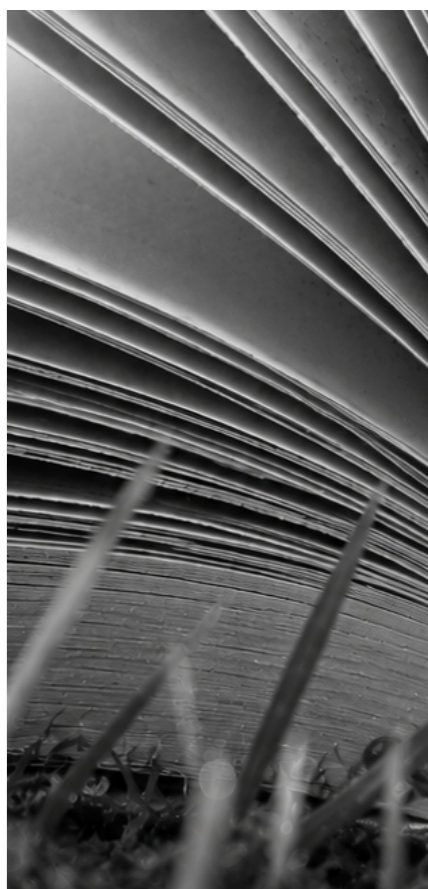




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"A special kind of beauty exists which
is born in language, of language,
and for language."

– GASTON BACHELARD



**UZBEKISTAN STATE WORLD
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Semantic field analysis of railway terminology in English and Uzbek: a comparative lexicological study

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Annotation *The rapid globalization of railway transport has increased the need for accurate bilingual terminology in engineering, logistics, passenger service, and technical translation. This paper presents a comparative lexicological study of railway terminology in English and Uzbek through the framework of semantic field theory. The study organizes approximately 300 railway terms into seven semantic fields: infrastructure, rolling stock, signaling, passenger service, freight transport, safety, and station terminology. It then compares the lexical-semantic structure of these fields in order to identify dominant conceptual areas, types of equivalence, lexical gaps, and major patterns of term formation in Uzbek. The analysis shows that English railway terminology is highly lexicalized, especially in infrastructure, signaling, and safety, while Uzbek terminology has a hybrid structure shaped by native Turkic word formation, Russian borrowings, international terms, and descriptive translations. The findings are relevant for translators, terminology planners, technical writers, and researchers working with English–Uzbek transport vocabulary.*

Keywords *Semantic field, railway terminology, lexicology, comparative linguistics, English, Uzbek, lexical equivalence, term formation, borrowing, lexical gap*

Ingliz va o'zbek tillarida temir yo'l terminologiyasining semantik maydon tahlili: qiyosiy leksikologik tadqiqot

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Annotatsiya *Temir yo'l transportining tez globallasuvi muhandislik, logistika, yo'lovchilarga xizmat ko'rsatish va texnik tarjima sohalarida aniq ikki tilli terminologiyaga ehtiyojni oshirdi. Ushbu maqolada semantik maydon nazariyasi doirasida ingliz va o'zbek tillarida temir yo'l terminologiyasining qiyosiy leksikologik tadqiqoti keltirilgan. Tadqiqotda taxminan 300 ta temir yo'l atamaları yetti semantik sohaga ajratilgan: infratuzilma, harakatlanuvchi tarkib, signalizatsiya, yo'lovchilarga xizmat ko'rsatish, yuk tashish, xavfsizlik va stansiya terminologiyasi. Keyin u o'zbek tilida dominant kontseptual sohalar, ekvivalentlik turlari, leksik bo'shliqlar va atama hosil bo'lishining asosiy naqshlarini aniqlash uchun ushbu sohalarining leksik-semantik tuzilishini taqqoslaydi. Tahlil shuni ko'rsatadiki, ingliz temir yo'l terminologiyasi, ayniqsa infratuzilma, signalizatsiya va xavfsizlik sohasida yuqori darajada leksiklashtirilgan, o'zbek terminologiyasi esa mahalliy turkiy so'z hosil bo'lishi, ruscha o'zlashtirishlar, xalqaro atamalar va tavsifli tarjimalar bilan shakllangan gibrid tuzilishga ega. Ushbu topilmalar tarjimonlar, terminologiya rejalashtiruvchilari, texnik yozuvchilar va ingliz-o'zbek transport lug'ati bilan ishlaydigan tadqiqotchilar uchun dolzarbdir.*

Kalit so'zlar *Semantik soha, temir yo'l terminologiyasi, leksikologiya, qiyosiy tilshunoslik, ingliz, o'zbek, leksik ekvivalentlik, atama hosil bo'lishi, o'zlashtirish, leksik bo'shli*

**Семантический анализ
железнодорожной
терминологии на английском
и узбекском языках:
сравнительное
лексикологическое
исследование**

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Аннотация Быстрая глобализация железнодорожного транспорта обусловила потребность в точной двуязычной терминологии в области инженерии, логистики, пассажирского обслуживания и технического перевода. В настоящей статье представлено сравнительное лексикологическое исследование железнодорожной терминологии в английском и узбекском языках в рамках теории семантического поля. В ходе исследования около 300 железнодорожных терминов объединены в семь семантических полей: инфраструктура, подвижной состав, сигнализация, пассажирский сервис, грузовые перевозки, безопасность и терминология вокзала. Далее сопоставляется лексико-семантическая структура этих полей с целью выявления доминирующих концептуальных зон, типов эквивалентности, лексических лакун и основных моделей образования терминов в узбекском языке. Анализ показывает, что английская железнодорожная терминология обладает высокой степенью лексикализации, особенно в области инфраструктуры, сигнализации и безопасности, тогда как узбекская терминология представляет собой гибридную систему, формируемую нативным тюркским словообразованием, русскими заимствованиями, международными терминами и описательными переводами.

Ключевые слова Семантическое поле, железнодорожная терминология, лексикология, сравнительное языкознание, английский язык, узбекский язык, лексическая эквивалентность, терминообразование, заимствование, лексическая лакуна

Introduction

Railway transport is not only a technical system but also a specialized communicative domain. Engineers, station workers, conductors, logistics specialists, translators, and passengers all rely on terms that must be precise, stable, and mutually understandable. When railway cooperation crosses national and

linguistic borders, terminology becomes even more important. A mistranslated term may cause confusion in documentation, training, ticketing, safety instructions, or freight operations. For this reason, comparative research on railway terminology is useful both for linguistics and for practical transport communication.

Railway terminology forms a structured subsystem of the lexicon. Terms are not isolated labels; they belong to conceptual groups such as track structure, rolling stock, movement control, safety, passenger service, and freight handling. These groups can be studied through semantic field theory, which views vocabulary as an organized network of meanings. From this perspective, the meaning of a term is partly determined by its relation to neighboring terms inside the same field. For example, platform, station, terminal, stop, and depot are related, but they do not name the same concept. Similarly, rail, sleeper, ballast, switch, and gauge belong to the field of infrastructure, yet each marks a different technical feature.

The present paper applies this approach to railway terms in English and Uzbek. English has a long railway tradition and a highly developed technical vocabulary, much of which has become internationally influential. Uzbek railway terminology, by contrast, reflects several historical layers: native Turkic vocabulary, Russian influence from the Soviet period, international technical borrowings, and recent attempts to use Uzbek word-formation resources more actively. The comparison therefore reveals not only lexical differences, but also different histories of technological naming.

Literature review and Theoretical framework

The concept of semantic field is usually associated with the work of Trier and later developments in European structural semantics. The basic idea is that lexical items are connected through shared domains of meaning. Coseriu expanded this approach by showing that lexical meaning may be understood through oppositions, solidarities, and systematic relations between words (Coseriu, 1967). Later works in lexical semantics, including those by Lyons and Cruse, further emphasized sense relations such as synonymy, hyponymy, meronymy, and lexical contrast. These relations are especially visible in

technical terminology, because technical fields require clear conceptual boundaries (Lyons, 1977), (Cruse, 1986).

Terminology studies also contribute to the analysis. Classical terminology theory, associated with Wüster, treated terms as designations of clearly defined concepts (Wüster, 1979). More recent approaches, including communicative terminology theory (Cabr , 1999), recognize that terms function in real texts and professional situations. Railway terminology demonstrates this dual nature very clearly. On the one hand, many terms must be standardized for safety and regulation. On the other hand, workers and passengers may use shortened, borrowed, or colloquial forms that coexist with official equivalents.

For English-Uzbek comparison, semantic field analysis is useful because it moves beyond simple word-for-word translation. A dictionary may give locomotive as *lokomotiv* and freight car as *yuk vagoni*, but terms such as *siding* or *commuter* require contextual explanation. These cases show why equivalence must be studied within fields, not as isolated words.

Research Questions

The study is guided by three research questions. First, which semantic fields dominate English and Uzbek railway terminology? Second, which fields show full equivalence, partial equivalence, or lexical gaps when English and Uzbek terms are compared? Third, how does Uzbek railway terminology reflect borrowing, calquing, descriptive translation, and native word formation? These questions make it possible to describe both the structure of the vocabulary and the linguistic mechanisms through which Uzbek railway terms are created or adapted.

Methodology

The study used a qualitative comparative lexicological design supported by basic semantic categorization. A purposeful sample of approximately 300 railway terms was compiled from English railway dictionaries and technical materials, Uzbek railway-related

regulations and professional usage, and bilingual technical dictionaries. The purpose was not to produce a complete dictionary, but to select representative terms from the major areas of railway communication. The selected terms were grouped into seven semantic micro-fields: infrastructure, rolling stock, signaling, passenger service, freight transport, safety, and station terminology.

Each term was examined according to three criteria: semantic field membership, degree of equivalence, and Uzbek term-formation mechanism. Full equivalence was assigned when both languages used terms with nearly identical semantic boundaries, such as locomotive and *lokomotiv*. Partial equivalence described overlap with differences in scope, as in *bogie* and *telejka*. Lexical gap was assigned when one language had a compact term but the other required a descriptive phrase. Uzbek formation was classified as borrowing, calquing, descriptive translation, or native derivation.

Results and Discussion

The analysis shows that both English and Uzbek have developed railway vocabularies, but the density and internal organization of their semantic fields are not identical. English is especially strong in infrastructure, signaling, and safety terminology. This reflects the early development of railways in the English-speaking world and the long history of technical standardization in English railway engineering. Terms such as gauge, switch, crossing, interlocking, derailment, buffer stop, turnout, and track circuit are compact and strongly lexicalized.

Uzbek terminology is rich in rolling stock and passenger service vocabulary, and many terms are widely recognizable in everyday railway communication. Terms such as *poyezd*, *vagon*, *lokomotiv*, *bekat*, *chipta*, *yo'loychi*, *yuk vagoni*, and *provodnik* are common in both professional and public contexts. However, several infrastructure and safety concepts are often expressed through longer descriptive forms.

Dominant Semantic Fields

Infrastructure contains many of the most important technical concepts in both languages. English often uses short terms with specialized meanings, such as rail, sleeper, switch, points, ballast, siding, and gauge. Uzbek equivalents may be native, borrowed, or descriptive: *rels*, *shpala*, *strelka*, *ballast*, *yon yo'ol*, and *rels izi kengligi*. In this field, English tends to be more compact, while Uzbek sometimes uses combinations that explain the function of the object.

Rolling stock shows a high degree of international similarity. Locomotive, wagon, carriage, passenger car, freight car, and coach often have equivalents that are borrowed or calqued in Uzbek: *lokomotiv*, *vagon*, *yo'loychi vagoni*, *yuk vagoni*. This field has fewer serious lexical gaps because railway vehicles are visible, frequently discussed, and strongly standardized. Signaling, however, shows a different pattern. English contains highly specific terms such as signal box, interlocking, semaphore, block section, and track circuit. Uzbek frequently relies on Russian borrowings or descriptive technical expressions.

Passenger service and station terminology are more culturally visible. Uzbek has many everyday terms related to passengers, tickets, stations, and travel roles. Freight terminology is also comparatively developed because cargo classification, loading, and documentation require precision. Safety terminology is the most challenging field for equivalence. English often has a single term for incidents or protective devices, while Uzbek may use verbal nouns or descriptive phrases to explain the event.

Semantic Field	English Dominance	Uzbek Dominance	Main Characteristics
Infrastructure	High	Moderate	English uses compact technical lexemes; Uzbek often combines borrowings with descriptive phrases.
Rolling Stock	High	High	Both languages have rich taxonomies for locomotives, wagons, coaches, and train types.
Signaling	Very high	Moderate	English is highly lexicalized; Uzbek frequently uses Russian borrowings and explanatory forms.
Passenger Service	Moderate	High	Uzbek has many practical terms for passengers, tickets, conductors, and station routines.
Freight Transport	High	High	Both languages require precision for cargo classification, wagons, loading, and documentation.
Safety	High	Low to moderate	English has compact incident and device terms; Uzbek often uses verbal nouns or descriptions.
Station Terminology	Moderate	Moderate	Similarity is supported by shared operational practices and international station procedures.

Table 1. *Distribution of Core Terms across Semantic Fields*

Equivalence, Partial Correspondence, and Lexical Gaps

Full equivalence is most common in internationalized terms and in areas where the same object is recognized across railway systems. Lokomotiv, semafor, depo, and vagon are typical examples. These terms are easy for translators because the conceptual boundaries are nearly the same. Calques such as yuk vagoni also show strong equivalence because the components directly express the function of the object.

Partial equivalence is common where a borrowed word has a broader meaning in Uzbek or Russian-influenced usage than the English technical term. For example, bogie refers to the wheeled frame under a rail vehicle, while telejka may also mean a cart or trolley in general language. Similarly, points or switch

can correspond to strelka, but the exact meaning depends on the technical context.

Lexical gaps are especially important for translators. A lexical gap does not necessarily mean that a language cannot express a concept; it means that the language may lack a compact, conventional, single-word equivalent. Siding, commuter, derailment, and buffer stop are examples where Uzbek often needs descriptive translation. For siding, possible renderings include yon yo'ol or asosiy yo'lga ulangan qo'shimcha yo'ol, depending on the level of technical precision. For derailment, izdan chiqish is understandable and widely usable, but English differentiates several accident-related terms more systematically.

Semantic Field	English Term	Uzbek Equivalent	Equivalence Type
Infrastructure	Railway / railroad	Temir yo'ol	Full equivalence / calque
Infrastructure	Gauge	Rels izi kengligi	Partial / descriptive
Infrastructure	Siding	Yon yo'ol; qo'shimcha yo'ol	Lexical gap / descriptive
Rolling stock	Locomotive	Lokomotiv	Full equivalence / borrowing
Rolling stock	Freight car	Yuk vagoni	Full equivalence / calque
Rolling stock	Bogie	Telejka	Partial / Russian borrowing
Signaling	Semaphore	Semafor	Full equivalence / borrowing
Signaling	Points / switch	Strelka	Partial / Russian borrowing
Passenger service	Conductor	Provodnik	Full equivalence / borrowing
Passenger service	Commuter	Qatnovchi yo'loychi	Lexical gap / descriptive
Safety	Derailment	Izdan chiqish	Partial / descriptive
Safety	Buffer stop	Yo'ol oxiri to'sig'i	Partial / descriptive

Table 2. *Equivalence and Lexical Gaps in Railway Terminology*

Term Formation in Uzbek Railway Terminology

Uzbek railway terminology is a hybrid system. Borrowing is the most visible mechanism in the fields of rolling stock and signaling. Many railway terms entered Uzbek through Russian during the Soviet period, including vagon, depo, strelka, provodnik, semafor, and lokomotiv. These forms are phonologically and orthographically adapted to Uzbek, but their historical origin remains visible. Borrowings are useful because they provide short and internationally recognizable labels, but they may also reduce transparency for speakers who do not know the source language.

Calquing and descriptive translation are also important. Temir yo'ol literally means iron road and functions as a transparent equivalent of railway. Yuk vagoni combines the native word yuk with borrowed vagon, while tezyur poyezd uses native and borrowed components to express high-speed train. These examples show that Uzbek can combine inherited and borrowed elements productively. Descriptive translation is especially useful when no stable term exists, but it may create long expressions

that are difficult to use in tables, manuals, or signs.

Native word formation appears through compounding and suffixation. Uzbek is an agglutinative language, so it can create new technical forms by adding suffixes to native roots. Words connected with movement, service, and agency can be formed through productive patterns, as in harakatlanuvchi tarkib for rolling stock and yo'loychi for passenger. The challenge is standardization: several possible Uzbek forms may exist for one technical concept, and only consistent professional usage can determine which form becomes dominant.

Practical implications

The findings have several practical implications. First, English–Uzbek railway dictionaries should not simply list equivalents; they should identify field membership and equivalence type. A translator needs to know whether a term is fully equivalent, partially equivalent, or descriptive. Second, safety and infrastructure terms require special attention because they are the fields where lexical gaps and partial equivalence are most likely to cause misunderstanding. Third, terminology planning

in Uzbek should balance international recognizability with native transparency. Some borrowings are already stable and should probably remain, while other concepts may benefit from clearer Uzbek calques.

Limitations

A final methodological note is that future research should test these semantic-field observations with corpus data from manuals, station notices, and translated regulations, because actual frequency may differ from dictionary representation in several specialized railway contexts.

Conclusion

This paper examined English and Uzbek railway terminology through the lens of semantic field theory. The analysis showed that English railway vocabulary is highly lexicalized in infrastructure, signaling, and safety, while Uzbek terminology combines native forms,

Russian borrowings, international technical terms, calques, and descriptive phrases. Full equivalence is common in standardized international terms, partial equivalence appears in operational vocabulary, and lexical gaps are most visible in safety and infrastructure concepts.

The study confirms that railway terminology is not merely a set of isolated words. It is a structured lexical system shaped by technology, history, professional practice, and language policy. For Uzbek, the main development task is not to replace all borrowed terms, but to standardize the relationship between borrowed, calqued, and native forms. A semantic field approach can help build more accurate dictionaries, improve translation quality, and support clearer railway communication between English and Uzbek users.

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Cognitive triad model of linguistic performance: theoretical foundations and structural components

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Annotation *This article examines the interrelation of linguistic performance with psychocognitive, neurobiological, and cultural-historical factors from the perspective of cognitive linguistics. The main goal of the study is to propose a cognitive triad model that allows us to interpret human linguistic performance as a single system and to elucidate its theoretical foundations. The study used an interdisciplinary approach, conceptual analysis, comparative analysis, and cognitive modeling methods. The article analyzes linguistic, psycholinguistic, neurolinguistic, and cultural approaches to linguistic performance, and identifies their scientific possibilities and existing limits. As a result, a cognitive triad model based on the integration of psychocognitive processes, neurobiological mechanisms of brain activity, and cultural experience in humans is proposed. This model allows us to explain the processes of human perception, processing, conceptualization, storage, and expression through speech as a holistic, systematic mechanism. The research results reveal the complex nature of linguistic performance and serve as basis for further research in cognitive linguistics, psycholinguistics, neurolinguistics, linguodidactics, artificial intelligence and natural language processing.*

Keywords *Linguistic performance, cognitive linguistics, cognitive model, psychocognitive processes, neurolinguistics, cultural scripts, language and thought, cognitive triad, conceptualization, natural language processing*

Lingvistik faoliyatning kognitiv triada modeli: nazariy asoslari va tarkibiy komponentlari

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Annotatsiya *Ushbu maqolada lisoniy faoliyat va psixokognitiv, neyrobiologik va madaniy-tarixiy omillar o'rtasidagi bog'liqlik kognitiv tilshunoslik nuqtai nazaridan o'rganiladi. Tadqiqotning asosiy maqsadi inson til faoliyatini yagona tizim sifatida talqin qilish*

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va uning nazariy asoslarini aniqlashtirish imkonini beruvchi kognitiv triada modelini taklif qilishdir. Tadqiqotda fanlararo yondashuv, kontseptual tahlil, qiyosiy tahlil va kognitiv modellash usullari qo'llaniladi. Maqolada til faoliyatiga lingvistik, psixolingvistik, neyrolingvistik va madaniy yondashuvlar tahlil qilinadi, ularning ilmiy salohiyati va mavjud cheklovlari aniqlanadi. Til samaradorligi inson tafakkuri, miya faoliyati va madaniy tajribaning o'zaro integratsiyasi sifatida talqin qilinadi. Natijada, psixokognitiv jarayonlar, miya faoliyatining neyrobiologik mexanizmlari va odamlarda madaniy tajribani integratsiyalashga asoslangan kognitiv triada modeli taklif qilinadi. Ushbu model nutqni idrok etish, qayta ishlash, kontseptualizatsiya qilish, saqlash va ifoda etish jarayonlarini yaxlit, tizimli mexanizm sifatida tushuntirishga imkon beradi. Tadqiqot natijalari lisoniy faoliyatning murakkab tabiatini ochib beradi va kognitiv lingvistika, psixolingvistika, neyrolingvistika, lingvodidaktika, shuningdek, sun'iy intellekt va tabiiy tilni qayta ishlash sohalarida keyingi ilmiy tadqiqotlar uchun muhim nazariy va metodologik asos bo'lib xizmat qiladi.

Kalit so'zlar *Lingvistik samaradorlik, kognitiv lingvistika, kognitiv model, psixokognitiv jarayonlar, neyrolingvistika, madaniy skriptlar, til va tafakkur, kognitiv triada, kontseptualizatsiya, tabiiy tilni qayta ishlash*

Когнитивная триадная модель лингвистической деятельности: теоретические основы и структурные компоненты

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Аннотация *В данной статье рассматривается взаимосвязь языковой деятельности с психокогнитивными, нейробиологическими и культурно-историческими факторами с точки зрения когнитивной лингвистики. Главная цель исследования – предложить модель когнитивной триады, позволяющую интерпретировать языковую деятельность человека как единую систему и прояснить её теоретические основы. В исследовании использован междисциплинарный подход, концептуальный анализ, сравнительный анализ и методы когнитивного моделирования. В статье анализируются лингвистические, психолингвистические, нейролингвистические и культурные подходы к языковой деятельности, определяются их научные возможности и существующие ограничения. Языковая эффективность интерпретируется как взаимная интеграция человеческого мышления, мозговой активности и культурного опыта. В результате предлагается модель когнитивной триады, основанная на интеграции психокогнитивных процессов, нейробиологических механизмов мозговой активности и*

культурного опыта у человека. Эта модель позволяет объяснить процессы восприятия, обработки, концептуализации, хранения и выражения речи как целостный, системный механизм. Результаты исследования раскрывают сложную природу языковой деятельности и служат важной теоретической и методологической основой для дальнейших научных исследований в областях когнитивной лингвистики, психолингвистики, нейролингвистики, лингводидактики, а также искусственного интеллекта и обработки естественного языка.

**Ключевые
слова**

Лингвистическая эффективность, когнитивная лингвистика, когнитивная модель, психокогнитивные процессы, нейролингвистика, культурные сценарии, язык и мышление, когнитивная триада, концептуализация, обработка естественного языка

Introduction

Linguistic performance is one of the most complex manifestations of human thinking, communication and social experience, and is one of the main objects of research in linguistics, psychology, neurobiology and cognitive sciences (Saussure, 1959). Through language, a person not only transmits information, but also receives, processes, conceptualizes and creates meaning based on his individual and cultural experience (Черниговская, 2006). Therefore, the study of linguistic performance not only as a language system or speech process, but also as an integration of complex psychocognitive, biological and cultural processes occurring in the human mind is one of the relevant directions of modern cognitive linguistics (Sapir & Whorf, 1956; Wierzbicka, 1997).

In recent years, the directions of psycholinguistics, neurolinguistics and cultural linguistics have developed significantly in research devoted to the study of linguistic performance. Noam Chomsky has extensively covered the biological foundations of language, Jean Piaget and Lev Vygotsky have extensively covered the cognitive and social mechanisms of thinking and language development, and Tatyana Chernigovskaya has extensively covered the neurobiological

foundations of language. At the same time, the relationship between language and culture is scientifically substantiated in the studies of Edward Sapir, Benjamin Lee Whorf and Anna Wierzbicka. However, most of these approaches analyze individual aspects of linguistic performance and do not allow it to be interpreted as a single integrative system.

The analysis of the literature shows that a theoretical approach that combines the psychocognitive, neurobiological and cultural-historical components of linguistic performance within a single conceptual model has not yet been sufficiently developed. It is this gap that constitutes the scientific problem of this study.

The purpose of this article is to develop a cognitive triad model that interprets the psychocognitive, neurobiological and cultural-historical components of linguistic performance as a single interrelated system and to substantiate its theoretical and practical significance. The study provides a comparative and conceptual analysis of the theories of cognitive linguistics, psycholinguistics, neurolinguistics and cultural linguistics based on an interdisciplinary approach.

The proposed cognitive triad model explains linguistic performance based on the integration of three interrelated components –

psychocognitive processes, neurobiological mechanisms, and cultural-historical factors. This model allows us to interpret the internal mechanisms of linguistic performance as a holistic system and can serve as a theoretical basis for research in the fields of linguistics, education, psycholinguistics, and artificial intelligence.

Existing research primarily explains linguistic abilities using specific theoretical approaches. However, the dynamic interactions between psychocognitive, neurobiological, and cultural-historical components have not yet received adequate conceptual understanding.

The article consists of the following sections: first, the scientific literature on the topic is analyzed, then the research methodology is described. The next section discusses the cognitive triad model of linguistic performance and analyzes its theoretical and practical significance. Finally, the research results are summarized, conclusions are drawn, and future research directions are outlined.

Literature analysis

Linguistic performance is a complex scientific concept formed at the intersection of linguistics, psychology, neurobiology and cognitive sciences, and its theoretical foundations have been interpreted differently by different scientific schools. Research shows that existing approaches to the interpretation of linguistic performance have developed mainly within the framework of linguistic, psychocognitive, neurobiological and cultural directions. Although these theories have shed light on certain aspects of linguistic performance, the issue of interpreting them as a single integrative system still remains relevant.

Psychocognitive foundations of linguistic performance

The theoretical foundations of language activity were developed through the contributions of several linguistic, cognitive, and psycholinguistic theories. Ferdinand de Saussure laid the foundations of modern linguistics by distinguishing between langue

(language as a social system) and parole (its individual realization in speech), thereby establishing a conceptual distinction between language and linguistic performance (Saussure, 1959). This distinction served as the basis for subsequent research into the mechanisms underlying speech production and language use.

Building on structural linguistics, Noam Chomsky shifted attention to the biological foundations of language, proposing the theory of universal grammar. According to Chomsky (1965), humans possess innate cognitive mechanisms that allow them to acquire language independently of their cultural or linguistic environment. His theory demonstrated that language activity is supported by biologically determined mental structures and is not acquired solely under environmental influences.

While Chomsky emphasized the innate nature of language, Jean Piaget explained language activity as a consequence of cognitive development. He argued that language develops gradually, passing through successive stages of intellectual maturation, beginning with sensorimotor experience and culminating in abstract thought. Each stage of development expands the individual's capacity for conceptualization, symbolic representation, and increasingly complex linguistic expression (Piaget and Inhelder, 1969).

Lev Vygotsky complemented this view, emphasizing the crucial role of social interaction in cognitive and linguistic development. According to him, language initially functions as a social means of communication before becoming internalized as inner speech, which subsequently regulates thinking and problem solving (Vygotsky, 1978). Consequently, language activity reflects not only cognitive maturation but also the influence of social and cultural interaction.

Research on first language acquisition further demonstrates that language development occurs through a continuous interaction between cognitive readiness and

communicative experience. Clark (2003) argues that children actively construct linguistic knowledge through interactions with their environment, gradually transforming perceptions and communicative needs into meaningful speech. Thus, language acquisition depends not only on the influence of the linguistic environment but also on the child's cognitive abilities and communicative intentions.

These cognitive and linguistic perspectives are further supported by the neuropsychological research of Tatyana Chernigovskaya, who interprets language acquisition as the result of a continuous interaction between genetic predisposition, brain plasticity, cognitive development, and environmental influences (Chernigovskaya, 2006, 2013). According to her, successful linguistic functioning results from the coordinated action of cognitive, biological, and experiential mechanisms, rather than any single factor.

Overall, the theories reviewed explain linguistic functioning from structural, biological, cognitive, developmental, and psycholinguistic perspectives. However, they primarily focus on individual aspects of language, paying limited attention to their mutual integration. This theoretical limitation underpins the cognitive triad model proposed in this study, which interprets linguistic functioning as the result of the continuous interaction of psychocognitive, neurobiological, and cultural-historical components.

Neurobiological Basis of Language Activity

The neurobiological component of language activity explains how brain structures and neural mechanisms support the perception, processing, comprehension, and production of speech. Modern neurolinguistic research shows that language activity arises from the coordinated activity of multiple cortical and subcortical areas, rather than isolated language centers.

Recent studies in the field of neurolinguistics and cognitive neurobiology have provided a deeper understanding of the biological mechanisms of language activity. Paul Broca was the first to demonstrate the connection between the left frontal lobe and speech production. His discoveries laid the biological basis for expressive speech and laid the foundation for modern neurolinguistics (Broca, 1861). Wernicke expanded on Broca's findings by demonstrating that language comprehension depends primarily on the posterior temporal cortex. Together, Broca and Wernicke's discoveries established the functional specialization of language processing in the human brain. The brain centers identified by Broca and Wernicke are recognized as the main neural centers of speech production and speech comprehension (Wernicke, C. (1874). Recent neuroimaging studies further indicate that language processing relies on distributed neural networks connecting frontal and temporal regions via dorsal and ventral pathways, rather than isolated cortical. In his studies, Friederici extensively covered the functional interconnection of these centers and their role in language processing (Friederici, 2012).

Chernigovskaya interprets language as a product of the evolutionary development of the human brain and substantiates the interrelationship of genetic factors, brain plasticity, and cognitive development in the process of language acquisition. In her opinion, language acquisition occurs as a result of the combined influence of biological capabilities and the external environment (Черниговская, 2006; Черниговская, 2013). Thus, neurobiological evidence shows that language abilities are the result of a continuous interaction between inherited neural mechanisms, brain plasticity, and cognitive development.

Brain region	Function	Contribution to linguistic performance
<i>Broca's area</i>	Speech production	Language planning and articulation
<i>Wernicke's area</i>	Language comprehension	Semantic processing
<i>Arcuate fasciculus</i>	Neural connectivity	Information transfer between language centers
<i>Prefrontal cortex</i>	Executive control	Planning and working memory
<i>Limbic system</i>	Emotion	Emotional aspects of communication

Table 1. *Neurobiological mechanisms supporting linguistic performance*

Although neurolinguistic research successfully elucidates the biological mechanisms underlying language processing, it has largely focused on neural processes. Their interaction with psychocognitive development and cultural experience remains insufficiently integrated. This limitation highlights the need for an interdisciplinary model of the cognitive triad.

Cultural-cognitive basis of linguistic performance

Representatives of cultural linguistics assess language not only as a communicative tool, but also as a system reflecting the historical and cultural experience of society. According to the theory of linguistic relativity put forward by Sapir and Whorf, language directly affects the way a person perceives and conceptualizes the world (Sapir & Whorf, 1956). Each language reflects the worldview and cultural values of its speakers. This theory demonstrates that language skills are influenced not only by individual cognitive abilities, but also by culture-specific ways of perceiving and interpreting reality.

This idea was later developed by Wierzbicka in the theory of cultural scripts. He interprets cultural scripts as cognitive mechanisms that explain communicative norms and speech behaviors characteristic of a particular society (Wierzbicka, 1997). According to Verzhbitskaya (1997), cultural scripts are culturally accepted cognitive models that regulate communicative behavior within a speech community. They explain not only what speakers say but also how meanings are

interpreted, evaluated, and socially accepted. This approach is of great scientific importance in demonstrating the inextricable link between culture and language.

Although cultural-linguistic theories successfully explain the influence of cultural values and communicative norms on language use, they primarily focus on the cultural dimension of linguistic performance. Their interaction with psychocognitive development and neurobiological mechanisms remains understudied. Therefore, this study proposes a cognitive triad model that integrates these complementary perspectives into a unified theoretical framework.

Cognitive Triad Component	Main Theoretical Foundations	Representative Scholars	Contribution to Linguistic Performance
<i>Psychocognitive</i>	Cognitive development, language acquisition, conceptual processing	Piaget, Vygotsky, Clark, Chomsky	Formation of perception, cognition, memory and speech planning
<i>Neurobiological</i>	Brain organization of language, neural mechanisms	Broca, Wernicke, Chernigovskaya, Friederici	Neural processing of language and speech production
<i>Cultural-Historical</i>	Linguistic relativity, cultural scripts, sociocultural interaction	Sapir, Whorf, Wierzbicka	Cultural conceptualization and communicative behavior

Table 2. *Theoretical Foundations of the Cognitive Triad Model*

The analysis of the above scientific approaches shows that the linguistic, psychocognitive, neurobiological and cultural aspects of linguistic performance have been widely studied within the framework of various scientific schools. However, existing theories interpret these components mainly as independent systems. As a result, a scientific gap remains in explaining the inextricable link between linguistic performance and human thinking, brain activity and cultural experience on the basis of a single conceptual model.

Therefore, this study proposes a cognitive triad model that integrates the psychocognitive, neurobiological and cultural-historical components of linguistic performance. This model allows us to explain the internal mechanisms of linguistic performance as a holistic system.

Methodology

This study was conducted on the basis of a theoretical and interdisciplinary approach. The methodological basis of the study was formed by theoretical views developed in the fields of cognitive linguistics, psycholinguistics, neurolinguistics and cultural linguistics. During the study, the principle of interdisciplinary integration was used to identify the interrelationships between the psychocognitive, neurobiological and cultural-historical components of linguistic

performance and to interpret them as a single conceptual system.

Several scientific methods were used in the study. The main theories and scientific views on linguistic performance were systematized using descriptive analysis. The views of representatives of various scientific schools, including structuralism, generative grammar, cognitive linguistics, psycholinguistics and cultural linguistics, were compared through comparative analysis. Based on conceptual analysis, the structural components of linguistic performance and their functional characteristics were identified.

Also, the cognitive modeling method was used as the main methodological tool of the study. This method made it possible to integrate the psychocognitive, neurobiological and cultural-historical components of linguistic performance into a single theoretical model. This model was developed by synthesizing the common and different aspects of existing theoretical approaches.

In the process of research, the main criteria for selecting scientific literature were their theoretical significance, modernity and the level of coverage of various aspects of linguistic performance. The analysis involved fundamental scientific sources recognized in the fields of cognitive linguistics, psycholinguistics, neurolinguistics, cultural linguistics and philosophy of language.

As a result, the existing theoretical views were generalized from an interdisciplinary perspective, and a cognitive triad model was developed that explains linguistic performance based on the mutual integration of psychocognitive processes, neurobiological mechanisms and cultural-historical factors.

Results

A theoretical analysis of the reviewed literature revealed that language activity cannot be adequately explained by isolated linguistic, psychocognitive, neurobiological, or cultural approaches. While each of these perspectives provides valuable insights into individual aspects of language activity, none independently explains the complex mechanisms underlying language activity. This finding underscored the need to develop an integrative theoretical framework.

Based on an interdisciplinary analysis, a cognitive triad of language activity was developed. The proposed model integrates three interrelated components – psychocognitive, neurobiological, and cultural-historical – into a single conceptual framework. Unlike previous theoretical approaches, the model explains language activity as the result of continuous interactions between these components, rather than as the product of any single mechanism.

The psychocognitive component represents the internal cognitive processes involved in language activity, including perception, attention, memory, conceptualization, and speech planning. These processes enable individuals to receive external information, transform it into meaningful cognitive representations, and prepare it for linguistic expression.

The neurobiological component provides the biological basis for language activity. It encompasses the coordinated activity of brain structures responsible for language perception, comprehension, speech production, and neural integration. This component explains how cognitive processes are supported by the

functional organization of the human brain and neural networks.

The cultural-historical component reflects the influence of cultural knowledge, communicative traditions, social experience, and shared values on language activity. It explains how native speakers interpret, organize, and express meanings in culturally determined communicative contexts.

The proposed cognitive triad model demonstrates that these three components function as an integrated system. Language activity arises from their continuous interaction, where psychocognitive processes provide cognitive organization, neurobiological mechanisms ensure physiological implementation, and cultural and historical factors determine communicative interpretation and social significance.

The developed model expands existing theoretical approaches by providing a comprehensive framework for explaining language abilities. It also lays a theoretical foundation for further research in cognitive linguistics, psycholinguistics, neurolinguistics, cultural linguistics, language education, and artificial intelligence.

Discussion and Analysis

Interpretation of the Cognitive Triad Model of Linguistic Performance

The results of this study support the view that linguistic performance cannot be adequately explained by a single theoretical perspective. Existing linguistic, psychocognitive, neurobiological, and cultural approaches have made significant contributions to understanding linguistic performance; however, they have largely examined these aspects independently. The cognitive triad model proposed in this study addresses this theoretical gap by integrating psychocognitive, neurobiological, and cultural-historical components into a unified conceptual framework.

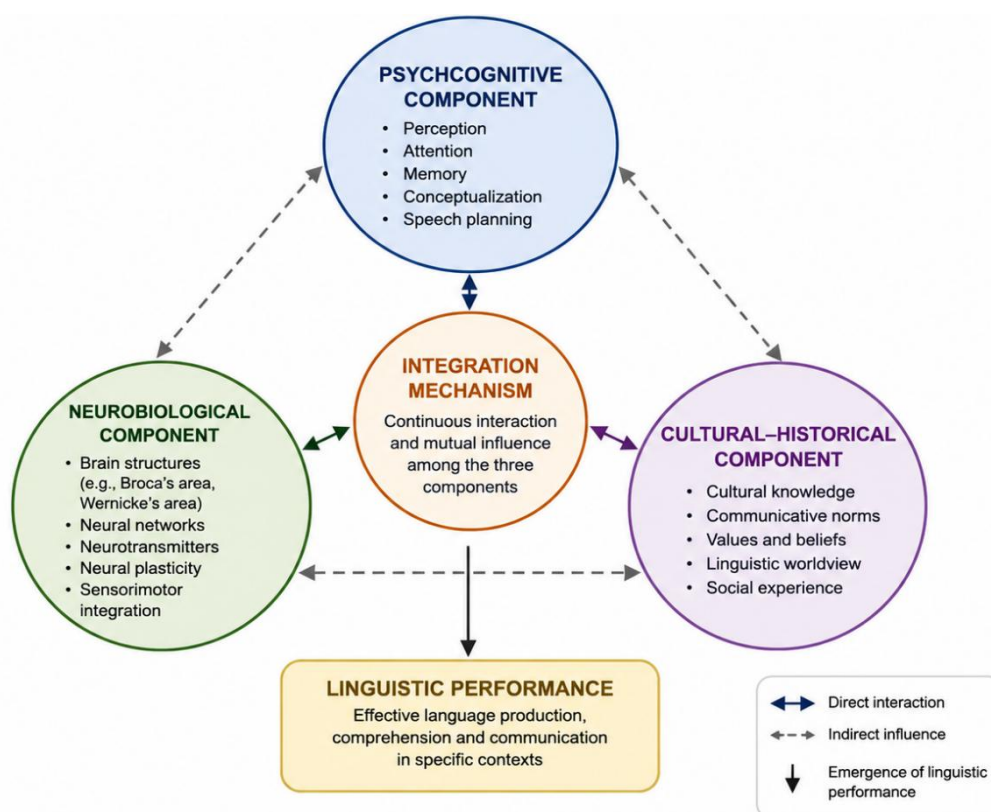
Unlike previous approaches, the proposed model does not replace existing theories but rather synthesizes them into an

interdisciplinary system. Structural linguistics explains the organization of language, psychocognitive theories clarify the development of cognitive mechanisms, neurolinguistics reveals the biological basis of language processing, and cultural linguistics explains the influence of social experience and cultural values on communication. The cognitive triad model demonstrates that these perspectives complement each other, rather than contradict each other, and should be interpreted as interacting components of linguistic performance.

An important theoretical contribution of the model lies in the distinction between the conceptual framework and the phenomenon it explains. Linguistic performance is the observable outcome of human communicative activity, while the cognitive triad model provides a theoretical explanation of the mechanisms underlying this activity.

Accordingly, linguistic performance arises from the continuous interaction of psychocognitive processes, neurobiological mechanisms, and cultural-historical experience, rather than from the independent functioning of any single component.

The model also emphasizes that the relationship between these three components is dynamic, not hierarchical. Psychocognitive mechanisms organize perception, attention, memory, conceptualization, and speech planning; neurobiological mechanisms provide the neural basis necessary for these processes; and cultural-historical factors determine how linguistic knowledge is interpreted and applied in specific communicative contexts. Consequently, changes occurring in one component inevitably influence the functioning of the other two, confirming the systemic nature of linguistic performance.



Note. Linguistic performance emerges through the dynamic and reciprocal interaction of psychocognitive, neurobiological and cultural-historical components.

Figure 1. *Cognitive Triad Model of Linguistic Performance: Structural Components and Their Interaction*

Figure 1 illustrates this theoretical interplay and demonstrates that linguistic performance should be understood as the product of the continuous integration of these three complementary dimensions, rather than as the result of isolated cognitive, biological, or cultural processes.

Theoretical and Practical Significance of the Cognitive Triad Model

The proposed cognitive triad model contributes to cognitive linguistics by providing an interdisciplinary explanation of linguistic performance that integrates previously independent theoretical traditions into a unified conceptual framework. Rather than competing with existing theories, the model establishes conceptual links between them, thereby offering a more comprehensive explanation of language production, comprehension, and communicative behavior.

From a theoretical perspective, the model expands current understanding of linguistic performance by demonstrating that cognitive activity, brain function, and cultural experience operate as interdependent mechanisms. This integrated perspective can contribute to further theoretical developments in cognitive linguistics, psycholinguistics, neurolinguistics, and cultural linguistics.

From a practical perspective, the proposed model has several important applications. In language education, it can facilitate the development of teaching strategies that simultaneously consider students' cognitive development, neuropsychological characteristics, and sociocultural background. In psycholinguistics and clinical linguistics, the model can contribute to a more comprehensive understanding of speech disorders by considering both neural mechanisms and cognitive processing in conjunction with communicative experience. In computational linguistics and artificial intelligence, the model provides a theoretical basis for improving natural language processing systems by

integrating cognitive, neural, and cultural aspects of language.

While the proposed model is theoretical in nature, it lays a conceptual foundation for future empirical research. Future research could validate the model across different languages, cultures, and communicative contexts, and explore its relationship to higher-order cognitive structures such as frames, scripts, images, and gestalts.

Thus, the linguistic performance model has become not only of theoretical value, but also an important practical tool for solving real-life problems. Therefore, the cognitive triad model proposed here is helpful not only for further explaining the theoretical essence of linguistic performance, but also for extending its practical application to the fields of education, psycholinguistics, neurolinguistics and artificial intelligence.

Conclusion

This study proposes a cognitive triad of linguistic activity that integrates psychocognitive, neurobiological, and cultural-historical aspects into a unified conceptual framework. Unlike existing theoretical approaches, which primarily explain linguistic activity from different disciplinary perspectives, the proposed model demonstrates that linguistic activity arises from the dynamic interaction of these three complementary components.

The results emphasize that linguistic activity should be understood not simply as the production or comprehension of language, but as a multidimensional phenomenon resulting from the continuous interaction of cognitive processes, neural mechanisms, and sociocultural experience. In this regard, the proposed model contributes to cognitive linguistics by providing an interdisciplinary explanation of the internal mechanisms underlying linguistic activity.

The theoretical significance of the study lies in the integration of concepts from cognitive linguistics, psycholinguistics, neurolinguistics, and cultural linguistics into a

unified explanatory framework. The model also has practical implications for language education, speech therapy, intercultural communication, natural language processing, and artificial intelligence, where understanding the interaction of cognitive, biological, and cultural factors is increasingly important.

Although the proposed model is theoretical in nature, it lays the foundation for

future empirical research. Further research could validate the model with speakers of different languages and cultures and explore its relationship with higher-order cognitive structures such as frames, scripts, images, and gestalts. Such research will contribute to a deeper understanding of the cognitive architecture of language processing and support the further development of interdisciplinary research in linguistics.

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Gender-Semantic Functions of Poetic Metaphor in Sylvia Plath and Halima Xudoyberdiyeva: A Comparative Analysis

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Annotation *This article examines the gender-semantic functions of poetic metaphor in the works of Sylvia Plath (1932-1963) and Halima Xudoyberdiyeva (1947-2018) through a comparative typological lens. Poetic metaphor in women's confessional and lyric poetry operates not merely as a rhetorical device but as a primary vehicle for encoding female subjectivity under conditions of social constraint. Drawing on cognitive metaphor theory as developed by Lakoff and Johnson, and feminist literary theory as articulated by Irigaray and Beauvoir, the article identifies and analyzes three convergent metaphorical systems in both poets' work: the female body as historical archive, animal imagery as a vehicle for encoded inner resistance, and natural metaphors of time and irreversible loss. The comparative analysis demonstrates that Plath and Xudoyberdiyeva independently deploy structurally homologous metaphorical strategies to address the same gender-semantic problem, despite working in culturally unrelated literary traditions and without any demonstrable mutual influence. These findings suggest that cross-cultural comparison of poetic metaphor is a productive methodological tool for understanding the structural conditions of female poetic voice.*

Keywords *Poetic metaphor, gender semantics, Sylvia Plath, Halima Xudoyberdiyeva, female subjectivity, comparative literature*

Sylvia Plath va Halima Xudoyberdiyeva she'riyatida poetik metaforaning gender-semantik funksiyalari: qiyosiy tahlil

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Annotatsiya *Mazkur maqolada Sylvia Plath (1932-1963) va Halima Xudoyberdiyeva (1947-2018) asarlarida poetik metaforaning gender-semantik funksiyalari qiyosiy-tipologik tahlil qilinadi. Ayollar konfessional va lirik she'riyatida poetik metafora nafaqat ritorik vosita, balki ijtimoiy cheklov sharoitida ayol subyektivligini kodlashning asosiy usuli sifatida namoyon bo'lib, bu holat mualliflar o'rtasida hech qanday bevosita aloqa bo'lmagan taqdirda ham o'zini ko'rsatadi. Lakoff va Johnson kognitiv metafora nazariyasi hamda Irigaray feministik adabiyotshunoslik nazariyasiga tayanib, maqolada uchta umumiy metaforik tizim tahlil qilinadi: tarix arxivi sifatida ayol tanasi metaforasi, ichki qarshilikni kodlovchi hayvon tasvirlari hamda vaqt va qaytarib bo'lmas yo'qotish haqidagi tabiiy metaforalar. Tadqiqot shuni ko'rsatadiki, Plath va Xudoyberdiyeva bir-biriga bog'liq bo'lmagan adabiy an'analar doirasida bir xil gender-semantik muammoni hal qilish uchun strukturaviy jihatdan o'xshash*

metaforik strategiyalardan mustaqil ravishda foydalanadi. Bu topilma qiyosiy adabiyotshunoslikning metodologik imkoniyatlarini kengaytiradi. Tadqiqot natijalari poetik metaforani madaniyatlararo qiyosiy o'rganish ayol poetik ovozi shakllanishiga ta'sir etuvchi chuqur strukturaviy omillarni anglashda samarali metodologik vosita ekanligini tasdiqlaydi.

Kalit so'zlar *Poetik metafora, gender semantikasi, Sylvia Plath, Halima Xudoyberdiyeva, ayol subyektivligi, qiyosiy adabiyotshunoslik*

Гендерно-семантические функции поэтической метафоры в творчестве Сильвии Плат и Халимы Худойбердиевой: сравнительный анализ

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Аннотация *В данной статье рассматриваются гендерно-семантические функции поэтической метафоры в творчестве Сильвии Плат (1932-1963) и Халимы Худойбердиевой (1947-2018) в сравнительно-типологическом аспекте. Поэтическая метафора в женской поэзии выступает не просто как риторическое средство, но и как основной инструмент кодирования женской субъективности в условиях социальных ограничений. На основе когнитивной теории метафоры (Лакофф и Джонсон) и феминистской литературной теории (Иригарэ, Бовуар) в статье анализируются три сходящихся метафорических системы: тело как архив истории, зооморфная образность как закодированное сопротивление и природные метафоры времени и невозвратимой утраты. Исследование демонстрирует, что С. Плат и Х. Худойбердиева независимо друг от друга выработали структурно аналогичные метафорические стратегии для решения одной и той же гендерно-семантической проблемы в несвязанных литературных традициях, что расширяет методологические возможности сравнительного литературоведения. Полученные результаты свидетельствуют о том, что кросс-культурное сравнительное исследование поэтической метафоры представляет собой продуктивный методологический инструмент для понимания структурных условий формирования женского поэтического голоса и особенностей художественного осмысления женской идентичности.*

Ключевые слова *Поэтическая метафора, гендерная семантика, Сильвия Плат, Халима Худойбердиева, женская субъективность, сравнительное литературоведение*

Introduction

Metaphor is not merely an ornamental feature of poetic language; it is a primary cognitive and semantic instrument through which poets construct, contest, and redefine experiential categories. In women's poetry, metaphor assumes an additional dimension: it becomes a vehicle for encoding female subjectivity in forms that negotiate, resist, or transcend the constraints imposed by the poet's social and cultural context. This article examines how metaphor operates as a gender-semantic device in the poetry of two women poets who worked in radically different cultural traditions: Sylvia Plath (1932-1963), the American confessional poet, and Halima Xudoyberdiyeva (1947-2018), the Uzbek national poet.

The comparative approach adopted here is typological rather than genetic: the two poets had no demonstrable contact and cannot have influenced each other. What makes the comparison productive is precisely the absence of such influence. When two poets working in unrelated traditions deploy structurally similar metaphorical strategies to address structurally similar problems, this convergence points toward something more general about how female poetic voice works under conditions of social constraint.

The significance of this comparison lies partly in what it challenges: the widespread assumption that Western confessional poetry represents a universal norm of female poetic self-expression against which non-Western women's poetry is measured and found deficient. Xudoyberdiyeva's poetry has received almost no sustained attention in international comparative literary scholarship, in part because its formal strategies do not conform to the confessional mode that scholarship has trained itself to recognize as markers of genuine female subjectivity. The present study argues that this absence reflects a methodological limitation rather than a

literary one, and that the tools of cognitive metaphor theory provide a culturally flexible framework for identifying the structural homologies that make cross-cultural comparison of women's poetry productive.

Theoretical framework

The analysis draws on two theoretical frameworks integrated for the purposes of cross-cultural comparative analysis. The first is cognitive metaphor theory as developed by George Lakoff and Mark Johnson, who argue that metaphor is not merely a linguistic phenomenon but a fundamental structure of human thought: conceptual metaphors organize how we understand abstract domains in terms of more concrete experiential ones (Lakoff & Johnson, 1980). Applied to literary analysis, this framework treats poetic metaphors not as isolated rhetorical figures but as instantiations of deeper conceptual structures that reveal how a speaker understands and organizes experience. The value of cognitive metaphor theory for cross-cultural comparison lies in its claim that metaphorical mappings are grounded in embodied experience: since human bodies and basic physical experiences are shared across cultures, certain metaphorical structures recur independently in different linguistic and literary traditions.

The second framework is feminist literary theory, particularly Luce Irigaray's analysis of how women writers deploy and subvert the metaphorical systems available within patriarchal discourse (Irigaray, 1985). Irigaray argues that the dominant metaphorical systems of Western culture are organized around masculine experience and tend to encode femininity as passivity, absence, or negation. Women poets who work within these systems face a double bind: they must use metaphors that are, at the structural level, not designed for their experience. The strategies they develop in response constitute what this article calls gender-semantic functions of

poetic metaphor. However, Irigaray's framework was developed within a specifically Western philosophical and literary context. When applied to Islamic-Turkic women's poetry, it requires modification: the symbolic resources available to poets within that tradition differ from those available within the Western phallogocentric discourse that Irigaray analyzes, and the strategies of resistance or encoding that those resources enable differ accordingly. This article therefore treats Irigaray's framework as a productive starting point rather than a universal template, supplementing it with attention to the specific symbolic economy of the Islamic-Turkic literary tradition.

Body as Historical archive

Plath's metaphorical system is organized, to a significant degree, around the female body as a primary conceptual domain. The body in her poetry is not merely a physical entity but a semantic surface upon which history, violence, and identity are inscribed and read. In "Lady Lazarus," the speaker's repeated dying and resurrection is rendered through the metaphor of theatrical performance, with the body carrying the traces of historical atrocity (Plath, 1965). The metaphorical mapping of personal suffering onto historical violence serves a gender-semantic function: it insists that the female speaker's private experience has public, historical weight.

In "Muqaddas ayol" ("The Sacred Woman"), Xudoyberdiyeva performs a structurally parallel operation. The poem's central metaphorical system renders the woman's body as a site of historical inscription: "Harir, xushbo'y badaningda toshlar izi bor" ("On your silken, fragrant body there are traces of stones," author's translation) (Xudoyberdiyeva, 1987). The conceptual structure FEMALE BODY IS HISTORICAL ARCHIVE operates identically in both traditions, even though the specific cultural content differs significantly.

The cultural significance of these body-metaphors becomes clearer when we attend to

what the conceptual mapping FEMALE BODY IS HISTORICAL ARCHIVE achieves in each tradition. In Plath's poem, the mapping insists on the public, political weight of female suffering: to read the body as archive is to demand that the personal be recognized as historical. In Xudoyberdiyeva's poem, the mapping achieves something related but differently oriented: it insists on the continuity between individual female experience and the accumulated history of what women have endured, positioning the speaker's dignity not as a personal achievement but as the inheritance of all those who bore similar marks before her. The same conceptual structure serves, in each case, a gender-semantic function specific to its cultural context.

Animal imagery: Encoding resistance

A second major metaphorical system centers on animal imagery, deployed to represent aspects of female experience that resist social containment. In Plath's "Ariel," the speaker merges with a horse in a dawn gallop that culminates in the declaration "I / Am the arrow" (Plath, 1965; 27): animal energy becomes the vehicle for the self's dissolution into pure forward motion, enacting simultaneously liberation and self-annihilation. The conceptual metaphor SELF IS ANIMAL gives the speaker access to a register of intensity and freedom that social identity forecloses. The animal metaphors in Plath tend toward violence, liberation, and explicit confrontation, serving the gender-semantic function of making female rage, energy, and desire for self-transcendence not merely expressible but spectacular.

Xudoyberdiyeva's central animal metaphor operates differently but serves a related function. The tiger in "Ayol o'tib borar" ("The Woman Walks By") is explicitly hidden: "Ich-ichida yo'lbars o'kirib, / Sirdan mayin jilmaygan ayol" ("A tiger roaring deep within, / A woman who smiles mildly on the surface," author's translation) (Xudoyberdiyeva, 2000). Where Plath's animal metaphors bring inner intensity to the surface, Xudoyberdiyeva's

preserve it within. This reflects a deeper cultural difference: Plath's tradition prizes visible disclosure, while Xudoyberdiyeva's Islamic-Turkic tradition values the virtue of hilm dignified composure that maintains inner strength without external display.

Natural metaphors of Time and Loss

A third convergence concerns the use of natural imagery to encode female experience of time and loss. In Plath's "Tulips," the hospital patient's drift toward dissolution is rendered through aquatic metaphor, in which the social self gradually recedes (Plath, 1965). The conceptual metaphor maps selfhood onto surface and depth, serving the gender-semantic function of making the desire for relief from social identity expressible.

Xudoyberdiyeva's "Oldimdan oqqan suv" ("Water Flowing in Front of Me") deploys water metaphor in a structurally related but emotionally opposite direction. Here water figures the irreversible passage of time and the loss of what was not sufficiently attended to: the speaker recognizes, too late, that her mother's presence was like water flowing past, essential and unnoticed, recognized only in its absence. The poem's emotional climax arrives in the anguished address "Onam, onam-a?!" ("Mother, oh my mother?!") (Xudoyberdiyeva, 2000). The conceptual metaphor TIME IS WATER encodes a characteristically female form of grief within the Islamic-Turkic tradition's ethical framework of filial piety: the hadith "paradise lies beneath the feet of mothers" gives maternal loss a weight that extends beyond personal grief into the domain of spiritual failure, and the water metaphor carries that weight without naming it. The gender-semantic function is to make audible a form of moral-emotional experience that the tradition identifies as specifically significant for women as daughters.

Discussion

The three metaphorical systems analyzed above share a common structural feature: they all function to make visible or expressible aspects of female experience that the dominant

social and cultural order tends to suppress, deny, or render illegible. In Plath's case, this suppression is challenged through transparency and exposure the confessional mode makes the private public, staging inner life as spectacle. In Xudoyberdiyeva's case, the challenge works differently: rather than exposing what is hidden, her metaphors encode it, making it audible to the careful reader while preserving the dignity that the Islamic-Turkic tradition locates in composure.

This difference in metaphorical strategy reflects a deeper difference in how the two traditions conceptualize the relationship between authenticity and display. For Plath's tradition, shaped by psychotherapeutic discourse and confessional aesthetics, authentic inner life must be externalized to be real. For Xudoyberdiyeva's tradition, shaped by Islamic ethical discourse and the virtue of hilm, authenticity consists precisely in the capacity to maintain inner intensity without submitting it to external validation. Both are culturally specific responses to the same structural problem: how does a female speaker assert the reality and significance of her inner life against a social order that tends to diminish or deny it?

A further dimension of this comparison concerns what each tradition's metaphorical systems make possible that the other's cannot. Plath's body-as-archive metaphors allow a form of explicit historical-political claim-making on behalf of female suffering that Xudoyberdiyeva's tradition does not readily accommodate: the mapping of personal pain onto the Holocaust is a gesture of assertion, demanding recognition of the female speaker's experience as public and historically weighted. Xudoyberdiyeva's tiger metaphor allows something that Plath's confessional transparency cannot: the construction of an interior life that maintains its dignity precisely because it is not submitted to public scrutiny, an inner reality that is more fully itself for remaining audible only to the careful reader. These are not equivalent achievements, but

they are achievements of comparable sophistication, and recognizing this is the first step toward a genuinely reciprocal cross-cultural feminist literary criticism.

Conclusion

The comparative analysis of poetic metaphor in Plath and Xudoyberdiyeva reveals two independent instances of a shared structural phenomenon. Both poets deploy metaphorical systems organized around the female body, animal imagery, and natural processes to encode female subjectivity in ways that resist the constraints their respective social and cultural contexts impose. The specific metaphors differ significantly: body as Holocaust archive versus body as site of stone-traces; visible tiger versus hidden tiger; dissolution into water versus irreversible water of lost time but the underlying conceptual structures and gender-semantic functions are homologous.

This finding has implications for how we understand the relationship between poetic form and gender semantics across cultures. Metaphor is not a culturally neutral device that poets fill with culturally specific content; it is itself a culturally shaped instrument whose deployment reflects and negotiates the specific constraints that culture places on female expression. The cross-cultural comparison of metaphorical systems in women's poetry is therefore a productive methodological tool for identifying the structural conditions under which female poetic voice is constructed conditions that transcend cultural boundaries even when their specific manifestations do not. Xudoyberdiyeva's near-total absence from international comparative literary scholarship is not a reflection of her poetry's richness or significance; it is a consequence of the methodological frameworks that scholarship has brought to the study of women's poetry. By demonstrating that her metaphorical strategies are structurally homologous to those of one of the most studied women poets in the Western canon, this analysis opens a path for her work

to enter the international scholarly conversation on its own terms, rather than as an object of ethnographic curiosity or a deficient approximation of Western confessionalism.

Methodological implications

The findings of this study have broader implications for the methodology of cross-cultural comparative literary analysis. Standard approaches to the study of women's poetry have tended to treat the Western confessional tradition as a methodological default, measuring non-Western women's poetry against its norms and finding them deficient when those norms are not met. The analysis presented here suggests an alternative approach: rather than treating any single tradition's metaphorical strategies as a universal norm, we should ask what gender-semantic problem a given poet's metaphors are solving, and evaluate the adequacy of those metaphors within their own cultural and literary context.

Applied to the case of Xudoyberdiyeva, this approach reveals a poet who has developed sophisticated metaphorical solutions to the problem of encoding female subjectivity within the specific constraints of her tradition. The tiger that does not roar in public is not a failure to achieve Plathian transparency; it is a success in achieving Xudoyberdiyevian composure. The water that flows unnoticed until it is gone is not a failure to articulate maternal grief directly; it is a success in articulating that grief through the specific symbolic resources that the Islamic-Turkic tradition makes available. Understanding this requires not just knowledge of the poems but knowledge of the tradition within which they operate and this is why cross-cultural comparison, conducted with appropriate methodological care, is more productive than either purely internal analysis or comparison that takes one tradition's norms as universal.

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Frances Hodgson Burnett Literary works

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Annotation

This article examines the literary legacy of Frances Hodgson Burnett, one of the most influential authors of children's literature in the late nineteenth and early twentieth centuries. It analyzes Burnett's major works, including Little Lord Fauntleroy, A Little Princess, The Secret Garden, and The Lost Prince, with particular attention to their artistic features, thematic structure, and enduring cultural significance. The study employs historical, comparative, and literary analysis to investigate the recurring motifs that characterize Burnett's fiction, such as childhood, moral development, imagination, social inequality, hidden identity, and the restorative power of nature. It also explores the relationship between Burnett's personal experiences and her creative vision, demonstrating how her transatlantic background shaped her literary perspective. The findings reveal that Burnett successfully combined fairy-tale elements with psychological realism, creating memorable characters whose emotional development continues to resonate with readers. The article concludes that Burnett's works remain significant contributions to world children's literature because of their universal humanistic values and timeless artistic appeal.

Keywords

Children's literature, childhood, moral development, imagination, nature, Victorian literature, literary heritage

Frensis Hodjson Burnetning adabiy asarlari

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Annotatsiya

Mazkur maqolada XIX asr oxiri va XX asr boshlaridagi bolalar adabiyotining yirik namoyandasi Frensis Hodjson Bernettning adabiy merosi tahlil qilinadi. Tadqiqotda adibaning Little Lord Fauntleroy, A Little Princess, The Secret Garden va The Lost Prince asarlari badiiy xususiyatlari, mavzuviy yo'nalishi hamda jahon bolalar adabiyotidagi o'rni yoritiladi. Tadqiqot tarixiy-adabiy, qiyosiy va badiiy tahlil metodlari asosida olib borilib, bolalik konsepsiyasi, axloqiy kamolot, tasavvur kuchi, ijtimoiy tengsizlik, yashirin shaxsiyat va tabiatning shifobaxsh qudrati kabi yetakchi motivlar tahlil qilinadi. Shuningdek, Bernettning shaxsiy hayot tajribasi va transatlantik hayoti uning badiiy tafakkuriga qanday ta'sir ko'rsatgani ochib beriladi. Tadqiqot natijalari Bernett ertaklarga xos badiiy unsurlarni psixologik realizm bilan muvaffaqiyatli uyg'unlashtirganini, buning natijasida o'quvchilarda chuqur hissiy ta'sir uyg'otuvchi yorqin obrazlarni yaratganini ko'rsatadi. Asarlarda mehr-oqibat, insonparvarlik, umid, do'stlik va ichki o'zgarish g'oyalari markaziy o'rin egallaydi. Bundan tashqari, yozuvchining kompozitsion mahorati, ramziy obrazlardan foydalanishi hamda bolalar ruhiyatini nozik tasvirlash usullari uning ijodini boshqa bolalar adabiyoti namoyandalaridan ajratib turadi. Tadqiqot yakunida Frensis Xodjson Bernett asarlari umuminsoniy qadriyatlarni targ'ib etishi,

tarbiyaviy va estetik ahamiyatini bugungi kunda ham saqlab qolayotgani hamda jahon bolalar adabiyotining bebaho namunalaridan biri sifatida o'z ilmiy va madaniy qimmatini yo'qotmaganligi xulosasi beriladi.

Kalit so'zlar *Bolalar adabiyoti, bolalik, axloqiy kamolot, tasavvur, tabiat, Viktoriya davri adabiyoti, adabiy meros*

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Аннотация *В статье исследуется литературное наследие Фрэнсис Ходжсон Бернетт – одной из наиболее известных представительниц английской детской литературы конца XIX – начала XX века. Анализируются её наиболее значимые произведения: Little Lord Fauntleroy, A Little Princess, The Secret Garden и The Lost Prince. Особое внимание уделяется художественным особенностям произведений, их тематике, композиции и устойчивому культурному значению. В исследовании применяются историко-литературный, сравнительный и аналитический методы, позволяющие выявить ключевые мотивы творчества писательницы: детство, нравственное становление личности, воображение, социальное неравенство, скрытая идентичность и целительная сила природы. Рассматривается влияние жизненного опыта Бернетт на формирование её художественного мировоззрения и системы образов. Установлено, что писательница органично сочетала сказочные элементы с психологическим реализмом, создавая яркие художественные образы, сохраняющие актуальность для современных читателей. Сделан вывод о том, что произведения Бернетт занимают важное место в мировой детской литературе благодаря их гуманистической направленности и художественной ценности.*

Ключевые слова *Детская литература, детство, нравственное развитие, воображение, природа, викторианская литература, литературное наследие*

Introduction

Frances Hodgson Burnett (1849-1924) was one of the most widely read English-language authors of the late nineteenth and early twentieth centuries. Born in Manchester, England, and raised from adolescence in Tennessee after her family emigrated to the United States, Burnett became a transatlantic literary figure whose work moved fluidly

between the two countries she called home (Thwaite, 1974). She wrote prolifically across nearly five decades, producing more than forty novels, numerous plays, and countless short stories and magazine pieces. Though she wrote extensively for adults, she is remembered today chiefly for three works of children's fiction – Little Lord Fauntleroy, A Little Princess, and The Secret Garden – that have never gone

out of print and continue to shape ideas about childhood, imagination, and moral growth. This article surveys Burnett's major works, traces the themes and preoccupations that run through her fiction, and considers the enduring cultural legacy of her writing, from Victorian bestseller lists to modern film adaptations.

Methods

Burnett's family fell into financial difficulty after the death of her father, a manufacturer of ironmongery goods, when she was a small child. In 1865, seeking better prospects, the family emigrated to Knoxville, Tennessee, joining relatives who had already settled there. The transition from industrial Manchester to the rural, war-scarred American South left a deep impression on the young Burnett, and the contrast between genteel poverty and remembered comfort would recur throughout her fiction, most visibly in *Little Lord Fauntleroy* and *A Little Princess*, both of which turn on sudden reversals of fortune. Burnett began writing to help support her family, submitting stories to magazines while still a teenager. Her early efforts appeared in periodicals such as *Godey's Lady's Book* and *Scribner's Monthly*, and by her early twenties she was earning a reliable income from her fiction – a rare achievement for a young woman writer of the period Bixler, Phyllis (Bixler, 1984). This early apprenticeship in the magazine trade shaped her lifelong habits: fast, disciplined composition, a strong sense of plot and pacing, and an instinct for the kind of sentimental, morally resonant storytelling that Victorian and Edwardian readers prized. Burnett's first major success as a novelist came with *That Lass o' Lowrie's* (1877), a story set among Lancashire mill and mining communities. Written in a painstakingly rendered Lancashire dialect, the novel follows Joan Lowrie, a proud and unconventional working-class heroine, and was praised for its unsentimental portrayal of industrial life. The book established Burnett's reputation in both Britain and America and demonstrated a social conscience that would

surface again and again in her writing, even as her later fame came to rest more on children's stories. Throughout the 1870s, 1880s, and beyond, Burnett continued to write novels aimed at adult readers, including *Haworth's* (1879), *Louisiana* (1880), *A Fair Barbarian* (1881), and later works such as *The Shuttle* (1907) and *T. Tembarom* (1913). These novels often explore the friction between American directness and British formality, between old aristocratic order and new-world energy and money – themes drawn from Burnett's own life as a woman who moved between Tennessee, Washington, D.C., New York, and England. The *Shuttle*, in particular, is notable for its portrait of a resourceful, independent American heroine who rescues her sister from an unhappy marriage to an impoverished English lord, reversing the more passive heroism of some of Burnett's earlier books.

Little Lord Fauntleroy was Burnett's first sensational children's success and made her, briefly, one of the most famous writers in the English-speaking world. The novel tells the story of Cedric Errol, a good-natured American boy who discovers he is heir to an English earldom and travels to England to be reunited with his estranged, embittered grandfather. Cedric's innate kindness and total lack of snobbery gradually soften the old earl, reconciling the family and, by extension, reconciling American democratic optimism with British aristocratic tradition. The book was an immediate cultural phenomenon. It popularized a particular image of childhood innocence – embodied in Cedric's velvet suit, lace collar, and long curls – that became a fashion craze for real boys dressed by their mothers in imitation "Fauntleroy suits", a trend Burnett herself came to find faintly absurd (Burnett, 1927). The novel also entangled Burnett in one of the first major transatlantic copyright disputes of the era: after unauthorized stage adaptations appeared in Britain, she pursued legal action that helped clarify dramatic copyright law and set precedents still cited in publishing history.

A Little Princess began as a shorter magazine story, *Sara Crewe, or What Happened at Miss Minchin's*, published in 1888, before Burnett expanded it into the full novel published in 1905. The story follows Sara Crewe, a wealthy pupil at a London boarding school who is reduced to servitude after her father's death and the apparent loss of his fortune, only to be restored to comfort through a combination of her own imaginative resilience and a benefactor's timely intervention. Sara's defining trait is her insistence on behaving "like a princess" regardless of her circumstances – a philosophy of inward dignity and imaginative self-possession that Burnett presents as more durable than actual wealth or status. The novel is often read as Burnett's clearest statement of a recurring conviction in her fiction: that character and imagination, not material fortune, determine a person's true worth. The book's contrasts of attic garret and school parlor, of hunger and secretly delivered feasts, give it a fairy-tale structure wrapped around a realistic setting.

Widely regarded as Burnett's masterpiece, *The Secret Garden* tells the story of Mary Lennox, an unloved and sickly child sent from colonial India to live with her reclusive uncle at Misselthwaite Manor on the Yorkshire moors after the death of her parents. There, Mary discovers a walled garden, locked and neglected for a decade, and secretly brings it back to life with the help of a local boy, Dickon. In the process she also discovers her invalid cousin, Colin, hidden away in the house and convinced by everyone around him that he is dying, and helps restore him to health and vitality as well. The novel is built around ideas that were, for Burnett, deeply personal: the healing power of nature, fresh air, and physical activity; the danger of indulging morbid, self-pitying thoughts; and a belief, influenced by the New Thought movement popular in Burnett's own life, that positive thinking and will could shape physical and emotional well-being. The garden itself functions as a symbol of renewal,

growth, and the possibility of recovery from grief – themes that resonated with Burnett's own experience of loss, including the death of her son Lionel from tuberculosis in 1890.

Initially a modest success compared to *Little Lord Fauntleroy*, *The Secret Garden* steadily grew in critical and popular esteem over the twentieth century and is now considered a landmark of children's literature, admired for its psychological depth, its vivid rendering of the Yorkshire landscape, and its relatively unsentimental treatment of childhood grief and recovery. Beyond her three best-known children's books, Burnett produced a substantial body of other fiction (Carpenter, 1990). *Editha's Burglar* (1888) and *Sara Crewe* were among her popular shorter works for young readers. *The Lost Prince* (1915) follows a poor boy in London drawn into a scheme to restore a fictional European monarchy, reflecting Burnett's ongoing interest in themes of hidden royal identity and the transformative power of belief and imagination – a pattern established in *Little Lord Fauntleroy* and echoed throughout her career. In *My Robin* (1912), Burnett revisited the world of *The Secret Garden* in a brief autobiographical essay about a robin who inspired part of the novel's imagery (Gerzina, 2004).

Burnett was also a successful playwright, adapting several of her own novels for the stage, including *Little Lord Fauntleroy* and *The Real Little Lord Fauntleroy*. Her plays were performed to large audiences in both London and New York, and her firsthand experience of the theatrical marketplace informed both her prose style – often praised for its vivid, scene-based construction – and her later fights over dramatic copyright. Several themes recur across Burnett's body of work, regardless of whether a given book was aimed at children or adults (Greene, 1995):

- Reversal of fortune and hidden identity: Cedric's sudden elevation to an earldom, Sara Crewe's fall into poverty and eventual rescue, and the disguised prince of *The Lost Prince* all dramatize sudden

shifts in social and material circumstance, testing whether a character's inner worth survives the change.

- The healing power of nature and activity: Misselthwaite's garden, the Yorkshire moors, and Dickon's easy communion with animals all embody Burnett's conviction that contact with the natural world restores both body and spirit.
- The power of imagination and attitude: Sara Crewe's insistence on inward dignity and Colin Craven's transformation once he stops believing himself doomed both reflect Burnett's interest, sharpened by her engagement with New Thought philosophy, in the idea that belief and mental attitude have real, even physical, consequences.
- Reconciliation across social and national divides: Little Lord Fauntleroy's reconciliation of American and British sensibilities, and The Shuttle's marriage of American energy to English tradition, reflect Burnett's own transatlantic life and her interest in bridging old-world hierarchy with new-world democratic optimism.

Neglected or unloved children finding belonging: Mary Lennox, Sara Crewe, and Cedric Errol are each, in different ways, children who begin isolated or unappreciated and move toward found family and community – a pattern that has made Burnett's work particularly durable as literature about resilience (Ward, Martha, 1990).

Results

Burnett's children's novels have been adapted for stage, film, television, radio, and even musical theatre many times over the past century. The Secret Garden alone has been filmed multiple times, staged as a Tony Award-winning Broadway musical in 1991, and adapted into animated and live-action versions for successive generations of audiences. A Little Princess and Little Lord Fauntleroy have likewise been adapted repeatedly, with film versions appearing across nearly every decade

of the twentieth century and into the twenty-first, a testament to the durability of Burnett's core stories. Critical assessment of Burnett shifted considerably over the century following her death. In her own lifetime she was regarded, somewhat dismissively by some contemporaries, as a highly commercial, sentimental writer – enormously popular but not always taken seriously by literary critics. Over the course of the twentieth century, however, particularly from the 1970s onward, scholars of children's literature reassessed her work, highlighting the psychological sophistication of The Secret Garden, the proto-feminist independence of heroines like Sara Crewe and the protagonist of The Shuttle, and Burnett's skill in adapting Gothic and fairy-tale structures to realistic settings. Burnett's personal life – including two marriages, chronic ill health, extensive transatlantic travel, her son's early death, and her engagement with New Thought spirituality – has also drawn biographical interest, with scholars increasingly reading her fiction as a working-out of her own losses and beliefs, particularly in The Secret Garden's themes of grief, isolation, and recovery.

Selected Works Timeline

The following selection traces the arc of Burnett's career from her first novel to her final major works:

- 1877 – That Lass o' Lowrie's, her breakthrough dialect novel of Lancashire mill life.
- 1886 – Little Lord Fauntleroy, the transatlantic sensation that made her internationally famous.
- 1888 – Sara Crewe, or What Happened at Miss Minchin's, the magazine story later expanded into A Little Princess.
- 1905 – A Little Princess, the full novel-length expansion of Sara Crewe's story.
- 1907 – The Shuttle, a novel of American enterprise meeting English tradition.
- 1911 – The Secret Garden, later recognized as her most enduring and critically admired work.

- 1915 – *The Lost Prince*, a novel of hidden royalty and boyhood courage set against a fictional European conflict.

Conclusion

Part of the reason Burnett's major children's books have outlasted so much of the fiction published alongside them lies in their structural simplicity paired with emotional depth. Each of her best-known novels follows a recognizable fairy-tale shape – an unloved or diminished child, a hidden or withheld inheritance of status, wealth, or health, and a slow, carefully plotted restoration – but Burnett fills that shape with enough psychological particularity that the stories read as more than formula. Mary Lennox's early sourness, Sara Crewe's stubborn pride, and Cedric Errol's guileless warmth are distinct, memorable temperaments rather than interchangeable virtuous children (Threadgold, Rosemary, 2001). Burnett's prose style also aged well by comparison with many of her Victorian and Edwardian peers. Trained by years of magazine writing to keep scenes moving and dialogue natural, she avoided some of the denser, more digressive habits of nineteenth-century fiction,

producing books that remain readable to modern audiences, including young readers, without extensive editorial simplification. This combination of durable emotional architecture and accessible prose helps explain why *The Secret Garden*, *A Little Princess*, and *Little Lord Fauntleroy* remain in print, in classrooms, and on stage and screen more than a century after they were written. Frances Hodgson Burnett's career spanned the transition from Victorian sentimental fiction to modern psychological realism, and her best books sit comfortably in both traditions. While she wrote for adults throughout her life and achieved real success with novels like *That Lass o' Lowrie's* and *The Shuttle*, it is her children's fiction – above all *The Secret Garden*, *A Little Princess*, and *Little Lord Fauntleroy* – that has secured her lasting reputation. These books continue to be read, taught, staged, and filmed more than a century after their publication, a durability that speaks to Burnett's skill in fusing memorable characters, fairy-tale structure, and genuine emotional insight into stories that remain compelling well beyond the era in which they were written.

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Linguocultural Patterns of the Semantic Development of Polysemous Idioms: A Comparative Perspective

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- Annotation** *The article examines the linguocultural patterns underlying the semantic development of polysemous idioms in English, Russian, and Uzbek. The aim of the study is to identify the universal and language-specific factors that shape the emergence of new idiomatic meanings from a comparative perspective. The research material consists of polysemous idioms selected from authoritative phraseological dictionaries of the three languages. The study employs comparative, linguocultural, cognitive-semantic, componential, and descriptive methods. The findings demonstrate that the semantic development of idioms is driven by universal cognitive mechanisms, including conceptual metaphor, metonymy, generalization, and semantic specialization, while the direction of semantic evolution is determined by the cultural and linguistic characteristics of each language.*
- Keywords** *Polysemy, idiom, semantic development, linguocultural studies, cognitive semantics, conceptual metaphor, linguistic worldview, English, Russian, Uzbek*

Ko'p ma'noli idiomalarning semantik rivojlanishining lingvomadaniy qonuniyatlari: qiyosiy tahlil

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- Annotatsiya** *Maqolada ingliz, rus va o'zbek tillaridagi ko'p ma'noli idiomalarning semantik rivojlanishining lingvomadaniy qonuniyatlari qiyosiy aspektida tadqiq qilinadi. Tadqiqotning maqsadi idiomalarning yangi ma'nolarini shakllantiruvchi universal hamda milliy xususiyatlarni aniqlashdan iborat. Tadqiqot materiali sifatida ingliz, rus va o'zbek tillarining frazeologik lug'atlaridan tanlab olingan ko'p ma'noli idiomalar xizmat qildi. Tadqiqotda qiyosiy, lingvomadaniy, kognitiv-semantik, komponent tahlil va tavsifiy metodlar qo'llanildi. Tahlil natijalari idiomalar semantikasining rivojlanishi konseptual metafora, metonimiya, ma'noning umumlashuvi va ixtisoslashuvi kabi universal kognitiv mexanizmlar asosida kechishini, biroq semantik taraqqiyot yo'nalishi har bir tilning milliy-madaniy xususiyatlari bilan belgilanishini ko'rsatdi.*
- Kalit so'zlar** *Polisemiya, idioma, semantik rivojlanish, lingvomadaniyatshunoslik, kognitiv semantika, konseptual metafora, olamning lisoniy manzarasi, ingliz tili, rus tili, o'zbek tili*

Лингвокультурные закономерности семантического развития полисемантических идиом в сопоставительном аспекте

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- Аннотация** В статье рассматриваются лингвокультурные закономерности семантического развития полисемантических идиом в английском, русском и узбекском языках. Цель исследования заключается в выявлении универсальных и национально-специфических факторов, определяющих формирование новых значений идиом в сопоставительном аспекте. Материалом исследования послужили полисемантические идиомы, отобранные из фразеологических словарей английского, русского и узбекского языков. В работе применены сопоставительный, лингвокультурологический, когнитивно-семантический, компонентный и описательный методы исследования. Установлено, что развитие семантики идиом осуществляется посредством универсальных когнитивных механизмов, таких как концептуальная метафора, метонимия, генерализация и специализация значения, тогда как направления семантической эволюции определяются национально-культурной спецификой каждого языка.
- Ключевые слова** Полисемия, идиома, семантическое развитие, лингвокультурология, когнитивная семантика, концептуальная метафора, языковая картина мира, английский язык, русский язык, узбекский язык

В условиях активного развития когнитивной и лингвокультурологической парадигм современного языкознания особое внимание уделяется исследованию фразеологических единиц как носителей национально-культурной информации и средств репрезентации языковой картины мира. Среди них особый научный интерес представляют полисемантические идиомы, поскольку их семантическая структура отражает не только языковые процессы, но и культурно-исторический опыт народа, особенности его мировосприятия и ценностных ориентиров. Семантическое развитие идиом представляет собой сложный и многоаспектный процесс, обусловленный взаимодействием

когнитивных механизмов, коммуникативных потребностей и лингвокультурных факторов.

Актуальность исследования определяется возрастающим интересом современной лингвистики к изучению взаимосвязи языка, культуры и мышления, а также необходимостью выявления закономерностей семантического развития идиом в различных языках. Несмотря на значительное количество исследований, посвящённых фразеологии, проблема полисемии идиом и механизмов формирования их вторичных значений в лингвокультурном аспекте остаётся недостаточно разработанной. Особенно это касается сопоставительных исследований

английского и узбекского языков, в которых универсальные когнитивные механизмы сочетаются с национально-специфическими особенностями культурной интерпретации действительности.

Степень изученности проблемы свидетельствует о том, что теоретические основы исследования идиом были заложены в трудах отечественных и зарубежных учёных, посвящённых вопросам фразеологии, семантики, когнитивной лингвистики и лингвокультурологии. Значительный вклад в разработку теории фразеологии внесли В.В. Виноградов, А.В. Кунин, Н.М. Шанский, В.Н. Телия, Н.Н. Амосова и другие исследователи. Когнитивные механизмы формирования значения языковых единиц получили освещение в работах Дж. Лакоффа, М. Джонсона, Р. Лангакера, Ж. Фоконье и М. Тернера. Вопросы взаимодействия языка и культуры рассматриваются в исследованиях В.А. Масловой, В.Н. Телии, Е.М. Верещагина и В.Г. Костомарова. Вместе с тем анализ научной литературы показывает, что лингвокультурные закономерности семантического развития полисемантических идиом в сопоставительном аспекте английского и узбекского языков изучены недостаточно, что обуславливает необходимость комплексного исследования данной проблемы.

В современной лингвистике понятие идиомы рассматривается в рамках различных научных направлений. В структурно-семантическом подходе идиомы определяются как устойчивые фразеологические единицы с переосмысленным значением, не сводимым к значениям составляющих компонентов. Представители когнитивной лингвистики рассматривают идиомы как отражение концептуальной системы человека, в которой языковые образы формируются под влиянием когнитивных процессов, прежде всего концептуальной метафоры и

метонимии. Лингвокультурологический подход трактует идиомы как культурно маркированные знаки, в которых закреплены знания о мире, ценностные ориентации и национальные стереотипы.

Исследования В.В. Виноградова, А.В. Кунина, В.Н. Телии, Н.М. Шанского, Н.Н. Амосовой заложили основы современной теории фразеологии, определив ключевые признаки идиоматичности: устойчивость структуры, воспроизводимость, семантическую целостность, образность и экспрессивность. В зарубежной лингвистике значительный вклад в изучение идиом внесли Дж. Лакофф, М. Джонсон, Р. Лангакер, Ж. Фоконье и М. Тернер, показавшие, что образование идиоматических значений тесно связано с универсальными механизмами человеческого мышления.

Особое место среди идиоматических единиц занимают полисемантические идиомы. В отличие от традиционного представления об идиоме как единице с одним переносным значением, многие устойчивые выражения обладают сложной семантической структурой и способны развивать несколько взаимосвязанных значений. Такая многозначность формируется в процессе длительного исторического развития языка и отражает изменения в общественной жизни, культуре и коммуникативных потребностях носителей языка.

Полисемия идиом представляет собой закономерное языковое явление, возникающее в результате расширения, конкретизации, переосмысления или оценки первоначального значения. При этом вторичные значения сохраняют связь с исходным образом, однако приобретают новые смысловые оттенки в зависимости от контекста употребления. Именно поэтому изучение полисемии идиом позволяет проследить динамику взаимодействия языковой системы, человеческого мышления и культуры.

В современной лингвистике полисемия рассматривается как одно из фундаментальных свойств языковой системы, обеспечивающее её динамичность и способность отражать изменения окружающей действительности. Если полисемия отдельных слов исследована достаточно подробно, то многозначность идиом до настоящего времени остаётся менее изученной, особенно в сопоставительном и лингвокультурологическом аспектах.

Полисемантические идиомы представляют собой устойчивые выражения, обладающие несколькими взаимосвязанными значениями, объединёнными общей внутренней формой. Возникновение новых значений обусловлено когнитивными механизмами категоризации и концептуализации окружающего мира, а также изменением культурного опыта языкового сообщества. В результате одна и та же идиома может использоваться для обозначения различных ситуаций, сохраняя при этом единый образный фундамент.

С точки зрения когнитивной лингвистики развитие значений идиом объясняется действием концептуальной метафоры, метонимии, схем образного моделирования и концептуальной интеграции (conceptual blending). Именно эти механизмы позволяют переносить знания из одной концептуальной области в другую, создавая новые интерпретации уже существующих фразеологических единиц. Например, соматические идиомы, первоначально связанные с обозначением частей человеческого тела, постепенно приобретают значения, характеризующие эмоциональные состояния, интеллектуальную деятельность, моральные качества и социальное поведение человека.

Лингвокультурологический подход рассматривает семантическое развитие идиом как отражение национальной картины мира. Каждое новое значение

формируется не только под воздействием внутренних языковых процессов, но и в результате культурной интерпретации окружающей действительности. Исторические события, религиозные представления, народные традиции, особенности быта и системы ценностей оказывают непосредственное влияние на направление семантической эволюции идиом.

Особый интерес представляет сопоставительное исследование английских и узбекских полисемантических идиом. Несмотря на универсальность когнитивных механизмов формирования переносных значений, культурная специфика каждого народа определяет особенности образной мотивации и дальнейшего развития семантики. В одних случаях наблюдаются сходные модели расширения значения, обусловленные общими закономерностями человеческого мышления, тогда как в других выявляются национально-специфические особенности, отражающие своеобразие английской и узбекской языковых картин мира.

Полисемантические идиомы следует рассматривать как сложные лингвокультурные образования, в которых взаимодействуют универсальные когнитивные процессы и национально обусловленные культурные смыслы. Их исследование позволяет глубже понять механизмы семантического развития фразеологических единиц и выявить общие и специфические закономерности функционирования языка в тесной связи с культурой.

Современная лингвистика рассматривает язык не только как средство коммуникации, но и как важнейший механизм хранения, передачи и интерпретации культурного опыта народа. Наиболее ярко взаимосвязь языка и культуры проявляется во фразеологическом составе, поскольку именно идиомы концентрируют историческую память,

национальные традиции, особенности мировоззрения и ценностные ориентиры языкового коллектива. Семантическое развитие идиом представляет собой результат длительного взаимодействия языковых, когнитивных и культурных факторов, определяющих формирование новых смысловых компонентов.

Национально-культурная специфика является одним из ключевых факторов, влияющих на развитие полисемии идиом. Первоначальное значение устойчивого выражения, возникающее на основе конкретной жизненной ситуации, со временем подвергается переосмыслению под воздействием культурного опыта общества. Новые значения закрепляются в языке благодаря изменению общественных отношений, развитию материальной и духовной культуры, а также трансформации системы национальных ценностей. Вследствие этого одна и та же идиома способна функционировать в различных коммуникативных ситуациях, приобретая новые смысловые оттенки при сохранении общей образной основы.

Семантическое развитие идиом тесно связано с национальной картиной мира, представляющей собой совокупность знаний, представлений и оценок, сформированных в сознании носителей определённого языка. Каждый народ по-своему концептуализирует окружающую действительность, выделяя наиболее значимые для своей культуры явления. Именно поэтому идентичные жизненные ситуации нередко получают различное языковое выражение в разных лингвокультурах.

В английской языковой картине мира значительное место занимают идиомы, связанные с мореплаванием, торговлей, предпринимательством, индивидуальной инициативой и личной ответственностью. Это обусловлено историческим развитием Великобритании как морской державы и формированием рыночных отношений. Так,

идиомы *learn the ropes*, *be on the same wavelength*, *weather the storm* первоначально были связаны с морской терминологией, однако в процессе семантической эволюции приобрели более широкие значения, обозначающие приобретение опыта, взаимопонимание и успешное преодоление жизненных трудностей.

В узбекской лингвокультуре преобладают идиомы, отражающие традиционный уклад жизни, семейные отношения, коллективизм, уважение к старшим, земледельческий труд и нравственные нормы общества. Например, выражения *ko'ngli ochiq*, *yuragi keng*, *oq yo'l*, *ko'ngliga tugmoq* демонстрируют тесную связь с духовными ценностями, эмоциональной сферой человека и национальными представлениями о доброжелательности, гостеприимстве и искренности. Несмотря на сходство отдельных концептов с английской культурой, способы их языковой репрезентации существенно различаются.

Следовательно, семантическое развитие полисемантических идиом определяется не только внутренними законами языковой системы, но и особенностями культурной среды, в которой формируются и функционируют данные единицы. Национальная специфика влияет как на выбор исходного образа, так и на дальнейшие направления расширения его значения.

Одним из важнейших факторов развития полисемии идиом выступают культурные концепты, представляющие собой ментальные образования, отражающие наиболее значимые элементы национальной культуры. Через концепты язык фиксирует коллективный опыт народа, его ценностные установки и способы осмысления действительности. Именно поэтому многие вторичные значения идиом возникают в результате переосмысления базовых культурных концептов.

К числу наиболее продуктивных относятся соматические, зооморфные, цветовые, пространственные и природные концепты. Они обладают высокой степенью универсальности, однако в каждой культуре получают собственную интерпретацию.

Особое место занимают соматические идиомы, построенные на названиях частей человеческого тела. Концепты *heart* и *yurak*, *head* и *bosh*, *hand* и *qo'l* являются универсальными, однако развитие их семантики имеет как общие, так и национально обусловленные особенности. Например, английская идиома *lose one's head* обозначает потерю самообладания, тогда как узбекское выражение *boshini yo'qotmoq* употребляется не только в значении растерянности, но и в более широком смысле – утраты способности рационально оценивать ситуацию. Аналогично идиома *heart of gold* и узбекское *yuragi oltin* имеют близкую оценочную семантику, отражая универсальный культурный концепт доброты, однако функционируют в различных коммуникативных условиях и обладают неодинаковой частотностью употребления.

Важную роль играют зооморфные концепты. Названия животных в английском и узбекском языках часто становятся источником образования переносных значений, однако символическая интерпретация животных определяется национальной культурой. Так, образ лисы в обеих культурах ассоциируется с хитростью, тогда как символика отдельных животных существенно различается. Например, образ верблюда занимает заметное место в узбекской фразеологии благодаря историческим и природным условиям Центральной Азии, тогда как в английской культуре подобные идиомы встречаются значительно реже.

Не менее продуктивными являются цветовые концепты. В английском языке цвета активно участвуют в формировании идиоматических значений (*white lie*, *green*

with envy, *black market*), тогда как в узбекском языке цветовая символика тесно связана с традиционными представлениями о благополучии, чистоте, уважении и семейных ценностях (*oq yo'l*, *oq ko'ngil*, *qora kun*). Несмотря на наличие универсальных ассоциаций, семантическое развитие подобных идиом определяется национальной системой культурных символов.

Следует отметить, что развитие новых значений редко происходит случайно. В большинстве случаев оно представляет собой закономерный процесс, обусловленный изменением способов концептуализации окружающей действительности. Одни значения возникают вследствие метафорического переноса, другие – в результате метонимических связей или прагматического переосмысления, однако во всех случаях решающую роль играет культурный опыт языкового сообщества.

Культурные концепты выступают своеобразными центрами семантического развития полисемантических идиом. Они обеспечивают сохранение внутренней образной мотивации идиомы и одновременно создают условия для формирования новых переносных значений. Сопоставление английского и узбекского языков показывает, что универсальные когнитивные механизмы взаимодействуют с национально-специфическими культурными моделями, формируя как общие, так и уникальные направления семантической эволюции идиоматических единиц.

Сопоставительный анализ английских и узбекских полисемантических идиом показывает, что, несмотря на принадлежность языков к различным языковым семьям и культурным традициям, процессы формирования вторичных значений подчиняются ряду универсальных закономерностей. Это свидетельствует о том, что семантическая эволюция идиом

определяется не только особенностями конкретной лингвокультуры, но и общими когнитивными механизмами человеческого мышления.

Одной из наиболее продуктивных закономерностей является метафорическое расширение значения. Первоначально идиома обозначает конкретную ситуацию или предмет, однако впоследствии начинает использоваться для характеристики абстрактных явлений. Например, английская идиома *break the ice* первоначально ассоциировалась с преодолением ледяных преград при судоходстве. В современном языке она употребляется преимущественно в значении «начать общение», «снять напряжение между собеседниками». Аналогичный процесс наблюдается в узбекской идиоме *muzni eritmoq*, которая также приобрела переносное значение, связанное с установлением психологического контакта между людьми. Несмотря на совпадение современного значения, культурная мотивация возникновения этих идиом различна.

Не менее распространённым механизмом является метонимическое развитие значения, при котором перенос осуществляется на основе смежности понятий. Так, английская идиома *give a hand* первоначально связывалась с физическим действием рукой, однако затем стала обозначать любую помощь независимо от её характера. Узбекская идиома *qo'l uzatmoq* демонстрирует аналогичную семантическую модель, сохраняя первоначальный соматический образ и одновременно развивая более широкое значение «оказать поддержку».

В обоих языках наблюдается закономерность генерализации значения, при которой идиома постепенно выходит за пределы первоначальной ситуации употребления. Например, выражение *see the light* первоначально обозначало буквальное восприятие света, позднее стало употребляться в религиозном контексте, а

затем приобрело современное значение «понять истину», «осознать ошибку». Подобный процесс характерен и для узбекской идиомы *ko'zi ochilmoq*, которая используется не только в прямом значении, но и для обозначения духовного или интеллектуального прозрения.

Наряду с генерализацией широко распространена специализация значения, когда широкое первоначальное значение постепенно ограничивается определённой коммуникативной сферой. Подобная тенденция особенно характерна для идиом, связанных с профессиональной деятельностью, общественными отношениями или историческими реалиями.

Ещё одной общей закономерностью является аксиологическое переосмысление. Многие идиомы со временем изменяют свою оценочную направленность: нейтральные выражения приобретают положительную или отрицательную коннотацию. Например, английская идиома *dark horse* первоначально использовалась в сфере конных соревнований, а впоследствии стала обозначать человека, скрывающего свои реальные возможности. Аналогичные процессы наблюдаются и в узбекской фразеологии, где изменение общественных условий приводит к переоценке отдельных культурных символов.

Полученные результаты свидетельствуют, что независимо от языковой принадлежности семантическое развитие полисемантических идиом осуществляется посредством сходных когнитивных механизмов, однако конкретные направления их реализации определяются особенностями национальной культуры.

Несмотря на существование универсальных моделей семантической эволюции, анализ языкового материала выявляет существенные различия между английской и узбекской фразеологическими системами. Эти различия обусловлены

историческим развитием народов, особенностями их культуры, религиозных представлений, образа жизни и национальной системы ценностей.

Одной из наиболее заметных особенностей английской фразеологии является широкое использование идиом, восходящих к морской терминологии. Историческое развитие Великобритании как морской державы способствовало тому, что многие выражения постепенно утратили связь с профессиональной сферой и приобрели общезыковое значение. Так, идиомы *learn the ropes*, *weather the storm*, *all hands on deck* сегодня активно используются для характеристики жизненных ситуаций, профессиональной деятельности и межличностных отношений.

В узбекском языке преобладают идиомы, связанные с традиционным укладом жизни, семейными отношениями, сельским хозяйством и нравственными ценностями. Например, выражения *oq yo'l*, *ko'ngli ochiq*, *yuragi keng*, *ko'ngliga tugmoq* отражают национальные представления о доброжелательности, искренности, гостеприимстве и внутреннем благородстве человека. Их вторичные значения формируются под влиянием устойчивых культурных стереотипов, характерных именно для узбекской лингвокультуры.

Особое место занимает религиозный фактор. В английской идиоматике значительное количество выражений связано с библейскими сюжетами (*the apple of one's eye*, *forbidden fruit*, *cast pearls before swine*), тогда как в узбекской фразеологии заметно влияние исламской культуры и традиционной восточной этики. При этом многие религиозные идиомы постепенно утрачивают первоначальную сакральную семантику и начинают использоваться в повседневном общении.

Существенные различия наблюдаются и в символике животных. Если образ лисы в обеих культурах ассоциируется с хитростью, то символика других животных значительно

отличается. Например, в английской культуре сова традиционно является символом мудрости, тогда как в узбекской культуре аналогичную символическую функцию чаще выполняют другие образы. Верблюд, напротив, занимает важное место в узбекской языковой картине мира, что обусловлено природно-географическими условиями региона.

Направления семантического развития полисемантических идиом зависят не только от универсальных когнитивных механизмов, но и от специфики культурной среды.

Национально-культурные особенности определяют выбор исходного образа, характер формирования вторичных значений и степень их дальнейшей продуктивности.

На основании проведённого сопоставительного анализа представляется возможным выделить несколько основных моделей семантического развития полисемантических идиом.

Первая модель характеризуется полным совпадением направлений семантического развития в английском и узбекском языках. К данной группе относятся идиомы, основанные на универсальных концептах человеческого опыта, прежде всего соматических образах, базовых эмоциях и общечеловеческих жизненных ситуациях. Их развитие обусловлено сходными когнитивными механизмами концептуальной метафоры и метонимии.

Вторая модель включает идиомы с частичным совпадением семантики. В данном случае исходный образ является универсальным, однако дальнейшее развитие отдельных значений определяется особенностями национальной культуры. Такие идиомы демонстрируют сходную внутреннюю форму, но различаются сферой употребления, стилистической окраской или оценочным компонентом.

Третья модель представлена идиомами, семантическая эволюция

которых происходит по различным направлениям. Несмотря на наличие сходного образного основания, вторичные значения существенно различаются вследствие воздействия культурно-специфических факторов. Подобные различия особенно характерны для идиом, связанных с историческими реалиями, религиозной символикой и национальными традициями.

Четвёртая модель объединяет национально-специфические идиомы, не имеющие прямых семантических аналогов в сопоставляемом языке. Их развитие обусловлено исключительно особенностями конкретной лингвокультуры, а перевод подобных единиц, как правило, требует поиска функциональных или описательных соответствий.

Результаты исследования позволяют сделать вывод о том, что семантическое развитие полисемантических идиом представляет собой многоуровневый процесс, в котором универсальные когнитивные закономерности взаимодействуют с национально-культурными факторами. Именно это взаимодействие обеспечивает одновременно общность механизмов семантической эволюции и своеобразие фразеологических систем английского и узбекского языков.

Проведённый сопоставительный анализ английских и узбекских полисемантических идиом позволяет выявить ряд закономерностей, определяющих процессы формирования и развития их семантической структуры. Установлено, что полисемия идиом не является случайным результатом языковой эволюции, а представляет собой закономерный процесс, обусловленный взаимодействием когнитивных, лингвокультурных, прагматических и коммуникативных факторов. Несмотря на различия в историческом развитии и культурных традициях английского и

узбекского народов, механизмы формирования вторичных значений во многом оказываются универсальными, тогда как направления их дальнейшего развития демонстрируют выраженную национально-культурную специфику.

Одной из важнейших закономерностей является сохранение внутренней образной основы идиомы независимо от количества развившихся значений. Даже при существенном расширении семантической структуры первоначальный образ продолжает выполнять функцию когнитивного центра, объединяющего все вторичные значения.

Например, соматические идиомы, содержащие компоненты *heart*, *head*, *hand*, *yurak*, *bosh*, *qo'l*, сохраняют связь с первоначальным телесным образом, однако постепенно начинают обозначать интеллектуальные способности, эмоциональные состояния, нравственные качества или особенности поведения человека.

Расширение значения происходит без разрушения внутренней мотивированности идиомы.

Данная закономерность подтверждает положение когнитивной лингвистики о том, что новые значения возникают не произвольно, а на основе уже существующих концептуальных моделей.

Исследование показало, что основным механизмом семантического развития полисемантических идиом выступает концептуальная метафора. Именно благодаря метафорическому переносу конкретные представления постепенно трансформируются в абстрактные понятия.

В английском языке подобные процессы особенно характерны для идиом, связанных с мореплаванием, торговлей и профессиональной деятельностью, тогда как в узбекском языке источниками метафоризации чаще становятся бытовая культура, семейные отношения,

земледельческий труд и традиционные нравственные представления.

Несмотря на различие исходных культурных образов, механизм формирования новых значений остаётся единым: конкретная ситуация становится моделью для осмысления более сложных социальных, психологических или интеллектуальных процессов.

Следующей закономерностью является зависимость направлений семантического развития от особенностей национальной культуры. Формирование новых значений определяется системой культурных концептов, историческим опытом народа, религиозными представлениями, образом жизни и национальными ценностями.

Так, английская идиоматика демонстрирует значительное влияние морской культуры, торговли, права и предпринимательства, тогда как узбекская фразеология отражает традиционные семейные ценности, коллективизм, уважение к старшему поколению, нормы гостеприимства и особенности сельскохозяйственного уклада.

Следовательно, универсальные когнитивные процессы реализуются через национально обусловленные культурные модели, что объясняет различия в семантической структуре внешне сходных идиом.

Одним из наиболее значимых результатов исследования является установление диалектического взаимодействия универсальных и национально-специфических факторов в процессе семантического развития идиом.

Универсальность проявляется в использовании общих концептов человеческого опыта – частей тела, природных явлений, животных, пространственных представлений, эмоциональных состояний. Именно они лежат в основе большинства идиоматических образов различных языков.

Национальная специфика обнаруживается в выборе конкретных символов, степени продуктивности отдельных концептов, оценочной интерпретации образов и направлениях дальнейшего расширения значений. В результате одна и та же концептуальная схема может реализовываться различными языковыми средствами.

Сходство когнитивных механизмов не исключает культурного своеобразия процессов семантической эволюции.

В ходе исследования установлено, что развитие полисемии сопровождается изменением прагматических характеристик идиом. Многие выражения постепенно приобретают новые оценочные, экспрессивные и стилистические оттенки, обусловленные особенностями современного речевого общения.

Первоначально нейтральные идиомы могут приобретать положительную или отрицательную эмоциональную окраску, использоваться в различных функциональных стилях и выполнять новые коммуникативные функции. Особенно активно подобные изменения происходят под влиянием средств массовой информации, художественной литературы, цифровой коммуникации и социальных сетей.

Следовательно, прагматический фактор становится одним из важнейших источников дальнейшего семантического развития идиоматических единиц.

На основании проведённого исследования представляется возможным предложить следующую модель лингвокультурных закономерностей семантического развития полисемантических идиом.

- *Первый уровень* – когнитивный. Формирование новых значений осуществляется посредством универсальных механизмов концептуальной метафоры,

метонимии, категоризации и концептуальной интеграции.

- *Второй уровень* – лингвокультурный. Национальная культура определяет выбор исходного образа, символическую интерпретацию концептов и направления дальнейшей семантической эволюции.
- *Третий уровень* – прагматический. Коммуникативная практика способствует закреплению новых значений, изменению их оценочного потенциала и расширению сфер функционирования идиом.
- *Четвёртый уровень* – функционально-системный. В результате взаимодействия когнитивных, культурных и прагматических факторов формируется сложная полисемантическая структура идиомы, обеспечивающая её активное функционирование в современной языковой системе.

Предлагаемая модель позволяет рассматривать семантическое развитие идиом как многоуровневый процесс, объединяющий языковые, когнитивные и культурные механизмы. Она может быть использована в дальнейших исследованиях английской, узбекской и других фразеологических систем, а также при разработке типологии полисемантических идиом в сопоставительном языкознании.

Выявленные закономерности подтверждают, что семантическое развитие полисемантических идиом представляет собой результат сложного взаимодействия универсальных когнитивных механизмов и национально-культурных факторов. Сопоставление английского и узбекского языков демонстрирует наличие общих принципов формирования вторичных значений при сохранении культурно обусловленного своеобразия каждой языковой системы. Полученные результаты расширяют современные представления о

природе идиоматической полисемии и открывают перспективы для дальнейших исследований в области когнитивной лингвистики, лингвокультурологии и сопоставительной фразеологии.

Проведённое исследование было посвящено выявлению лингвокультурных закономерностей семантического развития полисемантических идиом в сопоставительном аспекте на материале английского и узбекского языков. Анализ современных научных концепций, посвящённых идиоматике, когнитивной лингвистике и лингвокультурологии, показал, что полисемия идиом представляет собой закономерный результат развития языковой системы и обусловлена взаимодействием когнитивных механизмов, национально-культурных факторов и коммуникативной практики.

В ходе исследования установлено, что семантическое развитие полисемантических идиом осуществляется посредством универсальных когнитивных процессов – концептуальной метафоры, метонимии, генерализации, специализации и прагматического переосмысления. Эти механизмы являются общими для английского и узбекского языков, что свидетельствует о наличии универсальных принципов формирования вторичных значений идиоматических единиц.

Одновременно результаты сопоставительного анализа подтверждают значительное влияние лингвокультурного фактора на направление семантической эволюции идиом. Национальная картина мира определяет выбор исходных образов, символическое осмысление концептов и особенности функционирования идиоматических единиц. В английской лингвокультуре продуктивными источниками развития идиоматической семантики выступают концепты, связанные с мореплаванием, торговлей, предпринимательством и индивидуальной ответственностью. В узбекской языковой

картине мира доминируют концепты семьи, гостеприимства, коллективизма, нравственности, земледельческого труда и духовных ценностей. Несмотря на различия культурных оснований, оба языка демонстрируют сходные механизмы когнитивной обработки опыта.

В результате исследования выявлены основные лингвокультурные закономерности семантического развития полисемантических идиом. К ним относятся:

- сохранение внутренней формы идиомы при расширении её семантической структуры;

- определяющая роль концептуальной метафоры и метонимии в формировании вторичных значений;
- культурная обусловленность направлений семантической эволюции;
- взаимодействие универсальных когнитивных механизмов и национально-специфических факторов;
- влияние прагматических условий речевого общения на дальнейшее развитие полисемии.

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Cognitive semantics in cognitive linguistics

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Annotation

This article examines the historical development, theoretical foundations, and role of cognitive semantics in modern linguistics based on scholarly sources. It discusses the fundamental principles of cognitive semantics, including the embodied nature of conceptual structure, the relationship between semantic and conceptual structures, the encyclopedic nature of meaning, and the connection between meaning construction and conceptualization. The study also reviews major theoretical approaches, including Conceptual Metaphor Theory by George Lakoff and Mark Johnson, Charles Fillmore's Frame Semantics, Ronald Langacker's Cognitive Grammar and Domain Theory, and Gilles Fauconnier and Mark Turner's Conceptual Integration (Blending) Theory. Furthermore, it explains the mechanisms of knowledge organization and reality conceptualization through categorization, prototype theory, and idealized cognitive models. The research employs descriptive, comparative, and cognitive analysis methods. The findings demonstrate the theoretical and practical significance of cognitive semantics for explaining the relationship between language and thought, conceptual meaning construction, discourse analysis, translation studies, and artificial intelligence-based natural language processing.

Keywords

Cognitive linguistics, cognitive semantics, conceptual metaphor, categorization, domain theory, image schema, conceptual system, encyclopedic meaning, idealized cognitive model

Kognitiv tilshunoslikning kognitiv semantika bo'limi haqida

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Annotatsiya

Mazkur maqolada kognitiv semantikaning shakllanish tarixi, nazariy asoslari hamda zamonaviy tilshunoslikdagi o'rni ilmiy manbalar asosida atroflicha tahlil qilinadi. Tadqiqotda kognitiv semantikaning asosiy tamoyillari, jumladan, konseptual tuzilmaning mujassamlanganligi, semantik va konseptual tuzilmalarning o'zaro bog'liqligi, ma'noning ensiklopedik tabiati hamda ma'no hosil bo'lishining konseptuallashtirish jarayoni bilan uzviy aloqasi yoritiladi. Shuningdek, J. Lakoff va M. Jonsonning konseptual metafora nazariyasi, Ch. Fillmorning freym semantikasi, R. Langackerning kognitiv grammatika va domenlar nazariyasi hamda G. Faukonner va M. Tyornerning konseptual integratsiya (blending) nazariyasining kognitiv semantikadagi o'rni ilmiy jihatdan tavsiflanadi. Kategoriyalashtirish, prototip nazariyasi va ideallashtirilgan kognitiv modellar asosida insonning bilimni tashkil etish hamda voqelikni konseptuallashtirish mexanizmlari izohlanadi. Tadqiqot tavsifiy, qiyosiy-tahliliy va kognitiv tahlil metodlari asosida amalga oshirilgan. Shuningdek, kognitiv semantikaning psixolingvistika, diskurs tahlili,

tarjimashunoslik hamda sun'iy intellektga asoslangan tabiiy tilni qayta ishlash yo'nalishlaridagi nazariy va amaliy ahamiyati ham yoritiladi. Olingan natijalar kognitiv semantikaning til va tafakkur o'rtasidagi murakkab munosabatlarni izohlash hamda zamonaviy semantik tadqiqotlarning nazariy va metodologik asoslarini boyitishga xizmat qiladi.

Kalit so'zlar *Kognitiv tilshunoslik, kognitiv semantika, konseptual metafora, kategoriyalashtirish, domenlar nazariyasi, obraz-sxema, konseptual tizim, ensiklopedik ma'no, ideallashtirilgan kognitiv model*

Когнитивная семантика в когнитивной лингвистике

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Аннотация *В данной статье на основе научных источников всесторонне анализируются история становления, теоретические основы и место когнитивной семантики в современном языкознании. В исследовании рассматриваются основные принципы когнитивной семантики, включая воплощённый характер концептуальной структуры, взаимосвязь семантических и концептуальных структур, энциклопедическую природу значения, а также тесную связь формирования значения с процессом концептуализации. Кроме того, научно характеризуется значение теории концептуальной метафоры Джорджа Лакоффа и Марка Джонсона, фреймовой семантики Чарльза Филлмора, когнитивной грамматики и теории доменов Рональда Лэнгакера, а также теории концептуальной интеграции (блендинга), разработанной Жилем Фоконье и Марком Тёрнером. Механизмы организации знаний и концептуализации действительности объясняются с позиций категоризации, теории прототипов и идеализированных когнитивных моделей. В работе использованы описательный, сравнительно-аналитический и когнитивный методы исследования. Также раскрывается теоретическая и практическая значимость когнитивной семантики для психолингвистики, дискурс-анализа, переводоведения и обработки естественного языка на основе искусственного интеллекта. Полученные результаты демонстрируют важную роль когнитивной семантики в объяснении сложных взаимоотношений языка и мышления, а также в развитии теоретических и методологических основ современной семантики.*

Ключевые слова *Когнитивная лингвистика, когнитивная семантика, концептуальная метафора, категоризация, теория доменов, образ-схема, концептуальная система, энциклопедическое значение, идеализированная когнитивная модель*

Kognitiv tilshunoslik fani insonning bilish jarayonida tilning ahamiyatini o'rganadi. Kognitiv tilshunoslik markazida tushuncha turadi, ya'ni fonetik, leksik, grammatik jihatdan shakllangan til va uning qoidalari orqali inson ongida tushuncha paydo bo'ladi. Turli qoliplarga solingan belgilar tizimi ongda saralanib, ideallasadi. Tushunchalar birlashib, yangi ma'lumot haqida tasavvur hosil bo'ladi. Til psixologik, kommunikativ va madaniy omillarning o'zaro ta'sirini aks ettiradi, ya'ni til va uning tuzilishi ong qanday ishlashini ko'rsatadi. Tilning kognitiv vazifasi esa inson ongida ma'nolarni tartibga solish va saqlash usullarini tushunishni o'z ichiga oladi. Bu jihatlarni o'rganishda kognitiv tilshunoslik juda muhim. Bu fanning vazifasi insonning qanday bilim turlariga ega ekanligini, ular qanday shakllarda saqlanishi va qanday qo'llanishini o'rganishdir. Ushbu fan til va ongning o'zaro munosabatiga turlicha yondashuv asosida qaraydi. Shu nuqtayi nazardan kognitiv tilshunoslik uchta asosiy bo'limga bo'linadi:

- kognitiv fonologiya;
- kognitiv semantika;
- kognitiv grammatika.

Ushbu bo'limlar tilni qoidalar tizimi sifatida emas, inson tafakkuri va kognitiv jarayonlar bilan bog'liq holda o'rganadi. Ularning har biri alohida xususiyatlarga ega. Bu bo'limlar ichida kognitiv semantika bo'limi alohida ajralib turadi. Xalqaro kognitiv tilshunoslik jamiyatining nashri bo'lgan "Cognitive Linguistics" jurnalining 1990-yilda chop qilingan birinchi sonida ushbu yo'nalishning asosiy maqsadi tilni "axborot yaratuvchi, tartiblashtiruvchi va uzatuvchi vosita" sifatida o'rganish ekanligi ma'lum qilingan edi (Safarov, 2013; 216). Ma'lumki, kognitiv tilshunoslik tilga nisbatan modulli yondashuvni qabul qilmaydi: tildagi barcha tuzilmalar: morfemalardan tortib, so'zlar va sintaktik qoliplargacha tabiatan ma'noga ega deb hisoblanadi va, bundan tashqari, ular bir xil turdagi, ya'ni ramziy shakl-ma'no juftliklari, deb

qaraladi (Lemmens, 2015; 90). Kognitiv semantika bo'limi kognitiv tilshunoslikning bir qismi bo'lib, til birligining ma'nosi va uni inson idroki orqali tushunish jarayonini o'rganadi. Bu bo'lim insonning o'z tafakkuri orqali dunyoni qanday tushunishi va qabul qilishi bilan bog'liq bo'lib, til va tafakkur o'rtasidagi aloqani chuqurroq tushunish imkonini beradi. Kognitiv semantika nafaqat so'zlarning ma'nolarini, balki ularning ma'lum bir makon va zamonda qo'llanib, ma'no o'zgarishiga uchrashi va inson ongida aynan o'sha holatga xos tarzda tushunilishini ham tahlil qiladi. Bu jihatdan u konseptual metafora va metonimiyalarning idrok etilishini o'rganish vazifasini ham o'z ichiga oladi (Qurbonova, 2026; 17).

Kognitiv semantika kognitiv tilshunoslikning markaziy yo'nalishlaridan biri bo'lib, til ma'nosini inson tafakkuri va konseptual tizimi bilan uzviy bog'liq holda o'rganadi. Ushbu yo'nalish XX asrning 70-yillarida formal semantika yondashuviga muqobil sifatida shakllangan. An'anaviy semantik nazariyalarda ma'no til birliklari va tashqi dunyo obyektlari o'rtasidagi munosabat sifatida talqin qilinsa, kognitiv semantikada ma'no inson ongida mavjud bo'lgan konseptual tuzilmalar mahsuli sifatida qaraladi. Shu sababli ma'no til tizimining mustaqil elementi emas, balki insonning bilish, tajriba va kategoriyalashtirish jarayonlari bilan chambarchas bog'liq hodisa hisoblanadi. Bir tomondan, kognitiv semantika kognitiv tilshunoslikning ma'noga konseptual yondashuvini o'z ichiga oladi, deyish mumkin. Kognitiv tilshunoslikning konseptual yondashuvi tilda konseptual mazmun qaysi qoliplar asosida va qanday jarayonlar orqali tashkil etilishi bilan shug'ullanadi. Shunday qilib, u makon va zamon, sahnalar va voqealar, mohiyatlar va jarayonlar, harakat va makon, kuch va sababiyat kabi asosiy konseptual toifalarning lisoniy tuzilishini o'rganadi (Talmy, 2019; 2).

Kognitiv semantikaning asosiy tamoyillaridan biri til va tafakkurning ajralmasligi g'oyasidir. Ushbu yondashuvga ko'ra til birliklarining ma'nosi insonning dunyo haqidagi bilimlari, tajribasi va konseptual tizimi asosida shakllanadi. Natijada lingvistik ma'no nafaqat obyektiv voqelikni aks ettiradi, balki uni inson ongida qay tarzda konseptuallashtirishini ham namoyon etadi. Shuning uchun kognitiv semantika konseptlar, freymlar, ideallashtirilgan kognitiv modellar, metafora, metonimiya va mental makonlar kabi tushunchalarni tadqiq etishga alohida e'tibor qaratadi. Mazkur yo'nalish ma'noni statik hodisa sifatida emas, balki dinamik va konstruktiv jarayon sifatida talqin qiladi. Ma'no nutq jarayonida mavjud bilimlar, kontekst va kognitiv mexanizmlar o'zaro ta'siri natijasida yuzaga keladi. Shu jihatdan kognitiv semantika til birliklarining ma'nosini tushuntirish bilan cheklanmay, inson ongida bilimlarning tashkil topishi va til orqali ifodalanish mexanizmlarini ham o'rganadi. Natijada ushbu yondashuv til, tafakkur va tajriba o'rtasidagi murakkab munosabatlarni izohlashda muhim nazariy asos vazifasini bajaradi.

Kognitiv semantika bir qator nazariy tamoyillarga asoslanadi. Ushbu tamoyillar til ma'nosining inson tafakkuri, tajribasi va konseptual tizimi bilan uzviy bog'liqligini ko'rsatadi. Mazkur yo'nalishning muhim g'oyalaridan biri konseptual tuzilmaning inson bilan mujassamlashganligi haqidagi qarashdir (Ungerer & Schmid, 1996; 157). Unga ko'ra insonning konseptual tizimi jismoniy olam bilan o'zaro ta'sir jarayonida shakllanadi. Inson tanasi va uning fazoviy tajribasi ko'plab konseptlarning vujudga kelishida asosiy manba bo'lib xizmat qiladi. Masalan, "ichida", "tashqarisida", "kirish", "chiqish" kabi fazoviy tajribalar keyinchalik mavhum tushunchalarni anglashda ham qo'llanadi. Shu asosda muhabbat, sog'liq yoki ruhiy holat kabi mavhum hodisalar "konteyner" modeli orqali konseptuallashtiriladi. Kognitiv semantikaning yana bir muhim tamoyili semantik tuzilma va konseptual tuzilmaning o'zaro bog'liqligidir.

Ushbu yondashuvga ko'ra til birliklari bevosita tashqi dunyo obyektlariga emas, balki inson ongidagi konseptlarga murojaat qiladi. So'zlar, grammatik shakllar va sintaktik konstruksiyalar ma'lum konseptual mazmunni ifodalaydi. Shuning uchun ma'no faqat leksik birliklarga xos hodisa emas, balki grammatik vositalar orqali ham namoyon bo'ladi. Masalan, aniq va majhul nisbatdagi gaplar bir xil voqelikni ifodalasa-da, hodisaning turli ishtirokchilariga e'tibor qaratishi bilan farqlanadi. Kognitiv semantikada til ma'nosi insonning dunyo haqidagi bilimlari va tajribalaridan ajralgan holda mavjud bo'la olmaydi. Shu sababli ma'no qat'iy lug'aviy ta'riflar bilan chegaralanmaydi, balki keng ensiklopedik bilimlar tizimi bilan bog'liq holda talqin qilinadi. Bu yondashuv til birliklarining ma'nosini tushuntirishda kontekst, madaniyat va individual tajriba omillarining muhim ahamiyatga ega ekanligini ko'rsatadi. Natijada kognitiv semantika ma'noni insonning bilish faoliyati mahsuli sifatida o'rganib, til va tafakkur o'rtasidagi murakkab munosabatlarni yoritishga xizmat qiladi.

Kognitiv semantikaning muhim tamoyillaridan biri ma'no ifodalash jarayonining ensiklopedik xususiyatga egaligidir. Ushbu yondashuvga ko'ra so'zlarning ma'nosi lug'atdagi qisqa va qat'iy ta'riflar bilan cheklanmaydi. Aksincha, har bir til birligi inson ongida mavjud bo'lgan keng bilimlar tizimiga kirish nuqtasi vazifasini bajaradi. Shuning uchun ma'noni anglash jarayonida nafaqat til birligining lug'aviy mazmuni, balki unga bog'liq bo'lgan madaniy, ijtimoiy va tajribaviy bilimlar ham faol ishtirok etadi. Kognitiv semantikada so'z ma'nosi tayyor va o'zgarmas hodisa sifatida emas, balki kontekst asosida shakllanuvchi dinamik jarayon sifatida talqin qilinadi. Til birliklari ma'lum konseptual bilimlarni faollashtiradi va nutq vaziyatiga mos ma'no shu bilimlar asosida quriladi. Shu sababli bir xil so'z turli kontekstlarda turlicha mazmun kasb etishi mumkin. Ma'noning bunday talqini insonning dunyo haqidagi ensiklopedik bilimlari va nutqiy vaziyatning o'zaro ta'siriga asoslanadi. Mazkur

tamoyil kognitiv semantikaning an'anaviy semantik nazariyalardan farq qiluvchi jihatlaridan birini namoyon etadi. Agar klassik yondashuvlarda ma'no qat'iy chegaralangan ta'riflar orqali izohlansa, kognitiv semantikada ma'no konseptual bilimlar tarmog'i bilan bog'liq murakkab hodisa sifatida qaraladi. Natijada til birliklarining ma'nosini tushuntirishda inson tajribasi, madaniy bilimlari va kommunikativ kontekst muhim omillar sifatida e'tirof etiladi.

Kognitiv semantikaning yana bir asosiy tamoyili ma'no qurilishi va konseptuallashtirish jarayonining o'zaro bog'liqligiga asoslanadi. Ushbu yondashuvga ko'ra til birliklari ma'noni bevosita kodlamaydi, balki uni hosil qilish uchun zarur bo'lgan konseptual jarayonlarni faollashtiradi. Boshqacha aytganda, so'zlar va grammatik konstruksiyalar ma'no yaratish vositasi emas, balki ma'no qurilishini yo'naltiruvchi kognitiv signallar vazifasini bajaradi. Natijada ma'no tayyor holatda mavjud bo'lmay, nutq jarayonida shakllanadigan dinamik hodisa sifatida qaraladi. Ma'no qurilishi insonning ensiklopedik bilimlari, tajribasi va kognitiv strategiyalariga tayanadi. Til birliklari ma'lum konseptual tuzilmalarni faollashtirib, ular o'rtasida yangi bog'lanishlarning hosil bo'lishiga imkon yaratadi. Shu sababli bir xil ifoda turli kontekstlarda turlicha talqin qilinishi mumkin. Kognitiv semantikada ushbu jarayon konseptuallashtirish deb ataladi va u inson tafakkurining faol ishtirokini talab qiladi. Mazkur tamoyilni tushuntirishda mental makonlar va konseptual integratsiya nazariyasi muhim o'rin tutadi. Ushbu nazariyaga ko'ra inson ongida turli vaziyatlar va bilimlarga oid mental makonlar shakllanadi hamda ular o'rtasidagi konseptual moslashuv natijasida yangi ma'nolar yuzaga keladi. Integratsiya jarayonida bir nechta konseptual makonlarning elementlari birlashib, avval mavjud bo'lmagan yangi mazmun hosil qiladi. Shuning uchun ma'no inson ongidagi konseptual operatsiyalar mahsuli sifatida talqin qilinadi. Demak, kognitiv semantikada ma'no til birliklarining ichki

xususiyati sifatida emas, balki tafakkur, tajriba va konseptual bilimlarning o'zaro ta'siri natijasida vujudga keladigan dinamik kognitiv jarayon sifatida qaraladi. Ushbu yondashuv til orqali ma'no hosil bo'lish mexanizmlarini chuqurroq anglash imkonini beradi.

Kognitiv semantika doirasida tadqiq etiladigan muhim masalalardan biri ma'noning jismoniy tajriba bilan bog'liqligidir, ya'ni insonning konseptual tizimi uning atrof-muhit bilan o'zaro ta'siri natijasida shakllanadi. Shu sababli ko'plab mavhum tushunchalar bevosita jismoniy tajriba asosida konseptuallashtiriladi. Kognitiv semantikada bu jarayon konseptual metaforalar orqali izohlanadi. Konseptual metaforalar insonning konkret tajribaga asoslangan bilimlarini mavhum tushunchalarni anglash uchun qo'llashiga imkon beradi. Masalan, miqdorning ortishi balandlikning oshishi bilan bog'lanib, "ko'tarilish", "o'sish" kabi fazoviy tushunchalar son, narx yoki iqtisodiy ko'rsatkichlarning ko'payishini ifodalashda qo'llanadi. Bunday metaforik bog'lanishlar insonning kundalik hayot tajribasi asosida shakllanadi va konseptual tizimning muhim tarkibiy qismini tashkil etadi.

Kognitiv semantikaning yana bir asosiy tadqiqot yo'nalishi konseptual tuzilmaning til orqali ifodalanish mexanizmlarini o'rganishdir. Ushbu yondashuv tilning leksik va grammatik vositalarini yagona konseptual tizimning tarkibiy qismlari sifatida talqin qiladi. Mazmunli so'zlar voqea-hodisalarning asosiy ishtirokchilari va xususiyatlarini ifodalasa, grammatik birliklar ushbu mazmunning qanday tashkil etilganini ko'rsatadi. Demak, tilning grammatik va leksik qatlamlari birgalikda inson ongidagi konseptual tuzilmani shakllantiradi va namoyon etadi. Shu tariqa kognitiv semantika ma'noning jismoniy tajriba bilan bog'liqligi, konseptual metaforalar, obraz-sxemalar hamda konseptual tuzilmalarning til vositasida ifodalanishi kabi hodisalarni tadqiq etish orqali til va tafakkur o'rtasidagi munosabatlarni yoritishga xizmat qiladi. Ushbu yo'nalish ma'noni insonning bilish faoliyati mahsuli

sifatida tushuntirishda muhim nazariy asos bo'lib hisoblanadi.

Shuningdek, semantik hodisalarning eng muhim va keng tarqalganlaridan biri polisemiya (ko'p ma'nolilik) hisoblanadi, ya'ni alohida so'z va morfemalar odatda bir-biri bilan tizimli ravishda bog'langan ko'plab ma'nolarga ega bo'lishi faktidir. Bunday tizimli aloqalar mavjud bo'lgan joyda, ushbu munosabatlarni boshqaradigan umumiy tamoyillarni kashf etish kognitiv semantikaning vazifalaridan biri hisoblanadi (Lakoff, 1988; 140). Kognitiv semantikada ma'noning ensiklopedik tabiati alohida tadqiqot obyekti hisoblanadi. Bu nazariyaga ko'ra so'z ma'nosi alohida va mustaqil birlik sifatida emas, balki keng konseptual bilimlar tizimining bir qismi sifatida mavjud bo'ladi. Shuning uchun til birliklarini anglash jarayonida freymlar va domenlar muhim rol o'ynaydi. Freymlar insonning kundalik tajribasi asosida shakllangan bilim tuzilmalari bo'lib, ma'lum tushunchalarni izohlash uchun zarur bo'lgan konseptual fonni ta'minlaydi. Har bir til birligi ma'lum freym bilan bog'langan bo'lib, uning ma'nosi aynan shu bilimlar tizimi doirasida tushuniladi.

Kognitiv semantikada domenlar nazariyasi ham ma'no tuzilishini tushuntirishda muhim ahamiyat kasb etadi. Ushbu nazariyaga ko'ra til birliklari ma'lum konseptual domenlar fonida talqin qilinadi. So'zning profili e'tibor qaratilgan konseptual elementni ifodalasa, baza ushbu profilni tushunish uchun zarur bo'lgan bilimlar majmuasini tashkil etadi. Shu sababli til birliklarining ma'nosi ularning aloqador konseptual tuzilmalari bilan birgalikda tahlil qilinadi. Kognitiv semantikada konseptual moslashuvlarga ham ma'no hosil bo'lishining muhim mexanizmlaridan biri sifatida qaraladi. Konseptual moslashuv turli konseptual domenlar yoki bilim tuzilmalari o'rtasidagi bog'lanishlarni ifodalaydi. Bunday bog'lanishlar orqali inson mavhum tushunchalarni konkret tajriba asosida angelaydi, yangi ma'nolar hosil qiladi va murakkab hodisalarni izohlaydi. Konseptual

metafora ushbu jarayonning eng muhim ko'rinishlaridan biri bo'lib, unda bir konseptual domenning tuzilmasi boshqa domenni tushunish uchun qo'llanadi. Shuningdek, metonimiya ham konseptual moslashuvning muhim turi hisoblanadi. Unda bir obyekt yoki hodisa unga yaqin aloqador boshqa obyektни ifodalash uchun xizmat qiladi. Bundan tashqari, freymlar va sxemalarga asoslangan moslashuvlar ham nutq mazmunini tushunishda muhim rol o'ynaydi. Shu tariqa konseptual moslashuvlar insonning bilimlar tizimi va til birliklari o'rtasidagi bog'lanishni ta'minlaydi. Kognitiv semantikaning muhim tadqiqot yo'nalishlaridan yana biri kategoriyalashtirish jarayonidir. Kategoriyalashtirish insonning obyektlar, hodisalar va tushunchalarni muayyan guruhlariga ajratish qobiliyatini anglatadi. Ushbu jarayon til tizimining shakllanishida ham muhim o'rin tutadi, chunki so'zlar aynan ma'lum kategoriyalarni ifodalash uchun xizmat qiladi. Kognitiv semantikada kategoriyalar qat'iy va o'zgarmas chegaralarga ega bo'lgan tuzilmalar sifatida emas, balki prototip tamoyiliga asoslangan tizimlar sifatida talqin qilinadi. Bu yondashuvga ko'ra, ayrim a'zolar kategoriya uchun markaziy va tipik namunalar hisoblanadi, boshqalari esa periferik mavqega ega bo'ladi. Mazkur hodisa ideallashtirilgan kognitiv modellar orqali izohlanadi. Ushbu modellar insonning dunyo haqidagi umumlashtirilgan bilimlarini aks ettirib, konseptlar va kategoriyalar o'rtasidagi munosabatlarni tushuntirish imkonini beradi. Natijada kategoriyalashtirish inson tafakkuri va til o'rtasidagi bog'liqlikni yorituvchi muhim kognitiv mexanizm sifatida namoyon bo'ladi.

Kognitiv semantika zamonaviy tilshunoslik sohalari uchun muhim ahamiyatga egadir. Ushbu soha psixolingvistikada tilni idrok etish, ma'no hosil qilish va konseptuallashtirish jarayonlarini tushuntirishda muhim nazariy asos vazifasini bajaradi. Diskurs tahlilida esa matn va nutq mazmunining kontekst hamda konseptual bilimlar bilan bog'liqligini izohlashga xizmat

qiladi. Tarjimashunoslikda konseptual metaforalar, freymlar va madaniy xos ma'nolarni adekvat ifodalashda muhim metodologik yondashuv sifatida qo'llaniladi. So'nggi yillarda kognitiv semantikaning tamoyillari sun'iy intellektga asoslangan tabiiy tilni qayta ishlash (Natural Language Processing, NLP) tizimlarida matnni semantik tahlil qilish, ma'noni avtomatik anglash, mashina tarjimasini hamda yirik til modellari faoliyatini takomillashtirishda keng qo'llanilmoqda.

Xulosa qilib aytganda, kognitiv semantika til birliklari ortida yotgan konseptual mexanizmlarni aniqlash, ma'no hosil bo'lish jarayonini izohlash hamda til va tafakkur o'rtasidagi murakkab munosabatlarni

yoritishda muhim nazariy asos bo'lib xizmat qiladi. Ushbu yo'nalish nafaqat lingvistik tadqiqotlar doirasini kengaytiradi, balki psixologiya, falsafa, sun'iy intellekt va boshqa fanlar bilan integratsiyalashgan holda yangi ilmiy izlanishlar uchun imkoniyat yaratadi. O'zbek tilshunosligida ham kognitiv semantika masalalarini chuqur o'rganish, uning nazariy asoslarini milliy til materiallari asosida tadqiq etish hamda konseptual tahlil metodlarini amaliyotga joriy etish dolzarb vazifalardan biridir. Mazkur yo'nalish bo'yicha olib boriladigan izlanishlar tilning kognitiv tabiatini chuqurroq anglash, o'zbek tilining konseptual xususiyatlarini ochib berish va kognitiv tilshunoslikning milliy ilmiy maktabini rivojlantirishga muhim hissa qo'shadi.

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Semantic analysis of the possibility and probability meanings of the modal verb “can” (a comparative study of English and Uzbek)

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- Annotation** *This article provides a detailed analysis of the semantic features of the English modal verb can related to possibility and probability on the basis of modern theories of modality, and comprehensively examines its functional equivalents in Uzbek from a comparative-typological perspective. In order to explore the phenomenon from several angles, the study employs comparative-typological, semantic-componential (semic) and corpus analysis methods. It is substantiated that the ability, root possibility and permission meanings inherent in the verb can are expressed in Uzbek by a range of distinct devices, namely the form -a/-y ol-, the word mumkin, and the construction -sa bo'l-. Furthermore, it is established that in English the verb can cannot express epistemic probability, this function being taken over by the modal verbs may and might, whereas in Uzbek probability is conveyed through separate lexical and morphological means such as ehtimol, balki, and the affix -dir. The results of the study, obtained on the basis of the semantic map of modality and the analysis of differential semes, reveal both the similar and the different aspects of the field of possibility and probability in the two languages under comparison. The conclusions obtained are of considerable theoretical and practical significance for comparative grammar, translation studies and the methodology of teaching English as a foreign language.*
- Keywords** *Modality, possibility, probability, semantic map, seme (componential) analysis, comparative-typological analysis*

«Can» modal fe'lining mumkinlik va ehtimollik ma'nolarining semantik tahlili (ingliz va o'zbek tillari qiyosida)

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- Annotatsiya** *Mazkur maqolada ingliz tilidagi can modal fe'lining mumkinlik va ehtimollik bilan bog'liq semantik xususiyatlari zamonaviy modallik nazariyalari asosida batafsil va izchil tahlil qilinadi hamda uning o'zbek tilidagi funksional muqobillari qiyosiy-tipologik nuqtai nazardan har tomonlama o'rganiladi. Tadqiqotda o'rganilayotgan hodisani turli qirralardan yoritish maqsadida qiyosiy-tipologik, semantik-komponent (sema) va korpus tahlili usullaridan foydalanilgan. Can fe'liga xos qobiliyat, root (real) imkoniyat va ruxsat ma'nolari o'zbek tilida -a/-y ol- shakli, mumkin so'zi hamda -sa bo'l- qurilmasi kabi turli vositalar bilan ifodalanishi asoslab beriladi. Shuningdek, ingliz tilida can epistemik ehtimollikni ifodalay olmasligi va bu vazifani may hamda might fe'llari bajarishi, o'zbek tilida esa ehtimollikning ehtimol, balki so'zlari va -dir yuklamasi kabi alohida leksik va morfologik vositalar orqali ifodalanishi aniqlanadi. Modallikning semantik xaritasi va differensial semalar*

tahliliga asoslangan tadqiqot natijalari ikki tildagi imkoniyat hamda ehtimollik maydonining o'xshash va farqli jihatlarini, shuningdek ma'no-shakl munosabatlaridagi nosimmetriklikni ochib beradi. Olingan xulosalar qiyosiy grammatika, tarjimashunoslik va ingliz tilini chet tili sifatida o'qitish metodikasi uchun muhim nazariy hamda amaliy ahamiyat kasb etadi.

Kalit so'zlar *Modallik, mumkinlik, ehtimollik, semantik xarita, sema tahlili, qiyosiy-tipologik tahlil*

**Семантический анализ значений
возможности и вероятности
модального глагола «Can»
(в сопоставлении английского
и узбекского языков)**

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Аннотация *В настоящей статье семантические особенности английского модального глагола can, связанные со значениями возможности и вероятности, подробно анализируются на основе современных теорий модальности, а его функциональные эквиваленты в узбекском языке всесторонне рассматриваются в сравнительно-типологическом аспекте. В ходе исследования были использованы методы сравнительно-типологического, семантико-компонентного (семного) и корпусного анализа, что позволило рассмотреть изучаемое явление с разных сторон. В работе обосновывается, что значения способности, коренной (root) возможности и разрешения, свойственные глаголу can, выражаются в узбекском языке различными средствами, а именно формой -a/-y ol-, словом tumkin, а также конструкцией -sa bo'l-. Кроме того, установлено, что в английском языке глагол can не способен выражать эпистемическую вероятность, и эту функцию берут на себя глаголы may и might, тогда как в узбекском языке значение вероятности передаётся отдельными лексическими и морфологическими средствами, такими как ehtimol, balki и аффикс -dir. Результаты исследования, полученные на основе семантической карты модальности и анализа дифференциальных сем, раскрывают как сходные, так и различные аспекты поля возможности и вероятности в двух сопоставляемых языках, а также асимметрию отношений между значением и формой. Полученные выводы имеют важное теоретическое и практическое значение для сопоставительной грамматики, переводоведения и методики преподавания английского языка как иностранного.*

Ключевые слова *Модальность, возможность, вероятность, семантическая карта, семный анализ, сравнительно-типологический анализ*

Ingliz tilidagi *can* modal fe'li o'zbek tilshunosligida asosan o'zbekcha muqobillari orqali, ya'ni qiyosiy grammatika qo'llanmalari va tarjimashunoslik doirasida o'rganib kelingan. An'anaviy ikki tilli grammatikalarda *can* odatda «qila olmoq» shaklida izohlanib, uning qobiliyat ma'nosi o'zbekcha *-a/-y* ol-analitik shakliga, imkoniyat ma'nosi esa mumkin modal so'ziga tenglashtiriladi. Biroq bunday yondashuv ma'no-shakl munosabatining murakkabligini hisobga olmaydi va *can* fe'lining semantik tarkibini tipologik nazariyalar asosida ochib bermaydi. Modallik tilning universal kategoriyalaridan biri bo'lib, so'zlovchining bayon etilayotgan voqelikka yoki uning rostligiga bo'lgan munosabatini ifodalaydi. Mantiqiy nuqtayi nazardan u ikki asosiy domenga, imkoniyat va zaruriyat domenlariga bo'linadi. Mazkur maqola imkoniyat domeniga, xususan uning mumkinlik (real imkoniyat) va ehtimollik (epistemik imkoniyat) qirralariga bag'ishlanadi, chunki aynan shu ikki qirra *can* modali va uning o'zbekcha muqobillari misolida eng yorqin namoyon bo'ladi.

Imkoniyat va zaruriyat domenlari o'zaro mantiqiy munosabatda bo'lib, imkoniyat domeni ichida ham ikki qatlam ajratiladi. Birinchi qatlam real yoki root imkoniyat bo'lib, u voqelikdagi shart-sharoit, sub'ekt qobiliyati yoxud ijtimoiy me'yorga tayanadi va harakatning yuz berishi mumkinligini xolis qayd etadi. Ikkinchi qatlam epistemik imkoniyat, ya'ni ehtimollik bo'lib, u so'zlovchining propozitsiya rostligiga bo'lgan mulohazasini aks ettiradi. Bu ikki qatlam ko'p tillarda bir xil yoxud yaqin vositalar bilan ifodalanib, ular o'rtasida diaxron va sinxron ko'chishlar kuzatiladi. Ingliz tilida *can* birligi birinchi qatlamda faol bo'lsa-da, ikkinchi qatlamga o'tolmaydi; aynan shu chegara mazkur tadqiqotning diqqat markazida turadi.

Maqolaning maqsadi *can* fe'lining mumkinlik va ehtimollik bilan bog'liq ma'nolarini zamonaviy modallik nazariyalari

asosida tahlil qilish hamda uning o'zbek tilidagi funksional muqobillari bilan qiyosini ilmiy asoslashdan iborat. Shu maqsadga muvofiq quyidagi vazifalar belgilandi: a) *can* fe'lining semantik tarkibini aniqlash; b) uning qobiliyat, imkoniyat va ruxsat ma'nolarini o'zbek tilidagi muqobil vositalar bilan qiyoslash; d) ikki tilda imkoniyat va ehtimollikning shakliy taqsimlanishidagi o'xshashlik va tafovutlarni belgilash.

O'zbek tilshunosligida mumkinlik va ehtimollik modalligi mustaqil ravishda jiddiy o'rganilgan. A. Hojiyev modal ma'no ifodalovchi to'liqsiz fe'l va bog'lamalarni, jumladan kerak, mumkin, lozim birliklarini tahlil qilgan (Hojiyev, 1973). Sh. Rahmatullayev ehtimol, balki kabi birliklarni fikrning noaniqligini ifodalovchi modallar guruhiga, mumkin va kerak birliklarini esa alohida kesimlik leksemalari turkumiga ajratadi va ularning yetarli o'rganilmaganini ta'kidlaydi (Rahmatullayev, 2006). N. Mahmudov va A. Nurmonov gapning mazmuniy tuzilishi doirasida predikativlik va modallik munosabatini nazariy jihatdan asoslaydi (Mahmudov & Nurmonov, 1995).

Ingliz tilshunosligida modal fe'llar semantikasini korpus asosida o'rganishda J. Coatesning tadqiqoti tayanch ahamiyatga ega: u modal ma'nolarning qat'iy chegaralarga ega emasligini, ya'ni ma'no noaniqligi hodisasini loyqa to'plam nazariyasi yordamida tavsiflaydi hamda gradience, ambiguity va merger turlarini ajratadi (Coates, 1983). F.R. Palmer modallikni epistemik, deontik va dinamik turlarga ajratib, *can* ni asosan dinamik modallik doirasida ko'radi va dinamik imkoniyatni sub'ektga yo'naltirilgan hamda vaziyatli turlarga bo'ladi (Palmer, 2001). E. Sweetser root va epistemik ma'nolar bog'liqligini kuch-dinamikasi va metafora orqali izohlaydi (Sweetser, 1990). J. Bybee va hammualliflar diaxron-tipologik yondashuvda qobiliyatdan imkoniyatga, undan epistemik ma'noga o'tuvchi grammatikalizatsiya yo'lini ko'rsatadi

(Bybee et al., 1994). J. van der Auwera va V. Plungian imkoniyatning semantik xaritasini taklif etib, uni ishtirokchi-ichki, ishtirokchi-tashqi va epistemik imkoniyat tugunlarida joylashtiradi (van der Auwera & Plungian, 1998). J. Nuyts epistemik modallikni baholash shkalasi va (inter)sub'ektivlik tushunchasi orqali tahlil qiladi (Nuyts, 2001). Shunday qilib, o'zbek materialida mumkinlik va ehtimollik vositalari yetarlicha tavsiflangan bo'lsa-da, ularning can modali bilan tizimli, zamonaviy semantik nazariyalarga tayangan qiyosi amalga oshirilmagan. Aynan shu tadqiqot bo'shlig'i mazkur maqolaning dolzarbligini belgilaydi.

Sanab o'tilgan nazariy yondashuvlar bir-birini to'ldiradi: Coates ma'no chegaralarining loyqaligini empirik asoslasi, Palmer modallik turlarining tizimli tasnifini beradi, Sweetser root va epistemik ma'nolar o'rtasidagi kognitiv ko'prikn ko'rsatadi, Bybee va hammualliflar bu ko'chishning diaxron yo'nalishini aniqlaydi, van der Auwera va Plungian esa uni universal semantik xarita ko'rinishida umumlishtiradi. Nuytsning baholash va (inter)sub'ektivlik tushunchalari epistemik zonaning ichki tabaqalanishini ochib beradi. Mazkur maqolada aynan shu olti ramka o'zbek tili materialiga birgalikda tatbiq etiladi, bu esa ilgari alohida-alohida qo'llanilgan yondashuvlarni yagona qiyosiy tahlil doirasida birlashtirish imkonini beradi.

Tadqiqotning asosiy usullari qiyosiy-tipologik tahlil, semantik-komponent (sema) tahlili va korpus tahlili usullaridir. Tahlil deduktiv yo'nalishda, umumiy nazariy ramkadan aniq til faktlariga qarab amalga oshiriladi. Can modalini o'zbekcha muqobillari bilan qiyoslashda «bir shaklga bitta muqobil» tamoyiliga emas, balki funksional ekvivalentlik tamoyiliga tayaniladi: bitta ingliz birligi o'zbek tilida bir necha vositaga, aksincha, bir o'zbek vositasi bir necha ingliz birligiga to'g'ri kelishi mumkin. Bunday yondashuv ma'no-shakl munosabatining nosimmetrikligini ochib berish imkonini beradi va tadqiqotning metodologik o'zagini tashkil etadi. Tadqiqot davomida mumkinlik va ehtimollik atamaları aniq

ajratiladi: mumkinlik ish-harakatning ob'ektiv shart-sharoit yoki sub'ekt qobiliyati asosida ro'y berishi imkonini bildiruvchi real (root) modallik turi, ehtimollik esa so'zlovchining propozitsiya rostligiga bo'lgan sub'ektiv bahosini ifodalovchi epistemik modallik turidir. Bu farq van der Auwera va Plungian xaritasidagi ishtirokchi-tashqi imkoniyat va epistemik imkoniyat tugunlari o'rtasidagi farqqa to'g'ri keladi.

Semantik-komponent tahlilida har bir ma'no differensial semalar to'plami sifatida tavsiflanadi. Sema – ma'noning eng kichik farqlovchi birligi bo'lib, uning mavjudligi yoki yo'qligi (+/-) ikki birlik o'rtasidagi ma'no farqini aniq belgilaydi. Bu usul can ma'nolarini hamda ularning o'zbekcha muqobillarini bir xil o'lchovda solishtirish va ular orasidagi kesishish nuqtalarini ko'rsatish imkonini beradi. Semantik xarita usuli esa ma'nolarni fazoviy tarzda joylashtirib, qaysi tugunlar bir vosita bilan qoplanishini, qaysilari alohida vositaga ajralishini ko'rgazmali aks ettiradi. Ikki usulning uyg'unlashtirilishi ma'no-shakl munosabatini ham nuqtaviy (sema), ham tizimli (xarita) darajada tahlil qilish imkonini yaratadi.

Ingliz tilining modallik tizimida can eng chastotali markerlardan biri bo'lib, markaziy modallar guruhiga kiradi. Coates can fe'lini uch ma'no doirasida tahlil qiladi: qobiliyat, root imkoniyat va ruxsat. Muhim jihat shundaki, bu fe'l epistemik (ehtimollik) o'qishiga ega emas, mazkur vazifani ingliz tilida may va might bajaradi.

Qobiliyat can ning markaziy ma'nosi bo'lib, ish-harakatni bajarish qobiliyatining sub'ektda mavjudligini bildiradi (She can swim) va xaritadagi ishtirokchi-ichki imkoniyatga to'g'ri keladi. O'zbek tilida unga -a/-y ol-analitik shakli muqobil keladi: U suza oladi. Root imkoniyat ish-harakatning ob'ektiv shart-sharoit tufayli mumkinligini bildiradi (This can be done) va ishtirokchi-tashqi imkoniyatga mos keladi; o'zbek tilida u mumkin modal so'zi yoki -sa bo'l- qurilmasi bilan ifodalanadi: Buni qilsa bo'ladi. Ruxsat ijtimoiy me'yor asosida ish-harakatga yo'l qo'yilishini bildiradi (You can go

now); o'zbek tilida u ham mumkin yoki -sa bo'l-bilan beriladi: Endi ketsangiz bo'ladi. Bu uch ma'no quyidagi jadvalda umumlashtirilgan.

Qobiliyat ma'nosida ish-harakatni bajarish imkoni sub'ektning ichki xususiyatiga -jismaniy, aqliy yoki o'rganilgan mahoratiga bog'lanadi. O'zbek tilida bu ma'no -a/-y ol-ko'makchi fe'lli qurilma orqali muntazam ifodalanadi: yoza oladi, o'qiy oladi, ko'tara oladi. Bu qurilma harakat fe'liga qo'shilib, sub'ektning shu harakatni bajarishga layoqatini bildiradi va ingliz tilidagi can ning qobiliyat o'qishiga to'g'ri keladi. E'tiborli jihat shundaki, o'zbek tilida qobiliyatning inkori ham shu qurilmaning inkor shakli bilan beriladi: yoza olmaydi, ya'ni layoqatning yo'qligi qayd etiladi.

Root (vaziyatli) imkoniyatda harakatning yuz berishi sub'ektning qobiliyatiga emas, balki tashqi shart-sharoitga bog'lanadi. Ingliz tilida bu ma'no ham can bilan beriladi (You can see the sea from here), o'zbek tilida esa u ko'pincha

mumkin so'zi yoki -sa bo'l qurilmasi orqali ifodalanadi: Bu yerdan dengizni ko'rsa bo'ladi. Bunda imkoniyatning manbai sub'ektdan tashqarida muhit, sharoit yoki holatda joylashadi. Shu bois o'zbek tili qobiliyat va vaziyatli imkoniyatni ikki farqli vosita bilan ajratadi, ingliz tili esa ikkalasini bitta can shaklida jamlaydi.

Ruxsat ma'nosida harakatga yo'l qo'yilishi ijtimoiy me'yor, qoida yoki hokimiyatga ega shaxsning irodasiga tayanadi. Ingliz tilida bu ma'no can (norasmiy) va may (rasmiy) o'rtasida taqsimlanadi, o'zbek tilida esa u mumkin, -sa bo'l- hamda ruxsat berildi kabi vositalar bilan beriladi: Kirsangiz bo'ladi, Kirish mumkin. Ruxsat root imkoniyatga yaqin turadi, chunki ikkalasida ham imkoniyat manbai sub'ektdan tashqarida bo'ladi; ular faqat manbaning tabiati ijtimoiy me'yor yoki xolis sharoit bilan farqlanadi.

Coates bo'yicha ma'no	Ingliz misoli	O'zbekcha muqobil	O'zbekcha misol
Qobiliyat (ability)	She can swim.	-a/-y ol-	U suza oladi.
Root imkoniyat (possibility)	This can be done.	mumkin, -sa bo'l-	Buni qilsa bo'ladi.
Ruxsat (permission)	You can go now.	mumkin, -sa bo'l-	Endi ketsangiz bo'ladi.
Imkonsizlik (can't)	That can't be true.	mumkin emas, -a olma-	Bu rost bo'lishi mumkin emas.

1-jadval. «Can» fe'li ma'nolari va o'zbekcha muqobillari

Ma'nolar o'rtasidagi munosabatni aniqroq ko'rsatish uchun ular differensial semalar bo'yicha tahlil qilindi. To'rtta sema ajratiladi: [sub'ekt qobiliyati], [tashqi shart],

[ijtimoiy ruxsat] va [so'zlovchi bahosi]. Mazkur semalar asosida can ning ma'nolari va ehtimollik zonasi quyidagicha farqlanadi.

Ma'no	[sub'ekt qobil.]	[tashqi shart]	[ijtimoiy ruxsat]	[so'zlovchi bahosi]
Qobiliyat	+	-	-	-
Root imkoniyat	-	+	-	-
Ruxsat	-	+	+	-
Ehtimollik (epistemik)	-	-	-	+

2-jadval. «Can» ma'nolari va ehtimollik zonasining sema tahlili

Jadvaldan ko'rinadiki, qobiliyat, imkoniyat va ruxsat ma'nolarini [so'zlovchi bahosi] semasining yo'qligi birlashtiradi, ular root sohaga mansub. Ehtimollik zonasi esa aynan shu sema bilan ajralib turadi. Ingliz can fe'li dastlabki uch qatorni qoplaydi, lekin oxirgi qatorga kira olmaydi, bu uning epistemik bo'shlig'ining sema tahlilidagi ko'rinishidir. O'zbek tilida esa har bir qator o'ziga xos vosita bilan ifodalanib, oxirgi qator ehtimol, balki, -dir kabi alohida markerlarga to'g'ri keladi.

O'zbek tilidagi mumkin birligi Coatesning ma'no noaniqligi tushunchasini tekshirish uchun qulay material beradi. Bu birlik bir uchida sof vaziyatli imkoniyatni (Buni qilish mumkin), ikkinchi uchida esa epistemik ehtimollikka moyil o'qishni (U kelishi mumkin) namoyon etadi. Ikki qutb orasida kontekstga ko'ra siljiydigan oraliq holatlar joylashadi, bu esa gradient o'zgarishning yorqin misolidir. Shu bois mumkin birligini yagona, qat'iy ma'noga ega deb emas, balki imkoniyatdan ehtimollikka cho'zilgan ma'no yelpig'ichi sifatida talqin qilish maqsadga muvofiqdir.

Qiyosiy tahlil to'rt asosiy topilmani beradi. Birinchidan, qobiliyat va imkoniyat o'zbek tilida morfologik jihatdan ajraladi: qobiliyat -a/-y ol- shakli bilan, vaziyatli imkoniyat mumkin yoki -sa bo'l- bilan beriladi, ingliz tilida esa ikkalasi bitta can shaklida birlashadi va ularni faqat kontekst farqlaydi. Bu Palmerning sub'ektga yo'naltirilgan va vaziyatli imkoniyat ajratishi hamda semantik xaritada ishtirokchi-ichki va ishtirokchi-tashqi tugunlar farqi bilan mos keladi. Demak, tillar bir xil semantik makonni turli donadorlik darajasida ifodalaydi. Ikkinchidan, be able to qurilmasi aktualizatsiya belgisiga moyil, o'zbekcha -a ol-shakli ham xuddi shunday: bora oldi jumlası harakatning amalga oshganini, bora olardi esa faqat potensial imkoniyatni bildiradi. Bu parallel ikki tildagi analitik imkoniyat vositalarining funksional yaqinligini ko'rsatadi. Uchinchidan, har ikki tilda epistemik ehtimollik imkoniyatdan alohida vositalar bilan kodlanadi: ingliz tilida bu vazifani may va might, o'zbek tilida -dir,

ehtimol, balki bajaradi. Bu epistemik bo'shliq tipologik o'xshashlik hisoblanadi va Sweetser hamda Nuyts ramkalari asosida izohlanadi. To'rtinchidan, inkorda assimetriya kuzatiladi: can't epistemik imkonsizlikni ifodalay oladi (That can't be true), tasdiq shaklidagi mumkin esa ayrim kontekstlarda epistemiklikka moyil bo'ladi, holbuki tasdiq can epistemik o'qishni qabul qilmaydi. Bu ikki tildagi markerlarning grammatikalizatsiya yo'lida turli bosqichda turishini ko'rsatadi.

Van der Auwera va Plungian xaritasi tahlil natijalarini yaxlit tasavvur etish imkonini beradi. Xaritada can qamrab oladigan uch tugun ishtirokchi-ichki imkoniyat (qobiliyat), ishtirokchi-tashqi imkoniyat (vaziyatli imkoniyat va ruxsat) hamda ularga tutash epistemik tugun ketma-ket joylashadi. Ingliz tilida can dastlabki ikki tugunni bir shaklda birlashtiradi, epistemik tugunga esa yetib bormaydi. O'zbek tilida esa bu makon bo'ylab vositalar taqsimoti boshqacha: ishtirokchi-ichki tugun -a/-y ol-, ishtirokchi-tashqi tugun mumkin va -sa bo'l-, epistemik tugun esa ehtimol, balki, -dir bilan qoplanadi. Shu tariqa bir xil semantik makon ikki tilda turli chegaralar bilan bo'linadi, bu esa xaritaning universal tugunlari til-spetsifik vositalar bilan qanday to'ldirilishini yaqqol ko'rsatadi.

Epistemik bo'shliq hodisasi har ikki tilda o'ziga xos tarzda to'ldiriladi. Ingliz tilida can epistemik ehtimollikni ifodalay olmaganı uchun bu vazifa may va might zimmasiga tushadi: He may be at home jumlası so'zlovchining taxminini bildiradi. O'zbek tilida esa ehtimollik alohida leksik va morfologik vositalar ehtimol, balki so'zlari hamda -dir yuklamasi orqali beriladi: U uydadir, Ehtimol, u uydadir. Demak, ikkala tilda ham imkoniyat va ehtimollik alohida vositalar bilan kodlanadi, biroq o'zbek tilida ehtimollik vositalari leksik jihatdan boyroq va tarqoqroq taqsimlangan. Bu tipologik o'xshashlik ichidagi tafovut modallik maydonining til-spetsifik tuzilishini namoyon etadi.

Aktualizatsiya paralleli mazkur qiyosning eng qiziqarli topilmalaridan biridir. Ingliz tilida

-be able to- qurilmasi o'tgan zamon tasdiq shaklida ko'pincha harakatning nafaqat imkoni, balki amalda ro'y berganini ham anglatadi. O'zbek tilidagi -a ol- qurilmasi tugallangan o'tgan zamonda xuddi shunday xususiyat namoyon etadi: -bora oldi jumlasida harakatning haqiqatan amalga oshganini bildiradi, -bora olardi shakli esa faqat potensial imkoniyatni saqlab qoladi. Bu farq zamon va aspekt kategoriyalari bilan uzviy bog'liq bo'lib, imkoniyatning aktuallashuvi perfektiv kontekstda kuchayadi. Aktuallashuv o'zbek tilida semantik jihatdan qat'iy kodlanganmi yoki bekor qilinishi mumkin bo'lgan pragmatik implikaturami, degan masala hozircha ochiq bo'lib, uni faqat izchil korpus tahlili aniqlashtira oladi. Har holda, mazkur parallel ikki tildagi analitik imkoniyat vositalarining nafaqat semantik, balki funksional-grammatik jihatdan ham yaqinligini ko'rsatadi va keyingi tadqiqotlar uchun muhim yo'nalish belgilaydi.

Inkordagi assimetriya ham diqqatga sazovor. Ingliz tilida can't nafaqat qobiliyat yoki imkoniyatning yo'qligini, balki epistemik imkonsizlikni ham ifodalay oladi: That can't be true jumlasida so'zlovchining propozitsiya yolg'on ekaniga qat'iy ishonchini bildiradi. Tasdiq shakldagi can esa bunday epistemik o'qishga ega emas. O'zbek tilida bu munosabat boshqacha taqsimlangan: mumkin emas birikmasi ham real, ham epistemik imkonsizlikni qamrab oladi, tasdiq shakldagi mumkin esa ayrim kontekstlarda epistemik ma'noga moyillik ko'rsatadi. Bu farq ikki tildagi modal markerlarning grammatikalizatsiya yo'lida turli bosqichlarda turishidan dalolat beradi va inkor

kategoriyasining modallik bilan o'zaro ta'sirini tahlil qilishda muhim o'rin tutadi.

O'tkazilgan tahlil quyidagi xulosalarga olib keladi. Birinchidan, can fe'lining qobiliyat, imkoniyat va ruxsat ma'nolari o'zbek tilida yagona birlikda emas, balki -a/-y ol-, mumkin va -sa bo'l- vositalariga taqsimlanib ifodalanadi, bu ma'no-shakl assimetriyasidir. Ikkinchidan, Coatesning ma'no noaniqligi apparati o'zbek tilidagi mumkin birligining imkoniyatdan ehtimollikka tomon gradient o'zgarishini tahlil qilishda samaralidir. Uchinchidan, har ikki tilda epistemik ehtimollikning imkoniyatdan alohida kodlanishi muhim tipologik o'xshashlikni tashkil etadi. To'rtinchidan, inkordagi assimetriya ikki tildagi modal markerlarning grammatikalizatsiya darajasidagi farqni ko'rsatadi. Umuman olganda, tahlil zamonaviy modallik nazariyalarining o'zbek tili materialiga muvaffaqiyatli tatbiq etilishi mumkinligini tasdiqlaydi hamda o'zbek tilida imkoniyat sohasining tarmoqlanganligi va ehtimollik vositalarining boyligini aniqroq namoyon etadi.

Tahlil natijalari nazariy va amaliy ahamiyatga ega. nazariy jihatdan ular modallik tipologiyasiga o'zbek tili materiali asosida hissa qo'shadi va imkoniyat semantik maydonining tarmoqlangan tuzilishini oydinlashtiradi. Amaliy jihatdan esa ular ingliz-o'zbek qiyosiy grammatikasi, tarjimashunoslik hamda chet tili sifatida ingliz tilini o'qitish amaliyoti uchun foydali bo'lib, modal vositalarni bir tildan ikkinchisiga o'girishda uchraydigan ma'no-shakl nomutanosibligini hisobga olish zaruratini asoslaydi.

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Lexico-morphological means of expressing emotivity: emotive lexis, affixation, intensifiers, and interjections

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- Annotation** *This article examines how emotivity – the linguistic encoding of a speaker's subjective emotional stance – is realized through four lexico-morphological resources of English: emotive lexis, affixation, intensifiers, and interjections. Rather than treating these devices separately, the study integrates them into one analytical frame, tracing how each contributes a distinct, complementary layer to affective expression in discourse. Using a qualitative-integrative design, it synthesizes empirical findings from corpus-based, pragmatic, and typological studies published mainly between 2020 and 2025, supplemented by illustrative material drawn from the primary sources. Results show that emotive lexis operates through the connotation-denotation split and evaluative vocabulary in confrontational or affiliative discourse; affixation, especially diminutive and augmentative morphology, encodes graded stances from endearment to contempt; intensifiers show no uniform semantic "wear-out" displaying register-sensitive productivity instead; and interjections occupy a structurally central, not marginal, role in interaction, with language-specific, phonosemantically shaped inventories. Emotivity thus emerges as a layered system combining lexical, derivational, and interactional resources rather than isolated devices.*
- Keywords** *Emotivity, emotive lexis, affixation, diminutives, intensifiers, interjections, connotation, corpus linguistics*

Emotivlikni ifodalashning leksik-morfologik vositalari: Emotiv leksika, affiksatsiya, intensifikatorlar va undovlar

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- Annotatsiya** *Ushbu maqolada emotivlik – so'zlovchining subyektiv hissiy pozitsiyasini til vositalari orqali ifodalash hodisasi – ingliz tilining to'rtta leksik-morfologik vositasi: emotiv leksika, affiksatsiya, kuchaytiruvchilar (intensifikatorlar) va undov so'zlar orqali qanday amalga oshirilishi tahlil qilinadi. Ushbu vositalarni alohida-alohida ko'rib chiqish o'rniga, tadqiqot ularni yagona tahliliy tizimga birlashtirib, har biri diskursda hissiyot ifodalanishiga qanday o'ziga xos, ammo bir-birini to'ldiruvchi qatlam sifatida hissa qo'shishini ko'rsatadi. Tadqiqot sifat-integrativ dizaynga asoslanib, asosan 2020-2025-yillarda nashr etilgan korpus asosidagi, pragmatik va tipologik tadqiqotlardan olingan empirik natijalarni umumlashtiradi, bunga birlamchi manbalarda keltirilgan misollar ham qo'shiladi. Natijalar shuni ko'rsatadiki, emotiv leksika denotatsiya-konnotatsiya farqlanishi hamda ziddiyatli yoki hamdardlik diskursidagi baholovchi so'z boyligi orqali amal qiladi; affiksatsiya, xususan, kichraytiruv (diminutiv) va kattalashtiruv (augmentativ) morfologiyasi*

erkalash tuyg'usidan tortib nafratgacha bo'lgan bosqichma-bosqich hissiy pozitsiyalarni ifodalaydi; intensifikatorlar semantik "eskirish" ga bir xilda moyil emas, aksincha registrga bog'liq mahsuldorlikni namoyon etadi; undov so'zlar esa muloqotda chekka emas, balki tuzilmaviy jihatdan markaziy o'rin egallaydi va til-o'ziga xos, fonosemantik jihatdan shakllangan inventarlarga ega. Shunday qilib, emotivlik alohida vositalar emas, balki leksik, derivatsion va interaktiv resurslarni birlashtiruvchi qatlamli tizim sifatida namoyon bo'ladi.

Kalit so'zlar *Emotivlik, emotiv leksika, affiksatsiya, diminutivlar, intensifikatorlar, undov so'zlar, konnotatsiya, korpus lingvistikasi*

**Лексико-морфологические
средства выражения
эмотивности: эмотивная
лексика, аффиксация,
интенсификаторы и
междометия**

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Аннотация В данной статье рассматривается, каким образом эмотивность – языковое кодирование субъективной эмоциональной позиции говорящего – реализуется посредством четырёх лексико-морфологических средств английского языка: эмотивной лексики, аффиксации, интенсификаторов и междометий. Вместо изолированного рассмотрения данных средств исследование объединяет их в единую аналитическую систему, прослеживая, каким образом каждое из них вносит особый, но взаимодополняющий вклад в выражение аффекта в дискурсе. Используя качественно-интегративный дизайн, исследование обобщает эмпирические данные корпусных, прагматических и типологических работ, опубликованных преимущественно в 2020-2025 гг., дополняя их иллюстративным материалом из первоисточников. Результаты показывают, что эмотивная лексика функционирует главным образом через противопоставление денотации и коннотации, а также через оценочную лексику, используемую в конфронтационном либо аффилиативном дискурсе; аффиксация, в частности диминутивная и аугментативная морфология, кодирует градуированные эмоциональные установки – от нежности до презрения; интенсификаторы не демонстрируют единой тенденции к семантическому «изнашиванию», проявляя вместо этого продуктивность, зависящую от регистра; междометия же занимают структурно центральное, а не периферийное положение в спонтанном взаимодействии, обладая языково-специфичными инвентарями, обусловленными фоносемантическими факторами. Таким образом, эмотивность предстаёт как многоуровневая система, объединяющая лексические, деривационные и интерактивные ресурсы, а не набор изолированных средств.

Ключевые слова *Эмотивность, эмотивная лексика, аффиксация, диминутивы, интенсификаторы, междометия, коннотация, корпусная лингвистика*

Introduction

The category of emotivity has occupied linguists since Bally's early twentieth-century project of a "stylistique affective" (1909), but it acquired its modern shape through the work of Slavic emotiologists, most notably Shakhovsky (2008), who argued that emotion is not merely expressed through language but is built into its semantic, derivational, and pragmatic architecture. On this view, emotivity is a linguistic category in its own right, distinct from the psychological experience of emotion, and it is distributed unevenly across levels of the language system: phonetic, lexical-semantic, word-formational (morphological), and syntactic. The present article narrows this broad territory to two adjacent levels that are frequently discussed together but rarely integrated analytically – the lexical and the morphological – and adds two devices that sit at their intersection with pragmatics: intensifiers, which are lexico-grammatical amplifiers of evaluative meaning, and interjections, which function as minimal, often non-propositional units specialized for affective display.

Recent scholarship has kept returning to each of these four devices individually, but seldom as a connected system. On the lexical side, work on emotive-evaluative vocabulary in digitally mediated conflict has shown how ordinary words acquire situational emotive charge through their use in confrontation: Nikitin et al. (2022) analyzed emotional reactions of 51 social media users engaged in online disagreement and found that affiliative lexis (markers such as *we*, *our*, and *empathize*) clustered in one discourse group while confrontational, face-threatening vocabulary – including blunt imperatives and dismissive evaluatives – clustered in another, with

exclamation marks and other intensity markers reinforcing both. This pattern illustrates a broader point made in computational treatments of affective vocabulary: words carry emotion either through their core denotative meaning or through connotation layered onto a neutral denotation, a distinction that remains foundational for lexicon-based sentiment and emotion research (Mohammad, 2020).

On the morphological side, diminutive and augmentative affixation has re-emerged as a productive research area. The 2023 De Gruyter volume edited by Manova, Grestenberger, and Korecky-Kröll gathers cross-linguistic evidence that diminutive morphology is rarely a neutral marker of smallness; it typically carries an emotional charge ranging from affection and compassion to irony and contempt, and augmentative morphology, while more restricted in its emotional range, shows a comparable blend of positive and negative connotations depending on the base and context (Manova et al., 2023). Complementary corpus work on Russian literary prose demonstrates how diminutive formants are deployed by authors specifically to signal a character's emotional state and to shape reader perception of that character, confirming that the device operates at the level of stylistic characterization and not only casual speech (Bayakhmetova & Omarova, 2021). In English, productivity studies of the *-ie/-y* suffix show that its meaning has drifted well beyond size: frequency effects alter whether a given derivative reads as affectionate, humorous, or dismissive, and its use concentrates in informal registers and child-directed speech, consistent with earlier observations that adult-to-child talk is a favorable environment for affect-laden morphology (Tueller, 2023).

Intensifiers occupy a genuinely contested position in this literature. An older hypothesis, traceable to Biedermann's (1969) claim that frequently used intensifiers "wear out" and lose expressive force over time, has recently been tested against corpus data and found wanting: a diachronic and synchronic frequency analysis of German intensifying particles reports that most items are in an ascending rather than a declining phase of use, which does not support the wear-out hypothesis in its strong form (Schmidt, 2022). This finding matters for the present article because it suggests that intensification is not a self-consuming resource but a renewable one, continually replenished by new items entering colloquial registers.

Interjections have undergone the most dramatic revaluation. Long treated as peripheral "grunts" outside the grammatical system, they are now argued to occupy a structurally central position in everyday talk: across corpora of spontaneous conversation, roughly one in seven conversational turns consists of an interjection, and the most frequent items are not involuntary exclamations but conventionalized interactional tools – continuers, repair initiators, and change-of-state tokens — that coordinate mutual understanding turn by turn (Dingemanse, 2024). Typological fieldwork extends this picture beyond English: emotive interjections in Maasai (Arusa) show a dedicated inventory for expressing surprise, disgust, and admiration with language-specific phonological shapes (Andrason & Karani, 2023), and a parallel study of Hadza documents how the phonetics and morphology of interjections encode emotional categories through iconic and prosodic means rather than through ordinary derivational morphology (Andrason et al., 2023). Translation-oriented research adds a further dimension, showing that interjection types identified in source-language dialogue do not map neatly onto target-language equivalents, forcing translators to choose between formal

correspondence and functional-emotive equivalence (Dinata et al., 2023).

Despite this expanding body of work, existing studies tend to isolate one device at a time – lexis, affixation, intensification, or interjections – without asking how they jointly compose the emotive texture of a text or utterance. This article addresses that gap. It asks: (1) what distinct semantic and pragmatic work does each of the four devices perform in expressing emotivity; (2) how do they interact or reinforce one another within utterances; and (3) what does the recent empirical record (2020–2025) suggest about the productivity, stability, and cross-linguistic variability of each device. The remainder of the article sets out the methodology used to answer these questions, presents the synthesized findings organized by device, discusses their theoretical and applied implications, and identifies limitations that invite further corpus-quantitative research.

Materials and Methods

Research design

The study follows a qualitative-integrative research design combining a systematic literature search with content analysis of the primary studies' own reported data. This design was chosen because the research questions concern the state and coherence of a distributed body of empirical findings rather than a single new dataset; an integrative review of this kind is a recognized methodology in applied and corpus linguistics when the goal is to synthesize heterogeneous corpus-based, typological, and pragmatic studies into a unified descriptive account (cf. the corpus-assisted discourse-synthesis approach applied to media and social-media data more broadly; Corpus Linguistics and Social Media, 2025).

Source identification and selection criteria

Sources were identified through structured searches of Google Scholar, ResearchGate, Benjamins Online, De Gruyter, Annual Reviews, and open-access repositories

(arXiv, ERIC, Zenodo), using combinations of the keywords emotivity, emotive lexis, emotive vocabulary, diminutive affixation, augmentative affixation, intensifiers, expressive intensification, and interjections. The initial search returned approximately ninety records. Records were retained if they (a) reported original empirical analysis — corpus-based, experimental, typological/fieldwork, or systematic content-analytic — of one of the four target devices; (b) were published in a peer-reviewed journal, edited academic volume, or indexed conference proceedings; and (c) fell within the 2020-2026 publication window, with a small number of earlier foundational sources retained where a recent study explicitly builds on or tests them (e.g., Biedermann's 1969 wear-out hypothesis as revisited by Schmidt, 2022). Records were excluded if they addressed emotion recognition from speech signal or facial expression without a lexico-morphological linguistic component, or if they consisted of dictionary or textbook material without original analysis. Fourteen sources met all criteria and form the empirical core of the Results section; several additional sources are used in the Introduction and Discussion to situate the theoretical framework.

Analytical procedure

Each retained source was coded manually against a four-category framework corresponding to the devices under investigation – emotive lexis, affixation, intensifiers, interjections – following the classical division of emotive means into lexical-semantic and morphological levels established in Slavic emotiology and adopted, in modified form, by subsequent corpus-based work on emotive language. Within each category, three dimensions were extracted from every source where reported: (i) the corpus or dataset used (size, register, language); (ii) the analytic method applied (frequency/collocation analysis, qualitative content analysis, typological comparison, diachronic comparison); and (iii) the substantive finding

regarding the semantic, pragmatic, or productivity properties of the device. Where a source reported quantitative results (e.g., turn-frequency of interjections, occurrence counts of intensifiers), these figures are reported in the Results section as originally published, with the source study identified; no new statistical computation was performed on primary data, since the present article's contribution is the cross-device synthesis rather than a new corpus count.

Illustrative material

To ground the synthesis in authentic language use, the article draws illustrative examples directly from the corpora described in the reviewed studies rather than inventing new examples: social-media conflict exchanges (Nikitin et al., 2022), literary prose employing diminutive formants (Bayakhmetova & Omarova, 2021), German particle corpora such as deCow16B (Schmidt, 2022), and conversational corpora underlying the interjection-frequency findings (Dingemanse, 2024). This choice keeps the descriptive claims traceable to a verifiable empirical source and avoids presenting invented examples as if they were attested data.

Results

Emotive lexis

The reviewed studies converge on a two-tier model of lexical emotivity. The first tier is denotative: a subset of the vocabulary – words such as *dejected* or *enraged* – encodes an emotional state as part of its core meaning, so that using the word already commits the speaker to an emotional description (Mohammad, 2020). The second tier is connotative: words with a primarily neutral or logical denotation nonetheless accumulate an emotional association through habitual use in emotionally charged contexts, so that a word such as *failure* connotes sadness or disappointment without denoting it directly (Mohammad, 2020). This denotation–connotation split is not merely a lexicographic curiosity; it has measurable discourse consequences.

The content-analytic study of Twitter conflict exchanges is instructive here. Analyzing naturally occurring reactions from 51 users divided into those expressing positive versus negative value judgments toward a stated event, Nikitin et al. (2022) found that emotive-evaluative vocabulary systematically diverged along the affiliation-confrontation axis: supportive exchanges recruited social-proximity markers ("we," "our," "empathize," expressions of ongoing support), while antagonistic exchanges recruited dismissive and face-threatening evaluatives (blunt imperatives, curt refusals, hyperbolic negative assessments). Both discourse groups relied on intensity-marking devices – exclamation marks, hyperbolic imagery, and emoji – to reinforce the evaluative charge of the lexis, indicating that lexical emotivity in digital registers rarely operates alone; it is habitually amplified by orthographic and paralinguistic intensification.

A second consistent finding across the emotive-lexis literature is that the category resists a single, closed inventory. Because emotive meaning is frequently context-dependent rather than lexicalized once and for all, the same lexical item can shift between denotative-emotive, connotative-emotive, and emotively neutral uses depending on co-text and register – a point that complicates automatic sentiment- and emotion-lexicon construction and that has motivated the development of large manually annotated resources (such as valence-arousal-dominance lexicons) precisely to capture this graded, context-sensitive behavior rather than treating emotivity as a binary lexical property (Mohammad, 2020).

Affixation

Affixation contributes to emotivity chiefly through the diminutive–augmentative opposition. The comparative typological evidence assembled in Manova et al. (2023) shows that across a broad sample of languages, diminutive morphemes encode a wider and more labile emotional range than

augmentatives: the same formal diminutive can index affection, compassion, and admiration in one context and irony, condescension, or outright contempt in another, with the polarity resolved only by pragmatic context rather than by the morpheme's inherent meaning. Augmentative morphology shows a narrower emotional range but still displays this same polarity-blending behavior rather than a fixed positive or negative value (Manova et al., 2023). This confirms an older insight – those diminutives do not encode smallness so much as a kind of "non-seriousness" or evaluative stance toward the referent, a stance that can be read as endearing or belittling depending on who is speaking to whom.

Applied corpus evidence from literary texts supports this picture at the level of stylistic function. In an analysis of diminutive formants in modern Russian-language fiction, Bayakhmetova and Omarova (2021) show that authors deploy these morphemes as a targeted characterization device: a diminutive suffix attached to a character's name or to objects associated with that character signals the narrator's or another character's emotional orientation toward them – often affection, sometimes pity – functioning as a compact substitute for explicit emotional commentary. The authors describe this as a "multi-aspect" use of diminutive formants that spans naming, description, and implicit evaluation within the same narrative passage (Bayakhmetova & Omarova, 2021).

English shows a structurally different but functionally comparable pattern. Productivity research on the *-ie/-y* suffix (as in *doggie*, *mozzie*, *selfie*) finds that its emotive value is sensitive to token frequency: high-frequency derivatives tend to have lexicalized, often affectionate or humorous meanings that speakers no longer parse as "small + emotional," while lower-frequency, more transparent derivatives retain a more compositional affective reading (Tueller, 2023). The same body of research situates diminutive affixation within specific social contexts, noting

its concentration in informal, casual registers and its particular productivity in adult-to-child speech, which tends to be affectionate and informal by default and therefore provides fertile ground for diminutive coinages (Tueller, 2023, drawing on Mattiello et al., 2021). Taken together, the affixation evidence indicates that morphological emotivity is graded rather than binary, register-conditioned rather than register-neutral, and dependent on frequency-driven semantic drift rather than fixed at the point of derivation.

Intensifiers

Intensifiers were examined for both their synchronic pragmatic function and their diachronic stability. Functionally, the literature treats intensification as a strategy that heightens the emotive, evaluative, and emphatic force of an utterance without altering its truth-conditional content – adding, for instance, “so” to “scared” or “utterly” to “devastated” changes the emotional weight of the assertion but not the state of affairs being asserted. This function is reported to be register-sensitive: dramatic and narrative registers favor emotionally saturated intensifiers, academic prose uses them sparingly and typically pairs them with evaluative adjectives (“highly effective,” “strongly correlated”), and opinion journalism uses them to signal editorial stance (“deeply concerned,” “entirely unacceptable”).

The diachronic question – whether intensifiers inevitably “wear out” as they become more frequent, as Biedermann (1969) originally proposed – receives a clear answer in recent corpus work. Schmidt’s (2022) synchronic and diachronic frequency analysis of German intensifying particles finds that the large majority of the items studied are in an ascending phase of use rather than a declining one, which directly contradicts the strong version of the wear-out hypothesis. Schmidt (2022) is careful to note that this does not rule out wear-out as an occasional, item-specific process, but the aggregate pattern across the sampled intensifiers points toward sustained or

growing expressive productivity rather than systematic erosion. This finding is consistent with the observation that intensifier systems in English and other languages undergo repeated “recycling”: older items fade from fashion while new ones – often borrowed from slang or from other word classes through grammaticalization – enter the intensifier slot, so that the overall category remains vigorous even as its specific membership turns over across generations of speakers.

A further pattern concerns the source of intensifying items. Several originally negative-valence adjectives and adverbs (dead, terribly, awfully, desperately) have been repurposed as amplifiers, so that “terribly nice” and “awfully good” intensify a positive predicate using a lexeme whose base meaning is itself negative. This suggests that intensification, at least in English and German, draws on a semantic-bleaching pathway in which a word’s original evaluative polarity is neutralized as it grammaticalizes into a pure degree marker, leaving only its emphatic force intact – a pathway that helps explain why intensifier systems can remain productive rather than exhausting a finite stock of purely positive or purely emphatic vocabulary.

Interjections

The interjection literature shows the sharpest revision of an earlier scholarly consensus. Rather than being marginal, non-grammatical exclamations, interjections turn out to be structurally frequent and interactionally indispensable: across corpora of ordinary conversation, approximately one in seven conversational turns consists of an interjection, and the most common items function not as involuntary affect bursts but as conventionalized tools – continuers such as *mmhm* that let a listener signal ongoing attention, repair initiators such as *huh?* that flag a breakdown in mutual understanding, and change-of-state tokens such as *oh* that mark the moment new information is registered (Dingemanse, 2024). This does not mean interjections are emotionally inert; it means

their emotive function is only one part – often not even the statistically dominant part – of a broader interactional repertoire.

When the analytic lens shifts specifically to emotive interjections, cross-linguistic fieldwork shows both universal tendencies and language-specific systems. In Maasai (Arusa), Andrason and Karani (2023) document a dedicated set of interjections for surprise, disapproval, and admiration, each with characteristic phonological shape and discourse placement, arguing that emotive interjections in the language form a semi-systematic subclass rather than an unstructured residue of expressive noise. A parallel study of Hadza similarly finds that the phonetics and morphology of interjections pattern with emotional category – certain vowel qualities, tonal contours, or reduplicative shapes recur with particular emotional readings – suggesting that the form of an interjection is not arbitrary but partially iconic with respect to the emotion it conventionally expresses (Andrason et al., 2023). These findings extend earlier English- and Twitter-based work on “diminutive” interjections formed with the *-ie/-y* suffix, which had already suggested that interjections can themselves undergo the same affixal, affect-marking processes documented for ordinary nouns and adjectives, blurring the boundary between the interjection and affixation categories examined separately in this article.

Translation research adds a comparative dimension by showing that emotive interjections resist straightforward equivalence across languages. In a study of English interjections and their translation into Indonesian subtitles, Dinata et al. (2023) find that translators regularly substitute a source-language interjection with a target-language item that differs in literal meaning but matches the intended emotional and pragmatic function, favoring functional-emotive equivalence over formal correspondence. This confirms that interjections, despite their brevity, encode a tightly bundled combination

of emotional category, register, and interactional function that cannot always be transferred through direct lexical substitution.

Discussion

The synthesis presented in the Results section suggests that the four devices under study do not operate as parallel, independent channels for expressing emotivity but as layers of a single system that speakers combine opportunistically. Lexical emotivity supplies the propositional or quasi-propositional content of the emotional stance (naming the emotion or attitude directly, or connoting it through word choice); affixation modulates that stance along a scale of intimacy versus distance, running from affectionate diminution to dismissive or contemptuous diminution; intensifiers scale the emotional stance up or down without altering its polarity or propositional content; and interjections supply a compact, often non-propositional index of the speaker’s affective state that can be deployed independently of a full clause. The Twitter conflict data reviewed above illustrate this layering directly: affiliative and confrontational lexical choices (lexis) co-occurred with exclamation marks and hyperbole (intensification) and, implicitly, with the kind of interjection-like markers (emoji, capitalized interjection-equivalents) that are increasingly studied as digital analogues of spoken interjections (Nikitin et al., 2022).

A second cross-cutting theme concerns productivity and renewal. Both the affixation findings and the intensifier findings point away from a model in which emotive devices gradually exhaust themselves through overuse. Diminutive affixation remains productive because its polarity is resolved pragmatically rather than fixed lexically, which means the same formal device can be recruited for endless new evaluative purposes without semantic wear (Manova et al., 2023; Tueller, 2023). Intensifiers, similarly, do not show the uniform decline in expressive force that the classical wear-out hypothesis predicted; instead the category renews itself through the recruitment of new items, including semantically bleached

negative-polarity adjectives repurposed as amplifiers (Schmidt, 2022). This convergence across two structurally different devices – one derivational, one lexico-grammatical – suggests that renewal through pragmatic reassignment, rather than gradual semantic erosion, may be a general property of expressive subsystems in language, though confirming this as a cross-linguistic universal would require dedicated comparative corpus work beyond the scope of the present review.

Third, the interjection findings complicate any simple equation of emotivity with peripheral or non-grammatical language. If interjections occupy roughly one in seven conversational turns and perform core interactional work such as repair and continuation (Dingemanse, 2024), then emotive expression is not confined to optional, stylistically marked insertions; it is woven into the basic mechanics of turn-taking. This has a direct implication for how emotivity should be modeled theoretically: rather than treating the phonetic, lexical, morphological, and interactional levels as a hierarchy from central (lexis, syntax) to peripheral (interjections), the evidence reviewed here supports a flatter model in which interjections are simply differently distributed – concentrated in spoken, interactional registers – rather than inherently marginal.

The cross-linguistic and translation-oriented findings (Andrason & Karani, 2023; Andrason et al., 2023; Dinata et al., 2023) further indicate that while the four devices recur across languages as general strategies, their specific inventories, phonological shapes, and equivalence relations are not universal. This has practical implications for applied fields: automatic emotion and sentiment lexicons built primarily on English data risk under-representing the morphological route to emotivity (affixation) that is far more productive in richly inflecting languages than in English, and machine translation or subtitling systems that privilege formal correspondence over functional-emotive equivalence risk

flattening the interjection system of the source text, as the subtitling study suggests (Dinata et al., 2023). Likewise, the ethical and practical cautions raised about emotion-lexicon construction – that connotation is graded and context-dependent rather than a fixed lexical property – apply with even greater force once affixation and interjections are added to the picture, since both devices depend heavily on discourse context for their polarity to be resolved (Mohammad, 2020).

Several limitations qualify these conclusions. First, this article synthesizes existing empirical studies rather than performing a new, unified corpus analysis across all four devices in a single dataset; the quantitative figures reported here (for example, the one-in-seven turn frequency for interjections, or the ascending frequency trend for German intensifiers) come from different corpora, languages, and time periods, and cross-device comparison should therefore be read as suggestive rather than statistically confirmed. Second, several of the most detailed morphological and interjectional findings come from typologically specific languages (Maasai, Hadza, Russian, German) whose patterns cannot be assumed to generalize directly to English or to each other without dedicated comparative testing. Third, the digital-discourse findings on emotive lexis and intensification (Nikitin et al., 2022) are drawn from a modest sample of 51 users on a single platform, which limits how confidently the affiliation-confrontation pattern can be extended to other registers of computer-mediated communication. Future research would benefit from a purpose-built, multilingual corpus tagged simultaneously for emotive lexis, affixal polarity, intensifier scope, and interjection type, allowing the co-occurrence patterns proposed here to be tested quantitatively rather than inferred from independently conducted studies.

Conclusion

This article set out to integrate four lexico-morphological devices – emotive lexis,

affixation, intensifiers, and interjections – into a single account of how emotivity is encoded in language, drawing on empirical studies published mainly between 2020 and 2025. The synthesized evidence indicates that emotive lexis operates through a graded denotation–connotation continuum that is resolved largely by discourse context; that affixation, especially diminutive and augmentative morphology, encodes affective polarity that is likewise pragmatically rather than lexically fixed; that intensifiers show sustained rather than declining productivity, renewing themselves

through the recruitment and semantic bleaching of new items; and that interjections, once considered peripheral, are now shown to be structurally central to spoken interaction, with language-specific inventories that resist straightforward cross-linguistic or translational equivalence. Taken together, these findings support a layered model of emotivity in which lexical, morphological, and interactional resources combine rather than compete, and they point toward the need for an integrated, quantitatively tested corpus framework as the next step in this line of research.

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Synonymic, homonymic, and polysemous interference in the translation of terminological units of hydrotechnical construction from English into Uzbek and Russian

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- Annotation** *This article presents a comparative linguistic analysis of synonymic, homonymic, and polysemantic interference in translating English hydrotechnical terminology into Uzbek and Russian. The study applies the methodological scheme term – seme – context – translation variant – semantic shift – pragmatic outcome, drawing on a corpus based on GOST and ISO standards and terminological sources (Lotte, 1961; Wüster, 1979). The analysis revealed neutralization of functional distinctions within the synonymic series dam, levee, and weir, contextual ambiguity in the homonymic units head and bank, and semantic narrowing in the polysemantic terms channel and intake (Komissarov, 1990; Leychik, 2007). Translation strategies were systematized, including transliteration, calquing, direct equivalence, functional equivalence, and descriptive translation (Vinay & Darbelnet, 1995; Nida, 1964). Analysis of a 535-term corpus showed that 60 percent retain full equivalence, 30 percent partial equivalence, and 10 percent undergo semantic loss (Grinev-Grinevich, 2008). These findings have practical value for translation practice in hydraulic engineering and for compiling multilingual terminological dictionaries.*
- Keywords** *Hydrotechnical terminology, synonymic interference, homonymy, polysemy, translation strategies, semantic shift, functional equivalence*

Gidrotexnik inshootlarga oid terminologik birliklarni ingliz tilidan o'zbek va rus tillariga tarjima qilishda sinonimik, omonimik va polisemantik interferensiya

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- Annotatsiya** *Ushbu maqolada ingliz tilidagi gidrotexnik inshootlarga oid terminlarning o'zbek va rus tillariga tarjimada berilishida yuzaga keladigan sinonimik, omonimik va polisemantik interferensiya hodisalari qiyosiy-lingvistik tahlil qilinadi. Tadqiqot termin – sema – kontekst – tarjima varianti – semantik siljish – pragmatik oqibat metodologik sxemasi asosida olib borilib, GOST va ISO standartlari, terminologik lug'atlar hamda ilmiy manbalar asosida shakllantirilgan korpusdan foydalanildi (Lotte, 1961; Wüster, 1979). Tahlil natijasida dam, levee, weir kabi sinonimik qatorlarda funksional farqlarning tarjimada neytrallashuvi, head va bank kabi omonimik birliklarda kontekstual noaniqlik, channel va intake kabi polisemantik terminlarda semantik torayish holatlari aniqlandi (Komissarov, 1990; Leychik, 2007).*

Shuningdek, tarjima strategiyalari – transliteratsiya, kalkalash, to'g'ridan-to'g'ri ekvivalent, funksional ekvivalent va izohli tarjima – tizimlashtirildi (Vinay & Darbelnet, 1995; Nida, 1964). Tadqiqotda 535 ta termindan iborat korpus tahlil qilinib, terminlarning 60 foizi to'liq, 30 foizi qisman ekvivalentlikni saqlashi, 10 foizida esa semantik yo'qotish kuzatilishi statistik jihatdan asoslandi.

Kalit so'zlar *Gidrotexnik terminologiya, sinonimik interferensiya, omonimiya, polisemiya, tarjima strategiyalari, semantik siljish, funksional ekvivalentlik*

**Синонимическая,
омонимическая и
полисемантическая
интерференция при переводе
терминологических единиц
гидротехнических сооружений
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Аннотация *В данной статье проводится сопоставительно-лингвистический анализ явлений синонимической, омонимической и полисемантической интерференции, возникающих при переводе английской терминологии гидротехнических сооружений на узбекский и русский языки. Исследование опирается на методологическую схему термин – сема – контекст – вариант перевода – семантический сдвиг – прагматическое следствие, а корпус сформирован на основе стандартов ГОСТ и ISO, терминологических словарей и научных источников (Lotte, 1961; Wüster, 1979). В результате анализа выявлены случаи нейтрализации функциональных различий в синонимических рядах dam, levee, weir, контекстуальная неоднозначность омонимичных единиц head и bank, а также семантическое сужение полисемантических терминов channel и intake (Komissarov, 1990; Leychik, 2007). Систематизированы переводческие стратегии – транслитерация, калькирование, прямой эквивалент, функциональный эквивалент и описательный перевод (Vinay & Darbelnet, 1995; Nida, 1964). Проанализирован корпус из 535 терминов, установлено, что 60% терминов сохраняют полную эквивалентность, 30% – частичную, а в 10% случаев наблюдается семантическая потеря, что статистически обосновано (Grinev-Grinevich, 2008). Результаты имеют практическое значение для переводческой практики в сфере гидротехники и составления многоязычных терминологических словарей.*

Ключевые слова *Гидротехническая терминология, синонимическая интерференция, омонимия, полисемия, стратегии перевода, семантический сдвиг, функциональная эквивалентность*

Kirish

Zamonaviy ilmiy-texnik taraqqiyot sharoitida ingliz tili global ilmiy kommunikatsiyaning asosiy vositasiga aylangan bo'lib, bu holat turli sohalarga oid terminologik birliklarning boshqa tillarga, xususan o'zbek va rus tillariga tarjima qilinishini dolzarb masalaga aylantirmoqda. Ayniqsa, gidrotexnik inshootlar sohasida terminlarning aniq, izchil va konseptual jihatdan mos tarjima qilinishi ilmiy axborot almashinuvi samaradorligini belgilovchi muhim omillardan biridir, chunki ushbu soha muhandislik, fizika va gidravlika kabi aniq fanlar bilan chambarchas bog'liq bo'lib, terminlardagi har qanday noaniqlik texnik mazmunning buzilishiga olib kelishi mumkin. Terminologiya nazariyasida termin maxsus tushunchani ifodalovchi, tizimli xarakterga ega va imkon qadar bir ma'nolilikka intiluvchi leksik birlik sifatida talqin etiladi (Lotte, 1961). Shu bilan birga, terminlarning standartlashuvi va monosemantikligi ilmiy kommunikatsiyaning barqarorligini ta'minlaydi (Wüster, 1979). Biroq real tarjima jarayonida til tizimining tabiiy xususiyatlari – sinonimiya, omonimiya va polisemiya – ushbu ideal holatni murakkablashtiradi. Mazkur maqolada aynan shu hodisalar ingliz tilidan o'zbek va rus tillariga tarjima jarayonida qanday namoyon bo'lishi qiyosiy-lingvistik asosda tahlil qilinadi.

Mavzuga oid adabiyotlar tahlili

Terminologiya nazariyasida sinonimiya masalasi alohida ilmiy munozara obyekti hisoblanadi. Terminologik tizimlarda sinonimiya nazariy jihatdan cheklanishi lozim bo'lsa-da, amaliy nutqda u muqarrar hodisa sifatida namoyon bo'ladi (Grinev-Grinevich, 2008). Sinonimik terminlar orasidagi tanlov faqat leksik darajada emas, balki tushunchaviy (konseptual) moslik asosida amalga oshirilishi kerakligi ta'kidlanadi (Leychik, 2007). Tarjimada sinonimik birliklarni noto'g'ri tanlash semantik adekvatlikni buzadi va matnning kommunikativ qiymatini pasaytiradi (Komissarov, 1990).

Murakkab terminlarda semantik markazni aniqlash va uni adekvat tarzda tarjima qilish tarjimaning asosiy vazifasi sifatida ko'rsatiladi (Vinay & Darbelnet, 1995). Funksional ekvivalentlik tamoyiliga ko'ra, tarjima o'quvchining tushunishiga mos bo'lishi kerak (Nida, 1964). Ushbu nazariy yondashuvlar gidrotexnik terminologiyani tarjima qilishda yuzaga keladigan interferensiya hodisalarini tahlil qilish uchun metodologik asos bo'lib xizmat qiladi.

Tadqiqot metodologiyasi

Tadqiqot uchun terminologik korpus maxsus mezonlar asosida shakllantirildi. Korpus quyidagi manbalar asosida tuzildi: normativ hujjatlar (GOST 19185-73, SNIP 2.06.01-86, ISO 772:2011), terminologik va izohli lug'atlar, hamda gidrotexnika va tarjimashunoslikka oid ilmiy manbalar. Tanlash mezonlari sifatida terminning gidrotexnika sohasiga tegishliligi, uch til o'rtasida tarjima imkoniyati va interferensiya xususiyatining mavjudligi belgilandi. Tahlilni metodologik jihatdan izchil tashkil etish maqsadida yagona analitik model qo'llanildi: termin → sema → kontekst → tarjima varianti → semantik siljish yoki yo'qotish → pragmatik oqibat (Lotte, 1961). Gidrotexnik terminlar semantik maydon nazariyasi asosida beshta mikromaydonga – suv inshootlari, gidravlik jarayonlar, qurilmalar va mexanizmlar, energetik tizimlar, qurilish elementlari -ajratildi. Jami 535 ta termin tanlab olinib, ularning har biri sinonimik, omonimik yoki polisemantik interferensiya nuqtai nazaridan tahlil qilindi.

Tadqiqot natijalari

Tahlil natijasida uch turdagi interferensiya hodisasi aniq namoyon bo'ldi. **Sinonimik interferensiya** ingliz tilidagi dam, levee, dike, weir terminlarida kuzatildi: bu birliklar suvni to'suvchi yoki tartibga soluvchi inshootlarni ifodalasa-da, ularning semantik komponentlari farqlanadi. Tarjimada bu farqlar ko'pincha neytrallashadi – o'zbek tilida "to'g'on" va "damba" terminlarining o'zaro

almashib qo'llanishi kuzatildi, bu esa terminologik aniqlikni pasaytiradi (Komissarov, 1990). Energetika sohasida ham shunga o'xshash holat power station, hydropower plant, thermal power station terminlarida kuzatildi, bunda o'zbek tilida barcha variantlarning "elektr stansiya" tarzida umumlashtirilishi semantik differensialarning yo'qolishiga olib keladi.

Omonimik interferensiya eng yuqori xatolik xavfini yuzaga keltiruvchi hodisa sifatida aniqlandi. Ingliz tilidagi head termini umumtil leksikasida "bosh" ma'nosini bildirsa, gidrotexnik kontekstda uning asosiy semasi bosim yoki suv ustuni balandligi hisoblanadi; noto'g'ri tarjima texnik xatoga olib kelishi mumkin (Leychik, 2007). Xuddi shuningdek, bank termini "qirg'oq" va "moliyaviy muassasa" ma'nolari o'rtasida omonimik ajralishga ega bo'lib, uni transliteratsiya qilib qoldirish mazmunni butunlay buzadi.

Polisemantik interferensiya channel va intake kabi terminlarda yaqqol kuzatildi. Channel termini umumtil leksikasida "kanal", "yo'nalish", "aloqa vositasi" kabi bir nechta ma'noga ega bo'lsa-da, gidrotexnik kontekstda uning asosiy semasi suv o'tadigan sun'iy yoki tabiiy yo'l hisoblanadi (Grinev-Grinevich, 2008). Polisemiyaning tarjimada to'g'ri hal etilishi kontekstual tahlilni talab qiladigan murakkab lingvistik jarayon sifatida baholanadi.

Tarjima strategiyalarini tizimlashtirish natijasida Vinay va Darbelnet hamda Nida konsepsiyalari asosida beshta asosiy usul aniqlandi: transliteratsiya (aqueduct → akveduk), kalkalash (water supply system → suv ta'minoti tizimi), to'g'ridan-to'g'ri ekvivalent (dam → to'g'on), funksional ekvivalent (intake → suv olish inshooti) va izohli tarjima (koriz → underground water channel system) (Vinay & Darbelnet, 1995; Nida, 1964). Statistik tahlil shuni ko'rsatdiki, 535 termindan 64 foizi to'liq ekvivalentlikni saqlaydi, 26 foizi qisman mos keladi, 10 foizida esa semantik yo'qotish yoki transformatsiya kuzatiladi.

Olingan natijalar terminologiya nazariyasidagi mavjud qarashlarni gidrotexnik terminologiya materialida tasdiqlaydi. Terminning tizimlilik va aniqlik tamoyillariga asoslanishi haqidagi fikr (Lotte, 1961) amaliy tarjima jarayonida to'liq saqlanmasligi, ayniqsa sinonimik va omonimik qatorlarda buzilishi mumkinligi ko'rsatildi. Bu holat terminlarning standartlashuvi va monosemantikligi haqidagi talabning (Wüster, 1979) amaliyotda doimo bajarilmasligini anglatadi. Shu bilan birga, funksional ekvivalentlik tamoyili (Nida, 1964) gidrotexnik terminlarni tarjima qilishda eng samarali yondashuv sifatida o'zini oqladi, chunki u terminning shaklidan ko'ra uning vazifasini ustuvor qo'yadi. Natijalar shuni ko'rsatadiki, terminologik interferensiyani kamaytirish uchun terminning semantik yadrosini aniqlash, kontekstual tahlilni chuqurlashtirish va milliy terminlarda izohli tarjimadan foydalanish zarur.

Tarjima strategiyalari

Tarjima strategiyalarini tizimlashtirish natijasida Vinay va Darbelnet hamda Nida konsepsiyalari asosida beshta asosiy usul aniqlandi: transliteratsiya (aqueduct – akveduk), kalkalash (water supply system – suv ta'minoti tizimi), to'g'ridan-to'g'ri ekvivalent (dam – to'g'on), funksional ekvivalent (intake – suv olish inshooti) va izohli tarjima (koriz – underground water channel system).

Tarjima strategiyasi	Nazariy asos	Strategiya turi	Ilmiy mezon	Misol (EN-UZ-RU)
Transliteratsiya	Vinay & Darbelnet	Direct translation	Shakl saqlanadi	aqueduct – akveduk – акведук
Kalkalash	Vinay & Darbelnet	Direct translation	Struktur ko'chiriladi	water supply system – suv ta'minoti tizimi – система водоснабжения
To'g'ridan-to'g'ri ekvivalent	Nida	Formal equivalence	Shakl-mazmun mosligi	dam – to'g'on – плотина
Funksional ekvivalent	Nida	Dynamic equivalence	Funksiya ustuvor	intake – suv olish inshooti – водозаборное сооружение
Izohli tarjima	Vinay & Darbelnet	Oblique translation	Mazmun izoh orqali	koriz – underground water channel system – кюриз

1-jadval.

Statistik tahlil shuni ko'rsatdiki, 535 termindan 64 foizi to'liq ekvivalentlikni saqlaydi, 26 foizi qisman mos keladi, 10 foizida esa semantik yo'qotish yoki transformatsiya kuzatiladi.

Semantik mikromaydonlar kesimida ekvivalentlik tendensiyalari

Umumiy statistik ko'rsatkich (64%, 26%, 10%) korpusning yaxlit tasvirini beradi, biroq beshta semantik mikromaydon o'zaro bir xil darajada ekvivalentlikni saqlamaydi; ular orasidagi farq sifat jihatidan quyidagicha tavsiflanadi. Milliy-madaniy komponentga ega birliklar (sardoba, koriz, ariq kabi, "suv inshootlari" mikromaydoni doirasida) tarjimada ko'proq qisman ekvivalentlik yoki izohli tarjima strategiyasini talab qiladi, chunki ularning ma'no hajmi manba va tarjima tilida to'liq mos kelmaydi. Aksincha, xalqaro standartlashgan umumtexnik birliklar (turbine, generator, pump kabi, "qurilmalar va mexanizmlar" hamda "energetik tizimlar" mikromaydonlarida) asosan to'g'ridan-to'g'ri ekvivalent yoki transliteratsiya orqali yuqori darajadagi to'liq ekvivalentlikni namoyon etadi. Omonimik interferensiya xavfi eng yuqori bo'lgan birliklar

(head, bank, draft) "gidravlik jarayonlar" mikromaydoniga tegishli bo'lib, aynan shu guruhda semantik yo'qotish ehtimoli boshqa guruhlariga nisbatan yuqoriroq bo'lishi kutiladi.

M.T. Cabréning kommunikativ terminologiya nazariyasiga ko'ra, termin bir vaqtning o'zida turli kommunikativ vaziyatlarda – umumiy, yarim maxsus va maxsus registrlarda faoliyat yuritadi, bu esa bir xil leksemaning (masalan, head yoki bank) turli registrlarda turlicha semaga ega bo'lishini, ya'ni aynan omonimik interferensiyaning lingvistik sababini izohlaydi. K. Kageuraning termin yasashi nazariyasi ko'p komponentli terminlarning (spillway gate, water intake structure kabi) tarkibiy tuzilishini tahlil qilish uchun asos bo'lib, mazkur tadqiqotda kuzatilgan komponentlar bo'yicha semantik yuklama taqsimotini nazariy jihatdan asoslaydi. P. Faberning freym asosidagi terminologiya yondashuvi esa polisemantik interferensiyaning tushuntirishda muhim ahamiyat kasb etadi: channel termini gidrotexnik matnda faollashadigan "suv uzatish" freymi orqali o'zining "aloqa vositasi" ma'nosidan ajraladi,

ya'ni kontekst nafaqat leksik, balki kognitiv freym darajasida ham semantik tanlovni belgilaydi. Shu tariqa, ushbu tadqiqotning natijalari nafaqat an'anaviy tarjimashunoslik (Vinay & Darbelnet, Nida, Komissarov), balki zamonaviy kognitiv-kommunikativ terminologiya nazariyalari nuqtai nazaridan ham asoslanadi.

Xulosa

Gidrotexnik inshootlar terminologiyasini ingliz tilidan o'zbek va rus tillariga tarjima

qilishda sinonimik, omonimik va polisemantik interferensiya hodisalari tarjima sifatiga bevosita ta'sir ko'rsatadigan muhim omillar ekanligi aniqlandi. Tadqiqot natijasida ishlab chiqilgan termin – sema – kontekst – tarjima varianti – semantik siljish – pragmatik oqibat metodologik sxemasi hamda tizimlashtirilgan tarjima strategiyalari gidrotexnika sohasidagi texnik hujjatlarni tarjima qilish va ko'p tilli terminologik lug'atlar yaratish uchun amaliy ahamiyat kasb etadi.

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The History and Scholarly Study of Uzbek Proverbs

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Annotation *This article comprehensively examines the formation, historical development, and scholarly study of Uzbek folk proverbs in the fields of folklore and linguistics. It analyzes the role of proverbs in the people's worldview, national culture, and spiritual heritage. The paper also provides detailed information on the collection, publication, and systematization of proverbs, as well as the scholarly contributions of folklorists and linguists who have studied them. Furthermore, the use of Uzbek proverbs in literary works and their significance for the study of the history of the Uzbek language are discussed from a scientific perspective.*

Keywords *Proverb, folklore, oral folk literature, paremiology, collection of proverbs, linguistics, folklore studies, people's worldview, Mahmud al-Kashgari, Dīwān Lughāt al-Turk*

O'zbek maqollarining o'rganilish tarixi va ilmiy tadqiqi

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Annotatsiya *Ushbu maqolada o'zbek xalq maqollarining shakllanishi, tarixiy taraqqiyoti, folklorshunoslik va tilshunoslikda o'rganilishi masalalari keng yoritiladi. Maqollarning xalq tafakkuri, milliy madaniyat va ma'naviy merosdagi o'rni tahlil qilinadi. Shuningdek, maqollarni yig'ish, nashr etish va tizimlashtirish ishlari, bu borada faoliyat olib borgan folklorshunos va tilshunos olimlarning ilmiy xizmatlari haqida batafsil ma'lumot beriladi. O'zbek maqollarining badiiy adabiyotdagi qo'llanishi, ularning til tarixini o'rganishdagi ahamiyati ham ilmiy asosda yoritiladi.*

Kalit so'zlar *Maqol, folklor, xalq og'zaki ijodi, paremiologiya, maqollar to'plami, tilshunoslik, folklorshunoslik, xalq tafakkuri, Mahmud Koshg'ariy, "Devonu lug'otit turk"*

История изучения и научного исследования узбекских пословиц

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Аннотация *В данной статье всесторонне рассматриваются вопросы формирования, исторического развития и изучения узбекских народных пословиц в фольклористике и языкознании. Анализируется место пословиц в народном мировоззрении, национальной культуре и духовном наследии. Кроме того, подробно освещаются вопросы собирания, публикации и систематизации пословиц, а также научный вклад фольклористов и лингвистов,*

занимавшихся их исследованием. На научной основе раскрывается использование узбекских пословиц в художественной литературе и их значение для изучения истории языка.

**Ключевые
слова**

Пословица, фольклор, устное народное творчество, паремиология, сборник пословиц, языкознание, фольклористика, народное мировоззрение, Махмуд Кашгари, «Диван лугат ат-тюрк»

Kirish

O'zbek xalq og'zaki ijodi xalqning ko'p asrlik tarixiy tajribasi, ma'naviy qadriyatlari va dunyoqarashini o'zida mujassam etgan bebaho madaniy meros hisoblanadi. Uning eng qadimiy va sarmazmun janrlaridan biri bo'lgan maqollar xalq tafakkurining ixcham, obrazli va hikmatli ifodasi sifatida alohida ilmiy qimmatga ega. Maqollar orqali xalqning hayotiy tajribasi, mehnat madaniyati, axloqiy qarashlari, ijtimoiy munosabatlari hamda estetik didi avloddan-avlodga yetkazib kelingan. Shu bois ular nafaqat folklorshunoslik, balki tilshunoslik, adabiyotshunoslik, etnografiya, madaniyatshunoslik va paremiologiya fanlari uchun ham muhim tadqiqot obyektidir.

O'zbek maqollarining shakllanishi qadimgi turkiy xalqlarning og'zaki ijod an'analari bilan chambarchas bog'liq bo'lib, ularning ilk yozma namunalari Mahmud Koshg'ariyning "Devonu lug'otit turk" asarida uchraydi. Keyingi davrlarda Yusuf Xos Hojib, Ahmad Yassaviy, Alisher Navoiy, Gulxaniy va boshqa mutafakkirlar ijodida maqollardan samarali foydalanilishi ushbu janrning xalq tafakkuridagi mustahkam o'rnini tasdiqlaydi. XIX asrning ikkinchi yarmidan boshlab esa o'zbek maqollarini yig'ish, nashr etish, tasniflash va ilmiy tahlil qilish ishlari tizimli ravishda rivojlanib, paremiologiya mustaqil ilmiy yo'nalish sifatida shakllana boshladi.

Bugungi kunda o'zbek maqollarini tarixiy-qiyosiy, lingvistik, semantik, pragmatik, kognitiv va lingvomadaniy jihatdan o'rganishga bo'lgan qiziqish tobora ortib bormoqda. Globallashuv va raqamli kommunikatsiya

sharoitida milliy madaniy merosni saqlash, maqollarning til va tafakkur taraqqiyotidagi o'rnini aniqlash hamda ularning zamonaviy kommunikativ vazifalarini tadqiq etish dolzarb ilmiy masalalardan biri hisoblanadi. Mazkur maqolaning maqsadi o'zbek maqollarining o'rganilish tarixini yoritish, ularni ilmiy tadqiq etish bosqichlarini tahlil qilish hamda paremiologiya rivojiga hissa qo'shgan olimlarning ilmiy xizmatlarini baholashdan iborat.

Adabiyotlar tahlili va Metodologiya

Xalq og'zaki ijodi millatning tarixiy xotirasi, ma'naviy qadriyatlari va madaniy tafakkurini o'zida mujassamlashtirgan bebaho manbadir. Folklorning eng qadimiy va ommaviy janrlaridan biri bo'lgan maqollar xalqning ko'p asrlik hayotiy tajribasi, dunyoqarashi va falsafiy mushohadalarini qisqa, lo'nda va obrazli shaklda ifodalaydi. Shu sababli maqollar nafaqat badiiy-estetik hodisa, balki xalqning ijtimoiy, siyosiy, ma'naviy va axloqiy qarashlarini aks ettiruvchi muhim manba sifatida ham katta ilmiy ahamiyat kasb etadi.

Maqollar xalqning kundalik hayoti bilan uzviy bog'liq bo'lib, ular orqali insonning tabiatga, jamiyatga, mehnatga, oilaga va odo-axloqqa munosabati namoyon bo'ladi. Har bir maqolda xalq tajribasi umumlashtirilgan holda mujassamlashadi. Shu bois maqollar xalq tafakkurining mahsuli sifatida qadrlanadi.

O'zbek xalq maqollari asrlar davomida xalq tilida yashab, og'zaki ravishda avloddan-avlodga o'tib kelgan. Ular xalq nutqining ajralmas qismiga aylangan bo'lib, badiiy adabiyotda, ilmiy asarlarda, publitsistik

matnlarda va kundalik muloqotda keng qo'llanib kelinmoqda. O'zbek maqollarining mazmun jihatdan rang-barangligi, badiiy mukammalligi va falsafiy teranligi ularni ilmiy jihatdan o'rganish zaruratini yuzaga keltirgan.

O'zbek xalq maqollari uzoq tarixiy taraqqiyot mahsuli hisoblanadi. Ularning ildizlari qadimgi turkiy xalqlarning og'zaki ijodiga borib taqaladi. Maqollar dastlab xalqning kundalik hayotida yuzaga kelgan kuzatishlar, mehnat tajribasi va turmush ehtiyojlari asosida shakllangan. Vaqt o'tishi bilan ular xalq tafakkurining tayyor qolipdagi hikmatli ifodasiga aylangan.

Maqollar xalq orasida og'zaki shaklda yashaganligi sababli ular doimiy ravishda boyib borgan. Ba'zi maqollar vaqt o'tishi bilan unutilgan bo'lsa, ayrimlari yangi mazmun kasb etgan. Ayrim maqollarning shakli o'zgargan, biroq asosiy mazmuni saqlanib qolgan. Bu hol xalq tilining tarixiy rivojlanish jarayoni bilan chambarchas bog'liqdir.

O'zbek xalq maqollari xalqning ko'p asrlik hayotiy tajribasi, axloqiy me'yorlari va dunyoqarashini o'zida mujassamlashtirgan eng qadimiy paremiologik birliklardan biridir. Maqollar qisqa shaklda chuqur mazmunni ifodalashi, xalq tafakkurining umumlashgan natijasi bo'lishi bilan boshqa folklor janrlaridan ajralib turadi. Shu sababli ular folklorshunoslik, tilshunoslik, adabiyotshunoslik, etnografiya, falsafa va lingvomadaniyatshunoslik fanlarining muhim tadqiqot obyektiga aylangan.

Paremiologiya fanida maqollar nafaqat til hodisasi, balki xalq tafakkuri va madaniyatining verbal modeli sifatida baholanadi. Rus olimi G.L. Permyakov maqollarni xalqning ijtimoiy tajribasini umumlashtiruvchi semantik formulalar deb hisoblaydi. Olimning fikricha, maqollar real hayotdagi hodisalarni umumlashtirgan holda inson xulq-atvorini tartibga soluvchi me'yoriy birlik vazifasini bajaradi (Permyakov, 1988). Mazkur yondashuv o'zbek maqollarining mazmuniy mohiyatini ham to'liq ifodalaydi. Masalan, "Yetti o'lchab, bir kes", "Avval o'yla, keyin so'yla" kabi maqollar

insonni har qanday qarorni puxta o'ylab qabul qilishga undaydi.

O'zbek maqollarining tarixiy ildizlari qadimgi turkiy yozma manbalarga borib taqaladi. XI asrda Mahmud Koshg'ariy tomonidan yaratilgan "Devonu lug'otit turk" asarida to'rt yuzga yaqin maqol va matallar keltirilgan bo'lib, ular turkiy xalqlarning tafakkuri, urf-odati va axloqiy qarashlarini yoritishda muhim manba hisoblanadi. Mahmud Koshg'ariy maqollarni tilning boyligi va xalq donishmandligining ifodasi sifatida baholab, ularni lug'at tarkibiga kiritgan. Bugungi o'zbek maqollarining katta qismi mazkur asardagi hikmatli iboralar bilan mazmun va shakl jihatidan mushtarakdir. Masalan, qadimgi turkiy manbalardagi mehnat, birlik va sabr-toqat haqidagi hikmatlar zamonaviy o'zbek maqollarida ham o'z aksini topgan.

Turkiy adabiy an'analarda maqollar faqat og'zaki ijod namunasi bo'lib qolmagan, balki yozma adabiyotning ham muhim badiiy vositasiga aylangan. Yusuf Xos Hojibning "Qutadg'u bilig", Ahmad Yassaviyning "Hikmatlar", Alisher Navoiyning "Mahbub ul-qulub", Boburning "Boburnoma" asarlarida xalq maqollariga yaqin hikmatli iboralar keng qo'llanilgan. Bu esa xalq donishmandligi bilan yozma adabiyot o'rtasidagi uzviy bog'liqlikni ko'rsatadi. Ayniqsa, Alisher Navoiy hikmatli iboralarni badiiy-estetik maqsadda qo'llab, ularni yangi mazmun bilan boyitgan. Masalan, "Tilga e'tibor – elga e'tibor" mazmunidagi fikrlar Navoiy asarlarida turli shakllarda ifodalangan bo'lib, bugungi maqollarning shakllanishiga ham ta'sir ko'rsatgan.

O'zbek paremiologiyasining alohida bosqichi XIX asrning ikkinchi yarmidan boshlanadi. Bu davrda Yevropa sharqshunoslari Markaziy Osiyo xalqlarining tili va folklorini o'rganishga katta qiziqish bildirdilar. Venger sharqshunosi Hermann Vamberining "Chagataische Sprachstudien" (1867) asarida 112 ta o'zbek maqolining berilishi o'zbek paremiologiyasining Yevropa ilmiy muhitiga kirib borishida muhim qadam bo'ldi. Keyinchalik N. Ostroumov, H. Zarifov, B.

Karimov va boshqa olimlar tomonidan maqollarni yig'ish va nashr etish ishlari izchil davom ettirildi.

XX asrning ikkinchi yarmida o'zbek maqollarini ilmiy tizimlashtirish bo'yicha keng ko'lamli tadqiqotlar amalga oshirildi. M. Afzalov, T. Mirzayev, A. Musoqulov, B. Sarimsoqov kabi folklorshunoslar minglab maqollarni yig'ib, ularni mavzular bo'yicha tasnifladilar. Ayniqsa, 1987–1988-yillarda nashr etilgan ikki jildlik "O'zbek xalq maqollari" to'plami paremiologiya tarixidagi eng muhim ilmiy ishlardan biri hisoblanadi. Mazkur akademik nashrda o'n uch mingga yaqin maqol ilmiy izohlar bilan berilgan bo'lib, ular semantik va tematik jihatdan tizimlashtirilgan.

Tilshunoslik nuqtai nazaridan maqollar frazeologik birliklarga yaqin bo'lsa-da, ular mustaqil kommunikativ birlik sifatida qaraladi. V.V. Vinogradov maqollarni tugallangan fikrni ifodalovchi tayyor sintaktik konstruktsiya deb baholaydi (Vinogradov, 1977). Haqiqatan ham maqollar nutqda alohida gap sifatida qo'llanilib, muayyan xulosa yoki bahoni ifodalaydi. Masalan, "Birlik bor joyda tiriklik bor" maqoli nafaqat grammatik jihatdan tugallangan gap, balki ijtimoiy birdamlikning umumlashgan falsafiy xulosasidir.

Lingvomadaniy yondashuvga ko'ra, maqollar milliy mentalitetning til orqali ifodalangan modeli hisoblanadi. V.A. Maslova ta'kidlaganidek, paremiologik birliklar xalqning madaniy stereotiplari va qadriyatlarini saqlovchi lisoniy kod vazifasini bajaradi (Maslova, 2001). O'zbek maqollarida ham mehmondo'stlik, kattaga hurmat, mehnatsevarlik, sabr-qanoat va oilaparvarlik kabi milliy qadriyatlar ustuvor o'rin egallaydi. Jumladan, "Mehmon otangdan ulug'", "Mehnat qilgan to'q yashar", "Ota rozi – Xudo rozi" kabi maqollar xalqning ma'naviy qadriyatlarini yaqqol namoyon etadi.

So'nggi yillarda maqollarni kognitiv tilshunoslik nuqtai nazaridan tadqiq etishga alohida e'tibor qaratilmoqda. Kognitiv yondashuvga ko'ra, maqollar inson tafakkuridagi konseptlarni ifodalovchi lisoniy

modellardir. Masalan, "Vaqt – oltin", "Ilm – boylik", "Do'st boshga kulfat tushganda bilinadi" kabi maqollar xalqning vaqt, bilim va do'stlik haqidagi konseptual qarashlarini ifodalaydi. Bunday tahlillar maqollar orqali xalq tafakkurining konseptual xaritasini tiklash imkonini beradi.

Bugungi kunda o'zbek maqollarini korpus lingvistikasi, kompyuter paremiologiyasi va sun'iy intellekt texnologiyalari asosida o'rganish dolzarb ilmiy yo'nalishlardan biriga aylanmoqda. Elektron maqollar bazalarini yaratish, ularni semantik teglash, avtomatik tasniflash va boshqa tillardagi maqollar bilan qiyoslash xalq og'zaki ijodini raqamli muhitda saqlash va tadqiq etish imkoniyatlarini kengaytirmoqda. Shu bilan birga, maqollarni tarjimashunoslik nuqtai nazaridan o'rganish ham muhim ahamiyatga ega. Chunki har bir maqol muayyan xalqning madaniy tajribasi va milliy mentalitetini aks ettiradi, shuning uchun ularni boshqa tillarga tarjima qilishda nafaqat mazmun, balki milliy kolorit va pragmatik ta'sirni ham saqlab qolish zarur.

O'zbek maqollarining shakllanish tarixi juda qadimiy davrlarga borib taqaladi. Markaziy Osiyo hududi qadimdan turli xalqlar, madaniyatlar va sivilizatsiyalar chorrahasi bo'lib kelgan. Sug'd, Baqtriya va Xorazm kabi qadimgi davlatlar davridayoq xalq og'zaki ijodining dastlabki shakllari yuzaga kelgan. Ana shu davrda xalqning kundalik turmushi, dehqonchilik va chorvachilik bilan bog'liq tajribalari asosida ilk maqollar shakllana boshlagan (Afzalov, Mirzayev, 1987). Ular tabiat hodisalari, insonlar o'rtasidagi munosabatlar, mehnat va axloqiy qadriyatlarni aks ettirgan.

O'zbek xalq maqollarining rivojlanishida Buyuk ipak yo'lining o'rni alohida ahamiyat kasb etadi. Markaziy Osiyo orqali o'tgan savdo yo'llari nafaqat iqtisodiy, balki madaniy aloqalarning ham rivojlanishiga xizmat qilgan. Turli xalqlar vakillari, savdogarlar, olimlar va sayyohlar orqali yangi g'oyalar, badiiy obrazlar va hikmatli iboralar xalq og'zaki ijodiga kirib kelgan. Shu sababli o'zbek maqollarida turkiy,

forsiy va arab madaniyatining ayrim unsurlari uyg'unlashgan holda namoyon bo'ladi.

O'zbek maqollarining eng qadimgi yozma namunalarini XI asrda yashagan buyuk turkiyshunos olim Mahmud Koshg'ariyning (1960-1963) Devonu lug'otit turk asarida uchramiz. Ushbu asarda turkiy xalqlar orasida keng qo'llangan 400 ga yaqin maqol va matallar keltirilgan. Mahmud Koshg'ariy maqollarni til boyligi va xalq donishmandligining ifodasi sifatida baholagan.

"Devonu lug'otit turk"dagi maqollar bugungi o'zbek maqollari bilan mazmun va shakl jihatidan yaqinlik kasb etadi. Bu esa maqollar xalq tafakkurida uzoq asrlar davomida yashab kelayotganligini ko'rsatadi.

Shunday qilib, o'zbek maqollarining o'rganilish tarixi xalq og'zaki ijodini yig'ish va nashr etish bosqichidan zamonaviy lingvistik, folkloristik, kognitiv va lingvomadaniy tadqiqotlarga bo'lgan uzluksiz ilmiy taraqqiyot jarayonini aks ettiradi. Mazkur tadqiqotlar nafaqat o'zbek paremiologiyasining nazariy asoslarini boyitadi, balki xalqning tarixiy xotirasi, milliy tafakkuri va ma'naviy merosini ilmiy asosda o'rganish hamda kelajak avlodlarga yetkazishda muhim ahamiyat kasb etadi.

Natija va Muhokama

O'zbek adabiyoti tarixida maqollar muhim badiiy vosita sifatida keng qo'llanilgan. Shoir va yozuvchilar maqollar orqali asar tilining xalqchilligini kuchaytirgan, obrazlarning xarakterini ochib bergan hamda fikrning ta'sirchanligini oshirgan. Yusuf Xos Hojib, Ahmad Yassaviy, Rabg'uziy, Alisher Navoiy, Bobur, Ogahiy, Muqimiy, Furqat, Abdulla Qodiriy, Oybek, G'afur G'ulom kabi ijodkorlarning asarlarida xalq maqollaridan unumli foydalanilgan. Masalan, Alisher Navoiyning ko'plab asarlarida xalq maqollariga yaqin hikmatli iboralar uchraydi. Bu hol Navoiy ijodining xalq og'zaki ijodi bilan uzviy bog'liqligini ko'rsatadi.

O'zbek adabiyotida maqollarga asoslangan maxsus asarlar ham yaratilgan. Jumladan, Muhammad Sharif Gulxaniyning

Zarbulmasal asarida 300 dan ortiq maqollar qo'llangan. Ushbu asar o'zbek paremiologiyasining muhim yodgorliklaridan biri hisoblanadi.

Shuningdek, Sulaymonqul Rojiiy maqollarni she'riy shaklga solib, ularni badiiy jihatdan qayta ishlagan. Bu esa maqollarning xalq adabiyotidan yozma adabiyotga faol o'tganligini ko'rsatadi.

O'zbek maqollarini ilmiy asosda yig'ish va nashr etish ishlari XIX asrning ikkinchi yarmidan boshlangan. Bu davrda maqollarni yozib olish va tizimlashtirishga qiziqish kuchaydi.

Venger sharqshunosi Hermann Vamberi tomonidan 1867-yilda Leypsigda nashr etilgan "Chig'atoy tili darsligi" asarida 112 ta o'zbek maqoli berilgan. Bu o'zbek maqollarining Yevropa ilmiy muhitiga kirib borishida muhim qadam bo'ldi.

Keyinchalik N. Ostroumov, B. Rahmonov, Sh. Jo'rayev, H. Zarifov, B. Karimov, R. Jumaniyozov, E. Siddiqov, B. Sarimsoqov, T. Mirzayev, A. Musoqulov kabi olimlar tomonidan turli maqollar to'plamlari nashr qilindi.

Bu to'plamlarning ayrimlarida maqollar mavzular asosida tasniflangan bo'lsa, ayrimlarida alifbo tartibida joylashtirilgan. Masalan, M. Afzalov (1987) boshchiligidagi tayyorlangan maqollar to'plamida 2500 dan ortiq maqol 34 mavzu asosida berilgan.

1987-1988-yillarda ikki jildidan iborat akademik maqollar to'plamining nashr etilishi o'zbek folklorshunosligi tarixidagi eng katta yutuqlardan biri bo'ldi. Mazkur to'plamga o'n uch mingga yaqin maqollar kiritilgan bo'lib, ular ilmiy izohlar asosida tizimlashtirilgan.

Maqollar tarjima jarayonida eng murakkab birliklardan biri hisoblanadi. Chunki ular xalqning milliy mentaliteti, madaniyati va dunyoqarashini o'zida mujassamlashtiradi.

O'zbek maqollarini boshqa tillarga tarjima qilish jarayonida nafaqat mazmun, balki badiiylik va milliy ruhni ham saqlash muhim hisoblanadi. Shu sababli ko'plab tarjimonlar maqollarni ekvivalent maqollar orqali tarjima qilishga harakat qilganlar.

Rus tiliga o'zbek maqollarini tarjima qilishda Y. Chernyavskiy, V. Ro'zimatov, N. Gatsunayev va A. Naumov kabi tarjimonlarning xizmatlari katta bo'lgan.

O'zbek xalq maqollari xalq tafakkuri, milliy madaniyat va ma'naviy merosning bebaho qismidir. Ular xalqning ko'p asrlik tajribasi, hayot haqidagi qarashlari va falsafiy tafakkurini aks ettiradi.

Maqollarni yig'ish, nashr etish va ilmiy jihatdan o'rganish ishlari natijasida bugungi kunda boy paremiologik fond shakllangan. Mahmud Koshg'ariydan boshlab zamonaviy folklorshunoslarga bo'lgan olimlarning ilmiy faoliyati o'zbek maqollarini saqlab qolish va ilmiy muomalaga kiritishda muhim ahamiyat kasb etdi.

Bugungi kunda maqollarni lingvistik, folkloristik, pragmatik, semantik va madaniy jihatdan tadqiq etish dolzarb ilmiy yo'nalishlardan biri bo'lib qolmoqda. Chunki maqollar xalqning milliy ruhini, tarixiy xotirasini va tafakkurini o'zida mujassamlashtirgan noyob ma'naviy meros hisoblanadi.

Xulosa

Tadqiqot natijalari shuni ko'rsatadiki, o'zbek xalq maqollari xalqning tarixiy xotirasi, ma'naviy dunyosi va milliy tafakkurining eng muhim tarkibiy qismlaridan biri hisoblanadi. Ular asrlar davomida og'zaki an'ana orqali sayqallanib, xalqning turmush tarzi, ijtimoiy munosabatlari, mehnat faoliyati va axloqiy qadriyatlarini o'zida mujassamlashtirgan. Shu

jihatdan maqollar nafaqat folklor namunasi, balki xalqning madaniy, tarixiy va til taraqqiyotini o'rganishda ishonchli ilmiy manba sifatida ham katta ahamiyat kasb etadi.

O'zbek maqollarining ilmiy tadqiqi Mahmud Koshg'ariy merosidan boshlanib, XIX-XX asrlarda ularni yig'ish, nashr etish va tizimlashtirish ishlari bilan yangi bosqichga ko'tarildi. H. Vamberi, H. Zarifov, T. Mirzayev, M. Afzalov, A. Musoqulov, B. Sarimsoqov va boshqa olimlarning ilmiy izlanishlari natijasida boy paremiologik fond yaratildi hamda maqollarni mazmuniy, tematik va lingvistik jihatdan tasniflash imkoniyati kengaydi. Bu tadqiqotlar o'zbek paremiologiyasining mustaqil ilmiy yo'nalish sifatida rivojlanishiga muhim zamin yaratdi.

Hozirgi bosqichda o'zbek maqollarini lingvomadaniy, kognitiv, diskursiv, pragmatik va qiyosiy aspektlarda o'rganish yangi ilmiy natijalarni qo'lga kiritish imkonini bermoqda. Ayniqsa, raqamli texnologiyalar asosida elektron paremiologik korpuslar yaratish, maqollarni sun'iy intellekt yordamida tahlil qilish hamda ularning turli tillardagi ekvivalentlarini qiyosiy o'rganish istiqbolli ilmiy yo'nalishlardan biri hisoblanadi. Shunday ekan, o'zbek maqollarini chuqur o'rganish va ularni kelajak avlodlarga yetkazish milliy madaniy merosni asrash, til taraqqiyotini ta'minlash hamda xalq donishmandligini ilmiy muomalaga keng jalb etishda muhim ahamiyat kasb etadi.

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Discursive and Semantic Features of Festival Vocabulary in German and Uzbek Linguocultures

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Annotation

This article conducts a comparative linguistic exploration of how festive culture is verbalized and interpreted within the context of German and Uzbek cultural frameworks. The research systematically examines holiday lexicon, phraseological resources, semantic fields, and symbolic expressions in close correlation with ethnocultural values, historical experiences, and social practices. The findings rigorously demonstrate that language performs highly differentiated functions in the nominalization of festive concepts, the configuration of their semantic and pragmatic connotations, and the transmission of cultural codes. Specifically, in Uzbek linguoculture, the holiday lexicon predominantly reflects collective values and sociocultural rituals, whereas in German tradition, holidays are linguistically constructed through the lens of social order, seasonal cycles, and historical frameworks. The identified discursive discrepancies foster a profound comprehension of intercultural communication complexities and pose significant theoretical and practical value for translation studies and comparative linguistics.

Keywords

Festive discourse, linguocultural analysis, semantic field, pragmatic connotation, comparative lexicology, Uzbek and German languages, intercultural communication

Nemis va o'zbek lingvomadaniyatida bayram leksikasining diskursiv va semantik xususiyatlari

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Annotatsiya

Ushbu maqolada o'zbek va nemis madaniyatlari kontekstida bayramlar va ularning tildagi interpretatsiyasi qiyosiy-lingvistik jihatdan tadqiq etilgan. Tadqiqot obyekti sifatida bayram leksikasi, frazeologik qatlam, konseptual-semantik maydonlar hamda ramziy ifodalarning milliy-madaniy qadriyatlar va ijtimoiy amaliyotlar bilan uzviyligi tahlilga tortildi. Olingan natijalar til tizimining bayramona konseptlarni nomlashda, ularning semantik hamda pragmatik konnotatsiyalarini shakllantirishda, shuningdek, etnik ramzlarni uzatishda differensial xarakterga ega ekanligini ko'rsatdi. Chunonchi, o'zbek lingvomadaniyatida bayram leksikasi ko'proq jamoaviy qadriyatlar va sotsiomadaniy marosimlarni reprezentatsiya qilsa, nemis an'anasida bayramlar ijtimoiy tartib, mavsumiy sikllar va tarixiy kontekst doirasida voqelanadi. Mazkur qiyosiy-diskursiv farqlar madaniyatlararo kommunikatsiya murakkabligini anglashga xizmat qilib, qiyosiy leksikologiya, tarjimashunoslik hamda lingvistik tipologiya sohalarida muhim ilmiy-amaliy ahamiyatga egadir.

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Kalit so'zlar *Bayram diskursi, lingvomadaniy tahlil, semantik maydon, pragmatik konnotatsiya, qiyosiy leksikologiya, o'zbek va nemis tillari, madaniyatlararo kommunikatsiya*

Дискурсивные и семантические особенности праздничной лексики в немецкой и узбекской лингвокультурах

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Аннотация *В данной статье в сопоставительно-лингвистическом аспекте исследуются особенности вербализации праздничной культуры в контексте немецкого и узбекского языковых пространств. В ходе исследования детально анализируются праздничная лексика, фразеологический фонд, семантические поля и символические репрезентации на основе этнокультурных ценностей, исторических традиций и социальных практик двух народов. Полученные результаты объективно доказывают, что язык выполняет дифференцирующие функции при номинации праздничных концептов, формировании их семантико-прагматических коннотаций и трансляции культурных кодов. Установлено, что в узбекской лингвокультуре праздничная лексика в большей степени эксплицирует коллективные ценности и социокультурные обряды, тогда как в немецкой традиции праздники вербализуются через призму социального порядка, сезонных циклов и исторического контекста. Выявленные расхождения способствуют более глубокому пониманию специфики межкультурной коммуникации и имеют существенное научно-практическое значение для теории перевода и сопоставительного языкознания.*

Ключевые слова *Праздничный дискурс, лингвокультурный анализ, семантическое поле, прагматическая коннотация, сопоставительная лексикология, узбекский и немецкий языки, межкультурная коммуникация*

Kirish

Bayramlar til orqali ifodalanadigan murakkab madaniy fenomen bo'lib, ular xalqning tarixiy tajribasi, urf-odatlari, diniy e'tiqodlari, ijtimoiy qadriyatlari, estetik didi va mentalitetini aks ettiradi (Eco, 2004). Bayram nomlari, terminlar, frazeologik birliklar va ramziy ifodalar nafaqat tilning leksik boyligini oshiradi, balki madaniyat qonuniyatlarini, qadriyatlar tizimini va xalqning dunyoqarashini ochib beradi. Shu bilan birga, bayramlar til

orqali jamiyatning axloqiy, ma'naviy va emotsional me'yorlarini uzatish, avloddan avlodga madaniy tajribani yetkazish, shuningdek, milliy o'ziga xoslikni ifodalash vositasi sifatida ham xizmat qiladi (Mahmudov, 2004).

O'zbek tilida bayram leksikasi "bayram", "tantana", "qutlov", "Navro'z", "Hayit", "Sumalak" kabi birliklar orqali ifodalanadi. Bu leksik birliklar ko'pincha jamoaviy qadriyatlarni, diniy marosimlarni, tabiat bilan uyg'unlikni,

tarbiyaviy va ma'naviy birlik g'oyalarini aks ettiradi. Shu bilan birga, ular bayramlarning emotsional va ramziy mazmunini uzatadi, ya'ni til orqali nafaqat ma'no, balki his-tuyg'u, mehr-oqibat, hamjihatlik va madaniy xulqni ham aks ettiradi (Rahmatullayev, 2015). Masalan, "Navro'z" bayrami nafaqat bahor kelishini va tabiat uyg'unligini bildirsa, balki oilaviy va jamoaviy birdamlik, insoniy qadriyatlar va milliy merosni ifodalaydi (Madvaliyev, 2020).

Nemis tilida bayram leksikasi esa "Feiertag", "Fest", "Feier", "Ostern", "Weihnachten" kabi terminlar orqali ifodalanadi. Bu terminlar rasmiy-historik va ijtimoiy kontekstda ishlatiladi, aniq tartib, tarixiy voqealar va institutsional qadriyatlar bilan bog'liqdir (Wierzbicka, 1997). Nemis bayramlari ko'pincha jamiyatning rasmiy, diniy yoki mavsumiy tizimlarida markaziy o'rin tutadi, shuningdek, bayramlarning normativ, funksional jihatlarini ta'kidlaydi. Shu tarzda, bayram leksikasi til boyligini oshirish bilan birga, jamiyat va madaniyat tarixini, ijtimoiy strukturani va milliy qadriyatlarni aks ettiruvchi vosita sifatida ham xizmat qiladi.

Bayram tushunchasi tilning semantik maydonida madaniyatning asosiy komponenti sifatida joylashadi va madaniyat bilan til o'rtasidagi uzviy bog'liqlikni namoyon qiladi (Hofsted, 2001). Shu bois, bayramlarni til orqali ifodalanishini qiyosiy tahlil qilish lingvistika, lingvokulturologiya, semantika va madaniyatlararo kommunikatsiya sohalarida dolzarb ilmiy masala hisoblanadi.

Tadqiqot nafaqat leksik birliklar va frazeologizmlarni, balki bayramlarning semantik, etimologik, pragmatik, madaniy va ramziy jihatlarini ham qamrab oladi. Bu yondashuv o'zbek va nemis madaniyatlaridagi ijtimoiy, tarixiy va diniy tafovutlarni chuqurroq anglashga imkon beradi, madaniyatlararo tarjima, til o'qitish va kommunikatsiya jarayonlarini samarali qilishga xizmat qiladi. Shu bilan birga, bayramlar tilining o'rganilishi milliy mentalitetni, an'analarni, tarixiy xotirani va ijtimoiy qadriyatlarni til orqali uzatish

imkoniyatlarini aniqlashda muhim vosita sifatida qaraladi (Хофстеде, 2001).

Bayram leksikasi tilning nafaqat semantik, balki madaniy, emotsional va pragmatik qirralarini o'rganish imkonini beradi. Shu sababli, mazkur tadqiqot o'zbek va nemis madaniyatlar kontekstida bayramlar va ularning til orqali ifodalanishini qiyosiy tahlil qilishga yo'naltirilgan bo'lib, lingvistik, lingvokulturologik va madaniyatlararo kommunikatsiya sohalarida yangi ilmiy natijalarni olishga xizmat qiladi.

Adabiyotlar tahlili

Til bayramlarning ijtimoiy, diniy va madaniy mazmunini uzatishda muhim vosita sifatida xizmat qiladi. Bayram leksikasi nafaqat semantik maydonni boyitadi, balki madaniy qadriyatlarni, an'anaviy urf-odatlarini va jamiyatdagi ijtimoiy munosabatlarni aks ettiradi. Ingliz va o'zbek tillaridagi "bayram" tushunchasi leksik-semantik maydon sifatida lingvokulturologik tahlil qilinib, tilning madaniyatni ifodalashdagi o'rni, frazeologik birliklar orqali milliy mentalitetni namoyon etish imkoniyatlari tadqiq etilgan (Hofsted, 2001). Ushbu tadqiqotlar bayram leksikasining bir til va madaniyat kontekstida qanday ishlashini, shuningdek, semantik konnotatsiyalar orqali ijtimoiy-hissiy tajribalarni uzatishda tilning rolini ko'rsatadi.

Shuningdek, o'zbek va nemis tillaridagi frazeologik birliklar ham madaniyatlararo farqlarga ega ekanligi aniqlangan. O'zbek tilidagi frazeologizmlar ko'pincha jamoaviy qadriyatlar, diniy an'analar, tabiat bilan uyg'unlik va milliy bayram marosimlarini aks ettiradi, ularning emotsional-expressiv yuklamasi yuqori bo'ladi. Nemis tilidagi frazeologizmlar esa ko'proq individual his-tuyg'ular, rasmiy-historik tartib va mavsumiy tsikllar bilan bog'liq bo'lib, normativ va funksional jihatlarini ta'kidlaydi (Eco, 2004). Izlalish natijalari bayramlar bilan bog'liq frazeologizmlarni o'rganishda til bilan madaniyat o'rtasidagi farqlar mavjudligini, shuningdek, milliy mentalitetning frazeologik yondashuvlarda aks etishini ko'rsatadi.

Madaniyatlararo kommunikatsiya tadqiqotlarida til va madaniyat integratsiyasi muhim o'ringa ega ekani ta'kidlangan (Hofsted, 2001). Tilning madaniy realiyalarni ifodalashdagi roli tarjima va interlingvistik almashinuv jarayonlarini murakkablashtiradi, chunki har bir madaniyat bayramlarni nomlash, ularning semantik va ramziy mazmunini shakllantirishda o'ziga xos yondashuvga ega. Shu bilan birga, bayram leksikasi va frazeologizmlarining lingvokulturologik tadqiqi ko'plab ilmiy ishlar tomonidan ilgari surilgan: ular milliy qadriyatlarni, diniy e'tiqodlarni va jamoaviy tajribalarni til orqali aks ettirish imkoniyatlarini ko'rsatadi (Mahmudov, 2012).

Bundan tashqari, avvalgi tadqiqotlar bayram leksikasining semantik, pragmatik va etimologik jihatlarini birgalikda o'rganishning samaradorligini ta'kidlaydi. Masalan, semantik tahlil bayram nomlari va frazeologizmlarning asosiy va ko'chma ma'nolarini aniqlashga yordam beradi, pragmatik tahlil esa ularning nutqiy vazifasi va jamiyatdagi ijtimoiy rolini ko'rsatadi. Etimologik yondashuv esa bayramlar nomlarining tarixiy ildizlari, rivojlanish jarayoni va madaniy ildizlari bilan tanishtiradi. Shu tarzda, adabiyotlar tahlili bayram leksikasi tadqiqotida til, madaniyat va tarixiy kontekstni integratsiyalashning muhimligini ko'rsatadi.

Mavjud ilmiy manbalar bayram leksikasini o'rganishning lingvokulturologik, qiyosiy va madaniyatlararo kommunikatsiya nuqtai nazaridan dolzarbligini tasdiqlaydi. Shu asosda, o'zbek va nemis tillaridagi bayram leksikasi va frazeologizmlarini qiyosiy o'rganish ilmiy bo'shliqni to'ldirish, madaniyatlararo tarjima va til o'qitish jarayonlarini yanada samarali qilishga xizmat qiladi.

Tadqiqot metodologiyasi

Mazkur tadqiqot o'zbek va nemis tillaridagi bayramlar leksikasi va frazeologizmlarini qiyosiy va lingvokulturologik jihatdan o'rganishga qaratilgan bo'lib, kompleks metodologik yondashuv asosida olib borildi. Tadqiqot jarayonida bir nechta ilmiy

metodlar birlashtirilib, bayram leksikasining tuzilishi, semantik konnotatsiyasi, madaniy va ijtimoiy funksiyasi chuqur tahlil qilindi. Qiyosiy-tahliliy yondashuv asosida o'zbek va nemis bayramlarining leksik birliklari, frazeologizmlari va ramziy ifodalari solishtirildi, milliy mentalitet va madaniy qadriyatlarni aks ettirishdagi farqlar aniqlab berildi. Semantik tahlil bayram nomlari va frazeologik birliklarning asosiy va ko'chma ma'nolari hamda madaniy konnotatsiyalarini o'rganishga xizmat qildi, masalan, o'zbek tilidagi "Navro'z" va "Hayit" kabi leksik birliklar jamoaviy qadriyat, diniy marosim va emotsional-ekspressiv mazmunni ifodalasa, nemis tilidagi "Weihnachten" va "Ostern" normativ, rasmiy va tarixiy kontekstda, institutsional qadriyatlar bilan bog'liq bo'lib, tartib va mavsumiy tsikllarni aks ettiradi.

Etimologik tahlil yordamida bayram nomlarining kelib chiqishi, tarixiy ildizlari va shakllanish jarayoni o'rganilib, ularning ijtimoiy, diniy va madaniy konteksti tahlil qilindi. Shu bilan birga, pragmatik va diskurs tahlili metodlari bayram leksikasining real nutqiy qo'llanilishi, kommunikativ roli va madaniyatlararo kommunikatsiyadagi ahamiyatini aniqlashga xizmat qildi. Tadqiqot materiali sifatida o'zbek va nemis tillarining izohli lug'atlari, madaniyatshunoslik va tilshunoslikka oid ilmiy manbalar, bayramlar va marosimlarga bag'ishlangan matnlar, shuningdek, korpusli ma'lumotlar tanlab olindi.

Ushbu kompleks metodologik yondashuv bayram leksikasining semantik, pragmatik, madaniy va tarixiy qirralarini birgalikda o'rganish imkonini yaratdi, qiyosiy tahlil orqali o'zbek va nemis madaniyatlaridagi ijtimoiy, diniy va tarixiy tafovutlarni aniqlashga yordam berdi. Shu bilan birga, metodologiya tadqiqot natijalarining ilmiy asoslanganligi va ishonchligini ta'minladi hamda kelgusidagi filologik, lingvokulturologik va tarjima tadqiqotlari uchun mustahkam nazariy poydevor yaratadi.

Natijalar va Muhokama

O'tkazilgan tadqiqot natijalari shuni ko'rsatdiki, o'zbek va nemis tillaridagi bayram leksikasi va frazeologizmlari o'ziga xos madaniy, tarixiy va ijtimoiy kontekstga ega bo'lib, ular xalqning mentaliteti, qadriyatlar va dunyoqarashini ifodalashda muhim vosita sifatida xizmat qiladi. Tadqiqot davomida bayram nomlari, frazeologik birliklar, ramziy tushunchalar va terminlarning semantik, etimologik va pragmatik jihatlari tahlil qilindi.

O'zbek bayram leksikasi asosan jamoaviy qadriyatlar, diniy marosimlar, tabiat bilan uyg'unlik, tarbiyaviy va ma'naviy birlik g'oyalarini aks ettiradi. Masalan, "Navro'z" atamasi nafaqat yangi yil bayramini, balki tabiatning uyg'onishi, jamoaviy hamkorlik va qadimiy an'analarni o'zida mujassam etadi (Madvaliyev, 2020). "Hayit" va "Qurbon hayiti" kabi terminlar esa diniy qadriyat, oilaviy birlik va ijtimoiy axloqiy normalarni aks ettiradi. Shuningdek, o'zbek frazeologizmlarida bayramlar bilan bog'liq iboralar ko'pincha emotsional-ekspressiv va ramziy bo'yoqqa ega bo'lib, xalqning hissiy tajribasi va tarixiy xotirasini ifodalaydi (Rahmatullayev, 2015).

Nemis bayram leksikasi esa asosan normativ, rasmiy va mavsumiy tsikllarga asoslangan bo'lib, diniy an'analari, tarixiy voqealar va institutsional tartib bilan chambarchas bog'liq. "Weihnachten" (Rojdestvo) bayrami o'zida diniy marosim, oilaviy an'analari va jamiyatlardagi rasmiy tadbirlarni aks ettirsa, "Ostern" (Pasxa) esa diniy konseptlar bilan bir qatorda mavsumiy belgilar va tarbiyaviy qadriyatlarni ham o'zida mujassam etadi. Nemis frazeologizmlarida bayram bilan bog'liq iboralar ko'proq individual his-tuyg'ular, rasmiy va ijtimoiy kontekstga asoslangan pragmatik vazifalarni ifodalaydi (Eco, 2004).

Qiyosiy tahlil shuni ko'rsatdiki, o'zbek va nemis bayram leksikasi o'rtasida madaniy, tarixiy va ijtimoiy tafovutlar mavjud. O'zbek tilida bayramlar ko'proq obrazli, ramziy va emotsional-ekspressiv xususiyatga ega bo'lsa, nemis tilida bayramlar normativ, funksional va

institutsional jihatdan tartibga asoslangan. Bu tafovut til orqali madaniyatlararo kommunikatsiya va tarjima jarayonlarida muhim ahamiyatga ega ekanligini ko'rsatadi, chunki bayramlar bilan bog'liq ma'no va ramziy mazmunni to'g'ri yetkazish uchun milliy kontekstni hisobga olish zarur.

Muhokama jarayonida olingan natijalar avvalgi ilmiy tadqiqotlar bilan mos kelishini ko'rsatdi. Madvaliyev, Hofstede va Wierzbicka kabi olimlarning tadqiqotlari shuni ta'kidlaydiki, bayramlar leksikasi til va madaniyat o'rtasidagi uzviy bog'liqlikni ochib beruvchi muhim vosita hisoblanadi. Shu bilan birga, tadqiqot natijalari madaniyatlararo kommunikatsiya, tarjima amaliyoti va xorijiy tillarni o'qitishda amaliy ahamiyat kasb qiladi. Masalan, o'zbek tilidagi "Navro'z" yoki "Sumalak" kabi leksik birliklarning to'g'ri tarjimasini va izohlanishi nemis tilida mavjud bo'lmagan madaniy konseptlarni tushuntirishni talab qiladi.

Shuningdek, tadqiqot bayram frazeologizmlarining milliy kontekst bilan bog'liqligini ham tasdiqladi. O'zbek frazeologizmlari jamoaviy qadriyatlar va diniy an'analarni ifodalasa, nemis frazeologizmlari individual tajriba, rasmiy va institutsional kontekstni aks ettiradi (Eco, 2004). Bu natijalar tilshunoslik, lingvokulturologiya va semantika sohalarida yangi qiyosiy tadqiqotlar olib borish uchun ilmiy asos yaratadi.

Olingan natijalar bayram leksikasi nafaqat til boyligini oshiradi, balki madaniy axborot uzatuvchi vosita sifatida xizmat qilishini, madaniyatlararo tafovutlarni va ularning kommunikativ ahamiyatini ochib berishini ko'rsatadi. Shu bilan birga, tadqiqot o'zbek va nemis madaniyatlaridagi bayram tushunchalarini chuqurroq anglash, madaniyatlararo tarjima va kommunikatsiya jarayonlarini yanada samarali tashkil etishda muhim ilmiy-amaliy baza yaratadi.

Xulosa

O'tkazilgan tadqiqot o'zbek va nemis bayramlarining lug'aviy xilma-xilligini qiyosiy, lingvokulturologik va madaniyatlararo kommunikatsiya nuqtai nazaridan o'rganishga

qaratildi. Tadqiqot natijalari shuni ko'rsatdiki, o'zbek bayram leksikasi ko'proq obrazli, ramziy va emotsional-ekspressiv bo'lib, jamoaviy qadriyatlar, diniy marosimlar, tabiat bilan uyg'unlik, tarbiyaviy va ma'naviy birlik g'oyalarini aks ettiradi. O'zbek tilidagi bayram leksikasi, frazeologik birliklar va ramziy ifodalar xalqning tarixiy xotirasi, diniy e'tiqodlari va madaniy qadriyatlarini til orqali uzatadi. Shu bilan birga, ular nafaqat ma'no, balki his-tuyg'u va madaniy xulqni ham aks ettiradi, bu esa o'zbek madaniyatida bayram tushunchasining semantik va pragmatik boyligini oshiradi.

Nemis bayram leksikasi esa normativ, rasmiy va pragmatik xususiyatga ega bo'lib, tarixiy voqealar, institutsional qadriyatlar va mavsumiy tsikllar bilan chambarchas bog'liq. Nemis tilida bayram nomlari va frazeologik birliklar aniq tartib, rasmiy-historik kontekst va ijtimoiy institutlar bilan uzviy bog'liq bo'lib, ularning semantik va funksional jihatlari madaniyatning institutsional qadriyatlarini aks ettiradi. Shu tariqa, nemis bayram leksikasi til boyligini oshiradi va madaniyat tarixini, ijtimoiy tartibni hamda diniy marosimlarni til orqali ifodalashga xizmat qiladi.

Qiyosiy tahlil natijalari ikki til bayram leksikasidagi o'xshashlik va farqlarni aniq ko'rsatdi. Bayramlarga oid leksik birliklar va frazeologizmlar o'zbek va nemis

madaniyatlaridagi milliy mentalitet, tarixiy va diniy kontekst, shuningdek, madaniyatning normativ va emotsional aspektlari bilan uzviy bog'liqligini namoyon etdi. Shu bilan birga, bayram tushunchalari til orqali madaniy axborot uzatishda, madaniyatlararo kommunikatsiya va tarjima jarayonlarida muhim vosita bo'lib xizmat qiladi.

Bayram leksikasi va frazeologizmlarni o'rganish orqali til orqali milliy qadriyatlar, urf-odatlar va ijtimoiy normalarni uzatish imkoniyatlari aniqlanadi. Bu esa xorijiy tillarni o'qitish, madaniyatlararo tarjima, tilshunoslik va lingvokulturologiya sohalarida ilmiy-amaliy ahamiyatga ega bo'lib, kelgusidagi tadqiqotlar uchun mustahkam nazariy poydevor yaratadi.

Mazkur tadqiqot o'zbek va nemis bayram leksikasini qiyosiy va lingvokulturologik jihatdan o'rganish zarurligini tasdiqlaydi, madaniyatlararo tafovutlarni chuqurroq anglashga yordam beradi va filologik, semantik, tarjima va madaniyatlararo kommunikatsiya tadqiqotlari uchun ilmiy-amaliy asos yaratadi. Shu bilan birga, bayram tushunchalarining lingvistik va madaniy jihatlarni o'rganish tilning madaniyatni uzatuvchi va jamiyatning qadriyatlarini aks ettiruvchi vosita ekanini yana bir bor ko'rsatadi.

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The problem of lacunae and English national-cultural specific units (realia) in detective discourse in the translation of Agatha Christie's Novels

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Annotation *This article examines the problem of national-cultural specific units (realia) and the resulting lacunae specific to detective discourse, based on the Uzbek translations of Agatha Christie's detective novels. In the detective genre, every lexical detail – particularly administrative-legal, judicial system, and social titles – carries conceptual significance. Preserving national color and genre specificities during the translation process remains one of the pressing issues in translation studies. During the study, lacunae unique to English legal and social life that lack direct equivalents in the Uzbek language were categorized into groups. The translation strategies applied to recreate them in the Uzbek text (calque, transliteration, descriptive translation, functional substitution) were elucidated through a comparative-evaluative method. The results indicate that, in order to preserve the detective intrigue and logical chain, compensating for lacunae by considering discursive features is more effective than relying on neutral equivalence.*

Keywords *Detective discourse, realia, lacuna, Agatha Christie, translation strategies, legal lexicon, equivalence, stylistics*

Agata Kristi romanlari tarjimasida detektiv diskursga xos ingliz milliy-madaniy birliklari (realiyalar) va lakunalar muammosi

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Annotatsiya *Ushbu maqolada Agata Kristi detektiv romanlarining o'zbekcha tarjimalari misolida detektiv diskursga xos milliy-madaniy birliklar (realialar) va ular asosida yuzaga keladigan lakunalar muammosi tadqiq qilingan. Detektiv janrida har bir leksik detal, ayniqsa ma'muriy-huquqiy, sud tizimi va ijtimoiy unvonlar konseptual ahamiyatga ega bo'lib, ularni tarjima jarayonida milliy kolorit va janr xususiyatlarini saqlash tarjimashunoslikning dolzarb muammolaridan biridir. Tadqiqot davomida ingliz huquqiy va ijtimoiy hayotiga xos bo'lgan, o'zbek tilida to'g'ri muqobili bo'lmagan lakunalar guruhlariga ajratilib, ularni o'zbekcha matnda qayta yaratishda qo'llanilgan tarjima strategiyalari (kalkalash, transliteratsiya, tavsifiy tarjima, funksional muqobillashtirish) qiyosiy-baho berish usuli orqali yoritilgan. Natijalar shuni ko'rsatadiki, detektiv intrigani va mantiqiy zanjirni saqlashda neytral ekvivalentlikdan ko'ra diskursiv xususiyatlarni hisobga olgan holda lakunalarni kompensatsiya qilish samarali hisoblanadi.*

Kalit so'zlar *Detektiv diskurs, realiyalar, lakuna, Agata Kristi, tarjima strategiyalari, huquqiy leksika, ekvivalentlik, stilistika*

«Проблема лакун и английских национально-культурных единиц (реалий) в детективном дискурсе в контексте перевода романов

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Аннотация *В данной статье на примере узбекских переводов детективных романов Агаты Кристи исследуются национально-культурные единицы (реалии), присущие детективному дискурсу, и возникающая на их основе проблема лакунарности. В детективном жанре каждая лексическая деталь, особенно административно-правовые термины, наименования судебной системы и социальные титулы, имеет концептуальное значение. Сохранение национального колорита и жанровых особенностей в процессе перевода остается одной из актуальных проблем переводоведения. В ходе исследования лакуны, характерные для английской правовой и общественной жизни и не имеющие прямых эквивалентов в узбекском языке, были классифицированы по группам. С помощью сравнительно-оценочного метода освещаются переводческие стратегии (калькирование, транслитерация, описательный перевод, функциональное замещение), примененные для их воссоздания в узбекском тексте. Результаты показывают, что для сохранения детективной интриги и логической цепочки более эффективной является компенсация лакун с учетом дискурсивных особенностей, нежели использование нейтральной эквивалентности.*

Ключевые слова *Детективный дискурс, реалии, лакуна, Агата Кристи, стратегии перевода, правовая лексика, эквивалентность, стилстика*

Kirish

Badiiy tarjima nafaqat lisoniy kodlarni almashtirish, balki o'zaro farqli ikki madaniyat, ijtimoiy tizim va mentalitet o'rtasidagi o'zaro tushunish ko'prigini shakllantirish jarayonidir. Til va madaniyatning bunday uzviy aloqadorligi tarjimashunoslikda milliy-madaniy xususiyatga ega bo'lgan birliklarni, xususan, realiyalar va lakunalarni o'g'irish muammosini doimo dolzarb qilib qo'yadi. Agar ushbu lingvistik hodisalar o'ziga xos qat'iy qoliplar va syujet

mantiqiga ega bo'lgan detektiv janrida namoyon bo'lsa, tarjimon zimmasidagi mas'uliyat yanada ortadi. Detektiv diskurs shunchaki voqeaband matn yoki badiiy tasvir emas, balki ma'lum bir mamlakatning sud-huquq tizimi, politsiya tizimidagi mansab pog'onalari, ma'muriy tuzilishi va ijtimoiy-madaniy me'yorlari bilan uzviy bog'liq bo'lgan institutsional muloqot maydonidir.

Ingliz detektiv adabiyoti vakili Agata Kristi asarlari XX asr boshlaridagi Britaniya jamiyati,

uning huquqiy va ijtimoiy tartibotlarini o'zida mukammal aks ettirishi bilan ajralib turadi. Muallif yaratgan matnlarda har bir leksik detal – politsiya unvoni, sud amaldorining maqomi, yuridik hujjat turi yoki ijtimoiy tabaqalanish belgilari shunchaki fon bezagi emas, balki jinoyat zanjirini yechishda, o'quvchini chalg'itishda yoki izquvarga to'g'ri yo'l ko'rsatishda muhim vazifani bajaradi. Binobarin, ushbu asarlarni ingliz tilidan o'zbek tiliga o'g'irishda tarjimonlar jiddiy lisoniy to'siqlarga – lakunallik fenomeniga duch keladilar.

Tarjimashunoslikda lakunalar muammosi keng o'rganilgan bo'lsada, aynan detektiv diskurs doirasidagi sud-huquqiy lakunalarning o'zbekcha tarjimalarda asar komponenti sifatida qayta yaratilishi tizimli va qiyosiy tadqiq etilmagan. O'zbek tilidagi tarjimalarda ingliz huquqiy va ma'muriy tizimiga xos bo'lgan birliklarning ko'pincha umumlashtirib yoki neytrallashtirib o'g'irilishi, asarning janr tabiatiga va milliy jozibasiga ta'sir ko'rsatmoqda.

Ushbu tadqiqotning maqsadi Agata Kristi romanlarining o'zbekcha tarjimalari misolida detektiv diskursga xos ingliz milliy-madaniy birliklari va lakunalarini tasniflash, ularning tarjimada qayta yaratilish darajasini aniqlash hamda yuzaga kelgan leksik-semantik yo'qotishlarni qoplashda ega bo'lgan eng samarali funksional-kontekstual kompensatsiya strategiyalarini asoslab berishdan iborat. Bu esa o'z navbatida o'zbek tarjimashunosligida diskursiv yo'nalishdagi xususiy muammolarni yoritishga xizmat qiladi.

Adabiyotlar tahlili

Jahon adabiyotshunosligi va tarjimashunosligida detektiv janr matnlarining til, uslub va amaliy xususiyatlarini o'rganish muhim yo'nalishlardan biri hisoblanadi. Ayniqsa, Agata Kristi romanlaridagi ingliz milliy-madaniy birliklari va ularning tarjima tilida bo'shliq (lakuna) hosil qilishi, muallifning o'ziga xos uslubi hamda matn tuzilishining tarjima tilida qayta yaratilishi olimlar e'tiborida.

Tarjimada vaqt o'tishi bilan yondashuv va to'g'ri yetkazish masalalarini A.A. Kasymbekova (2021) A. Kristi romanlari misolida chuqur tahlil qilgan. Tadqiqotchi "jamoaviy tarixiy tarjima" tushunchasini taklif qilib, tarjimadagi moslik darajasining o'zgarishini til o'zgarishi va jamiytdagi ijtimoiy-madaniy omillar bilan bog'laydi. Muallif realialar va bo'shliqlar bilan bog'liq siyosiy to'g'rilik hamda o'quvchiga moslashtirish chegaralarini asosiy xususiyatlarni saqlash nuqtai nazaridan ko'rib chiqadi. Detektiv matndagi madaniy qatlamlar, chuqur kontekst, ishoralar va realialarni o'rganishda M.M. Konkolning (2017) ishlari ahamiyatli. Olim A. Kristi asarlaridagi, xususan "The Murder of Roger Ackroyd" romanidagi nomlar, ishoralar va kinoyani tahlil qilib, tarjima jarayonida milliy o'xshashlar va izohlardan foydalanish zarurligini ta'kidlaydi. V. Dao Txu Chang (2017) tadqiqotlarida esa his-tuyg'uli ifodalar, sirli muhit va qo'rquv kayfiyatining tarjima usullari orqali yetkazilishi A. Kristi romanlari ("Ten Little Niggers") misolida ko'rib chiqilgan. Muvaffaqiyatli tarjima matnning o'quvchiga ta'sirini saqlashi bilan birga realialar va bo'shliqlarni to'g'ri moslashtirishni talab etadi.

Mahalliy tarjimashunoslikda M.R. Abdullayeva (2025) milliy o'ziga xoslikni saqlash, muallif niyatini yetkazish va madaniy mos variantlarni topish muammolarini tahlil qiladi. Tarjimon til va madaniyat muhitini yaxshi bilmasa, realialar tarjimasida xatolar va bo'shliqlar yuzaga kelishi mumkin.

Adabiyotlar tahlili shuni ko'rsatadiki, detektiv diskurs tarjimasini o'rganishda oddiy til tahlilidan ko'ra, tarjimashunoslik va aqliy uslubiyotning birgalikdagi yondashuvi muhimroq. Ingliz realialari va bo'shliqlari tarjima tilida tarjimon uslubi orqali yangi madaniy muhitda qayta yaratiladi.

Tadqiqot metodologiyasi

Ushbu maqolada Agata Kristi romanlaridagi ingliz milliy-madaniy birliklari (realialar) va ularning tarjima tilida bo'shliq (lakuna) hosil qilishi muammosini o'rganishga qaratilgan bo'lib, kompleks yondashuv asosida

amalga oshiriladi. Tadqiqotning umumiy metodologiyasi qiyosiy-tavsifiy va lingvokulturologik usullarga asoslanadi. Unda vaqt o'tishi bilan yondashuv (diaxronik), qiyosiy tahlil va pragmatik yondashuvlar birgalikda qo'llaniladi. Bu metodlar adabiyotlar tahlilida ko'rsatilgan olimlarning, A.A. Kasymbekova, M.M. Konkol, V. Dao Txu Chang, M.R. Abdullayevlar tajribalariga tayangan holda ishlab chiqilgan.

Tadqiqotning asosiy materiali sifatida Agata Kristining "The Body in the Library" romani va uning K. Nosirova tomonidan o'zbek tiliga o'girilgan "Kutubxonadagi murda" nomli tarjimai tanlab olindi. Matnlarni qiyosiy-diskursiv jihatdan o'rganishda quyidagi ilmiy usul va metodlardan foydalanildi:

1. *Tavsifiy usul* – ingliz tilidagi milliy-madaniy birliklar (realialar)ning turlarini aniqlash va tavsiflash.
2. *Qiyosiy tahlil* – asl matn va tarjimalardagi realialar hamda bo'shliqlar (lakunalar)ni solishtirish.
3. *Kontekstual tahlil* – chuqur kontekst, ishoralar va kinoyalarning tarjima matnida saqlanish darajasini o'rganish.
4. *Pragmatik tahlil* – tarjima matnining o'quvchiga ta'siri, sirli muhit va his-tuyg'uli ifodalarni yetkazish samaradorligini baholash.
5. *Transformatsion tahlil* – tarjima jarayonida qo'llaniladigan jumladan, to'g'ridan-to'g'ri tarjima, moslashtirish, izoh qo'shish usullarni tahlil qilish.

Ushbu metodologiya tadqiqotning ilmiy obyektivligi va ishonchligini ta'minlaydi hamda detektiv diskursdagi realialar va lakunalar muammosini har tomonlama yoritishga yordam beradi.

Tahlillar va Natijalar

Agata Kristining «Kutubxonadagi murda» (1985) (The Body in the Library) romani va uning o'zbekcha tarjimai tanlab (K. Nosirova) (2018) materiallari asosida o'tkazilgan qiyosiy-tavsifiy tahlil ingliz detektiv diskursiga xos milliy-madaniy birliklar (realialar)ning tarjima

jarayonida qanday aks etishini aniq ko'rsatdi. Tadqiqotning asosiy e'tibori ma'muriy-huquqiy, sud tizimi va ijtimoiy unvonlarga qaratildi, chunki ushbu birliklar detektiv janrida syujetning mantiqiy zanjiri, ijtimoiy ierarxiya va muhitning ishonchligini ta'minlovchi konseptual elementlar hisoblanadi.

Tahlil shuni ko'rsatdiki, romanda ingliz huquq-tartibot tizimining ierarxiyasi chuqur aks etgan. Asl matnda quyidagi unvonlar faol qo'llaniladi: Colonel (Christie, 1985), Chief Constable (Christie, 1985), Inspector (Christie, 1985), Constable (Christie, 1985), principal magistrate (Christie, 1985), hamda ijtimoiy unvonlar Mrs, Miss, Vicar. Bu birliklar nafaqat qahramonlarning ijtimoiy mavqeini, balki Angliya qishloq zodagonlari jamiyatining ierarxik tuzilishini ham ifodalaydi. O'zbekcha tarjimasida ko'pchilik unvonlar transliteratsiya va kalkalash usullari orqali berilgan. *Colonel* → *Polkovnik* (Nosirova, 2018), *Inspector* → *Inspektor*, *Constable* → *Konstebl*. Funksional muqobillashtirish: Chief Constable → grafik bosh konstebl yoki bosh konstebl; principal magistrate → okrug bosh sudyasi. Bunday yondashuvlar umumiy holda muvaffaqiyatli bo'lgan bo'lsada, ba'zi hollarda lakunalar yuzaga kelgan. Masalan, ingliz tilidagi *Chief Constable* ning ma'muriy-huquqiy ma'nosi ya'ni graflik darajasidagi yuqori lavozim o'zbek tilida to'liq ifodalanmaydi, chunki O'zbekistonda bunday tuzilma yo'q. Tarjimon bu lakunani grafik bosh konstebl shaklida qisman kompensatsiya qilgan, ammo bu ibora o'quvchida to'liq madaniy assotsiatsiya uyg'otmasligi mumkin. Qiyosiy tahlil natijasida qo'llanilgan tarjima strategiyalarining quyidagi ustunliklari va kamchiliklari aniqlandi. To'g'ridan-to'g'ri tarjima va kalkalash (*Colonel* → *Polkovnik*, *Inspector* → *Inspektor*) detektiv intrigani saqlashda samarali bo'ldi, chunki bu unvonlar o'quvchiga qahramonlarning rasmiy mavqeini tez yetkazadi. Tavsifiy tarjima (*principal magistrate* → *okrug bosh sudyasi*) madaniy bo'shliqni to'ldirishga yordam berdi, ammo ba'zan matnning ixchamligini buzdi. Funksional muqobillashtirish ijtimoiy

nuanslarni saqlashda eng mos strategiya sifatida namoyon bo'ldi. Masalan, Mrs Bantry va Miss Marple kabi murojaat shakllari o'zbek tilida Missis Bantri va Miss Marpl shaklida saqlangan holda, inglizcha "gentry" madaniyatining hurmat va ierarxiya tuyg'usini yetkazishga muvaffaq bo'lingan. Shu bilan birga, pragmatik tahlil shuni ko'rsatdiki, ba'zi lakunalar detektiv muhitning sirli va begona tusini susaytirgan. Ingliz qishloq uyida sodir bo'lgan jinoyatning ijtimoiy keskinligi o'zbek o'quvchisi uchun biroz zaiflashgan, chunki *Chief Constable* va *magistrate* kabi lavozimlarning ingliz huquq tizimidagi ahamiyati to'liq ochilmagan. Tadqiqot natijalari quyidagilarni tasdiqlaydi: Detektiv diskursda ma'muriy-huquqiy va ijtimoiy unvonlar shunchaki leksik birlik emas, balki syujetning mantiqiy va psixologik asosini tashkil etuvchi konseptual unsurlardir.

O'zbek tilida ingliz realialarining to'liq ekvivalenti mavjud bo'lmaganda, diskursiv kompensatsiya (kontekst ichida izoh va funksional muqobillashtirish) neytral ekvivalentlikdan ko'ra samaraliroq usul hisoblanadi. Tarjima jarayonida milliy koloritni saqlash va o'quvchiga detektiv janrning begonaligi tuyg'usini yetkazish o'rtasidagi muvozanatni topish tarjimashunoslikning dolzarb vazifalaridan biri bo'lib qolmoqda. Ushbu tahlil shuni ko'rsatadiki, Agata Kristi romanlarining o'zbekcha tarjimalarida lakunalar bartaraf etishda tarjimonlar asosan muvaffaqiyatli strategiyalarni qo'llagan, ammo ba'zi murakkab huquqiy-ijtimoiy realialar hali ham chuqurroq pragmatik va madaniy moslashtirishni talab etadi. Kelgusida boshqa detektiv asarlar materialida bu kuzatuvlarni kengaytirish maqsadga muvofiqdir.

Agata Kristi romanlarining o'zbekcha tarjimalarida detektiv diskursga xos ingliz milliy-madaniy birliklari va lakunalar muammosini tadqiq etish natijasida quyidagi xulosalarga kelindi. Detektiv janrida ma'muriy-huquqiy terminlar, sud tizimi unvonlari va ijtimoiy tabaqalanish belgilari shunchaki lisoniy birlik emas, balki syujet mantiqi va

detektiv intrigani belgilovchi konseptual unsurlardir. Ingliz huquqiy va ijtimoiy hayotiga xos bo'lgan realiyalar o'zbek tilining institutsional tizimida mutloq lakunalarini tashkil qiladi. Tarjimalarda qo'llanilgan kalkalash, transliteratsiya va funksional muqobillashtirish strategiyalari asar syujetini saqlashga xizmat qilsa-da, ba'zan britanacha sud-huquq ierarxiyasining pragmatik yukini neytrallashtirib qo'ygan.

Detektiv diskursda milliy kolorit va janr xususiyatlarini to'liq saqlash uchun neytral ekvivalentlikdan ko'ra, diskursiv kompensatsiya (kontekstual funksional muqobillashtirish va matn ichi izohlar) eng samarali strategiya hisoblanadi.

Mazkur tadqiqot Agata Kristi romanlari tarjimasida detektiv diskursga xos ingliz milliy-madaniy birliklari (realiyalar) va lakunalarini tarjima qilish masalalari badiiy tarjimashunoslikning dolzarb yo'nalishlaridan biri ekanligini ko'rsatdi. Tahlillar shuni tasdiqlaydiki, detektiv asarlarda uchraydigan milliy-madaniy birliklar nafaqat voqelikni tasvirlash vositasi, balki asarning tarixiy, ijtimoiy va madaniy muhitini shakllantiruvchi muhim diskursiv element hisoblanadi. Shu sababli ularni tarjima qilishda faqat lug'aviy ekvivalentlarni tanlash yetarli bo'lmay, ularning pragmatik, stilistik va lingvomadaniy funksiyalarini ham saqlab qolish muhimdir.

Xulosa

Tadqiqot davomida Agata Kristi romanlarida ingliz jamiyatiga xos maishiy hayot, huquqiy tizim, ijtimoiy tabaqalanish, ta'lim, transport, ovqatlanish madaniyati, unvonlar, geografik nomlar hamda kundalik turmush bilan bog'liq ko'plab realiyalar uchrashi aniqlandi. Ushbu birliklarning aksariyati o'zbek tilida to'liq muqobiliga ega emasligi sababli tarjimada lakunalar yuzaga keladi. Bunday hollarda transliteratsiya, transkripsiya, tavsifiy tarjima, funksional ekvivalent, izohlash va madaniy moslashtirish kabi usullar tarjimaning kommunikativ samaradorligini ta'minlashda muhim vosita bo'lib xizmat qiladi.

Shuningdek, detektiv diskursning asosiy xususiyatlari bo'lgan sirlilik, mantiqiy izchillik, psixologik taranglik va intriga tarjima jarayonida saqlanishi asarning badiiy qimmatini belgilovchi muhim omillardan biri ekanligi kuzatildi. Agar milliy-madaniy birliklar noto'g'ri yoki ortiqcha soddalashtirilgan holda tarjima qilinsa, nafaqat matnning milliy koloritiga, balki detektiv syujetning tabiiy rivojiga ham salbiy ta'sir ko'rsatishi mumkin.

Tadqiqot natijalari shuni ko'rsatadiki, Agata Kristi asarlarini o'zbek tiliga tarjima qilishda lingvistik kompetensiya bilan bir qatorda tarjimonning ingliz va o'zbek madaniyati, tarixiy voqeligi hamda

kommunikativ me'yorlarini chuqur bilishi muhim ahamiyat kasb etadi. Tarjimon realiyalar va lakunalarni bartaraf etishda milliy-madaniy koloritni saqlash hamda o'quvchi uchun matnning tushunarligini ta'minlash o'rtasida muvozanatni topa olishi zarur.

Xulosa qilib aytganda, Agata Kristi romanlari tarjimasida detektiv diskursga xos ingliz milliy-madaniy birliklari va lakunalarni ilmiy asosda tadqiq etish badiiy tarjima nazariyasini yanada boyitadi, ingliz va o'zbek tillari o'rtasidagi lingvomadaniy tafovutlarni chuqurroq anglashga xizmat qiladi hamda detektiv janr asarlarini tarjima qilish metodikasini takomillashtirish uchun muhim nazariy va amaliy asos yaratadi.

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Syntactic-stylistic peculiarities of conditional sentences in English

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- Annotation** *This research analyzes the syntactic-stylistic aspect of conditional sentences in English. In particular, we analyze the syntactic-stylistic features of expression of conditional sentences in English. The corpus data for our analysis are literary works of English writers. The research materials are conditional sentences of the literary texts in English. The procedure of analysis goes through the following stages: the presentation of the context: linguistic and extralinguistic; the example sentence under discussion, and analysis and interpretation of the problem in question. The results of research show that the syntactic-stylistic peculiarities of conditionals are determined by: punctuation marks; contracted forms; intensifiers; doubling; order of clauses. Such syntactic-stylistic features of conditional sentences are used to produce a stylistic effect on the reader.*
- Keywords** *Syntactic stylistics, conditional sentences, conditional clauses, condition, conditional markers, stylistic effect*

Ingliz tilidagi shart gaplarning sintaktik-stilistik xususiyatlari

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- Annotatsiya** *Mazkur tadqiqot ingliz tilidagi shart gaplarning sintaktik-stilistik jihatini tahlil qiladi. Xususan, ingliz tilidagi shart gaplarning ifodalanishidagi sintaktik-stilistik xususiyatlar tadqiq etiladi. Tahlil uchun korpus materiallari ingliz yozuvchilarining badiiy asarlaridan olingan. Tadqiqot materiallarini ingliz tilidagi badiiy matnlarda qo'llangan shart gaplar tashkil etadi. Tahlil jarayoni quyidagi bosqichlarda amalga oshiriladi: kontekstning lingvistik va ekstralingvistik jihatdan taqdim etilishi; ko'rib chiqilayotgan misol gapning keltirilishi; tadqiq etilayotgan masalaning tahlili va talqini. Tadqiqot natijalari shuni ko'rsatadiki, shart gaplarning sintaktik-stilistik o'ziga xosliklari tinish belgilaridan foydalanish, qisqartirilgan shakllar, kuchaytirgich vositalar, takroriy qo'llanish (doubling) va gap bo'laklari tartibi orqali belgilanadi. Shart gaplarning bunday sintaktik-stilistik xususiyatlari o'quvchiga muayyan stilistik ta'sir ko'rsatish maqsadida qo'llanadi.*
- Kalit so'zlar** *Sintaktik stilistika, shart gaplar, shart ergash gaplar, shart, shart mazmun ifodalovchi vositalar, stilistik ta'sir*

Синтаксико-стилистические особенности условных предложений в английском языке

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Аннотация В данном исследовании анализируется синтаксико-стилистический аспект условных предложений в английском языке. В частности, исследуются синтаксико-стилистические особенности выражения условных предложений в английском языке. Материалом корпусного анализа послужили художественные произведения английских писателей. Материалом исследования являются условные предложения, употреблённые в англоязычных художественных текстах. Процедура анализа осуществляется в несколько этапов: представление контекста — лингвистического и экстралингвистического; представление рассматриваемого предложения-примера; анализ и интерпретация исследуемой проблемы. Результаты исследования показывают, что синтаксико-стилистические особенности условных предложений определяются использованием знаков препинания, сокращённых форм, усилительных средств, удвоения (doubling), а также порядком расположения частей предложения. Подобные синтаксико-стилистические особенности условных предложений используются для оказания определённого стилистического воздействия на читателя.

Ключевые слова Синтаксическая стилистика, условные предложения, придаточные условные предложения, условие, маркеры условия, стилистическое воздействие

Introduction

There have been various approaches to the study of conditionals in linguistics. In particular, linguist-scientists have studied the problem under discussion from structural, semantic, functional, cognitive, cultural, pragmatic viewpoints. However, it is necessarily important to note that the problem should be researched from a syntactic-stylistic viewpoint as well. As conditionality is a complex linguistic phenomenon it can be the object of linguistic researches continually. Therefore, we believe that it is important to deal with syntactic-stylistic features of the conditional sentences

used in the literary texts of English writers. The aim of the study is to reveal syntactic-stylistic aspect of conditional sentences in English which can be basis for many other studies related to conditionality. As the syntactic structure of conditional sentences is complex enough to investigate further from various angles.

A conditional sentence is a sentence which is comprised by a condition and a consequent. The consequent is realized as a main clause, and the condition is realized as a subordinate clause (Larsson, 2014, 287).

Indicative and subjunctive conditionals are common types of conditionals among other types. The main difference between indicative and subjunctive conditionals lies in the grammatical aspect: while a subjunctive conditional is characterized by some auxiliary elements such as 'would', 'were' (plus infinitive), 'has', 'had', or 'have', yet an indicative conditional is not characterized like this (Weirich, 2015; 2). As I. Minnikulov claim, conditionals perform some speech acts in a certain communicative context: *permission giving and asking, hesitation, strong assertion, offer, persuasion, advice*.

It is argued that the temporal and aspectual information contained in subjunctive conditionals is essential in the formation of the modal interpretation and it plays a role in the construction of relation of accessing within the category (Ippolito, 2002; 19). It is concluded that a subdivision of the expressions of insistent polarization configuration with main clause case and are unharmonious with conditional/temporal adverbial clauses, while others are not limited to source domains (Danckaert, Haegeman, 2012; 23).

It is studied that conditional particles in the Arabic language and other particles which do not directly give the meaning of conditionality are interacted. As a result, it leads to changes in the semantics of conditionals (Alfraidi, 2017; 275). Yale Weiss regard the most popular semantics for conditional logic as a worlds semantics and so, it is developed under the semantics of world (Weiss, 2019; 20).

The main gainings from the research are the basic syntax in and a referential theory of tense with a sequence of tense style zero tense in the antecedent of conditionals, and a theory of counterparts that allows for an analysis of conditionals that cares about close enough accessible possible worlds, rather than closest accessible possible worlds (2014, 191). So, it can be said that conditionals are complex enough to investigate in terms of its semantic and structural complexity.

Materials and Methods

This research is qualitative by its nature. The research methodology is based on qualitative research design. The research is theoretical-practical as it develops some theoretical research principles as generalizations, comparison, contrast, analysis, synthesis, critical review and so on and deals with analysis of the material in question. In this study, the following linguistic analysis methods are used: linguistic description, interpretation, stylistic analysis and etc. The language material used for analysis is conditional sentences of literary texts of English. The object of research is conditional sentences in English literary texts.

Results and Discussion

Now, let us deal with the analysis of the syntactic-stylistic aspect of conditional sentences in English.

1. The boy was here he would wet the coils of line, he thought. **Yes. If the boy were here. If the boy were here** (Hemingway, "The old man and the Sea", 1952; 40).

As this analysis shows, the stylistic aspect of the sentence is determined by the repetition of the subordinate clause, the syntactic disconnection of clauses of the conditional sentence: the clauses are separated by a full stop. They are individual syntactic patterns. The aim is to express inner feelings of a character, express emotional state of the old man.

2. From the left fob he took out a net almost large enough for a fisherman, but contrived to open and shut like a purse, and served him for the same use: **we found therein several massy pieces of yellow metal, which, if they be real gold, must be of immense value** (Swift, "Gulliver's Travels", 1727; 34).

As analysis shows the stylistic aspect of the conditional sentence is revealed by the order of clauses: inversion of subordinate clause: the arrangement of a subordinate clause within a main clause, the use of infinitive form of the verb "to be" without its conjugation form in the subordinate clause, the use of

conditional sentence (both parts) in the structure of a relative clause. The aim is to express emotional state of a character.

3. I have seen him do the summerset several times together, upon a trencher fixed on a rope which is no thicker than a common packthread in England. **My friend Reldresal, principal secretary for private affairs, is, in my opinion, if I am not partial, the second after the treasurer;** the rest of the great officers are much upon a par (Swift, "Gulliver's Travels" 1727; 39).

As analysis shows that the followings as inversion of subordinate clause: the use of the subordinate clause in the main clause are main indicators of stylistic aspect of the conditional sentence. The aim is to describe a character's quality.

4. The case seemed wholly desperate and deplorable; and **this magnificent palace would have infallibly been burnt down to the ground, if, by a presence of mind unusual to me, I had not suddenly thought of an expedient.** I had, the evening before, drunk plentifully of a most delicious wine called glimigrim, (the Blefuscudians call it flunec, but ours is esteemed the better sort,) which is very diuretic (Swift, "Gulliver's Travels", 1727; 62).

As it is noted that the use of a modal phrase between the conjunction "if" and the subordinate clause result in the production of the stylistic effect. The aim is to express emotional state of a character

5. The general came into the same opinion; so that for a long time **there was a majority against you but his majesty resolving, if possible, to spare your life, at last brought off the chamberlain** (Jonathan Swift, "Gulliver's Travels", 1727; 81).

As analysis shows that the ellipsis of the subject in the subordinate clause is one case for revealing stylistics of the conditional sentence. The aim is to express emotional effect.

6. He said, the friendship between you and him was so well known to the world, that perhaps the most honourable board might think him partial; however, in obedience to the command he had received, he would freely offer his sentiments. **That if his majesty, in consideration of your services, and pursuant to his own merciful disposition, would please to spare your life, and only give orders to put out both your eyes, he humbly conceived, that by this expedient justice might in some measure be satisfied, and all the world would applaud the lenity of the emperor, as well as the fair and generous proceedings of those who have the honour to be his counsellors** (Swift, "Gulliver's Travels", 1727; 81).

Analysis of the sentence. Inversion of some parts of a subordinate clause, enumeration of main clauses are peculiarities of stylistic style. The aim is to exert an emotional effect.

7. I ate my breakfast before the sun was up; and heaving anchor, the wind being favourable, I steered the same course that I had done the day before, wherein I was directed by my pocket compass. **My intention was to reach, if possible, one of those islands.** Which I had reason to believe lay to the north-east of Van Diemen's Land (Swift, "Gulliver's Travels", 1727; 93).

Analysis shows that the order of clauses: inversion of the whole subordinate clause: the use of it in the main clause are main indicators. The aim: emotional effect.

8. **We cast anchor within a league of this creek, and our captain sent a dozen of his men well armed in the long-boat, with vessels for water, if any could be found.** I desired his leave to go with them, that I might see the country, and make what discoveries I could (Jonathan Swift, "Gulliver's Travels", 1727; 99).

Ellipsis of the subject in the subordinate clause results in the stylistics of the conditional sentences. The aim is to describe a situation.

9. The bed was eight yards from the floor. Some natural necessities required me to get down; **I durst not presume to call; and if I had, it would have been in vain, with such a voice as mine, at so great a distance from the room where I lay to the kitchen where the family kept** (Swift, "Gulliver's Travels", 1727; 110).

Ellipsis of the predicate of the subordinate clause contributes to the stylistics of the conditional sentences. The use of main clause within the subordinate clause. The aim is to express an emotional effect.

10. For, after having been accustomed several months to the sight and converse of this people, and observed every object upon which I cast mine eyes to be of proportionable magnitude, **the horror I had at first conceived from their bulk and aspect was so far worn off, that if I had then beheld a company of English lords and ladies in their finery and birth-day clothes, acting their several parts in the most courtly manner of strutting, and bowing, and prating, to say the truth** (Swift, "Gulliver's Travels", 1727; 130).

As it is seen, the use of "then" in the subordinate clause increases a conditionality and emotionality. The aim: to intensify a conditional meaning.

11. **He had before served me a scurvy trick, which set the queen a- laughing, although at the same time she was heartily vexed, and would have immediately cashiered him, if I had not been so generous as to intercede** (Swift, "Gulliver's Travels", 1727; 131).

As analysis shows, the ellipsis of the subject of the main clause is observed and it is a way of expressing emotionality. The aim is to express an emotional effect.

12. I had been long afraid of this resolution, and therefore concealed from her some

little unlucky adventures, that happened in those times when I was left by myself.

Once a kite, hovering over the garden, made a stoop at me, and if I had not resolutely drawn my hanger, and run under a thick espalier, he would have certainly carried me away in his talons (Swift, "Gulliver's Travels", 1727; 143).

The analysis shows that the enumeration of the subordinate clauses, the use of "once" as a conditional conjunction, the use of intensifier "and" before the conjunction "if" are expressive means of stylistic attitude to the reality. The aim is to express an emotional effect

13. I could manage would never live in any of their rivers. Her majesty said, **if I would contrive a boat, her own joiner should make it, and she would provide a place for me to sail in.** The fellow was an ingenious workman, and by my instructions, in ten days, finished a pleasure-boat with all its tackling, able conveniently to hold eight Europeans (Swift, "Gulliver's Travels", 1727; 147).

As it is noted that the ungrammaticality of the use of "would" after "if" in the subordinate clause, enumeration of the main clauses are regarded as stylistic markers.

14. 'Good!' said Fix. 'If the robber is on board he will no doubt get off at Suez, so as to reach the Dutch or French colonies in Asia by some other route. He ought to know that he would not be safe an hour in India, which is English soil.' **'Unless,' objected the consul, 'he is exceptionally shrewd.** An English criminal, you know, is always better concealed in London than anywhere else (Verne, "Around the world in 80 days", 1872; 34).

The analysis of the example: the use of the author's speech between the conjunction "unless" and subordinate clause is important to deal with stylistics of the conditional sentence. The aim is to express an emotional effect.

15. Sir Francis,' said Mr. Fogg quietly, **'we will, if you please, look about for some**

means of conveyance to Allahabad.'

'Mr. Fogg, this is a delay greatly to your disadvantage.' 'No, Sir Francis; it was foreseen.' (Verne, "Around the world in 80 days", 1872; 67).

The analysis shows that the order of clauses: the use of subordinate clause in the middle of the main clause contribute to the revelation of the stylistics.

16. A procession of Brahmins is coming this way. We must prevent their seeing us, **if possible.**' ("Around the world in 80 days", Verne, 1872; 76).

17. The rascal is off, after all!' he exclaimed. 'Two thousand pounds sacrificed! He's as prodigal as a thief! **I'll follow him to the end of the world if necessary;** but, at the rate he is going on, the stolen money will soon be exhausted.' ("Around the world in 80 days", Verne, 1872; 105).

As the analysis shows that the ellipsis of the subject in the subordinate clause,

contracted form of auxiliary verb "will, shall" in the main clause are indicators of the stylistic aspect of the conditionals.

Conclusion

Summing up, the following inferences can be drawn as results of the research: the conditional sentences are stylistically marked when they are used with different language means: punctuation marks (periods, colons, semicolons (to disjunct the clauses)), contracted forms (will-'ll, shall-'ll, have not-haven't, has not-hasn't), intensifiers (lexical, morphological units), doubling (two modal verbs in the same position), ungrammaticality (if...should..., if...be..., if...would...etc.), order of clauses (main clause +if+subordinate clause, if+subordinate clause+main clause, subordinate clause in the structure of main clause (beginning of main clause+subordinate clause+ending of main clause; the use of main clause within the subordinate clause)). Such stylistic-syntactic features of conditionals can produce a stylistic effect on the reader.

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P

EDAGOGY



The Lingua Spectrum

Cogito, ergo sum

PEDAGOGIKA

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ПЕДАГОГИКА

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The pedagogical-psychological mechanism of differentiated instruction: a systematic analysis and innovative approaches in the context of foreign language teaching

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- Annotation** *This article presents a systematic analysis of differentiated instruction in foreign language teaching and examines its pedagogical-psychological mechanisms in contemporary linguodidactics. The study synthesizes theoretical foundations, recent empirical findings, and locally relevant methodological perspectives to clarify how differentiation supports reading, listening, speaking, and writing development. Special attention is paid to learner readiness, cognitive style, motivation, scaffolding, flexible grouping, choice-based tasks, and diagnostic teaching. The article argues that differentiated instruction should not be understood as mechanical division of students into fixed levels, but as a dynamic process of adapting content, learning activities, expected products, and classroom support to individual needs. On the basis of international studies and N. Jamoliddinova's works, the article identifies practical conditions for implementing tiered activities in EFL classes. The findings indicate that differentiated tasks can increase engagement, reduce linguistic anxiety, and strengthen learners' communicative competence when supported by systematic assessment and reflective teacher decision-making in higher education settings.*
- Keywords** *Differentiated instruction, foreign language teaching, tiered activities, scaffolding, flexible grouping, learner readiness, communicative competence, diagnostic teaching*

Differensial ta'limning pedagogik-psixologik mexanizmi: chet til o'qitishda tizimli tahlil va innovatsion yondashuvlar

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- Annotatsiya** *Maqolada chet til o'qitishda differensial ta'limning tizimli tahlili hamda uning zamonaviy lingvodidaktikadagi pedagogik-psixologik mexanizmlari yoritiladi. Tadqiqot nazariy asoslar, so'nggi empirik natijalar va milliy ta'lim konteksti uchun ahamiyatli metodik yondashuvlarni umumlashtiradi. Asosiy e'tibor o'quvchilarning tayyorgarlik darajasi, kognitiv uslubi, motivatsiyasi, skaffolding, moslashuvchan guruhlash, tanlovga asoslangan topshiriqlar va o'qituvchining diagnostik roliga qaratiladi. Differensial ta'lim talabalarni qat'iy darajalarga ajratish emas, balki mazmun, jarayon, yakuniy mahsulot va pedagogik qo'llab-quvvatlashni individual ehtiyojlarga moslashtirish jarayoni sifatida talqin qilinadi. Xalqaro tadqiqotlar hamda N. Jamoliddinovaning ilmiy ishlari asosida ingliz tilini chet tili sifatida o'qitishda darajalashtirilgan topshiriqlarni joriy etish shartlari aniqlanadi. Natijalar*

differential topshiriqlar ta'limiy faollikni oshirishi, til o'rganishdagi xavotirni kamaytirishi va kommunikativ kompetensiyani mustahkamlashini ko'rsatadi. Buning uchun muntazam baholash, refleksiv qaror qabul qilish, ta'limiy resurslarni mos tanlash hamda har bir talabaga erishiladigan, lekin rivojlantiruvchi murakkablikdagi vazifalarni taklif etish muhim hisoblanadi. Mazkur yondashuv oliy ta'limda inklyuziv va shaxsga yo'naltirilgan til ta'limini rivojlantirishga xizmat qiladi. Shuningdek, u o'qituvchi kasbiy kompetensiyasini takomillashtirishning amaliy mezonlarini belgilaydi.

Kalit so'zlar *Differential ta'lim, chet til o'qitish, darajalashtirilgan topshiriqlar, skaffolding, moslashuvchan guruhlash, o'quvchi tayyorgarligi, kommunikativ kompetensiya, pedagogik diagnostika*

**Педагогико-психологический
механизм
дифференцированного
обучения: системный анализ и
инновационные подходы в
преподавании иностранных
языков**

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Аннотация *В статье представлен системный анализ дифференцированного обучения в преподавании иностранных языков и раскрываются его педагогико-психологические механизмы в современной лингводидактике. Исследование обобщает теоретические основания, актуальные эмпирические данные и методические подходы, значимые для национального образовательного контекста. Особое внимание уделяется готовности обучающихся, когнитивному стилю, мотивации, скаффолдингу, гибкому группированию, заданиям по выбору и диагностической роли преподавателя. Дифференцированное обучение рассматривается не как механическое деление студентов на устойчивые уровни, а как динамический процесс адаптации содержания, учебной деятельности, ожидаемого продукта и педагогической поддержки к индивидуальным потребностям. На основе международных исследований и научных работ Н. Жамолiddиновой определяются практические условия внедрения уровневых заданий на занятиях английского языка как иностранного. Полученные выводы показывают, что дифференцированные задания повышают учебную активность, снижают языковую тревожность и укрепляют коммуникативную компетенцию обучающихся при условии системной оценки и рефлексивного принятия педагогических решений в высшем образовании. Такой подход обеспечивает уважение к различиям между студентами, поддерживает инклюзивность учебного процесса и позволяет преподавателю сочетать общие образовательные цели с индивидуальными траекториями языкового развития.*

Ключевые слова Дифференцированное обучение, преподавание иностранных языков, уровневые задания, скаффолдинг, гибкое группирование, готовность обучающихся, коммуникативная компетенция, педагогическая диагностика

Introduction

The accelerating forces of globalization and academic mobility have fundamentally altered the structural demands imposed on contemporary educational paradigms. In the modern era, the overarching trajectory of foreign language acquisition has moved from the mechanical accumulation of static linguistic input toward a strategic, learner-centric framework designed to maximize learners' intrinsic potential. Consequently, contemporary academic cohorts are characterized by deep heterogeneity. This divergence manifests not only in different baseline linguistic aptitudes but also in distinct cognitive processing profiles, diverse socio-cultural backgrounds, and highly varied motivational trajectories. Such diversity reduces the effectiveness of uniform, one-size-fits-all pedagogical models and necessitates a systemic shift toward flexible instructional strategies that correspond to individual learner profiles.

The academic importance of this study resides in establishing a methodologically grounded framework for executing differentiation within foreign language education. Recognized as a core pedagogical and didactic category, differentiation serves a vital function in clarifying the internal operational mechanisms of linguistic processing. Its relevance is especially evident in the global transition toward humanistic, individualized educational designs. Implementing differentiation requires resolving a persistent pedagogical paradox: how to ensure equitable and rigorous learning outcomes within micro-groups that demonstrate sharp variations in talent, interests, and linguistic proficiency.

This inquiry also corresponds to the modernization priorities of foreign language education in Uzbekistan, where competency-based instruction, learner autonomy, critical reflection, and intercultural collaboration are increasingly emphasized. The present article addresses this socio-educational imperative by identifying and synthesizing the structural parameters required to move differentiation from an abstract philosophical concept into an actionable methodology in higher education classrooms.

Literature review

Theoretical Foundations of Differentiated Instruction

The theoretical conceptualization of differentiated instruction (DI) is anchored in classic cognitive and constructivist paradigms. At its core, the approach draws on sociocultural theory, particularly the concept of the Zone of Proximal Development (ZPD) (Vygotsky, 1978). Within a differentiated framework, the ZPD serves as a dynamic metric used to calibrate instructional delivery, ensuring that tasks are neither cognitively trivial nor discouragingly complex. This foundation is complemented by the Input Hypothesis, which asserts that language acquisition occurs efficiently when the input corresponds to the learner's current competence tier plus one progressive increment (Krashen, 1985).

In modern application, DI is formalized as an active philosophy of teaching rather than an isolated set of classroom techniques (Tomlinson, 2001). According to this framework, educators must systematically adjust four central elements based on student readiness, interest, and learning profile: content, process, product, and the learning environment. The Theory of Multiple

Intelligences also provides a psychological justification for varying task modalities so that instruction can address diverse analytical, spatial, and interpersonal cognitive styles (Gardner, 1983).

International Empirical Advancements (2021–2026)

Over the past five years, the global academic community has expanded its empirical examination of DI, utilizing data analysis and meta-analytical approaches to measure its impact on specific linguistic sub-skills. Research disseminated across major academic databases indicates a paradigm shift in which differentiation is no longer viewed as rigid or permanent stratification, but rather as a flexible system for regulating cognitive load.

Within the domain of reading comprehension, recent studies indexed in ERIC have focused on scaffolding mechanisms. The use of tiered texts, which present identical thematic information through stratified lexical density and syntactic complexity, has been shown to accelerate reading speed and deeper textual critique (Miller, 2023). This approach directly alleviates linguistic anxiety by allowing lower-proficiency students to process semantic structures without excessive cognitive overload.

Regarding listening comprehension, research highlights the role of multimodal and digital differentiation. Providing autonomous choices in digital listening environments, such as playback speed regulation or adaptive subtitling, supports sensory memory capture and helps learners transfer auditory input into working memory (Hasan & Ahmed, 2024).

In oral discourse, flexible grouping models have been emphasized as a productive strategy. Dynamic grouping based on socio-emotional profiles and communicative temperaments, rather than exclusively on raw language scores, can reduce performance anxiety and facilitate peer-teaching dynamics (Wang, 2025). In written communication, choice boards have emerged as an important strategy; when students choose the final

written format within a thematic framework, they demonstrate improved lexical variety and contextual grammar application (Smith et al., 2023).

Local Context and Methodological Gaps in Implementation

When global insights are translated into the architecture of domestic educational systems, the scientific contributions of N. Jamoliddinova offer valuable frameworks. True differentiation must transcend the superficial adaptation of handouts and requires the continuous calibration of assignments based on real-time assessment of students' cognitive speed and learning readiness (Jamoliddinova, 2024a).

However, a notable gap remains between theoretical acceptance and classroom execution. A mixed-methods investigation into teachers' perceptions within secondary and higher education environments revealed an important pedagogical discrepancy: while many educators supported the philosophical value of DI, a significant portion lacked the specialized diagnostic skills needed to design and evaluate tiered activities effectively (Jamoliddinova & Kuchkarova, 2022). This reality is supported by broader international findings indicating that time constraints and complex resource design often hinder teachers from fully executing content and process differentiation (Tundreng et al., 2025).

To address this challenge, a dedicated linguodidactic algorithm for EFL classrooms has been proposed. This model emphasizes the creation of respectful, equitable tasks that demand high-level critical thinking from all students, regardless of proficiency tier (Jamoliddinova, 2024b). As a result, differentiation functions as an authentic bridge to academic success rather than as an unintended tracking system.

Research methods

Diverging from a traditional localized pedagogical experiment, the present study employed systematic literature review (SLR) and meta-analytical procedures. The analytical

corpus comprised more than 120 peer-reviewed articles published between 2021 and 2026 across major international academic databases, including Scopus, Elsevier, ERIC, and ResearchGate, with a strict focus on evaluating the efficacy of differentiated instruction in foreign language pedagogy.

The data curation process followed three inclusion criteria. First, a chronological constraint was applied so that the review could integrate recent and innovative approaches. Second, content coverage required explicit discussion of the four fundamental language skills: reading, listening, speaking, and writing. Third, methodological quality required the presence of statistical or clearly grounded empirical justification describing differences between traditional and differentiated instructional conditions.

During the analytical phase, empirical outcomes from university-based research in Europe, Asia, and the Americas were synthesized to identify mean growth trajectories associated with foreign language acquisition under differentiated instructional conditions.

Results and Analysis

The synthesized statistical evaluation of manuscripts from international databases demonstrates that the implementation of a differentiated instruction model generates a consistently positive divergence in student performance indicators across all skill domains compared with traditional pedagogical strategies. The aggregated findings extracted from the curated literature are presented in Table 1.

Skills	Traditional Approach (Average Growth)	Differentiated Instruction (Average Growth)	Statistical Difference (Δ)	Primary Source Database
Reading	12.4%	28.1%	+15.7%	ERIC, Scopus
Listening	10.2%	25.4%	+15.2%	ResearchGate
Speaking	14.1%	32.6%	+18.5%	Elsevier
Writing	8.5%	29.3%	+20.8%	Scopus

Table 1. Average comparative performance indicators based on research from international databases (%)

The structural analysis indicates that the deployment of the choice boards strategy catalyzed the most substantial growth metric (+20.8%) concerning writing quality and the sophisticated use of academic lexicon (Smith et al., 2023). This validates the assertion that creative autonomy and the alignment of tasks with learners' intrinsic interests can reduce linguistic barriers within written discourse.

Furthermore, the application of flexible grouping amplified oral communicative competence by 32.6% (Wang, 2025). By tactically accommodating students' social temperaments, this paradigm induced an effective peer-teaching environment and

supported the development of communicative fluency. Concurrently, stratified audio-visual resources, such as subtitles and playback speed modulation, successfully mitigated the cognitive load inherent in listening comprehension and supported auditory processing efficiency (Hasan & Ahmed, 2024).

By juxtaposing these meta-analytical results with localized empirical data generated by N. Jamoliddinova, a cohesive statistical landscape emerges. According to the researcher's dataset, the integration of tiered activities within EFL classrooms produced the following distribution of student engagement indicators (Jamoliddinova, 2024b).

Activity Type	Traditional Group (Engagement %)	Differentiated Group (Engagement %)	Effectiveness Coefficient
Grammar exercises	42%	78%	+36%
Text-based work	35%	72%	+37%
Communicative games	55%	89%	+34%

Table 2. *The impact of differentiated tasks on student engagement based on N. Jamoliddinova's scientific works*

An evaluation of this data reveals that the tiered activities model elevated student performance trajectories by 30-40%; crucially, this enhancement was reflected not only in academic proficiency but also in psychological motivation (Jamoliddinova, 2024b). These regional findings demonstrate symmetry with outcomes reported in international studies on choice-based EFL writing tasks (Smith et al., 2023). When students execute tasks calibrated to their proficiency tiers, they experience a sense of achievement that naturally decreases linguistic impediments during foreign language communication.

Discussion and Conclusion

The comprehensive synthesis of the compiled statistical data and Jamoliddinova's scholarly paradigm indicates that successful institutionalization of differentiated instruction within higher education depends on two foundational pillars. First, the methodological approach requires teachers to design a task portfolio with at least three proficiency tiers, such as basic, intermediate, and advanced, for every instructional session. Second, psychological diagnosis requires the educator

to act as a diagnostic teacher who continuously observes, evaluates, and supports the developmental progression of each learner (Jamoliddinova & Kuchkarova, 2022).

The analysis confirms that differentiated instruction is not a localized or isolated tactic; rather, it is a strategic methodology capable of generating sustainable outcomes across different educational contexts. In foreign language teaching, differentiated instruction constitutes an important foundation for future pedagogical practice because it connects linguistic development with learner autonomy, motivation, and inclusive classroom interaction.

The aggregate findings indicate that customizing the educational architecture to synchronize with students' personalized academic trajectories improves the quality of knowledge acquisition and fosters lifelong learning competencies. Therefore, the effective use of differentiated instruction in EFL classrooms requires systematic assessment, reflective teacher decision-making, and a balanced combination of content, process, product, and learning-environment adaptation (Tomlinson, 2001).

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Teaching English in secondary education through adapted literary texts: The Case of Mark Twain's *The Adventures of Tom Sawyer* and *Adventures of Huckleberry Finn*

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- Annotation** *The integration of literary texts into English language teaching has gained increasing attention as an effective means of promoting meaningful language learning and learner engagement. This study explores the impact of using adapted versions of Mark Twain's renowned novels, *The Adventures of Tom Sawyer* (1876) and *Adventures of Huckleberry Finn* (1884), in secondary school English classes. A quasi-experimental mixed-methods design was employed involving 30 fifth- and sixth-grade students from Secondary School No.19 in Margilan, Uzbekistan. Over a six-week instructional period, students participated in literature-based lessons designed to develop vocabulary knowledge, reading comprehension, and communicative competence. Data were collected through pre- and post-tests, classroom observations, and student questionnaires. The findings revealed significant improvements in learners' language performance, motivation, and classroom participation. The study demonstrates that carefully adapted literary texts can provide comprehensible input, stimulate critical thinking, and create an engaging learning environment. The results support the broader integration of literary texts into EFL instruction for young learners.*
- Keywords** *Literature-based instruction, adapted literary texts, vocabulary knowledge, reading comprehension, student motivation, Mark Twain*

Moslashtirilgan Adabiy Matnlar Orqali Umumiy O'rta Ta'limda Ingliz Tilini O'qitish: Mark Tvenning «Tom Soyerning Sarguzashtlari» va «Geklberri Finnning Sarguzashtlari» Asarlari Misolida

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- Annotatsiya** *Ushbu maqolada ingliz tilini o'qitish jarayonida moslashtirilgan badiiy adabiyotlardan foydalanishning samaradorligi tahlil qilinadi. Tadqiqot Mark Tvenning mashhur asarlari – Tom Soyerning sarguzashtlari (1876) va Geklberri Finnning sarguzashtlari (1884) ning moslashtirilgan variantlari asosida olib borildi. Tadqiqotda O'zbekistonning Marg'ilon shahridagi 19-sonli umumiy o'rta ta'lim maktabining 5–6-sinfida tahsil oluvchi 30 nafar o'quvchi ishtirok etdi. Olti hafta davomida tashkil etilgan dars mashg'ulotlarida o'quvchilarning lug'at boyligi, o'qib*

tushunish ko'nikmalari hamda ingliz tilida muloqot qilish faolligini rivojlantirishga alohida e'tibor qaratildi. Ma'lumotlar dastlabki va yakuniy testlar, sinf kuzatuvlari hamda o'quvchilar o'rtasida o'tkazilgan so'rovnomalar orqali yig'ildi. Natijalar o'quvchilarning til ko'nikmalari, motivatsiyasi va darsdagi ishtiroki sezilarli darajada oshganini ko'rsatdi. Tadqiqot moslashtirilgan badiiy matnlar o'quvchilar uchun tushunarli til muhitini yaratishi, tanqidiy fikrlashni rivojlantirishi, o'qishga qiziqishni kuchaytirishi hamda ingliz tili darslarini yanada qiziqarli, interaktiv va samarali tashkil etishga xizmat qilishini tasdiqlaydi. Olingan natijalar bunday adabiy matnlardan ingliz tilini chet tili sifatida o'qitishda kengroq foydalanish maqsadga muvofiqligini, ayniqsa yosh o'quvchilarning tilni o'zlashtirish jarayonida barqaror ijobiy natijalar berishini ham ko'rsatadi.

Kalit so'zlar Adabiyotga asoslangan ta'lim, moslashtirilgan badiiy matnlar, lug'at boyligini oshirish, o'qib tushunish, o'quvchi motivatsiyasi, Mark Tven

**Обучение Английскому Языку в
Системе Среднего Образования
с Использованием
Адаптированных Литературных
Текстов: На Примере
Произведений Марка Твена
«Приключения Тома Сойера»
И «Приключения Гекльберри
Финна»**

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Аннотация В данной статье рассматривается эффективность использования адаптированных художественных текстов в процессе обучения английскому языку в средней школе. Исследование основано на применении адаптированных версий известных произведений Марка Твена – «Приключения Тома Сойера» (1876) и «Приключения Гекльберри Финна» (1884). В исследовании приняли участие 30 учащихся 5–6 классов средней школы № 19 города Маргилана, Узбекистан. В течение шести недель проводились занятия, направленные на развитие словарного запаса, навыков чтения с пониманием и коммуникативной компетенции учащихся. Данные были собраны с помощью входного и итогового тестирования, систематических наблюдений за учебным процессом и анкетирования школьников. Полученные результаты показали существенное улучшение языковых навыков, повышение учебной мотивации и более активное участие учащихся в учебном процессе. Исследование подтверждает, что тщательно адаптированные художественные тексты создают благоприятную образовательную среду, обеспечивают доступный языковой материал, развивают критическое мышление, стимулируют интерес к чтению, формируют уверенность при использовании английского языка и способствуют более эффективному усвоению учебного материала.

Полученные результаты подтверждают целесообразность более широкого использования литературных произведений в обучении английскому языку как иностранному в средней школе.

**Ключевые
слова**

Обучение на основе литературы, адаптированные художественные тексты, расширение словарного запаса, понимание прочитанного, мотивация учащихся, Марк Твен

Introduction

In recent years, English as a Foreign Language (EFL) teaching has increasingly shifted toward communicative and learner-centered approaches that emphasize meaningful interaction and active learner participation. Among various authentic and semi-authentic teaching materials, literary texts are widely recognized for their ability to provide rich contextualized language input and foster genuine learner engagement (Lazar, 1993; Tomlinson, 2013). Unlike conventional textbook materials, literary works expose students to language in meaningful contexts while simultaneously developing imagination, critical thinking, and cultural awareness. In particular, narrative texts create immersive language environments that engage learners both cognitively and emotionally, making language learning more memorable and enjoyable.

In contemporary language education, the development of communicative competence is considered one of the primary objectives of English language teaching. However, traditional textbook-based instruction often provides limited opportunities for learners to experience language in authentic communicative situations. As a result, educators increasingly seek instructional materials that can support both linguistic development and learner motivation. Literary texts are especially valuable because they combine language learning with cultural exploration, emotional involvement, and personal interpretation.

This study focuses on two American literary classics by Mark Twain: *The Adventures of Tom Sawyer* and *Adventures of Huckleberry Finn*. These works were selected because of their engaging adventure plots, memorable characters, rich linguistic content, and potential to stimulate cultural discussion among young learners. The primary objective of the study was to examine whether integrating adapted versions of these novels into regular English lessons could improve vocabulary acquisition, reading comprehension, and learner motivation among Uzbek secondary school students.

Despite the growing body of research on literature-based EFL instruction, studies focusing on younger secondary school learners in Central Asian educational contexts remain limited. Therefore, this study seeks to contribute to the existing literature by examining the pedagogical value of adapted literary texts in an Uzbek secondary school setting.

Literature review

The use of literature in foreign language teaching has been widely discussed by researchers and educators for several decades. Numerous studies have highlighted the potential of literary texts to enrich language learning by providing authentic linguistic input, cultural knowledge, and opportunities for meaningful communication.

Collie and Slater (1987) argue that literary texts offer authentic language, valuable cultural insights, and strong motivational benefits for language learners. According to the authors,

literature encourages students to engage with language beyond the level of grammar and vocabulary by connecting linguistic forms with meaningful content. Similarly, Lazar (1993) emphasizes that literary texts contribute not only to linguistic competence but also to the development of critical thinking, creativity, and emotional awareness.

From a theoretical perspective, Krashen's (1982) Comprehensible Input Hypothesis provides strong support for the use of adapted literary texts in language education. Krashen suggests that language acquisition occurs most effectively when learners are exposed to input that is both understandable and slightly above their current proficiency level. In addition, Vygotsky's (1978) concept of the Zone of Proximal Development highlights the importance of instructional support and collaborative learning.

Recent empirical studies have also reported positive outcomes associated with literature-based instruction. Pardede (2021) reviewed a number of studies and concluded that narrative-based learning significantly improves reading comprehension and vocabulary retention. Likewise, Ali (2024), Ghafar (2023), and Heidarian (2025) found that story-based instructional approaches enhance student motivation, classroom participation, and overall language development in EFL settings.

Methodology

This study employed a quasi-experimental mixed-methods research design to investigate the effectiveness of adapted literary texts in enhancing English language learning among secondary school students. A mixed-methods approach was selected because it enabled the researcher to collect both quantitative and qualitative data, thereby providing a more comprehensive understanding of students' learning outcomes and classroom experiences.

The research was conducted at Secondary School No. 19 in Margilan city, Fergana region, Uzbekistan. The participants

consisted of 30 students from the fifth and sixth grades, aged between 11 and 13 years. Due to practical limitations and school scheduling considerations, a parallel control group was not included in the study.

The instructional intervention lasted for six weeks and included three 45-minute English lessons per week. During this period, students worked with carefully adapted chapters from Mark Twain's *The Adventures of Tom Sawyer* and *Adventures of Huckleberry Finn*. The selected texts were simplified to match students' language proficiency while preserving the original storyline, characters, and educational value of the novels.

Data were collected through three main instruments: pre-tests and post-tests to assess vocabulary knowledge and reading comprehension; a structured classroom observation checklist; and student questionnaires with Likert-scale and open-ended items. Quantitative data were analyzed using paired-samples t-tests, and effect sizes were calculated using Cohen's *d* formula. Qualitative data were analyzed thematically.

Each lesson was structured around a three-stage framework consisting of pre-reading, while-reading, and post-reading activities. In the pre-reading stage, students were introduced to key vocabulary items and asked to make predictions about the story based on visual prompts or short introductory questions. This step helped activate prior knowledge and lower the anxiety of encountering unfamiliar language in the text. During the while-reading stage, students engaged with the adapted passages through guided tasks such as comprehension questions, sequencing activities, and vocabulary-in-context exercises. The post-reading stage involved more productive work: pair discussions, short role-plays based on scenes from the novels, and occasionally brief written responses. This structure was kept consistent throughout the intervention so that students gradually became confident with the format and could focus their energy on the language

rather than figuring out what was expected of them.

The vocabulary test included 25 items covering target words drawn directly from the adapted texts. Items tested both recognition and contextual use, meaning students had to demonstrate not just that they knew a word existed but that they could apply it appropriately. The reading comprehension section consisted of two short passages followed by multiple-choice and short-answer questions designed to assess literal understanding as well as basic inferencing. Both pre- and post-test versions were reviewed by two experienced English teachers at the school before use, which provided a basic check on content validity and appropriateness for the age group.

Classroom observations were recorded using a checklist developed specifically for this study. The checklist captured frequency of student verbal contributions, instances of peer interaction in English, and general on-task behaviour across four intervals per lesson. Observer notes were also taken in the margins to record anything unexpected or particularly notable, such as a student who rarely

participated suddenly engaging during a role-play or a vocabulary item generating spontaneous discussion. These notes proved useful later when trying to make sense of patterns in the questionnaire responses.

The student questionnaire was kept short and straightforward given the participants' age. Most items used a simple four-point scale ranging from "not at all" to "very much," avoiding the neutral midpoint deliberately so that students were encouraged to lean one way or the other. A small number of open-ended items asked students to write a sentence or two about what they enjoyed or found difficult. Responses were read through several times before being grouped into recurring themes, a process closer to content analysis than to formal grounded theory but sufficient for the exploratory aims of this study.

Results

Pre-test and Post-test Comparison. Table 1 presents the results of the pre- and post-tests across vocabulary and reading comprehension measures. All improvements were statistically significant ($p < .001$), indicating that the intervention had a meaningful effect on students' language skills.

Measure	Pre-test M (SD)	Post-test M (SD)	Gain	t-value	p-value
Vocabulary	51.2 (8.3)	75.4 (7.1)	+24.2	8.74	< .001
Reading comprehension	53.6 (9.1)	78.2 (6.8)	+24.6	9.12	< .001
Overall	52.4 (8.7)	76.8 (6.9)	+24.4	8.93	< .001

Table 1. Pre-test and Post-test Comparison ($N = 30$)

Note. M = Mean; SD = Standard Deviation. p -values based on paired-samples t -test

The largest gains were recorded in contextual vocabulary use (+24.2 pp) and inference-based reading comprehension (+24.6 pp). The overall improvement of 24.4 percentage points represents a large effect size, demonstrating the practical significance of the intervention.

Student Questionnaire Results. Table 2 summarizes student responses to the motivation and perception questionnaire administered at the end of the six-week intervention.

Statement	Agree (%)	Disagree (%)
I enjoyed story-based lessons more than traditional classes	87%	13%
Stories helped me remember new words more effectively	79%	21%
I felt more confident speaking English during activities	83%	17%
I would like more literature-based lessons in the future	90%	10%

Table 2. Student Questionnaire Results (N = 30)

Note. Percentages represent students who selected "Agree" or "Strongly Agree" on a 5-point Likert scale

Classroom Observations. Classroom observations indicated increased student participation, confidence, and enthusiasm across all six weeks. Students were more willing to speak English during discussions and role-play activities. Qualitative data from observations corroborated the quantitative findings, suggesting that the narrative context provided by Twain's novels reduced language anxiety and promoted authentic communication.

Discussion

The findings of this study strongly support the effectiveness of adapted literary text instruction in secondary EFL classrooms. The statistically significant improvement in test scores ($t = 8.93$, $p < .001$) demonstrates that learning vocabulary and reading skills within a meaningful narrative context is more effective than isolated textbook exercises. By connecting new words to characters, events, and emotions, students achieved better understanding and retention.

The adventurous and humorous elements in Mark Twain's novels captured students' imagination and increased their intrinsic motivation. Interactive activities such as role-play and group discussions helped reduce language anxiety and encouraged real communication. These outcomes align with Krashen's (1982) Comprehensible Input Hypothesis and communicative language teaching principles.

Nevertheless, several limitations must be acknowledged. First, the absence of a control group limits causal claims; improvements may

partly reflect general instructional effects. Second, lower-proficiency students occasionally found even adapted texts demanding, underscoring the importance of careful differentiation. Third, the small sample size ($n = 30$) and single-school context limit generalizability. Future studies should employ larger, randomized samples with control groups across multiple schools and regions.

Conclusion and Recommendations

This study has demonstrated that integrating carefully adapted versions of Mark Twain's *The Adventures of Tom Sawyer* and *Adventures of Huckleberry Finn* into English language instruction can significantly enhance secondary school students' vocabulary acquisition, reading comprehension, and learning motivation in EFL settings. The findings indicate that literary texts, when appropriately adapted to learners' proficiency levels, can provide meaningful linguistic input and create engaging learning experiences.

The results further show that literary texts can contribute not only to the development of language skills but also to increased learner participation and classroom engagement. The narrative structure of the selected works encouraged students to interact with new vocabulary and ideas in meaningful contexts, making the learning process more enjoyable and motivating.

Based on these findings, English teachers are encouraged to incorporate carefully selected and adapted literary texts into their lessons, particularly when working with learners at elementary and pre-intermediate proficiency

levels. Future research should explore the long-term effects of literature-based instruction on vocabulary retention and language

development, and include control groups and larger participant samples.

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Methodology for determining the effectiveness of the methodology for developing teachers' professional intellectual competence (on the example of school science teachers)

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Annotation

This article analyzes a comprehensive methodological approach to evaluating the effectiveness of a methodology for developing teachers' professional intellectual potential. The relevance of the study is justified by the growing need to enhance teachers' cognitive, creative, and reflective competencies within the modern education system. The study involved 105 biology teachers from the Bukhara, Tashkent, and Surkhandarya regions of Uzbekistan. The research methodology was based on a quantitative comparative design, including pre-test, intervention, and post-test stages. An integral indicator of professional intellectual potential was developed, and the effectiveness of the proposed methodology was assessed using statistical methods. The findings demonstrated significant improvements in teachers' cognitive, creative, and reflective competencies, while the integral indicator increased by an average of 19.38%. The results confirm the scientific validity and practical effectiveness of the proposed methodology, as well as its applicability across different regions. The developed methodological framework can serve as an effective scientific and practical basis for improving teachers' professional development systems, enhancing the quality of education, and promoting innovative pedagogical practices. The findings indicate that the methodology can effectively support teachers' continuous professional development, improve the assessment of professional intellectual potential, strengthen evidence-based educational decision-making, and facilitate the wider implementation of innovative teaching strategies in educational institutions.

Keywords

Educator, professional intellectual potential, development methodology, efficiency determination, evaluation methodology, diagnostic tools, cognitive abilities, creativity, reflexivity, communicativeness, quality of Education, Skill Development

Pedagoglarning kasbiy intellektual salohiyatini rivojlantirish metodikasi samaradorligini aniqlash metodikasi (maktab tabiiy fanlar o'qituvchilari misolida)

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Annotatsiya Ushbu maqolada pedagoglarning kasbiy intellektual salohiyatini rivojlantirish metodikasi samaradorligini aniqlashga qaratilgan kompleks metodologik yondashuv tahlil qilinadi. Tadqiqotning dolzarbligi zamonaviy ta'lim tizimida pedagoglarning kognitiv, kreativ va refleksiv kompetensiyalarini rivojlantirish zarurati bilan asoslanadi. Tadqiqotda Buxoro, Toshkent va Surxondaryo viloyatlaridagi 105 nafar biologiya fani o'qituvchilari ishtirok etdi. Metodologiya pre-test, intervensiya va post-test bosqichlarini o'z ichiga olgan kvantitativ hamda qiyosiy yondashuv asosida tashkil etildi. Kasbiy intellektual salohiyatning integral ko'rsatkichi ishlab chiqilib, metodika samaradorligi statistik usullar yordamida baholandi. Natijalar pedagoglarning kognitiv, kreativ va refleksiv ko'rsatkichlari sezilarli darajada oshganini hamda integral ko'rsatkich o'rtacha 19,38 foizga yaxshilanganini ko'rsatdi. Tadqiqot ishlab chiqilgan metodikaning ilmiy asoslanganligi, amaliy samaradorligi va turli hududlarda qo'llash imkoniyatini tasdiqlaydi. Mazkur metodologiya pedagoglar malakasini oshirish tizimini takomillashtirish, ta'lim sifatini yuksaltirish hamda innovatsion pedagogik faoliyatni rivojlantirish uchun samarali ilmiy-amaliy asos bo'lib xizmat qiladi. tadqiqot natijalari metodikaning pedagoglarning uzluksiz kasbiy rivojlanishini qo'llab-quvvatlash, ta'lim jarayonida innovatsion yondashuvlarni keng joriy etish va ta'lim muassasalarida intellektual salohiyatni baholash mezonlarini takomillashtirishda muhim ahamiyatga ega ekanligini ko'rsatadi.

Kalit so'zlar Pedagog, kasbiy intellektual salohiyat, rivojlantirish metodikasi, samaradorlikni aniqlash, baholash metodikasi, diagnostik vositalar, kognitiv qobiliyatlar, kreativlik, refleksivlik, kommunikativlik, ta'lim sifati, malaka oshirish

Методология определения эффективности методологии развития профессиональной интеллектуальной компетенции учителей (на примере учителей естественных наук в школе)

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Аннотация В данной статье представлен комплексный методологический подход к оценке эффективности методики развития профессионального интеллектуального потенциала педагогов. Актуальность исследования обусловлена необходимостью развития когнитивных, креативных и рефлексивных компетенций педагогов в условиях современной системы образования. В исследовании приняли участие 105 учителей биологии из Бухарской, Ташкентской и Сурхандарьинской областей Узбекистана. Методология исследования основана на количественном сравнительном подходе и включает этапы предварительного тестирования, внедрения разработанной методики и итогового тестирования. Разработан интегральный показатель профессионального интеллектуального потенциала, а эффективность методики оценена с применением

статистических методов. Полученные результаты свидетельствуют о значительном повышении когнитивных, креативных и рефлексивных показателей педагогов, при этом интегральный показатель увеличился в среднем на 19,38 %. Исследование подтверждает научную обоснованность и практическую эффективность предложенной методики, а также возможность её применения в различных регионах. Разработанная методология может служить эффективной научно-практической основой для совершенствования системы повышения квалификации педагогов, повышения качества образования и развития инновационной педагогической деятельности. Результаты исследования подтверждают перспективность использования данной методики для поддержки непрерывного профессионального развития педагогов, совершенствования критериев оценки их интеллектуального потенциала и более широкого внедрения современных инновационных технологий в образовательный процесс.

Ключевые слова

Педагог, профессиональный интеллектуальный потенциал, методика развития, определение эффективности, методика оценки, диагностические средства, познавательные способности, креативность, рефлексивность, коммуникативность, качество образования, повышение квалификации

Kirish

Hozirgi kunda, o'quvchilarni zamonaviy bilimlarga mos ravishda tayyorlash, ularning fikrlash qobiliyatlarini kuchaytirish va ijodkorligini qo'llab-quvvatlash muhim ahamiyatga ega. Shu sababli, pedagogik metodikalar, ularning samaradorligi va ta'lim jarayonini tashkil etishda ularning o'rni haqida chuqur tahlil o'tkazish zarur. O'quv jarayonidagi kasbiy kompetensiyalarni rivojlantirishdagi muhim o'rnini va pedagogik metodlarning o'zgaruvchanligini takidlash lozim. O'z navbatida, ta'lim sohasidagi innovatsiyalar va zamonaviy pedagogik yondashuvlar, o'quvchilarning intellektual salohiyatini rivojlantirishga qanday ta'sir ko'rsatishi haqida fikr yuritish zarurdir. Bu ish, kelajak avlodning qobiliyatlarini rivojlantirishda muhim rol o'ynaydi va ta'lim tizimining samaradorligini oshirishga xizmat qiladi.

Mavzuga oid adabiyotlar tahlili

Ta'lim transformatsiyasi jarayonida kasbiy intellektual salohiyatni rivojlantirish bilan

bog'liq bir qator omillar orqali namoyon bo'ladi. Har bir davlatning ta'lim siyosati va rivojlanish strategiyasida intellektual salohiyatni oshirish, pedagoglarning bilim va ko'nikmalarini muhim qism sifatida ko'rish zaruriyatini keltirib chiqaradi. Tadqiqotdagi o'rganishlarga asoslangan tarzda tanlangan mavzuning dolzarbligi sabablari aniqlandi. Jumladan:

1. Zamonaviy ta'lim talablari: Innovatsion texnologiyalar, globalizatsiya va tez o'zgarayotgan ijtimoiy-iqtisodiy sharoitlar pedagoglardan yuqori darajadagi intellektual salohiyatni talab qiladi. Shuning uchun, pedagoglarning kasbiy va intellektual rivojlanishini ta'minlash zaruriy ahamiyatga ega.
2. Pedagogik metodlarning ta'siri: Ta'lim jarayonida qo'llaniladigan metodlar o'quvchilarning fikrlash darajasiga, ijodiy qobiliyatlariga va muammolarni hal etish qobiliyatlariga bevosita ta'sir qiladi. Shu jihatdan, pedagoglarning kasbiy

salohiyatini rivojlantirishga qaratilgan samarali metodikalar, ularning ilmiy va amaliy farovonligini oshirishga yordam beradi.

3. Kompetensiyalarni rivojlantirish: Bugungi kunda ta'lim nafaqat bilim berish jarayoni, balki o'quvchilarning mustaqil fikrlash, tanqidiy tahlil qilish va ijodkorlik ko'nikmalarini rivojlantirishga qaratilgan. Pedagoglarning kasbiy intellektual salohiyatini oshirish, o'quvchilarga ushbu kompetensiyalarni shakllantirishda muhim rol o'ynaydi.
4. Uzoq muddatli ta'sirlar: Ta'lim jarayonida amalga oshiriladigan metodologik o'zgarishlar, kelajak avlodlarning bilim va ko'nikmalariga ta'sir qilish bilan birga, jamiyatning raqobatbardoshligini oshirishga ham yordam beradi. Shuning uchun, pedagoglarning intellektual salohiyatini rivojlantirish muhim ijtimoiy vazifa hisoblanadi.
5. Metodik tadqiqotlarning zarurati: Pedagogik metodlarning samaradorligini aniqlash, ta'lim jarayonining sifatini oshirish va o'quvchi faoliyatini yaxshilash uchun ilmiy asoslangan yondashuvlarni talab etadi. Bu esa ta'lim sohasida metodik tadqiqotlarni olib borish va yangi innovatsiyalarni joriy etishni zarur qiladi.

"Pedagoglarning kasbiy intellektual salohiyatini rivojlantirish metodikasi samaradorligini aniqlash" mavzusi ta'lim sohasidagi zamonaviy muammolarni hal qilish, pedagoglarning professional o'sishi va intellektual salohiyatini oshirishga qaratilgan yondashuvlarni ishlab chiqish uchun zaruriy tadqiqotni ta'minlaydi. Bu, nafaqat ta'lim tizimida, balki jamiyatning umumiy rivojlanishida ham muhim ahamiyatga ega.

Tadqiqot metodologiyasi

O'zbekiston Respublikasida ta'lim tizimini tubdan isloh qilish jarayonlari mamlakatning intellektual salohiyatini oshirishga qaratilgan uzoq muddatli strategik maqsadlar bilan chambarchas bog'liqdir. Ushbu keng ko'lamli

islohotlarning muvaffaqiyati bevosita maktab o'qituvchisining kasbiy mahorati va uning doimiy ravishda yangilanib boruvchi talablarga moslasha olish qobiliyatiga tayanadi. Zamonaviy pedagogikada o'qituvchining samarali faoliyati faqatgina nazariy bilimlarning chuqurligi bilan emas, balki uning *kasbiy intellektual salohiyati (KIS)* bilan belgilanadi, bu esa uning pedagogik jarayonlarni tanqidiy tahlil qilish, kutilmagan vaziyatlarda noan'anaviy yechimlar topish va o'z bilimlarini amaliyotga tezkor tatbiq etish qobiliyatini o'z ichiga oluvchi kompleks tushunchadir. Ta'lim mazmunining murakkablashishi va axborot oqimining beqiyos tezlashuvi sharoitida o'qituvchining KISini rivojlantirishga qaratilgan maqsadli va tizimli metodikalarni ishlab chiqish bugungi kunning eng dolzarb vazifalaridan biriga aylangan.

Pedagoglarning KISini oshirishga yo'naltirilgan ko'plab mavjud dasturlar ko'pincha an'anaviy ma'ruzalar yoki faqat nazariy seminarlar bilan cheklanib qoladi, bu esa o'qituvchining real pedagogik amaliyotdagi kognitiv va kreativ funksiyalarining o'zgarishini yetarlicha ta'minlay olmaydi. Eng muhimi, bunday metodikalarning haqiqiy samaradorligini ob'ektiv va miqdoriy jihatdan baholash uchun ishonchli, kompleks metodologik yondashuvlar mavjud emas. Ko'pincha baholashlar sub'ektiv fikrlar yoki faqatgina yakuniy testlarning natijalariga asoslanadi, bu esa KISning turli qirralarini, masalan, ijodiy yondashuv yoki refleksiv ko'nikmalarni o'lchash imkoniyatini berolmaydi. Shuning uchun, ishlab chiqilgan rivojlantirish metodikasining amaliy ta'sirini ishonchli tarzda aniqlashga xizmat qiluvchi yangi, integral metodikani yaratish zarurati paydo bo'ladi.

Ushbu tadqiqotning asosiy maqsadi – pedagoglarning KISini rivojlantirishga qaratilgan maxsus metodikaning amaliy ta'sirini ilmiy jihatdan asosli tarzda aniqlash uchun kompleks metodologiyani ishlab chiqish va uni sinovdan o'tkazishdan iboratdir. Tadqiqot ob'ekti sifatida O'zbekistonning turli

mintaqalaridagi maktablarning tabiiy fanlar, xususan, biologiya fani o'qituvchilari tanlab olindi. Biologiya o'qituvchilari doimiy ravishda yangilanib boruvchi ilmiy kashfiyotlar va murakkab biologik tizimlar haqidagi ma'lumotlar bilan ishlashga majbur bo'lishadi, bu esa ulardan yuqori darajadagi kognitiv va tizimli fikrlashni talab qiladi. Tadqiqot namunasiga Buxoro (35 nafar), Toshkent (42 nafar) va Surxondaryo (28 nafar) viloyatlari pedagoglari kiritilgan bo'lib, bu turli hududiy sharoitlarda metodikaning moslashuvchanligi va universal samaradorligini baholash imkonini beradi.

Bizning asosiy farazimiz shundan iboratki, agar o'qituvchilarning KISini rivojlantirishga qaratilgan metodika tizimli ravishda va KISning barcha komponentlariga (kognitiv, kreativ, refleksiv) birdek e'tibor qaratgan holda joriy etilsa, ishtirokchilarning pedagogik muammolarni hal qilish sifati, ijodiy yechimlar topish ko'nikmasi va o'z-o'zini tahlil qilish chuqurligi kabi ko'rsatkichlarida sezilarli ijobiy o'sish kuzatiladi. Rivojlantirish metodikasining samaradorligini aniqlash metodologiyasi KISning integral ko'rsatkichini hisoblashni o'z ichiga oladi, bu esa metodikaning real amaliy natijasini ob'ektiv baholashga imkon beruvchi muhim innovatsion yondashuv hisoblanadi. Ushbu tadqiqot natijalari kelgusida pedagog kadrlar malakasini oshirish tizimini ilmiy asosda takomillashtirishga va ta'lim sifatini oshirishga amaliy hissa qo'shadi.

Pedagoglarning kasbiy intellektual salohiyati konsepsiyasi XX asrning oxiridan boshlab G'arbiy Yevropa va AQShda, xususan, intellektning ko'p qirrali nazariyalari rivojlangandan so'ng, jiddiy ilmiy o'rganish ob'ektiga aylandi (Davlatov, 2023). An'anaviy intellektni baholash usullari, asosan, mantiqiy-matematik va lingvistik kognitiv qobiliyatlarni o'lchashga qaratilgan bo'lsa-da, zamonaviy tadqiqotlar kasbiy faoliyat doirasidagi intellektual salohiyatning yanada keng va murakkab tuzilishga ega ekanligini e'tirof etadi (Gardner, 2011). Pedagogik KISning tarkibida professional bilimlarni o'zlashtirish va ularni

uzatish qobiliyatini ifodalovchi *kognitiv intellekt* alohida o'rin egallaydi. Shu bilan birga, zamonaviy o'quv jarayonining noaniqligi va murakkabligi sharoitida, kutilmagan pedagogik vaziyatlarga original va samarali javob berishni ta'minlovchi *kreativ intellekt* ajralmas komponent hisoblanadi (Runco, 2014). Uchinchidan, o'z amaliyotini doimiy ravishda tahlil qilish, xatolarni aniqlash va o'z-o'zini professional rivojlantirish yo'llarini belgilashga xizmat qiluvchi *refleksiv intellekt* pedagogik o'sishning asosiy drayveri sifatida e'tirof etiladi (Rustamova, 2024).

KISni rivojlantirishga qaratilgan metodik yondashuvlar borasida olib borilgan xalqaro tadqiqotlar, asosan, amaliy ko'nikmalarni shakllantirishga urg'u beradi. Ushbu yondashuvlarning bir qismi muammoga asoslangan o'qitish (PBL) orqali o'qituvchilarni real pedagogik dilemmalarni yechishga jalb qilishga qaratilgan bo'lsa, yana bir qismi esa o'qituvchilarni ijodiy loyihalar, tadqiqotlar va innovatsion dars modellarini yaratishga undash orqali ularning ijodiy salohiyatini faollashtirishni maqsad qilgan (Schon, 1987). Shuningdek, so'nggi yillarda o'qituvchilarning o'z darslarini videoga olish, portfoliolarini yuritish va professional hamjamiyat ichida o'z amaliyotlarini muhokama qilish orqali ularning refleksiv ko'nikmalarini chuqurlashtirishga katta e'tibor berilmoqda (Shavkatov, 2023).

Biroq, bu rivojlantirish metodikalarining amaliy samaradorligini ob'ektiv baholash borasidagi ilmiy ishlar yetarli darajada rivojlanmagan. Aksariyat ilmiy ishlar metodik ta'sirni baholashda faqatgina bitta yoki ikkita komponentga, masalan, bilim darajasining oshishiga e'tibor qaratadi. Bu esa o'qituvchining ijodiy salohiyati yoki o'z-o'zini baholashdagi o'zgarishlarni yetarli darajada aks ettirmaydi (Sternberg, 2003). Ba'zi tadqiqotlar KISni o'lchashda psixometrik testlardan foydalanishni taklif qilsa-da, bu testlarning pedagogik amaliyotdagi murakkab vaziyatlarni to'liq qamrab olishi cheklangan. Shuning uchun, KISning barcha uch komponentining (kognitiv, kreativ, refleksiv) o'zaro ta'sirini

hisobga olgan va ularning birgalikdagi o'zgarishini yagona *integral ko'rsatkich* orqali ifodalaydigan yangi, kompleks baholash metodologiyasini ishlab chiqish ilmiy zaruriyat hisoblanadi (Usmonov, 2022). Ushbu metodologiya rivojlantirish dasturining haqiqiy qiymatini aniqlash uchun ishonchli asbob bo'lib xizmat qilishi va ta'lim siyosatini ishlab chiquvchilar uchun asos bo'lishi lozim.

Tadqiqotning asosiy metodologik yondashuvi pedagoglarning kasbiy intellektual salohiyatini rivojlantirish metodikasining samaradorligini aniqlashga qaratilgan bo'lib, u *kvantitativ va qiyosiy* tadqiqot dizayniga asoslangan. Tadqiqot uch bosqichli amaliyotni o'z ichiga oldi: dastlabki diagnostika (pre-test), ishlab chiqilgan rivojlantirish metodikasini joriy etish (intervensiya) va yakuniy diagnostika (post-test) o'tkazildi. Bunday tizimli yondashuv metodikaning ta'sirini izolyatsiya qilish va ishonchli natijalarni olish imkonini berdi.

Tadqiqot ishtirokchilari O'zbekistonning ijtimoiy-madaniy va ta'lim infratuzilmasi jihatidan turlicha bo'lgan uchta viloyatidagi umumta'lim maktablarida faoliyat yurituvchi biologiya fani o'qituvchilari orasidan tanlab olindi. Ishtirokchilarning umumiy soni 105 nafarni tashkil etdi, ular quyidagi hududiy guruhlarga taqsimlandi: Buxoro viloyatidan 35 nafar, Toshkent viloyatidan 42 nafar va Surxondaryo viloyatidan 28 nafar o'qituvchi. Namuna tarkibiga kiritilgan o'qituvchilarning pedagogik tajlari va malaka toifalari bo'yicha imkon qadar bir xil taqsimlanishini ta'minlash maqsadida tasodifiy tanlash usuli qo'llanildi, bu esa guruhlar o'rtasidagi dastlabki farqlarni minimallashtirishga yordam berdi.

KISning har bir komponentini ob'ektiv baholash uchun maxsus ishlab chiqilgan uchta turdagi ma'lumotlarni yig'ish asboblari ishlatildi. *Kognitiv intellekt* darajasi biologiya fanining murakkab, fanlararo bog'lanishlarni talab qiladigan vaziyatli muammolarni yechishga qaratilgan standartlashtirilgan test (K-Test) orqali o'lchandi. *Kreativ intellekt* esa o'qituvchilarga berilgan noan'anaviy pedagogik vaziyatlarga (case-study) berilgan

yechimlarning o'ziga xosligi, yangiligi va amaliyligini baholashga asoslangan ekspert komissiyasining baholash usuli (Kr-Test) yordamida aniqlandi. Ushbu ekspert baholash usuli faqatgina bilimga emas, balki amaliy ijodkorlikka ham urg'u berdi. *Refleksiv intellekt* darajasi esa o'qituvchining o'z kasbiy amaliyotini tanqidiy tahlil qilish, o'zining metodik xatolarini aniqlash va o'z-o'zini rivojlantirishga tayyorligini o'lchovchi Likkert shkalasi (1 dan 5 gacha) asosidagi tuzilgan so'rovnomma (R-So'rovnomma) orqali yig'ildi.

Metodikaning yakuniy samaradorligini aniqlashda KISning barcha uch komponenti natijalarini birlashtiruvchi *KIS integral ko'rsatkichi* hisoblandi. Bunda KISning har bir komponentiga pedagogik amaliyotdagi uning real ahamiyatiga mos keladigan og'irlik koeffitsiyentlari (kognitiv, kreativ va refleksiv intellekt uchun mos ravishda yuqori ballga erishgan holda ulushlar) berildi. Samaradorlik darajasi KISning post-testdagi natijasi bilan pre-testdagi natijasi o'rtasidagi foizdagi farqni aniqlash orqali hisoblandi. Yig'ilgan barcha ma'lumotlar statistika tahlili uchun maxsus dasturiy ta'minotda qayta ishlandi. Pre-test va post-test natijalari o'rtasidagi farqning statistik ahamiyatini aniqlash uchun bog'langan namunalar uchun mo'ljallangan t-kriteriydan foydalanildi, turli hududiy guruhlar o'rtasidagi farqlarni qiyoslash uchun esa dispersiya tahlili (ANOVA) qo'llanildi.

Tahlillar va Natijalar

Olib borilgan keng qamrovli tadqiqotning statistik tahlillari, pedagoglarning kasbiy intellektual salohiyatini rivojlantirishga qaratilgan yangi metodikaning joriy etilishi, ishtirokchi o'qituvchilarning KIS ko'rsatkichlarida statistika nuqtai nazaridan juda ahamiyatli bo'lgan ijobiy o'zgarishlarga sabab bo'lganini yaqqol ko'rsatdi. Bu o'sish, asosan, Toshkent viloyati pedagoglari guruhida yuqoriroq darajada, Buxoro va Surxondaryo viloyatlari guruhlarida esa barqaror va ishonchli darajada namoyon bo'ldi.

1. KIS komponentlarining batafsil qiyosiy tahlili

Tadqiqotning eng muhim topilmalaridan biri shundaki, o'sish nafaqat nazariy bilimlar (kognitiv intellekt) sohasida, balki pedagogik

amaliyotda bevosita qo'llaniladigan kreativ va refleksiv qobiliyatlarda ham kuzatilgan.

KIS komponenti	Viloyat	Dastlabki (Pre-Test) o'rtacha ball	Yakuniy (Post-Test) o'rtacha ball	Ballar farqi (o'sish)
Kognitiv Intellekt	Buxoro	68.2	81.5	13.3
(Maks. 100 ball)	Toshkent	70.8	85.1	14.3
	Surxondaryo	66.5	78.9	12.4
Kreativ Intellekt	Buxoro	8.5	11.2	2.7
(Maks. 15 ball)	Toshkent	9.1	12.5	3.4
	Surxondaryo	7.9	10.4	2.5
Refleksiv Intellekt	Buxoro	72.5	84.0	11.5
Maks. 100 ball	Toshkent	74.1	88.5	14.4
	Surxondaryo	70.3	82.1	11.8

1-jadval. KIS komponentlari bo'yicha pre-test va post-test natijalarining qiyosiy o'rtacha ballari

Jadval ma'lumotlari, masalan, Toshkent viloyati o'qituvchilarida kognitiv intellekt bo'yicha o'rtacha 14.3 ballga, refleksiv intellekt bo'yicha esa 14.4 ballga sezilarli o'sish kuzatilganini ko'rsatadi. Bu esa o'qituvchilarning yangi bilimlarni chuqur o'zlashtirish tezligi va ularni amaliyotda tanqidiy tahlil qilish qobiliyatining bir vaqtda yuqori darajada rivojlanganligini tasdiqlaydi. Kreativ intellekt bo'yicha eng katta o'sish ham Toshkent guruhida (3.4 ball) qayd etilgan bo'lib, bu ularning pedagogik amaliyotga ijodiy yondashish, yangi metodlarni sinab ko'rishga tayyorligini anglatadi. Surxondaryo viloyati

guruhida ham ijobiy o'sish mavjud bo'lsa-da, ballar farqi boshqa viloyatlarga nisbatan biroz pastroq ekanligi, ehtimol, hududiy resurslar va dastlabki motivatsiya darajasining ta'siridan dalolat beradi.

2. KIS integral ko'rsatkichi va metodika umumiy samaradorligini baholash

KIS Integral Ko'rsatkichi (KIS IK) barcha komponentlarning og'irlik koeffitsiyentlarini hisobga olgan holda metodikaning umumiy, yig'ma samaradorligini baholash uchun xizmat qildi. Bu ko'rsatkich rivojlanish jarayonining to'liqligi va kompleksligini aks ettiradi.

Viloyat	Dastlabki KISIK O'rtachasi	Yakuniy KISIK O'rtachasi	O'sish (KISIK farqi)	Samaradorlik Foizi (O'rtacha)
Buxoro	0.706	0.841	0.135	19.12%
Toshkent	0.738	0.887	0.149	20.19%
Surxondaryo	0.683	0.812	0.129	18.89%
Umumiy	0.712	0.850	0.138	19.38%

2-jadval. KIS integral ko'rsatkichi va metodika samaradorligi foizining o'rtacha ko'rsatkichlari

Ushbu jadval natijalari shuni ko'rsatadiki, ishlab chiqilgan rivojlantirish metodikasi jami

105 nafar o'qituvchining KIS Integral Ko'rsatkichini o'rtacha 19.38% ga oshirishga

erishgan. Eng yuqori samaradorlik ko'rsatkichi Toshkent viloyati o'qituvchilarida (20.19%) qayd etilgan bo'lsa, eng past, ammo baribir yuqori ijobiy natija Surxondaryo guruhida (18.89%) kuzatildi. Statistika tahlili shuni tasdiqladiki, bu o'sishning barchasi tasodifiy omillar ta'siri emas, balki joriy etilgan metodikaning bevosita natijasi ekanligi juda yuqori ehtimollik bilan isbotlangan. Shuningdek, uchta hududiy guruh o'rtasidagi samaradorlik foizlarida statistik ahamiyatga ega farqlar mavjud bo'lsa-da, metodikaning barcha hududlarda ijobiy ta'sir ko'rsatganligi uning universal amaliy qiymatini tasdiqlaydi.

Olib borilgan tadqiqot natijalari pedagoglarning kasbiy intellektual salohiyatini rivojlantirishga qaratilgan metodikaning amalda juda yuqori samaradorlikka ega ekanligini isbotlagan holda, ta'lim sohasidagi mavjud nazariy yondashuvlarni tasdiqlaydi va kengaytiradi. KIS Integral Ko'rsatkichining qariyb 20% ga o'sishi, rivojlantirish metodikasining o'qituvchilarga nafaqat yangi bilimlar berishga, balki ularning tanqidiy fikrlash, ijodiy yechimlar topish va o'z amaliyotini mustaqil tahlil qilish kabi fundamental ko'nikmalarini ham chuqurlashtirishga qodir ekanligini ko'rsatadi.

Bu natijalar shuni isbotlaydiki, pedagogik ta'limda faqat bilimlarni uzatish bilan cheklanmasdan, o'qituvchilarning metakognitiv qobiliyatlarini, ya'ni o'z o'rganish jarayonlari va fikrlash usullarini boshqarish qobiliyatini rivojlantirishga ko'proq urg'u berish zarur (Rustamova, 2024). Kreativ intellekt ballaridagi sezilarli o'sish, ishlab chiqilgan metodika doirasida qo'llanilgan muammoli vaziyatlar va guruhli ijodiy loyihalar o'qituvchilarni dars jarayonida an'anaviy qoliplardan chiqishga, o'quvchilarning faolligini oshirish uchun yangi didaktik vositalarni yaratishga undaganligidan dalolat beradi. Refleksiv intellektning yuqori o'sishi esa, o'qituvchilarning endilikda o'zlarining pedagogik xatolariga tashqaridan qarash, ulardan saboq olish va o'z-o'zini professional rivojlantirish rejasini mustaqil

tuzish darajasi sezilarli darajada oshganligini bildiradi.

Hududiy guruhlar o'rtasidagi farqlar, ayniqsa Toshkent guruhida yuqoriroq samaradorlik kuzatilganligi, metodikaning muvaffaqiyati ko'p jihatdan ta'lim muhitining umumiy rivojlanganligi, resurslarning mavjudligi va o'qituvchilarning yangilikka bo'lgan dastlabki ochiqqligi kabi tashqi omillarga bog'liq bo'lishi mumkinligini ko'rsatadi. Markaziy mintaqalarda yuqori malakali mutaxassislar va zamonaviy texnologik resurslarga erishish imkoniyati ko'proq bo'lishi mumkin. Biroq, barcha uch guruhda ham kuzatilgan o'sishning yuksak statistik ahamiyatga ega ekanligi, metodikaning asosiy yondashuvlari universal ekanligini va turli sharoitlarda ijobiy natija berishini tasdiqlaydi. Ushbu metodologiya pedagogik ta'lim muassasalari va malaka oshirish markazlariga KISni rivojlantirishga yo'naltirilgan har qanday dasturning sifatini ob'ektiv baholash va uni doimiy takomillashtirish uchun amaliy asbobni taqdim etadi.

Xulosa va Takliflar

Ushbu ilmiy maqolada O'zbekiston umumta'lim maktablari tabiiy fanlar o'qituvchilarining kasbiy intellektual salohiyatini rivojlantirish metodikasi samaradorligini aniqlashga qaratilgan kompleks metodologik yondashuvning amaliy sinov natijalari taqdim etildi. Tadqiqot Buxoro, Toshkent va Surxondaryo viloyatlari biologiya fani o'qituvchilarining keng qamrovli namunasida olib borildi. Metodologiya KISning kognitiv, kreativ va refleksiv komponentlarini alohida va birgalikda baholashga asoslangan edi, bu esa o'qituvchining professional o'sishiga kompleks nazar tashlash imkonini berdi. Tadqiqotning eng muhim va ishonchli natijasi shundan iboratki, ishlab chiqilgan rivojlantirish metodikasi o'qituvchilarning KIS Integral Ko'rsatkichini o'rtacha 19.38% ga oshirishga erishdi. Bu natija ushbu metodikaning nazariy jihatdan asoslangan va amaliy jihatdan yuqori samarali ekanligini statistik dalillar bilan tasdiqlaydi.

KISning barcha uch komponenti bo'yicha, ayniqsa pedagogik amaliyotda hal qiluvchi rol o'ynaydigan kreativ va refleksiv intellekt sohalarida kuzatilgan sezilarli o'sish, ushbu metodikaning ta'lim sifatini oshirishga bevosita ta'sir ko'rsatish salohiyatiga ega ekanligini ko'rsatadi. Metodikaning ta'siri faqatgina bilimlarni yangilash bilan cheklanmasdan, balki o'qituvchilarning mustaqil o'rganuvchi, muammolarni ijodiy yechuvchi va o'z amaliyotini tanqidiy tahlil qila oluvchi shaxs sifatida shakllanishini ta'minladi. Turli hududiy guruhlarda olingan barqaror ijobiy natijalar metodikaning universal amaliy qiymatiga ega ekanligidan dalolat beradi.

Xulosa qilib aytganda, ushbu tadqiqot asosida ishlab chiqilgan samaradorlikni aniqlash metodologiyasi kelajakda pedagog kadrlar malakasini oshirish tizimida KISni rivojlantirishga qaratilgan har qanday ta'lim dasturining haqiqiy natijalarini ob'ektiv o'lchash uchun asosiy vosita sifatida qo'llanilishi mumkin. Bu esa ta'lim tizimida metodik qarorlar qabul qilish jarayonining ilmiy asosini mustahkamlashga va mamlakat ta'lim sifatini oshirishga katta hissa qo'shadi. Kelgusida metodikaning o'quvchilarga, xususan, ularning tanqidiy fikrlash ko'nikmalariga qanday ta'sir ko'rsatishini o'rganish maqsadga muvofiq bo'ladi.

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A review of approaches to developing professional competence of philology students through reflective technology: the role of the TPACK model

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Annotation

This article presents a comprehensive review of modern approaches to developing professional competence in philology students during English language teaching, with a special focus on the role of reflective technology and the TPACK model as tools for technological and methodological integration. In the context of the rapid transformation of higher education, the necessity of overcoming fragmentation in forming digital and pedagogical skills of future specialists is emphasized. Existing strategies, methodologies, and practical case studies on integrating technological competencies into the training of future foreign language teachers are analyzed. Particular attention is paid to factors ensuring the effectiveness of professional competence development based on the TPACK model, as well as a comparative analysis of approaches to integrating content, pedagogical, and technological knowledge. Based on the conducted analysis, a three-level system of tasks and exercises, including domain, paired, and integrative tasks based on Gibbs' reflective cycle, is proposed. Recommendations for improving training programs for philology students under the digitalization of language education are formulated, and promising research directions are outlined. The article is intended for educators, methodologists, and researchers dealing with the integration of technology into philological education.

Keywords

Professional competence, reflective technology, Gibbs' reflective cycle, TPACK, foreign language teacher preparation, digital integration

Filologiya talabalari kasbiy kompetensiyasini rivojlantirishga reflektiv texnologiya asosida yondashuvlar sharhi: TPACK modelining roli

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Annotatsiya

Ushbu maqolada ingliz tilini o'rgatishda filolog talabalarning kasbiy kompetensiyasini rivojlantirishga qaratilgan zamonaviy yondashuvlar sharhi taqdim etilgan bo'lib, unda texnologik va metodik integratsiya vositasi sifatida reflektiv texnologiya hamda TPACK modelining o'rniga alohida e'tibor qaratilgan. Oliy ta'limning jadal transformatsiyalashuvi sharoitida bo'lajak mutaxassislarning raqamli va metodik ko'nikmalarini shakllantirishdagi tarqoqlikni bartaraf etish zaruriyati ta'kidlanadi. Bo'lajak chet tili o'qituvchilarini tayyorlash ta'lim jarayoniga texnologik kompetensiyalarni joriy etish bo'yicha mavjud strategiyalar, metodikalar va amaliy keyslar tahlil qilingan. TPACK modeli asosida kasbiy kompetensiyani

shakllantirish samaradorligini ta'minlovchi omillarga hamda soha, pedagogik va texnologik bilimlarni integratsiyalashning turli yondashuvlari qiyosiy tahliliga alohida e'tibor qaratilgan. O'tkazilgan tahlillar asosida Gibbs refleksiv sikliga tayanadigan, domenli, juftlikdagi va integrativ topshiriqlarni o'z ichiga olgan uch darajali topshiriq va mashqlar tizimi taklif etilgan. Til ta'limini raqamlashtirish sharoitida filolog talabalarni tayyorlash dasturlarini takomillashtirish bo'yicha tavsiyalar shakllantirilgan va ushbu sohaning istiqbolli rivojlanish yo'nalishlari belgilangan. Maqola filologik ta'limga texnologiyalarni joriy etish muammolari bilan shug'ullanuvchi pedagoglar, metodistlar va tadqiqotchilar uchun mo'ljallangan.

Kalit so'zlar Professional kompetensiya, refleksiv texnologiya, Gibbs refleksiv sikli, TPACK, xorijiy til o'qituvchilarini tayyorlash, raqamli integratsiya

Обзор подходов к развитию профессиональной компетенции студентов-филологов на основе рефлексивной технологии: Роль модели TPACK

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Ибрата

Аннотация Настоящая статья представляет обзор современных подходов к развитию профессиональной компетенции студентов-филологов при обучении английскому языку, с особым акцентом на роль рефлексивной технологии и модели TPACK как инструмента технолого-методической интеграции. В контексте стремительной трансформации высшего образования подчеркивается необходимость преодоления фрагментарности при формировании цифровых и методических навыков будущих специалистов. Проведён анализ существующих стратегий, методик и практических кейсов внедрения технологических компетенций в образовательный процесс подготовки будущих учителей иностранного языка. Особое внимание уделяется факторам, обеспечивающим эффективность формирования профессиональной компетенции на основе модели TPACK, а также сравнительному анализу различных подходов к интеграции предметного, педагогического и технологического знания. На основе проведённого анализа предложена трёхуровневая система заданий и упражнений, включающая доменные, парные и интегративные задания с опорой на рефлексивный цикл Гиббса. В статье сформулированы рекомендации по совершенствованию программ подготовки студентов-филологов в условиях цифровизации языкового образования и обозначены перспективные направления развития данной области. Статья предназначена для педагогов, методистов и исследователей, занимающихся проблемами внедрения технологий в филологическое образование.

Ключевые слова *Профессиональная компетенция, рефлексивная технология, цикл Гиббса, ТРАСК, подготовка учителей иностранного языка, цифровая интеграция*

Введение

Современное образование требует интеграции информационных технологий в учебный процесс, особенно в гуманитарных дисциплинах, таких как филология. В условиях цифровой эпохи развитие профессиональных компетенций, включающих знания информационных технологий и навыков, становится необходимым для подготовки конкурентоспособных специалистов.

В использовании информационных технологий на занятиях есть ряд преимуществ, в частности, улучшение взаимодействия со студентами. При интеграции ИТ студенты будут более заинтересованы в изучении дисциплины, так как данные технологии предоставляют множество возможностей для того, чтобы сделать процесс обучения увлекательнее и доступнее с точки зрения преподнесения информации по дисциплине. К примеру, можно процесс обучения представить в игровом формате, используя возможности ИТ. Эффективность данного подхода в обучении обусловлена особенностями нашей памяти, при которых эмоциональная составляющая играет большую роль в запоминании, чем простое заучивание материала (Абдусаламов, 2017).

Стоит отметить ряд моделей, известных и широко применяемых в кругу учёных. В данной статье мы рассмотрим детально модель ТРАСК и её роль и влияние на современное обучение. Модель ТРАСК представляет собой интеграцию трех видов знаний: технологических (Technology), педагогических (Pedagogical) и предметных (Content). Цель данной модели – помочь будущим педагогам внедрять современные информационные технологии в

преподавание, обеспечивая высокий уровень профессиональной компетентности. В подготовке филологов развитие профессиональной компетенции на основе модели ТРАСК способствует формированию не только профессиональных знаний в области языков и литературы, но и умения эффективно использовать цифровые ресурсы, что делает их более подготовленными к современным требованиям образования. Модель ТРАСК (Technological Pedagogical Content Knowledge) отражает синтез технологических, педагогических и содержательных знаний, что способствует эффективной интеграции технологий в образовательную деятельность. В связи с этим актуальным является исследование методов и стратегий формирования профессиональной компетенции на основе модели ТРАСК у студентов-филологов, поскольку это напрямую влияет на качество их профессиональной подготовки.

В связи с этим актуальным является исследование подходов к развитию профессиональной компетенции студентов-филологов при обучении английскому языку на основе рефлексивной технологии – то есть системного, осознанного механизма педагогической рефлексии, позволяющего целенаправленно формировать каждый компонент профессиональной компетенции: лингвистический, методический, технологический и рефлексивный. Модель ТРАСК при этом выполняет роль инструмента, обеспечивающего осмысленную интеграцию технологических, педагогических и предметных знаний в структуре профессиональной компетенции будущего учителя.

Обзор литературы

Исследования в области образовательных технологий часто подвергаются критике за отсутствие теоретической основы. В данной статье мы предлагаем концептуальную основу для образовательных технологий, опираясь на формулировку Шульмана «педагогическое содержательное знание» и расширяя её до феномена интеграции технологий учителями в свою педагогическую практику. Эта основа является результатом пятилетней работы над программой исследований, посвящённой профессиональному развитию учителей и преподавателей в сфере высшего образования. Она пытается охватить некоторые из основных качеств знаний учителей, необходимых для интеграции технологий в преподавание, одновременно учитывая сложный, многогранный и ситуативный характер этих знаний. Мы утверждаем, что вдумчивое педагогическое использование технологий требует развития сложной, ситуативной формы знаний, которую мы называем технологическими педагогическими знаниями по предмету (TPACK). При этом мы постулируем сложные роли и взаимодействие трёх основных компонентов учебной среды: содержания, педагогики и технологий. Мы утверждаем, что эта модель может внести значительный вклад в дискуссии об интеграции технологий на различных уровнях: теоретическом, педагогическом и методологическом. В этой статье мы описываем теорию, лежащую в основе нашей концепции, приводим примеры нашего подхода к преподаванию, основанного на этой концепции, и иллюстрируем методологические вклады, которые стали результатом этой работы.

Браун и Кампione (1996) утверждают, что успешные учебные программы – это не набор отдельных педагогических элементов, а скорее связанные системы. Большинство неудачных учебных программ пытаются объединить разрозненные наборы

элементов, часто из-за отсутствия базовой структуры, которая определяет основные принципы обучения и построения знаний. Важно иметь структуру, которая будет служить ориентиром при разработке учебной программы. Мы утверждаем, что структура TPACK позволила нам направлять разработку учебных программ и помогла нам создать концептуально и эпистемологически целостные учебные среды. Мы называем наш подход «технологией обучения по дизайну» (Кёхлер и Мишра, 2006).

TPACK – это специализированный, высокоприкладной тип знаний, который поддерживает интеграцию технологий на основе контента. Он характеризуется как множественное пересечение знаний учителей о содержании учебной программы, общих педагогических методах, технологиях и контекстуальных факторах, влияющих на обучение (Кёхлер и Мишра, 2008), и только недавно начал изучаться углубленно с точки зрения профессионального обучения учителей. TPACK является расширением понятия Шульмана (1986, 1987) о педагогических знаниях по предмету – специализированных знаниях, необходимых для преподавания по-разному в разных предметных областях, – которое революционизировало наше понимание знаний учителей и их развития.

Хотя TPACK представляет собой знания, которые являются результатом одновременного и взаимозависимого понимания учителями содержания, общей педагогики, технологий и контекстов обучения, оно основывается, в частности, на четырёх пересечениях типов знаний, на которых сосредоточено генерирование и анализ данных в данном исследовании. К ним относятся:

- *Педагогические знания о содержании (PCK):* концепция Шульмана о том, как преподавать конкретный материал, основанный на содержании;

- *Технологические знания о содержании (ТСК):* как выбрать технологии, которые наилучшим образом воплощают и поддерживают конкретные содержательные принципы;
- *Технологические педагогические знания (ТРК):* как использовать конкретные технологии в преподавании;
- *Технологические педагогические знания о содержании (ТРСК/ТРАСК):* как преподавать конкретный содержательный материал, используя технологии, которые наилучшим образом воплощают и поддерживают его, способами, которые соответствуют потребностям и предпочтениям учащихся;

Наряду с моделью ТРАСК теоретическую основу настоящего исследования составляет концепция рефлексивной технологии, разработанная в трудах зарубежных учёных. Дональд Шён в работе «The Reflective Practitioner» (1983) обосновал, что профессиональное знание учителя формируется не через усвоение теории, а через осмысление практического опыта: он разграничил два вида рефлексии – *reflection-in-action* (рефлексия в процессе деятельности) и *reflection-on-action* (рефлексия после завершения деятельности), указав, что именно их сочетание обеспечивает подлинный профессиональный рост педагога (Schön, 1983). Опираясь на данную концепцию, Грэм Гиббс предложил структурированную модель рефлексивного цикла, включающую шесть последовательных этапов: описание ситуации, анализ чувств, оценку опыта, анализ причин, формулировку выводов и планирование дальнейших действий (Gibbs, 1988). Данная модель получила широкое признание в педагогической подготовке именно потому, что переводит абстрактный процесс самоанализа в чёткую, воспроизводимую процедуру, доступную

для систематического применения в учебном процессе. Хэттон и Смит (Hatton & Smith, 1995) дополнили эту концепцию типологией уровней рефлексивного письма – от дескриптивного описания до критической рефлексии, – что позволяет диагностировать глубину профессионального осмысления студентом собственной педагогической деятельности.

Принципиально важным для настоящего исследования является связь рефлексивной технологии с моделью ТРАСК: рефлексия выступает тем механизмом, посредством которого изолированные компоненты профессионального знания – предметное (СК), педагогическое (РК) и технологическое (ТК) – осознанно интегрируются в единое профессиональное действие. Исследования подтверждают, что без систематической рефлексии студенты-педагоги могут владеть отдельными компонентами ТРАСК, однако испытывают существенные трудности при их интеграции в реальной педагогической ситуации (Ozden et al., 2024). Таким образом, рефлексивная технология и модель ТРАСК образуют взаимодополняющую систему: ТРАСК задаёт структуру профессионального знания студента-филолога, а рефлексия обеспечивает его осознанное формирование, диагностику и коррекцию в процессе обучения английскому языку.

Методология и Результаты исследования

Методологическую основу данной статьи составляет системно-аналитический подход, направленный на обобщение и критический анализ существующих теоретических и практических исследований в области развития профессиональной компетенции на основе модели ТРАСК у студентов-филологов. Для достижения цели были использованы следующие методы:

1. *Теоретический анализ научных источников* – изучены публикации отечественных и зарубежных авторов,

посвящённые модели ТРАСК (Technological Pedagogical Content Knowledge) и её применению в подготовке будущих учителей иностранных языков. Традиционные методы, основанные на лекциях, часто ограничивают участие студентов, тогда как цифровые инструменты могут создавать интерактивную учебную среду, которая поощряет активное участие студентов. Например, такие инструменты, как интерактивные викторины, дискуссионные форумы и мультимедийные презентации, помогают студентам более динамично взаимодействовать с содержанием курса (Askarova, 2024; Арипджанов, 2021).

2. *Сравнительный анализ* – проведено сопоставление различных подходов к формированию профессиональной компетенции на основе модели ТРАСК в контексте филологического образования. Для проведения сравнительного анализа были изучены и сопоставлены различные подходы к формированию профессиональной компетенции на основе модели ТРАСК, представленные в научной литературе и практических моделях подготовки будущих учителей-филологов. В рамках анализа были выделены ключевые характеристики каждого подхода: цели обучения, методические инструменты, роль рефлексии, степень интеграции технологий, а также условия реализации в образовательной среде (Askarova, 2024).

Сопоставление показало, что одни модели (Mishra & Koehler, SAMR) ориентированы преимущественно на технологическую интеграцию, тогда как другие (Reflective Teaching Model, Exploratory Action Research, Microteaching-TPaCK) подчеркивают значимость рефлексивной практики и поэтапного профессионального

роста. Анализ практических кейсов из Узбекистана, России и зарубежных исследований выявил различия в применяемых стратегиях: от проектного обучения и цифровых портфолио до микрообучения, смешанного обучения и обучающих лабораторий (labs). Сравнение позволило определить сильные стороны каждого подхода и выявить компоненты, наиболее эффективно влияющие на развитие ТРАСК учащихся-филологов.

3. *Систематизация и классификация данных* – выделены основные направления и тенденции в исследуемой области, определены наиболее эффективные педагогические стратегии. В ходе систематизации и классификации собранных данных были выявлены ключевые направления развития профессиональной компетенции на основе модели ТРАСК у студентов-филологов. Анализ литературы позволил выделить три основные тенденции: (1) интеграция цифровых инструментов в процесс обучения языку; (2) усиление роли рефлексивной практики и педагогического осмысления опыта; (3) применение исследовательски-ориентированных подходов, направленных на формирование профессиональной автономии будущих учителей. В ходе классификации педагогических стратегий были определены наиболее эффективные модели формирования ТРАСК: модель интегрированного цифрового урока (Mishra & Koehler, 2006), подход микрообучения и видеорефлексии (Tripp & Rich, 2012), а также стратегия исследовательского обучения через Exploratory Action Research (Burns, 2010). Эти подходы были объединены в единую систему, демонстрирующую логику развития цифрово-педагогических навыков: от первоначального освоения

инструментов до осознанного применения технологий для решения методических задач.

Полученные данные систематизированы в соответствии с тремя критериальными группами: технологические стратегии, педагогические стратегии и рефлексивно-исследовательские стратегии. Это позволило выделить методы, которые оказывают наибольшее влияние на формирование профессиональной компетенции на основе модели ТРАСК у студентов-филологов – регулярная цифровая рефлексия, проектная деятельность, создание цифровых портфолио, моделирование уроков и анализ педагогических кейсов (Koehler, Mishra & Cain, 2013; Compton, 2009). Таким образом, систематизация данных позволила обосновать выбор наиболее результативных методик для подготовки будущих учителей языка.

Заключение и Рекомендации

Проведённый теоретический и сравнительно-аналитический обзор позволил установить, что формирование профессиональной компетенции на основе модели ТРАСК у студентов-филологов является ключевым условием модернизации современного языкового образования в условиях цифровизации. Интеграция цифровых технологий в учебный процесс не только расширяет педагогический инструментарий, но и способствует повышению мотивации, вовлечённости и самостоятельности студентов. Модель ТРАСК, а также рефлексивно-исследовательские подходы,

такие как Exploratory Action Research (Burns, 2010) и микрообучение, демонстрируют высокую эффективность при условии их целенаправленной и методически обоснованной интеграции в образовательную практику.

Анализ научной литературы показал, что наибольший эффект достигается при сочетании технологической, педагогической и содержательной подготовки студентов с развитием рефлексивных навыков. Рефлексия выступает связующим звеном, обеспечивающим осмысленную интеграцию цифровых инструментов и превращающим их из средства механической поддержки в ресурс для профессионального развития будущего учителя. Систематизация данных выявила общие тенденции в исследуемой области: переход к персонализированному обучению, использование цифровых портфолио, развитие навыков анализа урока и расширение исследовательских компетенций.

Таким образом, ТРАСК следует рассматривать не как статичную модель, а как динамичную систему знаний, формирующуюся в процессе активного педагогического взаимодействия, рефлексивной практики и постоянного использования технологий в профессиональном контексте. Полученные результаты подтверждают необходимость пересмотра традиционных подходов к подготовке филологов и акцентируют важность разработки целостной методики формирования профессиональной компетенции на основе модели ТРАСК.

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Artificial Intelligence in Higher Education: Students' Look

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Annotation

The rapid advancement of artificial intelligence (AI) and creative media platforms has fundamentally transformed higher education by providing innovative opportunities for personalized, collaborative, and technology-enhanced learning. AI-powered applications, including ChatGPT, Microsoft Copilot, Google Gemini, Claude AI, and Canva AI, have become increasingly integrated into educational environments, enabling students to improve academic writing, critical thinking, and digital literacy. This study investigates university students' perspectives on the integration of AI-supported creative media platforms in higher education and examines their influence on learning engagement, academic performance, and digital competence. A quantitative research design was employed using an online questionnaire administered to undergraduate students from higher education institutions. Descriptive statistical techniques were used to analyze the collected data. The findings indicate that students perceive AI-assisted creative media platforms as valuable tools for enhancing academic productivity, increasing learning motivation, and facilitating collaborative learning experiences. However, participants also expressed concerns regarding academic integrity, overreliance on AI-generated content, and insufficient digital literacy. The study concludes that the successful integration of AI technologies into higher education requires comprehensive institutional policies, continuous teacher professional development, and the promotion of responsible AI use. The findings contribute to the growing body of literature on AI-enhanced education by offering practical implications for educators, policymakers, and higher education administrators seeking to foster innovative and student-centered learning environments.

Keywords

Artificial intelligence, creative media platforms, higher education, digital learning, student perspectives, academic writing, digital literacy, educational technology

Sun'iy intellektning oliy ta'limdagi o'rni: talabalar nigohida

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Annotatsiya

Sun'iy intellekt (SI) texnologiyalari hamda kreativ media platformalarining jadal rivojlanishi oliy ta'lim tizimini tubdan o'zgartirib, shaxsga yo'naltirilgan, hamkorlikka asoslangan va raqamli texnologiyalar bilan boyitilgan ta'limni tashkil etish uchun yangi imkoniyatlarni yaratmoqda. ChatGPT, Microsoft Copilot, Google Gemini, Claude AI va Canva AI kabi sun'iy intellekt asosidagi platformalar ta'lim jarayoniga tobora keng integratsiyalashib, talabalarning akademik yozuv ko'nikmalarini rivojlantirish, tanqidiy fikrlashini takomillashtirish hamda raqamli savodxonligini oshirishga xizmat qilmoqda. Mazkur tadqiqotning maqsadi oliy ta'lim muassasalari talabalari tomonidan sun'iy intellekt asosidagi kreativ media

platformalarining qo'llanilishiga bo'lgan munosabatni o'rganish hamda ularning o'quv faolligi, akademik natijadorlik va raqamli kompetensiyalarni rivojlantirishdagi ta'sirini aniqlashdan iborat. Tadqiqotda miqdoriy yondashuv asosida onlayn so'rovnoma usuli qo'llanildi va oliy ta'lim muassasalari bakalavriat bosqichi talabalari ishtirok etdi. To'plangan ma'lumotlar tavsifiy statistik tahlil usullari yordamida qayta ishlanib tahlil qilindi. Natijalar talabalarining aksariyati sun'iy intellekt asosidagi kreativ media platformalarini akademik samaradorlikni oshirish, o'qishga bo'lgan motivatsiyani kuchaytirish hamda hamkorlikdagi ta'lim faoliyatini qo'llab-quvvatlashda samarali vosita sifatida baholashlarini ko'rsatdi. Shu bilan birga, ishtirokchilar akademik halollikning ta'minlanishi, sun'iy intellekt tomonidan yaratilgan kontentga haddan tashqari qaramlik hamda raqamli savodxonlik darajasining yetarli emasligi bilan bog'liq muammolarni ham qayd etdilar. Tadqiqot natijalariga ko'ra, sun'iy intellekt texnologiyalarini oliy ta'lim tizimiga samarali integratsiya qilish uchun institutsional siyosatni takomillashtirish, professor-o'qituvchilarning kasbiy kompetensiyalarini muntazam rivojlantirish hamda sun'iy intellektidan mas'uliyatli va etik foydalanish madaniyatini shakllantirish muhim ahamiyat kasb etadi. Mazkur tadqiqot sun'iy intellekt asosidagi ta'lim bo'yicha mavjud ilmiy adabiyotlarni boyitib, ta'lim jarayonini innovatsion va talaba markazli tashkil etishga qaratilgan amaliy tavsiyalarni taqdim etadi.

Kalit so'zlar *Sun'iy intellekt, kreativ media platformalari, oliy ta'lim, raqamli ta'lim, talabalar qarashlari, akademik yozuv, raqamli savodxonlik, ta'lim texnologiyalari*

Искусственный интеллект в высшем образовании: взгляд студентов

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мировых языков

Аннотация *Стремительное развитие технологий искусственного интеллекта (ИИ) и креативных медиаплатформ оказывает существенное влияние на трансформацию системы высшего образования, открывая новые возможности для персонализированного, совместного и технологически ориентированного обучения. Платформы, основанные на искусственном интеллекте, такие как ChatGPT, Microsoft Copilot, Google Gemini, Claude AI и Canva AI, все активнее интегрируются в образовательный процесс, способствуя развитию академического письма, критического мышления и цифровой грамотности студентов. Цель настоящего исследования заключается в изучении отношения студентов высших учебных заведений к использованию креативных медиаплатформ на основе искусственного интеллекта, а также в определении их влияния на учебную активность, академическую успеваемость и формирование цифровых компетенций. Исследование выполнено с использованием количественного подхода. Сбор эмпирических данных осуществлялся посредством онлайн-анкетирования студентов бакалавриата высших учебных заведений. Полученные данные были обработаны и проанализированы с применением методов*

описательной статистики. Результаты исследования показали, что большинство студентов рассматривают ИИ-платформы как эффективный инструмент повышения академической продуктивности, усиления учебной мотивации и развития совместной образовательной деятельности. Вместе с тем участники исследования выразили обеспокоенность вопросами соблюдения принципов академической добросовестности, чрезмерной зависимостью от контента, создаваемого искусственным интеллектом, а также недостаточным уровнем цифровой грамотности. Сделан вывод о том, что успешная интеграция технологий искусственного интеллекта в систему высшего образования требует разработки комплексной институциональной политики, постоянного повышения квалификации профессорско-преподавательского состава и формирования культуры ответственного и этичного использования ИИ. Полученные результаты вносят вклад в развитие научных исследований в области образования, основанного на искусственном интеллекте, и имеют практическое значение для преподавателей, руководителей образовательных учреждений и разработчиков образовательной политики, ориентированных на создание инновационной и студентоцентрированной образовательной среды.

**Ключевые
слова**

Искусственный интеллект, креативные медиаплатформы, высшее образование, цифровое обучение, взгляд студентов, академическое письмо, цифровая грамотность, образовательные технологии

Introduction

The rapid digital transformation of higher education has significantly altered the ways knowledge is created, delivered, and assessed. Among the most influential technological innovations of the last decade are artificial intelligence (AI) technologies and creative media platforms, both of which have reshaped teaching practices and students' learning experiences. AI-powered systems, particularly generative AI tools such as ChatGPT, Google Gemini, Microsoft Copilot, and Claude AI, enable learners to generate ideas, receive immediate feedback, summarize information, and improve academic writing with unprecedented efficiency (Kasneci et al., 2023). Simultaneously, creative media platforms including YouTube, Canva, Padlet, podcasts, interactive video environments, and collaborative digital workspaces have

transformed passive learners into active creators of educational content (Holmes et al., 2022).

The increasing adoption of these technologies reflects broader changes associated with Education 4.0, where learning environments emphasize personalization, collaboration, creativity, and lifelong learning. Rather than functioning solely as repositories of information, universities are evolving into digitally connected ecosystems that encourage innovation through technology-enhanced pedagogy (Zawacki-Richter et al., 2019). Within this context, AI is no longer viewed merely as an automated technological tool but as an intelligent educational assistant capable of supporting students throughout the learning process.

Creative media platforms complement AI technologies by facilitating multimedia

communication, collaborative knowledge construction, and project-based learning. These platforms encourage students to create digital stories, presentations, infographics, podcasts, and videos that promote deeper conceptual understanding while simultaneously developing communication and critical thinking skills. According to Jenkins et al. (2009), participatory digital environments enable learners to become producers rather than passive consumers of knowledge, fostering greater engagement and creativity.

The emergence of generative AI has further expanded these opportunities. AI-assisted writing systems can recommend vocabulary, improve grammatical accuracy, generate outlines, and provide personalized feedback during the writing process. Such capabilities are particularly valuable for English language learners and university students engaged in academic writing (Dwivedi et al., 2023). Nevertheless, alongside these educational benefits, AI adoption has generated considerable debate concerning academic honesty, ethical responsibility, data privacy, algorithmic bias, and students' dependence on machine-generated content (UNESCO, 2023).

Recent international studies suggest that while students generally demonstrate positive attitudes toward AI-supported learning environments, many institutions remain insufficiently prepared to establish comprehensive policies regulating AI use in education (Crompton & Burke, 2023). Furthermore, teachers frequently report inadequate professional preparation for integrating AI technologies into classroom instruction, limiting their ability to exploit the full pedagogical potential of these innovations (Luckin, 2018).

From a theoretical perspective, this study is grounded in constructivist learning theory, connectivism, and the Technology Acceptance Model (TAM). Constructivist theory emphasizes active knowledge construction through

authentic learning experiences (Vygotsky, 1978), whereas connectivism argues that learning increasingly occurs through digital networks and technology-mediated interactions (Siemens, 2005). Meanwhile, the Technology Acceptance Model explains users' willingness to adopt educational technologies based on perceived usefulness and perceived ease of use (Davis, 1989). Together, these frameworks provide a comprehensive lens for understanding students' perceptions of AI-enhanced creative media platforms.

Despite the growing number of publications examining AI in education, relatively few studies have explored the combined influence of artificial intelligence and creative media platforms from students' perspectives, particularly within higher education contexts in developing countries. Most previous research has investigated either AI applications or digital media independently, leaving a significant gap regarding their integrated pedagogical value. Addressing this gap is essential as universities continue implementing digital transformation strategies aimed at improving learning quality, student engagement, and graduate competencies.

Therefore, the present study seeks to investigate university students' perceptions of AI-enhanced creative media platforms and evaluate their influence on learning motivation, digital competence, collaboration, and academic writing development. Specifically, the study addresses the following research questions:

1. How do students perceive the educational effectiveness of AI-supported creative media platforms?
2. What benefits and challenges do students associate with the integration of AI into higher education?
3. How can higher education institutions promote the responsible and effective use of AI technologies to improve teaching and learning outcomes?

The findings are expected to contribute to the growing discourse on artificial intelligence in higher education and provide evidence-based recommendations for educators, institutional leaders, and policymakers aiming to develop innovative, ethical, and student-centered digital learning environments.

Methods

This study employed a *quantitative descriptive research design* to investigate university students' perceptions of artificial intelligence (AI)-enhanced creative media platforms in higher education. A quantitative approach was considered appropriate because it enabled the systematic collection and statistical analysis of students' opinions regarding the educational value, usability, and challenges associated with AI-supported learning technologies (Creswell & Creswell, 2023). The study focused on identifying patterns of students' experiences rather than establishing causal relationships.

Participants

The participants consisted of 218 undergraduate students enrolled in English language education and teacher education programs at three public universities in Uzbekistan. Participants were selected using convenience sampling, as they had prior experience using AI-powered educational applications and creative media platforms during their academic studies. Among the respondents, 61% were female and 39% were male, with ages ranging from 18 to 24 years. Most participants reported using AI technologies at least several times per week for academic purposes.

Research Instrument

Data were collected through a structured online questionnaire developed after reviewing previous studies on AI adoption in education (Kasneci et al., 2023; Crompton & Burke, 2023). The questionnaire consisted of two sections. The first section collected demographic information, while the second included 20 *Likert-scale items measuring four dimensions*:

- perceived usefulness of AI-enhanced creative media platforms;
- learning engagement and motivation;
- academic writing and digital literacy development;
- perceived challenges and ethical concerns.

Responses were measured using a *five-point Likert scale*, ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*).

To ensure content validity, the questionnaire was reviewed by three experts in educational technology and applied linguistics. Internal consistency analysis produced a Cronbach's alpha coefficient of 0.91, indicating excellent reliability (Taber, 2018).

Data Collection Procedure

Data collection was conducted during the Spring 2025 academic semester using Google Forms. Participation was voluntary, and informed consent was obtained before respondents completed the questionnaire. Participants were informed that their responses would remain anonymous and would be used exclusively for research purposes in accordance with ethical principles for educational research (BERA, 2024).

Data Analysis

The collected data were analyzed using *IBM SPSS Statistics (Version 29)*. Descriptive statistical techniques, including frequencies, percentages, means, and standard deviations, were employed to summarize students' responses. Mean scores were interpreted according to the following scale:

- 4.21–5.00 = *Very High*
- 3.41–4.20 = *High*
- 2.61–3.40 = *Moderate*
- 1.81–2.60 = *Low*
- 1.00–1.80 = *Very Low*

Descriptive analysis was considered sufficient because the study primarily sought to describe students' perceptions rather than test complex statistical relationships.

Results

The findings demonstrate that students generally expressed positive attitudes toward

integrating artificial intelligence with creative media platforms in higher education. Table 1

summarizes the descriptive statistics for the principal variables.

Statement	Mean	SD	Interpretation
AI improves learning motivation.	4.47	0.61	Very High
AI supports academic writing.	4.51	0.58	Very High
Creative media platforms increase classroom engagement.	4.43	0.65	Very High
AI facilitates collaborative learning.	4.29	0.72	Very High
AI enhances digital literacy skills.	4.39	0.67	Very High
AI saves study time.	4.62	0.56	Very High
AI encourages independent learning.	4.36	0.69	Very High
AI raises ethical concerns.	3.92	0.81	High

Table 1. *Students' Perceptions of AI-Enhanced Creative Media Platforms (n = 218)*

The highest-rated statement was "AI saves study time" (M = 4.62), indicating that students primarily value AI technologies for improving efficiency during academic tasks. Likewise, respondents strongly agreed that AI significantly supports academic writing (M = 4.51) by assisting with grammar correction, idea generation, vocabulary enhancement, and text organization. These findings are consistent with previous studies reporting that generative AI substantially improves writing productivity and learning efficiency (Dwivedi et al., 2023; Kasneci et al., 2023).

Students also demonstrated highly positive perceptions regarding AI's contribution to learning motivation (M = 4.47) and classroom engagement (M = 4.43). Many respondents believed that combining AI applications with creative media platforms such as Canva, Padlet, YouTube, and collaborative digital workspaces made learning more interactive and enjoyable. These findings support constructivist learning theory, which emphasizes active participation in knowledge construction through meaningful learning experiences (Vygotsky, 1978).

Another notable finding concerns digital literacy development. Participants reported that AI-assisted learning environments improved their ability to evaluate information,

organize digital content, and utilize multimedia communication effectively (M = 4.39). Students indicated that AI tools encouraged greater confidence in completing academic assignments independently while simultaneously strengthening their technological competencies required in modern workplaces.

Despite these positive perceptions, respondents acknowledged several important challenges. Ethical concerns received a relatively high mean score (M = 3.92), suggesting that students remain aware of potential risks associated with AI use. The most frequently mentioned concerns included plagiarism, overdependence on AI-generated content, misinformation, algorithmic bias, and uncertainty regarding authorship. These findings correspond with UNESCO's (2023) recommendations emphasizing responsible AI governance within educational institutions.

Overall, the results indicate that students perceive AI-enhanced creative media platforms as valuable educational resources that improve academic performance, foster engagement, and strengthen digital competencies. Nevertheless, successful implementation requires clear institutional policies, ethical guidelines, and continuous digital literacy education to maximize

educational benefits while minimizing potential risks.

Discussion

The findings of this study demonstrate that university students generally hold positive perceptions regarding the integration of artificial intelligence (AI) and creative media platforms into higher education. The results indicate that AI-supported educational technologies enhance learning motivation, improve academic writing, strengthen digital literacy, and promote collaborative learning. These findings support previous research suggesting that generative AI has become an important catalyst for educational innovation by enabling more personalized and learner-centered instructional environments (Rashidova, 2026).

One of the most significant findings concerns students' perceptions of AI as a facilitator of academic writing. Participants reported that AI-powered tools such as ChatGPT, Microsoft Copilot, Google Gemini, and Grammarly significantly improved their ability to organize ideas, generate academic vocabulary, revise texts, and identify grammatical errors. These findings correspond with Dwivedi et al. (2023), who argue that generative AI functions as an intelligent learning assistant capable of supporting different stages of the writing process. Similarly, Holmes et al. (2022) emphasize that AI technologies promote adaptive learning by providing immediate, individualized feedback that traditional instructional approaches often cannot deliver.

The positive influence of AI on learning engagement also deserves particular attention. Students perceived creative media platforms combined with AI applications as interactive learning environments that increased participation and encouraged independent learning. This finding aligns with constructivist learning theory, which maintains that meaningful learning occurs when students actively construct knowledge through authentic experiences (Vygotsky, 1978). Rather

than passively receiving information, learners become creators of digital content by producing presentations, videos, infographics, podcasts, and multimedia projects using AI-assisted technologies.

The findings are also consistent with *connectivism*, which views learning as the ability to establish and maintain knowledge networks through digital technologies (Siemens, 2005). AI-powered creative media platforms expand students' opportunities to collaborate, share knowledge, and solve problems within digital communities. Consequently, AI should not be regarded merely as an automation tool but as an integral component of modern learning ecosystems that facilitates communication, collaboration, and lifelong learning.

Another important outcome concerns the development of digital literacy. Participants believed that AI technologies enhanced their ability to evaluate information critically, communicate effectively through multimedia formats, and employ digital resources responsibly. These results support UNESCO's (2023) assertion that AI literacy has become an essential twenty-first-century competency. Universities therefore need to integrate AI literacy into curricula alongside information literacy, media literacy, and digital citizenship education.

Despite these educational benefits, the study also identified several challenges associated with AI implementation. Students expressed concerns regarding plagiarism, excessive dependence on AI-generated content, inaccurate information, algorithmic bias, and ethical misuse. These concerns have likewise been identified in recent international studies (Crompton & Burke, 2023; UNESCO, 2023). If students rely excessively on AI without developing critical thinking or independent writing abilities, the educational value of AI may be significantly diminished. Therefore, higher education institutions should emphasize responsible AI use rather than unrestricted AI adoption.

The findings also highlight the importance of institutional readiness. Although students appear willing to embrace AI-supported learning, many universities still lack comprehensive policies governing AI integration, assessment practices, and academic integrity. Successful implementation therefore requires not only technological infrastructure but also continuous professional development for teachers, updated institutional regulations, and ethical frameworks that clearly define acceptable AI use in teaching and assessment (Holmes et al., 2022).

Overall, the present study suggests that AI-enhanced creative media platforms possess considerable potential to improve learning quality in higher education. However, their successful integration depends upon balancing technological innovation with ethical responsibility, pedagogical effectiveness, and institutional support. Future research should employ longitudinal and experimental research designs to investigate the long-term impact of AI-assisted learning on academic achievement, critical thinking, creativity, and writing competence across different educational contexts.

Conclusion

Artificial intelligence and creative media platforms are rapidly transforming higher education by creating more personalized, interactive, and student-centered learning

environments. The findings of this study demonstrate that students generally perceive AI-enhanced educational technologies as effective tools for improving academic writing, learning motivation, collaboration, and digital literacy. AI applications such as ChatGPT, Google Gemini, Microsoft Copilot, and Canva AI support students throughout the learning process by providing immediate feedback, facilitating idea generation, and enhancing academic productivity.

Nevertheless, the integration of AI also presents important ethical and pedagogical challenges. Concerns related to plagiarism, academic integrity, misinformation, algorithmic bias, and excessive dependence on AI-generated content highlight the need for responsible implementation. Universities should therefore establish comprehensive institutional policies, promote AI literacy, and provide continuous professional development opportunities for educators.

The study contributes to the growing literature on AI in higher education by demonstrating that AI-supported creative media platforms can significantly enhance learning outcomes when implemented within appropriate pedagogical and ethical frameworks. Future research should explore longitudinal effects of AI-assisted learning and examine differences across academic disciplines and educational settings.

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The dynamics of digital culture competencies across age stages: a pedagogical justification of the stage-by-stage development model

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- Annotation** *This article analyzes the formation and developmental dynamics of digital culture competencies across different stages of human ontogenesis from a pedagogical perspective. It provides a scientific justification for a stage-by-stage model of developing competencies in digital literacy, information management, media literacy, digital security, critical thinking, and the effective and responsible use of artificial intelligence technologies. Furthermore, the study discusses educational content, teaching methods, and didactic approaches appropriate to the psychological and pedagogical characteristics of each age stage, while proposing effective mechanisms for the continuous development of digital culture.*
- Keywords** *Digital culture, digital competencies, digital literacy, media literacy, age stages, lifelong learning, pedagogical model, competency-based approach, information security, artificial intelligence, critical thinking, digital transformation*

Raqamli madaniyat kompetensiyalarining yosh davrlariga bog'liq dinamikasi: bosqichma-bosqich rivojlanish modelining pedagogik asoslanishi

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- Annotatsiya** *Mazkur maqolada raqamli madaniyat kompetensiyalarining inson ontogenezining turli yosh bosqichlarida shakllanishi va rivojlanish dinamikasi pedagogik nuqtai nazardan tahlil qilinadi. Raqamli savodxonlik, axborot bilan ishlash, media madaniyati, raqamli xavfsizlik, tanqidiy fikrlash hamda sun'iy intellekt vositalaridan oqilona foydalanish kompetensiyalarining bosqichma-bosqich rivojlanish modeli ilmiy jihatdan asoslanadi. Shuningdek, har bir yosh davrining psixologik-pedagogik xususiyatlariga mos ta'lim mazmuni, metodlari va didaktik yondashuvlari yoritilib, raqamli madaniyatni uzluksiz rivojlantirishning samarali mexanizmlari tavsiya etiladi.*
- Kalit so'zlar** *Raqamli madaniyat, raqamli kompetensiya, raqamli savodxonlik, media savodxonlik, yosh davrlari, uzluksiz ta'lim, pedagogik model, kompetensiyaviy yondashuv, axborot xavfsizligi, sun'iy intellekt, tanqidiy fikrlash, raqamli transformsiya*

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Динамика компетенций цифровой культуры в зависимости от возрастных этапов: педагогическое обоснование модели поэтапного развития

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Аннотация *В данной статье с педагогической точки зрения анализируются особенности формирования и динамики развития компетенций цифровой культуры на различных возрастных этапах онтогенеза человека. Научно обосновывается поэтапная модель развития компетенций цифровой грамотности, работы с информацией, медиакультуры, цифровой безопасности, критического мышления, а также рационального использования технологий искусственного интеллекта. Кроме того, раскрываются содержание образования, методы обучения и дидактические подходы, соответствующие психолого-педагогическим особенностям каждого возрастного периода, а также предлагаются эффективные механизмы непрерывного развития цифровой культуры.*

Ключевые слова *Цифровая культура, цифровые компетенции, цифровая грамотность, медиаграмотность, возрастные этапы, непрерывное образование, педагогическая модель, компетентностный подход, информационная безопасность, искусственный интеллект, критическое мышление, цифровая трансформация*

Kirish

XXI asrda raqamli texnologiyalarning jadal rivojlanishi va jamiyatning barcha sohalarida raqamli transformatsiya jarayonlarining jadallashuvi inson kapitaliga qo'yilayotgan talablarni tubdan o'zgartirmoqda. Bugungi kunda raqamli savodxonlikka ega bo'lishning o'zi yetarli emas, balki raqamli muhitda xavfsiz, mas'uliyatli, tanqidiy va samarali faoliyat yurita oladigan shaxsni shakllantirish dolzarb pedagogik vazifalardan biri hisoblanadi. Shu nuqtai nazardan, raqamli madaniyat kompetensiyalari zamonaviy ta'lim tizimining ustuvor yo'nalishlaridan biri sifatida e'tirof etilmoqda. Mazkur kompetensiyalar axborotni izlash, tahlil qilish, baholash va yaratish, raqamli

platformalarda muloqot qilish, shaxsiy ma'lumotlarni himoya qilish, media axborotni tanqidiy baholash hamda sun'iy intellekt vositalaridan oqilona foydalanish ko'nikmalarini qamrab oladi.

Pedagogika fanida kompetensiyaviy yondashuvning rivojlanishi raqamli madaniyatni uzluksiz ta'lim tizimining barcha bosqichlarida shakllantirish zaruratini yuzaga keltirdi. Biroq mavjud ilmiy tadqiqotlarning aksariyatida raqamli kompetensiyalar umumiy tarzda yoritilib, ularning yosh davrlariga xos rivojlanish dinamikasi yetarli darajada tahlil qilinmagan. Holbuki, maktabgacha ta'lim, umumiy o'rta ta'lim, professional va oliy ta'lim bosqichlari hamda katta yoshdagi shaxslarning psixologik, fiziologik va ijtimoiy rivojlanish

xususiyatlari bir-biridan sezilarli darajada farq qiladi. Shuning uchun raqamli madaniyat kompetensiyalarini shakllantirish mazmuni, metodlari va pedagogik texnologiyalari ham yosh bosqichlariga mos ravishda differensiallashtirilishi lozim.

Zamonaviy xalqaro ta'lim konsepsiyalari, xususan, UNESCOning raqamli kompetensiyalar bo'yicha tavsiyalari hamda Yevropa Ittifoqining DigComp modeli raqamli kompetensiyalarni uzluksiz rivojlantirish zarurligini ta'kidlaydi. Ushbu yondashuvlarda raqamli madaniyat nafaqat texnologiyadan foydalanish ko'nikmasi, balki etik me'yorlarga rioya qilish, media va axborot savodxonligi, kiberxavfsizlik, ijodkorlik, hamkorlik va innovatsion fikrlashni o'z ichiga oluvchi kompleks kompetensiyalar tizimi sifatida talqin etiladi. Shu bois yosh davrlariga mos bosqichma-bosqich rivojlanish modelini ishlab chiqish pedagogika nazariyasi va amaliyoti uchun muhim ilmiy-amaliy ahamiyatga ega.

Mazkur maqolaning maqsadi raqamli madaniyat kompetensiyalarining inson ontogenezinining turli yosh bosqichlarida rivojlanish dinamikasini pedagogik nuqtai nazardan tahlil qilish, ularning bosqichma-bosqich shakllanish modelini ilmiy asoslash hamda yosh xususiyatlariga mos ta'lim mazmuni, metodlari va pedagogik shart-sharoitlarni aniqlashdan iborat.

Adabiyotlar tahlili va Metodologiya

Raqamli texnologiyalar rivojlanishining yangi bosqichi inson faoliyatining deyarli barcha sohalarini tubdan o'zgartirib, jamiyatni axborotlashgan makondan raqamli jamiyat bosqichiga olib chiqdi. Bunday sharoitda ta'lim tizimining asosiy vazifalaridan biri o'quvchilarda va talabalarda texnologiyadan foydalanish ko'nikmalarinigina emas, balki raqamli muhitda xavfsiz, tanqidiy, mas'uliyatli va ijodiy faoliyat olib borishga xizmat qiluvchi raqamli madaniyat kompetensiyalarini shakllantirishdan iboratdir. Zamonaviy pedagogika fanida ushbu kompetensiyalar shaxsning umrbod ta'lim olishiga xizmat

qiluvchi universal kompetensiyalar qatoriga kiritilmoqda.

Raqamli madaniyat tushunchasi oddiy texnik savodxonlikdan ancha keng mazmunga ega. Agar XX asr oxirlarida kompyuter savodxonligi asosan texnik qurilmalardan foydalanish malakalari bilan izohlangan bo'lsa, XXI asrda bu tushuncha axborotni izlash, saralash, tahlil qilish, baholash, media mahsulotlarini yaratish, raqamli etikaga rioya qilish, shaxsiy ma'lumotlarni himoya qilish hamda sun'iy intellekt texnologiyalaridan oqilona foydalanish kabi ko'plab kompetensiyalarni o'z ichiga oladi (Redecker, 2017).

Paul Gilster birinchi bo'lib "digital literacy" tushunchasini ilmiy muomalaga kiritib, uni kompyuterdan foydalanish emas, balki raqamli axborotni tanqidiy baholash va undan samarali foydalanish qobiliyati sifatida izohlagan. Olimning ta'kidlashicha, kelajak jamiyatida muvaffaqiyatning asosiy omili texnologiyani bilish emas, balki axborotni tahlil qilish va undan to'g'ri xulosa chiqarish kompetensiyasidir (Gilster, 1997). Bugungi kunda ushbu qarash raqamli madaniyat nazariyasining metodologik asoslaridan biri hisoblanadi.

Yoram Eshet-Alkalai raqamli kompetensiyalarni beshta asosiy komponentga ajratadi: foto-vizual savodxonlik, reproduktiv savodxonlik, axborot savodxonligi, tarmoqli fikrlash va ijtimoiy-emotsional kompetensiyalar (Eshet-Alkalai, 2004). Mazkur tasnif shuni ko'rsatadiki, raqamli madaniyat faqat texnologik emas, balki kognitiv, kommunikativ va ijtimoiy kompetensiyalar majmuasidir. Ayniqsa, yosh avlodning internet va ijtimoiy tarmoqlardagi faol ishtiroki mazkur kompetensiyalarni erta yoshdan boshlab shakllantirish zarurligini ko'rsatmoqda.

Pedagogik nuqtai nazardan raqamli madaniyat kompetensiyalari inson ontogenezinining barcha bosqichlarida turlicha shakllanadi. Maktabgacha yosh davrida bolalarda elementar raqamli savodxonlik va texnologiyalarga nisbatan ijobiy munosabat

shakllantiriladi. Bu bosqichda asosiy e'tibor planshet, interaktiv doska va ta'limiy o'yinlar orqali axborotni qabul qilish hamda xavfsizlik qoidalarini egallashga qaratiladi. UNESCO ekspertlari aynan 5–7 yosh oralig'ida raqamli xavfsizlikning dastlabki elementlarini o'rgatish keyingi yosh davrlaridagi media xavfsizlikning muhim omili ekanligini ta'kidlaydilar (UNESCO, 2023).

Boshlang'ich ta'lim bosqichida raqamli kompetensiyalarning mazmuni sezilarli darajada kengayadi. Bu davrda o'quvchilar axborotni izlash, elektron ta'lim platformalaridan foydalanish, oddiy media mahsulotlarini yaratish va internet etikasi qoidalarini o'zlashtiradilar. Piagetning kognitiv rivojlanish nazariyasiga ko'ra, aynan 7–11 yosh oralig'ida bolalarda mantiqiy operatsiyalar shakllanadi, bu esa raqamli axborotni tahlil qilishning dastlabki ko'nikmalarini rivojlantirish uchun qulay pedagogik davr hisoblanadi (Piaget, 1972).

O'rta ta'lim bosqichida media savodxonlik va tanqidiy fikrlash ustuvor kompetensiyaga aylanadi. Zamonaviy internet makonida noto'g'ri axborotlar, manipulyativ media va sun'iy intellekt yordamida yaratilgan kontent hajmining ortib borishi yoshlarning media savodxonligini rivojlantirishni dolzarb masalaga aylantirmoqda. Jenkins (2009) yangi media madaniyati sharoitida yoshlar nafaqat axborot iste'molchisi, balki faol kontent yaratuvchisiga aylanayotganini ta'kidlaydi. Shu sababli pedagogik jarayonda loyiha asosida o'qitish, hamkorlikdagi ta'lim va muammoli vaziyatlarni tahlil qilish metodlaridan keng foydalanish tavsiya etiladi.

Marc Prensky zamonaviy yoshlarni "digital natives" deb atab, ularning fikrlash uslubi avvalgi avlodlardan sezilarli darajada farq qilishini ko'rsatgan (Prensky, 2001). Biroq keyingi ilmiy tadqiqotlar ushbu nazariyaga tanqidiy yondashib, yoshlarning texnologiyadan faol foydalanishi ularning avtomatik ravishda yuqori darajadagi raqamli madaniyatga ega ekanligini anglatmasligini isbotladi. Ferrari (2013) hamda Redecker (2017)

tadqiqotlarida ta'kidlanishicha, raqamli kompetensiyalar faqat internetdan foydalanish chastotasi bilan emas, balki axborotni tanqidiy baholash, muammolarni hal qilish va raqamli etikaga rioya qilish darajasi bilan belgilanadi.

Oliy ta'lim bosqichida raqamli madaniyat kasbiy kompetensiyalar bilan integratsiyalashadi. Talabalar ilmiy ma'lumotlar bazalari bilan ishlash, akademik halollik tamoyillariga amal qilish, sun'iy intellekt vositalaridan ilmiy izlanishlarda samarali foydalanish hamda raqamli hamkorlikni yo'lga qo'yish kompetensiyalarini egallaydilar. OECD ekspertlari zamonaviy mehnat bozorida muvaffaqiyatli faoliyat yuritish uchun raqamli kompetensiyalar barcha kasblar uchun universal talabga aylanganini qayd etadilar (OECD, 2021).

So'nggi yillarda sun'iy intellekt texnologiyalarining ommalashuvi raqamli madaniyat mazmunini yanada boyitmoqda. Endilikda shaxs ChatGPT, Copilot, Gemini va boshqa generativ sun'iy intellekt tizimlaridan foydalanishda axborotning ishonchligini tekshirish, mualliflik huquqlariga rioya qilish, algoritmik xatolarni aniqlash va etik me'yorlarga amal qilish kompetensiyalariga ham ega bo'lishi talab etiladi. UNESCOning "Guidance for Generative AI in Education and Research" hujjatida sun'iy intellekt vositalaridan foydalanish ta'lim sifatini oshirishi bilan bir qatorda, yangi pedagogik yondashuvlarni ham talab qilishi alohida qayd etilgan (UNESCO, 2023).

Natija va Muhokama

Raqamli madaniyat kompetensiyalarining yosh davrlariga bog'liq rivojlanishini ilmiy asoslashda kompetensiyaviy yondashuv markaziy metodologik tamoyil hisoblanadi. Kompetensiya faqat bilim va ko'nikmalar yig'indisi emas, balki shaxsning muayyan vaziyatda samarali faoliyat yuritish qobiliyatini ifodalaydi. Shu nuqtai nazardan, raqamli madaniyat kompetensiyasi ham texnologik bilimlar, kommunikativ madaniyat, axborot bilan ishlash ko'nikmalari, etik me'yorlarga rioya qilish hamda innovatsion fikrlashning

integrallashgan tizimi sifatida qaraladi (European Commission, 2022).

Yevropa Komissiyasi tomonidan ishlab chiqilgan DigComp 2.2 modeli bugungi kunda raqamli kompetensiyalarni baholashning eng mukammal xalqaro mezonlaridan biri hisoblanadi. Mazkur model beshta asosiy kompetensiyalar blokini o'z ichiga oladi: axborot va ma'lumotlar bilan ishlash, raqamli kommunikatsiya va hamkorlik, raqamli kontent yaratish, xavfsizlik hamda muammolarni hal qilish (European Commission, 2022). Ushbu modelning afzalligi shundaki, u insonning butun hayoti davomida kompetensiyalarni bosqichma-bosqich rivojlantirish imkoniyatini nazarda tutadi.

Bosqichma-bosqich rivojlanish modeli pedagogik nuqtai nazardan quyidagi ketma-ketlikni o'z ichiga oladi:

- *Birinchi bosqich* – elementar moslashuv (3-7 yosh). Mazkur bosqichda bolalarda raqamli qurilmalarni tanish, oddiy interaktiv dasturlardan foydalanish, vizual axborotni qabul qilish va internetdan xavfsiz foydalanishning dastlabki ko'nikmalari shakllanadi. Vygotskiyning yaqin rivojlanish zonasi nazariyasiga ko'ra, aynan ushbu davrda kattalar va pedagoglarning yo'naltiruvchi yordami bolaning raqamli muhitga muvaffaqiyatli moslashishini ta'minlaydi (Vygotsky, 1978).
- *Ikkinchi bosqich* – funksional raqamli savodxonlik (7-11 yosh). Bu davrda o'quvchilar elektron ta'lim resurslari bilan ishlash, internetda axborot izlash, elektron muloqot vositalaridan foydalanish hamda media mahsulotlarni yaratishning dastlabki ko'nikmalarini egallaydilar. O'qituvchi faoliyati ko'proq yo'naltiruvchi xarakter kasb etadi.
- *Uchinchi bosqich* – tanqidiy media kompetensiyasi (12-16 yosh). O'smirlik davrida media axborotlarni tahlil qilish, feyk xabarlarini aniqlash, manipulyativ axborotlarga tanqidiy yondashish va ijtimoiy tarmoqlarda mas'uliyatli xulq-

atvorni shakllantirish ustuvor vazifaga aylanadi. Buckingham (2015) media savodxonlikni demokratik jamiyatning asosiy kompetensiyalaridan biri sifatida baholaydi.

- *To'rtinchi bosqich* – kasbiy raqamli kompetensiyalar (17-23 yosh). Oliy ta'lim davrida talaba ilmiy ma'lumotlar bazalari bilan ishlash, elektron kutubxonalar, sun'iy intellekt platformalari, bulutli texnologiyalar hamda raqamli loyiha boshqaruvi vositalaridan foydalanishni o'rganadi. Ushbu bosqichda akademik halollik tamoyillariga rioya qilish alohida ahamiyat kasb etadi.
- *Beshinchi bosqich* – uzluksiz professional rivojlanish (24 yosh va undan yuqori). Zamonaviy mehnat bozori sharoitida raqamli texnologiyalar juda tez yangilanayotganligi sababli mutaxassislar doimiy ravishda yangi kompetensiyalarni egallab borishlari zarur. Shu bois "Life Long Learning" tamoyili raqamli madaniyatning ajralmas tarkibiy qismi hisoblanadi (OECD, 2021).

Pedagogik nuqtai nazardan yosh davrlari bo'yicha differensial yondashuvning zarurligi inson psixik rivojlanish qonuniyatlari bilan izohlanadi. Piaget, Vygotskiy va Bruner tadqiqotlari shuni ko'rsatadiki, har bir yosh bosqichida bilimlarni o'zlashtirish mexanizmi o'ziga xos xususiyatlarga ega. Demak, barcha yoshdagi ta'lim oluvchilarga bir xil raqamli kompetensiyalarni o'rgatish metodik jihatdan samarasiz hisoblanadi (Bruner, 1966).

Howard Gardnerning ko'p qirrali intellekt nazariyasi ham raqamli madaniyatni rivojlantirishda individual yondashuv zarurligini asoslaydi. Ayrim o'quvchilar vizual materiallar orqali tezroq o'rgansa, boshqalari amaliy mashg'ulotlar yoki loyiha faoliyati orqali yuqori natijaga erishadi (Gardner, 2011). Shu sababli pedagogik model adaptiv ta'lim texnologiyalariga asoslanishi lozim.

Sun'iy intellekt texnologiyalarining rivojlanishi raqamli kompetensiyalar mazmunini tubdan o'zgartirmoqda. Endilikda

ta'lim oluvchi nafaqat internetdan axborot izlaydi, balki generativ sun'iy intellekt bilan hamkorlik qiladi. ChatGPT, Gemini, Claude, Copilot kabi tizimlardan samarali foydalanish uchun prompt yozish, javoblarni tekshirish, faktcheking, mualliflik huquqiga rioya qilish va etik me'yorlarni bilish zarur bo'lmoqda (UNESCO, 2023).

Shuningdek, raqamli madaniyatning muhim tarkibiy qismi kiberxavfsizlik hisoblanadi. Bugungi kunda shaxsiy ma'lumotlarning sizib chiqishi, internet firibgarligi, kiberbulling va sun'iy intellekt yordamida yaratilayotgan dezinformatsiyalar yoshlar uchun jiddiy xavf tug'dirmoqda. Shu sababli raqamli madaniyat modelida axborot xavfsizligi barcha yosh bosqichlarida uzviy ravishda rivojlantiriladigan kompetensiya sifatida qaralishi lozim (European Union Agency for Cybersecurity (ENISA, 2022).

Pedagogik tajribalar shuni ko'rsatadiki, loyiha asosida o'qitish, muammoli ta'lim, "flipped classroom", STEAM yondashuvi va gamifikatsiya texnologiyalari raqamli kompetensiyalarni rivojlantirishda yuqori samaradorlikka ega. Mazkur metodlar o'quvchilarning mustaqil izlanish olib borishi, jamoada ishlashi va innovatsion fikrlashini rivojlantiradi (OECD, 2021).

Shunday qilib, ishlab chiqilgan bosqichma-bosqich model raqamli madaniyat kompetensiyalarining yosh davrlariga mos rivojlanish mexanizmini ilmiy asoslaydi. Mazkur model uzluksiz ta'lim tizimining barcha bosqichlari o'rtasida uzviylikni ta'minlab, shaxsning maktabgacha yoshdan boshlab professional faoliyatigacha bo'lgan raqamli rivojlanish trayektoriyasini belgilab beradi. Modelning asosiy afzalligi shundaki, u xalqaro standartlar (DigComp, UNESCO ICT Competency Framework, OECD Learning Compass) hamda zamonaviy pedagogik nazariyalarni yagona tizimga integratsiya qiladi.

Xulosa

Tadqiqot natijalari shuni ko'rsatdiki, raqamli madaniyat kompetensiyalari insonning yosh xususiyatlari, psixologik rivojlanishi va

ijtimoiy tajribasi bilan uzviy bog'liq holda bosqichma-bosqich shakllanadigan murakkab kompetensiyalar tizimidir. Har bir yosh davrida raqamli muhit bilan ishlashning maqsadi, mazmuni va usullari o'ziga xos bo'lib, ularni yagona yondashuv asosida emas, balki differensial pedagogik model asosida rivojlantirish samaraliroq natijalarni ta'minlaydi.

Tahlillar maktabgacha yoshda elementar raqamli savodxonlik va xavfsiz foydalanish odatlarini shakllantirish, umumiy o'rta ta'lim bosqichida media va axborot savodxonligini rivojlantirish, professional hamda oliy ta'limda esa tanqidiy fikrlash, raqamli hamkorlik, sun'iy intellekt vositalaridan samarali foydalanish va raqamli ijodkorlik kompetensiyalarini takomillashtirish ustuvor ahamiyatga ega ekanligini ko'rsatdi. Katta yoshdagi shaxslar uchun esa uzluksiz kasbiy rivojlanish, raqamli moslashuvchanlik va umrbod ta'lim tamoyillari asosiy omil hisoblanadi.

Shuningdek, raqamli madaniyat kompetensiyalarini rivojlantirish faqat texnik ko'nikmalarni egallash bilan cheklanmasligi, balki axborot xavfsizligi, raqamli etika, media madaniyati, shaxsiy ma'lumotlarni himoya qilish, mas'uliyatli raqamli fuqarolik va innovatsion tafakkurni shakllantirishni ham qamrab olishi zarurligi aniqlandi. Shu jihatdan kompetensiyaviy yondashuv, shaxsga yo'naltirilgan ta'lim, loyiha asosida o'qitish, raqamli ta'lim platformalari va sun'iy intellekt texnologiyalaridan foydalanish pedagogik samaradorlikni sezilarli darajada oshiradi.

Xulosa qilib aytganda, raqamli madaniyat kompetensiyalarining yosh davrlariga bog'liq dinamikasini hisobga olgan holda ishlab chiqilgan bosqichma-bosqich rivojlanish modeli uzluksiz ta'lim tizimini takomillashtirish, zamonaviy raqamli jamiyat talablariga mos, tanqidiy fikrlaydigan, mas'uliyatli va innovatsion salohiyatga ega shaxsni tarbiyalash uchun muhim metodologik asos bo'lib xizmat qiladi. Kelgusida ushbu modelni eksperimental tadqiqotlar asosida sinovdan o'tkazish, yosh bosqichlari kesimida diagnostik mezonlar

ishlab chiqish hamda sun'iy intellektga asoslangan adaptiv ta'lim texnologiyalari bilan

integratsiyalash istiqbolli ilmiy yo'nalishlardan biri hisoblanadi.

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RANSLATION



The Lingua Spectrum

Cogito, ergo sum

TARJIMASHUNOSLIK

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ПЕРЕВОДОВЕДЕНИЕ

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A domestication and foreignization perspective on methods for translating cultural realia into English in Uzbek children's literature

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Annotation *Cultural authenticity and reader comprehension must be carefully balanced in children's literature, making the translation of cultural realia a major difficulty in literary translation. Many cultural distinctive elements included in Uzbek children's books, such as traditions, rituals, cuisine, attire and social practices frequently have no exact English equivalents. The domestication and foreignization approaches put out by Venuti (199) are the main subject of this study, which investigates the methods utilized to translate cultural realia from Uzbek children's literature into English. Fifty samples of cultural realia chosen from Uzbek folktales and children's stories were subjected to a qualitative content analysis. To ascertain the frequency and efficacy of each approach, the detected elements were grouped based on the translation strategy used. The results show that 36% of the cases involved domestication and 64% involved foreignization. The findings imply that despite introducing English-speaking readers to Uzbek culture, translators typically favor maintaining the cultural distinctiveness of the original text.*

Keywords *Cultural realia, children's literature, translation strategies, domestication, foreignization, Uzbek literature*

O'zbek bolalar adabiyotidagi madaniy realliklarni ingliz tiliga tarjima qilish strategiyalari: domestikatsiya va foreignizatsiya yondashuvlari nuqtayi nazaridan

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Annotatsiya *Madaniy realliklarni tarjima qilish badiiy tarjimaning eng murakkab jihatlaridan biri bo'lib, ayniqsa bolalar adabiyotida madaniy o'ziga xoslikni saqlash va o'quvchi uchun matnning tushunarligini ta'minlash o'rtasida muvozanatni saqlashni talab etadi. O'zbek bolalar adabiyotida urf-odatlar, marosimlar, milliy taomlar, kiyim-kechak va ijtimoiy an'analar kabi ko'plab madaniy birliklar mavjud bo'lib, ular ko'pincha ingliz tilida to'liq muqobiliga ega emas. Mazkur tadqiqotda Venuti (1995) tomonidan ilgari surilgan domestikatsiya va foreignizatsiya yondashuvlari asosida o'zbek bolalar adabiyotidagi madaniy realliklarni ingliz tiliga tarjima qilish strategiyalari tahlil qilinadi. Tadqiqotda o'zbek xalq ertaklari va bolalar hikoyalaridan tanlab olingan 50 ta madaniy reallik misoli sifat tahlili (qualitative content analysis) usuli orqali o'rganildi. Aniqlangan birliklar qo'llangan tarjima strategiyalariga ko'ra tasniflanib, ularning qo'llanish chastotasi va samaradorligi baholandi. Natijalar shuni ko'rsatdiki, tarjimalarning 64 foizida foreignizatsiya, 36*

foizida esa domestikatsiya strategiyasi qo'llanilgan. Shu bilan birga, lingan natijalar tarjimonlar ingliz tilida so'zlashuvchi kitobxonlarni o'zbek madaniyati bilan tanishtirish bilan birga, asliyatning madaniy o'ziga xosligini saqlashga ustuvor ahamiyat berishini ko'rsatadi.

Kalit so'zlar *Madaniy realliklar, bolalar adabiyoti, tarjima strategiyalari, domestikatsiya, foreignizatsiya, o'zbek adabiyoti*

Стратегии перевода культурных реалий узбекской детской литературы на английский язык: с позиции подходов доместикации и форенизации

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Аннотация *Перевод культурных реалий является одной из наиболее сложных задач художественного перевода, особенно в детской литературе, где необходимо соблюдать баланс между сохранением культурной самобытности оригинала и доступностью текста для читателя. Узбекская детская литература содержит множество культурно-специфических элементов, таких как традиции, обряды, национальная кухня, одежда и общественные обычаи, которые зачастую не имеют прямых эквивалентов в английском языке. В данном исследовании рассматриваются стратегии перевода культурных реалий узбекской детской литературы на английский язык с использованием подходов доместикации и форенизации, предложенных Лоуренсом Венути (1995). Исследование основано на качественном контент-анализе 50 примеров культурных реалий, отобранных из узбекских народных сказок и детских рассказов. Выявленные единицы были классифицированы в соответствии с применённой переводческой стратегией, после чего были проанализированы частота их использования и эффективность. Результаты показали, что в 64% случаев использовалась стратегия форенизации, тогда как доместикация составила 36%. Полученные данные свидетельствуют о том, что переводчики, знакомя англоязычных читателей с узбекской культурой, в большинстве случаев стремятся сохранить культурную самобытность оригинального текста.*

Ключевые слова *Культурные реалии, детская литература, стратегии перевода, доместикация, форенизация, узбекская литература*

Introduction

Children's literature is especially significant in this process because it exposes young readers to diverse cultures and helps

develop cultural awareness from an early age (Oittinen, 2000). One of the most difficult aspects of literary translation is the translation of cultural realia, which are culture-specific

elements like traditions, customs, food, clothing and social practices that frequently have no direct equivalents in the target language. In today's globalized world, literary translation plays a crucial role in fostering intercultural communication and promoting the exchange of cultural values among nations. (Gambier & van Doorslaer, 2010) Numerous instances of such cultural realia can be found in Uzbek children's literature, which reflects the Uzbek people's rich cultural legacy and sense of national identity. Thus, it is crucial to accurately translate these components into English in order to maintain cultural authenticity and guarantee readability for the intended audience.

In translation studies, the translation of cultural realia has garnered significant interest. The two main translation procedures of domestication and foreignization played a key role in translation approaches (Venuti, 1995). While, foreignization aims to maintain the distinctive qualities of the source culture, domestication entails adjusting culturally-specific traits to the standards and expectations of the target language. In a similar vein, the difficulties of translating culture-specific expressions have been widely discussed, while the importance of cultural equivalence has also been emphasized in translation studies (Baker, 2018; Newmark, 1988). Translators frequently try to strike a balance between cultural preservation and reader comprehension, according to earlier research on children's literature. However, the target audience, the cultural setting and the translator's goals all affect how effective domestication and foreignization are.

The translation of Uzbek children's literature into English has received comparatively little attention, despite the expanding corpus of study on cultural translation. Central Asian literature is underrepresented in translation studies because the majority of current scholarship concentrates on European, American or East Asian literary works. Additionally, a lot of

research discusses translation techniques from a theoretical standpoint without offering in-depth examinations of particular Uzbek cultural realia. For translators looking for efficient ways to communicate Uzbek cultural notions to English-speaking young readers, his dearth of empirical study presents practical obstacles. Thus, more research is required to examine the roles of domestication and foreignization in the translation of children's literature from Uzbekistan.

The purpose of this study is to examine how cultural realia in Uzbek children's books are translated into English with a focus on domestication and foreignization techniques. While domestication improves reading and comprehension for English-speaking readers, foreignization is seen to help retain Uzbek cultural identity.

The study pursues a number of goals in order to accomplish this goal. Analyzing the translation techniques employed for cultural realia in Uzbek children's literature translated into English is the main goal. The secondary goals are to determine the most popular translation technique, assess the impact of domestication and foreignization on reader comprehension and cultural preservation, compare their efficacy and offer useful advice for translators who work with children's literature.

Methods

Background and Research Setting

This study was conducted within the field of Translation Studies with a particular focus on the translation of cultural realia in Uzbek children's literature into English. The research was carried out between January and March 2026 at a higher educational institution in Uzbekistan. The study was motivated by the increasing international interest in Uzbek literature and growing need to make culturally rich literary works accessible to English-speaking readers. Since children's literature serves as an important medium for cultural transmission, understanding how culture-specific elements are translated is essential

for promoting intercultural communication and preserving national identity in translated texts.

Methodology and Justification

The study employed a qualitative content analysis methodology. This approach was selected because it enables researchers to examine linguistic and cultural phenomena in detail and to interpret meanings within their specific contexts. Unlike quantitative approaches that focus primarily on numerical data, qualitative content analysis allows for a deeper investigation of translation choices and their cultural implications (Creswell & Creswell, 2018). The methodology was particularly suitable for this research because the primary objective was to explore how translators handle cultural realia and to evaluate the effectiveness of domestication and foreignization strategies in preserving cultural meaning. The theoretical framework of the study was based on Venuti's (1995) translation theory, which provides a widely recognized foundation for analyzing cultural translation strategies.

Samples and Materials

The research corpus consisted of three representative works of Uzbek children's literature: *Shum Bola* by G'afur G'ulom, selected Uzbek folk tales and children's stories written by Xudoyberdi To'xtaboyev. These works were chosen because they contain a rich variety of culture specific references that reflect traditional Uzbek life, values and customs. A purposive sampling technique was employed to select examples that were particularly relevant to the research objectives. A total of 50 cultural realia were identified and analyzed these examples included references to traditional food, clothing, family relationships, customs, celebrations social practices and culture-bound expressions. The selected sample provided sufficient diversity to examine different translation strategies across multiple categories of cultural realia.

Ethical Considerations

This study did not involve human participants, surveys, interviews or

experimental procedures. Therefore, formal ethical approval was not required. The research relied exclusively on publicly available literary texts and their English translations. All primary and secondary sources were properly acknowledged and cited in accordance with academic standards. Furthermore, the study respected copyright regulations by using solely for educational and research purposes. The research maintained objectivity throughout the analysis process and avoided any intentional bias in the interpretation of the data.

Research Tools and Procedures

The primary research tool was a content analysis framework adapted from Venuti's theory of domestication and foreignization (Venuti, 1995). The research process was conducted in several stages. First, relevant literary texts and their English translations were selected for analysis. Second, cultural realia were identified through close reading of the source texts. Third, the identified examples were categorized according to their cultural characteristics, such as food, clothing, customs, traditions and social expressions. Fourth, the corresponding English translations were examined and compared with the original Uzbek expressions. Fifth, each translation was classified according to the strategy employed, namely domestication and foreignization. Sixth, examples from both categories were systematically compared to evaluate similarities and differences in translation approaches. Finally, the outcomes of these translation choices were assessed in terms of cultural preservation, readability and accessibility for English-speaking child readers. This systematic procedure ensured consistency and reliability throughout the study.

Data Analysis Techniques

The collected data were analyzed using both qualitative thematic analysis and descriptive statistical methods. Thematic analysis was used to identify recurring patterns and trends in the translation of cultural realia (Creswell & Creswell, 2018). Frequency counts were calculated to determine how often each

translation strategy was employed. Descriptive statistics were used to present the results in percent and frequency distributions. In addition, a chi-square test was applied to determine whether there was a statistically significant difference between the use of domestication and foreignization strategies. This statistical test was selected because the data consisted of categorical variables and the study aimed to compare frequencies across two distinct groups. Other statistical tests, such as t-test or ANOVA were not considered appropriate because the data were not continuous or normally distributed. The combination of qualitative and quantitative techniques allowed for a comprehensive analysis of translation strategies and strengthened the validity of the findings.

Results

Data Preprocessing

The initial stage of data collection resulted in the identification of 58 examples of cultural realia from the selected Uzbek children's literary works and their English translations. During the coding and classification process, eight examples were ambiguous and could not be clearly categorized as either domestication or foreignization. In some instances, translators employed mixed strategies or modified the original expressions in ways that complicated classification. After the exclusion of these

examples, a final sample of 50 cultural realia was retained for analysis. This preprocessing stage improved the consistency and reliability of the dataset and ensured that only clearly identifiable translation strategies were included in the study.

Main Findings

The analysis revealed two dominant translation strategies in the English translations of Uzbek children's literature: foreignization and domestication. Among the 50 analyzed examples, foreignization was identified in 32 cases, while domestication was observed in 18 cases. The results indicate that translators generally preferred preserving the cultural characteristics of the source text rather than adapting them to the target culture.

Foreignization was particularly common when translating culturally significant concepts such as translational food, clothing, customs and social practices. By retaining original Uzbek terms or providing transliterated forms, translators attempted to introduce English-speaking readers to aspects of Uzbek culture. In contrast, domestication was mainly used when translators prioritized readability and ease of understanding for young readers unfamiliar with Uzbek culture.

Descriptive and Inferential Statistics

The frequency and percentage distribution of the identified translation strategies are presented in Table 1.

Strategy	Frequency (n)	Percentage %
Foreignization	32	64 %
Domestication	18	36 %
Total	50	100 %

Table 1. *Distribution of translation strategies*

The results demonstrate that foreignization accounted for nearly two-thirds of all translation choices, making it the dominant strategy in the analyzed corpus. Domestication represented slightly more than one-third of the examples. This distribution

suggests that translators tended to prioritize the preservation of cultural authenticity over cultural adaptation. To determine whether the observed difference between the two strategies was statistically significant preference for foreignization over

domestication. Therefore, the null hypothesis that both strategies were used equally frequently was rejected. This finding supports the study's hypothesis that translators of Uzbek children's literature are more likely to preserve source-culture elements when translating cultural realia into English.

Figure

Figure 1 visually illustrates the distribution of translation strategies identified in the study. As shown in the pie chart, foreignization constitutes 64% of the total sample, whereas domestication accounts for 36%. The visual representation clearly demonstrates the predominance of foreignization and highlights the substantial difference between the two approaches.

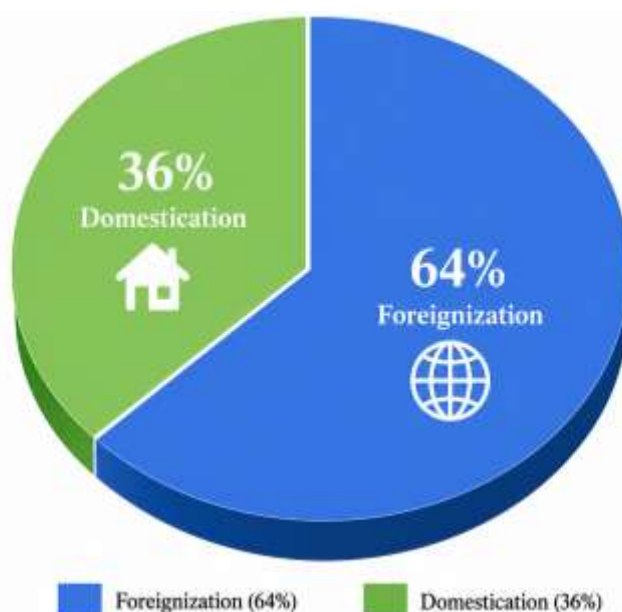


Figure 1. *Distribution of translation strategies*

The graphical representation facilitates a clearer understanding of the overall pattern of strategy usage and confirms the quantitative findings presented in Table 1.

Trends and Patterns

Several important trends and patterns emerged from the analysis of the translated texts. First, food-related terms such as traditional Uzbek dishes were predominantly translated using foreignization. Translators often retained the original names of cultural items in order to preserve their cultural significance and authenticity.

Second, social customs and traditional practices were frequently preserved through transliteration or direct borrowing. This approach allowed readers to encounter unique cultural concepts that do not have exact equivalents in English. Third, domestication was

more commonly used in the translation of children's games, everyday activities and familiar social interactions. In these cases, translators appeared to prioritize comprehension and accessibility for young English-speaking readers.

Finally, a clear relationship was observed between the level of cultural specificity and the choice of translation strategy. The more culturally unique and nationally significant a concept was, the more likely translators were to employ foreignization. Conversely, concepts with functional similarities in the target culture were more likely to be domesticated. These findings indicate that translation strategy selection was strongly influenced by the cultural value and communicative purpose of the source - language item.

Reanalysis

To ensure the reliability and consistency of the coding process, a second coding session was conducted two weeks after the initial analysis. During this stage, all examples were reexamined and reclassified using the same analytical criteria. The results showed that 92% of the classifications remained unchanged, demonstrating a high level of agreement between the first and second coding sessions.

The small number of discrepancies involved borderline cases where translation choices exhibited characteristics of both domestication and foreignization. These cases were reviewed and discussed before the final classification was confirmed. The high percentage of agreement indicates strong coding reliability and enhances the validity of the study's findings. Therefore, the results can be considered dependable and suitable for drawing conclusions regarding the translation of cultural realia in Uzbek children's literature.

Discussion

Recap of main findings

The primary purpose of this study was to investigate the translation strategies used for rendering cultural realia from Uzbek children's literature into English through the frameworks of domestication and foreignization. The findings revealed several important patterns that contribute to our understanding of cultural translation in children's literature.

First, foreignization was used considerably more frequently than domestication, accounting for 64% of all analyzed cases. This indicates a strong tendency among translators to preserve source-culture elements rather than replace them with target-culture equivalents. Second, the analysis demonstrated that foreignization was particularly effective in maintaining the cultural identity of the original texts. By retaining culturally specific references, translators allowed English-speaking readers to encounter authentic aspects of Uzbek culture.

Third, domestication was found to improve accessibility and readability for young readers who may have limited knowledge of Uzbek cultural traditions. In many cases, domestication helped simplify culturally unfamiliar concepts and facilitated comprehension. Fourth, translators were more likely to employ foreignization when translating highly culture-specific items such as translational foods, customs and social practices. Finally, the findings suggest that domestication and foreignization should not be viewed as competing approaches but rather as complementary strategies that can be used together depending on the communicative purpose of the translation. Overall, the results highlight the importance of achieving a balance between cultural preservation and reader comprehension in children's literature translation.

Limitations

Although the study provides valuable insights into the translation of cultural realia, several limitations should be acknowledged. First, the sample size was relatively small, consisting of only 50 cultural items. A larger dataset might reveal additional patterns and provide more comprehensive results. Second, the study focused on only three literary works, which may not fully represent the diversity of Uzbek children's literature. Including a broader range of texts from different authors and historical periods could strengthen the findings.

Third, the research examined only translations into English. Consequently, the results cannot be generalized to translations into other languages, where cultural and linguistic factors may influence strategy selection differently. Fourth, the study focused primarily on textual analysis and did not directly measure reader reception. Therefore, conclusions regarding readability and comprehension are based on theoretical assumptions rather than empirical evidence from child readers. Finally, the classification of

translation strategies inevitably involved a degree of researcher interpretation, despite efforts to ensure reliability through repeated coding. These limitations suggest that the findings should be interpreted with caution and viewed as an initial contribution to a developing area of research.

Strengths

Despite these limitations, the study possesses several important strengths. One of its major contributions is that it addresses a significant gap in translation studies by focusing specifically on Uzbek children's literature, an area that has received relatively little scholarly attention. While numerous studies have examined cultural translation in Western and East Asian literary traditions, research on Central Asian literature remain limited.

Strength lies in the study's systematic analysis of authentic literary texts and their English translations. The use of a clearly defined analytical framework based on Venuti's theory allowed for a consistent examination of translation strategies. Furthermore, the combination of qualitative and quantitative methods enhanced the reliability of the findings and provided both descriptive and statistical evidence regarding strategy preferences. The study also offers practical recommendations that may assist translators, educators and publishers who work with culturally rich literary texts intended for international audiences.

Coherence with Existing Literature

The findings of this study are largely consistent with previous research in the field of translation studies. In particular, the predominance of foreignization supports Venuti's (1995) argument that preserving source-culture elements helps maintain cultural identity and increases cultural visibility within translated texts. The frequent use of foreignization observed in the present study demonstrates that translators often view cultural preservation as an important objective when translating children's literature.

The findings also support Newmark's (1998) discussion of cultural equivalence and the challenges involved in translating culture-bound concepts. Similar to previous studies, the results indicate that no single strategy can adequately address all translation challenges. Instead, translators must make context-dependent decisions based on the nature of the cultural item and the needs of the target audience.

At the same time, this study extends existing scholarship by applying these theoretical perspectives to Uzbek children's literature. Unlike many previous studies that focus on European or East Asian texts, the present research contributes new empirical evidence from a Central Asian context. Consequently, it broadens the geographical scope of translation studies and enriches our understanding of how cultural realia are translated across different literary traditions.

Implications for future research

The findings of this study suggest several directions for future research. First, future studies could analyze a larger corpus of Uzbek literary works, including novels, fairy tales, poems and contemporary children's stories. Such research would provide a more comprehensive picture of translation practices across different genres and authors.

Second, researchers should investigate reader responses to various translation strategies. Surveys, interviews and experimental studies involving child readers could provide valuable insights into how domestication and foreignization affect comprehension, enjoyment and cultural learning. Third, comparative studies involving multiple target languages would help determine whether similar translation patterns emerge across different linguistic and cultural contexts.

Another promising area for future research is the role of translators' cultural backgrounds, professional experience and translation philosophies in shaping strategic decisions. Researchers may also explore the

effectiveness of hybrid translation approaches that combine elements of both domestication and foreignization. Finally, further studies should examine the long-term educational impact of culturally authentic translations on children's intercultural awareness and cultural sensitivity.

Such research would contribute significantly to the development of translation theory and practice and deepen our understanding of cultural transfer in children's literature across diverse linguistic and cultural environments.

Conclusion

This study aimed to investigate the translation of cultural realia in Uzbek children's literature into English through domestication and foreignization strategies. The findings of the study show that foreignization was used more frequently and was more effective in preserving Uzbek cultural identity, whereas domestication improved readability and comprehension for English-speaking readers.

One important contribution of this paper is its detailed analysis of cultural realia in Uzbek children's literature. This paper makes a

valuable contribution to translation studies by providing practical insights into the translation of culture-specific elements for young readers.

The findings have important practical implications for translators, educators and publishers. Translators should carefully balance cultural preservation and reader accessibility when translating children's literature.

This study is limited to a small number of texts and was conducted using literary works from a specific cultural context; therefore, the findings cannot be generalized to all translated children's literature. Despite this limitation, this study makes an important contribution because it addresses an under-researched area and provides empirical evidence regarding translation strategy effectiveness.

Future research should include larger datasets, additional languages and reader-response studies to further explore the translation of cultural realia across cultures.

In summary, the study examined the translation of cultural realia, identified dominant translation strategies, evaluated their effectiveness and contributed new knowledge to the field of translation studies.

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The Distinctiveness of Literary Translation and the Role of the Translator in the Era of Artificial Intelligence and Neural Machine Translation

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Annotation

This article examines the distinctive nature of literary translation and the evolving role of the human translator in the era of artificial intelligence and neural machine translation. The study comparatively analyzes the capabilities and limitations of modern AI-based translation systems in rendering literary texts. Particular attention is paid to the translation of figurative language, metaphors, idiomatic expressions, cultural references, stylistic devices, emotional nuances, and the author's individual style, all of which present significant challenges for machine translation. The research also highlights the importance of human creativity in preserving aesthetic value, interpreting cultural context, making pragmatic decisions, and reproducing the artistic effect of the original text. Through the analysis of selected literary translation examples, the study identifies the similarities and differences between human and machine-generated translations and evaluates their respective strengths and weaknesses. The findings indicate that although neural machine translation significantly improves translation speed and provides useful preliminary drafts, it cannot fully reproduce the artistic, emotional, and cultural dimensions of literary works without human intervention. Literary translation requires not only linguistic competence but also creative interpretation and intercultural awareness. Therefore, the paper argues that the future of literary translation lies in a collaborative hybrid model in which artificial intelligence supports professional translators rather than replacing them, ensuring both translation efficiency and the preservation of literary quality.

Keywords

Artificial intelligence, neural machine translation, literary translation, translator, cultural equivalence, authorial style, translation studies, literary text

Sun'iy intellekt va neyron tarjima tizimlari (mashina tarjimasi) davrida badiiy tarjimaning o'ziga xosligi va tarjimonning o'rni

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Annotatsiya

Mazkur maqolada sun'iy intellekt va neyron mashina tarjimasi texnologiyalarining jadal rivojlanishi sharoitida badiiy tarjimaning o'ziga xos xususiyatlari hamda tarjimonning ijodiy roli tahlil qilinadi. Tadqiqotda zamonaviy mashina tarjimasi tizimlarining badiiy matnlarni tarjima qilishdagi imkoniyatlari va cheklovlari qiyosiy yondashuv asosida yoritiladi. Xususan, obrazlilik, uslubiy vositalar, metaforalar, frazeologik birliklar, madaniy realiyalar, emotsional-ekspressiv ma'no va muallif individual uslubining uzatilishida sun'iy intellekt duch keladigan muammolar tahlil

qilinadi. Shuningdek, inson tarjimoni tomonidan amalga oshiriladigan pragmatik moslashtirish, estetik ta'sirni saqlash, madaniy kontekstni talqin qilish va ijodiy qaror qabul qilish jarayonlarining badiiy tarjimadagi ahamiyati asoslab beriladi. Tadqiqotda badiiy asarlar tarjimasidan olingan misollar asosida mashina va inson tarjimalari o'rtasidagi farqlar ko'rsatilib, ularning afzallik va kamchiliklari baholanadi. Natijalar shuni ko'rsatadiki, sun'iy intellekt tarjima jarayonini tezlashtirish va dastlabki variantni yaratishda samarali vosita bo'lsa-da, badiiy matnning estetik qiymati, emotsional ta'siri va madaniy qatlamlarini to'liq qayta yaratishda inson tarjimonining ijodiy tafakkuri hamon hal qiluvchi omil bo'lib qolmoqda. Shu sababli kelajakda mashina tarjimasi va professional tarjimon hamkorligiga asoslangan gibrid yondashuv badiiy tarjima sifatini oshirishning eng istiqbolli yo'nalishlaridan biri hisoblanadi.

Kalit so'zlar Sun'iy intellekt, neyron mashina tarjimasi, badiiy tarjima, tarjimon, madaniy ekvivalentlik, muallif uslubi, tarjimashunoslik, badiiy matn

Своеобразие художественного перевода и роль переводчика в эпоху искусственного интеллекта и нейронного машинного перевода

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Аннотация В данной статье рассматриваются особенности художественного перевода и роль переводчика в условиях стремительного развития технологий искусственного интеллекта и нейронного машинного перевода. Исследование основано на сравнительном анализе возможностей и ограничений современных систем машинного перевода при передаче художественных текстов. Особое внимание уделяется переводу метафор, фразеологических единиц, культурно обусловленных реалий, стилистических средств, эмоционально-экспрессивных элементов и индивидуального авторского стиля, которые представляют серьёзные трудности для автоматизированных систем. Кроме того, обосновывается значение творческого подхода переводчика, его способности интерпретировать культурный контекст, сохранять эстетическое воздействие произведения и принимать прагматически обоснованные переводческие решения. На основе анализа примеров из художественных произведений выявляются основные различия между машинным и человеческим переводом, а также оцениваются их преимущества и недостатки. Результаты исследования показывают, что, несмотря на высокую скорость и эффективность нейронного машинного перевода при создании первоначального варианта текста, искусственный интеллект пока не способен в полной мере передать художественную ценность, эмоциональную глубину и культурную специфику оригинала. В связи с этим делается вывод, что наиболее перспективным направлением развития художественного перевода является гибридная модель сотрудничества, в

которой искусственный интеллект выступает вспомогательным инструментом, а ведущая роль сохраняется за профессиональным переводчиком.

**Ключевые
слова**

Искусственный интеллект, нейронный машинный перевод, художественный перевод, переводчик, культурная эквивалентность, авторский стиль, переводоведение, художественный текст

Kirish

So'nggi yillarda sun'iy intellekt va neyron mashina tarjimai texnologiyalarining jadal rivojlanishi tarjima amaliyotida muhim o'zgarishlarni yuzaga keltirdi. Zamonaviy tarjima tizimlari matnlarni tez va nisbatan aniq tarjima qilish imkonini berayotgan bo'lsa-da, badiiy tarjima hanuzgacha inson ijodkorligi va madaniyatlararo kompetensiyasini talab qiladigan murakkab jarayon bo'lib qolmoqda. Badiiy asar nafaqat axborotni, balki muallif uslubi, estetik ta'sir, obrazlilik va milliy-madaniy xususiyatlarni ham o'zida mujassam etadi. Shu sababli metafora, ramziy ifodalar, frazeologizmlar hamda madaniy birliklarni tarjima qilishda sun'iy intellekt imkoniyatlari cheklangan. Bunday holatlarda tarjimon asarning badiiy qimmati va muallif niyatini saqlab qolishda hal qiluvchi o'rin tutadi. Mazkur maqolaning maqsadi sun'iy intellekt va neyron mashina tarjimai davrida badiiy tarjimaning o'ziga xos xususiyatlarini tahlil qilish hamda tarjimonning ijodiy va madaniyatlararo vositachi sifatidagi o'rnini yoritishdan iborat.

Adabiyotlar sharhi

Sun'iy intellekt va neyron mashina tarjimai texnologiyalarining rivojlanishi badiiy tarjimaning nazariy va amaliy jihatlariga yangi yondashuvlarni olib kirdi. So'nggi yillarda olib borilgan tadqiqotlar sun'iy intellektning tarjima sifatini oshirishdagi imkoniyatlarini e'tirof etish bilan birga, uning badiiy matnlarni tarjima qilishdagi cheklovlarini ham yoritmoqda.

Wang (2023) badiiy tarjimini sun'iy intellekt davrida alohida tadqiq etib, adabiy matnlar oddiy axborot uzatish vositasi emas,

balki estetik va madaniy qadriyatlarni o'zida mujassam etgan murakkab tizim ekanligini ta'kidlaydi. Olimning fikricha, neyron mashina tarjimai til birliklarini muvaffaqiyatli qayta ishlasa-da, asarning badiiy ruhi va muallif uslubini to'liq qayta yaratishda inson tarjimonining ishtiroki zarur bo'lib qolmoqda (Wang, 2023). Li (2023) esa sun'iy intellektidan foydalanishda axloqiy masalalarga e'tibor qaratadi. Tadqiqotda mualliflik huquqi, tarjimonning kasbiy mas'uliyati hamda mashina tomonidan yaratilgan tarjimalarning ishonchlilik muhokama qilinadi. Muallifning ta'kidlashicha, sun'iy intellekt badiiy tarjimada yordamchi vosita sifatida samarali bo'lishi mumkin, biroq yakuniy tarjima sifati uchun mas'uliyat inson tarjimoni zimmasida qoladi (Li, 2023).

Han (2023) badiiy tarjimada to'liq tarjima qilib bo'lmaydigan (untranslatability) birliklar muammosini sun'iy intellekt nuqtai nazaridan tahlil qiladi. Tadqiqot natijalariga ko'ra, metafora, ramz, milliy-madaniy realiyalar va muallifning individual uslubi kabi elementlarni neyron tarjima tizimlari yetarli darajada ifodalay olmaydi. Bu esa badiiy tarjimada ijodiy interpretatsiya va madaniyatlararo kompetensiyaning ahamiyatini yanada oshiradi (Han, 2023). Wang (2023)ning yana bir tadqiqotida badiiy tarjimaning sun'iy intellekt sharoitidagi ijtimoiy va madaniy ahamiyati tahlil qilinadi. Muallif tarjimonni nafaqat til vositachisi, balki madaniyatlar o'rtasidagi muloqotni ta'minlovchi ijodkor sifatida baholaydi. Uning fikricha, aynan inson tarjimoni asarning estetik qiymati va madaniy

xususiyatlarini saqlab qolishda hal qiluvchi rol o'ynaydi (Wang, 2023).

Karpinska va Iyyer (2023) yirik til modellari yordamida amalga oshirilgan badiiy tarjimalarni tahlil qilib, sun'iy intellekt matnning umumiy mazmunini izchil yetkazishga qodir ekanini qayd etadilar. Biroq ular bunday tizimlarda badiiy uslubning soddalashuvi, obrazlilikning yo'qolishi hamda muallif ovozinig bir xillashuvi kabi kamchiliklar saqlanib qolayotganini ta'kidlaydilar. Shu sababli tadqiqotchilar mashina tarjimasini inson tarjimonining o'rnini bosuvchi emas, balki uning faoliyatini qo'llab-quvvatlovchi vosita sifatida baholaydilar (Karpinska & Iyyer, 2023).

Tahlil qilingan ilmiy manbalar shuni ko'rsatadiki, sun'iy intellekt badiiy tarjima jarayonini sezilarli darajada tezlashtirayotgan bo'lsa-da, estetik ta'sir, madaniy qatlam, obrazlilik va muallif uslubini qayta yaratishda inson tarjimonining o'rne hanuzgacha ustuvor hisoblanadi. Mazkur ilmiy qarashlar ushbu tadqiqotning nazariy asosini tashkil etadi.

Metodologiya

Mazkur tadqiqot sifat (qualitative) tadqiqot metodologiyasiga asoslanadi. Tadqiqot davomida tavsifiy-tahliliy, qiyosiy va interpretativ metodlardan foydalanildi. Sun'iy intellekt va neyron mashina tarjimasini tizimlarining badiiy tarjimadagi imkoniyatlari hamda cheklovlarini aniqlash maqsadida zamonaviy ilmiy adabiyotlar tahlil qilindi. Tadqiqotning amaliy qismida badiiy asarlardan tanlab olingan parchalar inson tarjimasini va sun'iy intellekt yordamida yaratilgan tarjimalar bilan qiyosiy tahlil qilinadi. Tahlil jarayonida muallif uslubining saqlanishi, metafora va ramziy ifodalarning tarjima qilinishi, madaniy birliklarning uzatilishi hamda matnning estetik ta'sirini qayta yaratish darajasi asosiy mezon sifatida belgilandi. Olingan natijalar tarjimashunoslikning zamonaviy nazariy qarashlari asosida talqin qilinib, sun'iy intellekt va inson tarjimoni o'rtasidagi funksional farqlar hamda ularning badiiy tarjima jarayonidagi o'rne ilmiy jihatdan baholandi.

Tahlil va Tavsiyalar

Sun'iy intellektga asoslangan neyron tarjima tizimlari so'nggi yillarda grammatik aniqlik va leksik moslik jihatidan sezilarli rivojlangan bo'lsa-da, badiiy tarjimada asosiy muammo matnning estetik qiymatini, muallifning individual uslubini va madaniy qatlamini qayta yaratishda namoyon bo'ladi. Ushbu tadqiqot doirasida uchta mashhur adabiy asar misolida sun'iy intellekt va inson tarjimasini o'rtasidagi farqlar tahlil qilindi.

Oskar Uayldning "Dorian Greyning portreti" romanida muallifning o'ziga xos uslubi paradokslar, ramziy tasvirlar va falsafiy mulohazalar orqali shakllanadi. Asarda Lord Genri nutqi ko'pincha ikki qatlamli ma'noga ega bo'lib, uning asosiy maqsadi voqelikni emas, balki estetik dunyoqarashni ifodalashdan iborat. Sun'iy intellekt bunday jummalarni grammatik jihatdan to'g'ri tarjima qilishi mumkin, biroq yashirin ma'no va uslubiy nozikliklarni aks ettirishda qiyinchilikka duch keladi. Inson tarjimoni esa matnning kontekstini, qahramon xarakterini va muallifning badiiy niyatini hisobga olgan holda tarjima qarorini qabul qiladi. Natijada o'quvchi nafaqat mazmunni, balki asarning estetik ta'sirini ham his qiladi. Bu holat badiiy tarjimada interpretatsiyaning til bilimidan ustun ekanligini ko'rsatadi.

Ernest Xemingueyning "Chol va dengiz" asari qisqa, sodda va ixcham uslubi bilan ajralib turadi. Bir qarashda bunday matn sun'iy intellekt uchun murakkab emasdek tuyuladi. Ammo Xeminguey uslubining asosiy xususiyati "Aysberg nazariyasi" tamoyiliga asoslangan bo'lib, matnda aytilmagan ma'nolar va psixologik qatlamlar muhim o'rin egallaydi. Mashina tarjimasini ko'pincha jumlaning bevosita ma'nosini saqlab qoladi, biroq uning ichki emotsional yukini yetarli darajada ifodalay olmaydi. Tarjimon esa qahramonning ruhiy holati, yolg'izlik, matonat va inson qadr-qimmatini ifodalovchi badiiy vositalarni hisobga olib, matnning pragmatik ta'sirini saqlashga intiladi. Demak, badiiy tarjimada soddalik ham ijodiy yondashuvni talab qiladi.

Abdulla Qodiriyning "O'tkan kunlar" romani o'zbek adabiyotining muhim namunalaridan biri bo'lib, unda XIX asr o'zbek jamiyatining ijtimoiy hayoti, urf-odatlar, oilaviy munosabatlari va milliy dunyoqarashi badiiy tasvirlangan. Mazkur asarning tarjimasi sun'iy intellekt asosidagi neyron tarjima tizimlari uchun murakkab vazifalardan biridir, chunki roman mazmuni nafaqat voqealar rivoji, balki tarixiy va madaniy kontekst bilan ham chambarchas bog'liq.

Badiiy matndagi "bek", "quad", "kundosh", "paranji", "mahalla" kabi birliklar oddiy lug'aviy ma'noga ega bo'lmagan, balki o'zbek xalqining ijtimoiy va madaniy hayotini aks ettiruvchi tushunchalardir. Neyron mashina tarjimasi bunday birliklarni ko'pincha mavjud lug'aviy ekvivalentlar asosida tarjima qiladi, biroq ularning ortidagi tarixiy va ijtimoiy ma'noni to'liq anglashda cheklovlar ega. Masalan, "kundosh" so'zi faqat oilaviy munosabatni bildiruvchi termin emas, balki an'anaviy jamiyatdagi ayollar o'rtasidagi murakkab ijtimoiy munosabatlarni ham ifodalaydi. Uni faqat "co-wife" tarzida tarjima qilish tushunchaning madaniy qatlamini to'liq ochib bermasligi mumkin. Shuningdek, romandagi murojaat shakllari va odob-axloq me'yorlarini ifodalovchi birliklar ham sun'iy intellekt uchun qiyinchilik tug'diradi. O'zbek tilidagi hurmat shakllari, qarindoshlik atamallari va ijtimoiy mavqeni bildiruvchi so'zlar ingliz yoki boshqa tillarda doimo to'liq muqobilga ega emas. Bunday holatlarda tarjimon nafaqat til vositachisi, balki madaniy vositachi sifatida ham faoliyat yuritadi. Inson tarjimoni asarning tarixiy davri, qahramonlarning ijtimoiy mavqei va muallifning badiiy maqsadini hisobga olgan holda tegishli tarjima strategiyasini tanlay oladi. Masalan, ayrim milliy birliklarni transliteratsiya qilish, izoh berish yoki funksional ekvivalentdan foydalanish orqali asl madaniy mazmunni saqlab qolish mumkin. Sun'iy intellekt esa bunday qarorlarni ko'pincha faqat statistik va lingvistik ehtimollik asosida amalga oshiradi.

Ushbu misollar shuni ko'rsatadiki, sun'iy intellekt badiiy matnning grammatik va leksik

tarkibini yuqori aniqlikda qayta ishlay olsa ham, estetik ta'sir, muallif uslubi, ramziy ma'nolar va madaniy konnotatsiyalarni to'liq tiklash imkoniyatiga ega emas. Shu sababli badiiy tarjimada sun'iy intellektni mustaqil tarjimon emas, balki tarjimon faoliyatini qo'llab-quvvatlovchi vosita sifatida baholash maqsadga muvofiqdir. Tahlil natijalariga asoslanib, bir necha tavsiyalarni ilgari surish mumkin. Birinchidan, badiiy asarlarni tarjima qilishda sun'iy intellekt dan dastlabki qoralama variantni tayyorlash vositasi sifatida foydalanish, yakuniy tahrirni esa tajribali adabiy tarjimon amalga oshirishi lozim. Ikkinchidan, neyron tarjima tizimlarini badiiy korpuslar asosida yanada takomillashtirish, ayniqsa metafora, kinoya va madaniy birliklarni aniqlash algoritmlarini rivojlantirish zarur. Uchinchidan, tarjimonlarni tayyorlash jarayonida sun'iy intellekt texnologiyalaridan foydalanish ko'nikmalari bilan bir qatorda badiiy uslubni tahlil qilish, madaniyatlararo kommunikatsiya va adabiy interpretatsiya kompetensiyalarini rivojlantirishga alohida e'tibor qaratilishi maqsadga muvofiqdir. Inson ijodkorligi va sun'iy intellekt imkoniyatlarining uyg'unlashuvi kelajakda badiiy tarjima sifatini oshirishning eng samarali modeli sifatida qaralishi mumkin.

Natijalar

Tadqiqot natijalari sun'iy intellekt va neyron mashina tarjimasi tizimlarining badiiy tarjimada muayyan afzalliklarga ega ekanligini, biroq ularning imkoniyatlari asosan matnning lingvistik qatlamini qayta ishlash bilan cheklanishini ko'rsatdi. Tahlil qilingan Abdulla Qodiriyning "O'tkan kunlar", Oskar Uayldning "Dorian Greyning portreti" hamda Ernest Xemingueyning "Chol va dengiz" asarlari misolida sun'iy intellekt leksik va grammatik jihatdan ravon tarjima yaratishga qodir ekanligi aniqlandi. Biroq milliy-madaniy birliklar, ramziy obrazlar, metaforalar, falsafiy tushunchalar va muallifning individual uslubini qayta yaratishda sezilarli kamchiliklar kuzatildi. Tahlillar shuni ko'rsatdiki, O'tkan kunlar romanidagi tarixiy va madaniy realiyalarni

tarjima qilishda inson tarjimoni kontekst va madaniy bilimlarga tayangan holda yanada aniqroq natijaga erishadi (Qodiriy, 1926). "Dorian Greyning portreti" asarida estetik va falsafiy mazmunni saqlashda, "Chol va dengiz" romanida esa yashirin emotsional ma'no hamda muallifning sodda, ammo chuqur uslubini ifodalashda inson tarjimasi sun'iy intellektga nisbatan ustun ekanligi kuzatildi (Wilde, 1890; Hemingway, 1952). Shuningdek, zamonaviy ilmiy tadqiqotlar bilan qiyoslash natijasida ushbu tadqiqot xulosalari Wang (2023), Li (2023), Han (2023) hamda Karpinska va Iyyer (2023) tomonidan ilgari surilgan ilmiy qarashlar bilan uyg'un ekanligi aniqlandi. Natijalar sun'iy intellektni badiiy tarjimada inson tarjimonining muqobili emas, balki uning faoliyatini qo'llab-quvvatlovchi vosita sifatida qo'llash eng maqbul yondashuv ekanligini tasdiqlaydi.

Xulosa

Mazkur tadqiqot sun'iy intellekt va neyron mashina tarjimasi rivojlanayotgan davrda badiiy tarjimaning o'ziga xos xususiyatlari hamda tarjimonning zamonaviy tarjima jarayonidagi o'rnini yoritishga qaratildi. Tahlillar shuni ko'rsatdiki, sun'iy intellekt texnologiyalari matnning umumiy mazmunini tez va samarali yetkazishda katta imkoniyatlarga ega bo'lsa-da, badiiy asarning estetik, madaniy va emotsional qatlamlarini to'liq qayta yaratishda hali ham cheklolarga ega. Oskar Uayldning "Dorian Greyning

portreti" asari misolida falsafiy tushunchalar, ramziy obrazlar va estetik qarashlarni tarjima qilishda faqat lingvistik aniqlik yetarli emasligi aniqlandi. Xemingueyning "Chol va dengiz" asari esa sodda til ortida yashiringan chuqur psixologik ma'nolarni, inson matonati va ruhiy holatini yetkazishda tarjimonning interpretativ yondashuvi muhim ekanini ko'rsatdi. Abdulla Qodiriyning "O'tkan kunlar" romani tahlili esa milliy-madaniy birliklar, tarixiy tushunchalar va o'ziga xos ijtimoiy munosabatlarni tarjima qilishda inson tarjimonining madaniy kompetensiyasi hal qiluvchi ahamiyatga ega ekanligini namoyon etdi.

Shunday qilib, sun'iy intellekt badiiy tarjimada samarali yordamchi vosita bo'lib xizmat qilishi mumkin, biroq u tarjimonning ijodiy tafakkuri, madaniyatlararo sezgirligi va badiiy interpretatsiya qobiliyatini to'liq almashtira olmaydi. Kelajakdagi tarjima amaliyotida inson va sun'iy intellekt hamkorligi eng maqbul model sifatida namoyon bo'ladi. Bunda texnologiya tarjima jarayonining samaradorligini oshirsa, inson tarjimoni esa asarning badiiy qiymati, muallif uslubi va madaniy mazmunini saqlash uchun asosiy mas'uliyatni bajaradi. Demak, raqamli texnologiyalar taraqqiyoti sharoitida tarjimonning roli kamaymaydi, aksincha, uning vazifalari yanada murakkablashib, oddiy til vositachisidan ijodiy talqin qiluvchi va madaniyatlar o'rtasida ko'prik yaratuvchi mutaxassis darajasiga ko'tariladi.

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The Lingua Spectrum

Cogito, ergo sum

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The Interpretation of Ibn Hazm al-Andalusi's Scholarly Heritage in Western Historiography: George Sarton's Perspectives

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Annotation

This article analyzes George Sarton's role in the study of the scientific legacy of Abū Muḥammad 'Alī ibn Aḥmad ibn Ḥazm from historiographical and source-critical perspectives. The study examines Sarton's assessments of Ibn Ḥazm's personality, scholarly legacy, and place in the history of Islamic science as presented in his Introduction to the History of Science. Ibn Ḥazm is considered one of the leading intellectual figures of the eleventh-century Islamic West, and particular attention is given to his application of Aristotelian logic to the study of Islamic disciplines, including jurisprudence and theology. The article also discusses Ibn Ḥazm as one of the Muslim scholars who defended the concept of the Earth's spherical shape on the basis of religious, logical, and natural-scientific arguments. Assessments of Ibn Ḥazm's scholarly legacy are comparatively analyzed through the works of George Sarton, Fuat Sezgin, Reynold Nicholson, and Ignaz Goldziher.

Keywords

George Sarton, scientific methodology, Ibn Ḥazm, Zāhiri school, Islamic science, logic, jurisprudence, theology, Islamic West

Ibn Hazm al-Andalusiyl ilmiy merosining G'arb tarixshunosligidagi talqini: Jorj Sarton qarashlari

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Annotatsiya

Ushbu maqolada Abu Muhammad Ali ibn Ahmad ibn Hazm ilmiy merosini o'rganishda Jorj Sartonning tutgan o'rnini tarixshunoslik va manbashunoslik nuqtayi nazaridan tahlil qilinadi. Tadqiqotda J. Sartonning "Introduction to the History of Science" ("Fan tarixiga kirish") asarida Ibn Hazmning shaxsiyati, ilmiy merosi hamda islom ilm-fani tarixidagi o'rniga berilgan baholar o'rganiladi. Maqolada Ibn Hazm XI asr musulmon G'arbining yirik mutafakkirlaridan biri sifatida talqin qilinib, uning Aristotel mantiqini islomiy ilmlar, jumladan, huquqshunoslik va ilohiyot masalalarini tadqiq etishda qo'llagani tahlil etiladi. Shuningdek, uning Yerning sharsimonligi haqidagi qarashni diniy, mantiqiy va tabiiy-ilmiy dalillar asosida himoya qilgan musulmon olimlaridan biri ekaniga e'tibor qaratiladi. Ibn Hazm ilmiy merosiga berilgan baholar J. Sarton, F. Sezgin, R. Nikolson va I. Goldsiher tadqiqotlari asosida qiyosiy tahlil qilinadi.

Kalit so'zlar

Jorj Sarton, ilmiy metodologiya, Ibn Hazm, zohiriylik mazhabi, islom ilm-fani, mantiq, huquqshunoslik, ilohiyot, musulmon G'arbi

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Интерпретация научного наследия Ибн Хазма аль-Андалуси в западной историографии: взгляды Джорджа Сартона

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- Аннотация** *В статье с историографической и источниковедческой точек зрения анализируется роль Джорджа Сартона в изучении научного наследия Абу Мухаммада Али ибн Ахмада ибн Хазма. Рассматриваются оценки личности, научного наследия и места Ибн Хазма в истории исламской науки, представленные в труде Дж. Сартона *Introduction to the History of Science* («Введение в историю науки»). Ибн Хазм характеризуется как один из крупнейших представителей интеллектуальной культуры мусульманского Запада XI века. Особое внимание уделяется использованию им аристотелевской логики при изучении исламских наук, в том числе вопросов правоведения и богословия. Рассматриваются также его аргументы в защиту представления о шарообразности Земли, основанные на религиозных, логических и естественно-научных доказательствах. Оценки научного наследия Ибн Хазма подвергаются сравнительному анализу на основе исследований Джорджа Сартона, Фуата Сезгина, Рейнольда Николсона и Игнаца Гольдциера.*
- Ключевые слова** *Джордж Сартон, научная методология, Ибн Хазм, захиритский мазхаб, исламская наука, логика, правоведение, богословие, мусульманский Запад*

Kirish

Abu Muhammad Ali ibn Ahmad ibn Hazm. Sarton olimni 994-yilda Qurtobaning eng nufuzli oilalaridan birida Manta Lishon tug'ilganligini yozadi. Yoshligida adabiyot, she'riyat, falsafa, mantiq va tarix fanlarini chuqur o'rgangan. Umrining oxiriga kelib, Ibn Hazmning keskin tili va boshqa mazhab vakillari bilan doimiy murosasizligi uni jamiyatdan uzib qo'ygan. Umrining so'nggi yillarini o'z qishlog'ida tanholikda, faqat ilm bilan band bo'lib o'tkazgan va 1064-yilda vafot etgan.

Ahmad ibn Hazm ilmiy merosini o'rganishda Jorj Sarton (1927) o'rni alohida ahamiyat ega. Sarton XX asr fan tarixi asoschilaridan biri sifatida musulmon G'arbining eng mashhur olimlari qatorida Ahmad ibn Hazmni ham alohida o'rganib, tahlil

qilgan. Uning "Introduction to the History of Science" ("Fan tarixiga kirish") asari Ahmad ibn Hazm merosini G'arb fan tarixshunosligida tizimli baholashga xizmat qilgan muhim tadqiqotlardan biridir. Sarton o'z asarida ibn Hazmni dinlararo munosabatlarni o'rganishda o'z davrining juda xolis, tanqidiy va ilmiy yondashuv ega va dinlar tarixini tahlil qilishda tahliliy usulni qo'llagan birinchi olimlardan biri sifatida ko'rsatadi (Sarton, 1927).

Maqolaning asosiy maqsadi Ahmad ibn Hazm ilmiy merosini o'rganishda Sarton ilmiy xizmatlarini ochib berishdan iborat. Bunda Sartonning Ahmad ibn Hazmga bergan bahosi, uning mantiq va huquqshunoslik tarixidagi o'rnini tadbiq etishdagi usuli, Ahmad ibn Hazm asarlarining islom va G'arb olamiga ilmiy muhitiga ko'rsatgan ta'siri haqidagi qarashlari

va F. Sezgin, R. Nikolson va I. Goldssiher tadqiqotlari bilan bog'liqligi tahlil qilinadi.

Adabiyotlar tahlili va Metodlar

Ahmad ibn Hazm ilmiy merosini J. Sarton talqinida o'rganishda birlamchi tarixshunoslik manbasi sifatida Jorj Sartonning "Introduction to the History of Science" ("Fan tarixiga kirish") asari asosiy o'rin tutadi. Mazkur asarda Sarton Ahmad ibn Hazmni musulmon G'arbining eng yirik huquqshunosi, islom ilmiy tafakkuri tarixidagi eng yorqin va o'ziga xos mutakallim, faylasuf, shoir va tarixchi sifatida tahlil qiladi.

Ahmad ibn Hazm va uning "Tavq al-hamoma" asarini bir qancha ilmiy maktablar hamda olimlar tomonidan tadqiq qilingan. Xususan, An'anaviy G'arb klassik Sharqshunoslik maktabi vakillari tomonidan o'rganilgan. XIX asrning buyuk islomshunosi bo'lib, uning "The Zahiris: Their Doctrine and Their History" asari Ibn Hazm va zohiriya mazhabini akademik darajada o'rgangan dastlabki fundamental ish hisoblanadi (Goldziher, 1971).

XX asrning mashhur turk olimi Fuat Sezgin o'zining "Geschichte des arabischen Schrifttums" asari orqali Ahmad ibn Hazm va uning ilmiy merosini tahlil qilgan. Islom adabiyoti va tasavvufi bo'yicha yirik mutaxassis hisoblangan Reynold Nikolson esa Ibn Hazmni adabiy va falsafiy g'oyalariga e'tibor qaratgan. Nikolson Ibn Hazmning asarlarini o'rta asrlar Ispaniyadagi islom madaniyatini ifodalovchi asar deb talqin qiladi.

Maqolada tarixshunoslik tahlili, manbashunoslik yondashuvi, qiyosiy-tahliliy metod va retseptsiya tarixi usullaridan foydalanildi. Tarixshunoslik yondashuvi Sartonning Ibn Hazm haqidagi qarashlarini XX asr fan tarixi metodologiyasi doirasida baholash imkonini berdi. Manbashunoslik usuli Ibn Hazm asarlari va ularning lotin, arab hamda zamonaviy ilmiy talqinlarini tahlil qilishda qo'llanildi. Qiyosiy metod esa Sarton qarashlarini Sezgin, Nikolson va Goldssiher tadqiqotlari bilan solishtirishga xizmat qildi.

Natijalar va Muhokama

Jorj Sarton (1927) fan tarixini paydo bo'lishidagi asosiy shaxslardan biri hisoblanadi. Uning o'ziga xos ilmiy uslubi faqatgina G'arb tarixini tadqiq qilish bilan chegaralanmay, yunon, lotin, hind, fors va arab ilmiy an'analari ham o'rganishdab iborat bo'lgan. Shu borada Sartonning Ahmad ibn Hazm haqida bergan tahlillari musulmon G'arqi ilmiy merosini o'rganishda amalga oshirilgan muhim ishlardan biri sifatida tan olinadi.

Uning otasi Ahmad ibn Said Xalifa Mansur ibn Abu Amir saroyida yuqori lavozimli vazir bo'lgan. Ibn Hazm yoshligini saroy haramida, ayollar qurshovida o'tkazgan. Bu unga ayollar psixologiyasini chuqur tushunish va insoniy munosabatlarning nozik jihatlarini o'rganish imkonini bergan. Keyinchalik uning "Tavq al-hamama" (Kaptar bo'yni) asaridagi psixologik kuzatishlar aynan shu davrdagi tajribalariga tayangan holda yozadi. U o'z davrining eng yaxshi muallimlari qo'lida tahsil olgan. Ammo otasining vafoti va xalifalikning inqirozi uning hayotini butunlay o'zgartirib yuborgan (Sarton, 1927).

XX asrning mashhur ingliz sharqshunos olimlaridan biri A.J. Arberry (1953): "Tavq al-hamama" ("Kabutar bo'yni") asarini ingliz tiliga tarjima qilgan. U Ibn Hazmni arab adabiyotining eng nozik va chuqur psixologik tahlilchi shoirlaridan biri sifatida e'tirof etadi. Uning fikricha, Ibn Hazm shunchaki huquqshunos emas, balki inson qalbini, muhabbat va his-tuyg'ularni eng go'zal ifodalay olgan san'atkordir.

Ibn Hazmning nasabi haqida ba'zi tarixchilar uni forsiy emas, balki mahalliy ispan millatiga mansub ekanligini, nasabnomasi esa keyinchalik islomlashtirilganligini ta'kidlashadi. Ammo mahshur olimlardan biri Migel Asin Palasios uning forsiy kelib chiqishini haqiqatga yaqin deb hisoblaydi. Olim haqida esa "Ibn Hazmning shaxsiy hayoti uning intellektual hayotining ko'zguvidir. U murosasiz aristokrat, otashin oshiq va yolg'iz qolgan haqiqat izlovchisidir" deb fikr bildiradi (Sarton, 1927).

U yoshligida saroydagi bir kanizakka ko'ngil qo'ygan, biroq ijtimoiy to'siqlar va siyosiy g'alayonlar tufayli bu muhabbat fojiaiy yakunlangan. Olim o'zining muhabbat haqidagi traktatida ushbu shaxsiy iztiroblarini umuminsoniy psixologik tahlillarga bog'lab yuborgan. U o'zining "Tavq al-hamama" asarida sevgini "ruhlar o'rtasidagi bog'liqlik" deb hisoblagan va insoniy tuyg'ularni ochiq-oydin yozishdan uyalmagan kam sonli o'rta asr ulamolaridan biri bo'lgan. Sartonning fikricha, bu asar inson tuyg'ulari, sevgi va uning turlarini tahlil qilishda kuzatuvchanlikning cho'qqisidir. U asarni o'rta asrlar ritssarlik adabiyoti va psixologiyasini tushunish uchun kalit deb biladi (Sarton, 1927).

Mashhur fransuz islomshunosi Arnaldez Ibn Hazm (1956)ning ilmiy tizimini tushunish uchun avvalo musulmonlar duch kelgan ilmiy muammolarni chuqur anglash kerakligini ta'kidlaydi. U Ibn Hazmning zohiriylik mazhabini tizimlashtirishdagi rolini uning eng yaxshi ishi deb biladi. Ibn Hazm o'z davridagi turli mazhablar o'rtasidagi ixtiloflarni kuzatib, ularni hal qilishga harakat qilgan. "Kitob al-Fisal" asari aynan shu maqsadga bag'ishlangan asar hisoblanadi.

Sezgin Ibn Hamz (1967)ni islomiy ilmlarning eng sermahsul va tizimli olimlaridan biri sifatida ko'radi. Sezgin Ibn Hazmning fiqh, hadis, tarix va aqida sohasidagi asarlarini qo'lyozma manbalari bilan solishtirib, uning ilmiy metodologiyasini juda yuqori baholaydi.

Sarton Ibn Hazmning Zahiriy mazhabini himoya qilishi va mantiqqa tayanishini alohida ta'kidlaydi. U Aristotel mantiq'ini islom huquqshunosligiga tatbiq etish orqali an'anaviy taqlidga qarshi chiqqanini aytadi. Sarton uni aqidatik qoliplarni yorib chiqqan mustaqil fikrli olim sifatida ko'radi.

Vengriyalik mashhur sharqshunos Ignas Goldtsiyer (1971) Ibn Hazmni islom huquqi tarixidagi eng inqilobiy shaxs sifatida ko'radi. Olim Ibn Hazmning "Zahiriy" (matnga qat'iy amal qilish) maktabini shunchaki qotib qolgan aqida emas, balki "taqlid"ga (ko'r-ko'rona ergashishga) qarshi isyon deb baholaydi. Ibn

Hazm diniy matnlarni tahlil qilishda Aristotel mantiqini qo'llab, islom huquqini ortiqcha subyektivlikdan tozalashga harakat qilgan.

Ingliz sharqshunosi Reynold Nikolson (1930) Ibn Hazmning adabiy qudrati va uning xarakteridagi qat'iyatga urg'u beradi. Ibn Hazmning tilini shafqatsiz darajada o'tkir deb ta'riflaydi. Olimlar orasida yurgan "Ibn Hazmning tili va Hajjojning qilichi bir xil" degan naqlga tayanib, uning munozara san'atida tengsiz bo'lganini yozadi. "U o'z g'oyalari yo'lida quvg'inlarga va asarlarining yoqib yuborilishiga chidagan ma'naviy qahramondir".

Fuat Sezgin esa Ibn Hazmning tabiatshunoslik va astronomiyaga oid qarashlarini yuqori baholaydi. Sezgin o'z asarida Ibn Hazmning yo'qolgan asarlari ro'yxatini va saqlanib qolgan qo'lyozmalarini sinchiklab o'rganib, uning asarlari keyingi davr ilm-fani uchun poydevor bo'lib xizmat qilganini isbotlaydi. Sezgin (1967) nazarida Ibn Hazm – islom olamining ilmiy mustaqilligini, mantiqiy qat'iyatini va ilmiy universalligini o'zida mujassam etgan siymodir. Uning merosi shunchaki tarixiy yodgorlik emas, balki islom ilm-fani metodologiyasining tirik poydevoridir.

Shu bilan birga, Sarton yondashuvining ma'lum chegaralari ham mavjud. Birinchidan, Sartonning Ibn Hazmning asosan ilmiy merosiga doir ma'lumotlarni bergan. Ikkinchidan, Sarton Ibn Hazm merosini baholashda o'z davrigacha mavjud bo'lgan nashrlar, tarjimalar va ikkilamchi adabiyotlarga tayanishga majbur edi. Uchinchidan, Ibn Hazmning ilmiy merosini o'rganish Sarton davrida hali to'liq hal etilmagan edi.

Shunday bo'lishiga qaramay, bu chegaralar Sartonning ilmiy ahamiyatini kamaytirmaydi. Aksincha, ular Sarton tadqiqotlarining keyingi fan tarixshunosligi uchun o'ziga xos zamin yaratganini ko'rsatadi. Sarton Ibn Hazm merosini yunon, arab, fors va lotin ilmiy an'analari bilan uzviy davomiylikda baholadi. Bu esa o'rta asr musulmon G'arbi fan tarixini zamonaviy ilmiy muomalaga kiritishda muhim metodologik qadam bo'ldi.

Ibn Hazm ilmiy merosini o'rganishda Jorj Sartonning o'zni bir necha asosiy jihatda namoyon bo'ladi.

Birinchidan, Sarton Ibn Hazmni musulon G'arbining buyuk huquqshunosi sifatida emas balki, ma'lumotlarni tizimlashtiruvchi metodolik va tarixiy mantiqiylik dahosi sifatida tahlil qiladi. Boshqa sharqshunos olimlar esa, Ibn Hazmni faylasuf, shoir va inson psixologiyasi bo'yicha o'rta asrlarning eng yirik mutaxassisi sifatida tahlil qiladi.

Ikkinchidan, Sarton Ibn Hazmni o'z davridagi an'anaviy o'zidan oldingi manbalarga ko'r-ko'rona ergashishdan ko'ra, musulmon tafakkurini turli xurofotlardan tozalashga bel bog'lagan shaxs sifatida talqin qilgan. U o'zidan oldingi ulamolar va zamondoshlarining qarashlarini qattiq tanqid qilgan, bu esa islomiy ilmlar rivojida muhim bahs-munozaralarga sabab bo'lgan.

Uchinchidan, Ibn Hazm islom ilm-fanini Yevropaga ta'sir ko'rsatishda Farg'oniy va Xorazmiy kabi asosiy vosita bo'lib xizmat qilmasada, uning tomonidan yaratilgan ko'plab asarlar keyinchalik, turli fan sohalari bo'yicha Yevropaning rivojlanishiga o'zining salmoqli hissasini qo'shgan. Ayniqsa uning psixologiyaga oid asarlari alohida ahamiyatga egadir.

Xulosa

Ibn Hazm al-Andalusiy ilmiy merosining G'arb tarixshunosligidagi talqini, ayniqsa Jorj Sarton qarashlari tahlili shuni ko'rsatadiki, XX asr G'arb ilm-fan tarixshunosligida musulmon olimlarining jahon sivilizatsiyasiga qo'shgan hissasini ilmiy asosda baholashga intilish kuchaygan. Sarton Ibn Hazmni nafaqat faqih va mutakallim, balki ensiklopedik bilim sohibi, mantiq, tarix, adabiyot, fiqh va dinshunoslik

sohalarida sermahsul ijod qilgan universal olim sifatida e'tirof etadi. Uning asarlarining ko'pligi, mavzularining xilma-xilligi va ilmiy uslubining izchilligi G'arb sharqshunoslari tomonidan alohida qadrlangan.

Tadqiqot natijalari Jorj Sartonning Ibn Hazm haqidagi qarashlari keyingi G'arb tadqiqotchilari, jumladan, Ignaz Goldziher, Migel Asin Palacios, Rojer Arnaldez, Artur Jon Arberry va Fuat Sezgin kabi olimlarning ilmiy izlanishlariga muhim metodologik asos bo'lib xizmat qilganini ko'rsatadi. Ular Ibn Hazmning zohiriylik ta'limoti, mantiqiy tafakkuri, diniy-falsafiy qarashlari hamda adabiy merosini turli nuqtai nazardan tadqiq etib, uning islom ilmiy tafakkuri rivojida o'rnini yanada chuqurroq yoritganlar.

Shuningdek, tahlillar G'arb tarixshunosligida Ibn Hazm shaxsiyati va ilmiy merosi ko'pincha ob'ektiv hamda manbashunoslik tamoyillari asosida o'rganilganini, ayrim masalalarda esa sharqshunoslik an'anasiga xos metodologik cheklovlar va bahsli talqinlar ham uchrashini ko'rsatdi. Shunga qaramay, Jorj Sartonning ilmiy merosi Ibn Hazmni jahon ilm-fani tarixining ajralmas vakillaridan biri sifatida tanitishda muhim o'rin egallaydi.

Xulosa qilib aytganda, Ibn Hazm al-Andalusiy ilmiy merosini G'arb tarixshunosligi, xususan Jorj Sarton qarashlari asosida o'rganish Sharq va G'arb ilmiy an'analari o'rtasidagi intellektual aloqalarni chuqurroq anglash, islom sivilizatsiyasining jahon ilm-fani taraqqiyotiga qo'shgan hissasini xolis baholash hamda zamonaviy tarixshunoslik tadqiqotlarini yangi manbalar va metodologik yondashuvlar bilan boyitish uchun muhim ilmiy ahamiyat kasb etadi.

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The military and political role of Hajib Tosh during the decline of the Samanid state: an analysis of historical sources

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Annotation *This article comprehensively examines the complex political processes within the Samanid state at the end of the 10th century, alongside the career of the prominent Turkic military leader, Hojib Tosh. Drawing on primary sources, the study analyzes the figure's rise from a common ghulām to the rank of sipahsalar, his administrative reforms in Khurasan, and his contentious relations with influential power groups such as the Simjurids and Fa'iq. Furthermore, the article explores how the assassination of Vizier Utbi affected Tosh's political standing, as well as his final years in Jurjan and his death, viewed through the lens of the state's overall decline. The study concludes with a scholarly evaluation of Tosh's role within the Samanid military-administrative system and his impact on the processes of state fragmentation.*

Keywords *Samanids, Turkic hajib, Abul Abbas Tosh, Fa'iq al-Khassa, Utbi, Husam al-Dawla, Simjurids, Khurasan, Jurjan, Nishapur, military elite, sipahsalar, ghulām, political crisis, political rivalries, 9th–10th centuries*

Somoniylar davlati inqirozi davrida Hojib Toshning harbiy-siyosiy o'rni: manbalar tahlili

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Annotatsiya *Ushbu maqolada X asr oxirida Somoniylar davlatida kechgan murakkab siyosiy jarayonlar hamda turkiy kelib chiqishga mansub atoqli sarkarda – Hojib Toshning faoliyati atroflicha tadqiq etiladi. Ilmiy ishda qahramonning oddiy g'ulomlikdan sipohsolorlik darajasiga ko'tarilishi, uning Xurosondagi ma'muriy islohotlari hamda davlatning nufuzli guruhlar (Simjuriylar va Foiq) bilan o'zaro ziddiyatli munosabatlari birlamchi manbalar asosida tahlil qilingan. Shuningdek, vazir Utbiyning o'ldirilishi Toshning siyosiy mavqeiga qanday ta'sir ko'rsatgani, uning Jurjondagi so'nggi yillari va vafoti davlatning umumiy inqirozi bilan bog'liq holda yoritiladi. Maqola yakunida Toshning Somoniylar harbiy-boshqaruv tizimidagi o'rni va davlat parokandaligiga ta'siri ilmiy jihatdan baholanadi.*

Kalit so'zlar *Somoniylar, turkiy hojib, Abul Abbos Tosh, Foiq al Xossa, Utbiy, Husamuddavla, simjuriylar, Xuroson, Jurjon, Nishapur, harbiy elita, sipohsolor, g'ulom, siyosiy inqiroz, siyosiy raqib, IX–X asrlar*

Военно-политическая роль Ходжиба Тоша в период упадка государства Саманидов: анализ исторических источников

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Аннотация *В данной статье всесторонне исследуются сложные политические процессы в государстве Саманидов в конце X века, а также деятельность выдающегося полководца тюркского происхождения – Хаджиба Тоша. На основе первоисточников анализируется путь героя от простого гуляма до высокого чина сипахсалара, его административные реформы в Хорасане и полные противоречий отношения с влиятельными политическими группировками того времени (Симджуридами и Фаиком). Также рассматривается влияние убийства визиря Утби на политический статус Тоша, его последние годы жизни в Джурджане и смерть в контексте общего кризиса государства. В заключении статьи дается научная оценка роли Тоша в военно-административной системе Саманидов и его влияния на процессы дезинтеграции государства.*

Ключевые слова *Саманиды, тюркский хаджиб, Абу-л-Аббас Тош, Фаик аль-Хасса, Утби, Хусам ад-Даула, Симджуриды, Хорасан, Джурджан, Нишапур, военная элита, сипахсалар, гулям, политический кризис, политическое соперничество, IX–X века*

Kirish

IX-X asrlarda Markaziy Osiyo xalqlari davlatchiligi tarixida o'chmas iz qoldirgan Somoniylar saltanati o'zining so'nggi choragida keskin ichki ziddiyatlar girdobida qoldi. Bu davr nafaqat markaziy hokimiyatning zaiflashuvi, balki saroyda turkiy harbiy elitaning, xususan, nufuzli hojib va sipohsolorlarning siyosiy ta'siri mislsiz darajada oshishi bilan xarakterlanadi.

Ana shunday murakkab tarixiy sharoitda faoliyat yuritgan shaxslar orasida Hojib Tosh (Abul Abbos) alohida o'rin tutadi. Uning siyosiy taqdiri saltanatning yuksalishi va tanazzuli o'rtasidagi nozik muvozanatni o'zida aks ettiradi. Toshning hokimiyat tepasiga kelishi hamda keyinchalik siyosiy sahnadan chetlatilishi Simjuriylar sulolasi bilan raqobat, vazir Utbiy va Foiq kabi qudratli arboblarning o'zaro kurashi bilan bevosita bog'liq edi.

Ushbu tadqiqotning maqsadi – Hojib Tosh faoliyati misolida Somoniylar davlatining X asr oxiridagi harbiy-siyosiy dinamikasini, mintaqaviy barqarorlikka ta'sir etgan omillarni va turkiy g'ulomlar institutining davlat boshqaruvidagi rolini yangicha rakursda tahlil qilishdan iborat.

Adabiyotlar tahlili va Metodologiya

Somoniylar davri siyosiy tarixida Hojib Tosh shaxsiga bag'ishlangan maxsus tadqiqotlar kam uchraydi. Tosh haqida mavjud ma'lumotlar asosan IX-XI asrlarga oid arab va fors tarixiy manbalarida tarqoq tarzda bayon qilingan. Ulardan eng asosiylari quyidagilardir: Gardiziyning "Zayn al-axbor", Utbiyning "Tarixi Yaminiy", Ibn al-Asirning "Al-Kamil fit-tarix", Narshaxiyning "Tarixi Buxoro", hamda Bayhaqiyning "Tarixi Mas'udiy" asarlari. Ushbu manbalarda Toshning saroyga kirib kelishi,

sipohsolorlikka tayinlanishi, Simjuriylar va Foiq bilan ziddiyatlari, Utbiyning o'ldirilishi va Toshning Jurjondagi so'nggi yillari haqida asosiy ma'lumotlar jamlangan.

Zamonaviy tarixshunoslikda Tosh shaxsi bo'yicha to'g'ridan-to'g'ri monografik tadqiqotlar mavjud emas. Biroq Somoniylar davlati, turkiy g'ulomlar tizimi va Xuroson siyosiy tarixi bo'yicha olib borilgan ilmiy izlanishlar Tosh faoliyatini umumiy tarixiy kontekstda baholashga imkon beradi. Xususan, V.V. Bartholdning "Turkiston tarixi", R.N. Fryening "The Heritage of Persia", C.E. Bosworthning "The Ghaznavids" kabi asarlarida Somoniylar harbiy elitasining o'rni va turkiy g'ulomlarning siyosiy roli haqida nazariy asoslar bayon etiladi. Ushbu tadqiqotlar Toshning yuksalishi va siyosiy qulashini kengroq struktural jarayonlar bilan bog'lash imkonini beradi.

Maqolada manbalararo solishtirma tahlil asosiy metod sifatida qo'llanildi. Arab va fors manbalaridagi ma'lumotlar o'zaro taqqoslanib, tafovutlar va mosliklar aniqlab borildi. Har bir manbaning yozilgan davri, muallifning siyosiy pozitsiyasi, voqealarga bo'lgan munosabati hisobga olinib, matnlar tanqidiy tahlil qilindi. Toshning siyosiy roli Somoniylar davlatining umumiy tanazzul jarayoni struktural yondashuv asosida o'rganildi. Natijada tarixiy manbalar tahlili asosida Hojib Toshning Somoniylar davlatining X asr oxiridagi harbiy-siyosiy jarayonlardagi o'rni aniqlashtirildi va uning faoliyati davlat tanazzulining muhim ko'rsatkichlaridan biri sifatida baholandi.

Natija va Muhokama

Toshning kelib chiqishi haqida manbalarda to'liq ma'lumotlar keltirilmagan bo'lsada, "Tosh" turkiy tillarda ko'plab shaxslar va joy nomlarida uchraydigan so'z bo'lib, "to'sh" yoki "tosh" shaklida o'qiladi. Shu bois, Hojib Toshning ismi uning turkiy kelib chiqishini ko'rsatishi mumkin (Bartold, 1963). Toshning siyosiy maydonga kirib kelishi dastlab "g'ulomlik" institutiga bog'liq bo'lgan (Al-Utbī, 1891). Manbalarga ko'ra, u vazir Abu-l-Husayn Utbiyning otasi Ja'farga tegishli g'ulom bo'lgan

va uni yaxshi xizmat qigani uchun Utbiyning otasi hukmdor (Mansur ibn Nux)ga sovg'a qiladi (Al-Utbī, 1891). G'ulomlarning saroydagi o'rni yuqori bo'lib, ular harbiy tayyorgarlikdan o'tgach, katta lavozimlarga ko'tarilish imkoniga ega edilar (Nizomulmuluk, 2010). Toshning ham jismoniy kuchi, itoatkorligi, intizomi va siyosiy sezgirligi uni tezda saroy xizmatida yuqoriga ko'tardi.

Saroy xizmatidagi dastlabki yillarda Tosh amir topshiriqlarini bajarish, saroy tartibini qo'riqlash, qo'riqchilar bo'linmasida xizmat qilish kabi vazifalarni bajargan. Biroq tez orada u Utbiyning eng ishonchli kuchiga aylanadi. Utbiy Toshning sadoqatiga tayanib, uni o'z siyosiy raqiblariga qarshi qo'llaydi. Shu tariqa Tosh saroydagi siyosiy jarayonlarning faol ishtirokchisiga aylandi.

Toshning siyosiy faoliyatidagi burilish uning Xuroson sipohsolori lavozimiga tayinlanishi bilan bog'liqdir. Xuroson o'sha davrda Somoniylar davlatining eng katta, boy va strategik ahamiyatga ega viloyati bo'lib, uning boshqaruvi amalda davlat ichidagi ikkinchi eng qudratli mavqeni anglatardi. Toshning bu lavozimga tayinlanishi Simjuriylar sulolasining Xurosondagi ta'sirini cheklashga qaratilgan siyosiy qaror edi.

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Abu-l-Hasan

Muhammad ibn Ibrohim ibn Simjur Xuroson qo'shinlari qo'mondonligi vazifasidan chetlatildi. Uning o'rniga Abu-l-Abbos Tosh tayinlandi (Ibn al-Athīr, 1986). Ibrohim ibn Simjuriyning bu vazifadan ozod etilib Toshning qo'yilishi sababi esa Gardiziy asarida berib o'tiladi (Gardizī, 1991). Mansur ibn Nuh taxtga o'tirganida juda yosh edi. Shu sabab davlat ishlarini Foiq al Xossa va hojib Toshga topshiradi. Hokimiyat tayanchini mustahkamlash uchun esa Xuroson hokimi Abul Hasan (Simjuriy) bilan quda bo'ladi va unga "davlat himoyachisi" degan unvon beradi. Abul Husayn Abdulloh ibn Ahmad Utbiyni vazirlikka tayinlamoqchi bo'lib, Abul Hasan (Simjuriy)ga maslahat uchun xat yozadi. U esa Abul Husayn Utbiyni juda yosh deb javob beradi. Shu paytdan boshlab vazir Utbiyda Abul

Hasan (Simjuriy)ga nisbatan nafrat paydo bo'ladi. Uni amirga og'zaki yomonlashni boshlaydi va nihoyat amir uni lavozimidan ozod etadi. O'rniga Abu-l-Abbos Toshni sipohsolor etib tayinlaydi va unga "saltanat qilichi" (Husamuddavla) unvoni beriladi (Gardizi, 1991).

Shu yili uni Buxorodan Nishopurga yubordi. Abu-l-Abbos Tosh u yerda joylashib, Xurosonni ham boshqardi. Ishlari bilan shug'ullandi, Xuroson qo'shini ham unga itoat qildi Ibn al-Athir. (1986). Manbalarda bu bir yillik boshqaruv davri haqida juda yaxshi fikrlar bildirilgan. Hojib Tosh davrida Xurosonda tartib va yaxshi nazorat o'rnatiladi, kambag'allarga yordam beriladi (Al-Utbī, 1891). Unga bu ishlarda vazir Utbiy yordam berib boradi. Toshning Xurosonga kelgach, tartibsizliklarni jilovlagani, soliq tizimini tiklagani, noiblarning zulmini to'xtatgani, harbiy intizomni mustahkamlab, xalq orasida obro' qozonishiga yordam beradi. Toshning islohotlari amir saroyidagi mavqeini mustahkamladi va uni Simjuriylarga nisbatan asosiy harbiy muvozanat kuchiga aylantirdi.

Aka-ukalaridan mag'lubiyatga uchragach, Faxruddavla Nuh ibn Mansurdan taxtni qaytarib olishda yordam so'raydi (Al-Utbī, 1891). Amir Nuh Toshga yozgan maktubida ularga e'tibor berib, ikrom qilishini, qo'shin yig'ib ular bilan birga yo'lga chiqishini va o'z yurtlariga qaytarishini buyurdi. Tosh buyruqqa bo'ysunib qo'shin to'plab Jurjonga yo'l oladi. Ibn al Asirda qo'shinning ko'pligidan Nishopur qo'shinlar bilan to'lib ketganligi yozilgan (Ibn al-Athir, 1986). Tosh Foiqqa Ray tomonida turib Muvayduddavla qo'shinlarini to'sib turushini aytadi. Biroq Foiq xiyonat qiladi. Toshning rejalari buzulib katta zararlar bilan qaytadilar (Al-Utbī, 1891). Gardiziy Muvayduddavla tomonidan 7 ming kishilik qo'shin yuborilganligini yozib qoldirgan (Gardizi, 1991). Ibn al Asirda esa voqealar rivoji quyidagicha: Jurjonga yo'l oldilar. Shahar oldiga yetib, u yerda to'xtashdi va shaharni qamalga olishdi. Muayyiduddavla, akasi Adududdavla va o'zining qo'shinlaridan iborat katta armiya bilan Jurjonda edi, lekin ular

Xuroson qo'shinlariga yaqinlasha olmasdi. Husamuddavla ularni ikki oy qamal ostida ushladi. Ertalabdan ular bilan jang qilar, so'ngra orqaga chekinar edi. Jurjon aholisi oziq-ovqat tanqisligiga duchor bo'ldi; shunchalikki, arpa kepagini loy bilan aralashtirib yeya boshladilar. Holatlari tobora yomonlashgach, ramazon oyida (mart 982) Jurjondan tashqariga chiqishdi. G'olib bo'ladimi, mag'lubmi – jang qilishardi. Xuroson qo'shini ularning chiqqaniga guvoh bo'lgach, avvalgi bir necha marta bo'lganidek, biroz jang qilishar, keyin to'xtaydi deb o'yladilar. Ikki qo'shin juda kuchli to'qnashdi. Xurosonliklar taxminlarida adashganini angladilar. Muayyiduddavla Xuroson qo'shinlari qo'mondonlaridan Foiq al-Xossa bilan yozishar, unga ba'zi va'da berib, o'z tomoniga og'dirishga urinayotgan edi. Nihoyat, Foiq uning taklifini qabul qildi va jang paytida mag'lub bo'lib chekinishga rozi bo'ldi (Ibn al-Athir, 1986). Muayyiduddavlaning askarlari belgilangan kunda Foiq va uning odamlariga hujum qildi. Foiq va undagi odamlar mag'lub bo'lib orqaga chekinishdi, xalq ham uni kuzatdi. Faxruddavla jangga sabr bilan davom etardi. Husamuddavla qo'shinning markazida edi. Kechga yaqin jang qattiq qizidi. Xalq mag'lubiyatda bir-birini kuzatganini ko'rib, ular ham chekinayotgan qo'shinlarga qo'shilishdi. Muayyiduddavlaning odamlari Allohdan o'zgasi bilmaydigancha boyliklar egallashdi, juda ko'p oziq-ovqat ham qo'lga kiritildi. Husamuddavla, Faxruddavla va Kabus Nishopurga qaytdilar va holatni maktub bilan Buxoroga xabar berishdi. Yetgan javob maktubda qo'shin yuborilishini va Jurjon hamda Rayga qaytilishini va'da qilardi.

Endi vazir Utbiy barcha qo'shinni Marvga to'plab o'zi bosh bo'lib borishini aytadi. Ammo bu safar Xuroson hukumatidan chetlashishini Utbiy sababidan deb o'ylab yurgan Abul Hasan Simjuriy Foiq bilan til biriktirib Utbiyga suiqasd qilib o'ldirtiradilar (Al-Utbī, 1891). Gardiziyda Abul Hasan Simjuriy tomonidan Foiqqa topshiriq berilganligi, Foiq saroy g'ulomlariga pul berib o'ldirtirganligi ta'kidlangan (Gardizi, 1991). Vazir o'ldirilgandan so'ng Nuh ibn

Mansur Husamuddavla maktub yozib, davlatni boshqarishi uchun uni Buxoroga chaqirdi, Utbiyning o'ldirilishi sababli buzilgan davlat ishlarini tartibga solishni talab qildi. Shundan so'ng Husamuddavla Nishopurdan Buxoroga bordi va Abu-l-Husaynning o'ldirilishi voqeasiga aloqador bo'lganlarning qo'lga tushirilganlarini o'ldirdi. Vazir al-Utbiy 372 (982-983) yili o'ldirilgan (Ibn al-Athir, 1986). Tosh buni tekshirib yollanma qotillarni tutib ba'zilarini o'ldiradi, ba'zilarini hibsga oldi, ba'zilar qochadi (Al-Utbī, 1891).

Toshning qudratga erishishida Utbiyning roli beqiyosdir. Utbiy davlatning asosiy siyosiy boshqaruvchisi sifatida Toshni o'zining harbiy tayanchi sifatida ko'rgan va unga tayanib siyosat yuritgan. Tosh Simjuriylarga qarshi kurashda Utbiyning asosiy quroliga aylangan.

Biroq Somoniylar saroyidagi murakkab intriga Utbiyning o'ldirilishi bilan keskin o'zgaradi. Bu voqea Toshni siyosiy jihatdan himoyasiz qoldirdi. Uning eng katta tayanch kuchi yo'qoldi va bu hol Toshning keyingi taqdiriga hal qiluvchi ta'sir ko'rsatdi. Utbiy o'ldirilgach, Toshning siyosiy raqiblari – Foiq va Simjuriylar uning mavqeini zaiflashtirishga urina boshladilar.

Abul-Hasan ibn Simjur Xuroson qo'shinlari qo'mondonligidan ozod qilinib, o'rniga Abul-Abbos tayinlangach, Sijistonga bordi va u yerda joylashdi. Abul-Abbos, oldin zikr qilganimizdek, Jurjonda mag'lub bo'lib ketgach va fitna qo'zg'alganini ko'rgach, Sijistondan Xuroson taraflariga ketdi va Kuhistonga joylashdi. Uning Buxoroga ketishi bilan Xuroson boshliqsiz qolgach, Ibn Simjur Foiqqa maktub yozib, bu yerni egallash uchun uning roziligini so'radi, u ham rozi bo'ldi. Nishopurda uchrashib, o'sha hududdagi joylarni bosib oldilar. Abul-Abbos bu holatni bilgach, katta qo'shin bilan Buxorodan Marvga yo'l oldi. Ular orasida elchilar kelib ketdi. Nishopur bilan qo'shin qo'mondonligining Abul-Abbosga, Balxning Foiqqa, Hirotning Abu Ali ibn Abul-Hasan ibn Simjurga berilishi sharti bilan kelishib oldilar va shu asosda tarqalishdi, har biri o'z viloyatiga ketdi (Ibn al-Athir, 1986).

Mag'lubiyat siyosiy oqibatlariga ham olib keladi: Toshning amir oldidagi obro'si pasayadi, Simjuriylar esa kuchayadi. Bu taqsimot ayni damda Somoniylar davlatidagi parokandalikning kuchayganini ham ko'rsatadi.

Vazirlikka Abdulloh Ibn Aziz tayinlanadi. U sobiq vazir Utbiy oilasiga dushmanligi bilan mashhur bo'lib, vazirlikka kelishi bilan Toshni qo'shin qo'mondonligidan ozod etib (Narshakhiy), Abu Ali Husayn Simjurga topshiradi. Toshga oilasi bilan barcha boyliklarni topshirib Xurosondan ketish buyrug'i kelganida u qo'shinni yig'ib davlat va hukmdorga qilgan shuncha yaxshiliklari va xizmatlari esdan chiqib, uni ishdan bo'shatishganini va bu lavozimning boshqasiga topshirilganligini shunda ham sadoqati tufayli buyruqqa rozi bo'lib ketishini, kim u bilan ketishni istasa ishlarini davom ettirishlarini, ayrilishni istaganlarga ham hech qanday to'siq yo'qligini aytib o'ylab olishlari uchun 1 oylik ta'til e'lon qiladi. Natijada barcha askarlar uni qo'llab-quvvatlaydilar va hukmdorga xat yozib, uni vazifasida qolishini iltimos qiladilar. Vazir Abdulloh Ibn Aziz Toshning yolg'onlariga uchmaslikni aytib ko'p va'dalar bersada qo'shin bundan voz kechmadi (Al-Utbī, 1891). Xurosondagi qo'mondonlar vazirga maktub yozib, Abul-Abbosni vazifasida qoldirishni so'rashsa ham, u bu takliflarni qabul qilmadi.

Toshning Xurosondagi yurishlari, Foiqning xiyonati oqibatida mag'lub bo'lishi va natijada lavozimdan chetlashtirilishi Somoniylar harbiy elitasi o'rtasidagi raqobatning naqadar keskinlashganini ko'rsatadi. Bu davrda markaziy hokimiyatning real ta'siri cheklangan, viloyat hokimlarining esa mustaqillikka intilishi kuchaygan edi. Toshning siyosiy sahnadan chetlatilishi Simjuriylar, Foiq va boshqa guruhlarining Somoniylar saroyidagi ta'sirining qanday kengayayotganini tasdiqlaydi.

Shundan so'ng Abul-Abbos Faxruddavla ibn Buvayhga maktub yozib, yordam so'radi. Tarixi Yaminida esa Muvayduddavla o'limi sabab taxtini qaytarib olganligi sabab Fahrduddavla Toshga xat yuboradi Allohning va

qo'shini yordamida saltanat tepasiga kelganini bayon etadi. Tosh ham uni tabriklab, davlatning baxtli kunlari kelganini yozadi (Al-Utbī, 1891). O'z ahvoli haqida ham yozib dushmanlari tuxmati sabab hukmdor bilan oralari buzilganini yozib o'tadi. Fahrudavla bunga javoban unga hamisha ittifoqdosh ekanini, yordamga tayyor ekanligini ma'lum qiladi. Maktub bilan Abu Said Shibiyni mingta turk arab otliqlari bilan yuboradi. Nishopurga kelganda Xuroson qo'shin zobitlaridan biri Abdulloh Ibn Abdurazzoq ham unga qo'shilib Toshga sadoqat izhor qilish uchun yo'lga tushadi (Al-Utbī, 1891). Tosh esa ular bilan Simjuriyga qarshi yurish boshlaydi. Nishopurda qarorgoh qurdilar. Ular orasida bir necha kun davom etgan jang bo'ldi. Faxrudavla Abul-Abbosga ikki ming otliqdan ortiq yana bir qo'shin yubordi. Ibn Simjur Abul-Abbosning kuchini ko'rgach, kechasi Nishopurdan chiqib ketdi, Abul-Abbosning askarlari ham uni ta'qib qilib, ko'p mol-dunyo va hayvonlarni qo'lga kiritdilar. Abul-Abbos Nishopurni egalladi, so'ngra Amir Nuhga maktub yozib, uning tomoniga o'tish niyatida ekanini bildirdi va kechirilishini so'radi (Ibn al-Athīr, 1986). Abdulloh ibn Aziz maktubni bee'tibor qoldirdi. Nuh va uning onasiga Toshning xavfli ekani va buyruqlariga bo'ysunmayotgani va bu ketishda u hukmdorning o'rnini egallashi haqida aytib uni Toshni kechirishiga to'siq bo'lib turdi.

Tosh bu orada Simjuriy bilan ishi bo'lmadi Buxorodan javob kutib turganida Simjuriy Abul Favois Adudavladan yordam so'raydi (Al-Utbī, 1891). Forsda bo'lgan Abul-Favoris ibn Adudavla ham amakisi Faxrudavla bo'lgan adovati tufayli ikki ming otliq askarni yordamga yubordi (Ibn al-Athīr, 1986). Foiq ham ularga qo'shiladi. Natijada Simjuriy katta qo'shin to'plab Toshga qarshi hujum qilishadi. Katta janglardan so'ng katta yo'qotishlar bo'ldi. Nishopurda ko'p vaqt qamalda qolganligidan qo'shinda taqchillik sabab askarlar qochib ketishni boshladi (Al-Utbī, 1891). Tosh bor kuchini yig'ib oxirgi marta hujum qildi. Lekin bu safar ham Simjur va o'g'li Abu Ali g'alaba qozondi. Tosh qo'shini qochib ketgach taslim

bo'ldi (Al-Utbī, 1891). Narshaxiyda ushbu jang sanasi 377/987-988-yil deb ko'rsatilgan. Qo'lga olinganlarning yarmi o'ldirildi qolgani Buxoroga yuborildi va Ko'handiz qal'asiga qamoqqa tashlandi. Tosh esa Jurjonga Fahrudavla huzuriga ketdi (Al-Utbī, 1891). Fahrudavla Uni juda yaxshi qarshi oldi, izzat va ikrom ko'rsatdi. Jurjon, Dihiston va Astarobodni unga va uning atrofida qilarga qoldirdi, o'zi Rayga o'tdi. Unga shuncha ko'p mol-dunyo, jang qurollari va anjomlari yubordiki, ularning tavsifiga til ojiz (Ibn al-Athīr, 1986). Bu haqida Sohib Kafi Fahrudavlaning xazinani bunday sarflamaslikka, boyliklari ortib ketgach ular dushmanlik qilishi mumkinligi haqida ogohlantirdi (Al-Utbī, 1891). Fahrudavla esa unga javoban Toshning qilgan yaxshiliklari uchun butun boyliklarini, saltanatini va hatto kiyib yurgan kiyimini bersada kamligini aytadi. Tosh bir vaqtlar Fahrudavla uchun akalari unga yuborgan qimmatbaho o'lponlardan voz kechganini so'zlab beradi. O'shanda Tosh men bir tola sochingni ham butun Iroq daromadiga sotmayman deb uni chorasiz vaziyatida ham akalarga topshirmagan ekan. Uning oldida majburiyati bo'lmagan himoyasiz bir odamga ko'rsatgan bunday olijanob insonparvarligini Fahrudavla unutmagan edi (Al-Utbī, 1891).

Abul-Abbos va uning odamlari bir muddat Jurjonda qolib, Nuh ibn Mansurning kechirishini kutdi. Fahrudavla huzuriga Abu Said Shibiyni yuborib Xurosonga qaytish uchun yordam so'radi. U Asfar ibn Kardavayah boshchiligida ikki ming otliq daylam askarlarini yubordi (Al-Utbī, 1891). Nasr ibn al- Hasan ibn Firuzga ham xat yozib ularga qo'shilishini buyurdi. Toshning nomidan Abu Said Shibiyni Nasrning qarorgohi bo'lgan Komsga yetib kelganida xiyonat yuz berdi. Bu xabar Fahrudavla yetgach qasos olish uchun Komsga yurish qilmoqchi bo'lib, Jurjondan Toshni ham chaqiradi. Buni eshitgan Nasr qo'rqib ketib Tosh vositachiligida undan uzr so'raydi.

Shu tariqa Tosh Jurjonda yashay boshladi va 379/989-990-yili bu yerda vabo tarqaldi (Al-Utbī, 1891). Bu kasallikdan Tosh

ham vafot etadi (Bayhaqī, 1969). Bir rivoyatga ko'ra, zaharlanib o'ldirilgan (Ibn al-Athīr, 1986). Jurjonda uning qo'shini ko'plab zulm va tovlamachilik qilgani bois Toshning o'limi xabari tarqalishi bilan xalq ulamolari va qo'shinga hujum qilib, saroyini talaydi. Shu sabab Toshning motam marosimlari ham odatdagidek o'tkazilmaydi. Qo'mondonlikka uning opasini o'g'lini ko'tarishadi (Al-Utbī, 1991). Lekin qo'shin zobitlari Xurosonga borib ushbu xabarni Abu Ali Simjuriyga yetkazadilar. Tosh Foiq va Simjuriydan qochib Jurjonga kelganida vazir Abdulloh Ibn Aziz Simjuriyni hujum qilishga undagan edi ammo u Daylam qo'shinlaridan yengilishdan va Toshning kuni uning boshiga tushishidan cho'chib, turli bahonalar bilan buni rad etib kelardi. Bu fursatdan foydalanib endi Simjuriy Jurjonga hujum qiladi va 3 mingga yaqin oddiy xalqni o'ldiradi (Al-Utbī, 1991).

Jurjonda Faxruddavla homiyligida yashagan yillar Tosh uchun qisqa muddatli siyosiy panoh bo'lsa-da, amalda u Somoniylar davlatidagi siyosiy jarayonlardan butunlay chetda qolgan davr edi. Uning vabo oqibatida vafot etishi nafaqat bir harbiy arbobning fojeali taqdiri, balki Somoniylar davlatining siyosiy tanazzuli fonidagi umumiy beqarorlikni ham aks ettiradi. Toshning vafotidan so'ng uning qo'shinlarining tor-mor qilinishi markaziy hokimiyat zaiflashganida harbiy guruhlarining qanchalik tez parchalanib ketishini ko'rsatadi. Toshning o'limi Somoniylar davlatining harbiy-siyosiy inqirozidan darak beruvchi muhim hodisa bo'lib, davlatning tezlashgan tanazzul jarayoniga sabab bo'lgan omillardan biridir.

Xulosa

Hojib Toshning siyosiy va harbiy faoliyati Somoniylar davlatining X asr oxiridagi inqiroz jarayonlarini chuqur anglashda muhim manba

sifatida qaraladi. Uning shaxsiy yuksalishi, hokimiyat tepasiga kelishi, siyosiy raqobatlardagi qatnashuvi hamda fojeali halokati aslida Somoniylar davlat me'yoriy boshqaruv tizimining zaiflashuvi va markaziy hokimiyatning amalda parokandalashuv jarayonining ko'zgusidir. Toshning o'rganilishi nafaqat bir shaxs tarixini tiklash, balki Markaziy Osiyodagi IX-X asr siyosiy strukturasining ichki mexanizmlarini tahlil qilishda ham muhim o'rin tutadi.

Toshning saroyga g'ulom sifatida kirib, harbiy-siyosiy elitaning yirik vakiliga aylanishi, Somoniylar davrida turkiy g'ulomlar institutining naqadar muhim siyosiy kuchga ega bo'lganini ko'rsatadi. Uning sipohsolorlikka ko'tarilishi, Xurosonga tayinlanishi va markaziy hokimiyatning harbiy asoslarini mustahkamlashga qaratilgan sa'y-harakatlari Toshning davlat barqarorligiga qo'shgan bevosita hissasini namoyon etadi. Xuroson kabi strategik hududda tartib o'rnatish, iqtisodiy boshqaruvni tiklash va harbiy tizimni qayta tuzish jarayonlari Toshning davlatni ushlab turishdagi rolini yaqqol ko'rsatadi.

Xulosa qilib aytganda, Hojib Toshning siyosiy faoliyati Somoniylar davlatida harbiy elita o'rni, turkiy g'ulomlarning siyosiy ta'siri, saroy intrigalari va mahalliy sulolalarning o'sib boruvchi kuchi kabi muhim tarixiy jarayonlarni yoritish imkonini beradi. Toshning yuksalishi va qulashidagi sabablar, uning faoliyatining makrosiyosiy jarayonlarga bog'liqligi, davlat ichki barqarorligining zaiflashuvi, harbiy elitaning siyosiy hayotga haddan tashqari aralashuvi va markaziy hokimiyatning strategik qarorlardagi sustligida namoyon bo'ladi. Uning taqdiri Somoniylar davlati ichki siyosiy mexanizmining so'navotgan davrini ko'rsatuvchi eng yorqin misollardan biridir.

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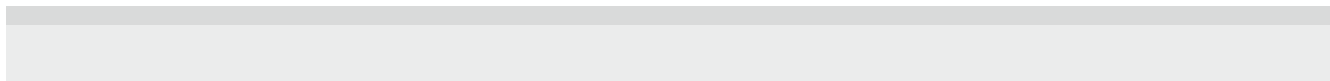
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