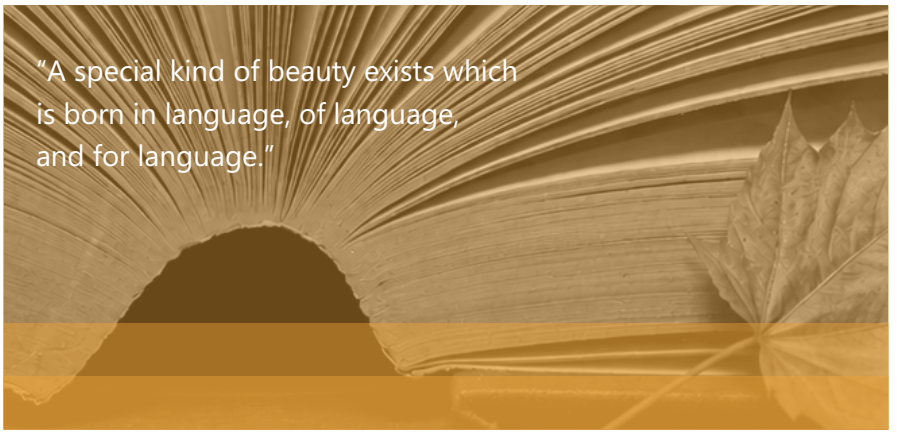
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LINGUISTICS

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The Artistic Interpretation of the Heroic Figure in Ancient Eastern Epics such as “Gilgamesh” and the “Shahnameh”

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Annotation *This article examines the artistic interpretation of the heroic figure in Ancient Eastern epic tradition through a comparative typological study of the Epic of Gilgamesh and Ferdowsi's Shahnameh. Attention is devoted to Gilgamesh and Rostam, focusing on their historical foundations, heroic qualities, physical power, moral responsibility, human limitations, and relationship with fate. Gilgamesh is interpreted through his friendship with Enkidu, the death of his companion, and the subsequent search for immortality, which transforms the hero from a powerful ruler into a reflective individual confronting mortality. As well as, Rostam is presented as a heroic defender of homeland and social order whose courage, loyalty, spiritual responsibility, and tragedy shape the character. Moreover, the comparison shows that both heroes embody cultural ideals of strength and protection, while performing different artistic functions within their epics. Additionally, the study argues that heroism is represented not only through power, but also through ethical choice, psychological development, suffering, responsibility, and tragedy.*

Keywords *Gilgamesh, Bilgamesh, Enkidu, Rostam, Shahnameh, Sumer, Akkadian, epic hero, heroic character, mythology, historical figure, Eastern epic*

“Gilgamish” va “Shohnoma” singari qadimgi sharq eposida qahramon obrazining badiiy talqini

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Annotatsiya *Mazkur maqolada qadimgi Sharq epik tafakkurining muhim namunalaridan bo‘lgan “Gilgamish” dostoni va Firdavsiyning “Shohnoma” asarida qahramon obrazining badiiy talqini qiyosiy-tipologik jihatdan tahlil qilinadi. Tadqiqot markazida Gilgamish va Rustam obrazlari turadi. Ularning tarixiy-afsonaviy asoslari, qahramonlik xususiyatlari, jismoniy kuchi, ma’naviy mas’uliyati, insoniy zaifliklari hamda taqdir bilan munosabati yoritiladi. Shuningdek, Gilgamish obrazi Enkidu bilan do‘stligi, uning o‘limi va abadiy hayotni izlash jarayonida ichki ruhiy o‘zgarishlar orqali ochiladi. Rustam obrazi esa yurt himoyasi, jasorat, ma’naviy e’tiqod va Suhrob fojeasi bilan bog‘liq holda talqin etiladi. Qiyosiy tahlil natijasida shuni aniqlash mumkinki, har ikki qahramonning xalq idealini ifodalashi, biroq turli madaniy muhitlarda o‘ziga xos badiiy vazifa bajarishi aniqlanadi. Shu bilan bitga, ushbu tadqiqotda qahramonlikning faqat kuch bilan emas, balki mas’uliyat, ruhiy izlanish, insoniy kechinmalar va fojiaviy tajriba orqali ham shakllanishi asoslanadi. Mazkur yondashuv epik qahramonning shakllanishida tarixiy xotira, mifologik tasavvur va badiiy umumlashtirishning o‘zaro aloqasini ko‘rsatadi. qiyosiy*

natijalar epik qahramonning individual va qadriyatlarni mujassamlashtirishini namoyon etadi.

Kalit so'zlar *Gilgamish, Bilgamish, Enkidu, Rustam, Shohnoma, Shumer, Akkad, epik qahramon, qahramon obrazi, mifologiya, tarixiy shaxs, Sharq eposi*

Художественная интерпретация образа героя в древневосточном эпосе на примере «Гильгамеша» и «Шахнаме»

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Аннотация *В статье в сопоставительно-типологическом аспекте рассматривается художественная интерпретация образа героя в древневосточной эпической традиции на материале поэмы «Гильгамеш» и «Шахнаме» Фирдоуси. Основное внимание уделено образам Гильгамеша и Рустама, их историко-легендарным основаниям, героическим качествам, физической силе, нравственной ответственности, человеческим слабостям и отношению к судьбе. Образ Гильгамеша раскрывается через его дружбу с Энкиду, переживание смерти друга и последующий поиск бессмертия, что обусловливает внутреннюю трансформацию героя. Образ Рустама представлен через мотив защиты родины, храбрости, духовной ответственности и трагедии Сухраба. Сопоставление показывает, что оба героя воплощают представления народа об идеальном защитнике, однако получают различную художественную функцию в зависимости от культурно-исторического контекста. Исследование обосновывает, что героическое начало в обоих произведениях определяется не только физической мощью, но и нравственным выбором, внутренним поиском, личными переживаниями и трагическим опытом. Выявленные сходства и различия позволяют глубже раскрыть особенности древневосточной эпической поэтики и закономерности формирования героического образа. Это позволяет определить общие типологические признаки и национальные особенности героических моделей Востока.*

Ключевые слова *Гильгамеш, Бильгамеш, Энкиду, Рустам, «Шахнаме», Шумер, Аккад, эпический герой, образ героя, мифология, историческая личность, восточный эпос*

Eposning xalq og'zaki ijodida paydo bo'lishi uning janr xususiyatlarini va mazmunan serqatlam bo'lishiga zamin yaratdi. Jonli epik ijodning og'zaki an'analarda yashashi va tarqalishi shunga olib keldiki, tildan tilga, avloddan avlodga bir tarixiy davrdan ikkinchi tarixiy davrga ko'chgan epos, endilikda yangi-yangi ohang va lavhalar, afsona va rivoyatlar, g'ayrioddiy mavjudotlar va qahramonlar, diniy e'tiqod va xulq-atvor normalari, tarixiy fakt va siymolarni o'ziga uzluksiz singdirib boradi.

Tasvirga olingan voqeaning faqat ko'lamdorligi emas, balki badiiy – tasviriy vosita va usullarning sistemasi, mubolag'a va

tashbehlar, tafsilotli tasvirlar, hodisa va manzaralarning sokin va tantanavor oqimi ham eposda ulug‘vorlik va dunyoviy qamrov taassurotini tug‘diradi.

Qadimgi Sharq adabiyoti insoniyatning eng qadimiy badiiy tafakkur namunalarini o‘zida mujassam etadi. Ushbu an’anada tarixiy shaxslar, afsonaviy qahramonlar va mifologik syujetlar o‘zaro qorishib, avloddan avlodga o‘tib kelgan. Qadimgi shumer xalqining “Gilgamish” (Abdurahmonov, 2006) haqidagi doston hamda Firdavsiyning “Shohnoma (Firdavsiy. Shohnoma, 1975)”si ana shu epik an’ananing muhim namunalari sifatida qahramonlik, hokimiyat, vatanparvarlik, insoniy mas’uliyat va o‘lim masalalarini badiiy ifodalaydi.

Ushbu maqolaning asosiy maqsadi – manbada berilgan material asosida Gilgamish va Rustam obrazlarining badiiy-falsafiy mazmunini qiyosiy jihatdan ko‘rsatishdir. Tadqiqotda tarixiylik va afsonaviylikning o‘zaro munosabati, qahramonning kuchi bilan bir qatorda uning insoniy zaifliklari ham tahlil qilinadi.

1. **Gilgamish obrazining tarixiy va afsonaviy asoslari**

Ashshurbanipal kutubxonasidan topilgan sopol kitoblar orasida Mesopotamiyaning ulug‘ tarixiy-afsonaviy qahramoni Bilgamish haqidagi she’rlar turkumi ham uchraydi. Keyinchalik akkadlar ushbu materiallarni o‘zlashtirib, o‘z tillarida 12 qismdan iborat tugal doston yaratganlar. Shumer tilidagi sopol kitoblar topilgunga qadar doston asosan akkadlarning adabiy merosi sifatida mashhur bo‘lgan. Akkad ijodkorlari shumerlardan yetib kelgan adabiy parchalarni tizimlashtirib, qahramonlarning nomlari va ayrim voqealarini o‘z tillari hamda urf-odatlariga moslashtirganlar.

Manbaga ko‘ra, Gilgamish tarixiy shaxs bo‘lib, Uruk (Erex) shahrining birinchi sulolasi hukmdorlaridan biri hisoblanadi. Uning yashagan davri borasida turli fikrlar mavjud: ayrim tadqiqotchilar uni miloddan avvalgi 2700-yillar, boshqalari esa miloddan avvalgi 2600-yillar atrofida yashagan deb hisoblaydi. Demak, Gilgamish obrazi tarixiy xotira bilan xalq og‘zaki ijodining uzoq davom etgan badiiy qayta ishlanishi natijasida shakllangan.

“Bilgamish” dostonining asosiy g‘oyalaridan biri kuchli pahlavon ham abadiy yashay olmasligi, insonning ilohiy tartib va taqdir oldidagi mas’uliyatini anglashidir. Shu jihatdan qahramon obrazi faqat jismoniy qudrat timsoli bo‘lib qolmay, balki insonning mavjudlik, o‘lim va abadiyat haqidagi savollarini ifodalovchi obrazga aylanadi.

2. **Syujetning shakllanishi va badiiy transformatsiya**

Shumer tilida saqlangan syujet bilan akkad nusxasi o‘rtasida ayrim farqlar mavjud. Masalan, shumer nusxasining birinchi qo‘shig‘i “Bilgamish va Akka” deb nomlanib, unda Bilgamish Kish hukmdori Akkaga qarshi kurashadi. Bilgamish do‘sti Enkidu, xalq yig‘ini va oqsoqollar maslahati bilan Akkad zulmidan qutulish uchun jangga otlanadi va jang uning g‘alabasi bilan yakunlanadi.

Dostonda Enkiduning yovvoyi holatdan inson qiyofasiga o‘tishi, Bilgamishning Ishtar sevgisini rad etishi kabi syujetlar ham mavjud. Manbada bu epizodlarning ayrimlari aslida alohida kichik asarlar sifatida shakllanganligi, keyinchalik esa yirik epik tuzilma tarkibiga kirganligi ta’kidlanadi. Bu holat qadimgi epik matnlarning uzoq tarixiy davr mobaynida boyib, takomillashib va falsafiylashib borganini ko‘rsatadi.

3. **Rustam obrazi va “Shohnoma”dagi qahramonlik konsepsiyasi**

“Shohnoma” shohlar haqidagi ulkan epik asar bo‘lib, unda qariyb to‘rt yuz yillik tarixiy davrni qamrab olgan afsonaviy va tarixiy shaxslar tasvirlanadi. Asarning markaziy qahramonlaridan biri Seystonlik yengilmas bahodir Rustamdir. Firdavsiy Rustamni mag‘rur tabiatli, o‘z vatani va xalqiga sodiq, jangdan tap tortmaydigan mard qahramon sifatida tasvirlaydi.

Rustam obrazining muhim jihatlaridan biri uning Yaratganga murojaat qilishi va qiyinchiliklarni yengishda ilohiy panoh izlashidir. Manbada keltirilgan baytlarda

qahramon tang ahvolda qolgan paytda pok Yazdondan panoh so‘rashi, adolatli Xudodan yuz o‘girishni aqlsizlik deb bilishi ifodalangan. Shu sababli Rustamning qahramonligi faqat jismoniy kuch bilan emas, balki ma’naviy e’tiqod va mas’uliyat bilan ham bog‘lanadi.

4. **Qahramonning kuchi va insoniy zaifligi**

Gilgamish va Rustam obrazlarini qiyoslashda ularning favqulodda jismoniy kuchi bilan bir qatorda insoniy chegaralari ham muhim ahamiyatga ega. Gilgamish haqidagi doston insonning abadiy yashay olmasligi masalasini markazga olib chiqsa, “Shohnoma” Rustam obrazida qahramonlik bilan fojiaviy taqdirni birlashtiradi.

Firdavsiy Rustamni yuksak darajada ulug‘lagan bo‘lsa-da, uni kamchiliklardan xoli ideal inson sifatida tasvirlamaydi. Rustam o‘z vatanini dushmanlar qo‘liga bermaslikni oliy maqsad deb biladi, biroq har bir inson kabi u ham o‘limdan qo‘rqadi. Shu sababli bilak kuchi yetmagan joyda aql va hiylaga murojaat qiladi. Eng katta fojiaviy holat esa uning aslida o‘z zurriyoti bo‘lgan Suhrobni tanimay, uni dushman deb bilib o‘ldirishidir.

Suhrob fojeasi Rustam obrazining insoniy qirrasini ochib beradi. Qahramon jang maydonida yengilmas bo‘lsa-da, o‘z taqdirining eng og‘ir sinovi oldida ojiz qoladi. Ota o‘z farzandining fojeasiga sababchi bo‘lishi “Shohnoma”dagi eng ta’sirli epizodlardan birini tashkil etadi. Bu jihat qahramonlikning mutlaq mukammallik emasligini, balki insoniy mas’uliyat va fojiaviy tanlovlar bilan chambarchas bog‘liqligini ko‘rsatadi.

5. **Gilgamish va Rustam obrazlarining qiyosiy-tipologik xususiyatlari**

Gilgamish va Rustam obrazlari turli tarixiy-madaniy muhitda shakllangan bo‘lsa-da, ularni birlashtiruvchi muhim jihatlar mavjud. Har ikki qahramon xalqning ideal qahramon haqidagi tasavvurlarini o‘zida mujassamlashtiradi. Ular oddiy insonlardan kuch-qudrati, jasorati, irodasi va jamiyat oldidagi mas’uliyati bilan ajralib turadi. Shu bilan birga, mazkur obrazlarning badiiy qimmati faqat ularning g‘ayritabiiy kuchi bilan belgilanmaydi. Aksincha, qahramonlarning qo‘rquvi, iztirobi, xatosi, yo‘qotishi va o‘lim oldidagi ojizligi ularni hayotiy va psixologik jihatdan ishonarli obrazlarga aylantiradi.

Gilgamishning obraz sifatida rivojlanishida uning ichki o‘zgarishi alohida ahamiyat kasb etadi. Dostonning dastlabki qismlarida u o‘z kuchiga haddan tashqari ishongan, hokimiyat imkoniyatlaridan foydalanadigan hukmdor sifatida namoyon bo‘ladi. Enkidu bilan uchrashuv esa uning hayotida tub burilish yasaydi. Do‘stlik, hamrohlik va yo‘qotish tajribasi Gilgamishning dunyoqarashini o‘zgartiradi. Ayniqsa, Enkiduning vafoti qahramonni inson umrining mazmuni va o‘limning muqarrarligi haqida chuqur o‘ylashga majbur qiladi. Shunday qilib, Gilgamishning qahramonlik yo‘li tashqi janglardan ichki ruhiy izlanish sari rivojlanadi.

Rustam obrazida ham kuch va ma’naviy mas’uliyatning uyg‘unligi kuzatiladi. U yurt tinchligi va xalq manfaatini shaxsiy manfaatlardan ustun qo‘yadigan bahodir sifatida tasvirlanadi. Uning ko‘plab janglardagi g‘alabalari nafaqat jismoniy qudratni, balki jasorat, tajriba va vaziyatni to‘g‘ri baholash qobiliyatini ham namoyon etadi. Biroq Rustamning hayoti ham fojiaviy taqdir bilan chambarchas bog‘langan. Suhrob bilan bog‘liq voqealar qahramonning kuchi uning barcha muammolarini hal qila olmasligini ko‘rsatadi. Bu fojea orqali Firdavsiy insonning taqdir, bilimsizlik va noto‘g‘ri qarorlar oldidagi ojizligini ochib beradi.

Mazkur ikki obrazning o‘xshash jihatlaridan yana biri – ularning shaxsiy taqdirining xalq va jamiyat taqdiri bilan bog‘langanidir. Gilgamish Uruk hukmdori sifatida shahar va uning aholisi oldida mas’ul bo‘lsa, Rustam Eron va uning xalqining himoyachisi sifatida gavdalanadi. Shu ma’noda ular individual qahramon emas, balki kollektiv xotira va milliy-ma’naviy qadriyatlarning badiiy ifodasidir. Qahramonning shaxsiy jasorati jamiyatning xavfsizligi, adolat va tartibni saqlash g‘oyalari bilan uyg‘unlashadi.

6. **Qiyosiy tahlil**

Mezon	Gilgamish	Rustam
Tarixiy-afsonaviy asos	Tarixiy hukmdor obrazi afsonaviy syujetlar bilan boyigan	Tarixiy va afsonaviy an'ana doirasidagi epik qahramon
Asosiy xususiyat	Kuch, hukmdorlik, insoniy chegaralarni anglash	Kuch, mardlik, vatanparvarlik va ma'naviy e'tiqod
Insoniylik	Abadiylikka intilish va o'lim muammosi orqali ochiladi	Xatolar, qo'rquv va Suhrob fojeasi orqali ochiladi
Badiiy vazifa	Inson va taqdir munosabatini anglatish	Qahramonlik va fojiaviy insoniylikni uyg'unlashtirish

1-jadval.

Qiyosiy jadvalda ko'rsatilgan mezonlar qadimgi Sharq eposlarida qahramon obrazining badiiy qurilishi va falsafiy mazmunini yanada chuqurroq anglash imkonini beradi. "Gilgamish" va "Shohnoma" qahramonlari turli madaniy muhitda yaratilgan bo'lsa-da, ularning qahramonlik konsepsiyasida umumiy tipologik belgilar mavjud.

Tarixiy-afsonaviy asos – Gilgamish Uruk shahrining tarixiy hukmdori sifatida tilga olinadi, biroq epik an'ana ta'sirida uning obrazi ilohiy xususiyatlar bilan boyitilgan. Doston boshida Gilgamishning "ikki qismi ilohiy, uchdan bir qismi inson" ekani ta'kidlanadi. Rustam esa "Shohnoma"da Eron xalqining afsonaviy pahlavoni, yurt himoyachisi va milliy qahramoni sifatida tasvirlanadi. Demak, har ikki obraz tarixiy va afsonaviy qatlamlarning uyg'unlashuvi natijasida shakllangan.

Qahramonlik va kuch talqini – Gilgamish Humbaba va Samoviy Buqa bilan janglarda o'zining favqulodda qudratini namoyon etsa, Rustam ajdarho, dev va boshqa yovuz kuchlarni yengadi. Ikkala eposda ham qahramonning kuchi shaxsiy manfaat uchun emas, balki jamiyatni himoya qilish va adolatni tiklash g'oyasiga xizmat qiladi.

Insoniylik va fojiaviylik – Har ikki qahramon yengilmas bahodir sifatida tasvirlansa-da, ularning insoniy zaifliklari obrazning badiiy qimmatini oshiradi. Enkiduning o'limi Gilgamishni hayot va o'lim mohiyati haqida mushohada qilishga majbur qiladi. Rustam esa Suhrobni tanimay o'ldirgani sabab chuqur fojiaviy iztirobni boshdan kechiradi. Shu jihatdan qahramonlik insoniy mas'uliyat bilan uyg'unlashadi.

Badiiy vazifasi – Gilgamish obrazi insonning abadiylikka intilishi va taqdir oldidagi ojizligini ifodalasa, Rustam obrazi vatanparvarlik, jasorat va axloqiy burch timsoli sifatida namoyon bo'ladi. Har ikki epos qahramon orqali jamiyatning ma'naviy qadriyatlari va ideal inson haqidagi tasavvurlarini aks ettiradi.

Tadqiqot natijalari shuni ko'rsatadiki, "Gilgamish" va "Shohnoma"da qahramon obrazi tarixiy xotira, mifologik tasavvur va badiiy umumlashtirishning uyg'unligi asosida shakllangan. Gilgamish obrazi kuch-qudrat, hukmdorlik, Enkidu bilan do'stlik va o'lim muqarrarligini anglash orqali ichki ruhiy o'zgarishni ifodalasa, Rustam obrazi jasorat, yurt himoyasi, ma'naviy mas'uliyat va Suhrob fojeasi orqali insoniy hamda fojiaviy qirralari bilan namoyon bo'ladi. Qiyosiy-tipologik tahlil har ikki qahramonning xalq idealini ifodalashini, biroq ularning badiiy vazifasi turli madaniy-tarixiy sharoitlarda farqlanishini ko'rsatdi. Shunday qilib, qahramonlik mazkur eposlarda faqat jismoniy kuch emas, balki axloqiy tanlov, ruhiy kamolot, jamiyat oldidagi mas'uliyat va taqdir bilan

munosabat orqali belgilanadi. Ushbu o‘xshashlik va farqlar qadimgi Sharq epik tafakkurining umumiy va milliy xususiyatlarini yoritishga xizmat qiladi.

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Translating Political Intent in Uzbek-English Presidential Discourse

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Annotation *This article examines how political intent is reformulated and adapted for target audiences in the English translations of speeches delivered by Uzbekistan's President Shavkat Mirziyoyev. Rather than evaluating translation solely through formal correspondence, the study focuses on how political meaning is preserved, modified, or reinterpreted during translation. The analysis draws on selected presidential speeches and their official English translations, focusing on expressions conveying authority, solidarity, commitment, respect, and diplomatic positioning. A qualitative comparative approach identifies relationships between political intent, translation decisions, and communicative effects. Cultural and institutional factors influencing translation choices are also considered. The findings indicate that political intent is frequently maintained through functional reformulation, while culturally marked and institutionally sensitive expressions may be adjusted to suit context. The study argues that effective political translation depends less on identical linguistic forms than on preserving the communicative force and political orientation of the source discourse for its intended audience and broader international readership.*

Keywords *Political intent, political discourse, presidential speeches, pragmatic translation, translation shifts, Uzbek-English translation, communicative function*

Prezident nutqlarida siyosiy niyatning o'zbek tilidan ingliz tiliga tarjimasi

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Annotatsiya *Ushbu maqolada O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev nutqlarining ingliz tiliga tarjimasida siyosiy niyatning qanday ifodalanishi va maqsadli auditoriyaga moslashtirilishi tadqiq etiladi. Tadqiqot tarjimani faqat shakliy muvofiqlik yoki oldindan belgilangan tarjima strategiyalari asosida baholashdan ko'ra, siyosiy mazmunning tarjima jarayonida qanday saqlanishi, o'zgarishi yoki qayta talqin qilinishiga e'tibor qaratadi. Tahlil O'zbekiston prezidentining tanlangan nutqlari hamda ularning rasmiy inglizcha tarjimalariga asoslanib, birdamlik, majburiyat, hurmat va diplomatik pozitsiyani ifodalovchi birliklarni qamrab oladi. Tadqiqotda qiyosiy va sifat tahlili usullaridan foydalanilib, manba matndagi siyosiy niyat, tarjima qarori va maqsadli matndagi kommunikativ ta'sir o'rtasidagi munosabat aniqlanadi. Shuningdek, madaniy va institutsional omillarning tarjima jarayonidagi roli ham baholanadi. Natijalar siyosiy niyat*

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ko'pincha funksional qayta ifodalash orqali saqlanishini, madaniy jihatdan belgilangan hamda institutsional jihatdan sezgir birliklar esa maqsadli kontekstga mos ravishda o'zgartirilishi mumkinligini ko'rsatadi. Tadqiqot siyosiy tarjimada lingvistik shaklning aynan takrorlanishidan ko'ra, manba nutqining kommunikativ kuchi va siyosiy yo'nalishini saqlash muhimligini asoslaydi. Bu yondashuv tarjima sifatini baholashning kontekstga asoslangan mezonlarini ham taklif etadi.

Kalit so'zlar *Siyosiy niyat, siyosiy diskurs, prezident nutqlari, pragmatik tarjima, tarjima o'zgarishlari, o'zbek-ingliz tarjimasi, kommunikativ funksiya*

Выражение политического намерения в узбекско-английском президентском дискурсе

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Аннотация *В статье исследуется, каким образом политическое намерение переосмысливается и адаптируется к целевой аудитории в английских переводах речей Президента Узбекистана Шавката Мирзиёева. В отличие от подходов, оценивающих перевод преимущественно с точки зрения формального соответствия или заранее установленных переводческих стратегий, исследование сосредоточено на сохранении, изменении и переосмыслении политического содержания в процессе перевода. Анализ основан на избранных президентских речах Президента и их официальных английских переводах и охватывает выражения, передающие полномочия, солидарность, обязательство, уважение и дипломатическую позицию. Для выявления взаимосвязи между политическим намерением исходного текста, переводческим решением и коммуникативным эффектом целевого текста применяется качественный сопоставительный анализ. Также учитывается влияние культурных и институциональных факторов на переводческие решения. Полученные результаты показывают, что политическое намерение часто сохраняется посредством функциональной переформулировки, тогда как культурно маркированные и институционально чувствительные выражения могут адаптироваться к целевому контексту. Делается вывод, что эффективность политического перевода определяется не столько воспроизведением идентичной языковой формы, сколько сохранением коммуникативной силы и политической направленности исходного дискурса для предполагаемой целевой аудитории.*

Ключевые слова *Политическое намерение, политический дискурс, президентские речи, прагматический перевод, переводческие трансформации, узбекско-английский перевод, коммуникативная функция*

Introduction

Political speeches are designed to do more than convey information. In presidential communication, a relatively short expression may simultaneously signal authority, express solidarity, demonstrate respect, establish responsibility, or frame a political position. Such meanings are particularly important when a speech moves from a domestic audience to an international one. The translator must then reproduce not only what the speaker says, but also the communicative purpose that the utterance serves in its original setting.

This problem is especially significant in political translation because linguistic form and political function do not always coincide. A source expression may have a direct lexical equivalent in English, yet a literal rendering may sound inappropriate, overly marked, or insufficiently persuasive in the target context. Conversely, an English formulation that differs considerably from the Uzbek wording may preserve the intended political message more effectively. Recent research increasingly treats political translation as a form of discourse mediation in which translation choices can influence the representation of political actors, national identities, institutional relations, and ideological positions (Du & Chen, 2022; Valdeón & Li, 2024).

Corpus-based research has provided important evidence for this perspective. Li and Pan (2021) show that English translations of Chinese political discourse can contribute to the construction of a particular national image for international readers. Their study demonstrates that translation participates in political communication rather than simply reproducing an existing message in another language. Similar observations emerge from research into specific linguistic features. Changes in pronoun use, for example, may affect the representation of political agency, solidarity, and relationships between speakers and audiences (Phanthaphoommee & Munday, 2024). Modality can likewise influence how commitment, obligation, certainty, and ideological positioning are communicated in translated political texts (Du & Afzaal, 2024).

These findings raise a further question that remains insufficiently explored: what happens to political intent when the linguistic realization of a political expression changes in translation? Identifying a translation shift is only the first step. The more consequential question concerns its communicative effect. A shift may weaken an aspect of the source meaning, but it may also make the political message more accessible, institutionally appropriate, or rhetorically effective for the target audience. The same linguistic operation can therefore produce different pragmatic consequences depending on the communicative circumstances.

This distinction is particularly relevant to Uzbek-English political translation. Compared with Chinese-English and several European language combinations, Uzbek-English political discourse has received relatively limited attention in international translation research. Recent Uzbek scholarship has begun to examine communicative strategies in translated political texts, drawing attention to the relationship between political meaning and translation choices (Mamarasulova, 2026). However, the way political intent itself is reconstructed across different communicative settings remains underexplored.

The present study addresses this gap by examining the English translation of selected presidential speeches delivered by Shavkat Mirziyoyev. Rather than reproducing a strategy-based classification used in earlier work, the study places political intent at the centre of analysis. Political intent is understood here as the communicative orientation of a political utterance: the purpose for which an expression is used within a particular political and rhetorical situation. It may involve expressing commitment, asserting authority,

building solidarity, demonstrating respect, appealing to shared values, or presenting a national position to an international audience.

This approach also requires a distinction between political intent and propositional meaning. The propositional content of an utterance may remain unchanged while its interpersonal or institutional force changes in translation. The reverse is also possible. A translator may modify the wording substantially while retaining the source speaker's communicative purpose. Political translation should therefore be assessed not only by asking whether the same information has been transferred, but also by examining whether the target text performs a comparable communicative function.

The importance of context becomes particularly clear in presidential discourse. A speech addressed to citizens, a commemorative address directed towards veterans and their families, and a statement delivered before the United Nations do not create identical communicative conditions. Expressions of respect, authority, solidarity, or responsibility may require different linguistic realizations in these settings. International political communication, in particular, operates within institutional conventions that may encourage formulations different from those normally used in domestic discourse. Recent studies of political translation similarly emphasize the role of institutional context and discursive environment in shaping translation decisions (Valdeón & Li, 2024; Zhao & Wang, 2025).

The present research therefore focuses on the relationship between source-text intent, translation choice, and target-context effect. Selected expressions from Uzbek presidential speeches are compared with their official English counterparts, with attention to cases in which the translation preserves the original political orientation, modifies its realization, or introduces a shift in communicative force. The analysis considers expressions associated with authority and responsibility, solidarity, evaluation, commitment, respect, national identity, and diplomatic positioning.

The study is guided by three research questions:

1. How is political intent represented in the English translations of Uzbek presidential speeches?
2. What types of translation shifts occur when politically and culturally meaningful expressions are transferred from Uzbek into English?
3. How do target-audience and institutional context influence the preservation or modification of political intent?

The study contributes to the field in two respects. Empirically, it adds evidence from the relatively underexamined Uzbek-English language pair and focuses on presidential discourse across different communicative settings. Analytically, it shifts attention from the classification of translation procedures to the relationship between translation choices and political intention. This makes it possible to distinguish a change in linguistic form from a change in communicative purpose.

Theoretical framework

Political translation involves more than transferring propositional meaning between languages. Political utterances are shaped by their communicative setting, intended audience, institutional relationships, and ideological context. A translation may therefore remain factually accurate while altering the degree of authority, solidarity, respect, commitment, or evaluation conveyed by the source. Political translation is increasingly understood as a form of discourse mediation in which translation choices can influence the representation of political actors, identities, and national positions (Du & Chen, 2022; Valdeón & Li, 2024).

In this study, political intent refers to the communicative orientation of a political utterance, or what the speaker seeks to accomplish through a particular expression in a particular context. It may involve asserting authority, expressing commitment,

demonstrating respect, establishing solidarity, legitimizing action, or presenting a national position. Political intent is therefore examined through the interaction of linguistic form, immediate discourse context, and communicative situation rather than as an independently observable intention.

The study distinguishes translation shifts from pragmatic shifts. A translation shift is any observable difference between the Uzbek source and English target expressions, whereas a pragmatic shift occurs when such a difference affects communicative function or political force. This distinction is important because formal modification does not necessarily result in pragmatic loss. Research on political discourse shows, for example, that changes in pronouns may influence agency and solidarity (Phanthaphoommee & Munday, 2024), while changes in modality can affect commitment and ideological positioning (Du & Afzaal, 2024).

Context is particularly important when political discourse is translated for international audiences. Li and Pan (2021) demonstrate that English translations of political discourse can reshape the representation of national identity and political positions. Similarly, Valdeón and Li (2024) emphasize the role of institutional and contextual factors in contemporary political translation. For Uzbek presidential discourse, this issue is especially relevant because domestic political expressions may acquire a different communicative environment when presented to international readers.

The framework therefore considers three possible relationships between source and target intent: preservation, negotiation, and modification. Preservation occurs when the target expression performs substantially the same political function. Negotiation involves adaptation to target-language, cultural, or institutional conventions while retaining the principal political orientation. Modification occurs when the target formulation changes an identifiable aspect of the source's political or interpersonal force. These categories provide an analytical basis for examining how political intent travels between Uzbek and English without reducing translation to a simple opposition between literalness and freedom.

Methodology

The study employs a qualitative comparative approach to examine how political intent is conveyed in the English translations of Uzbek presidential speeches. The empirical material consists of selected Uzbek speeches by Shavkat Mirziyoyev and their official English versions. The texts represent different communicative settings, including domestic political communication, commemorative discourse, and international diplomatic communication. This selection makes it possible to examine how translation choices respond to differences in audience, institutional context, and communicative purpose.

The analysis focuses on 50 selected source-target segments in which political intent is particularly visible. The segments were identified according to their relevance to such functions as expressing authority and responsibility, establishing solidarity, conveying respect, evaluating political developments, expressing commitment, constructing national identity, and presenting diplomatic positions. The purpose of selection was not to quantify all translation phenomena, but to examine cases in which a change in linguistic form could potentially affect political meaning or communicative force.

Each segment was examined comparatively in four stages. First, the Uzbek source expression was interpreted within its immediate discourse context. Second, its official English counterpart was examined to identify the relevant translation shift. Third, the communicative function of the source and target expressions was compared, with attention to audience and institutional context. Finally, the translation was assessed according to whether political intent was preserved, negotiated, or modified.

The analysis combines textual comparison with pragmatic interpretation.

Particular attention is given to culturally marked expressions, forms of address, evaluative language, modality, pronouns, expressions of commitment, and diplomatic formulations. This focus reflects the observation that apparently small linguistic changes can affect political positioning and interpersonal meaning in translation (Phanthaphoommee & Munday, 2024; Du & Afzaal, 2024).

The study does not treat formal difference as evidence of translation failure. Instead, a translation shift is considered significant only when it produces a recognizable change in communicative function or political force. This allows the analysis to distinguish necessary target-language reformulation from genuine pragmatic modification. The resulting interpretation is therefore based on the relationship between source expression, translation choice, communicative context, and political effect, rather than on lexical correspondence alone.

The quantitative information derived from the selected material is used only descriptively. It supports the identification of recurring tendencies but is not presented as statistically representative of all Uzbek-English political translation. This methodological limitation is deliberate: the principal aim is to explain how political intent is reconstructed in context and to identify the conditions under which linguistic reformulation contributes to, or potentially alters, that intent.

Results and Analysis

The comparison of the Uzbek source texts with their official English translations reveals that political intent is generally maintained, although its linguistic realization often changes. The most significant shifts occur where an expression carries interpersonal, cultural, evaluative, or institutional meaning that cannot be transferred effectively through direct lexical correspondence. In these cases, the English version tends to reproduce the communicative purpose of the original while adjusting its form to the expectations of the target audience.

One clear example is the Uzbek expression “qarz ham, farz”, used in a statement concerning the country’s responsibility to its people. Its English translation, “duty and sacred obligation,” does not reproduce the metaphorical structure literally. Instead, it makes the underlying moral responsibility explicit for an English-speaking audience. The shift from the culturally embedded Uzbek formulation to a more transparent English expression preserves the normative force of the original while reducing the cultural opacity of the metaphor. This is a case of functional reformulation rather than simple lexical substitution.

Forms of address provide another important area of change. In the United Nations speech, “Janobi Oliylari!” is rendered as “Dear Mr. Chairman!”. The Uzbek expression functions as a highly respectful honorific, whereas the English formulation combines politeness with explicit recognition of the institutional role of the addressee. The target expression is therefore shaped by the diplomatic environment in which the speech is delivered. The translation does not reproduce the source form, but it retains its central interpersonal purpose: establishing a respectful relationship with the person presiding over the international session.

A comparable tendency can be observed in expressions directed towards specific social groups. “Muhtaram faxriylar!” is translated as “Esteemed veterans!”. Here the adjective *esteemed* effectively reproduces the respectful evaluation expressed by *muhtaram*, while *veterans* provides a concise and institutionally natural English designation. The translation remains close to the communicative intention of the original despite minor differences in linguistic realization.

Evaluative and policy-oriented expressions demonstrate a somewhat different pattern. In some cases, the English version makes the political force of the source more

explicit. For example, the Uzbek expression "ta'sirchan choralar ko'rildi" is rendered as "we have taken effective measures to eradicate...". The target text not only preserves the positive evaluation of the measures but places it within a more explicit policy formulation. The English version consequently presents the action in a manner that is readily interpretable within international political discourse. Such reformulation can strengthen the target text's policy-oriented clarity without necessarily changing the underlying political position.

Condensation represents the opposite tendency. Some Uzbek expressions contain lexical elements that are not required for an equivalent English formulation. In these cases, the translation may be shorter while retaining the central communicative meaning. The expression "hayotga izchil joriy etilmoqda", for example, is translated as "being put into practice." The English version omits the explicit lexical realization of *izchil*, yet the resulting formulation remains sufficiently clear in context. The example demonstrates that reduction in linguistic material does not automatically imply a corresponding reduction in political meaning.

The examples collectively indicate that political intent is frequently preserved through functional rather than formal equivalence. This finding corresponds with research showing that political translation can reshape linguistic realization while maintaining broader communicative or representational purposes (Li & Pan, 2021). The target text is consequently better understood as a reconstruction of political communication for a different linguistic audience than as a word-for-word reproduction of the source.

The analysis also reveals that context determines the significance of a translation shift. The transformation of an honorific in an international speech cannot be interpreted in exactly the same way as the translation of a culturally marked expression in a domestic address. In the first case, institutional protocol is particularly influential; in the second, cultural accessibility may be more important. This supports the view that political translation is strongly conditioned by the communicative environment in which the target text will operate (Valdeón & Li, 2024).

The findings further suggest that political intent has several interconnected dimensions. Authority is conveyed through formulations of responsibility and institutional position; solidarity through inclusive references and appeals to shared values; evaluation through positive or negative characterization; commitment through modal and policy-oriented expressions; and respect through forms of address and honorific language. These dimensions do not always remain linguistically identical in translation. Their persistence depends on whether the target formulation continues to perform the relevant communicative function.

This observation is particularly important for modality and interpersonal meaning. Political statements frequently communicate degrees of obligation, certainty, and commitment rather than simply describing events. Changes in modal expression can therefore influence how a political position is perceived by the target audience (Du & Afzaal, 2024). Similarly, shifts in pronouns or references to political actors can modify perceptions of agency and solidarity (Phanthaphoommee & Munday, 2024). The Uzbek-English material confirms the broader relevance of these features while showing that their interpretation must remain connected to the specific discourse context.

Across the selected material, three broad tendencies emerge. First, political intent is most stable when the target text preserves the function of the source expression. Second, translation shifts become more pronounced when cultural or institutional differences intervene. Third, target-oriented reformulation can support rather than undermine pragmatic continuity. These tendencies suggest that translation choices should be interpreted in

relation to the communicative conditions of the target text.

The results are also consistent with the wider understanding of political translation as a mediated practice. Contemporary studies emphasize that political texts do not circulate independently of institutional and discursive frameworks (Du & Chen, 2022; Zhao & Wang, 2025). The English translations examined here similarly function within an international communicative environment in which clarity, diplomatic appropriateness, and recognizability can influence how the source message is reconstructed.

The central finding, therefore, is that political intent is more resilient than linguistic form. Expressions may be adapted, condensed, reformulated, or institutionally recontextualized without necessarily losing their principal political function. At the same time, translation can introduce subtle changes in interpersonal force, evaluation, or positioning. A meaningful assessment of political translation must consequently examine both sides of the process: what the translator changes and what remains communicatively intact.

Discussion

The findings suggest that political intent should be treated as a dynamic communicative property rather than as a fixed component of the source text. The English translations examined in this study frequently depart from the linguistic form of the Uzbek originals, yet these departures do not necessarily weaken the political message. In many cases, reformulation appears to be the mechanism through which the intended meaning remains effective in a different linguistic and communicative environment.

This observation is consistent with the broader shift in political translation research from formal equivalence toward discourse-based analysis. Du and Chen (2022) identify political translation as an increasingly interdisciplinary field in which translation interacts with political discourse, ideology, and mediation. The present findings add a more specific dimension to this discussion by showing that the preservation of political intent depends on how individual expressions function within their communicative setting.

The distinction between formal change and pragmatic change is particularly important. A translator may replace a culturally specific expression with a more transparent English formulation without changing its fundamental political purpose. The translation of *qarz ham, farz* as *duty and sacred obligation* illustrates this process. The metaphorical structure changes, but the underlying idea of responsibility remains prominent. The translation consequently moves away from formal correspondence in order to make the normative force of the source more accessible to the target audience.

The same principle applies to institutional language. The rendering of *Janobi Oliylari!* as *Dear Mr. Chairman!* demonstrates how diplomatic context can influence translation choices. The English expression does not reproduce the Uzbek honorific literally. Instead, it combines respectful address with explicit recognition of the institutional position of the addressee. This supports the argument that political translation is partly an exercise in contextual negotiation. The translator must consider not only what an expression means but also how it is conventionally used in the target political environment (Valdeón & Li, 2024).

The findings therefore complicate the traditional distinction between faithful and free translation. If faithfulness is defined exclusively through lexical or structural similarity, several of the translations examined here might appear to involve substantial departures from the source. If, however, faithfulness is evaluated through communicative purpose, the same choices can be interpreted as successful adaptations. Li and Pan (2021) similarly demonstrate that political translation can reshape the presentation of political meaning while contributing to a

coherent representation for target-language audiences.

Another important implication concerns audience design. Presidential speeches may have a primary domestic audience, but their official English versions can reach diplomats, international organizations, researchers, journalists, and foreign governments. The translated text therefore enters a communicative environment that is potentially wider and institutionally different from that of the original. A translator working in this environment may need to clarify culturally embedded references, adjust forms of address, or select internationally recognizable formulations. Such intervention should not automatically be regarded as ideological distortion. In some cases, it may be necessary for the source political intent to remain intelligible.

At the same time, adaptation is not neutral. Any modification of a political expression creates the possibility of changing its interpersonal or ideological force. This is particularly evident in areas such as modality and pronoun use. Changes in modal expressions may affect perceptions of certainty, obligation, or commitment, while changes in pronouns may influence the representation of agency and solidarity (Du & Afzaal, 2024; Phanthaphoommee & Munday, 2024). These observations indicate that political intent should be examined at several levels rather than reduced to a single notion of meaning.

The present study consequently suggests that political intent can be viewed through a set of related dimensions: authority, solidarity, evaluation, commitment, respect, and diplomatic positioning. These dimensions are not independent. A single expression may simultaneously establish respect and authority, or express commitment while reinforcing solidarity. Translation may preserve some dimensions more successfully than others. This helps explain why a target expression can be considered pragmatically successful even when a minor interpersonal nuance is altered.

The findings have a practical implication for translators of presidential and diplomatic discourse. Before selecting a target equivalent, translators should identify the political function of the source expression and consider the target audience and institutional setting. A culturally marked expression may require explanatory reformulation; an honorific may need to follow diplomatic conventions; and a policy statement may require a formulation that makes its degree of commitment immediately recognizable in English. Such decisions should be guided by communicative purpose rather than by an assumption that closer wording is always better.

Conclusion

The study has examined how political intent is reconstructed in the English translations of selected Uzbek presidential speeches. The analysis demonstrates that political meaning is not confined to the lexical or grammatical form of an utterance. It is closely connected to communicative purpose, audience, institutional setting, and the interpersonal relationship established through political language.

The findings show that translation shifts do not necessarily indicate a loss of political meaning. Expressions may be reformulated, condensed, or adapted when direct correspondence would not produce an equally effective message in English. The examples examined in the study demonstrate that such changes can preserve authority, respect, solidarity, evaluation, commitment, and diplomatic positioning even when the linguistic form of the source is not reproduced.

The study also confirms the importance of distinguishing linguistic translation shifts from changes in political intent. A formal difference becomes pragmatically significant only when it affects the communicative force or political orientation of the utterance. This distinction provides a more nuanced basis for evaluating political translation and avoids reducing translation quality to lexical similarity.

For Uzbek-English translation, the findings highlight the importance of contextual awareness. Presidential discourse often contains culturally and institutionally marked expressions whose effective translation requires consideration of the target audience and communicative environment. Translators therefore need to identify the political function of an expression before selecting its English formulation. This is particularly important when Uzbek political discourse is transferred into international diplomatic communication.

The study contributes to research on political translation by placing political intent at the centre of the source-target relationship. It shows that successful translation is not necessarily the reproduction of identical linguistic forms, but the reconstruction of communicative purpose in a new discourse environment. Further research based on a larger longitudinal corpus could examine how political intent is negotiated across different periods, policy domains, languages, and international contexts.

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National-cultural specifics of reflecting the aesthetic assessment of a person in the proverbial linguistic worldview

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Annotation *The article examines the national-cultural peculiarities of reflecting the aesthetic assessment of a person through the prism of the proverbial fund of the language. The mechanisms of formation of evaluative judgments, their deep-rooted connection with traditional moral values, and the collective mentality of the people are analyzed in detail. The research explores how linguistic units encode external appearance and inner beauty, transforming social norms into stable idiomatic expressions. By investigating the dialectical relationship between cultural heritage and language, the paper highlights how proverbs function as an essential diagnostic tool for understanding the national character. Furthermore, the study delves into the socio-cultural factors that shape these aesthetic ideals, emphasizing that proverbs are not merely decorative elements of speech but represent the accumulated wisdom of an ethnos. It is concluded that proverbs act as the quintessence of aesthetic ideals transmitted from generation to generation, serving as a vital mechanism for cultural continuity. The research provides a comprehensive overview of how these linguistic units help to preserve and reproduce the aesthetic benchmarks that define a person's dignity and social attractiveness within a specific cultural context. Ultimately, the article underscores the importance of the proverbial linguistic worldview in maintaining the stability of cultural identity in a globalized society.*

Keywords *Proverbs, aesthetic assessment, linguistic worldview, national-cultural specifics, mentality, ethnoculture, values*

Insonning estetik bahosini maqollar til manzarasida aks ettirishning milliy-madaniy xususiyatlari

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Annotatsiya *Maqolada insonning estetik bahosini maqollar fondi prizmasi orqali aks ettirishning milliy-madaniy xususiyatlari ko'rib chiqiladi. Baholash mulohazalarining shakllanish mexanizmlari, ularning an'anaviy axloqiy qadriyatlar va xalqning jamoaviy mentaliteti bilan chuqur bog'liqligi atroflicha tahlil qilinadi. Tadqiqot til birliklari tashqi qiyofa va ichki go'zallikni qanday kodlashini hamda ijtimoiy normalarni barqaror idiomatik iboralarga qanday aylantirishini o'rganadi. Madaniy meros va til o'rtasidagi dialektik munosabatni tadqiq etish orqali maqola maqollarning milliy xarakterni tushunishda muhim diagnostika vositasi sifatida qanday xizmat qilishini yoritib beradi. Shuningdek, tadqiqot ushbu estetik ideallarni shakllantiruvchi ijtimoiy-madaniy omillarni chuqur o'rganadi va maqollar shunchaki nutqning bezagi emas, balki etnosning to'plangan donishmandligini ifodalashini ta'kidlaydi.*

Maqollar avloddan-avlodga o'tib kelayotgan estetik ideallarning kvintessensiyasi sifatida namoyon bo'lib, madaniy vorislikni ta'minlashda hayotiy mexanizm vazifasini bajarishi haqida xulosa chiqariladi. Tadqiqot ushbu til birliklari muayyan madaniy kontekstda inson qadr-qimmati va ijtimoiy jozibadorligini belgilovchi estetik mezonlarni saqlab qolish va qayta ishlab chiqarishga qanday yordam berishi haqida keng qamrovli tushuncha beradi. Yakunda maqola globallashuv davrida madaniy o'ziga xoslikning barqarorligini saqlashda maqolga asoslangan til manzarasining muhimligini ta'kidlaydi.

Kalit so'zlar *Maqollar, estetik baho, til manzarasi, milliy-madaniy xususiyat, mentalitet, etnomadaniyat, qadriyatlar*

Национально-культурная специфика отражения эстетической оценки человека в пословичной языковой картине мира

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Аннотация *В статье рассматриваются национально-культурные особенности отражения эстетической оценки человека через призму пословичного фонда языка. Механизмы формирования оценочных суждений, их глубокая связь с традиционными моральными ценностями и коллективным менталитетом народа анализируются детально. Исследование изучает, как языковые единицы кодируют внешность и внутреннюю красоту, преобразуя социальные нормы в устойчивые идиоматические выражения. Исследуя диалектическую взаимосвязь между культурным наследием и языком, работа подчеркивает, как пословицы функционируют в качестве важного диагностического инструмента для понимания национального характера.*
Кроме того, в исследовании рассматриваются социально-культурные факторы, формирующие эти эстетические идеалы, подчеркивается, что пословицы – это не просто декоративные элементы речи, а воплощение накопленной мудрости этноса. Делается вывод о том, что пословицы выступают квинтэссенцией эстетических идеалов, передаваемых из поколения в поколение, служа жизненно важным механизмом культурной преемственности. Исследование дает всесторонний обзор того, как эти языковые единицы помогают сохранять и воспроизводить эстетические эталоны, определяющие достоинство и социальную привлекательность человека в конкретном культурном контексте. В конечном счете, в статье подчеркивается важность пословичной языковой картины мира в поддержании стабильности культурной идентичности в условиях глобализации.

Ключевые слова *Пословицы, эстетическая оценка, языковая картина мира, национально-культурная специфика, менталитет, этнокультура, ценности*

Введение

В современной лингвистике изучение языка в тесной взаимосвязи с культурой и менталитетом народа является одним из приоритетных направлений. Особое место в этом процессе занимает пословичный фонд языка, который выступает в качестве «зеркала» народного сознания, аккумулируя в себе многовековой опыт, систему ценностей и этико-эстетические представления этноса. Эстетическая оценка человека, выраженная через паремиологические единицы, представляет собой сложный феномен, в котором переплетаются универсальные представления о красоте и сугубо национальные, специфические идеалы, сформированные в условиях конкретной историко-культурной среды.

Несмотря на наличие значительного числа работ, посвященных паремиологии, вопросы того, как именно лингвистические средства кодируют эстетические качества личности и какие культурные коды при этом актуализируются, требуют дальнейшего осмысления. Актуальность данного исследования продиктована необходимостью системного описания языковых механизмов, фиксирующих эталоны внешнего и внутреннего облика человека в пословичной языковой картине мира, что позволяет глубже понять механизмы формирования национального самосознания.

Целью исследования является выявление и лингвокультурологический анализ национально-культурной специфики вербализации эстетической оценки человека в паремиологическом фонде языка, а также определение роли пословиц как маркеров эстетических идеалов в процессе трансляции культурных ценностей между поколениями.

Научная новизна исследования заключается в комплексном подходе к анализу эстетических категорий через призму пословичного фонда:

1. В работе систематизированы механизмы формирования оценочных суждений, которые ранее рассматривались в отрыве от эстетического контекста.
2. Выявлена корреляция между традиционными ценностями народа и устойчивыми идиоматическими моделями, описывающими «красоту» и «безобразие» как социально значимые категории.
3. Обоснована роль паремий как активного инструмента культурной преемственности, позволяющего сохранять стабильность национальной идентичности в условиях глобализационных процессов.
4. Предложена классификация пословичных единиц, отражающих диалектическое единство внешней привлекательности и внутренних нравственных качеств, что расширяет понимание структуры языковой картины мира исследуемого этноса.

Материалы и Методы

Для реализации поставленной цели и решения задач в работе был применен комплексный методологический подход, включающий общенаучные и частнолингвистические методы исследования:

- *Описательно-аналитический метод:* использовался для сбора и систематизации пословичных единиц, содержащих эстетические компоненты, а также для первичной классификации материала по тематическим группам.
- *Лингвокультурологический анализ:* является основным методом исследования. Он позволил выявить национально-культурную специфику паремий, определить «культурный

фон» слов, обозначающих эстетические качества человека, и вскрыть ценностные установки, стоящие за языковыми единицами.

- *Метод концептуального анализа:* применялся для моделирования концептов «красота», «внешность», «нравственный идеал» в пословичном фонде. Это позволило проследить, как абстрактные эстетические представления конкретизируются в устойчивых образах и метафорах.
- *Метод сопоставительного (компаративного) анализа:* использовался для выявления общего и специфического в отражении эстетических идеалов. При необходимости он позволил сравнить пословичные картины мира разных этносов (или внутридиалектные особенности), что способствовало более четкому выделению национальной специфики.
- *Семантико-стилистический анализ:* позволил раскрыть коннотативные значения компонентов пословиц, выявить механизмы оценочности и эмоционально-экспрессивной окраски, используемой в языке для характеристики человека.
- *Метод контекстуального анализа:* применялся для интерпретации смыслового наполнения паремий с учетом условий их функционирования, что помогло прояснить прагматический аспект эстетической оценки в народной речи.

Пословица определяется большинством авторов как народное изречение в форме предложения или устойчивого словосочетания, относящееся к языковым клише по ряду признаков: синтаксическая форма (словосочетание, предложение), наличие образного или прямого значения.

Следует отметить, что помимо пословиц к языковым клише авторы относят поговорки и фразеологизмы, которые отражают в своем семантическом содержании процесс культурно-исторического развития народа, передают из поколения в поколение культурные установки и стереотипы (Арутюнова, 1988).

Природа пословиц тесно связана с языковой картиной мира:

а) они всегда обращены на субъекта и отражают его субъективное отношение к чему-либо (оценка);
б) они связаны с фоновыми знаниями языка, практическим опытом языковой личности, культурно-историческими традициями;
в) их семантика направлена на характеристику человека, его поведения, ценностей, отношения к окружающим и т.д.;
г) они отражают социальные, географические, интеллектуальные, культурные характеристики национальной общности как носителя языка;
д) объединяют в себе все характеристики людей одной культуры и своеобразие их видения окружающего мира, а также способы реагирования на него.

Исходя из вышеизложенного, можно предположить, что пословичная языковая картина мира опредмечивает в языке национально-культурные ценности, стереотипы, эталоны с учетом их отражения как универсальных общечеловеческих, так и сугубо национальных особенностей мировидения и миропонимания. Тем самым пословичная языковая картина мира как средство хранения и передача национального опыта и мировоззрения обнаруживает взаимосвязь с лингвокультурными концептами, которые составляют когнитивную основу национальной языковой картины мира (Арутюнова, 2004).

На синтаксическом уровне пословицы представляют собой коммуникативные единицы, которые закрепляют

представления определенной национальной общности не только о самой оценке чего-либо, но и об аксиологической модели мира, об иерархии ценностей.

С точки зрения аксиологического подхода основой пословиц являются ценности определенной национальной общности, в которых заключены концентрированно знания истории, традиции, обычаи носителей языка определенной культуры.

В данном случае пословицы следует рассматривать как лингвокультурный текст, в структуру которого входят культурно маркированные единицы языка, которые в сознании носителей языка проецируются как логически и стилистически выстроенная когнитивная взаимосвязь с жизненным, историческим, культурным опытом. Совокупность данных знаний отражает лингвокультурную составляющую пословичной языковой картины мира, которая с точки зрения мировосприятия носителями языка измеряется посредством изучения культурных концептов и стереотипов. В связи с этим мы полагаем, что особенности взаимодействия человека как носителя языка и окружающего мира закрепляются в его языковом сознании в процессе концептуализации с точки зрения ценностного характера базовых понятий (Кубрякова, 2003).

Лингвокультурный аспект отражения эстетической оценки человека в пословичной языковой картине мира с точки зрения аксиологического подхода разграничивает понятия ценности / ценностного отношения и оценки. Процесс концептуализации окружающего мира носителями языка определенной лингвокультуры, включая ценности и оценку, вербализуется и отражается в пословичной языковой картине мире. Эстетическая оценка человека включает систему ценностей как общечеловеческих, мировоззренческих, так и ценностей, присущих определенной лингвокультуре.

Аксиологический подход разграничивает понятия ценности / ценностного отношения и оценки:

- языковая семантика концепта отражает когнитивную составляющую определенной лингвокультуры (память, историю, опыт), включая систему ценностей;
- концептосфера как совокупность концептов включает систему ценностей определенной лингвокультуры по отношению к окружающему миру, предметам и явлениям действительности, но не включает их оценку;
- концептосфера включает семантически культурно обусловленные языковые единицы через призму нормативно-оценочного характера;
- оценка может быть представлена в любом познавательном процессе как со стороны индивида, так и коллектива и может быть как ценностной, так и неценностной.

Исходя из данных характеристик, следует отметить, что процесс концептуализации окружающего мира носителями языка определенной лингвокультуры, включая ценности и оценку, вербализуется и отражается в пословичной языковой картине мире.

В общем смысле ценностное отношение базируется на представлении об идеальном, совершенном или, наоборот, не соответствующем ему.

Как ранее было отмечено, с позиций нравственного, социокультурного характера оценка также сопряжена с понятиями нормы, примера, эталона, стереотипа, требований и т.д.

Соответственно, эстетическая оценка человека включает систему ценностей как общечеловеческих, мировоззренческих, так и ценностей, присущих определенной лингвокультуре.

Эстетическая оценка отличается максимальной субъективностью, наименьшей мотивированностью и обоснованностью, отсутствием строгой нормативности, что объясняется невозможностью удовлетворения неким стандартом. Однако, учитывая то, что степень субъективности эстетической оценки зависит от самого носителя языка, особенностей восприятия им окружающего мира как члена той или иной лингвокультуры, то ее осмысление эстетической оценки человека в пословичной языковой картине мира происходит в процессе протекания процессов, направленных на взаимодействие:

- концептосферы как совокупности культурных концептов, представляющих когнитивную базу понятий;
- стереотипов как традиционных представлений о человеке, его деятельности и др., закрепленных в определенной лингвокультуре;
- системы ценностей, существующей в сознании носителей языка определенной лингвокультуры;
- пословичным фондом языка, включающим пословицы определенной лингвокультуры.

Степень субъективности эстетической оценки зависит от самого носителя языка, особенностей восприятия им окружающего мира как члена той или иной лингвокультуры, то ее осмысление эстетической оценки человека в пословичной языковой картине мира происходит в процессе протекания процессов, направленных на взаимодействие:

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- стереотипов как традиционных представлений о человеке, его деятельности и др., закрепленных в определенной лингвокультуре;
- системы ценностей, существующей в сознании носителей языка определенной лингвокультуры;
- пословичным фондом языка, включающим пословицы определенной лингвокультуры.

Шкала эстетических оценок всегда коррелирует со шкалой, отражающей иерархию ценностей той или иной национально-культурной общности в рамках единого концептуального пространства.

Анализ результатов исследования положительной и отрицательной эстетической оценки человека показал, что шкала эстетических оценок всегда коррелирует со шкалой, отражающей иерархию ценностей той или иной национально-культурной общности в рамках единого концептуального пространства.

В лингвокультурологии и когнитивной лингвистике изучение концептов осуществляется с разных позиций:

- хранящие в памяти человека и значимые для него фрагменты опыта, типичные для одной лингвокультуры;
- отражение системы языка и когнитивных понятий всей языковой картины мира в сознании человека как носителя языка определенной лингвокультуры.

Исходя из данных позиций, можно заключить следующее:

а) концептосфера как совокупность отдельных концептов отличается коллективным сознанием, национально-культурным содержанием;

б) поскольку опыт охватывает разные сферы жизнедеятельности человека (когнитивный, чувственный, образный, эмоциональный и др.), то концепт включает в себя не только описание базовых понятий и описаний, но и

образных, чувственных, ценностных характеристик, выраженных в вербальной форме и репрезентующихся непосредственно в речи (Пермяков, 1988).

В данном случае когнитивная составляющая концепта включает в себя понятия, дефиниции, описывающие явление, предмет, объект действительности. Образная составляющая отражает представления и ассоциации, связанные с признаками данных понятий.

Ценностная составляющая концепта заключается в значимости концепта для представителей определенной лингвокультуры (Вежбицкая, 1996).

При этом ценностные смыслы одного концепта группируются в единый языковой комплекс, который поддерживается и сохраняется в языке его носителями, образуя определенный тип культуры.

При рассмотрении классификаций концептов мы ориентировались на несколько оснований:

а) возможность отражения когнитивной, образной и ценностной составляющих;
б) применимость к определенной лингвокультуре.

С этой целью за основу мы взяли классификацию В.И. Карасика, который выделил следующие типы концептов (Карасик, 2014):

1. специфические этнокультурные и социокультурные, отражающие особенности культуры;
2. неспецифические со скрытым культурным содержанием;
3. универсальные, не имеющие культурной специфики.

Концепты первой группы подразделяются на параметрические и непараметрические.

К первым относятся такие концепты, как время, пространство, возраст, количество и др., то есть те, которые отражают реальные характеристики объекта, к непараметрическим – концепты с предметным содержанием, которые автор делит на регулятивные, например, счастье, щедрость и др., в которых наиболее значимым компонентом является ценностный, который определяет и регулирует поведение, состояние и отношение человека к чему-либо, и нерегулятивные концепты, которые включают синкретичные образования разного характера, например, здоровье, подарок и др.

С точки зрения аксиологического подхода нам интересны именно регулятивные концепты, поскольку они отражают ценности как высшие ориентиры, нормы поведения как стандарты и / или стереотипы, а также оценочный кодекс, присущий определенной лингвокультуре.

По своему составу регулятивные концепты также неоднородны:

1. *по содержанию:*
   - концепты, в составе которых заключен духовный смысл (счастье, любовь, дружба);
   - частно-регулятивные, например, пунктуальность, гордость и др.;
2. *по типу отношений:*
   - концепты – оценки, в основе которых лежат основания хорошо - плохо, правильно - неправильно, соответствует норме – не соответствует норме и др.;
   - концепты – позиции, в основе которых лежит семантика движения / местоположения и др. (вверх – вниз, вместе, близко – далеко и т.д.);
   - концепты – привативы, в основе которых лежит привативная оппозиция, то есть обладание – не обладание чем-либо (свой – чужой, брать – отдавать и т.д.).

В нашем исследовании изучаются концепты – оценки, затрагивающие эстетическую оценку человека в русской и узбекской пословичной языковой картине мире, отражающие процесс оценивания

ситуации / поведения / состояния с точки зрения ценностной значимости и социально-культурных стереотипов, получивших статус знания и включенных в состав языковой картины мира.

Анализ пословиц, включающих положительную и отрицательную оценку человека, позволил выделить следующие основные микрополя концепта «Красота» (Рис. 1).

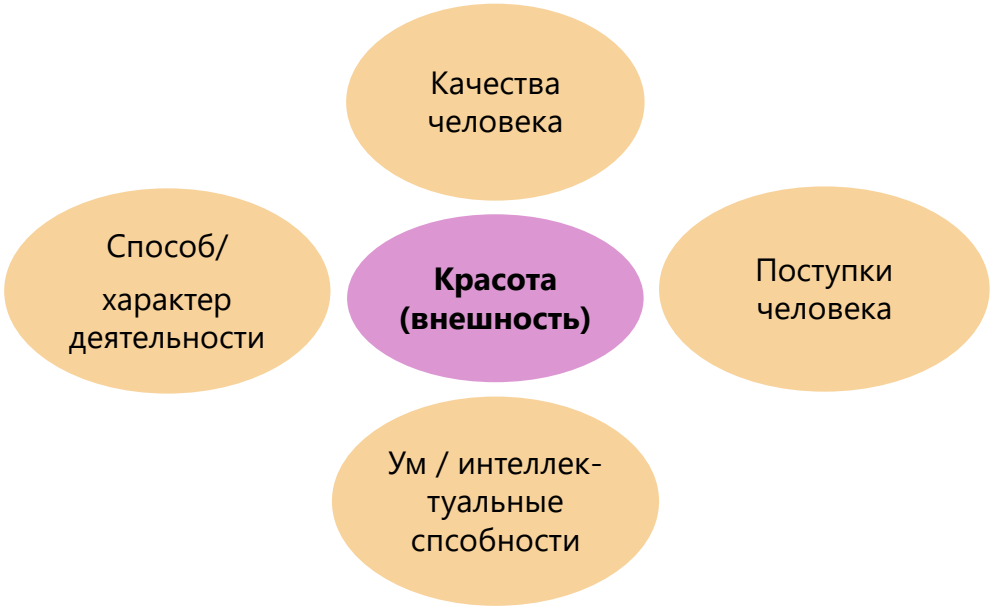


Рисунок 1. *Семантические микрополя концепта «Красота»*

В концепте «Красота» заключены следующие микрополя (табл.1):

Микрополе	**Концепт «Красота»**					
Оценка	Положительная оценка		Отрицательная оценка		Оппозиционные отношения	
Тематические группы	В рус-ском языке	В узбек-ском языке	В рус-ском языке	В узбек-ском языке	В рус-ском языке	В узбек-ском языке
Внешняя красота						
Обладание красотой	1	0	0	1	0	0
Притягивающая сила, хорошее явление, желаемое сердцем и душой	2	3	1	0	0	0
Чистый и без изъяна.	2	1	0	0	0	0
Беспрецедентный, удивительный	1	1	2	1	0	0
Красота внутренняя (душевная)						
Отношение к окружающим / к себе.	0	2	0	1	2	0

Значимость душевной красоты для человека.	1	1	0	1	5	5
Значимость поступков как ценности	1	1	0	1	1	0
Поведенческие характеристики в различных ситуациях как отражение красоты / безобразия	1	0	0	0	2	1
Красота внешняя в сопоставлении со способом / характером деятельности (мастерство, умения)						
Красота как проявление положительного / отрицательного в определенном виде деятельности	0	1	0	0	2	0
Важность умения при выборе красоты или умения	0	1	0	1	0	0
Описание красоты с точки зрения соотношения красота – значимость дел для общества	1	0	0	0	0	1
Красота внешняя с точки зрения проявления интеллектуальных способностей (ума)						
Интеллектуальные способности как отражение красоты / безобразия	3	-	1	-	10	-
Значимость ума в сравнении с красотой	0	-	1	-	1	-
Врожденное качество, придающее красоту / безобразность	-	2	-	0	-	3

Таблица 1. *Репрезентация эстетической оценки человека в концепте «Красота»*

Репрезентация красоты:

1. Внешняя красота (эстетическая оценка), которая представляет собой отражение визуальных характеристик человека с точки зрения красоты / безобразия (в том числе и физиологических недостатков).
2. Красота внутренняя (душевная), в которой происходит проецирование внутренних качеств на внешность (нравственно-эстетическая).
3. Красота внешняя человека с точки зрения совершаемых им поступков (этико-эстетическая).
4. Красота внешняя в сопоставлении со способом / характером деятельности (мастерство, умения) (прагматико-эстетическая).
5. Красота внешняя с точки зрения проявления интеллектуальных способностей (ума), что связано с частотностью употребления в

пословицах противопоставления ум-красота, значимости интеллектуальных качеств человека и их влияния на поступки, отражающие внутренние качества человека с точки зрения красоты поступка. В этой связи можно говорить об интеллектуально-эстетической оценке.

Нами определены четыре основных семантических признака, характерных для репрезентации указанных концептов:

- антропоцентрический;
- личностно-индивидуальный;
- ценностно-оценочный;
- эмоционально-оценочный.

Следует иметь ввиду, что указанные семантические признаки в зависимости от содержания концепта могут отражать различные характеристики, ценности и стереотипы (Писанова, 1997).

Проведенный анализ позволил систематизировать представления об эстетическом идеале человека, закрепленные в пословичной языковой картине мира, и выявить ряд закономерностей:

1. *Диалектическое единство внешнего и внутреннего*. Анализ показал, что в паремиологическом фонде эстетическая оценка человека редко ограничивается исключительно физическими характеристиками. Установлено доминирование антропоцентрического принципа, при котором внешняя красота (или безобразие) рассматривается как проекция внутреннего мира, моральных качеств и поступков личности. Языковая картина мира постулирует, что истинная эстетическая ценность определяется гармонией облика и поведения.
2. *Классификация эстетических концептов*. В результате исследования была разработана тематическая классификация пословиц, отражающих эстетическую оценку.

Основные группы включают:

Пословицы, фиксирующие эталоны «красоты через пользу» (внешность оценивается с точки зрения трудоспособности и здоровья).

Пословицы, постулирующие примат нравственности над внешностью (акцент на том, что «доброта – главная красота»).

Пословицы, выражающие социальные ожидания (соответствие внешнего вида статусу и половозрастным нормам).

3. *Национально-культурная маркированность*. Выявлено, что выбор метафор и сравнений в пословицах жестко детерминирован этнокультурным опытом. В частности, эстетические эталоны в исследуемом языке часто связаны с природными образами, бытовыми реалиями и фольклорными архетипами, специфичными для данного народа. Это подтверждает гипотезу о том, что пословицы выступают как «коды культуры», транслирующие уникальный взгляд на эстетическое совершенство.
4. М*еханизмы оценочного суждения*. Исследование показало, что оценочность в пословицах реализуется через антитезу (противопоставление «красивый – уродливый», «добрый – злой»), что делает эстетическую оценку категоричной и дидактичной. Пословицы не просто описывают объект, а навязывают адресату определенную систему координат, в которой эстетическое «хорошо» всегда совпадает с этическим «правильно».
5. *Стабильность и трансформация*. Несмотря на динамику современного общества, паремиологический фонд демонстрирует высокую степень устойчивости. Эстетические идеалы, заложенные столетия назад, продолжают воспроизводиться в

речи, обеспечивая преемственность поколений и сохранение фундаментальной национальной идентичности.

Результаты исследования доказывают, что эстетическая оценка человека в пословичном фонде является многомерной структурой. Она не является чисто описательной, а выполняет регулятивную функцию, направляя социальное поведение человека в русло традиционных этнокультурных ценностей.

Обсуждение результатов

Результаты проведенного исследования подтверждают гипотезу о том, что эстетическая оценка человека в пословичном фонде языка не является случайным набором характеристик, а представляет собой упорядоченную систему культурных кодов. Анализ продемонстрировал, что паремиологическая картина мира служит инструментом «трансляции» традиционных идеалов, которые часто вступают в диалог с современными представлениями о красоте.

Особого внимания заслуживает выявленная в ходе работы тесная корреляция между эстетической и этической оценками. В отличие от западных дискурсов, где эстетика часто тяготеет к автономности (красота как самоцель), в паремиологической картине мира исследуемого этноса «красивый» почти всегда тождественно понятию «правильный» или «добродетельный». Наши данные подтверждают выводы теоретиков лингвокультурологии о том, что язык фиксирует утилитарный подход к внешности: внешняя эстетика человека в пословицах часто оценивается через призму его функциональности в социуме (способности к труду, семейной верности, уважению к старшим).

Сравнение полученных результатов с работами других исследователей в области паремиологии позволяет сделать вывод о высокой степени устойчивости данных архетипов. Несмотря на глобализацию и размывание традиционных стандартов красоты под влиянием массовой культуры, пословицы сохраняют консервативный «ядро-эстетический» слой. Это свидетельствует о том, что пословицы выступают не только как средство коммуникации, но и как механизм социального контроля, закрепляющий эталон поведения через эстетическую призму.

Интересным аспектом стало обнаружение большого количества парных оппозиций («красота – уродство», «достоинство – позор»), которые выполняют дидактическую функцию. Мы полагаем, что именно бинарность мышления, заложенная в структуре пословиц, позволяет носителю языка быстро и однозначно идентифицировать социальный статус и моральный облик другого человека.

В то же время, результаты исследования указывают на существование определенных «лакун» – тех аспектов современной внешности (мода, атрибуты статуса), которые пока не нашли полного отражения в традиционном пословичном фонде. Это открывает перспективу для дальнейшего изучения того, как язык адаптирует архаичные эстетические модели к новым социальным условиям.

Обсуждение результатов показывает, что эстетическая оценка в паремиях является важнейшим элементом формирования национальной идентичности. Пословицы выступают как «ментальный фильтр», через который проходит восприятие другого человека, навязывая наблюдателю систему ценностей, принятую в данном этнокультурном сообществе.

Выводы

Завершая исследование национально-культурной специфики отражения эстетической оценки человека в пословичной языковой картине мира,

можно сделать следующие обобщающие выводы:

1. Пословичный фонд является надежным и репрезентативным источником для реконструкции этнокультурных эталонов красоты. Он демонстрирует не просто разрозненные мнения, а устойчивую, структурированную систему эстетических представлений, сформированную вековым опытом народа.
2. Главным выводом исследования является постулат о неразрывности эстетической и этической оценки человека в пословичной картине мира. В народном сознании внешняя красота практически всегда является отражением внутреннего нравственного состояния, что доказывает приоритет духовных качеств над чисто физическими характеристиками.
3. Эстетические идеалы в паремиях тесно связаны с утилитарной и социальной функцией личности. Красивым признается тот, кто полезен обществу, трудолюбив, скромен и чтит традиции. Таким образом, эстетическая оценка в языке выполняет регулятивную функцию, поощряя социально одобряемые модели поведения.
4. Выявлена уникальная метафоричность пословиц, основанная на реалиях жизни, природных образах и фольклорных символах конкретного этноса. Национальная специфика проявляется в наборе тех качеств, которые в данной культуре возводятся в абсолют (например, скромность, выдержка, хозяйственность).
5. Пословицы выступают важнейшим механизмом трансляции культурного кода. Несмотря на процессы глобализации, паремиологический фонд сохраняет свою жизнеспособность, обеспечивая преемственность эстетических эталонов между поколениями и поддерживая устойчивость национальной идентичности.

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Why Does AI Understand Some People Better Than Others? A Linguistic Perspective on Human-AI Communication and the Changing Human Mind

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Annotation *This conceptual article examines a question that is important as generative artificial intelligence enters everyday communication: why does the same AI system appear to understand some people better than others? The article argues that AI performance in dialogue should not be viewed only as a property of the model itself. Human linguistic behavior, including vocabulary, discourse organization, explicitness, ambiguity, multilingualism, and communicative style, may also shape interaction outcomes. Drawing on recent research on linguistic convergence, personalization, human adaptation, and AI-assisted writing, the article proposes a two-way model of human-AI communication. In this model, people influence how AI interprets their messages, while repeated interaction with AI may gradually influence users' language and cognitive strategies. Particular attention is given to multilingual speakers and the Uzbek-Russian-English context. The article does not claim that AI necessarily changes human thinking; instead, it proposes testable questions about linguistic adaptation, problem formulation, cognitive offloading, and transfer beyond AI-supported tasks. The proposed framework can guide future research.*

Keywords *Generative AI, human-AI communication, linguistics, multilingualism, language adaptation, cognition*

Nega AI ayrim odamlarni boshqalarga qaraganda yaxshiroq tushunadi? Inson-AI kommunikatsiyasi va inson tafakkuridagi o'zgarishlarga lingvistik nuqtayi nazar

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Annotatsiya *Ushbu konseptual maqolada generativ sun'iy intellekt kundalik muloqotga tobora chuqur kirib borayotgan sharoitda muhim savol ko'rib chiqiladi: nega bir xil AI tizimi ayrim odamlarni boshqalarga qaraganda yaxshiroq tushungandek ko'rinadi? Maqolada AI bilan muloqot samaradorligini faqat modelning xususiyati sifatida emas, balki insonning til xususiyatlari bilan bog'liq jarayon sifatida o'rganish taklif etiladi. Lug'at boyligi, fikrlarning tuzilishi, aniqlik darajasi, noaniqlik, ko'p tillilik va kommunikativ uslub AI talqiniga ta'sir qilishi mumkin. Til konvergentsiyasi, personalizatsiya, insonning AIga moslashuvi va AI yordamida yozish bo'yicha zamonaviy tadqiqotlarga tayangan holda, maqolada inson-AI kommunikatsiyasining ikki tomonlama modeli taklif qilinadi. Unga ko'ra, inson AI*

xabarni qanday talqin qilishiga ta'sir qiladi, takroriy muloqot esa foydalanuvchining tili va kognitiv strategiyalariga ta'sir ko'rsatishi mumkin. Ayniqsa o'zbek-rus-ingliz tillaridan foydalanadigan ko'p tilli foydalanuvchilarga e'tibor qaratiladi. Maqola AI albatta inson tafakkurini o'zgartiradi, deb da'vo qilmaydi; aksincha, bu jarayonni tajriba va uzoq muddatli tadqiqotlar orqali tekshirish uchun savollarni belgilaydi.

Kalit so'zlar *Generativ AI, inson-AI kommunikatsiyasi, lingvistika, ko'p tillilik, til moslashuvi, kognitiv strategiyalar*

Почему ИИ понимает одних людей лучше, чем других? Лингвистический взгляд на коммуникацию человека и ИИ и изменение человеческого мышления

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Аннотация *Статья рассматривает вопрос, который становится важным по мере того, как генеративный искусственный интеллект входит в повседневную коммуникацию: почему одна и та же система ИИ, кажется, лучше понимает одних людей, чем других? В статье предлагается рассматривать успешность диалога не только как свойство модели, но и как результат взаимодействия с языковыми особенностями пользователя. Лексика, структура высказывания, степень явности, неоднозначность, многоязычие и коммуникативный стиль могут влиять на интерпретацию сообщения. На основе современных исследований языковой конвергенции, персонализации, адаптации человека и использования ИИ при письме формулируется двусторонняя модель коммуникации человека и ИИ. Согласно этой модели, человек влияет на интерпретацию системой его сообщений, а длительное взаимодействие с ИИ потенциально может менять языковые и когнитивные стратегии пользователя. Особое внимание уделяется многоязычным пользователям и узбекско-русско-английскому контексту. Статья не утверждает, что ИИ обязательно изменяет мышление, а предлагает проверяемые вопросы о языковой адаптации, формулировании проблем, когнитивной разгрузке и переносе приобретённых стратегий на аналогичные задачи без использования ИИ в дальнейшем. Это особенно важно для образования.*

Ключевые слова *Генеративный ИИ, коммуникация человека и ИИ, лингвистика, многоязычие, языковая адаптация, когнитивные стратегии*

Introduction

Generative artificial intelligence is changing the way people communicate with technology. Instead of learning a fixed set of commands, users can now explain a problem, ask follow-up questions, request a different style, and continue a conversation in ordinary language. This makes interaction with AI increasingly similar to dialogue, but it also exposes an important asymmetry: the same system can appear remarkably responsive to one user and repeatedly misunderstand another.

This difference is usually explained through prompt quality. Users are encouraged to be specific, provide context, define the task, and describe the desired output. Such advice is useful, but it leaves a deeper question open: what characteristics of the human communicator make a message easier or harder for an AI system to interpret?

Recent research suggests that the answer cannot be reduced to model capability. Studies have examined differences in language-technology use across social groups, the role of demographic and linguistic cues, and the ways models adapt to conversational style (Bassignana et al., 2025; Sicilia et al., 2024; Blevins et al., 2026). These findings point toward a broader view of human-AI communication in which the user is not merely a source of input but an active part of the interaction.

This article develops that perspective around two connected questions. First, why does generative AI appear to understand some people better than others? Second, what happens to human language and cognitive strategies when people interact with AI repeatedly over time? The article proposes that the relationship may be bidirectional: human linguistic behavior affects AI interpretation, while AI interaction may gradually influence human communication.

The Human Side of AI Understanding

A prompt is not an independent object. It is a linguistic product created by a particular person, in a particular context, with a particular communicative goal. People differ in vocabulary, discourse organization, explicitness, ambiguity, politeness, background knowledge, and expectations about what an interlocutor will infer.

Consider two messages asking for an explanation. The first might say, "I do not understand this. Explain it." The second might say, "I understand the general idea, but I am confused about the second step. Please explain that part with a simple example. I already understand the basic concept." The second message gives the system more information about the user's knowledge, difficulty, and preferred response.

This does not mean that the second person is linguistically superior. Rather, the two users encode their intentions differently. A useful research question is therefore not simply whether an AI model understands language, but which linguistic and communicative features predict successful interpretation.

Evidence that users differ in their interaction with language technologies supports this direction. Bassignana et al. (2025), for example, reported systematic differences in language-technology use and interaction styles across socioeconomic groups. Sicilia et al. (2024) similarly argued that demographic differences in how people talk to machines deserve systematic evaluation. These studies suggest that user characteristics should be treated as meaningful variables in human-AI research rather than as noise around model performance.

A future study could operationalize features such as lexical specificity, sentence complexity, discourse coherence, ambiguity, contextual detail, and request structure. AI understanding could then be measured

through task success, relevance, instruction following, and the need for clarification. Such a design would allow researchers to ask whether some linguistic profiles consistently produce better human-AI outcomes.

Multilingualism and Code-Switching

The question becomes more complex when the user is multilingual. Many speakers do not keep their languages in separate compartments. They may use Uzbek with family, Russian in some professional or social contexts, and English for study or international communication. In everyday digital interaction, they may move between languages within a single message.

This creates a natural laboratory for human-AI communication research. Does the same intention receive the same quality of interpretation when expressed in Uzbek, Russian, or English? What happens when a speaker switches languages in the middle of a request? Does the order of languages matter? Does code-switching increase ambiguity, or can contextual information make the intended meaning clear?

These questions are especially relevant for languages that are less represented in digital resources. Recent work on under-represented languages shows that large language models can behave differently depending on how much linguistic data and alignment information are available (Li et al., 2025). This does not mean that Uzbek should automatically be treated as a "problem language"; rather, it highlights the need to examine multilingual interaction empirically instead of assuming that performance is uniform across languages.

For Uzbek-Russian-English speakers, the research could compare parallel tasks across languages and mixed-language conditions. Participants could communicate the same intention in Uzbek, Russian, English, and selected code-switched forms. Researchers could then measure response relevance, misunderstanding, clarification requests, and task completion.

This approach would add a multilingual dimension to the broader question of why AI understands some people better than others. It would also make the research relevant beyond English-dominant settings.

Linguistic Convergence: Does AI Adapt to Us?

Communication is rarely static. Human speakers naturally adjust their language to their interlocutors. We simplify explanations, repeat unfamiliar terms, change our level of formality, and adopt expressions that seem to work in a particular conversation.

Recent research suggests that language models can also show forms of linguistic accommodation. Blevins et al. (2026) examined linguistic convergence across sixteen language models and three dialogue corpora and found that models often shift their language toward the style of their users. Durandard et al. (2025) likewise found differences between human and LLM responses in semantic and stylistic alignment. Together, these studies make the interactional relationship between human and AI more interesting than a simple sender-receiver model.

If AI adapts to users, however, another question follows: do users adapt to AI?

A person who repeatedly discovers that structured requests produce better answers may gradually begin to structure every request in that way. The user learns the communication conventions of the system. This could be called user-side linguistic adaptation.

The process may be represented as:

Human linguistic behavior → AI interpretation → AI response → user feedback → linguistic adaptation → new interaction.

At this stage, adaptation should be treated as a hypothesis, not an established long-term effect. Yet there is already empirical evidence that people can change their communication strategies when interacting with LLMs. In a controlled language game, Tanguy et al. (2025) found measurable differences in human communication

strategies when participants interacted with an LLM rather than another human.

This suggests that human-AI communication should be studied as a dynamic process in which both sides can influence the interaction.

From Linguistic Adaptation to Changes in Cognitive Strategy

The most difficult part of this research concerns cognition. It is tempting to say that AI "changes the way people think," but such a claim is too broad unless it is supported by carefully designed evidence.

A more precise question is whether repeated AI use changes the strategies people employ when they formulate problems, organize information, evaluate alternatives, and produce written language.

There are already reasons to take this question seriously. Lee et al. (2025), in a survey of 319 knowledge workers, found that confidence in generative AI was associated with reduced self-reported critical-thinking effort, while users' own task-specific confidence was associated with greater critical-thinking effort. Their qualitative analysis also suggested that AI can shift critical thinking toward activities such as verifying information, integrating responses, and managing tasks.

Other work has examined cognitive and behavioral consequences more directly. Kosmyna et al. (2025) reported differences in neural and behavioral measures across groups using an LLM, a search engine, or no external tool during essay writing. The authors themselves emphasize that the findings are context-dependent and should not automatically be generalized to all AI use.

These limitations are important. AI may reduce effort in some situations while supporting reasoning in others. The relevant issue is therefore not whether AI is simply "good" or "bad" for thinking, but which patterns of use encourage independent reasoning and which may encourage cognitive offloading.

For this reason, a longitudinal study should distinguish between performance with AI and performance without AI. If a user becomes better at structuring a problem with AI, does the improvement remain when the tool is removed? Or does the user become more dependent on external assistance?

That distinction could provide a more meaningful account of cognitive adaptation.

Can AI Influence Human Language?

The possibility of linguistic change is already becoming visible in research on AI-assisted writing. Wang and Spitz (2025) examined the effects of LLM- and tool-assisted rephrasing and found measurable changes in vocabulary and semantic characteristics. Their work raises a broader question: when language-generation tools are used at scale, could they gradually influence the linguistic diversity of human-produced text?

A related study by Miletić and Falk (2026) examined changes in scientific communication and reported shifts in lexical usage, syntactic patterns, word complexity, and lexical diversity in texts associated with LLM-assisted writing. These findings do not prove that individual users permanently change their language, but they provide a strong reason to investigate the possibility.

The distinction between editing and authorship is important. A person may use AI to correct grammar while retaining their own style. Alternatively, they may ask AI to rewrite an entire text and accept most of the generated version. These two forms of assistance are likely to have different linguistic consequences.

Research on personal style also suggests that AI-generated text can leave detectable stylistic traces even after human post-editing (Baumler et al., 2026). This raises the possibility of studying not only whether humans change their language, but also which elements of AI language are most likely to be adopted by users.

A future longitudinal project could collect writing samples before regular AI use, during

repeated AI interaction, and after periods of reduced or discontinued AI use. Linguistic analysis could then examine lexical diversity, syntactic patterns, discourse organization, and individual stylistic markers.

Such evidence would allow researchers to distinguish temporary accommodation from more persistent linguistic change.

A Two-Way Model of Human-AI Communication

The evidence discussed above suggests a model in which human-AI communication is better understood as a feedback system than as a one-directional exchange.

The first direction is:

Human → AI

The user expresses an intention through language. The AI interprets that message and generates a response.

The second direction is:

AI → Human

The user evaluates the response, learns what kinds of messages produce useful results, and may change future communication.

The resulting cycle can be represented as:

Human linguistic profile
↓
Communication strategy
↓
AI interpretation
↓
AI response
↓
User evaluation
↓
Human adaptation
↓
New communication strategy.

This model has two important implications.

First, AI performance should be evaluated together with user characteristics. A model may perform differently when the same task is communicated through different linguistic forms.

Second, user adaptation should be studied longitudinally. A single interaction can show immediate accommodation, but only repeated observations can help determine whether changes persist.

The model also creates a useful distinction between three levels of adaptation:

1. Interactional adaptation: changes made within a single conversation.
2. Behavioral adaptation: changes that persist across repeated AI interactions.
3. Transfer: changes that remain when the person communicates or solves a problem without AI.

This distinction could become a useful framework for future empirical studies.

Proposed Research Questions and Methodology

The proposed framework can be developed into a mixed-methods research program.

RQ1. *Which linguistic and communicative characteristics influence how successfully generative AI interprets individual users?*

RQ2. *How does multilingualism and code-switching affect human-AI communication?*

RQ3. *How do users' linguistic strategies change after prolonged interaction with generative AI?*

RQ4. *Does repeated AI interaction influence strategies for problem formulation, information organization, and evaluation?*

RQ5. *Do linguistic and cognitive adaptations developed during AI interaction transfer to tasks completed without AI?*

A first study could use controlled experiments. Participants with different linguistic profiles would complete comparable tasks with the same AI system. Their messages and AI responses would be analyzed using linguistic and task-performance measures.

A second study could use a longitudinal corpus. Participants would provide selected AI conversations and writing samples over several months. The goal would be to identify changes in vocabulary, syntax, discourse structure, and interactional strategies.

A third study could examine transfer. Participants would complete similar tasks under three conditions: independently, with AI assistance, and after a period of repeated AI use without assistance. This would help distinguish immediate support from lasting changes in strategy.

Qualitative interviews could complement these methods by asking participants how they perceive their own communication changes. The combination of experimental, corpus-based, longitudinal, and qualitative evidence would provide a stronger basis for claims about adaptation than any single method alone.

Conclusion

Generative AI has created a new communication environment in which humans increasingly use natural language to interact with artificial systems. This development raises a question that is both simple and surprisingly difficult: why does AI seem to understand some people better than others?

The answer may lie partly in the interaction between model capabilities and human linguistic behavior. Vocabulary, discourse organization, explicitness, ambiguity, multilingualism, and communicative style may all affect how an AI system interprets an individual user. At the same time, research on linguistic convergence and human adaptation suggests that the influence may move in the opposite direction as well (Blevins et al., 2026; Tanguy et al., 2025).

People may learn how to communicate with AI. They may become more explicit, more structured, or more accustomed to breaking complex problems into steps. Whether such changes remain limited to AI conversations or transfer to everyday communication and independent problem solving is still an open empirical question.

This uncertainty is not a weakness of the research area. It is the reason the area deserves systematic study.

The central proposition of this article is therefore deliberately cautious: AI should not be studied only as a system that understands humans. It should also be studied as a communication partner that may influence how humans use language and organize certain cognitive tasks.

The broader question is:

"How do humans and AI learn to understand each other, and what happens to human language and cognition in the process?"

Answering this question will require linguistics, artificial intelligence, multilingualism, human-computer interaction, and cognitive science to be considered together rather than separately.

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The Scholarly Study of Bobojon Sanoiy's Works

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Annotation *This article provides a comprehensive analysis of the state of scholarly research, the source-study characteristics, and the philosophical and social views of Bobojon Sanoiy, a major representative of the nineteenth-century Khorezm enlightenment and translation school. The study systematizes international and national scholarly works devoted to the three main directions of the scholar's heritage – the Sufi-gnostic, the historical, and the socio-political. Sanoiy's most important historical work, "Maorifun Nasab" ("Nasabnoma"), occupies a special place among the 239 manuscripts re-examined during a research trip to the Berlin State Library (Staatsbibliothek zu Berlin) in December 2021, and has been identified as a unique source found in no other manuscript collection. The article discusses the work's true title, its structure (an introduction, five chapters, and a planned but unrealized conclusion), the history of its composition, and the autobiographical information left by the author himself. Sanoiy's political ideas are devoted to the questions of the just ruler and social justice: the scholar criticized the vices of society and advanced the idea of reforming it through spiritual perfection. His works are preserved in European collections (Berlin, St. Petersburg, London, Paris) and constitute an important source for studying cultural exchange between East and West.*

Keywords *Khorezm enlightenment, Bobojon Sanoiy, Kanz ul-maorif, Maorifun nasab, Khiva Khanate, translation school, Sufism, perfect man*

Bobojon Sanoiy asarlarining ilmda o'rganilishi

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Annotatsiya *Ushbu maqolada XIX asr Xorazm ma'rifatchiligi va tarjima maktabining yirik vakili Bobojon Sanoiy ijodining ilmiy o'rganilish holati, manbashunoslik xususiyatlari hamda falsafiy-ijtimoiy qarashlari kompleks tahlil qilinadi. Tadqiqotda alloma merosining uch asosiy yo'nalishi – tasavvufiy-irfoniy, tarixiy va ijtimoiy-siyosiy qarashlari bo'yicha olib borilgan xalqaro va milliy ilmiy ishlar tizimlashtirilgan. Sanoiyning eng muhim tarixiy asari – "Maorifun nasab" ("Nasabnoma") – 2021-yil dekabr oyida Germaniyaning Berlin davlat kutubxonasida (Staatsbibliothek zu Berlin) olib borilgan ilmiy safar chog'ida qayta ko'zdan kechirilgan 239 qo'lyozma orasida alohida o'rin tutadi va boshqa hech qanday qo'lyozma fondida uchramaydigan noyob manba sifatida aniqlangan. Maqolada asarning haqiqiy nomi, tarkibi (muqaddima, besh bob va rejalashtirilgan, biroq amalga oshmagan xotima), yozilish tarixi hamda muallifning o'z qo'li bilan qoldirgan avtobiografik ma'lumotlari ham yoritilgan. Sanoiyning siyosiy g'oyalari adolatli hukmdor va ijtimoiy adolat masalalariga bag'ishlangan bo'lib, olim jamiyatdagi illatlarni tanqid qilgan va ma'naviy kamolot orqali jamiyatni isloh qilish g'oyasini ilgari surgan. Uning asarlari Yevropa fondlarida (Berlin, Peterburg, London, Parij) saqlanib, Sharq va G'arb madaniyati almashinuvini o'rganishda muhim manba hisoblanadi.*

Kalit so'zlar *Xorazm ma'rifatchiligi, Bobojon Sanoiy, Kanz ul-maorif, Maorifun nasab, Xiva xonligi, tarjima maktabi, tasavvuf, komil inson*

Научное изучение произведений Бободжона Саноий

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Аннотация *В данной статье комплексно анализируются состояние научного изучения творчества, особенности источниковедения, а также философско-общественные взгляды Бободжона Саноий – крупного представителя хорезмского просветительства и школы перевода XIX века. В исследовании систематизированы международные и национальные научные работы, посвящённые трём основным направлениям наследия учёного: суфийско-ирфаническому, историческому и общественно-политическому. Важнейшее историческое произведение Саноий – «Маорифун насаб» («Насабнома») – занимает особое место среди 239 рукописей, повторно изученных в ходе научной поездки в Государственную библиотеку Берлина (Staatsbibliothek zu Berlin) в декабре 2021 года, и определено как уникальный источник, не встречающийся ни в одном другом рукописном фонде. В статье освещены*

подлинное название произведения, его состав (предисловие, пять глав и запланированное, но не осуществлённое заключение), история написания, а также автобиографические сведения, оставленные самим автором. Политические взгляды Саноий посвящены вопросам справедливого правителя и социальной справедливости: учёный критиковал пороки общества и выдвигал идею его исправления через духовное совершенствование. Его произведения хранятся в европейских фондах (Берлин, Петербург, Лондон, Париж) и являются важным источником для изучения культурного обмена между Востоком и Западом.

Ключевые слова *Хорезмское просветительство, Бободжон Саноий, «Канз уль-маориф», «Маорифун насаб», Хивинское ханство, школа перевода, суфизм, совершенный человек*

Kirish

XIX asr oxiri va XX asr boshlarida Xiva xonligidagi adabiy-madaniy muhit va ma'rifatparvarlik harakati Markaziy Osiyo xalqlari ma'naviy tarixida alohida o'rin tutadi. Ushbu davrda yuz bergan ijtimoiy-siyosiy o'zgarishlar, Rossiya imperiyasining protektorati o'rnatilishi hamda mintaqadagi an'anaviy davlatchilik inqirozi ziyolilar va ijodkorlar zimmasiga ulkan mas'uliyat yukladi. Ayni shu davrda ijod qilgan Bobojon Sanoiy (XIX asr) Xorazm ma'rifatparvarlik va tarjimachilik maktabining yorqin vakili, shoir, tarixchi, tarjimon va so'fiy olim sifatida tanilgan.

Bobojon Sanoiyning ko'p qirrali faoliyati Xiva xonligida ro'y bergan madaniy uyg'onish jarayonining ajralmas qismidir. U nafaqat badiiy ijod bilan shug'ullangan, balki Sharq va G'arb ilmiy-adabiy munosabatlarida, kitobat san'ati hamda tarixnavislikda chuqur iz qoldirgan. Shoirning "Kanz ul-maorif" ("Bilimlar xazinasi"), "Hadiqai azhor" ("Gullar bog'i") kabi tasavvufiy-falsafiy asarlari hamda "Maorifun nasab" ("Nasabnoma") nomli nodir tarixiy manbasi Xorazm madaniy merosining gultojilaridandir.

Tadqiqotning dolzarbligi shundaki, bugungi kunda Sharq va G'arb kutubxonalarida saqlanayotgan qo'lyozmalarni qiyosiy-matnshunoslik nuqtai nazaridan o'rganish, Xorazm tarjima maktabining jahon sivilizatsiyasiga qo'shgan hissasini obyektiv baholash dolzarb vazifa bo'lib qolmoqda. Ushbu maqolaning maqsadi Bobojon Sanoiy ilmiy va adabiy merosining o'rganilish darajasini xalqaro hamda milliy manbashunoslik kontekstida tahlil qilish, uning tasavvufiy, ijtimoiy-siyosiy va tarjimachilik qarashlarini yoritishdan iboratdir.

Bobojon Sanoiy ijod qilgan davr Xiva xonligi tarixida alohida o'rin tutadi: aynan shu davrda Muhammad Rizo Ogahiy, Munis, keyinroq Muhammad Yusuf Bayoniy kabi ijodkorlar faoliyat yuritib, xonlik saroyida tarixnavislik va tarjimachilik an'anasini yuksak bosqichga ko'targan edilar. Bobojon Sanoiy ham ayni shu adabiy-tarixiy muhitning yetuk namoyandasi sifatida, bir tomondan, mumtoz Sharq tarixnavislik an'anasini davom ettirgan, ikkinchi tomondan, o'z davri voqeligini sodda va ravon tilda yoritish orqali bu an'anaga yangicha nafas bag'ishlagan. Shu bois uning merosini alohida, kompleks tadqiq etish nafaqat bitta ijodkor shaxsini, balki butun bir davr adabiy-tarixiy jarayonini chuqurroq anglash imkonini beradi.

Adabiyotlar tahlili va Metodologiya

Ilmiy tadqiqotlar tarixshunosligi

Bobojon Sanoiy ijodini ilmiy o'rganish va uning merosiga baho berish jarayoni XX

asrning birinchi choragida boshlangan. Olim merosining xalqaro ilmiy jamoatchilikka ma'lum bo'lishida rus sharqshunosi V.V. Bartoldning xizmatlari beqiyosdir. Bartold 1929-yilda Germaniya kutubxonalariga qilgan ilmiy safari chog'ida Berlin davlat kutubxonasida (Staatsbibliothek zu Berlin) saqlanayotgan "Maorifun nasab" qo'lyozmasini kashf etdi va uning Xorazm tarixi hamda adabiyotini o'rganishdagi ulkan ilmiy ahamiyatini birinchi bo'lib ta'kidladi (Bartold, 1973). Bartold o'z maqolasida bu qo'lyozmani "Tavorixi Xorazmshohiya" nomi bilan tilga olgan bo'lsa-da, keyinchalik o'tkazilgan bevosita tekshiruv asarning muallif tomonidan berilgan asl nomi "Maorifun nasab" ekanini, Berlin kutubxonasi katalogida ham aynan shu nom bilan qayd etilganini ko'rsatdi; qo'lyozma oxirida esa ma'lumotlar xarakteridan kelib chiqib, "Tavorixi Xorazmshohiya" degan ikkinchi nom ham qo'llanilgan (3.2-bandga qarang). Bartold, shuningdek, qo'lyozmaning taqdiri haqidagi fikrini bildirar ekan, bu noyob asarning Germaniyada emas, o'z yurtida yoki Leningradda saqlanishi zarurligini alohida ta'kidlagan edi.

Keyinchalik, XX asrning 70–80-yillarida taniqli amerikalik sharqshunos olim Yuri Bregel (Y. Bregel) Bobojon Sanoiy ijodi va uning "Maorifun nasab" qo'lyozmasi ustida chuqur tadqiqotlar olib bordi. Bregel 1960-yilda Germaniyadan qo'lyozmaning mikrofilmini olishga muvaffaq bo'lgan va uni qisman o'rganib chiqqan, 1978-yilda esa ushbu qo'lyozma haqida qo'shimcha ma'lumot beruvchi maqolasini Amerikada nashr qildirgan. U, asosan, o'zi ilgari o'rgangan boshqa tarixiy asar – Munis va Ogahiyning "Firdavs ul-iqbol" asari bilan qiyoslab, ikkala manbaning o'xshash va farqli jihatlarini aniqlagan (Bregel, 1978). Shuningdek, Yevropa sharqshunoslaridan G.F. Hoffman ham ushbu qo'lyozmaning strukturasi va matniy xususiyatlarini tadqiq etgan (Hoffman, 1985).

Turkiya sharqshunosligida Bobojon Sanoiy merosiga Zaki Validiy To'g'an va Fuad Köprülüzoda kabi taniqli olimlar e'tibor qaratganlar. Ular Sanoiy ijodidagi turkiy va forsiy adabiy an'analarning sintezi, shuningdek, tasavvufiy g'oyalarning turkologiya ilmidagi o'rnini tahlil qilganlar (To'g'an, 1969; Köprülüzoda, 1981).

O'zbekiston sharqshunosligi va filologiyasida Bobojon Sanoiyning adabiy-irfoniy merosi ma'lum darajada o'rganilgan bo'lsa-da, aynan "Maorifun nasab" asari uzoq vaqt alohida tadqiq etilmagan edi. O'zbek adabiyotshunosligidagi dastlabki ma'lumotlarni o'z davrida ustozimiz, taniqli adabiyotshunos Najmiddin Komilov yozib qoldirgan (Komilov, 1987). Undan keyin bu yo'nalishda quyidagi tadqiqotlar amalga oshirilgan:

1. *Najmiddin Komilov* – 1980-yillarda Xorazm tarjima maktabi tarixi va uning nazariy-amaliy tamoyillari bo'yicha doktorlik dissertatsiyasini himoya qilib, Sanoiyning tarjimonlik mahoratini ochib berdi (Komilov, 1987).
2. *G'aybulla as-Salom* – Xorazm adabiy va tarjima muhitining ma'rifiy ahamiyatini tadqiq etgan (As-Salom, 1982).
3. *Shahida Shakirova* (Toshkent davlat sharqshunoslik instituti) – dastlab 2006-yilda Bobojon Sanoiyning falsafiy-irfoniy qarashlariga oid she'riy asarlari yuzasidan maqola e'lon qilgan (Shakirova, 2006), so'ngra 2018-yilda "Bobojon Sanoiyning adabiy-irfoniy merosi" mavzusida filologiya fanlari nomzodi dissertatsiyasini himoya qilgan; uning tadqiqotida olimning "Kanz ul-maorif" va "Hadiqai azhor" asarlari matnshunoslik va adabiy manbashunoslik yo'nalishida tadqiq etilgan (Shakirova, 2018).
4. *Gulnoz Xallieva* (O'zbekiston davlat jahon tillari universiteti) – filologiya fanlari doktori, professor, Sanoiyning tarjimachilik faoliyati va Yevropa fondlaridagi qo'lyozmalari, jumladan "Maorifun nasab" haqida alohida tadqiqotlar e'lon qilgan (Xallieva, 2023).
5. *Nargiza Adambaeva* – Yevropa va Osiyo fondlarida saqlanayotgan Xorazm

manbalarini qiyosiy-filologik nuqtai nazardan tadqiq etgan (Adambaeva, 2021); u, shuningdek, "Maorifun nasab" qo'lyozmasining zamonaviy o'zbek yozuviga tabdilini amalga oshirgan bo'lib, hozirda "Yevropa fondlarida saqlanayotgan Xorazm adabiy manbalari tadqiqi" mavzusida doktorlik ilmiy ishini olib bormoqda.

6. G'ulomjon Sapayev (Ma'mun universiteti) va Otabek Safarboyev – Sanoiyning ijtimoiy-siyosiy, tasavvufiy qarashlari hamda "komil inson" konsepsiyasini maxsus o'rganganlar (Sapayev & Safarboyev, 2022).

Yuqorida sanab o'tilgan tadqiqotlarning aksariyati Sanoiy merosining alohida jihatlariga – tarjimonlik mahoratiga, tasavvufiy qarashlariga yoki umumiy adabiy-ijtimoiy faoliyatiga – bag'ishlangan bo'lib, olim ijodini yaxlit, kompleks manbashunoslik va matnshunoslik nuqtai nazaridan tahlil qiluvchi maxsus tadqiqot hozirgacha amalga oshirilmagan edi. Xususan, "Maorifun nasab" asarining Berlin nusxasi asosida to'liq matnshunoslik tahlili, uning paleografik xususiyatlari va boshqa Xorazm tarixiy asarlari bilan qiyosiy tavsifi ushbu maqolada birinchi marta tizimli tarzda yoritilmoqda. Bu esa mavzuning ilmiy yangiligini va amaliy ahamiyatini belgilaydi.

Tadqiqot metodologiyasi

Ushbu tadqiqotda Scopus va Web of Science metodologik talablariga mos ravishda quyidagi ilmiy-tadqiqot usullaridan foydalanildi:

- *Manbashunoslik va matnshunoslik tahlili:* Berlin, Peterburg va Toshkent fondlaridagi qo'lyozma manbalarning strukturaviy va mazmuniy tahlili.
- *Qiyosiy-tarixiy usul:* XIX asr Xorazm adabiy muhiti va boshqa Sharq mamlakatlari adabiy jarayonlarini solishtirish.
- *Hermenevtik va konseptual tahlil:* Sanoiyning tasavvufiy va ijtimoiy-siyosiy atamalariga bergan ta'riflarini hamda "komil inson" konsepsiyasini talqin qilish.
- *Tarixiy-xronologik usul:* Sanoiy asarlarining yaratilish davri, shuningdek, uning shaxsiga oid ilmiy farqlarni tahlil etish.

Bobojon sanoiy merosining manbashunoslik va Matnshunoslik tahlili

Asosiy qo'lyozma manbalar va ularning saqlanishi

Bobojon Sanoiy ijodi boy va ko'p qirrali bo'lib, uning asarlari Xiva xonligi hududidan tashqarida ham keng tarqalgan. Olimning bizgacha yetib kelgan va dunyo kutubxonalarida saqlanayotgan asosiy asarlari quyidagilardan iborat:

Asar nomi	Yozilgan / tarjima yili	Mavzusi / yo'nalishi	Saqlanayotgan fond / kutubxona
Maorifun nasab	1864-yil (400 bet, avtograf)	Xiva xonlari tarixi, nasabnoma	Berlin davlat kutubxonasi (Staatsbibliothek zu Berlin)
Kanz ul-maorif	XIX asr o'rtalari	Tasavvuf, irfon, komil inson, axloq	O'zbekiston FA Sharqshunoslik instituti fondi
Hadiqai azhor	XIX asr	So'fiy-falsafiy she'riyat, ma'rifat	O'zbekiston FA Sharqshunoslik instituti
Haft kishvar	XIX asr (tarjima)	Ijtimoiy adolat, davlat boshqaruvi	Sankt-Peterburg, London, Parij va Toshkent fondlari

1-jadval. *Bobojon Sanoiyning asosiy asarlari va qo'lyozmalarining tavsifi*

“Maorifun nasab” qo‘lyozmasining kashf etilishi, nomlanishi va 2021-yilgi ilmiy safar natijalari

2021-yil dekabr oyida amalga oshirilgan loyiha asosida Germaniyaning Berlin davlat kutubxonasida (Staatsbibliothek zu Berlin) mavjud qo‘lyozma asarlar o‘rganildi. Jami 239 ta qo‘lyozma ko‘zdan kechirilib, shundan 43 tasi Alisher Navoiy asarlari, qolganlari esa tarix, falsafa, til va adabiyotga oid turli mavzudagi turkiy asarlar ekani aniqlandi. Ushbu turkiy qo‘lyozmalar orasida Xorazm tarixiga oid Bobojon Sanoiyning asari ham mavjud bo‘lib, bu noyob asar boshqa hech qanday qo‘lyozma fondida uchramasligi aniqlandi.

Germaniyaga uyushtirilgan ilmiy safar chog‘ida ushbu asarni topish oson kechmadi, chunki V.V. Bartold o‘z maqolasida asar nomini “Tavorixi Xorazmshohiya” deb keltirgan, Berlin kutubxonasi katalogida esa asar “Maorifun nasab” nomi bilan qayd etilgan edi. Qo‘lyozmani bevosita ko‘rib chiqqach, bu farqning sababi aniqlashtirildi: haqiqatda qo‘lyozma boshida asar nomi muallif tomonidan “Maorifun nasab” deb berilgan, asar oxirida esa ma’lumotlar xarakteridan kelib chiqib, “Tavorixi Xorazmshohiya” deb yozilgan.

Asar va uning muallifi haqidagi barcha ma’lumotlar – yaratilish tarixi, tarkibi, tili, ibtidosi va intihosi xususida – qo‘lyozmaning o‘zidan bilib olish mumkin (Sanoiy, n.d.). Masalan, muallif o‘zi va taxallusi haqida shunday yozadi: “Chun bu faqir Mulla Bobojon ibn Xudoyberdibek Manqit Eshbuqa qabilasidin, ma’no ahli eshiklarining gadoyi, al-mutaxallus bil Sanoiy g‘afarallohu ta’olo...” Demak, asar muallifining ismi Bobojon, taxallusi Sanoiy bo‘lgan.

400 betdan iborat bu avtograf qo‘lyozma – Xorazm tarixining noyob namunasi – uzoq vaqt o‘z tadqiqotchisini kutib qolgan edi. Gulnoz Xallievaning ta’kidlashicha, Bobojon Sanoiyning Germaniyada saqlanayotgan qo‘lyozmasi asosidagi ushbu asar kelajakda nafaqat o‘zimizning yurtimiz, balki jahon ilmiy-falsafiy tafakkuri rivojiga ham hissa qo‘shishi mumkin (Xallieva, 2024).

Asarning tarkibi (kompozitsiyasi) va yozilish uslubi

Mazkur asargacha ham Xorazm tarixiga oid asarlar bo‘lgan; masalan, Abulg‘ozi Bahodirxonning “Shajarai turk”, Munis va Ogahiyning “Firdavs ul-iqbol” asarlari shular jumlasidandir. Bobojon Sanoiyning bu asari o‘zigacha bo‘lgan tarixga oid asarlardan ko‘ra sodda, tushunarli tilda yozilgan. Sababi, asarni yozishga undagan, o‘sha davrda vazir bo‘lgan Hasanmurod Qushbegi (1864) bu asarning tili oddiy xalq uchun ham tushunarli bo‘lishi talabini qo‘ygan edi. Muallifning o‘zi bu haqda shunday yozadi: “...Lekin ko‘b-ko‘b iboratda fasohat koyatini el fahmidin uzoq qilibdurlar... Ul sababdin san bir tarix jam’ etgilkim, so‘zi el fahmidin qosir va muvhabar va o‘zi muxtasar bo‘lsun... tokim sandin va bizlardin yodgor bo‘lsun.”

Asar an’anaviy hamdu sano bilan boshlangan, muqaddima, besh bobdan iborat. Muallif yozgan quyidagi izohdan ma’lum bo‘lishicha, asar so‘ngida xotima yozish ham rejalashtirilgan, ammo bu qism qo‘lyozmada o‘z aksini topmagan. Asarning tarkibi quyidagicha taqsimlangan:

- *Muqaddima* – Hazrati Sohibqiron Eltuzarxoni jannatmakonning xonlik zamonlaridagi ba’zi o‘zlariga xos bo‘lgan voqealar bayoniga bag‘ishlangan.
- *Birinchi bob* – Hazrati Odam alayhissalomdan to Nuh alayhissalomgacha bo‘lgan davrni bayon etadi.
- *Ikkinchi bob* – Yafas ibn Nuh alayhimussalomdan Qo‘ng‘irot jamoasining zikri va mo‘g‘ul podshohlarining voqealari bayoniga bag‘ishlangan.
- *Uchinchi bob* – Qurlos avlodidan podshoh bo‘lganlarning martabalari bayoniga oid.
- *To‘rtinchi bob* – Hazrati podshoh sohibqiron, ya’ni Eltuzarxonning obu ajdod va ota-bobolarining bayoniga bag‘ishlangan.

- *Beshinchi bob* – Eltuzarxonning onasidan bo‘lgan avlodlaridan to shu zamonga hamda bu kitob yozilgan vaqtga qadar Xevaq va Xorazm dorus-saltanasida yuz bergan barcha voqealar bayoniga bag‘ishlangan.

Rejalashtirilgan xotima qismida har bir avliyoi a’zam va ulamoi kirom, umaroi zaviyal ehtirom va sohibi davlat beklar, pokiza tabiat shoirlar hamda donishmand fozillar haqida yozish ko‘zda tutilgan edi, biroq bu qism qo‘lyozmada mavjud emas.

Asarda muallif nafaqat xonlar ketma-ketligini va harbiy yurishlarni bayon qilgan, balki davrning ijtimoiy-iqtisodiy hayoti, soliq tizimi va dehqonchilik holatiga ham to‘xtalgan. V.V. Bartold va Yu. Bregel tadqiqotlarida ta’kidlanganidek, “Maorifun nasab” Xorazm tarixshunosligida Ogahiy va Munis asarlari bilan bir qatorda turuvchi muhim birlamchi manbadir. Asarda tarixiy voqealar bayoni barobarida ming misradan ortiq she’riy parchalar ham berilgan bo‘lib, muallif tarixiy faktlar bayonida turli xil rivoyatlardan va she’rlardan foydalangan. Xorazm tarixiga oid “Maorifun nasab”ni o‘qish va o‘rganish jarayonida Bobojon Sanoiyning haqiqatdan ham iqtidor egasi ekanligiga amin bo‘lamiz.

“Kanz ul-maorif” va irfoniy-tasavvufiy qarashlar

“Kanz ul-maorif” (“Bilimlar xazinasi”) Sanoiyning falsafiy-tasavvufiy tafakkurini aks ettiruvchi markaziy asaridir. Asarda “komil inson” konsepsiyasi Markaziy Osiyo irfoniy an’analari (Suhravardiylik, Naqshbandiylik va Yassaviylik) nuqtai nazaridan rivojlantirilgan. Sanoiy insondagi nafs va ruh kurashini tahlil qilar ekan, ma’naviy poklanish va bilim olishni komillikka erishishning yagona yo‘li deb biladi.

Otabek Safarboyev va Shahida Shakirova tadqiqotlarida ko‘rsatilganidek, “Kanz ul-maorif”dagi komil inson shunchaki tarki dunyo qilgan so‘fiy emas, balki jamiyatga va xalqqa naf keltiruvchi, adolatli va ma’rifatli shaxsdir. Sanoiy nafs tarbiyasini ijtimoiy tartib va adolatning asosi sifatida talqin etadi.

Qo‘lyozmaning paleografik va tilshunoslik xususiyatlari

Berlin davlat kutubxonasida saqlanayotgan “Maorifun nasab” qo‘lyozmasi nasta’liq xatida, tartibli va nisbatan yaxlit qo‘lyozma sifatida bizgacha yetib kelgan. Muallif avtografi bo‘lgani bois, unda keyingi ko‘chiruvchilarga xos tahrif va tushirib qoldirishlar deyarli uchramaydi, bu esa asarni matnshunoslik nuqtai nazaridan alohida qimmatli manbaga aylantiradi. Asar tili XIX asr Xorazm chig‘atoy adabiy tiliga xos xususiyatlarni – arab va fors tillaridan o‘zlashgan izofa konstruksiyalarini, diniy-tasavvufiy atamalarni hamda mahalliy so‘zlashuv leksikasi bilan uyg‘unlashgan uslubni – o‘zida mujassam etadi.

Shu bilan birga, muallifning o‘zi ta’kidlaganidek, asar ataylab “avom ahli tushgudek”, ya’ni oddiy xalqqa ham tushunarli tarzda yozilgan, shu sababli unda og‘zaki so‘zlashuv uslubiga xos qurilmalar, sodda jumla tuzilishi va nisbatan kam miqdordagi murakkab arabcha-forscha izofalar kuzatiladi. Bu xususiyat asarni, bir tomondan, XIX asr Xorazm tilining tarixiy taraqqiyotini o‘rganish uchun qimmatli lingvistik manbaga aylantirsa, ikkinchi tomondan, uni davr tarixnavisligidagi eng “sodda tilli” asarlardan biriga aylantiradi. Matnda ming misradan ortiq she’riy parchalarning mavjudligi esa asarning nasriy-nazmiy uslubda yozilganini, ya’ni klassik Sharq tarixnavisligi an’anasidagi “siyar” va “tazkira” janrlariga xos xususiyatlarni ham o‘zida saqlab qolganini ko‘rsatadi.

Xorazm tarjima maktabi va Sanoiyning tarjimachilik mahorati

XIX asr Xorazm madaniy muhitining eng o‘ziga xos xususiyatlaridan biri bu davlat darajasida tashkil etilgan va xonlar (Feruz, Muhammad Rahimxon I va b.) tomonidan qo‘llab-quvvatlangan Tarjima maktabidir. Ushbu maktab vakillari arab va fors tillaridagi eng sara ilmiy, badiiy va tarixiy asarlarni o‘zbek (turkiy) tiliga tarjima qilganlar. Bobojon Sanoiy ushbu tarjima maktabining eng faol va yetakchi vakillaridan biri bo‘lgan.

Xorazm tarjima maktabi tarixida Muhammad Rizo Ogahiy, Muhammad Yusuf Bayoniy kabi ijodkorlar bilan bir qatorda Bobojon Sanoiyning ham nomi tilga olinadi. Farqi shundaki, Ogahiy va Bayoniy asosan saroy tarixnavisligi va rasmiy vaqoyenoma yaratish bilan mashg‘ul bo‘lgan bo‘lsalar, Sanoiy ijodida tarixnavislik tasavvufiy-axloqiy pand-nasihat va tarjimonlik faoliyati bilan uyg‘un holda rivojlangan. Bu esa uning ijodini Xorazm tarjima maktabi ichida alohida, ko‘p qirrali yo‘nalish sifatida belgilashga asos beradi. Komilovning (1987) ta’kidlashicha, aynan shunday ko‘p qirralilik Xorazm tarjima maktabining umumiy xususiyati bo‘lib, unda bitta ijodkor bir vaqtning o‘zida ham tarjimon, ham tarixchi, ham shoir, ham diniy-ma’rifiy asarlar muallifi sifatida faoliyat yuritgan.

Sanoiy tomonidan tarjima qilingan “Haft kishvar” (“Yetti iqlim”) va “Mehr va Moh” kabi asarlar nafaqat matnni bir tildan ikkinchi tilga o‘tkazish, balki ularni mahalliylashtirish va badiiy qayta ishlash san’atining yuksak namunasidir. Prof. Gulnoz Xallieva ta’kidlaganidek, Sanoiy tarjimalarida original matnning ruhi va mazmuni saqlangan holda, o‘zbek tilining boy leksik va stilistik imkoniyatlaridan unumli foydalanilgan (Xallieva, 2023).

Tarjima asarlarida ijtimoiy adolat, davlatni adolat bilan idora etish, xalqparvarlik g‘oyalari ustuvorlik qiladi. Sanoiy tarjima orqali o‘z davri jamiyatiga ilg‘or ma’rifiy va axloqiy g‘oyalarni singdirishga harakat qilgan.

Ijtimoiy-siyosiy qarashlar va Adolatli hukmdor konsepsiyasi

Bobojon Sanoiyning ijtimoiy-siyosiy qarashlari uning barcha asarlari va tarjimalaridan qizil ip bo‘lib o‘tadi. Olim o‘z davridagi jamiyat illatlarini – poraxo‘rlik, zulm, zulmkor amaldorlar xatti-harakatlarini, jaholat va beboshlikni keskin tanqid qilgan. G‘ulomjon Sapayev tadqiqotlarida ta’kidlanganidek, Sanoiy jamiyatni isloh qilishning asosiy omili sifatida ma’naviy kamolot va ma’rifatni ko‘radi.

Sanoiyning “Adolatli hukmdor” konsepsiyasi quyidagi asosiy tamoyillarga tayanadi:

1. Adolat va qonuniylik: hukmdor har bir fuqaroga nisbatan adolatli bo‘lishi va mamlakatda obodonchilik hamda tinchlikni ta’minlashi shart; qonun oldida amaldor va oddiy fuqaro o‘rtasida farq bo‘lmasligi lozim.
2. Ma’rifatparvarlik: hukmdor ilm-fan va adabiyot ahliga homiylik qilishi, maktab va kutubxonalar barpo etishi, olim va shoirlarni qadrlashi lozim; bilim va ma’rifat jamiyat taraqqiyotining asosiy omili sifatida talqin etiladi.
3. Ijtimoiy himoya: jamiyatning kambag‘al va beva-bechora qatlamlarini zulmdan hifz qilish davlat rahbarining asosiy burchidir; soliq va boj tizimi xalqqa og‘irlik solmasligi kerak.

Sanoiyning ushbu qarashlari uning shaxsiy dunyoqarashidan kelib chiqqan xolis fikrlar bo‘lib qolmay, balki Xorazm tarjima maktabi vakillariga xos umumiy ma’rifatparvarlik tamoyillarining ham ifodasidir. Adolatli hukmdor konsepsiyasi orqali Sanoiy, aslida, o‘z zamondoshlariga – xon va amaldorlarga – qarata pand-nasihat uslubida murojaat qilgan, bu esa uning asarlariga nafaqat tarixiy-badiiy, balki ijtimoiy-tanqidiy ahamiyat ham baxsh etadi.

Historiografik diskussiya va Matn shakli shtrihlari

Eslatma va ilmiy munozara: ba’zi adabiyotlar va ilmiy manbalarda Bobojon Sanoiy shaxsi va uning yashagan davri haqida noaniqliklar uchraydi. Xususan, ayrim tadqiqotlarda Sanoiy XII asr vakili sifatida ko‘rsatilgan bo‘lsa, asosiy ilmiy manbalarda va qo‘lyozmalarda u XIX asr Xorazm ijodkori sifatida qayd etiladi.

Ilmiy adabiyotlarda bu farq va chalkashliklar uning tarixiy shaxsiga oid turli talqinlar hamda XII asrdagi mashhur fors shoiri Hakim Sanoiy (Sanoiy G‘aznaviy) bilan nomi o‘xshashligi sababli kelib chiqqan. Biroq V.V. Bartold, Yu. Bregel hamda zamonaviy o‘zbek

manbashunoslarining aniq ilmiy dalillari, xususan, 1864-yilda Xiva xoni Eltuzarxon topshirig'iga binoan yozilgan "Maorifun nasab" (400 bet) va Berlin kutubxonasidagi original qo'lyozma Bobojon Sanoiyning aynan XIX asr Xiva xonligi adabiy va tarixiy muhitining yirik namoyandasi ekanligini uzil-kesil isbotlaydi.

Shuningdek, qo'lyozmaning avtograf nusxa ekanligi, ya'ni bevosita muallifning o'z qo'li bilan yozilgani masalasi ham alohida ilmiy ahamiyat kasb etadi. Odatda, ko'chirilgan nusxalarda ko'chiruvchining shaxsiy uslubi, imlo xatolari yoki qisqartirishlari matn asliyatini buzishi mumkin. "Maorifun nasab"ning avtograf nusxa sifatida saqlanib qolgani esa tadqiqotchilarga muallifning o'z uslubi, imlosi va fikr yuritish tarzini bevosita, hech qanday vositachiliksiz o'rganish imkonini beradi. Bu jihat asarni Xorazm matnshunosligi uchun etalon manba darajasiga ko'taradi va uning kelgusida akademik-tanqidiy nashrga tayyorlanishi zarurligini yana bir bor asoslaydi.

Xulosa va Tavsiyalar

Olib borilgan tadqiqot va ilmiy tahlillar shuni ko'rsatadiki, Bobojon Sanoiy XIX asr Xorazm ma'rifatchiligi, tarixnavisligi va tarjima maktabining bebaho namoyandalaridan biridir. Uning "Maorifun nasab", "Kanz ul-maorif" va "Hadiqai azhor" kabi asarlari nafaqat milliy, balki umuminsoniy madaniy merosning ajralmas qismi hisoblanadi.

Alohida ta'kidlash joizki, Nargiza Adambaevaning "Maorifun nasab" qo'lyozmasini zamonaviy o'zbek yozuviga tabdil qilish bo'yicha olib borgan ishi hamda uning davom etayotgan doktorlik tadqiqoti, shuningdek, Yevropa fondlarida saqlanayotgan, O'zbekistonda mavjud bo'lmagan turkiy qo'lyozmalarning ma'lumotlar bazasi va "yevroturcologica.uz" elektron platformasini yaratish loyihasi ushbu yo'nalishdagi tadqiqotlarning istiqbolli davomi sifatida alohida e'tiborga loyiqdir. Ushbu loyiha doirasida Finlyandiya, Avstriya, Shveytsariya va Italiya kabi Yevropa davlatlarida saqlanayotgan turkiy qo'lyozmalarni ham o'rganish rejalashtirilgan.

Kelgusidagi ilmiy tadqiqotlar uchun quyidagi amaliy tavsiyalar ilgari suriladi:

1. Berlin, Sankt-Peterburg, London va Parij kutubxonalarida saqlanayotgan Sanoiy qo'lyozmalarining raqamli nusxalarini O'zbekistonga olib kelish va ularning akademik-tanqidiy matnini yaratish.
2. "Maorifun nasab" asarini o'zbek, rus va ingliz tillariga akademik tarjima qilib, keng ilmiy jamoatchilikka taqdim etish.
3. Sanoiyning tarjimonlik mahoratini zamonaviy tarjimashunoslik (Translation Studies) va korpus lingvistika usullari yordamida chuqurroq tadqiq etish.
4. "Maorifun nasab" qo'lyozmasining to'liq ilmiy-tanqidiy matnini nashr etish va uni "yevroturcologica.uz" kabi elektron platformalar orqali xalqaro ilmiy jamoatchilikka taqdim etish.
5. Bobojon Sanoiy ijodini boshqa Xorazm tarjima maktabi vakillari (Ogahiy, Bayoniy) ijodi bilan qiyosiy tadqiq etish orqali maktabning umumiy tipologik xususiyatlarini aniqlash.

Tadqiqotning muayyan cheklovlari ham mavjud: hozircha "Maorifun nasab" asarining faqat bir qismi (tabdil qilingan matn asosida) tahlil qilingan, asarning to'liq matni bo'yicha keng qamrovli lingvistik va manbashunoslik tahlili hali oldinda turibdi. Shuningdek, Sankt-Peterburg, London va Parij fondlarida saqlanayotgan "Haft kishvar" tarjimasining turli nusxalarini qiyosiy o'rganish, ularning bir-biridan farqini aniqlash alohida tadqiqot mavzusi bo'lishi mumkin. Ushbu cheklovlarni bartaraf etish kelgusi tadqiqotlarning asosiy yo'nalishlaridan birini tashkil etadi va Bobojon Sanoiy merosini yanada chuqurroq, xalqaro miqyosda tanitish imkonini beradi.

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Phraseology and the dynamics of suspicion: a comparative linguocultural framework for Uzbek and English detective novels

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Annotation *This essay proposes a comparative linguistic framework for investigating how phraseological units shape suspicion in Uzbek and English detective novels. Suspicion is described as a temporary attribution of concealed wrongdoing that differs from ambiguity, fear, and an established charge. Using phraseology, discourse posture, and cultural linguistics, the paper ties conventional meaning to speaker position, evidential grounding, narrative perspective, and subsequent changes in investigative focus. The proposed approach classifies the initiation, intensification, redirection, suspension, and revision of suspicion as contextually determined functions. Constructed bilingual examples explain why identical meanings do not imply equivalent narrative consequences, and why emotional emotions require contextual validation. The article also lays out criteria for corpus selection, annotation, and culturally responsible comparison. Its contribution is a method for transitioning from expressions to suspicion trajectories without viewing language variations as proof of fixed national mentalities. The work serves as a foundation for future empirical research, literary interpretation, and cross-linguistic translation of investigative discourse.*

Keywords *Phraseology, dynamics of suspicion, detective novel, comparative linguocultural analysis, discourse stance, narrative perspective, cultural conceptualisation*

Frazeologiya va gumon dinamikasi: o‘zbek va ingliz detektiv romanlarini qiyosiy lingvomadaniy tahlil qilish modeli

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Annotatsiya *Ushbu maqolada o‘zbek va ingliz detektiv romanlarida frazeologik birliklarning gumon shakllanishi hamda o‘zgarishidagi ishtirokini o‘rganish uchun qiyosiy lingvomadaniy tahlil modeli ishlab chiqiladi. Gumon yashirin noqonuniy yoki nomaqbul xatti-harakat haqidagi dastlabki taxmin sifatida talqin qilinib, noaniqlik, xavotir, qat'iy ayblovdan farqlanadi. Frazeologiya, diskursiv pozitsiya, va madaniy tilshunoslik yondashuvlari asosida turg‘un ma’no so‘zlovchining pozitsiyasi, daliliy asos, narrativ nuqtayi nazar hamda tergovdagi e’tibor o‘zgarishlari bilan bog‘lanadi. Model gumonning paydo bo‘lishi, kuchayishi, boshqa shaxsga yo‘naltirilishi, vaqtincha to‘xtatilishi va qayta ko‘rib chiqilishini kontekstga bog‘liq vazifalar sifatida ajratadi. Ikki tilli misollar ma’no yaqinligi narrativ ta’sir tengligini kafolatlamasligini ko‘rsatadi. Shuningdek, korpus tanlash, birliklarni belgilash va madaniy tafovutlarni ehtiyotkorlik bilan talqin qilish tamoyillari bayon etiladi. Maqolaning ilmiy hissasi alohida iboralardan gumon rivojlanishiga otishning izchil tahliliy tartibini taklif etishdan iborat. Bunda til farqlari o‘zgarmas milliy tafakkur belgisi sifatida talqin*

qilinmaydi. Taklif etilgan yondashuv keyingi empirik tadqiqotlar, badiiy matn talqini va tergov diskursini tarjima qilish uchun asos yaratadi.

Kalit so'zlar *Frazeologiya, gumon dinamikasi, detektiv roman, qiyosiy lingvomadaniy tahlil, diskursiv pozitsiya, narrativ nuqtayi nazar, madaniy konseptuallashtirish*

Фразеология и динамика подозрения: сравнительная лингвокультурная модель анализа узбекских и английских детективных романов

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Аннотация *В статье разрабатывается сравнительная лингвокультурная модель изучения роли фразеологических единиц в формировании и изменении подозрения в узбекских и английских детективных романах. Подозрение определяется как предварительное предположение о скрытом неблаговидном действии и разграничивается с неопределённостью, тревогой и категорическим обвинением. На основе фразеологии, теории дискурсивного позиционирования и культурной лингвистики устойчивое значение соотносится с позицией говорящего, доказательными основаниями, повествовательной перспективой и последующим перераспределением внимания в расследовании. Предлагаемая модель выделяет возникновение, усиление, перенаправление, приостановление и пересмотр подозрения как контекстуально обусловленные функции. Сконструированные двуязычные примеры показывают, почему семантическая близость не гарантирует одинакового повествовательного эффекта, а эмоциональные выражения требуют проверки в контексте. Определяются принципы отбора корпуса, аннотирования и обоснованного сопоставления культурных значений. Научный вклад статьи заключается в разработке прозрачной процедуры перехода от выражений к траекториям подозрения без отождествления языковых различий с неизменными национальными особенностями мышления. Модель предназначена для эмпирических исследований, интерпретации произведений и перевода следственного дискурса с учётом различий между языковыми средствами и повествовательными задачами текста.*

Ключевые слова *Фразеология, динамика подозрения, детективный роман, сравнительный лингвокультурный анализ, дискурсивная позиция, повествовательная перспектива, культурная концептуализация*

Introduction

Suspicion is a key organising element in the detective story because of the way the inquiry evolves through opposing interpretations of insufficient facts. As comments, things and actions acquire new

significance, a person is suspicious, under consideration or provisionally cleared. Phraseological terms are involved in these shifts by making distrust recognisable, limiting commitment to an allegation and urging another character to share or resist an interpretation. So their contribution is more than just describing a psychological state. An expression can structure the shift of attention from an unexplained event to a probable agent and, subsequently, from that agent to an alternate explanation.

A comparison of Uzbek and English detective novels should acknowledge the difference between a term being available in a language and its purpose in a certain narrative. In one conversation, a common idiom may express scepticism; in another, it may report someone else's assessment; and later evidence may refute that judgement, making the idiom ironic. Conversely, an expression that would normally be linked with discomfort could have relevance to suspicion if the context signals possible lying. Merely listing idioms and providing them with translations cannot explain these disparities. The analytical difficulty is to relate conventional phraseological meaning to the shifting distribution of belief and responsibility in a story.

This article is a theoretical and methodological framing, and not a completed corpus examination. This raises three questions: which expressions are candidates for a phraseological analysis of suspicion, how the local discursive functions of these expressions can be connected to longer investigative developments, and under which evidential conditions the differences between Uzbek and English texts provide a basis for a cultural interpretation. The contribution is a process for relating expression, context, trajectory and comparison explicitly. Constructed examples illustrate how it works; they are not quotations taken from published novels and therefore give no foundation for making assertions about frequency in any literary tradition.

Literature review

The phraseological expression of suspicion in detective fiction can be studied at the junction of phraseology, discourse position, narrative analysis and cultural linguistics. Each perspective speaks to a distinct aspect of the interaction between conventional phrases and the interpretation of probable misdeeds. Together they give a platform to examine the introduction, negotiation and modification of suspicion in Uzbek and English detective fiction.

Phraseological research indicates the necessity of differentiation of traditional multiword formulations from freely generated combinations. Moon's (1998) corpus-based study locates fixed statements in their textual contexts, showing the relevance of contextual analysis for their interpretation. This view is especially helpful in detective fiction, because the same expression can have several meanings depending on who is speaking, who is being addressed, and where one is in the inquiry. Thus, although the recognition of an idiom's conventional meaning is a crucial starting point, it is not sufficient to account for its narrative contribution.

As for the phraseology of the Uzbek language, there is an explanatory phraseological dictionary by Rahmatullayev (1978) as a lexicographic source for the search for set expressions and control of their meanings. Such resources allow to distinguish fixed phraseological units from restricted combinations and occasional figurative constructs. But dictionary description and literary interpretation are separate kinds of work. A dictionary can tell us if an expression is standard or not, but the narrative purpose of an expression can only be investigated by looking at the paragraph where it appears.

This technique is enriched through the notion of attitude which adds an interactional dimension. According to Du Bois (2007), taking a stand connects appraisal, positioning and alignment. In investigative discourse a character examines an explanation or a person,

states a degree of commitment, and may invite another participant to adopt that rating. Thus, suspicion can be seen not just as an internal psychological state, but as a stance negotiated between players. A tentative comment, a straightforward challenge and an ironic repeat may concern the same alleged act but set up various connections between speakers.

Cultural linguistics offers a framework to study the conceptual links that give meaning to such evaluations. Sharifian (2017) analyses linkages between linguistic and cultural conceptualisations. Within the domain of phraseology this view calls for a study of the assumptions that go with trust, inward sentiment, reputation, authority and interpersonal obligation. But the fact that a particular image exists does not, in itself, establish a distinctive national mentality. If it is a question of phrases which have to do with the heart, or seeing, or hiding, they are to be understood according to their usual significance and ordinary circumstances.

Genre study, too, emphasises the need for a precisely circumscribed comparison. Priestman's (2003) collected collection of crime-writing traditions suggests that detective fiction is part of a larger, internally heterogeneous literary realm. The way suspicion is built can differ between mystery narratives, police investigations and other crime-centred formats. A comparison of Uzbek and English novels must take into account the language, subgenre, period of publishing, narrative perspective and kind of investigator.

Taken together, these techniques provide support for a distinction between an expression's lexical status, its local discourse function and its broader narrative relevance. This article puts these factors together in a comparative context. Its main focus is on the interaction of conventional phraseological meaning and contextual evidence in the attribution and revision of suspicion. This analysis is followed by a cultural interpretation which requires support from more than isolated examples.

Research methodology

The study is qualitative and conceptual in design. It constructs an analytical framework from a selective synthesis of relevant knowledge and demonstrates its use using created bilingual cases. It does not describe a finished corpus study, a quantitative frequency analysis, or a reader-response experiment. The aim is to present particular criteria which may lead the next empirical research on Uzbek and English detective novels.

The conceptual framework draws on studies in phraseology, discourse position, cultural conceptualisation and crime fiction. Conventional meaning is discussed with the help of lexicographic materials. The English idioms involved in the illustrative analysis enjoy the dictionary support; the Uzbek candidate expressions need further lexicographic verification before their inclusion in the empirical phraseological data set. Constructed examples are used to demonstrate analytical distinctions, and are not offered as citations from published literary works.

Methodology starts with the definition of suspicion apart from the forms in which it is communicated. Suspicion is the tentative assignment of possible deception or hidden wrong to a person, act, event, or explanation. It differs from generic ambiguity in that it introduces the possibility of misbehaviour. It is different from anxiety in that it entails an attribution, not only the feeling of unease or danger to come. A passage may have several of these stages, but analytic boundaries do not become blurred.

The second phase disentangles phraseological eligibility from suspect relevance. Phraseological eligibility is about conventionality, multiword structure, semantic specialisation and limits on lexical combination. Suspicion relevance is the contextual link between the expression and potential misbehaviour. An phrase may meet one requirement but fail the other. A direct expression of mistrust can be compositionally obvious. An established idiom of emotional

distress can express uneasiness without implying fraud.

The central unit of analysis is the suspicion episode. This includes an utterance and enough surrounding conversation to determine the holder of the suspicion, its target, its apparent trigger, and its immediate repercussions. Depending on the paragraph, the episode may be spread over multiple phrases or an exchange between characters. Its limits are not set by a definite number of sentences but by interpretive needs.

Each episode is analysed along six dimensions: phraseological form and conventional meaning; holder and target; offered evidential basis; degree of commitment; narrative viewpoint; and interactional uptake. Special attention is given to negation, questioning, hedging, reported speech and irony, which can affect the relationship between an utterance and the viewpoint assigned to its speaker.

Then the episode is tied into the unfolding investigation. Suspicion can be changed in five ways: commencement, intensification, redirection, suspension, and revision. Maintenance is recorded separately if an expression keeps an existing place without showing a perceptible difference. These are analytical options, not prescriptive steps, and an episode can execute more than one function.

Comparative interpretation moves from language form to discourse function and finally to possible cultural relevance. Rather of being judged by its exact translation, an expression is judged by what it does in context. The system requires verified source passages, transparent inclusion criteria, independently evaluated annotation, and a corpus that accounts for variance among authors, times, and subgenres for future empirical use.

Defining suspicion and Phraseological eligibility

Suspicion is thus defined as the tentative attribution of hidden misbehaviour or deception to an identifiable or inferable person, group, act, or explanation. There is an unworked out possibility of wrongdoing and a target to which that possibility relates, and there is an incomplete commitment. The target need not be a specific suspect: a character may think an apparently incidental event was prepared before deciding who arranged it. The definition is analytical, not legalistic. It also permits a character to intentionally express mistrust without privately believing the charge.

Uncertainty entails imperfect information but does not necessarily imply misbehaviour. Anxiety is anticipation of trouble or danger, and it need not include a trickster actor. An accusation is clearly laying the blame on someone, but it can still be made without sufficient evidence. These states can co-exist but they should not be blended in annotation. Fear following a violent event is not necessarily suspicion, and suspicion is relevant when the context of the discourse shows what is in dispute and what is at stake in the form of deception or hidden responsibility.

The admissibility of the phraseology and the pertinency of the suspicion are different questions. Eligibility is a traditional multi-word form, with possible attested grammatical and lexical variety, and semantic specialisation or restricted combination. Relevance requires contextual evidence that the remark introduces, maintains, adjusts or resists an attribution of prospective guilt. So, a simple remark like “I suspect the driver” can identify a suspicion event without being part of the phraseological dataset. Conversely, an idiom of worry can be present in the phraseological inventory and not included in the subset of suspicion.

Rahmatullayev’s (1978) phraseological dictionary provides a well-established reference point for lexical verification for Uzbek. Before assigning a definition, variation or usage constraints to a corpus item, it is necessary to consult a genuine entry; bibliographic recognition is not sufficient. They can similarly support eligibility for English

dictionary resources. The Cambridge Dictionary defines the phrase "smell a rat" as an expression that means to suspect that something is wrong or someone is trying to deceive you (Cambridge University Press, n.d.-b). Such evidence is evidence of customary meaning, but it is not proof of occurrence in a particular novel, nor is it evidence of the expression's role in that novel.

Separate candidate registry should be maintained for the borderline cases till their status is resolved. For instance, not all transparent pairings in Uzbek with gumon or shubha and in English with suspicion or doubt should be allowed on account of the presence of appropriate words. A replicable study notes the lexical source, reason for inclusion and any uncertainty. This prevents a more general definition for one language becoming deceptive, implying that its literature has greater phraseology of suspicion.

An analytical model of Suspicion dynamics

The main contextual unit of the proposed paradigm is the suspicion episode. An episode is an expression with sufficient prior and subsequent discourse to recover its aim, trigger, attribution, and instantaneous uptake. Sentence boundaries are inadequate when a pronoun goes back to an earlier suspect or when a later reaction modifies the force of a speech. And at the same time the analyst should hold a local reading up to the end; subsequent knowledge cannot be transferred backward into what a character may know at the point of speaking.

Each episode is characterised in terms of six dimensions: The first one is the phraseological form and the usual meaning. The second is the object of suspicion and its subject. The third is the basis provided, e.g. observable behaviour, witness, contradiction, hearsay, intuition. The fourth is commitment: negation, questioning, hedging, emphasis and attribution to another speaker. The fifth is narrative access, which differentiates between spoken dialogue, reported thought, and narratorial presentation. The sixth is uptake, whether another participant receives, challenges, dismisses, or acts on the evaluation. These dimensions refer to literary evidence, not numerical odds of guilt.

Five main functions are related to the examination of an occurrence. Initiation opens the door to the possibility of hidden evil. Intensification raises the salience or commitment to an existing suspicion in the conversation. Redirection alters the target of focus or changes the suspected act. Suspension is the suspension of unfavourable judgement in the face of ambiguity. The revision reconsiders a previous suspicion based on fresh facts, which may either restore trust or prove a seemingly convincing claim to be incorrect. An episode can execute more than one function. The primary function should be justified by a local consequence, a secondary label if needed.

These functions do not have to be done in succession. Suspicion is fleeting; one target can be cleared temporarily just to be replaced by another suspect. Not all idioms generate a transition, either. Some statements only reiterate a position already taken. Such cases should be labelled maintenance rather than being forced into one of the five change functions. If the study is to be understood as a study of dynamics rather than solely of the presence of suspicion vocabulary, it is important to differentiate change from maintenance.

We should annotate character posture and reader positioning individually. A witness can clearly clear a suspect, but the way the story is told may raise doubts about that dismissal. Ironically, an investigator may echo another character's idiom and therefore undermine that other character's authority without actually asserting the opposite. The analyst should indicate the textual basis for a predicted reader effect, e.g. a contradiction, a focalisation shift, a subsequent correction. Without the reader-response data, it is more accurate to speak about an invitation to infer, rather than to say that all readers actually become suspicious.

Illustrative bilingual analysis

The location of characters and the arrangement of the reader must be recorded individually. A witness may firmly eliminate a suspect from suspicion, but the framing of the narrative may call that rejection into question. An investigator may ironically echo the idiom of another character and therefore undermine the authority of that other character without actually asserting the opposite. The analyst should note the textual basis for a potential reader effect, for example a contradiction, a focalisation change, a later correction. Without the reader-response data, it is more accurate to speak about an invitation to infer, rather than to say that all readers actually become suspicious.

For example, the English statement "When the witness changed his account again, the inspector smelt a rat." The trigger is a contradiction in testimony. The holder is the inspector. The target is the explanation or the honesty of the witness. The idiom hints at deceit as the possible explanation but does not establish the offence or guilt. Such attribution is suspected if the previous discourse has not offered it. If the inspector already has reservations about the witness, the same phrase could strengthen or maintain that assessment. This difference is based on the history of the occurrence, not on an imagined fixed force of the phrase.

An Uzbek illustrative parallel is "Guvoh gapini yana o'zgartirgach, tergovchining ko'ngliga g'ulg'ula tushdi" provisionally glossed as the investigator getting inwardly concerned as the witness changed his account again. A possibility for interior disturbance is suggested as here ko'ngliga g'ulg'ula tushmoq . The contradiction allows one to suspect foul play, although the term itself does not indicate any crime. Follow-up on the safety of the witness could be more anxiety-inducing instead. Therefore, it cannot be simply considered as a full equal of "smell a rat". Context must determine if the unease is toward suspected deception.

The distinction demonstrates an imbalance of procedure rather than a national psychological difference. In the English case the standard meaning already foregrounds possible untruthfulness. The proposed suspicion reading in the Uzbek case is more trigger- and continuation-dependent. The next phase in research would be to check the conventional senses of the Uzbek candidate and to investigate its real distribution in combination with more clear distrust expressions. From these two statements, it would be unwarranted to infer that English investigators are rational, whereas Uzbek investigators are emotional. Both sentences associate a reaction with the identical evidential disparity.

Suspension can be expressed by "For now I will give him the benefit of doubt. The phrase, Cambridge University Press (n.d.-a) notes, is liable to a positive reading even when a negative one is possible. It can suspend the adverse judgement in the midst of an investigation without removing the suspect from the picture. The Uzbek version "Hozircha uni ayblamay turaman" offers a similar statement of the temporary deferral of responsibility, but the phrase is a functional paraphrasing, not a stated phraseological match. A comparison that counted both as equivalent idioms would confuse similarity of goal of conversation with similarity of linguistic form.

Finally, consider a query with a suspicion idiom: "Do you smell a rat, or are we missing an ordinary mistake?" The inquiry provides an alternate explanation and solicits agreement without committing the speaker to deceit. To negate the idiom, as would be required to quote it to insult someone else's judgement, a different analysis would be required. These examples illustrate the unsoundness of looking for an expression and classifying every occurrence as increasing suspicion. The familiar phrase, depending on clause type, attribution, and surrounding alternatives, advances, tests, or resists a claim.

Principles for an empirical Uzbek and English comparison

The application for the future must begin with a clearly demarcated corpus of novels initially authored in Uzbek and English. “English” must be understood as a linguistic category, a national literary category, or both. British and American literature should not be treated as a monolithic group and then labelled as one national culture. Publication time and subgenre. Narrative person and type of investigator. Approximate length. Works should be picked for their recognised investigative structure rather than for their commercial classification alone. As translator decisions can impact the phraseological distribution, a translation corpus should be examined individually.

Selection should be made for multiple authors in each language, so that preferences of one writer do not become evidence for a whole tradition. Where close historical matching is not possible this should be clear and interpretations correspondingly limited. A more limited, well contextualised comparison may be more illuminating than a wider body of novels that vary on every significant characteristic. The aim is not to destroy the literary distinctiveness but to separate it from patterns which repeat outside one author or narrative genre.

Extraction should be a combination of lexical searches and attentive reading of investigative scenarios. Searches for gumon, shubha, doubt, suspicious and variants of pertinent expressions may find initial locations but cannot return all indirect or modified idiom. Searches on Uzbek need to allow for inflection and uneven encoding of apostrophes. In both languages attention is needed to discontinuous or creatively modified forms. Each kept occurrence needs a solid source location, the precise wording, a record of the usual form, and suitable context. Where there may be inaccuracies in the digitised version, the search output should be checked against the published edition.

In the annotation record, lexical verification and narrative interpretation have to be distinguished. expression, source location, eligibility proof, holder, target, trigger, presented basis, commitment, narrative perspective, uptake, local function Another field links the episode with previous and subsequent episodes with the same aim. Another area notes the final outcome of the story, if the text offers one. Missing information must remain missing: an unexplained intuition must not be quietly recoded as an inference from evidence just because the investigator turns out to be right later on.

A shared pilot sample should be coded independently by at least two competent readers before full coding. Disagreement about phraseological eligibility should not be conflated with disagreement about the relevance or function of suspicion. Such disagreement can be resolved by revising the codebook to make the limits clearer, but then prior situations have to be rethought in a consistent way. Agreement statistics, if calculated, should be reported with the sample size, category distribution and a description of the way conflicts were handled. The present article does not claim to have undertaken this technique hence no agreement values are reported.

Proper denominators are needed for quantitative comparison. Textual density is delineated by the frequency of occurrences per a predetermined number of words, whereas the contribution of phraseology to the pertinent discourse is conveyed by the proportions within all identified suspicion episodes. These measures answer different questions, and should be reported individually. The expression types, the occurrence tokens and the functional categories have to be different as well. With enough texts, studies can control for diversity by novel and author; with a small corpus, descriptive comparisons and closely supported readings are better than broad statistical statements. Absence from a tiny sample means no absence from the language.

Cultural interpretation has to follow patterns of exhibited speech. A good parallel is to consider who can raise suspicion in public, whose intuition gets authority, how reputation impacts the receipt of an allegation and when interpersonal commitments urge its suspension. These questions can be applied symmetrically both English and Uzbek materials. Rather than pre-determining the relevance of concepts such as family standing, professional experience, neighbourhood knowledge, institutional trust and personal devotion to one language, they need to be introduced to the analysis when narrative evidence suggests their relevance.

Three levels of comparison should be distinguished: Formal comparison looks at the phrasing and imagery of expressions. Functional comparison considers the work done by such expressions in matching episodes. Cultural interpretation explores the societal assumptions that render the evaluations credible, offensive, constrained, or convincing. One level of similarity doesn't answer the others. Both of them may tentatively re-open an investigation, but with different body pictures. A closely translated expression can be confrontational in one encounter and confidential in another since the participant relationships are different.

Such a credible cultural claim thus demands repetition, contextual confirmation, and examination of alternatives. Where a pattern recurs across numerous authors, corresponds to an explicit narrative portrayal of social obligations, and continues in analogous scenarios, it is a candidate for cultural interpretation. But even so, counterexamples count. It might critique the suspicions of a community, expose the bias of a profession, or satirise the assumptions we inherit. Literary representation can reproduce a cultural model as much as it can challenge it. Thus, the narrator, character, author, and speech community must be kept separate as analytic categories.

For translation, the framework makes the degree and direction of suspicion an operational requirement in addition to conventional meaning. Even a competent phrase in the target language might warp a situation if it translates unease into accusation, tentative alignment into assurance, or resolves an ambiguity which the plot requires to maintain. When evaluating a translation, we need to ask whether the aim is identical, whether the evidential basis remains and whether further revision is understandable. A clear paraphrase may better sustain these relations than an idiom whose connotations are too strong.

Keeping track of phraseological recurrence in literary analysis might demonstrate how a study reuses known vocabulary, but alters its authority. An expression uttered by an unreliable witness may be repeated later by the investigator with a different focus or sarcastic force. The contribution is to link such repetition to observable shifts in perception and evidence. The approach thereby permits a close reading without limiting narrative progression to a counting of isolated idioms, and its annotation rules make the logic available for review by other academics.

Results

The study is conceptual and not empirical and does not give any results on the frequency and distribution of phraseological units in the Uzbek and English novels. Its findings have implications for the distinctions and processes needed to assess suspicion in a consistent way.

The first outcome is the dissociation of conventional meaning from contextual function. A phraseological unit is able to make the distrust available as an interpretation without deciding if the suspicion is introduced, strengthened, maintained or challenged. To show its dynamic contribution, it has to be compared with the previous narrative state and checked for subsequent uptake.

The second outcome is an inclusion technique in two steps. Each expression must

be analysed individually for phraseological admissibility and suspicion relevance. This distinction ensures that transparent expressions of suspicion do not automatically fall into the category of idioms, and idioms of worry are not automatically read as proof of suspected crime.

Third, a functional description of the genesis of suspicion. Types of change in an investigative position are initiation, escalation, redirection, suspension and revision. Maintenance means to see continuity without change. Taken together, these categories permit a study of repeated and reversible processes without imposing a predetermined progression from ambiguity to accusation.

The fourth result is the difference between formal correspondence and functional correspondence. Two expressions may be used for the same investigative objective, but they may differ in imagery, conventionality, or explicitness. Expressions that have similar dictionary definitions, however, may operate differently depending on the relationship between speakers, grammatical framing, or narrative point of view.

Fifth, the evidential needs of cultural interpretation are considered. Such an individual utterance may be a matter for future inquiry, but it cannot characterise a whole language community. Cultural pattern claims should recur across texts, be supported by contexts and accommodate authorial and generic variation.

Thus, the framework offers an operational basis for future research. It describes what to identify, what contextual features to record, and how to link local expressions to larger suspicion trajectories. It is an empirical question if these categories adequately explain patterns of Uzbek and English detective novels, and one to be answered on the basis of confirmed literary facts.

Conclusion

Phraseology adds to the detective story by assisting speakers and narrators to suggest, negotiate, maintain and reassess possible wrongdoing. Its function is seen in the association of conventional meaning with a bearer, a goal, an evidence base, a narrative viewpoint and a further uptake. The proposed framework separates phraseological eligibility and suspicion relevance, as well as local stance and longer investigative growth. It also differentiates linguistic comparison from cultural explanation which needs to be grounded in repeated contextual data. This approach may be used to promote a more accountable investigation of the ways in which common terms contribute to the changing attribution of suspicion when applied to Uzbek and English detective novels. Its empirical usefulness depends on the existence of confirmed examples in texts, on clear annotations and on comparisons that maintain the diversity between authors, periods and storytelling traditions.

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The Lingua Spectrum
Cogito, ergo sum

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Semantic structure of national-cultural scripts in English and Uzbek phraseological units: a comparative-cognitive analysis

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Annotation *The article examines the semantic structure of English and Uzbek phraseological units comparatively. The study uses a six-layer model comprising the denotative core, figurative basis, conceptual motivation, evaluative connotation, national-cultural script, and pragmatic expectation. The material includes "temirni qizig'ida bosmoq" – "strike while the iron is hot", "tepa sochi tik bo'lib ketdi" – "make someone's hair stand on end", "qo'lini yuvib, qo'ltig'iga urmoq" – "wash your hands of", "do'ppisini osmonga otmoq" – "in seventh heaven", and "meet your Waterloo". Results show that figurative similarity does not necessarily entail semantic equivalence. The same schema may profile different emotions, evaluations, and behavioural expectations. The study distinguishes semantic-figurative isomorphism, semantic divergence within a shared image, partial correspondence, and figurative-cultural lacuna. The model compares denotative, figurative, cognitive, and pragmatic layers of phraseological meaning, supports translation choices and cautious interpretation of national-cultural specificity. These criteria identify degrees of cross-linguistic equivalence in contrastive phraseology, translation studies, and linguocultural analysis.*

Keywords *Phraseological unit, semantic structure, cultural script, conceptual motivation, figurative basis, comparative-cognitive analysis, semantic isomorphism, partial correspondence, lacuna*

Ingliz va o'zbek frazeologizmlaridagi milliy-madaniy skriptlarning semantik strukturasi: qiyosiy-kognitiv tahlil

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Annotatsiya *Maqolada ingliz va o'zbek frazeologizmlarining semantik strukturasi qiyosiy-kognitiv yondashuv asosida tahlil qilinadi. Tadqiqotda denotativ yadro, obrazli asos, konseptual motivatsiya, baholovchi konnotatsiya, milliy-madaniy skript va pragmatik kutilmani qamrab oluvchi olti qatlamli tahlil modeli qo'llanadi. Empirik material sifatida "temirni qizig'ida bosmoq" – "strike while the iron is hot", "tepa sochi tik bo'lib ketdi" - "make someone's hair stand on end", "qo'lini yuvib, qo'ltig'iga urmoq" – "wash your hands of", "do'ppisini osmonga otmoq" – "in seventh heaven" hamda "meet your Waterloo" birliklari jalb qilinadi. Natijalar obrazlararo o'xshashlik har doim ham semantik ekvivalentlikni anglatmasligini ko'rsatadi. Bir xil jismoniy yoki predmetli sxema turli emotsiya, baho va xulqiy kutilmalarni profillashi mumkin. Shu asosda semantik-obrazli izomorfizm, umumiy obraz doirasidagi semantik divergensiya, qisman muvofiqlik va obrazli-madaniy lakuna farqlanadi. Taklif*

etilgan mezonlar frazeologik birliklarning denotativ, obrazli, kognitiv va pragmatik qatlamlarini qiyoslash, tarjimada funksional moslikni asoslash hamda milliy-madaniy xususiyatlarni empirik materialdan kelib chiqib talqin qilish imkonini beradi. Model qiyosiy frazeologiya, tarjimashunoslik va lingvomadaniy tahlilda ekvivalentlik darajalarini belgilashga xizmat qiladi.

Kalit so'zlar *Frazeologizm, semantik struktura, madaniy skript, konseptual motivatsiya, obrazli asos, qiyosiy-kognitiv tahlil, semantik izomorfizm, qisman muvofiqlik, lakuna*

Семантическая структура национально-культурных скриптов в английских и узбекских фразеологизмах: сопоставительно-когнитивный анализ

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Аннотация *В статье исследуется семантическая структура английских и узбекских фразеологизмов в сравнительно-когнитивной перспективе. Анализ проводится по шестислойной модели, включающей денотативное ядро, образную основу, концептуальную мотивацию, оценочную коннотацию, национально-культурный скрипт и прагматическое ожидание. Эмпирический материал представлен единицами "temirni qizig'ida bosmoq" – "strike while the iron is hot", "tepa sochi tik bo'lib ketdi" – "make someone's hair stand on end", "qo'lini yuvib, qo'ltig'iga urmoq" – "wash your hands of", "do'ppisini osmonga otmoq" – "in seventh heaven", а также "meet your Waterloo". Результаты показывают, что сходство образной основы не всегда предполагает семантическую эквивалентность. Одинаковая телесная, предметная или пространственная схема может профилировать различные эмоции, оценки и поведенческие ожидания. На этом основании разграничиваются семантико-образный изоморфизм, семантическая дивергенция при общем образе, частичное соответствие и образно-культурная лакуна. Предложенная модель позволяет последовательно сопоставлять денотативный, образный, когнитивный и прагматический уровни фразеологического значения, обосновывать функциональный выбор при переводе и интерпретировать национально-культурную специфику на основе проверенного языкового материала. Полученные критерии уточняют определение степеней межъязыковой эквивалентности в сопоставительной фразеологии, переводоведении и лингвокультурном анализе.*

Ключевые слова *Фразеологизм, семантическая структура, культурный скрипт, концептуальная мотивация, образная основа, сравнительно-когнитивный анализ, семантический изоморфизм, частичное соответствие, лакуна*

Введение

Семантика фразеологизма не ограничивается простым номинативным значением. В составе устойчивой единицы прямые словарные значения компонентов, переносное значение, образная мотивация и эмоционально-оценочная окраска взаимодействуют, формируя целостное значение, которое воспроизводится в речи в готовом виде. Поэтому в сопоставительном исследовании отождествление единиц двух языков лишь по критерию "выражают одно и то же значение" скрывает существенную часть их семантической структуры. Единицы могут быть близки денотативно, однако их внутренняя форма, культурная опора или коммуникативный результат могут заметно различаться (Rahmatullayev et al., 2022).

Обзор литературы

Когнитивная семантика позволяет объяснять значение не как замкнутое внутри отдельного слова, а в связи со структурами опыта и знания. Во фреймовом подходе активация одного элемента приводит в действие всю связанную с ним концептуальную систему; скрипт рассматривается как структура знания, организующая последовательность событий и их ожидаемое развитие. Именно в этом отношении фразеологизм особенно значим: посредством краткой языковой формы он способен компактно активировать более широкую ситуацию, её причину, оценку и вероятное следствие. В классической модели теории скриптов повторяющиеся и сходные между собой эпизоды организуются в памяти в виде стандартизированного обобщённого эпизода – скрипта; поэтому скрипт позволяет посредством инференции восстанавливать не выраженные явно, но типичные для ситуации этапы (Petruck, 1996; Schank & Abelson, 1977).

Понятие национально-культурного скрипта в сопоставительной фразеологии прежде всего требует методологической осторожности. Культурный скрипт представляет собой аналитическую модель, выражающую широко узнаваемую в определённом речевом сообществе норму, оценку или ожидание; он не является суждением о "национальном характере", автоматически выводимым из наличия отдельного выражения. Поэтому в статье проводится чёткая граница между фразеологическим фактом и выводимым из него культурным заключением: на первом этапе устанавливаются подтверждённые значение и образ, а на следующем осторожно реконструируется характерное для данной ситуации коммуникативное ожидание. В отечественной когнитивной лингвистике также отмечается опасность сведения отношений языка и культуры к единой схеме и подчёркивается необходимость методологически осторожного подхода к подобному сопоставлению. Цель исследования – выявить типы семантического соответствия английских и узбекских фразеологизмов с помощью шестислойной сопоставительно-когнитивной модели. Научная новизна состоит в разграничении по единым критериям семантико-образного изоморфизма, семантической дивергенции, частичного соответствия и образно-культурной лакуны (Goddard & Wierzbicka, 2004; Safarov, 2006).

Методология

Материал исследования отобран из фразеографически верифицированных единиц двух языков. В анализе объединены методы сопоставительно-семантического и компонентного анализа, когнитивного моделирования, реконструкции внутренней формы и лингвокультурной интерпретации. В культурной интерпретации в качестве основного методологического критерия

принят принцип сохранения "внутренней" точки зрения и недопустимости принудительного наложения на материал заранее заданных этноцентрических категорий (Goddard, 2006).

Фразеологическое значение анализировалось на шести последовательных диагностических уровнях: *денотативное ядро* показывает, какое состояние или действие непосредственно называет единица, *образная основа* определяет, какой объект, действие, предмет или пространственная конфигурация несёт значение *концептуальная мотивация* раскрывает когнитивную связь между конкретным опытом и абстрактным содержанием; *оценочная коннотация* устанавливает положительную, отрицательную или нейтральную оценку единицы *национально-культурный скрипт* выявляет модель ситуации и культурную опору, активируемые за данным значением; *прагматическое ожидание* показывает, какая реакция или действие ожидаются после употребления единицы в конкретной речевой ситуации. С точки зрения концептуальной метафоры такой анализ позволяет выявлять соответствия между сферой-источником и сферой-мишенью. Такое послойное описание соответствует принципу совместного рассмотрения буквального и переносного прочтений фразеологической единицы, концептов сферы-источника и сферы-мишени, а также поддерживающих их фреймов, скриптов, текстуального и символического знания (Kövecses, 2010; Piirainen, 2008).

Результаты

При этом *семантико-образный изоморфизм* означает случай, когда денотативное ядро, образ и концептуальная мотивация в значительной степени совпадают. *Частичное соответствие* предполагает различие образа, оценки или прагматической направленности при сохранении общей ситуации либо функции. *Образный изоморфизм и семантическая дивергенция* возникают тогда, когда одна и та же физическая схема связывается с иной эмоциональной или оценочной целью. Наконец, *образно-культурная лакуна* обозначает случай, когда в одном языке определённый исторический, предметный или топонимический образ фразеологизируется, тогда как в сопоставляемом материале не обнаруживается устойчивой единицы с эквивалентным образным механизмом.

Не следует воспринимать данную классификацию как систему абсолютных и неизменных границ. Метафорические модели могут быть общими на межъязыковом уровне, однако их конкретная языковая реализация, приоритетность той или иной модели и культурные детали, которыми она наполняется, различаются. Поэтому изоморфизм также является градуальным явлением: в одной паре совпадают денотат и образ, в другой сближаются лишь концептуальная направленность или коммуникативная функция (Kövecses, 2010).

Обсуждение и анализ

1. Семантико-образный изоморфизм: "temirni qizig'ida bosmoq" и "strike while the iron is hot"

Узбекское *"temirni qizig'ida bosmoq"* означает выполнение какого-либо дела в надлежащий момент. Английское *"strike while the iron is hot"* выражает необходимость немедленно воспользоваться возможностью. В денотативном ядре обе единицы профилируют ситуацию "не упустить благоприятный момент". Различие ощущается лишь между более широким толкованием узбекской единицы как "сделать дело своевременно" и акцентом английской единицы на "использовать возможность сейчас" (Rahmatullayev et al., 2022; Siefring, 2004).

Образная основа почти полностью совпадает: раскалённое железо обозначает

кратковременное состояние, при котором ему можно придать форму, а удар или обработка указывают на активное и не терпящее отлагательства действие. В когнитивном плане время концептуализируется не как абстрактный ресурс, а как *материальное состояние, временно пригодное для обработки*. По мере остывания железа сокращается возможность эффективного воздействия; тем самым временная ограниченность физического процесса проецируется на необходимость своевременного действия.

Оценочная коннотация в обоих языках положительно-побудительная: одобряются правильная оценка ситуации, отсутствие промедления и активность. На национально-культурном уровне сам опыт кузнечного ремесла не является абсолютно специфичным для одной культуры; поэтому научно обоснованнее рассматривать данную пару не как проявление национальной уникальности, а как параллельную фразеологизацию общего трудового опыта. Актуализируемый скрипт: *"распознать благоприятный момент → не откладывать → действовать"*, прагматическое ожидание - действие без промедления.

2. Образный изоморфизм и семантическая дивергенция: "tepa sochi tik bo'lib ketdi" и "make someone's hair stand on end"

Узбекское *"tepa soch(i) tik bo'lib ketdi"* выражает очень сильный и внезапно возникший гнев. Английское *"make someone's hair stand on end"* употребляется в значении "привести кого-либо в ужас" или "сильно напугать". На первый взгляд внутренняя форма обеих единиц одинакова: волосы встают дыбом вследствие сильной эмоции. Однако именно здесь расходится денотативный фокус: в узбекской единице профилируется гнев, в английской - страх или ужас (Rahmatullayev et al., 2022; Siefring, 2004).

Этот пример приводит к важному методологическому выводу в сопоставительной фразеологии: *тождество образа не гарантирует тождества значения*. В рассматриваемых фразеологических единицах одна и та же соматическая реакция соотносится с различными эмоциональными состояниями. Таким образом, при общей исходной схеме "волосы встают дыбом" наблюдается образный изоморфизм, тогда как в эмоциональном фокусе возникает семантическая дивергенция.

На оценочном уровне обе единицы выражают высокую интенсивность отрицательной эмоции, однако тип отрицательности различен: одна профилирует активную эмоцию, направленную на конфликт, другая – реактивное состояние по отношению к опасности. Скрипты также различаются: гнев – *"возбуждение → сопротивление/недовольство"*, *страх – "угроза → осторожность/отступление"*.

3. Различные семантические фокусы процессуального образа: "qo'lini yuvib, qo'ltig'iga urmoq" и "wash your hands of"

Узбекское *"qo'l(i)ni yuvib, qo'ltig'(i)ga urmoq"* означает исключение лица или предмета из сферы внимания вследствие утраты доверия или расположения. Английское *"wash your hands of"* имеет значение отказа от ответственности за лицо, дело или ситуацию. В обеих единицах действие "мыть руки" служит символической границей разрыва прежней связи. (Rahmatullayev et al., 2022; Siefring, 2004)

Общей частью концептуальной мотивации является перенос *физическое очищение → социально-нравственное отстранение*. Поскольку рука выступает метонимическим центром деятельности, участия и ответственности, её мытьё переосмысляется как прекращение прежней связи. Однако добавление

компонента qo'ltiq в узбекской единице делает образ более конкретным: действие вызывает представление не только об очищении, но и о состоянии "отстраниться в сторону".

На денотативном уровне центром узбекской единицы является "исключение из сферы доверия/внимания", английской - "отказ от ответственности". Поэтому они не являются готовыми переводными эквивалентами. Общий скрипт: *"предшествующая связь → отрицательная переоценка → дистанцирование"*, различие семантических ролей позволяет квалифицировать данную пару как частичное соответствие.

4. Общее эмоциональное ядро и различие национальных образов: "do'ppisini osmonga otmoq" и "in seventh heaven"

Узбекское *"do'ppi(si)ni osmonga otmoq"* выражает сильную радость и ликование. Английское *"in seventh heaven"* также обозначает состояние чрезвычайно сильной радости и удовольствия. На уровне денотативного ядра они близки: обе единицы называют состояние с высокой эмоциональной интенсивностью, превосходящее обычное удовлетворение (Rahmatullayev et al., 2022; Siefring, 2004).

Образная основа, напротив, существенно различается. В узбекской единице присутствуют национальный головной убор и физическое движение, направленное вверх. Радость настолько сильна, что повседневный предмет "подбрасывается к небу", а вертикальная направленность вверх усиливает эмоциональный подъём. В английской единице вместо физического действия используется модель нахождения на "самом высоком небе". Хотя пространственная направленность вверх является общим концептуальным компонентом, её культурная конкретизация различна.

В сопоставительном плане эту пару можно оценить как функционально-семантическую близость при образном алломорфизме. Ориентационная схема "верх – хорошо/счастливо" является общей, однако в узбекском языке она языково оформляется через тюбетейку и активное подбрасывание, а в английском - через высший небесный уровень. Общий скрипт связан с интенсивной радостью и символическим движением вверх; культурная конкретизация образа различна. В переводе эти единицы могут функционально сближаться, но при дословном переносе культурного образа стилистическая естественность требует отдельной проверки.

5. Образно-культурная лакуна: "meet your Waterloo"

Английское *"meet your Waterloo"* означает потерпеть окончательное и решающее поражение. Внутренняя форма единицы опирается на конкретный исторический топоним: "Waterloo" из обычного названия места превратилось во фразеологический знак "последнего, необратимого поражения". Денотативное значение здесь универсально, однако несущий его образ тесно связан с историческим коллективным знанием (Siefring, 2004).

В сопоставляемом узбекском фразеографическом материале не выявлено устойчивого соответствия, основанного непосредственно на топониме Waterloo или на структурно эквивалентном ему историческом названии места. Это нельзя понимать в смысле "в узбекском языке нет средства выражения поражения". Лакуна является не концептуальной, а *образно-культурной*: содержание "решающее поражение" может передаваться свободными или иными фразеологическими средствами, однако тот же исторический код, что и в английской единице, в сопоставляемом

фразеографическом материале не воспроизводится.

Такая ситуация требует двух переводческих стратегий: если исторический образ важен для стилистической функции текста, топоним может быть сохранён и раскрыт контекстом; если главная цель состоит в быстрой и естественной передаче содержания, выбирается функциональное средство языка перевода со значением "решающее поражение". Скрипт: "решающее испытание → окончательное поражение", топоним служит культурным ключом. Следовательно, лакуна означает не непереводимость, а несоответствие на уровне образа.

6. Обобщение результатов

Результаты анализа показали многослойный характер фразеологической эквивалентности. В паре *"temirni qizig'ida bosmoq"* и *"strike while the iron is hot"* совпадают почти все основные уровни. В "tepa sochi tik bo'lib ketdi" и "make someone's hair stand on end" один и тот же соматический образ активирует два разных эмоциональных состояния. *"Qo'lini yuvib, qo'ltig'iga urmoq"* и *"wash your hands of"* имеют общий процессуальный образ, но различаются по социально-семантическому центру. В *"do'ppisini osmonga otmoq"* и *"in seventh heaven"* близки денотативное ядро и схема вертикальной направленности вверх, тогда как национальный образ различен. *"Meet your Waterloo"* в выбранном сопоставительном материале демонстрирует образно-культурную лакуну.

Эти результаты показывают, что определять семантический изоморфизм лишь через "одинаковый перевод" некорректно. При установлении сопоставительного статуса необходимо одновременно решить как минимум три вопроса: что означают единицы, каким образом мотивировано это значение и какую функцию единица выполняет в конкретной коммуникативной ситуации. Именно третий вопрос связывает прагматический уровень с семантическим описанием. В результате становится очевидно, что переводной и когнитивный эквиваленты – не одно и то же понятие: отдельные единицы могут успешно заменять друг друга в переводе, но при этом сохранять различия в образе и культурной опоре.

№	Сопоставляемая пара	Сопоставительно-семантический профиль
1	*temirni qizig'ida bosmoq* – *strike while the iron is hot*	**Основное сходство:** благоприятный момент + образ раскалённого железа **Основное различие:** языково-специфическая формальная реализация **Сопоставительный статус:** семантико-образный изоморфизм
2	*tepa sochi tik bo'lib ketdi* – *make someone's hair stand on end*	**Основное сходство:** волосы встают дыбом **Основное различие:** гнев ↔ страх/ужас **Сопоставительный статус:** образный изоморфизм, семантическая дивергенция
3	*qo'lini yuvib, qo'ltig'iga urmoq* – *wash your hands of*	**Основное сходство:** разрыв связи через мытьё рук **Основное различие:** доверие/внимание ↔ ответственность **Сопоставительный статус:** частичное соответствие
4	*do'ppisini osmonga otmoq* – *in seventh heaven*	**Основное сходство:** сильная радость + направленность вверх **Основное различие:** образ тюбетейки ↔ религиозно-космологический образ **Сопоставительный статус:** функционально-семантическая близость
5	прямой образный эквивалент не выявлен – *meet your Waterloo*	**Основное сходство:** значение решающего поражения **Основное различие:** историко-топонимический код Waterloo **Сопоставительный статус:** образно-культурная лакуна

Таблица 1. *Сопоставительно-семантический профиль анализируемых единиц*

Заключение

Анализ рассмотренных английских и узбекских фразеологизмов на основе шестислойной семантической модели показал, что сопоставительное соответствие значительно сложнее простого переводного равенства. Если денотативное ядро определяет, что именно называет единица, то образная основа и концептуальная мотивация раскрывают когнитивный путь формирования данного значения; оценочная коннотация и прагматическое ожидание, в свою очередь, уточняют реальную функцию единицы в дискурсе.

Во-первых, в таких парах, как *"temirni qizig'ida bosmoq"* и *"strike while the iron is hot"*, высокая степень совпадения денотата, образа и прагматической направленности формирует семантико-образный изоморфизм. Во-вторых, пример *"tepa sochi tik bo'lib ketdi"* и *"make someone's hair stand on end"* показывает, что один и тот же соматический образ может кодировать разные эмоциональные состояния. В-третьих, *"qo'lini yuvib, qo'ltig'iga urmoq"* и *"wash your hands of"* показывают, что при частичном соответствии общий процессуальный образ может обслуживать разные социально-семантические роли.

В-четвёртых, выражающие сильную радость *"do'ppisini osmonga otmoq"* и *"in seventh heaven"*, будучи функционально близкими, различаются национальным реквизитом и конкретной структурой образа. В-пятых, в историко-

топонимических единицах типа *"meet your Waterloo"* концептуальное содержание может быть выражено в другом языке, однако отсутствие того же образа формирует образно-культурную лакуну.

Таким образом, наиболее целесообразным принципом фразеологического сопоставления является последовательность *"значение → образ → мотивация → оценка → скрипт → прагматическое ожидание"*. В рамках анализируемого материала данная модель позволяет уменьшить количество ложных эквивалентов в сопоставительной фразеологии, обосновать функциональный выбор в переводе и не отрывать культурную интерпретацию от эмпирических данных. В дальнейшем апробация модели на материале параллельного корпуса и аутентичного дискурса позволит статистически определить, какие уровни фразеологических скриптов активируются в большей степени в зависимости от контекста.

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The Specificity of Youth Slang in English Journalistic Discourse

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Annotation *Youth slang has moved from the margins of informal talk into the visible texture of English-language journalism. Lifestyle columns, entertainment news, branded social-media feeds, and even some opinion pages now recycle tokens, as well as platform-driven euphemisms. This article examines the specificity of such slang in publicistic discourse: not merely as lexical fashion, but as a set of pragmatic, stylistic, and media-economic operations. Drawing on sociolinguistics of slang, media discourse analysis, and studies of digital youth language, the paper argues that journalistic slang performs identification with younger audiences, compressed evaluation, ironic metacomment, and click-oriented economy of form. At the same time it creates register clashes with the ideals of "serious" news, ages rapidly, and may appropriate subcultural codes. An analytical table maps functions of slang onto typical units, genres, effects, and risks. The discussion shows that English publicistic discourse does not simply quote youth speech; it recontextualizes it under headline constraints, house style, and algorithmic visibility. The conclusion holds that slang in journalism is a hybrid code: it indexes youth while remaining an editorial resource for proximity, affect, and traffic.*

Keywords *Youth slang, journalistic discourse, English media, digital youth language, register, pragmatics, recontextualization, media stylistics*

Ingliz tili publitsistik diskursida yoshlar slengining o'ziga xosligi

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Annotatsiya *Yoshlar slengi endi faqat norasmiy muloqotning chekkasida emas, balki ingliz tilli publitsistika matnining ko'rinadigan qatlamiga aylangan. Lifestyle ruknlari, ko'ngilochar yangiliklar, nashrlarning ijtimoiy tarmoqdagi sahifalari va ayrim fikr-mulohaza matnlari slay, rizz, no cap, mid, cringe kabi birliklar hamda platforma evfemizmlarini qo'llaydi. Maqolada bunday slengning o'ziga xosligi shunchaki moda so'zlar to'plami sifatida emas, balki pragmatik, stilistik va media-iqtisodiy amallar majmui sifatida ko'riladi. Sleng sotsiolingvistikasi, media diskurs tahlili va raqamli yoshlar tili tadqiqotlariga tayanib, publitsistik sleng yosh auditoriya bilan identifikatsiya, ixcham baho, ironik metakommentariy va klik mantiqidagi shakl tejamkorligiga xizmat qilishi asoslanadi. Shu bilan birga u "jiddiy" yangiliklar kanoni bilan registr to'qnashuvini yuzaga keltiradi, tez eskiradi va submadaniy kodlarni noto'g'ri iqtibos qilish xavfini tug'diradi. Tahliliy jadval sleng funksiyalarini tipik*

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birliklar, janrlar, effektlar va xatarlar bilan solishtiradi. Muhokamada ta'kidlanadiki, ingliz publitsistikasi yoshlar nutqini shunchaki keltirmaydi, balki sarlavha, nashr uslubi va algoritmik ko'rinish ostida qayta kontekstlashtiradi. Jurnalistikadagi sleng gibrid kod: u yoshlikni indekslaydi va yaqinlik, affect hamda trafikning tahririyat resursi bo'lib qoladi.

Kalit so'zlar *Yoshlar sleng, publitsistik diskurs, ingliz ommaviy axboroti, raqamli yoshlar tili, registr, pragmatika, qayta kontekstlashtirish, mediastilistika*

Специфика молодежного сленга в публицистическом дискурсе английского языка

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Аннотация *Молодежный сленг английского языка давно вышел за пределы непринужденного общения и стал заметным слоем публицистического дискурса. Колонки о стиле жизни, развлекательные новости, официальные аккаунты изданий в социальных сетях и отдельные opinion-тексты включают единицы вроде slay, rizz, no cap, mid, cringe, а также платформенные эвфемизмы. В статье специфика такого сленга рассматривается не как набор модных слов, а как комплекс прагматических, стилистических и медиаэкономических операций. Опираясь на социолингвистику сленга, анализ медиадискурса и исследования цифрового молодежного языка, автор показывает, что публицистический сленг служит идентификации с молодой аудиторией, сжатой оценке, ироническому метакомментарию и экономии формы в логике клика. Одновременно он порождает конфликт регистров с каноном «серьезных» новостей, быстро устаревает и рискует неточно цитировать субкультурные коды. Аналитическая таблица соотносит функции сленга с типичными единицами, жанрами, эффектами и рисками. В обсуждении подчеркивается: английская публицистика не просто цитирует молодежную речь, а реконтекстуализирует ее под заголовок, стиль издания и алгоритмическую видимость. Сленг в журналистике – гибридный код: он индексирует молодость и остается редакционным ресурсом близости, аффекта и трафика.*

Ключевые слова *Молодежный сленг, публицистический дискурс, английские медиа, цифровой молодежный язык, регистр, прагматика, реконтекстуализация, медиастилистика*

Введение

Публицистический дискурс английского языка традиционно описывался через оппозицию стандарта и разговорности, «качества» и таблоида, факта и оценки. Молодежный сленг в этой картине занимал периферию: его допускали в цитате героя, в фельетоне, в заголовке бульварного издания, но не в ядре серьезного комментария. Цифровая среда изменила распределение регистров. Одни и те же медиабренды ведут сайт, рассылку, подкаст и короткие вертикальные ролики; молодая аудитория читает новость там, где уже звучит язык TikTok, Discord и групповых чатов. В результате сленговые единицы перестают быть только объектом репортажа («что означает rizz») и становятся материалом самого журналистского высказывания.

Под молодежным сленгом в работе понимается социально маркированный, относительно неустойчивый пласт лексики и устойчивых формул, связанный с возрастными и субкультурными сообществами и выполняющий идентификационную, оценочную и игровую функции (Eble, 1996; Mattiello, 2008). Публицистический дискурс трактуется широко: новости, аналитика, колонка, рецензия, рекламно-информационный материал и институциональная речь СМИ в социальных сетях. Специфика сленга именно в этом поле состоит не в инвентаре единиц – он совпадает с устным и сетевым узусом, – а в условиях переноса: редакционная норма, жанровый шаблон, заголовочная компрессия, ответственность перед разнородной аудиторией и алгоритмы платформ.

Актуальность темы определяется тремя сдвигами. Во-первых, скорость обновления молодежного лексикона выросла: единицы живут месяцы, а не годы, и издания вынуждены либо опаздывать, либо рисковать фальшивой молодёжностью. Во-вторых, сленг стал инструментом трафика: mid, unhinged, vibe в заголовке обещают эмоциональную рамку быстрее, чем нейтральный дескриптор. В-третьих, часть сленга выполняет цензурно-эвфемистическую работу (unalive вместо suicide), что ставит этический вопрос о точности публичной речи. Научная проблема заключается в том, что имеющиеся описания сленга чаще фиксируют словарный состав, тогда как публицистика нуждается в функционально-дискурсивном анализе: зачем единица попала в текст, какой жанр ее выдерживает и какую цену платит издание за сближение с молодежным кодом.

Цель статьи – выявить специфику функционирования молодежного сленга в англоязычном публицистическом дискурсе. Задачи: обобщить теоретические подходы к сленгу и медиаязыку; предложить функциональную типологию сленговых включений; сопоставить их с жанрами и рисками в аналитической таблице; обсудить стилистические и этические следствия. Методологически работа опирается на социолингвистику, прагматику и критический анализ дискурса: сленг рассматривается как ресурс позиционирования говорящего и как след властных и рыночных отношений в медиаполе.

Обзор литературы

Классическая социолингвистика трактует сленг как антиязык и маркер группы. Eble (1996) показала, что американский студенческий сленг служит солидарности не меньше, чем номинации; единицы быстро входят и выходят из оборота, сохраняя функцию «своих». Mattiello (2008) описала словообразовательные модели английского сленга — клиппинг, блендинг, аффиксацию, семантический – и подчеркнула его

креативность. Coleman (2012, 2014) проследила историю английского сленга и его словаризацию, отметив постоянное напряжение между устной эфемерностью и письменной фиксацией. Эти работы задают инвентарь и социальную мотивацию, но слабо объясняют, что происходит, когда сленг попадает на первую полосу или в подпись к видео национального издания.

Исследования медиаязыка заполняют часть пробела. Bell (1991) связал стиль новостей с аудиторией и концепцией audience design: журналист подстраивает код под воображаемого читателя. Richardson (2007) и Fowler (1991) анализировали идеологию и оценочность в новостном дискурсе; сленг в этой рамке – крайняя форма субъективной модальности. Conboy (2006) описал язык британской популярной прессы, где разговорность и сленг давно работают как товар «народного» голоса. Таблоидная традиция, таким образом, предшествует TikTok, но цифровая среда усиливает плотность молодежных маркеров и сокращает путь от субкультурного кода до заголовка.

Отдельный корпус составляет лингвистика интернета и молодежной цифровой коммуникации. Crystal (2011) зафиксировал новые графические и лексические практики онлайн-английского. Androutsopoulos (2014) ввел понятие транслокальных молодежных стилей и подчеркнул, что сетевой сленг циркулирует между платформами, не совпадая полностью ни с одним офлайн-сообществом. Tagliamonte (2016) на корпусах подростковой речи показала устойчивость разговорных инноваций при их социальной чувствительности. Исследования Black Twitter, AAVE и последующего заимствования белыми медиа (см. обсуждения у Ilbury и смежных работ) предупреждают: публицистика часто извлекает престиж из чужого кода, стирая его этническую и классовую привязку. Это критически важно для анализа единиц вроде slay, shade, woke, которые прошли путь от сообщества к глянцу.

В славистике и сопоставительных работах молодежный сленг связывают с экспрессивностью публицистики и языковой модой (Химик, 2000; Береговская, 1996; современные исследования медиасленга). Для английского материала продуктивны понятия реконтекстуализации (Bernstein; Linell) и энтекстуализации: журналист вырезает формулу из чата или ролика и вставляет ее в жанр новости, меняя иллокуцию. Прагматика оценки (Martin & White, 2005 – appraisal) позволяет описать mid, iconic, toxic как конденсированные verdicts. Наконец, исследования заголовка и кликбейта (Blom & Hansen, 2015) объясняют, почему короткий сленговый хук вытесняет нейтральное имя события.

Синтез литературы приводит к рабочему тезису. Специфика молодежного сленга в английской публицистике – не уникальность лексем, а их вторичная жизнь в институциональном дискурсе: сленг становится ресурсом audience design, сжатой оценки, метаязыкового объяснения тренда и платформенной оптимизации. При этом сохраняются классические свойства сленга – групповая маркированность и нестабильность, – которые в СМИ превращаются в редакционный риск: опоздание, фальшь, исключение части аудитории и этическая неточность.

Аналитическая таблица и обсуждение

Функциональная карта сленга в публицистике

Таблица 1 суммирует наблюдения литературы и типичную практику англоязычных медиа 2020-х годов. Единицы приведены как иллюстрации моделей, а не как закрытый словарь: состав меняется быстрее, чем успевает академическая фиксация.

Функция сленга	Типичные единицы / модели	Жанр публицистики	Прагматический эффект	Риск / ограничение
Идентификация и «мы-группа»	slay, rizz, no cap, ate (and left no crumbs), it's giving…	Колонки lifestyle, молодежные приложения медиа, соцсети изданий	Сигнал принадлежности к цифровой молодежи; снижение дистанции с аудиторией Z / альфа	Быстрое устаревание; исключение старших читателей
Оценка и эмоция	mid, cringe, based, sus, fire, toxic, iconic	Рецензии, развлекательные новости, комментарий	Сжатая аксиология: сложная оценка в одном токене	Семантическая размытость; конфликт регистров в hard news
Ирония и метаязыковая игра	Кавычки, хештеги, мемные формулы, mock-formal + slang	Сатира, opinion, заголовки-кликбейт	Двойной код: сообщение + комментарий к самому коду	Неверное считывание буквального смысла
Эвфемизация / табу	unalive, SA, pw, spicy content; инициальные аббревиатуры	Соцплатформы СМИ, материалы о насилии и психическом здоровье	Обход модерации и алгоритмов; смягчение травматичных тем	Размывание точности; этический спор о «маскировке»
Экономия и кликабельность	Короткие императивы и хуки: vibe check, plot twist, glow-up	Заголовки, лиды, push-уведомления, тизеры	Высокая информационная плотность и вирусность	Клише; потеря доверия «серьезного» бренда
Индексация тренда / новости культуры	Заимствования из TikTok, Black Twitter, геймерского и фандомного кода	Культурная журналистика, explainers («что значит X»)	Публицистика становится словарём эпохи; метасленговый жанр	Культурная апроприация; неточное цитирование субкультур

Таблица 1. *Функции молодежного сленга в англоязычном публицистическом дискурсе*

Обсуждение

Таблица показывает, что одна и та же лексема может менять статус в зависимости от жанра. В explainer-тексте rizz – объект описания и почти термин; в заголовке развлекательной колонки – оценочный предикат и крючок; в hard news о политике она, как правило, неуместна, если только не цитируется. Специфика публицистического сленга поэтому жанрово расслоена. Чем ближе текст к сервисному и развлекательному полюсу, тем выше плотность сленга; чем ближе к расследованию и официальной хронике, тем

чаще сленг изгоняется в кавычки или в уста источника.

Второй вывод касается гибридности кода. Журналист редко говорит «как в чате»: орфография нормализуется, мат смягчается, синтаксис остается газетным. Получается стилизация молодежности, а не ее стенограмма. Отсюда эффект «cringe» у самой целевой аудитории, если издание использует уже мертвую формулу или смешивает поколения сленга. Третий вывод – экономический. Сленг дешев как средство маркировки современности и дорог как средство точности. Эвфемизмы платформ защищают аккаунт от теневого бана, но могут затемнять факт. Заимствование из AAVE и квир-сообществ без атрибуции дает тексту «свежесть» и одновременно воспроизводит неравный доступ к символической прибыли.

Наконец, публицистика выполняет словарную функцию: жанр «what does X mean?» институционализирует сленг, переводя его из антиязыка в общедоступный лексикон. Парадокс в том, что словаризация убивает конспиративную силу сленга и одновременно продлевает его жизнь в медиа. Таким образом, английский публицистический дискурс – не зеркало молодежной речи, а машина отбора, перевода и коммерциализации ее самых кликабельных фрагментов.

Заключение

Молодежный сленг в публицистическом дискурсе английского языка специфичен не списком модных слов, а правилами их встраивания в институциональный текст. Он работает как маркер близости к цифровой молодежи, как сжатый оценочный оператор, как ироническая рамка и как инструмент заголовочной экономии. Жанр определяет допустимую плотность: в lifestyle и соцсетевых форматах сленг становится почти нормой, в серьезной новости – цитатой или запретом. Редакционная стилизация неизбежно искажает устный и платформенный узус, порождая риски фальши, устаревания, исключения старших читателей и неэтичного заимствования субкультурных кодов. Практический вывод для медиалингвистики состоит в том, чтобы описывать сленг публицистики функционально и контекстно, а не только лексикографически. Для редакции вывод проще и жестче: сленг оправдан там, где он уточняет отношение и не подменяет факт; он вреден там, где имитирует молодость ценой ясности и уважения к источнику кода.

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The Lingua Spectrum
Cogito, ergo sum

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Comparative-typological analysis of the concept "loneliness" in English and Uzbek lexicographical sources

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Annotation *This article presents a comparative-typological analysis of the concept of "loneliness" in English and Uzbek lexicographical sources. The research material consists of lexical units in English and Uzbek explanatory dictionaries that are semantically related to loneliness. Their meanings are examined through componential-semantic analysis, focusing on such features as being alone, separation from others, social contacts and emotional evaluation. The study employs lexicographical, componential-semantic and comparative-typological methods to identify common and distinctive features in the semantic structure of the concept. The findings demonstrate that English and Uzbek share a semantic basis in representing the state of being alone, while some semantic components differ in their degree of expression and interaction. In English, emotional and psychological aspects are differentiated through separate lexical units, whereas Uzbek also reflects social and national-cultural dimensions. The study establishes that semantically related lexical units are not always complete equivalents across the languages. The results reveal similarities and differences in the semantic structure and representation of the concept.*

Keywords *Cognitive linguistics, linguoculturology, concept, loneliness, lexicography, semantics, linguistic picture of the world, mentality*

Ingliz va o'zbek leksikografik manbalarida "yolg'izlik" konseptining chog'ishtirma-tipologik tahlili

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Annotatsiya *Ushbu maqolada ingliz va o'zbek tillarida "yolg'izlik" konseptining leksikografik manbalarda ifodalanishi chog'ishtirma-tipologik jihatdan tahlil qilinadi. Tadqiqot materiali sifatida ingliz va o'zbek tillarining izohli lug'atlarida keltirilgan hamda "yolg'izlik" konsepti bilan semantik jihatdan bog'liq bo'lgan leksik birliklar tanlandi. Ularning lug'aviy ma'nolari komponent-semantik tahlil asosida o'rganilib, yolg'iz bo'lish, boshqalardan ajralish, ijtimoiy aloqalarning mavjud yoki mavjud emasligi, shuningdek, hissiy-baholovchi kabi semantik belgilar aniqlandi. Tadqiqotda leksikografik tahlil, komponent-semantik tahlil va chog'ishtirma-tipologik tahlil metodlaridan foydalanildi. Tahlil natijalari ingliz va o'zbek tillarida "yolg'izlik" konseptining umumiy semantik asoslari mavjudligini, biroq ayrim mazmuniy komponentlarning ifodalanish darajasi va o'zaro munosabatida farqlar borligini ko'rsatdi. Ingliz tilida konseptning hissiy-psixologik jihatlari alohida birliklar orqali aniqroq ifodalansa, o'zbek tilida uning ijtimoiy va milliy-madaniy mazmuni ham namoyon bo'ladi. Shuningdek, lug'aviy jihatdan yaqin birliklar ikki tilda ham har doim to'liq semantik ekvivalent bo'lavermasligi aniqlandi. Olingan natijalar mazkur*

konseptning ikki tildagi semantik tuzilishini aniqlash, milliy-madaniy xususiyatlarini ochib berish hamda tillarning lisoniy manzarasidagi o'xshash va farqli jihatlarni belgilashga xizmat qiladi.

Kalit so'zlar *Kognitiv tilshunoslik, lingvokulturologiya, konsept, yolg'izlik, leksikografiya, semantika, olamning lisoniy manzarasi, mentalitet*

Сравнительно-типологический анализ концепта «одиночество» в английских и узбекских лексикографических источниках

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Аннотация *В статье представлен сравнительно-типологический анализ репрезентации концепта «одиночество» в английских и узбекских лексикографических источниках. Материалом исследования послужили лексические единицы английского и узбекского языков, представленные в толковых словарях и семантически связанные с концептом «одиночество». Их лексические значения рассматриваются посредством компонентного анализа с учетом таких семантических признаков, как состояние одиночества, отделенность от других, наличие или отсутствие социальных контактов, а также эмоционально-оценочная характеристика. В исследовании использованы методы лексикографического, компонентно-семантического и сравнительно-типологического анализа, позволяющие выявить общие и отличительные особенности семантической структуры исследуемого концепта. Результаты анализа показывают, что английский и узбекский языки имеют общее семантическое основание в репрезентации состояния одиночества, однако отдельные компоненты значения различаются по степени выраженности и характеру взаимосвязи. В английском языке эмоционально-психологические аспекты одиночества более четко дифференцируются посредством отдельных лексических единиц, тогда как в узбекском языке дополнительно проявляются социальные и национально-культурные характеристики данного концепта. Установлено также, что близкие по значению лексические единицы двух языков не всегда являются полными семантическими эквивалентами. Полученные результаты позволяют выявить сходства и различия в семантической структуре и репрезентации концепта.*

Ключевые слова *Когнитивная лингвистика, лингвокультурология, концепт, одиночество, лексикография, семантика, языковая картина мира, менталитет*

Kirish

Zamonaviy tilshunoslikda til birliklarini inson tafakkuri, tajribasi va madaniy muhiti bilan bog‘liq holda o‘rganishga katta e’tibor qaratilmoqda. Muayyan tushunchalarning turli tillardagi ifodasi, semantik tarkibi va baholovchi xususiyatlarini aniqlash til va tafakkur o‘rtasidagi munosabatni yoritishda muhim ahamiyatga ega. Ayniqsa, insonning ruhiy va ijtimoiy holatini ifodalovchi mavhum tushunchalar turli tillardagi semantik farqlarni aniqlash uchun muhim material hisoblanadi.

Shunday tushunchalardan biri “yolg‘izlik” konseptidir. Yolg‘iz qolish inson tajribasida uchraydigan umumiy hodisa bo‘lsa-da, uning tildagi ifodasi va mazmuniy talqini har bir tilda bir xil emas. Bu farq, avvalo, mazkur holatni ifodalovchi leksik birliklarning lug‘aviy ma’nolari, semantik tarkibi va baholovchi xususiyatlarida ko‘rinadi. Shu sababli “yolg‘izlik” konseptini leksikografik manbalar asosida chog‘ishtirish ikki tildagi umumiy va farqli semantik belgilarni aniqlash imkonini beradi.

Maqolaning maqsadi ingliz va o‘zbek tillarida “yolg‘izlik” konseptini ifodalovchi leksik birliklarning lug‘aviy ma’nolarini tahlil qilish, ularning umumiy va farqli semantik komponentlarini aniqlash hamda o‘zaro semantik yaqinlik darajasini ko‘rsatishdan iborat.

Adabiyotlar sharhi

“Yolg‘izlik” konseptini o‘rganishda leksikografik manbalar muhim nazariy va amaliy manbalardan biri hisoblanadi. Ingliz tilining izohli lug‘atlarida, xususan, *Oxford Learner’s Dictionaries* (Oxford Learner’s Dictionaries. (n.d.), *Merriam-Webster Dictionary* (Merriam-Webster, n.d.), *Collins English Dictionary* (Collins English Dictionary, n.d.) va *Longman Dictionary of Contemporary English* (Longman Dictionary of Contemporary English. (n.d.) kabi manbalarda *loneliness*, *solitude* va *aloneness* birliklarining lug‘aviy ma’nolari izohlangan. Mazkur lug‘atlarda keltirilgan ta’riflar ushbu birliklarning semantik tarkibini aniqlash, ular o‘rtasidagi umumiy va farqlovchi belgilarni belgilash imkonini beradi.

Rus tilshunosligida Y.D. Apresyan tomonidan ishlab chiqilgan tizimli leksikografiya tamoyillari so‘z ma’nosini lug‘at ta’rifi orqali ochib berish masalasini chuqurroq o‘rganish imkonini beradi. Olimning qarashlarida lug‘at ta’riflari orqali muayyan tushunchalarning xalqning borliq haqidagi tasavvurlari, ya’ni «наивная картина мира» bilan bog‘liq jihatlarini aniqlash mumkinligi ko‘rsatiladi (Apresyan, 1995). V.I.Shaxovskiyning tadqiqotlarida esa insonning ruhiy-emotsional holatlarini ifodalovchi birliklarning lingvistik xususiyatlari, ularning emotsional va baholovchi mazmuni masalalariga e’tibor qaratiladi (Shahovskiy, 2008). Ushbu nazariy qarashlar “yolg‘izlik” kabi ruhiy holatni ifodalovchi birliklarning semantik va baholovchi xususiyatlarini tahlil qilish uchun muhim metodologik asos bo‘lib xizmat qiladi.

O‘zbek tilshunosligida “yolg‘izlik” konseptining mazmuniy xususiyatlarini aniqlashda, avvalo, “O‘zbek tilining izohli lug‘ati” muhim manba hisoblanadi. Unda “yolg‘iz” va u bilan bog‘liq birliklarning asosiy hamda ko‘chma ma’nolari berilgan bo‘lib, ushbu izohlar konseptning o‘zbek tilidagi semantik doirasini aniqlash imkonini beradi. Ingliz va o‘zbek tillaridagi “yolg‘izlik” konseptining obrazli hamda lingvokulturologik ifodasiga oid tadqiqotlar orasida M.Sobirjonovaning ingliz va o‘zbek tillaridagi aforizmlarda “yolg‘izlik” va “hijron” konseptlariga bag‘ishlangan tadqiqoti ham alohida ahamiyatga ega (Sobirjonova, 2024). Mazkur maqolada esa asosiy e’tibor bevosita leksikografik ta’riflarning semantik tarkibiga qaratiladi.

Metodologiya

Tadqiqot materiali sifatida ingliz va o‘zbek tillarining izohli lug‘atlarida “yolg‘izlik” konsepti bilan bevosita yoki semantik jihatdan

bog‘liq bo‘lgan leksik birliklar tanlandi. Ingliz tili materiallari sifatida *Oxford Learner's Dictionaries* (Oxford Learner's Dictionaries. (n.d.), *Merriam-Webster Dictionary* (Merriam-Webster, n.d.), *Collins English Dictionary* (Collins English Dictionary, n.d.) va *Longman Dictionary of Contemporary English* (Longman Dictionary of Contemporary English. (n.d.) manbalaridagi *loneliness, solitude, aloneness* birliklari, o‘zbek tili materiali sifatida esa “O‘zbek tilining izohli lug‘ati”da berilgan *yolg‘izlik, tanho, kimsasiz, xilvat* birliklari olindi (Madvaliyev, A., et al., 2006-2008).

Leksik birliklarni tanlashda ikki asosiy mezonga tayanildi: birinchidan, birlikning “yolg‘izlik” konsepti bilan semantik aloqasi; ikkinchidan, lug‘atda mustaqil izohga ega ekanligi.

Tadqiqotda leksikografik, komponent-semantik va chog‘ishtirma-tipologik tahlil metodlaridan foydalanildi. Dastlab ingliz va o‘zbek tillarining izohli lug‘atlaridan “yolg‘izlik” konsepti bilan bog‘liq leksik birliklar va ularning lug‘aviy ta’riflari tanlab olindi. Leksikografik ta’riflarni tahlil qilish jarayonida ularning tarkibidagi asosiy semantik komponentlar ajratildi va birliklarda aks etgan baholash ijobiy, salbiy yoki neytral aniqlandi. Shundan so‘ng ajratilgan semantik belgilar tizimlashtirilib, ingliz va o‘zbek tillaridagi birliklarning umumiy hamda farqlovchi jihatlari chog‘ishtirma-tipologik tahlil asosida belgilandi.

Tahlil va Natijalar

Ingliz va o‘zbek tillaridagi “yolg‘izlik” konseptining leksikografik ifodasini aniqlashda, avvalo, ushbu konsept bilan bog‘liq asosiy leksik birliklarning lug‘aviy ta’riflari tahlil qilindi. Bunda birliklarning nominativ ma’nosi bilan bir qatorda, ularning ta’rifida aks etgan hissiy, baholovchi va ijtimoiy-semantik belgilar ham hisobga olindi.

Ingliz tilida “yolg‘izlik” konsepti bir-biriga yaqin, biroq semantik va baholovchi xususiyatlari bilan farqlanuvchi *loneliness*, *aloneness* va *solitude* leksemalari orqali ifodalanadi. Ularning lug‘aviy ta’riflari tahlili shuni ko‘rsatadiki, mazkur birliklarni farqlovchi asosiy belgi shaxsning yolg‘iz holatda bo‘lishi emas, balki ushbu holatning qanday semantik va baholovchi mazmun bilan ifodalanishidir.

Loneliness leksemasi mazkur semantik qatorda eng kuchli salbiy baholovchi komponentga ega. Oxford Learner's Dictionaryda u *“a feeling of being unhappy because you have no friends or people to talk to”* tarzida izohlanadi (Oxford Learner's Dictionaries. (n.d.). Ta’rifda shaxsning yolg‘iz holati bilan bog‘liq mazmun, hissiy holatni bildiruvchi *unhappy* komponenti hamda ijtimoiy aloqa yetishmasligini ifodalovchi *no friends or people to talk to* komponentlari ajralib turadi. Demak, *loneliness* sememasining tarkibini shartli ravishda *yolg‘iz holat + ijtimoiy aloqa yetishmasligi + salbiy hissiy kechinma* tarzida modellashtirish mumkin. Bu jihatdan mazkur leksema obyektiv holatni emas, balki shaxsning yolg‘izlikni ruhiy jihatdan salbiy qabul qilishini ham ifodalaydi.

Aloneness leksemasi esa mazkur semantik qatorda nisbatan neytral mazmuni bilan ajralib turadi. Merriam-Webster lug‘atida u *“the state of being alone”* deb ta’riflanadi (Merriam-Webster, n.d.). Ushbu ta’rifda *state* komponenti muayyan holat, *being alone* esa uning asosiy denotativ mazmunini bildiradi. Mazkur ta’rifda hissiy yoki baholovchi mazmunni bevosita ifodalovchi komponentlar mavjud emas. Shu sababli *aloneness* sememasida *yolg‘iz holat* asosiy dominant sema sifatida namoyon bo‘ladi. Demak, *aloneness* shaxsning yolg‘iz holatda ekanligini bildiradi, biroq bu holatning ijobiy yoki salbiy ekaniga baho bermaydi.

Solitude leksemasida esa yolg‘iz bo‘lish holati ijobiy baholovchi komponentlar asosida ifodalanadi. Collins Dictionaryda *solitude “the state of being alone, especially when this is peaceful and pleasant”* tarzida izohlanadi (Collins English Dictionary, n.d.). Ta’rifdagi *being alone* komponenti umumiy denotativ asosni, *peaceful* va *pleasant* komponentlari esa ushbu holatga berilgan ijobiy hissiy-baholovchi munosabatni ifodalaydi. Longman Dictionary of Contemporary Englishda ham *solitude “when you are alone, especially when this is what you*

enjoy" tarzida izohlanib, ushbu holatning shaxsga yoqimli bo'lishi va undan zavq olish mazmunini ham ifodalaydi (Longman Dictionary of Contemporary English. (n.d.). Shunday qilib, *solitude* sememasida *yolg'iz holat + tinchlik / yoqimlilik + ijobiy baholash* semantik belgilari ajraladi.

Mazkur birliklarning qiyosiy tahlili shuni ko'rsatadiki, uch leksemaning umumiy semantik yadrosi *being alone*, ya'ni "yolg'iz bo'lish" holatidan tashqari, turlicha baholovchi va hissiy komponentlar bilan kengayadi. *Loneliness*da yolg'iz bo'lish ijtimoiy aloqa yetishmasligi va baxtsizlik bilan bog'lanadi; *alonenessda* u neytral holat sifatida ifodalanadi; *solitude*da esa tinchlik, yoqimlilik va shaxsiy tanlov bilan bog'liq ijobiy holat sifatida namoyon bo'ladi.

O'zbek tilida "yolg'izlik" konseptining markaziy ifodalaridan biri *yolg'izlik* leksemasidir. *O'zbek tilining izohli lug'ati*da u *"o'zi bilan o'zi bo'lishlik, yakkalik; tanholik"* tarzida izohlanadi (Madvaliyev, A., et al., 2006-2008). Mazkur ta'rifda shaxsning boshqalardan ajralgan yoki yolg'iz holatda bo'lishini ifodalovchi *yakkalik* semasi asosiy o'rin egallaydi. Leksemaning ko'chma ma'nosida esa *"suyanchig'i, yordamchisi yo'qlik, chorasizlik"* mazmuni berilib, unda yolg'izlik holatining ijtimoiy tayanch va ko'makning mavjud emasligi bilan bog'liq jihati namoyon bo'ladi. Shu jihatdan *yolg'izlik* leksemasining semantik tarkibida *yolg'iz holat + yakkalik* asosiy denotativ belgilar sifatida, ko'chma ma'nosida esa *ijtimoiy tayanchning yo'qligi + chorasizlik* qo'shimcha semantik belgilar sifatida ajraladi. Bu jihat uni ingliz tilidagi *loneliness* leksemasi bilan qisman yaqinlashtiradi, biroq ular o'rtasidagi semantik moslik to'liq emas: *loneliness* lug'aviy ta'rifida salbiy hissiy holat, ya'ni *unhappy* komponenti aniq ifodalangan bo'lsa, *yolg'izlik* leksemasining asosiy izohida bunday hissiy baho bevosita ko'rsatilmagan.

Tanho leksemasi *"boshqa kimsadan, narsadan xoli, yakka, yolg'iz"* tarzida izohlanadi (Madvaliyev, A., et al., 2006-2008). Mazkur ta'rifda *boshqa kimsadan, narsadan xoli*, *yakka* va *yolg'iz* komponentlari asosida ajralganlik va alohidalik semalari yetakchi o'rin egallaydi. Shu jihatdan *tanho* "yolg'izlik" konseptual maydoniga yaqin birliklardan biri bo'lib, ingliz tilidagi *solitude* leksemasi bilan umumiy semantik asosga ega. Biroq ularni to'liq muqobil birliklar sifatida baholash to'g'ri emas. Chunki *solitude*ning lug'aviy ta'rifida yolg'iz bo'lish holatining tinch va yoqimli kechishi alohida qayd etilgan bo'lsa, *tanho* leksemasining ta'rifida bunday baholovchi komponent mavjud emas. Demak, *tanho*ning semantik tarkibida asosan *boshqalardan xoli bo'lish + yakkalik + yolg'izlik* komponentlari ajraladi, *solitude*da esa ularga qo'shimcha ravishda *tinchlik + yoqimlilik* kabi baholovchi belgilar namoyon bo'ladi. Shu sababli *tanho* va *solitude* o'rtasidagi yaqinlik umumiy *yolg'iz holat* semasi bilan belgilanadi, ularning farqi esa mazmunning baholanishida ko'rinadi.

Kimsasiz leksemasi "O'zbek tilining izohli lug'ati"da *"hech kimi yo'q, yolg'iz"* tarzida izohlanadi (Madvaliyev, A., et al., 2006-2008). Mazkur ta'rifda *hech kimi yo'q* komponenti kishilar mavjudligining yo'qligini, *yolg'iz* komponenti esa shaxsning hamrohsiz holatini ifodalaydi. Shu asosda *kimsasiz* leksemasining semantik tarkibida *kishilarning yo'qligi + yolg'iz holat* belgilari ajraladi. Bunda kishilar bilan bevosita bog'liq bo'lgan ijtimoiy-semantik komponent ustunlik qiladi. Shu jihatdan *kimsasiz* o'zbek tilida "yolg'izlik" konseptining shaxsning boshqalar bilan aloqasi va atrofidagi kishilarning mavjudligi bilan bog'liq jihatini ifodalovchi birlik sifatida tavsiflanishi mumkin.

Xilvat leksemasi "O'zbek tilining izohli lug'ati"da *"odamlardan, ko'zdan yiroq, hech kim ko'rmaydigan, odam kam bo'ladigan; pana, ovloq, chekka"* tarzida izohlanadi (Madvaliyev, A., et al., 2006–2008). Mazkur ta'rifda *odamlardan yiroq*, *odam kam bo'ladigan*, *pana*, *ovloq* va *chekka* komponentlari asosida makoniy ajralish semasi yetakchi o'rin egallaydi. Demak, *xilvat* leksemasining semantik tarkibida *odamlardan yiroqlik + odamlarning kamligi/yo'qligi + makoniy cheklanganlik* kabi belgilar ajraladi. Shu jihatdan *xilvat*ni ingliz

tilidagi *loneliness* leksemasi bilan bevosita tenglashtirish mumkin emas. Chunki *loneliness* asosan shaxsning yolg‘izlik bilan bog‘liq hissiy holatini ifodalasa, *xilvat*da makoniy belgi ustun bo‘lib, u odamlar orasidan chetroqda joylashgan yoki kishilar kam bo‘ladigan makonni anglatadi. Shunday qilib, “yolg‘izlik” konseptual maydonida *xilvat* shaxsning ruhiy kechinmasidan ko‘ra, boshqalardan makoniy ajralish va odamlar mavjudligining cheklanganligi bilan bog‘liq mazmunni ifodalaydi.

Til	Leksik birlik	Semantik komponentlar	Baholovchi komponent
Ingliz	loneliness	yolg‘izlik bilan bog‘liq holat; baxtsizlik; ijtimoiy aloqa yetishmasligi	salbiy
	solitude	yolg‘iz bo‘lish; tinchlik; yoqimlilik	ijobiy
	aloneness	yolg‘iz bo‘lish	neytral
O‘zbek	yolg‘izlik	yakkalik; tanholik; (ko‘chma) suyanchiq va yordamchining yo‘qligi; chorasizlik	neytral / salbiy
	tanho	boshqalardan xoli bo‘lish; yakkalik; yolg‘izlik	neytral
	kimsasiz	kishilarning yo‘qligi; yolg‘iz holat	neytral
	xilvat	odamlardan yiroqlik; odamlarning kamligi; pana, ovloq, chekka makon	neytral

1-jadval. *“Yolg‘izlik” konseptini ifodalovchi birliklarning semantik tarkibi*

Jadvaldagi ma’lumotlar ikki tilda ham yolg‘iz bo‘lish va boshqalardan ajralish umumiy semantik asos ekanini ko‘rsatadi. Biroq mazkur umumiylik birliklarning ma’no tarkibi bir xil ekanini anglatmaydi. Ingliz tilidagi birliklarda baholovchi komponentning farqlanishi yaqqolroq ko‘rinsa, o‘zbek tilidagi birliklarda yakkalik, yolg‘iz yashash va yaqin kishilarning yo‘qligi bilan bog‘liq belgilar ajralib turadi.

Shu jihatdan *loneliness* va *yolg‘izlik*, *solitude* va *tanho* o‘rtasida semantik yaqinlik mavjud bo‘lsa-da, ularning ma’no tarkibi to‘liq mos kelmaydi. Birliklar o‘rtasidagi munosabatni faqat tarjimaviy moslik asosida emas, balki ularning tarkibidagi semantik komponentlarni hisobga olgan holda belgilash zarur.

Leksikografik materiallar “yolg‘izlik” konseptining ikki tilda turli birliklar orqali ifodalanishini ko‘rsatadi. Shu sababli konseptning mazmunini ochishda markaziy birlik bilan bir qatorda unga semantik jihatdan yaqin birliklarning o‘zaro munosabatini ham hisobga olish muhimdir.

Xulosa

Leksikografik manbalarni chog‘ishtirish natijasida “yolg‘izlik” konseptining ingliz va o‘zbek tillarida umumiy semantik asosga ega ekanligi, biroq uning tarkibiy qismlari bir xil darajada va bir xil mazmunda ifodalanmasligi aniqlandi. Konseptning mazmuniy chegarasi unga aloqador birliklarning o‘zaro semantik munosabati orqali belgilanadi.

Olingan natijalar bir-biriga yaqin ko‘rinadigan birliklarni faqat tarjimaviy moslik asosida tenglashtirish ularning mazmuniy farqlarini to‘liq ochib bera olmasligini ko‘rsatdi. Shu sababli “yolg‘izlik” kabi mavhum konseptlarni chog‘ishtirishda lug‘at ta’riflarining komponent tarkibi, baholovchi xususiyati va birliklarning semantik doirasini birgalikda hisobga olish zarur.

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Intensity and Typology of Hybridization within Digital Platforms (Materials from Telegram, TikTok, Instagram, Facebook)

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Annotation *The research article provides a comprehensive and multifaceted examination of the theoretical and methodological foundations of hybridization, recognized as one of the most critical and rapidly evolving processes in contemporary interlinguistic interaction. The profound relevance of this study stems from the accelerating pace of global integration, pervasive societal digitization, and the dramatic intensification of cross-cultural communication, all of which are substantially transforming conventional communicative practices across both virtual and real-world environments. At the core of this study is a thorough conceptual and terminological analysis: the authors endeavor to rigorously define the essence of the "hybridization" construct while meticulously delineating it from closely related linguistic and sociolinguistic phenomena, including translanguaging, code-switching, code-mixing, language contact, lexical borrowing, polycodality, and multimodality. The methodological framework of this research incorporates a complex comparative-analytical method, a systemic-conceptual approach, a critical synthesis of existing scholarly literature, and typological classification methods. Through the integration of these analytical instruments, the paper elucidates the distinctive, integrative characteristics of hybridization as a dynamic process driven by the synergistic interplay of heterogeneous verbal and non-verbal (semiotic) resources. Special emphasis is placed on substantiating the mandatory application of a multidisciplinary approach when studying hybrid language formations within contemporary digital discourse. The theoretical insights and generalizations formulated in this paper establish a robust methodological foundation for future empirical and applied investigations in the fields of multilingualism, online communication, and modern sociolinguistics.*

Keywords *Hybridization, language contact, translanguaging, code-switching, code-mixing, polycode communication, multimodality, digital discourse*

Raqamli platforformalarda gibridizatsiya intensivligi va tipologiyasi (Telaegram, TikTok, Instagram va Facebook materiallari asosida)

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Annotatsiya *Ushbu ilmiy maqolada globallashuv va umumiy raqamlashtirish sharoitida zamonaviy tillararo o'zaro ta'sirning eng muhim va jadal rivojlanayotgan jarayonlaridan biri bo'lgan gibridizatsiya hodisasining nazariy hamda metodologik*

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asoslari atroflicha va har taraflama tadqiq etiladi. Tadqiqotning dolzarbligi axborot texnologiyalarining jadal kirib kelishi, kommunikativ muhitning transformatsiyalashuvi hamda turli madaniyatlar va tillar vakillari o'rtasidagi aloqalarning misli ko'rilmagan darajada faollashuvi bilan belgilanadi. Tadqiqotning markaziy vazifasi "gibridizatsiya" tushunchasining mazmuniy-mohiyatini aniqlash hamda uni translingvizm, kodlar almashinuvi (code-switching), kodlar aralashuvi (code-mixing), til kontakti, leksik o'zlashmalar, shuningdek, polikodlilik va multimodallik kabi turdosh va tutash lingvistik va социолингвистик hodisalardan aniq va tizimli ravishda farqlashdan iboratdir. Maqola tadqiqotining metodologik bazasini qiyosiy-solishtirma tahlil usuli, tizimli-konseptual yondashuv, ilmiy adabiyotlarni kritik umumlashtirish hamda til hodisalarini tipologik tasniflash metodlari tashkil etadi. Ushbu metodlar majmuasidan foydalanish gibridizatsiyaning turli lingvistik va semiotik resurslarning uzviy va sinergetik o'zaro ta'siriga asoslangan dinamik va murakkab jarayon sifatidagi o'ziga xos xususiyatlarini aniqlash imkonini berdi.Maqolada, ayniqsa, zamonaviy raqamli diskursda shakllanayotgan gibrid til birliklarini kompleks va ko'p o'lchamli o'rganish zarurligi ilmiy jihatdan asoslab berilgan. Tadqiqot natijalari ko'p tilli muhitda, virtual makonda va ijtimoiy tarmoqlar diskursida gibridizatsiyani keyingi empirik va amaliy tahlil qilish uchun mustahkam nazariy va metodologik poydevor bo'lib xizmat qiladi.

Kalit so'zlar *Gibridizatsiya, til kontakti, translingvizm, kod-svitching, kod-miksing, polikodlilik, multimodallik, raqamli diskurs*

Интенсивность и типология гибридизации в пределах цифровых платформ (материалы Telegram, TikTok, Instagram, Facebook)

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Аннотация *В данной исследовательской статье подробно рассматриваются теоретические и методологические основы гибридизации как одного из наиболее значимых и динамично развивающихся процессов современного межязыкового взаимодействия. Высокая актуальность представленного исследования обусловлена масштабным развитием глобализационных процессов, всеобъемлющей цифровизацией общества, а также заметной активизацией межкультурных и межязыковых контактов, которые существенным образом трансформируют традиционные коммуникативные практики в виртуальном и реальном пространстве. Центральное место в работе занимает понятийно-терминологический анализ: авторы предпринимают попытку точного определения сущности категории «гибридизация» и её последовательного отграничения от ряда смежных социолингвистических и лингвистических понятий, таких как транслингвизм, переключение кодов (code-switching), смешение кодов (code-mixing), языковой контакт, лексическое заимствование, а также поликодовость и мультимодальность. Методологический аппарат*

исследования включает в себя комплексный метод сравнительно-сопоставительного анализа, системно-концептуальный подход, метод критического обобщения научной литературы, а также метод типологической классификации. На основе интеграции данных методов в статье подробно выявляются дифференциальные признаки и специфика гибридизации как сложного интегративного процесса, основанного на синергетическом взаимодействии разнородных вербальных и невербальных (семиотических) ресурсов. Особое внимание уделяется доказательству необходимости применения мультидисциплинарного подхода при изучении гибридных языковых образований, функционирующих в условиях современного цифрового дискурса. Сформулированные в работе выводы и теоретические обобщения формируют надежную методологическую базу для дальнейших эмпирических и прикладных изысканий в сфере многоязычия, интернет-коммуникации и современной социолингвистики.

Ключевые слова *Гибридизация, языковой контакт, транслингвизм, код-свитчинг, код-миксинг, поликодовость, мультимодальность, цифровой дискурс*

Введение

Проблема интенсивности языковой гибридизации в цифровой коммуникации относится к числу активно развивающихся направлений современной социолингвистики, психолингвистики и исследований цифрового дискурса. Несмотря на значительное количество работ, посвященных заимствованию, код-свитчингу, транслингвизму, цифровому многоязычию и языковой гибридизации, концепция интенсивности языковой гибридизации как самостоятельная научная категория в настоящее время разработана недостаточно. Большинство исследований рассматривает отдельные факторы, влияющие на степень смешения языков в цифровой среде, однако комплексной модели оценки интенсивности гибридизации пока не предложено.

Анализ работ С. Нормуродовой (Normurodova, 2025)., М. Темировой (Temirova, 2026), Умурзаковой (Umurzakova, 2026) позволяет выделить общую научную позицию относительно языковой гибридизации в цифровом пространстве. Хотя ни один из авторов не использует термин «интенсивность языковой гибридизации» как самостоятельную научную категорию, совокупность их исследований позволяет сделать вывод, что степень смешения языков в цифровой коммуникации определяется комплексом социальных, технологических и коммуникативных факторов. Узбекские исследования посвящены функционированию английских заимствований, мультимодальности цифровой коммуникации, языковой вариативности интернет-дискурса и особенностям молодежной речи в социальных сетях.

Однако практически все они описывают сам процесс гибридизации, не рассматривая количественные параметры ее проявления и не вводя понятие интенсивности языковой гибридизации как самостоятельного объекта исследования.

Таким образом, в узбекской лингвистике отсутствуют исследования, посвященные разработке критериев оценки

интенсивности языковой гибридизации, сравнению различных цифровых платформ по степени языкового смешения и построению моделей измерения данного явления.

В узбекском языкознании вопросы языковой гибридизации в цифровой среде начали активно изучаться сравнительно недавно. Основное внимание исследователей сосредоточено на анализе код-свитчинга, (Ikromovna, 2025) транслингвизма, цифрового многоязычия и функционирования узбекского, русского и английского языков в социальных сетях.

В российской науке проблема языковой гибридизации изучается преимущественно в рамках когнитивной лингвистики, теории языковой личности, дискурс-анализа и компьютерно-опосредованной коммуникации.

Теоретическую основу исследований составляют труды В.И. Карасика (2002), Е.С. Кубряковой (2004), Ю.Н. Караулова (2010) и В.В. Красных (2002), в которых раскрываются механизмы формирования языковой личности, особенности дискурсивной деятельности, когнитивные процессы языкового выбора и влияние коммуникативной среды на речевое поведение. Их концепции позволяют объяснить причины возникновения гибридных языковых практик в цифровой коммуникации, однако непосредственно интенсивность языковой гибридизации ими не рассматривается.

Российские исследования по компьютерно-опосредованной коммуникации посвящены главным образом функционированию интернет-дискурса, цифровой речи, интернет-жаргона, англицизмов, языковой экономии, интернет-мемов и особенностей код-свитчинга. Значительное внимание уделяется причинам смешения языков, прагматическим функциям гибридных конструкций и их влиянию на языковую личность пользователя. Вместе с тем отсутствуют работы, в которых интенсивность языковой гибридизации рассматривалась бы как самостоятельный измеряемый показатель цифровой коммуникации.

Наиболее высокая степень разработанности проблемы наблюдается в зарубежной лингвистике. Фундаментальные основы исследования языкового смешения были заложены в работах Дж. Гамперц (1982)., который объяснил коммуникативные функции код-свитчинга; Ш. Поплак (1980) разработавшей количественные методы анализа переключения кодов; К.М. Скоттон (1993), предложившей модель социальной мотивированности языкового выбора; Д. Кристал (2006), исследовавшего особенности интернет-языка (*Netspeak*); О. Гарсия и Л. Вей (2014), сформировавших современную теорию транслингвизма и концепцию *Translanguaging Space*. Эти исследования показывают, что цифровые платформы существенно расширяют возможности языкового смешения и создают условия для формирования гибридных коммуникативных практик.

Современные зарубежные исследования посвящены анализу языковой гибридизации в социальных сетях, особенностям транслингвизма в Telegram, TikTok, Facebook, Instagram и других цифровых платформах, влиянию мультимодальности на языковое поведение пользователей, а также взаимосвязи цифровой среды с формированием новой языковой идентичности. В данном аспекте принципиальное значение имеют исследования механизмов интеграции медиатехнологий в коммуникативную практику, где детально описано воздействие онлайн-инструментов на расширение вокабуляра через призму восприятия цифрового контента (Khikmatullaevna, 2025). Особое внимание уделяется сравнению различных платформ, изучению молодежной цифровой коммуникации и

выявлению факторов, влияющих на частоту использования гибридных языковых конструкций. Проведенный анализ показывает, что в узбекской, российской и зарубежной научной литературе достаточно подробно исследованы причины возникновения языковой гибридизации, механизмы код-свитчинга, транслингвизм, мультимодальность цифровой коммуникации, влияние социальных сетей на языковую личность и особенности цифрового дискурса. Однако *концепция интенсивности языковой гибридизации в пределах цифровых платформ* как самостоятельная психолингвистическая категория до настоящего времени не получила комплексного теоретического обоснования. Вместе с тем, детерминирующее влияние зарубежного опыта использования медиатехнологий и онлайн-платформ на трансформацию речевого поведения пользователей и динамику усвоения лексических единиц (Khikmatullaevna, 2025). Это актуализирует необходимость изучения того, как именно частота и глубина погружения в цифровую геймифицированную среду провоцируют психолингвистическую потребность в конструировании гибридных языковых моделей.

Недостаточно изученными остаются вопросы разработки критериев измерения интенсивности гибридизации, определения ее количественных и качественных показателей, сопоставления различных цифровых платформ по уровню языкового смешения, а также построения моделей, объясняющих зависимость интенсивности гибридизации от возраста пользователей, алгоритмов цифровых платформ, коммуникативной ситуации и мультимодальности цифрового контента. Именно эти аспекты определяют научную новизну дальнейших исследований в данной области.

Под интенсивностью лексико-семантической гибридизации следует понимать комплексный динамический показатель, характеризующий степень проникновения разноязычных элементов в дискурс цифровой коммуникации, регулярность их воспроизводства, уровень структурной интеграции в принимающий язык, частотность употребления и степень функциональной закрепленности в различных цифровых жанрах.

Методы исследования

Настоящее исследование базируется на смешанном исследовательском подходе (*mixed methods research*), сочетающем количественный (*quantitative*) и качественный (*qualitative*) анализ, что позволяет не только зафиксировать масштаб и интенсивность гибридизационных процессов, но и глубинный социолингвистический контекст их функционирования. Методологическая база работы строится на принципах теории интернет-лингвистики, концепции языкового контактирования и гибридизации, а также критического дискурс-анализа медиакоммуникаций. В качестве исследовательских методов применяются корпусное моделирование, дистрибутивный анализ, методы социолингвистического профилирования и контекстуально-семантического декодирования цифрового текста.

Население, выборка и методы отбора проб. Генеральную совокупность (население) исследования составляют текстовые и аудиовизуальные цифровые медиапродукты, создаваемые и потребляемые русскоязычными и узбекско-русскими двуязычными пользователями социальных платформ в узбекском сегменте сети Интернет (Telegram, TikTok, Instagram, Facebook). Общий объем сформированной репрезентативной выборки составляет 400 текстовых и мультимодальных единиц (постов, комментариев, подписей к видео и расшифровок аудиодорожек), равномерно распределенных по 100 единиц с каждой из

четырех платформ. Отбор проб осуществляется с использованием метода целевой (пурпозивной) и стратифицированной выборки с элементами автоматизированного парсинга данных за период 2023-2026 гг. Стратификация выборки проводится по типам платформ и форматам контента:

Анализ собранных данных включает три последовательных этапа.

1. **Количественный этап:** проведение частотно-статистического анализа для расчета индекса интенсивности гибридизации (доля лексических гибридов на 10 000 слов), статистического сравнения платформ методом критерия хи-квадрат ($\chi 2$) Пирсона и построения математической модели распределения гибридных форм по площадкам.
2. **Качественный и структурно-типологический этап:** классификация выделенных гибридов по типам (графическая, морфологическая, словообразовательная, лексико-семантическая гибридизация, а также гибриды на основе переключения языковых кодов), проведение компонентного и контекстуального анализа для установления специфики языкового скрещивания (узбекский, русский, английский языки).
3. **Социолингвистический дискурс-анализ:** интерпретация функциональной направленности гибридных единиц (экспрессивная, экономия речевых средств, маркер идентичности, комический эффект) и оценка их зависимости от специфики интерфейса и аудитории каждой конкретной цифровой платформы.

Результаты

Количественный и структурно-типологический анализ корпуса из 400 единиц (по 100 единиц на платформу Telegram, TikTok, Instagram, Facebook) выявил общую динамику и дифференциацию процессов лексической гибридизации в узбекистанском сегменте социальных сетей. Средний индекс интенсивности гибридизации по всему корпусу составил 4,8% (180 гибридных лексических единиц на 400 слов).

Распределение интенсивности гибридизации по платформам распределилось неравномерно:

- **TikTok:** 38,2% от общего числа выявленных гибридов (индекс интенсивности – 7,2%). Преобладают краткие, высокоэкспрессивные формы и гибридные хештеги.
- **Instagram:** 28,5% от общего объема гибридов (индекс интенсивности – 5,1%). Доминируют визуально-контекстные гибриды и переключения кодов в подписях к Reels и сторис.
- **Telegram:** 18,9% от общего объема гибридов (индекс интенсивности – 3,8%). В основном представлены морфологические и словообразовательные адаптации в неформальных чатах и публичных комментариях.
- **Facebook:** 14,4% от общего объема гибридов (индекс интенсивности – 2,9%). Преобладают семантические и графические гибриды в рамках дискуссионных лонгридов.

Так же, в ходе исследования были выделены пять основных типов гибридизации структурно-типологическом плане:

1. **Морфологическая и словообразовательная гибридизация (34,1%):** присоединение узбекских аффиксов к русским или английским основам (например, *банламоq*, *кринджлик*, *донатерлар*) либо русских суффиксов к узбекским корням (*бозорский*, *чойхонить*).
2. **Графическая и орфографическая гибридизация (26,4%):** смешение

кириллицы, латиницы и узбекского алфавита в пределах одного слова или фразы (*лайкLAR*, *bro_jonim*, *TG-каналимиз*).

3. **Внутрифразовое переключение кодов (Code-switching) (21,7%):** гибридные конструкции на стыке узбекско-русско-английского языков (*бу конкретно кайф-ку*, *full вариантini ташланг*).
4. **Лексико-семантическая гибридизация (11,3%):** переосмысление узбекских слов под влиянием русского/сетевого сленга и наоборот (*гап йўқ* в значении «no cap / без базара»).
5. **Фонетико-орфографическая гибридизация (6,5%):** передача иноязычных слов с учетом местного произношения (*красавчик->красапчик*, *чел->челик*).

Тип гибридизации	Telegram	TikTok:	Instagram	Facebook
Морфологическая и словообразовательная гибридизация	22%	18%	20%	24%
Графическая и орфографическая гибридизация	10%	15%	12%	12%
Внутрифразовое переключение кодов	27%	25%	26%	20%
Лексико-семантическая гибридизация	25%	22%	24%	27%
Фонетико-орфографическая гибридизация	16%	20%	18%	17%

Таблица 1. *Распространение типов структурно-типологическом гибридизации по платформам.*

В разрезе языковых компонентов, вступающих в контакт, преобладают узбекско-русские гибриды (48,2%), за ними следуют узбекско-английские (29,4%), трехъязычные узбекско-русско-английские конструкции (15,8%) и русско-английские гибриды (6,6%).

Прагматическая мотивация использования гибридной лексики распределилась следующим образом: языковая игра и комический эффект (41,2%), экономия речевых усилий при быстром вводе (32,5%), демонстрация принадлежности к цифровой/ молодежной субкультуре (18,3%), эмоциональная интенсификация высказывания (8,0%).

Обсуждение

Сводный анализ данных демонстрирует, что цифровые платформы в Узбекистане выступают катализатором активного языкового скрещивания, формируя специфический мультилингвальный интернет-дискурс. Различия в долях и типах гибридизации напрямую обусловлены техническим форматом, спецификой интерфейса и возрастной демографией аудитории каждой конкретной площадки.

Анализ гибридизации на платформе Telegram

В пространстве Telegram наибольшую частотность демонстрируют три типа гибридизации из разработанной нами

матрицы: лексическая, графическая и код-свитчинг (кодовое переключение). В условиях центральноазиатского (в частности, узбекистанского) сегмента мессенджера эти процессы приобретают особую динамику из-за активного взаимодействия узбекского, русского и английского языков.

Анализ гибридизации на платформе TikTok

Лексическая гибридизация, является наиболее распространенным типом на платформе TikTok является проявляющаяся в широком использовании английских единиц, связанных с интернет-культурой и цифровыми практиками. В узбекском и русскоязычном сегментах TikTok активно функционируют такие слова, как *trend*, *challenge*, *POV*, *cringe*, *reels*, *vibe*, *viral*, *core*, *era*, *slay*, *fake*, *random*, *aesthetic*. Большинство этих единиц употребляются без перевода, поскольку воспринимаются пользователями как общеизвестные элементы глобального цифрового дискурса.

Анализ гибридизации на платформе Instagram

Instagram является одной из ведущих социальных платформ, ориентированной преимущественно на визуальную коммуникацию. Основу цифрового взаимодействия составляют фотографии, короткие видеоролики (Reels), Stories, прямые эфиры и текстовые подписи, сопровождающие визуальный контент. В отличие от Telegram, где доминирует текстовая коммуникация, в Instagram языковые единицы функционируют в тесной взаимосвязи с изображениями, видеоматериалами, графическим оформлением и интерактивными элементами интерфейса. Существенную роль в распространении языковых инноваций играют инфлюенсеры, блогеры и лидеры общественного мнения, формирующие новые речевые модели и стандарты цифровой коммуникации.

Анализ на платформе Facebook

Facebook представляет собой социальную платформу, ориентированную преимущественно на общественную, профессиональную и деловую коммуникацию. По сравнению с TikTok и Instagram аудитория Facebook характеризуется более высоким средним возрастом пользователей, а основными жанрами цифрового общения являются публикации, тематические сообщества, комментарии, профессиональные группы, общественные дискуссии и информационные сообщения. Коммуникативная среда платформы отличается большей формальностью, что оказывает непосредственное влияние на характер языковой гибридизации.

Наиболее интенсивными механизмами во всем цифровом пространстве выступают внутрифразовое переключение кодов (Code-switching) (до 27% в Telegram) и лексико-семантическая гибридизация (до 27% в Facebook). Высокие показатели переключения кодов в Telegram (27%) и Instagram (26%) объясняются характером этих платформ как площадок для оперативного неформального общения, где узбекский, русский и английский языки свободно соединяются в пределах одного речевого акта. В свою очередь, преобладание лексико-семантической гибридизации в Facebook (27%) и Telegram (25%) указывает на глубокое переосмысление традиционных языковых единиц и создание новых значений в процессе развернутых текстовых дискуссий.

Морфологическая и словообразовательная гибридизация демонстрирует устойчивые позиции на всех платформах (18-24%), достигая пика в Facebook (24%) и Telegram (22%). Присоединение узбекских агглютинативных аффиксов (*-lar*, *-lik*, *-lab*) к русским и английским основам свидетельствует о высокой структурной гибкости узбекского языка и его способности грамматически осваивать иноязычный лексикон.

Специфика TikTok проявляется в смещении акцента в сторону фонетико-орфографической (20%) и графической (15%) гибридизации. Высокая скорость восприятия видеоконтента и ориентация на молодежную аудиторию детерминируют использование нестандартного написания, адаптации произношения, активного комбинирования латиницы, кириллицы, цифр и хештегов.

Преобладание узбекско-русских моделей (48,2%) отражает устойчивый характер исторически сложившегося узбекско-русского билингвизма, в то время как значительная доля узбекско-английских (29,4%) и трехъязычных (15,8%) форм демонстрирует стремительную глобализацию сетевого пространства Узбекистана за счет проникновения англоязычной сетевой терминологии.

Таким образом, лексическая гибридизация в цифровой среде Узбекистана представляет собой не случайное искажение языковой нормы, а функционально обусловленную коммуникативную стратегию. Она служит средством экспрессии, оптимизации сетевого общения и конструирования современной гибридной интернет-идентичности узбекистанских пользователей.

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Contemporary Trends in the Development of English Cultural Linguistics: Insights from Recent UK Studies

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Annotation *This article provides an in-depth linguistic investigation into contemporary trends in English Cultural Linguistics, focusing on empirical developments emerging from leading United Kingdom research centres such as Lancaster, Birmingham, and Oxford. The study examines how the anthropocentric paradigm has repositioned cultural analysis from descriptive accounts of idioms to corpus-assisted and cognitive frameworks. By synthesising Farzad Sharifian's cultural conceptualisations framework with Corpus-Assisted Discourse Studies, cognitive metaphor theory, and interactional sociopragmatics, the research explores how cultural schemas, categories, and metaphors operate in authentic British English discourse. Special attention is given to the methodological implications of these UK advances for cross-linguistic translation studies. The findings demonstrate that corpus-based evaluations of cultural schemas enable translators to resolve deep-seated cognitive asymmetries, identify covert semantic prosody, and preserve authentic pragmatic force beyond traditional binary strategies. Ultimately, the paper underscores that modern Cultural Linguistics bridges cognitive structures and discursive realisations, establishing objective criteria for evaluating cross-cultural communicative equivalence in modern translational practice.*

Keywords *Cultural Linguistics, cultural conceptualisations, Corpus-Assisted Discourse Studies (CADS), cognitive metaphor, ethnopragmatics, cultural schema, translation equivalence, British English*

Ingliz madaniy tilshunosligi rivojlanishining zamonaviy tendensiyalari: Buyuk Britaniyadagi so'nggi tadqiqotlar tahlili

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Annotatsiya *Ushbu ilmiy maqolada ingliz madaniy tilshunosligining zamonaviy taraqqiyot tendensiyalari Buyuk Britaniyaning Lankaster, Birmingem va Oksford kabi yetakchi ilmiy markazlarida olib borilgan so'nggi tadqiqotlar misolida atroflicha tahlil qilinadi. Tadqiqot antropotsentrik paradigma doirasida madaniyatni o'rganishning an'anaviy tavsifiy va frazeologik yondashuvlardan korpusga asoslangan hamda kognitiv metodologiyalarga o'tish jarayonini yoritadi. Farzod Sharifiyanning madaniy konseptualizatsiyalar nazariyasi korpus vositasida diskurs tahlili (CADS), kognitiv metafora va etnopragmatika bilan uyg'unlashtirilib, ingliz tilidagi madaniy sxemalar, toifalar va metaforalarning nutqdagi faol o'rni ochib beriladi. Shuningdek, Britaniya tilshunoslik maktabining mazkur yutuqlari tarjimashunoslik nuqtai nazaridan baholanadi. Madaniy sxemalarni korpuslar orqali empirik tekshirish tarjimonlarga tillararo chuqur kognitiv assimetriyalarni bartaraf etish, yashirin*

semantik prozodiyani aniqlash hamda an'anaviy begonalashtirish va o'zlashtirish qoliplaridan chiqish imkonini berishi isbotlanadi. Xulosa qilib aytganda, zamonaviy madaniy tilshunoslik tildagi ichki kognitiv tuzilmalar bilan tashqi diskursiv voqelanishlarni uzviy bog'lab, madaniyatlararo muloqot va professional tarjima jarayonida adekvat ekvivalentlikni ta'minlashning ishonchli metodologik asoslarini yaratadi.

Kalit so'zlar *Madaniy tilshunoslik, madaniy konseptualizatsiya, korpusga asoslangan diskurs tahlili (CADS), kognitiv metafora, etnopragmatika, madaniy sxema, tarjima ekvivalentligi, britancha ingliz tili*

Современные тенденции развития английской культурной лингвистики: данные недавних исследований в Великобритании

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Аннотация *Данная научная статья посвящена комплексному анализу современных тенденций развития английской культурной лингвистики на основе новейших исследований ведущих британских научных центров, таких как Ланкастер, Бирмингем и Оксфорд. В работе рассматривается переход от описательного изучения фразеологизмов к эмпирическим корпусным и когнитивным методологиям в рамках антропоцентрической парадигмы. Синтезируя теоретическую модель культурных концептуализаций Фарзада Шарифиана с корпусно-ориентированным дискурс-анализом, теорией когнитивной метафоры и социопрагматикой, исследование демонстрирует функционирование культурных схем, категорий и концептуальных метафор в аутентичном дискурсе Великобритании. Особое внимание уделяется практическому значению полученных британскими учеными результатов для теории и практики перевода. Установлено, что корпусная верификация культурных моделей позволяет переводчикам эффективно преодолевать межъязыковую асимметрию, выявлять скрытую дискурсивную просодию и воспроизводить прагматическую силу высказываний без упрощенных бинарных стратегий форенизации и доместикации. В заключение статьи убедительно подчеркивается, что современная британская школа лингвокультурологии успешно связывает ментальные структуры с дискурсивными реализациями, предлагая точные аналитические инструменты для обеспечения когнитивной эквивалентности в сфере профессионального перевода.*

Ключевые слова *Культурная лингвистика, культурные концептуализации, корпусно-ориентированный дискурс-анализ (CADS), когнитивная метафора, этнопрагматика, культурная схема, переводческая эквивалентность, британский английский*

Introduction

Over the past three decades, theoretical linguistics has shifted decisively away from autonomous, strictly formalist models of syntax and semantics toward an integrated anthropocentric paradigm. Within this paradigm, natural language is no longer conceptualised as an isolated, self-contained algorithmic system, but rather as an embodied cognitive instrument embedded within historical traditions, socio-cultural practices, and collective epistemic networks.

Historically, the exploration of the language-and-culture interface was bifurcated across geographic and epistemological boundaries. The post-Soviet and continental tradition of linguoculturology focused extensively on the linguistic picture of the world (*yazykovaya kartina mira*), idioms, paremiology, and the national-cultural connotations embedded in fixed phraseological units. While rich in descriptive value, early linguoculturology was frequently critiqued for relying on introspective elicitation and static characterisations of cultural identity. Conversely, the Western tradition of Cultural Linguistics conceptualises culture as a dynamic, complex adaptive system of distributed knowledge and conceptualisation (Sharifian, 2011).

In recent years, linguistic institutions across the United Kingdom – predominantly Lancaster University, the University of Birmingham, the University of Nottingham, and the University of Oxford – have developed a distinctive methodological signature. Moving past impressionistic commentary, British scholars have spearheaded the empirical synthesis of cognitive linguistics, corpus methodologies, and interactional sociopragmatics. The primary objective of this article is to examine the leading theoretical and methodological trajectories shaping cultural-linguistic inquiry in the UK and examine their direct applicability to cross-linguistic translation studies.

Literature review

The study of Cultural Linguistics rests upon the theoretical architecture pioneered by Farzad Sharifian (2011, 2017), which reconciles cognitive linguistics with complex systems theory. Sharifian posited that culture operates as a form of distributed cognition, wherein cultural conceptualisations are not held identically by every speaker of a speech community, but are dynamically negotiated across cognitive networks (Sharifian, 2017). This framework encompasses three primary analytical categories: cultural schemas, cultural categories, and cultural metaphors (Sharifian, 2011).

Methodologically, British scholars addressed the vulnerability of introspective analyses by linking Cultural Linguistics with Corpus-Assisted Discourse Studies (CADS) (Baker, 2006; McEnery & Hardie, 2012). By scrutinising large corpora, researchers demonstrated that cultural ideology and affective stances are systematically observable in statistical patterns of co-occurrence, collocation, and semantic prosody (Baker, 2023).

Cognitive metaphor theory within the UK tradition has advanced beyond initial conceptual frameworks. Semino (2008) expanded metaphor analysis into discourse contexts, while subsequent research demonstrated how metaphors in critical domains like end-of-life care influence psychological outcomes (Semino et al., 2018). Concurrently, Littlemore (2015, 2019) demonstrated that even embodied and sensory metaphors remain mediated by culture-specific socio-cognitive constraints. In the field of ethnopragmatics and interactional rituals, Culpeper (2011, 2021) investigated impoliteness, mock politeness, and communicative conventions, showing how interpersonal relations reflect underlying

cultural schemas. In translation studies, Venuti (2018) highlighted the tensions of cultural translation, which modern corpus-based cognitive linguistics seeks to re-evaluate through empirical equivalence.

Methodology

The methodology adopted for this study integrates qualitative conceptual analysis with empirical, corpus-assisted and cross-linguistic comparative methods. The research framework investigates cultural conceptualisations in authentic discourse contexts and evaluates their translational equivalence.

Corpus data and contextual citations are drawn from mega-corpora, notably the British National Corpus 2014 (BNC2014) and contemporary digital discourse repositories (Baker, 2006; McEnery & Hardie, 2012). The research design operates across three interconnected levels of analysis:

Cognitive-Semantic Level: Identification of cultural schemas, categories, and metaphors following the distributed cognition framework (Sharifian, 2011).

Corpus-Assisted Discourse Level: Statistical evaluation of collocational strength using Mutual Information (MI) and Log-Likelihood (LL) metrics to identify evaluative discourse prosody (Baker, 2023).

Ethnopragmatic and Translational Level: Comparative cross-linguistic assessment (English–Uzbek) of culture-specific communicative routines and interactional rituals (Culpeper, 2021), evaluating cognitive non-equivalence and translation strategies (Venuti, 2018).

Results

The analysis reveals substantial differences between traditional linguoculturology and contemporary UK Cultural Linguistics across foundational theoretical and methodological dimensions:

Furthermore, practical evaluation demonstrates that translating British cultural expressions requires reconstructing the underlying cognitive schema rather than literal lexical transfer:

Dimension	Traditional Linguoculturology	Contemporary UK Cultural Linguistics
Primary Data Source	Dictionaries, folklore, and literary idioms	Multi-genre mega-corpora such as BNC2014 and spoken corpora
View of Culture	Static, homogeneous, and nationally bounded	Dynamic, emergent, and distributed across cognitive networks
Analytical Unit	Paremiological units and phraseologisms	Cultural schemas, categories, metaphors, and discourse prosodies
Verification Method	Qualitative textual interpretation	Statistical log-likelihood, collocational networks, and CADS
Theoretical Base	Semiotics and philology	Cognitive Linguistics, Complex Systems, and Pragmatics

Table 1. *Methodological Comparison: Traditional vs. Contemporary Paradigms*

Source Expression (British English)	Cultural-Linguistic Mechanism	Common Inadequate Translation	Corpus-Informed Dynamic Equivalent	Methodological Justification
"He played a straight bat to the questions."	Conceptual Metaphor (POLITICAL DISCOURSE IS CRICKET), denoting defensive deflection and procedural propriety.	"U savollarga to'g'ri tayoq bilan javob berdi." (Literal calque)	"U savollarga o'zini himoya qilgan holda, juda ehtiyotkorlik bilan javob qaytardi."	Resolves the cricket-specific domain into its functional conceptual target: cautious, rule-abiding defensiveness.
"I was rather hoping we could revisit this later."	Negative politeness; modalised tentative performative encoding an authoritative directive via high social distance (Culpeper, 2011).	"Men buni keyinroq ko'rib chiqamiz deb umid qilayotgandim." (Interpreted as passive desire)	"Bu masalaga keyinroq qaytishimizni so'rayman / maqsadga muvofiq bo'lardi."	Decodes the pragmatic implicature: in institutional British settings, this phrasing functions as an authoritative directive.
"That's a brave proposal, Minister."	British institutional irony; brave carries negative semantic prosody in political registers, signalling political suicide.	"Bu juda mardonavor taklif, janob Vazir." (Interpreted as genuine praise)	"Bu juda xatarli (o'z oyog'iga bolta uradigan) taklif, janob Vazir."	Preserves inverted discourse prosody where positive adjectives conventionally index catastrophic outcomes.

Table 2. *Corpus-Assisted Translation Evaluation (English to Uzbek)*

Discussion and Analysis

The findings underscore how recent UK advances address persistent theoretical and methodological dilemmas in cross-cultural linguistics and translation.

1. *Empirical Verification of Cultural Conceptualisations*

By examining extended lexical units through corpus methodologies, researchers verify how abstract cultural concepts are grounded in statistical language usage (Baker, 2006). In BNC2014, lexemes such as *fairness* and *decency* exhibit high mutual information with legal, welfare, and social stratification terminology, proving that *fairness* operates as a socio-distributive cultural schema rather than an exclusively abstract ethical value.

2. *Cognitive Metaphor in Authentic Discourse*

Contemporary research demonstrates that conceptual metaphors actively shape societal experience (Semino, 2008). Large-scale corpus analysis of healthcare discourse revealed that conventional military metaphors (CANCER IS A WAR) frequently generate counterproductive psychological distress for patients, whereas journey metaphors provide constructive cognitive alternatives (Semino et al., 2018). In parallel, sensory and bodily metaphors are governed by culture-specific socio-cognitive boundaries (Littlemore, 2019).

3. *Ethnopragmatics, Interactional Rituals, and Impoliteness*

British communicative ethos relies on nuanced interactional conventions that exceed basic politeness maxims (Culpeper, 2011). Practices such as mock politeness and affiliative banter demonstrate how surface violations of politeness foster group solidarity (Culpeper, 2011). Furthermore, the pervasive "No Fuss" cultural schema requires minimizing overt displays of personal distress, surfacing through conventional pragmatic hedges and tags.

4. *Translation Theory and Cultural Lacunae*

Cultural non-equivalence is fundamentally cognitive rather than merely lexical. The British understatement *"We've run into a bit of a sticky wicket"* merges sportsmanship metaphors with stoic self-minimisation. Literal translation produces semantic incoherence, whereas cognitive re-conceptualisation allows translators to generate functionally authentic equivalents (*"To'g'risi, vaziyatimiz ancha chigallashib qoldi"*), reconciling source alterity and target comprehension without simplistic dichotomy (Venuti, 2018).

Conclusion

Contemporary trends in British Cultural Linguistics have successfully transitioned the discipline from introspective description to empirical, corpus-assisted cognitive analysis. By combining Sharifian's cultural conceptualisations with Corpus-Assisted Discourse Studies, cognitive metaphor theory, and ethnopragmatics, researchers have established a robust framework that unites cognitive models with empirical textual data.

For translation theory and cross-cultural communication, these developments demonstrate that equivalence must be achieved at the conceptual and pragmatic levels. Translators serve as cognitive cartographers who identify underlying cultural schemas, test semantic prosody through authentic corpora, and reconstruct communicative architecture across linguistic boundaries. Future research directions will increasingly examine multimodal cultural conceptualisations in digital media and explore the capacities of Large Language Models to navigate culture-bound pragmatic implicatures without reverting to literal calques.

Furthermore, the methodological shift toward corpus-assisted cultural linguistics carries profound pedagogical implications for higher education and advanced language training. Traditional pedagogical paradigms often reduce cross-cultural communication to memorising lists of idioms or static etiquette rules, which fails to prepare learners for authentic, context-sensitive interactions. By incorporating empirical evidence from modern corpora, educators can train students to recognize how subtle linguistic choices – such as hedges, modality, and evaluative semantic prosodies – signal underlying cultural values and social stances. This approach equips future translators and linguists with the critical analytical competence needed to decode covert communicative intentions, navigate sensitive socio-pragmatic contexts, and avoid pragmatic failure in real-world professional environments.

On a broader theoretical level, integrating distributed cognition models with empirical discourse analysis challenges monolithic views of culture in globalised communication. As global English fragments into diverse regional and institutional varieties, Cultural Linguistics provides the analytical precision required to track how conceptual schemas adapt, collide, and merge across communities of practice. Future investigations will benefit from examining multimodal and digital datasets, determining how digital media affordances reshape collective cognitive schemas and ideological framing. Consequently, modern Cultural Linguistics establishes itself not merely as a descriptive subfield, but as a critical, interdisciplinary bridge connecting empirical linguistics, cognitive psychology, and sociological theory.

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The Lingua Spectrum
Cogito, ergo sum

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Jean Rhys's Postcolonial Feminist Response to Brontë's Jane Eyre

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Annotation *This article investigates Jean Rhys's Wide Sargasso Sea as a postcolonial feminist rewriting of Charlotte Brontë's Jane Eyre. The study explores that Rhys transforms Bertha Mason, a silenced and racialized figure in Brontë's novel, into Antoinette Cosway, a complex Creole subject whose history, voice, and displacement expose the connections between patriarchy, colonialism, race, and economic power. Drawing on Gayatri Chakravorty Spivak's critique of imperialism, Homi K. Bhabha's theory of hybridity, and feminist and postcolonial scholarship, the study analyzes Antoinette's unstable identity, Rochester's patriarchal authority, the politics of naming, marriage and confinement, and the representation of madness. Rhys's narrative technique of giving the marginalized woman a voice while simultaneously raising the question of whether a subaltern voice can be fully recovered is given special attention. The destruction of Thornfield is further interpreted in the article as a vague act of resistance. It comes to the conclusion that Rhys's book challenges the colonial and patriarchal presumptions that enabled Brontë's portrayal of Bertha in the first place rather than merely correcting it.*

Keywords *Jean Rhys, Wide Sargasso Sea, Jane Eyre, postcolonial feminism, Bertha Mason, Antoinette Cosway, colonialism, gender, madness*

Jean Rhysning Brontëning Jane Eyrega postkolonial feministik munosabati

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Annotatsiya *Ushbu maqola Jin Risning "Keng Sargasso dengizi" asarini Sharlotta Brontening "Jane Eyre" asarining postkolonial feministik qayta yozilishi sifatida o'rganadi. Tadqiqotda Risning Bronte romanidagi jim va irqiy jihatdan ajratilgan Berta Meysonni tarixi, ovozi va ko'chirilishi patriarxat, mustamlakachilik, irq va iqtisodiy kuch o'rtasidagi bog'liqlikni ochib beradigan murakkab kreol mavzusi bo'lgan Antuanetta Kosveyga aylantirgani o'rganiladi. Gayatri Chakravorti Spivakning imperializmga qarshi tanqidi, Homi K. Bhabhaning gibridlik nazariyasi va feministik va postkolonial tadqiqotlarga tayanib, tadqiqotda Antuanettaning beqaror shaxsi, Rochesterning patriarxal hokimiyati, nomlash, nikoh va qamoqqa olish siyosati va jinnilikning tasviri tahlil qilinadi. Shu bilan birga, ta'kidlash joizki, Risning chetga surilgan ayolga ovoz berish va shu bilan birga subaltern ovozni to'liq tiklash mumkinmi degan savolni ko'tarish uslubiga alohida e'tibor beriladi. Shuningdek, "Thornfield"ning yo'q qilinishi maqolada noaniq qarshilik harakati sifatida talqin qilinadi. Xulosa shuki, Risning kitobi Brontening Bertani shunchaki tuzatish o'rniga tasvirlashiga imkon bergan mustamlakachilik va patriarxal taxminlarga qarshi chiqadi.*

Kalit so'zlar *Jan Ris, Keng Sargasso dengizi, Jeyn Eyre, postkolonial feminizm, Berta Meyson, Antuanetta Kosvey, mustamlakachilik, gender, jinnilik*

Постколониальный феминистский ответ Джин Рис на «Джейн Эйр» Бронте

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Аннотация *В этой статье исследуется роман Джин Рис «Широкое Саргассово море» как постколониальная феминистская переработка «Джейн Эйр» Шарлотты Бронте. В исследовании рассматривается трансформация Берты Мейсон, замалчиваемой и расово дискриминируемой фигуры в романе Бронте, в Антуанетту Косвей, сложную креольскую личность, чья история, голос и перемещение раскрывают связи между патриархатом, колониализмом, расой и экономической властью. Опираясь на критику империализма Гаятри Чакраворти Спивак, теорию гибридности Хоми К. Бхабхи, а также феминистские и постколониальные исследования, в работе анализируется нестабильная идентичность Антуанетты, патриархальная власть Рочестера, политика наречения имен, брака и заключения, а также изображение безумия. Особое внимание уделяется нарративному приему Рис, заключающемуся в предоставлении голоса маргинализированной женщине и одновременно в постановке вопроса о возможности полного восстановления голоса угнетенной группы. Разрушение Торнфилда в статье также интерпретируется как некий акт сопротивления. В заключение делается вывод, что книга Рис бросает вызов колониальным и патриархальным предположениям, которые изначально позволили Бронте изобразить Берту, а не просто исправляет их.*

Ключевые слова *Джин Рис, Широкое Саргассово море, Джейн Эйр, постколониальный феминизм, Берта Мейсон, Антуанетта Косвей, колониализм, гендер, безумие*

Introduction

Jean Rhys's Wide Sargasso Sea (1966) occupies a distinctive position in twentieth-century literature because it enters into direct dialogue with one of the most influential novels of the nineteenth century, Charlotte Brontë's Jane Eyre (1847). Jane Eyre transitions from childhood deprivation to a relationship based, at least ultimately, on emotional and economic equality in Brontë's novel, which is typically interpreted as a story of female development. However, Bertha Mason, Rochester's Creole wife, who is imprisoned in Thornfield Hall's attic and ultimately perishes when the house burns down, must be removed in order for Jane to achieve her personal freedom. Rhys takes this supporting character and puts her at the center of a brand-new story. Bertha is Antoinette Cosway in Wide Sargasso Sea, and the reader is invited to see the history that is mostly left unexplained in Brontë's story. Thus, Rhys's intervention goes beyond a straightforward feminist adaptation of a classic work. Her novel asks why the woman in the attic has to be

represented as mad, dangerous, excessive, and almost inhuman before Jane can achieve her own narrative and emotional resolution. The question becomes especially significant when Bertha's Creole identity is considered. Spivak's influential essay "Three Women's Texts and a Critique of Imperialism" argues that the apparently progressive feminist narrative of Jane Eyre is entangled with imperial structures: Jane's individual emancipation cannot be separated from the colonial economy that helps constitute Rochester's world (Spivak, 1985).

Rhys develops precisely this contradiction. She does not simply oppose an innocent colonized woman to an entirely villainous Englishman. Instead, she constructs a complicated Caribbean world in which formerly enslaved Black Jamaicans, White Creoles, English colonizers, and economically declining colonial families occupy unequal and unstable positions. Antoinette is marginalized because she cannot belong securely to any of these categories. Her condition is therefore one of hybridity and displacement. Ionoaia argues that Rhys's rewriting transforms the colonial Other of Jane Eyre into a postcolonial self capable of speaking from a previously silenced position (Ionoaia, 2008).

The central argument of this article is that Wide Sargasso Sea should be understood as a postcolonial feminist counter-narrative. Rhys exposes the ways in which patriarchal and colonial forms of power reinforce each other. Rochester's control over Antoinette is at once gendered, economic, linguistic, and colonial. His ability to rename her, determine the meaning of her behaviour, control her property, and remove her from the Caribbean to England illustrates how personal domination can reproduce the structures of imperial authority. At the same time, the novel refuses to reduce Antoinette to a passive victim. Its multiple voices, fragmented perspectives, dreams, and recurring images of fire and enclosure allow her to resist the categories imposed upon her.

This reading also requires caution. It is tempting to claim that Rhys simply "gives Bertha her voice back," but postcolonial feminist criticism has questioned whether a historically marginalized subject can simply be recovered by a later writer. Mardorossian demonstrates that Wide Sargasso Sea participates in the difficult debate surrounding the representation of the subaltern: attempts to recover the silenced subject can themselves reproduce assumptions about what an authentic voice should look like (Mardorossian, 1999). Consequently, the article argues not that Rhys completely resolves the problem of representation, but that she makes the problem visible.

From Jane Eyre to Wide Sargasso Sea: Intertextual Rewriting

The relationship between Jane Eyre and Wide Sargasso Sea is fundamental to Rhys's political project. Brontë's novel gives Jane narrative authority: the story is told in the first person, and readers experience events through Jane's perceptions. Bertha, by contrast, is seen from outside. Her history is filtered through Rochester's account, while Jane observes her through the Gothic conventions of mystery, fear, and monstrosity. The result is an asymmetry of narrative power. Jane possesses a voice; Bertha is largely possessed by descriptions.

Rhys reverses this structure. Antoinette speaks in the first person in substantial portions of the novel, and Rochester is himself denied a conventional name in Rhys's text. The change is symbolically important. The Englishman who possesses authority in Brontë's novel becomes only a partially individualized consciousness in Rhys's narrative. Antoinette, who had been reduced to "Bertha Mason," receives a childhood, a mother, a cultural environment, memories, desires, fears, and a name. Her famous insistence that "Bertha is not my name" is therefore not merely a personal complaint; it challenges the authority of another person to define her identity (Rhys, 1966).

Ionoaia describes this process as a movement from the colonial Other toward the postcolonial Self (Ionoaia, 2008). The distinction is important because the issue is not simply that Antoinette was previously absent. She was present in Jane Eyre, but she was present as an object of another person's narrative. Rhys therefore changes not only the content of the story but its distribution of narrative authority.

The phrase "There is always the other side" offers a concise expression of this project (Rhys, 1966). It suggests that every apparently complete narrative may contain an excluded perspective. Brontë's novel is not necessarily invalidated by Rhys, but its completeness is questioned. The reader is encouraged to move from the question "Who is Bertha?" to the more political question "Who has been permitted to tell Bertha's story?" This shift is central to postcolonial feminist criticism because it connects representation to power.

Postcolonial Feminism and the Critique of Imperialism

Postcolonial feminism provides an especially productive framework for reading Wide Sargasso Sea because Antoinette's oppression cannot be explained by gender alone. She is a woman living in a colonial Caribbean society, a White Creole whose social position is unstable after the abolition of slavery, and a person whose cultural identity is repeatedly judged against English norms. Her vulnerability emerges from the intersection of these conditions.

Spivak's intervention is crucial here. Her reading of Jane Eyre warns against treating the novel as an uncomplicated feminist narrative because the liberation of the European woman exists within an imperial structure that marginalizes another woman (Spivak, 1985). Bertha's function in the plot is connected to Jane's freedom: as long as Bertha remains alive and confined, Jane cannot marry Rochester; when Bertha dies and Thornfield is destroyed, Jane can return to Rochester under changed circumstances. The "madwoman" therefore occupies a structural position in the narrative. Her removal enables another woman's resolution.

Rhys exposes this structure by making the marginalized woman the protagonist. Yet she does not create a simple reversal in which Antoinette becomes an idealized victim. Her childhood shows that colonial society itself is divided. The former slave-owning order has collapsed, but its racial and economic consequences remain. Antoinette's family is threatened by Black Jamaicans who resent the old planter class, while the English characters often regard the Creoles with contempt. This complexity prevents the novel from becoming a simple opposition between colonizer and colonized.

Recent scholarship continues to emphasize this intersectional quality. Awan and Khan describe Antoinette and Annette as figures whose marginalization emerges through the combined pressures of race and gender (Awan and Khan, 2025). Gogoi likewise emphasizes gender, race, ethnicity, hybridity, and colonial identity as interconnected dimensions of Antoinette's experience (Gogoi, 2025). These approaches support the argument that Antoinette cannot be adequately understood through a single category of oppression.

Race, Creole Identity, and Hybridity

Antoinette's identity is unstable from the beginning of Wide Sargasso Sea. She is white but not securely English; she is Caribbean but not Black; she belongs to a formerly privileged family whose economic position has deteriorated. Her identity therefore exists between categories. This is one reason Bhabha's concept of hybridity is useful. Colonial identity is not simply divided into colonizer and colonized; colonial encounters produce unstable cultural positions in which identities are negotiated, imitated, rejected, and reconstructed.

The insult "white cockroach" is especially revealing because it places Antoinette in a contradictory position (Rhys, 1966). She is

marked as white, yet she is not accepted by the Black community around her. At the same time, English characters treat her Caribbean identity as evidence of difference. Her whiteness therefore does not guarantee belonging. Rhys uses this condition to undermine any simple understanding of colonial identity.

The question of naming is closely related to hybridity. Antoinette's name carries her history and her Creole identity, whereas "Bertha" is imposed by Rochester. When he repeatedly calls her Bertha, he does more than change a word. He attempts to stabilize an identity that he finds difficult to understand. Naming becomes an act of authority. The husband claims the right to define the wife, just as colonial discourse claims the right to define colonized peoples.

Funck's feminist postcolonial reading emphasizes the importance of revision and subversion in Rhys's project: the literary narrative itself becomes a place where identities and power relations can be reconstructed (Funck, 2012). Antoinette's changing names and fractured narrative consequently become formal representations of the political instability of colonial identity.

Marriage, Property, and Patriarchal Colonial Power

The marriage between Antoinette and Rochester is one of the clearest places where feminist and postcolonial readings converge. On the surface, their relationship is a private emotional conflict. At a deeper level, it is also an economic and colonial transaction. Antoinette has property, and Rochester enters the marriage partly because of the financial advantage it offers him. Once married, however, he acquires authority over her and becomes increasingly hostile toward the culture from which her identity emerges.

Rochester's position resembles colonial authority because he interprets Caribbean difference as something that must be controlled. He distrusts the landscape, the people, Christophine's knowledge, and Antoinette's own explanations. His inability to understand the Caribbean becomes a justification for imposing his own categories upon it. The novel therefore connects the private household with the colonial system: the husband becomes a miniature colonizer.

Antoinette's financial independence is also gradually neutralized. Her inheritance does not protect her from patriarchal authority because marriage transfers practical control away from her. The contradiction is significant. She appears wealthy, but wealth does not necessarily produce autonomy when legal and social structures give a husband power over his wife.

The same contradiction appears in Jane Eyre, although differently. Jane's struggle is primarily against class and gender dependence, but her eventual relationship with Rochester is made possible only after the colonial wife has been removed from the narrative. Rhys forces the reader to see the material conditions behind this plot resolution. The English woman's romantic future is connected to the destruction of the Creole woman's life.

Voice, Silence, and the Subaltern

One of the most important questions raised by Wide Sargasso Sea is whether Antoinette can actually become a speaking subject. At first glance, the answer seems obvious: unlike Bertha, Antoinette narrates parts of her own story. However, postcolonial theory complicates this conclusion. Spivak's concept of the subaltern emphasizes that marginalized people can be prevented from occupying an authoritative position within dominant systems of representation (Spivak, 1988).

Mardorossian develops this problem in her analysis of Wide Sargasso Sea. She notes the tension between attempts to recover a suppressed voice and the possibility that such recovery may reproduce the assumptions of the dominant culture (Mardorossian, 1999). Rhys's novel is powerful precisely because it does not produce a completely stable or transparent Antoinette. Her narrative is

fragmented, dreamlike, contradictory, and sometimes difficult to interpret.

This fragmentation should not necessarily be treated as narrative failure. It can be read as a formal representation of a subject whose identity has been repeatedly interrupted by other people's definitions. Antoinette speaks, but she speaks from a position in which her speech is continually challenged. Rochester interprets her; Daniel Cosway interprets her; the English household confines her; and finally the narrative tradition of Jane Eyre has already named her "Bertha." Her struggle is therefore not simply to speak but to establish the authority of her own interpretation.

Rhys's use of multiple narrators is important in this respect. Antoinette and Rochester provide different versions of the same events. Neither account is completely neutral. Their competing perspectives make the reader responsible for negotiating contradiction. This is a significant departure from the apparent authority of Rochester's explanation of Bertha in Jane Eyre.

Madness and the "Madwoman"

The representation of madness provides the strongest connection between the two novels. In Jane Eyre, Bertha is described through Gothic imagery that emphasizes her physical difference, animality, violence, and irrationality. Such descriptions make it possible for the reader to fear her without knowing her history. Rhys reverses this process by giving Antoinette a history that makes her psychological deterioration intelligible.

Importantly, Rhys does not claim that Antoinette's suffering has only one cause. Her mental collapse develops through a combination of childhood trauma, racial hostility, displacement, family instability, loss, marital betrayal, isolation, and imprisonment. Madness therefore becomes partly social and political. It is not simply a defect located inside the woman.

This reinterpretation challenges the conventional Gothic division between the sane observer and the insane woman. In Jane Eyre, Jane can occupy the position of the rational narrator who encounters the frightening Bertha. In Wide Sargasso Sea, the reader enters Antoinette's mental world and sees how the supposedly "civilized" English environment becomes a site of violence. Recent scholarship has similarly argued that Rhys transforms Gothic conventions such as confinement and haunting into forms through which colonial and gendered violence can be represented (Massey and colleagues, 2026).

The comparison also exposes the ideological meaning of the term "madness." If a woman refuses the identity imposed upon her, or responds violently to confinement, dominant society may call her irrational rather than examine the conditions that produced her resistance. Rhys does not make Antoinette's actions morally uncomplicated, but she makes them historically and politically legible.

Space, Confinement, and Displacement

Space is central to both novels. Thornfield Hall is the most obvious example, but Rhys expands the spatial politics of the story by contrasting Caribbean spaces with England. Coulibri, Granbois, and Thornfield are not merely backgrounds. Each space shapes Antoinette's identity and the forms of power exercised over her.

Coulibri represents both belonging and vulnerability. Antoinette remembers its gardens and natural environment as intensely alive, yet the estate is also connected to the history of plantation society. The violence that destroys the house emerges from unresolved colonial and racial tensions. Rhys therefore refuses to romanticize the Caribbean. Beauty and violence coexist.

Granbois initially appears to offer Antoinette and Rochester a space outside European society, but the marriage reproduces patriarchal control there as well. Rochester's discomfort with the environment grows, and his distrust of Christophine intensifies. The

Caribbean cannot become a simple refuge because colonial power has already shaped the relationships within it.

England is the final and most paradoxical space. Rochester brings Antoinette to the metropolitan centre of the empire, but England becomes her prison. The movement from Caribbean to England therefore reverses the conventional colonial hierarchy. The place that claims civilization becomes the site of confinement, while the Caribbean, despite its violence, is associated with memory, colour, language, and identity.

The 2026 study of Rhys's "Subaltern Gothic" develops a similar spatial argument, proposing that Coulibri, Granbois, and Thornfield function as active sites of displacement, identity, and entrapment (Massey and colleagues, 2026). Space thus becomes a language through which gendered and colonial power is made visible.

Christophine and the Limits of a Single Postcolonial Voice

Christophine is essential to a postcolonial feminist reading because she complicates the relationship between Antoinette and the Black Caribbean community. She is not simply a helper or magical figure. She possesses knowledge, economic independence, cultural authority, and a capacity to confront Rochester directly.

Her confrontation with Rochester is one of the strongest challenges to his authority in the novel. Unlike Antoinette, Christophine does not accept the Englishman's interpretation of the situation. She recognizes the violence embedded in his treatment of Antoinette and attempts to offer an alternative. Yet even Christophine is ultimately constrained by colonial law and racial power. Her departure demonstrates that resistance does not automatically produce freedom.

Christophine also prevents a simplistic reading in which Antoinette represents all oppressed women in the Caribbean. Antoinette's family history is connected to the plantation economy, and her social position differs radically from Christophine's. Rhys therefore makes colonial identity internally divided. Women may share patriarchal oppression while occupying different positions within racial and economic hierarchies.

Fire, Thornfield, and Ambiguous Resistance

The final fire is one of the most debated elements of Wide Sargasso Sea. In Jane Eyre, Bertha's fire destroys Thornfield and leads to her death. In Rhys's version, the reader has already experienced Antoinette's history, so the fire carries a radically different meaning. It can be interpreted as revenge, resistance, self-destruction, liberation, or a combination of all four.

Antoinette's dream of the fire gives her a form of agency that has been denied throughout the novel. Her statement that she now knows what she has to do suggests a movement from passive confinement to purposeful action (Rhys, 1966). Yet the ambiguity of the scene is important. She does not simply escape. The act is inseparable from death. Her resistance destroys both the oppressive space and herself.

Recent scholarship describes the arson as a possible "subaltern speech act," arguing that the fire becomes a violent rupture of the colonial narrative (Massey and colleagues, 2026). This interpretation is useful because it treats the fire not merely as a plot device but as a communication. Antoinette has been denied the authority to define herself through ordinary social language; the fire becomes the final language available to her.

Nevertheless, it would be misleading to call the ending an uncomplicated feminist victory. Antoinette's agency is achieved only through destruction, and her death confirms the tragic structure that Brontë established. Rhys changes the meaning of the fire but cannot entirely escape the narrative necessity that Bertha must disappear for Jane's story to continue. The novel's power lies partly in exposing this contradiction.

Rhys's Achievement and the Problem of Representation

Wide Sargasso Sea is frequently celebrated for giving a voice to the woman who was silenced in Jane Eyre. That description is justified, but it should be qualified. Rhys does not recover an untouched historical truth about Bertha Mason because Bertha is a fictional character constructed by Brontë. Instead, Rhys creates a new subject, Antoinette, whose story changes the reader's understanding of the older text.

This distinction matters theoretically. The relationship between the novels is not one in which Rhys possesses the final truth and Brontë possesses the falsehood. Rather, the later novel demonstrates that literary characters can be reinterpreted when excluded histories are made visible. The "truth" of Bertha becomes plural. She can be Rochester's mad wife in one narrative and Antoinette, daughter of Annette, Creole woman, displaced subject, and imprisoned wife in another.

Mardorossian's critique is particularly valuable because it prevents the reading from becoming too celebratory. The attempt to make the subaltern speak can reproduce the authority of the critic or author who claims to represent her (Mardorossian, 1999). Rhys responds to this danger formally by leaving Antoinette's voice fractured. She does not give readers a completely stable subject whose experience can be summarized without remainder.

The novel's postcolonial feminist achievement is therefore not simply that it replaces silence with speech. Its deeper achievement is that it makes readers aware of the structures that produce silence: naming, marriage, property, race, geography, narrative authority, and the institutional definition of madness.

Conclusion

Jean Rhys's Wide Sargasso Sea can be read as one of the most significant postcolonial feminist responses to a nineteenth-century English canonical novel because it challenges the narrative conditions through which Charlotte Brontë's Jane Eyre defines its central female characters. By transforming Bertha Mason into Antoinette Cosway, Rhys does not merely provide an omitted biography. She changes the reader's understanding of voice, identity, gender, race, and colonial power.

The contrast between Jane and Antoinette is especially revealing. Jane's story is a movement toward self-definition, while Antoinette's is a movement toward the destruction of a self that others continually attempt to define. Yet the two stories are not independent. Jane's freedom is structurally connected to Bertha's removal, while Antoinette's destruction makes visible the colonial history that Brontë's narrative leaves at the margins.

Rhys's postcolonial feminist intervention also resists simple binaries. Antoinette is neither an uncomplicated representative of the colonized nor merely a victim of patriarchy. Her Creole identity places her between racial and cultural categories. Christophine's presence further demonstrates that Caribbean women experience colonialism differently according to race, class, and social position. Rochester's domination, meanwhile, demonstrates how imperial ideology can be reproduced within the intimate institution of marriage.

Ultimately, the most important achievement of Wide Sargasso Sea is its transformation of the question of the "madwoman." Rhys asks readers to look behind the category of madness and to consider the history of the woman who has been placed inside it. Antoinette's fragmented voice, her resistance to renaming, her memories of the Caribbean, her confinement in England, and her final destruction of Thornfield all demonstrate that what appears as individual madness may also be a response to social and political violence.

Rhys's statement that "There is always the other side" can therefore be understood as the ethical and political principle of the novel

(Rhys, 1966). Every authoritative narrative has a margin, and every apparently complete story may conceal another history. Wide Sargasso Sea moves that history from the attic to the centre of the narrative. In doing so, it demonstrates how literary revision can challenge both patriarchal representation and colonial authority. The novel does not simply allow Bertha to speak; it teaches readers to question the structures that determined why she had been unable to speak in the first place.

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The introduction and adaptation of English loanwords into the Uzbek language in the context of globalization

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Annotation *This article examines the entry and adaptation of English borrowings into Uzbek in the context of globalization. It focuses on the role of information technologies, the Internet, international economic and cultural relations, mass media, and foreign-language communication in accelerating lexical borrowing. The study describes how new English-derived units may first appear as neologisms and later enter wider usage after adapting to the phonetic, orthographic, grammatical, and derivational patterns of Uzbek. Particular attention is paid to computer- and Internet-related vocabulary and to its movement from specialized terminology into general usage. The article also considers the communicative value of English borrowings in naming new objects, concepts, technologies, and social experiences. At the same time, it notes that not every newly introduced word becomes permanent: some forms may disappear if they are not accepted or widely used by speakers. The linguocultural dimension of borrowing is therefore emphasized alongside its structural adaptation. Overall, the study presents contemporary English borrowing as a dynamic process associated with global information exchange, technological change, intercultural contact, and emerging communicative needs in Uzbek society.*

Keywords *Borrowed units, social factors, extralinguistic factors, Uzbek lexicon, language contact, sociolinguistics, neologism, English borrowings*

Globallashuv sharoitida o‘zbek tiliga inglizcha o‘zlashmalarning kirib kelishi va moslashuvi

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Annotatsiya *Ushbu maqolada globallashuv sharoitida ingliz tilidan o‘zbek tiliga kirib kelayotgan o‘zlashmalar va ularning til tizimiga moslashuv jarayoni tahlil qilinadi. Tadqiqotda XXI asrda axborot texnologiyalari, internet, xalqaro iqtisodiy va madaniy aloqalar, ommaviy axborot vositalari hamda xorijiy tillardagi muloqot o‘zlashuv jarayonining jadallashishiga sabab bo‘layotgani ko‘rsatiladi. Yangi birliklarning dastlab neologizm sifatida qo‘llanishi, keyinchalik keng iste’molga o‘tishi va o‘zbek tilining fonetik, orfografik, grammatik hamda derivatsion me’yorlariga moslashishi yoritiladi. Kompyuter va internetga oid birliklarning maxsus terminologiyadan umumiste’mol leksikasiga o‘tishi hamda inglizcha birliklarning zamonaviy kommunikativ ehtiyojlarni ifodalashdagi roli ko‘rib chiqiladi. Shu bilan birga, tilga kirgan har bir yangi so‘z doimiy ravishda saqlanib qolmasligi, ayrim birliklarning ijtimoiy qabul qilinmasligi natijasida iste’moldan chiqishi qayd etiladi. Maqolada*

o'zlashuvning lingvomadaniy jihati ham yoritilib, yangi birliklar orqali yangi predmet, tushuncha va ijtimoiy tajribaning nomlanishi ko'rsatiladi. Tadqiqot zamonaviy o'zlashuvni global axborot almashinuvi va kommunikativ ehtiyojlar bilan bog'liq dinamik jarayon sifatida talqin qiladi.

Kalit so'zlar *Globallashuv, inglizcha o'zlashmalar, ingliz tili, o'zbek tili, internet leksikasi, neologizm, lingvomadaniyat, til aloqalari*

Вхождение и адаптация английских заимствований в узбекский язык в условиях глобализации

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Аннотация *В статье исследуется проникновение и адаптация английских заимствований в узбекском языке в условиях глобализации. Основное внимание уделяется роли информационных технологий, Интернета, международных экономических и культурных связей, средств массовой информации и общения на иностранных языках в ускорении лексического заимствования. Рассматривается путь новых английских единиц от первоначального неологического употребления до закрепления в языке после фонетической, орфографической, грамматической и словообразовательной адаптации. Особое внимание уделяется компьютерной и интернет-лексике, которая из специальной терминологии может переходить в общеупотребительный словарь. Анализируется коммуникативная функция английских заимствований при номинации новых предметов, понятий, технологий и социальных явлений. Вместе с тем отмечается, что не каждое новое слово становится устойчивой единицей языка: отдельные формы могут выйти из употребления при отсутствии общественного принятия и широкого распространения. Наряду со структурной адаптацией рассматривается лингвокультурный аспект заимствования. В целом современное английское заимствование представлено как динамический процесс, связанный с глобальным информационным обменом, технологическими изменениями, межкультурными контактами и новыми коммуникативными потребностями узбекского общества.*

Ключевые слова *Заимствованные слова, английские заимствования, глобализация, узбекский язык, интернет-лексика, неологизм, лингвокультура, языковые контакты*

Kirish

Ekstralingvistik omillar va o‘zlashma so‘zlarning lingvomadaniy xususiyatlari Amaldagi tillarning ma’lum darajada omuxtalashishi, birining ikkinchisiga ta’sir etib borishi til jarayoni uchun barqaror qonuniyatlardan biri hisoblanadi. Ma’lumki, dunyo tillari orasida birorta sof tilning o‘zi yo‘q. Tilning sofligi uning o‘z til so‘zlari hisobiga yashashi bilan belgilanmaydi. Tillarning o‘zaro aloqa va aralashuvi, birining ikkinchisiga ta’sir etib borishi tilning barqaror harakatdagi jarayon ekanligidan dalolatdir. Bu hodisaning turli tillarga me’yoriy, me’yordan past va me’yordan ortiq ta’siri ko‘zga tashlanib, so‘z o‘zlashtirishning me’yordan past va me’yordan ortiq darajada harakatlanish holati til tizimida ma’lum bir salbiy oqibatlarni yuzaga keltirishi mumkin.

Har qanday til leksik qatlami bugungi kunga qadar intralingvistik imkoniyatlari doirasida derivatsion, ekstralingvistik aspektda o‘zga tillardan so‘z olish yoxud eskirgan so‘zlarning chiqib ketishi kabi ma’lum bir o‘zgarishlar hisobiga o‘zining uzluksiz taraqqiyotiga erishadi. Leksik qatlam taraqqiyoti jamiyat taraqqiyoti bilan bog‘liqdir. Xalqlarning o‘zaro madaniy, siyosiy va iqtisodiy aloqalari tillarning aralashuviga sabab bo‘ladi va til leksik zahirasining boyishiga olib keladi. XX-XXI asrda jamiyat hayotida boshlangan tarixiy o‘zgarishlar tilimizda ham o‘z aksini topa boshladi. Bu davr so‘zlarning o‘zlashish va chiqib ketish jarayoni tezlashgan davr bo‘ldi. XX asrda maktablar tashkil etilishi, ommaviy savod chiqarish, gazeta va jurnallarning chop etilishi, maktablarda savod chiqarish kabi omillar asosida bu holat yanada tezlashdi (Dadaboev, 2016). Bu davrning muhim xususiyati shundan iboratki, tilimizga nafaqat ruscha so‘zlar, balki rus tili orqali ko‘plab inglizcha, fratsuzcha, italyancha va boshqa tillardan so‘zlar kirib keldi.

O‘zlashma so‘zlar dastlabki davrlarda neologizm xarakterida bo‘lsa-da, keyinchalik asta-sekin qabul qiluvchi tilqonuniyatlariga bo‘ysunishi, xuddi o‘z so‘zdek, tabiiy va aniq bo‘lishi (*barg*), fonetik qayta shakllanishi (*karavot*), grammatik singishi (*bankdan*), so‘z yasash tizimida faol ishtirok etishi (*traktorchi*), takror-takror qo‘llanishi tufayli uning yot elementigi sezilmay qoladi (O‘zbekiston Milliy Ensiklopediyasi, n.d.).

O‘zbek tilidagi o‘zlashma so‘zlarning tadqiqiga bag‘ishlangan an’anaviy yo‘sindagi ishlar mavjud emas. Lekin o‘zbek tilidagi o‘zlashma so‘zlar tizimli ravishda o‘rganilmagan. Sababi shuki, lug‘aviy materialni sistem o‘rganish fonetika, morfologiya yoki sintaksis materiallarini sistem o‘rganishga qaraganda qiyinroq kechadi (Ne’matov & Rasulov, 1995).

O‘zlashma so‘zlar davriy xususiyatga ega. Masalan, bir paytlar yangi atama sifatida tilga kirib kelgan avtobus, trolleybus, metro kabi so‘zlar bugungi kunda yangilik bo‘yog‘ini yo‘qotib, zamonaviy qatlamga oid leksik birliklarga aylangan. 80-yillarning o‘rtalaridan boshlangan ijtimoiy hayotdagi keskin o‘zgarishlar barcha sohalarda bo‘lgani kabi tilshunoslik sohasida ham tub o‘zgarishlarning sodir bo‘lishiga olib keldi. Ayniqsa, bu holat o‘zbek tili leksikasida kuchaydi.

O‘zbek tiliga davlat tili maqomining berilishi bu jarayonni yanada tezlashtirdi, tilimizda minglab o‘zlashmalarpaydo bo‘ldi. Xususan, iqtisodiyot, bank va kredit, diplomatiya sohalarida yangidan-yangi atamalar paydo bo‘ldi. Bozor iqtisodiyoti, litsenziya, monitoring, debitor, kvota, menejer, menejment, brutto qarz, frank bozori kabi atamalar shular jumlasidandir.

O‘zlashma so‘zlar ichida o‘tkinchi, shoshma-shosharlik bilan, sun’iy ravishda yaratilgan leksemalar ham uchraydi. Masalan: majalla, jarida, oynoma, ochqich, yozg‘ich, barnoma kabi. Ularni xalq qabul qilmay, tezda iste’moldan chiqarib yubordi. O‘zlashma so‘zlarning aksariyati quyidagi ikki usulda, ya’ni so‘z ma’nosining kengayishi, derivatsiya hisobiga (*oshkoralik, muqobillik, qayta qurish,*

kimoshdi savdosi, hokim, devonxona) hamda chetdan so‘z olish orqali (modemogramma, videoapparatura, matiz, kik boksing, karate, damas, tiko, neksiya) paydo bo‘ldi.

O‘zbek tili leksikasi taraqqiyotini ma’lum bosqichlar asosida quyidagicha davrlashtirish mumkin:

1. VIII-X asrlarda turkiytilga arab tilining ta’siri.
2. XV asrgacha turkiy tilga fors-tojik tilining ta’siri.
3. XX asrda o‘zbek tiliga rus tilining ta’siri.
4. Istiqloldan so‘ng o‘zbek tiliga turli tillar, xususan, ingliz tilining ta’siri.

XXI asr jahon hamjamiyati tomonidan ulkan o‘zgarishlar, texnik taraqqiyot, axborotlashtirish asri sifatida tarixda qolishi e’tirof etilmoqda. Ayni paytda, qisqa muddat ichida yangiliklarning dunyo bo‘ylab ommalishishi, tezkor yangiliklarga bo‘lgan ehtiyoj har bir til leksik tarkibining ma’lum bir jihatdan o‘zgarishiga olib kelmoqda. Tilga shiddat bilan, avtomatik tarzda kirib kelayotgan neologizmlar ularning ommaviy qo‘llanilishi, tilimiz lug‘atlarida aks etishini kutayotgani yo‘q. Ba’zi bir o‘zlashmaso‘zlarning ma’nolari lug‘atlarda ham qayd etilmagan (*flesh, koka-kola*). Bugungi kunda zamonaviy texnika so‘zlari dunyo bo‘ylab baynalmilal soha so‘zlari darajasiga ko‘tarilib bormoqda.

Istiqloldan so‘ng o‘zbek tili lug‘at boyligi ham shunday so‘zlar hisobiga kengaydi va taraqqiy etdi.

Buning sababi sifatida quyidagilarni ko‘rsatish mumkin.

- Mustaqillikdan so‘ng jamiyat hayotida siyosiy, iqtisodiy, ma’naviy-ma’rifiy va boshqa sohalarda bo‘lgan o‘zgarishlar.
- Jahon miqyosidagi ilf-fan, texnik taraqqiyot ta’siri.
- Xorijiy tilda muloqot qiluvchi yurtdoshlarimizning o‘zlashma so‘z va terminlarni o‘z nutqlarida ko‘plab qo‘llashlari.

“O‘zbek tilining izohli lug‘ati”da o‘zlashma so‘zlarning qaysi tilga tegishli ekani alohida shartli qisqartmalar asosida ko‘rsatilar ekan, ularning o‘z tildagi lug‘aviy ma’nosi va tilimizga o‘zlashgandan keyingi bir ma’noliligi (*monosemantikligi*) yoki ko‘p ma’noliligi (*polisemantikligi*) xususiyati alohida ko‘rsatib berildi. Milliy izohli lug‘atimizda o‘zlashmalarning manba tillari sirasida 16 ta til so‘zlaridan misollar berilgan. Bular arab, frantsuz, fors-tojik, golland, hind, ingliz, ispan, italyan, lotin, mo‘g‘ul, nemis, polyak, rus, xitoy, yunon, chex tillaridir. Biroq “Adabiyotshunoslik terminlarining ruscha-o‘zbekcha izohli lug‘ati”(Hotamov & Sarimsoqov, 1979) va “Qisqacha siyosiy lug‘at”(Onikov & Shishlin, 1983)da portugal va skandinav tillaridan olingan so‘zlar ham keltirilgan. Bu kabi tillardan olingan so‘zlar ma’lum bir sohaga oid termin ekanligi uchun “O‘zbek tilining izohli lug‘ati”dan o‘rin olmagan bo‘lishi ham mumkin.

So‘zlarning bir tildan ikkinchi tilga o‘tishi ma’lum bir yangi voqea-hodisaning yangi nom sifatida shakllanishiga, til leksik “*bazasi*”ga o‘rinlashishiga sabab bo‘lmoqda. Jahon xalqlari orasidagi o‘zaro madaniy, siyosiy, iqtisodiy hamkorlik tilning rivojlanish jarayoniga ham o‘z ta’sirini o‘tkazib bormoqda.

Mustaqallikdan so‘ng tilimizga yangi so‘zlarning kirib kelishi qanchalik tezlashgan bo‘lsa, ko‘plab so‘zlarning tilimiz leksik fondidan chiqib ketishi shunchalik tezlashdi. Shu bilan birgalikda, tilimizga flesh, multimedia, blutus, multimillioner, internet, peyjering kabi neologizmlar ham kirib keldi.

Shakllangan bozor iqtisodiyoti sohasidagi yangi tushunchalar fan va texnika sohasidagi yangi so‘zlar tilimiz boyligini oshirishda muhim faktor sifatida qaraldi. Texnika sohasining kompyuter, internet va ular bilan bog‘liq bo‘lgan ma’lum bir soha so‘zlari tilimizda soha (*terminologik*) so‘zlari sifatida emas, umumiste’mol so‘zlari sifatida ishlatib kelindi. Ma’lumki, chet tilidan kirib kelgan xar bir yangi so‘z tabiiy ravishda o‘sha tilning fonetik, orfografik, grammatik “elagi”dan o‘tadi. Bunda so‘z o‘zlashmalarga ajratishning qiyin ekanligi ilmiy adabiyotlarda qayta-qayta ta’kidlanib kelinmoqda. Bu masala bilan birinchilar katori shug‘ullangan nemis

tilshunoslari o‘zlashgan so‘zlarni “aniq qilib chet so‘z yoki o‘zlashma ekanligini farqlab berish ba’zi bir sabablarga ko‘ra qiyin ekanligi”ni uqdirishgan edi. Ta’kidlangan qiyinchiliklarga, “ogoxlantirishlarga” qaramay, tilshunoslikda o‘zlashgan so‘zlar tasnifi bo‘yicha katta ishlar qilindi, ilmiy fikr-muloxazalar bildirildi. (O‘zbek tili leksikologiyasi, 1981)

Tilga so‘zlar qabul kilish jarayoni qanchalik keng qamrovli bo‘lsa, uning natijasida shuncha ko‘p o‘zlashma so‘zlar paydo buladi. Tarixdan ma’lumki, ijtimoiy-siyosiy va lingvomadaniy munosabatlar natijasida lotin-frantsuz va skandinav so‘zlari hozirgi ingliz tili lug‘at tarkibi asosiy kismining shakllanishida hal qiluvchi rol o‘ynaydi. Ingliz tilidadan kirib kelgan so‘zlar kundalik hayotda ko‘p ishlatiladigan, maishiy hayotda ko‘p uchraydigan predmetlar, voqea-hodisalarni bildiradigan so‘zlar bo‘lganligi uchun ular juda ko‘p ishlatilar edi. Yangi kirib kelganlari esa eskilariga sinonim bo‘lar, talaffuzi yoki ma’nosida o‘zgarishlar yuz berar yoki bo‘lmasa ularda uslubiy farqlar kuzatilardi.

“*Aralashtirmo*q” ma’nosini bildirish uchun shved tilida “*blend*” so‘zi ishlatiladi. Ingliz tilida ham “*blend*” so‘zi “*aralashtirmok*” ma’nosida ishlatilishidan tashqari, “*birikmoq*”, “*mos kelmoq*” ma’nolarini ham bildiradi. O‘zbek tiliga ham “*blender*” nomi bilan kirib kelgan so‘z hech qanday tarjimasiz sof ingliz tilidagi talaffuzi bilan qorishib ketdi.

Yuqoridagi misollarni tahlil qilib, xulosa kilib aytishimiz mumkinki, ayrim paytlarda ingliz tilidan kirib kelgan so‘z (*leksema*) o‘zbek tilida u yoki bu sabablarga ko‘ra o‘zlashish xodisasiga uchramaydi, ammo chet so‘zning o‘zbek tili lug‘at boyligiga ko‘rsatgan ta’siri yaqqol namoyon bo‘lmasada, chet so‘z ta’sirida avvaldan mavjud bo‘lgan so‘zning funktsional yuklamasi yoki ma’no ko‘lami mos ravishda o‘zgarishiga olib kelgan holatlarni ko‘rishimiz mumkin bo‘ladi.

O‘zlashmalarning til lug‘at tarkibida paydo bo‘lishi shu tilda so‘zlashuvchi xalk tarixida sodir bo‘lgan ko‘plab ijtimoiy-siyosiy, madaniy jarayonlarning mantiqiy natijasi sifatida lingvokulturologik xususiyat namoyon qiladi. Xalklar orasida intensiv muloqotlar ushbu xalklar foydalanadigan tillar o‘rtasida bo‘ladigan munosabatlarni taqozo etadi va, o‘z navbatida, o‘zlashish natijasi turlicha bo‘lishi mumkin.

O‘zlashmalarning paydo bo‘lishi tillardagi so‘z o‘zlashtirish hodisasi bilan chambarchas bog‘liqligi, so‘zni qabul qilib oluvchi til va manba tilda so‘zlashuvchi xalklar ijtimoiy-madaniy jihatdan bir xil taraqqiyot bosqichida bo‘lsa, tillarda bir-biridan so‘z o‘zlashtirish hodisasi sodir bo‘lmasligi, agar muloqotda ishtirok etayotgan tillarning biri ijtimoiy-madaniy jihatdan boshqasidan ustunrok bo‘lsa, ko‘proq taraqqiy etgan xalk tilidan kamrok taraqqiy etgan xalk tiliga so‘z ko‘chishi, har bir o‘zlashtirilgan so‘z ortida ijtimoiy-madaniy, siyosiy-iqtisodiy fon mavjud bo‘lishi aniqlandi. Mazkur fon xalqning o‘sib borayotgan ijtimoiy-madaniy, siyosiy-iktisodiy extiyojlarini qondirish uchun xizmat kiladi va natijada o‘zga madaniyatga tegishli narsa, hodisalar hayot tarzimizga kirib keladi, bu jarayonda o‘zlashtirilayotgan narsa va hodisalar o‘zga tildagi asl nomlari bilan olinishi oqibatida tilning lug‘at tarkibi yangi so‘z va tushunchalar bilan boyiydi.

Yangi ijtimoiy-madaniy kontekstda so‘zning eski shakli va ma’nosi o‘zgaruvi yuzaga keladi. Agar so‘zlovchining extiyojini o‘z tili resurslaridan foydalangan holda qondirishning imkoni bo‘lmasa, ya’ni, yangi kirib kelgan tushunchaning denotati bo‘lmagan holda, iste’molda bo‘lgan boshqa etakchi tilning ijtimoiy-madaniy jihatdan mavqei yuqoriroq, rivojlangan holatda ekani, hukmron tildan so‘z o‘zlashtirilishiga olib keladi. Bu holatni o‘zlashmalar xosil qilinishining lingvokulturologik omili sifatida qayd etish mumkin. Shu narsani ta’kidlash lozimki, XXI-asrda o‘zlashmalar, asosan, ilmiy-texnik atamalarga oidligi bilan xarakterlanadi.

O‘zlashma so‘zning sotsiolingvistik tabiati til va jamiyat o‘rtasidagi munosabatlardan biri bo‘lib, so‘nggi paytlarda

tilshunoslikda muhim ahamiyat kasb etmoqda. Mahalliy va xorijiy tilshunoslar ham nutqning ijtimoiy tabiati haqida yozadilar. (Kostomarov, 1994; Lysakova, 1989; Pospelova, 1991; Shveytser, 1976 va boshqalar) "Til orqali insonning tabiat bilan munosabatini yoki insonning inson bilan munosabatini aks ettirish jamiyat haqida so'zlashni anglatadi. Bu tarixiy tasodif emas, balki zaruriy bog'liqlikdir" (Benvenist, 1974).

Rus tilshunosligining namoyondasi F.P. Filin shunday deb yozgan edi: Til "ijtimoiy" va "sotsial" mavjud bo'lmaydi, balki uning eng muhim aloqa vositasi (odamlar o'rtasidagi muloqot) va atrofdagi dunyo haqidagi bilimlarni aks ettirishdir. "Tilda ma'noning aks etishi keng ma'noda ijtimoiy jarayondir" (Filin, 1981). Tadqiqotimizning doirasida tilga "noto'g'ri" kirishishning lug'at rivojlanishiga tilning ichki tuzilish qonuniyatlari bilan solishtirganda ekstralingvistik voqelikning ta'siri haqida gapiramiz. Ijtimoiy lingvistik atama ijtimoiy va lingvistik tabiatga bo'linadi. Demak, lingvistik kontseptsiyaning ijtimoiy mohiyatini tavsiflashda o'zlashtirilgan lug'at faqat nolingvistik omillar, lingvistik tabiatni tavsiflashda esa faqat lingvistik omillar hisobga olinadi.

Ushbu tur bo'linishi o'zlashtirilgan so'zlarning kirib borishi va rivojlanishining aniqroq, shaffofroq tasvirini taqdim etishga yordam beradi. Lisoniy omillar (lingvistik faktorlar) - tilning strukturaviy va sistemaviy xususiyatlaridan kelib chiqadigan omillardir. Nolisoniy omillar (ekstralingvistik faktorlar) – til taraqqiyotiga (shu jumladan, leksik tizim rivojiga) tashqaridan ta'sir o'tkazuvchi omillar: ijtimoiy-siyosiy tizim, psixologiya, urf-odatlar, ilmiy-texnikaviy taraqqiyot,adabiyot-san'at va boshqalar. Ikki yoki undan ortiq madaniyatning ko'proq yoki kamroq uzoq muddatli aloqasi leksik so'z o'zlashtirishda (kamroq grammatikada), chet tilidagi so'zlarning ona tiliga kirib borishida namoyon bo'ladi. "Asl" bo'lmagan so'zning paydo bo'lish sabablari va uning keyingi taqdiri ko'p jihatdan jamiyatning mavjud ijtimoiy-iqtisodiy sharoitlarini aks ettiruvchi hozirgi til holatiga bog'liq. Til vaziyati va u bilan bog'liq kommunikativ munosabatlar tarixiy jihatdan belgilanadi va "tabiiy ravishda o'tgan davrdagi vaziyat va holatlardan kelib chiqadi, hamda kelajakdagi rivojlanish elementlarini saqlaydi" (Jlukgenko, 1989). Ushbu hodisani tavsiflashda biz ijtimoiy omillarning so'z o'zlashtirish jarayoniga ta'sirini va kelib chiqishi o'zbek tili bo'lmagan so'zlarning til jamoasi hayotidagi rolini tahlil qilamiz. O'zlashmalarni tahlil qilish ularning ijtimoiy va lingvistik xususiyatlariga asoslanadi. Tahlil qilinayotgan jarayonni ekstralingvistik xususiyatlarining murakkab majmuasi (ijtimoiy o'zaro ta'sirning mavjudligi va lingvistik xususiyatlarning birligi) o'rganadi.

O'zlashma so'zlarning paydo bo'lish sabablari haqidagi savol eng keskin va munozarali deb aytishimiz joiz. XIX asr oxiri – XX asr boshlarida tadqiqotlarda so'z o'zlashtirishning lingvistik va lingvistik bo'lmagan sabablari keng ko'lamda ko'rib chiqildi (Bally, 1961; Ogienko, 1915). XX asr o'rtalarida Boduen de Kurtene (1963), V.A. Bogoroditskiy (1935), V.M. Jirmunskiy (1976), B.A. Larin (1977) kabi tilshunos olimlar leksik so'z o'zlashtirish jarayonini allaqachon sotsiologik yo'nalish doirasida tavsiflangan. B.A. Larin til taqdiriga ta'sir etuvchi uchta asosiy omilni: madaniyat, ijtimoiy yashash tarzi va siyosiy kuchlarning aralashuvini belgilaydi (Larin, 1977). V.M. Jirmunskiy quyidagicha izohlaydi: "Ilg'or xalqning iqtisodiy va madaniy ta'siri muqarrar ravishda lingvistik ta'sir bilan bog'liqdir..." (Jirmunskiy, 1976). V.A. Bogoroditskiy shuningdek, "ko'pincha so'z o'zlashtirish avval yuqori qatlam vakillarida keyinchalik esa oddiy aholi tomonidan nutqqa ko'chadi, bu esa odatda tilning o'zlashtirilishi yoki ijtimoiy va madaniy sabablarga ko'ra o'zlashtirmasligi bilan bog'liq" deb hisoblaydi (Bogoroditskiy, 1935). Boduen de Kurtene so'z o'zlashtirish sabablarini lingvistik va nolingvistikga ajratadi (Larin, 1977). Shunday qilib, Boduen de Kurtene tillarning aralashib ketishi va so'zlarning bir tildan boshqa tilga kirib borishining asosiy sabablari tillarning

qardosh bo'lishi va geografik joylashuvlar natijasida deb baholaydi (Boduen de Kurtene, 1963).

Chet tili so'zining kirib kelishi, faoliyati va rivojlanishi muammosini faqat lingvistik nuqtai nazardan yoki ekstralingvistik nuqtai nazardan hal qilib bo'lmaydi. M.Gabinskiy "Umumiy tilshunoslik nuqtai nazaridan leksik so'z o'zlashtirishning hal etilmagan muammosi shundan iboratki, bu sof umumiy lingvistik tushunchaning yagona mezonga asoslangan umumtilshunos ta'rifi yo'qligidadir" (Gabinskiy, 1961) kabi izoh beradi. Bizning fikrimizcha, leksik so'z o'zlashtirish sof lingvistik tushuncha emas, balki u sotsiolingvistik tushuncha hamdir va bu nafaqat umumiy tilshunoslik, balki ona tili, psixologiya, tarixiy leksikologiya, leksikografiya, etnografiya, nutq madaniyati va boshqa yo'nalishlarning ham muammosidir. Muammolarni esa faqat ushbu fanlarning ma'lumotlari asosida hal qilish mumkin. Fikrimizga qo'shimcha izoh shuki, umumiy lingvistik kotsseptssiyani ishlab chiqish ya'ni, so'z o'zlashtirishning mantiqiy-kontseptual birliklari zarur, chunki o'zbek tili tizimidagi terminologiyaning o'ziga xos xususiyatlarini hisobga olmasdan, o'z navbatida, atrof-muhitdan ajratilgan holda ishlay olmaydi.

Rus tilshunosligida ijtimoiy-lingvistik tadqiqotlar paydo bo'lishi bilan Arnold (1991); Guxman M.M. (1991); Lisakova I.P. (1989); Mjelskaya O.S. (1983), Stepanova E.I. (1968, 1983); Pospelova G.M. (1991) Shmachenko A.Yu. (1989)) so'zlarni o'zlashtirishning asosiy sababi "lingvistik sabablarda emas" deb hisoblanadi. "So'z boyligi rivojlanishidagi asosiy muammolardan biri bu yangi so'zlar muammosi bo'lib, ularning paydo bo'lishi hayotda doimiy ravishda voqelikda yangi hodisalarni keltirib chiqaradi va hozirgi til lug'atiga doimiy ravishda kirib boradi, uni boyitadi va takomillashtirib boradi" (Radchenko, 1975). Hayotning ijtimoiy-iqtisodiy sharoitlari, aloqalari, jamiyat yutuqlari, jamiyatning yangi ijtimoiy muammosiga javob beradigan so'zlarning leksik ma'nolarida turli xil o'zgarishlar, neologizmlar shaklida til vaziyatida aks etadi.

"So'z boyligida to'g'ridan-to'g'ri individual shaxslarning ishtiroki va birinchi navbatda, tashqi, ijtimoiy omillar ta'sirida bilan bog'liq ..." (Sorokin, 1965). Til aloqasi jarayonida ekstralingvistik omillarning o'rni va ahamiyatini bir qator tilshunos olimlar (Alpatov, 1985; 215), A.A. Bragina (1986, 1964; 194; 1986; 77), M.A. Karpenkova va Z.I. Lomakina (1990; 6), V.G. Kostomarova (1994; 150), E.M. Sendrovets (1989; 19), G.A. Pirtsxalava (1989; 58) va boshqalar asarlarida ko'rib chiqilgan.

R.A. Budagovning ta'kidlashicha, "Agar ma'lum bir tilning bitta so'zi alohida ko'rib chiqilsa (uning ma'nosi, tarixi, qo'llanish darajasi va boshqalar), unda bunday yondashuv darhol tilga oid bo'lmagan va hatto ilmga zid deb topiladi". Tilshunos olim fikrini davom ettirib, "jamiyatda tilning funktsiyalarini tushunish istagi bizning zamonamizning eng ko'zga ko'ringan filologlari ishini tobora ko'proq xarakterlay boshladi" (Budagov, 1978).

Jahon tilshunosligida so'z o'zlashtirish muammosi ham noaniq holda yoritilgan. XIX asr oxiri – XX asr boshlarida nemis tilshunoslarining asosiy tadqiqot ob'ekti chet el lug'ati edi. So'z o'zlashtirish jarayoni qo'shni tillarning aloqasi bilan bog'liq tarixiy-geografik omil hisobga olingan holda ko'rib chiqildi. G. Paulning tilni o'zlashtirish nazariyasi rivojiga qo'shgan hissasi katta (Paul, 1960). Tadqiqotchi hududiy omilga (ikki qo'shni til hududi chegarasi) katta e'tibor beradi, bu esa ikki xalq o'rtasidagi muloqotning intensivligi, shaxslarning sayohati, ayrim guruhlarning migratsiyalari, bosqinchilik va mustamlakachilik, siyosiy va iqtisodiy qudratga bog'liqdir. G. Paul turli ijtimoiy qatlamlarga mansub tilning ijtimoiy differensiatsiyasining xususiyatlarini belgilab berdi (Paul, 1960). "Chet tili bilan tanishish odatda ta'lim darajasi bilan ajralib turadigan ma'lum bir qatlamning madaniy boyligidir" (Paul, 1960).

Ammo, o'z ta'limotining ana shunday ijobiy tomonlariga qaramay, G. Paul tilning barcha hodisalarini va uning rivojlanishini

individual psixologiya nuqtai nazaridan tushuntiradi: "Begona" so'zlar ko'p hollarda ma'lum bir tilga bevosita yakka shaxslar orqali kirib, tilning evolyutsiyasi jamiyat va muloqot nutqning shakllanishidagi roli bilan emas, balki individual nutq hodisalari bilan bog'liq bo'ladi" (Paul, 1960). G. Paulning bu fikrini butunlay rad etib bo'lmaydi, chunki shaxsning lingvistik jihatga ta'siri, chet tilida so'zning paydo bo'lishi va sababi, ko'p jihatdan "shaxsning roli" tarixiy-falsafiy muammoga o'xshaydi.

Atoqli siyosatchilar, jurnalistlar, matbuot, televideniya, radio orqali o'zlashtirilgan so'zni eng to'g'ri va to'liq semantikaga ega "ajralmas leksema" darajasiga ko'tarishlari mumkin. Ma'lum bir vaqtdan so'ng bunday so'zlar, individ shaxslar ko'magi bilan davrning "kalit" so'zlariga aylanadi, masalan: internet, chat, server, provayder, menejer, nominatsiya, taqdimot, ma'ruzachi, reyting kabi. G.M. Pospelovaning ta'biri bilan aytganda "nutq birliklari ___ shiorlarga aylanadi" (Pospelova, 1991).

Budagov fikriga ko'ra, har bir davrning o'ziga xos "kalit" so'zlari mavjud bo'lib, ular ushbu tarixiy davrning ijtimoiy intilishlarini aks ettiradi va umumlashtiradi. O'zlashmalarning sun'iy takrorlanishi tufayli bunday so'zlar davr timsoliga aylanadi (Budagov, 1978). "Ommaviy axborot vositalari hodisasining sotsializatsiyalangan tabiati leksik-semantik tizimga sezilarli ta'sir ko'rsatadi, undagi ijtimoiy xususiyatlarning namoyon bo'lishiga faol yordam beradi. Shu bilan birga, leksik vositalar to'plami, ma'lum leksik birliklardan foydalanish chastotasi o'zgaradi, siljishlar mavjud bo'lib, ularning semantikasi va aloqalarida stilistik miqyosdagi harakatlar kuzatiladi. Bu jarayonlar umumlashib zamonaviy ijtimoiy hayotning umumiy lingvistik manzarasini yaratishga, ijtimoiy va qadriyat munosabatlarining o'zgarishiga olib keladi" (Pospelova, 1991).

Krisin publitsistning roli haqida: "Xorijiy gazetada uning fikricha, yangi tushunchani anglatuvchi yoki eskisini nafis ifodalovchi so'zni topgan har bir jurnalist, qulay sharoitlarda bu so'zni butun xalqqa yoyishi mumkin (*brifing, sammit, chipset, megabayt, interfeys, skript, kompakt disk, dekoder, noutbuk, dayjest, sponsor, reklama, nou-xau, barter, menejer, reklama*) ..." (Krysin, 1989).

A. Meye so'z o'zlashtirish muammosiga sotsiologik nuqtai nazardan yondashadi (Meie, 1954) va G. Paulni psixologik va individuallik yondoshuvi uchun tanqid qiladi. Frantsuz tadqiqotchisi A. Meye so'z o'zlashtirishni til rivojlanishining eng muhim omillaridan biri deb hisoblab, "hech qanday til sof emas", shu boisdan tillar aralashish tabiati borligini ta'kidlaydi" (Meie, 1954).

Kurilovich E. (1962) va V. Labovlar (1975) tildagi o'zgarishlarni atrofdagi olamdagi o'zgarishlar bilan bog'lamadilar. Hatto tillarning o'zaro ta'siri, grammatik tuzilishining chalkashligi haqidagi fikrga ham qo'shilmadi. "Ammo sotsiolingvistik tadqiqotlar rivojlanishi bilan til o'zgarishlarining ijtimoiy shartlanishi doimiy ravishda mavjud bo'lib, keng ko'lamli hodisalarni qamrab oladi" (Jlukgenko, 1989) degan fikr yuzaga keltirdi.

Jahon tilshunoslari Martine (1972); Haugen, E. (1972); Rozentsveyg V.Yu. (1972) kabilar tahlil qilinayotgan jarayonning ijtimoiy mohiyatini qayta-qayta ta'kidlab, uni sotsiolingvistik nuqtai nazardan ko'rib chiqadilar, birinchi navbatda ekstralingvistik omillarga bog'ladilar. A. Martine lingvistik so'z o'zlashtirish sabablari faqat ekstralingvistik bo'lib, tilning ichki sifatlariga bog'liq emasligini ta'kidlaydi (Martine, 1972). Lekin uslub nuqtai nazaridan qaraganda, tovush majmuasini tanlash sof lingvistik uslubdir. Aslini olganda, ekstralingvistik omillarning ta'sirini lingvistik omillarni hisobga olmasdan ko'rib chiqish mumkin emas. Zamonaviy chet el tilshunoslarining asarlarida ikki tillilik (Siguan & Makki, 1990), tilning nufuzi, individual ikki tillilik, ko'p tillilik (Gavranek, 1973; Martine, 1972) muammolari ham yoritilgan. Rozenzveyg V.Yu tilning ichki tuzilishi emas, balki so'zlovchining ijtimoiy-siyosiy muhitini yoritgan (Rosenzveyg, 1972). E. Haugen so'z o'zlashtirishning tarixiy xususiyatiga urg'u berib, tarixiy jarayon va dalillarni ko'rib chiqish

zarurligi haqida gapiradi: "A tilining elementi B tilida vujudga kelishi va mustaqil rivojlanishi mumkin emas (Haugen, 1972). V.Yu. Rozentsveygning fikricha, sof nazariy masaladan til aloqalari ijtimoiy va davlat ahamiyatiga molik masalasiga aylangan (Rosenzveyg, 1972). Aytishimiz mumkinki, xorijlik zamonaviy tadqiqotchilar tillar bilan bog'lanish jarayonining o'zidayoq so'z o'zlashtirishning ekstralingvistik sabablarini (tilning nufuzi, yuqori iqtisodiy va madaniy taraqqiyoti, tarixiy sharoitlar va boshqalar) hal qiluvchi ahamiyatga ega deb bilishadi. "Tilning aloqalar jarayonida qay darajada o'zgarishi, tillardan biri yo'qolgunga qadar o'zgarishlar yo'nalishi va tezligi ijtimoiy-tarixiy sharoitga bog'liq" (Rosenzveyg, 1972). Yuqorida keltirilgan fikrlardan ko'rinib turibdiki, til aloqalarining sotsiolingvistik tabiatini yoritishda so'z o'zlashtirish sabablari haqidagi savol eng keskin bo'lib qolmoqda.

Ammo biz to'plagan ilmiy nazariyalar shuni ko'rsatadiki, chet tilidagi so'zlarning tilga kirib borishi jarayonida ekstralingvistik sabablar asosiy sabab bo'lib qolmoqda. Ushbu qoidani tasvirlash uchun biz leksik-semantik bog'lanishlarga emas, balki ob'ektlar va hodisalarning o'zlarini tasniflashga asoslangan turli tematik sohalarni aniqladik, ya'ni biz voqelikning ayrim guruhlarini bildiruvchi so'z birikmalarini ajratamiz.

V.V. Vinogradov ta'kidlaganidek, "xorijiy tildan olingan so'zlar tegishli tematik guruhlarga kiritilgan holda, xususiy, o'ziga xos tushunchalar bilan bog'liq bo'lgan nominatsiyalarga aylanadi. Ular mavzu mohiyatiga qoida tariqasida chuqurroq kirib boradi, ona tilida so'zlashuvchilar cheklangan tasavvurga ega bo'lgan narsa va hodisalarga o'zlashma so'zlarni qo'llash vositasida "*batafsil*" nom beradilar" (Vinogradov, 1977). Bir leksik-semantik guruh doirasida o'z ma'nosini ifodalovchi so'zlar bir vaqtning o'zida o'z ma'nolariga befarq bo'lmagan munosabatlar orqali o'zaro bog'langan bo'lib chiqadi. Bular sinonimiya, antonimiya munosabatlari, yaqin yoki qo'shni ma'nolarning barcha turlarini aniqlashtirish, farqlash va umumlashtirishdir. "Tematik guruhlarning ko'p bo'lishi, ulardagi leksik-tematik assotsiatsiyalar o'zgarishlarni, yangilanishlarni, aniqlashtirish-larni yoki kuchayishini ko'rsatadi" (Vinogradov, 1977). V.N. Plotitsin chet eldan kelib chiqqan yangi lug'at muammolariga bag'ishlangan maxsus tadqiqotida ham tematik guruhlarni tanlash xorijiy o'zlashmalar paydo bo'lishi tendentsiyalari va qonuniyatlarini kuzatish imkonini beradi, deydi (Plotitsyn, 1982).

O'zlashma so'zlar tillar orasidagi bog'liqlikni namoyon etuvchi muhim jarayondir. O'zlashma so'zlarning ikki tillilik (bilingvizm) bilan munosabati, so'zlovchilar tomonidan holat va joyga qarab ikki tildan foydalanish davomida ko'rinadi. O'zlashma so'zlarning kelib chiqishi xalq tili yoki boshqa tillarning ta'sirida ham yaqqol ko'rinadi, shu bilan birga ikki tilning bir-biriga kirishishida ham namoyon bo'ladi. Bunday holat nemis va roman tillarida kuzatiladi. O'zlashma so'zlar o'zga tilning leksik fondini boyitib borishini kuzatishimiz mumkin. Birinchidan so'z qachonki referent (ya'ni obekt va g'oya, fikr) bilan birga bo'lsa, masalan *patata, gaytan* so'zi italyan tiliga ispan tili orqali kirib kelgan yoki *caffe* so'zi turk tilidan arab tiliga, *tram, transistor, juke-box* kabi so'zlar ingliz tilidan rus, o'zbek va boshqa bir qator tillarga kirib kelgan.

O'zlashma so'zlarning stilistik va ijtimoiy bo'yoqdorlik holati muhim o'rin tutadi. Jamiyatni, madaniyatni, yashash sharoitini eslashga xizmat qiladi: o'zlashma so'zlarning qo'llanilish samaradorligi *leader, flirt, baby-sitter, week-end* so'zlarida ko'rinadi. Ingliz tilidagi so'zlar va birikmalarni o'zlashtirishda, ba'zan ularning qisqaligi qulaylik tug'diradi:

masalan *boom, show* italyan tilidagi ekvivalentlari quyidagilar *show* (teatrning turi, bir necha har xil bo'g'inlardan tashkil topgan italyan tilidagi ekvivalenti sit-in ma'lum bir joyda tomoshabinlarni yig'ish).

O'zlashma so'zlarda sistema xarakteriga egalik, bir ma'nolikka moyillik, his-tuyg'uni ifodalamaslik, uslubiy betaraflik kabi

xususiyatlar mavjud. So‘z bilan terminning umumiy va xususiy tomonlari etarli darajada ochib berilgan emas. Kundalik turmushda keng iste’moda bo‘lgan so‘zlar ayni paytda turli sohalarga doir terminlar hamdir.

Demak, yuqorida berilgan fikrlarga tayanib aytishimiz mumkinki, o‘zlashma so‘z ijtimoiy-siyosiy, madaniy hayotga doir turli qatlamlarga mansub bo‘lgan tushunchalarni ifodalovchi, muayyan guruh kishilari orasida bir ma’nolarda ishlatiladigan lisoniy birliklardir.

Bu o‘rinda shuni qo‘shimcha qilish mumkinki, olimlarimiz o‘zbek tiliga o‘zlashgan so‘zlarni tizimlashtirishda o‘z davrlari nuqtai nazaridan munosabat bildirganlar. Fan-texnika taraqqiyotining o‘ta jadal sur’atda taraqqiy etishini o‘zida namoyon etayotgan XXI asrda o‘zbek tiliga kirib kelayotgan yangi so‘zlarni ingliz tilidan o‘zlashgan so‘zlar sifatida qarash to‘g‘ri bo‘ladi. Jumladan, tana a’zolarining nomlari bilan bevosita bog‘liq bo‘lgan inglizcha so‘zga misol qilib *“facebook”* (so‘zma-so‘z tarjimasi “*bet + kitob*”) atamasini keltirishimiz mumkin. Bu so‘z ingliz tilidan o‘zbek tiliga ijtimoiy tarmoq orqali to‘g‘ridan-to‘g‘ri o‘zlashgan. Hozirgi kunda inson tana a’zolarining nomlarini anglatuvchi inglizcha so‘zlardan hosil bo‘lgan boshqa lug‘aviy birliklar ham olinma so‘zlar sifatida qaralmoqda. Jumladan, ingliz tilidagi *face to face* (so‘zning o‘zbek tilidagi muqobili “*yuzma-yuz*”), *handy* (qo‘l telefoni) kabilar ko‘plab tillarga kirib keldi.

Ko‘rinadiki:

- har qanday til o‘zi yakdil taraqqiy eta olmaydi;
- har bir til lug‘at boyligi ob’ektiv va sub’ektiv omillar asosida kengayib boradi;
- o‘zbek tilining lug‘at tarkibi oshib borishida o‘zlashma so‘zlar munosib o‘rin tutadi;
- fan-texnika jadal sur’atlarda taraqqiy etayotgan hozirgi davrda o‘zbek tili lug‘at boyligi ingliz tilidan olingan so‘zlar hisobiga yanada boyib bormoqda.

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The Lingua Spectrum
Cogito, ergo sum

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4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan
milliy ilmiy nashrlar ro'yxatiga kiritilgan

Artistic interpretations of the symbol of seven in Uzbek national literary thought

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Annotation *The article examines the artistic and symbolic functions of the number seven in Uzbek national literary thought through the continuity between folklore and modern prose. It analyses seven as an ethical measure in proverbs, a marker of trial, transition, and heroic maturation in fairy tales and epic narratives, and an ironic, psychological, and philosophical symbol in contemporary short fiction. The primary materials include the epic Alpamysh, the folk tale Hasan and Huriliqo, Erkin A'zam's The Seventh Fox, and Ulug'bek Hamdam's Journey. Historical-poetic, functional-semantic, comparative-typological, and hermeneutic methods are used to compare the compositional and semantic roles of the number across genres. The findings show that the stable semantic core of seven consists of trial, boundary crossing, maturation, and completion. This core is renewed as an ethical judgment in proverbs, heroic status in the epic, miraculous rescue in the tale, and a crisis of belief or inner recognition in modern fiction. The national specificity of seven therefore lies not in formal repetition but in its capacity to adapt meanings preserved in collective memory to the poetics of different periods. Journey is treated not as direct evidence of the number seven, but as a cautious semantic comparison involving the related motifs of travel and transition.*

Keywords *Symbol of seven, national literary thought, folkloric memory, symbol, poetic function, trial motif, artistic interpretation, modern prose*

O'zbek milliy adabiy tafakkurida yettilik timsolining badiiy talqinlari

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Annotatsiya *Maqolada yetti sonining o'zbek milliy-adabiy tafakkuridagi badiiy va ramziy funksiyalari folklordan zamonaviy nasrgacha bo'lgan davomiylik asosida tadqiq etiladi. Yettilikning xalq maqollarida axloqiy me'yor, ertak va dostonlarda sinov, o'tish hamda qahramonlik belgisi, zamonaviy hikoyachilikda esa kinoyaviy, psixologik va falsafiy timsol sifatida namoyon bo'lishi tahlil qilinadi. "Alpomish" dostoni, "Hasan bilan Huriliqo" ertagi, Erkin A'zamning "Yettinchi tulki" va Ulug'bek Hamdamning "Safar" hikoyalari asosiy tahlil materiali sifatida olindi. Tarixiy-poetik, funksional-semantik, qiyosiy-tipologik va germenevtik usullar vositasida sonning turli janrlardagi kompozitsion hamda mazmuniy vazifalari qiyoslandi. Tahlil natijalari yettilikning barqaror semantik yadrosini sinov, chegaradan o'tish, yetilish va yakunlanish ma'nolari tashkil etishini ko'rsatdi. Ayni paytda mazkur yadro maqolda axloqiy hukm, dostonda qahramonlik maqomi, ertakda mo'jizaviy qutulish, zamonaviy hikoyada esa ishonch inqirozi va ichki anglash shaklida yangilanadi.*

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Tadqiqot natijasida yettilikning milliy o‘ziga xosligi uning shakliy takrorida emas, balki xalq xotirasidagi ma’nolarni turli davrlar poetikasiga moslashtira olishida ekani aniqlandi. “Safar” hikoyasi sonning bevosita namunasi emas, balki unga tutash safar va o‘tish motivlarining ehtiyotkor semantik qiyosi sifatida baholandi.

Kalit so‘zlar *Yettilik timsoli, milliy-adabiy tafakkur, folkloriy xotira, ramz, poetik funksiya, sinov motivi, badiiy talqin, zamonaviy nasr*

Художественные интерпретации символа семёрки в узбекском национально-литературном мышлении

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Аннотация *В статье исследуются художественные и символические функции числа семь в узбекском национально-литературном мышлении в контексте преемственности от фольклора до современной прозы. Анализируется, как семёрка выступает нравственной мерой в народных пословицах, знаком испытания, перехода и героического становления в сказках и эпосе, а в современной прозе приобретает ироническое, психологическое и философское содержание. Материалом послужили эпос «Алпамыш», сказка «Хасан и Хурилико», рассказы Эркина Азама «Седьмая лиса» и Улугбека Хамдама «Путешествие». Историко-поэтический, функционально-семантический, сравнительно-типологический и герменевтический методы позволили сопоставить композиционные и смысловые задачи числа в разных жанрах. Результаты показывают, что устойчивое семантическое ядро семёрки образуют испытание, переход через границу, взросление и завершённость. При этом в пословице оно выражает нравственное суждение, в эпосе – обретение героического статуса, в сказке – чудесное спасение, а в современном рассказе – кризис веры и внутреннее осознание. Установлено, что национальное своеобразие символа определяется не формальным повторением числа, а способностью его устойчивых смыслов обновляться в поэтике разных эпох. Рассказ «Путешествие» рассматривается не как прямой пример числа семь, а как осторожное семантическое сопоставление связанных с ним мотивов пути и перехода.*

Ключевые слова *Символ семёрки, национально-литературное мышление, фольклорная память, символ, поэтическая функция, мотив испытания, художественная интерпретация, современная проза*

Kirish

Sonlar insoniyat tafakkurida faqat miqdorni ifodalovchi birlik bo‘lib qolmagan. Ular tarixiy-madaniy tajriba, diniy tasavvur, marosim, til va badiiy xotira bilan birikib, muayyan ramziy ma’nolarni jamlagan. Yetti soni ana shunday faol timsollardan biri bo‘lib, o‘zbek xalq og‘zaki ijodida ham, yozma

adabiyotida ham turli poetik vazifalarni bajaradi. “Yetti kun”, “yetti yil”, “yetti tog‘”, “yetti daryo”, “yetti pusht” singari birliklarda u aniq hisobdan ko‘ra ko‘lam, uzoqlik, sinov, chegaradan o‘tish va tugallanganlik haqidagi tasavvurlarni uyg‘otadi. Shuning uchun yettilikni matnda uchragan oddiy raqam sifatida emas, xalqning dunyoni badiiy idrok etish tajribasini saqlovchi semantik birlik sifatida o‘rganish zarur.

Milliy-adabiy tafakkur xalqning uzoq tarix davomida shakllangan badiiy xotirasi, hodisalarga ma’no berish usuli va ramz yaratish tajribasini qamrab oladi. Bunday tafakkurda ramzlar o‘zgarmas qolip bo‘lib qolmaydi: ular bir tarixiy davrdan boshqasiga o‘tar ekan, yangi janr, muallif pozitsiyasi va ijtimoiy muhit ta’sirida qayta ma’nolanadi. Yettilikning o‘zbek adabiyotidagi yashovchanligi ham aynan shu xususiyat bilan izohlanadi. Folklorda ochiq formula ko‘rinishida ishlagan son yozma adabiyotda kinoya, psixologik sanash yoki falsafiy safar modeliga aylanishi mumkin.

Tadqiqotning maqsadi o‘zbek milliy-adabiy tafakkurida yettilik timsolining asosiy semantik yadrosi va tarixiy-poetik o‘zgarishlarini aniqlashdir. Buning uchun maqol va matallar, “Alpomish” dostoni, “Hasan bilan Huriliqo” ertagi hamda zamonaviy o‘zbek hikoyachiligi namunalari qiyosiy tahlil qilinadi. Tadqiqotda “qaysi asarda yetti soni uchraydi?” degan shakliy savoldan ko‘ra, “yetti matnda qanday vazifa bajaryapti?” degan funksional savol asosiy mezon qilib olindi.

Mavzuga oid adabiyotlarning tahlili

O‘zbek folklorshunosligida an’anaviy va sehrli sonlarning poetik tabiati M. Jo‘rayev tadqiqotlarida tizimli yoritilgan. Olim sehrli raqamlarni qadimgi mifologik tasavvurlarning mahsuli, ayni paytda ertak syujetini harakatlantiruvchi va qahramon yo‘lini bosqichlarga ajratuvchi badiiy vosita sifatida ko‘rsatadi (Jo‘rayev, 1991; 11). Bu yondashuv yettilikni shunchaki “muqaddas son” deb atash bilan cheklanmasdan, uning muayyan matndagi estetik vazifasini aniqlash imkonini beradi. M. Jo‘rayev va K. Xolmuhammadov esa yetti sonining xalq dunyoqarashi, makon tasnifi va kundalik tasavvurlar bilan aloqasini yoritib, ramzning milliy semantik maydonini ko‘rsatgan (Jo‘rayev & Xolmuhammadov, 1989; 5–12).

K. Imomov o‘zbek xalq prozasining syujet va kompozitsion qonuniyatlarini o‘rganar ekan, an’anaviy formulalarning voqealar izchilligini tashkil etishdagi o‘rniga e’tibor qaratadi (Imomov, 1981; 62–69). O‘zbek folkloriga bag‘ishlangan umumlashtiruvchi ishlarda ham sonli formulalar og‘zaki ijodning xotira, ritm va kompozitsiya mexanizmlari bilan bog‘liq holda baholanadi (Mirzayev et al., 2021; 32–35). D. O‘rayeva, M. Otajonova va S. Nurullayeva mif bilan badiiy ijod o‘rtasidagi munosabatni tahlil qilib, qadimiy tasavvurlarning yozma adabiyotda yangi estetik shakl kasb etishini ta’kidlaydi (O‘rayeva et al., 2024; 18–24). Mazkur qarashlar folkloriy timsolning yozma adabiyotga ko‘chish jarayonini izohlash uchun muhim nazariy asos bo‘ladi.

Zamonaviy nasrdagi qayta ma’nolanish masalasida S.T. Raximovaning postmodern adabiyotda parodiya va intertekstuallik rekonstruktiv xususiyatga ega ekani haqidagi xulosasi ahamiyatlidir. Tadqiqotchiga ko‘ra, yangi matn avvalgi madaniy kodlarni butunlay inkor etmaydi, balki ularni zamonaviy estetik ehtiyojlarga mos ravishda qayta jonlantiradi (Raximova, 2026; 130–133). Bu fikr Erkin A’zamning “Yettinchi tulki” hikoyasidagi xalqona irim va zamonaviy voqelik ziddiyatini tushuntirishga yordam beradi. Shunga qaramay, mavjud tadqiqotlarda yettilikning maqol, ertak, doston va zamonaviy nasrdagi funksional o‘zgarishlari yagona davomiylik tizimida yetarlicha qiyoslanmagan. Ushbu maqola ana shu bo‘shliqni to‘ldirishga qaratilgan.

Tadqiqot metodologiyasi

Tadqiqotda tarixiy-poetik, funksional-semantik, qiyosiy-tipologik va germenevtik tahlil usullaridan foydalanildi. Tarixiy-poetik usul yettilikning folkloriy formuladan individual muallif timsoliga qadar o‘zgarishini kuzatishga xizmat qildi. Funksional-semantik tahlil yordamida sonning matndagi kompozitsion,

axloqiy, psixologik va falsafiy vazifalari ajratildi. Qiyosiy-tipologik yondashuv maqol, ertak, doston va hikoya janrlaridagi mushtarak semantik yadroni aniqlash imkonini berdi. Germenevtik tahlil esa ramzning bevosita aytilgan va yashirin ma'nolarini asar konteksti bilan bog'liq holda talqin qilishda qo'llandi.

Material tanlashda ikki mezon belgilandi. Birinchi mezon – yetti sonining matnda bevosita qo'llanishi va syujet yoki obraz tizimiga ta'sir ko'rsatishi. Ikkinchi mezon – folkloriy yettilikka xos sinov, safar, o'tish, yetilish va yakun ma'nolarining son ochiq aytilmagan zamonaviy matnda semantik model sifatida saqlanishi. Ikkinchi holatdagi talqinlar qat'iy ayniyat sifatida emas, matnlararo va semantik yaqinlik sifatida baholandi. Shu tariqa sonning tashqi ko'rinishi bilan uning poetik funksiyasi o'rtasidagi farq saqlandi.

Tahlil va Natijalar

Yettilik xalq hikmati va og'zaki badiiy xotirada

O'zbek xalq tafakkurida yettilik ko'pincha voqeaga ko'lam berish, sinov yoki masofani kuchaytirish hamda yetilish chegarasini belgilash vazifalarida ishlaydi. "Yetti kun", "yetti yil", "yetti tog'", "yetti daryo" kabi birikmalar matematik aniqlikdan ko'ra uzoq davom etgan kutish, ko'p bosqichli yo'l va murakkab to'siqni anglatadi. Bu birikmalarda son tinglovchi tasavvurida voqeaning vaznini oshiradi. Bir kun o'rniga yetti kun, bir to'siq o'rniga yetti to'siq deyilganda kundalik holat ramziy holatga ko'tariladi.

Maqollarda yettilik syujet vositasidan axloqiy mezonga aylanadi. "Yetti o'lchab, bir kes" maqolida u ko'plikni emas, qaror oldidan chuqur mulohaza qilish va shoshmaslik talabini ifodalaydi. "Yigit borki, yetti pushtigacha nomi qolar, yigit borki, yetti kunda nomi yo'qolar" hikmatida esa son vaqt, nasl, obro' va inson qoldiradigan izni o'zaro bog'laydi ("O'zbek xalq maqollari", 2005; 443). "Yetti pusht", "yetti yot begona", "yetti uxlab tushiga kirmaslik" singari barqaror birliklarda yettilik qarindoshlik, begonalik va tasavvur chegarasini belgilaydi. Demak, xalq hikmatida bu son sovuq miqdor emas, tajribaga asoslangan baho bilan birga yashaydi.

Yettilikning badiiy timsolga aylanishi uchun uning matnda qo'shimcha ma'nolarni uyushtirishi zarur. O'zbek og'zaki an'anasida "yetti" yo'l, tog', daryo, dev, kun, yil, pusht, o'lchov va tosh kabi tushunchalar bilan birikadi. Natijada son har gal alohida predmetni emas, xalq xotirasidagi tanish semantik maydonni faollashtiradi. Ushbu xususiyat yozma adabiyot uchun tayyor poetik zamin yaratadi: muallif birgina son orqali o'quvchi ongida uzoqlik, sinov, ehtiyotkorlik yoki nasliy davomiylik haqidagi ma'nolarni uyg'ota oladi.

Doston va ertaklarda kamolot hamda o'tish modeli

"Alpomish" dostonida yettilik qahramonning biologik yoshidan ko'ra ijtimoiy va ramziy yetilishini bildiradi: "...yetti yoshida Alpomish ot qo'yildi. Ana shundan, yetti yoshida yoyni ko'tarib otgani uchun Alpomish alp atandi" ("Alpomish", 1998; 28). Qahramon aynan shu chegarada jamoa oldida kuchini namoyon etadi, yangi nom va maqomga ega bo'ladi. Shunday qilib, yetti yosh bolalikning oddiy davri emas, alp sifatida tan olinish bosqichidir. Son yosh ko'rsatkichi bilan qahramonlikning ijtimoiy tasdig'ini birlashtiradi.

Epik tafakkur qahramonni tayyor holda taqdim etmaydi: u kuchini isbotlashi va jamiyat tomonidan tan olinishi kerak. Yettilik ana shu o'tishning poetik chegarasini belgilaydi. Shu sababli doston kontekstida sonning funksiyasi "yoshni ko'rsatish" bilan tugamaydi; u syujetdagi maqom almashuvini ham tashkil etadi. Natijada yettilik qahramonning jismoniy quvvati, ma'naviy salohiyati va ijtimoiy tan olinishi tutashgan semantik markazga aylanadi.

"Hasan bilan Huriliqo" ertagida yettilikning o'tish vazifasi makoniy timsol orqali namoyon bo'ladi. Xizr bobo qahramonga bir qo'liga yetti dona, ikkinchi qo'liga qirq bir dona tosh beradi; keyin daryo yetti ariqqa bo'linadi ("Hasan bilan Huriliqo", 2009). Bu yerda son tabiat hodisasining real o'lchovi emas, imkonsiz to'siqni bosib o'tishning mo'jizaviy kalitidir.

Huriliqo zulm, tuhmat va azobdan so‘ng yangi hayot chegarasiga yetib keladi. Daryoning bo‘linishi jismoniy qutulish bilan birga, yopiq hayot bosqichidan yangisiga o‘tishni ifodalaydi.

Mazkur misollar yettilikning og‘zaki badiiy xotirada uch asosiy vazifasini ko‘rsatadi: u voqea ko‘lamini kuchaytiradi, sinovni bosqichlaydi va muhim o‘tish holatini belgilaydi. Maqolda u aql va obro‘ me’yori bo‘lsa, doston va ertakda safar, qahramonlik va qayta tiklanish belgisiga aylanadi. Ushbu semantik yadro keyingi yozma adabiyotda saqlanadi, biroq mo‘jizaviy mazmun individual muallif tafakkurida kinoyaviy, psixologik yoki falsafiy tus oladi.

Yettinchi tulki hikoyasida xalqona irimning qayta ma’nolanishi

Erkin A’zamning “Yettinchi tulki” hikoyasi yettilikning zamonaviy nasrdagi faol transformatsiyasini ko‘rsatadi. Hikoya boshida qahramonning “Beshinchisimi bu, oltinchisi? Oltinchisi shekilli...” tarzidagi sanashi o‘quvchini xalqona alomat va irimlar maydoniga olib kiradi. Matnda “Yo‘lida tulki uchragan odamning ishi o‘ngidan kelarmish!” degan qarash eslatiladi (A’zam, 2007). Biroq muallif bu ishonchni tasdiqlash uchun emas, uning zamonaviy voqelikdagi zaiflashuvini ochish uchun ishlatadi.

Samadning ishi yurishmaydi; ma’muriy sarsonlik, maishiy tushkunlik va ruhiy charchoq omadbaxsh ishorani inkor etadi. Hikoyadagi tulki ham folklordagi epchil va ayyor obraz emas: u jarohatlangan, holdan toygan, go‘yo taqdirga tashlab qo‘yilgan mavjudot sifatida ko‘rinadi. Natijada tulki bilan bog‘liq xalqona ma’no teskari yo‘nalishga buriladi. U omad belgisi bo‘lishdan chiqib, yemirilgan ishonch, yaralangan hayot va inson ruhiyatidagi izdan chiqishni anglatadi.

Sarlavhadagi “yettinchi” aniqlovchisi oddiy tartib son emas. Oldingi uchrashuvlar kutish va taranglikni kuchaytirsa, yettinchisi ma’no cho‘qqisini hosil qiladi. Xalqona tasavvur aynan shu nuqtada ijobiy burilish yoki yakun kutishga undaydi, muallif esa kutilgan marhamat o‘rniga ijtimoiy va ruhiy fojiaviylikni ochadi. Shu tariqa yettilik tayyor folklor formulasini zamonaviy ong sinovidan o‘tkazuvchi badiiy usul bo‘lib xizmat qiladi.

Hikoyadagi sanash psixologik vazifani ham bajaradi. Samad tashqi hodisalarni ketma-ket hisoblar ekan, ulardan alomat va tayanch izlaydi. Tasodifni ma’noli tizimga aylantirish istagi qahramonning ichki bezovtaligini ko‘rsatadi. Demak, yettilik bir tomondan xalqona irimning qoldig‘i, ikkinchi tomondan zamonaviy insonning ishonch va ma’naviy tayanchga ehtiyoji sifatida talqin qilinadi. Raximovaning avvalgi madaniy kodlar zamonaviy estetik ehtiyoj asosida rekonstruksiya qilinishi haqidagi fikri hikoyaning ayni xususiyatini izohlaydi (Raximova, 2026; 130–133).

Safar hikoyasida yashirin semantik model

Ulug‘bek Hamdamning “Safar” hikoyasida yetti soni bevosita tilga olinmaydi. Shu sababli asarni yettilik timsolining to‘g‘ridan-to‘g‘ri namunasi deb bo‘lmaydi. Biroq o‘zbek folklorida yettilik bilan barqaror bog‘langan safar, masofa, sinov, ajralish, o‘tish va ichki o‘zgarish motivlari hikoyaning mazmuniy qurilishida faol ishlaydi. Bu yaqinlik sonning ochiq ifodasi emas, balki tarixan shakllangan semantik model darajasida kuzatiladi.

Asar boshida makonning ikkiga bo‘linishi – “Bir orolning ikki tomonida ikkita osmon va ikki xil olam bor edi go‘yo” – butun syujetning ma’no yo‘nalishini belgilaydi (Hamdam, 2017). Folklordagi “yetti tog‘ oshib”, “yetti daryo kechib” formulalari jismoniy masofani kattalashtirsa, “Safar”da masofa bir makon ichidagi ma’naviy begonalashuvga ko‘chadi. Orol ahlining ulkan haykal yaratish yo‘lidagi behuda raqobati jamiyatning o‘zlikdan uzoqlashish jarayonini ifodalaydi.

Hikoyada o‘tish mo‘jiza orqali emas, tarixiy xatoni anglash va murosaga kelish zarurati orqali yuz beradi. Shu jihatdan folklordagi tashqi safar zamonaviy matnda ichki va ijtimoiy safarga aylanadi. Sh. Sidiqova ham hikoyaning syujet qurilishida ziddiyat, bo‘linish

va anglash jarayonining muhimligini qayd etadi (Sidiqova, 2023; 78–80). “Safar” misoli yettilikning bevosita belgisi sifatida emas, balki unga tutash poetik ma’nolarning zamonaviy falsafiylashuvi sifatida ahamiyatlidir.

Muhokama va Asosiy ilmiy natijalar

Tahlillar o‘zbek milliy-adabiy tafakkurida yettilikning shakliy takrordan kengroq hodisa ekanini ko‘rsatdi. Uning barqaror semantik yadrosini chegaradan o‘tish, sinovga duch kelish, yetilish va yakunlanish ma’nolari tashkil etadi. Biroq bu yadro har bir janrda bir xil ko‘rinmaydi. Maqolda u kundalik tajriba va axloqiy hukmni, ertakda mo‘jizaviy qutulish va makoniy o‘tishni, dostonda qahramonlik maqomiga erishishni, zamonaviy hikoyada esa ishonch inqirozi yoki ichki anglashni ifodalaydi.

Yettilikning milliylashuvi uning o‘zbek tilidagi barqaror iboralar, qarindoshlik tasavvurlari, safar poetikasi va og‘zaki hikoya qurilishi bilan birikishida namoyon bo‘ladi. Ramz umuminsoniy madaniyatda keng tarqalgan bo‘lsa-da, o‘zbek matnida “yetti” xalqning sabr, mulohaza, nasl, nom, masofa va sinov haqidagi qarashlari bilan to‘ldiriladi. Shu sababli sonni faqat diniy yoki mifologik belgi sifatida talqin qilish yetarli emas; uning milliy til va janr xotirasidagi funksiyalarini ham hisobga olish zarur.

Tadqiqotning yana bir natijasi ochiq va yashirin talqinlarni farqlash zaruratidir. “Alpomish”, “Hasan bilan Huriliqo” va “Yettinchi tulki”da yetti soni bevosita qo‘llanib, matnning ma’no va kompozitsiyasiga ta’sir qiladi. “Safar”da esa son mavjud emas; shu bois u faqat yettilikka tarixan tutash motivlarning semantik o‘xshashligi doirasida talqin qilinishi mumkin. Bu farqlash ilmiy tahlilda ramzni istalgan matnga sun’iy tatbiq etishdan saqlaydi.

Umuman, o‘zbek adabiyotida yettilikning yashovchanligi uning mazmuniy moslashuvchanligi bilan belgilanadi. U folkloriy xotirani saqlagan holda yangi janr va davr talabiga moslashadi. Mualliflar tayyor formulani aynan takrorlamaydi; ular uning semantik energiyasini yangi konflikt, ruhiy holat va falsafiy muammolarni ifodalashga yo‘naltiradi. Barqarorlik va yangilanishning ana shu birligi yettilikni milliy-adabiy tafakkurning faol poetik kodlaridan biriga aylantiradi.

Xulosa va Takliflar

O‘zbek milliy-adabiy tafakkurida yettilik timsoli folkloriy xotiraga tayangan, lekin folklor doirasida qolib ketmagan badiiy birlikdir. U xalq maqollarida ehtiyotkorlik, obro‘ va nasliy davomiylikning axloqiy me’yori; ertaklarda to‘siqdan o‘tish va qutulish vositasi; dostonlarda qahramonning jamoa tomonidan tan olinishi va kamolot bosqichi; zamonaviy nasrda esa kinoyaviy, psixologik hamda falsafiy belgi sifatida namoyon bo‘ladi.

Yettilikning o‘ziga xosligi sonning o‘zida emas, uning xalq xotirasi, tilning barqaror birliklari va badiiy mantiq bilan uzviy bog‘lanishidadir. “Yettinchi tulki”dagi qayta ma’nolanish folkloriy irimni rad etmaydi, balki uning zamonaviy ijtimoiy muhitdagi holatini ochadi. “Safar” esa sonning bevosita mavjudligidan tashqarida, unga tutash safar va o‘tish semantikasining falsafiylashishi mumkinligini ko‘rsatadi; biroq bunday talqin semantik yaqinlik sifatida chegaralanishi lozim.

Kelgusidagi tadqiqotlarda, birinchidan, o‘zbek adabiyotidagi son timsollarini faqat uchrash chastotasi bo‘yicha emas, matnda bajargan funksiyasi bo‘yicha tasniflash; ikkinchidan, folklordan zamonaviy adabiyotga o‘tgan sonli formulalarning transformatsiyasini kengroq korpus asosida o‘rganish; uchinchidan, ochiq son timsoli bilan yashirin semantik modelni metodologik jihatdan qat’iy farqlash maqsadga muvofiq. Bunday yondashuv milliy ramzlarning tarixiy davomiyligi va zamonaviy badiiy tafakkurdagi yangilanish mexanizmlarini aniqroq ochishga xizmat qiladi.

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Transformation of the information and communication environment under the influence of generative artificial intelligence

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Annotation *This article provides a comprehensive analysis of the impact of generative artificial intelligence technologies on the contemporary information and communication environment. The study examines how generative artificial intelligence tools transform information creation, processing, distribution, and consumption. Using systemic, comparative, content-analytical, and conceptual methods, the research explores an emerging model of communicative relations between humans, technology, and information. The findings demonstrate that generative artificial intelligence contributes to automated content creation, information personalization, multimodality, and stronger human–machine collaboration. At the same time, it creates challenges related to information reliability, copyright, authorship, algorithmic bias, data privacy, synthetic content, and media literacy. The article proposes a transformational model of the information and communication environment and describes its technological, communicative, social, and ethical components. The study emphasizes the need to develop artificial intelligence literacy, source verification practices, and critical information evaluation skills. The findings provide a theoretical basis for responsible use of generative technologies in media, education, and scholarly communication.*

Keywords *Generative artificial intelligence, information and communication environment, digital transformation, large language models, digital communication, human–machine collaboration, synthetic content, media literacy*

Generativ AI va axborot-kommunikatsiya muhitining transformatsiyasi

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Annotatsiya *Mazkur maqolada generativ sun'iy intellekt texnologiyalarining zamonaviy axborot-kommunikatsiya muhitiga ta'siri kompleks tarzda tahlil qilinadi. Tadqiqotda generativ sun'iy intellekt vositalarining axborotni yaratish, qayta ishlash, tarqatish va iste'mol qilish jarayonlarini transformatsiya qilish xususiyatlari o'rganiladi. Tizimli, qiyosiy, kontent-tahlil va konseptual tahlil metodlari asosida inson, texnologiya va axborot o'rtasidagi kommunikativ munosabatlarning yangi modeli yoritiladi. Tadqiqot natijalari generativ sun'iy intellekt kommunikatsiya muhitida kontent yaratishni avtomatlashtirish, axborotni personalizatsiya qilish, multimodallikni rivojlantirish hamda inson–mashina hamkorligini kuchaytirish imkonini berishini ko'rsatadi. Shu bilan birga, axborotning ishonchliligi, mualliflik huquqi, algoritmik tarafkashlik, ma'lumotlar maxfiyligi, sintetik kontent va media savodxonlik bilan bog'liq yangi muammolar yuzaga kelayotgani aniqlanadi. Generativ sun'iy intellekt sharoitida axborot-kommunikatsiya muhitining*

transformatsion modeli taklif qilinib, uning texnologik, kommunikativ, ijtimoiy va etik komponentlari tavsiflanadi. Shuningdek, yangi kommunikatsiya muhitida sun'iy intellekt savodxonligi, manbalarni tekshirish va axborotni tanqidiy baholash ko'nikmalarini rivojlantirish zarurligi asoslanadi. Tadqiqot natijalari media, ta'lim va ilmiy kommunikatsiya amaliyotida generativ texnologiyalardan mas'uliyatli foydalanish uchun nazariy asos yaratadi.

Kalit so'zlar *Generativ sun'iy intellekt, axborot-kommunikatsiya muhiti, raqamli transformatsiya, katta til modellari, raqamli kommunikatsiya, inson–mashina hamkorligi, sintetik kontent, media savodxonlik*

Трансформация информационно-коммуникационной среды под влиянием генеративного искусственного интеллекта

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Аннотация *В статье комплексно анализируется влияние технологий генеративного искусственного интеллекта на современную информационно-коммуникационную среду. Исследуются особенности трансформации процессов создания, обработки, распространения и потребления информации под воздействием инструментов генеративного искусственного интеллекта. На основе системного, сравнительного, контент-аналитического и концептуального методов раскрывается новая модель коммуникативных отношений между человеком, технологией и информацией. Результаты исследования показывают, что генеративный искусственный интеллект способствует автоматизации создания контента, персонализации информации, развитию мультимодальности и усилению взаимодействия человека и машины. Одновременно выявляются новые проблемы, связанные с достоверностью информации, авторским правом, алгоритмической предвзятостью, конфиденциальностью данных, синтетическим контентом и медиаграмотностью. Предлагается трансформационная модель информационно-коммуникационной среды в условиях развития генеративного искусственного интеллекта и характеризуются её технологические, коммуникативные, социальные и этические компоненты. Кроме того, обосновывается необходимость развития грамотности в области искусственного интеллекта, навыков проверки источников и критической оценки информации. Полученные результаты могут служить теоретической основой для ответственного применения генеративных технологий в медиа, образовании и научной коммуникации. Особое внимание уделяется сохранению человеческого контроля, прозрачности и информационной безопасности.*

Ключевые слова *Генеративный искусственный интеллект, информационно-коммуникационная среда, цифровая трансформация, большие языковые*

модели, цифровая коммуникация, взаимодействие человека и машины, синтетический контент, медиаграмотность

Kirish

XXI asrning uchinchi o‘n yilligida sun’iy intellekt texnologiyalarining jadal rivojlanishi axborot jamiyati taraqqiyotining yangi bosqichini shakllantirmoqda. Xususan, katta til modellari, matn, tasvir, audio, video va dasturiy kod yaratishga qodir generativ sun’iy intellekt tizimlarining ommalashuvi raqamli kommunikatsiyaning an’anaviy modelini sezilarli darajada o‘zgartirdi. Avval axborot-kommunikatsiya texnologiyalari asosan axborotni saqlash, uzatish va unga kirishni ta’minlovchi vosita vazifasini bajargan bo‘lsa, generativ sun’iy intellekt sharoitida texnologiya axborot mazmunini bevosita yaratish va transformatsiya qilish jarayonining faol ishtirokchisiga aylanmoqda.

UNESCO generativ sun’iy intellekt texnologiyalarining ta’lim va ilmiy tadqiqotlardagi rivojlanishini inson markazidagi yondashuv asosida boshqarish zarurligini ta’kidlab, mazkur texnologiyalar bilimni yaratish, o‘rganish va baholash haqidagi mavjud tasavvurlarni qayta ko‘rib chiqishga olib kelayotganini qayd etadi (Miao & Holmes, 2023; 8-10). Generativ tizimlarning rivojlanish sur’ati ayrim hollarda ularni tartibga soluvchi institutsional va huquqiy mexanizmlarning shakllanishidan tezroq kechmoqda (Miao & Holmes, 2023; 7-9). Shu jihatdan generativ sun’iy intellekt masalasini faqat yangi texnologik vosita sifatida o‘rganish yetarli emas. U axborot ishlab chiqarish, kommunikativ rollar, media vositachiligi, mualliflik, ishonch, bilim yaratish va axborotni qabul qilish mexanizmlarini qamrab oluvchi keng ko‘lamli transformatsion hodisadir. Maqola generativ sun’iy intellekt ta’sirida axborot-kommunikatsiya muhitida yuz berayotgan strukturaviy va funksional o‘zgarishlarni aniqlash hamda ularning asosiy yo‘nalishlarini tizimlashtirish haqidagi ma’lumotlarni o‘z ichiga oladi. Tadqiqotning obyekti zamonaviy raqamli axborot-kommunikatsiya muhiti, predmeti esa generativ sun’iy intellekt vositalarining axborot yaratish, qayta ishlash, tarqatish va iste’mol qilish jarayonlariga transformatsion ta’siridir.

Adabiyotlar tahlili

Generativ sun’iy intellekt va kommunikatsiya muhitining o‘zaro munosabatlari so‘nggi yillarda media va kommunikatsiya tadqiqotlarining muhim yo‘nalishlaridan biriga aylandi. Mazkur masalani o‘rganishda bir necha asosiy ilmiy yondashuvlarni ajratish mumkin. Birinchi yo‘nalish generativ sun’iy intellekt va inson faoliyati munosabatlarini inson markazidagi yondashuv asosida o‘rganadi. UNESCO tomonidan ishlab chiqilgan Guidance for Generative AI in Education and Research qo‘llanmasida generativ sun’iy intellekt insonning intellektual faoliyatini almashtiruvchi emas, balki uni qo‘llab-quvvatlovchi texnologiya sifatida rivojlantirilishi lozimligi ta’kidlanadi (Miao & Holmes, 2023; 13-18). Ta’lim kontekstidagi mahalliy tadqiqotlarda ham sun’iy intellektdan foydalanishning imkoniyatlari, xavflari, raqamli kompetensiyalar va pedagogik shart-sharoitlar muhokama qilinadi (Jo‘raqulova, 2025; Artikova, 2026; Kurbanbaeva, 2026; Shodiyev, 2026). Ikkinchi yo‘nalish sun’iy intellekt vositalarini kommunikatsiya ekotizimini transformatsiya qiluvchi omil sifatida o‘rganadi. Mallek va hammualliflar sun’iy intellekt vositalarining raqamli kommunikatsiya shakli va mazmunini qayta tashkil etishdagi rolini tahlil qiladilar (Mallek et al., 2026). Media ekologiyasi va AI vositasidagi kommunikatsiyani boshqarish masalalari Wang, Mukhtar va Nigmatullina

(2025), shuningdek, media konvergensiyasi va AI yaratgan kontent masalalari Zhu va Peng (2025) tadqiqotlarida yoritilgan. Uchinchi yo'nalish generativ tizimlarning media vositachiligi va gatekeeping jarayonlariga ta'siriga qaratilgan. Zwingmann va hammualliflar generativ sun'iy intellektning media ekotizimidagi gatekeeping mexanizmlarini tahlil qiladilar (Zwingmann et al., 2026; 112-148). Nguyen va Wischnewski (2026) katta til modellari va generativ sun'iy intellektning yangiliklar mediasida agent sifatida ramkalanishini o'rganadi, Pane (2026) esa institutlarning generativ sun'iy intellekt vositasidagi ommaviy kommunikatsiyasini tahlil qiladi. To'rtinchi yo'nalish generativ kontentning lingvistik, vizual va media-savodxonlik jihatlarini qamrab oladi. Mamurova (2026) generativ tasvirlar va "haqiqat" masalasiga, Muxtorova (2026) sun'iy intellekt yordamida yaratilgan internet-memlarning lingvopragmatik xususiyatlariga, Sharipov va Mahmudov (2025) esa sun'iy intellekt davrida media savodxonlik, haqiqat va manipulyatsiya munosabatiga e'tibor qaratadi. Generativ texnologiyalarning ijodiy mazmun yaratishdagi o'rni teatr sahna asarlari misolida ham ko'rib chiqilgan (Tog'oyqulov, 2026). Beshinchi yo'nalish generativ sun'iy intellektning kommunikatsiya va media tadqiqotlarining o'ziga ta'sirini o'rganadi. Guan (2026) katta til modellarining ushbu sohaga kirib kelishini "computational turn"dan "generative turn"ga o'tish sifatida tavsiflaydi. Bu yondashuv generativ sun'iy intellekt kommunikatsiya fanining nafaqat tadqiqot obyekti, balki ilmiy metod va axborotni tahlil qilish vositasiga ham aylanayotganini ko'rsatadi. Mavjud tadqiqotlarda generativ sun'iy intellektning alohida texnologik, kommunikativ, pedagogik, lingvistik va etik jihatlari yoritilgan bo'lsa-da, uning axborot-kommunikatsiya muhitiga ta'sirini texnologik, kommunikativ, ijtimoiy va etik komponentlarning o'zaro bog'liqligi asosida tushuntirishga ehtiyoj mavjud. Mazkur holat tadqiqotning asosiy ilmiy bo'shlig'ini tashkil etadi.

Tadqiqot metodologiyasi

Tadqiqot sifatga asoslangan konseptual-analitik dizaynda amalga oshirildi. Tadqiqot materiali sifatida generativ sun'iy intellekt, katta til modellari, raqamli kommunikatsiya, media ekotizimi va sun'iy intellekt vositasidagi kommunikatsiyaga bag'ishlangan ilmiy tadqiqotlar hamda xalqaro tashkilotlarning metodik hujjatlaridan foydalanildi. Tadqiqotda quyidagi metodlar qo'llanildi: tizimli tahlil orqali generativ sun'iy intellekt va kommunikatsiya muhiti o'rtasidagi o'zaro aloqalar yaxlit tizim sifatida o'rganildi; qiyosiy tahlil yordamida an'anaviy raqamli kommunikatsiya va generativ kommunikatsiya modellari solishtirildi; kontent-tahlil orqali ilmiy adabiyotlarda takrorlanuvchi asosiy konseptlar aniqlandi; konseptual modellashtirish asosida generativ sun'iy intellekt ta'siridagi axborot-kommunikatsiya muhitining tarkibiy modeli ishlab chiqildi.

Tahlil va natijalar

An'anaviy raqamli muhitda texnologiya, asosan, inson tomonidan yaratilgan axborotni raqamlashtirish, saqlash va tarqatish vazifasini bajargan. Generativ sun'iy intellekt esa mazkur modelga yangi element – mashina tomonidan generatsiya qilinadigan mazmunni kiritdi. Katta til modellari matn tuzishi, qisqartirishi, tarjima qilishi, qayta uslublashtirishi, savollarga javob yaratishi va ma'lumotlarni turli shakllarda taqdim qilishi mumkin. Tasvir, audio va video yaratish tizimlari esa mazkur jarayonni multimodal kommunikatsiya darajasiga olib chiqmoqda. Natijada kommunikatsiyaning klassik: inson → texnologiya → inson modeli asta-sekin: inson → sun'iy intellekt → generativ kontent → raqamli platforma → inson ko'rinishidagi murakkab modelga aylanmoqda. Bunda sun'iy intellekt oddiy kommunikatsiya kanali emas, balki mazmunni shakllantiruvchi vositachi sifatida ishtirok etadi. Generativ sun'iy intellekt axborot bilan ishlash tezligi va hajmini tubdan oshirmoqda. Katta hajmdagi matnlarni umumlashtirish, tasniflash, qayta formatlash, tarjima qilish va foydalanuvchining ehtiyojiga moslashtirish imkoniyatlari axborot oqimlarini

boshqarish mexanizmlarini o‘zgartiradi. Bu jarayonning muhim xususiyati personalizatsiya hisoblanadi. An’anaviy ommaviy kommunikatsiyada bir xil xabar katta auditoriyaga uzatilgan bo‘lsa, algoritmik va generativ kommunikatsiyada mazmun muayyan foydalanuvchining so‘rovi, tili, konteksti yoki kommunikativ maqsadiga moslashtirilishi mumkin. Shunday qilib, “bir manba – ko‘p auditoriya” modeli bilan bir qatorda “bir tizim – individual mazmun” modeli rivojlanmoqda. Generativ sun’iy intellekt bir vaqtning o‘zida ham muallif, ham muharrir, ham tarjimon, hamda foydalanuvchi va texnologiya o‘rtasidagi funksional chegaralarni ham o‘zgartirmoqda. Inson va sun’iy intellekt hamkorligida yaratilgan matnda mualliflikning qaysi qismi insonga, qaysi qismi algoritmik tizimga tegishli ekanligi yangi nazariy va huquqiy savollarni keltirib chiqaradi. Zamonaviy tadqiqotlarda inson va sun’iy intellekt o‘rtasidagi munosabatni “co-intelligence” modeli asosida tushuntirish tendensiyasi kuzatilmoqda (Mallek et al., 2026). Bunda sun’iy intellekt katta hajmdagi ma’lumotni qayta ishlash, variantlar yaratish va takroriy vazifalarni avtomatlashtirish imkoniyatini bersa, inson strategik qaror, etik nazorat, madaniy kontekst va tanqidiy baholashni amalga oshiradi. Shu sababli generativ sun’iy intellekt sharoitidagi samarali kommunikatsiyani to‘liq avtomatlashtirish emas, balki inson va sun’iy hamkorligi sifatida talqin qilish maqsadga muvofiq. Generativ sun’iy intellekt axborotni izlash usullarini ham o‘zgartirmoqda. Klassik qidiruv tizimida foydalanuvchi kalit so‘z kiritadi va manbalar ro‘yxatini oladi. Generativ tizimlarda esa foydalanuvchi tabiiy tilda savol beradi va tizim turli axborot elementlarini qayta ishlab, tayyor javob shakllantiradi. Demak, foydalanuvchi bilan dastlabki axborot manbasi o‘rtasiga yangi interpretativ qatlam kiradi: manba → sun’iy intellekt vositachiligi → generatsiya qilingan javob → foydalanuvchi. Bu holat axborotdan foydalanishni soddalashtirishi bilan birga, manbaning ko‘rinuvchanligi, axborotning tekshirilishi va ishonchlilik muammolarini ham yuzaga keltiradi. Generativ sun’iy intellekt media tizimlarida axborotning yaratilishi, qayta shakllantirilishi, muloqot shaklida taqdim qilinishi va personalizatsiyasiga ta’sir etishi sababli yangi gatekeeping mexanizmlari paydo bo‘lmoqda (Zwingmann et al., 2026; 118-126).

Generativ sun’iy intellekt transformatsiyasining yana bir muhim belgisi matn, tasvir, ovoz va videoning yagona kommunikativ tizimda birlashishidir. Foydalanuvchi bir modal shaklda – masalan, matn orqali – topshiriq berib, boshqa modal shaklda – tasvir, audio yoki video ko‘rinishida – natija olishi mumkin. Bunday muhit kommunikatsiyaning multimodal xususiyatini kuchaytirib, axborot yaratish uchun zarur texnik ko‘nikmalar chegarasini pasaytiradi. Ilgari professional dizayn, video montaj yoki dasturlash ko‘nikmalarini talab qilgan ayrim faoliyatlar tabiiy tildagi ko‘rsatmalar yordamida bajarilishi mumkin. Generativ kontentning vizual va lingvopragmatik shakllari bo‘yicha mahalliy tadqiqotlar ham multimodal kommunikatsiyaning kengayib borayotganini ko‘rsatadi (Mamurova, 2026; Muxtorova, 2026; Tog‘oyqulov, 2026).

Generativ sun’iy intellekt imkoniyatlari bilan bir qatorda bir qator xavflarni ham keltirib chiqaradi. Ular orasida noto‘g‘ri yoki to‘qib chiqarilgan ma’lumotlarning generatsiya qilinishi, algoritmik tarafkashlik, shaxsiy ma’lumotlar xavfsizligi, mualliflik huquqi, sintetik media, deepfake materiallari va axborot manbasining noaniqligi alohida o‘rin tutadi. UNESCO generativ sun’iy intellekt rivojida inson agentligi, ma’lumotlar maxfiyligi, inklyuzivlik, madaniy va lingvistik xilma-xillikni saqlashga alohida e’tibor qaratadi (Miao & Holmes, 2023; 18-24). Shu nuqtayi nazardan, texnologik rivojlanish bilan bir vaqtda sun’iy intellekt savodxonligi va tanqidiy media savodxonligini rivojlantirish zarur. Generativ sun’iy intellekt tomonidan yaratilgan mazmun tashqi ko‘rinish jihatidan ishonchli bo‘lishi uning faktik jihatdan to‘g‘ri ekanligini kafolatlamaydi. Shu sababli yangi

kommunikatsiya muhitida “axborotni topish” kompetensiyasi bilan birga “sun’iy intellekt yaratgan axborotni tekshirish” kompetensiyasi ham muhim ahamiyat kasb etmoqda. Olib borilgan tahlil asosida axborot-kommunikatsiya muhitining transformatsiyasini quyidagi konseptual formula orqali ifodalash mumkin: $АКМ^{т} = T + K + I + E$ bunda: Shu sababli yangi kommunikatsiya muhitida media savodxonlik va manipulyativ yoki sintetik mazmunni tanqidiy baholash masalalari alohida ahamiyat kasb etadi (Sharipov & Mahmudov, 2025). AI vositasidagi kommunikatsiya uchun boshqaruv yondashuvlarini ishlab chiqish zarurati ham ilmiy adabiyotlarda ko‘tarilgan (Wang et al., 2025).

$АКМ^{т}$ – transformatsiyalangan axborot-kommunikatsiya muhiti;

T – texnologik transformatsiya;

K – kommunikativ transformatsiya;

I – ijtimoiy transformatsiya;

E – etik transformatsiya.

Texnologik transformatsiya generativ modellar, multimodal tizimlar va avtomatlashtirish bilan bog‘liq. Kommunikativ transformatsiya axborot yaratish, vositachilik va inson – sun’iy intellekt muloqotidagi o‘zgarishlarni ifodalaydi. Ijtimoiy transformatsiya yangi raqamli kompetensiyalar, kasbiy rollar va axborot iste’moli modellarini qamrab oladi. Etik transformatsiya esa ishonchlilik, maxfiylik, mualliflik, algoritmik adolat va javobgarlik masalalarini o‘z ichiga oladi. Mazkur komponentlar bir-biridan ajralgan holda emas, balki o‘zaro ta’sir qiluvchi yagona kommunikativ ekotizim sifatida faoliyat yuritadi.

Xulosa va Takliflar

Olib borilgan tadqiqot natijalari generativ sun’iy intellekt zamonaviy axborot-kommunikatsiya muhitining texnologik, kommunikativ, ijtimoiy va etik xususiyatlarini sezilarli darajada transformatsiya qilayotganini ko‘rsatadi. Mazkur jarayonni faqat yangi raqamli vositalarning paydo bo‘lishi yoki mavjud kommunikatsiya texnologiyalarining takomillashuvi sifatida baholash yetarli emas. Generativ sun’iy intellekt axborotni yaratish, qayta ishlash, tarqatish, qabul qilish va baholash mexanizmlariga bevosita ta’sir ko‘rsatib, kommunikatsiya jarayonida inson, texnologiya va axborot o‘rtasidagi an’anaviy munosabatlarning qayta shakllanishiga olib kelmoqda.

Birinchidan, generativ sun’iy intellekt axborot va media kontentini yaratish jarayonini qisman avtomatlashtirib, inson va texnologiya o‘rtasidagi yangi hamkorlik modelini yuzaga keltirmoqda. Bunda sun’iy intellekt matn yaratish, umumlashtirish, tarjima qilish, tasniflash, vizual va audiovizual kontent ishlab chiqish kabi vazifalarni bajaruvchi yordamchi vositadan mazmun shakllanishiga faol ta’sir qiluvchi texnologik vositachiga aylanmoqda. Shu bilan birga, insonning strategik qaror qabul qilish, madaniy kontekstni anglash, etik nazoratni amalga oshirish va yaratilgan mazmunni tanqidiy baholashdagi roli saqlanib qolmoqda. Bu holat kommunikatsiya sohasida inson–sun’iy intellekt hamkorligiga asoslangan yangi model shakllanayotganini ko‘rsatadi.

Ikkinchidan, generativ sun’iy intellekt kommunikatsiyaning personalizatsiyalashgan, dialogik va multimodal shakllarini rivojlantirmoqda. An’anaviy ommaviy kommunikatsiyadagi “bir manba – ko‘p auditoriya” modeli bilan bir qatorda foydalanuvchining ehtiyoji, tili, konteksti va kommunikativ maqsadiga mos ravishda mazmun yaratiladigan “bir tizim – individual mazmun” modeli shakllanmoqda. Natijada foydalanuvchi axborotni faqat qabul qiluvchi subyekt bo‘lib qolmay, balki so‘rovlar va ko‘rsatmalar orqali uning yaratilishi hamda shakllanishida bevosita ishtirok etmoqda.

Uchinchidan, generativ sun’iy intellekt axborot vositachiligining yangi qatlamini yuzaga keltirmoqda. Klassik raqamli muhitda qidiruv tizimlari foydalanuvchiga mavjud axborot manbalarini taqdim etgan bo‘lsa, generativ tizimlar turli manbalardagi axborotni qayta ishlab, foydalanuvchiga tayyor javob yoki yangi mazmun shaklida yetkazmoqda. Natijada

sun'iy intellekt axborotni saralash, qayta shakllantirish va taqdim etishda faol vositachi vazifasini bajara boshlaydi. Bu esa media tizimlaridagi an'anaviy gatekeeping mexanizmlarining yangi algoritmik va generativ shakllar bilan boyishiga olib kelmoqda.

To'rtinchidan, generativ sun'iy intellektning keng tarqalishi axborot ishonchliligi va uning manbasini aniqlash bilan bog'liq masalalarni yanada dolzarblashtirmoqda. Generativ tizim tomonidan yaratilgan matn, tasvir, audio yoki video tashqi jihatdan ishonchli ko'rinishi mumkin, biroq uning mazmuniy va faktik jihatdan to'g'riligi har doim ham kafolatlanmaydi. Shu sababli axborotni izlash va undan foydalanish ko'nikmalariga qo'shimcha ravishda sun'iy intellekt yaratgan mazmunni tekshirish, manbalarni qiyoslash va sintetik kontentni aniqlash kompetensiyalarini rivojlantirish zarur.

Beshinchidan, generativ sun'iy intellekt mualliflik, intellektual mulk, algoritmik tarafkashlik, shaxsiy ma'lumotlar maxfiyligi va javobgarlik bilan bog'liq yangi etik hamda huquqiy muammolarni yuzaga keltirmoqda. Inson va sun'iy intellekt hamkorligida yaratilgan kontentda mualliflik darajasini belgilash, algoritmik tizimlar tomonidan yuzaga kelishi mumkin bo'lgan tarafkashlikni aniqlash, foydalanuvchi ma'lumotlarini himoya qilish va generatsiya qilingan axborot uchun javobgarlik chegaralarini belgilash kelgusidagi tadqiqotlarning muhim yo'nalishlaridan biri bo'lib qoladi.

Oltinchidan, tadqiqot natijalari raqamli savodxonlik tushunchasini yangi sharoitga mos ravishda kengaytirish zarurligini ko'rsatadi. Zamonaviy axborot-kommunikatsiya muhitida an'anaviy media va axborot savodxonligi bilan bir qatorda sun'iy intellekt savodxonligi, algoritmik savodxonlik, prompt bilan ishlash ko'nikmasi, manbalarni verifikatsiya qilish, sun'iy intellekt natijalarini tanqidiy baholash va sintetik kontentni aniqlash kabi kompetensiyalar ham muhim ahamiyat kasb etmoqda.

Tadqiqot doirasida taklif etilgan axborot-kommunikatsiya muhitining transformatsion modeli generativ sun'iy intellekt ta'sirini texnologik, kommunikativ, ijtimoiy va etik komponentlarning o'zaro bog'liqligi asosida tushuntirish imkonini beradi. Mazkur komponentlar alohida jarayonlar sifatida emas, balki yagona kommunikativ ekotizimning o'zaro ta'sir qiluvchi elementlari sifatida namoyon bo'ladi. Shu jihatdan generativ sun'iy intellektni kommunikatsiya vositasi sifatida emas, balki zamonaviy axborot muhitining tuzilishi va funksiyalariga ta'sir ko'rsatuvchi kompleks transformatsion omil sifatida o'rganish maqsadga muvofiq.

Tadqiqot natijalaridan kelib chiqib, bir qator amaliy takliflarni ilgari surish mumkin. Jumladan, ta'lim, ilmiy va media tashkilotlarida generativ sun'iy intellekt vositalaridan foydalanish bo'yicha aniq etik me'yor va institutsional qoidalarni ishlab chiqish; sun'iy intellekt yordamida yaratilgan kontentni belgilash, identifikatsiyalash va tekshirish mexanizmlarini takomillashtirish; media va axborot savodxonligi dasturlariga sun'iy intellekt hamda algoritmik savodxonlik komponentlarini integratsiya qilish; foydalanuvchilarda manbalarni tekshirish va generativ natijalarni tanqidiy baholash ko'nikmalarini rivojlantirish zarur. Shuningdek, o'zbek tilidagi sifatli raqamli resurslar va ma'lumotlar bazalarini kengaytirish, milliy-madaniy hamda lingvistik xususiyatlarni hisobga oluvchi sun'iy intellekt tizimlarini rivojlantirish muhim ahamiyatga ega.

Kelgusidagi tadqiqotlarda generativ sun'iy intellekt ta'siridagi kommunikativ xulq-atvorni empirik materiallar asosida o'rganish, turli yosh, ijtimoiy va kasbiy guruhlarning sun'iy intellekt vositalaridan foydalanish xususiyatlarini qiyosiy tahlil qilish maqsadga muvofiq. Bundan tashqari, o'zbek tilidagi generativ sun'iy intellekt kontentining lingvistik sifati, faktik ishonchliligi, madaniy mosligi va algoritmik tarafkashligini alohida tadqiq qilish istiqbolli ilmiy yo'nalishlardan biri hisoblanadi. Shu tariqa, generativ sun'iy intellekt va axborot-

kommunikatsiya muhiti o‘rtasidagi munosabatlarni fanlararo yondashuv asosida muntazam o‘rganish raqamli kommunikatsiyaning kelajakdagi rivojlanish tendensiyalarini chuqurroq tushunishga xizmat qiladi.

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The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Classification of adverbs in English and Uzbek linguistics: similarities and differences in theoretical approaches

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Annotation *The article presents a comparative analysis of theoretical approaches to the grammatical status, classification criteria, and semantic-functional types of adverbs in English and Uzbek linguistics. It aims to identify the principles underlying adverb classification in the two linguistic traditions, reveal similarities and differences between major scholarly approaches, and propose an integrated model for comparative analysis. The Uzbek tradition is examined through academic grammars and the works of A. Hojiyev, Sh. Rahmatullayev, and T. Asadov, while the English tradition is represented by the grammatical theories of O. Jespersen, R. Quirk, D. Biber, R. Huddleston, and G.K. Pullum. Comparative-typological, descriptive, structural-semantic, and functional methods are employed. The findings show that manner, time, place, and degree form a shared semantic core. However, English grammatical theory more explicitly distinguishes the lexical category of adverb from the syntactic function of adverbial and gives greater attention to stance and discourse-linking functions. A four-level model integrating categorial, semantic, syntactic-functional, and discourse-pragmatic analysis is proposed.*

Keywords *Adverb, adverbial, semantic classification, functional classification, comparative linguistics, English-Uzbek grammar*

Ingliz va o‘zbek tilshunosligida ravishlarning tasnifi: nazariy qarashlardagi o‘xshashlik va farqlar

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Annotatsiya *Mazkur maqolada ingliz va o'zbek tilshunosligida ravishning grammatik maqomi, tasnif mezonlari hamda semantik-funksional turlariga doir nazariy qarashlar qiyosiy tahlil qilinadi. Tadqiqotning maqsadi ikki lingvistik an'anadagi tasnif tamoyillarini aniqlash, yetakchi olimlar qarashlaridagi umumiy va farqli jihatlarni ochib berish hamda ingliz va o'zbek ravishlarini qiyoslash uchun integrativ model taklif etishdan iborat. O'zbek tilshunosligidagi yondashuvlar akademik grammatikalar hamda A. Hojiyev, Sh. Rahmatullayev, T. Asadov tadqiqotlari, ingliz tilshunosligidagi qarashlar esa O. Jespersen, R. Quirk, D. Biber, R. Huddleston va G.K. Pullum konsepsiyalari asosida o'rganildi. Qiyosiy-tipologik, tavsifiy, struktur-semantik va funksional metodlar qo'llanildi. Natijalar tarz, payt, o'rin va daraja kategoriyalarining umumiy semantik yadro hosil qilishini, biroq ingliz grammatikasida adverb va adverbialning aniqroq farqlanishini ko'rsatdi. Tadqiqot yakunida kategorial, semantik, sintaktik-funksional va diskursiv-pragmatik darajalarni birlashtiruvchi to'rt bosqichli model taklif qilindi.*

Kalit so'zlar *Ravish, adverbial, semantik tasnif, funksional tasnif, qiyosiy tilshunoslik, ingliz-o'zbek grammatikasi*

Классификация наречий в английском и узбекском языкознании: сходства и различия теоретических подходов

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Аннотация *В статье проводится сопоставительный анализ теоретических подходов к грамматическому статусу, критериям классификации и семантико-функциональным типам наречий в английском и узбекском языкознании. Цель исследования состоит в выявлении принципов, лежащих в основе классификации наречий в двух лингвистических традициях, определении общих и отличительных черт ведущих концепций и разработке интегративной модели для сопоставления материала двух языков. Узбекская традиция рассматривается на материале академических грамматик и трудов А. Ходжиева, Ш. Рахматуллаева и Т. Асадова, английская – на основе работ О. Есперсена, Р. Квирка, Д. Бибера, Р. Хаддлстона и Г.К. Пуллума. Использованы сравнительно-типологический, описательный, структурно-семантический и функциональный методы. Установлено, что категории образа действия, времени, места и степени образуют общий семантический центр, однако английская грамматическая традиция последовательнее разграничивает лексическую категорию adverb и*

синтаксическую функцию adverbial. Предложена четырёхуровневая модель, объединяющая категориальный, семантический, синтаксико-функциональный и дискурсивно-прагматический уровни анализа.

Ключевые слова *Наречие, adverbial, семантическая классификация, функциональная классификация, сопоставительное языкознание, англо-узбекская грамматика*

Kirish

Tilshunoslikda so‘z turkumlarini tasniflash muammosi grammatikaning eng muhim nazariy masalalaridan biri hisoblanadi. So‘zlarning muayyan turkumga mansubligi odatda ularning leksik-semantik ma’nosi, morfologik xususiyatlari, sintaktik distributsiyasi va gapdagi vazifasi asosida belgilanadi. Mazkur mezonlarning o‘zaro munosabati barcha so‘z turkumlarida bir xil darajada namoyon bo‘lmaydi. Ayniqsa, ravish kategoriyasi semantik va funksional jihatdan kengligi, morfologik jihatdan esa boshqa so‘z turkumlari bilan chegaradosh xususiyatlarga egaligi sababli turli grammatik maktablarda turlicha talqin qilinadi.

O‘zbek tilshunosligida ravishlar an’anaviy ravishda mustaqil so‘z turkumi sifatida o‘rganilib, ularning morfologik o‘zgarmasligi, harakat yoki belgining belgisini ifodalashi hamda gapda, asosan, hol vazifasida kelishi muhim grammatik belgilar sifatida ko‘rsatiladi. Ravishlarning semantik tasnifida esa holat yoki tarz, payt, o‘rin, miqdor-daraja singari guruhlar markaziy o‘rin egallaydi.

Ingliz tilshunosligida adverb, ya’ni ravish kategoriyasining tavsifi murakkab nazariy evolyutsiyani boshdan kechirgan. An’anaviy grammatikada ravish fe’l, sifat yoki boshqa ravishni aniqlovchi so‘z sifatida tushuntirilgan bo‘lsa, zamonaviy grammatik tadqiqotlarda uning leksik kategoriya sifatidagi xususiyatlari sintaktik adverbial funksiyadan farqlanadi. Shu bois ingliz tilidagi quickly va carefully singari ravishlar bilan in the morning, with great care, after the meeting kabi prepozitsion birikmalarning kategorial maqomi bir xil emas, garchi ular muayyan kontekstlarda o‘xshash ravishga xos vazifalarni bajara olsa ham. Mazkur holat ingliz tilidagi adverb va o‘zbek tilidagi ravish terminlarini, shuningdek, inglizcha adverbial va o‘zbekcha hol tushunchalarini avtomatik ravishda aynanlashtirish metodologik jihatdan to‘g‘ri emasligini ko‘rsatadi.

Shundan kelib chiqib, tadqiqotning maqsadi ingliz va o‘zbek tilshunosligida ravishlarning grammatik maqomi hamda tasnifiga doir ilmiy qarashlarni qiyosiy o‘rganish, olimlar konsepsiyalaridagi umumiy va farqli jihatlarni aniqlash va ikki til ravishlarini qiyoslash uchun integrativ semantik-funksional model taklif qilishdan iborat.

Tadqiqot obyekti ingliz va o‘zbek tillaridagi ravish kategoriyasi bo‘lsa, predmetini ushbu tillarda ravishlarning grammatik maqomi, semantik turlari, sintaktik vazifalari hamda ularning tasnifiga doir nazariy yondashuvlarning umumiy va farqli xususiyatlari tashkil etadi.

Tadqiqotning ilmiy yangiligi, birinchidan, ingliz va o‘zbek tilshunosligidagi ravish tasniflarining yagona mezonlar tizimi asosida qiyoslanishi; ikkinchidan, adverb – adverbial – ravish – hol tushunchalarining kategorial va funksional munosabati aniqlashtirilishi; uchinchidan, ravishlarning semantik guruhlari to‘liq, qisman va funksional moslik darajalari bo‘yicha tavsiflanishi; to‘rtinchidan, ravishlarni kategorial, semantik, sintaktik-funksional va diskursiv-pragmatik darajalarda tahlil qiluvchi integrativ model taklif qilinishidan iborat.

Mavzuga oid adabiyotlar tahlili

O‘zbek tilshunosligida ravishlarning grammatik tabiatini ilmiy tavsiflashda “O‘zbek tili grammatikasi” fundamental manbalardan biri hisoblanadi. Unda ravishlar mustaqil so‘z turkumi sifatida o‘rganilib, semantik, morfologik va sintaktik xususiyatlari yoritilgan (O‘zbek tili grammatikasi, 1975).

A. Hojiyevning so‘z yasalishi va morfologiyaga oid tadqiqotlari o‘zbek tilidagi ravishlarning grammatik va derivatsion xususiyatlarini o‘rganishda muhim nazariy asos yaratgan (Hojiyev, 1989; Hojiyev, 2002). Olimning yondashuvida so‘zlarning kategorial maqomini belgilashda ularning morfologik xususiyatlari va yasalish imkoniyatlari muhim ahamiyat kasb etadi.

Sh. Rahmatullayevning hozirgi o‘zbek adabiy tili grammatik tizimiga bag‘ishlangan tadqiqotlarida ham so‘z turkumlarini tavsiflashda semantik, morfologik va sintaktik mezonlarning o‘zaro aloqasi muhim o‘rin egallaydi (Rahmatullayev, 2006).

T. Asadov ravishning so‘z turkumlari tizimidagi o‘rnini maxsus tadqiq etishi bilan ajralib turadi (Asadov, 2010). Bunday yondashuv ravish kategoriyasini faqat semantik guruhlarga ajratish emas, balki uning boshqa so‘z turkumlari bilan chegarasini ham aniqlash zarurligini ko‘rsatadi. Ingliz tilshunosligida O. Jespersenning grammatik konsepsiyasi so‘zlarning funksional va sintaktik munosabatlariga katta e’tibor qaratilishi bilan xarakterlanadi (Jespersen, 1924). Bu yondashuv keyingi funksional grammatik tadqiqotlar rivojiga sezilarli ta’sir ko‘rsatgan.

R. Quirk, S. Greenbaum, G. Leech va J. Svartvik ingliz tili grammatikasida holat ravishlarini gap strukturasi bilan integratsiyalashuvi va kommunikativ vazifalariga ko‘ra adjuncts, subjuncts, disjuncts hamda conjuncts kabi asosiy guruhlarga ajratadilar (Quirk et al., 1985). Ushbu tasnifda an’anaviy tarz, payt, o‘rin va daraja ma’nolari bilan bir qatorda so‘zlovchining gap mazmuniga munosabati va gaplar o‘rtasidagi bog‘lanishni ifodalovchi birliklar ham e’tiborga olinadi.

D. Biber, S. Johansson, G. Leech, S. Conrad va E. Fineganning korpusga asoslangan grammatik tadqiqotlari ingliz tilidagi ravishlarning real nutqdagi funksional taqsimotini aniqlashda alohida ahamiyatga ega (Biber et al., 1999). Ushbu yo‘nalishda ular voqea-hodisa sharoitini ifodalovchi, so‘zlovchi pozitsiyasini bildiruvchi hamda diskurs qismlarini bog‘lovchi funksional guruhlar nuqtayi nazaridan tavsiflanadi.

R. Huddleston va G.K. Pullum esa ravishni leksik kategoriya sifatida chegaralash, uning morfologik shakli, AdvP strukturasi va sintaktik distributsiyasini alohida tahlil qilishga katta e’tibor qaratadilar (Huddleston & Pullum, 2002). Shunday qilib, mavjud tadqiqotlarni qiyoslash o‘zbek grammatik an’anasida semantik-morfologik, zamonaviy ingliz grammatikasida esa kategorial-sintaktik va funksional mezonlarning nisbatan batafsil differensiallashtirilganini ko‘rsatadi (Greenbaum & Quirk, 1990; Biber et al., 2002; Mattiyev, 2022; Biber et al., 2021; O‘zbek tili grammatikasi, 1976).

Tadqiqot metodologiyasi

Tadqiqotda qiyosiy-tipologik, tavsifiy, struktur-semantik, funksional va komponent tahlil metodlaridan foydalanildi. Qiyosiy-tipologik metod ingliz va o‘zbek tillaridagi ravish kategoriyasining universal hamda tilga xos belgilarini aniqlashga xizmat qildi. Tavsifiy metod yordamida har ikki grammatik an’anada ravishlarga berilgan tavsiflar umumlashtirildi. Struktur-semantik tahlil ravishlarning shakliy tuzilishi va ma’no guruhlari o‘rtasidagi munosabatni aniqlashda qo‘llanildi. Funksional tahlil esa ravish va adverbial birliklarning gap hamda diskurs tarkibidagi vazifalarini qiyoslash imkonini berdi (Abdullayeva & Nizomova, 2023; Norkuziyeva, 2022).

Olimlar qarashlarini qiyoslashda yettita mezon asos qilib olindi: 1) ravishning kategorial maqomi; 2) semantik belgisi; 3) morfologik xususiyati; 4) sintaktik distributsiyasi; 5) semantik tasnifi; 6) gap mazmuniga munosabat

bildirish xususiyati; 7) diskurs qismlarini bog‘lash imkoniyati.

Natijalar va Muhokama

Ravishning kategorial maqomiga doir qarashlarning qiyosi

Tahlil natijalariga ko‘ra, ingliz va o‘zbek tilshunosligida ravishning grammatik maqomini belgilashda umumiy jihatlar mavjud bo‘lsa-da, kategorial chegaralarni aniqlash usulida muhim farqlar kuzatiladi. O‘zbek tilshunosligida ravishning asosiy xususiyatlaridan biri uning harakat yoki holatning belgisini ifodalashidir:

U sekin gapirdi. U kecha keldi. U oldinda yurdi.

Mazkur gaplarda sekin harakatning tarzini, kecha vaqtini, oldinda esa makon munosabatini ifodalaydi.

Ingliz tilida ham shunga yaqin munosabat mavjud:

He spoke slowly. He came yesterday. He walked ahead.

Demak, harakatning qanday, qachon va qayerda amalga oshishini tavsiflash har ikki tildagi ravishlarning muhim funksional-semantik yadrosini tashkil etadi. Biroq ravishning faqat fe’l bilan bog‘lanishi uning imkoniyatlarini to‘liq ifodalamaydi. Ingliz tilidagi very interesting, extremely difficult, surprisingly quickly birikmalarida ravish sifat yoki boshqa ravish orqali ifodalangan belgining darajasi va xususiyatini aniqlaydi.

O‘zbek tilida ham: juda qiziqarli; nihoyatda qiyin; hayratlanarli darajada tez kabi strukturalar kuzatiladi. Bundan ko‘rinadiki, ikki til uchun umumiy bo‘lgan birinchi natija – ravishning semantik doirasi faqat harakat belgisini ifodalash bilan chegaralanmaydi; u boshqa belgi darajasini ham aniqlashi mumkin.

Tarz/holat ravishlarining qiyosiy tavsifi

Ingliz tilidagi manner adverbs va o‘zbek tilidagi tarz/holat ravishlari ikki tasnif o‘rtasidagi eng yuqori darajadagi semantik moslikni namoyon qiladi.

He answered slowly. – U sekin javob berdi.

She carefully opened the door. – U eshikni ehtiyotkorlik bilan ochdi.

The child spoke quietly. – Bola ohista gapirdi.

Yuqorida keltirilgan a) misolda slowly – sekin deyarli to‘liq funksional-semantik muvofiqlikka ega. Keyingi b) juftlik esa muhim struktur farqni namoyon qiladi. Ingliz tilidagi bir leksemali carefully ravishi o‘zbek tilida ehtiyotkorlik bilan birikmasi orqali ifodalangan. Oxirgi c) misolda ingliz tilidagi quietly ravishi va o‘zbek tilidagi ohista ravishi harakatning qanday tarzda bajarilganini bildiradi. Inglizcha gapda quietly fe’lga – spoke kesimiga bog‘lanib, nutq harakatining sokin, past ovozda yoki muloyim tarzda amalga oshganini ifodalaydi. O‘zbekcha tarjimada esa ohista ravishi gapirdi fe’liga bog‘lanib, xuddi shu semantik vazifani bajaradi. Demak, quietly – ohista juftligida yuqori darajadagi semantik va funksional moslik kuzatiladi. Har ikki tilda bu birliklar tarz/holat ravishi sifatida harakatning bajarilish usulini aniqlaydi va gapda hol vazifasida keladi. Shu bilan birga, ingliz tilida quietly ravishi sifat asosiga -ly qo‘shimchasi qo‘shilishi orqali yasalgan bo‘lsa, o‘zbek tilidagi ohista tub ravish sifatida qo‘llanadi. Bu esa ikki til o‘rtasida semantik-funksional yaqinlik mavjud bo‘lsa-da, ravishlarning morfologik shakllanishida farq borligini ko‘rsatadi.

Demak, semantik ekvivalentlik har doim kategorial yoki struktur ekvivalentlikni anglatmaydi. Bu chog‘ishtirma tilshunoslik uchun muhim natijadir. Bir tilda ravish bilan ifodalangan ma’no ikkinchi tilda ot + ko‘makchi yoki boshqa analitik struktura bilan berilishi mumkin.

Payt ravishlaridagi moslik

Payt ma’nosini ifodalovchi birliklarda ham yuqori semantik moslik kuzatiladi: now – hozir; yesterday – kecha; soon – tez orada; recently – yaqinda; then – o‘shanda/so‘ng.

Masalan:

They arrived yesterday. – Ular kecha yetib kelishdi.

Har ikki gapda ravish voqeaning temporal lokalizatsiyasini ta’minlaydi. Biroq

soon – tez orada misolida ingliz tilidagi bitta ravish o‘zbek tilida ikki komponentli birlik bilan ifodalanadi. Bu yana bir bor semantik kategoriya universalligi bilan uning formal qo‘llanilishi bir hodisa emasligini ko‘rsatadi.

O‘rin ravishlarining qiyosi

O‘rin ravishlarida ham ingliz va o‘zbek tillari o‘rtasida sezilarli semantik parallellik mavjud: here – bu yerda; there – u yerda; outside – tashqarida/tashqariga; inside – ichkarida/ichkariga; upstairs – yuqorida/yuqori qavatda. Biroq bu guruhda o‘zbek tilining kelishik va yo‘nalish munosabatlari alohida ahamiyatga ega:

He is outside. – U tashqarida. He went outside. – U tashqariga chiqdi.

Ingliz tilidagi bir xil outside shakli turli sintaktik kontekstlarda statik va dinamik makon munosabatlarini ifodalashi mumkin. O‘zbek tilida esa tashqarida – tashqariga qarama-qarshiligi morfologik shaklda aniqroq namoyon bo‘ladi.

Shunday qilib, semantik kategoriya umumiy bo‘lsa-da, makon munosabatini grammatik kodlash mexanizmi ikki tilda farqlanishi mumkin.

Miqdor-daraja ravishlari va degree adverbs

O‘zbek tilidagi miqdor-daraja ravishlari ingliz tilidagi degree adverbs bilan sezilarli funksional umumiylikka ega: very – juda; extremely – nihoyatda; quite – ancha / anchagina; almost – deyarli; completely – butunlay.

Masalan:

The task was extremely difficult. – Vazifa nihoyatda qiyin edi.

Bu holatda extremely va nihoyatda sifat orqali ifodalangan belgining intensivligini oshiradi. Ammo quite kabi birliklarning semantik diapazoni kontekstga qarab o‘zgarishi mumkin. Shu sababli miqdor-daraja ravishlarini qiyoslashda lug‘aviy muqobilni topishning o‘zi yetarli emas; ularning kontekstual intensivlik darajasi ham hisobga olinishi kerak (Bozorov, 1997; Kurbanova & Saydullayeva, 2025).

Frequency kategoriyasining ikki tasnifdagi o‘rni

Ingliz tili grammatik tavsifida always, usually, often, sometimes, rarely, never singari chastota bildiruvchi birliklar muhim semantik guruhni tashkil etadi. O‘zbek tilida ularga: doimo/hamisha, odatda, tez-tez, ba’zan, kamdan-kam, hech qachon kabi funksional muqobillar mos keladi.

Masalan:

She often reads in the evening. – U kechqurun tez-tez kitob o‘qiydi.

Semantik jihatdan ikki birlik o‘rtasida yaqin muvofiqlik mavjud. Biroq grammatik tasnif nuqtayi nazaridan chastota ma’nosining alohida kategoriya yoki vaqt/takroriylik munosabatining tarkibiy qismi sifatida talqin qilinishi turli tavsiflarda farq qilishi mumkin.

Shu sababli ingliz va o‘zbek ravishlarini qiyoslashda tasnif nomlarining sonini emas, tasnifning asosida turgan semantik komponentlarni solishtirish maqsadga muvofiq (Mattiyev, 2022; Xabibullayeva, 2025).

R. Quirk va hammualliflar modeli bilan o‘zbek an’anaviy tasnifining farqi

R. Quirk va hammualliflarning tasnifi qiyosiy tahlilda alohida ahamiyat kasb etadi. Ularning modelida holat ravishlari adjuncts, subjuncts, disjuncts va conjuncts kabi funksional guruhlarga ajratiladi.

Adjuncts – gapning propozitsion mazmuniga nisbatan integrallashgan: She spoke quietly. – U ohista gapirdi gapida ohista ham xuddi shunday harakat tarzini belgilaydi.

Disjuncts – butun gapga nisbatan so‘zlovchining bahosi yoki izohini ifodalashi mumkin: Fortunately, nobody was injured. – Yaxshiyamki, hech kim jarohatlanmadi. Bu yerda fortunately/yaxshiyamki voqeaning qanday sodir bo‘lganini emas, so‘zlovchining voqeaga bahosini ifodalaydi.

Conjuncts – diskurs qismlari o‘rtasidagi munosabatni ta’minlaydi: However, the experiment produced different results. – Biroq tajriba boshqa natijalarni ko‘rsatdi. Demak, ingliz funksional grammatikasidagi adverbial tushunchasining doirasi o‘zbek tilidagi

an'anaviy "ravishning ma'no turlari" tushunchasidan kengroq. Bu yerda asosiy nazariy farq quyidagi formulada namoyon bo'ladi:

O'zbek an'anaviy tasnifi: "Ravish nimani anglatadi?"

Ingliz funksional tasnifi: "Ravishlar gap va diskursda qanday vazifani bajaradi?" Mazkur ikki savol bir-birini inkor qilmaydi, aksincha, ravishlarni turli lingvistik darajalarda tavsiflaydi.

D. Biber va hammualliflarning korpus-funksional yondashuvi

Korpusga asoslangan ingliz grammatikasida adverbial birliklarning real registrlar va diskurslarda qo'llanishiga katta e'tibor qaratilishi an'anaviy tasnifni sezilarli darajada kengaytiradi. Qiyosiy tahlil uchun uch funksional qatlamni ajratish ayniqsa samaralidir:

a) *Circumstance adverbials*

Voqea sodir bo'ladigan sharoitni — vaqt, o'rin, tarz va boshqa holatlarni ifodalaydi: He worked carefully. - U ehtiyotkorlik bilan ishladi. They arrived yesterday. – Ular kecha kelishdi. Bu qatlam o'zbek tilidagi an'anaviy tarz, payt va o'rin kategoriyalariga eng yaqin.

b) *Stance adverbials*

Muallif yoki so'zlovchining propozitsiyaga epistemik yoki baholovchi munosabatini ifodalaydi: probably – ehtimol; certainly – albatta; fortunately – yaxshiyamki; unfortunately – afsuski. Masalan: Probably, the results will change. – Ehtimol, natijalar o'zgaradi.

Bu birliklarning funksiyasini oddiy "harakat belgisi" modeli bilan izohlash qiyin. Ular propozitsiyaning ishonchlilik darajasi yoki so'zlovchining munosabatini bildiradi.

c) *Linking adverbials*

Ular matn qismlari o'rtasida mantiqiy-semantik aloqa o'rnatish vazifasini bajaradi: however, therefore, nevertheless, moreover. O'zbek tilida: biroq, shuning uchun, shunga qaramay, bundan tashqari. Bunda yana kategorial ehtiyotkorlik zarur: ingliz tilidagi linking adverbialga funksional muqobil bo'lgan o'zbek birligi har doim morfologik jihatdan ravish bo'lishi shart emas.

Adverb – adverbial – ravish – hol munosabati

Tadqiqot natijalaridan biri mazkur to'rt tushunchaning qiyosiy tavsifini aniqlashtirish zarurligidir.

Masalan:

He worked quietly. – He worked in the library. – He worked yesterday. – He worked after the meeting.

Ushbu gaplarda quietly, in the library, yesterday, after the meeting turli struktur-kategorial xususiyatlarga ega, biroq barchasi muayyan kontekstda holatni ifodalovchi vazifasini bajaradi.

O'zbek tilida ham:

U sekin ishladi. – U kutubxonada ishladi. – U kecha ishladi. – U majlisdan keyin ishladi.

Bunda sekin, kutubxonada, kecha, majlisdan keyin shakllarining morfologik tuzilishi va kategorial maqomi aynan bir xil emas, ammo gapda holga xos funksional munosabat yuzaga keladi.

Shundan quyidagi muhim nazariy xulosa kelib chiqadi:

ADVERB ≠ ADVERBIAL va RAVISH ≠ HOL.

Birinchisi, avvalo, leksik-grammatik kategoriya, ikkinchisi esa sintaktik funksiyadir.

Olimlar qarashlarining umumlashtirilgan qiyosi

Manba / yondashuv	Asosiy mezon	Ravishga doir yondashuv	Qiyosiy ahamiyati
O‘zbek tili grammatikasi (1975)	semantik, morfologik, sintaktik	ravish mustaqil so‘z turkumi sifatida tavsiflanadi	o‘zbek an’anaviy tasnifining asosiy modeli
Hojiyev (1989; 2002)	morfologik va derivatsion	kategorial maqom va so‘z yasalish imkoniyatlari	morfologik chegaralarni aniqlashtiradi
Rahmatullayev (2006)	semantik, morfologik, sintaktik	uch mezonning o‘zaro aloqasi	kompleks grammatik tavsif beradi
Asadov (2010)	so‘z turkumlari tizimi	ravishning boshqa turkumlar bilan chegarasi	kategorial differensiatsiyani kuchaytiradi
Jespersen (1924)	funksional va sintaktik	birliklarning gapdagi munosabatlari	funksional talqinga asos yaratadi
Quirk et al. (1985)	sintaktik-funksional	adjunct, subjunct, disjunct, conjunct	adverbial funksiyalarni keng tasniflaydi
Biber et al. (1999; 2021)	korpus-funksional	circumstance, stance, linking	registr va diskursdagi taqsimotni ko‘rsatadi
Huddleston & Pullum (2002)	kategorial-sintaktik	adverb leksik kategoriya, adverbial sintaktik funksiya	kategoriya va funksiyani aniq ajratadi

1-jadval. *Ingliz va o‘zbek tilshunosligida ravishga doir asosiy yondashuvlar*

Jadvaldan ko‘rinadiki, qarashlar o‘rtasidagi asosiy tafovut ravish kategoriyasining mavjud yoki mavjud emasligida emas, balki qaysi lingvistik sath tasnifning boshlang‘ich nuqtasi qilib olinishida namoyon bo‘ladi.

Ingliz va o‘zbek ravishlarining semantik-funksional moslik darajasi

Ingliz tili	Misol	O‘zbek tilida muqobili	O‘zbek tili	Moslik
Manner	slowly	sekin	tarz/holat	yuqori
Manner	carefully	ehtiyotkorlik bilan	hol funksiyasi	semantik yuqori, struktur qisman
Time	yesterday	kecha	payt	yuqori
Time	soon	tez orada	payt	semantik yuqori, struktur qisman
Place	here	bu yerda	o‘rin	yuqori semantik
Place	outside	tashqarida/tashqariga	o‘rin/yo‘nalish	qisman
Degree	extremely	nihoyatda	miqdor-daraja	yuqori
Degree	almost	deyarli	miqdor-daraja	yuqori

Frequency	often	tez-tez	takroriylik/payt munosabati	yuqori semantik, tasnifiy qisman
Frequency	always	doimo/hamisha	payt/takroriylik	qisman tasnifiy
Stance	probably	ehtimol	modal/munosabat funksiyasi	funksional
Stance	fortunately	yaxshiyamki	baholovchi munosabat	funksional
Linking	however	biroq	bog‘lovchi/diskursiv vosita	funksional, kategorial nomuvofiq
Linking	therefore	shuning uchun	sabab-natija bog‘lanishi	funksional, struktur nomuvofiq

2-jadval. *Ravish kategoriyalarining qiyosiy mosligi*

Mazkur jadvaldan uch xil moslik darajasi kelib chiqadi:

1. To‘liq yoki yuqori semantik-kategorial moslik: slowly – sekin; yesterday – kecha; extremely – nihoyatda.
2. Semantik-funksional, ammo struktur jihatdan qisman moslik: carefully – ehtiyotkorlik bilan; soon – tez orada.
3. Funksional moslik, lekin kategorial jihatdan nomuvofiqlik: however – biroq; therefore – shuning uchun.

Bu natija qiyosiy tahlilda “lug‘aviy ekvivalentlik” bilan “grammatik ekvivalentlik”ni farqlash zarurligini ko‘rsatadi.

Ravishlarning universal va tilga xos belgilari

Tahlil natijalariga ko‘ra, ingliz va o‘zbek ravishlarining universal semantik yadrosiga quyidagilar kiradi:

- harakat tarzini ifodalash;
- vaqt munosabatini ko‘rsatish;
- makon munosabatini ifodalash;
- daraja va intensivlikni belgilash;
- predikativ struktura mazmunini aniqlashtirish.

Tilga xos xususiyatlar esa ularning formal qo‘llanilishida yaqqolroq namoyon bo‘ladi. Ingliz tilida -ly suffiksli ravish yasalishining faol modeli sifatida namoyon bo‘lsa (quick – quickly, careful – carefully), o‘zbek tilida ravish va ravish funksiyasidagi birliklarni hosil qilishda -cha, -lab, -larcha, -chasiga singari vositalar bilan birga analitik strukturalar ham faol ishlatiladi (Abdullayeva & Nizomova, 2023; Xudayberganov, 2025). Bundan tashqari, o‘zbek tilining agglutinativ tabiati ayrim makon va yo‘nalish munosabatlarini morfologik jihatdan aniqroq differensiallashtirish imkonini beradi: tashqarida – tashqariga – tashqaridan. Ingliz tilida bunday munosabatlar ko‘pincha kontekst, fe’l semantikasi yoki prepozitsion konstruksiyalar orqali aniqlanadi.

Integrativ qiyosiy model

Yuqoridagi natijalar ingliz va o‘zbek ravishlarini faqat an’anaviy semantik guruhlar asosida qiyoslash yetarli emasligini ko‘rsatadi. Shu sababli tadqiqot doirasida quyidagi to‘rt bosqichli model taklif qilinadi:

I. **KATEGORIAL DARAJA – Birlik qaysi so‘z turkumiga mansub?**
II. **SEMANTIK DARAJA – U qanday ma’noni ifodalaydi: tarz, payt, o‘rin, daraja, takroriylik va boshqalar?**
III. **SINTAKTIK-FUNKSIONAL DARAJA – U gapda qaysi elementni aniqlaydi va qanday sintaktik vazifa bajaradi?**
IV. **DISKURSIV-PRAGMATIK DARAJA – U so‘zlovchi munosabatini, baholashni yoki matn qismlari o‘rtasidagi bog‘lanishni ifodalaydimi?**

Natijada quyidagi qiyosiy model yuzaga keladi:



1-rasm. *Ravishlarni qiyosiy tahlil qilishning to'rt bosqichli integrativ modeli*

Mazkur modelning afzalligi shundaki, u probably – ehtimol yoki however – biroq singari birliklarni faqat lug'aviy muqobillik asosida bir xil so'z turkumiga kiritishdan saqlaydi. Aksincha, ularning qaysi lingvistik darajada o'xshash va qaysi darajada farqli ekanini aniqlash imkonini beradi.

Xulosa

Ingliz va o'zbek tilshunosligida ravishlarning grammatik maqomi va tasnifiga doir nazariy qarashlarni qiyosiy o'rganish natijasida quyidagi ilmiy xulosalarga kelindi.

Birinchidan, ingliz va o'zbek tillarida ravishlarning semantik yadrosida sezilarli universallik mavjud. Tarz, payt, o'rin va daraja munosabatlari har ikki til ravishlarining eng barqaror umumiy semantik kategoriyalarini tashkil etadi.

Ikkinchidan, o'zbek tilshunosligida ravishlarning tasnifi, asosan, semantik-morfologik tamoyilga asoslangan bo'lib, ravishning harakat yoki belgi xususiyatini ifodalashi, morfologik o'zgarmasligi va gapda hol vazifasida kelishi uning muhim grammatik belgilari sifatida qaraladi.

Uchinchidan, ingliz tilshunosligida ravishlarning an'anaviy semantik tasnifi bilan bir qatorda sintaktik-funksional differensiatsiya kuchli rivojlangan. R. Quirk va hammualliflarning adjunct, subjunct, disjunct, conjunct modeli buning yaqqol namunasidir.

To'rtinchidan, zamonaviy korpus-funksional yondashuv voqea sharoitini ifodalovchi holat ravishlari bilan so'zlovchi pozitsiyasi va diskurs bog'liqligini ta'minlovchi birliklarni farqlash imkonini beradi. Bu esa ravishlarni faqat an'anaviy "qanday?, qachon?, qayerda?" savollari doirasida o'rganish yetarli emasligini ko'rsatadi.

Beshinchidan, ingliz tilidagi adverb va adverbial, o'zbek tilidagi ravish va hol tushunchalari o'zaro bog'liq bo'lsa-da, aynan bir grammatik hodisa emas. Adverb/ravish kategorial tushuncha bo'lsa, adverbial/hol sintaktik-funksional tushunchadir.

Oltinchidan, ikki tildagi birliklar o'rtasidagi moslik uch darajada namoyon bo'ladi: yuqori semantik-kategorial moslik (slowly – sekin), semantik-funksional, ammo struktur jihatdan qisman moslik (carefully – ehtiyotkorlik bilan) hamda funksional, biroq kategorial jihatdan nomuvofiq moslik (however – biroq).

Yettinchidan, ravishlarning universal xususiyatlari, avvalo, semantik va funksional darajada, tilga xos xususiyatlari esa ularning morfologik va struktur qo'llanilishida yaqqol namoyon bo'ladi. Shu jihatdan ingliz va o'zbek tillarining tipologik xususiyatlari ravish ma'nolarini ifodalash vositalariga bevosita ta'sir qiladi.

Sakkizinchidan, ingliz va o'zbek tillaridagi ravishlarni qiyosiy tadqiq qilishda kategorial, semantik, sintaktik-funksional va diskursiv-pragmatik sathlarni birlashtiruvchi integrativ modeldan foydalanish maqsadga muvofiq. Bunday yondashuv ikki tilning grammatik tizimlarini mexanik ravishda tenglashtirishning oldini oladi va ravishlarning umumiy hamda milliy-spetsifik xususiyatlarini aniqroq ochib beradi.

Kelgusida mazkur masalani parallel va milliy korpuslar asosida davom ettirish, xususan, ingliz va o'zbek tillarida tarz, daraja, chastota va baholovchi-munosabat bildiruvchi birliklarning badiiy, ilmiy, publitsistik va so'zlashuv diskursidagi chastotasi hamda pozitsion xususiyatlarini statistik tahlil qilish maqsadga muvofiq (Xudayberganov, 2025;

Biber et al., 2021). Bunday tadqiqot an'anaviy grammatik tasniflarni real til materiallari bilan tekshirish va ingliz-o'zbek qiyosiy ravishlar tipologiyasini yanada takomillashtirish imkonini beradi.

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Pragmatics of indirect speech in the Russian and Uzbek communicative space

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Annotation *The article presents a comparative study of the pragmatics of indirect speech in Russian and Uzbek communicative cultures. Drawing on dialogic fragments from fiction, conversational speech, and everyday communication, it examines how universal mechanisms for producing and interpreting indirect speech acts, described in implicature theory and speech act theory, are realized in the two linguocultures. The methodology combines comparative pragmalinguistic, contextual, and functional-semantic analysis. The findings indicate that the use of indirectness is associated with politeness norms, status-role relations, and culturally shaped communicative expectations. In the Russian material, indirectness is largely related to the degree of situational formality and status distance, whereas in the Uzbek material deference to elders and the category of andisha play a substantial role. Particular attention is paid to requests, directives, and refusals. The results are relevant to intercultural communication theory, language pedagogy, pragmatics, and translation studies.*

Keywords *Indirect speech act, pragmatics, implicature, politeness, speech etiquette, intercultural communication*

Rus va o‘zbek kommunikativ makonida bilvosita ifoda pragmatikasi

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Annotatsiya *Maqolada rus va o‘zbek kommunikativ madaniyatlarida bilvosita ifodaning pragmatik xususiyatlari qiyosiy o‘rganiladi. Badiiy adabiyot, so‘zlashuv nutqi va kundalik muloqotdagi dialogik parchalar asosida implikatura nazariyasi hamda nutqiy aktlar nazariyasida tavsiflangan bilvosita nutqiy aktlarni yaratish va talqin qilish mexanizmlarining ikki lingvomadaniyatda qanday namoyon bo‘lishi tahlil qilinadi. Tadqiqotda qiyosiy pragmalingvistik, kontekstual va funksional-semantik tahlil metodlaridan foydalanilgan. Natijalar bilvositalikning qo‘llanishi xushmuomalalik me’yorlari, maqom-rol munosabatlari va madaniy jihatdan*

shakllangan kommunikativ kutilmalar bilan bog'liqligini ko'rsatadi. Rus materialida bilvositalik ko'proq vaziyatning rasmiyligi va maqom masofasi bilan, o'zbek materialida esa kattalarga hurmat hamda andisha kategoriyasi bilan bog'liq holda namoyon bo'ladi. Iltimos, undash va rad etish nutqiy aktlariga alohida e'tibor qaratiladi. Natijalar madaniyatlararo muloqot, lingvodidaktika, pragmatika va tarjimashunoslik uchun ahamiyatlidir.

Kalit so'zlar *Bilvosita nutqiy akt, pragmatika, implikatura, xushmuomalalik, nutqiy etiket, madaniyatlararo muloqot*

Прагматика косвенного высказывания в русском и узбекском коммуникативном пространстве

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Аннотация *Статья посвящена сопоставительному изучению прагматики косвенного высказывания в русской и узбекской коммуникативных культурах. На материале диалогических фрагментов художественной литературы, разговорной речи и бытового общения рассматривается реализация универсальных механизмов порождения и интерпретации косвенных речевых актов, описанных в теории импликатур и теории речевых актов. Методологическую основу составляют сопоставительный прагмалингвистический, контекстуальный и функционально-семантический методы. Анализ показывает, что различия в функционировании косвенности связаны с нормами вежливости, статусно-ролевыми отношениями и культурно обусловленными коммуникативными ожиданиями. В русском материале косвенность в значительной мере соотносится со степенью официальности ситуации и статусной дистанцией, тогда как в узбекском материале существенную роль играют почтительность к старшим и категория andisha. Особое внимание уделяется речевым актам просьбы, побуждения и отказа. Полученные результаты значимы для теории межкультурной коммуникации, лингводидактики, прагматики и переводоведения.*

Ключевые слова *Косвенный речевой акт, прагматика, импликатура, вежливость, речевой этикет, межкультурная коммуникация*

Введение

Косвенное высказывание – это один из наиболее показательных объектов лингвопрагматического анализа, поскольку в нём напрямую обнажается несовпадение буквального языкового значения и коммуникативного смысла, извлекаемого адресатом в конкретной ситуации общения. Начиная с классических работ Дж. Остина (1962) и Дж. Сёрля (1975), косвенность рассматривается как закономерное свойство естественной коммуникации, а не как отклонение от нормы: говорящий сознательно выбирает опосредованную форму выражения интенции, рассчитывая на способность слушающего восстановить подразумеваемый смысл на основе контекста и общих коммуникативных конвенций.

Особую актуальность сопоставительное изучение косвенных высказываний приобретает в условиях полиэтничного и полилингвального коммуникативного пространства, где русский и узбекский языки находятся в состоянии длительного и интенсивного контакта. Несмотря на общность логико-семантических механизмов порождения косвенных смыслов, конкретные стратегии их использования оказываются культурно обусловленными: то, что в одной лингвокультуре воспринимается как норма вежливой сдержанности, в другой может быть истолковано как избыточная формальность или, напротив, недостаточная почтительность.

Методология исследования

Методологическую основу исследования составляет сопоставительный прагмалингвистический анализ, опирающийся на теорию речевых актов (Austin, 1962; Searle, 1975) и теорию импликатур (Grice, 1975). Для описания стратегий вежливости привлекается модель позитивной и негативной вежливости (Brown, Levinson, 1987), позволяющая интерпретировать косвенность как способ минимизации угрозы лицу адресата. Дополнительно используется контекстуальный и функционально-семантический анализ высказываний, а также элементы этнолингвистического подхода, учитывающего специфику ценностных категорий узбекской коммуникативной культуры, в частности категорий andisha (осмотрительность, сдержанность) и uyat (стыд, недопустимость социально неприемлемого поведения). Материалом исследования послужили диалогические фрагменты из художественной литературы, разговорной речи и бытового общения на русском и узбекском языках, а также данные, приводимые в работах Н. И. Формановской (1989) и Ш. Сафарова (2008).

Теоретические основы косвенного речевого акта

Согласно классическому определению Дж. Сёрля, косвенный речевой акт имеет место тогда, когда говорящий совершает один иллокутивный акт, произнося высказывание, буквальное значение которого соответствует другому иллокутивному акту (Searle, 1975). Так, вопрос «Не могли бы вы закрыть окно?» по форме является запросом информации о способности адресата, однако по коммуникативной функции представляет собой побуждение к действию. Интерпретация подобных высказываний опирается на постулаты кооперации (Grice, 1975): нарушение постулата способа или количества информации сигнализирует адресату о необходимости вывести дополнительный, небуквальный смысл. При этом важно подчеркнуть, что успешность косвенного акта обеспечивается не столько самой формой, сколько разделяемым коммуникантами фондом пресуппозиций и конвенциональных ожиданий: чем выше

степень культурной общности участников, тем меньший объём эксплицитных сигналов требуется для корректного вывода импликатуры.

Косвенность в русском и узбекском коммуникативном пространстве

В русском коммуникативном пространстве косвенность выражения побуждения тесно связана с категорией вежливой дистанцированности. Наиболее частотными средствами смягчения прямого требования выступают модальные конструкции с отрицанием (Не могли бы вы…, Не затруднит ли вас…), сослагательное наклонение (Я хотел бы попросить…) и вопросительные формы, формально ориентированные на возможность или готовность адресата выполнить действие. Как отмечает Н.И. Формановская (1989), выбор косвенной формы в русском речевом этикете регулируется прежде всего степенью официальности ситуации и статусной дистанцией между коммуникантами, тогда как в неформальном общении между близкими людьми косвенность нередко уступает место прямым, но эмоционально маркированным формулировкам. Показательно, что в русской модели наращивание степени косвенности прямо пропорционально росту социальной дистанции: переход от «Закрой окно» к «Не могли бы вы закрыть окно?» маркирует не столько усиление вежливости как таковой, сколько признание автономии и права адресата отказать. Тем самым косвенность здесь выполняет преимущественно дистанцирующую, а не интегрирующую функцию.

Узбекское коммуникативное пространство демонстрирует принципиально иную мотивацию косвенности, опирающуюся на традиционные ценности коллективистской культуры – почтительное отношение к старшим, сохранение группового согласия и категорию andisha, предполагающую осмотрительность в выборе слова (Сафаров, 2008). Прямой отказ или прямое требование, адресованное человеку более высокого статуса или преклонного возраста, воспринимается как нарушение этикетной нормы независимо от степени официальности ситуации. Поэтому косвенные стратегии, обращение через посредника, использование безличных конструкций, апелляция к общему обычаю, функционируют не только как средство смягчения категоричности, но и как обязательный компонент социально приемлемого поведения (Абдуазизов, 1995). В отличие от русской модели, где косвенность факультативна и «включается» ситуативно, в узбекской традиции она носит презумптивный характер: адресат высокого статуса ожидает опосредованной формы по умолчанию, а её отсутствие интерпретируется как значимое нарушение, несущее самостоятельную негативную импликатуру о невоспитанности или неуважении говорящего.

Сопоставление стратегий речевого акта отказа демонстрирует наиболее значимые различия. В русской коммуникативной традиции прямой отказ допустим при условии сопровождающего объяснения причины (Не могу, потому что…), что рассматривается как способ сохранения позитивного лица говорящего: эксплицируя мотив, говорящий демонстрирует, что отказ вызван объективными обстоятельствами, а не пренебрежением к адресату. В узбекской традиции прямой отказ, особенно на приглашение или просьбу старшего, стремятся избегать вовсе: используются формулы отложенного согласия (ko‘ramiz, harakat qilaman – посмотрим, постараюсь), которые формально не отрицают просьбу, однако имплицитно сигнализируют об отказе и требуют от адресата дополнительной интерпретативной работы, опирающейся на паралингвистические и ситуативные факторы – интонацию, паузу, мимику, отсутствие последующего

подтверждения. Такое «мягкое», отложенное несогласие позволяет обоим участникам сохранить лицо и избежать открытого рассогласования, которое в коллективистской культуре расценивается как угроза групповой гармонии.

Существенно, что асимметрия проявляется и в самой природе интерпретативного усилия. Если в русской модели адресату достаточно распознать конвенциональный характер вопросительной формы («Не могли бы вы…» ≈ просьба), то в узбекской модели корректная интерпретация формулы отложенного согласия невозможна без учёта широкого социокультурного контекста: одно и то же выражение harakat qilaman способно означать и искреннее намерение выполнить просьбу, и вежливый отказ, а разграничение этих смыслов возлагается на фоновые знания и наблюдение за невербальным поведением. Тем самым узбекская косвенность предъявляет к коммуникантам более высокие требования к социокультурной компетенции, а её адекватная передача средствами другого языка оказывается принципиально затруднённой.

С точки зрения теории вежливости (Brown, Levinson, 1987), обе лингвокультуры используют косвенность как стратегию негативной вежливости, минимизирующую угрозу свободе действия адресата. Однако в русском коммуникативном пространстве данная стратегия ориентирована преимущественно на индивидуальную автономию собеседника, тогда как в узбекском ориентирована на сохранение группового согласия и статусной иерархии, что сближает узбекскую модель с описанными в литературе моделями позитивной вежливости, ориентированными на групповую гармонию (Вежбицкая, 1996). Иными словами, при внешнем сходстве языковых форм их прагматическая нагрузка оказывается различной: русская косвенность защищает границы личности, узбекская – целостность социальной группы и иерархических отношений в ней. Это наблюдение согласуется с принципом такта в модели Дж. Лича (Leech, 1983), однако показывает, что реализация данного принципа культурно вариативна и не может быть описана вне системы ценностей конкретного сообщества. Полученные данные, таким образом, подтверждают тезис о том, что прагматические универсалии задают лишь общую рамку, наполнение которой всегда лингвокультурно специфично.

Отдельного внимания заслуживает механизм косвенной просьбы, реализуемый через апелляцию к состоянию говорящего или к внешним обстоятельствам. В русском общении распространены высказывания-намёки, формально описывающие положение дел (Что-то дует от окна, Здесь так шумно), из которых адресат выводит побуждение к действию. Подобные конструкции опираются на нарушение постулата релевантности (Grice, 1975): сообщение о факте, не имеющем самостоятельной коммуникативной ценности в данной ситуации, интерпретируется как импликатура-просьба. В узбекской традиции аналогичный приём осложняется дополнительным статусным измерением: намёк, адресованный старшему, должен быть построен так, чтобы не только смягчить побуждение, но и подчеркнуть почтительную позицию говорящего, вследствие чего косвенность нередко сопровождается этикетными формулами извинения и самоумаления, снижающими имплицитную нагрузку на адресата.

Показательны и различия в реакции на косвенное побуждение. В русской коммуникативной культуре адресат вправе эксплицитно отреагировать на буквальное содержание намёка, переведя его в разряд шутки или демонстративного непонимания, что рассматривается как допустимая

коммуникативная игра между равными. В узбекском пространстве подобная реакция на просьбу старшего практически исключена: даже распознав косвенный характер высказывания, адресат обязан отреагировать на подразумеваемый смысл, поскольку игнорирование импликатуры воспринимается как нарушение иерархической субординации. Тем самым косвенность в узбекской культуре оказывается не только стратегией порождения смысла, но и жёстко регламентированной системой обязательных ответных ходов, что сближает её с ритуализованными формами речевого поведения.

Наконец, сопоставительный анализ обнаруживает различную роль паралингвистических и невербальных средств в поддержании косвенности. В русской модели косвенный смысл в большинстве случаев декодируется на основании самой языковой формы и конвенциональных признаков вежливости, тогда как в узбекской модели существенная часть интерпретативной нагрузки перераспределяется на интонацию, паузу, взгляд, дистанцию и другие невербальные маркеры. Это означает, что узбекская косвенность носит более выраженный контекстно-зависимый характер и предъявляет к участникам общения повышенные требования к владению не только языковым кодом, но и системой культурно закреплённых поведенческих сигналов. Данное наблюдение имеет прямые следствия для лингводидактики: обучение узбекскому речевому этикету не может быть сведено к усвоению набора вежливых формул и требует формирования целостной социокультурной компетенции.

Заключение

Проведённый сопоставительный анализ показывает, что косвенное высказывание в русском и узбекском коммуникативном пространстве опирается на единые логико-прагматические механизмы, описанные в теории речевых актов и теории импликатур, однако конкретные стратегии косвенности культурно специфичны. В русской коммуникативной культуре косвенность в первую очередь регулируется степенью официальности ситуации и статусной дистанцией, служа средством вежливой дистанцированности между автономными участниками общения.

В узбекской коммуникативной культуре косвенность в значительной степени детерминирована традиционными ценностями коллективизма, категориями почтительности к старшим и andisha, что делает её не факультативным стилистическим приёмом, а нормативно обязательным компонентом социально приемлемого речевого поведения. Отказ, просьба и побуждение в узбекском общении систематически реализуются через опосредованные, имплицитные формы, требующие от адресата развитой контекстуальной и социокультурной компетенции.

Выявленные различия имеют существенное значение для теории и практики межкультурной коммуникации, а также для перевода: буквальная передача косвенных высказываний без учёта культурно обусловленных прагматических конвенций способна привести к коммуникативным сбоям и неверной интерпретации коммуникативного намерения говорящего.

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The Lingua Spectrum
Cogito, ergo sum

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Beyond the proper name: secondary person nominations as markers of social identity in digital media discourse

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Annotation *The article examines secondary person nominations in digital media discourse as linguistic resources for representing and indexing social identity. The research focuses on how alternative nominative units used to refer to individuals foreground socially or communicatively salient characteristics of the referent. The analysis demonstrates that secondary nominations may foreground professional roles, social status, group affiliation, cultural positioning, or other socially significant attributes of individuals. Particular attention is given to the distinction between nomination and evaluation, since the evaluative meaning of a nominative unit cannot be determined solely by its lexical meaning and may emerge through contextual interaction. The study proposes an analytical relationship expressed as referent → salient feature → secondary nomination → social identity → contextual function, which provides a framework for examining the interaction between nomination, discourse, and identity in digital media texts. The findings contribute to the study of secondary nomination at the intersection of discourse analysis, sociolinguistics, and digital media research.*

Keywords *Secondary nomination, person nomination, social identity, digital media discourse, discourse representation, evaluation*

Raqamli media diskursida shaxs ikkilamchi nominatsiyalari ijtimoiy identifikatsiya markerlari sifatida

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Annotatsiya *Mazkur maqolada raqamli media diskursida shaxsga nisbatan qo'llanuvchi ikkilamchi nominatsiyalar ijtimoiy identifikatsiyani ifodalovchi va aktuallashtiruvchi lisoniy vosita sifatida tadqiq etiladi. Tadqiqotda shaxsni nomlash uchun qo'llanadigan muqobil nominativ birliklarning referentga xos ijtimoiy yoki kommunikativ jihatdan muhim belgilarni qanday aktuallashtirishi tahlil qilinadi. Ikkilamchi nominatsiya, diskursiv reprezentatsiya va lisoniy identifikatsiya yondashuvlariga tayangan holda o'zbek, ingliz va rus tillaridagi raqamli media*

materiallari o'rganiladi. Tadqiqotda kontekstual, semantik, pragmatik va qiyosiy tahlil usullaridan foydalanilib, ikkilamchi nominatsiyaga asos bo'luvchi belgi, u orqali faollashadigan ijtimoiy kategoriya hamda nominativ birlikning muayyan kontekstdagi kommunikativ funksiyasi aniqlanadi. Tahlil natijalari ikkilamchi nominatsiyalar shaxsning kasbiy faoliyati, ijtimoiy maqomi, guruhiy mansubligi, madaniy mavqeyi va boshqa ijtimoiy ahamiyatli xususiyatlarini aktuallashtirishi mumkinligini ko'rsatadi. Tadqiqotda nominatsiya va baholash munosabatini farqlashga alohida e'tibor qaratiladi, chunki nominativ birlikning baholovchi mazmuni faqat uning lug'aviy ma'nosi asosida belgilanmaydi, balki kontekst ta'sirida yuzaga kelishi mumkin. Maqolada referent → salient feature → ikkilamchi nominatsiya → ijtimoiy identifikatsiya → kontekstual funksiya munosabati asosidagi tahliliy model taklif etilib, u raqamli media matnlarida nominatsiya, diskurs va identifikatsiya o'rtasidagi aloqani tadqiq etishga xizmat qiladi.

Kalit so'zlar *Ikkilamchi nominatsiya, shaxs nominatsiyasi, ijtimoiy identifikatsiya, raqamli media diskursi, diskursiv reprezentatsiya, baholash*

Вторичные номинации лица как маркеры социальной идентичности в цифровом медиадискурсе

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Аннотация *В статье исследуются вторичные номинации лица в цифровом медиадискурсе как языковые средства репрезентации и актуализации социальной идентичности. Основное внимание уделяется тому, каким образом альтернативные номинативные единицы, используемые для обозначения конкретного лица, актуализируют социально или коммуникативно значимые признаки референта. В исследовании применяются контекстуальный, семантический, прагматический и сопоставительный методы, позволяющие выявить признак, лежащий в основе вторичной номинации, социальную категорию, актуализируемую посредством данного признака, и коммуникативную функцию номинативной единицы в конкретном контексте. Результаты анализа показывают, что вторичные номинации могут актуализировать профессиональную роль, социальный статус, групповую принадлежность, культурную позицию и другие социально значимые характеристики лица. Особое внимание уделяется разграничению номинации и оценки, поскольку оценочное значение номинативной единицы не всегда определяется её лексическим значением и может формироваться под воздействием контекста. В статье предлагается аналитическая модель референт →*

значимый признак → вторичная номинация → социальная идентичность → контекстуальная функция, позволяющая исследовать взаимосвязь номинации, дискурса и идентичности в цифровых медиатекстах. Полученные результаты расширяют возможности изучения вторичной номинации на пересечении дискурс-анализа, социолингвистики и современных исследований цифровых медиа.

Ключевые слова *Вторичная номинация, номинация лица, социальная идентичность, цифровой медиадискурс, дискурсивная репрезентация, оценочность*

Introduction

The rapid development of the digital communication environment is expanding the ways of naming individuals and how perceptions of them are shaped in modern media discourse. While a person's proper name serves as the primary means of identifying the referent in traditional communication, modern media texts frequently employ various nominative units to repeatedly designate the same individual. Such units do more than simply re-identify the referent; they highlight specific social, professional, cultural, or evaluative characteristics. In this regard, the phenomenon of secondary nomination can be viewed not only as a means of identifying an individual but also as a tool for discursively constructing their social image.

Theoretical framework

Nomination is a fundamental linguistic process expressing the relationship between language and reality; it concerns the capacity of linguistic units to name objects, phenomena, and individuals, as well as to distinguish them communicatively. The development of nomination theory has focused particularly on the semantic, onomasiological, and communicative aspects of the naming process. When the naming process is investigated as a crucial facet of speech activity, nomination is viewed not merely as the existence of ready-made names, but as a process involving the conceptualization and expression of reality through linguistic means (Kubryakova, 2004). From this perspective, the process of naming an individual offers communicative possibilities that extend beyond the simple identification of a referent.

The issue of changes in the meaning and function of nominative units holds a significant place in the theory of secondary nomination. V.N. Telia links secondary nomination to the use of existing linguistic naming resources for a new naming function and explains its various forms through semantic shifts and naming mechanisms (Telia, 1977). In this approach, secondary nomination is viewed as a phenomenon involving the naming of a new referent through existing nominative means. Consequently, when analyzing secondary nomination, it is essential not only to determine how the unit names the referent but also to consider the additional semantic and connotative content that emerges through this act of naming. The functional potential of secondary nomination within text and discourse has also been examined from various perspectives in subsequent research. While V.G. Gak (1977) investigated types of nomination and the stylistic application of renaming, E.S. Kubryakova (2004) focuses on the cognitive and speech-related aspects of nominative activity. These studies demonstrate that secondary nomination can be investigated not merely as a lexical-semantic phenomenon, but as one linked to text and communicative activity.

The issue of the social content of nomination becomes increasingly significant when examining the nomination of individuals from a discourse perspective. In the discourse-historical approach developed by Reisigl and Wodak, the nomination (or referential) strategy encompasses how social actors, objects, events, and processes are named and constructed within discourse. Their model distinguishes between nomination and predication: nomination relates to naming or referentially constructing a social actor in discourse, whereas predication involves attributing specific qualities and characteristics to them. Within this approach, metaphors, metonyms, anthroponyms, units indicating group membership, and other nominative devices are viewed as tools that shape the representation of social actors in discourse (Reisigl & Wodak, 2001; 2009). These theoretical perspectives can be directly applied to the issue of how individuals are named in media discourse. This is because, in media texts, an individual is represented not only by a proper name but also by other nominative units linked to their profession, status, activities, or public image. For instance, English terms such as the billionaire, the activist, the reformer, or the outsider not only refer to a specific individual within a given context but also signal which aspect of that person is being highlighted as communicatively significant. However, the relationship between such units and social identity must be determined within each specific context; it would be incorrect to conclude that the act of naming automatically implies a specific value judgment.

The issue of identity construction through linguistic means also occupies a significant place within the field of sociocultural linguistics. Viewing identity as a social and cultural phenomenon emerging through language and other semiotic practices, M. Bucholtz and K. Hall emphasize that identity can be indexed via various linguistic resources – including labels, implicatures, stances, styles, and other linguistic units. In their model, identity is interpreted not as a fixed, static category, but as a phenomenon that emerges during linguistic interaction and is linked to relationships and social context (Bucholtz & Hall, 2005). This approach offers significant methodological potential for studying secondary nominations of individuals. Specifically, nominative labels applied to a person – such as the scientist, the entrepreneur, the activist, or others – can be viewed not merely as referential units, but as linguistic tools that activate a specific social position of the individual within the text. In doing so, the researcher must analyze the usage of this naming in a specific discourse and its relationship with other textual elements, rather than equating its lexical meaning with a pre-existing social identity.

At the same time, existing research has often examined the issues of secondary nomination, discursive nomination, and identification within separate theoretical frameworks. While studies on secondary nomination focus primarily on the semantic mechanisms of naming and the emergence of new nominative functions, sociolinguistic research on identification centers on the capacity of linguistic units to index personal and social positions. The discourse-historical approach, meanwhile, links nomination to the discursive construction of social actors. The intersection of these three approaches – specifically, the activation of a socially salient attribute of an individual within discourse through the act of naming – offers a promising avenue for more systematic study using digital media materials. Digital media is particularly significant for investigating this issue, as modern news and journalistic texts often employ a succession of different nominative units to refer to the same entity. While the choice of nomination is likely linked to the text's informative, referential, stylistic, or evaluative functions, each instance requires verification through contextual analysis. Consequently, this study treats secondary nomination not merely as a unit expressing a

"pre-existing" identity, but as a nominative tool capable of indexing a socially salient aspect of an individual within a specific communicative context.

Materials and Methods

Accordingly, the primary objective of the study is to determine the functional-semantic and discursive characteristics of secondary nominations applied to individuals within digital media discourse, specifically regarding the expression of social identity. Based on media materials in Uzbek, English, and Russian, the study analyzes which social attributes are actualized by these nominative units, the semantic means through which these attributes are expressed, and the communicative functions the nominations perform within specific contexts. The study utilizes nominative units referring to individuals drawn from digital media discourse in Uzbek, English, and Russian. The material selected includes online news, journalistic articles, interviews, and texts published by media outlets on digital platforms. The primary criterion for compiling the corpus is that the nominative unit identifies a specific individual not by their proper name, but rather based on a socially or communicatively salient characteristic – that is, a trait significant to the context. For instance, units such as the billionaire, the activist, the reformer, and the outsider were analyzed not merely in terms of their lexical meaning, but also regarding which specific individual they refer to and the specific attribute upon which that reference is based within a given text.

The study employs several methods that complement each other. Contextual analysis serves to determine the meaning a nomination generates within a specific text. This process takes into account the nominative unit's relationship with the preceding and following context, information regarding the referent, and its communicative function. Semantic analysis is used to determine the characteristic upon which a nomination is based and how that characteristic relates to the social identification of the referent. Pragmatic analysis focuses on revealing the author's communicative intent, the orientation toward the audience, and the role of the nomination in shaping an individual's media image. Comparative analysis makes it possible to identify the commonalities and differences among nominations in Uzbek, English, and Russian. This involves comparing not only the lexical forms of the nominative units but also the social meanings they generate within various cultural and discursive contexts.

Results and Discussion

One significant area of the analysis concerns nominations that reflect an individual's professional activity and social status. In expressions such as the scientist, the entrepreneur, the activist, the coach, the billionaire, or the statesman, the individual's functional role in society is foregrounded – either replacing the referent's proper name or appearing alongside it. For example:

The billionaire announced a new investment project...

In this context, the term "the billionaire" presents the individual not merely as a simple referent, but as a social actor possessing economic status. If the subsequent text details their investment activities, business decisions, or economic initiatives, the professional or status-related function of the designation is further reinforced. However, it would be methodologically incorrect to automatically interpret the term "the billionaire" as an evaluative designation in every context. Whether the term carries a positive, negative, or neutral value depends on the surrounding context, the accompanying predicative elements, and the communicative purpose. For instance, in an article focused on economic success, "the billionaire" might serve as a neutral identifier; conversely, in a context linking wealth to social inequality, the nomination is likely to acquire additional evaluative connotations.

In this regard, research findings demonstrate the necessity of distinguishing between nomination and evaluation.

Nomination primarily serves to identify a referent through a specific attribute, whereas axiological (evaluative) meaning often emerges from the context. One of the key concepts proposed based on this analysis is the "salient feature" – that is, a characteristic of a referent that becomes prominent in a specific communicative situation. During the process of secondary nomination, a single feature, specifically, one relevant to the text is selected from among all the attributes associated with the individual. For instance, an individual might be a politician, an entrepreneur, a father, a social activist, and a public figure. However, in a business news report, this person might be described as "the entrepreneur"; in an article about a social movement, as "the activist"; and in a political piece, as "the reformer." Thus, the representation of a single referent through various designations allows for the highlighting of different social facets of that individual, depending on the communicative context.

The obtained results can be interpreted at the intersection of three theoretical perspectives. First, the concept of secondary nomination developed by Telia provides a theoretical basis for explaining the mechanism by which an existing naming unit is employed in a new referential or naming function. Second, the views of Reisigl and Wodak regarding nomination and referential strategies enable an analysis of how nomination represents social actors within discourse. Third, the approach to identity proposed by Bucholtz and Hall allows for viewing person-referring nominative units as contextual and interactional resources for linguistic identity construction.

Based on the integration of these three approaches, this study interprets secondary nomination not merely as an "alternative name" for an individual, but as a linguistic tool that selects a specific social aspect of the referent and foregrounds it within a concrete communicative situation. This interpretation allows for the distinction of three interconnected layers of secondary nomination:

- *the semantic layer* – the attribute upon which the nomination is based;
- *the identificational layer* – the social category through which this attribute represents the individual;
- *the pragmatic-discursive layer* – the communicative function the nomination performs within a specific media context.

Consequently, it becomes evident that the secondary nomination of an individual is a phenomenon far more complex than simple synonymic substitution. Overall, the research findings allow for the characterization of secondary nominations of individuals in digital media discourse as nominative tools that index social identity, foreground a salient attribute of the referent, and—depending on the context – may incorporate evaluative content. This approach establishes a methodological framework for linking nomination theory with discourse and identity studies, as well as for conducting a comparative analysis of the functional potential of nominative units across trilingual media materials.

Conclusion

In conclusion, one of the principal findings of the study is that the relationship between secondary nomination and social identity is fundamentally context-dependent. A nominative expression cannot necessarily be interpreted as evaluative solely on the basis of its lexical meaning. Its evaluative potential may emerge through its interaction with surrounding predicates, modifiers, contextual information, and the broader communicative purpose of the media text. This distinction makes it possible to differentiate the referential and identificational function of a nomination from its potential axiological function. A person may simultaneously possess numerous professional, social, cultural, and personal characteristics, yet a particular media context may foreground only one of them. The selected characteristic can subsequently become the basis for secondary nomination. The resulting

relationship can therefore be represented as: referent → salient feature → secondary nomination → social identity → contextual function. This model brings together insights from research on secondary nomination, discourse representation, and linguistic identity. In particular, it complements approaches that examine nomination as a means of representing social actors and approaches that conceptualize identity as constructed and indexed through linguistic interaction. At the same time, the proposed framework does not assume that every secondary nomination constitutes an intentional identity-construction strategy. Rather, its function must be established through contextual and discourse-based analysis.

Overall, secondary person nominations should be understood not simply as alternatives to proper names, but as context-sensitive linguistic resources through which particular aspects of individuals become communicatively salient. Their study therefore provides a productive intersection between nomination theory, discourse analysis, sociolinguistics, and contemporary digital media research.

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Cognitive Metaphor in English Digital Discourse: Embodied Schemas in the Conceptualization of Online Activity

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Annotation *This article examines conventional metaphors that organize the vocabulary of English digital discourse and explains how embodied experience provides cognitive structure for abstract online activity. The analysis focuses on recurrent expressions such as platform, window, page, navigate, stream, traffic, feed, viral, footprint, cloud and thread. Drawing on Conceptual Metaphor Theory and image-schema approaches, the study treats these units not as isolated stylistic ornaments but as evidence of systematic mappings from spatial, material, biological and motion-related experience to digital concepts. A qualitative semantic analysis shows that container, path, surface, flow, nourishment, contagion and trace schemas make technologically complex processes easier to conceptualize and communicate. The study also distinguishes between metaphorical motivation and lexical conventionalization: many digital metaphors remain cognitively transparent even after becoming routine technical vocabulary. The proposed classification clarifies how embodied schemas contribute to terminological productivity, user-interface language and the everyday interpretation of digital environments.*

Keywords *Cognitive metaphor, digital discourse, image schema, conceptualization, embodied cognition, lexicalization*

Ingliz raqamli diskursida kognitiv metafora: onlayn faoliyatni konseptuallashtirishda tajribaviy sxemalar

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Annotatsiya *Maqolada ingliz tilidagi raqamli diskurs lug'atini tartibga soluvchi konvensional metaforalar tahlil qilinib, mavhum onlayn faoliyatni konseptuallashtirishda jismoniy tajriba qanday kognitiv asos yaratishi yoritiladi. Tahlil platform, window, page, navigate, stream, traffic, feed, viral, footprint, cloud va thread kabi muntazam qo'llanadigan birliklarga qaratilgan. Konseptual metafora nazariyasi hamda obraz-sxema yondashuviga tayangan holda ushbu birliklar alohida uslubiy bezak sifatida emas, balki makon, harakat, moddiylik va biologik tajriba sohalaridan raqamli tushunchalarga yo'naltirilgan tizimli ko'chirishlarning natijasi sifatida talqin qilinadi. Sifat tahlili container, path, surface, flow, nourishment, contagion va trace sxemalari texnologik jihatdan murakkab jarayonlarni kundalik idrok uchun tushunarli shaklga keltirishini ko'rsatadi. Shuningdek, metaforik motivatsiya bilan leksik konvensionallashuv farqlanadi: ko'plab raqamli metaforalar terminologik odatiylikka aylangan bo'lsa-da, ularning kognitiv asosi sezilarli darajada saqlanib qoladi. Taklif etilgan tasnif raqamli terminlarning shakllanishida tajribaviy sxemalarning rolini, interfeys tilidagi semantik izchillikni va yangi texnologik*

tushunchalarning kundalik til orqali o'zlashtirilish mexanizmini aniqroq ko'rsatishga xizmat qiladi.

Kalit so'zlar *Kognitiv metafora, raqamli diskurs, obraz-sxema, konseptuallashtirish, tajribaviy kognitsiya, leksiklashuv*

Когнитивная метафора в англоязычном цифровом дискурсе: опытные схемы концептуализации онлайн-деятельности

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Аннотация *В статье рассматриваются конвенциональные метафоры, организующие лексику англоязычного цифрового дискурса, и объясняется роль телесно-пространственного опыта в когнитивном структурировании абстрактной онлайн-деятельности. Анализ охватывает регулярно употребляемые единицы platform, window, page, navigate, stream, traffic, feed, viral, footprint, cloud и thread. На основе теории концептуальной метафоры и подхода образных схем эти единицы трактуются не как отдельные стилистические украшения, а как проявления системных проекций из сфер пространства, движения, материального и биологического опыта на цифровые понятия. Качественный семантический анализ показывает, что схемы container, path, surface, flow, nourishment, contagion и trace делают технологически сложные процессы когнитивно доступными и коммуникативно экономными. В исследовании также разграничиваются метафорическая мотивированность и лексическая конвенционализация: значительная часть цифровых метафор стала рутинной технической лексикой, сохраняя при этом прозрачную концептуальную основу. Предлагаемая классификация позволяет систематизировать связь между телесным опытом, терминологической продуктивностью и языком цифровых интерфейсов. Такой подход показывает, почему новые технологические понятия легче закрепляются в языке, когда опираются на уже освоенные человеком модели пространства, движения, потока и материального взаимодействия.*

Ключевые слова *Когнитивная метафора, цифровой дискурс, образная схема, концептуализация, телесное познание, лексикализация*

Introduction

Digital communication is often described as if it were a physical environment that users enter, move through, occupy and leave. People visit sites, open windows, follow links, navigate platforms, stream content, leave digital footprints and encounter viral material. None of these actions is literally identical to the

physical activity named by the source word. A website is not a geographical site, a browser window is not an architectural opening, and a stream of data does not possess the material properties of running water. Yet such expressions are immediately intelligible because they recruit familiar patterns of embodied experience to structure concepts that are otherwise technically complex and largely invisible.

Within cognitive linguistics, this regularity is explained by the assumption that metaphor is not restricted to poetic language. Conceptual Metaphor Theory treats metaphor as a systematic relation between conceptual domains: a comparatively concrete source domain provides structure for a more abstract target domain (Lakoff & Johnson, 1980; Kövecses, 2010). This position is especially productive for the analysis of digital vocabulary because many core terms of networked communication emerged through semantic extension rather than through entirely new lexical creation. Digital discourse therefore offers a compact illustration of how language reuses existing experiential knowledge when speakers need to conceptualize new objects, processes and relations.

The relevance of the problem has increased with the normalization of digital environments in everyday life. Expressions that were once innovative technical metaphors are now part of ordinary vocabulary and often appear to users as literal terms. Such conventionalization can obscure the conceptual work performed by metaphor. The cognitive question is therefore not simply whether a word has metaphorical origins, but what experiential schema it activates, which aspects of the digital target it highlights and which aspects it suppresses. The answer is important for cognitive semantics, terminology studies and the analysis of interface language, because lexical choices influence how users understand agency, movement, visibility, connection and risk in digital space.

The aim of this study is to classify recurrent metaphorical models in English digital discourse and to determine the role of embodied image schemas in their semantic organization. The analysis pursues three related tasks: to identify the principal source domains behind conventional digital expressions; to explain the cognitive correspondences that make these expressions intelligible; and to distinguish between metaphorical motivation and lexical conventionalization. The study does not attempt a frequency-based corpus measurement. Its purpose is qualitative: to show how a limited but representative set of conventional lexical items reveals stable cognitive models in contemporary digital English.

Theoretical framework

Conceptual metaphor operates through structured correspondences rather than through accidental resemblance. In the mapping ARGUMENT IS WAR, for example, participants, goals and stages of conflict structure the understanding of argumentative interaction (Lakoff & Johnson, 1980). The same principle applies to digital language. When users navigate a website, the target concept of searching through an information architecture is understood through the source domain of purposeful movement along a route. The mapping provides a starting point, possible paths, intermediate locations and a destination. As a result, the technical process becomes cognitively compatible with everyday experience of movement.

Image schemas refine this account by identifying recurring patterns derived from bodily and perceptual interaction with the environment. CONTAINER, PATH, SOURCE-PATH-GOAL, UP-DOWN, LINK, SURFACE and FORCE are among the schemas that repeatedly organize conceptual structure (Johnson, 1987; Evans & Green, 2006). They are schematic enough to support many lexical realizations. A digital platform, page or window recruits spatial organization; navigation and following a link recruit PATH; traffic and

streaming recruit FLOW; digital footprint recruits TRACE; viral content recruits a biological model of transmission. These patterns help explain why apparently heterogeneous words form coherent metaphorical clusters.

Cognitive linguistic analysis also requires attention to conventionality. Metaphorical expressions differ in salience. Some remain strongly figurative, whereas others become established technical terms whose metaphorical basis is no longer consciously foregrounded. Steen (2008) distinguishes between metaphor as a conceptual phenomenon and metaphor as a communicative choice, while the Pragglejaz Group (2007) proposes a systematic procedure for identifying lexical units whose contextual meanings contrast with more basic meanings. In digital discourse, this distinction is crucial: cloud, platform and traffic may function as ordinary technical terms, yet their semantic extension remains historically and conceptually dependent on spatial or physical source domains.

A further issue concerns the productive character of metaphor. Once a conceptual mapping becomes conventional, it can motivate new expressions. The spatial model of the internet supports home page, site map, address, destination, navigation bar and visit. The flow model supports data stream, traffic, channel and bandwidth-related descriptions. The biological model supports viral, infection, worm and ecosystem. Such lexical families suggest that metaphor is not merely retrospective etymology; it acts as an organizing principle that can guide new terminology and make innovations interpretable before they become fully conventionalized.

Material and Method

The material consists of a qualitative set of recurrent English expressions used in general digital communication, interface language and technology-related media: platform, window, page, home page, site, address, navigate, follow, stream, traffic, channel, feed, viral, bug, ecosystem, footprint, cloud, thread, link and network. The units were selected because they are widely recognizable outside narrow specialist discourse and because their basic non-digital meanings remain available to speakers. The analysis therefore concentrates on lexical items whose digital meanings can be compared with established concrete meanings.

The procedure combines contextual-semantic analysis with conceptual mapping. For each unit, the study identifies a basic experiential source domain, the digital target concept and the correspondence that licenses the extension. The units are then grouped according to dominant image schemas. The same lexical item may participate in more than one schema; cloud, for example, combines an image of elevated spatial location with a container-like model of remote storage. Such overlap is not treated as a methodological problem, since conceptual metaphors often form networks rather than mutually exclusive categories.

The analysis also evaluates the degree of conventionalization. An expression is considered highly conventional when its digital meaning can be used without any felt rhetorical emphasis and is regularly understood as part of ordinary technical vocabulary. This criterion separates metaphorical motivation from deliberate figurative effect. The purpose is to demonstrate that conventionality does not eliminate cognitive structure: even routine lexical items may continue to guide inference through source-domain organization.

Spatial schemas: digital environments as locations and containers

The most extensive metaphorical pattern in digital English conceptualizes information systems as spatial environments. The noun site originally denotes a place or location; in website it identifies an organized digital location. Address transfers a conventional system of locating a physical destination to the identification of a resource on a network. Home

page extends the culturally salient idea of home as a point of orientation and return. Page imports the spatially bounded surface of a printed document into a screen-based environment. Window represents access to a delimited visual area through the architectural schema of an opening that permits viewing.

These expressions can be represented through a general mapping DIGITAL ENVIRONMENTS ARE PHYSICAL SPACES. The mapping is cognitively economical because it supplies orientation without requiring users to understand underlying computational architecture. A person can be on a platform, in a chat, at a website, inside a folder or outside an account. Prepositional behavior reinforces the spatial model and shows that metaphor operates above the level of isolated vocabulary. Grammar participates in the same conceptualization by assigning digital entities the relational properties of places and containers.

The CONTAINER schema is particularly important. Folders contain files, accounts contain personal information, inboxes contain messages and windows frame visible content. The schema includes an interior, a boundary and an exterior. In practical interaction, these components correspond to access, restriction and movement of information. Expressions such as log in and log out further conceptualize participation as crossing a boundary. The digital action is abstract, but the linguistic model is grounded in the bodily experience of entering and leaving bounded spaces.

Platform deserves separate attention because it combines spatial and functional structure. A physical platform is a raised surface that supports activity; a digital platform is an infrastructural environment that supports communication, commerce or content distribution. The semantic extension preserves the relational notion of support rather than the exact physical shape. This example illustrates a general property of conceptual metaphor: source domains contribute selected structure, not complete copies of physical objects.

Path and flow schemas: online activity as movement

A second cluster models digital activity as movement. Users navigate websites, follow links, go back, move forward, visit pages and reach destinations. The SOURCE-PATH-GOAL schema provides a coherent account of these expressions. It presupposes an initial location, a route, possible obstacles and an endpoint. Search behavior can consequently be described as successful or unsuccessful movement even though the user remains physically stationary.

The verb navigate is especially revealing. Its basic sense concerns controlled movement through physical space, historically including sea travel. In digital use, it refers to purposeful orientation within an information structure. The user becomes a moving agent, interface elements become landmarks, and hyperlinks become routes. Follow similarly maps sequential physical movement onto attention and informational connection. To follow a link is to select a path; to follow an account is to maintain an ongoing informational relation. The second use shows how a spatial mapping can develop a more abstract social extension.

The FLOW schema organizes another group of terms. Stream conceptualizes continuously transmitted media as a moving body of water. Traffic treats packets, requests or users as moving entities whose volume may increase, slow or become congested. Channel evokes a bounded route through which something flows. These expressions are productive because flow provides intuitive parameters for technical processes: direction, volume, speed, interruption and blockage. The metaphor supports both description and evaluation. Heavy traffic suggests load; smooth streaming suggests unobstructed transmission; a bottleneck identifies constrained passage.

The cognitive advantage of the flow model is that temporal process becomes spatially imaginable. Data transmission is invisible, but water and traffic are perceptually familiar. At the same time, the model selectively

highlights continuity and movement while backgrounding the discrete computational operations that constitute transmission. This selectivity is not a defect; it is the normal function of metaphorical construal, which makes one aspect conceptually prominent for a particular communicative purpose (Langacker, 2008).

Material, biological and trace metaphors

Digital discourse also relies on source domains that are not primarily spatial. Feed is based on nourishment: a system supplies a user with a continuing sequence of information as food is supplied to a living organism. The metaphor foregrounds regular intake and dependence on an external source. In social media, the noun has become so conventional that its biological source meaning may receive little conscious attention, yet expressions such as content consumption reactivate the broader model INFORMATION IS FOOD.

The adjective viral and the noun virus use a biological model of transmission. A computer virus reproduces through systems; viral content spreads rapidly across users and platforms. In the second case, the mapping is not limited to speed. It also introduces the idea of person-to-person propagation and a multiplication process that can exceed deliberate control. The evaluative component differs by context: a software virus is harmful, whereas viral media visibility may be desirable. The shared cognitive structure is transmission, not a fixed positive or negative value.

Ecosystem extends an ecological model to interconnected technological actors, products and services. A digital ecosystem contains mutually dependent components whose functioning is understood through relations of coexistence, adaptation and balance. Unlike a simple machine metaphor, ecosystem emphasizes distributed interaction rather than centralized control. This makes it particularly useful for describing platforms, devices, developers, users and services as parts of a changing network of dependencies.

Footprint and thread illustrate different experiential structures. A footprint is a physical trace left by movement; a digital footprint is an informational trace produced by activity. The mapping makes persistence and retrievability salient: actions leave evidence even when the actor has moved on. Thread draws on the linear continuity of textile material. In digital communication, a discussion thread links messages into a sequence, allowing participants to interpret separate contributions as parts of one connected line. Link and network generalize the LINK schema by representing relationships as physical connections between nodes.

Source schema	Digital expressions	Conceptual contribution
SPACE / CONTAINER	site, page, window, platform, cloud	location, boundary, access, support
SOURCE-PATH-GOAL	navigate, follow, go back, destination	orientation, route, successful arrival
FLOW	stream, traffic, channel	continuity, volume, speed, blockage
BIOLOGY / NOURISHMENT	viral, ecosystem, feed	spread, interdependence, intake
TRACE / LINK	footprint, thread, link, network	persistence, continuity, connection

Table 1. *Principal embodied schemas in conventional English digital vocabulary*

The classification demonstrates that the same digital environment can be structured simultaneously by several embodied models. A platform is a supporting surface, a site is a location, a link is a path-enabling connection, a stream is a flow, and a footprint is a trace. These metaphors are compatible because each selects a different relational feature of digital activity. Their coexistence is evidence against the idea that technical vocabulary must form a single logically unified metaphorical system. Users shift between schemas according to communicative need.

Conventionalization and cognitive transparency

The conventionalization of digital metaphors creates an important analytical difficulty. When platform or cloud is encountered in a technological context, speakers may access the digital meaning directly without consciously constructing a comparison with a physical platform or meteorological cloud. Nevertheless, lexical conventionalization does not imply complete semantic arbitrariness. The source-domain structure remains available and can support new combinations, jokes, explanations and terminological extensions.

Cloud is a useful case. In cloud storage, the relevant source structure is not the detailed physical composition of clouds. The term profiles remote, non-localized and visually indeterminate space. For ordinary users, the metaphor allows data to be conceptualized as being kept "somewhere above" the local device, even though the physical servers are terrestrial and geographically specific. The expression therefore improves usability while simultaneously obscuring material infrastructure. Cognitive accessibility and technical accuracy are not identical goals.

A similar process can be observed in window. Graphical interfaces normalized the term to such an extent that it now denotes a basic component of screen organization. Yet the architectural mapping still explains important semantic properties: a window frames a limited view, can be opened or closed, may overlap another window and provides access to something beyond its boundary. These inferential correspondences make the term more than an arbitrary label.

The distinction between metaphorical motivation and deliberate metaphor is therefore essential. Digital terminology frequently occupies an intermediate zone in which metaphor has become lexicalized but remains structurally transparent. Cognitive linguistic analysis is able to recover that structure and explain why certain lexical innovations become natural while other possible labels do not. Terms grounded in familiar schemas reduce conceptual cost by allowing users to transfer established patterns of reasoning to new technological domains.

Cognitive and pragmatic implications

The metaphors of digital discourse do not only describe technology; they frame user experience. Spatial metaphors construct the internet as a navigable environment and position the user as an agent capable of movement and choice. Flow metaphors represent communication as continuous transmission and make speed, congestion and interruption central evaluative parameters. Biological metaphors emphasize spread, reproduction and interdependence. Trace metaphors foreground persistence and accountability. Each mapping directs attention toward a particular dimension of the digital target.

This framing has pragmatic consequences. Interface designers and technology writers prefer terms that are short, inferentially rich and compatible with users' prior knowledge. A familiar metaphor can replace a longer technical explanation. At the same time, metaphor may simplify in ways that hide infrastructure or redistribute responsibility. Cloud storage, for instance, sounds immaterial and placeless even though it depends on energy-intensive physical facilities. Viral content may be represented as if

it spreads by itself, reducing attention to algorithmic amplification or deliberate sharing. Cognitive economy therefore coexists with conceptual selectivity.

For language teaching, the findings also have practical relevance. Digital vocabulary is often presented to learners as a list of technical meanings. A cognitive approach can instead organize items into metaphorical families. Learners who understand PATH can relate navigate, follow, go back and destination; learners who understand FLOW can connect stream, traffic and channel. Such grouping supports semantic retention because vocabulary is linked through conceptual motivation rather than memorized as unrelated units.

Conclusion

The analysis confirms that English digital discourse is extensively structured by embodied metaphor. Spatial, path, flow, biological, nourishment and trace schemas transform invisible technological processes into concepts that can be understood through ordinary physical and social experience. These patterns are not peripheral stylistic features. They organize central vocabulary used by specialists and non-specialists alike.

The most productive general mapping is DIGITAL ENVIRONMENTS ARE PHYSICAL SPACES, realized through site, page, window, platform, address and related expressions. Movement and transmission are structured through SOURCE-PATH-GOAL and FLOW, while feed, viral, ecosystem and footprint recruit nourishment, biological spread, ecological interdependence and trace. The coexistence of these models demonstrates that digital conceptualization is multi-schematic: different source domains highlight different properties of the same technological reality.

A further conclusion concerns conventionalization. Routine technical use may reduce the felt figurativeness of a lexical item, but it does not necessarily eliminate metaphorical motivation. Many digital terms remain cognitively transparent because their source-domain structure continues to support inference and new lexical combinations. For this reason, metaphor analysis remains relevant even when speakers no longer experience an expression as rhetorically marked.

Future research can extend the present qualitative model through corpus-based comparison of registers, diachronic analysis of digital terminology and contrastive study of how the same technological concepts are metaphorically structured in English and Uzbek. Such work would make it possible to distinguish universal embodied schemas from language-specific lexicalization patterns and to trace how rapidly emerging technological domains become integrated into ordinary conceptual systems.

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The Lingua Spectrum
Cogito, ergo sum

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Morphographic and Semantic Integration of English-Derived Lexemes in Uzbek Online Media

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Annotation *This article examines how English-derived lexical items move beyond initial borrowing and become productive elements of contemporary Uzbek online media language. The study focuses on forms such as startap, bloger, kontent, brend, servis, onlayn and platforma, with particular attention to orthographic accommodation, Uzbek inflection, hybrid combinations and semantic specialization. A qualitative sample of authentic media uses from Uzbek online news is analyzed together with recent scholarship on English–Uzbek lexical contact. The findings show that integration is best viewed as a continuum rather than a binary distinction between "foreign" and "assimilated" words. Graphic reshaping such as startup → startap and blogger → bloger may be followed by regular Uzbek morphology, as in blogerlar, blogerlarga, brendlar and blogerlik, and by productive combinations such as onlayn platforma and IT-brend. Media practice also reveals continuing variation in hyphenation and graphic treatment. The article proposes a four-stage model of lexical integration: uptake, morphographic accommodation, grammatical integration and productive recombination.*

Keywords *English loanwords, Uzbek online media, orthographic adaptation, morphological integration, semantic change, media discourse*

O'zbek onlayn mediasida inglizcha o'zlashmalarning morfografik va semantik integratsiyasi

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Annotatsiya *Maqolada ingliz tilidan kirib kelgan birliklarning dastlabki o'zlashtirish bosqichidan chiqib, zamonaviy o'zbek onlayn media tilining mahsuldor unsurlariga aylanish jarayoni tahlil qilinadi. Tadqiqot startap, bloger, kontent, brend, servis, onlayn va platforma kabi shakllarga qaratilib, ularning imloviy moslashuvi, o'zbekcha grammatik qo'shimchalarni qabul qilishi, gibrid birikmalarda ishtiroki va semantik ixtisoslashuvi ko'rib chiqiladi. O'zbek internet nashrlaridagi real qo'llanish namunalari inglizcha o'zlashmalar bo'yicha zamonaviy tadqiqotlar bilan qiyosan tahlil qilindi. Natijalar integratsiyani "xorijiy" va "o'zlashgan" birliklar o'rtasidagi qat'iy qarama-qarshilik emas, balki bosqichma-bosqich kechadigan jarayon sifatida talqin qilish zarurligini ko'rsatadi. Startup → startap, blogger → bloger kabi grafik moslashuvdan keyin blogerlar, blogerlarga, brendlar, blogerlik singari o'zbekcha morfologik shakllar yuzaga keladi; onlayn platforma va IT-brend kabi gibrid modellar esa o'zlashmaning sintagmatik mahsuldorligini namoyon etadi. Maqolada o'zlashuv jarayoni to'rt bosqich – kirib kelish, morfografik moslashuv, grammatik integratsiya va mahsuldor qayta birikish – orqali tavsiflanadi. Ushbu model inglizcha etimologiyani saqlagan birliklarning o'zbek tilida qanchalik chuqur tizimlashganini real grammatik xatti-harakat asosida baholash imkonini beradi.*

Kalit so'zlar *Inglizcha o'zlashmalar, o'zbek onlayn mediasi, imloviy moslashuv, morfologik integratsiya, semantik o'zgarish, media diskursi*

Морфографическая и семантическая интеграция англицизмов в узбекских онлайн-СМИ

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Аннотация *В статье анализируется процесс, в ходе которого лексемы английского происхождения переходят от первоначального заимствования к продуктивному функционированию в современном узбекском онлайн-медиадискурсе. Рассматриваются формы startap, bloger, kontent, brend, servis, onlayn и platforma с точки зрения графической адаптации, присоединения узбекских грамматических показателей, участия в гибридных сочетаниях и семантической специализации. Качественный материал составили аутентичные употребления из узбекских интернет-СМИ, сопоставленные с современными исследованиями английско-узбекских языковых контактов. Результаты показывают, что интеграцию целесообразно описывать как континуум, а не как жёсткое противопоставление «иностранного» и «освоенного» слова. Графические преобразования startup → startap и blogger → bloger сочетаются с регулярной узбекской морфологией в формах blogerlar, blogerlarga, brendlar и blogerlik, а сочетания onlayn platforma и IT-brend демонстрируют дальнейшую синтагматическую продуктивность. Предлагается четырёхэтапная модель: заимствование, морфографическая адаптация, грамматическая интеграция и продуктивная рекомбинация. Такая модель позволяет оценивать степень освоенности слова не по его происхождению, а по реальному поведению в узбекской морфологии и синтаксисе. Отдельно рассматривается роль онлайн-СМИ как пространства, где варианты написания конкурируют, закрепляются и постепенно приобретают редакционную норму.*

Ключевые слова *Английские заимствования, узбекские онлайн-СМИ, орфографическая адаптация, морфологическая интеграция, семантическое изменение, медиадискурс*

Introduction

English-derived vocabulary has become one of the most visible sources of lexical renewal in contemporary Uzbek, especially in technology, business, education and digital communication. Online media plays a double role in this process. It records new words that have entered public usage, but it also accelerates their circulation by repeating them across headlines, social platforms and searchable news archives. For this reason, the language of online journalism is a productive environment for observing not only the presence of English loanwords but also the

structural changes they undergo after entering Uzbek.

The central problem is that lexical borrowing is frequently described as a simple transfer from a donor language to a recipient language. In actual media usage, however, the process is more dynamic. A borrowed item may first appear close to its English graphic form, then acquire a stabilized Uzbek spelling, combine with Uzbek case and plural markers, enter derivational patterns and develop specialized discourse functions. In other words, the relevant question is not merely whether English words occur in Uzbek mass media, but how far they have become available to the grammatical and word-formational resources of Uzbek.

Recent research on Uzbek confirms that English influence increasingly reaches the language directly rather than only through Russian-mediated forms. Studies of contemporary borrowings point to phonographic adaptation, morphological integration and the role of online communication in accelerating lexical diffusion (Kuchkarov, 2025; Polvannazirova, 2025). Chorieva and Dalieva (2026) have additionally emphasized changes in the channels, forms and integration patterns of English loanwords in Uzbek mass media. The present study develops a narrower and more structural question: what linguistic evidence allows us to say that a media loanword has moved from mere importation to productive integration?

The aim of the article is to describe the morphographic, grammatical and semantic indicators of integration displayed by selected English-derived lexemes in Uzbek online media. Particular attention is paid to startap, bloger, kontent, brend, servis, onlayn and platforma. These items are useful because they represent different degrees of accommodation: some have visibly reshaped spellings, some occur in hybrid constructions, and several freely accept Uzbek inflectional or derivational suffixes. The analysis proposes a four-stage model in which borrowing is treated as a continuum from initial uptake to productive recombination.

Borrowing, adaptation and integration

Haugen's classical model distinguishes importation from substitution and shows that borrowed material may be reproduced to different degrees in the recipient language (Haugen, 1950). Later contact-linguistic approaches similarly emphasize that lexical borrowing is not a single event but a process involving phonological, morphological and semantic restructuring (Johanson, 2002; Haspelmath, 2009). This distinction is particularly important for languages with rich agglutinative morphology such as Uzbek. Once a borrowed noun regularly accepts plural, possessive and case markers, it begins to participate in the grammatical system as an Uzbek lexical base regardless of its foreign etymology.

For media analysis, three dimensions of integration are especially relevant. The first is morphographic accommodation: the graphic form is adjusted to patterns that Uzbek readers can pronounce and process more easily. The second is grammatical integration: an item takes Uzbek inflection without requiring special treatment. The third is productive recombination: the borrowed base forms derivatives or enters stable hybrid combinations with Uzbek or internationally circulating elements. Semantic specialization can accompany all three stages, since a borrowed form may narrow, broaden or reorganize its meaning within local discourse.

The distinction between borrowing and code-switching must also be maintained. A temporarily inserted English expression may remain formally separate from Uzbek grammar, especially when it denotes a trademark, interface label or branded product. By contrast, forms such as blogerlar and brendlarga are not simply English words placed inside an Uzbek sentence. The Uzbek suffixes demonstrate morphosyntactic integration, while the base has already been adapted to a conventional

Uzbek spelling. Such forms are therefore stronger evidence of lexical assimilation than the isolated presence of an English-looking item.

Media language adds another factor: editorial economy. News texts favor short, recognizable forms that fit headlines and are easily searchable. This communicative pressure can support borrowing when a compact international term is more economical than an extended descriptive equivalent. At the same time, repeated editorial use can normalize one graphic variant over competitors. Media practice therefore participates in de facto standardization even when official orthographic recommendations are absent or unstable.

Material and Method

The study uses qualitative examples from Uzbek online media together with recent research on English borrowings in Uzbek. Authentic media evidence was selected purposively from Kun.uz publications and tag archives between 2020 and 2026. The sample includes startap in a 2020 interview on startup entrepreneurship; bloger and kontent in reports on digital creators; onlayn platforma in educational and public-service reporting; brend and brendlar in business news; servis in commercial and technological contexts; and blogerlik in discussions of blogging as a social and professional activity (Kun.uz, 2020a, 2020b, 2021a, 2021b, 2024, 2025a, 2025b, 2026).

The sample is not intended to provide frequency statistics for the whole Uzbek media sphere. Instead, it is designed to reveal structural evidence of integration. Each example is examined at four levels: graphic form, inflectional behavior, derivational or syntagmatic productivity, and contextual meaning. Where different forms occur, variation itself is treated as evidence of an ongoing normalization process rather than as mere inconsistency.

A key methodological principle is to avoid equating etymology with synchronic status. A word may be historically English in origin but synchronically function as an ordinary Uzbek lexical base. Conversely, an English expression may appear in an Uzbek text without being structurally integrated. The degree of integration must therefore be established from actual linguistic behavior.

Morphographic accommodation: from English form to Uzbek-readable form

The pair startup → startap illustrates direct graphic accommodation. Uzbek media commonly uses startap in Latin script, replacing the English vowel sequence with a form more closely aligned with Uzbek pronunciation. In Kun.uz, the headline “Startap nima va uni qanday yuritish kerak?” already treats startap as a normal noun rather than as a quoted foreign expression (Kun.uz, 2020a). The form is semantically transparent to the target audience and can combine naturally with Uzbek nouns, as in startap loyiha. This combination shows that the item no longer requires an English syntactic environment.

A comparable process can be observed in blogger → bloger and content → kontent. The spelling bloger reduces the doubled consonant of English blogger and conforms to a simpler Uzbek graphic representation. Kontent replaces English c with k, a regular strategy in Uzbek Latin-script representation for /k/. Both forms appear extensively in online news. Their importance lies not only in spelling but in the fact that they are used without quotation marks or explanatory glosses in contexts where the readership is expected to understand them directly.

Brand → brend is a more established example. The vowel quality represented in Uzbek as e corresponds to the pronunciation through which the item has become conventional in regional usage. Contemporary media uses both singular brend and plural brendlar, including compounds and combinations such as IT-brend and milliy brend. The borrowed base is therefore no longer tied to one narrow commercial phrase;

it has become available for productive modification.

Online → onlayn demonstrates another type of accommodation. The Uzbek spelling follows pronunciation rather than preserving English orthography. It has also become highly productive as an attributive element: onlayn platforma, onlayn kurs, onlayn ta'lim and onlayn do'kon. Earlier online journalism sometimes displayed hyphenated forms such as onlayn-platforma, while later examples frequently use the open combination onlayn platforma (Kun.uz, 2018; 2024). This variation is significant because it shows an item moving from foreign-looking compound treatment toward routine syntagmatic integration.

Grammatical integration: Uzbek morphology as evidence of lexical status

Agglutinative morphology provides especially clear diagnostics of lexical integration. The forms blogerlar and blogerlarga combine an English-derived base with the Uzbek plural suffix -lar and the dative suffix -ga. In media reports, these forms occur without any graphic boundary between the base and the suffix. Such morphology indicates that speakers process bloger as a stem capable of participating in ordinary Uzbek grammatical paradigms.

The same pattern is visible in brendlar and brendlarga. In business reporting, brend receives plural and case marking exactly like native or long-established lexical items. The grammatical system does not preserve a special "foreign" declension. This is important theoretically because assimilation is sometimes discussed only in phonetic or orthographic terms. In Uzbek, however, inflectional compatibility can be an even stronger indicator of integration: once a base regularly carries native suffixes, its foreign origin becomes less relevant to sentence formation.

Kontent also demonstrates this process. Media texts use forms such as kontentni, kontentlar and kontent mualliflari. The accusative marker in kontentni treats the loan as a normal object noun, while the plural and noun-noun combinations show broader syntactic participation. Similarly, platforma appears in platformalar and platformalarda, forms that are entirely predictable from Uzbek nominal morphology.

Derivational morphology takes integration a step further. The noun blogerlik adds the productive Uzbek abstract/activity suffix -lik to the borrowed stem bloger. Kun.uz uses blogerlik faoliyati and blogerlik kontenti, where the derivative functions as an established designation of an activity or professional-social sphere (Kun.uz, 2021b; 2026). This is a stronger form of nativization than simple plural marking because the borrowing becomes input for new lexical formation.

Uzbek media form	Integration evidence	Functional observation
startap	startup → startap; combines with loyiha	specialized noun for innovation-oriented venture/project
bloger	blogger → bloger; blogerlar, blogerlarga	fully compatible with Uzbek inflection
blogerlik	bloger + -lik	derivational integration; activity/professional sphere
kontent	content → kontent; kontentni, kontentlar	generic digital-media material
brend	brand → brend; brendlar, brendlarga	productive in business and reputation discourse
onlayn	online → onlayn; onlayn platforma	productive attributive element; variable hyphenation
platforma	international base + Uzbek inflection	stable digital/institutional noun

Table 1. *Structural indicators of integration in selected English-derived media lexemes*

The examples in the table support a distinction between formal resemblance to English and actual grammatical status. A loan can remain visibly foreign in origin while being deeply integrated into Uzbek morphology. Conversely, a brand name or interface label may preserve English capitalization and spelling but remain only weakly integrated. Integration is therefore multidimensional.

Hybrid formations and productive recombination

The next stage is the ability of borrowed material to enter new combinations that are not direct copies of English expressions. Uzbek media frequently builds hybrid phrases such as onlayn platforma, media loyiha, kontent muallifi, blogerlik faoliyati, IT-brend and startap loyiha. These structures combine elements of different origins within Uzbek syntactic patterns. Their productivity shows that loanwords are not frozen imports; they function as constructional resources.

Hybridization also demonstrates how borrowing interacts with semantic economy. Onlayn platforma is shorter and more recognizable to many digital users than a fully descriptive Uzbek paraphrase. Kontent muallifi allows a new professional role to be expressed with one borrowed stem and one native relational noun. Blogerlik faoliyati combines a borrowed base, an Uzbek derivational suffix and a native noun. Such constructions provide evidence of increasing structural depth: the borrowed element participates at lexical, morphological and syntagmatic levels simultaneously.

Some international forms remain less adapted because their graphic identity is part of their function. Reels, MiniApp, YouTube and similar items are linked to proprietary services or interface categories. Media may retain their original capitalization while attaching Uzbek punctuation or case markers when necessary. This does not contradict the integration model. Proper names and branded features occupy a different position because recognizability across platforms can outweigh orthographic adaptation.

Semantic specialization and pragmatic function

Borrowing also involves semantic restructuring. Startap in Uzbek media usually refers specifically to an innovation-oriented

new business project or company rather than to every possible instance of "starting up." The English source is semantically broader at the verbal level, but the borrowed Uzbek noun is specialized. Bloger has similarly developed into a socially recognizable participant category in Uzbek media, including legal, professional and economic discussions. The derivative blogerlik further abstracts the activity into a domain of practice.

Kontent is another case of semantic specialization. In English, content has a broad range of meanings, including what is contained in something and the substantive material of a text. In Uzbek digital discourse, kontent is strongly associated with publishable media material: video, posts, images, informational products and platform-specific material. This narrower digital-media profile makes the word function almost terminologically in many contexts.

Brend has expanded beyond a simple trademark meaning. Media usage can refer to commercial identity, institutional reputation, place branding and national branding. The item therefore participates in semantic extension after borrowing. The important point is that post-borrowing development is not passive. Once integrated, a loanword may acquire a network of meanings shaped by local communicative needs.

Media pragmatics contributes to these developments. English-derived terms can signal technological modernity, international orientation and domain expertise, but these connotations should not be generalized mechanically. In many contexts, startap, onlayn or kontent is used because it has become the shortest conventional label, not because the writer deliberately seeks prestige. The pragmatic value of a loanword depends on genre, audience and degree of conventionalization.

Orthographic variation and editorial normalization

Online media reveals that adaptation is not always completed before widespread use. Competing forms may circulate for years. Hyphenation is one visible area: onlayn-platforma and onlayn platforma both occur, although open writing appears increasingly routine in later materials. English capitalization may also be preserved in branded items while genericized forms are lowercased. Such variation is typical of lexical change because usage often precedes codification.

The problem is especially relevant in Uzbek due to the interaction between Latin-script norms, earlier Russian-mediated borrowings and direct English-oriented borrowing. A form may therefore have more than one pathway into public usage. Kuchkarov (2025) notes that contemporary English items increasingly enter Uzbek directly, while earlier layers of borrowing were more strongly mediated by Russian. Direct contact increases the likelihood that writers will encounter English spelling before a standardized Uzbek form has been established.

For editorial practice, the objective should not be automatic rejection of foreign vocabulary but consistency. If a borrowing has a stable Uzbek form and regularly takes Uzbek morphology, treating it as an ordinary lexical item is linguistically justified. If a term is a proprietary name or a still-unsettled technical label, preservation of the original form may be preferable. Standardization therefore requires differentiation between generic lexical borrowings and proper-name-like digital forms.

A four-stage model of media-loanword integration

The observed patterns can be summarized as a four-stage continuum. The first stage is uptake: an English item enters Uzbek discourse, often in response to a new object, practice or communicative need. The second is morphographic accommodation: spelling and pronunciation move toward Uzbek norms, as in startap, bloger, kontent, brend and onlayn. The third is grammatical integration: the base accepts native inflection and derivation, as in blogerlar, blogerlarga, brendlar

and blogerlik. The fourth is productive recombination: the item participates in hybrid compounds, new derivatives and semantically specialized constructions.

These stages are analytical rather than rigidly chronological. A word may show grammatical integration before its spelling is completely standardized, and semantic specialization may develop at any point. Nevertheless, the model provides practical criteria for distinguishing a recent insertion from an integrated loanword. The decisive evidence is not origin but behavior inside the recipient language.

The model also helps explain why the phrase "changes in English loanwords" should include more than spelling change. The most significant change may be functional: a once-foreign element becomes a base from which Uzbek speakers construct new forms and meanings. This shift from borrowing to productivity is the point at which contact-induced vocabulary becomes part of the language's own resources.

Conclusion

The analysis shows that English-derived lexemes in Uzbek online media undergo a multi-level process of integration. Graphic accommodation is visible in startap, bloger, kontent, brend and onlayn; grammatical integration appears in plural, case and derivational forms such as blogerlar, blogerlarga, brendlar and blogerlik; productive recombination is demonstrated by hybrid expressions such as onlayn platforma, kontent muallifi, IT-brend and startap loyiha.

These facts support a continuum model of borrowing. The opposition between a "foreign word" and an "Uzbek word" is too coarse to describe current media practice. A lexeme can preserve transparent English etymology while functioning structurally as an Uzbek stem. The more freely it participates in native morphology and syntax, the stronger the evidence that it has moved from importation to integration.

Online media is especially important because repeated use simultaneously reflects and shapes normalization. Journalistic language tests spellings, exposes variants to large audiences and stabilizes combinations through repetition. Editorial inconsistency should therefore be studied as part of language change rather than dismissed as accidental error.

Further research can strengthen the proposed model through larger corpus data, comparison across media outlets and diachronic measurement of competing graphic variants. It would also be useful to compare media usage with dictionaries and official terminological recommendations. Such work can contribute to a more evidence-based approach to Uzbek lexical planning in which international communicative efficiency and the internal structural norms of Uzbek are treated as complementary rather than mutually exclusive goals.

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Structural Patterns in English and Uzbek Digital Communication Terminology

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Annotation *The rapid development of digital technologies has expanded technical vocabulary and accelerated the international circulation of English terminology. This article comparatively examines structural patterns in English and Uzbek digital communication terminology, focusing on borrowing, derivation, compounding, multi-word formation, abbreviation, and hybridization. Using a non-empirical comparative-descriptive approach, the study examines selected terms representing corresponding technological concepts. The analysis shows that conceptual equivalence does not necessarily require formal similarity. In the selected examples, English commonly employs compact lexical formations and internationally established abbreviations, while Uzbek combines borrowed elements with language-internal lexical and derivational resources and adapts international forms to its grammatical system. Furthermore, identifying these structural divergences provides valuable insights for bilingual lexicography and the systemic standardization of modern ICT terminology. The findings suggest that internationalization and adaptation function as interconnected processes in the development of Uzbek digital terminology. These processes also demonstrate the dynamic interaction between global technological discourse and national linguistic norms, contributing to terminological consistency, communicative clarity, and the further development of Uzbek scientific and professional vocabulary.*

Keywords *Technical terminology, digital communication, term formation, borrowing, derivation, abbreviation, hybridization, adaptation*

Ingliz va o'zbek tillaridagi raqamli muloqot terminologiyasining tarkibiy modellari

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Annotatsiya *Raqamli texnologiyalarning jadal rivojlanishi texnik lug'atning kengayishiga va ingliz tilidagi terminlarning xalqaro miqyosda tarqalishining tezlashishiga olib kelmoqda. Mazkur maqolada ingliz va o'zbek tillaridagi raqamli kommunikatsiya terminlarining strukturaviy xususiyatlari qiyosiy jihatdan tahlil qilinib, o'zlashma, so'z yasalishi, qo'shma so'z, ko'p so'zli birikma, qisqartma va gibrid shakllanish kabi jarayonlarga e'tibor qaratiladi. Tadqiqot noempirik qiyosiy-tavsifiy yondashuvga asoslanib, bir xil yoki yaqin texnologik tushunchalarni ifodalovchi tanlangan terminlar tahlil qilinadi. Tahlil natijalari shuni ko'rsatadiki, tushunchaviy muvofiqlik har doim ham shakliy o'xshashlikni talab qilmaydi. Ko'rib chiqilgan misollarda ingliz tilida ixcham leksik shakllar va xalqaro miqyosda keng qo'llanadigan qisqartmalar faol qo'llansa, o'zbek tilida o'zlashgan unsurlar mahalliy leksik va so'z yasash imkoniyatlari bilan birga qo'llanadi hamda xalqaro shakllar o'zbek tilining grammatik tizimiga moslashtiriladi. Qolaversa, ushbu strukturaviy xususiyatlarni*

aniqlash ikki tilli leksikografiya va zamonaviy AKT terminologiyasini tartibga solish uchun muhim nazariy va amaliy ahamiyat kasb etadi. Natijada, o'zbek raqamli terminologiyasining rivojlanishida xalqaro ta'sir va tilga moslashuv o'zaro bog'liq jarayonlar sifatida namoyon bo'ladi. Ushbu jarayonlar, shuningdek, global texnologik diskurs va milliy til me'yorlari o'rtasidagi dinamik o'zaro ta'sirni namoyon etib, terminologik izchillik, kommunikativ aniqlik hamda o'zbek ilmiy va kasbiy leksikasining yanada rivojlanishiga xizmat qiladi.

Kalit so'zlar *Texnik terminologiya, raqamli kommunikatsiya, termin yasash, o'zlashma, so'z yasalishi, qisqartma, gibrid shakllanish, moslashuv*

Структурные модели терминологии цифровой коммуникации на английском и узбекском языках

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Аннотация *Стремительное развитие цифровых технологий привело к расширению технической лексики и ускорило международное распространение английской терминологии. В статье проводится сравнительный анализ структурных моделей терминов цифровой коммуникации в английском и узбекском языках с акцентом на заимствование, деривацию, словосложение, образование многокомпонентных терминов, аббревиацию и гибридизацию. Исследование основано на неэмпирическом сравнительно-описательном подходе и включает анализ отдельных терминов, обозначающих соответствующие технологические понятия. Результаты анализа показывают, что концептуальная эквивалентность не обязательно предполагает формальное сходство. В рассмотренных примерах в английском языке широко используются компактные лексические образования и международно устоявшиеся аббревиатуры, тогда как узбекский язык сочетает заимствованные элементы с собственными лексическими и словообразовательными ресурсами и адаптирует международные формы к своей грамматической системе. Кроме того, выявление данных структурных различий имеет теоретическое и практическое значение для двуязычной лексикографии и систематизации современной ИКТ-терминологии. Полученные результаты показывают, что интернационализация и адаптация выступают взаимосвязанными процессами развития узбекской цифровой терминологии. Эти процессы также демонстрируют динамическое взаимодействие между глобальным технологическим дискурсом и национальными языковыми нормами, способствуя терминологической последовательности, коммуникативной ясности и дальнейшему развитию узбекской научной и профессиональной лексики.*

Ключевые слова *Техническая терминология, цифровая коммуникация, терминообразование, заимствование, деривация, аббревиация, гибридизация, адаптация*

Introduction

The rapid development of digital technologies has generated new concepts across communication, education, business, public administration, and everyday interaction, creating an ongoing need for their linguistic designation. In this article, digital communication terminology is understood broadly to include terms associated with Internet-based communication, digital information exchange, networking, online interaction, and the technological infrastructure that supports these processes. The resulting expansion of digital vocabulary affects not only the number of newly emerging terms but also the structural ways in which technological concepts are named across languages. Digital terminology is therefore not a static collection of specialized words but a developing part of vocabulary that responds to technological innovation and changing forms of specialized communication. Cabré (1999) considers terminology in relation to specialized knowledge, communication, and technological development, while Sager (1990) emphasizes the organization and management of specialized vocabulary. From this perspective, technological change inevitably affects the ways in which new concepts are named and incorporated into specialized communication.

The international character of technological development has made English particularly influential in contemporary digital terminology. Terms such as "website", "bandwidth", "hardware", "cybersecurity", "VPN", and "API" circulate beyond English-speaking contexts. However, international circulation does not necessarily produce identical forms in other languages. When a technical term enters another language, it may be borrowed, translated, morphologically adapted, combined with native lexical elements, or integrated into the grammatical system of the receiving language.

This interaction is particularly significant in English–Uzbek comparison. The two languages may designate the same technological concept through structurally different forms. For example, English "web camera" corresponds to Uzbek "veb-kamera", while digitization is represented by "raqamlashtirish". In the first case, an internationally recognizable element is retained in combination with a corresponding lexical element. In the second, Uzbek derivational resources are used to express the technological concept.

Such examples demonstrate that technical equivalence cannot be reduced to formal similarity. A corresponding term may differ in lexical composition or morphological structure while maintaining the same conceptual and terminological function. This distinction is particularly relevant to the Uzbek language, where international technological vocabulary interacts with the language's own lexical, morphological, and syntactic resources.

Previous studies have examined different aspects of English–Uzbek and Uzbek technical terminology. Saidqodirova (2018) provides a linguistic study of Internet terminology in English and Uzbek, while her later work examines abbreviation and nomination in Internet terminology (Saidqodirova, 2022). Kadirbekova (2015) contributes an English–Uzbek dictionary of information technologies, and the UNDP Glossary of ICT Terms in Uzbek (2015) provides an extensive institutional terminology resource covering telecommunications, Internet technologies, networks, web technologies, and programming. Abdullayeva (2025) discusses morphological and other word-formation mechanisms in Uzbek technical terminology. More recently, Jumanazarov (2025) has addressed English–Uzbek ICT terminology from the perspectives of translation, equivalence, standardization, and lexicographic representation. These studies provide a useful

basis for examining how corresponding technological concepts are structurally represented in the two languages.

Against this background, the present article focuses on the structural organization of digital communication terminology in English and Uzbek. Rather than treating term formation as a set of isolated mechanisms, it examines how different structural patterns reflect varying degrees of internationalization and linguistic adaptation. The study addresses the following question: How are corresponding digital communication concepts structurally represented in English and Uzbek, and what does this comparison reveal about the relationship between internationalization and linguistic adaptation?

Materials and Methods

The study employs a comparative-descriptive method and has a non-empirical design. It does not measure the frequency or statistical productivity of particular term-formation patterns. Instead, it qualitatively examines selected English digital communication terms and their Uzbek equivalents, adaptations, or corresponding expressions.

The examples were selected from established terminology research, English–Uzbek technical resources, and institutional ICT materials, including Kadirbekova's (2015) English-Uzbek Dictionary on Information Technologies and the UNDP Glossary of ICT Terms in Uzbek (2015). Saidqodirova's (2022) study of English and Uzbek Internet terminology is also used to identify structurally relevant examples. The examples were selected because they illustrate different relationships between English and Uzbek forms rather than because of their quantitative frequency.

The analysis considers borrowing, grammatical adaptation, compounding, derivation, multi-word formation, abbreviation, and hybridization. These categories are not treated as completely independent because a single term may involve more than one process. For example, an international abbreviation may simultaneously undergo grammatical adaptation when it receives an Uzbek case suffix.

A distinction is also made between formal correspondence and conceptual correspondence. Formal correspondence refers to similarity in the lexical, morphological, or syntactic organization of the English and Uzbek forms. Conceptual correspondence refers to their designation of the same or closely corresponding technological concept. This distinction provides the basis for examining cases in which corresponding terms differ considerably in formal structure.

Results and Discussion

Borrowing and Grammatical Adaptation

Direct borrowing is one of the most visible consequences of the international circulation of digital technologies. Terms such as server and modem occur in Uzbek in forms that remain recognizable in relation to their internationally circulating counterparts. Kadirbekova's (2015) English–Uzbek information-technology dictionary and the UNDP ICT glossary (2015) document the presence of internationally circulating ICT vocabulary in Uzbek terminology.

Borrowing a lexical form is only the first step; once an international term enters Uzbek, it can become integrated into the language's grammatical system. For instance, the form "SMSni" preserves the internationally recognized abbreviation "SMS" while incorporating the Uzbek accusative suffix "-ni". As Saidqodirova (2022) notes, abbreviations are an important mechanism in the development of Internet terminology in both English and Uzbek. This example demonstrates how internationally circulating terms can adopt native case markers without being replaced by fully translated equivalents.

The lexical form is therefore international, while its grammatical behaviour is Uzbek. Internationalization and adaptation operate simultaneously: the internationally recognizable form is preserved, while

grammatical integration enables it to function naturally within Uzbek syntax. Adaptation, therefore, does not necessarily involve replacing a foreign form with a native equivalent.

Abbreviations such as "VPN" provide another illustration. The abbreviated form can be retained in concise technical communication, while the same concept can be expressed through the Uzbek multi-word form "virtual xususiy tarmoq". The coexistence of the international abbreviation and the expanded Uzbek designation reflects two complementary requirements: international recognizability and local linguistic accessibility.

Compounding and Hybridization

Compounding is an important feature of English lexical formation and is particularly relevant to technical vocabulary. Bauer (2019) discusses compounds and multi-word expressions as significant components of English lexical structure. Digital terminology contains formations in which lexical elements are combined to create compact designations of technological concepts.

A useful comparative example is "cybersecurity" and Uzbek "kiberxavfsizlik". In the English form, cyber- combines with security to create a compact technical designation. The Uzbek form retains the internationally circulating element kiber- but combines it with the Uzbek lexical component xavfsizlik. The formation can therefore be viewed as an adapted hybrid formation: an internationally recognizable element is preserved while the second component is expressed through Uzbek lexical resources.

A similar pattern can be observed in "web camera" and Uzbek "veb-kamera". Saidqodirova (2022) includes "web camera" – "veb-kamera" among English–Uzbek Internet terminology examples. The Uzbek form retains the internationally recognizable element veb- while adapting the lexical form to Uzbek usage. Unlike a direct borrowing, therefore, the Uzbek designation does not reproduce the English expression in exactly the same form. Instead, it integrates an international element into a locally used lexical formation.

These examples show that hybridization involves selective adaptation. International elements may be retained because of their established association with a technological concept, while other lexical material is adapted or replaced according to the resources of the receiving language. Such formations occupy an intermediate position between direct borrowing and complete lexical substitution.

Derivation and the Internal Resources of Uzbek

Not all technological concepts are represented through borrowed or hybrid forms. Uzbek also employs its own word-formation resources to designate concepts associated with digital technology. The term "raqamlashtirish", corresponding to "digitization", illustrates this tendency. Rather than reproducing the English lexical structure, Uzbek uses the lexical base "raqam" together with Uzbek derivational morphology.

The form "shifrlash", used for the process of encryption, demonstrates a similar tendency. In both cases, the technological concept is expressed through resources available within Uzbek rather than through direct reproduction of an English lexical form. Abdullayeva (2025) discusses morphological formation as one of the mechanisms involved in the development of Uzbek technical terminology and emphasizes the role of the language's internal resources.

The contrast between "digitization" – "raqamlashtirish" and forms such as "server" – "server" is therefore structurally significant. The former shows a relatively low degree of formal similarity but a clear conceptual correspondence, whereas the latter retains a recognizable international lexical form. These examples demonstrate that the development of Uzbek digital terminology cannot be explained solely through borrowing. The language also generates and adapts technical designations through its own morphological resources.

Multi-word Formations and Structural Correspondence

Multi-word terminology represents another important pattern because corresponding terms may preserve relatively similar structures across English and Uzbek. A useful example is: "virtual private network" to "virtual xususiy tarmoq". Both expressions contain three lexical components and designate the same technological concept. Compared with "cybersecurity" – "kiberxavfsizlik" or "digitization" – "raqamlashtirish", the relationship is characterized by relatively close formal correspondence.

Nevertheless, the similarity should not be interpreted as complete formal identity. The lexical components belong to different linguistic systems, and the Uzbek expression follows Uzbek grammatical conventions. The example therefore demonstrates that structural correspondence can be relatively close even when the forms are not literal lexical copies.

The English–Uzbek relationship becomes particularly interesting when multi-word structures are contrasted with compact or hybrid formations. "Virtual private network" (virtual xususiy tarmoq) demonstrates a relatively close structural relationship, whereas "web camera" (veb-kamera) shows greater formal restructuring through the integration of an internationally recognizable element into a compact Uzbek formation.

Degrees of Structural Correspondence

The examples discussed above can be compared in terms of the degree of formal correspondence between the English and Uzbek designations. This perspective is related to, but distinct from, the structural strategies used to form or adapt terms, including borrowing, grammatical adaptation, hybridization, and derivation. A particular formation strategy does not necessarily determine the degree of formal correspondence between the corresponding English and Uzbek terms.

Relatively direct borrowings such as "server" and "modem" retain recognizable international lexical forms in Uzbek. The form "SMSni" represents another type of adaptation, in which the international abbreviation remains recognizable while receiving an Uzbek grammatical marker. Forms such as "veb-kamera" and "kiberxavfsizlik" combine internationally circulating elements with Uzbek lexical or morphological resources. In contrast, "raqamlashtirish" and "shifrlash" rely primarily on Uzbek derivational resources to express technological concepts. These examples demonstrate that different structural strategies can be used to incorporate corresponding technological concepts into Uzbek terminology.

The comparison reveals that formal correspondence and conceptual correspondence do not always coincide. "Virtual private network" ("virtual xususiy tarmoq") shows relatively close formal and conceptual correspondence. "Web camera" ("veb-kamera") demonstrates relatively close formal correspondence combined with lexical and orthographic adaptation. "Digitization" ("raqamlashtirish") demonstrates that a corresponding technological concept can be expressed through substantially different lexical and morphological structures. Similarly, "SMSni" shows that an internationally recognizable lexical form can remain unchanged while acquiring Uzbek grammatical properties.

This distinction has an important implication for comparative terminology. Technical equivalence should not be assessed only through word-for-word similarity. The more relevant consideration is whether the target-language designation represents the same specialized concept while functioning appropriately within the grammatical and terminological system of that language.

Internationalization and Adaptation as Interconnected Processes

The comparison demonstrates that internationalization and adaptation are not

opposing tendencies. They operate together in the development of Uzbek digital terminology. English provides a substantial source of internationally circulating technological vocabulary, but Uzbek determines how these terms are incorporated into its linguistic system. Some forms are borrowed with little lexical modification; others retain an international element but acquire Uzbek grammatical marking. Hybrid formations combine international and Uzbek lexical components, while derivational formations use Uzbek morphology to designate concepts associated with an English-dominated technological environment.

This variability indicates that Uzbek digital terminology develops through selective integration rather than uniform borrowing. International forms may be retained when their recognizability and established use are important, while native lexical and morphological resources remain available for creating or adapting terminology. Jumanazarov (2025) similarly discusses English–Uzbek ICT terminology in relation to translation, equivalence, standardization, and lexicographic representation.

Digital terminology therefore provides a clear example of how technological globalization and language-specific structural resources interact. The increasing international circulation of technological concepts encourages lexical contact and convergence, but it does not eliminate the structural possibilities of the receiving language.

Conclusion

The comparative analysis shows that English and Uzbek digital communication terminology employ a range of structural strategies, including borrowing, grammatical adaptation, hybridization, derivation, compounding, multi-word formation, and abbreviation. These patterns demonstrate that corresponding technological concepts are not necessarily represented through identical lexical or morphological structures.

The development of Uzbek digital terminology can therefore be understood as a process of selective adaptation under conditions of internationalization. English remains a vital source of internationally circulating technological vocabulary, but Uzbek continues to employ its own lexical, morphological, and syntactic resources to accommodate new concepts. Consequently, structural correspondence between English and Uzbek technical terms should be evaluated in relation to form, concept, and function rather than formal similarity alone.

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Author – text – director – viewer: reception models and meaning-making strategies in the film discourse of little women

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Annotation *Traditional adaptation theory treats the film director as a relatively neutral mediator who transfers literary meaning onto the screen, which simplifies the actual communicative structure of the act of adaptation. The article proposes an extended four-part communicative model of film discourse – "author – text – director – viewer" – combining the narratological category of the implied author with the reception-aesthetic categories of the horizon of expectation and the implied reader/viewer. The director is treated as an independent communicative instance, a "reading author" who simultaneously occupies the position of a real reader of the literary source and the creator of a new implied author of the film text, who in turn constructs an implied viewer. The model is tested on four English-language film adaptations of L.M. Alcott's novel Little Women (1933, 1949, 1994, 2019). Based on comparative analysis, a typology of directorial meaning-making strategies is proposed – reproductive, decorative-escapist, actualizing and metafictional – reflecting a consistent increase in reflexive distance between the source text and the film text over nearly a century. The findings provide deeper insight into the role of directorial interpretation in transforming literary narratives and demonstrate how historical and cultural contexts shape meaning-making strategies, audience reception, and film adaptation.*

Keywords *Reception aesthetics, implied author, implied reader, implied viewer, film discourse, meaning-making, Little Women, film adaptation*

Muallif – matn – rejissyor – tomoshabin: «kichik xonimlar» kinodiskursida retseptiv modellar va ma'no shakllantirish strategiyalari

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Annotatsiya *A'anaviy kinoadaptatsiya nazariyasi rejissyorni adabiy ma'noni ekranga o'tkazuvchi nisbatan neytral vosita sifatida ko'radi, bu esa ekranizatsiya kommunikativ aktining haqiqiy tuzilishini soddalashtiradi. Maqolada kinodiskursning kengaytirilgan to'rt bo'g'inli kommunikativ modeli – «muallif – matn – rejissyor – tomoshabin» – taklif etiladi, unda narratologiyaning implitsit muallif kategoriyasi retseptiv estetikaning kutish gorizonti va implitsit o'quvchi/tomoshabin kategoriyalari bilan birlashtiriladi. Rejissyor mustaqil kommunikativ instansiya – adabiy manbaning haqiqiy o'quvchisi va o'z implitsit tomoshabinini yaratuvchi kinomatn implitsit muallifi pozitsiyalarini birlashtiruvchi «o'quvchi-muallif» sifatida ko'rib chiqiladi. Model L.M. Olkottning «Kichik xonimlar» romani asosidagi to'rtta ingliz tilidagi ekranizatsiya (1933, 1949, 1994, 2019-yillar) materialida sinovdan o'tkaziladi. Qiyosiy tahlil asosida rejissyorlik ma'no shakllantirish strategiyalarining tipologiyasi – reproduktiv, dekorativ-eskapistik, aktuallashtiruvchi va metaadabiy – taklif etiladi, bu deyarli bir asr*

davomida manba matn va kinomatn o'rtasidagi refleksiv masofaning izchil ortib borishini aks ettiradi. Olingan natijalar adabiy narrativni transformatsiya qilishda rejissyorlik talqinining rolini chuqurroq anglash imkonini beradi hamda tarixiy-madaniy kontekst ma'no yaratish strategiyalari, tomoshabin retsepsiyasi va kinoadaptatsiya rivojiga qanday ta'sir ko'rsatishini ochib beradi.

Kalit so'zlar *Retseptiv estetika, implitsit muallif, implitsit o'quvchi, implitsit tomoshabin, kinodiskurs, ma'no shakllantirish, «Kichik xonimlar», kinoadaptatsiya*

Автор – текст – режиссёр – зритель: рецептивные модели и стратегии смыслообразования в кинодискурсе «маленьких женщин»

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Аннотация *Традиционная теория киноадаптации рассматривает режиссёра как относительно нейтрального посредника, передающего литературный смысл на экран, что упрощает реальную структуру коммуникативного акта экранизации. В статье предлагается расширенная четырёхчленная коммуникативная модель кинодискурса «автор – текст – режиссёр – зритель», объединяющая нарратологическую категорию имплицитного автора с рецептивно-эстетическими категориями горизонта ожидания и имплицитного читателя/зрителя. Режиссёр рассматривается как самостоятельная коммуникативная инстанция – «читающий автор», совмещающий позиции реального читателя литературного первоисточника и создателя нового имплицитного автора кинотекста, конструирующего собственного имплицитного зрителя. Модель апробируется на материале четырёх англоязычных экранизаций романа Л.М. Олкотт «Маленькие женщины» (1933, 1949, 1994, 2019 годов). На основе сопоставительного анализа предложена типология режиссёрских стратегий смыслообразования – воспроизводящая, декоративно-эскапистская, актуализирующая и металитературная, – отражающая закономерное нарастание рефлексивной дистанции между текстом-источником и кинотекстом на протяжении почти столетия. Полученные результаты позволяют глубже осмыслить роль режиссёрской интерпретации в трансформации литературного нарратива и показывают, как историко-культурный контекст влияет на стратегии смыслообразования, рецепцию зрителя и эволюцию киноадаптации в различные исторические периоды.*

Ключевые слова *Рецептивная эстетика, имплицитный автор, имплицитный читатель, имплицитный зритель, кинодискурс, смыслообразование, «Маленькие женщины», киноадаптация*

Теория киноадаптации традиционно рассматривает режиссёра как более или менее нейтрального «передатчика» литературного смысла на экран, что заметно упрощает реальную коммуникативную структуру акта экранизации. Между тем нарратология уже давно располагает инструментарием, позволяющим различать в структуре коммуникативного акта несколько самостоятельных инстанций – реального автора, имплицитного (образцового) автора, текст, имплицитного и реального читателя (Booth, 1961; Chatman, 1978). Применение этого инструментария к анализу кинодискурса позволяет увидеть, что режиссёр экранизации занимает в структуре коммуникации двойственную позицию: он является одновременно реальным читателем литературного первоисточника и создателем нового, кинематографического имплицитного автора, конструирующего, в свою очередь, имплицитного зрителя фильма.

Проблема исследования состоит в том, что трёхуровневая модель рецептивно-эстетического анализа экранизации, предложенная в рамках предшествующего этапа данного исследовательского проекта и ориентированная на реконструкцию исторического горизонта ожидания (Яусс, 1995), не даёт ответа на вопрос о том, каким образом именно режиссёр как коммуникативная инстанция опосредует переход от текста романа к кинотексту. Восполнение этого пробела требует построения отдельной, собственно коммуникативной модели, дополняющей историко-рецептивную. Новизна работы заключается в построении четырёхчленной коммуникативной модели «автор – текст – режиссёр – зритель», в которой режиссёр рассматривается как самостоятельная инстанция «читающего автора», и в разработке на основе данной модели типологии режиссёрских стратегий смыслообразования, апробированной на материале четырёх разновременных экранизаций одного литературного произведения.

Цель статьи – построить и апробировать коммуникативную модель «автор – текст – режиссёр – зритель» применительно к анализу кинодискурса, объединяющего экранизации романа Л.М.Олкотт «Маленькие женщины». Задачи исследования: рассмотреть категорию имплицитного автора в нарратологии и категорию имплицитного читателя в рецептивной эстетике как теоретическую основу построения модели; построить расширенную коммуникативную модель кинодискурса, включающую инстанцию режиссёра как «читающего автора»; апробировать модель на материале экранизаций 1933, 1949, 1994 и 2019 годов; предложить типологию стратегий смыслообразования, реализуемых режиссёром при экранизации литературного текста.

Исследование опирается на структурно-описательный метод построения теоретической модели в сочетании со сравнительным анализом корпуса экранизаций. Теоретическим основанием модели служит понятие имплицитного (образцового) автора, введённое У.Бутом (Booth, 1961; 70–75) и включённое С.Чэтменом в общую схему нарративной коммуникации «реальный автор – имплицитный автор – нарратор – нарратив – наррататор – имплицитный читатель – реальный читатель» (Chatman, 1978; 151). Данная схема дополняется категориями рецептивной эстетики – «горизонт ожидания» (Яусс, 1995) и «имплицитный читатель» (Изер, 2004, с. 203), а также понятием имплицитного зрителя, использующимся в теории киноповествования применительно к

кинематографической коммуникации (Bordwell, 1985; 33).

Перенос нарратологической схемы в область кинодискурса требует её модификации: место нарратора и наррататора в ней занимает кинотекст как целостное высказывание, а между текстом романа и кинотекстом вводится дополнительная инстанция – режиссёр, который выступает одновременно реальным читателем литературного первоисточника (субъектом исторически обусловленного горизонта ожидания) и создателем нового имплицитного автора фильма, конструирующего собственного имплицитного зрителя. Такая модификация позволяет описать экранизацию не как одноактный процесс «перевода» смысла, а как двухступенчатую коммуникативную цепь: текст → режиссёр-читатель → кинотекст → зритель. Материалом апробации модели послужили четыре англоязычные экранизации романа «Маленькие женщины»: версии 1933 года (реж. Дж. Кьюкор), 1949 года (реж. М. ЛеРой), 1994 года (реж. Дж. Армстронг) и 2019 года (реж. Г. Гервиг).

Апробация модели на материале четырёх экранизаций позволяет описать структуру коммуникативного акта в следующем виде: реальный автор (Л.М. Олкотт) → имплицитный автор романа → текст романа → реальный читатель / режиссёр как читатель → имплицитный автор кинотекста → кинотекст → имплицитный зритель → реальный зритель. Ключевым звеном данной цепи является позиция режиссёра, одновременно завершающего одну коммуникативную цепь (в качестве реального читателя романа) и открывающего новую (в качестве имплицитного автора фильма).

В экранизации 1933 года режиссёр Дж. Кьюкор выстраивает имплицитного автора фильма в положении, максимально близком к имплицитному автору романа: дистанция между имплицитным читателем текста и имплицитным зрителем фильма минимальна, а стратегия смыслообразования может быть определена как воспроизводящая – режиссёр стремится не создать новое прочтение, а как можно точнее актуализировать существующую, сентиментально-дидактическую программу восприятия текста для аудитории эпохи Великой депрессии.

В экранизации 1949 года дистанция между имплицитным читателем романа и имплицитным зрителем фильма заметно увеличивается за счёт усиления декоративно-мелодраматической составляющей: имплицитный автор фильма конструирует имплицитного зрителя, ориентированного не столько на этическое содержание романа, сколько на эскапистское созерцание идиллического образа семьи и дома. Данная стратегия смыслообразования может быть охарактеризована как декоративно-эскапистская.

В экранизации 1994 года режиссёр Дж. Армстронг занимает позицию активно интерпретирующего читателя: имплицитный автор фильма сознательно заполняет «пустые места» романа (сцены, диалоги, отсутствующие в тексте-источнике) в соответствии с актуальной для 1990-х годов феминистской проблематикой, конструируя имплицитного зрителя, способного распознать и оценить данную актуализацию. Эта стратегия определяется как актуализирующая: она предполагает не воспроизведение, а сознательное историческое «досказывание» текста.

Экранизация 2019 года представляет качественно иной тип стратегии. Режиссёр Г. Гервиг выстраивает нелинейную композицию, в которой временные пласты романа монтажно перемешиваются, а героиня Джо в финале фильма предстаёт в процессе создания собственной книги, визуально совмещаясь с фигурой имплицитного автора романа. Тем самым

имплицитный автор кинотекста не просто интерпретирует имплицитного автора романа, но вступает с ним в открытый металитературный диалог, а конструируемый имплицитный зритель должен обладать не только знанием сюжета романа, но и знанием предшествующих экранизаций, чтобы опознать и оценить данную рефлексивную стратегию. Эта стратегия определяется как металитературная, или рефлексивная.

Сопоставление четырёх типов стратегий (воспроизводящая – декоративно-эскапистская – актуализирующая – металитературная/рефлексивная) обнаруживает закономерное нарастание дистанции и сложности отношений между имплицитным автором кинотекста и имплицитным зрителем: от практически прямого совпадения (1933) до открытого металитературного диалога, требующего от зрителя интертекстуальной компетентности (2019). Данная закономерность согласуется с результатами диахронного анализа исторического горизонта ожидания, полученными на предшествующем этапе исследования, но описывает её не в историко-культурных, а в собственно коммуникативных терминах.

Построенная модель уточняет положение Л. Хатчеон о том, что адаптация представляет собой одновременно акт интерпретации и акт творческой рекреации (Hutcheon, 2013; 8): предложенная четырёхчленная схема показывает, что эти два акта соответствуют двум разным позициям одной и той же инстанции – режиссёра, который сначала выступает читателем-интерпретатором (акт интерпретации), а затем – имплицитным автором нового текста (акт рекреации). В этом смысле режиссёр экранизации структурно аналогичен участнику диалогического отношения, описанного применительно к любому акту понимания чужого высказывания: экранизация оказывается ответным высказыванием в большом диалоге культуры, а не нейтральной передачей содержания.

Ограничением предложенной модели является то, что реальный процесс создания фильма представляет собой результат коллективного, а не единоличного авторства (сценарист, оператор, продюсер, монтажёр), в связи с чем понятие «имплицитного автора кинотекста» носит в известной мере условный, обобщающий характер (Bordwell, 1985; 40). Тем не менее методологическая продуктивность модели состоит именно в том, что она позволяет анализировать кинотекст как целостное коммуникативное высказывание независимо от эмпирической множественности его создателей – точно так же, как понятие имплицитного автора в нарратологии не отменяется множественностью реальных обстоятельств написания литературного текста.

Перспективным направлением дальнейшего исследования представляется проверка предложенной типологии стратегий смыслообразования (воспроизводящая, декоративно-эскапистская, актуализирующая, металитературная) на материале экранизаций других многократно интерпретированных классических произведений, что позволило бы установить, является ли выявленная закономерность нарастания рефлексивной дистанции специфической чертой рецепции именно романа «Маленькие женщины» или отражает более общую тенденцию эволюции кинодискурса адаптации на протяжении XX–XXI веков.

Таким образом, предложенная в статье коммуникативная модель «автор – текст – режиссёр – зритель» позволяет рассматривать режиссёра экранизации как самостоятельную инстанцию «читающего автора», совмещающую позиции реального читателя литературного первоисточника и имплицитного автора нового, кинематографического текста. Апробация

модели на материале четырёх экранизаций романа Л.М. Олкотт «Маленькие женщины» позволила выявить и описать типологию режиссёрских стратегий смыслообразования – от воспроизводящей до металитературной, – образующих закономерную последовательность возрастающей рефлексивной дистанции между текстом-источником и кинотекстом. Полученные результаты завершают цикл исследований, объединяющий теоретико-методологическое обоснование рецептивно-эстетического подхода, историко-сопоставительный анализ экранизаций XX века и построение собственно коммуникативной модели кинематографической интерпретации литературного произведения.

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National world picture and its representation in different languages

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Annotation *This article examines the concept of the national world picture and its verbal representation in Uzbek, Russian, and English. The study focuses on the relationship between language, culture, and the ways in which a linguistic community conceptualizes and interprets reality. Particular attention is given to culturally marked lexical units, speech etiquette, forms of address, requests and politeness strategies, proverbs, aphorisms, and cultural concepts. Examples from Uzbek, Russian, and English are considered to demonstrate how culturally specific meanings may be expressed through vocabulary, fixed expressions, conventional forms of communication, and socially significant concepts. The comparison shows that linguistic choices are connected with historical experience, traditions, social relationships, age, status, familiarity, respect, and culturally shared knowledge. The study uses descriptive and comparative approaches to identify both common and culturally specific patterns. It also emphasizes the importance of context in understanding cultural meanings because direct dictionary equivalents may not fully communicate the associations of a culturally marked expression. The article highlights the value of comparative analysis for understanding how national cultural experience is preserved and verbalized through language.*

Keywords *National world picture, language, culture, verbalization, cultural concepts, speech etiquette, culturally marked vocabulary, comparative linguistics*

Turli tillarda milliy dunyo manzarasi va uning ifodalanishi

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Annotatsiya *Ushbu maqolada milliy dunyo manzarasi tushunchasi va uning o‘zbek, rus hamda ingliz tillarida verbal ifodalanishi tadqiq etiladi. Tadqiqot til va madaniyat o‘rtasidagi bog‘liqlikka, shuningdek, muayyan til jamoasi voqelikni qanday idrok etishi, tartibga solishi va talqin qilishiga e’tibor qaratadi. Maqolada madaniy jihatdan belgilangan leksik birliklar, nutq etiketi, murojaat shakllari, iltimos va muloyimlikni ifodalash usullari, maqollar, aforizmlar hamda madaniy konseptlar alohida ko‘rib chiqiladi. Uch til materiallari madaniy jihatdan o‘ziga xos ma’nolar alohida so‘zlar, turg‘un birikmalar, an’anaviy muloqot shakllari va ijtimoiy ahamiyatga ega tushunchalar orqali ifodalanishini ko‘rsatadi. Qiyoslash jarayonida til tanlovi tarixiy tajriba, an’analar, ijtimoiy munosabatlar, yosh, mavqe, yaqinlik, hurmat va umumiy madaniy bilimlar bilan bog‘liqligi aniqlanadi. Tadqiqotda tavsifiy va qiyosiy yondashuvlardan foydalanilib, umumiy hamda madaniy jihatdan o‘ziga xos xususiyatlar aniqlanadi. Shuningdek, kontekstning ahamiyati ta’kidlanadi, chunki lug‘aviy ekvivalent har doim ham madaniy assotsiatsiyalarni to‘liq ifodalay olmaydi. Maqola madaniy tajribaning til orqali saqlanishi va verbal ifodalanishini qiyosiy*

o'rganish muhimligini ko'rsatadi. Ushbu jihatlar tillararo qiyoslashning amaliy ahamiyatini ham ko'rsatadi.

Kalit so'zlar *Milliy dunyo manzarasi, til, madaniyat, verbalizatsiya, madaniy konseptlar, nutq etiketi, madaniy jihatdan belgilangan leksika, qiyosiy tilshunoslik*

Национальная картина мира и её представление в разных языках

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Аннотация *В статье рассматривается понятие национальной картины мира и особенности ее вербализации в узбекском, русском и английском языках. Исследование посвящено взаимосвязи языка и культуры, а также способам, с помощью которых языковое сообщество воспринимает, организует и интерпретирует окружающую действительность. Особое внимание уделяется культурно маркированной лексике, речевому этикету, формам обращения, способам выражения просьб и вежливости, пословицам, афоризмам и культурным концептам. Материал трех языков показывает, что культурно обусловленные значения могут выражаться с помощью отдельных слов, устойчивых выражений, традиционных форм общения и социально значимых понятий. Сопоставление демонстрирует связь языкового выбора с историческим опытом, традициями, социальными отношениями, возрастом, статусом, близостью между собеседниками, уважением и общими культурными знаниями. В исследовании используются описательный и сопоставительный подходы, позволяющие выявить как общие, так и специфические особенности. Отдельно подчеркивается значение контекста, поскольку прямой словарный эквивалент не всегда передает культурные ассоциации выражения. Статья показывает значение сравнительного изучения языка для понимания того, как культурный опыт сохраняется и получает вербальное выражение в разных языках.*

Ключевые слова *Национальная картина мира, язык, культура, вербализация, культурные концепты, речевой этикет, культурно маркированная лексика, сопоставительная лингвистика*

Introduction

The relationship between language and the way people conceptualize reality has long been discussed in linguistics and related fields. The idea that language reflects a particular view of the world is associated with the linguistic tradition represented by Wilhelm von Humboldt and later developments in linguistic relativity. The concept of a world picture has also been discussed in philosophy and linguistics, including the notion of a "world picture" in Ludwig Wittgenstein's work. These

approaches draw attention to the fact that language is not only a means of communication but also a way of organizing and transmitting culturally significant knowledge.

The national world picture can be understood as a culturally specific representation of reality shared by members of a linguistic community. It is reflected in vocabulary, phraseology, speech etiquette, forms of address, traditions, and other linguistic and communicative practices. Therefore, comparison of Uzbek, Russian, and English provides an opportunity to identify both universal and culturally specific ways of representing experience.

The purpose of this article is to describe selected ways in which elements of a national world picture are verbalized in Uzbek, Russian, and English and to demonstrate the cultural information encoded in linguistic choices.

The concept of the world picture

The world picture is commonly understood as a system through which people perceive, organize, and interpret reality. A conceptual world picture may be formed through inherited knowledge, practical experience, texts, thinking, and the native language. In this sense, language participates in the preservation and transmission of culturally shared interpretations of the world (Ashurova & Galiyeva, 2018).

Different classifications of world pictures may be proposed. They can be described as archaic and modern, global and local, universal and national, or religious and scientific. The national world picture is especially relevant to linguistics because it reveals how historically and culturally conditioned knowledge becomes encoded in language (Ashurova & Galiyeva, 2018).

Each linguistic community develops culturally meaningful associations and patterns of categorization. Consequently, the same object or situation may receive different linguistic and communicative interpretations in different cultures. Comparative linguistic analysis can therefore reveal areas of correspondence as well as culturally specific meanings (Spolsky, 1998; Markovina & Sorokin, 2008).

Components of the national world picture

The national world picture is represented through several interconnected linguistic and cultural components. These include culturally marked or non-equivalent vocabulary, anthroponyms and toponyms, names of holidays and traditions, speech etiquette, nationally specific stylistic devices, fragments of texts, proverbs and aphorisms, and cultural concepts.

Culturally marked vocabulary is particularly important because some words refer to objects, practices, foods, clothing, or traditions that have no exact equivalent in another language. Such lexical units may require descriptive translation or cultural explanation. Forms of address and speech etiquette likewise contain information about social relationships, age, status, solidarity, distance, and politeness.

Cultural concepts represent another important component. They are associated not simply with dictionary meanings but with knowledge, associations, emotions, values, and culturally shared experience. Their linguistic representation can therefore provide information about the conceptual organization of a particular community.

Verbalization of the national world picture

Culturally specific vocabulary is one of the best methods to comprehend a nation's worldview. Osh, sumalak, belbog', Navro'z, and novvot are examples coming from Uzbek. Examples such as roast meat, pudding, tartan, kilt, Christmas, and croissant are samples in English; for example, roast beef, pudding, tartan, kilt, etc. are equivalents in Russian. These terms describe familiar cuisine, clothing standards, holidays, or customs (Table 1). Direct lexical equivalents do not often properly convey the meanings of such items. For

instance, Navro'z is more than just the name of a festival; it represents rebirth, spring, customary festivities, and cultural customs. In a comparable context, terms like tartan and kilt convey cultural connotations related to Scottish identity and history. Vocabulary that has been culturally marked may therefore serve as a linguistic symbol of prior knowledge (Fox, 2014; Markovina & Sorokin, 2008).

Speech etiquette: greetings

Greetings are an important part of speech etiquette and demonstrate culturally preferred patterns of interpersonal communication. English greetings such as "Hello," "Hi," and "Good morning" can vary according to formality and social context. Uzbek greetings may include expressions such as "Assalomu alaykum" and other context-dependent forms.

The difference is not limited to vocabulary. Greetings may also encode expectations concerning social distance, age, respect, familiarity, and the situation in which communication takes place. Consequently, speech etiquette should be considered as part of the national world picture because conventional expressions reflect culturally established norms of interaction.

Forms of address

Forms of address provide another example of cultural verbalization. English contains familiar forms such as "Mommy," "Daddy," "Sonny," "Sis," "Bro," "Buddy," "Darling," "Baby," and "Sweetheart," as well as more formal forms such as "Mister," "Miss," "Madam," and "Sir." Uzbek uses forms such as "Oyijon," "Dadajon," "O'g'lim," "Opajon," "Ukajon," "Og'ayni," "Azizam," "Bolajonim," "Sevgilim," "Amaki," "Opa," "Xonim," and "Otaxon."

These forms should not be treated as exact lexical equivalents. Their use depends on kinship, age, intimacy, social relationship, respect, and communicative context. Diminutive or affectionate forms in Uzbek may contain emotional and relational meanings that require more than a literal translation into English. Therefore, forms of address demonstrate how social and cultural information is incorporated into everyday language.

Requests and politeness

Requests provide useful material for comparing politeness strategies. English expressions such as "Could you please…?", "Would you like…?", "I would be very glad if…", and "Would you mind if…?" use different grammatical and lexical devices to soften an interaction. Uzbek expressions such as "Malol kelmasa…", "Istasangiz…", "Juda ham mamnun bo'lardim agar…", and "Qarshi emasmisiz agar…?" similarly demonstrate ways of reducing the directness of a request.

The comparison shows that politeness is realized through conventional linguistic strategies. Modal verbs, conditional structures, indirect formulations, honorific or affectionate forms, and expressions of respect can all contribute to the social meaning of an utterance. The appropriate choice depends on the relationship between speakers and on the communicative situation.

Proverbs and cultural concepts

Proverbs and aphorisms preserve culturally shared experience and values in a condensed linguistic form. They may encode attitudes toward family, work, hospitality, friendship, responsibility, or social behavior. Because their meanings are often connected with cultural background knowledge, literal translation may not fully communicate their pragmatic or associative meaning.

Cultural concepts function in a similar way. A concept may be represented by several lexical units and expressions whose meanings are connected through a network of cultural associations. Studying such units comparatively helps reveal both common human experience and differences in the ways particular communities categorize and evaluate aspects of reality.

Comparative analysis

The following examples illustrate culturally marked lexical units found in Uzbek,

Russian, and English. They are presented as examples rather than as complete equivalents, since the cultural associations of each item may differ between languages.

Uzbek	Russian	English
Osh	Борщ	Roast beef
Sumalak	Квас	Pudding
Belbog'	Сарафан	Tartan, Kilt
Navro'z	Пасха	Christmas
Novvot	Запеканка	Croissant

Table 1. *Examples of culturally marked lexical units in Uzbek, Russian, and English*

Discussion

The examples demonstrate that the national world picture is verbalized through both lexical units and patterns of communication. Culture-specific vocabulary makes visible the material and historical experience of a community, while speech etiquette and forms of address reveal social relationships and culturally preferred interactional norms.

The comparison also shows the importance of context. A dictionary equivalent may communicate the basic denotative meaning of a word while failing to communicate its cultural associations. For this reason, translation and comparative linguistic analysis should consider not only lexical meaning but also background knowledge, pragmatic function, and cultural context.

Color symbolism may also be considered a potential area for comparative research. However, statements about the symbolic meanings of colors in particular countries should be supported by specialized cultural or linguistic sources rather than presented as universal facts.

Conclusion

The national world picture is closely connected with language because linguistic units preserve and communicate culturally shared knowledge. The comparison of Uzbek, Russian, and English demonstrates that culture-specific vocabulary, speech etiquette, forms of address, requests, proverbs, and cultural concepts can serve as important means of verbalizing culturally conditioned interpretations of reality. At the same time, these examples show that linguistic comparison should distinguish between direct lexical correspondence and deeper cultural equivalence. Further research based on larger corpora and verified scholarly sources may provide a more detailed account of similarities and differences among the three languages.

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The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Presupposition and implicature as humor-generating mechanisms in discourse

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Annotation *This article examines presupposition and conversational implicature as interrelated pragmatic mechanisms involved in the production and interpretation of humorous discourse. Humor often relies not on the literal meaning of an utterance but on meanings inferred from context, shared knowledge, communicative expectations, and manipulated assumptions. Presupposition is viewed as backgrounded information treated as already accepted or recoverable, while implicature refers to contextually inferred meaning beyond what is explicitly stated. The study argues that humorous effects frequently emerge from the interaction between these two levels of implicit meaning, particularly through unexpected presuppositions, cancelled inferences, flouting of conversational expectations, and reinterpretation of prior assumptions. Drawing on Gricean pragmatics, relevance-oriented approaches, and research on verbal humor, the article considers presupposition triggers, maxim flouting, scalar and particularized implicatures, irony, ambiguity, and inferential reversal. The analysis shows that humor is an inferential phenomenon shaped by linguistic form, contextual knowledge, and the recipient's recognition of a non-literal communicative frame.*

Keywords *Humorous discourse, presupposition, conversational implicature, pragmatic inference, verbal humor, contextual interpretation*

Presuppozitsiya va implikatura - yumoristik diskursni yuzaga keltiruvchi pragmatik mexanizmlar sifatida

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Annotatsiya *Ushbu maqolada presuppozitsiya va konversatsion implikatura yumoristik diskursni yaratish va talqin qilishda o'zaro bog'liq pragmatik mexanizmlar sifatida tadqiq etiladi. Yumor ko'pincha gapning bevosita lug'aviy ma'nosiga emas, balki kontekst, umumiy bilimlar, kommunikativ kutilmalar va ataylab o'zgartirilgan taxminlar asosida anglashiladigan ma'nolarga tayanadi. Presuppozitsiya avvaldan qabul qilingan yoki kontekstdan tiklanadigan fon axboroti sifatida, implikatura esa bevosita ifodalanmagan, biroq kontekst asosida anglashiladigan ma'no sifatida talqin qilinadi. Tadqiqotda yumoristik effekt ushbu ikki yashirin ma'no darajasining o'zaro ta'siri, xususan, kutilmagan presuppozitsiyalar, bekor qilinadigan xulosalar, kommunikativ kutilmalarning buzilishi va oldingi taxminlarning qayta talqin qilinishi orqali yuzaga kelishi asoslanadi. Grays pragmatikasi, relevansga asoslangan yondashuvlar va verbal yumor tadqiqotlariga tayangan holda*

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presuppozitsiya triggerlari, kommunikativ maksimlarning buzilishi, skalyar va xususiy implikaturalar, ironiya, ko'pma'nolilik hamda inferensial o'zgarish tahlil qilinadi. Natijalar yumorning lingvistik shakl, kontekstual bilim va noliteral kommunikativ ma'noni anglash jarayoniga asoslangan inferensial hodisa ekanini ko'rsatadi.

Kalit so'zlar *Yumoristik diskurs, presuppozitsiya, konversatsion implikatura, pragmatik inferensiya, verbal yumor, kontekstual talqin*

Пресуппозиция и импликатура как прагматические механизмы порождения юмористического дискурса

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Аннотация *В статье рассматриваются пресуппозиция и разговорная импликатура как взаимосвязанные прагматические механизмы, участвующие в создании и интерпретации юмористического дискурса. Юмор часто основывается не на буквальном значении высказывания, а на смыслах, выводимых из контекста, общих знаний, коммуникативных ожиданий и намеренно изменённых предположений. Пресуппозиция понимается как фоновая информация, представленная как уже известная или восстанавливаемая, тогда как импликатура представляет собой контекстуально выводимый смысл, выходящий за пределы эксплицитно выраженного содержания. Утверждается, что юмористический эффект часто возникает в результате взаимодействия этих двух уровней имплицитного значения, в частности посредством неожиданных пресуппозиций, отмены первоначальных выводов, нарушения коммуникативных ожиданий и переосмысления исходных предположений. На основе прагматики Грайса, релевантностных подходов и исследований вербального юмора анализируются триггеры пресуппозиции, нарушение коммуникативных максим, скалярные и частные импликатуры, ирония, неоднозначность и инференциальная переинтерпретация. Анализ показывает, что юмор представляет собой инференциальное явление, формируемое взаимодействием языковой формы, контекстуальных знаний и способности адресата распознавать небуквальный коммуникативный смысл.*

Ключевые слова *Юмористический дискурс, пресуппозиция, разговорная импликатура, прагматическая инференция, вербальный юмор, контекстуальная интерпретация*

Introduction

Humorous discourse is a particularly revealing domain for pragmatic inquiry because its interpretation routinely exceeds the information encoded in linguistic form. A humorous utterance may be grammatically transparent and lexically ordinary, yet its intended effect can remain inaccessible unless the recipient reconstructs assumptions that are not directly stated. This inferential dependence makes humor a productive field for examining the relation between semantics, pragmatics, discourse context, and shared cultural knowledge. In conversational humor, irony, teasing, witty retorts, anecdotes, and other forms of verbal play, speakers frequently communicate on two levels at once: the explicit proposition and an implicit layer whose recognition is essential to the humorous effect. Dynel (2009) accordingly treats conversational humor as a broad category encompassing multiple semantic-pragmatic forms rather than reducing verbal humor to the conventional joke alone.

Among the pragmatic phenomena that organize implicit meaning, presupposition and implicature occupy a central position. Presuppositions allow speakers to package information as backgrounded, taken for granted, or mutually accessible. Conversational implicatures, by contrast, arise when recipients infer communicative intentions by relating what is said to contextual expectations concerning relevance, informativeness, truthfulness, and manner. Grice's (1975) account of conversational cooperation remains foundational because it explains how hearers move from literal content to intended but unstated meaning. In humorous interaction, however, this inferential machinery is often deliberately manipulated. Speakers may exploit a presupposition that is absurd, socially delicate, or unexpectedly revealing; they may also ostentatiously flout a conversational maxim so that the hearer searches for a non-literal interpretation.

The significance of these mechanisms becomes especially evident when humor is understood as an inferential event rather than a property of isolated words or sentences. Raskin and Attardo (1994) describe humor as compatible with a special non-bona-fide mode of communication in which literal truth orientation may be temporarily suspended without eliminating cooperation altogether. Similarly, relevance-oriented approaches emphasize that humorous communication depends on the addressee's inferential processing and on the speaker's strategic management of contextual assumptions (Yus, 2016). The recipient is therefore not a passive decoder but an active participant who detects a discrepancy, searches for a contextually plausible alternative interpretation, and recognizes that the interpretive shift itself is intended to be amusing.

The purpose of this article is to investigate how presupposition and conversational implicature function as humor-generating mechanisms in discourse. The study has four objectives: to clarify the pragmatic status of presupposition and implicature in humorous communication; to identify recurrent ways in which they are manipulated for humorous effect; to explain their interaction with incongruity, irony, ambiguity, and contextual reinterpretation; and to propose a functional model showing how implicit meaning contributes to the transition from a serious interpretive frame to a humorous one. The analysis is qualitative and theory-driven. Illustrative examples are constructed to isolate specific mechanisms, while the discussion is grounded in established pragmatic and humor-linguistic scholarship.

Presupposition as backgrounded meaning in humorous discourse

Presupposition concerns information that a speaker presents as already accepted,

identifiable, or recoverable for the purposes of an utterance. In classical pragmatic description, presuppositions are associated with linguistic triggers such as definite descriptions, factive verbs, change-of-state verbs, iterative expressions, cleft constructions, temporal clauses, and certain lexical items (Levinson, 1983; Yule, 1996). The utterance "John stopped complaining," for instance, conventionally presents John's prior complaining as background information. Unlike an assertion, which places information in the foreground and makes it directly negotiable, a presupposition often enters discourse less conspicuously. This backgrounded status is precisely what makes presupposition productive in humor: a speaker can smuggle an unexpected assumption into the common ground and invite the recipient to notice its incongruity.

A first humor-generating pattern may be termed absurd presupposition. Consider the illustrative exchange: "When did you stop giving your computer emotional support?" The question presupposes that the addressee previously gave the computer emotional support. If no such practice exists, the humor does not arise from the interrogative content alone but from the anomalous assumption embedded within it. The recipient is momentarily positioned inside an invented world in which an absurd behavior is treated as established fact. The incongruity between the presupposed proposition and ordinary expectations creates the humorous effect. This strategy is common in teasing because it allows a speaker to characterize another person indirectly while maintaining a playful frame.

A second pattern involves evaluative presupposition. Expressions such as "even," "again," "still," "finally," and "too" can encode or activate assumptions about expectations, repetition, or prior states. An utterance such as "You finally arrived before the meeting ended" asserts an arrival but also presupposes or conventionally signals a history of lateness and an expectation that punctuality is unusual. In a humorous context, the backgrounded evaluation may be more important than the asserted proposition. The humor emerges because criticism is displaced from explicit assertion into an implicit layer. This allows speakers to perform delicate interpersonal work: they can tease, criticize, or display familiarity while preserving plausible deniability and a non-serious interactional key.

Presupposition can also generate humor through accommodation. Accommodation occurs when the recipient accepts, at least provisionally, a presupposed proposition that was not previously part of the common ground. Humorous discourse frequently abuses this normal pragmatic process by requiring the hearer to accommodate an assumption that is exaggerated, impossible, or socially unexpected. For example, "Which of your three personalities is answering the email today?" invites accommodation of the playful proposition that the addressee has multiple contrasting personas. The utterance becomes humorous when the recipient recognizes that the presupposition is not a sincere diagnostic claim but a figurative commentary on inconsistent behavior. The interpretation therefore depends on both the linguistic trigger and recognition of the humorous frame.

Another important feature is presupposition persistence. Presupposed content often survives under negation, questioning, and modalization more readily than asserted content. This relative projection can be exploited humorously because a speaker may deny an accusation while leaving its comic premise intact. Compare "I am not saying your cooking is dangerous; I am only saying the smoke alarm deserves overtime." The first clause explicitly rejects a negative characterization, yet the second clause constructs an inferential environment in which poor cooking is strongly presupposed or implied. Humor arises from the contradiction between surface denial and background commitment. Such patterns demonstrate that the organization of information into

foreground and background is itself a resource for comic meaning.

Conversational implicature and the humorous exploitation of cooperation

Grice (1975) proposes that ordinary conversation is guided by a Cooperative Principle and by expectations commonly formulated as the maxims of Quantity, Quality, Relation, and Manner. Speakers are expected, broadly, to provide an appropriate amount of information, avoid saying what they believe to be false or unsupported, remain relevant, and communicate with sufficient clarity. Crucially, apparent violations do not automatically terminate cooperation. When a maxim is conspicuously flouted, the hearer may assume that the speaker remains communicatively rational and search for an additional meaning capable of explaining the deviation. The resulting inference is a conversational implicature.

Humor makes systematic use of this inferential logic. A speaker can deliberately produce an utterance that is obviously too weak, too strong, irrelevant, false, or obscure at the literal level, thereby prompting the hearer to reconstruct a second-order intention. Consider the question "How was the conference presentation?" followed by the response "The slides had excellent transitions." If the presentation as a whole is the relevant topic, praise restricted to slide transitions is conspicuously under-informative. The hearer can infer that the speaker found little else worth praising. The humorous force comes from the contrast between the formally positive statement and the negative implicature recovered through quantity and relevance expectations.

The maxim of Quality is especially productive in irony and hyperbole. An utterance such as "Wonderful weather!" spoken during a violent downpour is literally inconsistent with observable circumstances. Because the falsity is manifest, the recipient does not normally interpret the statement as deception. Instead, the obvious mismatch signals a non-literal intention, often ironic. Attardo (2000) characterizes irony in terms of relevant inappropriateness, emphasizing that an apparently unsuitable utterance can nevertheless be communicatively relevant at another interpretive level. In humorous discourse, this inferential reversal can be intensified by exaggeration, understatement, or echoic reference to a prior expectation.

Flouting Relation can generate humor through strategically conspicuous irrelevance. Suppose one participant asks, "Did you finish the report?" and the other answers, "The coffee machine and I have been through a lot today." The response does not directly answer the question, but its very irrelevance encourages inference. The recipient may conclude that the report is unfinished and that the speaker is humorously presenting coffee consumption as evidence of struggle. The humorous interpretation depends on constructing a bridge between the apparently unrelated response and the communicative problem under discussion.

Manner-based humor often exploits ambiguity, excessive complexity, euphemism, or deliberate obscurity. A speaker who says "I am currently exploring alternative relationships with deadlines" instead of "I am late" uses an unnecessarily elaborate formulation. The circumlocution invites the hearer to infer that the speaker is avoiding a direct admission. The comic effect is generated by the disproportion between a simple reality and an inflated linguistic representation. Such examples illustrate that humor can emerge not only from what is communicated but from the marked way in which it is communicated.

Scalar, particularized, and cancelled implicatures in humor

Conversational implicatures differ in their dependence on context. Generalized implicatures can arise relatively regularly from particular expressions, while particularized implicatures require a specific contextual configuration (Grice, 1975; Levinson, 1983). Humor can exploit both types. Scalar

implicatures are especially useful because lexical choices such as some, many, possible, or warm activate ordered alternatives. If a speaker says "Some of the students understood my explanation" in a context where all students were expected to understand, the conventional pragmatic inference is that not all did. A humorous continuation – "The rest are forming a support group" – can strengthen the initially understated implication and transform pedagogical disappointment into comic self-evaluation.

Particularized implicatures offer even greater flexibility because their interpretation depends on shared situational knowledge. Imagine two colleagues looking at a desk covered by documents. One asks, "Are you busy?" and the other replies, "No, I collect deadlines recreationally." Nothing in the lexical semantics of "collect deadlines" directly means "I am extremely busy." The interpretation becomes available only through the visible context and the culturally familiar association between deadlines and workload. Humor arises when the recipient integrates the literal impossibility of recreational deadline collecting with the contextually obvious intended meaning.

A further humorous resource is implicature cancellation. Conversational implicatures are characteristically defeasible: subsequent information can cancel an inference without producing strict logical contradiction. Humor can exploit the temporal structure of this process. A speaker may guide the recipient toward one inference and then overturn it in a final phrase. For example: "I have started exercising every morning – my thumb gets an excellent workout scrolling through fitness videos." The first clause encourages an inference of physical exercise. The continuation cancels that interpretation and replaces it with a less admirable but contextually coherent meaning. The comic effect is located in the recipient's forced revision of an inference that had seemed reasonable a moment earlier.

This inferential reversal is closely related to incongruity-resolution accounts of humor. The first segment of a humorous utterance activates a preferred interpretation; later information reveals that the initial frame is inadequate and requires reinterpretation. Yus (2016) argues that relevance-theoretic humor analysis can account for such processing in terms of expectations, contextual accessibility, and inferential effort. Presupposition and implicature contribute to this mechanism because they guide the recipient toward assumptions that may later prove strategically misleading. Humor thus involves not merely discovering an unexpected meaning but recognizing that one's own inferential path has been anticipated and manipulated by the speaker.

The interaction of presupposition and implicature

Presupposition and implicature should not be treated as isolated mechanisms in humorous discourse. In many cases they operate simultaneously. A presupposition establishes a background assumption, while an implicature evaluates, extends, or destabilizes that assumption. Consider the constructed utterance "Even my alarm clock has stopped believing in me." The focus particle "even" introduces a scale on which the alarm clock is an unexpectedly low candidate for possessing an attitude toward the speaker, while the proposition also invites the implication that the speaker habitually fails to wake up or meet obligations. The absurd anthropomorphic presupposition and the self-deprecating implicature jointly produce the humorous effect.

The interaction can be represented as a sequence of pragmatic operations. First, the linguistic form activates an explicit proposition and one or more presupposed assumptions. Second, the recipient compares these assumptions with contextual knowledge and conversational expectations. Third, a mismatch or marked choice triggers a search for an implicated interpretation. Fourth, the hearer

identifies a plausible communicative intention – teasing, irony, self-deprecation, criticism, solidarity, or playful exaggeration. Finally, the recognition that the mismatch was deliberately designed produces or supports the humorous effect. This sequence is not necessarily conscious or temporally slow; in familiar contexts it may occur almost instantaneously.

This model also explains why the same utterance can be humorous in one context and offensive, confusing, or entirely non-humorous in another. Implicit meaning relies on shared assumptions, and those assumptions are socially and culturally distributed. A presupposition intended as playful may be rejected if the hearer does not accept the background premise. An ironic implicature may fail if the literal statement is not obviously incompatible with contextual knowledge. Humor therefore requires a sufficient degree of common ground regarding both the subject matter and the communicative frame. The linguistic mechanism alone cannot guarantee humorous uptake.

The cultural dimension is particularly important. Presupposed knowledge may concern social roles, institutions, stereotypes, popular culture, conventional scripts, or norms of politeness. Similarly, implicatures are calculated against expectations about what counts as informative, relevant, appropriate, or face-sensitive in a given community. Consequently, humorous discourse provides evidence not only about individual creativity but also about culturally available interpretive resources. What a community can leave unsaid – and still expect recipients to infer – reveals shared pragmatic and cultural knowledge.

Pragmatic functions of presupposition- and implicature-based humor

The pragmatic value of implicit humor extends beyond amusement. First, it can mitigate criticism. By embedding a negative evaluation in a presupposition or implicature, speakers avoid fully explicit confrontation. "You are brave to call that a haircut" can communicate a negative judgment while formally foregrounding courage. The humorous frame may soften the criticism, although its success depends on interpersonal relations and contextual sensitivity.

Second, implicit humor can construct solidarity. Shared recognition of an implicature confirms that participants possess common knowledge and compatible interpretive expectations. When a hearer successfully reconstructs a playful inference, the interaction can produce a sense of alignment: both parties understand not only the words but the unstated social meaning. This explains why inside jokes and context-dependent humorous remarks can function as markers of group membership.

Third, presupposition and implicature support face management. Speakers can communicate evaluations indirectly, allowing room for retreat if the utterance is poorly received. At the same time, indirectness does not automatically make an utterance polite. Teasing and jocular mockery may contain face-threatening content, but the humorous frame can reclassify the act as affiliative rather than hostile. Dynel's (2009) discussion of teasing emphasizes that apparent aggression can be non-genuine and embedded in a mutually recognized humorous mode.

Fourth, these mechanisms enable self-presentation. Self-deprecating humor often relies on implicatures that invite the audience to infer a negative characterization without requiring a literal confession. "My organizational system is very advanced; even I cannot find anything" humorously implies disorganization through contradiction between the positive evaluation and its consequence. Such discourse can display wit, reduce social distance, and pre-empt criticism by making the speaker the first evaluator of his or her own shortcomings.

Finally, implicit humor can perform metapragmatic work by drawing attention to the norms of communication themselves. A

deliberately uninformative answer, exaggerated politeness, or absurdly formal phrasing can parody conversational conventions. In such cases, the humor is not merely about the topic but about how people are expected to speak. The recipient recognizes a deviation from a norm and simultaneously recognizes that the deviation is intentional. This double awareness is central to pragmatic humor.

A functional classification of humor-generating strategies

On the basis of the preceding discussion, presupposition- and implicature-based humor can be organized into several recurrent functional strategies. The first is presuppositional incongruity, in which a background assumption is absurd, exaggerated, socially marked, or unexpectedly evaluative. The second is presuppositional accommodation for comic characterization, where the hearer is invited to provisionally accept an invented premise about a person or situation. The third is maxim flouting, where an obviously non-literal, irrelevant, under-informative, over-informative, or obscure utterance prompts the recovery of a humorous implicature.

The fourth strategy is inferential misdirection. Here the speaker encourages an initially salient interpretation and later supplies information that forces reinterpretation. The fifth is scalar understatement or overstatement, in which the selected expression activates stronger or weaker alternatives and allows the recipient to infer an evaluation. The sixth is ironic reversal, where manifest discrepancy between literal wording and contextual reality generates an opposite or critically distanced interpretation. The seventh is implicit evaluation, in which criticism, praise, or social judgment is communicated primarily through background assumptions and inference rather than explicit assertion.

These categories are analytical rather than mutually exclusive. A single humorous utterance may simultaneously contain a presupposition trigger, flout a maxim, activate an ironic reading, and require contextual reinterpretation. This overlap is consistent with broader research on conversational humor, where categories frequently intersect rather than forming a rigid taxonomy (Dynel, 2009). The value of the classification lies in identifying which inferential operations are most responsible for the humorous effect in a particular discourse event.

Implications for discourse analysis and pragmatic competence

The analysis of implicit humor has methodological implications for discourse studies. Researchers should avoid treating humorous meaning as self-evident or locating it solely in lexical markers. A rigorous analysis needs to distinguish at least four levels: what is explicitly said; what is presupposed; what is implicated; and what contextual evidence licenses the humorous interpretation. This layered approach makes it possible to explain why apparently similar linguistic forms can perform different functions across discourse situations.

The distinction is also relevant to pragmatic competence. Understanding vocabulary and grammar does not guarantee successful interpretation of humor. Language users must identify presupposed information, recognize when conversational expectations are being deliberately flouted, infer unstated evaluations, and determine whether an apparent violation belongs to a humorous rather than hostile or deceptive frame. These abilities are especially important in intercultural communication, where participants may not share the same assumptions about irony, teasing, indirectness, or acceptable topics of humor.

For language teaching, this suggests that pragmatic instruction can benefit from carefully contextualized humorous material. Learners can be asked to identify the literal proposition, presupposition triggers, violated or flouted maxims, inferred meanings, and contextual assumptions required for interpretation.

Such tasks shift attention from merely "understanding the joke" to understanding the inferential architecture that makes the joke or humorous remark possible. They also encourage sensitivity to the fact that humor is culturally and relationally situated and should not be generalized mechanically across communicative communities.

Conclusion

Presupposition and conversational implicature constitute fundamental mechanisms in the organization of humorous discourse because both enable speakers to communicate meanings that exceed explicit linguistic content. Presupposition establishes background assumptions and can generate humor when those assumptions are unexpected, exaggerated, evaluative, or absurd. Implicature allows recipients to infer non-literal intentions from conspicuous departures from conversational expectations. When these mechanisms interact, humorous meaning emerges through a dynamic process of expectation, inference, incongruity, and reinterpretation.

The analysis has shown that maxim flouting, presuppositional incongruity, scalar inference, contextual bridging, irony, accommodation, and implicature cancellation are recurrent resources for humorous meaning construction. Their operation confirms that humor is not reducible to semantic ambiguity or stylistic ornamentation. It is a pragmatic achievement dependent on common ground, contextual accessibility, communicative intention, and the recipient's willingness and ability to infer a playful frame.

From a broader linguistic perspective, humorous discourse demonstrates the explanatory importance of implicit meaning. It reveals how speakers strategically manipulate what is treated as given, what is left unsaid, and what the hearer is expected to infer. Future research may extend this framework through corpus-based comparison of discourse domains, cross-cultural analysis of presuppositional and implicatural humor, and empirical investigation of how different groups recognize, negotiate, or reject humorous inferences. Such work can contribute to pragmatics, discourse analysis, linguoculturology, translation studies, and the study of communicative competence.

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Semantic reconfiguration of English technology terms in contemporary Uzbek online media

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Annotation *This article examines how English technology terms are semantically reconfigured in contemporary Uzbek online media. The study does not treat borrowing as a simple transfer of stable dictionary meanings; instead, it focuses on how media context selects, narrows, broadens, or metaphorically extends technological senses after they enter Uzbek discourse. A qualitative sample of ten Uzbek-language media texts published by Spot and O'zA between 2024 and 2026 is analyzed. Particular attention is paid to platforma, ilova, bulut, startap, bot, model, and trafik. The analysis distinguishes direct lexical borrowing from semantic calquing and local reweighting of an already polysemous English term. The findings show that Uzbek media often institutionalizes technological vocabulary by linking it to public services, education, fintech, artificial intelligence, and platform-based communication. The most visible changes involve metaphorical extension, domain-specific narrowing, and a shift from concrete technical reference to broader service or project meanings.*

Keywords *Semantic shift, technology terms, Uzbek online media, English borrowings, semantic calque, digital discourse*

Zamonaviy o'zbek onlayn mediasida inglizcha texnologik terminlarning semantik qayta shakllanishi

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Annotatsiya *Ushbu maqolada zamonaviy o'zbek onlayn mediasida inglizcha texnologik terminlarning semantik jihatdan qayta shakllanishi tahlil qilinadi. Tadqiqot o'zlashmani tayyor lug'aviy ma'noning oddiy ko'chishi sifatida emas, balki media konteksti ta'sirida texnologik ma'noning tanlanishi, torayishi, kengayishi yoki metaforik tarzda rivojlanishi jarayoni sifatida talqin qiladi. Material sifatida 2024-2026-yillarda Spot va O'zA nashrlarida e'lon qilingan o'nta o'zbek tilidagi media matni tanlandi. Platforma, ilova, bulut, startap, bot, model va trafik birliklariga alohida e'tibor qaratildi. Tahlilda bevosita leksik o'zlashma semantik kalka hamda ko'p ma'noli inglizcha terminning mahalliy diskursdagi ma'no markazi o'zgarishidan farqlanadi. Natijalar o'zbek mediasida texnologik leksika davlat xizmatlari, ta'lim, moliya, sun'iy intellekt va platformaviy kommunikatsiya bilan bog'lanib, institutsional ma'no kasb etishini ko'rsatadi.*

Kalit so'zlar *Semantik siljish, texnologik terminlar, o'zbek onlayn mediasi, inglizcha o'zlashmalar, semantik kalka, raqamli diskurs*

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Семантическая реконфигурация англоязычных технологических терминов в современных узбекских онлайн-медиа

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Аннотация *В статье рассматривается семантическая реконфигурация англоязычных технологических терминов в современных узбекских онлайн-медиа. Заимствование понимается не как механический перенос устойчивого словарного значения, а как процесс отбора, сужения, расширения или метафорического развития технологического смысла под воздействием медиаконтекста. Материал исследования составили десять узбекоязычных публикаций Spot и УзА, вышедших в 2024-2026 гг. Особое внимание уделяется единицам platforma, ilova, bulut, startap, bot, model и trafik. В анализе разграничиваются прямое лексическое заимствование, семантическое калькирование и локальное перераспределение значений уже полисемичного английского термина. Результаты показывают, что в узбекском медиадискурсе технологическая лексика часто приобретает институционализированное значение, связываясь с государственными услугами, образованием, финансовыми технологиями, искусственным интеллектом и платформенной коммуникацией. Наиболее заметными процессами являются метафорическое расширение, предметно-сферное сужение и переход от узкотехнической референции к более широким значениям сервиса, системы или проекта.*

Ключевые слова *Семантический сдвиг, технологические термины, узбекские онлайн-медиа, английские заимствования, семантическая калька, цифровой дискурс*

Introduction

English has become the principal donor language for much of the vocabulary associated with software, artificial intelligence, digital services, online communication, and start-up culture. In Uzbek, this influence is visible not only in direct forms such as startap, bot, platforma, and data-markaz, but also in semantic calques in which an existing Uzbek word acquires a new technological sense under the influence of English. The lexical consequences of this process are especially visible in online media because newsrooms have to name new technologies quickly, often before terminological standardization is complete.

Borrowing, however, is not limited to form. A recipient language may preserve the source meaning, select only one sense from a polysemous word, expand the referential range of a borrowed item, or reproduce a metaphorical model with native material. Haugen (1950) already distinguished the importation of linguistic material from substitution processes, while later contact-linguistic work emphasized that borrowed items are reorganized by the semantic and grammatical system of the recipient language (Haspelmath, 2009; Matras, 2009). For media language, this reorganization is particularly important because repeated journalistic use can stabilize a specialized meaning and make it

available beyond the original professional community.

Recent research on Uzbek confirms the growing importance of English-origin vocabulary in digital communication. Polvannazirova (2025) demonstrates that online environments accelerate lexical innovation and records semantic extension alongside phonological and morphological adaptation. Chorieva and Dalieva (2026) show that Uzbek mass media increasingly treats English loanwords as productive material rather than as isolated imports, while Rahmatulloeva (2026) documents the everyday integration of computer terminology in multilingual communication. The present study narrows this broader problem to semantic reconfiguration in media uses of technology vocabulary.

The aim of the article is to identify recurrent types of semantic change affecting English technological terms and English-induced technological meanings in Uzbek online media. The study asks three questions: which terms retain a relatively stable technical meaning; which terms undergo narrowing, broadening, or contextual reweighting; and which meanings enter Uzbek through semantic calquing rather than direct lexical borrowing.

Theoretical framework

For the purposes of this study, semantic shift is used in a broad contact-linguistic sense to include changes in the relative prominence, scope, and discourse function of a meaning after a lexical item or conceptual model enters the recipient language. This does not imply that every media use constitutes a new dictionary sense. Some cases are better described as semantic reweighting: Uzbek media gives one English sense much greater frequency or institutional salience than competing senses. This distinction is necessary because several English technology terms are already polysemous before borrowing.

Three processes are central. Semantic narrowing occurs when a borrowed item is used in a more restricted domain than its English source. Semantic broadening occurs when a term extends from a specific technical object to a wider service, project, or institutional meaning. Semantic calquing occurs when a native word acquires a new sense patterned on an English model. The last process is particularly important for terms such as bulut and ilova because the technological sense is expressed with Uzbek lexical material rather than by importing the English phonological form.

The analysis also takes account of media pragmatics. Online journalism tends to privilege lexical economy, recognizability, and rapid uptake. A term that is technically precise in specialist English may be used more loosely in public-facing Uzbek discourse if the broader use is communicatively efficient. Repetition in headlines and explanatory passages can then normalize that broader interpretation. In this sense, semantic change is shaped not only by interlingual contact but also by genre.

Material and Methods

The empirical material consists of ten purposively selected Uzbek-language media texts published by Spot and O‘zA between October 2024 and May 2026. The sample includes reports on artificial intelligence, public digital services, start-ups, data centers, Telegram functions, mobile applications, transport analytics, and telecommunications. The sources were selected because they contain recurrent technology vocabulary in naturally occurring public discourse rather than in terminological lists or teaching materials.

The analysis is qualitative and does not claim statistical representativeness. Each occurrence was compared with the established English technological sense and with other uses of the same item in the Uzbek sample. The procedure involved four steps: identifying the lexical item or semantic calque; determining the technological sense activated in context; comparing its referential range with the source-language term; and classifying the result as retention, narrowing, broadening, metaphorical extension, or discourse-driven

semantic reweighting. Context was treated as decisive because the same form may activate different senses in different media domains.

Semantic reconfiguration in Uzbek media

The first recurrent item is platforma. In English computing, platform may denote the hardware-software environment on which applications run, but in contemporary digital discourse it also refers to online services and intermediating systems. Uzbek media strongly favors the latter institutional sense. Spot describes an AI Maktab platformasi through which participants can study a range of digital professions, and another report refers to a platforma that will register proposals on new terminology and maintain an electronic register (Spot, 2025e; Spot, 2025f). In these contexts platforma is not a technical base layer but an organized service environment. The Uzbek media use therefore reflects semantic reweighting toward the service-system meaning and, in some cases, broadening toward an institutional project.

The item ilova illustrates a different mechanism. The Uzbek word traditionally denotes an addition or appendix, yet digital media uses mobil ilova for software installed on a mobile device. O‘zA reports the introduction of a new mobil ilova within a digitized customs and public-service environment (O‘zA, 2025). The technological sense is transparently related to English application/app but is expressed through an existing Uzbek lexeme. This is a semantic calque: the form is native, while the additional technological sense follows an internationally circulating conceptual model. Once conventionalized, the digital meaning of ilova no longer requires explanation for ordinary media readers.

Bulut provides an even clearer case of metaphorical semantic calquing. In ordinary Uzbek, bulut denotes a cloud in the meteorological sense. Technology reporting now uses bulutli platforma and bulutli texnologiyalar for cloud computing. Spot reported plans for a national bulutli platforma and new data centers, and subsequent reporting uses bulutli infrastructure in the same digital sense (Spot, 2025a; Spot, 2025c). The metaphor maps remote, distributed computing resources onto the source-domain image of a cloud. The lexical material is Uzbek, but the technological conceptualization follows the global English cloud metaphor.

Startap shows how an English loanword can be institutionally broadened in Uzbek media. English startup typically denotes a newly established company, especially one designed for rapid growth. Uzbek reporting often preserves that sense, but it also applies startap to innovation projects, ideas, educational spaces, and organized initiatives. O‘zA refers to startap g‘oyalar in educational discourse, while Spot discusses local startaplar alongside AI projects and later reports proposals for startap rooms in schools (O‘zA, 2024; Spot, 2025f). In these contexts the word may denote not only an incorporated young company but also a project-like innovation activity. The result is a broader institutional meaning centered on innovation rather than company status alone.

Bot displays the opposite tendency. In English, bot is a broad label for an automated software agent and can occur in search, gaming, social media, customer service, and malicious automation. Uzbek online media frequently anchors the term to messaging environments, especially Telegram. Spot describes AI botlar that can be invoked in chats, while O‘zA uses telegram bot for an automated communication channel (Spot, 2026a; O‘zA, 2024). This recurrent collocation narrows the everyday media prototype of bot toward a messaging-based automated agent. The wider technical meaning remains possible, but the Telegram context becomes especially salient.

Model is semantically more complex because the English source is highly polysemous. In AI discourse, model denotes a

trained computational system, yet Uzbek public media also uses milliy model for a broader national technological initiative. Spot reports plans for a milliy sun'iy intellekt modeli and discusses what such a model should mean for Uzbekistan (Spot, 2025a). Here the term may oscillate between a technical machine-learning object and a nationally organized AI capability. This creates discourse-driven semantic abstraction: a specialist term is extended upward to denote an institutional technological project whose technical boundaries are not always specified.

Trafik demonstrates how borrowing may import a polysemous structure but distribute its senses differently across domains. In telecommunications reporting, internet-trafik refers to the volume or flow of data available to a subscriber (Spot, 2025b). In aviation business discourse, trafik can denote passenger flow and route demand (Spot, 2025g). Both meanings are compatible with English traffic, but Uzbek media marks them through domain-specific collocations. Rather than a single shift, the result is semantic bifurcation in which one borrowed form becomes a compact label for different measurable flows.

Not every English-origin technology term in the sample undergoes a major semantic change. Data-markaz, for example, closely reproduces the reference of English data center, while dron remains a relatively stable label for an unmanned aerial vehicle in reports on infrastructure monitoring (Spot, 2025c; Spot, 2025d). These stable cases are analytically useful because they show that lexical borrowing and semantic shift are independent dimensions. A word may be formally innovative yet semantically conservative, whereas a native-looking word such as bulut or ilova may undergo substantial semantic extension under English influence.

Item in Uzbek media	Typical media context	Semantic process	Interpretive result
platforma	AI school, public-service and terminology systems	semantic reweighting / broadening	digital service or institutional system
ilova	mobil ilova in digital public services	semantic calque	native word gains the software application sense
bulut	bulutli platforma, bulutli texnologiyalar	metaphorical semantic calque	meteorological noun develops cloud-computing sense
startap	startap g'oya, local startap, startap room	institutional broadening	innovation project or initiative, not only a new company
bot	Telegram and AI botlar	domain narrowing	messaging-based automated agent becomes the salient prototype
model	milliy sun'iy intellekt modeli	terminological abstraction	technical AI model extends toward national AI capability/project
trafik	internet-trafik and passenger trafik	semantic bifurcation	one form labels different measurable flows by domain

Table 1. *Semantic reconfiguration patterns in selected English-influenced technology terms in Uzbek online media.*

Discussion

The material shows that semantic adaptation in Uzbek technology discourse is not reducible to a single movement from English meaning to Uzbek meaning. At least four patterns coexist. First, direct borrowings such as data-markaz may preserve a relatively stable technical reference. Second, loanwords such as bot may become prototypically associated with a narrower local domain. Third, items such as startap and platforma may expand toward institutional meanings that are particularly useful in educational, governmental, and innovation discourse. Fourth, semantic calques such as ilova and bulut demonstrate that English influence can reshape Uzbek semantics even when no English form is visibly borrowed.

This pattern supports the view that online communication accelerates lexical normalization. Polvannazirova (2025) notes the role of social media and online corpora in the spread of English-derived neologisms, while Chorieva and Dalieva (2026) emphasize increasing morphological and pragmatic productivity in Uzbek mass media. The present findings add that the semantic dimension is equally important: once a technology term becomes frequent, its meaning is adjusted to the institutional and communicative needs of Uzbek-language journalism.

The findings also have implications for translation and lexicography. A translator cannot assume that formal identity guarantees semantic identity. Platforma in a public-service report may be better interpreted as service system or digital environment than as computing platform in the narrow technical sense. Startap may refer to a project idea rather than an incorporated company. Conversely, a word such as ilova looks entirely Uzbek but carries an English-induced software meaning. Lexicographic description therefore needs to record source-domain information, current media collocations, and domain-specific senses rather than merely listing an English equivalent.

Terminological policy faces a related challenge. Direct borrowing, hybrid formation, and semantic calquing can all be functional. The relevant question is whether the selected form is stable, transparent, and sufficiently precise for the target domain. Media language contributes to this stabilization because repeated use creates expectations among readers. At the same time, loose institutional uses of technical vocabulary can blur distinctions that matter in specialist contexts. The task is therefore not to eliminate borrowings but to distinguish productive adaptation from terminological ambiguity.

Conclusion

The analysis of selected Uzbek online media texts shows that English technological vocabulary undergoes several types of semantic reconfiguration after entering public discourse. Platforma is strongly reweighted toward the meaning of an organized digital service or institutional system; ilova and bulut illustrate semantic calquing; startap is broadened toward innovation projects and initiatives; bot is prototypically narrowed toward messaging automation; model may move from a technical AI object to a wider national technological project; and trafik develops clearly differentiated domain-specific senses.

These cases demonstrate that semantic change can occur with or without visible lexical borrowing. The most important factor is not the foreign form itself but the interaction between global technological concepts and the communicative needs of Uzbek media. Further research should expand the corpus, compare media outlets systematically, and trace individual terms diachronically in order to determine when contextual reweighting becomes a stable dictionary meaning.

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Developing reflective and methodological competence in English language teacher education

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Annotation *This article examines the theoretical and practical foundations for developing reflective and methodological competence in English language teacher education. Reflective competence is interpreted as the teacher's capacity to analyse pedagogical decisions, classroom processes, learner responses, and learning outcomes on the basis of evidence and to use this analysis for subsequent improvement. Methodological competence encompasses professional knowledge and skills related to setting learning objectives, lesson design, selecting and adapting methods and materials, organizing assessment and feedback, and making context-sensitive pedagogical decisions. Drawing on the work of Dewey, Schön, Shulman, Borg, Korthagen and Vasalos, Richards and Farrell, Larrivee, Burns, and Farrell, the article conceptualizes reflection as a professional mechanism that strengthens methodological reasoning. Practical strategies discussed include reflective journals, post-lesson analysis, peer observation, microteaching, video-based reflection, critical incident analysis, portfolios, and action research. These practices help teachers move beyond descriptive accounts of what happened toward analytical and critical consideration of why particular methodological choices were made, how they influenced learners, and what should be changed in future teaching. The article argues that systematic reflection connects theory and practice, supports evidence-informed decision-making, and transforms methodological competence from a static body of knowledge into a continuously developing professional capacity.*

Keywords *Reflective competence, methodological competence, English language teacher education, reflective practice, methodological decision-making, microteaching, peer observation, action research, professional development*

Ingliz tili o'qituvchilarini tayyorlashda refleksiv va metodik kompetensiyani rivojlantirish

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Annotatsiya *Mazkur maqolada ingliz tili o'qituvchilarini tayyorlash jarayonida refleksiv va metodik kompetensiyani o'zaro integratsiyada rivojlantirishning nazariy hamda amaliy asoslari tahlil qilinadi. Refleksiv kompetensiya o'qituvchining o'z pedagogik qarorlari, dars jarayoni, o'quvchi faoliyati va natijalarni dalillar asosida tahlil qilib, keyingi faoliyatini takomillashtira olish qobiliyati sifatida talqin etiladi. Metodik kompetensiya esa ta'lim maqsadini belgilash, darsni loyihalash, metod va vositalarni tanlash, topshiriqlarni moslashtirish, baholash va qayta aloqa jarayonlarini tashkil etish bilan bog'liq kasbiy bilim hamda ko'nikmalar majmuini qamrab oladi. Dewey, Schön, Shulman, Borg, Korthagen va Vasalos, Richards va Farrell, Larrivee, Burns hamda Farrellning ilmiy qarashlari asosida refleksiya metodik qarorlarning sifatini*

oshiruvchi kasbiy mexanizm sifatida asoslanadi. Maqolada reflektiv kundalik, darsdan keyingi tahlil, peer observation, microteaching, video-refleksiya, critical incident analysis, portfolio va action research kabi amaliy usullar tavsiya qilinadi. Ushbu vositalar o'qituvchining "nima qildim?" darajasidagi tasviriy refleksiyadan "nega shunday qildim?", "bu qaror o'quvchiga qanday ta'sir qildi?" va "keyingi darsda nimani o'zgartiraman?" kabi tahliliy hamda tanqidiy refleksiyaga o'tishiga yordam beradi. Natijada refleksiv faoliyat metodik kompetensiyani muntazam rivojlantiruvchi, nazariya bilan amaliyotni bog'lovchi va mustaqil pedagogik qaror qabul qilishni qo'llab-quvvatlovchi omil sifatida namoyon bo'ladi.

Kalit so'zlar *Refleksiv kompetensiya, metodik kompetensiya, ingliz tili o'qituvchilarini tayyorlash, teacher education, reflektiv amaliyot, metodik qaror, microteaching, peer observation, action research, kasbiy rivojlanish*

Развитие рефлексивной и методической компетентности в подготовке учителей английского языка

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Аннотация *В статье рассматриваются теоретические и практические основы развития рефлексивной и методической компетентности в системе подготовки учителей английского языка. Рефлексивная компетентность понимается как способность учителя анализировать собственные педагогические решения, ход урока, деятельность обучающихся и результаты обучения на основе конкретных данных, а затем использовать результаты анализа для совершенствования последующей практики. Методическая компетентность охватывает профессиональные знания и умения, связанные с постановкой целей обучения, проектированием урока, выбором и адаптацией методов и материалов, организацией оценивания и обратной связи, а также принятием педагогических решений с учётом контекста. На основе идей Dewey, Schön, Shulman, Borg, Korthagen и Vasalos, Richards и Farrell, Larrivee, Burns и Farrell рефлексия обосновывается как профессиональный механизм повышения качества методических решений. В практической части рассматриваются рефлексивный дневник, послесессионный анализ урока, взаимонаблюдение, microteaching, видео-рефлексия, анализ критических ситуаций, портфолио и action research. Систематическое применение этих средств позволяет перейти от описательной рефлексии к аналитической и критической, связать теорию с практикой и развивать самостоятельность учителя в принятии методических решений.*

Ключевые слова *Рефлексивная компетентность, методическая компетентность, подготовка учителей английского языка, teacher education, рефлексивная практика, методическое решение, microteaching, взаимонаблюдение, action research, профессиональное развитие*

Zamonaviy ingliz tili o‘qituvchisini tayyorlashda metodik bilimlarni egallashning o‘zi yetarli emas; o‘qituvchi ushbu bilimlarni real pedagogik vaziyatga moslashtira olishi, tanlagan usulining samaradorligini tekshirishi, o‘quvchilarning javob va ehtiyojlarini tahlil qilishi hamda keyingi qarorlarini dalillar asosida qayta ko‘rib chiqishi lozim. Shu sababli refleksiv kompetensiya metodik kompetensiyaning rivojlanishini ta’minlovchi muhim kasbiy mexanizm sifatida qaraladi. Metodika o‘qituvchiga “qanday o‘qitish mumkin?” degan savolga ilmiy va amaliy javoblar bersa, refleksiya “nega aynan shu usul tanlandi?”, “u mazkur guruh uchun qanchalik samarali bo‘ldi?”, “qanday dalil bunga asos bo‘ladi?” va “keyingi safar nimani o‘zgartirish zarur?” kabi savollar orqali metodik bilimni ongli pedagogik qarorga aylantiradi.

Refleksiya tushunchasining nazariy ildizlari J. Deweyning reflektiv tafakkur haqidagi qarashlariga borib taqaladi. Dewey reflektiv fikrlashni ishonch yoki bilimni uni asoslovchi dalillar va undan kelib chiqadigan xulosalar nuqtai nazaridan faol, izchil va ehtiyotkor ko‘rib chiqish jarayoni sifatida tushuntiradi (Dewey, 1933). D. Schön bu g‘oyani professional faoliyatga tatbiq etib, reflection-in-action va reflection-on-action tushunchalarini ajratadi: birinchisi faoliyat davomida yuzaga keladigan tezkor tahlil va moslashuvni, ikkinchisi esa faoliyat tugagandan keyingi chuqur tahlilni anglatadi (Schön, 1983). Ingliz tili darsida o‘qituvchining topshiriq o‘quvchilarga qiyin bo‘lib qolganini sezib, yo‘riqnomani o‘zgartirishi reflection-in-actionga; darsdan so‘ng nima sababdan topshiriq kutilgan natijani bermaganini tahlil qilib, keyingi dars uchun yangi variant ishlab chiqishi esa reflection-on-actionga misol bo‘la oladi.

L. Shulman o‘qituvchilik kasbiy bilimini faqat predmet mazmuni yoki umumiy pedagogik qoidalarga tenglashtirmaydi. Uning pedagogical content knowledge konsepsiyasi mazmunni o‘quvchi uchun tushunarli shaklga transformatsiya qilish, tegishli misol, tushuntirish va metodni tanlashni o‘qituvchilik bilimining markaziy qismi sifatida ko‘rsatadi (Shulman, 1987). Shu nuqtai nazardan refleksiya metodik kompetensiyaning “nazariy bilim” darajasida qolib ketmasdan pedagogik vaziyatda sinovdan o‘tishi va takomillashishi uchun zarur. O‘qituvchi biror grammar topicni communicative task orqali o‘rgatishni tanlaganda, uning metodik kompetensiyasi tanlovning o‘zida namoyon bo‘lsa, refleksiv kompetensiya bu tanlovning o‘quvchi ishtiroki, til ishlab chiqarishi va xatolariga qanday ta’sir qilganini aniqlashda namoyon bo‘ladi.

Til o‘qituvchisi metodik kompetensiyasining mazmuni dars maqsadini aniq belgilash, o‘quv mazmunini tanlash, til ko‘nikmalarini rivojlantirishga mos metod va topshiriqlarni loyihalash, differensial yondashuvni qo‘llash, o‘quvchi faoliyatini boshqarish, baholash va feedbackni tashkil etish kabi tarkibiy qismlarni qamrab oladi. Biroq mazkur komponentlarning real sifatini faqat o‘qituvchining “metodni bilishi” bilan baholab bo‘lmaydi. S. Borgning teacher cognition bo‘yicha tadqiqotlari o‘qituvchining amaliy qarorlari uning bilimlari bilan bir qatorda e’tiqodlari, oldingi tajribasi, kontekstni qanday talqin qilishi va o‘qitish haqidagi qarashlari bilan ham bog‘liqligini ko‘rsatadi (Borg, 2003). Demak, refleksiv kompetensiya metodik qarorning ortida turgan yashirin taxmin va e’tiqodlarni anglash imkonini beradi.

F. Korthagen va A. Vasalos refleksiyani faqat darsdagi xatti-harakatlarni tahlil qilish bilan cheklash yetarli emasligini ta’kidlab, professional o‘sishda behaviour, competencies, beliefs, identity va mission darajalarini o‘zaro bog‘liq holda ko‘rib chiqish zarurligini ko‘rsatadilar (Korthagen, 2005). Bu g‘oya ingliz tili o‘qituvchilarini tayyorlash uchun ayniqsa ahamiyatlidir. Masalan, darsda o‘qituvchi

talabalarga ko‘p vaqt gapirish imkonini bermayotgan bo‘lsa, muammo faqat “teacher talking time” texnikasida bo‘lmasligi mumkin. Uning “o‘qituvchi ko‘proq tushuntirishi kerak” degan ichki e’tiqodi metodik xatti-harakatni shakllantirayotgan bo‘lishi mumkin. Refleksiya ana shu bog‘liqlikni aniqlab, metodik kompetensiyani chuqurroq darajada rivojlantiradi.

J.C. Richards va T.S.C. Farrell til o‘qituvchilarining kasbiy rivojlanishida self-monitoring, teaching journal, peer observation, teaching portfolio, critical incident analysis, peer coaching va action research kabi faoliyatlarni alohida ko‘rsatadilar (Richards, 2005). Mazkur vositalarning umumiy jihati shundaki, ular o‘qituvchini o‘z faoliyatiga tashqi kuzatuvchi pozitsiyasidan qarashga undaydi. Bunda refleksiya tasodifiy “dars yaxshi yoki yomon o‘tdi” tarzidagi taassurotdan farq qilib, aniq dalil va savollarga tayangan jarayonga aylanadi. Masalan, “o‘quvchilar faol emas edi” degan umumiy xulosa o‘rniga “20 daqiqalik speaking activity davomida 12 talabadan 5 nafari ikki martadan ko‘p gapirdi, 4 nafari faqat bir marta, 3 nafari umuman gapirmadi; bunga guruhlash usuli va task instructions ta’sir qilgan bo‘lishi mumkin” kabi dalillangan refleksiya metodik qarorni takomillashtirish uchun ancha foydalidir.

B. Larrivee refleksiv amaliyotni rivojlantirish uchun refleksiya darajalarini farqlash zarurligini ko‘rsatib, tasviriy yoki texnik kuzatuvdan yuqoriroq tahliliy va tanqidiy refleksiyaga o‘tishni baholash mumkinligini asoslaydi (Larrivee, 2008). Til o‘qituvchilarini tayyorlashda ushbu yondashuv reflektiv topshiriqlar sifatini nazorat qilishga yordam beradi. Talabaning “men pair work ishlatdim va dars qiziqarli bo‘ldi” degan yozuvi tasviriy darajaga yaqin; “pair work o‘quvchilarning speaking timeini oshirdi, biroq language support yetarli bo‘lmagani uchun ayrim juftliklar L1ga o‘tdi; keyingi darsda useful phrases bankini beraman” degan xulosa esa metodik tahlil va kelgusi harakat rejasini o‘z ichiga oladi.

Birinchi samarali vosita – reflektiv kundalik. Richards va Farrell teaching journalni o‘qituvchining dars jarayonidagi kuzatuv, savol va xulosalarini muntazam qayd etishi orqali tajribani tahlil qilish usuli sifatida ko‘rsatadi (Richards, 2005). Kundalik erkin shaklda emas, metodik savollar asosida tashkil etilsa, uning ta’siri kuchayadi. Masalan, har bir darsdan keyin quyidagi besh savolga qisqa javob yozish mumkin: 1) bugungi darsning asosiy maqsadi qay darajada amalga oshdi? 2) qaysi topshiriq eng ko‘p til ishlab chiqarishga olib keldi? 3) qaysi o‘quvchilar chetda qoldi va nima sababdan? 4) mening qaysi metodik qarorim kutilgan natijani bermadi? 5) keyingi darsda bitta aniq o‘zgarish sifatida nimani amalga oshiraman? Ushbu savollar refleksiyani natija, dalil va kelgusi harakat bilan bog‘laydi.

Ikkinchi vosita – peer observation. Kuzatuv umumiy “darsga baho berish” emas, oldindan kelishilgan bitta metodik fokusga qaratilishi lozim. Masalan, kuzatuvchi o‘qituvchi faqat savol berish strategiyalarini qayd etadi: nechta display question va referential question berildi, wait time qancha bo‘ldi, qaysi savollar ko‘proq learner talkga olib keldi. Darsdan keyingi suhbat “siz yaxshi/yomon qildingiz” tamoyilida emas, dalil – talqin – alternativa ketma-ketligida olib boriladi. Bu yondashuv refleksiyani xavfsiz kasbiy dialogga aylantiradi. Richards va Farrell peer observation hamda peer coachingni o‘qituvchining o‘z amaliyoti haqidagi xabardorligini oshiruvchi va professional hamkorlikni rivojlantiruvchi vositalar qatoriga kiritadi (Richards, 2005).

Uchinchi vosita – microteaching va video-refleksiya. Qisqa 10-15 daqiqalik mini-dars yozib olinib, keyin o‘qituvchining o‘zi yoki kichik guruh tomonidan tahlil qilinadi. Video xotiraga asoslangan subyektiv bahoni aniq kuzatiladigan dalil bilan boyitadi. O‘qituvchi o‘zining instructions berish tezligi, board work, wait time, error correction, interaction pattern yoki feedback usullarini qayta ko‘rishi mumkin. Masalan, speaking microteachingda reja

bo‘yicha 70 foiz vaqt o‘quvchilar gapirishi ko‘zda tutilgan bo‘lsa, video tahlil o‘qituvchi 55 foiz vaqtni o‘zi egallaganini ko‘rsatishi mumkin. Bu holatda refleksiya “ko‘proq student-centered bo‘lish kerak” kabi umumiy xulosadan chiqib, “instructionsni 90 soniyadan 40 soniyaga qisqartirish, modelni bir marta ko‘rsatish va monitoring paytida izohni minimal qilish” kabi aniq metodik o‘zgarishga olib keladi.

To‘rtinchi vosita – critical incident analysis. Bunda darsdagi kutilmagan yoki muhim vaziyat alohida tahlil qilinadi. Critical incident faqat salbiy hodisa emas; u o‘qituvchining e’tiborini tortgan va metodik qarorni qayta ko‘rib chiqishga undagan vaziyatdir. Masalan, odatda sust qatnashadigan o‘quvchi role-playda juda faol bo‘lib qolsa, o‘qituvchi “nima uchun aynan shu task unda ishtirokni oshirdi?” savolini tahlil qiladi. Ehtimol, role, aniq communicative purpose yoki oldindan berilgan language support o‘quvchi uchun xavfsizroq sharoit yaratgandir. Shu kuzatuv keyingi darslarda task designni yaxshilashga xizmat qiladi.

Beshinchi vosita - EPOSTL kabi self-assessment va portfolio vositalaridan foydalanish. European Portfolio for Student Teachers of Languages til o‘qitishga oid didaktik kompetensiyalarni “can-do” descriptorlari orqali o‘zini baholash va rivojlanishni kuzatishga yordam beradigan refleksiya vositasi sifatida ishlab chiqilgan (Newby, 2007). Cakir va Balcikanlining tadqiqotida EPOSTLdan foydalanish ishtirokchilar tomonidan reflection, self-assessment va awarenessni rivojlantirish nuqtai nazaridan foydali deb baholangan (Cakir, 2012). Teacher educationda portfolio faqat sertifikat va ishlar to‘plami bo‘lib qolmasdan, lesson plan – evidence – reflection – revised plan zanjiri asosida tuzilsa, metodik kompetensiyaning rivojlanish dinamikasini ko‘rsatadi.

Oltinchi vosita – action research. A. Burns action researchni o‘qituvchining o‘z amaliyotidagi muammoni tizimli ravishda o‘rganishi va rejalashtirish, harakat qilish, kuzatish hamda refleksiya sikli orqali takomillashtirishi mumkin bo‘lgan amaliy tadqiqot shakli sifatida yoritadi (Burns, 2010). Masalan, o‘qituvchi “feedbackdan keyin talabalar writing draftini yetarli darajada qayta ishlamayapti” muammosini tanlaydi. Birinchi bosqichda mavjud draft va final variantlarni tahlil qiladi; ikkinchi bosqichda coded feedback yoki peer feedbackni joriy etadi; keyin o‘zgarishlarni taqqoslaydi va qaysi feedback turi samaraliroq bo‘lganini refleksiya qiladi. Bu jarayonda metodik kompetensiya tayyor tavsiyalarni qo‘llashdan dalilga asoslangan mahalliy qaror yaratish darajasiga ko‘tariladi.

Faoliyat	Amaliy vazifa	Refleksiya fokusi	Metodik natija
Reflektiv kundalik	Har darsdan keyin 5 savolga dalil bilan javob yozish	Maqsad, ishtirok, task samarasi, keyingi o‘zgarish	Darsni tahlil qilish va rejalashtirish sifati oshadi
Peer observation	Bitta metodik fokus bo‘yicha hamkasb darsini kuzatish	Savol berish, feedback, interaction pattern yoki monitoring	Metodik alternativalarni ko‘rish va asosli tanlov qilish rivojlanadi
Microteaching + video	10-15 daqiqalik mini-darsni yozib tahlil qilish	Teacher talk, instructions, wait time, correction	O‘z xatti-harakatini dalil asosida qayta loyihalash shakllanadi
Critical incident	Bitta muhim pedagogik vaziyatni yozma tahlil qilish	Nima bo‘ldi? Nega? Kimga qanday ta’sir qildi?	Kontekstga mos qaror va moslashuvchanlik kuchayadi
Action research	Muammo bo‘yicha kichik plan-act-observe-reflect siklini o‘tkazish	O‘zgarishning real ta’sirini tekshirish	Dalilga asoslangan metodik qaror qabul qilish rivojlanadi

1-jadval. Refleksiv va metodik kompetensiyani rivojlantirishga qaratilgan amaliy faoliyatlar

T.S.C. Farrell til o‘qituvchilari uchun refleksiyani yanada yaxlit tashkil etish maqsadida philosophy, principles, theory-of-practice, practice va beyond practice bosqichlarini qamrab oladigan Framework for Reflecting on Practice modelini taklif qiladi (Farrell, 2015). Ushbu modelning metodik kompetensiya uchun ahamiyati shundaki, u o‘qituvchining darsda qilgan ishini faqat texnik jihatdan tahlil qilish bilan cheklanmay, uning kasbiy qadriyatlari, o‘qitish haqidagi tamoyillari va real amaliyoti o‘rtasidagi muvofiqlikni ko‘rishga imkon beradi. Masalan, o‘qituvchi o‘zini “learner-centered teacher” deb hisoblashi mumkin, biroq video va kuzatuv dalillari darsning aksariyat qismida teacher-led interaction ustunligini ko‘rsatishi mumkin. Bunday nomuvofiqlikni aniqlash metodik o‘zgarish uchun kuchli refleksiv nuqta bo‘lib xizmat qiladi.

Farrellning keyingi ishlarida reflective practice til o‘qituvchisi tayyorgarligining ajralmas qismi sifatida ko‘riladi va refleksiya o‘qituvchining tajribasi, nazariy qarashlari va amaliy faoliyatini o‘zaro bog‘lash imkonini berishi ta’kidlanadi (Farrell, 2022). Shu bilan birga, Anani Sarab va Mardian 92 ta tadqiqotni qamrab olgan scoping review natijasida ikkinchi/xorijiy til o‘qituvchilari refleksiyasi bo‘yicha tadqiqotlarda reflection-on-action ustunligi va ko‘p holatlarda refleksiya tasviriy hamda qiyosiy darajada qolib, tanqidiy darajaga yetib bormasligini aniqlagan (Sarab, 2023). Bu natija teacher education uchun muhim ogohlantirishdir: talabadan “dars haqida reflection yozish”ni talab qilishning o‘zi yetarli emas; refleksiv topshiriqning strukturasi, savollari, dalillari va feedback mexanizmi uning sifatini belgilaydi.

1-misol. Grammar darsidan keyingi refleksiya. O‘qituvchi Past Perfect mavzusini avval qoidani tushuntirish, keyin gaplarni to‘ldirish mashqi orqali o‘rgatdi. Dars yakunida talabalar yopiq mashqlarni to‘g‘ri bajardi, biroq story retellingda formani mustaqil ishlata olmadi. Oddiy refleksiya “talabalar mavzuni yaxshi tushundi, speakingda biroz qiyinchilik bo‘ldi” degan xulosa bilan tugashi mumkin. Metodik refleksiyada esa o‘qituvchi mashqlar receptive/controlled levelda qolganini, formadan meaning va communicative usega o‘tish uchun oraliq guided task yetishmaganini

aniqlaydi. Keyingi dars uchun picture sequence asosida sentence combining va information-gap task qo‘shishni rejalashtiradi. Shunday qilib, refleksiya metodik qarorni bevosita qayta loyihalashga olib keladi.

2-misol. Speaking darsida peer observation. Kuzatuvchi o‘qituvchi guruh ishida ayrim talabalar doim yetakchi rolni olishini, boshqalari esa kam gapirishini qayd etdi. Darsdan keyingi suhbatda bu holat “talabalar faol emas” deb baholanmadi; interaction map tuzilib, kim kim bilan va qancha gapirgani tahlil qilindi. Natijada keyingi darsda role cards, turn-taking prompts va rotating spokesperson strategiyasi sinab ko‘rildi. Refleksiya natijasida classroom management va task design bo‘yicha metodik kompetensiya chuqurlashdi.

3-misol. Writing feedback bo‘yicha action research. O‘qituvchi talabalar yozma ishga berilgan batafsil correctionni ko‘rsa-da, xatolarini takrorlayotganini kuzatdi. Bir oy davomida ikki xil yondashuvni sinab ko‘rdi: birinchi ikki haftada direct correction, keyingi ikki haftada error codes va self-correction. Draft va revised versionlar solishtirildi. Agar ikkinchi yondashuvda talabalar ko‘proq xatoni mustaqil tuzata boshlagan bo‘lsa, o‘qituvchi feedback strategiyasini shunga mos ravishda qayta qurishi mumkin. Bu misol Burns ta’kidlagan plan-act-observe-reflect mantiqining metodik qarorlar bilan qanday bog‘lanishini ko‘rsatadi (Burns, 2010). Ko‘rib chiqilgan nazariy qarashlar va amaliy mexanizmlar refleksiv hamda metodik kompetensiyaning bir-biridan ajralgan ikki sifat emasligini ko‘rsatadi. Refleksiya metodik kompetensiyani faollashtiradi: o‘qituvchi mavjud metodik bilimni kontekstga tatbiq etadi, natijani kuzatadi, dalillarni tahlil qiladi va yangi qaror ishlab chiqadi. Shu sikl takrorlangani sari metodik kompetensiya moslashuvchan va kontekstga sezgir tus oladi. Aksincha, metodik bilim yetarli bo‘lmasa, refleksiya faqat taassurot va umumiy baholarga aylanib qolishi mumkin. Shuning uchun teacher education dasturlarida metodika va refleksiv amaliyotni alohida modullar sifatida emas, bir xil topshiriq va practicum faoliyatlari orqali integratsiyada shakllantirish maqsadga muvofiq.

Ushbu integratsiya uchun uchta didaktik shart muhim. Birinchidan, refleksiya dalilga tayanishi kerak: lesson plan, student work, observation notes, audio/video, assessment results yoki learner feedback refleksiyaning manbai bo‘lishi lozim. Ikkinchidan, refleksiya strukturaga ega bo‘lishi kerak: tasvirlash – sababni tahlil qilish – ta’sirni baholash – alternativani ishlab chiqish – keyingi harakatni rejalashtirish. Uchinchidan, refleksiya feedback bilan mustahkamlanishi zarur. Mentor yoki teacher educator “nima bo‘ldi?” degan savol bilan cheklanmay, “qaysi dalil bunga asos?”, “boshqa qanday metodik variant bor edi?”, “bu qaror turli o‘quvchilarga bir xil ta’sir qildimi?” kabi savollar bilan refleksiyani chuqurlashtirishi mumkin.

Shu asosda refleksiv kompetensiyani baholashda ham faqat reflection textning mavjudligi emas, uning sifati e’tiborga olinishi kerak. Baholash mezonlari pedagogik vaziyatni aniq tasvirlash, dalildan foydalanish, metodik qarorning sababini tushuntirish, o‘quvchi nuqtai nazarini hisobga olish, nazariya bilan bog‘lash, alternativ yechim taklif qilish va keyingi harakatni rejalashtirish kabi ko‘rsatkichlarni o‘z ichiga olishi mumkin. Larriveening refleksiya darajalarini ajratish haqidagi yondashuvi (Larrivee, 2008), hamda Farrellning yaxlit modeli (Farrell, 2015, 2022) bunday rubricni ishlab chiqishda nazariy tayanch bo‘la oladi.

Ingliz tili o‘qituvchilarini tayyorlashda refleksiv va metodik kompetensiyani o‘zaro integratsiyada rivojlantirish kasbiy tayyorgarlik sifatini oshirishning muhim shartidir. Dewey va Schönning reflektiv tafakkur haqidagi g‘oyalari, Shulmanning pedagogik mazmuniy bilim konsepsiyasi, Borgning teacher cognition yondashuvi, Korthagen va Vasalosning professional refleksiya modeli, Richards va Farrellning kasbiy rivojlanish strategiyalari, Larriveening refleksiya darajalari hamda Farrellning til o‘qituvchilari uchun ishlab chiqqan yaxlit refleksiya modeli shuni

ko'rsatadiki, o'qituvchi metodik bilimni amaliy qarorga aylantirish va uni muntazam takomillashtirish uchun refleksiv mexanizmlarga muhtoj. Reflektiv kundalik, peer observation, microteaching va video-refleksiya, critical incident analysis, EPOSTL asosidagi self-assessment, portfolio hamda action research kabi vositalar nazariya va amaliyot o'rtasidagi bog'liqlikni kuchaytiradi. Bunday faoliyatlarda refleksiya aniq dalil, tahliliy savol, alternativ yechim va keyingi harakat rejasiga tayansa, o'qituvchining metodik qaror qabul qilish mustaqilligi, moslashuvchanligi va mas'uliyati rivojlanadi. Shu sababli teacher education dasturlarida refleksiv kompetensiya alohida qo'shimcha sifat emas, balki darsni loyihalash, amaliyot, kuzatuv, baholash va metodik tayyorgarlikning barcha bosqichlariga singdirilgan ko'ndalang kompetensiya sifatida shakllantirilishi maqsadga muvofiq.

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Inclusive Strategies for Teaching English as a Foreign Language to Students with Diverse Learning Needs in Higher Education

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Annotation *Higher-education English as a foreign language (EFL) classrooms now include students whose learning profiles vary across dyslexia and other specific learning difficulties, attention-deficit/hyperactivity disorder, autism spectrum conditions, sensory and mobility disabilities, and differences in prior schooling. Uniform lecture-plus-exam designs still dominate many university language programs and systematically convert learner variability into underachievement. This article synthesizes recent research on Universal Design for Learning (UDL), differentiated instruction, multisensory and multimodal pedagogy, and accessible assessment in tertiary EFL. It argues that inclusion is not a set of after-the-fact accommodations but a design stance: instructors provide multiple means of representation, engagement, and expression before barriers appear. Drawing on international studies and practice briefs, the paper maps strategy clusters onto common learner profiles and discusses institutional conditions that make those strategies durable – faculty development, accessible digital platforms, and assessment policies that separate language knowledge from print or speed constraints. An analytical table condenses expected benefits, risks, and classroom implications. The discussion highlights tensions between communicative language teaching and the need for predictability, between academic integrity and legitimate assistive technology, and between massification of higher education and individualized support. The article concludes that inclusive EFL in universities is feasible when curriculum, materials, and evaluation are redesigned together rather than patched for individual cases.*

Keywords *Inclusive EFL, higher education, Universal Design for Learning, differentiated instruction, neurodiversity, dyslexia; ADHD, accessible assessment*

Oliy ta’limda turli o‘quv ehtiyojlariga ega talabalarga ingliz tilini chet tili sifatida o‘qitishning inklyuziv strategiyalari

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Annotatsiya *Oliy ta’limdagi ingliz tili (EFL) auditoriyalarida disleksiya va boshqa o‘qish qiyinchiliklari, diqqat tanqisligi va giperaktivlik buzilishi, autizm spektri, sezgi va harakat imkoniyati cheklanganligi hamda turli maktab tayyorgarligiga ega talabalar tobora ko‘p. Ko‘p tillar dasturlarida hali ham yagona “ma’ruza plus imtihon” modeli ustun bo‘lib, o‘quvchilar farqini tizimli past natijaga aylantiradi. Maqola Universal Design for Learning (UDL), differensiyalangan ta’lim, multisensor*

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va multimodal pedagogika hamda oliy ta'lim EFL da ochiq baholash bo'yicha so'nggi tadqiqotlarni umumlashtiradi. Inklyuziya kechikkan moslashtirishlar to'plami emas, balki loyihalash yondashuvi: o'qituvchi to'siq paydo bo'lishidan oldin taqdim etish, jalb qilish va ifodalashning bir nechta yo'lini beradi. Xalqaro tadqiqotlar asosida strategiyalar odatiy o'quvchi profillariga solishtiriladi; ularni barqaror qiladigan shartlar – o'qituvchi malakasini oshirish, ochiq raqamli platformalar va til bilimini chop etish yoki tezlik cheklovidan ajratadigan baholash siyosati – muhokama qilinadi. Tahliliy jadval kutilgan foyda, xavf va dars oqibatlarini qisqartiradi. Muhokamada kommunikativ yondashuv bilan oldindan aytib bo'ladigan tartib ehtiyoji, akademik halollik bilan yordamchi texnologiyalar, oliy ta'lim ommalashuvi bilan individual yordam o'rtasidagi ziddiyatlar ko'rsatiladi. Xulosa: universitetda inklyuziv EFL o'quv dasturi, materiallar va baholash birgalikda qayta loyihalanganda amalga oshadi.

Kalit so'zlar *Inklyuziv EFL, oliy ta'lim, o'qitishning universal dizayni, differensiyalangan ta'lim, neyroxilma-xillik, disleksiya, DEHB, ochiq baholash*

Инклюзивные стратегии преподавания английского языка как иностранного студентам с разнообразными образовательными потребностями в высшей школе

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Аннотация *Аудитории английского языка как иностранного (EFL) в вузах все чаще включают студентов с различными профилями обучения: дислексией и другими специфическими трудностями, СДВГ, расстройствами аутистического спектра, сенсорными и двигательными ограничениями, а также разным школьным опытом. Единообразные модели «лекция плюс экзамен» по-прежнему распространены и превращают вариативность обучающихся в систематическое отставание. Статья обобщает исследования универсального дизайна обучения (UDL), дифференцированного обучения, мультисенсорной педагогики и доступного оценивания в вузовском EFL. Инклюзия трактуется не как набор запоздалых приспособлений, а как принцип проектирования: преподаватель заранее предлагает множественные способы представления, вовлечения и выражения. На основе международных работ стратегии соотносятся с типичными профилями обучающихся; обсуждаются условия устойчивости практик — повышение квалификации преподавателей, доступные цифровые платформы и политики оценивания, отделяющие знание языка от ограничений печати или скорости. Аналитическая таблица суммирует эффекты, риски и следствия для аудитории. В дискуссии рассматриваются напряжение между коммуникативным подходом и потребностью в предсказуемости, между академической честностью и легитимными вспомогательными*

технологиями, между массовизацией высшего образования и индивидуальной поддержкой. Вывод: инклюзивный вузовский EFL возможен, если программа, материалы и оценивание перестраиваются совместно, а не «латаются» под отдельные случаи.

Ключевые слова *Инклюзивный EFL, высшее образование, универсальный дизайн обучения, дифференцированное обучение, нейроразнообразие, дислексия, СДВГ, доступное оценивание*

Introduction

University EFL courses are no longer populated only by students who learned to read fluently in a transparent orthography, sat still through long lectures, and demonstrated knowledge in timed handwritten examinations. Contemporary higher-education cohorts include learners with diagnosed and undiagnosed specific learning difficulties, attention and executive-function differences, autism spectrum conditions, hearing or vision loss, chronic health constraints, and highly uneven prior exposure to English. International surveys of school and university populations show that these profiles are not rare exceptions; they are a structural feature of mass higher education (UNESCO, 2020; UNICEF, 2019). When language programs treat variability as a private problem to be managed by disability offices after enrollment, many students encounter the first barrier in the syllabus itself: dense uncaptioned lectures, single-mode textbooks, oral presentations without rehearsal options, and high-stakes tests that confound decoding speed with linguistic competence.

Inclusive pedagogy responds to this reality by shifting the unit of analysis from the "deficient student" to the designed environment. Universal Design for Learning, originally articulated for broader curriculum design, specifies three levers: multiple means of representation, multiple means of engagement, and multiple means of action and expression (CAST, 2018; Evmenova et al., 2024). In EFL these levers have concrete linguistic consequences. Representation concerns how input is packaged – print, audio, visual annotation, translated glosses, or signed support. Engagement concerns why students persist through the high cognitive load of a foreign language – choice, relevance, predictable routines, and manageable risk. Action and expression concern how p roficiency is shown – speech, writing, multimodal products, extended time, or assistive technology. Differentiated instruction complements UDL by adjusting task complexity and support within a shared communicative goal (Tomlinson, 2017; Rafi & Pourdana, 2023).

The stakes are academic and ethical. English is frequently a gatekeeper for graduation, mobility, and employment. Students who could acquire the language under accessible conditions are instead filtered out by format. Research on dyslexia in additional-language learning shows that phonological and orthographic difficulties intensify in opaque writing systems such as English; without multimodal scaffolding, reading tasks measure disability rather than interlanguage (Kormos, 2017; Shaywitz, 2020). Studies of ADHD and autism in language classrooms document that attention, sensory load, and social unpredictability – not lack of motivation – often explain disengagement (Barkley, 2015; Shomurodova, 2025). At the same time, poorly planned "inclusion" can become tokenistic: a student is

physically present while the method remains unchanged.

Literature review

Scholarship on inclusive foreign-language education has moved from specialized "SEN methods" toward design frameworks that benefit the whole class. Early applications of universal instructional design to world languages already argued that communicative classrooms could be made more accessible without lowering linguistic aims (Van Handle, 2004). Subsequent work in postsecondary disability studies showed that adjunct-heavy language departments often lack sustained training, which Project LINC and similar faculty-development models tried to remedy through year-long workshops on barriers and redesign (Scott et al., related practice; see also later UDL briefs). CAST's UDL guidelines remain the most cited architecture. Evmenova et al. (2024) translate the three principles into college-course tactics: choice of topic and format, authentic assignments, options for recruiting interest, and explicit attention to learner variability that includes strengths, multilingual backgrounds, and support needs – not only diagnoses (Rao, 2019).

Empirical and practice-oriented studies in EFL and ESL specify what those principles look like in language work. Lintangsari and Emaliana (2020) and Husin et al. (2022) report UDL-aligned tertiary English courses in which multimodal materials and flexible demonstration of learning reduced exclusion of students with disabilities. Barros del Río and colleagues, in the EN-Abilities project, combined UDL with Web Content Accessibility Guidelines to build an online English environment for adults with special educational needs, arguing that accessibility and motivation must be designed together (Barros del Río, 2021). EDULEARN and related conference work has proposed frameworks that map UDL questions onto visual impairment, deafness, learning differences, and ADHD across CEFR levels, noting that barriers change as proficiency rises (EDULEARN, 2025).

Differentiated instruction (DI) is the second major strand. Tomlinson's (2017) model of adjusting content, process, and product according to readiness, interest, and learning profile has been applied to EFL oral tasks. Rafi and Pourdana (2023) combined diagnostic assessment with tiered collaborative speaking tasks in an online classroom and found that differentiation could coexist with interaction. Reviews of inclusive EFL pedagogies for students with special needs similarly conclude that instructors need both principled frameworks and concrete choices of materials, tasks, and classroom management (Farrell, 2015; Harmer, 2012; recent syntheses in Adiyaman University Journal of Educational Sciences, 2024).

Neurodiversity research adds profile-sensitive detail. Dyslexia-focused work emphasizes reducing unnecessary decoding load: sans-serif fonts, spacing, audio support, color-coded morphology, and assessments that do not equate spelling with language knowledge (British Dyslexia Association, 2023; Kormos, 2017). ADHD-related studies highlight short interactive segments, role play, movement, and immediate feedback rather than long monologic input (Barkley, 2015; Mohebbi, 2023). Autism-informed pedagogy stresses predictable routines, visual agendas, explicit social language, and caution with idiomatic or rapidly shifting pair work (Shomurodova, 2025). A Bangkok bilingual-classroom case found differentiated benefits of the same toolkit: role play and digital tools supported ADHD learners; visual scaffolding raised dyslexic learners' task accuracy; structured group routines aided autistic learners (2025 case synthesis). These findings caution against a single "inclusive activity" and support a menu aligned with UDL.

Technology is repeatedly identified as both enabler and new barrier. Text-to-speech, captions, speech-to-text, and accessible digital libraries expand access when platforms

meet WCAG standards; uncaptioned video and inaccessible learning-management systems reproduce exclusion at scale (CAST, 2018; Bookshare-type services for postsecondary readers). Project-based and task-based learning can showcase strengths of neurodivergent students if goals, timelines, and roles are transparent (Yphantides, 2021). Finally, legal and policy literature reminds universities that reasonable accommodation is a right, yet rights-based compliance alone does not produce good pedagogy. The literature therefore converges on a design-first stance: anticipate variability, offer multimodal routes through the same language outcomes, train instructors continuously, and evaluate whether assessments measure English rather than print speed, social fluency, or stamina.

Analytical table and Discussion

Mapping strategies to learner profiles

Table 1 synthesizes the literature into strategy clusters rather than isolated tricks. Columns are illustrative profiles, not sealed categories; many students combine features or have no formal diagnosis. Rows follow UDL plus assessment, because evaluation is where exclusion is often finalized.

Strategy cluster	Dyslexia / SLD	ADHD	ASD / high structure needs	Sensory / mobility needs
Multiple means of representation (UDL)	Sans-serif fonts, extra spacing, audio + print, color-coded morphology, reduced decoding load	Short multimodal chunks; captions; graphic organizers that keep the goal visible	Predictable visual agendas; literal explanations of idioms; social scripts for classroom talk	Alt text, transcripts, high-contrast slides, sign-interpreted or captioned input
Multiple means of engagement	Choice of reading format (text-to-speech, Bookshare-type libraries); low-stakes rehearsal	Role play, timed micro-tasks, movement breaks, immediate digital feedback	Stable routines; advance notice of change; interest-based topics; reduced social surprise	Flexible seating and grouping; authentic but physically accessible tasks
Multiple means of action and expression	Oral or multimodal alternatives to long timed writing; spell-check as access, not cheating	Short spoken turns; project options; staggered deadlines with check-ins	Written first, then oral; templates for discussion; option to submit video privately	Speech-to-text, extended time, alternative response modes aligned with WCAG
Assessment redesign	Untimed or extended reading; separate decoding from language knowledge	Frequent formative quizzes; avoid single high-stakes oral exams	Transparent rubrics; practice of the exact exam genre; quiet rooms	Equivalent tasks in accessible formats; no penalty for assistive technology

Reported learning effects (synthesized)	Accuracy gains when visual scaffolding reduces decoding (e.g., task accuracy rising substantially with multimodal support)	Higher on-task behavior with interactive and tech-assisted work; weaker fit with long lectures	Comprehension and reduced anxiety when routines and visuals are consistent	Participation depends on access design more than on language aptitude
Main implementation risk	Treating spelling errors as language failure	Overstimulating group work without structure	Unannounced pair changes and idiomatic banter	Retrofitting after the course is already designed

Table 1. *Inclusive EFL strategy clusters in higher education and their profile-sensitive implications*

Discussion of tensions and institutional conditions

Three tensions recur. First, communicative language teaching values spontaneous interaction, while many neurodivergent and sensory-impaired students need advance organizers, written prompts, and stable grouping. The productive compromise is structured communicativeness: information-gap and task-based work remain, but roles, time boxes, and linguistic models are visible in more than one modality. Second, academic integrity policies sometimes treat spell-checkers, text-to-speech, or extended time as unfair advantage. Construct-irrelevant variance analysis shows the opposite: if the construct is lexical range or pragmatic appropriateness, blocking assistive technology measures disability. Integrity should target plagiarism and unauthorized human substitution, not access tools. Third, massified EFL groups limit one-to-one differentiation. UDL is therefore more scalable than fully individualized plans: a captioned lecture, a choice of product, and a readable handout help many students at once, including those who will never register with a disability office.

Implementation fails most often at the institutional layer. Adjunct instructors receive syllabi late and have little authority over exams. Learning-management systems may not support alternative formats. Entrance and exit tests remain paper-speed contests. Faculty development that lasts a single workshop cannot change these defaults. Durable practice requires program-level decisions: shared accessible templates, assessment blueprints that list allowed tools, quiet rooms, and collaboration between language departments and disability services before the semester starts. Student voice should inform design; learners can often name barriers more precisely than checklists. Inclusive EFL is thus simultaneously a classroom craft and a governance problem.

Conclusion

Teaching English as a foreign language in higher education can no longer assume a single cognitive, sensory, and educational pathway into the classroom. Diverse learning needs are ordinary. The evidence reviewed here supports a design-first response grounded in Universal Design for Learning, supplemented by differentiated tasks and profile-sensitive multisensory techniques. Multiple means of representation, engagement, and expression make communicative aims reachable without lowering them. Assessment must be rebuilt so that it samples language knowledge rather than decoding speed, social improvisation, or physical endurance. Technology expands access only when platforms themselves are

accessible. Universities that confine inclusion to individual retrofitting will continue to lose capable students at the point of the exam. Programs that redesign materials, interaction, and evaluation together can treat variability as the starting condition of tertiary EFL rather than as an exception to be managed at the margins.

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The Lingua Spectrum
Cogito, ergo sum

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Developing prospective English teachers' written discourse competence in a digital learning environment

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Annotation *This article examines the theoretical and methodological foundations for developing prospective English language teachers' written discourse competence in a digital learning environment. Written discourse competence is interpreted through thematic unity, global and local coherence, cohesion, logical relations, genre appropriacy, and the management of writer-reader interaction. The study reviews Uzbek and international scholarship on foreign language teaching methodology, pedagogical technologies, digital competence, and academic writing in order to clarify the didactic potential of digital tools. A five-stage methodological model is proposed, based on the purposeful use of electronic learning resources, collaborative digital documents, corpus and information-search tools, automated writing feedback systems, AI-assisted tools, and e-portfolios. The model integrates discourse orientation, digital planning, text construction, multi-source feedback, revision, and reflection within a recursive writing process. The article further argues that academic integrity, authorial responsibility, critical evaluation of automated feedback, and sustained teacher mediation should remain essential methodological conditions when digital technologies are incorporated into writing instruction.*

Keywords *Written discourse competence, digital learning environment, prospective English teacher, academic writing, coherence, cohesion, digital feedback, e-portfolio, reflection*

Raqamli ta'lim muhitida bo'lajak ingliz tili o'qituvchilarining yozma diskursiv kompetensiyasini rivojlantirish

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Annotatsiya *Mazkur maqolada raqamli ta'lim muhitida bo'lajak ingliz tili o'qituvchilarining ingliz tilidagi yozma diskursiv kompetensiyasini rivojlantirishning nazariy-metodik asoslari yoritiladi. Yozma diskursiv kompetensiya mavzuviy yaxlitlik, global va lokal koherensiya, kogeziya, mantiqiy bog'lanishlar, janrga muvofiqlik hamda muallif-o'quvchi munosabatini boshqarish kabi tarkibiy komponentlar orqali talqin etiladi. O'zbek va xorijiy olimlarning chet til o'qitish metodikasi, pedagogik texnologiyalar, raqamli kompetensiya va akademik yozuvga oid qarashlari tahlil qilinib, raqamli vositalarning didaktik imkoniyatlari aniqlashtiriladi. Maqolada elektron ta'lim resurslari, hamkorlikdagi raqamli hujjatlar, korpus va ma'lumot izlash vositalari, avtomatlashtirilgan yozma fikr-mulohaza tizimlari, sun'iy intellektga asoslangan yordamchi vositalar hamda elektron portfoliodan maqsadli foydalanishga asoslangan besh bosqichli metodik model taklif etiladi. Model diskursiv orientatsiya, raqamli rejalashtirish, matn yaratish, ko'p manbali fikr-mulohaza, qayta tahrir va*

refleksiyani uzviy bog'laydi. Shuningdek, raqamli vositalardan foydalanishda akademik halollik, mualliflik mas'uliyati va o'qituvchi rahbarligining saqlanishi muhim metodik shart sifatida asoslanadi. Taklif etilgan yondashuv yozish jarayonini ko'rinadigan, bosqichma-bosqich boshqariladigan va diagnostik jihatdan baholanadigan faoliyatga aylantirish orqali talabalarning mustaqil tahrir hamda reflektiv qaror qabul qilish ko'nikmalarini kuchaytirishga xizmat qiladi.

Kalit so'zlar *Yozma diskursiv kompetensiya, raqamli ta'lim muhiti, bo'lajak ingliz tili o'qituvchisi, akademik yozuv, koherensiya, kogeziya, raqamli fikr-mulohaza, elektron portfolio, refleksiya*

Развитие письменной дискурсивной компетенции будущих учителей английского языка в цифровой образовательной среде

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Аннотация *В статье рассматриваются теоретико-методические основы развития письменной дискурсивной компетенции будущих учителей английского языка в цифровой образовательной среде. Письменная дискурсивная компетенция раскрывается через тематическую целостность текста, глобальную и локальную когерентность, когезию, логические связи, жанровую уместность и управление взаимодействием автора с читателем. Анализируются взгляды узбекских и зарубежных ученых в области методики обучения иностранным языкам, педагогических технологий, цифровой компетентности и академического письма, что позволяет уточнить дидактический потенциал цифровых инструментов. Предлагается пятиэтапная методическая модель, основанная на целенаправленном использовании электронных образовательных ресурсов, совместных цифровых документов, корпусных и поисковых инструментов, систем автоматизированной письменной обратной связи, средств искусственного интеллекта и электронного портфолио. Модель объединяет дискурсивную ориентацию, цифровое планирование, создание текста, многоканальную обратную связь, редактирование и рефлексию в рекурсивном процессе письма. Обосновывается также необходимость соблюдения академической добросовестности, авторской ответственности, критической оценки автоматизированных рекомендаций и сохранения ведущей роли преподавателя при использовании цифровых технологий в обучении письму. Предлагаемый подход делает процесс создания текста наблюдаемым, управляемым и диагностически оцениваемым, способствует развитию самостоятельного редактирования, рефлексии и принятия дискурсивных решений будущими учителями.*

Ключевые слова *Письменная дискурсивная компетенция, цифровая образовательная среда, будущий учитель английского языка, академическое письмо, когерентность, когезия, цифровая обратная связь, электронное портфолио, рефлексия*

Zamonaviy oliy ta’limda raqamlashtirish jarayoni nafaqat o‘quv materiallarini elektron shaklga o‘tkazish, balki ta’lim faoliyatining mazmuni, metodlari, kommunikatsiya shakllari va baholash mexanizmlarini qayta ko‘rib chiqishni talab qilmoqda. O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasida ilg‘or ta’lim standartlarini joriy etish, nazariy bilim berishdan amaliy ko‘nikmalarni shakllantirishga yo‘naltirilgan ta’limga o‘tish hamda zamonaviy pedagogik texnologiyalardan foydalanish ustuvor vazifalar qatorida belgilangan (2019). “Raqamli O‘zbekiston – 2030” strategiyasi esa davlat va ijtimoiy sohalarda raqamli transformatsiyani jadallashtirish uchun institutsional asos yaratdi (2020). Shu jihatdan pedagog kadrlarni tayyorlashda raqamli kompetensiya va kasbiy-metodik kompetensiyani o‘zaro integratsiyalash masalasi alohida ahamiyat kasb etadi.

Bo‘lajak ingliz tili o‘qituvchisi uchun yozma nutqni egallash oddiy grammatik to‘g‘rilik bilan cheklanmaydi. U ma’lum kommunikativ maqsadga mos janrni tanlash, fikrni mantiqiy rivojlantirish, matn qismlari o‘rtasidagi semantik aloqalarni ta’minlash, o‘quvchini yo‘naltirish, dalillarni izchil joylashtirish va matnni qayta tahrir qila olishni nazarda tutadi. Bu xususiyatlar yozma diskursiv kompetensiyaning mazmunini tashkil etadi. Raqamli muhit esa ushbu kompetensiyani rivojlantirish uchun yangi imkoniyatlarni – matn yaratish jarayonini kuzatish, hamkorlikda yozish, tezkor fikr-mulohaza olish, ko‘p marotaba tahrirlash, elektron portfolioda rivojlanish dinamikasini saqlash va autentik matn korpuslari bilan ishlash imkoniyatini yaratadi.

Maqolaning maqsadi – raqamli ta’lim muhitining didaktik imkoniyatlarini yozma diskursiv kompetensiyaning tarkibiy komponentlari bilan bog‘lash hamda bo‘lajak ingliz tili o‘qituvchilarida ushbu kompetensiyani rivojlantirishga xizmat qiluvchi bosqichli metodik modelni nazariy jihatdan asoslashdan iborat. Tadqiqotda ilmiy-metodik adabiyotlarni tahlil qilish, qiyoslash, umumlashtirish va pedagogik modellashtirish usullaridan foydalanildi. Maqola empirik tajriba natijalarini taqdim etmaydi; taklif etilayotgan model keyingi tajriba-sinov ishlarida tekshirilishi lozim bo‘lgan metodik konstruksiya sifatida ishlab chiqildi.

J. Jalolov chet tilini o‘rganishning mohiyatini tilni muloqot vositasi sifatida amaliy egallash bilan bog‘laydi va chet tilini o‘qitishning o‘ziga xos xususiyatlari tegishli metod hamda texnologiyalarni tanlashni taqozo etishini ko‘rsatadi (Jalolov, 2012). Mazkur metodik nuqtai nazardan yozma diskurs ham til birliklarini alohida o‘zlashtirish emas, balki real kommunikativ vazifani bajaradigan yaxlit matn yaratish faoliyati sifatida tashkil etilishi kerak. Demak, raqamli vositaning qiymati uning yangiligi bilan emas, talabaning kommunikativ vazifani bajarishiga, matn maqsadini anglashiga va mazmunni yaxlit shakllantirishiga qay darajada xizmat qilishi bilan belgilanadi.

U.Sh. Begimqulov pedagogik ta’limda zamonaviy axborot texnologiyalarini joriy etishning ilmiy-nazariy asoslarini alohida tadqiq etib, ta’limni axborotlashtirishni pedagogik jarayonning tashkiliy va metodik tuzilishi bilan bog‘laydi (Begimqulov, 2007). O‘.Q. Tolipov va M. Usmonboyeva pedagogik texnologiyalarni o‘quv jarayonini maqsadli loyihalash, muayyan fan mazmuniga mos tatbiq

etish va natijadorlikni baholash bilan uzviy holda ko‘rib chiqadilar (Tolipov, 2006). A.A. Abduqodirov va D.E. Toshtemirov esa ta’lim muassasalarida axborot-kommunikatsiya texnologiyalaridan foydalanish metodikasini tizimlashtirib, elektron resurslarni pedagogik maqsadga mos tanlash va qo‘llash zarurligini asoslaydilar (Abduqodirov, 2019). Ushbu qarashlar raqamli ta’limni texnik vositalar yig‘indisi emas, balki oldindan rejalashtirilgan pedagogik faoliyat muhiti sifatida talqin etishga imkon beradi.

R. Ishmuhamedov va M. Yuldashevning innovatsion pedagogik texnologiyalarga doir yondashuvlarida ta’lim oluvchining faolligi, interaktivlik va faoliyatni natijaga yo‘naltirish muhim o‘rin egallaydi (Ishmuhamedov, 2016). Yozma diskursiv kompetensiyani rivojlantirish nuqtai nazaridan bu tamoyillar talabaning tayyor matnni qabul qiluvchi emas, balki matnni rejalashtiruvchi, yaratuvchi, tahlil qiluvchi, tahrirlovchi va baholovchi subyekt sifatidagi rolini kuchaytiradi. Raqamli muhit aynan shu faoliyatlarning izini saqlash, ularni qayta ko‘rish va o‘qituvchi bilan talaba o‘rtasidagi fikr-mulohaza siklini uzaytirish imkonini beradi.

Xalqaro ilmiy adabiyotlarda ham raqamli kompetensiya o‘qituvchining texnik ko‘nikmalaridan kengroq tushuniladi. DigCompEdu modeli pedagogning raqamli kompetensiyasini professional hamkorlik, raqamli resurslar, o‘qitish va o‘rganish, baholash, ta’lim oluvchini qo‘llab-quvvatlash hamda uning raqamli kompetensiyasini rivojlantirish kabi yo‘nalishlarda tavsiflaydi (Redecker, 2017). Bu tasnif bo‘lajak ingliz tili o‘qituvchisining yozma faoliyatini tashkil etishda ham dolzarb: raqamli vosita resurs topish uchungina emas, balki yozish jarayonini boshqarish, hamkorlikni yo‘lga qo‘yish, formativ baholash va refleksiyani amalga oshirish vositasi bo‘lishi kerak.

Yozma diskursiv kompetensiyaning o‘ziga xosligi uning matn darajasida namoyon bo‘lishidadir. Zamonaviy tadqiqotlarda akademik yozuvdagi diskursiv kompetensiya mavzuni rivojlantirish, global koherensiya, lokal koherensiya, mantiqiy bog‘lovchilar hamda muallif-o‘quvchi munosabati kabi o‘zaro bog‘liq komponentlar asosida diagnostika qilinadi (Wang, 2022). Ushbu tasnif raqamli yozish topshiriqlarini loyihalash uchun muhim mezon beradi. Masalan, avtomatik imlo tekshiruvi asosan lokal til xatolarini ko‘rsatishi mumkin, biroq mavzu rivoji, argumentning umumiy mantiqi yoki o‘quvchini ishontirish strategiyasini to‘liq baholay olmaydi. Shuning uchun raqamli fikr-mulohaza o‘qituvchi va tengdoshlar fikr-mulohazasi bilan uyg‘unlashishi zarur.

Janrga asoslangan yondashuv ham yozma diskursni shakllantirishda muhimdir. K. Hyland janr pedagogikasi talabalarga muayyan ijtimoiy va akademik vaziyatda qanday matnlar yozilishi, ularning kommunikativ maqsadi, tuzilishi va til vositalarini anglash imkonini berishini ko‘rsatadi (Hyland, 2007). Raqamli muhitda bu yondashuv autentik namunalarni tez topish, bir nechta matnni qiyosiy tahlil qilish, matn strukturasi va diskurs markerlarini belgilash, korpus yoki qidiruv vositalari yordamida tipik birikmalarni aniqlash orqali kengayadi. Natijada talaba namunani ko‘r-ko‘rona ko‘chirmaydi, balki janrning kommunikativ funksiyasini tushunib, o‘z matniga ongli ravishda tatbiq etadi.

Shu asosda bo‘lajak ingliz tili o‘qituvchilarining yozma diskursiv kompetensiyasini raqamli muhitda rivojlantirish uchun besh bosqichli metodik modelni taklif etish mumkin: 1) diskursiv orientatsiya va janrni tahlil qilish; 2) raqamli rejalashtirish; 3) hamkorlikdagi va individual matn yaratish; 4) ko‘p manbali fikr-mulohaza va qayta tahrir; 5) elektron portfolio asosida refleksiya va transfer. Mazkur bosqichlar chiziqli emas: yozuvchi fikr-mulohaza olgach rejalashtirish bosqichiga qaytishi, matn tuzilishini o‘zgartirishi yoki yangi dalillarni kiritishi mumkin. Aynan shu rekursivlik yozishni tayyor mahsulot emas, rivojlanuvchi jarayon sifatida o‘rgatishga xizmat qiladi.

Raqamli faoliyat/vosita	Metodik vazifa	Rivojlantiriladigan diskurs komponenti	Kutiladigan o‘quv harakati
Elektron matn namunalari va korpus/qidiruv vositalari	Janr va diskurs xususiyatlarini kuzatish	Janrga muvofiqlik, mavzuni rivojlantirish, leksik kogeziya	Namunalardagi ritorik bosqichlar, bog‘lovchi vositalar va tipik birikmalarni aniqlash
Raqamli konsept-xarita va rejalashtirish vositalari	G‘oyalarni ierarxik va mantiqiy tashkil etish	Global koherensiya, argument tuzilishi	Tezis, asosiy dalillar va paragraf funksiyalari o‘rtasidagi bog‘lanishni rejalashtirish
Hamkorlikdagi raqamli hujjatlar	Birgalikda matn yaratish va kuzatiladigan tahrir	Lokal koherensiya, kogeziya, muallif-o‘quvchi munosabati	Taklif berish, izoh qoldirish, tahrir tarixini tahlil qilish
Avtomatlashtirilgan yozma fikr-mulohaza	Tezkor formativ signal berish	Til aniqligi, ayrim kogeziya va uslubiy belgilar	Tavsiyani qabul qilish yoki rad etishni asoslash, xatoni mustaqil tuzatish
Elektron portfolio va reflektiv kundalik	Rivojlanish dinamikasini kuzatish	Metadiskursiv va metakognitiv nazorat	Dastlabki va yakuniy variantlarni taqqoslash, tahrir qarorlarini izohlash

1-jadval. *Raqamli vositalarning yozma diskursiv kompetensiya komponentlari bilan metodik bog‘lanishi*

Birinchi bosqich – diskursiv orientatsiya va janrni tahlil qilishda talaba yoziladigan matnning maqsadi, adresati, janri va kutiladigan natijasini aniqlaydi. O‘qituvchi elektron platformaga bir nechta autentik namunalarni joylashtiradi va ularni qiyosiy tahlil qilish uchun yo‘naltiruvchi savollar beradi: matn qaysi kommunikativ vazifani bajaradi, kirish qismi qanday funksiyani bajaradi, paragraf mavzulari qanday ketma-ketlikda rivojlanadi, muallif o‘quvchini qaysi vositalar bilan yo‘naltiradi, dalillar qanday bog‘lanadi? Bu faoliyat diskursning shakliy belgilari emas, funksional mantiqini anglashga qaratiladi.

Ikkinchi bosqich – raqamli rejalashtirishda talaba matn yozishga darhol kirishmaydi. U tezis, asosiy g‘oyalar, dalillar, qarshi fikrlar va xulosaviy umumlashtirish o‘rtasidagi aloqalarni konsept-xarita, elektron reja yoki strukturali shablon orqali ko‘rsatadi. Shu jarayonda global koherensiya oldindan loyihalanadi. O‘qituvchi rejaning o‘ziga fikr bildirishi mumkin; natijada talaba grammatik tahrirdan oldin mazmuniy-mantiqiy muammolarni ko‘radi. Bunday yondashuv yozma diskursni “gaplar yig‘indisi” sifatida emas, kommunikativ maqsadga bo‘ysundirilgan mazmuniy tizim sifatida shakllantiradi.

Uchinchi bosqich – hamkorlikdagi va individual matn yaratish. Bulutli yoki LMSga integratsiyalashgan hujjatlarda bir vaqtning o‘zida yozish, izoh qoldirish va tahrir tarixini ko‘rish talabaning yozish strategiyalarini tashqi ko‘rinishga chiqaradi. Talabalar bir-birining paragrafi qanday funksiyani bajarayotgani, gaplar orasidagi aloqa yetarlimi, havola so‘zlari aniq referentga egami, bir paragrafdan ikkinchisiga o‘tish tabiiy amalga oshganmi kabi savollar bo‘yicha ishlaydi. Hamkorlikdagi yozish ayniqsa bo‘lajak o‘qituvchilar uchun ikki tomonlama ahamiyatga ega: ular ham yozuvchi, ham kelajakdagi yozuv o‘qituvchisi

sifatida matnni tahlil qilish tajribasini orttiradilar.

To‘rtinchi bosqich – ko‘p manbali fikr-mulohaza va qayta tahrir. Raqamli muhit avtomatik, tengdosh va o‘qituvchi fikr-mulohazasini birlashtirish imkonini beradi. Avtomatlashtirilgan yozma baholash bo‘yicha meta-tahlillar bunday tizimlar yozuv sifatiga ijobiy ta’sir ko‘rsatishi mumkinligini, biroq natijalar vosita, kontekst va undan foydalanish usuliga qarab farqlanishini ko‘rsatadi (Fleckenstein, 2023). Shu sababli avtomatik tavsiya yakuniy hukm sifatida emas, tekshirilishi lozim bo‘lgan diagnostik signal sifatida taqdim etilishi maqsadga muvofiq. Talaba har bir tavsiyani qabul qilishdan oldin uning mazmun va diskursga ta’sirini tahlil qiladi. O‘qituvchi esa yuqori darajadagi muammolar – tezis aniqligi, dalilning rivoji, paragraf funksiyasi, global koherensiya va o‘quvchiga yo‘naltirilganlikka e‘tibor qaratadi.

Fikr-mulohaza samaradorligi uning mavjudligi bilan emas, undan keyingi tahrir harakati bilan belgilanadi. L2 yozuvi bo‘yicha tadqiqotlar o‘qituvchi izohlari, peer-feedback, konferensiya va kompyuter orqali beriladigan fikr-mulohazalar yozish pedagogikasining muhim tarkibiy qismi ekanini ko‘rsatadi (Hyland, 2006). Shu bois raqamli topshiriqda “fikr olindi” bosqichi alohida natija hisoblanmasligi kerak. Talaba “qaysi fikrni qabul qildim – nima uchun?”, “qaysi fikrni rad etdim – nima uchun?”, “matnning qaysi qismi strukturaviy qayta yozildi?” kabi reflektiv savollarga javob beradi. Bu amaliyot qayta tahrirni mexanik tuzatishdan ongli diskursiv qaror qabul qilish darajasiga olib chiqadi.

Beshinchi bosqich – elektron portfolio va refleksiya. Portfolio tarkibiga dastlabki reja, birinchi qoralama, peer-feedback, o‘qituvchi fikri, avtomatik tavsiyalar bo‘yicha qarorlar, yakuniy matn va qisqa reflektiv izoh kiritiladi. Bunday tuzilma talabaning faqat yakuniy mahsulotini emas, kompetensiyaning rivojlanish jarayonini baholash imkonini beradi. Masalan, bir semestr davomida talabaning paragraf tuzilishi, mavzu rivoji, mantiqiy bog‘lanishlar va o‘quvchi bilan munosabatni tashkil etishdagi o‘zgarishlar qiyosiy tahlil qilinishi mumkin. Shu tariqa baholash diagnostik va formativ xarakter kasb etadi.

Raqamli ta’lim muhitida yozma diskursiv kompetensiyani rivojlantirishda bir qator metodik shartlarga rioya qilish zarur. Birinchidan, raqamli vosita aniq diskursiv maqsad bilan bog‘lanishi kerak: masalan, konsept-xarita global koherensiyani, korpus vositasi leksik kogeziyani, hamkorlikdagi hujjat peer-feedback va qayta tahrirni qo‘llab-quvvatlashi lozim. Ikkinchidan, raqamli faoliyat bosqichma-bosqich murakkablashib borishi kerak; boshlang‘ich topshiriqlarda o‘qituvchi tayanchi kuchli bo‘lsa, keyinchalik talaba mustaqil rejalashtirish va tahrirga o‘tadi. Uchinchidan, formativ baholash mezonlari talaba uchun oldindan ochiq bo‘lishi zarur. To‘rtinchidan, avtomatlashtirilgan va sun’iy intellekt vositalaridan foydalanishda mualliflik, akademik halollik va ma’lumotlar ishonchliligini tekshirish ko‘nikmalari maxsus o‘rgatilishi lozim.

Mazkur metodik shartlar o‘qituvchining rolini kamaytirmaydi, aksincha uni yanada murakkablashtiradi. O‘qituvchi endi faqat xatoni belgilovchi emas, balki raqamli yozish muhitini loyihalovchi, autentik materiallarni tanlovchi, diskurs mezonlarini aniqlashtiruvchi, fikr-mulohaza manbalarini muvofiqlashtiruvchi va talabaning refleksiyasini boshqaruvchi fasilitator sifatida namoyon bo‘ladi. DigCompEdu doirasidagi raqamli resurslar, baholash, ta’lim oluvchini qo‘llab-quvvatlash va uning raqamli kompetensiyasini rivojlantirishga oid yo‘nalishlar ham aynan shunday kengaytirilgan professional rolni qo‘llab-quvvatlaydi (Redecker, 2017).

Yozma diskursiv kompetensiyani baholash ham raqamli muhit logikasiga mos ravishda ko‘p komponentli bo‘lishi kerak. Baholash mezonlariga mavzuni rivojlantirish, global va lokal koherensiya, kogeziya, mantiqiy bog‘lanishlar, janrga muvofiqlik, muallif-o‘quvchi munosabati va qayta tahrir sifati kiritilishi mumkin (Wang, 2022). Bunda yakuniy

matn balli bilan bir qatorda yozish jarayonidagi rivojlanish, fikr-mulohazani qayta ishlash sifati va reflektiv izohlar ham hisobga olinadi. Natijada talaba "to'g'ri yozish"ni emas, "maqsadga muvofiq, yaxlit va o'quvchi uchun tushunarli diskurs yaratish"ni o'rganadi.

Raqamli ta'lim muhiti bo'lajak ingliz tili o'qituvchilarining yozma diskursiv kompetensiyasini rivojlantirish uchun keng didaktik imkoniyatlarga ega, biroq bu imkoniyatlar texnologiyaning o'z-o'zidan qo'llanishi bilan yuzaga chiqmaydi. Raqamli vositalar diskursiv maqsad, metodik bosqich va aniq baholash mezonlari bilan bog'langandagina samarali pedagogik resursga aylanadi. O'zbek olimlarining chet tilini amaliy egallash, ta'lim jarayonini texnologik loyihalash va pedagogik ta'limni axborotlashtirishga doir qarashlari raqamli yozish pedagogikasini milliy metodik kontekstda asoslash imkonini beradi.

Taklif etilgan besh bosqichli model – diskursiv orientatsiya va janr tahlili, raqamli rejalashtirish, hamkorlikdagi va individual matn yaratish, ko'p manbali fikr-mulohaza va qayta tahrir, elektron portfolio asosidagi refleksiya – yozuvning mahsulot va jarayon tomonlarini birlashtiradi. Uning asosiy metodik afzalligi talabaning matn yaratish jarayonini ko'rinadigan, qayta ko'rib chiqiladigan va baholanadigan faoliyatga aylantirishidadir. Keyingi tadqiqotlarda mazkur modelning samaradorligini eksperimental guruhlar asosida tekshirish, yozma diskursiv kompetensiya komponentlari bo'yicha diagnostik rubrikalar ishlab chiqish va raqamli vositalarning alohida bosqichlarga ta'sirini empirik baholash maqsadga muvofiq.

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The Lingua Spectrum
Cogito, ergo sum

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Linguodidactic foundations for developing communicative competence in pre-service English language teachers

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Annotation *The article examines the linguodidactic and methodological foundations for developing communicative competence in pre-service English language teachers. Communicative competence is interpreted not merely as knowledge of linguistic units, but as the ability to use them purposefully, appropriately, and strategically in authentic pedagogical and social interaction. The study substantiates the interrelationship of linguistic, sociolinguistic, discourse, and strategic components with interaction and mediation. To strengthen future teachers' professional communication, a methodological cycle is proposed that integrates information-gap tasks, role play, simulation, task-based learning, microteaching, peer feedback, and reflective analysis. The cycle supports the gradual development of students' ability to construct meaning in English, manage interaction, clarify and reformulate messages, justify viewpoints, and make communicative decisions appropriate to pedagogical situations. The article also argues for integrated assessment based on language accuracy, discourse coherence, pragmatic appropriateness, interactional engagement, and strategic adaptability, thereby linking communicative performance with professional methodological preparation. This approach strengthens the professional dimension of communication.*

Keywords *Communicative competence, pre-service English teacher, communicative approach, interaction, mediation, task-based learning, strategic competence, microteaching, reflection, assessment*

Bo'lajak ingliz tili o'qituvchilarining kommunikativ kompetensiyasini rivojlantirishning lingvodidaktik asoslari

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Annotatsiya *Maqolada bo'lajak ingliz tili o'qituvchilarining kommunikativ kompetensiyasini rivojlantirishning lingvodidaktik va metodik asoslari yoritiladi. Kommunikativ kompetensiya til birliklarini bilish bilan cheklanmay, ularni real pedagogik va ijtimoiy muloqot vaziyatlarida maqsadga muvofiq, vaziyatga mos va strategik qo'llash qobiliyati sifatida talqin qilinadi. Tadqiqotda lingvistik, sotsiolingvistik, diskursiv va strategik tarkiblarning interaksiya hamda mediatsiya bilan uzviyligi asoslanadi. Bo'lajak o'qituvchilarning kasbiy muloqotini rivojlantirish uchun axborot bo'shlig'i topshiriqlari, rolli o'yin, simulyatsiya, vazifaga asoslangan ta'lim, mikroo'qitish, o'zaro qayta aloqa va refleksiv tahlilni birlashtiruvchi metodik sikl taklif etiladi. Mazkur sikl talabaning ingliz tilida ma'no yaratish, suhbatni boshqarish, aniqlashtirish, qayta ifodalash, fikrni dalillash va pedagogik vaziyatga mos kommunikativ qaror qabul qilish ko'nikmalarini bosqichma-bosqich*

shakllantirishga xizmat qiladi. Baholashda til aniqligi, diskursiv bog'liqlik, pragmatik moslik, interaksion faollik va strategik moslashuv mezonlarini uyg'un qo'llash zarurligi ko'rsatib beriladi. Natijada kommunikativ kompetensiyani alohida nutqiy ko'nikma sifatida emas, bo'lajak o'qituvchining darsni ingliz tilida tashkil etishi, o'quvchi bilan hamkorlik qilishi va pedagogik muloqotni boshqarishini ta'minlovchi integrativ kasbiy sifat sifatida rivojlantirish imkoniyati aniqlanadi.

Kalit so'zlar *Kommunikativ kompetensiya, bo'lajak ingliz tili o'qituvchisi, kommunikativ yondashuv, interaksiya, mediatsiya, task-based learning, strategik kompetensiya, mikroo'qitish, refleksiya, baholash*

Лингводидактические основы развития коммуникативной компетенции будущих учителей английского языка

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Аннотация *В статье раскрываются лингводидактические и методические основы развития коммуникативной компетенции будущих учителей английского языка. Коммуникативная компетенция рассматривается не только как владение языковыми единицами, но и как способность целесообразно, уместно и стратегически использовать их в реальных педагогических и социальных ситуациях общения. Обосновывается взаимосвязь лингвистического, социолингвистического, дискурсивного и стратегического компонентов с интеракцией и медиацией. Для развития профессионального общения будущих учителей предлагается методический цикл, объединяющий задания с информационным дефицитом, ролевую игру, симуляцию, обучение на основе задач, микрообучение, взаимную обратную связь и рефлексивный анализ. Такой цикл обеспечивает поэтапное формирование у студентов умений создавать смысл на английском языке, управлять взаимодействием, уточнять и переформулировать высказывания, аргументировать позицию и принимать коммуникативные решения с учетом педагогической ситуации. В оценивании рекомендуется комплексно использовать критерии языковой точности, дискурсивной связности, прагматической уместности, интеракционной активности и стратегической гибкости. В результате коммуникативная компетенция определяется как интегративное профессиональное качество, обеспечивающее проведение занятия на английском языке, организацию сотрудничества с обучающимися, управление педагогическим взаимодействием и осознанную коррекцию собственной речевой деятельности будущего учителя.*

Ключевые слова *Коммуникативная компетенция, будущий учитель английского языка, коммуникативный подход, интеракция, медиация, task-based learning, стратегическая компетенция, микрообучение, рефлексия, оценивание*

Ingliz tili o‘qituvchisini tayyorlashda kommunikativ kompetensiya kasbiy tayyorgarlikning markaziy natijalaridan biri hisoblanadi. Bo‘lajak o‘qituvchi til tizimi haqida bilimga ega bo‘lishi bilan cheklanmaydi; u ingliz tilida real maqsadga yo‘naltirilgan muloqotni tashkil eta olishi, suhbatdoshning niyatini anglab javob qaytarishi, fikrni vaziyatga mos shaklda ifodalashi va muloqotdagi uzilishlarni strategik vositalar yordamida bartaraf etishi zarur. Hymes kommunikativ kompetensiya tushunchasi orqali tilni bilishni uning qaysi vaziyatda, kim bilan va qanday maqsadda qo‘llanishini bilish bilan bog‘lagan bo‘lsa, Canale va Swain ushbu tushunchani grammatik, sotsiolingvistik va strategik tarkiblar asosida tizimlashtirgan (Hymes, 1972; Canale & Swain, 1980). Keyingi tadqiqotlarda mazkur tuzilma diskursiv va actional komponentlar bilan boyitildi (Celce-Murcia et al., 1995).

Canale va Swain modeli bo‘lajak ingliz tili o‘qituvchisini tayyorlash uchun muhim metodik xulosani beradi: kommunikativ kompetensiyani faqat grammatika va lug‘at hajmi orqali shakllantirib bo‘lmaydi. Talaba grammatik jihatdan to‘g‘ri gap tuzishi, ammo nutq vaziyatiga mos uslub tanlay olmasligi, muloqot navbatini boshqara olmasligi yoki tushunmovchilik yuzaga kelganda fikrini qayta ifodalash strategiyasidan foydalana olmasligi mumkin. Shuning uchun o‘qitish mazmunida lingvistik aniqlik, pragmatik moslik, matnning mantiqiy yaxlitligi va kommunikativ strategiyalar bir butun faoliyatda mashq qildirilishi lozim (Canale & Swain, 1980).

Celce-Murcia, Dörnyei va Thurrell taklif etgan pedagogik model diskurs kompetensiyasini markaziy bog‘lovchi komponent sifatida ko‘rsatadi va lingvistik, sotsiomadaniy, actional hamda strategik kompetensiyalarni u bilan o‘zaro aloqada talqin qiladi (Celce-Murcia et al., 1995). Bu yondashuv bo‘lajak o‘qituvchi uchun ayniqsa dolzarb. Chunki u kelajakda faqat kundalik muloqot ishtirokchisi emas, balki darsdagi muloqotni maqsadli tashkil etuvchi pedagog sifatida faoliyat yuritadi. Masalan, topshiriqni tushuntirish, o‘quvchini savol bilan fikrlashga undash, xatoni muloyim aniqlashtirish, juftlik ishini boshqarish yoki umumiy muhokamani yakunlash kommunikativ kompetensiyaning kasbiy ko‘rinishlaridir.

CEFR Companion Volume til faoliyatini reception, production, interaction va mediation doirasida tavsiflaydi hamda ayniqsa interaksiya va mediatsiyaga kengroq o‘rin beradi (Council of Europe, 2020). Bu konseptual yangilanish bo‘lajak o‘qituvchilarni tayyorlashda muhimdir. Interaksiya faqat navbat bilan gapirish emas; u suhbatdosh fikriga moslashish, ma’noni birgalikda qurish, tushunishni tekshirish, aniqlashtirish va muloqotni davom ettirishni o‘z ichiga oladi. Mediatsiya esa ma’lumotni boshqa shaxs uchun qayta ifodalash, murakkab mazmunni soddalashtirish, turli fikrlarni uyg‘unlashtirish va guruh faoliyatida umumiy tushunishni shakllantirish kabi amallarni qamrab oladi. Kelajak o‘qituvchisining darsdagi faoliyatida aynan shu vazifalar muntazam takrorlanadi.

Kommunikativ kompetensiyani rivojlantirish metodikasi mazmuniy va jarayonli jihatdan autentik kommunikativ vazifalarga tayanishi kerak. Littlewood kommunikativ faoliyatlarni funksional kommunikativ va ijtimoiy interaksion faoliyatlarga ajratib, til shaklini ma’no bilan bog‘lash zarurligini ko‘rsatadi (Littlewood, 1981). Richards esa kommunikativ til o‘qitishda maqsad til birliklarini alohida mashq qildirishdan ko‘ra, ma’noni ifodalash va muzokara qilish jarayonini tashkil etish ekanini ta’kidlaydi (Richards, 2006). Shu sababli bo‘lajak o‘qituvchilar uchun topshiriq “Present Perfectni ishlating” shaklida emas, “tajribangizni taqqoslang, farqlarni aniqlang va umumiy xulosa chiqaring” kabi kommunikativ maqsad bilan berilganda til vositalari faol nutqiy ehtiyoj asosida ishga tushadi.

Birinchi metodik vosita – axborot bo‘shlig‘i (information gap) topshiriqlaridir. Ikki talaba yoki kichik guruhlar bir-birida mavjud bo‘lmagan axborotga ega bo‘ladi va umumiy vazifani bajarish uchun savol berish, javobni aniqlashtirish, tasdiqlash va xulosaga kelishi kerak. Bunday topshiriqda kommunikativ ehtiyoj tabiiy shakllanadi. Masalan, “lesson plan reconstruction” faoliyatida bir talabada darsning maqsadi va bosqichlari, ikkinchisida esa o‘quvchi profili va muammoli vaziyatlar bo‘ladi. Ular ma’lumot almashib, mos dars rejasini tiklaydi. Natijada til bilan birga kelajak kasbiy vaziyatga xos muloqot ham mashq qilinadi.

Ikkinchi vosita – rolli o‘yin va simulyatsiya. Savignon kommunikativ til o‘qitishni kontekstga sezgir jarayon sifatida talqin qilib, kommunikativ kompetensiyaning real vaziyatlarda faol namoyon bo‘lishiga urg‘u beradi (Savignon, 2002). Bo‘lajak o‘qituvchilar bilan “teacher–student conference”, “parent meeting”, “peer feedback session”, “classroom problem solving” kabi simulyatsiyalar tashkil etish mumkin. Talaba o‘z roliga mos til registrini tanlaydi, savol beradi, e’tirozga munosabat bildiradi, tushunmovchilikni yumshatadi va muloqotni yakunlaydi. Bu faoliyat sotsiolingvistik va strategik kompetensiyani birgalikda rivojlantiradi.

Uchinchi vosita – vazifaga asoslangan ta’lim (task-based language teaching). Ellis vazifani ma’noga yo‘naltirilgan, aniq kommunikativ natijaga ega faoliyat sifatida ko‘rib, unda o‘quvchi mavjud til resurslarini mustaqil safarbar qilishini asoslaydi (Ellis, 2003). Bo‘lajak o‘qituvchilar uchun task cycle pre-task, task performance va post-task reflection ketma-ketligida tashkil etilishi samarali. Pre-task bosqichida zarur til tayanchi va vaziyat beriladi; asosiy bosqichda talabalar real natija yaratadi; yakunda esa ishlatilgan til, muloqot strategiyasi va hamkorlik jarayoni tahlil qilinadi. Shu orqali kommunikativ faoliyat refleksiya bilan mustahkamlanadi.

To‘rtinchi vosita – mikroo‘qitish (microteaching). Bo‘lajak o‘qituvchi 10-15 daqiqalik mini-darsni ingliz tilida olib boradi. Kuzatuvchilar esa faqat umumiy baho bermaydi, oldindan belgilangan kommunikativ ko‘rsatkichlarni qayd etadi: instructionsning aniqligi, savol turlari, wait time, learner talk ulushi, turn-takingni boshqarish, clarification requestlardan foydalanish, feedbackning muloqotni davom ettirishga ta’siri. Bygate og‘zaki nutqda motor-perseptiv ko‘nikmalar bilan interaksiya ko‘nikmalarini farqlaydi (Bygate, 1987). Mikro-o‘qitishda aynan interaksiya ko‘nikmalarining kasbiy shakli kuzatiladi va tahlil qilinadi.

Beshinchi vosita – peer feedback va refleksiv tahlil. Kommunikativ kompetensiya dinamik sifat bo‘lganligi sababli talaba bajarilgan faoliyatni qayta ko‘rishi, qaysi strategiya ishlaganini va qaysi vaziyatda muloqot uzilganini anglab borishi zarur. Refleksiya “men yaxshi gapirdim” kabi umumiy bahodan dalilga asoslangan tahlilga o‘tishi kerak. Masalan, talaba video yozuvdan foydalanib, “uch marta yopiq savol berdim, javoblar qisqa bo‘ldi; ochiq savol berganimda talabalar fikrini kengroq izohladi” degan xulosaga kelishi mumkin. Bunday tahlil keyingi kommunikativ qarorni aniq rejalashtirish imkonini beradi.

Kommunikativ kompetensiyani rivojlantirishda til xatosiga munosabat ham muhim. O‘qituvchi tayyorlash jarayonida aniqlik va ravonlik qarama-qarshi qo‘yilmasligi kerak. Kommunikativ vazifaning dastlabki bosqichida ma’no almashinuvi va ravonlikka ko‘proq imkon berilib, post-task bosqichida shaklga yo‘naltirilgan tahlil tashkil etilishi mumkin (Ellis, 2003). Bu talabani doimiy ravishda xatodan qo‘rqib gapirmaslik holatidan chiqaradi, lekin til aniqligini ham e’tibordan chetda qoldirmaydi. Pedagogik nuqtai nazardan bo‘lajak o‘qituvchi qachon xatoni darhol tuzatish, qachon kechiktirilgan feedback berish va qachon o‘z-o‘zini tuzatishga undash kerakligini kommunikativ vaziyatga ko‘ra tanlashni o‘rganadi.

Baholash jarayoni ham kommunikativ kompetensiyaning ko‘p komponentli tabiatiga

mos bo‘lishi lozim. Faqat grammatik xatolar soni yoki lug‘at boyligi umumiy kommunikativ natijani to‘liq ko‘rsatmaydi. Baholashda mazmunni yetkazish, diskursiv bog‘liqlik, vaziyatga moslik, interaksiya, strategik moslashuv va til aniqligi birgalikda kuzatilishi maqsadga muvofiq. CEFR descriptorlari “can do” tamoyiliga asoslanganligi sababli natijani amaliy faoliyat bilan ifodalashga imkon beradi (Council of Europe, 2020). Masalan, “talaba qarama-qarshi fikrlarni umumlashtirib, muhokamani yakunlay oladi” yoki “tushunmovchilik yuzaga kelganda fikrini qayta ifodalay oladi” kabi ko‘rsatkichlar kasbiy tayyorgarlikka mosdir.

Faoliyat	Asosiy kommunikativ amal	Rivojlantiriladigan komponent	Kutiladigan kasbiy natija
Information gap	Savol berish, aniqlashtirish, axborotni birlashtirish	Interaksion va strategik	Ma’noni muzokara qilish va tushunishni tekshirish
Role-play / simulation	Vaziyatga mos muloqot va registr tanlash	Sotsiolingvistik va pragmatik	Pedagogik vaziyatda mos nutqiy xulq
Task cycle	Muammoni hamkorlikda yechish va natija yaratish	Diskursiv va strategik	Maqsadli muloqot va hamkorlik
Microteaching	Dars muloqotini boshqarish	Kasbiy-kommunikativ	Instructions, savol, feedback va turn-takingni boshqarish
Video-refleksiya	Dalil asosida nutqiy xatti-harakatni tahlil qilish	Metakommunikativ	Keyingi kommunikativ qarorni qayta loyihalash

1-jadval. *Kommunikativ kompetensiyani rivojlantirish uchun metodik faoliyatlar*

Jadvaldagi faoliyatlar alohida mashqlar sifatida emas, bir-birini davom ettiruvchi metodik sikl sifatida tashkil etilganda samaradorlik ortadi. Masalan, avval talaba kommunikativ vazifani bajaradi, keyin xuddi shu muloqot elementlarini mini-darsda qo‘llaydi, video asosida o‘z faoliyatini tahlil qiladi va peer feedbackdan so‘ng takroriy variantni amalga oshiradi. Shu sikl kommunikativ kompetensiyani bilim darajasidan faol, nazorat qilinadigan va kasbiy vaziyatga ko‘chiriladigan ko‘nikmaga aylantiradi.

Kommunikativ kompetensiyaning rivojlanishi uchun o‘quv muhitida xatoga nisbatan xavfsiz, lekin talabchan akademik atmosfera ham zarur. Talaba muloqot tashabbusini ko‘rsatishdan qo‘rqmasa, mazmunni kengaytirish, savol berish va strategik tavakkal qilish imkoniyati ortadi. Shu bilan birga, o‘qituvchi-mentor muloqot sifatini dalillar asosida kuzatib, “ko‘proq gapiring” kabi umumiy tavsiya o‘rniga “suhbatdosh javobidan keyin follow-up question bering”, “tushunishni checking question bilan tekshiring”, “fikrni yakunlash uchun discourse markerlardan foydalaning” kabi aniq feedback beradi.

Xulosa qilib aytganda, bo‘lajak ingliz tili o‘qituvchilarida kommunikativ kompetensiyani rivojlantirish til tizimini o‘rgatish, real interaksiyani tashkil etish va pedagogik muloqotni refleksiv tahlil qilishning integratsiyasini talab etadi. Canale va Swainning ko‘p komponentli modeli, Celce-Murcia, Dörnyei va Thurrellning pedagogik tavsifi, CEFRdagi interaksiya va mediatsiya descriptorlari hamda CLT va task-based yondashuvlar kommunikativ kompetensiyani kasbiy tayyorgarlik bilan bog‘lash uchun nazariy asos yaratadi (Canale & Swain, 1980; Celce-Murcia et al., 1995; Council of Europe, 2020; Richards, 2006; Ellis, 2003). Axborot

bo'shlig'i, rolli o'yin, vazifaga asoslangan faoliyat, mikroo'qitish, peer feedback va video-refleksiya ketma-ket qo'llanganda talaba ingliz tilida ma'no yaratish, muloqotni boshqarish va pedagogik vaziyatga mos kommunikativ qaror qabul qilishni o'rganadi. Shuning uchun kommunikativ kompetensiya alohida speaking mashg'uloti natijasi emas, bo'lajak o'qituvchining barcha metodik va amaliy tayyorgarlik bosqichlariga singdirilgan kasbiy kompetensiya sifatida shakllantirilishi lozim.

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Methodological conditions for developing students' critical thinking in English language classes

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Annotation *The article examines the methodological conditions for developing students' critical thinking in English language classes. Critical thinking is interpreted as a set of abilities to analyse information, distinguish evidence from assumptions, evaluate source credibility, compare opposing viewpoints, draw justified conclusions, and monitor one's own reasoning process. The study argues that language objectives and thinking objectives should be integrated within a single lesson design. For this purpose, a methodological cycle is proposed that combines a problem question, claim–evidence analysis, academic debate, case tasks, intertextual comparison, and reflective writing. This cycle connects reading, writing, listening, and speaking with argumentation, evaluation, and decision-making processes. Assessment is recommended to address not only language accuracy, cohesion, and academic vocabulary, but also clarity of claims, relevance and sufficiency of evidence, consideration of counterarguments, and logical validity of conclusions. Such organization enables critical thinking to develop systematically through English language content and makes students' reasoning processes visible, assessable, and transferable across learning contexts.*

Keywords *Critical thinking, English language teaching, evidence, argument, problem task, debate, case task, reflection, metacognition, criterion-referenced assessment*

Ingliz tili mashg'ulotlarida talabalarning tanqidiy fikrlashini rivojlantirishning metodik shart-sharoitlari

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Annotatsiya *Maqolada ingliz tili mashg'ulotlarida talabalarning tanqidiy fikrlashini rivojlantirishning metodik shart-sharoitlari yoritiladi. Tanqidiy fikrlash axborotni tahlil qilish, dalil va taxminni farqlash, manba ishonchliligini baholash, qarama-qarshi nuqtai nazarlarni taqqoslash, asoslangan xulosa chiqarish hamda o'z fikrlash jarayonini nazorat qilish qobiliyatlari birligi sifatida talqin qilinadi. Ingliz tili ta'limida til maqsadi va fikrlash maqsadini yagona dars dizaynida uyg'unlashtirish zarurligi asoslanadi. Shu maqsadda muammoli savol, claim–evidence tahlili, akademik munozara, case-task, matnlararo taqqoslash va refleksiv yozuvdan iborat metodik sikl taklif etiladi. Mazkur sikl talabaning o'qish, yozish, tinglab tushunish va gapirish faoliyatini dalillash, baholash va qaror qabul qilish amallari bilan birlashtiradi. Baholash jarayonida til aniqligi, bog'liqlik va akademik lug'at bilan bir qatorda da'voning aniqligi, dalilning yetarliligi, qarshi dalilni ko'rib chiqish va xulosaning mantiqiyligini mezon sifatida qo'llash tavsiya etiladi. Natijada tanqidiy fikrlash til darsiga tashqi qo'shimcha sifatida emas, mazmunni anglash, fikrni asoslash, manbani tekshirish va kommunikativ mahsulot yaratishni boshqaruvchi*

metodik mexanizm sifatida shakllantirilishi mumkinligi asoslanadi. Bu esa ta'lim natijalarining amaliy ahamiyatini oshiradi.

Kalit so'zlar *Tanqidiy fikrlash, ingliz tilini o'qitish, dalil, argument, muammoli topshiriq, munozara, case-task, refleksiya, metakognitsiya, mezonli baholash*

Методические условия развития критического мышления студентов на занятиях английского языка

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Аннотация *В статье раскрываются методические условия развития критического мышления студентов на занятиях английского языка. Критическое мышление трактуется как совокупность умений анализировать информацию, различать доказательства и предположения, оценивать надежность источника, сопоставлять противоположные позиции, формулировать обоснованные выводы и контролировать собственный процесс рассуждения. Обосновывается необходимость объединения языковой цели и цели мышления в едином дизайне занятия. Для этого предлагается методический цикл, включающий проблемный вопрос, анализ claim–evidence, академическую дискуссию, case-task, межтекстовое сопоставление и рефлексивное письмо. Такой цикл связывает чтение, письмо, аудирование и говорение с операциями аргументации, оценки и принятия решений. В процессе оценивания рекомендуется учитывать не только языковую точность, связность и академическую лексику, но также четкость утверждения, релевантность и достаточность доказательств, учет контраргумента и логичность вывода. Предложенная организация обучения обеспечивает системное развитие критического мышления через содержание английского языка и делает мыслительные операции наблюдаемыми в учебной деятельности. В результате критическое мышление рассматривается не как внешнее дополнение к языковому занятию, а как методический механизм, управляющий пониманием содержания, проверкой источников, обоснованием позиции и созданием аргументированного речевого продукта.*

Ключевые слова *Критическое мышление, обучение английскому языку, доказательство, аргумент, проблемное задание, дискуссия, case-task, рефлексия, метакогниция, критериальное оценивание*

Zamonaviy ingliz tili ta'limida talabaning grammatik va leksik bilimlarini kengaytirish bilan bir qatorda axborotni tahlil qilish, dalilning kuchini baholash, turli qarashlarni taqqoslash va asoslangan xulosa chiqarish qobiliyatlarini rivojlantirish zarur. Ingliz tilidagi matn, audio, video yoki munozara materiali talaba uchun faqat til birikmalarini o'zlashtirish

manbai bo‘lib qolmasdan, fikrlash faoliyatining obyekti ham bo‘lishi mumkin. Shu ma’noda tanqidiy fikrlash til ko‘nikmalariga tashqi qo‘shimcha emas; u reading, speaking, listening va writing faoliyatlarining mazmuniy sifatini chuqurlashtiruvchi metodik mexanizm sifatida qaraladi.

Facione boshchiligidagi Delphi tadqiqotida tanqidiy fikrlash interpretatsiya, tahlil, baholash, xulosa chiqarish, tushuntirish va o‘zini nazorat qilish kabi kognitiv ko‘nikmalar bilan tavsiflanadi (Facione, 1990). Ennis esa tanqidiy fikrlashni nimaga ishonish yoki nima qilish haqida asosli va refleksiv qaror qabul qilish bilan bog‘laydi (Ennis, 1993). Ushbu ikki yondashuv ingliz tili darsi uchun muhim xulosani beradi: talaba matnni tushunganini qayta aytish bilangina ko‘rsatmasligi, balki muallifning asosiy da’vosini aniqlashi, dalillarni tekshirishi, yashirin taxminlarni topishi va muqobil talqinni asoslay olishi kerak.

Halpern tanqidiy fikrlash ko‘nikmalarini yangi kontekstlarga ko‘chirish uchun dispozitsiya, aniq strategiyalarni o‘rgatish, muammo tuzilmasini anglash va metakognitiv monitoringni birlashtirish zarurligini ta’kidlaydi (Halpern, 1998). Demak, “tanqidiy fikrlang” degan umumiy ko‘rsatma yetarli emas. O‘qituvchi talabalarga qanday savol berish, dalilni qanday tekshirish, sabab va korrelyatsiyani qanday farqlash, qarama-qarshi dalilni qanday ko‘rib chiqish hamda xulosaning asoslanganligini qanday tekshirish kabi aniq operatsiyalarni o‘rgatishi kerak. Ingliz tili mashg‘ulotida ushbu operatsiyalar til materiali bilan bajarilganda fikrlash va til faoliyati bir vaqtda rivojlanadi.

Tanqidiy fikrlashni rivojlantirishda o‘quv topshirig‘ining kognitiv darajasi muhim. Anderson va Krathwohl taksonomiyasida remember va understand bosqichlaridan apply, analyze, evaluate va create darajalariga o‘tish ta’lim maqsadini murakkablashtiradi (Anderson & Krathwohl, 2001). Masalan, matndan yangi so‘zlarni topish yoki mazmunni qayta aytish tushunish darajasida qolishi mumkin. “Muallif qaysi dalil bilan o‘z pozitsiyasini kuchaytirgan?”, “qaysi ma’lumot yetarlicha ishonchli emas?”, “xuddi shu masala bo‘yicha boshqa nuqtai nazarni qanday asoslash mumkin?” kabi savollar esa tahlil va baholashni ishga tushiradi.

Birinchi metodik vosita – muammoli savol. Dars boshida javobi matnda tayyor berilmagan, bir nechta asosli nuqtai nazarga ega savol qo‘yiladi. Masalan, “Should universities limit the use of generative AI in assessed writing?” savoli talabalardan texnologiya haqidagi umumiy fikrni emas, mezonlar asosida dalil keltirishni talab qiladi. O‘qituvchi dastlab claim, evidence, reason va counterargument tushunchalarini sodda til tayanchi bilan beradi. Keyin talabalar o‘z pozitsiyasini bir jumlalik claim shaklida ifodalaydi va kamida ikki dalil bilan mustahkamlaydi.

Ikkinchi vosita – claim–evidence tahlili. Talabaga qisqa maqola yoki ikki qarama-qarshi manba berilib, undagi da’vo, dalil, misol, taxmin va xulosalar alohida belgilatiladi. Bunda reading comprehension oddiy savol-javobdan argument strukturasini tahlil qilishga o‘tadi. Dwyer, Hogan va Stewart tanqidiy fikrlashni argument tahlili, baholash va qaror qabul qilishni birlashtiruvchi integrallashgan jarayon sifatida tasvirlaydi (Dwyer et al., 2014). Ingliz tili darsida grafik organizer yoki argument mapdan foydalanish talabaga mazmuniy bog‘lanishlarni ko‘rish va keyin ularni og‘zaki yoki yozma shaklda izohlashga yordam beradi.

Uchinchi vosita – akademik munozara va structured debate. Munozara erkin fikr almashuv bilan cheklanmasligi uchun rollar va dalillash qoidalari belgilanadi. Masalan, bir guruh pozitsiyani himoya qiladi, ikkinchi guruh counterargument tayyorlaydi, uchinchi guruh evidence-checker sifatida dalillarning manba va mantiqiy kuchini baholaydi. Mercer va hammualliflar dialogik muloqot orqali reasoning rivojlanishini ko‘rsatib, birgalikdagi suhbatda sabab keltirish va fikrni asoslashning ahamiyatini ta’kidlaydi (Mercer et al., 2004). Til

darsida bunday dialogik faoliyat speaking fluency bilan reasoning qualityni birlashtiradi.

To‘rtinchi vosita – case-task. Talabalarga real yoki realistik vaziyat beriladi va ular cheklangan ma’lumot asosida qaror qabul qiladi. Masalan, xalqaro talabalar guruhida akademik halollik bo‘yicha muammo yuzaga kelgan vaziyat berilib, talabalar universitet siyosati, talabalar ehtiyoji va o‘qituvchi mas‘uliyatini hisobga olgan holda yechim ishlab chiqadi. Case-taskda til maqsadlari ham oldindan belgilanadi: hedging, agreeing/disagreeing, cause–effect, recommendation structures. Shu tariqa tanqidiy qaror inglizcha diskurs orqali shakllantiriladi.

Beshinchi vosita – matnlararo taqqoslash. Talabalar bitta masala bo‘yicha ikki yoki uch turli manbani o‘qib, ularning maqsadi, auditoriyasi, asosiy da’vosi, dalil turi va ishonchlilik darajasini qiyoslaydi. Bu yondashuv ayniqsa internet axboroti bilan ishlashda muhim. Talaba “source A is more reliable” degan bahoni dalilsiz aytmasligi, mualliflik, dalil manbai, sana, metod va tilning xolis yoki manipulyativ xususiyatlariga tayanib izohlashi kerak. Natijada akademik reading, evaluative language va media literacy bir faoliyatda rivojlanadi.

Oltinchi vosita – refleksiv yozuv. Tanqidiy fikrlash faqat tashqi argumentni baholash emas, o‘z fikrlash jarayonini tekshirishni ham talab qiladi (Facione, 1990; Halpern, 1998). Dars yakunida talaba “Mening dastlabki fikrim nima edi?”, “qaysi dalil fikrimni o‘zgartirdi?”, “qaysi qarshi dalilni yetarlicha hisobga olmadim?”, “keyingi safar qanday tekshiruv savolini beraman?” kabi savollarga qisqa javob yozadi. Bu metakognitiv bosqich fikrlash strategiyalarining ongli qo‘llanishini kuchaytiradi.

Tanqidiy fikrlashni rivojlantirish uchun topshiriqlarni alohida bir-ikki dars bilan cheklash yetarli emas. Abrami va hammualliflarning meta-tahlili tanqidiy fikrlashni o‘rgatishda dialog, autentik muammo va mentorlik elementlari birgalikda qo‘llanganda yuqoriroq natija kuzatilishini ko‘rsatadi (Abrami et al., 2015). Shundan kelib chiqib, ingliz tili kursida “savol – dalil – muhokama – mahsulot – refleksiya” sikli muntazam takrorlanishi maqsadga muvofiq. Har bir yangi mavzuda til maqsadi bilan birga fikrlash maqsadi ham belgilanadi.

Masalan, environmental issues mavzusida til maqsadi sabab-oqibat bog‘lovchilaridan foydalanish bo‘lsa, fikrlash maqsadi “statistik dalil bilan anekdotik misolni farqlash” bo‘lishi mumkin. Education mavzusida til maqsadi comparison structures, fikrlash maqsadi esa “ikki siyosat variantini mezonlar asosida baholash” tarzida belgilanadi. Media mavzusida reported speech bilan bir qatorda “source credibility”ni tekshirish vazifasi beriladi. Shu yo‘l bilan tanqidiy fikrlash kursga organik ravishda singadi.

O‘qituvchining savol berish texnikasi ham metodikaning muhim qismidir. “What is the main idea?” savolidan keyin “What evidence supports it?”, “What assumption does the author make?”, “Whose perspective is missing?”, “What would weaken this argument?”, “Which conclusion is justified by the evidence?” kabi ketma-ket savollar berilishi mumkin. Bunday savollar talabaning javobini uzaytirish uchun emas, fikrlash operatsiyasini aniq faollashtirish uchun xizmat qiladi. Savolga javob bergan talabadan “What makes you say that?” deb dalil so‘rash esa sinf diskursida asoslash madaniyatini shakllantiradi.

Baholashda ham til sifati va fikrlash sifati alohida, lekin o‘zaro bog‘liq mezonlarda ko‘rilishi lozim. Agar faqat grammar va vocabulary baholansa, talaba mazmuniy argumentga yetarli e’tibor bermasligi mumkin. Aksincha, faqat g‘oya baholansa, ingliz tilidagi ifoda sifati nazardan chetda qoladi. Shuning uchun analitik rubrikada “claimning aniqligi”, “evidence relevance and sufficiency”, “counterargumentni ko‘rib chiqish”, “xulosaning mantiqiyligi” kabi fikrlash mezonlari bilan “language accuracy”, “cohesion”, “academic vocabulary” kabi til mezonlari yonma-yon joylashtiriladi.

Bosqich	Talaba faoliyati	Tanqidiy fikrlash amali	Til mahsuloti
1. Problem question	Dastlabki pozitsiyani ifodalaydi	Muammoni aniqlash	Qisqa opinion statement
2. Evidence analysis	Manba va dalillarni tahlil qiladi	Tahlil va baholash	Claim–evidence jadvali
3. Structured discussion	Pozitsiyani himoya qiladi va qarshi dalilga javob beradi	Argumentatsiya	Munozara / dialog
4. Decision / product	Mezonlar asosida xulosa chiqaradi	Xulosa va qaror	Recommendation / essay
5. Reflection	Fikrlash jarayonini qayta ko‘radi	Metakognitiv nazorat	Reflective paragraph

1-jadval. *Ingliz tili darsida tanqidiy fikrlashni rivojlantiruvchi metodik sikl*

Jadvaldagi siklning afzalligi shundaki, tanqidiy fikrlash alohida nazariy mavzu sifatida emas, til faoliyatining ichida ko‘rinadigan amallar orqali shakllanadi. Talaba avval pozitsiyani ifodalaydi, keyin dalil bilan tekshiradi, boshqalarning qarashiga javob beradi, xulosa ishlab chiqadi va yakunda o‘z fikrlash jarayonini tahlil qiladi. Shu ketma-ketlik fikrning o‘zgarishini ham pedagogik jihatdan ko‘rinadigan qiladi.

Tanqidiy fikrlashni o‘qitishda o‘qituvchi neytral fasilitator pozitsiyasini saqlashi muhim. Maqsad talabani muayyan fikrga keltirish emas, qaysi pozitsiyani tanlamasin uni dalil, mantiq va manba bilan asoslashga o‘rgatishdir. Brookfield tanqidiy fikrlashni yashirin taxminlarni aniqlash, ularni tekshirish va muqobil qarashlarni ko‘rib chiqish bilan bog‘laydi (Brookfield, 2012). Ingliz tili auditoriyasida bu tamoyil turli pozitsiyalarni xavfsiz akademik muhokama qilish va fikrni hurmat bilan rad etish tilini o‘rgatish imkonini beradi.

Xulosa qilib aytganda, talabalarda ingliz tilini o‘qitish jarayonida tanqidiy fikrlashni rivojlantirish uchun til maqsadi va fikrlash maqsadi bir dars dizaynida uyg‘unlashtirilishi zarur. Facione, Ennis va Halpern yondashuvlari tanqidiy fikrlashning tahlil, baholash, xulosa va metakognitiv nazorat tarkiblarini belgilab beradi (Facione, 1990; Ennis, 1993; Halpern, 1998). Abrami va hammualliflarning meta-tahlili esa tanqidiy fikrlashni rivojlantirish maxsus va tizimli pedagogik tashkil etishni talab qilishini ko‘rsatadi (Abrami et al., 2015). Muammoli savol, claim–evidence tahlili, structured debate, case-task, matnlararo taqqoslash va refleksiv yozuv muntazam qo‘llanganda ingliz tili darsi axborotni qayta aytish maydonidan dalil asosida fikr yaratish maydoniga aylanadi. Natijada talabalar ingliz tilida aniqroq fikr bildiradi, manbani tanqidiy baholaydi, qarshi dalilga javob beradi va asoslangan xulosani yozma hamda og‘zaki shaklda ifodalay oladi.

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The Lingua Spectrum
Cogito, ergo sum

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The Role of Authentic Materials in English Language Teaching

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Annotation *This article examines the pedagogical role of authentic materials in English language teaching. Authentic materials include texts, recordings, videos, and everyday documents that were created for real communication rather than for classroom instruction. The article discusses their contribution to motivation, vocabulary growth, listening and reading development, speaking confidence, cultural awareness, and communicative competence. It also considers practical difficulties, including complex language, cultural references, limited classroom technology, and the time teachers need to select suitable resources. The discussion argues that authentic materials are most effective when teachers match them to learners' levels, provide clear support, and use tasks with meaningful purposes. In English as a foreign language context, authentic materials can help reduce the distance between classroom English and the English learners encounter in international communication, higher education, media, and professional life. Moreover, the regular and purposeful use of such materials enables learners to communicate more confidently in real-life situations, develop independent learning skills, and apply the language in practical contexts.*

Keywords *Authentic materials, English language teaching, EFL, communicative competence, learner motivation, vocabulary learning, listening comprehension, intercultural awareness, scaffolding*

Ingliz tilini o‘qitishda autentik materiallarning o‘rni

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Annotatsiya *Ushbu maqolada ingliz tilini o‘qitishda autentik materiallarning pedagogik ahamiyati o‘rganiladi. Autentik materiallar deganda dars jarayonida foydalanish uchun maxsus yaratilmagan, balki real hayotdagi muloqot maqsadida yaratilgan matnlar, audioyozuvlar, videolar va kundalik hayotda uchraydigan turli hujjatlar tushuniladi. Maqolada bunday materiallarning o‘quvchilar motivatsiyasini oshirish, lug‘at boyligini kengaytirish, tinglab tushunish va o‘qish ko‘nikmalarini rivojlantirish, og‘zaki nutqda o‘ziga bo‘lgan ishonchni mustahkamlash, madaniy xabardorlikni shakllantirish hamda kommunikativ kompetensiyani rivojlantirishdagi o‘rni tahlil qilinadi. Shuningdek, autentik materiallardan foydalanishda yuzaga kelishi mumkin bo‘lgan amaliy qiyinchiliklar, jumladan, tilning murakkabligi, madaniy ma’lumot va ishoralarning mavjudligi, dars jarayonida texnologiyalardan foydalanish imkoniyatlarining cheklanganligi hamda o‘qituvchilarning mos resurslarni tanlash uchun sarflaydigan vaqti ham ko‘rib chiqiladi. Tahlil natijalari shuni ko‘rsatadiki, autentik materiallar o‘quvchilarning til darajasiga mos ravishda tanlangan, zarur pedagogik yordam ko‘rsatilgan va mazmunli maqsadga yo‘naltirilgan topshiriqlar*

bilan birgalikda qo'llanilgan taqdirdagina yanada samarali natija beradi. Ingliz tilini chet tili sifatida o'rganish sharoitida autentik materiallardan foydalanish sinfda o'rganiladigan ingliz tili bilan o'quvchilarning xalqaro muloqot, oliy ta'lim, ommaviy axborot vositalari va kasbiy faoliyatda duch keladigan real ingliz tili o'rtasidagi tafovutni kamaytirishga yordam beradi. Shu bilan birga, bunday materiallardan muntazam va maqsadli foydalanish o'quvchilarning real kommunikativ vaziyatlarda erkinroq muloqot qilishiga, mustaqil ta'lim olish ko'nikmalarini rivojlantirishiga va tilni amaliy jihatdan qo'llashiga imkon yaratadi.

Kalit so'zlar *Autentik materiallar, ingliz tilini o'qitish, chet tili sifatida ingliz tili (EFL), kommunikativ kompetensiya, o'quvchilar motivatsiyasi, lug'at boyligini o'rganish, tinglab tushunish, madaniyatlararo xabardorlik, pedagogik qo'llab-quvvatlash*

Роль аутентичных материалов в преподавании английского языка

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Аннотация *В данной статье рассматривается педагогическая роль аутентичных материалов в преподавании английского языка. Аутентичные материалы включают тексты, аудиозаписи, видеоматериалы и повседневные документы, созданные для реальной коммуникации, а не специально для обучения в аудитории. В статье рассматривается их вклад в повышение мотивации учащихся, расширение словарного запаса, развитие навыков аудирования и чтения, повышение уверенности в устной речи, формирование культурной осведомлённости и развитие коммуникативной компетенции. Также рассматриваются практические трудности, связанные с использованием аутентичных материалов, включая сложность языка, наличие культурных реалий и ссылок, ограниченный доступ к современным технологиям в аудитории, а также время, необходимое преподавателям для выбора подходящих ресурсов. В статье подчёркивается, что аутентичные материалы наиболее эффективны в том случае, если преподаватели подбирают их в соответствии с уровнем языковой подготовки учащихся, предоставляют необходимую поддержку и используют задания, имеющие конкретную и значимую коммуникативную цель. В контексте изучения английского языка как иностранного аутентичные материалы могут способствовать сокращению разрыва между английским языком, используемым в учебной аудитории, и английским языком, с которым учащиеся сталкиваются в международном общении, высшем образовании, средствах массовой информации и профессиональной деятельности. Кроме того, регулярное и целенаправленное использование таких материалов позволяет учащимся более уверенно общаться в реальных коммуникативных ситуациях, развивать навыки самостоятельного обучения и применять язык на практике.*

Ключевые слова *Аутентичные материалы, преподавание английского языка, английский язык как иностранный (EFL), коммуникативная компетенция, мотивация учащихся, изучение лексики, понимание речи на слух, межкультурная осведомлённость, педагогическая поддержка*

Introduction

English language teaching has increasingly moved away from approaches that treat language mainly as a set of grammatical rules. Contemporary classrooms aim to prepare learners to understand and use English in meaningful situations. For this reason, authentic materials have received considerable attention. These materials introduce learners to language as it is used in newspapers, podcasts, advertisements, interviews, public notices, websites, films, menus, and social media. They allow students to see that English is not only a school subject but also a living means of communication.

The value of authentic materials lies in their connection to real life. Textbooks are useful because they are organized, graded, and designed for particular learning goals. However, they may sometimes present language in an overly controlled form. Authentic materials can complement textbooks by exposing learners to natural vocabulary, different accents, informal expressions, cultural references, and various genres. When these materials are selected carefully, they can create a more realistic and motivating learning environment.

Understanding Authentic Materials

Authentic materials are generally understood as resources that were originally produced for native speakers or proficient users of English, rather than for language learners. A train timetable, a restaurant menu, a news story, a podcast interview, an online review, and a public announcement are all examples because they serve practical communicative purposes. Their value does not depend only on their origin; it also depends on how teachers use them.

A news article, for example, becomes more meaningful when learners read it to identify the main issue, compare different viewpoints, or prepare a short report. In contrast, asking students to underline every verb in the article may focus attention on grammar but does not reflect how people normally read news. Therefore, teachers should combine authentic materials with authentic or purposeful tasks whenever possible.

Theoretical Importance

Authentic materials are closely connected to communicative language teaching. This approach views language as a tool for interaction and emphasizes learners' ability to communicate appropriately in different situations. Learners need grammatical knowledge, but they also need to know how to request information politely, express disagreement, understand humor, organize an argument, and choose language suitable for a particular audience. Authentic resources provide examples of these skills in use.

They also support learning through context. Instead of meeting a new word alone in a vocabulary list, learners encounter it in a meaningful sentence, paragraph, conversation, or visual situation. Repeated exposure to words and expressions in different contexts can strengthen retention. In addition, authentic materials show common word partnerships, fixed expressions, discourse markers, and pronunciation features that may not be fully represented in simplified exercises (Gilmore, 2007; Little et al., 1989).

Benefits for Learners

One of the strongest advantages of authentic materials is increased motivation. Students are often more interested when a lesson includes a recent article, a popular podcast, a travel brochure, or a short video connected to their interests (Bacon & Finnemann, 1990; Peacock, 1997). Such materials help learners understand why English matters beyond examinations. They can imagine using English to travel, study, work, access information, or join global conversations.

Authentic materials can also improve listening and reading skills. Natural audio exposes students to real speed, rhythm, intonation, connected speech, and accent variation. Although this can be difficult at first, gradual practice helps learners become more confident listeners (Azhari & Hashim, 2025). Authentic reading texts develop strategies such as skimming for general meaning, scanning for details, guessing vocabulary from context, and identifying an author's purpose (Berardo, 2006).

Furthermore, authentic resources contribute to speaking and writing. Interviews, podcasts, and conversations offer models of turn-taking, polite expressions, hesitation, agreement, and disagreement. Articles, reviews, emails, and advertisements show how writers organize information for specific audiences. Students can analyze these models and then produce their own speeches, messages, reviews, or reports.

Cultural and Critical Awareness

Language is closely linked to culture. Authentic materials introduce learners to everyday practices, social values, humor, public debates, and communication styles used in different English-speaking communities. This can develop intercultural awareness and help learners avoid misunderstandings in international settings (Little et al., 1989). At the same time, teachers should not present one variety of English or one culture as the only standard. English is used globally by people with many identities and backgrounds.

Authentic materials also create opportunities for critical thinking. News stories, advertisements, and social-media posts may present particular perspectives or biases. Students can learn to ask who created a text, what purpose it serves, which voices are included, and which ideas are missing. Such activities improve language ability while building media literacy and responsible participation in digital environments (Gilmore, 2007; Treve, 2023).

Challenges in Classroom Use

Despite their advantages, authentic materials can be demanding. Real texts often contain unfamiliar vocabulary, idioms, difficult grammar, and cultural references. Authentic audio may include fast speech, interruptions, reduced forms, or regional accents. If materials are too difficult, students can become discouraged and may focus only on individual words instead of overall meaning (Berardo, 2006; Gilmore, 2007).

Teachers also face practical challenges. Finding suitable materials takes time, particularly when resources must fit a specific level, lesson objective, and cultural context. Teachers may need to prepare vocabulary support, transcripts, guiding questions, or background information. In some schools, limited internet access, lack of projectors, or insufficient audio equipment can make audiovisual activities difficult. These limitations show that authentic materials should be used thoughtfully rather than simply added to a lesson because they seem modern or interesting (Treve, 2023).

Effective Classroom Strategies

Successful use begins with careful selection. Teachers should consider learners' age, language level, interests, needs, and previous knowledge (Ur, 1996). Beginners do not need to start with long newspaper articles or fast political debates. They can work with short menus, advertisements, weather reports, simple signs, short videos, or clear public

announcements. More advanced students can gradually engage with longer articles, podcasts, documentaries, interviews, and academic texts (Berardo, 2006).

Scaffolding is essential. Before students listen or read, teachers can introduce the topic, activate background knowledge, clarify a small number of important words, and invite predictions. During the activity, learners may complete tasks focused on the main idea before moving to specific details. Afterward, they can discuss the material, compare it with their own experiences, write a response, or complete a related problem-solving task. This sequence makes authentic input more manageable and encourages active use of language (Ur, 1996).

A useful principle is to keep the material authentic while adapting the task. Teachers may shorten a long article, select an appropriate section of a video, provide subtitles, or create a glossary. These adjustments do not destroy authenticity if the central message, language use, and communicative purpose remain visible. Over time, support should be reduced so that learners become more independent.

Applications Across Skills

For listening lessons, a teacher may use a one- or two-minute news report. Students first identify the topic and speakers, then listen again for key facts, and finally give a short oral summary. For reading lessons, learners may examine an online article, identify its headline and main idea, find evidence for the writer's opinion, and discuss whether they agree.

For speaking, real menus, maps, advertisements, and timetables can support role-plays. Students might plan a trip, order food, solve a customer-service problem, or recommend a product. For writing, learners can study authentic emails, reviews, blog posts, or notices. After identifying the structure and tone, they can write a similar text for a real or simulated audience. These activities link receptive skills with productive skills and demonstrate how language operates as a complete communicative system.

Authentic Materials in EFL Settings

The use of authentic materials is particularly important in EFL environments because learners may have little contact with English outside school. In such contexts, the classroom is often the main place where students can hear natural spoken English, encounter contemporary written English, and explore global issues through another language. Authentic resources can therefore make learning more relevant and help students build confidence before they use English in real situations.

For learners in Uzbekistan and similar contexts, teachers can combine international and local materials. International news, podcasts, and videos offer access to global English, while English-language tourism materials, local news, cultural events, and university information can make learning personally meaningful. This balance enables learners to connect English with both their local identity and their wider ambitions (Bacon & Finnemann, 1990; Peacock, 1997).

Teacher Development and Support

Teachers play the central role in making authentic materials successful. They need skills in evaluating resources, identifying possible difficulties, preparing learners, and designing tasks with clear objectives. Professional development can support teachers through workshops, peer observation, collaborative planning, and shared digital folders containing reliable materials and lesson ideas.

Schools and universities also have responsibilities. Access to technology, stable internet, audio-visual equipment, and preparation time can make a substantial difference. Where these resources are limited, teachers can still use printed authentic materials, downloaded audio, realia, and students' mobile devices where appropriate. The aim is not to replace textbooks entirely, but to create a balanced curriculum in which

structured instruction and real-world language reinforce each other.

Conclusion

Authentic materials play an important role in English language teaching because they connect classroom learning with the language learners will meet in real life. They can strengthen motivation, expand vocabulary, improve listening and reading strategies, develop speaking and writing skills, and encourage cultural and critical awareness. Their usefulness, however, depends on careful planning. Materials must be relevant, appropriate for learners' levels, and supported through clear tasks and scaffolding.

Rather than viewing authentic materials as a replacement for textbooks, teachers should treat them as a valuable complement. Textbooks offer structure and progression, while authentic materials provide naturalness, variety, and a genuine communicative purpose. When both are used in a balanced way, students are more likely to become confident, independent, and effective users of English.

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The role of grammar and vocabulary in the development of oral speech

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Annotation *This article analyzes the role and significance of grammatical and lexical competencies in the process of shaping and developing oral speech. The ability to express ideas clearly, coherently, logically, and effectively in oral communication depends primarily on a learner's vocabulary, grammatical knowledge, and practical application skills. While lexical units form the semantic basis of speech, grammatical tools link them together to construct cohesive and meaningful ideas. Therefore, in language instruction, it is crucial to teach grammar and vocabulary not in isolation, but in an integrated manner based on a communicative approach. The article addresses issues such as expanding vocabulary, acquiring new words within a context, applying grammatical structures in communicative situations, developing dialogic and monologic speech, and utilizing interactive exercises. Furthermore, it analyzes the effectiveness of pair and group work, role-playing, question-and-answer sessions, discussions, and situational tasks in fostering oral speech development. Teaching grammar and vocabulary in an integrated manner has a positive impact on the development of oral speech.*

Keywords *Oral speech, grammar, vocabulary, communicative competence, speech skills, grammatical competence, communication, language teaching, speech activity*

Og‘zaki nutq rivojlanishida grammatika va lug‘at boyligining o‘rni

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Annotatsiya *Ushbu maqolada og‘zaki nutqni shakllantirish va rivojlantirish jarayonida grammatik hamda leksik kompetensiyalarning o‘rni va ahamiyati tahlil qilinadi. Og‘zaki muloqotda fikrni aniq, izchil, mantiqiy va samarali ifodalash, avvalo, o‘quvchining lug‘at boyligi, grammatik bilimlari hamda ularni amaliy qo‘llash ko‘nikmalariga bog‘liq. Leksik birliklar nutqning mazmuniy asosini tashkil etsa, grammatik vositalar ularni o‘zaro bog‘lab, yaxlit va mazmunli fikrni shakllantirishga xizmat qiladi. Shu sababli til o‘qitish jarayonida grammatika va lug‘atni alohida emas, balki kommunikativ yondashuv asosida o‘zaro uyg‘unlikda o‘rgatish muhimdir. Maqolada lug‘at boyligini muntazam kengaytirish, yangi so‘zlarni kontekst asosida o‘zlashtirish, grammatik konstruksiyalarni turli kommunikativ vaziyatlarda qo‘llash, dialogik va monologik nutqni rivojlantirish masalalari yoritiladi. Shuningdek, juftlik va guruhli ishlar, rolli o‘yinlar, savol-javoblar, munozaralar, suhbatlar hamda vaziyatli topshiriqlardan foydalanishning samaradorligi tahlil qilinadi. Bunday interfaol usullar o‘quvchilarning darsdagi faolligini oshirib, mustaqil fikrlash va muloqotga kirishish ko‘nikmalarini rivojlantiradi. Tadqiqot natijalari grammatika va leksikani integratsiyalashgan holda*

o'rgatish o'quvchilarning nutqiy ravonligi, grammatik aniqligi, fikr izchilligi va kommunikativ kompetensiyasini rivojlantirishga ijobiy ta'sir ko'rsatishini ko'rsatadi.

Kalit so'zlar *Og'zaki nutq, grammatika, lug'at boyligi, kommunikativ kompetensiya, nutqiy ko'nikmalar, grammatik kompetensiya, muloqot, til o'qitish, nutqiy faoliyat*

Роль грамматики и лексики в развитии устной речи

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Аннотация *В данной статье анализируются роль и значение грамматической и лексической компетенций в процессе формирования и развития устной речи. Способность ясно, последовательно, логично и эффективно выражать мысли в устном общении зависит прежде всего от словарного запаса, грамматических знаний и навыков их практического применения. Если лексические единицы составляют семантическую основу речи, то грамматические средства связывают их воедино, позволяя формулировать целостные и осмысленные высказывания. В связи с этим при обучении языку крайне важно преподавать грамматику и лексику не изолированно, а комплексно, опираясь на коммуникативный подход. В статье рассматриваются такие вопросы, как расширение словарного запаса, усвоение новой лексики в контексте, использование грамматических структур в коммуникативных ситуациях, развитие диалогической и монологической речи, а также применение интерактивных упражнений. Кроме того, анализируется эффективность парной и групповой работы, ролевых игр, сессий вопросов и ответов, дискуссий и ситуативных заданий для развития устной речи. Результаты исследования свидетельствуют о том, что комплексное обучение грамматике и лексике положительно влияет на развитие у студентов беглости речи, грамматической точности, связности мышления и коммуникативной компетенции.*

Ключевые слова *Устная речь, грамматика, лексика, коммуникативная компетенция, речевые навыки, грамматическая компетенция, общение, обучение языку, речевая деятельность*

Introduction

One of the major objectives of contemporary language education is to enable learners to use language effectively in real communicative situations. Language proficiency cannot be reduced to memorizing grammatical rules or learning a certain number of individual words. Rather, effective language competence involves the ability to understand information, formulate ideas, interact with other people, and select appropriate linguistic resources according to the communicative situation. From this perspective, the development of oral speech represents one of the central objectives of language education. Oral speech is an active form of interpersonal

communication in which speakers formulate and express their ideas within a limited amount of time. Unlike prepared written communication, spontaneous oral interaction requires the rapid selection of appropriate words, grammatical structures, and communicative strategies. The effectiveness of such communication therefore depends on the interaction of several linguistic and pragmatic competencies (Safarov, 2008). Vocabulary constitutes an essential semantic foundation of oral communication. The broader and more accessible a learner's vocabulary is, the greater the learner's ability to express ideas precisely and flexibly. Limited vocabulary, in contrast, may result in repetition, hesitation, long pauses, and difficulties in expressing intended meanings. Lexical competence, however, should not be understood simply as knowledge of individual word meanings. It also involves understanding semantic relationships, stylistic characteristics, collocations, and phraseological combinations (Mirtozhiev, 2010; Rahmatullaev, 1992).

An important distinction in this regard is the difference between passive and active vocabulary. Learners may recognize a considerable number of words while listening or reading but still experience difficulty using those words spontaneously in speech. Consequently, vocabulary instruction should aim not only at recognition but also at the active use of lexical units in meaningful communicative contexts. Grammar performs a complementary function. Individual words alone are insufficient for expressing complex and complete ideas. Grammatical structures establish relationships between lexical units and organize them into meaningful utterances. Knowledge of linguistic terminology and grammatical concepts also provides learners with a theoretical basis for understanding the structural organization of language (Khojiev, 2002).

For example, the individual words *student*, *book*, and *read* do not by themselves communicate a complete proposition. When organized according to grammatical rules, however, they can form a meaningful sentence. Thus, vocabulary provides much of the linguistic material required for communication, while grammar organizes this material into comprehensible structures.

At the same time, grammatical knowledge should not be regarded merely as the ability to state rules. For oral communication, learners need to develop the ability to apply grammatical structures with increasing automaticity. Excessive conscious attention to grammatical rules during spontaneous interaction can reduce fluency and increase hesitation. Therefore, grammatical structures should be repeatedly practiced in meaningful communicative contexts. The communicative approach provides an appropriate framework for integrating grammar and vocabulary. Within this approach, language forms are presented not simply as objects of theoretical study but as resources for achieving communicative purposes. Safarov (2008) emphasizes the importance of examining linguistic phenomena in relation to their communicative and pragmatic functions. For example, when learners study the past tense, they can be encouraged to use it in meaningful questions such as "What did you do yesterday?" or "How was your last weekend?" Such activities enable learners to connect grammatical knowledge with authentic communicative purposes. The relationship between vocabulary and grammar is particularly important. Learning individual words independently of context may not guarantee their successful transfer into active speech. In contrast, learning lexical items together with grammatical patterns, collocations, and commonly used combinations provides learners with ready-made models for communication. Phraseological combinations are especially useful because they contribute to the naturalness and expressiveness of speech (Rahmatullaev, 1992). For example, combinations such as *make a decision*, *express*

an opinion, and *pay attention* are more useful for communicative development when learned as meaningful combinations rather than as isolated words. The purpose of this article is therefore to examine the theoretical and methodological role of grammar and vocabulary in the development of oral speech and to identify effective approaches to their integrated teaching.

The main objectives are:

- to examine the contribution of lexical competence to oral speech development;
- to analyze the relationship between grammatical competence and speech fluency and accuracy;
- to demonstrate the importance of integrating grammar and vocabulary in language instruction;
- to identify communicative activities that can promote oral speech development.

Methods

The study employed theoretical analysis, methodological analysis, classroom observation, and analysis of communicative language-learning activities. Relevant linguistic and methodological literature concerning vocabulary, grammar, speech culture, phraseology, pragmatics, and language teaching was examined in order to identify the functions of lexical and grammatical knowledge in oral communication (Khojiev, 2002; Mirtozhiev, 2010; Safarov, 2008). Particular attention was given to the distinction between linguistic knowledge and its practical realization in speech. Classroom observation focused on learners' participation in oral communication, lexical selection, grammatical accuracy, coherence, fluency, and ability to maintain interaction. The development of lexical competence was considered through several types of activities, including contextual vocabulary learning, synonym and antonym exercises, thematic vocabulary development, collocation practice, and sentence construction. The effectiveness of vocabulary learning was considered in terms of learners' ability to use newly acquired lexical units independently in oral communication. Phraseological combinations were also taken into account. Learning words in meaningful combinations can provide learners with natural models of language use and facilitate their transition from passive to active vocabulary (Rahmatullaev, 1992). Grammatical competence was examined through a three-stage model: presentation, controlled practice, and communicative application. During the first stage, learners were introduced to grammatical forms and their functions. During the second stage, the forms were practiced through controlled activities. During the third stage, learners were encouraged to use the target structures in relatively free communicative situations.

Communicative activities included pair work, small-group discussions, question-and-answer tasks, role-playing, interviews, situational dialogues, and monologic presentations. Situations such as shopping, making travel plans, communicating by telephone, asking for advice, expressing opinions, and making requests were used to encourage the simultaneous application of lexical and grammatical resources. Dialogic and monologic speech was treated as complementary dimensions of oral communication. Dialogic activities focused on questioning, responding, agreeing, disagreeing, clarifying, and negotiating meaning. Monologic activities included describing pictures, narrating events, expressing opinions, and providing arguments. Role-playing was also considered an effective communicative technique. Situations such as "buyer and seller," "doctor and patient," "teacher and student," and "guest and host" create opportunities for learners to use language for specific communicative purposes. Oral performance was considered according to several criteria: lexical richness, grammatical accuracy, fluency, coherence, pronunciation, and communicative effectiveness. These criteria reflect the multidimensional nature of successful oral communication. The treatment

of errors was also considered. In free communicative activities, excessive interruption for immediate correction may negatively affect fluency and learners' willingness to participate. Therefore, correction should be adapted to the purpose of the activity. In fluency-oriented tasks, conveying meaning may receive priority, whereas accuracy-oriented exercises can focus more explicitly on grammatical and lexical errors.

Results

The theoretical and methodological analysis indicates that grammar and vocabulary function as complementary components of oral speech development. Vocabulary provides the linguistic resources needed to express meanings, while grammar organizes those resources into coherent and interpretable structures. One of the most important observations concerns the relationship between vocabulary and fluency. Learners with a broader and more accessible vocabulary are generally better able to continue speaking, avoid excessive repetition, and select alternative ways of expressing an idea. By contrast, limited lexical resources may result in hesitation, pauses, and simplified utterances.

The analysis also indicates that lexical items are more useful when learned in context and in combination with other words. For instance, learning *decision* through combinations such as *make a decision*, *make an important decision*, and *be forced to make a decision* provides learners with practical patterns that can be directly transferred to oral communication. This observation corresponds to the importance of phraseological and combinatory knowledge in language use (Rahmatullaev, 1992). Grammatical competence similarly contributes to the complexity and accuracy of oral expression. Learners who are able to use a variety of grammatical structures can express relationships involving cause, condition, purpose, time, comparison, and consequence. Consequently, grammatical competence allows learners to move beyond short and simple sentences toward more elaborated forms of expression. However, the analysis reveals a distinction between declarative grammatical knowledge and procedural knowledge. Learners may be able to identify or explain a grammatical rule in a written exercise while experiencing difficulties in applying the same rule spontaneously in conversation. This suggests that grammatical instruction should include sufficient opportunities for communicative application. Dialogic activities can contribute significantly to oral development because they require learners to process questions and formulate responses in real time. Pair work, interviews, role-playing, and situational dialogues encourage learners to make linguistic choices without relying entirely on memorized texts.

Monologic activities also contribute to oral proficiency. Describing a picture, narrating an event, presenting an opinion, or discussing a problem requires learners to organize ideas coherently and select appropriate lexical and grammatical resources. The analysis further demonstrates the importance of the communicative environment. Learners are more likely to participate actively when they feel that mistakes are a natural part of the learning process. Excessive correction during communication can interrupt the flow of speech and may reduce learners' confidence. The most productive approach is therefore the integration of grammar and vocabulary within meaningful communicative contexts. For example, a topic such as "Travel" can simultaneously involve travel-related vocabulary, future forms, conditional structures, expressions of purpose, and functional language for making requests or giving advice. Another important finding is that oral speech development requires systematic recycling. New vocabulary and grammatical structures can easily become passive if they are introduced only once. Repeated use across different topics and communicative situations is therefore necessary for long-term retention and active language use.

Discussion

The findings support the view that grammar and vocabulary should be treated as interconnected components of communicative competence rather than as isolated areas of language instruction. Knowledge of vocabulary is necessary for conveying meaning, but vocabulary becomes communicatively effective only when learners can select and combine lexical units appropriately. Lexical competence should therefore be understood more broadly than the number of words a learner knows. It includes knowledge of word meanings, semantic relationships, stylistic characteristics, collocations, phraseological combinations, and appropriate contextual use (Mirtozhiev, 2010; Rahmatullaev, 1992). This perspective suggests that vocabulary teaching should focus on transferring lexical items from passive recognition to active production. New words should be introduced in contexts and subsequently recycled through questions, dialogues, discussions, and monologic activities. Grammar requires a similar approach. Teaching grammar exclusively as a collection of rules may result in theoretical knowledge without sufficient communicative application. A sequence of "rule–practice–communication" can provide a gradual transition from conscious understanding to more automatic use.

The integration of grammar and vocabulary is particularly valuable when learners are taught functional language. Expressions for agreeing, disagreeing, making suggestions, giving reasons, expressing opinions, making requests, and giving advice can combine specific lexical and grammatical resources. Learners can thus understand not only what a particular form means but also when and why it is used. Communicative activities are particularly important because language proficiency develops through language use. Pair and group work, interviews, discussions, role-playing, and problem-solving tasks increase the amount of time learners spend actively producing language. Role-playing is especially useful because it creates a communicative purpose. In a hotel-booking situation, for example, learners must ask questions, request information, clarify conditions, and respond to another participant. Grammar and vocabulary therefore function simultaneously as tools for accomplishing a task. Error correction requires careful consideration as well. Errors are an inevitable part of language development, and immediate correction of every error may interfere with fluency. The teacher should therefore distinguish between fluency-oriented and accuracy-oriented activities. During communicative tasks, the primary objective may be successful meaning-making, whereas grammar-focused activities may require more explicit correction. Oral proficiency should consequently be evaluated through several dimensions rather than grammatical accuracy alone. Lexical range, grammatical accuracy, fluency, pronunciation, coherence, and communicative effectiveness should all be considered. The discussion also suggests that grammar and vocabulary should be systematically connected in curriculum design. Each grammatical topic can be supported by relevant lexical material, while vocabulary topics can be taught through appropriate grammatical structures. Such integration enables learners to perceive language as a functional system rather than as a collection of unrelated rules and words.

Conclusion

Grammar and vocabulary represent two fundamental and complementary components of oral speech development. Vocabulary provides the linguistic resources necessary to express meaning, whereas grammar organizes those resources into coherent and meaningful structures. The analysis demonstrates that effective oral speech development requires more than memorizing individual words or grammatical rules. Learners need opportunities to use vocabulary in context, practice collocations and speech patterns, apply grammatical structures in communicative situations, and participate regularly in dialogic

and monologic activities. Communicative techniques such as role-playing, discussions, pair and group work, interviews, and situational tasks can create meaningful opportunities for language production. At the same time, a supportive classroom environment can help learners overcome the fear of making mistakes and participate more actively in communication. Therefore, grammar and vocabulary should be regarded not as independent ends of language learning but as mutually reinforcing resources for communication. Their systematic integration within a communicative approach can contribute to the development of learners' fluency, accuracy, lexical richness, coherence, and overall communicative competence.

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Reading short stories as a gateway to creative writing: enhancing EFL learners' writing skills through literary input

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Annotation *Developing writing skills in English as a Foreign Language (EFL) remains a complex and demanding process, requiring not only linguistic accuracy but also the ability to express ideas clearly and creatively. This article explores how reading short literary texts contributes to the improvement of writing skills in EFL contexts, with a particular focus on creative writing. The study adopts a qualitative, literature-based approach, synthesizing contemporary research on the use of short stories in language teaching. The findings highlight a strong connection between reading and writing, showing that learners exposed to literary texts tend to produce more coherent, expressive, and structurally developed writing. Moreover, these conclusions are supported by previous research emphasizing the effectiveness of literature-based instruction in enhancing writing performance. Overall, the study argues that integrating short stories into EFL writing instruction can be highly beneficial for bridging the gap between language proficiency and creative expression.*

Keywords *Short stories, EFL writing, creative writing, literary input, reading-writing connection, language teaching*

Qisqa hikoyalarni o'qish ijodiy yozuvga yo'l sifatida: adabiy material orqali EFL o'rganuvchilarining yozish ko'nikmalarini rivojlantirish

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Annotatsiya *Ingliz tilini chet tili sifatida o'rganishda yozish ko'nikmalarini rivojlantirish murakkab va talabchan jarayon bo'lib qolmoqda. Bu jarayon nafaqat lingvistik aniqlikni, balki fikrlarni aniq va ijodiy ifodalash qobiliyatini ham talab qiladi. Ushbu maqolada qisqa adabiy matnlarni o'qish EFL kontekstlarida yozish ko'nikmalarini takomillashtirishga qanday hissa qo'shishi, xususan ijodiy yozuvga alohida e'tibor qaratilgan holda, o'rganiladi. Tadqiqot sifatli, adabiyotga asoslangan yondashuvni qo'llaydi va til o'qitishda qisqa hikoyalardan foydalanishga oid zamonaviy tadqiqotlarni umumlashtiradi. Natijalar o'qish va yozish o'rtasidagi kuchli bog'liqlikni ko'rsatadi hamda adabiy matnlar bilan tanishgan o'rganuvchilar ko'proq izchil, ifodali va tuzilma jihatidan rivojlangan yozma ishlar yaratishga moyil ekanini ta'kidlaydi. Ushbu xulosalar yozish samaradorligini oshirishda adabiyotga asoslangan ta'limning samaradorligini ko'rsatgan avvalgi tadqiqotlar bilan qo'llab-quvvatlanadi. Umuman olganda, tadqiqot qisqa hikoyalarni EFL yozuv darslariga integratsiya qilish til kompetensiyasi va ijodiy ifoda o'rtasidagi bo'shliqni bartaraf etishda juda foydali bo'lishi mumkinligini ta'kidlaydi.*

The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Kalit so'zlar *Qisqa hikoyalar, EFL yozuvi, ijodiy yozuv, adabiy material, o'qish va yozish bog'liqligi, til o'qitish*

Чтение коротких рассказов как путь к творческому письму: развитие навыков письма у изучающих английский язык как иностранный посредством литературного материала

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Аннотация *Развитие навыков письма на английском языке как иностранном остается сложным процессом, который требует не только языковой точности, но и способности ясно и творчески выражать идеи. В данной статье рассматривается то, как чтение коротких литературных текстов способствует совершенствованию навыков письма в контекстах EFL, с особым акцентом на творческое письмо. Исследование использует качественный, основанный на литературе подход, обобщая современные исследования по использованию коротких рассказов в преподавании языка. Полученные результаты подчеркивают тесную связь между чтением и письмом, показывая, что учащиеся, знакомящиеся с литературными текстами, склонны создавать более связные, выразительные и структурно развитые письменные работы. Эти выводы подтверждаются предыдущими исследованиями, подчеркивающими эффективность обучения на основе литературы в улучшении письменной деятельности. В целом, исследование утверждает, что интеграция коротких рассказов в обучении письму на английском языке, как иностранном, может быть весьма полезной для преодоления разрыва между языковой компетенцией и творческим самовыражением.*

Ключевые слова *Короткие рассказы, письмо в EFL, творческое письмо, литературный материал, связь чтения и письма, преподавание языка*

Introduction

The relationship between reading and writing has long occupied a central position in discussions of language development and literacy. In EFL context, writing is widely recognized as one of the most demanding language skills, requiring learners to integrate linguistic knowledge, cognitive processing, and communicative intent. However, many learners experience persistent difficulties in writing, which are often rooted not only in writing itself but in underlying reading challenges. Research suggests that problems in students' written production can frequently be traced back to ineffective reading, particularly in the ability to identify, interpret, and use relevant information from texts (Hirvela, 2004). In academic settings, writing tasks typically require incorporating ideas from source materials such as summarizing, paraphrasing, and synthesizing

information, which makes reading a foundational skill for successful writing performance (Earnshaw, 2007; Grabe & Zhang, 2016).

At the same time, L2 learners often lack sufficient practice in both reading and writing processes. They require more explicit support in identifying main ideas, interpreting texts, and applying this understanding in writing tasks, yet such skills are frequently assumed rather than systematically taught in writing classrooms. Consequently, learners need sustained practice through integrated reading-writing activities, as well as consistent feedback, in order to develop fluency, confidence, and competence in writing (Grabe & Zhang, 2013).

Addonizo and Laux (1997) as cited in Earnshaw (2007) state that reading awareness is necessary for creative writing, thus the relationship between reading and writing is not merely supportive but deeply interconnected. As Carson and Leki (1993, as cited in Hirvela, 2004) argue, reading nearly always is the basis for writing, as students' ability to produce effective written texts is heavily dependent on their ability to comprehend and process input from reading materials. In this sense, reading functions as a primary source of linguistic and organizational input, equipping learners with the necessary tools to construct meaningful and coherent texts (Hirvela, 2004, Grabe & Zhang, 2016).

Moreover, this relationship is reciprocal: while reading supports writing development, writing also reinforces reading comprehension by encouraging deeper engagement with texts. However, contemporary concerns suggest that not all reading practices are equally beneficial. Baron (2015) as cited by Bland (2023) highlights that digital reading habits, characterized by skimming rather than deep engagement, may negatively affect writing precision and stamina, emphasizing the importance of sustained, meaningful reading experiences for developing strong writing abilities.

Beyond functional and academic writing, creative writing plays a crucial role in language development by fostering imagination, expressive ability, and deeper engagement with language. Literature, in particular, provides rich input that supports both linguistic and creative growth. The development of both literary reading and creative writing skills depends on sufficient opportunities to engage in both practices, suggesting that these processes are mutually reinforcing (Lutzker, 2015, as cited in Bland, 2023).

Furthermore, engaging with literary texts allows learners to observe and experiment with stylistic and poetic techniques, which are essential for developing creativity. Noticing such techniques in mentor texts and applying them in one's own writing encourages learners to explore language more freely while simultaneously developing disciplined thinking, curiosity, and attention to detail. (Bland, 2023). Through this process, learners gain a deeper understanding of how meaning is constructed, and shaped by consciously and carefully connecting choices of words with a rhetorical objective.

Research Gap

Despite the extensive research confirming the interconnected relationship between reading and writing, as well as the pedagogical value of literature in enhancing creative expression, several important gaps remain.

Previous studies have consistently demonstrated that reading serves as a critical source of input for writing development and that literary texts can enrich learners' linguistic and imaginative capacities. However, much of this research has either focused on reading and writing as general, integrated skills or examined the effects of literature on creative writing without isolating specific literary forms. In particular, limited attention has been given to the distinct role of short stories as a targeted instructional tool in enhancing creative writing skills in EFL context.

Furthermore, while existing studies acknowledge the importance of combining reading input with writing practice, they often

overlook practical classroom constraints (Hirvela, 2004). For example, a limited instructional time, which significantly influences the selection of teaching materials. Although literature is widely recognized as beneficial, there is insufficient discussion regarding which forms of literature are most suitable for efficient integration into writing instruction under such constraints.

Consequently, the potential of reading short stories remains underexplored in relation to their effectiveness in supporting creative writing development within realistic classroom conditions.

Therefore, this study seeks to address these gaps by examining the role of short story reading as a focused and practical form of literary input in enhancing EFL learners' creative writing skills, particularly within contexts where both time limitations and pedagogical efficiency must be taken into account. This study aims to answer the following question: «How does short-story reading contribute to the development of creative writing skills in EFL context»?

Literary review

Early theoretical perspectives, particularly those grounded in cognitive and linguistic research, suggest that writing is not merely a product of explicit instruction, but a complex skill shaped by accumulated experience and internalized knowledge. From this perspective, creative writing ability develops gradually through literary exposure, practice, and the internalization of linguistic patterns that are often difficult to articulate explicitly. Such knowledge may take the form of procedural memory – tacit, deeply internalized competence that emerges through repeated practice than direct teaching. (Roediger & Goff, 1999, as cited in Earnshaw, 2007)

Building on this foundation, one of the most influential frameworks explaining the development of writing ability is Krashen's Reading Hypothesis. According to this view, advanced writing competence is largely acquired through extensive reading, particularly reading undertaken for meaning and engagement. Reading provides learners with a "feel" for language, its style, structure, and organization – thereby developing an intuitive sense of what constitutes effective writing (Krashen, 1982). Importantly, this hypothesis does not claim a simple causal relationship whereby more reading automatically leads to better writing. Rather, it posits that all proficient writers share a history of substantial reading exposure, while other factors such as creativity and experience also contribute to writing quality (Krashen, 1982).

At the same time, this perspective does not dismiss the role of writing practice and instruction. Instead, it suggests a complementary relationship: reading contributes primarily to the development of competence, the internalized knowledge of language while writing practice and instruction support performance, including planning, revising, and organizing ideas (Krashen, 1982). In this sense, effective writing development emerges from the interaction between input (reading) and output (writing), rather than from either in isolation.

While early theories laid the conceptual foundation, more recent empirical research has sought to confirm these assumptions in practical application in the context of EFL classroom. Studies on reading-writing relationships consistently demonstrate that reading serves as a primary source of input for writing, particularly in academic contexts where writing tasks depend heavily on engagement with source texts (Grabe & Zhang, 2013).

Literary texts function as rich linguistic input, providing learners with contextualized exposure to vocabulary, grammar, and discourse structures. As shown by Siham Bouzar Fodil-Cherif (2021), reading literature allows learners to internalize language patterns and observe how ideas are structured and expressed in authentic contexts. Expanding on this, Quang (2023) finds that short story reading has a measurable positive effect on grammatical accuracy and overall quality of

narrative writing, while also fostering more positive attitudes toward writing tasks. In this sense, literature does not merely supply language – it models it.

Research in the Uzbek EFL context points to broader methodological challenges in language teaching. Shokirov (2022) argues that traditional EFL approaches in Uzbekistan may not fully meet the communicative and professional needs of learners, particularly in light of evolving global demands. The study emphasizes the need to move toward more flexible, context-oriented, and communicative teaching strategies that better reflect real-world language use. This highlights the growing importance of adopting more effective and modern pedagogical approaches in language education.

Within this context, studies also reveal specific difficulties related to writing development. For instance, Arabova (2025) found that students experience challenges associated with insufficient writing ability and limited academic language competence. The study further emphasizes that traditional teaching approaches tend to prioritize grammatical knowledge over communicative and productive skills. These findings suggest a need for pedagogical approaches that support writing development through meaningful input and more interactive learning processes.

In response to these challenges, recent research highlights the potential of creative writing as an effective pedagogical tool. Ergasheva (2025) demonstrates that creative writing activities – such as storytelling, freewriting, and collaborative writing – significantly contribute to the development of students' linguistic competence, critical thinking, and motivation.

Taken together, these findings indicate that, within the Uzbek EFL context, existing research has primarily focused on general teaching practices, writing difficulties, and communicative competence, while the role of literary input in developing creative writing remains underexplored. Therefore, narrative-based approaches to teaching writing, including the use of short stories, may play a crucial role in enhancing students' writing skills in EFL contexts.

Beyond linguistic development, literary texts – particularly short stories serve as powerful stimuli for creative expression. A systematic review by Aziz and Abdul (2022) concludes that short stories significantly enhance learners' creative thinking, cultural awareness, and motivation, while supporting writing development. Likewise, Adam and Babiker (2015) demonstrate that engagement with literary texts improves students' ability to produce creative writing, including the use of literary devices, figurative language, and imaginative narrative structures.

Engaging in creative writing as a response to literary texts allows learners to move from passive reception to active production. Janice Bland (2023) emphasizes that the use of mentor texts in creative writing instruction enhances learners' awareness of linguistic choices and rhetorical effects, while simultaneously strengthening their confidence as writers. This reciprocal relationship is also supported by Broekkamp et al. (2009), who identify a positive connection between literature reading and creative writing ability. Even more specifically, Igawa (2025) shows that working with short fiction dialogues helps learners develop sensitivity to tone, word choice, and interpersonal meaning – skills essential for nuanced written expression.

Taken together, contemporary research demonstrates a clear consensus: literary reading contributes not only to linguistic development but also to creative, cognitive, and affective dimensions of writing. It supports learners in acquiring language structures, expanding vocabulary, and developing the ability to express ideas with precision and originality.

However, despite this growing body of evidence, relatively limited attention has been paid to the specific role of short stories as a bridge between reading and creative writing in

EFL context, especially in relation to how they may systematically foster creative writing skills.

Methodology

This study uses systematic literature review methodology to examine the role of short-story reading in the development of creative writing skills in EFL context. Rather than conducting an experimental investigation, the study synthesizes existing academic research to identify patterns, theoretical foundations, and pedagogical implications. The review process followed these steps:

Search Strategy. Relevant sources were retrieved from academic databases, including Google Scholar and ERIC. The search was conducted using key terms such as "teaching reading in EFL," "reading and writing connection," "creative writing development," "literature in language teaching," and "input-based learning." These keywords were combined to ensure coverage of both theoretical and pedagogical perspectives.

Selection Criteria. The selection focused on peer-reviewed journal articles published between 2000 and 2025 and academic books. However, foundational theoretical works outside this range (e.g., Krashen, 1982) were included due to their foundational relevance to the topic. Studies were included if they addressed the relationship between reading and writing, examined the use of literature in language teaching, or explored factors influencing creative writing development for EFL learners. Both theoretical and empirical studies were considered to provide a comprehensive understanding of the topic. In addition, selected studies from the Uzbek EFL context were included to ensure local relevance. The collected sources were screened based on their relevance to the research focus. Studies that did not address English language teaching, writing skills development or involve literary input were excluded. As a result, a refined collection of 15 sources was identified for detailed analysis.

Data Analysis. The selected studies were synthesized and guided by key theoretical frameworks, including input theory, reading-writing connection models, and practical creative writing pedagogical implementations. Recurring themes were identified, such as: the role of reading as linguistic and stylistic input, narrative structure awareness, vocabulary and expression development, and the influence of literary exposure on creativity. These themes were then interpreted in relation to the specific affordances of short stories as instructional material.

The methodology ensures transparency and replicability by clearly outlining the processes of source selection and analysis, while allowing a focused exploration of the research question within an existing academic data.

Results

The analysis reveals several key mechanisms through which short-story reading supports the development of creative writing skills in EFL learners.

1. *Internalization of Style and Content:* By engaging with short stories, learners become familiar with the features of the genre and internalize qualities of literary content, style, and composition, which they then apply to their own work (Bouzar Fodil-Cherif, 2021). This exposure provides the "feel" for how sophisticated writing looks, as well as its texture and organization (Krashen, 1982). According to Adam and Babiker (2015), teaching literary styles is specifically noted by 90% of surveyed teachers to develop different writing techniques.
2. *Modeling and Scaffolding:* Short stories serve as "mentor texts" or literary models that provide a blueprint for the novice writer. This scaffolding effect reduces the "scope for failure" for the learner by highlighting specific poetic devices and language possibilities (Bland, 2023). These models provide a "blueprint," allowing students to imitate the content, theme, and style of experienced writers

as they develop their own voices (Bland, 2023, Aziz & Abdul, 2022).

3. *Acquisition of "Mechanics":* Reading allows writers to see how specific effects are achieved and how language parts are joined together. It helps them develop a rhetorical repertoire and "metalinguistic awareness" of language choices, such as sensory imagery, characterization, and stylistic cohesion. (Bland, 2023)
4. *Discourse Synthesis:* Bouzar Fodil-Cherif (2021) describes writing as a method of purposeful selection and organization of expressions. Exposure to texts teaches writers the processes of organizing, selecting, and connecting relevant information, which are core sub-processes in integrated writing tasks.
5. *Internalizing Grammar and Vocabulary:* Literature is identified as an authentic field where grammar rules and vocabulary can be observed "in use" rather than in isolation (Krashen, 1982). Extensive reading provides the comprehensible input necessary to acquire advanced skills in composition and improves grammatical accuracy through a focus on meaning rather than explicit rule-teaching.
6. *Stimulating Imagination:* Bland (2023) and Earnshaw (2007) state that literature acts as a stimulator for learners' original thinking; creativity does not happen in a vacuum but is underpinned by the ideas and stories found in texts. By reading fiction, students explore the world of imaginary scenes and dilemmas, which provides the underpinning ideas for their original creative work (Adam & Babiker, 2015).
7. *Overcoming Anxiety:* Integrating short stories into the curriculum is shown to be more motivating and enjoyable for students than traditional textbooks (Quang, 2023). Creative writing based on literature has been found to increase self-confidence and self-esteem, helping learners overcome the worries and anxiety often associated with the writing process (Bouzar Fodil-Cherif, 2021, Quang, 2023). Aziz & Abdul (2022) noted that students' positive attitudes and motivation levels increased consistently from session to session when short stories were integrated into their learning

Discussion

Despite the recognized value of literature in writing development, practical constraints within educational contexts must also be considered. Writing classrooms are often characterized by limited instructional time and dense curricula, leaving little room for extensive reading activities or the integration of longer literary works (Hirvela, 2004, Grabe & Zhang, 2016). This constraint necessitates the selection of literary materials that are both pedagogically effective and feasible within classroom conditions.

In this regard, short stories emerge as a particularly suitable form of literary input for writing instruction. Due to their brevity, structural completeness, and rich narrative content, short stories provide learners with accessible yet meaningful exposure to language and storytelling techniques. They allow students to engage with complete narratives within a limited timeframe, while still offering opportunities to observe and internalize key elements of effective writing, such as plot development, characterization, and stylistic expression. Consequently, short stories represent an optimal balance between depth and practicality, making them especially valuable for integration into creative writing classrooms.

Taken together, these theoretical and contemporary empirical perspectives confirm that reading – particularly literary reading – plays a foundational role in the development of writing ability, while writing practice refines this competence. Within this framework, short stories stand out as a pedagogically efficient and theoretically grounded resource for

enhancing creative writing, especially in contexts where time and instructional constraints must be carefully and efficiently managed.

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The Role of Information Technologies in Foreign Language Learning Process

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Annotation *Information technology (IT) has become an integral structural component of foreign language education rather than merely an optional instructional supplement. Learning management systems, mobile applications, language corpora, automatic speech recognition, video-conferencing platforms, and generative artificial intelligence increasingly facilitate language input, practice, interaction, feedback, and assessment. This article reviews major theoretical perspectives on second language acquisition together with research in Computer-Assisted Language Learning (CALL) and Mobile-Assisted Language Learning (MALL) to examine the pedagogical potential and limitations of technology-enhanced language learning. The analysis indicates that IT is particularly effective when it increases learners' exposure to comprehensible input, creates meaningful opportunities for language production and negotiation of meaning, provides timely formative feedback, and promotes learner autonomy and independent learning. However, significant challenges remain, including unequal digital access, learner distraction, inconsistent pedagogical quality, data privacy concerns, and excessive dependence on generative AI. The study concludes that technology integration should be guided primarily by clearly defined learning objectives and pedagogical needs rather than technological novelty.*

Keywords *Information technology, CALL, MALL, foreign language learning, blended learning, artificial intelligence, learner autonomy*

Axborot texnologiyalarining chet tili o'rganish jarayonidagi o'rni

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Annotatsiya *Axborot texnologiyalari (AT) bugungi kunda chet tillarini o'qitishda qo'shimcha vosita emas, balki ta'lim jarayonining muhim tarkibiy qismiga aylandi. Ta'limni boshqarish tizimlari, mobil ilovalar, til korpuslari, nutqni avtomatik aniqlash texnologiyalari, videokonferensiya platformalari hamda generativ sun'iy intellekt til materiallarini taqdim etish, mashq qilish, muloqot, qayta aloqa va baholash jarayonlarini samarali tashkil etishga xizmat qilmoqda. Mazkur maqolada ikkinchi tilni o'zlashtirishga oid asosiy nazariy yondashuvlar, shuningdek, kompyuter yordamida til o'rganish (CALL) va mobil qurilmalar yordamida til o'rganish (MALL) bo'yicha tadqiqotlar tahlil qilinadi. Natijalar AT tushunarli til materiallari hajmi va sifatini oshirish, til birliklarini faol qo'llash hamda ma'no yuzasidan muloqot qilish*

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imkoniyatlarini yaratish, tezkor formativ qayta aloqa taqdim etish va o‘rganuvchilar mustaqilligini rivojlantirishda samarali ekanligini ko‘rsatadi. Shu bilan birga, raqamli imkoniyatlardan foydalanishdagi tengsizlik, chalg‘ituvchi omillar, pedagogik sifatning turlicha bo‘lishi, ma’lumotlar maxfiyligi va generativ sun’iy intellektga haddan tashqari bog‘lanish muhim muammolar sifatida qayd etiladi. Texnologiyalarni integratsiya qilish yangilikka emas, aniq ta’lim maqsadlari va pedagogik ehtiyojlarga asoslanishi lozim.

Kalit so‘zlar *Axborot texnologiyalari, CALL, MALL, chet tili o‘rganish, aralash ta’lim, sun’iy intellect, o‘quvchi avtonomiyasi*

Роль информационных технологий в процессе изучения иностранного языка

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Аннотация *Информационные технологии (ИТ) стали не дополнительным средством, а важным структурным компонентом современного обучения иностранным языкам. Системы управления обучением, мобильные приложения, языковые корпуса, технологии автоматического распознавания речи, платформы видеоконференций и генеративный искусственный интеллект активно используются для организации языкового материала, практики, взаимодействия, обратной связи и оценивания. В статье рассматриваются основные теоретические подходы к овладению вторым языком, а также исследования в области компьютерного обучения языкам (CALL) и мобильного обучения языкам (MALL) с целью определения педагогического потенциала и ограничений современных технологий. Анализ показывает, что ИТ особенно эффективны, когда они увеличивают объём и качество доступного для понимания языкового материала, создают дополнительные возможности для речевой продукции и согласования значения, обеспечивают своевременную формирующую обратную связь и способствуют развитию автономии обучающихся. Вместе с тем существуют такие ограничения, как неравный доступ к цифровым ресурсам, отвлекающие факторы, различное педагогическое качество, проблемы конфиденциальности данных и чрезмерная зависимость от генеративного ИИ. Сделан вывод, что интеграция технологий должна определяться прежде всего учебными целями и педагогическими потребностями, а не новизной цифровых инструментов.*

Ключевые слова *Информационные технологии, CALL, MALL, изучение иностранного языка, смешанное обучение, искусственный интеллект, учебная автономия*

Introduction

Foreign language learning fundamentally depends on learners' access to language in meaningful and varied forms, including spoken input, written texts, interaction with interlocutors, opportunities for communication, and authentic audiences. Traditionally, such access was largely limited to classroom instruction, textbooks, teachers, and occasional contact with proficient speakers. The rapid development of information technology (IT), however, has substantially transformed this ecology of access by expanding the range of resources, communication environments, and learning opportunities available to language learners. Digital platforms now allow students to engage with authentic materials, communicate across geographical boundaries, practice language skills independently, and receive feedback beyond the conventional classroom setting.

The growing integration of learning management systems, mobile applications, online dictionaries, digital corpora, video-conferencing tools, automatic speech recognition, and generative artificial intelligence has created new possibilities for foreign language education. These technologies can provide learners with multimodal input, opportunities for repeated practice, immediate or delayed feedback, and greater control over the pace, place, and content of learning. Computer-Assisted Language Learning (CALL) and Mobile-Assisted Language Learning (MALL) have therefore become significant areas of research concerned with understanding how digital technologies can support second and foreign language development.

Nevertheless, the presence of technology does not automatically lead to effective language learning. The central pedagogical question is no longer whether technology belongs in language education, but what role it should play when learning outcomes, rather than technological novelty, are regarded as the primary criterion of success. Effective integration requires careful consideration of learning objectives, learner needs, instructional design, and the specific affordances of digital tools.

Literature review

Research on technology in language education is usually grouped under Computer-Assisted Language Learning (CALL) and, more recently, Mobile-Assisted Language Learning (MALL) and intelligent CALL. Levy and Stockwell (2006) defined CALL as the search for and study of applications of the computer in language teaching and learning. That definition remains useful because it places pedagogy before the device: the object of study is not the software itself, but what learners do with language while using it. Stockwell (2012) later emphasised diversity of practice and warned against treating CALL as a single method.

Theoretical justifications for technology use are drawn from several strands of second language acquisition. Krashen (1985) argued that development depends on comprehensible input slightly beyond the learner's current level. Digital libraries, captioned video and adaptive listening banks increase the hours of such input beyond what a textbook can supply. Swain (1985) countered that input is insufficient unless learners are pushed to produce language and to notice gaps. Recording tools, forums and chat create that push. Long (1996) located development in negotiated interaction: clarification requests and recasts during communication. Video conferencing and written chat multiply the number of such exchanges (Chapelle, 2003).

Sociocultural theory supplies a complementary account. Vygotsky (1978) treated higher mental functions as mediated by tools and by more capable others. Lantolf and Thorne (2006) applied this view to second language development: digital artefacts – corpora, shared documents, glossed texts –

become additional mediators inside the zone of proximal development. From this perspective the teacher is a designer of mediated activity rather than the sole source of language.

Learner autonomy is a second major theme in the literature. Holec (1981) defined autonomy as the ability to take charge of one's learning. Reinders and White (2016), reviewing twenty years of work on autonomy and technology, concluded that digital environments can support goal-setting, self-assessment and independent practice, but only when learners are taught how to use the tools and when teachers do not confuse a dashboard with genuine self-regulation. Benson's broader work on autonomy is consistent with this caution: access to materials is not the same as control over learning.

Empirical reviews of MALL report modest but positive effects on vocabulary and listening when practice is frequent and spaced, and weaker or mixed effects when applications are used without a task (Hockly & Dudeney, 2018). Studies of blended learning generally find that combining classroom interaction with an online practice layer outperforms either mode alone, provided the two layers are designed as one course rather than as homework added after the fact. Research on computer-mediated communication shows gains in fluency and willingness to communicate, with smaller and less consistent gains in accuracy unless feedback is built into the task.

Automated writing evaluation and automatic speech recognition have a growing evidence base. They are reliable for a subset of surface features (agreement, some pronunciation contrasts) and less reliable for organisation, pragmatics and interactional competence. Chapelle (2003) already argued that CALL evaluation must ask whether the software creates conditions known to support acquisition – input, interaction, feedback – rather than whether students like the interface.

The newest strand concerns generative artificial intelligence. Godwin-Jones (2022) describes AI as a potential partner in practice and feedback, while warning that systems trained on internet text may model inappropriate register and that learners may outsource composition. Emerging classroom studies suggest that AI is useful for brainstorming, comparing drafts and generating controlled practice, and harmful when the assessed product can be produced entirely by the machine. Institutional policies are therefore part of the pedagogical design.

Equity and ethics appear late in many studies but are central in recent reviews. Unequal access to devices and bandwidth reproduces educational inequality. Commercial applications collect voice and text data under terms that schools do not always control. Hockly and Dudeney (2018) argue that digital literacy – including the ability to judge a source and to protect personal data – is now part of language education, not an extra course.

The contribution of technology can also be examined in relation to individual language skills. Listening instruction has been significantly transformed by access to authentic audiovisual materials, podcasts, captioned videos, adjustable playback speeds, and repeated listening opportunities. Such resources allow learners to encounter different accents, speech rates, registers, and communicative contexts. Captions and transcripts may function as scaffolding, particularly at earlier stages of comprehension, although excessive dependence on written support may reduce attention to auditory information. Technology is therefore most effective when scaffolding is gradually reduced as learners develop greater listening competence.

Reading is supported through electronic glosses, online dictionaries, text-to-speech functions, graded digital libraries, hyperlinks, and searchable textual resources. Digital environments can provide immediate lexical assistance and expose learners to a much wider range of authentic texts than traditional

coursebooks. However, digital reading also presents pedagogical challenges. Hyperlinks, notifications, multimedia elements, and rapid movement between sources can encourage fragmented processing. Digital literacy therefore requires not only the ability to access information but also to evaluate sources, compare perspectives, identify reliable evidence, and sustain attention during complex reading tasks (Dudeney et al., 2013).

Speaking is another area in which technology can expand learning opportunities. In large classes, individual speaking time is often limited. Voice recording, video conferencing, tandem exchanges, automatic speech recognition, and conversational applications can provide additional opportunities for rehearsal and repeated production. Automatic speech recognition may help learners notice certain pronunciation problems by comparing intended utterances with recognised output. Nevertheless, technological systems remain more effective at identifying some segmental or formal features than at evaluating pragmatic appropriateness, discourse management, interpersonal responsiveness, and context-sensitive communication. Human interaction therefore remains essential for developing broader communicative competence.

Writing has likewise been transformed by collaborative platforms, automated feedback, online reference tools, and artificial intelligence. Shared documents facilitate peer response and make revision processes visible, while automated systems can identify certain grammatical, lexical, spelling, and mechanical problems. Such feedback can support noticing, which Schmidt (1990) identifies as an important condition for language learning. However, feedback becomes pedagogically valuable only when learners actively process it, understand the problem, and attempt revision. Simply accepting automated corrections may improve an individual text without necessarily developing the learner's underlying linguistic competence.

Recent developments in generative artificial intelligence have further complicated the relationship between technology and language learning. Godwin-Jones (2022) discusses intelligent writing assistance as a potential partner in instructed language learning, particularly for feedback, revision, linguistic comparison, and guided practice. Generative systems can provide examples, reformulate sentences, generate practice materials, simulate interaction, and support brainstorming. At the same time, they introduce significant pedagogical and ethical concerns. If learners delegate substantial portions of speaking or writing production to AI, the technology may reduce precisely the cognitive and linguistic effort required for development. Effective pedagogical use therefore requires tasks in which learners evaluate, compare, revise, justify, or critically respond to AI-generated material rather than simply submitting machine-generated output.

Assessment and feedback constitute another important area of technology integration. Immediate digital feedback can direct attention to errors and facilitate revision, while learning analytics can help teachers identify recurring difficulties across groups of learners. Electronic portfolios can document drafts, reflections, feedback, and progress over time, providing evidence of both learning processes and outcomes. The increasing use of computer-delivered assessment also means that familiarity with digital environments is becoming relevant to test performance. The Common European Framework of Reference for Languages: Companion Volume further emphasises a broader conception of communicative language competence and mediation, suggesting that digital activities should ultimately contribute to meaningful language use rather than isolated technological proficiency (Council of Europe, 2020).

Results and Discussion

The analysis indicates that information technology can support foreign language learning through several interconnected

mechanisms. Its primary contribution is the expansion of learners' access to linguistic input, opportunities for productive language use, interaction, feedback, and independent learning. However, the effectiveness of these affordances depends substantially on instructional design and the way particular technologies are incorporated into language-learning tasks.

One of the clearest advantages of information technology is its capacity to extend language exposure beyond the physical classroom. According to Krashen (1985), comprehensible input constitutes an important condition for language acquisition. In conventional foreign language classrooms, exposure may be constrained by limited contact hours and reliance on textbooks or teacher talk. Digital environments considerably expand this linguistic ecology by providing access to podcasts, videos, digital libraries, interactive texts, online lectures, authentic conversations, and multimedia resources.

The pedagogical value of these materials, however, does not derive solely from their authenticity. Learners need appropriate scaffolding to transform exposure into meaningful processing. Captions, transcripts, adjustable playback speed, electronic glosses, dictionaries, and repeated listening can make difficult materials more accessible. These features are particularly useful when learners gradually move from supported to more independent comprehension.

Technology therefore makes input both more abundant and potentially more adaptable. Yet unlimited access can also create cognitive overload. Teachers remain responsible for selecting materials appropriate to learners' proficiency, objectives, and needs.

Digital tools significantly increase opportunities for such output. Learners can record and re-record oral presentations, participate in online discussions, produce multimedia projects, collaborate on shared documents, maintain blogs or electronic portfolios, and communicate through synchronous and asynchronous platforms. Unlike a traditional classroom in which speaking time must be distributed among many students, digital environments can provide every learner with opportunities for extended production.

The educational value of these activities increases when production has a clear communicative purpose. Simply recording isolated sentences, for example, provides different learning opportunities from preparing an oral response for an audience, responding to a peer, or solving a collaborative problem.

Conclusion

IT does not teach a language by itself. It can multiply input, personalise practice, record speech, publish writing and make progress visible. It can also distract and exclude. The literature reviewed above supports an instrumental and pedagogical role at once: devices are means, and teachers must align those means with how additional languages are learned. When that alignment is present, information technology strengthens the foreign language learning process.

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The Lingua Spectrum
Cogito, ergo sum

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Task-based teaching of genetic engineering-related vocabulary to medical students in ESP classes: a linguodidactic approach

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Annotation *The rapid development of genetic engineering, gene therapy, genome editing, and molecular medicine has increased the need for medical students to acquire specialized English vocabulary in these fields. This article examines the linguodidactic foundations of teaching genetic engineering-related terminology within English for Specific Purposes (ESP) courses. The study focuses on lexical and communicative competence, principles of terminology selection, and the use of task-based instruction. A qualitative descriptive and analytical approach is used to synthesize key ESP, vocabulary-learning, CEFR, and task-based learning principles and to develop a pedagogical model for classroom application. The proposed model integrates pre-task preparation, a professionally oriented task cycle, and post-task language analysis. Authentic scientific texts, visual materials, case-based discussions, information-gap activities, role plays, simulations, and project work are presented as means of contextualizing terminology. The analysis suggests that specialized vocabulary is more effectively developed when it is taught as part of conceptual networks, collocations, and communicative functions rather than as isolated word-definition pairs. The article concludes that combining medical content, systematic lexical instruction, and professionally oriented communicative tasks provides a coherent framework for developing medical students' ESP lexical competence.*

Keywords *English for Specific Purposes, genetic engineering, medical students, vocabulary teaching, gene therapy, inherited genetic disorders, lexical competence, task-based learning*

Tibbiyot talabalariga ESP darslarida gen injeneriyasiga oid leksikani o'qitishning lingvodidaktik asoslari

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Annotatsiya *Mazkur maqolada tibbiyot talabalariga maxsus maqsadlarga yo'naltirilgan ingliz tili (ESP) mashg'ulotlarida gen injeneriyasi, gen terapiyasi, genomni tahrirlash va irsiy kasalliklarga oid terminologiyani o'rgatishning lingvodidaktik asoslari tahlil qilinadi. Tadqiqot leksik va kommunikativ kompetensiyani rivojlantirish, terminlarni tanlash tamoyillari hamda vazifaga asoslangan ta'limdan foydalanishga qaratilgan. Sifat-tavsifiy va tahliliy yondashuv asosida ESP, leksikani o'qitish, CEFR hamda task-based learning tamoyillari umumlashtirilib, amaliy dars modeli taklif etiladi. Model topshiriqdan oldingi tayyorgarlik, kasbiy yo'naltirilgan asosiy vazifa va topshiriqdan keyingi til tahlili bosqichlarini qamrab oladi. Autentik ilmiy matnlar, vizual*

materiallar, klinik vaziyatlar, axborot bo'shlig'i topshiriqlari, rolli o'yinlar, simulyatsiyalar va loyiha ishlari terminlarni kontekstda o'rgatish vositalari sifatida tavsiya etiladi. Tahlil natijasida maxsus leksikani alohida so'z-ta'rif juftliklari ko'rinishida emas, balki konseptual tarmoqlar, kollokatsiyalar va kommunikativ funksiyalar tarkibida o'rgatish maqsadga muvofiqligi asoslanadi.

Kalit so'zlar *ESP, gen injeneriyasi, tibbiyot talabalari, leksik kompetensiya, gen terapiyasi, irsiy kasalliklar, terminologiya, vazifaga asoslangan ta'lim*

Лингводидактические основы обучения студентов-медиков лексике в области генной инженерии на занятиях ESP

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Аннотация *В статье рассматриваются лингводидактические основы обучения студентов медицинских специальностей англоязычной терминологии в области генной инженерии в рамках курса английского языка для специальных целей (ESP). Основное внимание уделяется формированию лексической и коммуникативной компетенции, принципам отбора терминологии и применению обучения на основе заданий. На основе качественного описательного и аналитического подхода обобщаются положения ESP, методики обучения лексике, CEFR и Task-Based Language Teaching и предлагается педагогическая модель для практического использования. Модель включает предварительный этап, цикл профессионально ориентированных коммуникативных заданий и последующий языковой анализ. Аутентичные научные тексты, визуальные материалы, кейсы, информационно-разрывные задания, ролевые игры, симуляции и проектная работа рассматриваются как средства контекстуализации терминологии. Анализ показывает, что специальная лексика усваивается более системно, когда она представлена через понятийные связи, коллокации и коммуникативные функции, а не как изолированные пары «слово – определение».*

Ключевые слова *ESP, генная инженерия, студенты-медики, профессиональная лексика, генная терапия, наследственные заболевания, лексическая компетенция, обучение на основе заданий*

Introduction

The internationalization of medical science has increased the importance of English as a professional and academic language for medical students. Contemporary medical specialists are expected not only to understand

general medical English but also to work with rapidly developing fields whose terminology is predominantly disseminated through English-language research articles, clinical guidelines, databases, and professional communication.

Genetic engineering is one such field. It lies at the intersection of molecular biology, biotechnology, genetics, and medicine and is increasingly relevant to diagnosis, prevention, and treatment. Terms such as gene, genome, gene expression, mutation, inherited disorder, gene therapy, genetic variation, genome editing, and CRISPR-Cas9 therefore form part of the professional lexical environment of future medical specialists.

From a linguodidactic perspective, however, introducing terminology is insufficient if students merely memorize isolated word-definition pairs. Medical students need to recognize specialized terms in authentic texts, explain concepts, describe biological and therapeutic processes, interpret scientific information, participate in professional discussions, and reformulate complex information for different audiences.

The purpose of the article is to substantiate the linguodidactic principles of teaching genetic engineering-related vocabulary to medical students in ESP classes and to propose a task-based model for developing professional lexical and communicative competence.

The study addresses the following objectives:

- to characterize ESP in the context of medical education;
- to examine lexical competence as a component of professional communication;
- to identify major categories of genetic engineering-related vocabulary and principles for their selection;
- to describe task-based techniques for contextualized terminology learning;
- to formulate methodological recommendations for ESP teachers.

Literature review

English for Specific Purposes is generally understood as an approach in which course objectives, content, materials, and activities are determined by learners' academic or professional needs. Hutchinson and Waters (1987) emphasize learners' reasons for learning a foreign language, while Dudley-Evans and St John (1998) connect ESP with the language, discourse, and communicative practices required in specific disciplines and professions.

In medical education, ESP involves more than knowledge of anatomical and clinical terminology. Learners must read scientific texts, understand lectures and presentations, describe mechanisms, discuss disease and treatment, interpret findings, explain technical concepts to different audiences, and present research in English. Genetic medicine is especially suitable for such instruction because learners move between basic science, laboratory research, clinical medicine, ethics, and patient communication.

Vocabulary is a fundamental component of communicative competence. Nation (2001) describes vocabulary knowledge in terms of form, meaning, and use. In medical ESP, these dimensions include pronunciation, spelling, morphology, semantic relationships, collocations, grammatical behaviour, register, and contextual appropriateness. Specialized combinations such as gene therapy, genome editing, genetic screening, inherited mutation, and targeted therapy cannot always be learned effectively through literal translation alone.

The CEFR Companion Volume (Council of Europe, 2020) emphasizes communicative activities and the learner as a social agent. This orientation is particularly relevant to ESP, where specialized vocabulary should support the completion of professional and academic tasks. Task-Based Language Teaching likewise treats language as a resource for achieving meaningful outcomes. Ellis (2003) and Long (2015) associate task-based instruction with purposeful language use, interaction, and outcome-oriented activity.

For genetic engineering terminology, a conceptual-network approach is particularly useful. Related forms such as gene, genetic, genetics, genome, genomic, and genotype should be differentiated semantically and grammatically and then connected to recurrent professional collocations such as genetic disorder, genetic testing, genomic medicine, genome editing, gene expression, and gene therapy. Morphological awareness of recurring elements such as bio-, geno-/gene-, -genic, -therapy, -ology, -ome, and -omics may also help learners interpret unfamiliar scientific terms.

Methodology

The article employs a qualitative descriptive and analytical methodology. It synthesizes established principles from ESP, vocabulary acquisition, communicative language teaching, CEFR-oriented pedagogy, and Task-Based Language Teaching in order to formulate a linguodidactic model for genetic engineering-related vocabulary instruction.

The analysis is organized around four dimensions: (1) the professional relevance of target vocabulary; (2) lexical characteristics such as form, meaning, word formation, semantic relations, and collocation; (3) communicative functions required in medical and scientific contexts; and (4) pedagogical sequencing from initial lexical support to professionally oriented communication.

Terminology is selected according to professional relevance, conceptual importance, communicative usefulness, frequency in disciplinary discourse, learnability, and correspondence to students' subject knowledge and language proficiency. Core lexical fields include genetic material, molecular processes, genetic variation, inheritance, genetic technologies, therapeutic applications, diagnosis, clinical genetics, and bioethics.

Terminological field	Examples
Genetic material	DNA, RNA, gene, genome, chromosome
Molecular processes	replication, transcription, translation, gene expression
Genetic variation	mutation, variant, deletion, insertion
Inheritance	hereditary, inherited disorder, dominant, recessive
Genetic technologies	genetic engineering, genome editing, sequencing, CRISPR-Cas9
Therapeutic applications	gene therapy, vector, targeted therapy
Diagnosis and clinical genetics	genetic testing, screening, carrier, genetic counselling
Bioethics	informed consent, privacy, germline editing

Table 1.

The proposed instructional sequence follows three task-based stages. The pre-task stage activates background knowledge and provides lexical scaffolding. The task cycle requires learners to use target terminology to solve a professionally oriented problem or communicate information. The post-task stage focuses on language analysis, correction, consolidation, and revision. Because the present article develops a pedagogical model rather than reporting completed experimental teaching, no invented quantitative outcomes are presented.

Results

The analytical synthesis produced a three-component model for teaching genetic engineering-related vocabulary in medical ESP: specialized medical content, systematic lexical instruction, and professionally oriented communicative tasks. The model treats vocabulary not as a list of terms but as a network of concepts, lexical

relations, collocations, and communicative functions.

1. *Lexical organization of specialized terminology*. Target terms should be presented through interconnected lexical sets and professional combinations. For example, students may work with the sequence gene – genetic – genetics – genome – genomic – genotype and then apply the items in combinations such as genetic disorder, genetic mutation, genetic testing, genetic counselling, genomic medicine, genome editing, gene expression, and gene therapy. This organization reduces confusion between morphologically related terms and strengthens conceptual links.
2. *Task-based instructional sequence*. At the pre-task stage, learners examine a visual sequence such as DNA – gene – mutation – inherited disorder – diagnosis – treatment, identify familiar terminology, match selected terms with definitions, and classify them into categories such as structure, process, disease, diagnosis, treatment, and technology.

During the task cycle, learners use terminology for a communicative purpose. A case-based discussion may present a fictional patient with a family history of an inherited condition and a genetic test indicating a potentially pathogenic variant. Students explain the meaning of the finding, identify what additional information would be required, and discuss possible management strategies. An information-gap task may require two students to exchange complementary information about conventional treatment and a hypothetical gene-therapy approach and complete a comparison chart.

At the post-task stage, learners analyze the language they used, focusing on distinctions such as genetic / genetically / genetics and inherit / inherited / hereditary, as well as collocations such as undergo genetic testing, carry a genetic variant, modify DNA, alter gene expression, and develop gene therapy. Students then revise their oral or written output.

3. *Authentic materials and mediation*. Suitable materials include adapted scientific abstracts, short biomedical articles, genetics-related diagrams and infographics, educational videos, patient information texts, simplified genetic reports, scientific posters, and excerpts from professional guidelines. Authenticity should be balanced with accessibility: materials may be adapted linguistically while retaining their professional character.

A productive sequence is authentic source – terminology identification – text adaptation – comprehension task – communicative task – professional output. For example, students may read an adapted explanation of gene therapy, identify key terms and cause-and-effect relationships, and then produce a one-minute explanation for another medical student. At a more advanced level, they may reformulate the same information for a patient, thereby developing mediation skills as well as lexical competence.

4. *Role play, simulation, and project work*. Professional roles may include doctor and patient, genetic counsellor and patient, researcher and clinician, medical student and professor, or members of a multidisciplinary team. Useful functional language includes: This condition may be associated with…; The genetic test indicates…; This variant affects…; Gene therapy aims to…; One potential advantage is…; A possible limitation is…; Further testing would be necessary to…. Such expressions connect terminology knowledge with communicative competence.

Project work can consolidate terminology across several lessons. Small groups may investigate Gene Therapy, Inherited Genetic Disorders, CRISPR-Cas9, Genetic Testing, or Personalized Medicine and prepare a

terminology list, definitions, a visual representation, a short scientific explanation, a clinical application, and a three- to five-minute presentation followed by peer questions.

Discussion and Analysis

The proposed model confirms the value of integrating lexical form, conceptual meaning, and communicative use. In medical ESP, knowing the definition of a term does not guarantee the ability to use it accurately in a scientific explanation, case discussion, consultation, or presentation. Therefore, terminology instruction should move from recognition toward productive professional use.

A major linguodidactic issue is the relationship between conceptual complexity and linguistic complexity. Terms such as gene therapy and genome editing may appear linguistically transparent but represent distinct biomedical concepts. Similarly, closely related forms such as genetic, genomic, and genotype may be confused unless learners examine their grammatical roles, semantic boundaries, and typical collocations. Explicit lexical analysis therefore remains necessary even within a communicative and task-based framework.

The model also highlights the role of repeated encounters across modes. Students should meet target terminology through reading and listening, retrieve it during discussion, use it in writing and presentation, and reformulate it for different audiences. This multimodal recycling can support both receptive and productive lexical competence while increasing contextual flexibility.

Authentic and semi-authentic materials contribute professional relevance but must be selected carefully. An unmodified research article may be conceptually and linguistically too dense for undergraduate learners. Pedagogical adaptation should therefore reduce unnecessary difficulty without removing essential disciplinary content, genre features, or professional vocabulary.

Task-based activities are particularly appropriate because they create a communicative need for specialized language. Case discussions, information-gap tasks, simulations, and project work require learners to use terminology to achieve an outcome rather than merely reproduce definitions. At the same time, the post-task stage preserves attention to linguistic accuracy by allowing focused work on word formation, collocation, grammar, and register.

For future experimental validation, the model may be examined through diagnostic, formative, and control stages with experimental and comparison groups. Assessment criteria can include vocabulary recognition, vocabulary production, lexical accuracy, collocational competence, fluency, and the ability to use terminology appropriately in professional tasks. Any quantitative results should be reported only after actual classroom implementation and data collection.

Criterion	Possible indicator
Vocabulary recognition	Correct identification of target terms
Vocabulary production	Correct retrieval and production of target terminology
Lexical accuracy	Appropriate use of specialized terms
Collocational competence	Correct use of professional lexical combinations
Fluency	Ability to explain concepts without excessive hesitation
Communicative use	Ability to apply terminology in professionally oriented tasks

Table 2.

Conclusion

Teaching genetic engineering-related vocabulary to medical students is a relevant area of contemporary ESP. The increasing importance of genomics, genetic testing, gene therapy, and genome-editing technologies requires future medical professionals to understand and use specialized English terminology accurately in academic, clinical, and research contexts.

The analysis indicates that effective terminology instruction should move beyond memorization of isolated lexical items. Medical students need to develop specialized vocabulary as part of interconnected conceptual, lexical, and communicative networks. Attention to word formation, semantic relationships, collocations, register, and contextual use is therefore essential.

A task-based approach provides a coherent methodological framework because it allows learners to use terminology for meaningful professional purposes. Pre-task lexical support, case-based discussions, information-gap activities, role plays, simulations, authentic materials, visual support, mediation tasks, and collaborative projects can create conditions in which vocabulary functions as a communicative instrument.

Thus, the proposed linguodidactic model integrates three components: specialized medical content, systematic lexical instruction, and professionally oriented communicative tasks. Their interaction can support the development of both lexical competence and broader ESP communicative competence. Future classroom-based research should empirically test the model and report actual pre-test/post-test data, statistical treatment, and representative learner performance.

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Sociolinguistic Factors Influencing English Language Acquisition Among Secondary School Learners: A Case Study of an IT-Specialized School in Urgench, Uzbekistan

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Annotation *Language diversity is growing in the secondary schools of Uzbekistan, but English lessons are often planned in the same way for every student. This ignores the social and language differences that learners bring to class and may lead to unequal participation and unfair assessment. This qualitative case study is based on classroom observation and reflection on the author's own teaching during one school term at an IT-specialized school in Urgench. The analysis showed that four connected factors shape participation, even when students have the same English level: regional background, family income, gender, and ethnic and language identity. Bilingual students also switched between languages (code-switching) regularly. The study suggests that classroom silence and code-switching should be seen as normal social behavior, not as weaknesses. It offers practical strategies for similar mixed EFL classes: differentiated instruction, scaffolding, and assessment that accepts translanguaging. The author's contribution is a first-hand record of these patterns and teaching solutions based on the observations.*

Keywords *Sociolinguistics, EFL, code-switching, differentiated instruction, gender, translanguaging*

Ijtimoiy-lingvistik omillarning o'rta maktab o'quvchilari tomonidan ingliz tilini o'zlashtirishiga ta'siri: Urganch shahridagi IT ixtisoslashtirilgan maktabi misolida

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Annotatsiya *O'zbekiston o'rta maktablarida til xilma-xilligi ortib bormoqda, biroq ingliz tili darslari ko'pincha barcha o'quvchilar uchun bir xil rejalashtiriladi. Bu o'quvchilar sinfga olib keladigan ijtimoiy va til jihatidagi farqlarni e'tiborsiz qoldiradi hamda sinfdagi ishtirokda tengsizlikka va baholashda adolatsizlikka olib kelishi mumkin. Ushbu sifat tadqiqoti (case-study) Urganch shahridagi IT ixtisoslashtirilgan maktabda bir o'quv choragi davomida o'tkazilgan sinf kuzatuvlari va muallifning o'z o'qitish amaliyotini tahlil qilishga asoslangan. Tahlil natijasida o'quvchilarning ingliz tili darajasi bir xil bo'lsa ham, sinfdagi ishtirokka to'rtta o'zaro bog'liq omil ta'sir qilishi aniqlandi: hududiy kelib chiqish, oilaning daromadi, jins (gender) hamda etnik va til jihatidagi o'ziga xoslik. Ikki tilli o'quvchilar tillar orasida muntazam almashinib turishi (kod almashtirish) ham kuzatildi. Tadqiqot sinfdagi jimlik va kod almashtirishni kamchilik sifatida emas, balki oddiy ijtimoiy xatti-harakat sifatida qarash kerakligini ko'rsatadi. U o'xshash aralash EFL sinflari uchun amaliy*

strategiyalarni taklif etadi: differensial ta'lim, skaffolding va translanguagingni qabul qiladigan baholash. Muallifning hissasi qonuniyatlarning bevosita kuzatuvga asoslangan bayoni hamda kuzatuvlardan kelib chiqqan pedagogik yechimlardan iborat.

Kalit so'zlar *Sotsiolingvistika, chet tili sifatida ingliz tili, kod almashtirish, differensial ta'lim, gender, translanguaging*

Влияние социолингвистических факторов на изучение английского языка учащимися средней школы: на примере IT-специализированной школы в Ургенче, Узбекистан

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Аннотация *Языковое разнообразие в средних школах Узбекистана постоянно растёт, однако уроки английского языка часто планируются одинаково для всех учащихся. Такой подход не учитывает социальные и языковые различия, которые ученики приносят в класс, и может приводить к неравному участию и несправедливому оцениванию. Данное качественное исследование (кейс-стади) основано на наблюдении за уроками и осмыслении собственной преподавательской практики автора в течение одной учебной четверти в IT-специализированной школе города Ургенч. Анализ показал, что участие в уроке определяют четыре взаимосвязанных фактора, даже если уровень английского у учащихся одинаков: региональное происхождение, доход семьи, гендер, этническая и языковая идентичность. Двуязычные учащиеся также регулярно переключались между языками (переключение кодов). Исследование предлагает рассматривать молчание на уроке и переключение кодов как обычное социальное поведение, а не как недостатки. Оно предлагает практические стратегии для схожих разнородных классов EFL: дифференцированное обучение, скаффолдинг и оценивание, допускающее транслингвизм. Вклад автора состоит в описании этих закономерностей на основе непосредственных наблюдений в классе и в педагогических решениях, вытекающих из этих наблюдений.*

Ключевые слова *Социолингвистика, английский как иностранный, переключение кодов, дифференцированное обучение, гендер, транслингвизм*

Introduction

Language teachers need to understand the social and language background of their students. Uzbekistan is a multilingual and multicultural country, and people here speak not only Uzbek but also Karakalpak and Russian. English is taught and learnt as a foreign language, and the languages students

know are shaped by their ethnic background, dialect, and family income. This means that learning English is closely connected with identity, language background, and access to learning materials and resources. The problem is getting more attention now, because specialized schools are growing in number and becoming more popular. They bring students from different regions and social backgrounds into one classroom. As a result, social and language diversity has become an inseparable part of everyday teaching, more than in previous years.

This paper deals with a simple problem. Standard English teaching methods pay little attention to the differences in students' social and language backgrounds. In practice, this may lead to unequal participation in class and to unfair assessment results. The object of the research is the process of teaching and learning English in a mixed-language secondary school classroom. The subject of the research is the way region, family income, gender, and ethnic language background affect how students take part and use language in class.

The aim of this study is to find out which social and language factors have the clearest effect on how students work with English in one Uzbek school, and to suggest teaching strategies that fit this diversity. There are three tasks: (1) to describe participation patterns by region, family income, gender, and ethnic background; (2) to look at code-switching among bilingual students; and (3) to give practical recommendations based on the evidence. The novelty of the paper is that it shows, through real classroom experience, how these factors work together in one Uzbek specialized school. Silence and code-switching in class are treated here as normal social language behavior. Teachers should plan lessons with them in mind instead of trying to correct them.

Literature review

Researchers have known for a long time that social differences play an important role in how students learn a second language. These differences, especially social class and regional varieties, affect participation in class and how much English learners hear and use (Mesthrie et al., 2009). A clear example is the gap between city and village students in their access to English resources. Social class also shapes who gets access to language learning (Wardhaugh & Fuller, 2015). Students from different economic backgrounds often receive very different levels of individual attention before they join the same class.

Code-switching is not treated as a weakness. It can be seen as a sign of skill in several languages and of a connection to a culture (Deumert, 2011). So a habit that is common in the classroom can become a teaching resource and does not have to be seen as an error. Studies also show that translanguaging, which means using all the languages a learner knows, helps bilingual students understand more and feel more confident in an intercultural class (Wang & Shen, 2024).

Gender is another factor in second language classes. Differences in how men and women communicate are connected with the wider expectations of society (Eckert, 2003; Schilling, 2011). Teenagers learn ways of speaking that match the gender roles supported in their communities. A separate "women's language", linked with lower social power, has also been described (Cameron, 2005). This may explain why some girls, especially those from villages, do not want to speak in class even though their grammar is equal to or better than the boys'. Ethnic and language background also interact with these patterns, so language level alone cannot explain them (Fought, 2011).

In terms of teaching, fear of making mistakes is one of the main reasons why students stay silent in speaking classes, particularly when their grammar is weak (Le et al., 2024). This supports the use of scaffolding and differentiated teaching. Fair teaching should also accept language variety and should not push one "standard" accent or

variety on all students (Bayley & Villarreal, 2018; Selvi, 2019).

Comparing these studies, one strength is common: all of them see social variation in language as systematic and not random. This is a solid theoretical base for classroom research. There is also a common weakness. Most of the work is about general multilingual or immigrant education, and only a little is about a multilingual specialized school in a post-Soviet Central Asian country. This study aims to fill that gap. It gives a classroom-level, evidence-based description of how these well-known global patterns appear among secondary school EFL learners in Uzbekistan.

Research methodology

This study uses a qualitative case-study design, which is based on long-term classroom observation and reflection on the researcher's own teaching. This method is common in practitioner research in applied linguistics. The researcher taught English four times a week, with extra lessons during the week. The participants were 8th-grade students of the Muhammad al-Khwarizmi IT-specialized school in Urgench, and the study lasted one school term.

The students entered the school through a competitive entrance exam in three subjects: mathematics, IT, and English. They came from different districts of Khorezm region. During the study the class was at the CEFR B1 level. Their knowledge of grammar was at a similar level, but their speaking and pronunciation skills were not equal.

Data were collected from three sources: (a) direct observation of lessons and extra sessions during the whole term; (b) informal conversations with students about their background, language use, and learning preferences; and (c) results of the school's assessment system. In this system, every term includes two formative assessments (25% each) and one summative assessment (50% of the final grade). The analysis had three stages. First, the observation notes were arranged by date. Second, repeated patterns were coded by theme under four factors: regional background, family income, gender, and ethnicity. Two more themes were used as well: the school environment and students' expectations about using English in the future. Third, the coded patterns were compared with the theory in the literature review to see where they matched and where the local context was different.

Analysis and Results

Regional background

The 8th-grade students belonged to different speech communities across Khorezm region, so their language showed this variety, mostly in the words they chose and in their accents. Students from villages were less enthusiastic about speaking activities in front of the class, and they often felt less confident in group speaking tasks. Students from Urgench, on the other hand, were more active and enjoyed speaking English regardless of their proficiency level.

Socioeconomic background

Students from richer families had often studied at private schools with smaller classes, where teachers could give individual attention. These students tended to be more independent than their peers from state schools. Students from state schools often needed extra help to improve their speaking skills and pronunciation, because state schools have often paid more attention to grammar than to these skills.

Gender

Girls usually performed better than boys in writing and grammar accuracy. Boys, however, were more ready to speak and to ask questions in front of others. Girls often stayed silent even when they had a question, and this was more visible among girls from villages.

Ethnicity and home language background

Although all the students were citizens of Uzbekistan, their home language backgrounds were quite different. Some of them had studied at Russian-medium schools, while others had studied only at Uzbek-medium schools. This

difference led to frequent code-switching, especially among bilingual students.

Institutional learning context and anticipated use of English

The school provides four English lessons a week, each 45 minutes long, and two extra classes where students get more exposure in order to improve their general English. Communicative Language Teaching and the Lexical Approach are mostly followed. Students' reasons for learning English are closely connected with future goals such as studying abroad, working internationally, or taking exams like IELTS. However, village students are more likely to have limited opportunities to use English in the future, while city students usually have more access to international exchange programs.

Implications for teaching

Table 1 summarizes the four factors, the patterns observed in class, and the strategies suggested below. Taken together, the results show that one teaching approach for everybody is unlikely to be fair in a class with such different language and social backgrounds. Differentiated instruction can help. For example, teachers can offer extra grammar support to those who need it and give harder tasks to stronger students. In this way the gaps left by earlier schooling are filled, and expectations stay the same for every group. Scaffolded speaking tasks, such as sentence starters, can lower the hesitation of village students and girls without pointing them out in front of others. Mixed groups of boys and girls balance louder students and give quieter students more space to talk. Assessment also needs to change. Rubrics should reward clear, logical, and effective communication in all four language skills, and should not punish regional pronunciation or code-switching. This is in line with translanguaging-based assessment (Wang & Shen, 2024). Finally, teachers can use culturally relevant materials, for example bilingual glossaries and texts that show different varieties of English. Such materials build vocabulary and respect students' language backgrounds instead of erasing them (Selvi, 2019).

Factor	Observed pattern	Suggested strategy
Regional background	Village students were less confident in speaking tasks; city students were more active.	Scaffolded speaking tasks (sentence starters).
Family income	Students from richer families had earlier individual attention; state-school students needed help with speaking and pronunciation.	Differentiated grammar and speaking support.
Gender	Girls did better in writing and grammar but stayed quiet more often; boys were more willing to speak.	Mixed groups of boys and girls.
Ethnic and home language background	Russian-medium and Uzbek-medium school backgrounds led to frequent code-switching.	Assessment that accepts translanguaging; bilingual materials.

Table 1. *Social factors, observed patterns, and suggested strategies*

Conclusion and Recommendations

This case study clearly shows that factors such as regional background, income, gender, and ethnic language identity affect English learning even when students share a similar formal level. Because of these factors, teachers need new approaches that go beyond the standard, traditional methods of the past.

The following recommendations are suggested for practice: (1) use differentiated

grammar and speaking materials that give extra support without lowering expectations for any group; (2) form groups deliberately by gender and family background in speaking activities so that participation is shared more evenly; (3) change assessment rubrics so that they reward communication across languages instead of punishing code-switching; and (4) use materials from different cultures and languages that respect students' regional and home-language backgrounds and do not try to correct them.

These recommendations can be used directly in similar specialized schools in Uzbekistan, where classes with mixed regional and social backgrounds are becoming more common. Further research is needed. A study with several classes, more students, and numerical data on participation and achievement would show how stable these patterns are in other multilingual schools in Uzbekistan and would make the evidence for the recommendations stronger.

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From context to communication: using authentic texts to develop EFL learners' lexical competence

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Annotation *This article examines the role of authentic texts in developing EFL learners' lexical competence and facilitating the transition from contextual understanding to communicative use. The study employs a qualitative, research-informed approach based on recent studies published mainly after 2020. It proposes a four-stage instructional framework consisting of pre-text activation, while-text contextual analysis, post-text lexical consolidation, and communicative transfer. The findings indicate that authentic texts provide meaningful exposure to vocabulary in context and support learners' understanding of lexical meaning, collocations, pragmatic use, and appropriate language choice. However, their effectiveness depends on appropriate text selection, systematic scaffolding, learner needs, and purposeful communicative tasks. The study concludes that a context-to-communication approach can effectively connect receptive vocabulary knowledge with productive lexical use and contribute to the systematic development of EFL learners' lexical competence. This framework also promotes greater learner autonomy, contextual awareness, lexical retention, and confidence in using newly acquired vocabulary across diverse academic and real-life communicative situations.*

Keywords *Authentic texts, EFL, lexical competence, vocabulary acquisition, contextual learning, collocation, communicative competence, lexical transfer*

Kontekstdan kommunikatsiyaga: autentik matnlar asosida ingliz tilini xorijiy til sifatida o'rganuvchilarning leksik kompetensiyasini rivojlantirish

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Annotatsiya *Mazkur maqolada autentik matnlarning ingliz tilini xorijiy til sifatida o'rganuvchi talabalarning leksik kompetensiyasini rivojlantirish hamda kontekstual tushunishdan kommunikativ qo'llashga o'tishdagi o'rni tadqiq etiladi. Tadqiqot asosan 2020-yildan keyin nashr etilgan zamonaviy ilmiy manbalarga asoslangan sifat va tadqiqotga yo'naltirilgan yondashuvdan foydalanadi. Maqolada matndan oldingi faollashtirish, matn bilan ishlash jarayonidagi kontekstual tahlil, matndan keyingi leksik mustahkamlash va kommunikativ transferdan iborat to'rt bosqichli metodik model taklif etiladi. Natijalar autentik matnlar lug'at birliklarini tabiiy kontekstda o'rganish imkonini yaratishi hamda leksik ma'no, kollokatsiyalar, pragmatik qo'llanish va vaziyatga mos til vositalarini tanlashni rivojlantirishini ko'rsatadi. Biroq ularning samaradorligi matnlarni to'g'ri tanlash, tizimli pedagogik yordam, talabalarning ehtiyojlari va maqsadli kommunikativ topshiriqlarga bog'liq hisoblanadi. Tadqiqot kontekstdan kommunikatsiyaga yo'naltirilgan yondashuv*

retseptiv lug‘at bilimlarini produktiv leksik qo‘llash bilan samarali bog‘lashini ko‘rsatadi. Mazkur model, shuningdek, talabalarning mustaqilligi, kontekstual anglash qobiliyati, leksik birliklarni uzoq muddat eslab qolishi va yangi o‘zlashtirilgan lug‘atni akademik hamda real kommunikativ vaziyatlarda ishonch bilan qo‘llashiga xizmat qiladi.

Kalit so‘zlar *Autentik matnlar, EFL, leksik kompetensiya, lug‘at o‘zlashtirish, kontekstual o‘rganish, kollokatsiya, kommunikativ kompetensiya, leksik transfer*

От контекста к коммуникации: развитие лексической компетенции изучающих английский язык как иностранный на основе аутентичных текстов

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Аннотация *В данной статье рассматривается роль аутентичных текстов в развитии лексической компетенции студентов, изучающих английский язык как иностранный, а также в обеспечении перехода от контекстуального понимания к коммуникативному использованию лексики. Исследование основано на качественном, научно обоснованном подходе с опорой преимущественно на современные исследования, опубликованные после 2020 года. Предлагается четырёхэтапная методическая модель, включающая предтекстовую активизацию, контекстуальный анализ в процессе работы с текстом, послетекстовое закрепление лексики и коммуникативный перенос. Результаты показывают, что аутентичные тексты обеспечивают содержательное освоение лексики в естественном контексте и способствуют пониманию лексического значения, коллокаций, прагматического употребления и уместного выбора языковых средств. Однако их эффективность зависит от правильного отбора текстов, систематической педагогической поддержки, потребностей обучающихся и целенаправленных коммуникативных заданий. Делается вывод, что подход «от контекста к коммуникации» позволяет эффективно связать рецептивное знание лексики с её продуктивным использованием. Предложенная модель также способствует развитию самостоятельности обучающихся, контекстуальной осведомлённости, прочности усвоения лексики и уверенности в использовании новых лексических единиц в различных академических и реальных коммуникативных ситуациях.*

Ключевые слова *Аутентичные тексты, EFL, лексическая компетенция, усвоение лексики, контекстуальное обучение, коллокация, коммуникативная компетенция, лексический перенос*

Introduction

Vocabulary is central to meaningful language use. Although learners may possess grammatical knowledge, limited lexical resources can restrict comprehension, interaction, and precise expression. Contemporary EFL pedagogy therefore views vocabulary learning not as memorising isolated word–translation pairs, but as developing knowledge of form, meaning, use, phraseology, context, and communicative purpose. Authentic texts – such as news reports, interviews, reviews, advertisements, professional webpages, and institutional announcements – are created for genuine communicative purposes rather than primarily for language teaching (British Council, n.d.). They expose learners to natural lexical combinations, register, pragmatic meanings, and cultural references that may be reduced in simplified materials. Recent research reports positive links between authentic materials and vocabulary development. Vocabulary gains and the relevance of authentic materials to EFL vocabulary learning have been reported in several studies (Akib, 2020; Marpaung & Situmeang, 2020; Urazbaeva, 2021). Career-related authentic materials can also support specialised vocabulary, while authentic resources contribute to competence, motivation, and meaningful language exposure (Park, 2024; Rahimov, 2024; Zvarych et al., 2024). Contextual learning with corpora and authentic texts has also been connected with vocabulary teaching and the development of future English teachers' professional lexical competence (Abidjanova, 2024; Botakoz, 2024).

However, authentic texts may contain unfamiliar vocabulary, dense syntax, and cultural assumptions. Their effectiveness therefore depends on how teachers transform authentic input into structured learning that moves from contextual comprehension to accurate and transferable lexical use. This article analyses how authentic texts contribute to EFL learners' lexical competence and proposes a context-to-communication framework. It focuses on the dimensions of lexical competence developed through authentic input, the stages connecting exposure with productive use, and the conditions required for effective classroom implementation.

Literature review

Lexical competence extends beyond knowing a word's definition. It includes recognising lexical items, interpreting them in context, understanding collocations and grammatical behaviour, distinguishing register and pragmatic force, and retrieving vocabulary for communication. Vocabulary instruction should therefore move beyond decontextualised memorisation.

Authentic discourse supports this multidimensional knowledge because words occur in meaningful lexical networks. News and professional texts, for example, reveal collocations, evaluative language, reporting verbs, discourse markers, specialised terminology, and formulaic sequences, helping learners move from receptive recognition toward productive control. Authentic materials expose learners to language shaped by genuine communicative purposes. Vocational authentic materials have been shown to support career-related vocabulary, while authentic resources have also been associated with broader foreign-language competencies, motivation, and the need for careful task design (Park, 2024; Rahimov, 2024; Zvarych et al., 2024). Empirical studies likewise support authentic resources for vocabulary learning, including improved vocabulary outcomes, lexical retention, contextual application, engagement, and communicative competence (Akib, 2020; Juraev, 2026; Marpaung & Situmeang, 2020). The evidence suggests that authentic input is most useful when learners actively process target vocabulary. A key

challenge is the gap between recognising vocabulary and using it appropriately. Authentic-text instruction can address this through staged processing: activating prior knowledge, inferring meaning from context, consolidating form–meaning–use relationships, and reusing target vocabulary in new communicative situations. This progression forms a context-to-communication continuum. The instructional goal is transfer: learners should recontextualise useful lexical items in discussions, presentations, problem-solving tasks, or writing. Such transfer distinguishes lexical competence from short-term comprehension. Because authentic texts can be demanding, selection should consider relevance, proficiency level, lexical density, reusable vocabulary, and follow-up task potential. The pedagogical relevance of authentic texts for intercultural competence further reinforces the need to consider cultural accessibility in text selection (Matyokubova, 2024). Rather than simplifying the text itself, teachers can adjust task difficulty through glosses, guiding questions, selective reading, visual support, and limited pre-teaching.

Thus, accessibility need not eliminate authenticity. This principle is consistent with CEFR-oriented attention to purposeful language use and communicative competence (Council of Europe, n.d.). Appropriate scaffolding can direct attention to high-value vocabulary without requiring learners to understand every lexical item.

Methodology. This study uses a qualitative, research-informed design combining focused literature synthesis with pedagogical modelling. It identifies recurring findings in recent research and converts them into an instructional framework for developing lexical competence through authentic texts. The review prioritised scholarly publications from 2020 onward on authentic materials, EFL vocabulary learning, lexical competence, contextual instruction, and communicative development. Relevant ERIC-indexed research on authentic-material-supported vocabulary learning was also consulted (ERIC, n.d.). Studies were considered in terms of lexical outcomes, characteristics of authentic input, pedagogical procedures, and implementation challenges. The synthesis informed a four-stage model: Pre-text Activation, While-text Contextual Analysis, Post-text Lexical Consolidation, and Communicative Transfer. The framework also builds on the author's previous work on digital authentic texts and lexical competence (Karimova, 2026a) and on the role of authentic materials in enhancing lexical resources (Karimova, 2026b). It addresses lexical-semantic knowledge, contextual-communicative understanding, collocational-pragmatic appropriacy, and reflective-transfer ability. For classroom use, texts should be selected for relevance, proficiency fit, lexical usefulness, length, cultural accessibility, and communicative potential. Teachers should prioritise a limited number of useful target items rather than attempt to teach every unknown word.

Stage	Primary purpose	Typical lexical actions	Expected outcome
1. Pre-text activation	Activate schemata and lexical expectations	prediction, semantic-field brainstorming, key-concept discussion	readiness to notice relevant vocabulary
2. While-text contextual analysis	Construct meaning from authentic discourse	context clues, word-family analysis, reference tracking, noticing collocations	contextual comprehension and form–meaning links
3. Post-text lexical consolidation	Deepen and organise lexical knowledge	collocation banks, semantic maps, register/pragmatic comparison, sentence reconstruction	greater precision, retention, and appropriacy
4. Communicative transfer	Recontextualise vocabulary in new communication	discussion, role task, summary, problem-solving, presentation, short academic writing	productive and transferable lexical use

Table 1. *Context-to-communication framework for authentic-text-based lexical instruction*

Results and Discussion. The literature indicates four main contributions of authentic texts. First, they provide contextualised semantic evidence, encouraging learners to construct meaning from topic, discourse purpose, and surrounding lexical cues. The reported vocabulary gains support the value of active contextual processing (Akib, 2020; Marpaung & Situmeang, 2020). Second, authentic texts reveal collocational and phraseological behaviour. Learners can extract recurring combinations, compare alternatives, and build collocation banks, turning the source text into a reusable lexical resource. Third, authentic texts expose learners to pragmatic and register-sensitive vocabulary. Comparing news, institutional, professional, and informal texts can help learners understand how lexical choices express evaluation, certainty, politeness, criticism, or persuasion. Fourth, authentic texts support lexical transfer when learners reuse selected vocabulary beyond the original text. For example, vocabulary from an article on sustainable urban development can be applied in a discussion or short policy recommendation. The aim is flexible recontextualisation rather than repetition.

Authentic materials may also increase relevance and engagement. Links to vocational needs, real-life communication, and learner interests can strengthen motivation for repeated lexical attention and use (Park, 2024; Rahimov, 2024; Zvarych et al., 2024). Authenticity alone does not guarantee pedagogical value. Texts may be too dense, culturally opaque, or irrelevant. Teachers must therefore mediate authenticity through careful selection, limited lexical targets, scaffolding, and opportunities for transfer. The framework also links receptive and productive lexical knowledge. Learners first interpret vocabulary, then consolidate lexical relationships, and finally retrieve and adapt items for new purposes. Assessment can therefore consider contextual interpretation, collocational fit, pragmatic appropriacy, lexical precision, and transfer. At B2–C1 level, suitable sources include reputable news and magazine articles, institutional webpages, interviews, professional blogs, reports, and discipline-related texts. Tasks may involve identifying stance, inferring nuanced meaning, analysing lexical bundles and connotation, and transferring vocabulary into academic or professional communication. Overall, authentic

texts are most effective when combined with careful selection, scaffolding, lexical focus, repeated processing, and communicative reuse. The proposed model operationalises these conditions by moving from comprehension toward independent language use.

Conclusion

Authentic texts can develop EFL lexical competence by presenting vocabulary within meaningful discourse and linking form and meaning with context, collocation, register, pragmatic function, and communicative purpose. The proposed four-stage framework—pre-text activation, while-text contextual analysis, post-text lexical consolidation, and communicative transfer—moves learners from noticing and interpreting vocabulary to organising, retrieving, and reusing it. Communicative transfer is crucial because it shows whether lexical knowledge can function beyond the source text. Effective use of authentic texts requires principled selection, purposeful lexical targets, appropriate scaffolding, and productive follow-up tasks. Future empirical research should test the framework across proficiency levels and examine lexical retention, collocational accuracy, pragmatic appropriacy, and productive transfer.

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The Lingua Spectrum
Cogito, ergo sum

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Didactic principles of using authentic materials in developing future translators' intercultural communicative competence

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Annotation *The article analyzes the theoretical and practical foundations of using authentic materials in developing future translators' intercultural communicative competence. It is argued that simplified textbook texts fail to fully reflect the lexical-stylistic diversity, cultural context, and pragmatic nuances of real speech, a shortcoming that is particularly critical for the translation profession, since translators must work with genuine, often culturally loaded texts. The study relies on theoretical analysis, comparative description, and generalization, carried out in three stages: selecting sources, comparing the ideas they contain, and systematizing the findings. Drawing on M. Byram's and D. Deardorff's models of intercultural competence, as well as on the views of A. Gilmore, H.G. Widdowson, F. Mishan, D. Nunan, and E.I. Passov, the study identifies and substantiates seven core didactic principles for using authentic materials: competence orientation, cultural contextuality, communicative authenticity of tasks, gradual progression, motivational appeal, translation-oriented selection, and a critical-reflective approach. The findings provide a basis for improving curricula, strengthening teachers' methodological preparedness, and guiding further empirical testing of the principles.*

Keywords *Authentic materials, didactic principles, intercultural communicative competence, translator training, foreign language education*

Bo'lajak tarjimonlarning madaniyatlararo muloqot kompetensiyasini rivojlantirishda autentik materiallardan foydalanishning didaktik tamoyillari

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Annotatsiya *Maqolada bo'lajak tarjimonlarning madaniyatlararo muloqot kompetensiyasini rivojlantirishda autentik materiallardan foydalanishning nazariy va amaliy asoslari tahlil qilingan. Zamonaviy chet tili ta'limida darslik uchun soddalashtirilgan matnlar real nutqqa xos leksik-uslubiy xilma-xillik, madaniy kontekst va pragmatik nozikliklarni to'liq aks ettira olmasligi asoslanadi, bu esa ayniqsa tarjimon kasbi uchun jiddiy muammo tug'diradi, chunki tarjimon amaliyotda murakkab va madaniy jihatdan yuklangan haqiqiy matnlar bilan ishlashga majbur bo'ladi. Tadqiqot nazariy tahlil, qiyosiy-tavsiflash va umumlashtirish metodlariga asoslanib, uch bosqichda – manba tanlash, g'oyalarni qiyosiy solishtirish va tizimlashtirish tartibida – amalga oshirildi. M. Bayram va D. Diardorffning madaniyatlararo kompetensiya modellariga, shuningdek A. Gilmore, H.G. Widdowson, F. Mishan,*

D. Nunan va E.I. Passovning ilmiy-metodik qarashlariga tayanib, autentik materiallardan foydalanishning yetti asosiy didaktik tamoyili – kompetensiyaga yo'naltirilganlik, madaniy-kontekstuallik, vazifaning kommunikativ autentikligi, bosqichma-bosqichlik, motivatsion-qiziqarlilik, tarjimashunoslikka yo'naltirilgan tanlov va tanqidiy-refleksiv yondashuv – aniqlanib, ilmiy asoslangan. Tadqiqot natijalari o'quv dasturlarini takomillashtirish va o'qituvchilarning metodik tayyorgarligini oshirish bo'yicha amaliy tavsiyalar ishlab chiqishga hamda tamoyillarni empirik tekshirishga zamin yaratishga xizmat qiladi.

Kalit so'zlar *Autentik materiallar, didaktik tamoyillar, madaniyatlararo muloqot kompetensiyasi, tarjimonlar tayyorlash, chet tili ta'limi*

Дидактические принципы использования аутентичных материалов в развитии межкультурной коммуникативной компетенции будущих переводчиков

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Аннотация *В статье анализируются теоретические и практические основы использования аутентичных материалов в развитии межкультурной коммуникативной компетенции будущих переводчиков. Обосновывается, что упрощённые учебные тексты не в полной мере отражают лексико-стилистическое разнообразие, культурный контекст и прагматические нюансы, свойственные реальной речи, что особенно остро проявляется в профессии переводчика, поскольку на практике переводчик вынужден работать с реальными, часто культурно нагруженными текстами. Исследование опирается на методы теоретического анализа, сравнительного описания и обобщения и осуществлено в три этапа – отбор источников, их сопоставительный анализ и систематизация выявленных идей. Опираясь на модели межкультурной компетенции М. Байрама и Д. Диардорфф, а также на научно-методические взгляды А. Гилмора, Г. Уиддоусона, Ф. Мишан, Д. Нунана и Е.И. Пассова, выявлены и научно обоснованы семь основных дидактических принципов использования аутентичных материалов: компетентностная направленность, культурная контекстуальность, коммуникативная аутентичность задания, поэтапность, мотивационная привлекательность, ориентированность отбора на переводческую деятельность и критико-рефлексивный подход. Результаты исследования служат основой для разработки практических рекомендаций по совершенствованию учебных программ, повышению методической подготовки преподавателей и создают базу для последующей эмпирической проверки принципов.*

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Ключевые слова *Аутентичные материалы, дидактические принципы, межкультурная коммуникативная компетенция, подготовка переводчиков, обучение иностранному языку*

Kirish

Bo‘lajak tarjimonlarni tayyorlash tizimida chet tilini nafaqat lingvistik, balki madaniy-pragmatik jihatdan ham chuqur o‘zlashtirish talab etiladi. Zamonaviy chet tili ta‘limida darslik matnlaridan tashqari, real hayotiy vaziyatlarda yaratilgan - gazeta va jurnal maqolalari, radio-televideniye materiallari, rasmiy va norasmiy yozishmalar, badiiy va publitsistik matnlar kabi – autentik materiallardan foydalanish alohida ahamiyat kasb etmoqda. Autentik materiallar til o‘rganuvchini sun‘iy o‘quv muhitidan chiqarib, haqiqiy til muhitiga, ya‘ni ona tilida so‘zlashuvchilar tomonidan real muloqot maqsadida yaratilgan matnlar dunyosiga olib kiradi.

An‘anaviy o‘quv jarayonida ko‘pincha darslik uchun maxsus moslashtirilgan, soddalashtirilgan matnlardan foydalaniladi. Bunday matnlar grammatik jihatdan izchil va tushunish uchun qulay bo‘lsa-da, real nutqqa xos leksik-uslubiy xilma-xillik, madaniy kontekst va pragmatik nozikliklardan mahrum bo‘ladi. Natijada talaba grammatik jihatdan to‘g‘ri, biroq real muloqot vaziyatlarida yetarli darajada moslasha olmaydigan bilim egasiga aylanadi. Tarjimon kasbi uchun bu holat ayniqsa jiddiy oqibatlarga olib kelishi mumkin, chunki tarjimon amaliyotda haqiqiy, ko‘pincha murakkab va madaniy jihatdan yuklangan matnlar bilan ishlashga majbur bo‘ladi.

Zamonaviy axborot-kommunikatsiya texnologiyalari va internet resurslarining rivojlanishi autentik materiallarga kirish imkoniyatini sezilarli darajada kengaytirdi: o‘qituvchi va talaba bugungi kunda xorijiy ommaviy axborot vositalari, ijtimoiy tarmoqlar, onlayn nashrlar va audiovizual kontentdan bevosita foydalanish imkoniyatiga ega. Biroq bu imkoniyatning o‘zi ta‘lim samaradorligini avtomatik tarzda ta‘minlamaydi – aksincha, tizimli didaktik asosga ega bo‘lmagan holda tanlab olingan autentik material talabani chalkashtirib yuborishi, motivatsiyasini pasaytirishi mumkin. Shu sababli autentik materiallardan foydalanishni ilmiy asoslangan tamoyillar tizimiga tayangan holda tashkil etish masalasi metodik jihatdan dolzarblashadi.

Bo‘lajak tarjimon uchun bu masala alohida dolzarblik kasb etadi, chunki uning kasbiy faoliyati bevosita real, ko‘pincha oldindan moslashtirilmagan matnlar va nutqiy vaziyatlar bilan ishlashni taqozo etadi. Shu bois autentik materiallardan foydalanishni tasodifiy emas, balki aniq didaktik tamoyillar asosida, kompetensiyaga yo‘naltirilgan tarzda tashkil etish zarur. Mazkur maqolaning maqsadi – bo‘lajak tarjimonlarning madaniyatlararo muloqot kompetensiyasini rivojlantirishda autentik materiallardan foydalanishning asosiy didaktik tamoyillarini aniqlash va ilmiy asoslashdan iborat. Ushbu maqsadga erishish uchun quyidagi vazifalar belgilandi: autentiklik va madaniyatlararo kompetensiya muammosi bo‘yicha nazariy manbalarni tahlil qilish; autentik materiallardan foydalanishning didaktik tamoyillarini aniqlash va tizimlashtirish; ularni bo‘lajak tarjimonlar tayyorlash amaliyotiga tatbiq etish yo‘llarini muhokama qilish.

Adabiyotlar tahlili va Metodologiya

Autentik materiallar muammosi xorijiy amaliy tilshunoslik va chet tili o‘qitish metodikasida keng yoritilgan. A. Gilmore (Gilmore, 2007) o‘z tadqiqotida autentiklik tushunchasining tarixiy evolyutsiyasini ko‘rib chiqib, uning bir necha o‘n yillar davomida turlicha talqin etilganini – dastlab faqat “ona tilida so‘zlashuvchi tomonidan yaratilgan matn”

sifatida, keyinchalik esa o‘quvchi va matn o‘rtasidagi dinamik munosabat sifatida tushunilganini ko‘rsatadi. H.G. Widdowson (1998) ham aynan shu nuqtayi nazarni rivojlantirib, autentiklikni matnning o‘ziga xos xususiyati emas, balki o‘quvchi bilan matn o‘rtasidagi munosabat natijasi sifatida talqin qiladi va sinf sharoitida to‘liq autentik muloqotga erishish qiyinligini ta’kidlaydi.

A. Gilmore (2007), shuningdek, autentik va darslik matnlari o‘rtasidagi tafovutni tahlil qilib, autentik materiallarning o‘quvchi motivatsiyasiga, nutqiy vaziyatlarni tabiiy idrok etishga ijobiy ta’sirini ko‘rsatadi. Shu bilan birga, M. Peacock (1997) tomonidan o‘tkazilgan tajriba-sinov tadqiqoti autentik materiallarning motivatsiyaga ta’siri bir xil chiziqli emasligini, ba’zi hollarda o‘quvchilarning dastlab autentik matnlarni sun’iy matnlarga nisbatan qiziqarsizroq deb baholashini ko‘rsatdi, garchi kuzatilgan (tashqi) motivatsiya ko‘rsatkichlari sezilarli darajada oshgan bo‘lsa-da. Bu natija autentik materiallardan foydalanishni ehtiyotkorlik bilan, aniq metodik tayyorgarlik bilan tashkil etish zarurligini yana bir bor tasdiqlaydi.

F. Mishan (2005) autentiklikka yo‘naltirilgan yondashuvni ishlab chiqib, nafaqat matnning, balki unga asoslangan topshiriqning ham autentik, ya’ni asl kommunikativ maqsadga mos bo‘lishi zarurligini asoslaydi hamda autentik materiallarni janr xususiyatlariga ko‘ra (badiiy matnlar, ommaviy axborot vositalari, reklama, qo‘shiq, kino, raqamli kontent) tasniflaydi. D. Nunan (1999) kommunikativ til o‘qitishda autentik matnlardan foydalanishni o‘quv jarayonini real hayot bilan bog‘lovchi asosiy vosita sifatida ko‘rsatadi. Rus metodika maktabida E.I. Passov (1991) tomonidan ishlab chiqilgan kommunikativ metod ham nutqiy faoliyatni real vaziyatlarga yaqinlashtirish g‘oyasiga tayanadi, bu esa autentiklik tamoyilining post-sovet ta‘lim fazosidagi metodik ildizlarini ko‘rsatadi.

Madaniyatlararo muloqot kompetensiyasining nazariy asosi sifatida M. Bayramning (1997) besh komponentli modeli va D. Diardorffning (2006) jarayonli modeli tadqiqotning kontseptual bazasini tashkil etadi, chunki autentik materiallar aynan shu modellarda ko‘rsatilgan bilim, mahorat va munosabat komponentlarini rivojlantirish uchun tabiiy vosita bo‘lib xizmat qiladi. Yuqorida ko‘rib chiqilgan manbalarning umumiy tahlili shuni ko‘rsatadiki, autentiklik muammosi ikki yo‘nalishda – matn darajasida (nima autentik material hisoblanadi) va vazifa darajasida (uni qanday topshiriq bilan bog‘lash kerak) – o‘rganilgan, biroq bu ikki yo‘nalishni bo‘lajak tarjimonlar tayyorlash kontekstida yaxlit didaktik tamoyillar tizimiga birlashtirish masalasi alohida tadqiqot obyekti sifatida yetarli o‘rganilmagan.

Tadqiqot metodologiyasi nazariy tahlil, qiyosiy-tavsiflash va umumlashtirish metodlariga asoslandi. Tadqiqot uch bosqichda amalga oshirildi: birinchi bosqichda autentiklik va madaniyatlararo kompetensiya muammosiga oid xorijiy va rus tilidagi ilmiy-metodik manbalar tanlab olindi (manba tanlash mezoni sifatida nashrning ilmiy nufuzi, mavzuga bevosita aloqadorligi va boshqa tadqiqotchilar tomonidan keng iqtibos qilinganligi asos qilib olindi); ikkinchi bosqichda tanlangan manbalardagi g‘oyalar qiyosiy-tahliliy tarzda o‘zaro solishtirildi va umumiy hamda farqli jihatlar aniqlandi; uchinchi bosqichda esa aniqlangan g‘oyalar bo‘lajak tarjimonlar tayyorlash kontekstida qayta talqin qilinib, yaxlit didaktik tamoyillar tizimi sifatida tizimlashtirildi va shakllantirildi.

Natijalar

O‘tkazilgan tahlil natijasida bo‘lajak tarjimonlarning madaniyatlararo muloqot kompetensiyasini rivojlantirishda autentik materiallardan foydalanishning quyidagi asosiy didaktik tamoyillari aniqlandi:

1. *Kompetensiyaga yo‘naltirilganlik tamoyili* – autentik material tanlovi va u asosidagi topshiriqlar til bilimini emas, balki madaniyatlararo muloqot kompetensiyasining bilim, mahorat va munosabat komponentlarini (Bayram

modeliga ko‘ra) birgalikda rivojlantirishga xizmat qilishi lozim (Byram, 1997).

2. *Madaniy-kontekstuallik tamoyili* – matn faqat lingvistik namuna sifatida emas, balki muayyan madaniy kontekstda yaratilgan mahsulot sifatida taqdim etilishi, uning ijtimoiy-madaniy fon bilan bog‘liqligi izohlanishi zarur, aks holda matn o‘quv sharoitida haqiqiy autentikligini yo‘qotadi (Widdowson, 1998).
3. *Vazifaning kommunikativ autentikligi tamoyili* – matnga asoslangan topshiriq ham matnning asl kommunikativ maqsadiga mos bo‘lishi, ya’ni talaba matn bilan aynan shunday vaziyatda ishlashi kerakki, bu vaziyat real muloqot vazifasini takrorlasin (Mishan, 2005).
4. *Bosqichma-bosqichlik (progressivlik) tamoyili* – autentik materiallar talabalarning til va madaniy tayyorgarlik darajasiga mos ravishda soddadan murakkabga, tanish mavzudan notanish madaniy kontekstga qarab bosqichma-bosqich joriy etilishi lozim, aks holda ortiqcha qiyinchilik motivatsiyani pasaytiradi (Gilmore, 2007).
5. *Motivatsion-qiziqarlilik tamoyili* – material talabalar uchun mazmunan qiziqarli, dolzarb va kasbiy ahamiyatga ega bo‘lishi, bu esa til va madaniyatni o‘rganishga bo‘lgan ichki motivatsiyani kuchaytiradi (Gilmore, 2007; Nunan, 1999).
6. *Tarjimashunoslikka yo‘naltirilgan tanlov tamoyili* – bo‘lajak tarjimonlar uchun autentik materiallar xilma-xil janrlarni (publitsistik, rasmiy-ishbilarmonlik, badiiy, ilmiy-ommabop) qamrab olishi, shu bilan birga real tarjima amaliyotida uchraydigan matn turlariga yaqin bo‘lishi kerak, chunki bu ularning bo‘lajak kasbiy faoliyatiga bevosita tayyorgarlik vazifasini bajaradi (Passov, 1991).
7. *Tanqidiy-refleksiv yondashuv tamoyili* – talaba autentik matndagi madaniy ma’no va kontekstni passiv qabul qilmasdan, uni tanqidiy tahlil qilish, o‘z madaniyati bilan qiyoslash va shaxsiy refleksiya orqali anglash imkoniyatiga ega bo‘lishi lozim, bu esa Bennet modelidagi etnorelyativ bosqichga o‘tishga xizmat qiladi (Byram, 1997).

Muhokama

Aniqlangan tamoyillar bir-biri bilan uzviy bog‘liq tizimni tashkil etadi: kompetensiyaga yo‘naltirilganlik va madaniy-kontekstuallik tamoyillari materialning mazmuniy tanlovini belgilasa, bosqichma-bosqichlik va motivatsion-qiziqarlilik tamoyillari uning metodik joylashtirilishini, kommunikativ autentiklik va tanqidiy-refleksiv yondashuv esa material asosidagi ta’lim faoliyatining sifatini belgilaydi. Bo‘lajak tarjimonlar uchun alohida ahamiyatga ega bo‘lgan tarjimashunoslikka yo‘naltirilgan tanlov tamoyili ushbu tizimni kasbiy yo‘naltirilgan mazmun bilan boyitadi, chunki oddiy chet tili o‘quvchisidan farqli o‘laroq, tarjimon nafaqat matnni tushunishi, balki uni boshqa madaniyat vakiliga adekvat tarzda yetkaza olishi lozim.

M. Peacockning (1997) autentik materiallar motivatsiyaga chiziqli ta’sir ko‘rsatmasligi haqidagi empirik natijasi mazkur tadqiqot doirasida aniqlangan bosqichma-bosqichlik va motivatsion-qiziqarlilik tamoyillarining amaliy ahamiyatini yana bir bor tasdiqlaydi: agar autentik material talabaning tayyorgarlik darajasiga mos ravishda, qo‘llab-quvvatlovchi topshiriqlar bilan taqdim etilmasa, u dastlabki bosqichda qiyinchilik va norozilik uyg‘otishi, hatto motivatsiyani pasaytirishi mumkin. Boshqacha aytganda, autentiklikning o‘zi emas, balki uni pedagogik jihatdan qanday joylashtirish muhim ahamiyat kasb etadi – bu xulosa Widdowsonning (1998) autentiklik matnning emas, balki o‘quv jarayonining xususiyati ekanligi haqidagi g‘oyasi bilan ham uyg‘unlashadi.

Shu bilan birga, autentik materiallardan foydalanishda ma’lum qiyinchiliklar ham mavjud: matnning lingvistik murakkabligi,

madaniy kontekstning talabalarga notanishligi va auditoriya sharoitida real muloqot vaziyatini to'liq qayta yarata olmaslik kabi omillar autentiklikni cheklashi mumkin (Widdowson, 1998). Shu sababli o'qituvchining vazifasi – materialni soddalashtirish emas, balki uni yuqorida keltirilgan tamoyillar asosida pedagogik jihatdan to'g'ri joylashtirish, ya'ni matn atrofida autentik vazifalar va qo'llab-quvvatlovchi faoliyatlar tizimini yaratishdan iborat.

Aniqlangan tamoyillarning O'zbekiston oliy ta'lim tizimi, jumladan tarjimon kadrlar tayyorlaydigan institutlar amaliyotiga tatbiq etilishi bir qator tashkiliy-metodik shartlarni talab qiladi. Birinchidan, o'quv dasturlariga autentik materiallar bilan ishlash bo'yicha maxsus mashg'ulot turlarini kiritish, ularni an'anaviy darslik matnlari bilan uyg'unlashtirilgan holda joylashtirish zarur. Ikkinchidan, o'qituvchilarning o'zlari autentik materiallarni tanlash, didaktik jihatdan moslashtirish va ular asosida topshiriqlar loyihalashtirish bo'yicha metodik tayyorgarlikka ega bo'lishi lozim, aks holda tamoyillar deklarativ xususiyat kasb etib qolishi mumkin. Uchinchidan, zamonaviy raqamli resurslar (onlayn nashrlar, audiovizual kontent, ijtimoiy tarmoqlar) autentik materiallar bazasini kengaytirish uchun qulay imkoniyat yaratsa-da, ularni tanlashda ham xuddi shu didaktik tamoyillarga tayanish zarur, aks holda kontentning ko'pligi sifat o'rniga tasodifiylikka olib kelishi mumkin.

Mazkur tadqiqot nazariy-tahliliy xarakterga ega bo'lib, aniqlangan tamoyillarning o'quv amaliyotidagi samaradorligini son ko'rsatkichlar asosida tekshirish ushbu ishning chegarasidan tashqarida qoldi. Shu sababli, keyingi tadqiqotlarda mazkur tamoyillar asosida ishlab chiqilgan o'quv-metodik materiallarni bo'lajak tarjimonlar guruhlarida tajriba-sinovdan o'tkazish, ularning madaniyatlararo muloqot kompetensiyasi va tarjima sifatiga ta'sirini empirik (miqdoriy va sifat) usullar bilan baholash istiqbolli yo'nalish sifatida ko'rilishi mumkin.

Xulosa

Xulosa qilib aytganda, bo'lajak tarjimonlarning madaniyatlararo muloqot kompetensiyasini rivojlantirishda autentik materiallardan foydalanish tasodifiy emas, balki kompetensiyaga yo'naltirilganlik, madaniy-kontekstuallik, kommunikativ autentiklik, bosqichma-bosqichlik, motivatsion-qiziqarlilik, tarjimashunoslikka yo'naltirilgan tanlov va tanqidiy-refleksiv yondashuv kabi o'zaro bog'liq didaktik tamoyillar asosida tashkil etilishi lozim. Ushbu tamoyillarni o'quv jarayoniga tizimli tatbiq etish bo'lajak tarjimonlarning nafaqat lingvistik, balki madaniyatlararo va kasbiy tayyorgarligini sezilarli darajada oshirishga xizmat qiladi.

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Developing English communicative competence of music students through profession-oriented language teaching

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Annotation *This article examines the development of English communicative competence among music students through profession-oriented language teaching. In modern music education, English plays an important role in professional communication, academic development, international cooperation, and participation in global cultural activities. Music students need not only general language knowledge but also the ability to use professional vocabulary, musical terminology, and appropriate communicative strategies in situations related to their future careers. The article discusses effective methods of integrating English language learning with students' professional musical interests and needs. Particular attention is given to the use of authentic materials, musical terminology, interviews with musicians, concert reviews, role-playing activities, presentations, discussions, and professionally oriented speaking tasks. The study emphasizes the importance of developing listening, speaking, reading, and writing skills in an integrated manner through professional contexts. It is concluded that profession-oriented language teaching increases students' motivation, enriches their professional vocabulary, improves their confidence in communication, and prepares them for effective participation in international musical and academic environments.*

Keywords *Communicative competence, profession-oriented language teaching, music students, English for Specific Purposes, music education, professional communication, musical terminology, authentic materials, language skills*

Musiqa yo'nalishi talabalarining ingliz tilidagi kommunikativ kompetensiyasini kasbga yo'naltirilgan til ta'limi orqali rivojlantirish

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Annotatsiya *Ushbu maqolada musiqa yo'nalishi talabalarining ingliz tilidagi kommunikativ kompetensiyasini kasbga yo'naltirilgan til ta'limi orqali rivojlantirish masalalari tahlil qilinadi. Zamonaviy musiqa ta'limida ingliz tili kasbiy muloqot, akademik rivojlanish, xalqaro hamkorlik va xalqaro madaniy tadbirlarda ishtirok etishda muhim vosita hisoblanadi. Musiqa yo'nalishida tahsil olayotgan talabalar nafaqat umumiy til bilimlariga, balki kelajakdagi kasbiy faoliyati bilan bog'liq vaziyatlarda professional lug'at, musiqiy terminologiya va tegishli kommunikativ strategiyalardan samarali foydalanish ko'nikmalariga ham ega bo'lishlari zarur. Maqolada ingliz tilini o'qitishni talabalarning kasbiy musiqiy qiziqishlari va ehtiyojlari bilan uyg'unlashtirishning samarali usullari ko'rib chiqiladi. Autentik*

materiallar, musiqiy terminologiya, musiqachilar bilan intervyular, konsert sharhlari, rolli o'yinlar, taqdimotlar, munozaralar va kasbga yo'naltirilgan nutqiy topshiriqlardan foydalanishga alohida e'tibor qaratiladi. Tinglab tushunish, gapirish, o'qish va yozish ko'nikmalarini professional kontekst asosida integratsiyalashgan holda rivojlantirish muhimligi ta'kidlanadi. Xulosa sifatida, kasbga yo'naltirilgan ingliz tili ta'limi talabalarning motivatsiyasini oshirishi, kasbiy lug'at boyligini kengaytirishi, muloqotdagi ishonchini mustahkamlashi va ularni xalqaro musiqiy hamda akademik muhitda samarali faoliyat yuritishga tayyorlashi qayd etiladi.

Kalit so'zlar *Kommunikativ kompetensiya, kasbga yo'naltirilgan til ta'limi, musiqa yo'nalishi talabalari, maxsus maqsadlar uchun ingliz tili, musiqa ta'limi, kasbiy muloqot, musiqiy terminologiya, autentik materiallar, til ko'nikmalari*

Развитие англоязычной коммуникативной компетенции студентов-музыкантов посредством профессионально ориентированного обучения языку

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Аннотация *В данной статье рассматривается развитие англоязычной коммуникативной компетенции студентов музыкальных специальностей посредством профессионально ориентированного обучения иностранному языку. В современном музыкальном образовании английский язык играет важную роль в профессиональном общении, академическом развитии, международном сотрудничестве и участии в культурных мероприятиях международного уровня. Студентам музыкальных направлений необходимы не только общие языковые знания, но и умение использовать профессиональную лексику, музыкальную терминологию и соответствующие коммуникативные стратегии в ситуациях, связанных с их будущей профессиональной деятельностью. В статье рассматриваются эффективные способы интеграции изучения английского языка с профессиональными интересами и потребностями студентов-музыкантов. Особое внимание уделяется использованию аутентичных материалов, музыкальной терминологии, интервью с музыкантами, рецензий на концерты, ролевых игр, презентаций, дискуссий и профессионально ориентированных речевых заданий. Подчеркивается необходимость комплексного развития навыков аудирования, говорения, чтения и письма на основе профессионального контекста. Делается вывод о том, что профессионально ориентированное обучение английскому языку повышает мотивацию студентов, расширяет их профессиональный словарный запас, развивает уверенность в общении и подготавливает их к эффективному участию в международной музыкальной и академической среде.*

Ключевые слова *Коммуникативная компетенция, профессионально ориентированное обучение языку, студенты-музыканты, английский язык для специальных целей, музыкальное образование, профессиональное общение, музыкальная терминология, аутентичные материалы, языковые навыки*

Introduction

In the modern system of higher education, the development of students' communicative competence has become one of the main objectives of foreign language teaching. English is increasingly used not only as a means of everyday communication, but also as an important tool for professional development, academic cooperation, international mobility, and access to specialized information. For students studying music, knowledge of English is particularly significant because contemporary musical education and professional activity are closely connected with international communication, global cultural exchange, and participation in international projects.

Music students frequently encounter English in different professional situations. They may need to understand master classes conducted by foreign specialists, communicate with international musicians, participate in festivals and competitions, read professional literature, follow interviews with performers and composers, prepare presentations, or introduce their creative work to an international audience. In these contexts, general knowledge of English may not be sufficient. Students need profession-oriented language skills that allow them to communicate effectively within their own field of specialization.

Communicative competence includes the ability to use language appropriately, accurately, and effectively in different situations. It involves not only grammatical and lexical knowledge, but also listening, speaking, reading, writing, sociolinguistic awareness, and the ability to choose suitable communicative strategies. For music students, communicative competence also includes the ability to describe musical works, discuss performances, express opinions about interpretation, use musical terminology correctly, present creative projects, and communicate with teachers, conductors, performers, and other specialists.

Profession-oriented language teaching is therefore an important approach in the foreign language education of music students. This approach connects language learning with the students' future professional activities and makes the learning process more practical and meaningful. Instead of studying grammar and vocabulary separately from their specialization, students learn to use English in situations that are related to music, performance, composition, music theory, concert activity, and professional communication.

An important component of profession-oriented English teaching is the systematic development of professional vocabulary. Music students need to understand and actively use terms such as *rhythm, melody, harmony, tempo, pitch, timbre, chord, scale, rehearsal, performance, interpretation, composition,* and *improvisation*. However, simply memorizing these terms is not enough. Students should know how they are pronounced, what meanings they express in different contexts, and how they are used in professional speech and writing. Therefore, musical terminology should be introduced through meaningful communicative situations rather than isolated word lists.

The use of authentic materials is another effective way of developing professional communicative competence. Interviews with musicians, concert reviews, festival programs,

professional articles, podcasts, rehearsal videos, biographies of composers, and performance recordings provide students with examples of real language used in the musical sphere. Such materials help learners understand how professional vocabulary and communicative structures function in actual communication. They also increase students' interest because the content is directly related to their professional field. Speaking activities are especially important in this process. Music students should be given opportunities to describe musical pieces, discuss performances, compare musical genres, explain their artistic choices, and present information about composers or musicians. Role-playing activities can also simulate professional situations, such as a conversation between a performer and a conductor, an interview with a musician, communication during a festival, or participation in a master class. These tasks encourage students to use English actively and develop confidence in professional communication.

Listening skills are equally important because musicians often communicate with people from different linguistic and cultural backgrounds. Students need to understand different accents, speech rates, and styles of professional communication. Listening to authentic interviews, lectures, rehearsal instructions, and discussions can prepare learners for real-life communication. Moreover, the strong auditory abilities of many music students can be effectively used in pronunciation, intonation, rhythm, and listening activities. Reading and writing skills should also be integrated into profession-oriented English teaching. Music students may need to read biographies, concert programs, music reviews, academic articles, and professional announcements. In writing, they may prepare a short biography, describe a performance, write a concert review, create a project description, or compose a formal email related to a professional event. These activities make language learning closer to the real communicative needs of students. One of the main advantages of profession-oriented language teaching is that it can increase students' motivation. When English lessons are connected with students' specialization, learners can clearly see the practical value of the language. Topics related to music, performance, composers, musical instruments, festivals, and professional careers are often more engaging for music students than general topics that are not connected with their future profession. As a result, students may become more active, interested, and confident in the learning process.

At the same time, the development of communicative competence among music students may involve certain difficulties. Students can have different levels of English proficiency, limited professional vocabulary, fear of making mistakes, or insufficient experience in speaking. Some learners may understand musical concepts well but find it difficult to explain them in English. Therefore, teachers should select appropriate materials and activities according to students' language level and professional needs and should create a supportive classroom environment where learners feel comfortable participating in communication.

The relevance of this topic is determined by the growing internationalization of music education and professional musical activity. Modern musicians need to communicate with foreign colleagues, participate in international competitions and festivals, attend master classes, use digital educational resources, and present their creative work beyond national boundaries. English communicative competence therefore becomes an important part of their overall professional competence.

The aim of this article is to examine the role of profession-oriented language teaching in developing the English communicative competence of music students. It also seeks to identify effective methods and practical activities that integrate professional musical content with listening, speaking, reading, and

writing skills. Special attention is paid to the use of authentic materials, musical terminology, role-playing, discussions, presentations, and other communicative tasks. Through this approach, English teaching can contribute not only to students' language development but also to their successful preparation for future professional and international communication.

Literature review

The development of communicative competence has been an important issue in foreign language teaching for several decades. One of the foundations of this concept was established by Hymes (1972), who argued that knowing a language means more than knowing its grammatical rules. A language user should also understand how, when, where, and with whom particular language forms can be appropriately used. This view changed the traditional understanding of language competence and contributed to the development of communicative approaches in foreign language education.

The concept was further developed by Canale and Swain (1980), who presented a theoretical framework for communicative competence in second-language teaching. Their model emphasized several interconnected components, including grammatical competence, sociolinguistic competence, and strategic competence. From this perspective, successful communication requires learners not only to construct grammatically correct sentences but also to select language that is suitable for a particular communicative situation and to use strategies when difficulties arise during communication. This understanding is particularly relevant to music students because professional interaction requires them to combine general language knowledge with specialized vocabulary and appropriate professional communication strategies.

Communicative Language Teaching further strengthened the idea that language should be learned through meaningful communication. Richards (2006) explains that communicative language teaching focuses on learners' ability to use language for real communicative purposes rather than simply reproduce grammatical structures. In such teaching, activities including discussions, role-playing, problem-solving, information exchange, and collaborative tasks are valuable because they provide learners with opportunities to use the target language actively. For music students, these principles can be adapted to professional situations such as discussing a musical performance, interviewing a musician, presenting a composer, explaining an interpretation, or communicating during rehearsals.

The importance of communication in modern language education is also reflected in the Common European Framework of Reference for Languages (CEFR). Its Companion Volume emphasizes language use in communicative activities and considers learners as social agents who use language to accomplish meaningful tasks. This approach supports the idea that music students should not study English only as a collection of grammar rules and vocabulary items. Instead, they should learn to perform professionally meaningful activities through English, including presenting information, interacting with others, understanding professional texts, and participating in discussions.

Another important theoretical basis for the present study is English for Specific Purposes (ESP). Hutchinson and Waters (1987) describe ESP as an approach in which the content and methods of language instruction are influenced by learners' specific reasons and needs for learning English. Their learning-centred approach gives particular importance to the needs, interests, previous knowledge, and professional purposes of learners. In the context of music education, this means that English courses should be designed according to the communicative situations that future musicians are likely to experience rather than being based entirely on general English topics.

Dudley-Evans and St John (1998) further developed the principles of ESP and emphasized the importance of specialized discourse, needs analysis, appropriate teaching methodology, and the language used in particular academic and professional fields. Their work demonstrates that ESP should connect language teaching with the characteristics and communicative practices of a specific discipline. Therefore, profession-oriented English teaching for music students should include not only general communication skills but also musical vocabulary, professional genres, typical communicative situations, and authentic materials related to the field of music.

Studies dealing specifically with music students support the importance of such an approach. Dai, Wu, and Dai (2015), in a study involving 308 EFL students from departments of the Xinghai Conservatory of Music, investigated relationships among motivation, learning styles, and English proficiency. Their findings demonstrated considerable variation among music students and indicated a relationship between motivation and English proficiency. The authors also discussed the need to reconsider general English course content and move toward English for Specific Purposes designed for music students. These findings are important because they show that the professional interests and learning needs of music students should be taken into account when designing English courses.

The vocabulary needs of music students have also received attention. A corpus-based study on a music-specific word list examined the vocabulary required by non-native English-speaking music students to understand important texts in their discipline. The study showed the value of identifying high-frequency discipline-specific vocabulary when developing ESP teaching materials for music students. This confirms that professional vocabulary should be systematically selected and taught according to its relevance to the students' academic and professional activities. Terms connected with performance, theory, musical form, instruments, interpretation, and composition should therefore be presented in meaningful contexts rather than as isolated vocabulary.

Project-based learning has also been investigated as a method of profession-oriented English teaching for students of music. Borisova and Letkina (2019) studied the use of project-based learning in teaching professional English to university students specializing in music. Their research highlights the potential of projects to connect classroom language learning with students' professional activities and to encourage them to use English in practical communicative situations. Project activities can include preparing concert presentations, researching composers, producing interviews, creating festival programmes, or presenting musical projects. Such tasks develop language abilities while simultaneously activating students' professional knowledge.

Needs analysis represents another significant area of research in English teaching for music students. Harmandaoğlu Baz (2023) investigated the English-language needs of university music students and emphasized the importance of achieving effective and appropriate communication in English. The research examined students' needs and perceptions concerning English courses and demonstrated the necessity of designing instruction according to the actual language requirements of music learners. Similarly, Fidianingsih (2025) investigated the target and learning needs of students in a music education department. The findings indicated that students considered English important and wanted an ESP course that would help them use English in musical contexts and access music-related resources in English.

Recent research also demonstrates that music students may face specific difficulties when studying and working through English. A 2025 study of Chinese music student-teachers enrolled in a UK master's programme identified

challenges connected with spoken communication, Western musical terminology, academic textual practices, and teaching music through English. Such findings indicate that knowledge of general English alone does not automatically prepare music students for all professional communication. Students also need systematic practice in using English within discipline-specific situations.

In the context of professional communication, authentic and practical speaking tasks can be particularly useful. A recent study examining concert interviews conducted by music students investigated the use of music-related, real-world activities to create more authentic English learning opportunities. The study focused particularly on the importance of speaking skills and the integration of students' regular musical experiences into EFL learning. Such activities are valuable because students practise language in contexts that are familiar and professionally meaningful to them.

Research conducted in Uzbekistan also reflects increasing attention to profession-oriented English teaching for music education. Ashurova (2025), for example, discusses theoretical and methodological principles of a professional-communicative approach to improving the English communication skills of students in music education programmes. The study emphasizes the use of methods and techniques that develop students' speech abilities in professional contexts. This demonstrates that the connection between English-language instruction and professional music education is also becoming an important area of research within the local educational context.

Akbarova (2025) examines another closely related direction by focusing on the integration of music and language learning. The study considers the use of rhythm, melody, lyrics, communicative activities, and task-based techniques in teaching English to music students and highlights their potential for supporting pronunciation, vocabulary learning, motivation, and communicative development. This interdisciplinary perspective is particularly valuable because the musical abilities and professional experience that students already possess can serve as resources for foreign language learning.

The reviewed literature therefore indicates that effective English teaching for music students should combine the principles of communicative language teaching with those of English for Specific Purposes. General linguistic knowledge remains necessary, but it should be connected with professional vocabulary, authentic musical materials, speaking activities, listening practice, project work, presentations, role-playing, and other tasks reflecting students' future careers. Research on music students consistently points to the importance of needs-based and professionally meaningful language instruction.

At the same time, the reviewed studies suggest that further attention is needed to the systematic development of English communicative competence as a complete set of professional abilities among conservatory students. Existing studies frequently concentrate on individual aspects such as vocabulary, motivation, needs analysis, projects, or particular speaking activities. Therefore, the present study focuses on an integrated approach in which listening, speaking, reading, and writing are developed through profession-oriented musical contexts. Such an approach can help music students move from simply knowing English to being able to use it confidently and appropriately in their future academic, creative, and professional activities.

Methodology

The study employed a qualitative and practice-oriented research approach to examine the effectiveness of profession-oriented English teaching in developing the communicative competence of music students. The research was based on classroom observation, analysis of students'

communicative activities, and the use of profession-related language tasks. Particular attention was paid to students' ability to use English in situations connected with their future musical careers. The teaching materials included musical terminology, concert reviews, interviews with musicians, biographies of composers, audio and video materials, and professionally oriented texts. Students completed different communicative tasks, including discussions, role-playing activities, short presentations, listening exercises, descriptions of musical performances, and professional vocabulary activities. The four main language skills – listening, speaking, reading, and writing – were integrated into lessons through music-related contexts.

Results

The results of the study showed that profession-oriented English teaching had a positive influence on the development of music students' communicative competence. Students became more active in speaking activities when classroom tasks were connected with music and their future professional interests. Discussions about composers, musical genres, performances, instruments, and concert activities encouraged learners to express their ideas more freely and use English for meaningful communication.

One of the most noticeable improvements was observed in the use of professional vocabulary. Students gradually became more confident in using musical terms such as *rhythm, melody, harmony, tempo, performance, interpretation, rehearsal,* and *composition* in complete sentences and professional contexts. Context-based activities proved to be useful because students were able to understand both the meaning and practical use of professional terms.

The use of authentic materials also contributed to the development of listening and reading skills. Interviews with musicians, concert reviews, professional videos, and other music-related materials helped students become familiar with naturally occurring English and professional expressions. At the same time, these materials increased students' interest because they were closely connected with their field of study. The main results observed during the study can be summarized in the following table.

Area of development	Profession-oriented activity	Observed result
Professional vocabulary	Musical terminology, concert reviews, vocabulary tasks	More accurate and confident use of music-related terms
Speaking skills	Discussions, role-playing, presentations	Greater willingness to speak and express professional ideas
Listening skills	Interviews, videos, master-class materials	Better understanding of professional spoken English
Reading skills	Biographies, reviews, professional texts	Improved comprehension of music-related information
Writing skills	Performance descriptions, reviews, short professional texts	Better ability to express professional ideas in written English
Communicative confidence	Simulated professional situations	Increased confidence in using English in music-related communication
Student motivation	Authentic and profession-related materials	Higher interest and participation during English lessons
Integrated language skills	Combined listening, speaking, reading, and writing tasks	More effective use of English in meaningful professional contexts

Table 1. *Main results of profession-oriented English teaching for music students*

As shown in Table 1, profession-oriented activities contributed to several aspects of students' language development. Speaking activities, especially role-playing and presentations, helped students become more confident in professional communication. Learners were able to practise situations such as introducing themselves as musicians, discussing a performance, presenting information about a composer, giving opinions about musical works, and participating in simulated professional conversations. Such tasks created a closer connection between classroom learning and real-life communication.

The findings also showed that integrating listening, speaking, reading, and writing within the same professional context was beneficial. For example, students could first listen to an interview with a musician or read a concert review and then discuss its content, present their opinions, or complete a related writing task. In this way, the same professional topic supported the development of several language skills at the same time.

Another important result was increased student motivation. Learners showed greater interest in English activities when the content reflected their specialization. Topics related to music, performers, musical instruments, concerts, and professional careers allowed students to connect their existing musical knowledge with new language skills. Consequently, English was perceived not only as an academic subject but also as a useful tool for future professional communication.

Overall, the results indicate that profession-oriented language teaching can make English lessons more relevant, motivating, and practical for music students. By connecting language learning with students' professional interests and future communicative needs, this approach supports the development of professional vocabulary, language skills, communicative confidence, and readiness for participation in international musical and academic environments.

Conclusion

The development of English communicative competence is an important part of the professional preparation of music students. In the context of modern music education, students are increasingly expected to communicate with international colleagues, participate in master classes, festivals, competitions, academic events, and use professional materials in English. For this reason, English teaching should be closely connected with students' future professional activities.

The study shows that profession-oriented language teaching can make English lessons more meaningful, practical, and motivating for music students. The use of musical terminology, authentic materials, professional texts, interviews, concert reviews, role-playing, discussions, presentations, and integrated language activities helps students develop not only general language skills but also the ability to communicate in music-related professional situations.

The findings also indicate that combining listening, speaking, reading, and writing within professional contexts contributes to more effective language learning. Students become more confident in using musical vocabulary, expressing professional opinions, understanding authentic materials, and participating in communicative tasks related to their specialization. At the same time, professionally relevant content increases students' interest and encourages more active participation in the learning process.

Therefore, profession-oriented English teaching should be considered an effective approach to developing the communicative competence of music students. It enables learners to connect language knowledge with their professional experience and prepares them for future academic and professional communication. Further research may focus on developing specialized teaching materials, digital resources, and assessment tools designed specifically for music students in order to strengthen the practical effectiveness of profession-oriented English instruction.

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The Lingua Spectrum
Cogito, ergo sum

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Post-digital methodology: a "Virtuo-real" approach to developing English language communicative competence in VR environments

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Annotation *The rapid emergence of immersive technologies necessitates a shift from traditional Computer-Assisted Language Learning (CALL) to post-digital pedagogical frameworks. This article introduces and empirically validates the "Virtuo-Real Approach," a methodology integrating Virtual Reality (VR) immersive practice with structured real-world reflective transfer to develop English as a Foreign Language (EFL) communicative competence. Employing a quasi-experimental design, 60 intermediate EFL university students were divided into control (traditional multimedia) and experimental (Virtuo-Real VR) groups over a 12-week period. Data collected via communicative competence tests, the Metacognitive Awareness Inventory (MAI), and semi-structured interviews revealed that the experimental group achieved significantly higher gains in sociolinguistic and strategic competence, alongside a marked reduction in foreign language anxiety. The study concludes that bridging virtual immersive practice with real-world reflection fosters deeper cognitive engagement and autonomous learning, offering a viable alternative to traditional summative testing. Furthermore, the findings highlight the pedagogical potential of immersive environments for promoting meaningful interaction, learner agency, reflective practice, and sustainable communicative development within contemporary technology-enhanced foreign language education contexts and settings.*

Keywords *Post-digital pedagogy, virtual reality, communicative competence, embodied cognition, EFL*

Postdigital metodologiya: VR muhitida ingliz tili kommunikativ kompetensiyasini rivojlantirishning "Virtuo-real" yondashuvi

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Annotatsiya *Immersion texnologiyalarning jadal rivojlanishi an'anaviy kompyuter yordamida til o'rgatish (CALL) dan postdigital pedagogik freymvorklarga o'tishni taqozo etadi. Ushbu maqola "Virtuo-Real yondashuvi" ni taqdim etadi va empirik asoslaydi. Ushbu metodologiya virtual reallik (VR) immersion amaliyotini ingliz tili kommunikativ kompetensiyasini rivojlantirish uchun real dunyodagi refleksiv transfer bilan birlashtiradi. Kvazi-eksperimental dizayn asosida 60 nafar o'rta darajadagi EFL universitet talabalari 12 hafta davomida nazorat (an'anaviy multimedia) va eksperimental (Virtuo-Real VR) guruhlarga bo'lindi. Kommunikativ kompetensiya testlari, Metakognitiv xabardorlik inventari (MAI) va yarim tuzilgan*

intervyular orqali to'plangan ma'lumotlar eksperimental guruh sotsiolingvistik va strategik kompetensiyada sezilarli yuqori natijalarga erishganini, shuningdek, chet tili anksiyetasi sezilarli kamayganini ko'rsatdi. Tadqiqot virtual immersion amaliyotni real dunyo refleksiyasi bilan bog'lash chuqur kognitiv jalb qilish va avtonom o'rganishni ta'minlaydi, an'anaviy summativ testlashga muqobil variantni taklif etadi, degan xulosaga keladi. Bundan tashqari, tadqiqot natijalari immersiv muhitlarning mazmunli muloqot, o'rganuvchi mustaqilligi, reflektiv amaliyot hamda zamonaviy texnologiyalar bilan boyitilgan chet tili ta'limi sharoitida barqaror kommunikativ rivojlanishni ta'minlashdagi pedagogik imkoniyatlarini ko'rsatadi.

Kalit so'zlar *Postdigital pedagogika, virtual reallik, kommunikativ kompetensiya, mujassamlangan kognitsiya, EFL*

Постцифровая методология: «виртуо-реальный» подход к развитию коммуникативной компетенции по английскому языку в VR-среде

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Аннотация *Стремительное развитие иммерсивных технологий требует перехода от традиционного компьютерного обучения языку (CALL) к постцифровым педагогическим фреймворкам. В данной статье представлен и эмпирически обоснован «Виртуо-Реальный подход» – методология, объединяющая иммерсивную практику в виртуальной реальности (VR) со структурированным рефлексивным переносом в реальный мир для развития коммуникативной компетенции в английском как иностранном языке (EFL). В рамках квазиэкспериментального дизайна 60 студентов среднего уровня EFL были разделены на контрольную (традиционные мультимедиа) и экспериментальную (Virtuo-Real VR) группы на 12 недель. Данные, собранные с помощью тестов коммуникативной компетенции, Метакогнитивного опросника осознанности (MAI) и полуструктурированных интервью, показали, что экспериментальная группа достигла значительно более высоких результатов в социолингвистической и стратегической компетенциях, а также заметного снижения тревожности при изучении иностранного языка. Исследование приходит к выводу, что соединение виртуальной иммерсивной практики с рефлексией в реальном мире способствует более глубокой когнитивной вовлечённости и автономному обучению, предлагая жизнеспособную альтернативу традиционному суммативному тестированию. Кроме того, результаты исследования подчёркивают педагогический потенциал иммерсивной среды для развития содержательного взаимодействия, самостоятельности обучающихся, рефлексивной практики и устойчивого развития коммуникативной компетенции в условиях современного технологически обогащённого обучения иностранным языкам.*

Ключевые слова *Постцифровая педагогика, виртуальная реальность, коммуникативная компетенция, воплощённое познание, EFL*

Introduction

The integration of technology into language education has evolved from behaviorist drill-and-practice to integrative mobile-assisted learning. However, the current "post-digital condition" demands a fundamental reconceptualization of how technology mediates language learning. In this paradigm, the distinction between "digital" and "physical" learning spaces becomes irrelevant; instead, they form a continuous ecology of learning (Jandrić et al., 2022).

Despite growing interest in Virtual Reality (VR) for language learning, critical gaps persist: (1) technological determinism, where VR is assumed inherently superior without pedagogical grounding; (2) the "transfer problem," where skills acquired in VR fail to translate to real-world contexts; and (3) a lack of frameworks addressing embodied cognition in language acquisition.

This article addresses these gaps by proposing the **"Virtuo-Real Approach"**. This framework conceptualizes VR not as a replacement for the physical classroom, but as a "third space" (Bhabha, 1994) where learners develop competence through embodied practice, followed by explicit reflective bridging to real-world application.

Research Questions:

1. How does the Virtuo-Real Approach affect EFL learners' communicative competence compared to traditional multimedia instruction?
2. To what extent does immersive VR presence correlate with reduced foreign language anxiety and increased willingness to communicate (WTC)?

Theoretical framework

Post-Digital pedagogy and embodied cognition. Post-digital pedagogy rejects the notion of technology as a mere external tool. Instead, it recognizes that digital and physical dimensions are entangled. Traditional cognitive models treat language as abstract symbol manipulation. Conversely, embodied cognition theory posits that linguistic understanding is grounded in sensorimotor experience (Lakoff and Johnson, 1999). VR environments, by providing rich multimodal stimuli and spatial interaction, activate embodied cognitive processes that 2D screens cannot access (Slater and Sanchez-Vives, 2016).

The Virtuo-Real conceptual model. The proposed framework rests on three core principles:

1. *Embodied presence:* Learning occurs through full sensory and motor engagement in ecologically valid virtual scenarios.
2. *Reflective bridging:* Structured metacognitive reflection (e.g., error logs, strategy mapping) connects virtual practice to real-world schemas.
3. *Iterative cycling:* Learners move repeatedly between VR simulation, real-world application, and self-evaluation, transforming assessment from a terminal judgment into a continuous cognitive tool.

Materials and Methods

Research design and participants. A quasi-experimental mixed-methods design was employed at Namangan State Technical University, Uzbekistan, over 12 weeks. Sixty intermediate-level (B1–B2) EFL students (ages 19–22) were randomly assigned to:

- *Experimental Group (EG, n=30):* Received Virtuo-Real Approach instruction.
- *Control Group (CG, n=30):* Received traditional multimedia instruction

(videos, interactive whiteboards, standard apps).

Intervention procedure. The EG participated in 3 hours/week structured as follows:

Immersive practice (2 hrs): VR scenarios (virtual café, business negotiation, cultural exchange) using Meta Quest headsets, featuring spatial audio and AI-driven conversational agents. *Reflective bridging and transfer (1 hr):* Video review of VR interactions, pragmatic error analysis, and real-world tasks (e.g., conversing with native speakers via video call, applying learned strategies in authentic settings).

The VR scenarios were carefully scaffolded across the 12 weeks to ensure progressive cognitive and linguistic demand. Weeks 1–4 focused on a "Virtual Café" scenario (transactional interactions, handling misunderstandings, and polite requests); Weeks 5–8 introduced a "Business Negotiation" scenario (formal register, persuasive language, and turn-taking); and Weeks 9–12 culminated in a "Cultural Exchange" scenario (navigating a virtual city and engaging in open-ended dialogue with an AI-driven native speaker agent). The Reflective Bridging phase utilized a structured digital journal where students answered targeted metacognitive prompts (e.g., '*What pragmatic strategy did you use when the AI agent did not understand you?*', '*How will you adapt this phrasing for a real-world conversation with your professor?*'). This aligns with Vygotskian sociocultural theory, where mediated reflection transforms external virtual activity into internalized linguistic competence.

Instruments

1. *Communicative Competence Test (CCT):* Researcher-developed, based on Canale and Swain's (1980) framework (grammatical, sociolinguistic, discourse, strategic), validated by experts (Cronbach's α = 0.87).
2. *Foreign Language Classroom Anxiety Scale (FLCAS):* Horwitz et al. (1986) to measure anxiety reduction.
3. *Semi-Structured Interviews:* Conducted with 12 EG students to explore perceived transfer and affective responses.

Data analysis. Quantitative data were analyzed using SPSS (independent and paired samples t-tests, Cohen's *d* for effect sizes). Qualitative interview data underwent thematic analysis (Braun and Clarke, 2006).

Results and Discussion

Communicative competence gains. Table 1 presents the CCT scores. While both groups showed improvement, the EG demonstrated significantly greater gains, particularly in sociolinguistic and strategic competence.

Dimension	Group	Pre-test	Post-test	*t*-value	*p*-value	Cohen's *d*
Sociolinguistic	EG	61.5 ± 9.2	78.8 ± 6.5	8.42	<.001	1.28
	CG	62.1 ± 8.9	68.4 ± 8.2	2.81	.008	0.51
Strategic	EG	59.8 ± 9.5	77.4 ± 6.8	9.15	<.001	1.42
	CG	60.2 ± 9.3	66.5 ± 8.7	2.45	.018	0.45

Table 1. *Communicative Competence Test Scores (Mean ± SD)*

Discussion: The large effect sizes for the EG indicate that VR's spatial authenticity allows learners to practice pragmatic markers (e.g., hedging, politeness) and repair strategies in context, which traditional role-plays often fail to simulate realistically.

Affective Factors: Anxiety and WTC. The EG showed a statistically significant reduction in FLCAS scores (Post-test M = 52.3) compared to the CG (M = 68.9), *t*(58) = -5.64, *p* < .001. Qualitative data revealed a "safe danger" paradox: students felt the

physiological presence of real communication, which raised their engagement, but the knowledge that "no real-world consequences exist" lowered their affective filter (Krashen, 1982), encouraging risk-taking.

Willingness to Communicate (WTC) and Presence. Addressing the second research question, the EG demonstrated a significant increase in WTC, measured by an adapted version of MacIntyre et al.'s (1998) WTC scale. The EG's mean WTC score rose from 45.2 (±8.1) at pre-test to 68.5 (±7.4) at post-test, yielding a large effect size (Cohen's d = 1.35, p < .001). In contrast, the CG showed only marginal improvement (Pre-test M = 46.0, Post-test M = 51.2, p = .042). Furthermore, Pearson correlation analysis revealed a strong negative correlation between immersive VR presence (measured by the Slater-Usoh-Steed presence questionnaire) and foreign language anxiety (r = -.68, p < .01), and a strong positive correlation with WTC (r = .72, p < .01). This suggests that the psychological sense of "being there" in a low-stakes virtual environment directly fuels the learner's readiness to initiate communication.

The transfer mechanism. Thematic analysis highlighted that the *Reflective Bridging* phase was the critical catalyst for transfer. Students noted: *"At first, VR felt like a game. But when we had to analyze our mistakes and use the same phrases in a real video call, I realized it was genuine preparation"* (Student 4). This confirms that immersive technology requires explicit pedagogical scaffolding to translate virtual experience into real-world competence (Dirkin et al., 2022).

Furthermore, thematic analysis uncovered two additional salient themes. First, Identity Exploration and Avatar Embodiment: several students reported that the visual dissociation provided by a virtual avatar significantly reduced self-consciousness. As Student 8 noted, *"Speaking as an avatar gave me the courage to try complex sentences without worrying about my accent or physical appearance."* This supports the notion that VR can temporarily suspend the learner's real-world linguistic identity, allowing for safer experimentation. Second, Initial Technological Friction: a minority of students reported mild cybersickness or interface confusion during the first two sessions. However, this dissipated by week three, highlighting the necessity of a dedicated "technological acclimatization" phase before core pedagogical activities commence.

Conclusion

This study empirically validates the Virtuo-Real Approach as an effective post-digital methodology for EFL contexts. By integrating VR immersive practice with structured reflective transfer, the framework significantly enhances communicative competence (especially sociolinguistic and strategic dimensions) while reducing foreign language anxiety.

Scientific Novelty: The study is the first to operationalize the "Virtuo-Real" framework in the Central Asian EFL context, proving that VR is not merely a content delivery tool, but a "third space" for embodied language acquisition when coupled with metacognitive reflection.

Practical Significance: The findings provide EFL educators and curriculum designers with a validated, step-by-step alternative to traditional testing. It is recommended that language programs incorporate short, targeted VR modules followed by mandatory reflective journaling to maximize skill transfer.

Limitations: The study was limited to a 12-week period with intermediate university learners. Future research should explore long-term retention and the framework's applicability to younger learners or English for Specific Purposes (ESP) contexts.

While the findings are promising, this study was limited to a 12-week period with intermediate-level university learners at a single institution, which may affect the generalizability of the results to other demographics. Additionally, the reliance on

specific hardware (Meta Quest) means that findings may vary with different levels of immersive fidelity or standalone mobile VR. Future research should explore: (1) longitudinal studies to assess the long-term retention of communicative competence beyond the immediate post-test; (2) the framework's applicability to younger learners (e.g., secondary school) or English for Specific Purposes (ESP) contexts, such as medical or aviation English; and (3) the comparative efficacy of fully immersive VR versus desktop-based 3D simulations in facilitating the "reflective bridging" process.

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The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

A comparative analysis of national and international experiences in developing the lexical competence of 11th grade students

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Annotation *This article presents a comparative analysis of national and international experiences in developing the lexical competence of 11th-grade students in general secondary schools in the process of teaching English. The main objective of the study is to compare methodological approaches aimed at developing the vocabulary of 11th-grade students within the education system of Uzbekistan with modern vocabulary teaching strategies employed in international educational practice, as well as to identify their common and distinctive characteristics. The study employed comparative-analytical analysis, content analysis, descriptive analysis, generalization, and the study of pedagogical and methodological sources. The results of the analysis demonstrated that English language teaching in Uzbekistan is increasingly oriented towards competency-based and communicative approaches, while textbooks for 11th-grade students present lexical units in an integrated manner with topics, texts, and various types of speech activities. At the same time, international experience demonstrates that the development of lexical competence focuses not only on knowledge of the translated meaning of words, but also on mastering their contextual, collocational, pragmatic, and stylistic features, systematic repetition, independent dictionary use, the application of authentic materials, and the integration of digital technologies into the educational process. In conclusion, the study developed recommendations for adapting effective aspects of international experience to national educational practice, taking into account local linguistic, cultural, and methodological conditions.*

Keywords *Lexical competence, vocabulary, CEFR, communicative competence, collocation, authentic materials*

11-sinf o'quvchilarining leksik kompetensiyasini rivojlantirishda milliy va xorijiy tajribalarning qiyosiy tahlili

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Annotatsiya *Mazkur maqolada umumiy o'rta ta'lim maktablarining 11-sinf o'quvchilarida ingliz tilini o'qitish jarayonida leksik kompetensiyani rivojlantirish bo'yicha milliy va xorijiy tajribalar qiyosiy tahlil qilinadi. Tadqiqotning asosiy maqsadi O'zbekiston ta'lim tizimida 11-sinf o'quvchilarining lug'at boyligini rivojlantirishga yo'naltirilgan metodik yondashuvlarni xalqaro tajribada qo'llanilayotgan zamonaviy vocabulary teaching strategiyalari bilan qiyoslash hamda ularning umumiy va farqli jihatlarini aniqlashdan iborat. Tadqiqotda qiyosiy-tahliliy, kontent-tahlil, tavsifiy, umumlashtirish va pedagogik-metodik manbalarni o'rganish metodlaridan foydalanildi. Tahlil natijalari O'zbekistonda ingliz tilini o'qitish mazmuni*

kompetensiyaviy va kommunikativ yondashuvga yo‘naltirilayotganini, 11-sinf darsliklarida leksik birliklarning mavzular, matnlar va nutq faoliyati turlari bilan integratsiyalangan holda berilishini ko‘rsatdi. Xorijiy tajribada esa leksik kompetensiyani rivojlantirishda so‘zning faqat tarjimaviy ma’nosini bilish bilan cheklanib qolmasdan, uning kontekstual, kollokatsion, pragmatik va uslubiy xususiyatlarini o‘zlashtirish, takrorlash, mustaqil lug‘at bilan ishlash, autentik materiallardan foydalanish hamda raqamli texnologiyalarni ta’lim jarayoniga integratsiya qilishga katta e’tibor qaratilishi aniqlandi. Tadqiqot yakunida milliy ta’lim amaliyotida xorijiy tajribaning samarali jihatlarini mahalliy lingvomadaniy va metodik sharoitga moslashtirish bo‘yicha tavsiyalar ishlab chiqildi.

Kalit so‘zlar *Leksik kompetensiya, lug‘at boyligi, CEFR, kommunikativ kompetensiya, kollokatsiya, autentik materiallar*

Сравнительный анализ отечественного и зарубежного опыта развития лексической компетенции учащихся 11-х классов

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Аннотация *В данной статье проводится сравнительный анализ отечественного и зарубежного опыта развития лексической компетенции учащихся 11-х классов общеобразовательных школ в процессе обучения английскому языку. Основная цель исследования заключается в сопоставлении методических подходов, направленных на развитие словарного запаса учащихся 11-х классов в системе образования Узбекистана, с современными стратегиями обучения лексике (vocabulary teaching), применяемыми в международной образовательной практике, а также в выявлении их общих и отличительных характеристик. В исследовании использовались методы сравнительно-аналитического анализа, контент-анализа, описания, обобщения, а также изучения педагогических и методических источников. Результаты анализа показали, что содержание обучения английскому языку в Узбекистане ориентировано на компетентностный и коммуникативный подходы, а в учебниках для 11-х классов лексические единицы представлены в интеграции с тематикой, текстами и различными видами речевой деятельности. Вместе с тем зарубежный опыт показывает, что при развитии лексической компетенции большое внимание уделяется не только знанию переводного значения слова, но и освоению его контекстуальных, коллокационных, прагматических и стилистических особенностей, систематическому повторению, самостоятельной работе со словарём, использованию аутентичных материалов, а также интеграции цифровых технологий в образовательный процесс. В заключение исследования были разработаны рекомендации по адаптации эффективных аспектов зарубежного опыта к отечественной образовательной практике с учётом местных лингвокультурных и методических условий.*

Ключевые слова *Лексическая компетенция, словарный запас, CEFR, коммуникативная компетенция, коллокация, аутентичные материалы*

Kirish

Bugungi globallashuv va xalqaro integratsiya sharoitida xorijiy tillarni samarali o'rgatish umumiy o'rta ta'lim tizimining ustuvor vazifalaridan biriga aylanmoqda. Xususan, ingliz tili xalqaro ilmiy, akademik, iqtisodiy, texnologik va madaniy aloqalarning asosiy vositalaridan biri sifatida e'tirof etilayotganligi sababli o'quvchilarning ushbu tilda samarali muloqot qila olish kompetensiyasini rivojlantirishga alohida e'tibor qaratilmoqda. Bunda kommunikativ kompetensiyaning muhim tarkibiy qismlaridan biri bo'lgan leksik kompetensiyani shakllantirish alohida metodik ahamiyat kasb etadi.

Leksik kompetensiya o'quvchining ma'lum miqdordagi so'zlarni bilishi bilangina chegaralanmaydi. U so'zning ma'nosi, talaffuzi, yozilishi, grammatik xususiyatlari, boshqa so'zlar bilan birikishi, kontekstual qo'llanishi, uslubiy xususiyati va kommunikativ vaziyatga mos ravishda ishlatilishini anglash hamda amaliyotda qo'llay olish qobiliyatini qamrab oladi. I.S.P. Nation lug'at bilimini so'z shakli, ma'nosi va qo'llanishi bilan bog'liq ko'p qirrali bilim sifatida izohlaydi (Nation, 2013).

N. Schmitt ham lug'atni o'zlashtirish jarayonida so'zning ma'nosini bilish bilan bir qatorda uning shakli, grammatik xususiyatlari, kollokatsiyalari va qo'llanish xususiyatlarini egallash zarurligini ta'kidlaydi (Schmitt, 2000). Demak, zamonaviy til ta'limida "so'zni bilish" tushunchasi keng mazmunga ega bo'lib, o'quvchining ushbu leksik birlikdan real kommunikativ vaziyatlarda foydalanish qobiliyatini ham nazarda tutadi.

O'zbekiston Respublikasida xorijiy tillarni o'qitish tizimini takomillashtirish jarayonida ham ta'lim natijalarini xalqaro standartlar bilan uyg'unlashtirishga katta e'tibor berilmoqda. Xususan, xorijiy tillarni o'qitish va baholashda Umumevropa tillar kompetensiyalari doirasi – CEFR mezonlaridan foydalanish amaliyoti kengayib bormoqda.

11-sinf bosqichi o'quvchining umumiy o'rta ta'limni yakunlash oldidan chet tilidagi kommunikativ kompetensiyasini mustahkamlash davri hisoblanadi. Shu sababli mazkur bosqichda leksik kompetensiyani rivojlantirish nafaqat yangi so'zlarni o'rgatish, balki o'quvchining mavjud lug'at boyligini faol nutqda qo'llash, yangi leksik birliklarni mustaqil ravishda o'zlashtirish va ularni turli kommunikativ vaziyatlarga ko'chira olish qobiliyatini shakllantirishni talab etadi.

CEFR Companion Volume hujjatida B1 darajasidagi til o'rganuvchidan kundalik hayot, tanish mavzular, qiziqishlar va odatiy kommunikativ vaziyatlarda o'z fikrini ifodalash uchun yetarli lug'at boyligidan foydalanish kutilishi qayd etiladi (CEFR, 2020). Shu nuqtayi nazardan 11-sinf o'quvchilarining leksik kompetensiyasini rivojlantirishda milliy ta'lim tajribasi bilan xorijiy metodik tajribani qiyosiy o'rganish muhim ilmiy-metodik ahamiyatga ega.

Tadqiqotning maqsadi 11-sinf o'quvchilarining ingliz tilidagi leksik kompetensiyasini rivojlantirishga qaratilgan milliy va xorijiy tajribalarni qiyosiy tahlil qilish, ularning o'xshash va farqli jihatlarini aniqlash hamda O'zbekiston ta'lim amaliyotida foydalanish mumkin bo'lgan samarali metodik yondashuvlarni belgilashdan iborat.

Mazkur maqsaddan kelib chiqib tadqiqot oldiga quyidagi vazifalar qo'yildi: leksik kompetensiya tushunchasining nazariy mazmunini aniqlash; O'zbekiston umumiy o'rta ta'limida 11-sinf o'quvchilariga ingliz tili leksikasini o'rgatish xususiyatlarini tahlil qilish; xorijiy tajribada lug'at boyligini rivojlantirish

usullarini o‘rganish; milliy va xorijiy tajribaning umumiy va farqli jihatlarini aniqlash; xorijiy tajribaning samarali jihatlarini milliy ta’lim sharoitiga moslashtirish bo‘yicha tavsiyalar ishlab chiqish.

Tadqiqot metodologiyasi

Tadqiqotda nazariy va amaliy-metodik tahlil metodlaridan foydalanildi. Jumladan, qiyosiy-tahliliy metod yordamida O‘zbekiston va xorijiy ta’lim tizimlarida leksik kompetensiyani rivojlantirishga oid yondashuvlar o‘zaro qiyoslandi. Kontent-tahlil metodi yordamida 11-sinf ingliz tili darsligidagi leksik materiallarning mazmuni, berilish shakli va mashqlar tizimi o‘rganildi. Shuningdek, CEFR Companion Volume, British Council metodik materiallari va lug‘at o‘qitish metodikasiga oid ilmiy adabiyotlar tahlil qilindi.

Tadqiqot materiallarini tahlil qilishda quyidagi mezonlar asos qilib olindi: leksik birliklarni tanlash, yangi so‘zlarni taqdim etish, ma’noni tushuntirish, kontekstda qo‘llash, kollokatsiyalarni o‘rgatish, takrorlash, kommunikativ faoliyatga integratsiya qilish, mustaqil o‘rganish, raqamli texnologiyalardan foydalanish va baholash.

Natijalar

Tadqiqot natijalari shuni ko‘rsatdiki, O‘zbekiston umumiy o‘rta ta’lim tizimida ingliz tilini o‘qitish jarayoni bosqichma-bosqich kommunikativ va kompetensiyaviy yondashuvga yo‘naltirilmoqda. 11-sinf ingliz tili darsliklarida yangi leksik birliklar mavzuli matnlar, dialoglar, tinglab tushunish materiallari, gapirish va yozish topshiriqlari bilan bog‘langan holda taqdim etiladi.

Bu yondashuvning muhim jihati shundaki, o‘quvchi yangi so‘zni alohida birlik sifatida emas, balki ma’lum kommunikativ mavzu tarkibida o‘zlashtiradi. Masalan, ta’lim, kasb tanlash, atrof-muhit, texnologiyalar, sayohat, madaniyat va ijtimoiy hayot kabi mavzular doirasida beriladigan leksik birliklar keyinchalik gapirish yoki yozish topshiriqlarida qo‘llanadi.

Bunday metodik tashkil etish passiv lug‘at boyligini faol lug‘atga aylantirish uchun muhim sharoit yaratadi. Biroq qiyosiy tahlil shuni ko‘rsatadiki, leksik kompetensiyani yanada samarali rivojlantirish uchun o‘quvchiga so‘zning faqat tarjimasini emas, balki uning boshqa so‘zlar bilan birikishi, uslubiy xususiyati va pragmatik vazifasini ham o‘rgatish zarur.

Masalan, ingliz tilidagi decision so‘zini o‘rgatishda uning o‘zbekcha “qaror” ekvivalentini berish yetarli emas. O‘quvchi make a decision, important decision, final decision, difficult decision kabi birikmalarni ham bilishi lozim. Bunday yondashuv o‘quvchining so‘zlardan tabiiy foydalanish qobiliyatini rivojlantiradi.

Xorijiy metodik adabiyotlarda lug‘atni o‘rgatishning explicit, incidental va independent learning kabi shakllari ajratiladi (Webb, 2017). Explicit learning yangi so‘zlarni maqsadli ravishda o‘rgatishni, incidental learning o‘qish yoki tinglash jarayonida so‘zlarni tabiiy ravishda o‘zlashtirishni, independent vocabulary learning esa o‘quvchining lug‘at bilan mustaqil ishlash strategiyalarini egallashini nazarda tutadi.

Shu asosda 11-sinf o‘quvchilarining leksik kompetensiyasini rivojlantirishda mazkur uch yondashuvni bir-biridan ajratib emas, balki o‘zaro integratsiyalashgan holda qo‘llash maqsadga muvofiq.

Tadqiqot natijalariga ko‘ra, 11-sinf o‘quvchilarining leksik kompetensiyasini to‘rtta o‘zaro bog‘liq komponent asosida tavsiflash mumkin.

- Birinchi komponent – *kognitiv komponent*. U o‘quvchining so‘z ma’nosi, shakli, talaffuzi, yozilishi, grammatik xususiyatlari, sinonim va antonimlari hamda kollokatsiyalarini bilishini qamrab oladi.
- Ikkinchi komponent – *operatsion-kommunikativ komponent*. Bunda o‘quvchi o‘zlashtirgan leksik birliklardan gapirish, yozish, o‘qish va tinglash jarayonida foydalanadi.
- Uchinchi komponent – *strategik komponent*. Ushbu komponent

o‘quvchining noma’lum so‘z ma’nosini kontekstdan aniqlash, lug‘atdan foydalanish, so‘zlarni guruhlash, yangi so‘zlarni qayd etish va ularni mustaqil ravishda takrorlash qobiliyatini ifodalaydi.

- To‘rtinchi komponent – *sotsiomadaniy-pragmatik komponent*. Unda leksik birliklarning madaniy, uslubiy va kommunikativ vaziyatga bog‘liq jihatlarini anglash va tegishli vaziyatda mos birlikni tanlash ko‘zda tutiladi.

Xorijiy tajribaning o’ziga xos jihatlari

Xorijiy tajribani o‘rganish jarayonida leksik kompetensiyani rivojlantirishning bir necha muhim metodik tamoyillari aniqlandi.

- Birinchi tamoyil – *kontekstual o‘rganish*. So‘zlarni alohida ro‘yxat shaklida yodlashdan ko‘ra ularni gap, dialog, matn yoki real kommunikativ vaziyat tarkibida o‘rganish samarali hisoblanadi.
- Ikkinchi tamoyil – re*cycling*, ya’ni ilgari o‘rganilgan leksik birliklarni yangi mavzu va vaziyatlarda muntazam ravishda qayta qo‘llash. S. Webb va I.S.P. Nation lug‘at o‘zlashtirishda takroriy uchrashuv va turli kontekstlarda qo‘llashning muhimligini ta’kidlaydi (Webb, 2017).
- Uchinchi tamoyil – *collocation-based learning*. Bunda yangi so‘z boshqa so‘zlar bilan qanday birikishini o‘rganish markaziy o‘ringa qo‘yiladi.
- To‘rtinchi tamoyil – *learner autonomy*, ya’ni o‘quvchining mustaqil ravishda lug‘at ustida ishlash qobiliyatini rivojlantirishdir. Bunda o‘quvchiga yangi so‘zlarni shaxsiy vocabulary notebook, digital flashcards yoki vocabulary portfolio shaklida qayd etish, takrorlash va o‘zlashtirish imkoniyati beriladi.
- Beshinchi tamoyil – *autentik materiallardan foydalanish*. Autentik maqolalar, bloglar, intervyular, podkastlar, videolar va ijtimoiy kommunikatsiya namunalari o‘quvchini real til muhitiga yaqinlashtiradi (Thornbury, 2002).

Muhokama

Milliy va xorijiy tajribani qiyoslash natijasida ikkala yondashuv o‘rtasida umumiylik bilan bir qatorda metodik farqlar ham mavjudligi aniqlandi.

Umumiy jihatlardan biri shundaki, har ikki yondashuvda ham leksik kompetensiya kommunikativ faoliyat bilan bog‘lanadi. Ya’ni yangi so‘zlarni bilishning o‘zi emas, balki ularni nutqda qo‘llashga erishish asosiy maqsad sifatida qaraladi.

Farqli jihatlardan biri – leksik birliklarning o‘rganilish chuqurligidir. Milliy amaliyotda so‘zning ma’nosi va uning kommunikativ topshiriqlarda qo‘llanishiga e’tibor qaratilsa, xorijiy metodikada so‘zning collocation, register, frequency, connotation va pragmatic meaning kabi xususiyatlari ham tizimli ravishda o‘rgatiladi.

Masalan, look fe’lini o‘rganishda faqat “qaramoq” tarjimasini bilish yetarli emas. O‘quvchi look at, look for, look after, look forward to kabi birliklarni ham o‘zlashtirishi zarur. Chunki bunday birliklarning ma’nosi ularning tarkibidagi alohida so‘zlardan to‘liq kelib chiqmaydi.

Shuningdek, ingliz tilidagi Could you...?, Would you mind...?, I’d rather..., That sounds great, I’m afraid... kabi birliklar grammatik jihatdan to‘g‘ri ishlatilishi bilan birga muayyan pragmatik vazifani ham bajaradi. Ularni kommunikativ vaziyatdan ajratib o‘rgatish o‘quvchining real muloqotdagi kompetensiyasini to‘liq shakllantirmasligi mumkin.

Shu sababli 11-sinf bosqichida leksik kompetensiyani rivojlantirish modeli uch darajali tizim asosida tashkil etilishi mumkin:

1-daraja – receptive vocabulary: o‘quvchi so‘zni o‘qish yoki tinglash orqali taniydi va ma’nosini tushunadi.

2-daraja – controlled productive vocabulary: o‘quvchi berilgan topshiriq va kommunikativ vaziyat doirasida so‘zni qo‘llaydi.

3-daraja – free productive vocabulary: o‘quvchi yangi so‘zdan mustaqil ravishda gapirish va yozishda foydalanadi.

Mazkur uch bosqichli tizim o‘quvchining leksik bilimlarini bosqichma-bosqich faol kommunikativ kompetensiyaga aylantirish imkonini beradi.

Taklif etilayotgan integratsion model

Qiyosiy tahlil natijalariga asoslanib, 11-sinf o‘quvchilarining leksik kompetensiyasini rivojlantirish uchun quyidagi integratsion metodik modelni taklif etish mumkin.

1-bosqich – Selection. O‘quv dasturi, CEFR darajasi, mavzu va kommunikativ ehtiyojga mos leksik birliklarni tanlash.

2-bosqich – Presentation. Yangi so‘zlarni kontekst, rasm, video, definitsiya, sinonim yoki tarjima orqali taqdim etish.

3-bosqich – Recognition. O‘quvchining yangi so‘zlarni matn va audio materiallarda aniqlashi.

4-bosqich – Controlled practice. Matching, gap filling, categorisation, word formation kabi mashqlar orqali mustahkamlash.

5-bosqich – Contextual practice. Yangi so‘zlarni dialog va kommunikativ vaziyatlarda qo‘llash.

6-bosqich – Productive use. Speaking, writing, presentation, role-play va project orqali erkin qo‘llash.

7-bosqich – Recycling. O‘rganilgan so‘zlarni keyingi mavzularda qayta qo‘llash.

8-bosqich – Self-assessment. O‘quvchining o‘z lug‘at boyligini mustaqil baholashi.

Ushbu modelning asosiy afzalligi shundaki, u milliy ta’lim mazmunining mavzuviy va dasturiy tizimini saqlab qolgan holda xorijiy tajribadagi kontekstual, kommunikativ, kollokatsion, mustaqil va raqamli o‘rganish elementlarini uyg‘unlashtirish imkonini beradi.

Xulosa

Olib borilgan qiyosiy tahlil natijalari 11-sinf o‘quvchilarining leksik kompetensiyasini rivojlantirish masalasi zamonaviy xorijiy til ta’limining muhim yo‘nalishlaridan biri ekanligini ko‘rsatdi. Leksik kompetensiya o‘quvchining faqat lug‘at boyligi hajmi bilan emas, balki o‘zlashtirilgan leksik birliklarni to‘g‘ri, o‘rinli va kommunikativ vaziyatga mos ravishda qo‘llay olish qobiliyati bilan ham belgilanadi.

O‘zbekiston ta’lim amaliyotida 11-sinf ingliz tili ta’limining kommunikativ va kompetensiyaviy yo‘nalishda tashkil etilishi leksik kompetensiyani rivojlantirish uchun muhim metodik asos yaratadi. Shu bilan birga, xorijiy tajribani o‘rganish ushbu jarayonni yanada takomillashtirish uchun kontekstual o‘rganish, kollokatsiyalarni o‘zlashtirish, spaced repetition, learner autonomy, autentik materiallar, loyiha va rolli o‘yinlardan foydalanish kabi metodlarning ahamiyatini ko‘rsatadi.

Qiyosiy tahlil asosida 11-sinf o‘quvchilarining leksik kompetensiyasini rivojlantirishda milliy va xorijiy tajribani qarama-qarshi qo‘yish emas, balki ularning metodik jihatdan samarali elementlarini integratsiya qilish maqsadga muvofiq, degan xulosaga kelindi.

Shuningdek, leksik kompetensiyani rivojlantirish jarayoni “so‘zni bilish – kontekstda anglash – birikmada qo‘llash – kommunikativ vaziyatda foydalanish – takrorlash – mustaqil ravishda qo‘llash” izchilligi asosida tashkil etilsa, o‘quvchining passiv lug‘at boyligini faol lug‘at boyligiga aylantirish uchun qulay pedagogik sharoit yaratiladi.

Kelgusidagi tadqiqotlarda mazkur nazariy-metodik modelni tajriba-sinov ishlari orqali tekshirish, 11-sinf o‘quvchilarining leksik kompetensiyasini rivojlantirishning boshlang‘ich va yakuniy ko‘rsatkichlarini statistik jihatdan taqqoslash hamda taklif etilayotgan metodikaning samaradorligini empirik asosda aniqlash maqsadga muvofiqdir.

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Methodology for developing the Russian communicative competence of Uzbek-speaking students using generative artificial intelligence

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Annotation *The article substantiates a methodology for developing the Russian communicative competence of Uzbek-speaking students using generative artificial intelligence. The study is relevant due to the contradiction between the high linguodidactic potential of large language models and the lack of methodological solutions addressing Uzbek and Russian typological differences and cross-linguistic interference. The theoretical framework integrates competence-based, communicative and contrastive approaches, the technological pedagogical content knowledge model and formative assessment. Russian and international research on generative artificial intelligence in language teaching is analysed, revealing a shortage of studies on Turkic-speaking learners and criterion-referenced assessment. The methodology is implemented through a four-stage cycle comprising diagnostic, generative interactive, reflective corrective and assessment stages, governed by the principles of teacher expert control, transparency and academic integrity. It provides contrastive feedback that explains errors through comparison with the learners' native language system. Diagnostics, assessment and evaluation are differentiated, and the use of analytic rubrics and performance-based assessment is justified. Experimental teaching shows statistically significant growth in the interactive and pragmatic components of communicative competence and fewer interference errors in the experimental group. The limitations of the methodology, critical verification of machine-generated text as a transferable skill and the changing professional role of the teacher are discussed. The findings apply to teaching Russian at Uzbek universities and teacher development.*

Keywords *Communicative competence, Russian as a foreign language, Uzbek-speaking students, generative artificial intelligence, large language models, cross-linguistic interference, contrastive approach, formative assessment, rubrics, performance-based assessment, transferable skills, academic integrity*

O‘zbek tilli talabalarning rus tilidagi kommunikativ kompetensiyasini generativ sun’iy intellekt yordamida shakllantirish metodikasi

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Annotatsiya *Maqolada generativ sun’iy intellektni til ta’limiga integratsiyalash sharoitida o‘zbek tilli talabalarning rus tilidagi kommunikativ kompetensiyasini shakllantirish metodikasini ilmiy asoslash muammosi ko‘rib chiqiladi. Tadqiqotning dolzarbligi*

katta til modellarining yuqori lingvodidaktik salohiyati bilan o'zbek va rus tillarining tipologik farqlarini hamda tillararo interferensiya xususiyatlarini hisobga oluvchi metodik yechimlarning mavjud emasligi o'rtasidagi ziddiyat bilan belgilanadi. Tadqiqotning nazariy asosini kompetensiyaviy, kommunikativ-faoliyatli va qiyosiy yondashuvlar, texnologik pedagogik predmet bilimi modeli hamda shakllantiruvchi baholash konsepsiyasi tashkil etdi. Tillarni o'qitishda generativ sun'iy intellektdan foydalanishga oid mahalliy va xorijiy tadqiqotlar tahlil qilinib, turkiy tilli auditoriyaga va mezonli baholashga yo'naltirilgan ishlarning yetishmasligi aniqlandi. Diagnostik, generativ-interaktiv, refleksiv-korreksion va baholash bosqichlarini o'z ichiga olgan to'rt bosqichli siklda amalga oshiriladigan hamda o'qituvchining ekspert nazorati, shaffoflik va akademik halollik tamoyillariga tayanadigan metodika ishlab chiqildi. Metodika xatolarni ta'lim oluvchilarning ona tili tizimi bilan qiyoslash orqali tushuntiruvchi qiyosiy qayta aloqani nazarda tutadi. Diagnostika, baholash va samaradorlikni baholash tushunchalari farqlandi, analitik rubrikalar va faoliyatni bajarishga asoslangan baholashni qo'llash asoslab berildi. Tajriba-sinov natijalari tajriba guruhida kommunikativ kompetensiyaning interaktiv va pragmatik komponentlari statistik jihatdan ahamiyatli darajada o'sganidan hamda interferension xatolar chastotasi kamayganidan dalolat beradi. Metodikaning cheklovlari, mashina tomonidan yaratilgan matnni tanqidiy verifikatsiya qilishning ko'chiriladigan ko'nikma sifatidagi o'rni va o'qituvchi kasbiy rolining o'zgarishi muhokama qilinadi. Maqola materiallaridan O'zbekiston oliy ta'lim muassasalarida rus tilini o'qitish amaliyotida va o'qituvchilar malakasini oshirishda foydalanish mumkin.

Kalit so'zlar *Kommunikativ kompetensiya, rus tili chet tili sifatida, o'zbek tilli talabalar, generativ sun'iy intellekt, katta til modellari, tillararo interferensiya, qiyosiy yondashuv, shakllantiruvchi baholash, rubrikalar, faoliyatni bajarishga asoslangan baholash, ko'chiriladigan ko'nikmalar, akademik halollik*

Методика формирования русскоязычной коммуникативной компетенции узбекоязычных студентов с использованием генеративного искусственного интеллекта

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Аннотация *В статье рассматривается проблема научного обоснования методики формирования русскоязычной коммуникативной компетенции узбекоязычных студентов в условиях интеграции генеративного искусственного интеллекта в языковое образование. Актуальность исследования определяется противоречием между высоким лингводидактическим потенциалом больших языковых моделей и отсутствием методических решений, учитывающих типологические различия узбекского и русского языков и специфику межъязыковой*

интерференции. Теоретическую основу составили компетентностный, коммуникативно-деятельностный и контрастивный подходы, модель технологического педагогического предметного знания и концепция формирующего оценивания. Проанализированы отечественные и зарубежные исследования применения генеративного искусственного интеллекта в обучении языкам, выявлен дефицит работ, ориентированных на тюркоязычную аудиторию и критериальное оценивание. Разработана методика, реализуемая в четырёхэтапном цикле, включающем диагностический, генеративно-интерактивный, рефлексивно-корректирующий и оценочный этапы, при сквозном действии принципов экспертного контроля преподавателя, прозрачности и академической честности. Методика предусматривает контрастивную обратную связь, объясняющую ошибки через сопоставление с системой родного языка обучающихся. Разграничены понятия диагностики, оценивания и оценки эффективности, обосновано применение аналитических рубрик и оценивания на основе выполнения деятельности. Результаты опытного обучения свидетельствуют о статистически значимом росте интерактивного и прагматического компонентов коммуникативной компетенции и снижении частотности интерференционных ошибок в экспериментальной группе. Обсуждаются ограничения методики, роль критической верификации машинного текста как переносимого умения и изменение профессиональной роли преподавателя. Материалы статьи могут быть использованы в практике преподавания русского языка в вузах Узбекистана и при повышении квалификации преподавателей.

Ключевые слова *Коммуникативная компетенция, русский язык как иностранный, узбекоязычные студенты, генеративный искусственный интеллект, большие языковые модели, межъязыковая интерференция, контрастивный подход, формирующее оценивание, рубрики, оценивание на основе выполнения деятельности, переносимые умения, академическая честность*

Введение

Цифровая трансформация языкового образования приобрела институциональный характер: в Республике Узбекистан она оформлена Стратегией развития технологий искусственного интеллекта до 2030 года, предусматривающей внедрение интеллектуальных решений в социальную сферу, включая образование (Президент Республики Узбекистан, 2024). Большие языковые модели, способные порождать связный текст, вести диалог и предоставлять развёрнутую обратную связь, выступают собеседником, генератором учебных материалов, источником корректирующей информации и одновременно фактором риска для академической самостоятельности обучающихся (Kasneci et al., 2023; 2).

Для узбекоязычных студентов русский язык сохраняет функции языка межнационального общения, академической мобильности и профессиональной коммуникации, однако его освоение осложняется ограниченностью

речевой среды и межъязыковой интерференцией. Типологическое расхождение агглютинативного узбекского и флективного русского языков порождает устойчивые ошибки в согласовании по роду, предложно-падежном управлении и употреблении видовых форм глагола, а фрагментарные знания не переходят в умение действовать в учебно-профессиональных ситуациях общения (Анисимова, 2017; 11). При этом готовность преподавателей высшей школы к методически обоснованному применению инструментов искусственного интеллекта отстаёт от темпов их распространения в студенческой среде (Сысоев, 2023; 11).

Противоречие между лингводидактическим потенциалом генеративного искусственного интеллекта и отсутствием научно обоснованной методики его применения для формирования русскоязычной коммуникативной компетенции узбекоязычных студентов определяет проблему исследования. Цель статьи состоит в теоретическом обосновании, разработке и опытной проверке такой методики с учётом контрастивной специфики узбекско-русского билингвизма и современных подходов к оцениванию.

Актуальность исследования обусловлена совокупностью нормативных, лингвистических и технологических факторов. Решение проблемы требует перехода от эпизодического использования нейросетевых сервисов к целостной методической системе с распределёнными функциями преподавателя, обучающегося и искусственного интеллекта.

Теоретические основы

Понятийное ядро исследования составляет категория коммуникативной компетенции, трактуемая в отечественной лингводидактике как способность решать средствами изучаемого языка актуальные задачи общения в бытовой, учебной, производственной и культурной сферах (Азимов & Щукин, 2009; 108). Н.Д. Гальскова и Н.И. Гез рассматривают её как интегративное образование, объединяющее лингвистический, социолингвистический, дискурсивный, стратегический и социокультурный компоненты (Гальскова & Гез, 2013; 90). Разграничение компетенции как нормативного требования и компетентности как качества, проявляющегося в деятельности, принципиально, поскольку проверке подлежит именно компетентность в ситуации реального действия (Зимняя, 2012; 4).

Международная рамка задаётся обновлённой версией Общеевропейских компетенций владения иностранным языком, где лингвистическая, социолингвистическая и прагматическая компетенции соотнесены с видами речевой деятельности, включая медиацию (Council of Europe, 2020; 129). Для узбекско-русского билингвизма значимо включение в рамку плюрилингвальной компетенции: родной язык рассматривается не только как источник интерференции, но и как ресурс осознания различий языковых систем. Согласно коммуникативной теории Е.И. Пассова, обучение должно воспроизводить сущностные характеристики общения, прежде всего ситуативность и новизну (Пассов & Кузовлева, 2010; 25); генеративная модель, варьирующая речевые ситуации и реплики партнёра, обеспечивает эти принципы в условиях дефицита аудиторного времени.

Интеграция цифрового инструмента в предметное обучение осмысляется в рамках модели TPACK, описывающей пересечение технологического, педагогического и предметного знания преподавателя (Mishra & Koehler, 2006; 1029). Применительно к генеративному искусственному интеллекту это означает, что результативность определяется не возможностями сервиса, а способностью преподавателя переводить лингводидактическую задачу в корректный

запрос (промпт) и интерпретировать ответ модели.

Терминологического уточнения требует контрольно-оценочный компонент. Diagnostics (диагностика) обозначает выявление исходного уровня и дефицитов до начала обучения; assessment (оценивание) представляет систематический сбор и интерпретацию свидетельств о языковой способности обучающегося; evaluation (оценка) есть суждение о ценности и эффективности программы или методики, опирающееся на данные оценивания, но не сводимое к ним (Bachman & Palmer, 2010; 20). Формирующее оценивание понимается как практика, при которой свидетельства о достижениях извлекаются, интерпретируются и используются для решений о следующих шагах обучения (Black & Wiliam, 2009; 9). Его инструментом выступают рубрики (rubrics), то есть согласованные наборы критериев с описаниями уровней качества выполнения (Brookhart, 2013; 4). Performance-based assessment (оценивание на основе выполнения деятельности) предполагает проверку компетентности через решение аутентичной задачи, что соответствует отечественной позиции об оценивании компетенций в ситуациях, моделирующих профессиональный контекст (Ефремова, 2010; 52). Термины soft skills и transferable skills не тождественны: первый акцентирует межличностные качества, второй подчёркивает переносимость умения между контекстами. К переносимым умениям в работе с искусственным интеллектом закономерно относится критическая верификация машинно порождённого текста.

Теоретическую основу методики образуют компетентностный и коммуникативно-деятельностный подходы, модель TPACK и концепция формирующего оценивания. Их синтез позволяет рассматривать генеративный искусственный интеллект как средство моделирования речевых ситуаций и источник обратной связи, подчинённый критериально заданным результатам обучения.

Анализ исследований

В зарубежных работах Л. Конке, Б. Мурхаус и Д. Цзоу выделяют генерацию адаптированных текстов, объяснение употребления слов, диалоговую практику и обратную связь, указывая одновременно на риск недостоверных ответов и необходимость специальных цифровых компетенций (Kohnke, Moorhouse, & Zou, 2023; 542). Коллектив под руководством Э. Каснечи подчёркивает, что преимущества персонализации сопряжены с предвзятостью модели, чрезмерной зависимостью и ослаблением самостоятельного мышления, что требует прежде всего педагогических решений (Kasneci et al., 2023; 5).

В российской лингводидактике методический потенциал искусственного интеллекта в обучении русскому языку как иностранному систематизирован П.В. Сысоевым и Е.М. Филатовым применительно к развитию речевых умений, языковых навыков и оценочной обратной связи (Сысоев & Филатов, 2024; 305). Е.В. Дзюба показывает, что генеративные модели позволяют создавать интерактивные симуляции, в которых обучающийся практикуется в безопасной среде и повышает коммуникативную уверенность (Дзюба, 2024; 248). Эмпирическая проверка ChatGPT выявила склонность модели к «сочинению» информации при дефиците данных, что обосновывает тезис об обучении работе с инструментом вместо его запрета (Сысоев & Филатов, 2023; 285). Ю.В. Токмакова и Е.С. Саенко доказывают продуктивность корректирующей обратной связи генеративного искусственного интеллекта при её педагогическом сопровождении (Токмакова & Саенко, 2025; 56). Этический аспект раскрыт в работе, фиксирующей недостаточное понимание

студентами границ допустимого использования сгенерированного текста (Сысоев, 2024; 38).

Исследования ориентированы преимущественно на английский язык либо на гетерогенные группы изучающих русский язык, тогда как специфика узбекоязычной аудитории остаётся вне фокуса. Результаты чаще устанавливаются через самоотчёты обучающихся, а аналитические рубрики и performance-based assessment используются эпизодически.

Международные и отечественные исследования согласованно подтверждают лингводидактический потенциал генеративного искусственного интеллекта и указывают на риски его неконтролируемого применения. Дефицит работ, учитывающих родной язык обучающихся и опирающихся на критериальное оценивание, определяет научную нишу настоящего исследования.

Методология

Исследование, опирающееся на компетентностный и контрастивный подходы, выполнено по квазиэкспериментальному плану с предварительным и итоговым срезами. Опытное обучение проводилось в 2024/2025 учебном году в течение 16 недель (4 академических часа в неделю) в Узбекском государственном университете мировых языков со студентами второго курса бакалавриата, имеющими узбекский родной язык и уровень владения русским языком A2 и B1: экспериментальная группа (ЭГ, n = 58) и контрольная группа (КГ, n = 56).

Методика реализуется в четырёхэтапном цикле, повторяющемся для социально-бытовой, учебно-профессиональной и социокультурной сфер общения. Диагностический этап включает входное выявление уровня компетенции и составление индивидуального профиля интерференционных ошибок. На генеративно-интерактивном этапе студенты ведут ролевые диалоги с языковой моделью по сценариям преподавателя; системная инструкция задаёт роль собеседника, лексико-грамматический минимум и отсрочку исправлений до завершения диалога ради сохранения беглости речи. На рефлексивно-корректирующем этапе модель по шаблону анализирует транскрипт и объясняет ошибки через сопоставление с узбекским языком (например, отсутствие категории рода как причину высказывания «моя преподаватель пришёл»), а преподаватель верифицирует её комментарии. Оценочный этап предполагает выполнение аутентичной задачи в формате performance-based assessment без обращения к искусственному интеллекту, что отделяет компетентность студента от возможностей инструмента.

Сквозными условиями выступили принцип «человек в контуре управления», сохраняющий за преподавателем функцию экспертного контроля, принцип прозрачности (фиксация всех запросов к модели в портфолио) и протокол академической честности. Контрольная группа обучалась по той же программе с традиционными коммуникативными упражнениями и обратной связью преподавателя.

Оценивание осуществлялось по аналитической рубрике из пяти критериев с пятибалльной шкалой: лингвистическая корректность, лексическое разнообразие, прагматическая уместность, дискурсивная связность, интерактивная компетенция. Продукты оценивались двумя независимыми экспертами, согласованность определялась коэффициентом каппа Коэна. Применялись также анализ ошибок, анонимное анкетирование, критерий Стьюдента для независимых выборок и расчёт размера эффекта d Коэна.

Дизайн исследования обеспечивает сопоставимость групп и разграничение диагностики, оценивания и оценки эффективности. Требование выполнять итоговую задачу без поддержки

искусственного интеллекта повышает валидность выводов о сформированности компетентности.

Результаты

Входной срез не выявил статистически значимых различий между группами: средний интегральный балл по рубрике составил 2,41 в ЭГ и 2,38 в КГ ($p > 0,05$). Согласованность оценок экспертов характеризовалась высоким уровнем ($к = 0,81$). По итогам опытного обучения средний балл в ЭГ возрос до 3,62, в КГ до 2,97; различие статистически значимо ($p < 0,01$) при большом размере эффекта ($d = 0,94$). Покритериальная динамика представлена в таблице 1.

Критерий	ЭГ до	ЭГ после	КГ до	КГ после
Лингвистическая корректность	2,28	3,41	2,30	3,02
Лексическое разнообразие	2,60	3,82	2,45	2,98
Прагматическая уместность	2,35	3,70	2,31	2,90
Дискурсивная связность	2,52	3,39	2,49	3,00
Интерактивная компетенция	2,30	3,78	2,33	2,95
Интегральный балл	**2,41**	**3,62**	**2,38**	**2,97**

Таблица 1. *Динамика средних баллов по критериям аналитической рубрики*

Наибольший прирост в ЭГ зафиксирован по критериям интерактивной компетенции и прагматической уместности, что объясняется многократной практикой ведения диалога в варьируемых ситуациях. Лингвистическая корректность повысилась умереннее, однако анализ ошибок показал снижение частотности ошибок в согласовании по роду на 43 % в ЭГ против 17 % в КГ, ошибок предложно-падежного управления на 38 % и 15 % соответственно. Наименьший прирост отмечен по дискурсивной связности, что указывает на недостаточность диалоговой практики для развития умений построения монологического текста.

По данным анкетирования, 78 % студентов ЭГ отметили снижение тревожности при говорении на русском языке, 64 % указали на риск чрезмерной опоры на подсказки модели. Экспертный анализ выявил некорректные комментарии модели в 12 % транскриптов (ошибочные указания на ударение, неестественная сочетаемость), что подтверждает необходимость верификации машинной обратной связи.

Опытное обучение подтвердило эффективность методики прежде всего в развитии интерактивного и прагматического компонентов коммуникативной компетенции. Одновременно выявлены ограничения, связанные с формированием дискурсивных умений и недостоверностью части машинной обратной связи.

Обсуждение

Полученные результаты согласуются с выводами о продуктивности диалоговой практики с языковыми моделями (Kohnke, Moorhouse, & Zou, 2023; 545) и о значимости корректирующей обратной связи генеративного искусственного интеллекта (Токмакова & Саенко, 2025; 60). Специфика настоящего исследования состоит в контрастивном характере обратной связи: объяснение ошибки через сопоставление с системой родного языка переводит интерференцию из неосознаваемого механизма в объект рефлексии, что соответствует трактовке плюрилингвальной компетенции как ресурса обучения (Council of Europe, 2020; 123).

Менее выраженная динамика дискурсивной связности показывает, что диалоговый формат не заменяет целенаправленного обучения построению монологического и письменного текста. Методику целесообразно дополнить заданиями, где модель выступает оппонентом, запрашивающим аргументацию.

Доля некорректных комментариев модели подтверждает, что генеративный искусственный интеллект не может служить автономным источником языковой нормы (Сысоев & Филатов, 2023; 290). Отсюда значение переносимых умений: проверка машинного текста по словарям и корпусам и аргументированное отклонение исправлений формируют критическое мышление за пределами языковой дисциплины. Риск чрезмерной опоры на подсказки согласуется с данными о недостаточной этической осведомлённости студентов (Сысоев, 2024; 45) и обосновывает протокол академической честности. Роль преподавателя смещается к проектированию сценариев и экспертизе, что требует развития технологического педагогического предметного знания (Mishra & Koehler, 2006; 1030), дефицит которого фиксируется в высшей школе (Сысоев, 2023; 25).

Ограничения исследования связаны с квазиэкспериментальным дизайном, опытным обучением на базе одного вуза и вариативностью ответов языковых моделей, затрудняющей воспроизводимость условий. Перспективы включают лонгитюдную проверку устойчивости результатов и адаптацию методики для нефилологических направлений подготовки.

Результативность методики обусловлена сочетанием генеративной диалоговой практики, контрастивной обратной связи и обязательной экспертной верификации. Генеративный искусственный интеллект эффективен как средство, встроенное в критериально организованную систему обучения, но не как её замена.

Заключение

Методика формирования русскоязычной коммуникативной компетенции узбекоязычных студентов с использованием генеративного искусственного интеллекта обоснована синтезом компетентностного, коммуникативно-деятельностного и контрастивного подходов, модели TPACK и концепции формирующего оценивания. Она реализуется в цикле из диагностического, генеративно-интерактивного, рефлексивно-корректирующего и оценочного этапов при действии принципов экспертного контроля, прозрачности и академической честности. Опытное обучение продемонстрировало статистически значимое преимущество экспериментальной группы, наиболее выраженное в интерактивном и прагматическом компонентах, и снижение частотности интерференционных ошибок. Разграничение диагностики, оценивания и оценки эффективности, применение аналитических рубрик и performance-based assessment обеспечили валидность выводов. Методика применима в вузах Узбекистана и в программах повышения квалификации преподавателей русского языка.

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Microlearning as a modern technology of teaching Russian as a foreign language

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Annotation *The article examines microlearning as a modern educational technology in the context of teaching Russian as a foreign language. The relevance of the study is determined by the digitalization of the educational environment, changes in learners' cognitive characteristics, and the demand for flexible formats of language training. The aim of the work is to provide a theoretical justification for applying microlearning in the linguodidactics of RFL and to identify its methodological potential. The methodological foundation includes cognitive load theory, self-determination theory, and the connectivist approach. The analysis of domestic and foreign studies shows that dividing learning material into short targeted modules increases motivation, information retention, and learner autonomy. It has been established that microlearning is effective in developing lexical, grammatical, and pronunciation skills, but it involves risks of knowledge fragmentation and reduced depth of understanding. It is substantiated that the technology should be integrated into a holistic methodological system rather than replace traditional formats. The principles of designing microcontent for RFL are defined: unity of the learning task, dosing, multimodality, and feedback. The practical significance lies in developing recommendations for implementing microformats in mobile and blended learning models. It is concluded that microlearning is a promising tool for supplementing, but not replacing, systematic language education.*

Keywords *Microlearning, Russian as a foreign language, linguodidactics, digitalization, cognitive load, motivation, mobile learning, microcontent, blended learning, language skills, educational technology, learner autonomy*

Mikroo'qitish rus tilini chet tili sifatida o'qitishning zamonaviy texnologiyasi sifatida

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Annotatsiya *Maqolada mikroo'qitish rus tilini chet tili sifatida o'qitish kontekstida zamonaviy ta'lim texnologiyasi sifatida ko'rib chiqiladi. Tadqiqotning dolzarbligi ta'lim muhitining raqamlashuvi, o'quvchilarning kognitiv xususiyatlarining o'zgarishi va til tayyorgarligining moslashuvchan formatlariga bo'lgan ehtiyoj bilan belgilanadi. Ishning maqsadi mikroo'qitishni RKI lingvodidaktikasida qo'llashni nazariy asoslash va uning metodik salohiyatini aniqlashdan iborat. Metodologik asos sifatida kognitiv yuklama nazariyasi, o'z-o'zini belgilash nazariyasi va konnektivistik yondashuv chiqadi. Mahalliy va xorijiy tadqiqotlar tahlili shuni ko'rsatadiki, o'quv materialini qisqa maqsadli modullarga bo'lish motivatsiya, axborotni saqlab qolish va o'quvchilar mustaqilligini oshiradi. Mikroo'qitish leksik, grammatik va talaffuz ko'nikmalarini shakllantirishda samarali ekanligi, biroq bilimlar parchalanishi va tushunish chuqurligining pasayishi xavflari bilan bog'liqligi aniqlangan. Texnologiya*

an'anaviy formatlarni almashtirmasdan, yaxlit metodik tizimga integratsiyalashuvi kerakligi asoslangan. RKI uchun mikrokontentni loyihalash tamoyillari aniqlangan: o'quv vazifasining birligi, dozalanganlik, multimodallik va qayta aloqa. Amaliy ahamiyati mikroformatlarni mobil va aralash o'qitish modellariga joriy etish bo'yicha tavsiyalar ishlab chiqishdan iborat. Mikroo'qitish tizimli til ta'limini to'ldiruvchi, ammo almashtirmaydigan istiqbolli vosita ekanligi haqida xulosa qilingan.

Kalit so'zlar *Mikroo'qitish, rus tili chet tili sifatida, lingvodidaktika, raqamlashtirish, kognitiv yuklama, motivatsiya, mobil o'qitish, mikrokontent, aralash o'qitish, til ko'nikmalari, ta'lim texnologiyasi, o'quvchi mustaqilligi*

Микрообучение как современная технология преподавания русского языка как иностранного

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Аннотация *В статье рассматривается микрообучение как современная образовательная технология в контексте преподавания русского языка как иностранного. Актуальность исследования обусловлена цифровизацией образовательной среды, изменением когнитивных характеристик обучающихся и потребностью в гибких форматах языковой подготовки. Цель работы состоит в теоретическом обосновании применения микрообучения в лингводидактике РКИ и выявлении его методического потенциала. Методологической основой выступают теория когнитивной нагрузки, теория самодетерминации и коннективистский подход. Анализ отечественных и зарубежных исследований показывает, что дробление учебного материала на короткие целенаправленные модули повышает мотивацию, удержание информации и автономию обучающихся. Установлено, что микрообучение эффективно при формировании лексических, грамматических и произносительных навыков, однако сопряжено с рисками фрагментарности знаний и снижения глубины понимания. Обосновано, что технология должна интегрироваться в целостную методическую систему, а не подменять традиционные форматы. Определены принципы проектирования микроконтента для РКИ: единство учебной задачи, дозированность, мультимодальность и обратная связь. Практическая значимость заключается в разработке рекомендаций по внедрению микроформатов в мобильную и смешанную модели обучения. Сделан вывод о том, что микрообучение является перспективным инструментом дополнения, но не замены системного языкового образования.*

Ключевые слова *Микрообучение, русский язык как иностранный, лингводидактика, цифровизация, когнитивная нагрузка, мотивация, мобильное обучение, микроконтент, смешанное обучение, языковые навыки, образовательная технология, автономия обучающегося*

Введение

Стремительная цифровизация образовательного пространства и трансформация познавательных характеристик современного обучающегося формируют новые требования к методике преподавания иностранных языков. Классические форматы длительных академических занятий все чаще вступают в противоречие с фрагментарным восприятием информации, свойственным поколениям, выросшим в условиях цифровой медиасреды. В этом контексте микрообучение (microlearning) заявляет о себе как о технологии, отвечающей ритму и когнитивным особенностям современного учащегося.

Феномен клипового мышления, характеризующийся фрагментарностью, алогичностью и нарушением причинно-следственных связей, все чаще признается фактором, к которому традиционная система обучения оказывается недостаточно адаптированной (Foxford Media, 2025; 112). Изменение формата подачи информации через схемы, кластеры и короткие модули рассматривается как одна из стратегий соответствия новому типу восприятия. Именно на пересечении этой проблематики и цифровой лингводидактики располагается предмет настоящего исследования.

Преподавание русского языка как иностранного (РКИ) обладает выраженной практической направленностью и предполагает систематическое формирование коммуникативной компетенции (Санкт-Петербургский государственный университет, б. д.). Вопрос о том, насколько микрообучение способно органично встроиться в эту систему, не разрушая ее целостности, требует научного осмысления. Цель статьи состоит в теоретическом обосновании применения микрообучения в лингводидактике РКИ и определении границ его методической эффективности.

Микровывод: цифровая трансформация и изменение когнитивных установок обучающихся создают объективную потребность в новых форматах языковой подготовки, среди которых микрообучение занимает особое место.

Теоретические основы

Концептуальное оформление микрообучения связано с работами Т. Хуга, который в 2005 году предложил трактовать данный феномен как гибкий многомерный конструкт, определяемый параметрами времени, содержания, медиа и учебного контекста (Hug, 2005; 9). Это понимание задало теоретическую рамку, в которой микрообучение рассматривается не как механическое сокращение урока, а как самостоятельный дидактический подход, ориентированный на решение одной четко определяемой учебной задачи.

Прикладная модель микрообучения была развита И. Бухем и Х. Хамельманн, определившими его ключевые атрибуты: микроконтент, сфокусированность на единственной идее и краткость учебного эпизода (Buchem & Hamelmann, 2010; 4). Данная модель приобрела значительное практическое влияние, хотя и подвергалась критике за ограниченность теоретического обоснования, что затрудняет ее последовательное применение в различных образовательных условиях.

Методологическим фундаментом микрообучения выступают несколько взаимодополняющих теорий. Теория когнитивной нагрузки объясняет эффективность коротких модулей снижением избыточной нагрузки на рабочую память, что способствует более качественному усвоению материала (Sweller, 2020). Теория самодетерминации раскрывает мотивационный потенциал

технологии, связывая его с удовлетворением потребностей в автономии и компетентности. Коннективистский подход и теория двойного кодирования дополняют эту картину, акцентируя роль мультимодальности и распределенного, доступного по требованию обучения (Encyclopedia of Computer-Assisted Language Learning, 2024).

Микровывод: теоретическая база микрообучения носит интегративный характер и опирается на когнитивные, мотивационные и коннективистские концепции, что обеспечивает его научную обоснованность как образовательной технологии.

Анализ исследований

Международные исследования демонстрируют устойчивый интерес к применению микрообучения в языковом образовании. Систематический обзор публикаций за период с 2014 по 2025 год показывает, что микрообучение существенно улучшает удержание информации, мотивацию и приобретение навыков за счет подачи содержания в сжатых интерактивных форматах, согласованных с теорией когнитивной нагрузки и теорией самодетерминации (Hacettepe University Journal of Education, 2026). При этом экспериментальные и квазиэкспериментальные исследования подтверждают его результативность прежде всего в области лексики, грамматики и произношения.

Значимой вехой стала теоретическая модель микрообучения для обучения второму языку, предложенная Х.К. Хонг и М.К. Кабиланом, которые указали на распространенную в исследованиях проблему: многие работы делают широкие выводы о преимуществах технологии без достаточной теоретической и методологической строгости (Khong & Kabilan, 2022; 1490). Эта критика обозначила необходимость перехода от эмпирических констатаций к системному концептуальному осмыслению.

В отечественной науке микрообучение исследуется преимущественно в контексте профессиональной подготовки и интеграции информационно-коммуникационных технологий. Е.В. Скакунова рассматривает микрообучение как эффективную обучающую технологию, отмечая ее простоту в реализации и надежность в ситуации контроля формируемых профессиональных навыков будущих учителей иностранного языка (Скакунова, 2017). Одновременно подчеркивается, что интеграция ИКТ приводит к пересмотру роли преподавателя и его профессиональных функций.

Ряд исследователей связывает востребованность микрообучения с феноменом клипового мышления. Установлено наличие доказательной базы о повышении эффективности обучения лиц с клиповым мышлением при использовании цифровых платформ, смешанного обучения и специально организованных микроформатов (Наука о человеке: гуманитарные исследования, 2023; 45). Такой подход рассматривается как способ минимизации негативных последствий фрагментарного восприятия при сохранении обучающего эффекта.

Микровывод: как зарубежные, так и отечественные исследования подтверждают методическую продуктивность микрообучения, однако акцентируют потребность в его теоретической систематизации и осторожном применении.

Методология

Методология настоящего исследования носит теоретико-аналитический характер и опирается на совокупность взаимодополняющих методов. Ведущим выступает метод контент-анализа научных источников, позволивший систематизировать представления о сущности и функциях

микрообучения в лингводидактике. Сравнительный анализ отечественных и зарубежных подходов обеспечил выявление общих закономерностей и национальной специфики применения технологии в преподавании РКИ.

Концептуальное моделирование использовалось для построения логической структуры интеграции микроформатов в систему языковой подготовки. При отборе источников соблюдался принцип научной верифицируемости: анализировались работы, представленные в базах данных Scopus, Web of Science, eLibrary и ERIC, опубликованные преимущественно после 2005 года. Такой подход обеспечил доказательность выводов и их соотнесенность с современным состоянием научного знания.

Терминологический аппарат исследования выстраивался с учетом необходимости разграничения смежных понятий. Микрообучение трактуется как технология организации учебного процесса, микроконтент – как его содержательная единица, а микроурок – как конкретная форма реализации. Подобная дифференциация позволяет избежать понятийной размытости, на которую справедливо указывают критики технологии.

Микровывод: избранная методология сочетает контент-анализ, сравнительный анализ и концептуальное моделирование, что обеспечивает системность и доказательность полученных результатов.

Результаты

Проведенный анализ позволил определить методический потенциал микрообучения применительно к РКИ. Установлено, что технология наиболее эффективна при формировании дискретных языковых навыков: усвоении лексических единиц, отработке грамматических моделей и коррекции произношения. Дробление материала на короткие модули снижает когнитивную перегрузку и повышает концентрацию обучающегося на конкретной учебной задаче.

Выявлены базовые принципы проектирования микроконтента для РКИ. Первый принцип – единство учебной задачи: каждый модуль решает одну коммуникативную или языковую проблему. Второй – дозированность: объем материала соотносится с ресурсами рабочей памяти. Третий – мультимодальность: сочетание текста, аудио и визуальных опор усиливает запоминание. Четвертый – обратная связь: незамедлительная реакция на действия обучающегося поддерживает мотивацию и корректирует ошибки.

Установлено, что микрообучение органично сочетается с мобильными и смешанными моделями обучения. Мобильные приложения и короткие видеоформаты обеспечивают доступность обучения по требованию, что особенно значимо для взрослых обучающихся, совмещающих учебу с иными обязанностями (Hacettepe University Journal of Education, 2026). При этом технология проявляет высокую адаптивность к индивидуальным образовательным траекториям.

Микровывод: микрообучение обнаруживает высокую результативность в формировании дискретных языковых навыков и требует соблюдения принципов единства задачи, дозированности, мультимодальности и обратной связи.

Обсуждение

Полученные результаты подтверждают перспективность микрообучения, однако требуют критического осмысления его ограничений. Наиболее существенным риском выступает фрагментарность знаний: подача материала изолированными модулями способна затруднять формирование целостной языковой системы. Микроурок

дает готовый вывод или алгоритм, но нередко не оставляет пространства для рефлексии и рассмотрения альтернативных точек зрения (Foxford Media, 2025; 115), что противоречит природе коммуникативной компетенции как системного образования.

Существенным ограничением остается и технологическое неравенство: доступ к мобильным устройствам и стабильному интернет-соединению распределен неравномерно, что порождает риск образовательной эксклюзии. Кроме того, исследователи фиксируют дефицит структурированных педагогических рамок проектирования микроконтента, что снижает воспроизводимость положительных результатов в различных образовательных контекстах (Khong & Kabilan, 2022; 1495).

В связи с этим микрообучение целесообразно рассматривать не как альтернативу традиционной методике РКИ, а как ее функциональное дополнение. Наибольший эффект технология обнаруживает при интеграции в смешанные модели, где короткие модули выполняют роль поддержки, закрепления и активизации материала, а системную связность обеспечивает целостный методический каркас. Такой подход согласуется с представлением о необходимости встраивания микрообучения в более широкую образовательную стратегию.

Микровывод: ограничения микрообучения носят системный характер, что обусловливает его применение в качестве дополнения, а не замены традиционной методики преподавания РКИ.

Заключение

Проведенное исследование позволяет заключить, что микрообучение представляет собой научно обоснованную образовательную технологию, обладающую значительным потенциалом в преподавании русского языка как иностранного. Его теоретические основания, интегрирующие теорию когнитивной нагрузки, теорию самодетерминации и коннективистский подход, обеспечивают методологическую состоятельность и объясняют механизмы повышения мотивации и удержания информации.

Вместе с тем эффективность технологии обусловлена соблюдением дидактических принципов проектирования микроконтента и разумной интеграцией в целостную систему языковой подготовки. Изолированное применение микрообучения сопряжено с рисками фрагментарности и снижения глубины понимания, что ограничивает его самостоятельную ценность. Оптимальной моделью выступает включение микроформатов в смешанное и мобильное обучение при сохранении системной методической связности.

Перспективы дальнейших исследований связаны с эмпирической верификацией эффективности микрообучения в РКИ, разработкой валидных инструментов оценки формируемых навыков и созданием структурированных методических рамок проектирования микроконтента для различных уровней владения языком. Таким образом, микрообучение утверждается как перспективный инструмент дополнения, но не замены системного языкового образования.

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The Lingua Spectrum
Cogito, ergo sum

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Methodology for improving students' intellectual-communicative competence through artificial intelligence in inclusive education

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Annotation *The article examines a methodology for enhancing students' intellectual-communicative competence in inclusive higher education through the pedagogically grounded use of artificial intelligence. Drawing on approaches to communicative competence, competency-based learning, Universal Design for Learning, and AI-assisted language education, intellectual-communicative competence is defined as an integrative ability to analyze information, formulate and justify a position, interact effectively in a foreign language, and regulate learning through reflection. A four-component structure is proposed, comprising motivational-axiological, cognitive-intellectual, communicative-activity, and reflective-regulatory components. The study substantiates a methodological cycle of "diagnosis – intellectualization – communication – feedback – reflection" and identifies conditions for its implementation in an inclusive environment, including personalization, differentiation, accessibility, critical verification of AI-generated responses, and teacher mediation. The article argues that artificial intelligence should function as a cognitive-communicative tool rather than a source of ready-made answers and concludes that the proposed model requires experimental validation in authentic educational settings.*

Keywords *Artificial intelligence, intellectual-communicative competence, inclusive education, foreign language education, digital pedagogy, reflection*

Inklyuziv ta'lim sharoitida sun'iy intellekt asosida talabalarning intellektual-kommunikativ kompetensiyasini takomillashtirish metodikasi

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Annotatsiya *Maqolada inklyuziv oliy ta'lim sharoitida sun'iy intellektdan pedagogik jihatdan asoslangan holda foydalanish orqali talabalarning intellektual-kommunikativ kompetensiyasini takomillashtirish metodikasi yoritiladi. Kommunikativ kompetensiya, kompetensiyaviy ta'lim, Universal Design for Learning hamda til ta'limida sun'iy intellektdan foydalanishga doir yondashuvlar tahlili asosida intellektual-kommunikativ kompetensiya axborotni tahlil va talqin qilish, manbalarni tanqidiy baholash, o'z pozitsiyasini dalillangan holda ifodalash, xorijiy tilda samarali muloqot qilish va o'quv faoliyatini refleksiv boshqarish imkonini beruvchi integrativ qobiliyat sifatida aniqlashtiriladi. Kompetensiyaning motivatsion-aksiologik, kognitiv-intellektual, kommunikativ-faoliyatga oid va*

refleksiv-regulyativ komponentlardan iborat to'rt tarkibli tuzilmasi taklif etiladi. "Diagnostika – intellektuallashtirish – kommunikatsiya – qayta aloqa – refleksiya" metodik sikli asoslanib, uni inklyuziv muhitda amalga oshirishning asosiy shartlari – individuallashtirish, differensiallashtirish, qulaylik, topshiriqlarni bajarish shakllarining variativligi, SI javoblarini tanqidiy tekshirish, talabaning subyektligini saqlash va pedagogik hamrohlik – belgilanadi. Sun'iy intellekt tayyor javob manbai emas, balki kognitiv-kommunikativ vosita sifatida talqin qilinadi. Taklif etilgan modelni real ta'lim jarayonida eksperimental sinovdan o'tkazish zarurligi xulosalanadi.

Kalit so'zlar *Sun'iy intellekt, intellektual-kommunikativ kompetensiya, inklyuziv ta'lim, xorijiy til ta'limi, raqamli pedagogika, refleksiya*

Методика совершенствования интеллектуально-коммуникативной компетенции студентов на основе искусственного интеллекта в условиях инклюзивного образования

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Аннотация *В статье рассматривается методика совершенствования интеллектуально-коммуникативной компетенции студентов в условиях инклюзивного высшего образования посредством педагогически обоснованного применения искусственного интеллекта. На основе анализа подходов к коммуникативной компетенции, компетентностному обучению, Universal Design for Learning и использованию ИИ в языковом образовании уточняется содержание интеллектуально-коммуникативной компетенции как интегративной способности анализировать и интерпретировать информацию, критически оценивать источники, аргументированно выражать собственную позицию, взаимодействовать на иностранном языке и осуществлять рефлексивную регуляцию учебной деятельности. Предлагается четырехкомпонентная структура компетенции, включающая мотивационно-аксиологический, когнитивно-интеллектуальный, коммуникативно-деятельностный и рефлексивно-регулятивный компоненты. Обосновывается методический цикл «диагностика – интеллектуализация – коммуникация – обратная связь – рефлексия» и определяются условия его реализации в инклюзивной среде: персонализация, дифференциация, доступность, вариативность форм выполнения заданий, критическая проверка ИИ-ответов, сохранение субъектности студента и педагогическое сопровождение. Искусственный интеллект рассматривается как когнитивно-коммуникативный инструмент, а не источник готовых решений. Сделан вывод о*

необходимости экспериментальной апробации предложенной модели в реальном образовательном процессе.

Ключевые слова *Искусственный интеллект, интеллектуально-коммуникативная компетенция, инклюзивное образование, иноязычное образование, цифровая педагогика, рефлексия*

Введение

Современная трансформация высшего образования характеризуется одновременным воздействием двух процессов: цифровизации образовательной среды и усилением требований к инклюзивности образования. В этих условиях традиционная организация обучения, ориентированная преимущественно на передачу и воспроизведение готовых знаний, перестает в полной мере отвечать требованиям современной профессиональной подготовки.

Особое значение данная проблема приобретает в системе иноязычного образования. Владение иностранным языком в современном образовательном пространстве уже не может ограничиваться знанием грамматических правил, лексических единиц и способностью воспроизводить усвоенные речевые модели. Студент должен уметь анализировать информацию, интерпретировать содержание, формулировать собственную позицию, аргументировать её, взаимодействовать с другими участниками коммуникации, критически оценивать информацию и использовать язык для решения реальных интеллектуально-коммуникативных задач.

Таким образом, современная цель иноязычного образования постепенно смещается от формирования преимущественно языковой компетенции к развитию комплексной способности использовать язык как инструмент мышления, взаимодействия, решения проблем и социального действия.

Теоретические основания такого понимания коммуникации восходят к концепции коммуникативной компетенции Д. Хаймса, который расширил представление о языковой способности за пределы формальной грамматической правильности и связал её с реальным использованием языка в социальном контексте (Hymes, 1972). Дальнейшее развитие данный подход получил в модели M. Canale и M. Swain, рассматривавших коммуникативную компетенцию как комплекс взаимосвязанных компонентов, необходимых для эффективного использования второго языка (Canale & Swain, 1980). В последующих моделях языковой способности существенное внимание уделялось не только знаниям, но и способности применять их в конкретных коммуникативных ситуациях. В частности, L. Bachman рассматривал коммуникативную языковую способность как сложную систему, подлежащую содержательной и критериальной оценке (Bachman, 1990).

Современный подход Совета Европы также демонстрирует расширение представлений о языковой компетенции. CEFR Companion Volume включает не только языковые действия, но и взаимодействие, онлайн-коммуникацию, медиацию, плюрилингвальную и плюрикультурную компетенции (Council of Europe, 2020). Это позволяет рассматривать коммуникативную компетенцию как динамическую

способность действовать посредством языка, а не только как совокупность усвоенных языковых средств.

Одновременно развитие искусственного интеллекта создало новые возможности для языкового образования. Современные системы способны обеспечивать диалоговое взаимодействие, генерировать учебные материалы, моделировать коммуникативные ситуации, предоставлять обратную связь и поддерживать индивидуализацию образовательного процесса.

Обзор 812 публикаций по искусственному интеллекту в языковом образовании, проведённый в 2024 г., показывает существенный рост исследований в данной области. Авторы отмечают, что исследования находятся на пересечении компьютерных наук, лингвистики и психологии, но одновременно указывают на недостаток эмпирических исследований и недостаточно выраженную индивидуализацию обучения (Zheng & Yang, 2024).

Метаанализ исследований ИИ в изучении второго языка также выявил положительное влияние ИИ-интервенций на результаты языкового обучения, особенно в условиях адаптивного обучения, смешанного формата и использования различных источников обратной связи (Wu, 2024).

Однако наличие технологических возможностей само по себе не означает методической эффективности. Возникает принципиально важный вопрос: каким образом интегрировать искусственный интеллект в образовательный процесс так, чтобы он способствовал не механическому выполнению учебных заданий, а развитию мышления, коммуникации, самостоятельности и рефлексии студента?

Именно этот вопрос определяет научную проблему настоящего исследования.

Материалы и Методы исследования

Методологическую основу исследования составили положения компетентностного, коммуникативно-деятельностного, личностно ориентированного, инклюзивного и технологического подходов.

В работе использованы следующие методы:

- анализ научной литературы;
- сравнительный анализ педагогических и лингводидактических концепций;
- систематизация теоретических положений;
- моделирование;
- анализ современных исследований по применению ИИ в языковом образовании;
- педагогическое проектирование;
- разработка критериев диагностики компетенции;
- теоретическое обобщение.

На первом этапе был осуществлён анализ концепций коммуникативной компетенции и современных моделей языкового образования.

На втором этапе были рассмотрены исследования, посвященные применению искусственного интеллекта в обучении иностранным языкам.

На третьем этапе осуществлялся синтез положений инклюзивной педагогики, персонализированного обучения и Universal Design for Learning.

На четвертом этапе разработана авторская структурно-функциональная модель совершенствования интеллектуально-коммуникативной компетенции студентов.

Результаты исследования

Теоретическое уточнение понятия интеллектуально-коммуникативной компетенции

Одной из центральных проблем исследования является отсутствие единого, общепринятого определения понятия «интеллектуально-коммуникативная

компетенция» применительно к современному иноязычному высшему образованию.

В рамках настоящего исследования предлагается рассматривать её как:

интегративную способность студента осмысленно воспринимать, анализировать, интерпретировать и критически оценивать информацию, самостоятельно формировать и аргументированно выражать собственную позицию посредством иностранного языка, эффективно взаимодействовать с другими участниками коммуникации, решать интеллектуально-коммуникативные задачи и осуществлять рефлексивную регуляцию собственной образовательной деятельности.

Данное определение принципиально отличается от понимания компетенции как простой суммы языковых и интеллектуальных навыков.

Интеллектуальная составляющая предполагает:

- анализ;
- синтез;
- сравнение;
- классификацию;
- интерпретацию;
- критическую оценку;
- аргументацию;
- решение проблем;
- принятие решений.

Коммуникативная составляющая предполагает:

- понимание собеседника;
- выражение собственной позиции;
- построение связного высказывания;
- аргументированное взаимодействие;
- частие в диалоге;
- сотрудничество;
- медиацию;
- адаптацию высказывания к ситуации.

Рефлексивная составляющая связывает два блока, поскольку студент должен не только выполнить коммуникативную задачу, но и осознать, как он её выполнил, какие стратегии использовал и какие ошибки допустил.

Структурная модель интеллектуально-коммуникативной компетенции

На основе проведённого теоретического анализа предлагается четырёхкомпонентная структура.

№	Компонент	Основное содержание	Показатели
1	Мотивационно-аксиологический	отношение к интеллектуальной и коммуникативной деятельности	познавательная мотивация, готовность к коммуникации, ценностное отношение к обучению
2	Когнитивно-интеллектуальный	интеллектуальная обработка информации	анализ, синтез, критическое мышление, решение проблем, аргументация
3	Коммуникативно-деятельностный	практическое использование языка	диалог, монолог, дискуссия, сотрудничество, медиация
4	Рефлексивно-регулятивный	осмысление и управление собственной деятельностью	самооценка, анализ ошибок, использование обратной связи, коррекция стратегии

Таблица 1. *Структура интеллектуально-коммуникативной компетенции студентов*

Такая структура позволяет преодолеть искусственное разделение «мышления» и «коммуникации».

В рамках предлагаемой концепции интеллектуальная деятельность рассматривается как содержание коммуникации, а коммуникация – как средство реализации интеллектуальной деятельности.

Иными словами, студент не просто говорит на иностранном языке, а решает посредством иностранного языка интеллектуальную задачу.

Именно это положение является одним из ключевых теоретических оснований предлагаемой методики.

Искусственный интеллект как педагогический инструмент

Современные исследования показывают, что искусственный интеллект уже используется в различных формах языкового образования.

Систематический обзор исследований ChatGPT в языковом обучении показал, что наиболее распространенными направлениями являются поддержка самостоятельного обучения, генерация содержания, помощь в письменной деятельности и педагогических рабочих процессах. Вместе с тем исследователи отмечают необходимость дальнейшего изучения качества обратной связи, долгосрочных эффектов и разнообразия исследовательских контекстов (Li et al., 2024).

Особое значение для предлагаемой методики имеет переход от модели:

«студент → ИИ → готовый ответ»

к модели:

«студент → интеллектуальная задача → ИИ как инструмент → проверка → аргументация → коммуникация → рефлексия».

В первом случае существует риск формирования зависимости от готового результата.

Во втором случае искусственный интеллект используется как когнитивный инструмент, который стимулирует активность самого студента.

Такой подход согласуется с современными представлениями о человеческо-ИИ взаимодействии в языковом обучении. В недавнем тематическом обзоре выделены различные парадигмы взаимодействия, включая модель, в которой ИИ и преподаватель совместно направляют деятельность студента, а сам студент выступает активным соучастником процесса (Wang et al., 2024).

Следовательно, методически оправданным является не максимальное увеличение количества ИИ-инструментов, а оптимизация характера взаимодействия студента с ИИ.

Инклюзивный аспект предлагаемой методики

Инклюзивное образование требует создания таких условий, при которых различия между студентами не становятся препятствием для участия в образовательном процессе.

В данной связи значимым является подход Universal Design for Learning (UDL). Современная версия UDL Guidelines 3.0 акцентирует необходимость уменьшения образовательных барьеров, предоставления различных способов взаимодействия, коммуникации, выражения знаний и использования доступных технологий (CAST, 2024).

Применительно к предлагаемой методике это означает, что одна и та же интеллектуально-коммуникативная задача может иметь различные способы выполнения.

Например, задание:

“Analyze the advantages and disadvantages of artificial intelligence in education and defend your position.”

может быть реализовано через:

- письменное аргументированное эссе;
- устное выступление;
- диалог с ИИ;

- групповую дискуссию;
- презентацию;
- мультимедийное сообщение;
- структурированную таблицу аргументов.

Таким образом, меняется форма выражения результата, но сохраняется интеллектуальная цель.

Это принципиально важно для инклюзивной методики: индивидуализация не должна снижать интеллектуальную сложность образовательной задачи; она должна обеспечивать различные пути достижения общей образовательной цели.

Именно такой принцип позволяет соединить инклюзивность и высокие академические требования.

Авторская модель методики

На основе проведённого анализа предлагается модель, включающая пять последовательных этапов.

Этап 1. Диагностический

На первом этапе определяется исходный уровень интеллектуально-коммуникативной компетенции.

Диагностируются:

- способность понимать информацию;
- способность выделять ключевые идеи;
- аналитические умения;
- критическая оценка;
- аргументация;
- устная коммуникация;
- письменная коммуникация;
- способность к самооценке.

Этап 2. Интеллектуализация

Студент получает проблемную задачу.

Например:

“Should artificial intelligence replace some traditional forms of foreign language learning?”

Студент должен:

- сформулировать первоначальную позицию;
- определить аргументы;
- найти контраргументы;
- проверить информацию;
- сформировать вывод.

ИИ на этом этапе может использоваться для генерации альтернативных аргументов, вопросов или контраргументов.

Однако окончательное решение остается за студентом.

Этап 3. Коммуникативное взаимодействие

На данном этапе студент использует результаты интеллектуальной работы в реальной или моделируемой коммуникации.

Формы работы:

- debate;
- discussion;
- role-play;
- problem-solving;
- peer interaction;
- presentation;
- AI-mediated dialogue.

Этап 4. Обратная связь

ИИ может использоваться для предоставления предварительной обратной связи относительно:

- языковой точности;
- структуры текста;
- связности;
- словарного диапазона;
- аргументации;
- логической последовательности.

Однако окончательная педагогическая интерпретация обратной связи должна осуществляться преподавателем и самим студентом.

UNESCO подчеркивает необходимость человекоцентричного подхода к использованию генеративного ИИ, включая вопросы педагогической целесообразности, безопасности, равенства и защиты данных (UNESCO, 2023).

Следовательно, ИИ не должен рассматриваться как автономный оценщик образовательных достижений.

Этап 5. Рефлексия

На завершающем этапе студент отвечает на вопросы:

- Что я узнал?

- Какие аргументы изменили мою первоначальную позицию?
- Какие ошибки я допустил?
- Какие рекомендации ИИ были полезными?
- Какие рекомендации были ошибочными или неполными?
- Что я изменил самостоятельно?
- Какие стратегии я буду использовать в следующем задании?

Именно рефлексия превращает использование ИИ из механического технологического действия в образовательную деятельность.

Педагогические условия эффективности методики

На основании теоретического анализа выделено семь педагогических условий.

Первое условие – целевая обусловленность

ИИ должен использоваться только тогда, когда его применение связано с конкретной образовательной задачей.

Второе условие – сохранение субъектности студента

Студент должен оставаться автором окончательного интеллектуального и коммуникативного продукта.

Третье условие – дифференциация

Сложность, формат и объем заданий должны адаптироваться к индивидуальным образовательным потребностям.

Четвертое условие – доступность

Материалы должны предоставляться в различных формах, обеспечивающих возможность участия студентов с различными образовательными потребностями.

Пятое условие – критическая проверка ИИ-ответов

Студент должен рассматривать ответ ИИ не как готовую истину, а как информационный ресурс, подлежащий проверке.

Шестое условие – рефлексивность

Каждое значимое использование ИИ должно завершаться анализом полученного результата.

Седьмое условие – педагогическое сопровождение

Преподаватель сохраняет функцию проектировщика образовательной среды, консультанта, модератора и эксперта.

Критерии оценки интеллектуально-коммуникативной компетенции

Для последующего педагогического эксперимента предлагается использовать четыре основных критерия.

Мотивационно-аксиологический критерий

Показатели:

- интерес к интеллектуально-коммуникативной деятельности;
- готовность участвовать в коммуникации;
- положительное отношение к самостоятельному обучению;
- ответственность за результат.

Когнитивно-интеллектуальный критерий

Показатели:

- анализ информации;
- сравнение источников;
- выявление причинно-следственных связей;
- формулирование выводов;
- критическая оценка;
- аргументация;
- решение проблемных задач.

Коммуникативно-деятельностный критерий

Показатели:

- ясность речи;
- логичность высказывания;
- языковая адекватность;
- способность поддерживать диалог;
- аргументированное выражение позиции;
- сотрудничество;
- медиация.

Рефлексивно-регулятивный критерий

Показатели:

- самооценка;
- выявление собственных ошибок;
- способность принимать и критически оценивать обратную связь;
- корректировка собственной стратегии;
- осознанное использование ИИ.

Предлагается выделить три уровня: высокий, средний и низкий.

Особенность авторской методики

Научная ценность предлагаемого подхода заключается не в самом факте применения искусственного интеллекта. Сам по себе ИИ уже широко представлен в современной образовательной практике.

Новизна заключается в изменении дидактической функции ИИ.

В традиционной модели цифровой инструмент часто используется для:

получения информации → выполнения задания → получения результата.

В предлагаемой модели:

проблема → анализ → взаимодействие с ИИ → критическая проверка → собственное решение → коммуникация → обратная связь → рефлексия.

Таким образом, искусственный интеллект включается не в конец учебного процесса, а в его интеллектуальную середину.

Это позволяет рассматривать ИИ не только как средство автоматизации, но и как потенциальный когнитивно-коммуникативный медиатор.

Обсуждение

Результаты теоретического анализа подтверждают необходимость комплексного подхода к применению искусственного интеллекта в языковом образовании.

Во-первых, современная теория коммуникативной компетенции показывает, что эффективное владение языком не сводится к знанию языковой системы. Концепция Hymes (Hymes, 1972), модель Canale и Swain (Canale & Swain, 1980), а также модель Bachman (Bachman, 1990) последовательно расширяли понимание способности использовать язык в реальном взаимодействии.

Во-вторых, современная модель CEFR акцентирует деятельность обучающегося, взаимодействие и медиацию. Это особенно важно для предлагаемой концепции, поскольку интеллектуально-коммуникативная компетенция предполагает способность не только продуцировать высказывание, но и интерпретировать информацию, сотрудничать и передавать смысл в различных ситуациях.

В-третьих, современные исследования ИИ в языковом обучении подтверждают его потенциальную эффективность. Систематический обзор применения ИИ в EFL показывает положительные результаты в развитии различных языковых навыков, однако одновременно указывает на необходимость дальнейшего изучения методической интеграции ИИ в различные педагогические подходы (Tang & Zhang, 2026).

В-четвертых, метааналитические данные свидетельствуют, что результативность ИИ-интервенций зависит от контекста, продолжительности, характера обратной связи и степени персонализации (Wu, 2024). Это подтверждает принципиальную позицию настоящего исследования: эффект определяется не наличием ИИ, а педагогическим дизайном его использования.

В-пятых, современные исследования разговорного ИИ в языковом образовании показывают положительные результаты в когнитивной и аффективной сферах, однако исследовательское поле пока характеризуется ограниченностью контекстов и необходимостью более строгих экспериментальных дизайнов (Lai & Lee, 2024).

Таким образом, предлагаемый подход развивает существующие исследования в направлении объединения трех компонентов:

AI + intellectual development + inclusive communication.

Именно их интеграция рассматривается как основное методическое условие формирования нового типа образовательной деятельности.

Научная новизна

Научная новизна исследования заключается в следующем:

Уточнено содержание понятия «интеллектуально-коммуникативная компетенция студентов» применительно к условиям современного иноязычного высшего образования.

Разработана структурная модель интеллектуально-коммуникативной компетенции, включающая мотивационно-аксиологический, когнитивно-интеллектуальный, коммуникативно-деятельностный и рефлексивно-регулятивный компоненты.

Теоретически обоснована методическая функция искусственного интеллекта как когнитивно-коммуникативного инструмента, а не как механического генератора готовых ответов.

Определены педагогические условия интеграции ИИ в инклюзивный образовательный процесс.

Разработан цикл формирования компетенции:

диагностика → интеллектуализация → коммуникация → обратная связь → рефлексия.

Предложены критерии, показатели и уровни оценки сформированности интеллектуально-коммуникативной компетенции.

Обоснована необходимость интеграции принципов Universal Design for Learning с возможностями искусственного интеллекта.

Практическая значимость

Практическая значимость исследования состоит в возможности использования разработанной методики:

- в обучении иностранным языкам студентов вузов;
- при разработке учебных программ;
- при создании практических занятий;
- при проектировании индивидуальных образовательных маршрутов;
- в инклюзивных образовательных группах;
- при организации самостоятельной работы студентов;
- при формировании критического мышления;
- при развитии академической коммуникации;
- при подготовке будущих учителей иностранных языков.

Разработанная система может быть адаптирована для различных уровней владения иностранным языком и различных форм образовательной организации.

Перспективы экспериментального исследования

Следующим этапом исследования должно стать экспериментальное подтверждение эффективности предложенной методики.

Предлагается организовать педагогический эксперимент по схеме:

констатирующий этап → формирующий этап → контрольный этап.

На констатирующем этапе определяется исходный уровень интеллектуально-коммуникативной компетенции.

На формирующем этапе экспериментальная группа обучается по разработанной методике.

Контрольная группа продолжает обучение по традиционной методике.

На контрольном этапе проводится повторная диагностика.

Для анализа результатов могут применяться:

- средние значения;
- стандартное отклонение;
- процентное распределение;
- критерии статистической значимости;
- сравнительный анализ экспериментальной и контрольной групп;
- размер эффекта.

При достаточном объеме выборки и выполнении необходимых статистических предпосылок могут использоваться параметрические или непараметрические методы статистического анализа.

Заключение

Проведенный теоретический анализ позволяет сделать вывод о том, что проблема совершенствования интеллектуально-коммуникативной компетенции студентов посредством искусственного интеллекта представляет собой перспективное направление современной методики обучения иностранным языкам.

Актуальность проблемы обусловлена необходимостью одновременно обеспечить высокое качество иноязычного образования, развитие интеллектуальной самостоятельности студентов и создание инклюзивной образовательной среды.

В рамках исследования интеллектуально-коммуникативная компетенция рассматривается как интегративное качество личности, обеспечивающее способность студента использовать иностранный язык для анализа информации, решения проблем, формирования аргументированной позиции, взаимодействия с другими участниками коммуникации и рефлексивного управления собственной деятельностью.

Предложенная четырёхкомпонентная структура позволяет объединить мотивационный, когнитивный, коммуникативный и рефлексивный аспекты образовательной деятельности.

Особое значение имеет переосмысление роли искусственного интеллекта. ИИ не должен заменять интеллектуальную активность студента. Напротив, его педагогически целесообразное применение должно создавать дополнительные условия для анализа, сравнения, аргументации, коммуникации и рефлексии.

В условиях инклюзивного образования ИИ способен поддерживать персонализацию и вариативность образовательного процесса, однако его использование должно осуществляться на основе принципов доступности, педагогической целесообразности, сохранения субъектности обучающегося, защиты данных и критической оценки генерируемой информации.

Таким образом, перспективной представляется методическая модель, основанная на последовательности:

диагностика → интеллектуализация → коммуникация → обратная связь → рефлексия.

Именно такая организация позволяет перейти от технологически ориентированного использования ИИ к педагогически и методически обоснованной модели его интеграции.

Перспективным направлением дальнейшего исследования является проведёние педагогического эксперимента с участием студентов высших учебных заведений, разработка диагностического инструментария, количественная оценка динамики компетенции и статистическое подтверждение эффективности предлагаемой методики.

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TRANSLATION

The Lingua Spectrum

Cogito, ergo sum

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The Golden Color Image in S.A. Yesenin's Poetry and the Problem of Its Rendering in Uzbek Translation

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Annotation *The article examines the specifics of conveying color imagery in Uzbek translations of S.A. Yesenin's poetry by E. Vakhidov. Here color is not merely a pictorial device but a meaning and emotion forming component. Using the poem "The golden grove has dissuaded me..." as material, the image of the golden color is considered as a key element of poetic semantics, linked to themes of fading, memory, and nostalgia. The author demonstrates that direct lexical correspondence of color terms does not guarantee adequate transmission of artistic meaning, since the connotative values of color in different linguocultures may diverge significantly. Cases of omission of the color component and its substitution with other lexemes are analyzed, which allows systematizing the main types of transformations of the color image. The conclusion is drawn about the need to take into account the cultural and emotional potential of color, in order to achieve a full-fledged aesthetic perception of the translation and to preserve the author's intent.*

Keywords *Color image, gold color, poetic translation, Uzbek language, connotation, translation transformation*

S.A. Yesenin she'riyatida oltinning rang tasviri va uni o'zbek tiliga tarjima qilish muammosi

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Annotatsiya *Maqolada E. Voxidov tomonidan S.A. Yesenin she'riyatining o'zbekcha tarjimalarida rang obrazini uzatishning o'ziga xos jihatlari o'rganiladi. Yesenin poetikasida rang shunchaki tasviriy vosita emas, balki ma'no va hissiyot shakllantiruvchi komponentdir. "So'zlab bo'ldi oltinrang o'rmon" she'ri misolida oltin rang obrazi she'riy semantikaning kalit elementi sifatida ko'rib chiqiladi, u so'nish, xotira va sog'inch mavzulari bilan bog'liq. Muallif rang nomlarining to'g'ridan to'g'ri leksik mosligi badiiy ma'noni adekvat uzatishni kafolatlamasligini ko'rsatadi, chunki rangning konnotativ qiymatlari turli lingvomadaniyatlarda sezilarli darajada farqlanishi mumkin. Asosiy e'tibor "oltinrang o'rmon" birikmasini tarjima qilishda yuzaga keladigan konnotativ lakuna hodisasiga qaratiladi: rus an'anasida oltin kuzgi go'zallik va qayg'u bilan bog'langan bo'lsa, o'zbek madaniy paradigmasida bu assotsiatsiyalar zaiflashishi yoki boshqalar bilan almashinishi mumkin. Qo'shimcha ravishda rang komponentining tushirib qoldirilishi va boshqa leksemalar bilan almashtirilishi holatlari tahlil qilinadi, bu rang obrazining asosiy transformatsiya turlarini tizimlashtirish imkonini beradi. Xulosa qilib aytganda, tarjimaning to'laqonli estetik idrokiga erishish va muallif niyatini saqlab qolish uchun rangning madaniy-emotsional salohiyatini, nafaqat uning nominativ ma'nosini hisobga olish zarurligi ta'kidlanadi.*

The Lingua Spectrum
Cogito, ergo sum

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Kalit so'zlar *Rangtasvir, oltin rang, she'riy tarjima, o'zbek tili, konnotatsiya, tarjima transformatsiyasi*

Цветообраз золотого в поэзии С.А. Есенина и проблема его передачи в узбекском переводе

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Аннотация *В статье исследуется специфика передачи цветообраза в узбекских переводах поэзии С.А. Есенина, выполненных Э. Вахидовым. Цвет в поэтике Есенина не просто изобразительное средство, а смысло- и эмоциеобразующий компонент. На материале стихотворения «Отговорила роща золотая...» рассматривается образ золотого цвета как ключевой элемент поэтической семантики, связанный с темами увядания, памяти и ностальгии. Автор показывает, что прямое лексическое соответствие цветообозначений не гарантирует адекватной передачи художественного смысла, поскольку коннотативные значения цвета в разных лингвокультурах могут существенно расходиться. В центре внимания оказывается явление коннотативной лакуны, возникающей при переводе сочетания «золотая роща» из-за несовпадения образно-ассоциативных фонов: если в русской традиции золото ассоциируется с осенней красотой и грустью, то в узбекской культурной парадигме эти связи могут ослабевать или замещаться иными. Дополнительно анализируются случаи опущения цветового компонента и его замены на другие лексемы, что позволяет систематизировать основные типы трансформаций цветообраза. Делается вывод о необходимости учитывать культурно-эмоциональный потенциал цвета, а не только его номинативное значение, для достижения полноценного эстетического восприятия перевода и сохранения авторского замысла.*

Ключевые слова *Цветообраз, золотой цвет, поэтический перевод, узбекский язык, коннотация, переводческая трансформация*

Введение

Художественный перевод представляет собой не только передачу содержания исходного текста средствами другого языка, но и сложный процесс воспроизведения его образной, эмоциональной и культурно обусловленной структуры. «Цветообозначения являются одним из наиболее показательных фрагментов языковой картины мира, отражающим как универсальные, так и национально-специфические черты» (Кульпина, 2001). Особую сложность при переводе поэтического текста представляют цветообразы, поскольку цвет в художественном произведении может выполнять одновременно несколько функций: предметно-изобразительную, эмоционально-оценочную, символическую и композиционную. «Цвет в

художественном тексте – это не только изобразительное средство, но и смыслообразующий элемент, участвующий в создании эмоционального и символического подтекста» (Мисник, 2024). Цветообраз в поэтическом тексте не всегда сводится к называнию физического свойства предмета. «Цветовая лексика является важнейшим средством категоризации мира и отражает особенности национального восприятия действительности» (Яковлева, 1994). В конкретном контексте оно способно становиться компонентом более сложного художественного образования – цветообраза, включающего цветовой признак, его предметную соотнесённость, эмоциональную оценку и символико-культурные ассоциации. Особенно показательным в этом отношении является творчество С. А. Есенина. В исследовательском материале отмечается доминирование в его поэтической системе сине-голубого цветового ряда, связанного с природой, родиной и эмоциональной тоской. Наряду с ним существенную роль играют белый и золотой цвета. Важной особенностью есенинской цветописи является способность цвета выходить за пределы непосредственной характеристики предмета и участвовать в создании сложного эмоционально-философского образа.

Цель настоящего исследования – выявить особенности передачи цветообраза в узбекском переводе поэзии С.А. Есенина и определить, в какой степени сохранение цветовой номинации обеспечивает сохранение её художественно-семантической и коннотативной функции.

Материалом исследования послужили стихотворения С.А. Есенина и их переводы на узбекский язык. Особое внимание уделено стихотворению «Отговорила роща золотая...» и его переводу Э. Вахидовым. В качестве дополнительных примеров рассматриваются перевод цветового компонента в строке «Не жаль души сиреневую цветь» и передача слова «шафранного» в стихотворении «Свет вечерний шафранного края...».

Методологическую основу составляют сопоставительный, контекстуальный, лексико-семантический и лингвокультурологический методы анализа.

1. **Цветообраз золотого в поэтической системе С.А. Есенина**

Одним из принципиальных положений исследования является разграничение понятий цветообозначение и цветообраз. Первое представляет собой языковую единицу, непосредственно называющую цвет. «Цветообозначения представляют собой особый фрагмент лексической системы, в котором тесно переплетены лингвистические и экстралингвистические факторы» (Фрумкина, 1984). Второе формируется в конкретном художественном контексте и включает не только цветовой признак, но и систему смысловых связей, возникающих между цветом, предметом изображения, эмоциональным состоянием лирического героя и общей семантикой произведения. «В лирике С.А. Есенина цветовая палитра играет ключевую роль в создании поэтической картины мира и отражает динамику внутреннего состояния поэта» (Синельникова, 2016).

В поэзии Есенина золотой цвет представляет собой показательный пример такого перехода от непосредственной цветовой характеристики к сложному художественному образу. Наиболее ярко это проявляется в стихотворении «Отговорила роща золотая...». Уже первая строка – «Отговорила роща золотая...» – задаёт центральный цветовой образ произведения. Сочетание «золотая роща» на поверхностном уровне обозначает осеннюю листву. Однако дальнейший контекст стихотворения не позволяет воспринимать золото исключительно как характеристику цвета деревьев. Золотой

становится частью образа осени, уходящего времени, увядания и прощания.

В исследовательском материале этот цветовой образ описывается следующим образом: золотой у Есенина символизирует «увядание, прощание с молодостью, осень жизни, красоту, которая уходит». При этом «золотая роща» определяется не как символ богатства или радости, а как элегический образ, вызывающий чувство грусти.

Таким образом, в данном контексте реализуется своеобразная семантическая модель: золотой цвет → красота → осень → увядание → уход → прощание с молодостью. Особенно значимо здесь противоречие между исходной ценностной семантикой золота и контекстом его употребления. Золото традиционно связано с ценностью, драгоценностью, богатством, однако у С. Есенина эта ценность оказывается преходящей: золотая красота уже находится в процессе исчезновения. Данная модель описывается как парадоксальное соответствие: исходным доменом является *золотая листва* или *золотая роща*, а целевым – увядание, прощание и осень жизни.

Следовательно, при переводе данного сочетания необходимо учитывать не только значение цветового прилагательного, но и его участие в создании общей элегической концепции стихотворения.

2. **Сохранение цветовой номинации и утрата коннотативного компонента**

В узбекском переводе Э. Вахидова строка «Отговорила роща золотая…» передаётся как: «*So‘zlab bo‘ldi oltinrang o‘rmon*». На лексическом уровне перевод демонстрирует очевидное соответствие: русскому цветовому обозначению «золотая» соответствует узбекское «*oltinrang*».

Таким образом, предметный цветовой компонент исходного текста формально сохраняется. Однако именно здесь возникает принципиальная переводоведческая проблема: лексическая эквивалентность не обязательно означает эквивалентность цветообраза. Этот случай квалифицируется нами как коннотативная лакуна. Под ней понимается ситуация, когда в обоих языках существует соответствующее цветообозначение, однако его культурные и образные коннотации расходятся. Для рассматриваемого примера фиксируется противопоставление: русское «золотое» в контексте С. Есенина связано с увяданием, тогда как узбекское oltin в представленном материале характеризуется положительными ассоциациями – радостью и ценностью.

Для сопоставления в корпусе приводится материал по узбекской поэзии Ойбека. В стихотворении «Баҳорда» используется образ «*олтин уйқуси*» – «*золотой сон*», который интерпретируется как положительный: золотой связывается с ценностью, радостью и красотой.

Таким образом, в двух поэтических системах одна и та же цветовая лексема способна включаться в разные когнитивно-семантические модели:

- у Есенина: золотой → красота → увядание → уход;
- в рассмотренном узбекском поэтическом материале: золотой → ценность → радость → красота.

Именно это расхождение позволяет говорить о потенциальном изменении восприятия цветообраза в процессе межъязыковой передачи.

Следовательно, перевод «*So‘zlab bo‘ldi oltinrang o‘rmon*» является формально адекватным на уровне цветовой номинации, однако проблема возникает на уровне коннотативной эквивалентности.

Это позволяет сформулировать один из основных тезисов исследования: сохранение цветообозначения в переводе не гарантирует сохранения цветообраза как единицы художественной семантики. Иными словами, переводчик может сохранить слово, называющее цвет, но при

этом не полностью воспроизвести те ассоциативно-смысловые связи, которые это слово актуализирует в оригинальном тексте.

3. **Трансформация цветового компонента: опущение и замена**

Проблема передачи цвета в узбекском переводе С. Есенина не ограничивается золотым цветом. «Национально-культурная специфика художественного текста проявляется в наличии лакун – элементов, не имеющих соответствий в иной лингвокультурной традиции» (Сорокин, Марковина, 1989). Материал стихотворения «Отговорила роща золотая…» позволяет увидеть несколько разных типов преобразования цветовой образности. Так, в строке: «*Клененочек желтый*» цветовой компонент «желтый» в представленном переводном материале не идентифицирован. На основании имеющегося материала мы не можем устанавливать конкретную причину этого отсутствия. Однако сам факт отсутствия идентифицированного цветового соответствия позволяет рассматривать его как пример возможной утраты цветовой детали.

Более сложный случай представляет строка: «*Не жаль души сиреневую цветь*», в переводе Э. Вахидова она передана как: «*Nastarinlar rangi qalbga yot*». Здесь происходит уже не простое опущение цвета. Цветовой образ подвергается замене. «Сиреневый» в исходном тексте представляет собой тонкий цветовой оттенок, который включён в общий эмоциональный ряд стихотворения. Здесь он связывается с нежностью, грустью, увяданием и мечтой. В переводе же появляется образ настурции, который интерпретируется как ярко-жёлтый или оранжевый цвет.

Таким образом, возникает принципиально иной тип трансформации: сиреневый → цветовой образ настурции → жёлто-оранжевый образ. В отличие от «золотой рощи», где цветовая лексема сохраняется, здесь меняется сама цветовая характеристика образа. Поэтому данные два случая позволяют разграничить как минимум два типа переводческой трансформации:

- сохранение цветовой номинации при возможной утрате коннотативного содержания;
- замена исходного цветового образа другим цветовым образом.

Их сопоставление показывает, что проблемы перевода цвета могут возникать на разных уровнях: от лексического соответствия до образно-семантической структуры.

4. **Опущение цветового компонента в переводе**

Ещё один показательным примером является строка из стихотворения «Отговорила роща золотая…»: «*Костер рябины красной*». В переводе цветовой компонент опущен. В данном случае утрата цвета особенно существенна, поскольку красный цвет в есенинской системе также обладает символической нагрузкой. Отмечается, что у Есенина красный может быть связан с любовью, кровью и жертвенностью, в частности в образе «костра рябины красной». Поэтому устранение цветового определения приводит не просто к сокращению описательной характеристики рябины. Оно потенциально уменьшает количество смысловых связей, которые формируют образ. В результате в одном стихотворении мы наблюдаем уже несколько способов обращения переводчика с цветовым компонентом:

Таким образом, переводческий анализ показывает, что цветовая информация не является однородной категорией. В зависимости от её семантической и символической нагрузки переводчик может сохранять её, заменять или опускать.

5. **Цветообраз как объект межкультурной коммуникации**

Рассмотренный материал позволяет выйти за рамки собственно лексического анализа и рассматривать поэтический перевод как форму межкультурной коммуникации. Цвет обладает одновременно универсальным и культурно обусловленным компонентами. Само восприятие цветового спектра имеет физиологическую основу, однако его символическое и эмоциональное осмысление формируется в конкретной культурной традиции. В узбекской поэзии цвет взаимодействует с категорией света, которая может выступать самостоятельным художественным измерением. Это важно учитывать при анализе русско-узбекского поэтического перевода. Переводчик работает не только с двумя системами языковых обозначений, но и с двумя культурно-поэтическими системами.

Однако следует избегать упрощённой формулы, согласно которой каждый цвет имеет одно фиксированное «национальное значение». Цветовая семантика определяется прежде всего контекстом конкретного художественного произведения, а культурные коннотации должны подтверждаться корпусным или текстовым материалом. Именно поэтому в рассматриваемом случае важно говорить не о том, что узбекское *oltin* «обязательно означает радость», а о том, что в сопоставленном материале узбекской поэзии золотой цвет реализуется преимущественно в положительной модели ценности, красоты и радости, тогда как у С. Есенина в конкретном контексте «золотой рощи» он включён в элегическую модель увядания и прощания. Это различие и создаёт условия для возникновения коннотативной лакуны.

Заключение

Проведённый анализ позволяет сделать несколько выводов. Во-первых, цветообраз в поэтическом тексте представляет собой более сложную единицу, чем отдельное цветообозначение. Его семантика формируется взаимодействием цветового признака с предметным, эмоциональным и символическим контекстом. Во-вторых, в поэзии С.А. Есенина золотой цвет способен приобретать значение, противоположное его обычной позитивной оценочности. В сочетании «золотая роща» золото становится образом уходящей красоты, увядания и прощания с молодостью. В-третьих, перевод Э. Вахидова «So‘zlab bo‘ldi oltinrang o‘rmon» демонстрирует важное противоречие между формальной и образно-семантической эквивалентностью. Цветовая номинация сохраняется, однако культурно-коннотативная модель может восприниматься иначе. В терминологии проводимого исследования данный случай может быть определён как коннотативная лингвоколоративная лакуна. В-четвёртых, дополнительные примеры показывают другие варианты преобразования цветового компонента: отсутствие идентифицированного соответствия для «желтый», замена «сиреневую» на иной цветовой образ, а также опущение определения «красной» в сочетании «костер рябины красной».

Таким образом, анализ переводов С. Есенина показывает, что адекватность передачи цветообраза не может оцениваться исключительно по наличию словарного соответствия цветовых номинаций. Для художественного перевода принципиально важно учитывать сохранение контекстуальной, эмоциональной и символической функции цвета. Именно на этом уровне проявляется специфика перевода поэтического текста как формы межъязыковой и межкультурной коммуникации.

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The Lingua Spectrum
Cogito, ergo sum

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Linguistic challenges in translating information security terms from English into Uzbek

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Annotation *This article analyzes the lexico-semantic and pragmatic challenges of translating English information security and cyber terminology into Uzbek, specifically within literary texts. The rapid growth of IT has caused an influx of specialized English terms into Uzbek, highlighting the urgency of translation, term creation, and standardization. The study investigates the semantic structure, polysemy, abbreviations, and metaphorical characteristics of these terms, evaluating their adaptation to the national language. It assesses translation methods such as calquing, transliteration, descriptive translation, and equivalent term creation. The research addresses the lack of standardized dictionaries in Uzbek and explains the linguistic features of three primary strategies: borrowing, calquing, and descriptive translation. Furthermore, it discusses pragmatic issues like preserving literary aesthetics and narrative dynamics while conveying complex technical terms, managing footnotes, and rendering contextual meanings. In conclusion, the study emphasizes using flexible translation methods to properly shape the Uzbek terminological base. The findings hold significant value for developing dictionaries, educational materials, and establishing a unified terminological system.*

Keywords *Information security terminology, translation problems, lexical-semantic features, borrowing, calque, descriptive translation, pragmatic adaptation, literary translation, cyber-terms*

Ingliz tilidagi axborot xavfsizligi terminlarini o‘zbek tiliga tarjima qilishning lingvistik muammolari

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Annotatsiya *Mazkur maqolada ingliz tilidagi axborot xavfsizligi va kiber-terminologiyani o‘zbek tiliga, xususan, badiiy matnlar doirasida tarjima qilishda yuzaga keladigan leksik-semantik hamda pragmatik muammolar tahlil qilinadi. Axborot texnologiyalarining jadal rivojlanishi ko‘plab inglizcha terminlarning o‘zbek ilmiy-texnik tiliga kirib kelishini tezlashtirib, tarjima, atama yaratish va me’yorlashtirish masalalarini dolzarblashtirmoqda. Tadqiqotda kiberxavfsizlik atamalarining semantik tuzilishi, ko‘pma’noliligi, qisqartmalari va metaforik xususiyatlari o‘rganilib, sohaviy standartlashgan lug‘atlarning yetishmasligi muammosi ko‘tariladi. Shuningdek, o‘zlashtirish, kalkalash, transliteratsiya, izohlash va muqobil atama yaratish kabi usullarning samaradorligi baholanadi. Murakkab texnik atamalarni o‘quvchiga yetkazishda asarning badiiy estetikasi va syujet dinamikasini saqlash, izohlar (snoskalar) bilan ishlash va kontekstual ma’nolarni to‘g‘ri ifodalash kabi pragmatik masalalar muhokama qilinadi. Xulosa o‘rnida, raqamlashtirish davrida o‘zbek tili terminologik bazasini to‘g‘ri shakllantirish uchun moslashuvchan tarjima usullaridan foydalanish zarurligi ta’kidlanadi. Tadqiqot natijalari o‘quv qo‘llanmalar*

ishlab chiqish va o'zbek tilida yagona terminologik tizimni shakllantirishda muhim ahamiyat kasb etadi.

Kalit so'zlar *Axborot xavfsizligi terminologiyasi, tarjima muammolari, leksik-semantik xususiyatlar, o'zlashtirish, kalkalash, tavsifiy tarjima, pragmatik adaptatsiya, badiiy matn tarjimasi, kiber-terminlar*

Лингвистические проблемы перевода англоязычных терминов информационной безопасности на узбекский язык

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Аннотация *В статье анализируются лексико-семантические и прагматические проблемы перевода терминологии информационной и кибербезопасности с английского на узбекский язык, в частности, в рамках художественных текстов. Стремительное развитие IT-технологий и внедрение множества английских спецтерминов в узбекский язык актуализируют вопросы перевода, терминотворчества и стандартизации. В исследовании изучаются семантическая структура, полисемия, синонимия, сокращения и метафорические особенности терминов, а также их адаптация к национальной языковой системе. Оценивается эффективность методов калькирования, транслитерации, транскрипции, описательного перевода и создания альтернативных терминов. Поднимается проблема отсутствия стандартизированных отраслевых словарей на узбекском языке. Выявляются лингвистические особенности трех основных стратегий перевода: заимствования, калькирования и описательного перевода. Особое внимание уделяется прагматическим аспектам: сохранению художественной эстетики и динамики сюжета при передаче сложных технических терминов, работе со сносками и передаче контекстуальных значений. В заключение подчеркивается необходимость гибких методов перевода для формирования точной терминологической базы. Результаты важны для разработки словарей и создания единой терминологической системы узбекского языка.*

Ключевые слова *Терминология информационной безопасности, проблемы перевода, лексико-семантические особенности, ассимиляция, калькирование, описательный перевод, прагматическая адаптация, перевод литературных текстов, кибертерминология*

Kirish

XXI asrda axborot texnologiyalari va raqamli tizimlarning jadal rivojlanishi inson faoliyatining barcha jabhalariga, jumladan, til va madaniyatlararo muloqot tizimiga ham chuqur ta'sir ko'rsatmoqda. Globallashuv jarayonida axborot xavfsizligi, kiberhimoya, ma'lumotlarni shifrlash va himoyalash bilan

bog‘liq tushunchalar nafaqat tor doiradagi texnik soha, balki ijtimoiy hayotning, ommaviy axborot vositalarining hamda zamonaviy badiiy adabiyotning ajralmas qismiga aylandi (Crystal, 2003). Yangi ijtimoiy-texnologik voqelikning badiiy matnlarda aks etishi esa tilshunoslik va tarjimashunoslik oldiga yangi leksik-semantik vazifalarni qo‘ymoqda.

Bugungi kunda jahon axborot texnologiyalari va kiberxavfsizlik sohasidagi yetakchi til ingliz tili hisoblanadi. Kriptografiya, dasturlash va tarmoq xavfsizligiga oid neologizmlar hamda atamalarning mutlaq ko‘pchiligi aynan ingliz tili leksik qatlamida paydo bo‘lib, keyinchalik boshqa tillarga qabul qilinadi (Cabré, 1999). Ushbu atamalarning tizimsiz va shiddat bilan kirib kelishi o‘zbek tili kabi rivojlanayotgan terminologik bazaga ega tillarda ularning aniq, adekvat va tushunarli muqobillarini yaratish masalasini dolzarb qilib qo‘ymoqda. Ayniqsa, texnik atamalar badiiy matn (xususan, texno-triller asarlar) tarkibida kelganda, tarjimon nafaqat atamaning ilmiy aniqligini, balki asarning estetik ta’sirchanligi va o‘qishliligini ham saqlab qolishi lozim bo‘ladi (Newmark, 1988).

Mazkur maqolaning asosiy maqsadi ingliz tilidagi axborot xavfsizligi terminlarining leksik-semantik tabiatini tadqiq etish hamda ularni o‘zbek tiliga tarjima qilish jarayonida yuzaga keladigan lingvistik to‘siqlar va ularni bartaraf etish strategiyalarini ochib berishdan iborat. Shuningdek, tadqiqotda zamonaviy ilmiy-texnik va badiiy matnlarda uchraydigan kiberxavfsizlik atamalarini o‘zlashtirish, kalkalash va tavsifiy tarjima qilish usullarining o‘zbek tilidagi amaliy ifodalanishi umumiy tahlil qilinadi.

Axborot xavfsizligi terminologiyasining leksik-semantik xususiyatlari

Zamonaviy axborot texnologiyalari, axborot xavfsizligi va kriptografiya sohasining asosiy poydevori AQSh va boshqa inglizzabon davlatlarda shakllangani sababli, mazkur sohadagi terminologik apparat to‘liq ingliz tilining gegemonligi ostida rivojlanmoqda. Dasturiy ta’minot arxitekturasi, shifrlash protokollari va tarmoq xizmatlari dastlab ingliz tilida nomlanadi hamda xalqaro miqyosda “lingua franca” sifatida qabul qilinadi (Crystal, 2003). Natijada, boshqa tillar, xususan, o‘zbek tili ham bu axborot oqimidagi atamalarni to‘g‘ridan-to‘g‘ri o‘zlashtirishga yoki ularning leksik muqobillarini izlashga majbur bo‘ladi. Bu holat kiber-terminologiyaning xalqaro xarakter kasb etishiga olib kelgan.

Leksik-semantik nuqtai nazardan, axborot xavfsizligi terminlari bir xil qatlamdan iborat emas va ularni kelib chiqishiga ko‘ra asosan ikki yirik guruhga ajratish mumkin. Birinchi guruhga aniq bir ilmiy tushunchani ifodalovchi, sof texnik (monosemantik) atamalar kiradi. Bularga *cryptography* (kriptografiya), *algorithm* (algoritm), *authentication* (autentifikatsiya), *decryption* (deshifrlash) kabi sof ilmiy jumlalar misol bo‘ladi.

Ikkinchi guruh esa lingvistik va tarjimonlik nuqtai nazaridan ancha murakkab bo‘lib, ular kundalik maishiy hayotda ishlatiladigan oddiy so‘zlarning ko‘chma ma’noda terminlashuvi (metaforizatsiya) natijasida hosil bo‘lgan. Kiberxavfsizlik jargonining juda katta qismi aynan o‘xshatish va metaforalarga asoslangan (Faber, 2012). Masalan, *virus, worm* (qurt), *trojan horse* (Troyalik ot), *firewall* (olovni to‘suvchi devor) yoki *bug* (hasharot) kabi so‘zlar kompyuter va axborot xavfsizligi matnida mutlaqo boshqa – raqamli tahdid yoki himoya vositasi sifatidagi pragmatik ma’noni ifodalaydi. Badiiy asar (texno-triller) matnida bu so‘zlar uchraganda, tarjimondan matnning asl va ko‘chma (terminologik) ma’nosini aniq farqlash talab etiladi.

Shuningdek, axborot xavfsizligi terminologiyasining yana bir o‘ziga xos morfologik xususiyati – affiksatsiya va so‘z qo‘shish (kompozitsiya) usullari orqali yasalgan neologizmlarning ko‘pligidir. Xususan, ingliz tilidagi “-ware” (dasturiy ta’minot mantiqiy qismi) affiksi orqali qator yangi atamalar yasalgan: *malware* (zararli dastur), *spyware* (josus dastur), *ransomware* (to‘lov talab qiluvchi

virus dasturi). Xuddi shunday, "cyber-" va "e-" (electronic) prefikslari orqali hosil qilingan so'zlar (*cyberterrorism, e-signature, cyberspace*) tarjimondan har doim ham bir so'zli ekvivalent emas, balki ma'noni to'liq qamrab oluvchi birikmalar izlashni taqozo qiladi (Cabré, 1999).

O'zbek tilidagi amaliyotda uchraydigan yana bir jiddiy leksik muammo – bu sohada qat'iy standartlashgan va muntazam yangilanib boruvchi akademik lug'atlarning taqchilligidir. Garchi axborot texnologiyalariga oid ayrim lug'atlar mavjud bo'lsa-da, kiber-makondagi shiddatli taraqqiyot va har kuni paydo bo'layotgan neologizmlar o'zbek tilidagi terminologik bazaning yaratilish tezligidan ilgarilab ketmoqda. Standartlashgan muqobillarning yo'qligi sababli, tarjimonlar bitta inglizcha atamani turlicha o'girishiga to'g'ri keladi (masalan, *firewall* – "fayrvol", "tarmoq ekrani" yoki "himoya devori" sifatida), bu esa atamalarning variantdorligini keltirib chiqarib, o'quvchini chalg'itishi mumkin.

Terminlarni o'zbek tiliga o'girishdagi asosiy tarjima usullari

Xorijiy axborot xavfsizligi terminlarini qabul qiluvchi tilga o'girishda tarjimonlar asosan to'rtta yirik lingvistik strategiyadan foydalanadilar: o'zlashtirish, kalkalash, tavsifiy tarjima hamda gibrid usul (Baker, 1992). Badiiy matn xususiyati va kitobxonning tayyorgarlik darajasiga qarab, ushbu strategiyalarning qay biri qo'llanilishi hal etiladi.

Birinchi usul – **o'zlashtirish** (transkripsiya va transliteratsiya). Bu usulda inglizcha so'zning tovush yoki yozuv qobig'i o'zbek tiliga maksimal darajada yaqinlashtirib qabul qilinadi. Masalan, *server, byte (bayt), hacker (xaker), cyber (kiber)* kabi atamalar o'zbek tilida qariyb o'zgarishsiz, o'zlashgan leksik qatlam sifatida faol qo'llanilmoqda (Komissarov, 1990). O'zlashtirish strategiyasining afzalligi shundaki, atamaning xalqaro ilmiy xarakteri saqlanib qoladi. Biroq, badiiy asarda o'zlashtirilgan notanish texnik so'zlarning haddan ziyod ko'p ishlatilishi oddiy kitobxonda matndan uzoqlashish hissini keltirib chiqarishi mumkin.

Ikkinchi usul – **kalkalash** (so'zma-so'z yoki qismlab tarjima qilish). Bu jarayonda inglizcha murakkab atamaning tarkibiy qismlari o'zbek tilidagi muqobillari bilan almashtiriladi, natijada so'zning tashqi shakli o'zgarib, semantik strukturasi saqlab qolinadi (Komissarov, 1990). Kiberxavfsizlikka oid ko'plab terminlar aynan shu usulda muvaffaqiyatli o'girilgan: *cyberattack* – "kiberhujum", *public key* – "ochiq kalit", *database* – "ma'lumotlar bazasi". Kalkalash terminning o'zbekcha, tabiiyroq jaranglashini ta'minlaydi. Ammo u har doim ham muvaffaqiyatli chiqavermaydi; masalan, *firewall* atamasini to'g'ridan-to'g'ri "tarmoq ekrani" yoki "olovli devor" deb atash terminning asl funksional mohiyatini xiralashtirishi mumkin.

Uchinchi strategiya – **tavsifiy (izohli) tarjima**. Agar inglizcha terminning o'zbek tilida aniq ekvivalenti topilmasa va uni kalka qilish mantiqan noto'g'ri kelsa, tarjimonlar termin ortidagi tushunchani kengroq so'z birikmalari orqali izohlab beradilar (Baker, 1992). Masalan, *brute-force attack* atamasi to'g'ridan-to'g'ri "qo'pol kuch hujumi" deb o'girilsa, kitobxon uni jismoniy zo'ravonlik deb tushunishi mumkin. Aslida esa bu "parolni barcha ehtimoliy kombinatsiyalarni terish yo'li bilan buzish" deganidir. Yoki *phishing* atamasi "soxta xabarlar orqali shaxsiy ma'lumotlarni o'g'irlash" tarzida tavsiflanadi.

To'rtinchi strategiya – **gibrid (aralash) tarjima** usulidir. Bunda ingliz tiliga xos qo'shma atamaning bir qismi o'zbekchaga o'giriladi, ikkinchi qismi esa asliga muvofiq o'zlashtiriladi. Zamonaviy kiber-terminologiyada bu eng ko'p qo'llaniladigan va muvaffaqiyatli usullardan biriga aylanib ulgurdi. Masalan, *cybercrime* so'zi "kiberjinoyat" (*cyber* – o'zlashtirilgan, *crime* – tarjima qilingan) yoki *web-page* so'zi "veb-sahifa" ko'rinishida beriladi.

Gibrid usul ham xalqaro ilmiylikni saqlashga, ham kitobxonga ma'noni oson va tushunarli tarzda yetkazishga yordam beradi.

Kiber-terminologiyada qisqartma va abbreviaturalarning o'ziga xos tarjima masalalari

Axborot xavfsizligiga oid badiiy matnlarda (xususan trillerlarda) mualliflar voqelikni, mutaxassislar nutqini va harbiylashtirilgan IT-muhitni ishonchli (authentic) tasvirlash uchun qisqartma va abbreviaturalardan (akronimlardan) juda keng foydalanadilar. IT sohasi uzundan-uzoq jumlalarni tejash maqsadida *IP, VPN, DDoS, SSL, NSA, FBI* kabi qisqartmalarga jiddiy suyanadi.

Bunday abbreviaturalarni badiiy matnda o'zbek tiliga tarjima qilish ham alohida lingvistik muammo sanaladi. Tarjimon oldida ikkita yo'l qoladi: yo qisqartmani ingliz tilidagi kabi lotin alifbosida o'zgarishsiz qoldirish, yoki uni to'liq yoyib, o'zbekcha tarjimasining bosh harflaridan yangi qisqartma yasash. Amaliyot shuni ko'rsatadiki, axborot xavfsizligiga oid aksariyat qisqartmalar (masalan, *DDoS-hujum* yoki *VPN-kanal*) butun dunyoda yagona formatda qabul qilingan. Uni to'liq yoyib, o'zbekchaga tarjima qilish ("Xizmat ko'rsatishni rad etish hujumi") kitobxonni battar chalg'itib qo'yishi, asarning badiiy ta'sirchanligiga putur yetkazishi mumkin. Shuning uchun tarjimashunoslikda bunday xalqaro texnik akronimlarni asliga muvofiq (transliteratsiya orqali) saqlab qolish va faqat asarda birinchi marta ishlatilgandagina uning ma'nosini matn ichiga singdirib, qisqacha izohlab ketish maqsadga muvofiq sanaladi (Newmark, 1988).

Badiiy matnda kiber-terminlarni qo'llashning pragmatik va sintaktik xususiyatlari

Axborot xavfsizligi terminlarini ilmiy matndan ko'ra badiiy matnda, xususan, texno-trillerlarda qo'llash tarjimondan nafaqat leksik, balki murakkab pragmatik va sintaktik yondashuvni talab etadi. Asosiy qiyinchilik – asarning texnik ishonchliligini ta'minlovchi ilmiy aniqlik bilan, oddiy kitobxon uchun zarur bo'lgan tushunarlilik va xalqchillik o'rtasidagi oltin oraliqni topishdir (Newmark, 1988). Agar tarjimon faqat sof ilmiy, o'zlashtirilgan terminlarga tayanib qolsa, asar ilmiy qo'llanmaga aylanib qoladi va kitobxon zerikadi. Aksincha, hamma terminlarni soddalashtirib, kundalik tilda ifodalasa, "faktologik reallik" illuziyasi yo'qoladi.

Bu jarayonda so'zlarning kontekstual ma'nosini to'g'ri ilg'ash hal qiluvchi ahamiyatga ega. Badiiy asarlarda, odatda, kundalik leksikadagi so'zlar kompyuter texnologiyalari muhitiga tushib, butunlay yangicha semantik xususiyat kasb etadi (Faber, 2012). Masalan, *key* so'zi eshikni ochadigan oddiy "kalit" emas, balki ma'lumotlarni o'qiydigan shifrlash kodi; *traffic* – avtomobillar qatnovi emas, balki tarmoq bo'ylab uzatilayotgan axborot oqimi; *architecture* esa binolar emas, axborot tizimining tuzilishi ma'nosida keladi. Tarjimon bu so'zlarning badiiy muhitdagi maxsus pragmatik ma'nosini chuqur anglashi shart.

Bundan tashqari, tarjimon o'quvchining kognitiv yukini (cognitive load) hamda asar ritmini hisobga olishi zarur (Nord, 1997). Triller janri tabiatan juda tezkor tempga (pacing) va vaqt bosimi (ticking clock) motiviga ega. Agar tarjimon har bir kiber-terminni tushuntirish uchun tavsifiy tarjimadan haddan tashqari ko'p foydalansa (masalan, bitta inglizcha so'zni uchta o'zbekcha so'z bilan tushuntirsa), gapning sintaktik qurilishi asossiz ravishda uzayib ketadi. Bu o'z navbatida tezkor harakatni sekinlashtirib, voqealarning jadal rivojiga (suspense) salbiy ta'sir ko'rsatadi. Ingliz tili SVO (Ega-Kesim-To'ldiruvchi) tartibida bo'lib, harakatni tez ifodalashga moslashgan, o'zbek tili esa SOV (Ega-To'ldiruvchi-Kesim) qolipida bo'lgani uchun so'z oxiridagi fe'lgacha bo'lgan masofa uzaymasligi kerak. Shuning uchun, tarjimon iloji boricha qisqa kalka yoki gibrid tarjimalardan foydalanishi, atamaning ma'nosini esa asar qahramonlari dialoglari ichida tabiiy ravishda ochib berish taktikasini qo'llashi maqsadga muvofiqdir.

Xuddi shunday, izohlardan (snoskalar) o'rinli foydalanish ham pragmatik muammo hisoblanadi. Agar sahifa pastida katta-katta snoskalar berilaversa, kitobxon doimiy

ravishda asosiy matndan chalg'iydi, asardagi emotsional taranglik buziladi. Shu sababli zamonaviy tarjimashunoslikda snoskalardan ko'ra, matn ichiga tabiiy singdirilgan qisqacha izohlar tavsiya etilmoqda.

Xulosa

Axborot texnologiyalari va kiberxavfsizlik terminologiyasining jadal sur'atlarda badiiy adabiyotga kirib kelishi tarjimashunoslik oldiga yangi, nostandart yondashuvlarni talab qiladigan muammolarni qo'ymoqda. Ingliz tilidan o'zbek tiliga kiber-terminlarni, neologizmlarni hamda qisqartmalarni o'girishda bitta universal usul mavjud emas. So'zning kelib chiqishi, leksik-semantik tabiati, asardagi o'rni va o'quvchining saviyasidan kelib chiqqan holda o'zlashtirish, kalkalash, gibrid va tavsifiy tarjima usullari kompleks tarzda qo'llanilishi lozim.

Murakkab terminologiyani asarning badiiy estetikasi va dinamikasiga putur yetkazmasdan, o'zbek kitobxoniga tushunarli hamda tabiiy tarzda yetkazib berish bevosita tarjimonning pragmatik va uslubiy mahoratiga bog'liq. Asosiy maqsad asarning ilmiy ishonchliligi hamda badiiy jozibasini bir xil darajada ushlab turishdir. Kelgusida mazkur nazariy xulosalarni aniq empirik materiallar-kiberxavfsizlik mavzusidagi xorijiy badiiy asarlarning o'zbekcha tarjimalari misolida qiyosiy tahlil qilish tilshunosligimizda zamonaviy leksik-semantik masalalarni chuqurroq o'rganishga keng yo'l ochadi. Bu esa raqamlashtirish davrida o'zbek tili terminologik bazasining badiiy adabiyot orqali muvaffaqiyatli adaptatsiya qilinishi va boyib borish jarayonlarini tadqiq etishda muhim qadam bo'ladi.

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The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Functional Criteria for Preserving National Colour and Cultural Adaptation in Literary Translation

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Annotation *The article addresses the problem of balancing the preservation of national colour in literary translation with cultural adaptation for the target audience. National colour is treated not as a collection of isolated realia but as a systemic cultural layer created through material objects, social institutions, kinship and address forms, rituals, traditional food and clothing, phraseology and speech etiquette. Drawing on the theoretical work of G. Salomov, Q. Musayev, P. Newmark, J.F. Aixelá, L. Venuti and C. Nord, the study combines descriptive, comparative and functional-pragmatic analysis. Uzbek culture-specific units such as mahalla, oqsoqol, kelin salom, hashar, sumalak, do'ppi, non and choyxona are used to evaluate transliteration, explication, descriptive translation, functional equivalents and partial adaptation. The article proposes a functional decision model based on cultural load, narrative relevance, recurrence, contextual inferability and stylistic function. The model is intended to preserve cultural identity without producing either excessive domestication or reader-alienating exoticization.*

Keywords *National colour, literary translation, cultural adaptation, culture-specific item, foreignization, domestication*

Badiiy tarjimada milliy koloritni saqlash va madaniy moslashtirishning funksional mezonlari

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Annotatsiya *Maqolada badiiy tarjimada milliy koloritni saqlash va matnni qabul qiluvchi madaniyatga moslashtirish o'rtasidagi muvozanat muammosi tahlil qilinadi. Milliy kolorit alohida realiyalar yig'indisi sifatida emas, balki predmetlar, ijtimoiy institutlar, qarindoshlik va murojaat shakllari, marosimlar, taomlar, kiyim-kechak, frazeologiya hamda nutqiy odob birliklari orqali shakllanadigan tizimli madaniy qatlam sifatida talqin etiladi. Tadqiqotda G'. Salomov, Q. Musayev, P. Newmark, J.F. Aixelá, L. Venuti va C. Nordning nazariy qarashlari asosida tavsifiy, qiyosiy va funksional-pragmatik tahlil usullari qo'llanadi. Mahalla, oqsoqol, kelin salom, hashar, sumalak, do'ppi, non va choyxona kabi o'zbek madaniyatiga xos birliklar misolida transliteratsiya, izohlash, tavsifiy tarjima, funksional muqobil va qisman moslashtirish strategiyalari baholanadi. Natijada tarjima strategiyasini madaniy yuk, syujetdagi ahamiyat, takrorlanish darajasi, kontekst orqali anglash imkoniyati va uslubiy vazifa asosida tanlashni nazarda tutuvchi funksional mezonlar modeli taklif etiladi. Ushbu model begonalashtirish va mahalliylashtirishni o'zaro istisno qiluvchi tamoyillar sifatida emas, balki konkret matniy vazifaga qarab*

uyg'unlashtiriladigan strategiyalar majmui sifatida talqin qilish imkonini beradi. Bu yondashuv milliy o'ziga xoslikni saqlash bilan tarjima matnining o'qish qulayligini birgalikda ta'minlashga qaratilgan.

Kalit so'zlar *Milliy kolorit, badiiy tarjima, madaniy moslashtirish, realiya, begonalashtirish, mahalliylashtirish*

Функциональные критерии сохранения национального колорита и культурной адаптации в художественном переводе

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Аннотация *В статье рассматривается проблема баланса между сохранением национального колорита художественного текста и его культурной адаптацией для целевой аудитории. Национальный колорит трактуется не как сумма отдельных реалий, а как системный культурный слой, формируемый предметной лексикой, социальными институтами, формами родства и обращения, обрядами, традиционной пищей и одеждой, фразеологией и речевым этикетом. Исследование опирается на труды Г. Саломова, К. Мусаева, П. Ньюмарка, Х.Ф. Айкселы, Л. Венути и К. Норд и сочетает описательный, сопоставительный и функционально-прагматический анализ. На материале узбекских культурно маркированных единиц mahalla, oqsoqol, kelin salom, hashar, sumalak, do'ppi, non и choyxona оцениваются транслитерация, экспликация, описательный перевод, функциональный эквивалент и частичная адаптация. Предлагается модель функционального выбора стратегии, учитывающая культурную нагрузку единицы, её сюжетную значимость, повторяемость, выводимость значения из контекста и стилистическую функцию. Такой подход позволяет избегать как чрезмерного одомашнивания, стирающего культурную специфику, так и перегруженной экзотизации перевода. Предлагаемая модель рассматривает форенизацию и доместикацию не как взаимоисключающие установки, а как набор средств, которые могут сочетаться в пределах одного текста в зависимости от функции конкретной культурно маркированной единицы и подготовленности адресата.*

Ключевые слова *Национальный колорит, художественный перевод, культурная адаптация, реалия, форенизация, доместикация*

Kirish

Badiiy tarjima til birliklarini bir koddan ikkinchi kodga almashtirish bilan cheklanmaydi. Badiiy matn muayyan tarixiy tajriba, turmush tarzi, ijtimoiy munosabat, qadriyat va estetik tasavvurlar tizimini o'zida saqlaydi. Shu sababli

tarjimada semantik mazmunning to‘g‘ri berilishi hali asarning milliy o‘ziga xosligi saqlanganini anglatmaydi. Matndagi voqeliklar, murojaat shakllari, urf-odatlar, marosimlar, maishiy predmetlar va nutqiy odob unsurlari neytrallashtirib yuborilsa, mazmuniy aniqlik saqlangandek ko‘rinsa ham, asarning madaniy konfiguratsiyasi sezilarli darajada o‘zgaradi.

O‘zbek tarjimashunoslik an’anasida milliy xususiyatni qayta yaratish masalasi badiiy tarjimaning markaziy muammolaridan biri sifatida qaraladi. G‘. Salomov tarjimada mazmun va shaklning yaxlitligi, milliy o‘ziga xoslik hamda tarjimonning ijodiy mas’uliyatiga alohida e’tibor bergan (Salomov, 1978). Q. Musayev esa ekvivalentlikni faqat lug‘aviy moslik bilan emas, balki matnning kommunikativ va uslubiy vazifalarini qayta yaratish bilan bog‘laydi (Musayev, 2005). Zamonaviy tarjimashunoslikda mazkur masala culture-specific items, domestication/ foreignization, functional adequacy va skopos kabi tushunchalar orqali kengroq izohlanadi (Aixelá, 1996; Venuti, 2018; Nord, 2018).

Milliy koloritni saqlash bilan madaniy moslashtirish o‘rtasidagi munosabat ko‘pincha ikki qarama-qarshi strategiya sifatida talqin qilinadi. Bir tomonda manba madaniyatiga xos birliklarni imkon qadar saqlash, ikkinchi tomonda esa matnni qabul qiluvchi o‘quvchi uchun tabiiy va tushunarli qilish talabi turadi. Amaliy tarjimada esa ushbu ikki yo‘nalish qat’iy oppozitsiya emas. Bitta matnning o‘zida ayrim birliklarni transliteratsiya qilish, ayrimlarini izohlash, boshqalariga funksional muqobil topish yoki kontekst orqali tushuntirish zarur bo‘lishi mumkin. Tarjimonning asosiy vazifasi strategiyani umumiy ideologik tamoyil asosida emas, muayyan birlikning matndagi vazifasi asosida tanlashdan iborat.

Mazkur maqolaning maqsadi badiiy tarjimada milliy koloritni tashkil qiluvchi birliklarni funksional nuqtayi nazardan tavsiflash va ularni madaniy moslashtirishda strategiya tanlash mezonlarini aniqlashdir. Tadqiqotda o‘zbek madaniyatiga xos mahalla, oqsoqol, kelin salom, hashar, sumalak, do‘ppi, non, choyxona kabi birliklar analitik misol sifatida olinadi. Maqsad ularning yagona “to‘g‘ri tarjimasi”ni belgilash emas, balki turli kontekstlarda qaysi strategiya madaniy mazmun va o‘quvchi uchun tushunarlilik o‘rtasidagi muvozanatni yaxshiroq ta’minlashini ko‘rsatishdir.

Milliy kolorit tushunchasi va uning tarjimadagi tarkibi

Milliy kolorit ko‘pincha realiyalar bilan tenglashtiriladi, biroq bunday yondashuv tushunchaning qamrovini toraytiradi. Realiya – muayyan madaniyatga xos predmet, hodisa yoki institutni bildiruvchi birlik – milliy koloritning muhim tarkibiy qismi, xolos. Badiiy matnda kolorit shuningdek personajlarning bir-biriga qanday murojaat qilishi, qarindoshlik munosabatlarini qanday nomlashi, ovqatlanish, mehmondo‘stlik, marosim va jamoaviy hayotni qanday verbal shakllarda ifodalashi orqali ham yuzaga keladi. Shu ma’noda milliy kolorit leksik qatlam bilan birga pragmatik va diskursiv qatlamlarni ham qamrab oladi.

Newmark (1988) madaniy birliklarni ekologiya, moddiy madaniyat, ijtimoiy madaniyat, tashkilot va urf-odatlar, imo-ishora va odatlar kabi guruhlarga ajratadi. Aixelá (1996) esa culture-specific itemning “madaniy xosligi” qat’iy ichki belgi emasligini, u manba va qabul qiluvchi madaniyatlar o‘rtasidagi munosabatda yuzaga kelishini ta’kidlaydi. Masalan, choy so‘zi ko‘plab tillarda oddiy ichimlik nomi sifatida tushunarli bo‘lishi mumkin, ammo choyxona o‘zbek va Markaziy Osiyo ijtimoiy-madaniy makonida faqat “tea house”dan kengroq funksiyani anglashi mumkin. Demak, tarjima qiyinligi birlikning lug‘aviy ma’nosidagina emas, uning madaniy skriptida ham namoyon bo‘ladi.

Milliy koloritni tashkil qiluvchi birliklarni shartli ravishda bir necha qatlamga ajratish mumkin. Birinchi qatlam moddiy madaniyat unsurlaridir: do‘ppi, tandir, sumalak, non kabi predmet va taom nomlari. Ikkinchi qatlam ijtimoiy institut va rollarni ifodalaydi: mahalla, oqsoqol, rais, qo‘ni-qo‘shnichilik tizimiga oid birliklar. Uchinchi qatlam marosim va

odatlardir: kelin salom, hashar, to‘y bilan bog‘liq nomlar. To‘rtinchi qatlam nutqiy-pragmatik vositalardan iborat: hurmat shakllari, qarindoshlik orqali murojaat, duolar, qarg‘ishlar, etik formulalar. Aynan shu qatlamlar birgalikda badiiy matnning madaniy fonini yaratadi.

Shu sababli milliy koloritni saqlashni faqat “xorijiy so‘zni qoldirish” bilan tenglashtirish mumkin emas. Ayrim hollarda realiya transliteratsiya qilinadi, biroq uning matndagi ijtimoiy vazifasi yo‘qoladi; boshqa hollarda esa so‘zning shakli almashtiriladi, lekin funksional munosabat muvaffaqiyatli qayta yaratiladi. Tarjima sifati madaniy belgi qaysi sathda joylashganini va o‘quvchi nimani bilishi kerakligini aniqlashdan boshlanadi.

Nazariy yondashuv: begonalashtirish, mahalliylashtirish va funksional adekvatlik

Venuti tomonidan rivojlantirilgan foreignization va domestication qarama-qarshiligi badiiy tarjimada madaniy tafovutni qay darajada “ko‘rinadigan” qoldirish masalasini tushuntirish uchun muhimdir (Venuti, 2018). Begonalashtirish manba madaniyatining o‘ziga xosligini saqlab, o‘quvchini notanish element bilan uchrashtiradi. Mahalliylashtirish esa qabul qiluvchi til va madaniyatning tanish vositalari hisobiga o‘qish jarayonini yengillashtiradi. Har ikkala strategiyaning afzalligi va xavfi mavjud: haddan tashqari mahalliylashtirish milliy koloritni tekislaydi, haddan tashqari begonalashtirish esa matnni izohlar va tushunarsiz birliklar bilan og‘irlashtiradi.

Funksional yondashuv bu qarama-qarshilikni nisbiylashtiradi. Nord (2018) tarjima qarorini matnning maqsadi, adresat va kommunikativ vazifa bilan bog‘laydi. Badiiy tarjimada manba madaniyatini ko‘rsatishning o‘zi ko‘pincha muhim funksiyadir, chunki o‘quvchi boshqa madaniy makon bilan aynan badiiy matn orqali uchrashadi. Biroq o‘quvchining har bir realiya uchun tashqi ma’lumot qidirishga majbur bo‘lishi estetik qabulni buzishi mumkin. Shuning uchun funksional adekvatlik “hamma narsani saqlash” yoki “hamma narsani moslashtirish” emas, balki kerakli darajada madaniy masofani saqlashdir.

Abdullayeva (2026) maxsus diskurs tarjimasida pragmatik va funksional ekvivalentlikni terminning faqat lug‘aviy mazmuni bilan cheklamaslik zarurligini ko‘rsatadi. Ushbu tamoyil badiiy realiyalarga ham tatbiq etilishi mumkin: birlikning referensial ma’nosi bilan birga uning personajlar dunyosidagi mavqeyi, baholovchi potensiali, ijtimoiy aloqalarni ko‘rsatish xususiyati va matn ritmidagi o‘rni hisobga olinishi lozim. Milliy koloritni saqlash, demak, “nom”ni emas, uning funksional yukini qayta yaratish vazifasidir.

Tadqiqot metodologiyasi va baholash mezonlari

Tadqiqot tavsifiy, qiyosiy va funksional-pragmatik tahlilga asoslanadi. O‘zbek madaniyatiga oid sakkizta birlik – mahalla, oqsoqol, kelin salom, hashar, sumalak, do‘ppi, non va choyxona – turli strategiyalarning imkoniyatini ko‘rsatish uchun analitik material sifatida tanlandi. Ushbu birliklar maishiy predmet, ijtimoiy institut, marosim, jamoaviy faoliyat va ijtimoiy makon kabi turli madaniy qatlamlarni ifodalaydi.

Har bir birlikni tarjima qilishda besh mezon taklif etiladi. Birinchi mezon – madaniy yuk: birlik manba madaniyatining o‘ziga xos modelini qay darajada ifodalaydi? Ikkinchi mezon – syujet yoki obraz uchun ahamiyat: birlik voqea rivoji yoki personaj xarakterini tushunish uchun zarurmi? Uchinchi mezon – takrorlanish: so‘z matnda bir marta uchraydimi yoki keyingi boblarda qayta-qayta ishlatiladimi? To‘rtinchi mezon – kontekst orqali anglash imkoniyati: o‘quvchi ma’noni matnning o‘zidan chiqarib olishi mumkinmi? Beshinchi mezon – uslubiy-pragmatik vazifa: birlik ekzotik fon yaratadimi, ijtimoiy munosabatni belgilaydimi yoki faqat predmetni nomlaydimi?

Mazkur mezonlar strategiyani oldindan belgilangan bitta usulga bog‘lamaydi. Masalan, yuqori madaniy yuk va yuqori syujet ahamiyatiga ega birlikni saqlash hamda qisqa

izohlash maqsadga muvofiq bo‘lishi mumkin. Aksincha, madaniy yuki past va faqat referensial vazifani bajaradigan birlik uchun funksional muqobil tabiiyroq natija beradi. Shu tariqa tarjima qarori binar emas, parametrik xususiyat kasb etadi.

Milliy realiyalarni saqlash: transliteratsiya va izohlash

Mahalla o‘zbek ijtimoiy hayotidagi eng xarakterli birliklardan biridir. Uni oddiy neighborhood shaklida berish hududiy ma’noni yetkazadi, biroq mahallaning jamoaviy boshqaruv, qo‘shnichilik, marosim va ijtimoiy nazorat bilan bog‘liq funksiyalarini to‘liq ifodalamaydi. Badiiy matnda ushbu institut voqealar rivoji uchun muhim bo‘lsa, mahalla shaklini saqlab, birinchi uchrashuvda “mahalla, a neighborhood community” kabi qisqa izoh berish funksional jihatdan samaraliroq. Keyingi takrorlarda esa izohni olib tashlash mumkin. Bunday yechim begonalashtirish va o‘quvchi uchun kirish imkoniyatini birlashtiradi.

Oqsoqol ham shunga o‘xshash muammoni keltirib chiqaradi. Literal “white-beard” semantik jihatdan noto‘g‘ri taassurot berishi mumkin, chunki zamonaviy matnda oqsoqol faqat yosh belgisi emas, balki hurmat, tajriba yoki mahalliy jamoada nufuzni ifodalovchi ijtimoiy rol bo‘lishi mumkin. “Community elder” referensial vazifani yaxshi beradi, ammo milliy nomni yo‘qotadi. Agar personajning madaniy maqomi muhim bo‘lsa, “oqsoqol, a respected community elder” kabi ikki komponentli yechim birinchi marta qo‘llanib, keyinchalik oqsoqolning o‘zi qoldirilishi mumkin.

Kelin salom marosim nomi bo‘lib, uning ma’nosi oddiy “bride’s greeting” bilan tugamaydi. Bu birlik marosimiy harakat, qarindoshlik ierarxiyasi, hurmat va yangi kelinning oilaga kirib kelishi bilan bog‘liq madaniy skriptni faollashtiradi. Shu sababli “kelin salom ceremony” yoki “kelin salom, the bride’s ceremonial greeting to the family” kabi izohli saqlash strategiyasi ko‘pincha to‘liq mahalliylashtirishdan afzal. Ayniqsa marosim badiiy sahnaning markazida bo‘lsa, uning o‘z nomini saqlash milliy koloritning muhim qismidir.

Tavsifiy tarjima va funksional muqobil

Har bir realiyani transliteratsiya qilish zarur emas. Tarjima matnining o‘qish ritmi va janri ham hisobga olinishi kerak. Masalan, hashar so‘zi bir martalik epizodda faqat jamoaviy mehnat faktini bildirish uchun ishlatilsa, “community work gathering” yoki “collective neighborhood work” tavsifiy tarjimasi yetarli bo‘lishi mumkin. Agar hashar asarda jamoaviy birdamlikning takrorlanuvchi belgisi sifatida xizmat qilsa, terminning o‘zini saqlash va dastlab izohlash ma’qul.

Sumalakni oddiy porridge yoki sweet dish bilan almashtirish uning Navro‘z, bahor, jamoaviy tayyorlash va marosimiy xotira bilan bog‘liq komponentlarini yo‘qotadi. Shu sababli “sumalak, a traditional wheat-sprout dish prepared for Navruz” kabi izohli shakl madaniy mazmunni yaxshiroq saqlaydi. Biroq oshxonaga oid ikkinchi darajali epizodda barcha komponentlarni har safar takrorlash kerak emas. Birinchi izohdan so‘ng sumalak shaklining o‘zi matn ichida ishlashi mumkin.

Do‘ppi uchun ham strategiya kontekstga bog‘liq. “Skullcap” predmet turini bildiradi, lekin milliy naqsh, hududiy uslub va identifikatsion ma’noni neytrallashtiradi. “Embroidered Uzbek cap” tavsifi o‘quvchiga aniqroq vizual signal beradi; “do‘ppi (traditional embroidered cap)” esa milliy nomni saqlaydi. Agar do‘ppi personajning kiyim detali sifatida bir marta tilga olinsa, tavsifiy ekvivalent yetarli bo‘lishi mumkin; agar u milliy identifikatsiya yoki ramziy detal vazifasini bajarsa, nomni saqlash afzal.

Non birlikida vaziyat boshqacha. Inglizcha bread ko‘pincha referensial ma’noni yetkazadi, ammo o‘zbek noni badiiy sahnada mehmondo‘stlik, dasturxon, hurmat yoki kundalik marosimiy odatning belgisi bo‘lsa, “traditional flatbread” yoki birinchi uchrashuvda “non, Uzbek flatbread” shakli zarur bo‘lishi mumkin. Demak, aynan bir birlik uchun strategiya matndagi funksiyaga qarab o‘zgaradi.

Madaniy birlik	Asosiy tarjima variantlari	Strategiyani tanlash sharti
mahalla	mahalla; neighborhood community	institut syujet uchun muhim bo‘lsa saqlash + birinchi izoh
oqsoqol	oqsoqol; community elder	ijtimoiy maqom muhim bo‘lsa milliy nomni saqlash
kelin salom	kelin salom ceremony; bride’s ceremonial greeting	marosim markaziy bo‘lsa saqlash + qisqa izoh
hashar	hashar; collective neighborhood work	takrorlansa saqlash, bir martalik bo‘lsa tavsifiy tarjima
sumalak	sumalak; traditional wheat-sprout dish	Navro‘z va marosimiy konnotatsiya muhim bo‘lsa izohli saqlash
do‘ppi	do‘ppi; embroidered Uzbek cap	ramziy detal bo‘lsa saqlash, periferiya bo‘lsa tavsif
non	non; bread; Uzbek flatbread	dasturxon/mehmondo‘stlik ma’nosi kuchli bo‘lsa aniqlashtirish
choyxona	choyxona; teahouse	ijtimoiy makon funksiyasi kontekstdan kelib chiqib beriladi

1-jadval. *O‘zbek madaniy birliklarini tarjima qilishda funksional strategiya tanlovi*

Jadvaldagi yechimlar tayyor lug‘aviy ekvivalentlar emas, balki qaror qabul qilish modellari sifatida qaralishi lozim. Ularning qaysi biri tanlanishi matn janri, adresat, birlikning takrorlanishi va badiiy vazifasiga bog‘liq. Badiiy tarjimada strategiya doim kontekst bilan tekshirilishi kerak.

Murojaat va ijtimoiy munosabatlarda milliy kolorit

Milliy koloritning eng murakkab qatlamlaridan biri murojaat va qarindoshlik birliklaridir. O‘zbek nutqida aka, opa, amaki, xola, tog‘a kabi birliklar biologik qarindoshlikdan tashqari hurmat, yaqinlik va yosh ierarxiyasini ifodalashi mumkin. Ingliz tilidagi brother, sister, uncle, aunt esa ko‘pincha biologik munosabatni kuchliroq bildiradi. Shuning uchun ularni avtomatik lug‘aviy muqobillik asosida tarjima qilish personajlar o‘rtasidagi ijtimoiy munosabatni noto‘g‘ri ko‘rsatishi mumkin.

Bunday hollarda tarjimon referensial va pragmatik vazifani ajratishi lozim. Agar aka murojaati qarindosh bo‘lmagan katta yoshli erkakka hurmat shakli sifatida qo‘llansa, ism bilan birga saqlash, kontekstual kompensatsiya yoki boshqa hurmat ko‘rsatkichlaridan foydalanish mumkin. To‘liq ekvivalent bo‘lmasa, matnning boshqa nuqtasida status farqini ko‘rsatish ba’zan bir so‘zning lug‘aviy tarjimasidan samaraliroq bo‘ladi. Milliy kolorit, demak, mikroekvivalentlar yig‘indisi emas, balki matn bo‘ylab taqsimlangan pragmatik tizimdir.

Shunga o‘xshash holat duolar va etik formulalarda ham kuzatiladi. O‘zbekcha “baraka toping”, “omin”, “xush kelibsiz” yoki mehmondo‘stlikka oid formulalar ma’lum vaziyatlarda ijtimoiy yaqinlik va hurmatni belgilaydi. Ularni haddan tashqari so‘zma-so‘z tarjima qilish g‘alati effekt berishi, to‘liq neytrallashtirish esa personajlar nutqining milliy xususiyatini kamaytirishi mumkin. Tarjimon formulani funksional jihatdan qayta yaratishi, zarur joyda esa milliy signalni boshqa birlik yordamida kompensatsiya qilishi kerak.

Madaniy moslashtirishning chegaralari

Madaniy moslashtirishning asosiy xavfi – manba madaniyatidagi ijtimoiy voqelikni qabul qiluvchi madaniyatning tayyor kategoriyalariga to‘liq almashtirishdir. Masalan, mahallani “municipality” yoki “local council” deb berish ayrim ma’muriy vazifalarni eslatishi mumkin, ammo institutning norasmiy jamoaviy va

madaniy xususiyatlarini noto‘g‘ri qayta quradi. Oqsoqolni “mayor” yoki “chief”ga aylantirish esa butunlay boshqa hokimiyat modelini yaratishi mumkin. Bunday substitutsiya o‘quvchini yengillashtiradi, biroq asar dunyosini o‘zgartirib yuboradi.

Ikkinchi xavf – ortiqcha izohlash. Har bir realiyaga uzun qavsli tushuntirish qo‘shish matn ritmini buzadi va badiiy asarni ensiklopedik sharhga aylantiradi. Shuning uchun izohlash iqtisodiy bo‘lishi lozim. Birinchi uchrashuvda qisqa klassifikator yoki tavsif berib, keyingi takrorlarda faqat realiyaning o‘zini qoldirish samarali usullardan biridir. Kontekstning o‘zi ma’noni ochib bera olsa, alohida izoh talab qilinmaydi.

Uchinchi xavf – ekzotizatsiya. Begonalashtirish maqsadida juda ko‘p o‘zbekcha birliklarni izohsiz saqlash o‘quvchini madaniyatga yaqinlashtirish o‘rniga matndan uzoqlashtirishi mumkin. Milliy kolorit “notanish so‘zlar soni” bilan o‘lchanmaydi. U asar voqeligi, personajlar munosabati, predmetlar tizimi va nutqiy xatti-harakatlarning o‘zaro uyg‘unligi orqali yuzaga keladi. Shu sababli ayrim elementlarni funksional tarjima qilish umumiy madaniy autentiklikka zarar yetkazmaydi.

Funksional tanlov modeli

Tahlil asosida strategiya tanlash uchun to‘rt zonali model taklif etish mumkin. Birinchi zona – yuqori madaniy yuk va yuqori syujet ahamiyati. Bunday birliklar, odatda, saqlanishi va zarur bo‘lsa qisqa izoh bilan berilishi kerak: mahalla yoki kelin salom shular jumlasidan. Ikkinchi zona – yuqori madaniy yuk, ammo takroriy va kontekst orqali anglash mumkin bo‘lgan birliklar. Ular birinchi marta izohlanib, keyinchalik izohsiz saqlanishi mumkin.

Uchinchi zona – madaniy yuki o‘rta yoki past, biroq referensial vazifasi muhim birliklar. Bunda tavsifiy yoki funksional muqobil ko‘pincha samarali: masalan, do‘ppi ikkinchi darajali kiyim detali bo‘lsa, embroidered cap shakli yetarli bo‘lishi mumkin. To‘rtinchi zona – madaniy yuki past va syujet uchun periferiya hisoblangan birliklar. Bu holatda tabiiy qabul qiluvchi til vositasini tanlash tarjima oqimiga yordam beradi.

Modelning afzalligi shundaki, u foreignization va domesticationni mutlaq strategiya sifatida emas, har bir birlik uchun tanlanadigan vositalar spektri sifatida ko‘radi. Tarjimon madaniy yuk, funksional ahamiyat, takrorlanish va o‘quvchi uchun anglash imkoniyatini birgalikda baholaydi. Natijada milliy koloritni saqlash bilan kommunikativ qulaylik o‘rtasida boshqariladigan muvozanat yuzaga keladi.

Xulosa

Badiiy tarjimada milliy koloritni saqlash alohida realiyalarni mexanik ravishda manba shaklida qoldirishdan iborat emas. Milliy kolorit predmet nomlari, ijtimoiy institutlar, marosimlar, qarindoshlik va murojaat shakllari, nutqiy odob hamda madaniy skriptlar o‘zaro munosabatidan hosil bo‘ladi. Shu sababli tarjimonning vazifasi birlikning nafaqat referensial ma’nosini, balki badiiy va pragmatik funksiyasini ham aniqlashdir.

Tahlil transliteratsiya, qisqa izohlash, tavsifiy tarjima, funksional muqobil va qisman moslashtirish strategiyalarining bir-birini istisno qilmasligini ko‘rsatdi. Mahalla, oqsoqol va kelin salom kabi yuqori madaniy yukli birliklarni saqlash ko‘pincha maqsadga muvofiq bo‘lsa, hashar, do‘ppi yoki non kabi birliklarda kontekst va syujet vazifasiga qarab tavsifiy yoki funksional yechim samarali bo‘lishi mumkin.

Taklif etilgan funksional mezonlar modeli besh omilga asoslanadi: madaniy yuk, syujetdagi ahamiyat, takrorlanish, kontekst orqali anglash imkoniyati va uslubiy-pragmatik vazifa. Ushbu mezonlar strategiyani “begonalashtirish yoki mahalliylashtirish” degan umumiy tanlovdan aniq matniy qarorga aylantiradi. Aynan shunday parametrik yondashuv badiiy tarjimada milliy o‘ziga xoslikni saqlash bilan o‘quvchi uchun tabiiy qabulni uyg‘unlashtirish imkonini beradi.

Kelgusida modelni parallel badiiy matnlar asosida empirik tekshirish, ayniqsa bir xil o‘zbek

realiyalarining turli inglizcha tarjimalarda qanday berilganini qiyoslash maqsadga muvofiq. Bunday tadqiqot strategiya tanlashning janr, davr, tarjimon uslubi va auditoriya bilan bog'liq qonuniyatlarini aniqlashga xizmat qiladi.

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The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

AI-assisted translation of cultural-emotional meaning in Spanish, Uzbek, and English: issues of equivalence and human mediation

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Annotation *This article examines the issues of equivalence, pragmatic appropriateness, ethical responsibility, and human mediation that arise in the AI-assisted translation of cultural-emotional meaning across Spanish, Uzbek, and English. The study focuses on selected Uzbek lexical units such as andisha, ko'ngil olmoq, oriyat, nomus, hayo, mehr, duo, and qarg'ish; Spanish units including vergüenza, cariño, respeto, alma, corazón, honra, and cortesía; and English items such as dignity, shame, care, respect, blessing, and emotional support. Comparative-semantic and linguocultural analysis demonstrates that, although contemporary AI systems are capable of producing grammatically fluent output, they do not consistently preserve cultural connotations, emotional evaluation, context-sensitive pragmatic meaning, and ethical nuance to the same extent. On this basis, the article proposes an "AI draft – human cultural mediation – ethical validation – final translation" model. The model conceptualizes the translator's role as extending beyond conventional post-editing, positioning the translator instead as an intercultural mediator and the final decision-maker in matters of semantic and ethical adequacy.*

Keywords *Artificial intelligence (AI), machine translation, cultural-emotional meaning, equivalence, linguocultural studies, ethical responsibility, human mediation*

Ispan, o'zbek va ingliz tillarida madaniy-emotsional ma'noning sun'iy intellekt vositasida tarjimasi: ekvivalentlik va inson vositachiligi masalalari

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Annotatsiya *Maqolada ispan, o'zbek va ingliz tillaridagi madaniy-emotsional mazmunning sun'iy intellekt vositalari orqali tarjima qilinishida yuzaga keladigan ekvivalentlik, pragmatik moslik, etik mas'uliyat va inson vositachiligi masalalari tahlil qilinadi. Tadqiqot materiali sifatida andisha, ko'ngil olmoq, oriyat, nomus, hayo, mehr, duo, qarg'ish kabi o'zbekcha, vergüenza, cariño, respeto, alma, corazón, honra, cortesía kabi ispancha hamda dignity, shame, care, respect, blessing, emotional support kabi inglizcha leksik birliklar tanlandi. Tadqiqotda qiyosiy-semantik, kontekstual va lingvomadaniy tahlil usullari qo'llanib, lug'aviy yaqinlik bilan kommunikativ adekvatlik o'rtasidagi farq alohida mezon sifatida baholandi. Tahlil shuni ko'rsatadiki, zamonaviy sun'iy intellekt tizimlari grammatik jihatdan ravon natija*

bera olsa ham, madaniy konnotatsiya, emotsional baho, vaziyatga xos pragmatik ma'no va etik sezgirlikni doimo bir xil darajada saqlay olmaydi. Shu asosda "AI draft – human cultural mediation – ethical validation – final translation" modeli taklif qilinadi. Model tarjimonning vazifasini oddiy post-tahrirdan kengroq talqin etib, uni madaniyatlararo vositachi va yakuniy semantik-etik qaror egasi sifatida ko'radi.

Kalit so'zlar *Sun'iy intellekt (SI), mashina tarjimasi, madaniy-emotsional ma'no, ekvivalentlik, lingvomadaniyat, etik mas'uliyat, inson vositachiligi*

Перевод культурно-эмоционального значения в испанском, узбекском и английском языках с помощью искусственного интеллекта: проблемы эквивалентности и человеческого посредничества

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Аннотация *В статье рассматриваются проблемы эквивалентности, прагматической адекватности, этической ответственности и человеческого посредничества при переводе культурно-эмоционального содержания между испанским, узбекским и английским языками с использованием инструментов искусственного интеллекта. Материал исследования составляют узбекские единицы andisha, ko'ngil olmoq, oriyat, nomus, hayo, mehr, duo, qarg'ish, испанские vergüenza, cariño, respeto, alma, corazón, honra, cortesía и английские dignity, shame, care, respect, blessing, emotional support. Применяются сопоставительно-семантический, контекстуальный и лингвокультурологический методы анализа; отдельно оценивается соотношение лексической близости и коммуникативной адекватности. Анализ показывает, что современные системы ИИ способны формировать грамматически связный перевод, однако не во всех случаях сохраняют культурные коннотации, эмоциональную оценочность, контекстно обусловленное прагматическое значение и этические нюансы. Особое внимание уделяется случаям, когда буквальный эквивалент ослабляет социально-этический компонент значения или, напротив, неоправданно усиливает его оценочную направленность. На этой основе предлагается модель «AI draft – human cultural mediation – ethical validation – final translation», в которой переводчик выступает не только постредактором, но и межкультурным посредником, принимающим окончательное решение о семантической и этической адекватности перевода.*

Ключевые слова *Искусственный интеллект (ИИ), машинный перевод, культурно-эмоциональное значение, эквивалентность, лингвокультурология, этическая ответственность, человеческое посредничество*

Kirish

Sun'iy intellektga asoslangan tarjima vositalarining kengayishi tarjimashunoslikning amaliy maydonini sezilarli o'zgartirdi. Neyron mashina tarjimasi va katta til modellari ko'plab informativ matnlarni tez, izchil va grammatik jihatdan ravon qayta ishlab bera oladi. Biroq til faqat nominativ birliklar yig'indisi emas: unda qadriyat, emotsional munosabat, ijtimoiy masofa, odob me'yorlari va madaniy xotira ham kodlanadi. Shu sababli tipologik va madaniy jihatdan farqli bo'lgan ispan, o'zbek va ingliz tillari o'rtasidagi tarjima so'zning lug'aviy muqobilini topish bilangina tugamaydi; tarjimon kommunikativ niyat va madaniy bahoni ham qayta quradi (Nida, 1964; Newmark, 1988; Venuti, 1995).

Bugungi tarjima amaliyotida inson va texnologiya o'rtasidagi vazifalar chegarasi qayta belgilanmoqda. Tarjimon ko'pincha tayyor matnni boshidan oxirigacha o'zi yaratishdan ko'ra, SI ishlab chiqqan variantni tekshiradi, semantik siljishlarni aniqlaydi, madaniy jihatdan nojo'ya yechimlarni tuzatadi va zarur hollarda matnni qayta kontekstualizatsiya qiladi. Generativ SI vositalarining til ta'limidagi imkoniyat va cheklovlarini tahlil qilgan M. Elichabe va D. Baxronova ham texnologik natijani insonning metodik va mas'uliyatli vositachiligidan ajratib bo'lmasligini ta'kidlaydi (Elichabe & Bakhronova, 2026). Tarjimada bu tamoyil yanada keskin namoyon bo'ladi, chunki xato nafaqat lingvistik, balki madaniy va etik oqibatga ham ega bo'lishi mumkin.

Maqolaning maqsadi ispan, o'zbek va ingliz tillaridagi madaniy-emotsional birliklarni SI yordamida tarjima qilishda yuzaga keladigan tipik semantik yo'qotishlarni aniqlash, ularni ekvivalentlik va lingvomadaniy moslik nuqtayi nazaridan tavsiflash hamda inson vositachiligining zarur bosqichlarini asoslashdan iborat.

Nazariy asoslar va Adabiyotlar sharhi

Tarjima nazariyasida ekvivalentlik masalasi markaziy tushunchalardan biri bo'lib qolmoqda. E. Nida formal va dinamik ekvivalentlikni farqlab, tarjima natijasini faqat shakliy moslik bilan emas, qabul qiluvchiga ko'rsatadigan kommunikativ ta'sir bilan ham baholash zarurligini ko'rsatgan (Nida, 1964). Newmark semantik va kommunikativ tarjima o'rtasidagi farqni izohlar ekan, madaniy birliklar ko'pincha izoh, kontekstual almashtirish yoki funksional muqobilni talab qilishini qayd etadi (Newmark, 1988). L. Venuti esa tarjimonning "ko'rinmasligi" masalasini muhokama qilib, tarjimani madaniy tanlov va vositachilik amaliyoti sifatida ko'radi (Venuti, 1995).

Madaniy-emotsional semantika ayniqsa bir-biridan uzoq til va madaniyatlar qiyosida murakkablashadi. A. Wierzbicka emotsiyalar inson tajribasida universal tayanchlarga ega bo'lishi mumkinligini, biroq ularni nomlash va ijtimoiy jihatdan talqin qilish usullari madaniyatlar kesimida farqlanishini ko'rsatadi (Wierzbicka, 1999). G. Lakoff va R. Langackerning kognitiv yondashuvlari ham ma'no tayyor lug'aviy birlik sifatida emas, tajriba, kategoriyalash va konseptual tuzilish bilan bog'liq jarayon sifatida shakllanishini asoslaydi (Lakoff, 1987; Langacker, 1987). Shu nuqtayi nazardan shame, vergüenza, uyat, hayo yoki nomus kabi birliklarni bir qatorga qo'yish mumkin, ammo ularni mutlaq sinonim deb qabul qilish mumkin emas.

SI asosidagi tarjima tizimlarining yutug'i ko'p jihatdan transformer arxitekturasi va katta hajmdagi til ma'lumotlaridan kontekstual bog'lanishlarni o'rganish imkoniyati bilan bog'liq (Vaswani et al., 2017). Shunga qaramay, ravon matn har doim ham semantik adekvatlik yoki madaniy aniqlik belgisi emas. Katta til modellariga doir tanqidiy tadqiqotlarda model statistik naqshlarni juda ishonchli shaklda qayta ishlab, faktik yoki kontekstual jihatdan asossiz mazmun hosil qilishi mumkinligi ko'rsatilgan (Bender et al., 2021). Tarjima uchun bu holat,

ayniqsa, madaniy konnotatsiya, kinoya, odob formulalari va emotsional bahoga ega birliklarda muhimdir.

D. Baxronovaning o‘zbek va ispan tillari materialidagi lingvokognitiv va lingvomadaniy tadqiqotlari tarjimada milliy dunyoqarash va konseptual mazmunni hisobga olish zarurligini ko‘rsatadi (Baxronova, 2021). Shuningdek, o‘zbek va ispan tillariga o‘zlashgan arabizmlarning semantik taraqqiyoti haqidagi tadqiqotda ham bir birlik turli til muhitida fonetik, semantik va madaniy moslashuvdan o‘tishi asoslab berilgan (Baxronova & Burkhonov, 2023). Inglizcha va o‘zbekcha matnlarni lingvomadaniy chog‘ishtirishga bag‘ishlangan ishda esa literal tarjimaning ma’no anglashga to‘sqinlik qilishi, kontekstual va konseptual yondashuvning zarurligi misollar orqali faktik dalillangan (Bakhronova & Djalilova, 2023). Bu xulosalar SI tarjimasini baholashda ham muhim: algoritm taklif qilgan leksik muqobil madaniy-ekspressiv mazmunni avtomatik ravishda kafolatlamaydi.

Metodologiya

Tadqiqot qiyosiy-semantik, lingvomadaniy, kontekstual va tarjimashunoslik tahlili metodlariga tayandi. Material sifatida uch tildagi madaniy-emotsional birliklar tanlandi: o‘zbek tilidan andisha, ko‘ngil olmoq, ko‘ngli cho‘kmoq, oriyat, nomus, hayo, mehr, duo qilmoq, qarg‘ish, jigar-bag‘ri kuyish; ispan tilidan vergüenza, cariño, respeto, alma, corazón, honra, cortesía, tener el alma rota, romperse el corazón; ingliz tilidan dignity, shame, care, respect, blessing, emotional support, broken-hearted, his heart sank. Misollar tarjimaning taxmin qilingan badiiy yechimi va kontekstga mos funksional muqobilini chog‘ishtirish orqali tahlil qilindi. Bu yondashuv SI tizimlarining universal sifatini o‘lchash emas, balki madaniy-emotsional semantikada yuzaga kelishi mumkin bo‘lgan xavf nuqtalarini aniqlashga qaratilgan.

Lug‘aviy talqinda O‘zbek tilining izohli lug‘ati, Real Academia Española ning Diccionario de la lengua española manbasi hamda Cambridge Dictionary ma’lumotlaridan foydalanildi. Lug‘atdagi denotativ izohlar tahlil uchun boshlang‘ich mezon bo‘ldi, biroq madaniy-emotsional birliklarning funksional qiymati kontekst, pragmatik vaziyat va mavjud lingvomadaniy tadqiqotlar bilan solishtirildi (Wierzbicka, 1999; Baxronova, 2021).

Uch tilda madaniy-emotsional ma’no va ekvivalentlik muammosi

Madaniy-emotsional birliklarni tarjima qilishdagi asosiy qiyinchilik ularning lug‘aviy yadro ma’nosi bilan kontekstda faollashadigan ijtimoiy va axloqiy baho o‘rtasidagi farqdan kelib chiqadi. SI tizimi statistik jihatdan eng yaqin muqobilni tanlashi mumkin, biroq mazkur muqobil ayni vaziyatdagi hurmat, masofa, mehr, uyat yoki qadriyat darajasini to‘liq bera olmasligi ehtimoli mavjudligi SI yordamida bajarilayotgan tarjimalarda o‘z ifodasini topmoqda. Shuning uchun quyidagi misollar aniq bir platformaning tekshiruvlardan o‘tgan so‘nggi matni sifatida emas, balki literal yoki kontekstdan uzilgan avtomatik tarjimalarda uchrashi mumkin bo‘lgan xavfli yechimlar sifatida keltiriladi:

O‘zbekcha andisha va uning tarjima muammosi

O‘zbek tilidagi andisha leksemasi inglizcha thought yoki consideration, ispancha consideración bilan qisman kesishadi, ammo ulardan birortasi uning semantik maydonini to‘liq qamrab olmaydi. Andisha vaziyatni oldindan hisobga olish, birovni noqulay ahvolga solmaslik, odob va ijtimoiy mas’uliyatni saqlash kabi jihatlarni birlashtiradi. Bunday birliklarda ma’no faqat predmetga emas, madaniyatda shakllangan xulq me’yoriga ham bog‘lanadi (Baxronova, 2021). Literal tarjima xavfi: Andisha qildi → He thought / Él pensó. Kontekstga mosroq variant: He acted with tact and consideration; Actuó con prudencia y consideración hacia los demás. Bu holatda thought yoki pensar kognitiv faoliyatni bildiradi, ammo andishaning ijtimoiy-etik komponentini yo‘qotadi. Funksional tarjimada shu sabab bir so‘zli muqobildan ko‘ra kontekstni ochuvchi birikma tabiiyroq bo‘lishi mumkin.

Ko‘ngil olmoq va emotsional g‘amxo‘rlik

Ko‘ngil olmoq iborasi ham ispan va ingliz tillariga so‘zma-so‘z tarjima qilinsa, noto‘g‘ri obraz yuzaga keladi. O‘zbek tilida u ranjigan yoki ko‘ngli qolgan kishiga iliq munosabat ko‘rsatish, uni yupatish, yarashish yoki kayfiyatini ko‘tarish kabi kommunikativ harakatlarni ifodalaydi. Mazkur ma’no vaziyatga qarab inglizchada comfort, reassure, make someone feel better; ispanchada consolar, animar, mostrar cariño kabi vositalar bilan berilishi mumkin. So‘zma-so‘z tarjima xavfi: U onasining ko‘nglini oldi → He took his mother’s heart. Kontekstga mos variant: He comforted his mother and made her feel better; Consoló a su madre y trató de animarla. Bu misol frazeologik va madaniy birliklarda so‘zma-so‘z moslik kommunikativ ekvivalentlikni bermasligini ko‘rsatadi. D. Baxronova va U. Djalilova ham turli tizimli tillar o‘rtasida ma’noni anglash uchun kontekstual va konseptual tahlil zarurligini qayd etadi (Bakhronova & Djalilova, 2023).

O‘zbekcha oriyat, nomus, hayo va inglizcha dignity/shame

O‘zbek tilidagi oriyat, nomus va hayo o‘zaro yaqin bo‘lsa-da, turli axloqiy va ijtimoiy aksentlarga ega. “Oriyat” ko‘proq shaxsiy qadr va o‘zini hurmat qilish tuyg‘usiga, “nomus” ijtimoiy-axloqiy obro‘ va mas’uliyatga, “hayo” esa ibo, andisha va odob bilan bog‘lanadi. Inglizcha dignity, honour, self-respect, modesty, shame yoki ispancha dignidad, honra, pudor, vergüenza birliklari bu maydonning ayrim qismlarini beradi, biroq kontekstsiz avtomatik tenglashtirish semantik o‘zgachalikka olib kelishi mumkin. Masalan, oriyatni “proud” sifati bilan berish ayrim kontekstlarda ijobiy self-respect ma’nosini mag‘rurlik yoki kibr bilan yaqinlashtirishi mumkin. Kontekstga mos variant: He is a person with dignity and moral self-respect; Es una persona con dignidad, honor y sentido de respeto propio. Shu bois baholovchi birliklar tarjimasida lug‘aviy yaqinlikdan tashqari, ijobiy yoki salbiy konnotatsiyaning saqlanishi alohida tekshirilishi kerak.

Ispancha vergüenza va o‘zbekcha uyat/hayo/nomus

RAE “vergüenza” leksik birligini xato yoki kamsituvchi vaziyatdan tug‘iladigan noqulaylik, shuningdek tortinchoqlik va xijolat bilan bog‘liq ma’nolarda izohlaydi. O‘zbekcha uyat, xijolat, hayo va nomus esa bir maydonga yaqinlashsa-da, semantik kuchi va axloqiy bahosi bilan anchayin farqlanadi. Shu bois bitta ispancha birlikning o‘zbekcha muqobili kontekstga qarab o‘zgaradi; emotsiya nomlari madaniyatlararo tarjimada aynan shunday nozik chegaralarni namoyon etadi (Wierzbicka, 1999). So‘zma-so‘z yoki kontekstdan uzilgan tarjima xavfi: Me da vergüenza hablar en público → Menga omma oldida gapirish nomus qiladi. Kontekstga mosroq variant: Menga omma oldida gapirish noqulaylik tug‘diradi. Bu yerda nomus leksemasi vaziyat talab qilganidan kuchliroq axloqiy baho yuklaydi. Tarjimadagi bunday kuchaytirish asl matnning emotsional intensivligini buzishi mumkin.

Ispancha cariño va o‘zbekcha mehr

Ispancha “cariño” mehr, iliqlik, erkalash va yaqin munosabatni ifodalashi mumkin. O‘zbek tilidagi “mehr” uning ko‘plab kontekstlariga yaqin turadi, biroq oilaviy, ruhiy va axloqiy iliqlik jihati kuchliroq bo‘lishi mumkin. Inglizcha affection, care, fondness yoki love esa munosabat turiga qarab tanlanadi. Shuning uchun bu birliklar o‘rtasida doimiy teng ekvivalentlik mavjud emas. Misol: Mehr ko‘rsatmoq → to show care / affection. Mostrar cariño → mehr ko‘rsatmoq / iliq munosabat bildirmoq. Con mucho cariño → katta mehr bilan / samimiyat bilan / mehr ila. Tarjima xavfi: Cariño har safar love shaklida berilsa, do‘stona yoki oilaviy iliqlik romantik mazmunga siljishi mumkin; care bilan cheklanganda esa, emotsional yaqinlikning bir qismi susayadi. To‘g‘ri variant munosabat turi va nutq vaziyatidan kelib chiqib tanlanadi.

Duo va blessing

O‘zbekcha duo qilmoq diniy marosim doirasidan kengroq qo‘llanib, ota-ona roziligi,

yaxshi tilak, ma'naviy qo'llab-quvvatlash va ezgu istak ma'nolarini ham ifodalashi mumkin. Inglizcha blessing yoki prayer hamda ispancha bendición va rezar shu semantik maydonning turli qismlariga mos keladi. Masalan, Onam duo qildi jumlasi kontekstga qarab My mother prayed for me yoki My mother gave me her blessing tarzida berilishi mumkin; birinchi variant ibodat harakatini, ikkinchisi esa rozilik va ezgu tilakni kuchliroq ifodalaydi. Ispan tilida ham kontekst ikki asosiy yechimni ajratadi: Mi madre rezó por mí – "onam men uchun duo qildi". Mi madre me dio su bendición – "onam menga duo / oq fotiha berdi". Kuzatildiki, duo leksemasining prayer, blessing, good wish, bendición yoki rezar bilan tarjima qilinishi matnning diniy, oilaviy va pragmatik kontekstiga bog'liq, ispan yoki ingliz tilidagi bir so'z muqobil sifatida barcha vaziyatni qoplay olmaydi. Quyidagi jadvalda o'zbekcha leksik birliklarning ispan va ingliz tillariga SI vositasida tarjimasida yuzaga keladigan madaniy-emotsional va semantik xavflar hamda inson vositachiligi zarurati nazariy-metodologik nuqtayi nazardan yoritildi:

O'zbek tili	Ispancha ekvivalent	Inglizcha ekvivalent	SI tarjimasi	Inson vositachiligi zarurati
andisha	consideración, prudencia	tact, consideration	thought bilan soddalashtirish	ijtimoiy ehtiyotkorlik va odob ma'nosini ochish
ko'ngil olmoq	consolar, mostrar cariño	to comfort, to reassure	literal "take the heart"	emotsional vazifani kontekstual berish
oriyat	dignidad, honra	dignity, self-respect	pride bilan chalkashish	ijobiy axloqiy bahoni saqlash
nomus	honor, honra	honor, moral dignity	haddan tashqari umumlashtirish	madaniy-etik ma'noni aniqlash
hayo	pudor, modestia	modesty, sense of shame	shame bilan salbiylashtirish	ibo va odob me'yorini saqlash
mehr	cariño, afecto	affection, care	love/care orasida noaniqlik	munosabat darajasini moslashtirish
duo	bendición, oración	blessing, prayer	diniy yoki rasmiy ohangni kuchaytirish	kontekstga ko'ra prayer, blessing yoki good wish variantini tanlash
qarg'ish	maldición	curse	pragmatik kuchni soddalashtirish	madaniy-pragmatik intensivlikni aniqlash
vergüenza	uyat, xijolat	shame, embarrassment	nomus bilan chalkashtirish	xijolat va sharmandalikni farqlash
cariño	mehr, iliq munosabat	affection, fondness	love bilan almashtirish	munosabat turini aniqlash

1-jadval. *O'zbekcha leksik birliklarning ispan va ingliz tillariga SI vositasidagi tarjimasida madaniy-emotsional va semantik xavflar hamda inson vositachiligi zarurati*

Etik mas'uliyat va inson vositachiligi

SI tarjima tizimida madaniy-emotsional birlikning noto'g'ri talqin qilinishi oddiy leksik xato bilan cheklanmasligi mumkin. Hayo so'zining har qanday kontekstda shame tarzida berilishi axloq, ibo va o'zini tiyish ma'nosini salbiy emotsiyaga tomon siljitadi; oriyatni proud bilan avtomatik tenglashtirish esa "self-

respect"ni kibrga yaqinlashtirishi mumkin. Bunday ma'noviy siljishlar shaxsga, guruhga yoki madaniyatga nisbatan peyorativ baho hosil qilishi ehtimolini kuchaytiradi. Shu sabab tarjimada texnologik ravonlikdan tashqari semantik va etik tekshiruv ham zarur (Bender et al., 2021; Elichabe & Bakhronova, 2026). SI vositalari kengaygan sharoitda tarjimonning roli kamaymaydi; aksincha, u post-tahrir, madaniy ekspertiza va etik qarorni birlashtiradigan murakkab vazifaga aylanadi. Amaliy jihatdan quyidagi bosqichlar muhim: a) SI yaratgan dastlabki variantning semantik aniqligini tekshirish; b) madaniy-emotsional birlikning ayni kontekstdagi ma'nosini aniqlash; c) adresat, janr va pragmatik vaziyatga mos ekvivalentni tanlash; d) stereotip, ma'no kuchayishi yoki soddalashtirish kabi etik xavflarni bartaraf etish; e) yakuniy matnda tabiiylik, muallif niyati va muloqot ohangini saqlash. Bu jarayonni maqolada taklif etilayotgan quyidagi model orqali umumlashtirish mumkin (o'zbek va ingliz tillarida keltirildi):

MANBA MATN → SI TARJIMA LOYIHASI → MADANIY-EMOTSIONAL MA'NO NAZORATI → ETIK TEKSHIRUV → INSON VOSITACHILIGIDAGI YAKUNIY TARJIMA
SOURCE TEXT → AI DRAFT TRANSLATION → CULTURAL-EMOTIONAL MEANING CHECK → ETHICAL VALIDATION → HUMAN-MEDIATED FINAL TRANSLATION

Ushbu modelda SI tezkor dastlabki variant yaratish vositasi sifatida qaraladi; madaniy-emotsional talqin, etik baholash va yakuniy tarjima qarori esa inson tarjimonga tegishli bo'lib qoladi. Bu yondashuv insonni jarayondan chiqarib tashlash emas, aksincha, texnologiya imkoniyatini malakali vositachilik bilan birlashtirishga asoslanadi (Elichabe & Bakhronova, 2026).

Muhokama

Tahlil qilingan birliklar shuni ko'rsatadiki, madaniy-emotsional semantikada to'liq va kontekstdan mustaqil ekvivalent kam uchraydi. Ko'p hollarda muvaffaqiyatli tarjima yaqin leksik muqobil, kontekstual izoh va pragmatik moslashtirishning birikmasi orqali hosil bo'ladi. Bu holat tarjimada ma'noning faqat lug'aviy emas, konseptual va madaniy darajada qayta qurilishini tasdiqlaydi (Newmark, 1988; Baxronova, 2021).

O'zbekcha *andisha, hayo, oriyat, ko'ngil olmoq va duo* kabi birliklarning ingliz va ispan tillaridagi yechimi kontekstga qarab bir so'zdan izohli birikmagacha o'zgaradi. Xuddi shuningdek, ispancha *vergüenza, cariño, honra va respeto* o'zbek tilida *uyat, xijolat, mehr, hurmat, nomus* yoki *qadr-qimmat* kabi turli birliklar orasidan tanlovni talab etadi. Inglizcha *dignity, shame, respect* va *care* ham universal ko'ringaniga qaramay, ularning boshqa tillardagi madaniy yuki bir xil emas. D. Baxronova va O'.Burxonov qayd etganidek, tillararo ko'chishda birliklar nafaqat shaklan, balki semantik hajm jihatidan ham qayta moslashadi (Baxronova & Burkhonov, 2023). D. Baxronova shuningdek, til va tafakkur masalalari va olamning lisoniy manzarasi milliy tajriba va madaniy kategoriyalash orqali shakllanishini ko'rsatadi (Baxronova, 2021). Bu qarash SI tarjimasi uchun metodologik ahamiyatga ega: model grammatik jihatdan to'g'ri gap yaratishi mumkin, ammo madaniy dunyoqarashni qayta ifodalash uchun faqat statistik moslik yetarli bo'lmaydi. Shu ma'noda *human-in-the-loop* tamoyili tarjima sifati, madaniy adekvatlik va etik javobgarlikni birlashtiruvchi amaliy mexanizm sifatida qaraladi. Generativ SI bilan ishlashda insonning vositachilik roli haqidagi so'nggi yondashuvlar ham shu fikrni qo'llab-quvvatlaydi (Elichabe & Bakhronova, 2026).

Xulosa

Ispan, o'zbek va ingliz tillaridagi material madaniy-emotsional ma'noni SI yordamida tarjima qilishda ekvivalentlik ko'p qatlamli va kontekstga bog'liq hodisa ekanini ko'rsatdi. SI vositalari tezkorlik va til jihatidan ravon dastlabki variant yaratishda samarali, biroq

matn inson qo'li bilan qayta ishlanishni talab etadi. Shuningdek, biz ushbu maqolada ko'rib chiqayotgan andisha, ko'ngil olmoq, oriyat, hayo, mehr, duo, vergüenza, cariño, dignity, shame va care kabi birliklarda madaniy konnotatsiya hamda emotsional intensivlikni saqlash uchun inson tekshiruvi zarur. Bu bo'yicha o'zbek, ingliz, ispan tillarida yaratilgan badiiy adabiyot namunalaridan olingan misollar asosida fundamental tadqiqotlar yoki loyihalar yaratish mumkin.

Mazkur maqolada taklif etilgan "AI draft – human cultural mediation – ethical validation – final translation" modeli SI va tarjimon o'rtasidagi vazifalarni raqobat asosida emas, funksional taqsimot asosida ko'radi. Dastlabki generatsiya texnologiyaga topshirilishi mumkin, biroq semantik noziklik, madaniy moslik va etik javobgarlikka doir yakuniy qaror malakali tarjimon tomonidan qabul qilinishi lozim. Shu jihatdan tarjimonning kasbiy roli qisqarmaydi, balki madaniy ekspertiza va texnologik savodxonlik bilan kengayadi. Xuddi shuningdek, keyingi tadqiqotlarda ispan-o'zbek-ingliz parallel korpusini shakllantirish, madaniy-emotsional birliklarni semantik va pragmatik belgilari bilan annotatsiyalash hamda turli SI tarjima tizimlari chiqishlarini bir xil nazorat korpusi asosida eksperimental solishtirish ham maqsadga muvofiq. Ana shunday empirik baza avtomatik tarjimada madaniy yo'qotishlarni statistik va sifat jihatdan aniqroq baholash imkonini beradi.

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Direct and multi-level machine translation: Korean-Uzbek and Korean-English-Uzbek language pairs

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Annotation *This pilot study compares direct Korean–Uzbek machine translation with a pivot-based Korean–English–Uzbek workflow for a low-resource language pair. Two Korean public-information texts, divided into ten long segments, were translated using Google Translate and ChatGPT. The outputs were examined manually using selected Multidimensional Quality Metrics categories accuracy, fluency and style and were then compared using the automatic metric BLEU. Manual annotation identified fifteen errors in the direct output and four errors in the pivot-based output. However, the reported BLEU scores were higher for the direct workflow in both texts (41.21 versus 22.98; 46.53 versus 8.91). Manual and automatic evaluation therefore produced opposite rankings. The discrepancy shows that surface n-gram overlap and human judgments of meaning and naturalness measure different aspects of translation quality, and that a single metric is insufficient for this language pair. Because the dataset is small and the evaluation settings are incompletely documented, the findings are exploratory rather than generalizable.*

Keywords *Direct machine translation, pivot translation, Korean-Uzbek translation, ChatGPT, Google Translate, MQM, BLEU*

Bevosita va ko'p darajali mashina tarjimasi: koreys-o'zbek va koreys-ingliz-o'zbek til juftliklari

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Annotatsiya *Ushbu pilot tadqiqot koreys tilidan o'zbek tiliga bevosita mashina tarjimasi bilan koreys–ingliz–o'zbek tayanch til vositasidagi tarjima jarayonini qiyoslaydi va resurslari cheklangan til juftligi uchun qaysi yo'l ishonchliroq ekanini aniqlashga qaratilgan. Tadqiqot ikki baholash usulining natijalarini bir-biriga qiyoslashga asoslangan. O'nta yirik segmentga ajratilgan ikki koreyscha axborot matni Google Translate va ChatGPT yordamida tarjima qilindi. Natijalar Multidimensional Quality Metrics tizimining aniqlik, ravonlik va uslub kategoriyalari asosida qo'lda tahlil qilindi hamda BLEU ko'rsatkichi orqali avtomatik baholandi. Qo'lda tahlilda bevosita tarjimada o'n besh, tayanch til orqali olingan tarjimada esa to'rt xato aniqlandi. Biroq BLEU natijalari har ikki matnda ham bevosita tarjima uchun yuqoriroq bo'ldi (41,21 ga nisbatan 22,98; 46,53 ga nisbatan 8,91). Demak, qo'lda va avtomatik baholash qarama-qarshi reyting berdi. Bu farq n-gramma mosligi hamda ma'no va tabiiylikka oid inson bahosi tarjima sifatining turli jihatlarini o'lchashini, bitta ko'rsatkichning o'zi esa yetarli emasligini ko'rsatadi. Ma'lumotlar hajmi kichik va baholash sozlamalari to'liq qayd etilmaganligi sababli natijalar dastlabki xulosa sifatida talqin qilinishi lozim.*

The Lingua Spectrum
Cogito, ergo sum

Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Kalit so'zlar *Bevosita mashina tarjimasi, tayanch til orqali tarjima, koreys-o'zbek tarjimasi, ChatGPT, Google Translate, MQM, BLEU*

Прямой и многоуровневый машинный перевод: корейско-узбекская и корейско-англо-узбекская языковые пары

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Аннотация *В пилотном исследовании сопоставляются прямой машинный перевод с корейского языка на узбекский и перевод по схеме корейский–английский–узбекский с использованием языка-посредника; цель определить, какой из двух маршрутов надёжнее для языковой пары с ограниченными ресурсами. Работа построена на сопоставлении результатов двух способов оценки качества. Два корейских информационных текста, разделённые на десять крупных сегментов, были переведены с помощью Google Translate и ChatGPT. Результаты проанализированы вручную по категориям точности, беглости и стиля системы Multidimensional Quality Metrics, а также оценены автоматической метрикой BLEU. При ручном анализе выявлено пятнадцать ошибок в прямом переводе и четыре ошибки в переводе через язык-посредник. Однако показатели BLEU в обоих текстах оказались выше для прямого перевода (41,21 против 22,98; 46,53 против 8,91). Следовательно, ручная и автоматическая оценки дали противоположные результаты. Это расхождение показывает, что совпадение n-грамм и экспертная оценка смысла и естественности отражают разные аспекты качества перевода и что одной метрики недостаточно. Из-за малого объёма материала и неполного описания настроек оценки результаты следует считать предварительными.*

Ключевые слова *Прямой машинный перевод, перевод через язык-посредник, корейско-узбекский перевод, ChatGPT, Google Translate, MQM, BLEU*

Introduction

Translation is a substituting textual material in one language with similar textual material in another language (Catford, 1965). When translating, the translator must be cautious because a mistranslation might cause meaning from the source language to be lost in the target language, resulting in a less pleasant translation output (Iftitah & Kuswardani, 2021). If the MT system already knows the words in the text, the intervention can sometimes be avoided. Several inconsistencies can be identified inside the Machine translator without human input. Machine Translation can be studied in a variety of ways. Machine translation, also known as MT (not to be confused with computer-aided translation, machine-aided human translation (MAHT), or interactive translation), is a type of automated translation. This study, which is related to Machine Translation analysis, aims to provide an example of how to do an MT

analysis. This study also intends to provide more information about MT so that it can be considered before employing the system as translation help. As a machine translation tool, Google Translate and ChatGPT were employed in this search.

Literature review

According to House (2009), translation is the process of rewriting a text in one'sown language. The scholars use Google Translate to tackle their problems. Google Translate (GT) is one of many interpretation machines accessible to web users as a free service from Google. Google Translate may be the answer to humanity'sfailure to master new languages. It is quite useful for users to translate foreign languages that are tough to understand. According to Jin and Deifell (2013) survey, Google Translate is one of the most popular on-line dictionary used by students. GT is a form of neural machine translation that can automatically translate one piece of text into 133 languages. As of May 2022, Google put up additional 24 new languages spoken by more than 300 million people on its Google Translate platform. There is more than 1 billion people who use a multilingual neural machine translation service developed by Google (EarthWeb, n.d.). The most common language translations which users put on Google Translate'sprompt are English, Spanish, Arabic, Russian, Portuguese, and Indonesian. Although there are numerous advantages, there are also some disadvantages. When using Google Translate to directly translate Korean into Uzbek, the output may have some issues. Google Translate utilizes algorithms to provide instant translations, but it may not account for contextual nuances or idiomatic expressions, leading to potential inaccuracies or loss of meaning. The lack of a human touch and cultural understanding may result in translations that sound mechanical or unnatural to native Uzbek speakers.

MT-systems applied to specialized texts and allowed a training period, have managed to produce quite acceptable results, and they are now used to speed up the translation process. Furthermore, recent developments in Neural Machine Translation (NMT) produce even better results. Google, yandex and Microsoft started using a Neural Machine Translation (NMT) system in 2015, i.e., OpenNMT, released by the Harvard NLP Group. In August 2017, the new NMT system DeepL was launched, showing a performance that exceeded expectations, and which was much discussed in social media (Varela Salinas & Burbat, 2023).

The main ChatGPT is an artificial intelligence chatbot developed by OpenAI. ChatGPT, launched in November 2022, is based on the GPT (Generative Pre-trained Transformer) architecture. The main features of ChatGPT are the ability to question and answer, solve mathematical equations, create text (academic, literary articles, etc.), debug and correct, summarize text, find keywords in texts, classify, make suggestions, explain what anything does, and develop software. Another feature of ChatGPT is that it can translate in different languages (English, Spanish, French, Turkish, Russian, etc.) ChatGPT is the major language model (LLM). Large Language Models (LLM) are trained with large amounts of data and can accurately predict which word should be in a sentence. It was discovered that increasing the amount of data helps language models increase their ability to do more. It was discovered that ChatGPT'sperformance is comparable to that of commercial translation systems for high-resource European languages, but it is much worse for languages with little available resources or those are located far away (Işım & Balcıoğlu, 2023).

- **Direct Machine Translation (DMT)**

This approach enables machine translation systems to translate from one language, known as the source language (SL), to another, known as the target language (TL). The SL words are translated without the need of an additional/intermediary representation. The examination of SL texts is limited to one TL. Direct translation systems are primarily

bilingual and unidirectional in nature. A minimal amount of syntactic and semantic analysis is required for the direct translation strategy. SL analysis is focused on producing representations that are acceptable for a single TL. DMT is a word-for-word translation method with some minor grammatical modifications. This division of machine translation architectures into direct, transfer and interlingua systems follows the standard typology of the field (Hutchins & Somers, 1992).

- **Translating Korean into Uzbek**

Machine translation (MT) has been subject to considerable technological advances in the past decade, with the result that it is now deployed as a computer aid in many translation settings. With further advances and promises of higher quality through neural MT, it can be expected that MT will become an even more prevalent technology and that professional translators will be compelled to engage with MT technology is under rapid development and is, therefore, highly emergent (Cadwell, O'Brien & Teixeira, 2018). Uzbek is a morphologically rich language with nouns, adjectives and verbs inflected for case, number and forms of the words. This property requires introducing morphological information inside the MT system to handle the lack of many inflectional forms. It is momentous to create formal grammar of Uzbek for machine translation. (Sharipov & Salaev, 2022).

- **Multi-level translation (Ko–Eng–Uz)**

Translation therefore does not simply involve substituting single terms with their alleged synonyms, nor does it involve comparing sign-systems per se. Instead, it involves confronting textual situations against a background of different (partial) encyclopedias, that is, of specific forms of socially and culturally shared knowledge set in different historical situations (Baker, 1998). The multilevel translation approach provides a more refined and contextually appropriate translation. It allows for a deeper understanding of the source text and ensures that the target audience can grasp the intended meaning accurately. By incorporating an intermediary language, it allows for a smoother transfer of information and helps overcome language- specific challenges that may arise during translation. When translating from Korean to English, the translator considers not only the words but also the cultural context and idiomatic expressions specific to both languages. English, being a widely used international language, offers a broader range of resources and references that can be utilized to ensure a more accurate and natural translation. In machine translation research this design is known as the pivot-language approach; it is normally applied when parallel data for the source–target pair is scarce, and its main risk is that errors introduced at the first stage are carried into the second (Wu & Wang, 2007).

Methodology

In this study, we look at the outcomes of two Korean texts that were translated into Uzbek in two different approaches. The first technique is to use Google to translate the Korean text into Uzbek, while the second method is to use ChatGPT to translate Korean into English. Checking for Error based on DQF/MQM Error Typology and comparing the results to human translation. Then, using the bleu metric to evaluate three types of machine translations. Both text are informative text, first one is about Uzbekistan collaboration with KOFIH, second one is about cooperation between Korea and Uzbek. Errors were annotated with the categories of the Multidimensional Quality Metrics framework (Lommel, Uszkoreit & Burchardt, 2014), while the automatic evaluation relied on BLEU, which measures n-gram overlap between the candidate translation and a reference (Papineni, Roukos, Ward & Zhu, 2002).

[Text 1]

2023.6.12(월)

한국국제보건의료재단(KOFIH, 김희은 소장)은 우즈베키스탄 응급의료인력훈련센터에

심폐소생기 등 이동식 교육장비 8종 161개를 지원하는 기증식을 개최하였습니다. 국장현 공사참사관은 이번에 기증된 교육장비를 통해 우즈벡 응급구조사의 응급의료서비스 역량 강화와 실전 훈련의 기회가 획대되어 우즈벡 국민들에게 보다 나은 응급의료 서비스가 제공되기를 기대한다고 하였습니다. KOFIH와 함께 우즈벡 응급의료 구조사분들 전문적인 능력이 계속 개발되기를 바랍니다.

[Text 2]

김희상 대사는 5.3.(수) 우무르자코프 주재국 신임 타슈켄트시장 대행을 예방하고, 양국 수도간 교류협력 증진방안 및 우리 기업의 우즈베키스탄 진출방안에 대해 논의했습니다.

우무르자코프 시장은 김 대사의 방문을 환영하며, 그간 양국 정상들의 노력으로 긴밀해진 양국간 우호협력 관계가 교통, 산업경제, 보건의료, 관광 등 다양한 분야에서 더욱 발전해 나가기를 기대한다고 하였습니다. 또한 우무르자코프 시장은 나날이 발전하고 있는 타슈켄트시에 한국 기업들이 보다 많이 진출하기를 희망하며 적극적으로 지원하겠다고 하였습니다.

김 대사는 우무르자코프 시장의 환대에 감사를 표하고 서울시와 타슈켄트시 양국 수도간의 교류협력이 활성화될 수 있도록 최선을 다하겠다고 하였습니다. 아울러 타슈켄트 서울공원 정비사업을 비롯한 타슈켄트시 권역에서 시행되고 있거나 시행 예정인 다수의 ODA사업이 차질없이 진행될 수 있도록 시장의 관심과 협조를 당부하였으며, 우리 재외국민과 진출기업들의 활동에 대해서도 적극적인 관심과 지원을 요청하였습니다.

Results

[Text 1]

Ko–Uz (Google Translate)

<In Uzbek>

2023-yil 12-iyun kuni (dushanba) Koreya Xalqaro sog‘liqni saqlash jamg‘armasi (KOFIH, direktor Kim Xe In) tez tibbiy yordam xodimlarini o‘qitish markaziga 8 turdagi 161 dona mobil o‘quv jihozlarini, shu jumladan CPRni qo‘llab-quvvatlash uchun xayriya marosimini o‘tkazdi. O'zbekiston. Direktor Jang Xyon bosh direktor sovg‘a qilingan o‘quv jihozlari o‘zbekistonlik shoshilinch tibbiy yordam texniklarining imkoniyatlarini kuchaytirish va amaliy mashg‘ulotlar o‘tkazish imkoniyatlarini kengaytirish orqali O‘zbekiston xalqiga shoshilinch tibbiy yordam ko‘rsatishni yanada yaxshilashga umid qilishini bildirdi. Umid qilamanki, O‘zbekiston shoshilinch tibbiy yordam qutqaruvchilarning kasbiy mahorati KOFIH bilan birga rivojlanib boraveradi.

<Uzbek MT rendered in English>

On June 12, 2023 (Monday), The Korea International Health Foundation (KOFIH, director Kim he in) held a fundraiser to the ambulance personnel teaching center to support 161 mobile training units of 8 types, including CPR. Uzbekistan. Director Jang Khyon said that the director general hopes to further improve the provision of emergency medical services to the people of Uzbekistan by strengthening the capabilities of Uzbek urgency medical technicians and expanding the opportunities for practical training. I hope that the professional skills of emergency medical rescue workers of Uzbekistan will continue to develop along with KOFIH.

If we look at the error of the above Google Translation results based on DQF/MQM Error Typology, we can see that the missing error occurred in Han-Uz Google MT. First error, in source text <2023.6.12(월)…> when translated into Uzbek, the day of the week in parenthesis “ ()” is translated from parentheses. It is considered a stylistic error if it is translated in its own way. Second error is one example of Fluency error: <우즈베키스탄 응급의료인력훈련센터에 심폐소생기 등

이동식 교육장비 8종 161개를 지원하는 기증식을 개최하였습니다.> This word 응급의료인력훈련센터에 is translated into Uzbek as “ambulance personnel teaching center” it will be better if translate as “Training Center for emergency medical personnel”. ST <심폐소생기> is translated as CPR but not anybody can understand meaning of this word. So, the better translated version is “cardiopulmonary resuscitation machine”. Next error we can see in TT < …including CPR. Uzbekistan. Director…> in ST <개최하였습니다. 국장현 공사참사관은 이번에 기증된 교육장비를 통해 우즈벡> there is no one word sentence, it is an example of Accuracy Error type. Second Accuracy error is <우즈벡 응급구조사의 응급의료서비스 역량 강화> is translated as “capabilities of Uzbek urgency medical technicians”. Correct translation would be “the capacity of emergency medical personnel”. The word <응급의료서비스> translated into Uzbek <shoshilinch tibbiy yordam: urgency medical service> but in natural Uzbek language we say < tez tibbiy yordam xizmati: emergency medical service>.

Ko–Eng–Uz (pivot workflow)

<ChatGPT, Korean → English>

On June 12, 2023, the Korea Foundation for International Healthcare (KOFIH), led by Director Hee-eun Kim, held a donation ceremony to support the Emergency Medical Personnel Training Center in Uzbekistan. They donated a total of 161 units of portable training equipment, including cardiac pulmonary resuscitation devices. Minister Hyeon-gwang Kong, the Consul-General, expressed his hope that the donated training equipment would enhance the emergency medical service capabilities of Uzbekistan’semergency rescue personnel and provide them with better opportunities for practical training. He also expressed the expectation that the partnership with KOFIH would contribute to the continuous development of professional skills among Uzbekistan’semergency medical responders.

<English → Uzbek>

2023-yil 12-iyun kuni Koreya Xalqaro sog‘liqni saqlash jamg‘armasi (KOFIH) direktori Xe In Kim boshchiligida O‘zbekistondagi Shoshilinch tibbiy yordam kadrlarini tayyorlash markazini qo‘llab-quvvatlash maqsadida xayriya marosimini o‘tkazdi. Ular jami 161 dona ko‘chma o‘quv jihozlarini, jumladan, yurak-o‘pka reanimatsiya moslamalarini sovg‘a qilishdi. Bosh konsul vazir Xyon-gvang Kong sovg‘a qilingan o‘quv jihozlari O‘zbekiston tez tibbiy yordam xizmati xodimlarining shoshilinch tibbiy yordam ko‘rsatish imkoniyatlarini oshirishiga va ularga amaliy mashg‘ulotlar o‘tkazish uchun yanada qulay imkoniyatlar yaratishiga umid bildirdi. Shuningdek, u KOFIH bilan hamkorlik O‘zbekiston shoshilinch tibbiy yordam xodimlarining kasbiy malakalarini doimiy ravishda oshirishga hissa qo‘shishiga umid bildirdi.

Next translation is multi-level translation, the text is translated from Korean into English through ChatGPT then Uzbek language. We will see is it better than first translation. Despite being dropped <2023.6.12(월)> the word Monday but translation quality is better than first direct translation. The highest quality translation sentence is that:

ST: KOFIH와 함께 우즈벡 응급의료 구조사분들 전문적인 능력이 계속 개발되기를 바랍니다.

GT: I hope that the professional skills of emergency medical rescue workers of Uzbekistan will continue to develop along with KOFIH.

ChT: He also expressed the expectation that the partnership with KOFIH would contribute to the continuous development of professional skills among Uzbekistan’semergency medical responders.

We can observe from this example that Korean largely lacks possessives. The person

was translated as "I" straight in Google Translate'sversion. But in ChatGPT version, it is translated correctly, found the possessive.

[Text 2]

Ko–Uz (Google Translate)

<In Uzbek>

3 may (chorshanba) kuni elchi Kim Xi Song Umurzakovning Toshkent shahar hokimi vazifasini bajaruvchi lavozimida ishlashiga to'sqinlik qildi, ikki davlat poytaxtlari o'rtasidagi almashinuv va hamkorlikni rivojlantirish yo'llari hamda Koreya kompaniyalarining O'zbekistonga kirishi yo'llarini muhokama qildi. Hokim Umurzakov elchi Kimning tashrifini qutlab, ikki davlat rahbarlarining sa'y-harakatlari bilan mustahkamlangan do'stona va hamkorlik munosabatlari transport, sanoat iqtisodiyoti, sog'liqni saqlash kabi turli jabhalarda yanada rivojlanib borishiga umid qilishini bildirdi. g'amxo'rlik va turizm. Bundan tashqari, shahar hokimi Umurjaqov kundan-kunga rivojlanib borayotgan Toshkentga koreys kompaniyalari ko'proq kirib borishiga va ularni faol qo'llab-quvvatlashiga umid bildirdi. Elchi Kim shahar meri Umurzakovga mehmondo'stligi uchun minnatdorlik bildirib, Seul va Toshkent o'rtasidagi almashinuv va hamkorlikni rivojlantirish uchun qo'lidan kelganini qilishini aytdi. Bundan tashqari, biz Toshkent shahri hududida amalga oshirilayotgan yoki amalga oshirilishi rejalashtirilgan bir qator ODA loyihalari, jumladan, Toshkent Seul bog'ini saqlash loyihasi muammosiz amalga oshirilishi uchun shahar hokimidan manfaatdorlik va hamkorlikni so'radik.

<Uzbek MT rendered in English>

On May 3 (Wednesday), Ambassador Kim Xi Song prevented Umurzakov from serving as Acting Mayor of Tashkent, discussed ways to promote exchange and cooperation between the two state capitals and ways for Korean companies to enter Uzbekistan. Governor Umurzakov welcomed the visit of the ambassador Kim and expressed the hope that friendly and cooperative relations, strengthened by the efforts of the two heads of state, will develop further on various fronts, such as transport, industrial economy, health. care and tourism. In addition, Mayor Umurjakov expressed hope that Korean companies will enter Tashkent, which is developing day by day, and will actively support them. Ambassador Kim thanked the mayor of the city, Umurzakov, for his hospitality and said that he would do his best to promote exchange and cooperation between Seoul and Tashkent. In addition, we asked the mayor for interest and cooperation so that a number of ODA projects that are being implemented or planned to be implemented on the territory of the city of Tashkent, including the project for the preservation of the Tashkent Seoul Park, can be carried out without problems.

Ko–Eng–Uz (pivot workflow)

<ChatGPT, Korean → English>

On Wednesday, May 3rd, Ambassador Hee-sang Kim met with Acting Mayor of Tashkent, Uzbekistan, Mr. Umurzakov, to discuss ways to enhance bilateral cooperation and exchange between the capitals, as well as opportunities for Korean companies to enter the Uzbek market. Mayor Umurzakov welcomed Ambassador Kim'svisit and expressed his expectation that the close and friendly cooperation between the two countries, which has been strengthened through the efforts of both leaders, would further develop in various areas such as transportation, industry and economy, healthcare, and tourism. He also expressed his active support for more Korean companies to expand their presence in the rapidly developing city of Tashkent. Ambassador Kim expressed his gratitude for the warm reception from Mayor Umurzakov and pledged to do his best to facilitate the activation of exchange and cooperation between Seoul and Tashkent. He also requested the Mayor'sattention and cooperation in ensuring the smooth progress of numerous ODA projects, including the development of Tashkent Seoul Park and other planned projects in the Tashkent region. Additionally, Ambassador Kim requested the

Mayor'sactive interest and support for the activities of Korean expatriates and businesses in the area.

<English → Uzbek>

3-may, chorshanba kuni elchi Xi Sang Kim Toshkent shahar hokimi vazifasini bajaruvchi janob Umurzoqov bilan uchrashib, ikki tomonlama hamkorlik va poytaxtlar o'rtasidagi almashinuvni kengaytirish yo'llari, shuningdek, Koreya kompaniyalarining O'zbekiston bozoriga kirishi imkoniyatlarini muhokama qildi. Hokim Umurzoqov elchi Kimning tashrifini qutlab, ikki davlat rahbarlarining sa'y-harakatlari bilan mustahkamlangan yaqin va do'stona hamkorlik transport, sanoat va iqtisodiyot, sog'liqni saqlash, turizm kabi turli sohalarda yanada rivojlanishiga umid bildirdi. Shuningdek, u jadal rivojlanayotgan Toshkent shahrida koreys kompaniyalarining ko'proq ishtirok etishini faol qo'llab-quvvatlashini bildirdi. Elchi Kim shahar hokimi Umurzoqovdan samimiy qabul uchun minnatdorlik bildirib, Seul va Toshkent o'rtasidagi almashinuv va hamkorlikni faollashtirish uchun qo'lidan kelganini qilishga va'da berdi. Shuningdek, u shahar hokimidan ODA bo'yicha ko'plab loyihalarni, jumladan, "Toshkent Seul Park"ni rivojlantirish va Toshkent viloyatida rejalashtirilgan boshqa loyihalarni izchil davom ettirishni ta'minlashga e'tibor qaratish va hamkorlik qilishni so'radi. Bundan tashqari, elchi Kim shahar hokimidan koreyalik muhojirlar va ishbilarmonlarning hududdagi faoliyatiga faol qiziqish va qo'llab-quvvatlashni so'radi.

In second translation we can find easy some notable errors. Fluency error is ST<우무르자코프 주재국 신임 타슈켄트시장 대행을 예방하고, 양국 수도간 교류협력 증진방안 및 우리 기업의 우즈베키스탄 진출방안에 대해 논의했습니다.> TT (Google T) < Ambassador Kim Xi Song prevented Umurzakov from serving as Acting Mayor of Tashkent, discussed ways to promote exchange and cooperation between the two state capitals and ways for Korean companies to enter Uzbekistan.> The meaning of the sentence absolutely changed. TT (ChatGPT) < Ambassador Hee-sang Kim met with Acting Mayor of Tashkent, Uzbekistan, Mr. Umurzakov, to discuss ways to enhance bilateral cooperation>. The word <타슈켄트시장> is translated as <mayor>in both translation, but in Uzbek language we say <Governor> not <Mayor>. In this text also has some mistranslation e,i. (GT) < …health. care and tourism. In addition,...>.

Error typology

A total number of 10 long segments were analyzed manually following the DQF/MQM Error Typology. The most common errors were related to Fluency, Accuracy and Style. The distribution of errors in Google Translate and ChatGPT are presented in Table 1. The categories applied here accuracy, fluency and style correspond to the core dimensions of the MQM hierarchy (Lommel, Uszkoreit & Burchardt, 2014).

Therefore, as noted in Table 1 above, the manual analysis of the output taken from both engines differs to a great extent. The findings reveal that only 4 errors have been identified in ChatGPT as opposed to Google Translate, where meaning was not properly conveyed in 15.

Category	Ko–Uz (GT)	Ko–Eng–Uz (ChatGPT)	Sub-category
Fluency	6	2	Grammar / Grammatical register / Inconsistency
Accuracy	7	1	Mistranslation / Addition / Over-translation
Style	2	1	Unidiomatic / Awkward
Other	0	0	Culture-specific reference / Tone
Total	15	4	—

Table 1. *Distribution of errors*
Source: compiled by the author on the basis of the manual MQM annotation.

Automatic evaluation

The quality of the texts was evaluated with the automatic metric BLEU using the online BLEU score evaluator from Tilde (Tilde, n.d.).

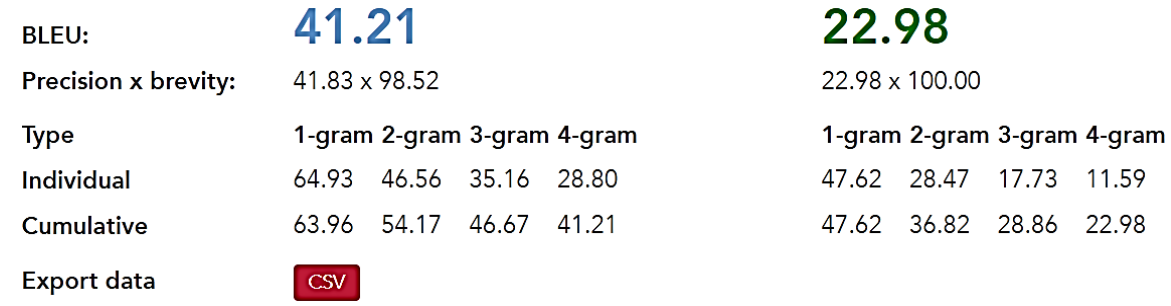


Figure 1. *BLEU scores for Text 1*

The BLEU score for Google Translate is 41.21, relatively ChatGPT score is 22.98.

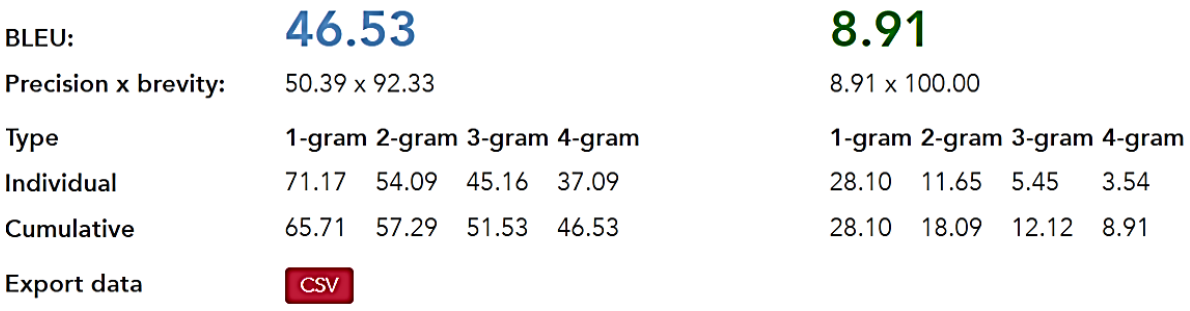


Figure 2. *BLEU scores for Text 2*

The BLEU score for Google Translate is 46.53, relatively ChatGPT score is 8.91. ChatGPT appears to achieve better results than Google Translate when it comes to the translation of Informative Texts. This divergence is consistent with the known limitation of BLEU: as an n-gram overlap measure it rewards surface similarity to the reference and penalises legitimate paraphrase, which a pivot-based workflow produces more often (Papineni, Roukos, Ward & Zhu, 2002; Wu & Wang, 2007).

Conclusion

By comparing the direct translation from Korean to Uzbek through Google Translate and the multilevel translation from Korean to English using ChatGPT, followed by translation

from English to Uzbek, we can observe notable differences. The multilevel translation produces a more accurate and natural-sounding result, capturing the intended meaning with greater precision. The nuances of the source text are better preserved, resulting in a translation that resonates with native Uzbek speakers.

The findings suggest that the most common errors occur at Fluency and Accuracy levels. In addition, the results show that ChatGPT outperforms Google Translate in both manual and automatic evaluation. In this small study, we discovered that Google Translate'sdirect translation from Korean to Uzbek still have errors and problems. The translation from Korean to English using ChatGPT, followed by a translation to Uzbek using Google, is quite accurate and contains few mistakes. We do not want to claim that Google Translate is the worst and Chatgpt is the best translator because in this investigation only informative texts were translated. Numerous areas remain undiscovered. Perhaps with the help of Google Translate get accurately translate texts like literary works, advertisements, and conversation processes into Uzbek with lack of errors

Although there are many types of MT nowadays, we cannot use NMT like DeepL because the Uzbek language is not yet developed. But if we translate Korean informative text into English through ChatGPT and translate the result into Uzbek, we can achieve better translation.

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The Lingua Spectrum
Cogito, ergo sum

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The study of translations of William Shakespeare's works in Uzbekistan: historical stages and research directions

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Annotation *This article offers a comprehensive examination of the profound influence of English literature and culture on Uzbek literature and artistic life, using translations and stage adaptations of William Shakespeare's works as a primary case study. The research systematically analyzes the historical milestones surrounding the translation of Shakespeare's plays into Uzbek, their theatrical staging, and their academic reception. The 1935 theatrical production of Hamlet, translated by the prominent writer Cho'lpon at the Hamza Drama Theatre, is identified as the foundational turning point for Shakespeare's reception in Uzbekistan. The study further explores subsequent development phases, including the translation efforts of Maqsud Shayxzoda and G'afur G'ulom, Fozila Sulaymonova's fundamental monograph Shakespeare in Uzbekistan, and direct translations from English completed during the independence era. Additionally, the paper categorizes five main directions in Uzbek Shakespeare scholarship and analyzes how intermediary language translation models influenced original text interpretations. Ultimately, the study concludes that Shakespeare's influence entered Uzbek culture through translation, performance, criticism, and educational channels, reshaping national artistic perception.*

Keywords *William Shakespeare, literary translation, Hamlet, Cho'lpon, Shayxzoda, Uzbek theatre, intermediary language, literary influence, reception, comparative literature*

Uilyam Shekspir asarlari tarjimalarining O'zbekistonda o'rganilishi: tarixiy bosqichlar va ilmiy yo'nalishlar

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Annotatsiya *Ushbu maqolada Uilyam Shekspir asarlari tarjimalari hamda ularning sahnada ijro etilishi misolida ingliz adabiyoti va madaniyatining o'zbek adabiyoti hamda madaniy hayotiga ko'rsatgan tizimli ta'siri atrofli tahlil qilinadi. Tadqiqotda Shekspir dramalarining o'zbek tiliga o'girilishi, teatr sahnasiga olib chiqilishi va ilmiy-nazariy jihatdan o'rganilishining barcha tarixiy bosqichlari izchillik bilan yoritib berilgan. Maqolada 1935-yilda atoqli adib Cho'lpon tarjimasidagi «Hamlet» tragediyasining Hamza nomidagi akademik teatrda sahnalashtirilishi o'zbek madaniyatida Shekspir retsepsiyasining boshlang'ich va tamal nuqtasi sifatida belgilangan. Shuningdek, Maqsud Shayxzoda, G'afur G'ulom kabi tarjimonlarning samarali faoliyati, Fozila*

Sulaymonovaning «Shekspir O‘zbekistonda» nomli poydor monografiyasi hamda mustaqillik yillarida to‘g‘ridan-to‘g‘ri ingliz tilidan amalga oshirilgan zamonaviy tarjimalar atroflicha o‘rganiladi. Maqolada o‘zbek shekspirshunosligining beshta asosiy yo‘nalishi alohida ajratib ko‘rsatilib, vositachi til orqali tarjima qilish modelining asl matn talqiniga ko‘rsatgan ta’siri ilmiy jihatdan tahlil etilgan. Yakunda Shekspir merosining o‘zbek madaniyatiga bevosita emas, balki tarjima, sahna, tanqid va ta’lim kanallari orqali kirib kelgani hamda milliy badiiy tafakkur qolipida qayta shakllangani chuqur asoslab beriladi.

Kalit so‘zlar *Uilyam Shekspir, badiiy tarjima, «Hamlet», Cho‘lpon, Shayxzoda, o‘zbek teatri, vositachi til, adabiy ta’sir, retsepsiya, qiyosiy adabiyotshunoslik*

Изучение переводов произведений Уильяма Шекспира в Узбекистане: исторические этапы и научные направления

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Аннотация *В данной статье на примере переводов и сценических интерпретаций произведений Уильяма Шекспира всесторонне рассматривается системное влияние английской литературы и культуры на узбекскую литературу и культурно-общественную жизнь. В исследовании последовательно проанализированы исторические этапы перевода, драматического воплощения на театральной сцене и глубокого научного осмысления наследия Шекспира на узбекском языке. Постановка трагедии «Гамлет» в переводе выдающегося поэта Чулпана в 1935 году на сцене Узбекского академического театра имени Хамзы определена как отправная и фундаментальная точка рецепции Шекспира в узбекской культуре. В работе детально освещаются последующие этапы, включая плодотворную переводческую деятельность Максуда Шайхзода и Гафура Гуляма, монографический труд Фозилы Сулаймоновой «Шекспир в Узбекистане», а также прямые переводы с английского языка, выполненные в период независимости. В статье выделены пять ключевых направлений узбекского шекспироведения и отдельно проанализировано влияние модели перевода через язык-посредник на интерпретацию оригинала. В заключении обосновывается, что шекспировское наследие проникло в узбекскую культуру через каналы перевода, театра, критики и образования, сформировавшись заново в контексте национального художественного мышления.*

Ключевые слова *Уильям Шекспир, художественный перевод, «Гамлет», Чулпан, Шайхзода, узбекский театр, язык-посредник, литературное влияние, рецепция, сравнительное литературоведение*

Kirish

Adabiyotlararo aloqalar tarixida bir muallif asarlarining boshqa madaniyatga kirib borishi ko‘pincha butun bir davrning badiiy tafakkuriga ta’sir ko‘rsatadi. Uilyam Shekspir (1564–1616) ijodi buning eng yorqin misollaridan biridir: uning asarlari dunyoning ko‘plab tillariga tarjima qilingan va turli madaniyatlarda milliy teatr san’atining shakllanishiga ta’sir ko‘rsatgan.

O‘zbek madaniyatida Shekspirning kashf etilishi nisbatan kech, XX asrning 30-yillarida boshlandi. Uning boshlang‘ich nuqtasi sifatida 1935 yilda Hamza nomidagi teatrda – hozirgi O‘zbekiston Milliy akademik drama teatrida – «Hamlet» tragediyasining sahnalashtirilishi e’tirof etiladi (Sharafiddinov, 1990). Asarni Abdulhamid Cho‘lpon tarjima qilgan bo‘lib, bu tarjima keyinchalik o‘zbek tarjima san’atining shoh namunasi sifatida baholandi (Karimov, s.y.).

Shu vaqtdan beri o‘tgan to‘qson yil mobaynida Shekspirning ko‘plab asarlari o‘zbek tiliga o‘girildi va sahnaga olib chiqildi. Biroq tarjimalarning o‘zi va ularning o‘rganilishi bir xil sur’atda rivojlanmadi. Tarjima va sahna amaliyoti boy tajriba to‘plagan bo‘lsa-da, uni tizimli ilmiy tahlil qilish, ayniqsa o‘zbek shekspirshunosligining tarixini bir butun sifatida yoritish masalasi hanuzgacha to‘liq hal qilinmagan.

Mavzuning dolzarbligi bir necha jihat bilan belgilanadi. Birinchidan, Shekspir asarlari o‘zbek madaniyatiga ingliz adabiyotining eng keng va izchil kirib kelgan namunasi bo‘lib, uning tahlili ingliz-o‘zbek adabiy aloqalarining umumiy qonuniyatlarini ochib beradi. Ikkinchidan, o‘zbek tarjimachiligida uzoq vaqt davomida rus tili vositachi til vazifasini bajargani sababli, tarjimalarning asl matnga munosabati alohida metodologik masala hisoblanadi. Uchinchidan, mustaqillik davrida ingliz tilidan bevosita tarjima qilish imkoniyati kengayib, tarjima modelining o‘zi o‘zgardi.

Masalaning nazariy tomoni ham alohida e’tiborga loyiq. Adabiy ta’sir tushunchasi qiyosiy adabiyotshunoslikda uzoq vaqt davomida bir tomonlama jarayon sifatida talqin qilingan: kuchli adabiyot zaifrog‘iga ta’sir ko‘rsatadi, degan qarash ustun bo‘lgan. Zamonaviy tadqiqotlar esa bu yondashuvni qayta ko‘rib chiqib, ta’sirni qabul qiluvchi madaniyatning faol tanlovi sifatida tushunishni taklif etadi. Bu nuqtai nazardan o‘zbek madaniyatining Shekspirga murojaati tasodifiy emas, balki o‘z ichki ehtiyojidan – yangi teatr uchun dramaturgik namuna izlashdan – kelib chiqqan tanlov edi. Tadqiqotning maqsadi – Uilyam Shekspir asarlari tarjimalarining O‘zbekistonda o‘rganilishini tarixiy bosqichlar va ilmiy yo‘nalishlar kesimida tizimlashtirishdan iborat.

Ushbu maqsadga erishish uchun quyidagi vazifalar belgilandi: birinchidan, Shekspir asarlarining o‘zbek tiliga tarjima qilinishi va sahnalashtirilishining asosiy bosqichlarini aniqlash; ikkinchidan, tarjimonlar va ularning asarlari tarkibini tizimlashtirish; uchinchidan, o‘zbek shekspirshunosligining ilmiy yo‘nalishlarini ajratish; to‘rtinchidan, vositachi til orqali tarjima modelining oqibatlarini baholash; beshinchidan, ingliz madaniyatining o‘zbek madaniyatiga ta’sir kanallarini aniqlash. Tadqiqot ikki ishchi farazga tayanadi. Birinchi faraz (H1): Shekspirning o‘zbek madaniyatiga ta’siri bevosita emas, balki bir nechta ketma-ket kanal – tarjima, sahna, tanqid va ta’lim – orqali amalga oshgan va har bir kanalda milliy madaniyat qolipiga moslashgan. Ikkinchi faraz (H2): vositachi til orqali tarjima modeli o‘zbek tarjimalarida asl matndan ko‘ra rus tarjima an’anasining talqin tanlovlarini ko‘proq aks ettirgan.

Tadqiqotning ilmiy yangiligi shundaki, unda Shekspir asarlari o‘zbek tarjimalarining o‘rganilishi birinchi marta tarixiy bosqichlar va ilmiy yo‘nalishlar bo‘yicha yagona tizimda taqdim etilgan hamda ta’sirning ko‘p kanalli modeli taklif qilingan.

Mavzuga oid adabiyotlar tahlili

Mavzuga oid adabiyotlarni uch guruhga ajratish mumkin: o'zbek tilidagi shekspirshunoslik va tarjimashunoslik ishlari, rus shekspirshunosligi, hamda tarjima va madaniy transfer nazariyasiga oid xalqaro tadqiqotlar.

Birinchi guruhda Fozila Sulaymonovaning «Shekspir O'zbekistonda» monografiyasi markaziy o'rin tutadi (Sulaymonova, 1978). Bu ish Shekspir asarlarining o'zbek tiliga tarjima qilinishi va respublika teatrlarida sahnalashtirilishi tarixini yaxlit yoritgan birinchi tadqiqot hisoblanadi. Muallif keyinchalik Sharq va G'arb adabiyotlari tutash nuqtalari masalasiga ham murojaat qilib, Dante ijodida Sharq madaniyati bilan aloqalarni o'rgangan; bu esa uning Shekspir retsepsiyasiga yondashuvida ham qiyosiy nuqtai nazarning ustunligini ko'rsatadi.

Tarjimon shaxsi va ijodiga bag'ishlangan ishlar alohida guruhni tashkil etadi. Ozod Sharafiddinovning «Cho'lpon – tarjimon» maqolasida «Hamlet» tarjimasi Cho'lpon ijodining eng yuksak nuqtalaridan biri sifatida baholanadi va asarning keyinchalik yana ikki marta o'zbek tiliga o'girilgani qayd etiladi (Sharafiddinov, 1990). Hamid Ismoilovning 1989 yilda «Yoshlik» jurnalida e'lon qilingan maqolasida esa Cho'lpon tarjimasida «hamletona ishtiboh» teran va o'zbekona ifodasini topgani ta'kidlanadi (Ismoilov, 1989; 77).

Naim Karimovning «Shayxzoda – tarjimon» maqolasi «Hamlet»ning ikkinchi tarjimasi tarixini yoritadi. Muallifning yozishicha, Cho'lpon «xalq dushmani» deb e'lon qilinganidan keyin uning nomi teatr afishalaridan o'chirib tashlangan, o'tgan asrning 50-yillarida esa teatr jamoasi asarni qayta tarjima qilib berishni so'rab Shayxzodaga murojaat qilgan (Karimov, s.y.). Q.Vahobovning Shayxzoda tarjimonlik faoliyatiga bag'ishlangan maqolasi ham shu masalani davom ettiradi (Vahobov, 2023; 117). Nazariy tarjimashunoslikda G'aybulla Salomovning ishlari asosiy manba bo'lib xizmat qiladi (Salomov, 1983; 45). Dilnavoz Salimova she'riy tarjima muammolarini tahlil qilar ekan, 30-yillarda Cho'lpon, Oybek, G'afur G'ulom, Hamid Olimjon tomonidan rus, nemis, ingliz va fransuz tillaridan qilingan tarjimalar o'zbek tarjima adabiyotini boyitganini qayd etadi va N.Vladimirovaning bu davrdagi tarjimalar muvaffaqiyati tarjimonlarning asarni o'zga tilda qayta yaratish mahoratida aks etgani haqidagi fikrini keltiradi (Salimova, 2018). So'nggi yillarda esa Shekspir asarlari o'zbekcha tarjimalarining lingvopoetikasi alohida tadqiqot predmetiga aylandi («Shekspir asarlarining o'zbekcha tarjimalari lingvopoetikasi», 2023).

Ikkinchi guruh – rus shekspirshunosligi – o'zbek tadqiqotchilari uchun an'anaviy nazariy manba bo'lib kelgan. A. Aniksttning Shekspir hayoti va ijodiga bag'ishlangan monografiyasi (Anikst, 1964), M.V. va D.M. Urnovlarning Shekspir ijodining vaqt davomida talqin etilishiga oid ishi (Urnov, Urnov, 1968) va Yu. Shvedovning tadqiqotlari (Shvedov, 1977) o'zbek shekspirshunosligida keng qo'llangan. Ushbu manbalarning ustunligi o'zbek tarjimalariga rus tarjima an'anasi orqali yetib kelgan talqinlarni tushunishda ayniqsa aniq ko'rinadi.

Uchinchi guruhga tarjima va madaniy transfer nazariyasi kiradi. I. Even-Zoharning polisistema nazariyasi tarjima adabiyotini milliy adabiyot tizimining tarkibiy qismi sifatida ko'rib, uning tizimdagi o'rni markaziy yoki chekkaviy bo'lishini madaniyatning holatiga bog'laydi (Even-Zohar, 1990; 46). A. Lefevr tarjimani «qayta yozish» shakli sifatida ta'riflab, uning mafkura va poetika ta'sirida shakllanishini ko'rsatadi (Lefevere, 1992; 9). S. Bassnett esa tarjimani madaniyatlararo muzokara sifatida talqin etadi (Bassnett, 2014; 22). Shekspirning jahon madaniyatlarida qabul qilinishiga oid tadqiqotlar ham alohida ahamiyatga ega. D. Kennedi tahriri ostidagi to'plamda Shekspirning ingliz tilida so'zlamaydigan madaniyatlardagi sahna talqinlari tahlil qilingan (Kennedy, 1993; 2), I. Makarik va J. Prays tahriri ostidagi to'plamda

esa sotsialistik mamlakatlardagi Shekspir retsepsiyasi, jumladan sovet davrida mafkuraning tarjima va sahna talqinlariga ta'siri o'rganilgan (Makaryk, Price, 2006; 5).

Adabiyotlar tahlili shuni ko'rsatadiki, o'zbek tilidagi tadqiqotlar asosan alohida tarjimon yoki alohida asar atrofida qurilgan; Shekspir retsepsiyasini tarixiy bosqichlar va ilmiy yo'nalishlar bo'yicha yaxlit tizimlashtirish vazifasi esa hanuzgacha bajarilmagan. Mazkur maqola ushbu bo'shliqni to'ldirishga qaratilgan.

Tadqiqot metodologiyasi

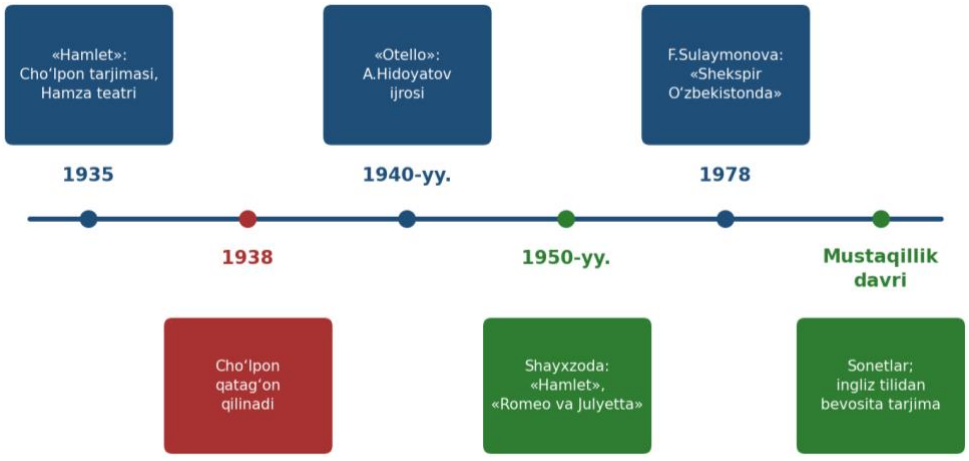
Tadqiqotda tarixiy-qiyosiy, tarixiy-tipologik va tavsifiy-tahliliy usullar qo'llanildi. Tadqiqot ob'yekti – Shekspir asarlarining o'zbek tilidagi tarjimalari va ularga bag'ishlangan ilmiy-tanqidiy adabiyot; predmeti – ushbu tarjimalarning o'rganilish tarixi va ilmiy yo'nalishlari.

Manbaviy asos uch guruhdan iborat: o'zbek tiliga qilingan tarjimalar; tarjimon ijodi va Shekspir retsepsiyasiga bag'ishlangan o'zbek va rus tilidagi ilmiy-tanqidiy ishlar; tarjima nazariyasi va madaniy transferga oid xalqaro tadqiqotlar. Nazariy asos sifatida polisistema nazariyasi va tarjimani «qayta yozish» sifatida talqin etuvchi yondashuv tanlandi, chunki ular tarjimani alohida matn sifatida emas, milliy madaniyat tizimining elementi sifatida ko'rish imkonini beradi.

Tadqiqotning cheklovlari ham mavjud. Birinchidan, tarjimalarning ayrim nashrlari va teatr arxivi materiallari to'liq ochiq emas, shu bois ba'zi sanalar o'n yillik aniqligida berilgan. Ikkinchidan, maqola tarjimalarning matniy qiyosini emas, ularning o'rganilish tarixini tahlil qiladi; matniy qiyos alohida tadqiqot vazifasidir. Uchinchidan, mustaqillik davridagi tarjimalar va tadqiqotlar hali to'liq bibliografik ro'yxatga olinmagan.

Tahlil natijalari

Shekspir asarlarining o'zbek madaniyatiga kirib kelishi va o'rganilishini to'rt asosiy bosqichga ajratish mumkin. Ularning xronologik manzarasi 1-rasmda keltirilgan.



1-rasm. *Shekspir asarlarining o'zbek madaniyatiga kirib kelish xronologiyasi*

Birinchi bosqich 1930-yillarning o'rtalarini o'z ichiga oladi. Bu davrning asosiy voqeasi – Cho'lpon tarjimasidagi «Hamlet»ning 1935 yilda sahnalashtirilishi va tomoshabinlar o'rtasida katta muvaffaqiyat qozonishi (Karimov, s.y.). Bu bosqichning o'ziga xos xususiyati shundaki, Shekspir o'zbek madaniyatiga avvalo kitob orqali emas, sahna orqali kirib keldi. Tarjima bu yerda mustaqil adabiy hodisa emas, teatr uchun yaratilgan matn sifatida paydo bo'ldi.

Birinchi bosqichning yana bir muhim jihati – tarjimonning shaxsi. Cho'lpon «Hamlet»ni tarjima qilgan paytda nafaqat shoir, balki rus adabiyotidan ko'plab asarlarni o'girgan tajribali tarjimon edi; uning tarjimalari orasida Pushkinning «Boris Godunov» dramasi ham bor bo'lib, bu tarjima uning ijodiy

faoliyatidagi eng yuksak nuqtalardan biri hisoblanadi (Sharafiddinov, 1990). Shu sababli «Hamlet» tarjimasini tasodifiy tajriba emas, balki dramatik she'riy asarni o'zbek tilida qayta yaratish bo'yicha izchil ishning natijasi sifatida ko'rish kerak.

Ikkinchi bosqich fojiali uzilish bilan boshlandi. Cho'lpon 1938 yil 14 iyulda hibsga olinib, ko'p o'tmay otib tashlandi («Cho'lpon va XX asr o'zbek she'riyati», s.y.); uning nomi teatr afishalaridan o'chirildi. Biroq Shekspir o'zbek sahnasidan tushib ketmadi: 1940-yillarda Abror Hidoyatov ijro etgan Otello obrazi o'zbek teatr san'atining eng yorqin sahifalaridan biriga aylandi (Eshonqul, 2016). Shu tariqa Shekspir retsepsiyasi tarjimon shaxsidan mustaqil holda davom etdi.

Ikkinchi bosqichdan chiqariladigan muhim xulosa shundaki, Shekspir retsepsiyasi uchun sahna an'anasi tarjima matnidan ko'ra barqarorroq bo'lib chiqdi. Tarjimon qatag'on qilinganda ham aktyorlar yaratgan obrazlar va teatr jamoasining tajribasi saqlanib qoldi. Aynan shu an'ananing davomiyligi 1950-yillarda teatrning «Hamlet»ni yangidan tarjima qildirish tashabbusi bilan chiqishiga asos bo'ldi.

Uchinchi bosqich 1950–1980-yillarni qamrab oladi. Bu davrda Maqsud Shayxzoda «Hamlet»ni qayta tarjima qildi va «Romeo va Julyetta»ni o'zbek tiliga o'girdi (Karimov, s.y.); G'afur G'ulom, Yashin, Uyg'un, Turob To'la, Q.Mirmuhamedov kabi yozuvchi va tarjimonlar Shekspir asarlarini tarjima qilishda ishtirok etdilar (Shekspir, s.y.). Ushbu bosqichning ilmiy yakuni sifatida 1978 yilda Fozila Sulaymonovaning «Shekspir O'zbekistonda» monografiyasi nashr etildi (Sulaymonova, 1978).

To'rtinchi bosqich mustaqillik davri bilan bog'liq. Bu davrda Shekspir sonetlari Yusuf Shomansur, Jamol Kamol va Xurshid Davron tomonidan o'zbek tiliga tarjima qilindi, Jamol Kamol esa Shekspir asarlarini bevosita ingliz tilidan tarjima qila boshladi (Shekspir, s.y.). Ushbu bosqichning asosiy yangiligi – vositachi tildan bevosita tarjimaga o'tishdir.

To'rtinchi bosqichning yana bir xususiyati – janr doirasining kengayishi. Oldingi bosqichlarda asosan dramatik asarlar tarjima qilingan bo'lsa, mustaqillik davrida Shekspirning lirik merosi – sonetlari o'zbek o'quvchisiga taqdim etildi. Bu esa o'zbek o'quvchisida Shekspir haqidagi tasavvurni dramaturgdan shoirga qadar kengaytirdi. Sonetlar tarjimasi o'ziga xos murakkablikka ega: o'n to'rt misrali qat'iy shakl va inglizcha yamb o'zbek barmoq va aruz tizimlariga to'g'ridan-to'g'ri mos kelmaydi, shu sababli har bir tarjimon shaklni qayta yaratishning o'z yo'lini tanlagan.

Tarjimalar va tarjimonlar tarkibi 1-jadvalda umumlashtirilgan.

Asar	Tarjimon	Izoh
«Hamlet»	Cho'lpon	1935 yilda sahnalashtirilgan; o'zbek tarjima san'atining shoh namunasi
«Hamlet»	Maqsud Shayxzoda	1950-yillarda teatr buyurtmasi bilan qayta tarjima
«Romeo va Julyetta»	Maqsud Shayxzoda	mumtoz tarjimalar qatorida baholanadi
«Otello»	G'afur G'ulom	Abror Hidoyatov ijrosida mashhur bo'lgan
Boshqa asarlar	Yashin, Uyg'un, Turob To'la, Q.Mirmuhamedov	dramatik asarlar tarjimasi
Sonetlar	Yusuf Shomansur, Jamol Kamol, Xurshid Davron	mustaqillik davri
Turli asarlar	Jamol Kamol	ingliz tilidan bevosita tarjima

1-jadval. *Shekspir asarlari va ularning o'zbek tarjimonlari*

Manba: ilmiy-tanqidiy adabiyotlar asosida muallif tomonidan tuzilgan (Sulaymonova, 1978; Sharafiddinov, 1990; Karimov, s.y.; Shekspir, s.y.).

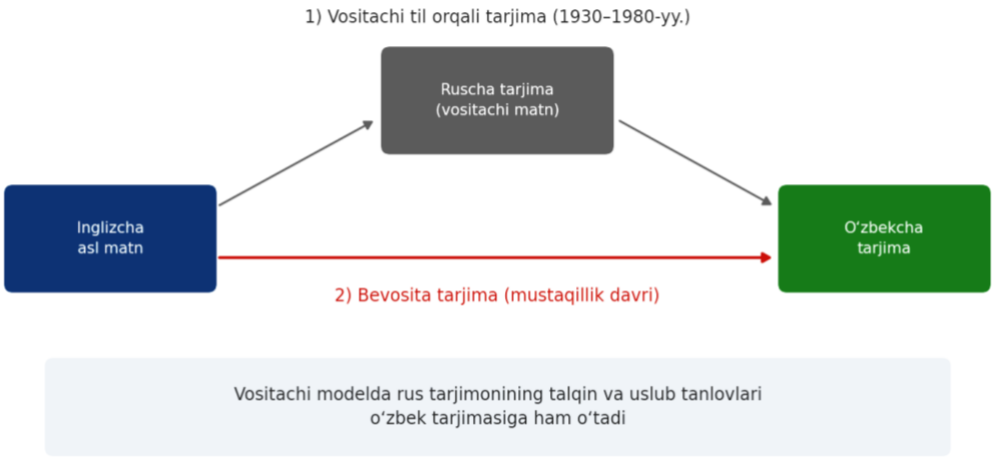
Sahna tarixi ham tarjima tarixidan kam ahamiyatga ega emas. «Hamlet»dan keyin O‘zbekistondagi o‘zbek va rus teatrlarida «Otello», «Romeo va Julyetta», «Yuliy Sezar», «Qirol Lir», «Koriolan», «Veronalik ikki yigit», «Qiyiq qizning quyilishi» va «Yoz tunidagi g‘aroyib tush» kabi asarlar sahnalashtirildi (Shekspir, s.y.). Ularning ayrimlari va mashhur ijrochilar 2-jadvalda keltirilgan.

Asar	Obraz	Ijrochi
«Hamlet»	Hamlet	Abror Hidoyatov, Olim Xo‘jayev
«Hamlet»	Ofeliya	Sora Eshonto‘rayeva
«Otello»	Otello	Abror Hidoyatov
«Otello»	Yago	Nabi Rahimov
«Otello»	Dezdemona	Sora Eshonto‘rayeva
«Qirol Lir»	Gersog Olbeni	Nabi Rahimov

2-jadval. *O‘zbek sahnasidagi Shekspir obrazlari va ularning ijrochilari*
Manba: teatr tarixiga oid manbalar asosida muallif tomonidan tuzilgan (Eshonqul, 2016).

Jadvaldan ko‘rinadiki, o‘zbek teatrining yetakchi aktyorlari avlodi Shekspir obrazlarida shakllangan. Bu holat Shekspir ta’sirining adabiyot doirasidan chiqib, ijro san’ati va aktyorlik maktabiga ham o‘tganini ko‘rsatadi.

Tarjima tarixining eng muhim metodologik masalasi – vositachi til. Uzoq vaqt davomida Shekspir asarlari o‘zbek tiliga inglizcha asl nusxadan emas, rus tilidagi tarjimalar orqali o‘girilgan. Ushbu model 2-rasmda tasvirlangan.



2-rasm. *Shekspir asarlarini o‘zbek tiliga tarjima qilish modellari*

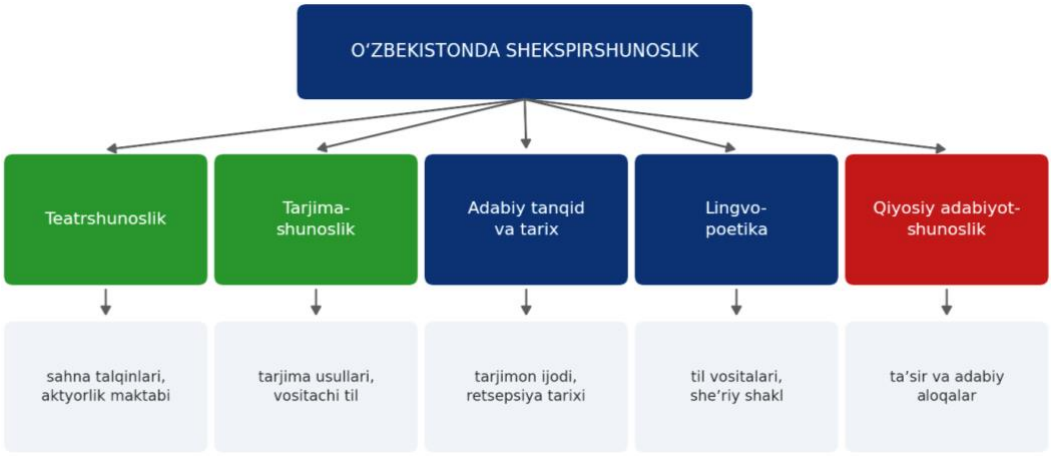
Vositachi til orqali tarjima bir qator oqibatlarga ega. Birinchidan, rus tarjimonining talqin tanlovlari – u yoki bu ko‘p ma’noli so‘zning qanday anglangani, she’riy shaklning qanday berilgani – o‘zbek matniga ham o‘tadi. Ikkinchidan, Shekspir tiliga xos so‘z o‘yinlari va kalomburlar ikki marta tarjima jarayonida ko‘pincha yo‘qoladi. Uchinchidan, asarning madaniy konteksti ham rus madaniyatining prizmasi orqali yetib keladi. Shu bois bunday tarjimalarni baholashda asl matn bilan bir qatorda

vositachi matn ham albatta hisobga olinishi lozim.

Ushbu masalani tarixiy kontekstda baholash zarur. XX asrning 30–80-yillarida o‘zbek ziyolilari orasida ingliz tilini mukammal biladigan mutaxassislar juda kam edi, rus tili esa madaniy muloqotning asosiy tili vazifasini bajarardi. Bunday sharoitda vositachi til orqali tarjima tanlov emas, zaruratni aks ettirgan. Shu sababli bu davrdagi tarjimalarni bugungi mezonlar bilan baholash tarixiy jihatdan to‘g‘ri bo‘lmaydi; ularni o‘z davrining imkoniyatlari va vazifalari doirasida ko‘rib chiqish lozim.

Shu bilan birga, vositachi til modeli o‘zbek tarjimonlarining ijodiy imkoniyatini cheklab qo‘ymagan. Salimovaning ta’kidlashicha, taglama vositasida ham yuksak didli tarjimalar yaratilgan, buning sababi esa tarjimonlarning yuksak mahoratidadir (Salimova, 2018). Cho‘lponning «Hamlet»i shunday tarjimalarning eng yorqin namunasidir.

O‘zbek shekspirshunosligining ilmiy yo‘nalishlari 3-rasmda tizimlashtirilgan.



3-rasm. *O‘zbekistonda shekspirshunoslik yo‘nalishlari*

Ushbu yo‘nalishlarning asosiy masalalari va namoyandalari 3-jadvalda keltirilgan.

Yo‘nalish	Asosiy masala	Namoyandalar va manbalar
Teatrshunoslik	sahna talqinlari tarixi	F.Sulaymonova «Shekspir O‘zbekistonda» (1978)
Tarjimashunoslik	tarjima usullari va mezonlari	G‘.Salomov, D.Salimova
Adabiy tanqid va tarix	tarjimon ijodi, retsepsiya tarixi	O.Sharafiddinov, H.Ismoilov, N.Karimov
Lingvopoetika	tarjimadagi til vositalari	so‘nggi yillardagi maqolalar
Qiyosiy adabiyotshunoslik	adabiy ta’sir va aloqalar	Q.Vahobov va boshqalar

3-jadval. *O‘zbek shekspirshunosligining ilmiy yo‘nalishlari*

Manba: ilmiy adabiyotlar tahlili asosida muallif tomonidan tuzilgan (Sulaymonova, 1978; Sharafiddinov, 1990; Karimov, s.y.; Ismoilov, 1989; Vahobov, 2023; Salomov, 1983; Salimova, 2018; «Shekspir asarlarining o‘zbekcha tarjimalari lingvopoetikasi», 2023).

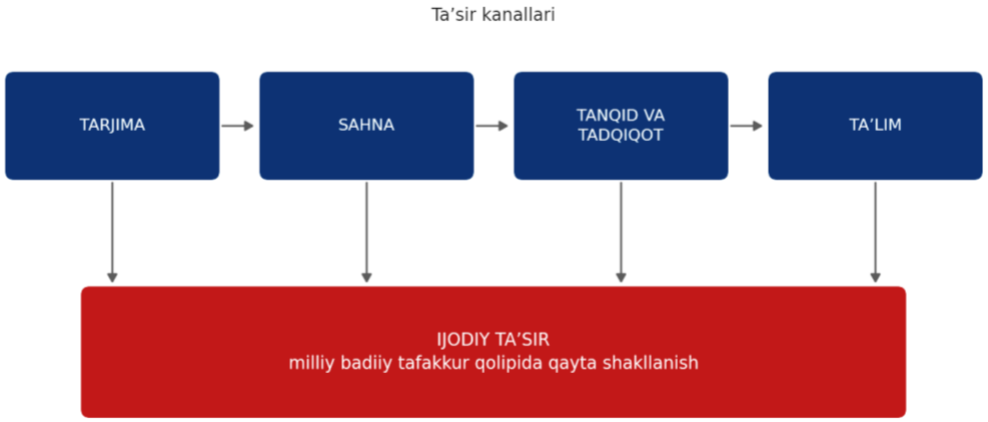
Bu nomutanosiblikning sabablari ham tushunarli. Teatrshunoslik uchun asosiy material – spektakllar, retsenziyalar va aktyorlar xotiralari – nisbatan ochiq va ko‘p bo‘lgan. Tarjimaning matniy tahlili esa asl nusxa tilini, vositachi tilni va o‘zbek tilini bir vaqtda bilishni

talab qiladi; bunday mutaxassislar soni esa uzoq vaqt cheklangan edi. Ingliz tili ta'limining kengayishi bilan bu to'siq asta-sekin bartaraf etilmoqda, bu esa kelgusida tarjimashunoslik va lingvopoetika yo'nalishlarining jadal rivojlanishini kutish imkonini beradi.

Yo'nalishlarning rivojlanishi bir tekis bo'lmagan. Teatrshunoslik va adabiy tanqid yo'nalishlari nisbatan erta shakllangan va eng ko'p material to'plagan. Tarjimashunoslik yo'nalishi ko'proq umumiy nazariy masalalarga qaratilgan bo'lib, aynan Shekspir tarjimalarining matniy tahlili nisbatan kam. Lingvopoetika yo'nalishi esa so'nggi yillarda paydo bo'lgan eng yosh yo'nalishdir.

Muhokama

Olingan natijalar birinchi farazni qo'llab-quvvatlaydi. Shekspir o'zbek madaniyatiga bir yo'nalishda emas, bir nechta kanal orqali kirib kelgan (4-rasm).



4-rasm. *Ingliz madaniyatining o'zbek madaniyatiga ta'sir kanallari*

Ushbu modelning muhim jihati – ta'sirning har bir kanalda o'zgarib borishidir. Tarjima bosqichida asar o'zbek tilining she'riy imkoniyatlari qolipiga solinadi; sahna bosqichida u milliy aktyorlik maktabining ijro an'analari bilan boyiydi; tanqid bosqichida esa milliy adabiyotshunoslik tushunchalari orqali talqin etiladi. Natijada o'zbek tomoshabini va o'quvchisi ko'rgan Shekspir ingliz Shekspiridan ham, rus Shekspiridan ham farq qiladi. Bu holat Lefevrning tarjimani «qayta yozish» sifatidagi talqiniga to'liq mos keladi (Lefevere, 1992; 9).

Ikkinchi faraz bo'yicha xulosa ehtiyotkorlikni talab qiladi. Vositachi til orqali tarjima modelining ustunligi hujjatlar bilan tasdiqlanadi, biroq o'zbek tarjimalarida rus tarjima an'anasining talqin tanlovlari qay darajada aks etganini aniqlash uchun matniy qiyos zarur. Mazkur maqolada bunday qiyos o'tkazilmagani sababli ikkinchi faraz asoslangan, ammo hali to'liq isbotlanmagan hisoblanadi.

Polisistema nazariyasi nuqtai nazaridan ham natijalar diqqatga sazovor. Even-Zoharning fikricha, tarjima adabiyoti milliy adabiyot shakllanish bosqichida yoki burilish nuqtasida markaziy o'ringa chiqadi (Even-Zohar, 1990; 46). O'zbek adabiyotida 1930-yillar aynan shunday davr edi: yangi teatr va yangi dramaturgiya shakllanayotgan bir paytda Shekspir tarjimasi namuna vazifasini bajardi. Shu ma'noda «Hamlet» tarjimasi nafaqat tarjima hodisasi, balki o'zbek dramaturgiyasining rivojlanishiga ta'sir ko'rsatgan omil hamdir.

Sovet davrida mafkuraning tarjima jarayoniga ta'siri ham e'tibordan chetda qolmasligi kerak. Makarik va Prays tahriri ostidagi to'plamda ko'rsatilganidek, sotsialistik mamlakatlarda Shekspir ko'pincha ijtimoiy kurashning kuychisi sifatida talqin qilingan (Makaryk, Price, 2006; 5). Cho'lpon taqdirining o'zi esa mafkuraviy bosimning tarjima tarixiga bevosita ta'sir ko'rsatganini yaqqol namoyish etadi: tarjimonning nomi o'chirilishi asarni

yangidan tarjima qilish zaruratini yuzaga keltirdi.

Ta'lim kanali ham alohida izohni talab qiladi. Shekspir asarlari uzoq vaqtdan beri o'zbek maktab va oliy ta'lim dasturlariga kiritilgan bo'lib, o'quvchilarning ko'pchiligi u bilan avval tarjima orqali tanishadi. Bu holat tarjimaning ijtimoiy mas'uliyatini oshiradi: o'zbek o'quvchisi uchun «Hamlet» avvalo Cho'lpon yoki Shayxzodaning «Hamlet»idir. Shu ma'noda tarjima nafaqat asarni yetkazuvchi vosita, balki milliy madaniy xotiraning bir qismiga ham aylanadi.

Mustaqillik davrida ingliz tilidan bevosita tarjimaga o'tish sifat jihatidan yangi bosqichni boshladi. Bu o'tishning ahamiyati texnik jihat bilan cheklanmaydi: u o'zbek tarjimoniga asl matndagi so'z o'yinlari, ko'p ma'nolilik va she'riy ritm bilan bevosita ishlash imkonini beradi. Shu bilan birga, bevosita tarjima yangi talablarni ham qo'yadi: tarjimon Yelizaveta davri ingliz tilini, uning tarixiy va madaniy kontekstini chuqur bilishi zarur.

Shekspir retsepsiyasining o'zbek adabiyotiga ko'rsatgan ijodiy ta'siri masalasi ham ochiq qolmoqda. O'zbek dramaturgiyasida fojiaviy qahramon obrazi, monologning psixologik vazifasi va she'riy drama janrining rivojlanishi kabi hodisalarda Shekspir ta'sirini ko'rish mumkin, ammo bu ta'sirni isbotlash uchun tarixiy va matniy dalillar kerak. Bevosita ta'sir bilan tipologik o'xshashlikni farqlash qiyosiy adabiyotshunoslikning eng nozik masalalaridan biri bo'lib, bu yerda ehtiyotkorlik ayniqsa zarur.

Bugungi o'zbek shekspirshunosligi oldida turgan vazifalarni quyidagicha belgilash mumkin. Birinchidan, «Hamlet»ning uch tarjimasini – Cho'lpon, Shayxzoda va keyingi tarjimani – asl matn va rus vositachi matni bilan uch tomonlama qiyoslash. Ikkinchidan, Shekspir tarjimalarining to'liq bibliografiyasini tuzish. Uchinchidan, teatr arxivlaridagi materiallarni ilmiy muomalaga kiritish. To'rtinchidan, Shekspir ta'sirining o'zbek dramaturgiyasidagi izlarini qiyosiy jihatdan o'rganish.

Tadqiqot natijalarini talqin qilishda uning cheklovlarini ham inobatga olish zarur. Ayrim sanalar aniq yil emas, o'n yillik kesimida berilgan; tarjimalarning matniy tahlili o'tkazilmagan. Ushbu masalalar mavzu bo'yicha dissertatsiya tadqiqotining keyingi boblarida hal qilinishi ko'zda tutiladi.

Xulosa

Shekspir asarlarining o'zbek madaniyatiga kirib kelishi 1935-yilda Cho'lpon tarjimasidagi «Hamlet»ning sahnalashtirilishi bilan boshlanib, ilk tarjimalardan tortib mustaqillik davridagi bevosita tarjima bosqichigacha bo'lgan to'rt tarixiy davrni bosib o'tdi. Shekspir o'zbek madaniyatiga avvalo teatr orqali kirib kelgani sababli, tarjimalar dastlab mustaqil adabiy hodisa emas, balki sahna uchun yaratilgan matn sifatida paydo bo'ldi va yetakchi aktyorlar avlodi aynan shu obrazlarda shakllandi. Uzoq vaqt davomida asosiy vosita sifatida rus tili orqali tarjima qilish modeli amal qilgani asl matn talqiniga rus tarjima an'anasi ta'sirini olib kirdi.

O'zbek shekspirshunosligida teatrshunoslik, tarjimashunoslik, adabiy tanqid va tarix, lingvopoetika hamda qiyosiy adabiyotshunoslik yo'nalishlari ajralib turib, ulardan teatrshunoslik va adabiy tanqid eng ko'p rivojlangan sohaga aylandi. Umuman olganda, ingliz adabiyotining ta'siri bevosita emas, balki tarjima, sahna, tanqid va ta'lim kanallari orqali milliy badiiy tafakkur qolipida qayta shakllangan. Shu sababli Shekspir asarlari tarjimalarining o'rganilishi o'zbek adabiyotshunosligi uchun nafaqat tarixiy, balki metodologik ahamiyatga ega bo'lib, o'zga madaniyat hodisasini milliy tizimning tarkibiy qismi va o'zaro moslashuv jarayoni sifatida tushunishga xizmat qiladi.

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Jurnal Oliy Attestatsiya Komissiyasi tomonidan 2025-yil 4-yanvar kuni 366/5-sonli qaror bilan tavsiya etilgan milliy ilmiy nashrlar ro'yxatiga kiritilgan

Historical evolution of the self-government body: socio-political and spiritual aspects

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Annotation *The article examines the historical evolution of the mahalla institution in Uzbekistan from early communal forms to its contemporary legal and political status as a citizens' self-government body. The study considers the development of territorial communities, craft and religious associations, urban mahallas, forms of local social solidarity, and mechanisms of collective responsibility during the medieval period, the khanates, the colonial and Soviet eras, and the years of independence. Particular attention is paid to the continuity between historical community practices and the modern functions of the mahalla in civil society, social assistance, moral education, and local participation. Using historical-comparative and problem-chronological approaches, the article argues that the mahalla should not be mechanically equated with a modern administrative unit, but should be understood as a historically changing institution whose social, political, spiritual, and self-governing functions have been repeatedly transformed while preserving important elements of continuity.*

Keywords *Mahalla, self-government, historical continuity, civil society, urban community, social solidarity*

O‘zini o‘zi boshqarish organining tarixiy evolyutsiyasi: ijtimoiy-siyosiy va ma’naviy jihatlar

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Annotatsiya *Maqolada O‘zbekiston hududidagi mahalla institutining qadimiy jamoa shakllaridan boshlab fuqarolarning zamonaviy o‘zini o‘zi boshqarish organigacha bo‘lgan tarixiy evolyutsiyasi tahlil qilinadi. Tadqiqotda hududiy jamoalar, hunarmandchilik va diniy uyushmalar, shahar mahallalari, ijtimoiy hamjihatlik hamda jamoaviy mas’uliyat mexanizmlarining o‘rta asrlar, xonliklar, mustamlaka va sovet davrlari hamda mustaqillik yillaridagi rivoji yoritiladi. Mahallaning tarixiy shakllari bilan uning fuqarolik jamiyati, ijtimoiy yordam, ma’naviy-axloqiy tarbiya va mahalliy ishtirokni ta’minlovchi zamonaviy funksiyalari o‘rtasidagi vorisiylikka alohida e’tibor qaratiladi. Tarixiy-qiyosiy va muammoli-xronologik yondashuvlar asosida mahallani zamonaviy ma’muriy birlik bilan mexanik tarzda tenglashtirish metodologik jihatdan noto‘g‘ri ekani asoslanadi. Mahalla ijtimoiy, siyosiy, ma’naviy va boshqaruv vazifalari turli davrlarda o‘zgarib borgan, biroq muhim tarixiy vorisiylik unsurlarini saqlagan murakkab institut sifatida talqin etiladi.*

Kalit so‘zlar *Mahalla, o‘zini o‘zi boshqarish, tarixiy vorisiylik, fuqarolik jamiyati, shahar jamoasi, ijtimoiy hamjihatlik*

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Историческая эволюция органа самоуправления: социально-политические и духовные аспекты

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Аннотация *В статье анализируется историческая эволюция института махалли на территории Узбекистана – от ранних общинных форм до современного правового и политического статуса органа самоуправления граждан. Рассматривается развитие территориальных общин, ремесленных и религиозных объединений, городских махаллей, механизмов социальной солидарности и коллективной ответственности в средневековый период, эпоху ханств, колониальный и советский периоды, а также в годы независимости. Особое внимание уделяется преемственности между историческими практиками общинной самоорганизации и современными функциями махалли в гражданском обществе, социальной поддержке, духовно-нравственном воспитании и локальном участии граждан. На основе историко-сравнительного и проблемно-хронологического подходов обосновывается необходимость не отождествлять махаллю механически с современной административной единицей, а рассматривать её как исторически изменяющийся институт, социальные, политические, духовные и самоуправленческие функции которого неоднократно трансформировались, сохраняя при этом существенные элементы исторической преемственности.*

Ключевые слова *Махалля, самоуправление, историческая преемственность, гражданское общество, городская община, социальная солидарность*

Introduction

When studying the history of the mahalla, it is important not to equate it with a modern administrative unit. From a historical perspective, the mahalla was primarily a form of association of people living in a specific territory, based on mutual assistance, customs, crafts, religious-ceremonial life, and collective responsibility. Therefore, rather than linking its genesis to a specific date, researching it as a long-term evolution of territorial-community relations is methodologically sound.

The word "mahalla" originates from the Arabic words "mahal" and "mahallatun," meaning "place," "location," or "community of people" (Mahalla – fuqarolarning o'zini o'zi boshqarish asosi, 2001; 2). In the National Encyclopedia of Uzbekistan, the mahalla is described as a socio-territorial unit encompassing a specific area of a city, whose population is united into a community based on self-governance (O'zbekiston Milliy ensiklopediyasi, 2003; 548).

The objective of the article is to analyze the historical evolution of the mahalla institution in the territory of Uzbekistan – from ancient community relations to a modern civil society institution – from the perspective of historical continuity and transformation. The main focus is placed on how the mahalla's

functions of territorial community, social solidarity, moral-ethical upbringing, and self-governance changed across various historical stages.

Literature review

Research on the history of the mahalla highlights various aspects of the subject. K. Shaniyazov, analyzing ancient community governance and ethnic processes in the territory of Uzbekistan, provides information regarding the division of Samarkand into dahas and mahallas (Shoniyozov, 2001; 197). M. Gulamov focuses on the role of the mahalla as a civil society and historical community (G'ulomov, 2003; 23).

A. Nasirkhodjayev evaluates the mahalla as a space where moral and ethical values as well as traditions are preserved and developed (Nosirxo'jayev, 2011; 29). V. Kochkarov emphasizes that social and personal problems are resolved in the mahalla, fostering the formation of national identity and civic stance (Qo'chqorov, 2003; 18). M. Kirgizbayev analyzes the impact of the self-governance institution on citizens' political participation and political culture in relation to civil society (Qirg'izboyev, 2010; 190).

In legal-political studies, G. Ismailova (2007; 35), M. Mokhovikova (2016; 107), N. Postovoy (1995; 97), and G. Malikova (2009; 19) have covered the issues of self-governance's relationship with the state, its legal foundations, and the powers of local communities. Meanwhile, I. Babajanov analyzed the traditions and innovations in mahalla governance during the Soviet period and under conditions of independence (Bobojonov, 2018; 115).

The existing literature is important for shedding light on specific periods or individual functions of the mahalla. However, it is necessary to view the long historical process– starting from ancient community forms up to the Soviet period and the independence stage – as a unified evolutionary system, without mechanically equating the historical meaning of the term "mahalla" with the modern institution.

Research methodology

The study was based on the principles of historicity, objectivity, and systematicity. Using the historical-comparative method, forms of community governance across different periods were compared; through the problem-chronological method, the manifestations of the mahalla in ancient and medieval times, its transformations during the khanates, colonial, and Soviet periods, as well as its legal transformation during the years of independence were consistently analyzed.

In interpreting the sources, three criteria were strictly observed: first, the period and origin of the source were taken into account; second, the term "mahalla" was not equated with the community-territorial structures that preceded it; third, the relationships of community, power, religion, craftsmanship, urban planning, and social assistance were considered in interconnection with one another. This approach allows evaluating the mahalla not merely as a modern governance mechanism, but as a phenomenon of long-term socio-historical development.

Analysis and Results

Historical analysis allows for the development of the mahalla institution to be viewed conditionally in five stages:

1. Ancient community-territorial associations;
2. Formation of the urban mahalla and craft-religious communities in the Middle Ages;
3. Strengthening of the traditional self-governance mechanisms of the mahalla during the Khanates and the 19th century;
4. Administrative reorganization and integration into control mechanisms during the Soviet period;
5. Transformation of historical continuity into a legal-political institution after independence.

These stages demonstrate that the mahalla institution is a social structure that is simultaneously stable and subject to change.

The mahalla is a method of self-governance characteristic of the traditions and values of our people, and its history dates back to ancient times. As recorded in historical sources, 8 families lived in Sopollitepa, which is a monument of the Bronze Age. Later, more than 100 families joined them. The community of large families was headed by an aksakal (elder) elected from among them. From the 3rd century BCE to the beginning of the 5th century CE, the council of elders also resolved important tasks in the Fergana (Parkana) state. The council was mainly engaged in matters such as concluding peace, appointing the composition of ministers and taxes, declaring war, and mobilizing for community work. Historical sources record that in Samarkand, the central city of Sogdiana, the city was divided into several dahas and mahallas (Shoniyozov, 2001; 197).

This confirms that the mahalla has existed since ancient times. Mahmud Kashgari, in his work "Diwan Lughat al-Turk," recorded the term "mahalla" for the first time as a word representing trade-craft quarters (G'ulomov, 2003; 23). Abu Bakr Narshakhi (11th century), in his work "History of Bukhara," notes that even a thousand years ago there were a number of mahallas, and they functioned as self-governing associations. In the territory of Uzbekistan, as early as the 10th century, the term "mahalla" was encountered as a term defining trade-craft occupations. During these periods, the mahalla held authority in three main areas. In particular, it exercised authority regarding keeping the urban territory clean, ensuring the proper organization of the residential area and lifestyle of the local population residing in the respective territory, and leading them in holding state and local events (Respublika kengashi, n.d.).

This, in turn, indicates that the mahalla began to form as an institution–a unique path of the school of democracy. For example, Jean-Antoine Duprat, deputy director of the Institute of Urban Planning and Development at Sorbonne University (Paris) and an expert on sustainable development, comparing the evolution of civil society and democratic institutions in Uzbekistan and France, noted that our country achieved significant success in this area over a quarter of a century, stating: "Whereas France built such institutions over 200 years" (Mamaragimov, 2017; 40).

Furthermore, German scholars attribute the authorship of this concept to Prussian Minister Baron vom Stein, who writes that local self-governance is "the active participation of citizens in the management of state affairs." In 19th-century sources, it became customary to use the concept of "self-governance" in relation to state-republics, US states, and Swiss cantons (Jo'raqulov, 2018; 28). However, the above sources substantiate that the mahalla institution, which is the foundation of civil society, has been formed among us since ancient times.

The mahalla is indeed an eastern socio-moral and ethical institution that has historically formed and embodied customs, mentality, rules, and values. "When speaking of the mahalla, a place where moral and ethical values and traditions are preserved and developed is meant" (Nosirxo'jayev, 2011; 29), notes A. Nasirkhodjayev. Indeed, this can be seen in the example of the mahalla institution – a system that preserves and develops national values, customs, and moral qualities.

Mahallas have long been recognized in our country as cradles of education and nurturance, birthplaces of goodness, and national democratic spaces where customs, traditions, and values are revered. Consequently, the mahalla represents an incomparable space that teaches humans to live together with society and educates them in that exact spirit (Saidov, 2017; 14).

In this sense, the mahalla is considered a complex of democratic families that unites and consolidates people on the path of goodness, regardless of their nationality, age, gender,

religion, race, language, beliefs, social origin, or personal and social status. This family lives and operates on the basis of mutual respect, love, and strong friendship among people. "The way the Uzbek people live neighborhood by neighborhood is a unique phenomenon," says political scientist V. Kochkarov. "First, social and personal problems are resolved right here. Second, public opinion – such as national identity, civic stance, and attitude toward the blessings of independence–is also formed mainly in the mahallas" (Qo'chqorov, 2003; 18). This is because problems specific to this space are brought forward within the mahalla community, and solutions to problematic situations and issues are found based on public consensus.

The role of the mahalla as a collective space lies in the fact that, since ancient times, it has emerged as a socio-spiritual space where communities living in that territory live and work by agreement, share all achievements in that area, and jointly resolve problems that need to be eliminated.

According to Western political scientists, the concept of "self-governance" is associated with the formation of the independence of citizen communities relative to the state. The capabilities inherent in the institution of self-governance are so high that it is considered an unparalleled factor in creating conditions for the broad political participation of citizens and forming elements of their political culture. Ultimately, the activities of these bodies ensure the overall stability and flexibility of the political system (Qirg'izboyev, 2010; 190).

Today, self-governance starting from the lower tier in society is reaching the upper tier– the state level. Through these aspects, the mahalla, as a self-governance body, develops vertically in a socio-political manner.

It should be acknowledged that citizen self-governance is an objective phenomenon of societal life, manifesting as one of the forms of self-organization, and representing one of the liberal forms of governance that can be organized in a specific residential territory (Ismailova, 2007; 35).

Russian political scientist M. Mokhovikova gives the definition: "Mahalla is an active resource of state institutions" (Mokhovikova, 2016; 107). Another Russian theoretical scholar, N.V. Postovoy, states: "Self-governance existing in society is subordinate to the state. If the state adopts a legal norm regarding self-governance, self-governance develops; if the state does not adopt such a norm, self-governance does not progress" (Postovoy, 1995; 97). In our view, citizen self-governance in Uzbekistan forms a single whole with state power, embodying the self-governance of the people alongside it. This is supported by Article 16 of the Law "On Citizen Self-Governance Bodies," which establishes that "decisions made by citizen self-governance bodies and their officials within the scope of their authority are mandatory for execution by citizens living in the respective territory, as well as by legal entities (and their officials) located in the territory of the township, village, aul, and mahalla."

In our country, the essence and daily activity of citizen self-governance is viewed as an institution consisting of communities that form the integral community of the state; it can also be described as an association of citizens that unites organized communities and representatives of social strata to hold a certain position in society.

The mahalla can also be defined as an association of citizens uniting the living community and representatives of social stratification (social layers) to achieve a certain standing in society. For example, the local self-governance system in India ("Panchayati Raj") also possesses unique features. In that state, self-governing cities represent a system brought as close as possible to the Anglo-Saxon model. It features direct competitive elections across territorial electoral districts to elect panchayats (local self-governance bodies), alongside a system that reserves seats in panchayats at all levels for representatives of

the most socio-economically underdeveloped strata of Indian society (Utamuradov, 2018; 140). Today, this system is also drawing increasing interest from the broader public and international experts.

L. Levitin concludes: "Local communities are the only union that fully accords with the nature of human beings; wherever people gather, local communities emerge spontaneously there... It is precisely in the local community that the strength of free peoples finds expression. Local communities play an important role in establishing democracy" (Levitin, 2001; 117).

All the views expressed regarding the value and significance of citizen self-governance for the development of civil society show that improving the legal regulation of democratic mechanisms creates momentum for ensuring the real participation of the population in forming citizen assemblies and carrying out matters of local importance. Inter-coordinating the activities of citizen self-governance bodies with state authorities, developing the institution of citizen self-governance, and elevating its prestige enable any state to become powerful, stable, organized, and truly democratic (Malikova, 2009; 19).

Practice shows that an important guarantee for the development of citizen self-governance manifests in the presence of a real civil society. However, it cannot be validated without the means of improving self-governance bodies and restoring democratic institutions. In exercising citizen self-governance, the participation of local-territorial communities and their realization that they are the true representatives and executors of social power in their mahalla territory constitute a necessary foundation and condition for the development of civil society.

During the Soviet era, at the end of the 19th century and the beginning of the 20th century, the local population was left with virtually no opportunity for self-governance, and the mahalla functioned stripped of its legal status. It was only by 1932 that a Regulation on Mahalla Committees in the cities of Uzbekistan appeared for the first time, yet even then, the rights and powers of mahallas remained restricted (Bobojonov, 2018; 115).

During the years of independence, the status and essence of the mahalla institution underwent a radical transformation in our country. Mahallas, functioning as self-governance bodies, carried out work on as wide a scale as possible. The establishment and legal consolidation of family businesses starting in 2012 served as an important factor in securing employment for youth and enhancing the dignity and value of the family.

Over the past fifteen years, the attention paid to mahallas has risen to the level of state policy. Throughout the independent development of Uzbekistan, more than 50 important regulatory documents were adopted that served to increase the contribution of mahalla citizen assemblies to the implementation of democratic reforms in the state (O'zbekiston Respublikasi Prezidenti, 2017; 34). The significant aspect of these documents is that, while the mahalla fully protects the socio-economic, political, and spiritual interests of citizens residing in that territory as an independent institution in Uzbek society, it also strengthened their right to participate directly through this institution in the reforms taking place in society. Furthermore, it serves as a legal and regulatory basis for the gradual transfer of state administrative functions and authority belonging to lower tiers over to self-governance bodies. The First President of the Republic of Uzbekistan, I. Karimov, commented on this as follows: "As the political consciousness, political culture, and political activity of the people grow, it is necessary to gradually transfer state functions over to non-governmental structures and citizen self-governance bodies. In this regard, raising the authority and status of self-governing bodies and mahallas, as well as granting them more

rights, acquires great significance" (Karimov, 2000; 333).

Today, mahallas are becoming centers of moral upbringing. State policy also approves social initiatives in this direction. For example, with the aims of landscaping the territory of mahallas, creating decent conditions for the prosperous living of the mahalla population, comprehensively developing existing infrastructure, as well as building road and transport infrastructure, engineering communications, and social sector facilities, and establishing modern sports facilities and mahalla community centers [OKOZ: 01.02.00.00 Fundamentals of State Administration / 02.08.00.00 General Issues of State Administration in the Sphere of Economics and Socio-Cultural Construction / 02.08.01.00 State Programs, Concepts, etc.], Decree No. UP-5467 of the President of the Republic of Uzbekistan "On the "Obod Mahalla Program" was issued on June 27, 2018 (Qonun hujjatlari ma'lumotlari milliy bazasi, 2018). In 2018 alone, 3 trillion soums were allocated for construction and landscaping work under the "Obod Qishloq" and "Obod Mahalla" programs, resulting in 416 villages acquiring a new appearance (O'zbekiston Respublikasi Prezidenti, 2018); while in 2023, the designation of 8 trillion soums from the State Budget to fund projects formed on the basis of public opinion–of which 4 trillion soums were directed toward the "Obod Qishloq" and "Obod Mahalla" programs – can be cited as confirmation of the above views. Furthermore, target parameters of measures to be implemented regarding the landscaping of populated areas within the framework of the "Obod Qishloq" and "Obod Mahalla" programs for 2022–2026 were developed, and targeted socio-economic support was provided on this basis (O'zbekiston Respublikasi Prezidenti, 2022).

In our country, the activism of citizens, the protection of their interests, and the role of public organizations in raising the moral and ethical standard of citizens are determined by the full motion of democratic processes. Ensuring a healthy lifestyle in families within the mahalla territory, organizing a system to enhance the qualifications of parents in matters of child upbringing, assisting in increasing the legal, moral-ethical, pedagogical, psychological, and medical knowledge of family members–particularly parents – and further improving work in this area practically demonstrate the free functioning of the mahalla as a moral-ethical structure. Considered from this perspective, the adoption of the Resolution of the Cabinet of Ministers on August 11, 2017, regarding the improvement of the activities of the "Parents' University" public structure under the Citizen Assembly, became a historic innovation in Uzbekistan. This is because in many developing countries around the world today, the mahalla institution itself has not yet been introduced. The mahalla institution sets before itself not only the interests of families in the neighborhood, but also ties its mission directly to the interest, honor, and dignity of society. In carrying out these tasks, the functions of the deputy chairman of the Citizen Assembly–advisors on youth affairs – serve as the primary factor.

Ensuring that the promotional work and classes of the "Parents' University" are conducted effectively is also aimed at bringing forth the results of an individual's not only spiritual, but socio-economic, legal-cultural worldview and attitude toward current reforms.

Attention must be paid to another aspect: establishing a healthy medical and spiritual environment in the family, along with the consistency of economic and social support, serve as leading means of ensuring family stability. In particular, councils for coordinating the activities of citizen self-governance bodies, the "Mahalla" Charitable Public Fund of Uzbekistan, as well as state organizations and non-governmental non-profit organizations in the area, provide methodical and practical assistance in effectively organizing the activities of the "Parents' University". Today, it is advisable for this institution to acquire a

specific status based on the principle of "family assistant." This is because the foundation of the "family assistant" system (Ismailova, 2016; 22) – aimed at developing labor relations within the framework of the "Social Work (with the elderly and disabled)" project under citizen self-governance bodies – is also formed and developed in the mahalla.

Further perfecting the organizational and legal framework of the mahalla's activities in society, implementing its political activity and action program, and determining the dynamics of its development as a moral-ethical institution as a result of establishing close mutual relations with non-governmental non-profit organizations, public associations, and other civil society institutions are considered urgent. Indeed, "It is noteworthy that many events have also been carried out in terms of strengthening the spiritual environment in mahallas, studying, promoting, and advocating exemplary traditions and values that have been forming within its heart over the centuries..." (Karimov, 2004; 100-101). In our view, the widespread implementation of practical measures that envisage the optimization of social, economic, and spiritual resources ensures the stabilization of self-governance bodies as a moral-ethical institution.

Currently, the following spiritual and educational measures are being implemented in citizen self-governance bodies, in particular:

- organizing cultural-ethical and educational conversations and meetings with a broad segment of the population in mahallas;
- collaborating with partner community organizations, state, and non-governmental organizations, and providing regular socio-spiritual support;
- creating a social map of existing families within the mahalla territory;
- working individually with families of troubled youth in resolving upbringing problems;
- exchanging experience with active and exemplary mahalla advisors;

Widespread adoption of the life, activities, and experience of exemplary families and mahallas, which is measured by the creation of a morally and ethically healthy environment in society.

In addition, the Commission on Enlightenment and Spiritual Issues has been established in mahallas, serving as the main assistant in organizing religious enlightenment and moral-ethical educational work in mahallas. "Ensuring the stability of a healthy spiritual environment, enhancing feelings of loyalty to the homeland and respect for our cultural heritage in the minds of citizens, educating youth in the spirit of national and universal human values, protecting them from the negative vices of "mass culture", and ensuring the execution of spiritual and educational programs adopted for organizing and holding universal and national holidays at a high level among the population within the territory of the citizen assembly also fall within the competence of this commission" (Alimova et al., 2014; 13).

Now, the mahalla institution is no longer limited merely to maintaining the peace and tranquility of families and individuals within that mahalla; rather, as a structural layer – a tier – of society, it functions as a bridge between citizens and the state, and as a supporting pillar uniting governance institutions with members of society. President of the Republic of Uzbekistan Sh.M. Mirziyoyev commented on this as follows: "The transformation of the mahalla institution into a companion and helper of the people on the ground – if one may say so, into a scale of justice – will undoubtedly further strengthen people's trust in the state" (Mirziyoyev, 2017). This is because other state administration bodies or local governance bodies may not know the existing problems in the mahalla and family as well as those within that territory. A citizen residing in that area knows the positive and problematic situations of their own territory well and may even become a direct participant in them. In this sense, the members of the mahalla should

be considered the people who determine the development of that corner.

Conclusion

Considering that the number of citizen self-governance bodies in our country currently exceeds 10,000, the wide expansion of their activities and the integrated setup of their efforts ensure that, as a loyal structure of the people, they operate as an effective mechanism of the moral-ethical institution across all regions of the republic.

It should also be emphasized that today there are aspects required for citizen self-governance bodies to stabilize as a moral-ethical institution and to further develop their targeted dynamism.

In particular:

– It is considered necessary to increase the importance and interest of citizen self-governance bodies for the flourish of civil society, to resolve issues of local importance, and to ensure the cooperation and real participation of mahallas together with other civil society institutions in increasing the spiritual-enlightenment and socio-political activity of society members;

Today in Uzbekistan, perfecting the mahalla institution, further accelerating its development, preventing crime in mahallas, and creating a crime-free environment for citizens to live a peaceful and tranquil life stand among the important issues at the focus of attention of all state administration bodies and public organizations. For example, the President of the Republic of Uzbekistan, considering the policy of reducing crime in mahallas and proactively eliminating commission of crimes as essential, highlighted that no crime was committed in 3,205 mahallas in 2018, while emphasizing not to fall into complacency (O'zbekiston Respublikasi Prezidenti, 2018) and asserting that maintaining public order will always remain a pressing issue. Furthermore, it should be specially noted that in 2023, no crime was permitted in nearly 50 percent of the existing 9,251 mahallas (Mirziyoyev, 2023; 147).

– It is also advisable to develop the "family-mahalla-society" concept that promotes the broad implementation of initiative, creativity, and production in mahallas based on the "citizen-society-state" principle, making this a strict rule for all members of the mahalla;

– Dynamically developing and stabilizing the activity of citizen self-governance bodies sets necessary measures to be resolved not only before chairmen and deputy chairmen of citizen assemblies, but also poses important tasks before local state administration organizations as well as state and public organizations. Therefore, in order to raise its status as a moral-ethical institution and strengthen its collective impact, it will be advisable to develop a "service to the mahalla citizen assembly" mechanism that practically demonstrates and monitors the social and spiritual mobilization of citizens in mahallas, leading their activities toward positive results.

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The education of a perfect human being and moral education in Ahmad Donish's didactic views

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Annotation *The article examines Ahmad Donish's pedagogical legacy through the problems of educating a perfect human being and developing moral education. It shows that his works Navodir ul-vaqoe, Me'yor ut-tadayyun, Risola dar nazmi tamaddun va taovun, and Devoni ash'or present knowledge, thinking, morality, labour, vocational preparation, and responsibility to society as interconnected dimensions of personal development. In Donish's didactic views, perfection is interpreted not as a completed state but as a continuous process of self-development, expansion of knowledge, moral self-regulation, and socially useful activity. Special attention is given to his use of stories, examples, and situations from everyday life as means of moral instruction and reflective thinking. With appropriate source-critical caution, the article discusses the relevance of Donish's legacy to contemporary education through the unity of knowledge, morality, and action, as well as the development of independent thought, professional responsibility, and ethical self-management.*

Keywords *Ahmad Donish, perfect human being, didactic views, moral education, enlightenment, vocational education*

Ahmad Donishning didaktik qarashlarida komil inson tarbiyasi va axloqiy ta'lim masalalari

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Annotatsiya *Maqolada Ahmad Donishning pedagogik merosi komil inson tarbiyasi va axloqiy ta'lim masalalari nuqtayi nazaridan tahlil qilinadi. Mutafakkirning "Navodir ul-vaqoe", "Me'yor ut-tadayyun", "Risola dar nazmi tamaddun va taovun" hamda "Devoni ash'or" asarlarida ilm, tafakkur, axloq, mehnat, kasb-hunar va jamiyat oldidagi mas'uliyatning o'zaro bog'liqligi yoritilgani ko'rsatiladi. Tadqiqotda Donish qarashlaridagi komillik tayyor holat emas, balki o'z ustida ishlash, bilimni kengaytirish, xulqni boshqarish va ijtimoiy foydali faoliyat orqali davom etadigan jarayon sifatida talqin etiladi. Shuningdek, uning hikoya, misol va hayotiy vaziyatlardan foydalanishi axloqiy ta'limning didaktik imkoniyatlari bilan bog'lanadi. Maqola tarixiy manbashunoslik ehtiyotkorligini saqlagan holda Donish merosining zamonaviy ta'lim uchun ahamiyatini bilim, axloq va faoliyat birligi, mustaqil fikrlash, kasbiy mas'uliyat hamda ma'naviy o'zini boshqarish tamoyillari asosida ochib beradi.*

Kalit so'zlar *Ahmad Donish, komil inson, didaktik qarashlar, axloqiy tarbiya, ma'rifatparvarlik, kasb-hunar tarbiyasi*

The Lingua Spectrum
Cogito, ergo sum

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Воспитание совершенного человека и вопросы нравственного образования в дидактических взглядах Ахмада Дониша

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Аннотация *В статье педагогическое наследие Ахмада Дониша рассматривается через проблемы воспитания совершенного человека и нравственного образования. Показано, что в произведениях «Наводир ул-вакое», «Меёр ут-тадайюн», «Рисола дар назми тамаддун ва таовун» и «Девони ашъор» знания, мышление, нравственность, труд, профессиональная подготовка и ответственность перед обществом представлены как взаимосвязанные стороны становления личности. Совершенство в дидактических воззрениях Дониша трактуется не как достигнутое состояние, а как непрерывный процесс саморазвития, расширения знаний, нравственного самоконтроля и общественно полезной деятельности. Отдельное внимание уделяется использованию рассказов, примеров и жизненных ситуаций как средств нравственного воздействия и побуждения к размышлению. С учётом источниковедческой осторожности раскрывается значение наследия Дониша для современного образования через единство знания, морали и деятельности, развитие самостоятельного мышления, профессиональной ответственности и нравственной саморегуляции.*

Ключевые слова *Ахмад Дониш, совершенный человек, дидактические взгляды, нравственное воспитание, просветительство, профессионально-трудовое воспитание*

Kirish

Ahmad Donishning pedagogik merosini tahlil qilishda uning qarashlarini faqat maktab, madrasa yoki alohida o‘qitish usullari bilan chegaralash yetarli emas. Mutafakkirning “Navodir ul-vaqoe”, “Me’yor ut-tadayyun”, “Risola dar nazmi tamaddun va taovun”, “Devoni ash’or” kabi asarlarida insonning bilim olishi, aqliy yetilishi, axloqiy o‘zini boshqarishi, kasb-hunar egallashi, jamiyat oldidagi mas’uliyati va davlat boshqaruvida adolatga rioya etishi bir-biridan ajralmagan holda yoritiladi. Shu sababli Donish didaktikasining markazida faqat “nimani o‘qitish kerak?” degan savol emas, balki “bilim insonni qanday o‘zgartirishi kerak?” degan kengroq masala turadi. “Navodir ul-vaqoe”ning ikkinchi kitobi 1875–1882-yillar oralig‘ida yaratilgani, muqaddima va yigirma bir fasldan iborat ekani hamda Donish ijodining yirik ilmiy-adabiy yodgorligi sifatida baholanishi asarning pedagogik-antropologik mazmunini tarixiy kontekstda ko‘rish imkonini beradi (Bozorov, 2022; 3-4).

Donishning inson kamoloti haqidagi fikrlarida muhim nuqta – qobiliyatning harakat orqali yuzaga chiqishidir. “Navodir ul-vaqoe”da odamning tadbir bilan qushni havodan tushirishi, baliqni suvdan chiqarishi, osmon jismlarining harakatini hisoblash darajasigacha borishi obrazli tarzda tasvirlanadi. Bu misollar mutafakkir uchun insonning asosiy ustunligi faqat tabiiy kuchda emas, balki aql, tadbir, kuzatish va maqsadli faoliyatda ekanini

ko‘rsatadi. Pedagogik nuqtayi nazardan, bu fikr tarbiyani insondagi mavjud imkoniyatlarni ochish jarayoni sifatida talqin qilishga imkon beradi (Bozorov, 2022; 5-6). Bilimning qiymati yodlangan ma’lumotlar hajmi bilan emas, insonning muammoni anglash, yo‘l topish, oqibatni oldindan ko‘rish va amaliy yechim ishlab chiqish qobiliyati bilan belgilanadi.

Aynan shu o‘rinda Donishning “noqis” va “komil” haqidagi mulohazasi alohida e’tiborga loyiq. Asardagi mazmunga ko‘ra, oz narsaga tez qanoat qilib qolgan kishi rivojlanishdan to‘xtashi, osonlik oldida bosh egmagan inson esa kamolga intilishi mumkin (Donish, 1988-1989; 165-191). Demak, Donish pedagogikasida kamolot – bir martalik natija emas. U o‘z ustida ishlash, yangi bilimga ehtiyoj sezish va erishilgan darajani mutlaq deb bilmaslik bilan bog‘liq uzluksiz jarayondir.

“Me’yor ut-tadayyun” bu tizimning diniy-ma’naviy qatlamini yoritadi. Asar nashriga oid tavsiflarda tasavvuf, mazhab, suhbat, diniy masalalardagi ixtiloflar va jamiyatni isloh qilish zarurati muhokama qilinishi qayd etiladi (Donish, 2020). Bu manba Donishning ma’naviy tarbiya masalasini ko‘r-ko‘rona taqlid bilan emas, me’yor va ongli munosabat bilan bog‘laganini ko‘rsatadi. Uning qarashlarida e’tiqod axloqiy o‘zini boshqarishning muhim omili bo‘lsa-da, diniy tushunchaning jamiyat hayoti, insonning mas’uliyati va o‘zaro munosabatlar bilan uyg‘unligi ham muhimdir.

Axloqiy tarbiyaning muhim mexanizmlaridan biri – o‘zini tiyish va xatti-harakat oqibatini hisobga olishdir. Shuxrat Bozorov Donishning ijtimoiy-falsafiy qarashlarini tahlil qilar ekan, inson kamolotining aqliy va axloqiy mezonlari qatorida sadoqat, o‘zini boshqarish va sabr kabi sifatlarni ajratadi (Jamolova, 2025; 45-47). Bu mezonlar Donish didaktikasida bilim va iroda birligini ko‘rsatadi. Bilim inson nima yaxshi yoki yomonligini anglashiga yordam beradi, iroda esa anglangan me’yorni kundalik xulqqa aylantiradi. Shuning uchun tarbiya natijasi faqat “biladi” fe’li bilan emas, “amal qiladi”, “o‘zini boshqaradi”, “mas’uliyatni his qiladi” kabi ko‘rsatkichlar bilan o‘lchanishi kerak.

Lubat Jamolova “O‘g‘illarimga pand-nasihat” va “Farzandlarga vasiyat, kasb-hunarning foydalari” qismlarini pedagogik jihatdan tahlil qilib, Donish yoshlarni ilm olish, kasbiy tayyorgarlik, mehnat, sabr-toqat va axloqiy poklikka da’vat etganini ko‘rsatadi (Lutfulloyev & Lutfullodzoda, 1981/2022; 168-172). Bu jihatdan Donish tarbiyasida sabr va harakat bir-birini inkor etmaydi; aksincha, sabr faol mehnatning davomiyligini ta’minlovchi axloqiy sifatga aylanadi.

Kasb-hunar masalasining alohida ta’kidlanishi Donish didaktikasining amaliy yo‘nalishini ko‘rsatadi. Farzandning faqat savodli bo‘lishi emas, o‘z hayotini mustaqil tashkil eta olishi, mehnat orqali jamiyatga foyda keltirishi ham tarbiyaning muhim natijasi sifatida ko‘riladi. Jamolovaning boshqa tadqiqotida “Navodir ul-vaqoe”dagi mehnatsevarlik, hunarmand, dehqon, kasb egallash va oqil inson mehnati bilan bog‘liq epizodlar tarbiya turlari nuqtayi nazaridan tahlil qilingan (Lutfulloyev, 2008; 321-326). Bu dalillar Donish uchun kasbiy tayyorgarlik axloqiy tarbiyadan ajralmaganini ko‘rsatadi: halol mehnat, foydali hunar va mas’uliyatli faoliyat shaxsning ma’naviy qiyofasini namoyon etuvchi mezonlardir.

Donishning hikoya va misollardan foydalanishi axloqiy ta’limning ta’sirchanligini oshiradi. Uning matnida bir fikr ko‘pincha insonning kundalik hayotidagi kuzatuv, kasb, mansab, boylik, jaholat, mehnat yoki adolat bilan bog‘langan holda beriladi. Bu usulning kuchi shundaki, axloqiy tushuncha mavhum ta’rif bo‘lib qolmay, aniq vaziyatda sinovdan o‘tadi (Jamolova, 2025; 3-10). O‘quvchi “adolat nima?” degan savolga faqat ta’rif orqali emas, adolatsiz hukmdor, mas’uliyatsiz amaldor yoki halol mehnat qiluvchi insonning oqibatlarini ko‘rish orqali javob topadi. “Osori barguzidai badei” to‘plamiga kiritilgan asarlar Donish badiiy nasrida ijtimoiy hayot va inson xulqini tasvirlashning keng o‘rin tutganini ko‘rsatadi.

Bu xususiyatni zamonaviy pedagogik tilda "muammoli vaziyat orqali fikrlashga undash"ga qiyoslash mumkin, ammo bunday qiyos tarixiy farqni yo'qotmasligi kerak.

Donishning maqsadi zamonaviy metodik texnologiya yaratish emas, balki o'quvchi va kitobxonni hayot hodisalari ustida mushohada qilishga undash edi. Shuning uchun uning hikoyalaridagi didaktik kuch tayyor javobdan ko'ra savol tug'dirishida, voqea va oqibat o'rtasidagi bog'lanishni ko'rsatishida namoyon bo'ladi. Lubat Jamolovaning pedagogik tahlillari ham "Navodir ul-vaqoe"dagi ayrim hikoyalarni yoshlar tarbiyasi, kasb tanlash va mehnatga munosabat nuqtayi nazaridan qayta o'qish mumkinligini ko'rsatadi (Jamolova, 2025; 165-175).

Axloqiy tarbiyaning yana bir muhim tomoni – tanqidiy o'zini baholashdir. Donish jamiyatdagi jaholatni tanqid qilar ekan, uni faqat "boshqalarning nuqsoni" sifatida ko'rsatmaydi; insonning o'z nafsini, manfaatini, mansabga munosabatini va bilim darajasini tekshirib turishi zarurligini anglatadi. "Me'yor ut-tadayyun"dagi me'yor va ixtilofli masalalarda mutanosib yo'l tutish g'oyasi ham o'z fikrini mutlaq haqiqat deb bilmaslik, dalil va oqibatni hisobga olish madaniyatiga yaqinlashadi (Donish, 2010; 5-8). Bunday yondashuv komil insonning muhim belgisi sifatida o'zini nazorat qilish va fikriy kamtarlikni ajratishga imkon beradi.

M. Lutfullayevning "Pedagogikai bashar" asarida tarbiyaning insoniyat tajribasi bilan bog'liq keng mazmuni, shaxsning aqliy, axloqiy va ijtimoiy shakllanishi masalalari umumiy pedagogik nuqtayi nazardan yoritiladi (Hodizoda, 1976; 11-20). Bu nazariy mezon Donish merosini tahlil qilishda foydalidir: uning didaktik qarashlarida aqliy tarbiya axloqiy tarbiyadan, axloqiy tarbiya esa mehnat va ijtimoiy hayotdan ajralmaydi. Shaxsni bo'laklarga ajratib tarbiyalash emas, uning fikri, irodasi, xulqi va faoliyatini bir butun holda shakllantirish ustuvor bo'ladi.

"Chahorgona-i tarbiya"da tarbiyaning turli yo'nalishlarini o'zaro bog'liq tizim sifatida ko'rish zarurati ilgari suriladi. Donish merosiga nisbatan bu yondashuv retrospektiv metodik vosita sifatida qo'llanishi mumkin: uning asarlarida aqliy tarbiya – ilm va tafakkur orqali; axloqiy tarbiya – odob, sabr, insof va mas'uliyat orqali; mehnat tarbiyasi – kasb-hunar va foydali faoliyat orqali; ijtimoiy tarbiya esa hamkorlik, adolat va umumiy manfaat orqali namoyon bo'ladi (Lutfullodzoda, 2022). Bu to'rt yo'nalish Donishning o'zida alohida tasnif ko'rinishida berilmagan, ammo manbalardagi fikrlarni tizimlashtirish uchun qulay ilmiy modeldir.

Ahmad Donishning komil inson haqidagi qarashlarida aql alohida o'rin tutadi, ammo aqlning o'zi yetarli mezon emas. Aql tadbir topadi, ilm imkoniyatni kengaytiradi, lekin bu kuchlar axloqiy mezon bilan boshqarilmasa, inson zararli yo'lga ham kirishi mumkin. "Navodir ul-vaqoe"dagi insonning nihoyatda yuksak imkoniyatlarga ham, tuban holatga ham tushishi mumkinligi haqidagi keskin qiyoslar aynan shu ikki yo'nalish ehtimolini ko'rsatadi (Donish, 1988-1989; 281-283). Pedagogik xulosa shuki, bilim berish tarbiyadan ajratilsa, ta'limning maqsadi to'liq amalga oshmaydi. Donishning didaktik tizimida aqlni rivojlantirish bilan birga uni adolat, insof va mas'uliyatga yo'naltirish zarur.

Biroq Donishni keyingi jadid pedagogikasi bilan to'liq aynanlashtirish ham to'g'ri emas. Donish XIX asrning ikkinchi yarmida faoliyat yuritgan va uning islohotchilik dasturi yangi usul maktablarining shakllangan metodik tizimidan oldin paydo bo'lgan. Shunga qaramay, ilm-ma'rifat, dunyoviy bilim, kasb-hunar, jamiyatni isloh qilish va fikriy uyg'onishga bergan urg'usi keyingi ma'rifatparvar muhit uchun muhim intellektual zamin yaratgan. Lubat Jamolova Donish merosining ma'rifiy va jadidchilik bilan tutash jihatlarini tahlil qilgan bo'lsa-da, tarixiy ketma-ketlikni saqlash zarur: Donish – jadidchilikning tayyor metodik dasturi emas, undan oldingi islohotchi-ma'rifiy tafakkurning yirik vakilidir (Jamolova, 2025; 165-175).

Donish qarashlarini Yevropa ma'rifatparvarligi bilan qiyoslashda ham bevosita ta'sir va tipologik o'xshashlikni farqlash lozim. Rasul Hodizoda Donish XVIII asr fransuz va XIX asr 40–60-yillar rus ma'rifatparvarlari ijodidan bevosita xabardor bo'lmaganini qayd etadi. Shuning uchun Donishdagi aql, ilm, adolat va jamiyatni ma'rifat orqali yaxshilash g'oyalarini Yevropa ma'rifatparvarlaridan ko'chirilgan qarashlar sifatida emas, o'xshash tarixiy muammolarga turli madaniy muhitlarda berilgan tipologik javoblar sifatida baholash ehtiyotkorroq ilmiy yondashuvdir (Hodizoda, 1976; 120-126). Aqliy yetuklikning asosiy belgisi – mustaqil mushohada. "Devoni ash'or" nashri muqaddimasida Sadriddin Ayniyning Donish yangi fikrlarini tayyor zamonaviy adabiyotdan emas, o'z tadabbur va tafakkuri orqali shakllantirgani haqidagi bahosi keltiriladi. Bu baho Donishning mustaqil fikrlovchi shaxs sifatidagi qiyofasini ifodalovchi muhim dalil sifatida qabul qilinishi lozim. Pedagogik nuqtayi nazardan esa u ta'lim natijasida tayyor hukmlarni takrorlovchi emas, kuzatish va tafakkur asosida o'z xulosasini shakllantira oladigan shaxs idealini ko'rsatadi (Donish, 2020; 3).

Donishning tarbiya haqidagi qarashlari insonning tabiat va jamiyat oldidagi mas'uliyatini ham qamrab oladi. "Navodir ul-vaqoe"ning kirish tahlilida insonning tabiat va insoniyatni asrash, ma'rifat va aqlni baxt-saodat yo'lida ishlatish zarurati alohida urg'ulanadi (Donish, 1988-1989; 165-191). Bu fikrni zamonaviy ekologik tarbiya bilan bevosita tenglashtirish shart emas, ammo unda insonning imkoniyatlari bilan birga javobgarligi ham mavjudligi aniq. Kuch va bilim qanchalik katta bo'lsa, ularni oqilona ishlatish mas'uliyati ham shunchalik ortadi.

Donish merosidagi ma'naviy tarbiya shaxsni jamiyatdan uzib qo'yadigan zohidlikka emas, hayotning ichida mas'uliyatli yashashga yo'naltirilgan. U ilm, kasb, mehnat, davlat xizmati va oilaviy mas'uliyatni ma'naviyatga zid sohalar sifatida ko'rmaydi. Aksincha, insonning axloqiy sifati aynan shu faoliyatlarda sinaladi (Naimov, 2023; 336-339). I.Naimovning Donish ilmiy merosidagi islom huquqi masalalariga bag'ishlangan tadqiqoti ham mutafakkir diniy-huquqiy tushunchalarni jamiyat va boshqaruv masalalari bilan bog'lab ko'rganini ko'rsatadi.

Donishning merosini bugungi ta'lim jarayonida qo'llashda mazmuniy tamoyil ustuvor bo'lishi kerak. Masalan, uning kasb-hunar haqidagi nasihatlarini oddiy iqtibos sifatida yodlatishdan ko'ra, "kasb tanlashda foyda va qiziqish qanday muvozanatlashadi?", "bilim kasbiy mas'uliyatni qanday oshiradi?", "halol mehnatning shaxs va jamiyat uchun qiymati nimada?" kabi savollar bilan muhokama qilish samaraliroq. Komil inson tarbiyasi nuqtayi nazaridan Donish merosining eng muhim jihati – "tayyor komillik" g'oyasining yo'qligidir. Inson doimiy ravishda o'rganadi, xato qiladi, xulosa chiqaradi, mehnat qiladi va o'zini boshqaradi (Donish, 1988-1989; 5). "Noqis"ning oz narsaga tez qanoat qilib qolishi va "komil"ning osonlik oldida to'xtamasligi haqidagi fikr aynan rivojlanish dinamikasini ko'rsatadi. Shunday ekan, Donish didaktikasida komillik holat emas, yo'nalishdir; tarbiya esa shu yo'nalishda barqaror harakatni ta'minlaydigan jarayondir.

Donish merosida tarbiya va ta'limning birligi alohida metodologik ahamiyatga ega. Ta'lim bilimning mazmunini beradi, tarbiya esa bu bilimning inson xulqida qanday ishlashini belgilaydi. Agar bilim axloqiy mezondan uzilsa, u shaxsning o'z manfaatini ko'zlash vositasiga aylanishi mumkin; agar axloq bilimdan uzilsa, u real hayot muammolarini hal etishga ojiz umumiy nasihat darajasida qoladi. Donishning ilm, tadbir, adolat va kasbni bir matnda tutashtirishi aynan shu ikki yo'nalishning birligini ko'rsatadi. Bunday birlikni oilaviy tarbiyada ham ko'rish mumkin. Farzandga kasb o'rgatish – iqtisodiy mustaqillik masalasi, lekin ayni paytda axloqiy mas'uliyat masalasi hamdir. O'z mehnati bilan yashay oladigan shaxs boshqalarga ortiqcha qaram bo'lmaydi, o'z qarorining oqibatini chuqurroq his qiladi va

jamiyatdagi vazifasini aniqroq anglaydi. Shu ma'noda Donish kasb-hunarni faqat daromad manbai emas, shaxsiy qadr-qimmat va ijtimoiy foydalilik omili sifatida ko'radi.

Donishning axloqiy tarbiyasida til va muloqot ham muhim. Elchi uchun so'z va fahmning alohida ko'rsatilishi bejiz emas: noto'g'ri aytilgan so'z davlatlararo munosabatga, odamlar o'rtasidagi ishonchga va qarorlarning natijasiga ta'sir qilishi mumkin. Bu yerda nutq madaniyati oddiy chiroyli gapirish emas, fikrni to'g'ri anglash va mas'uliyat bilan ifodalash qobiliyatidir. Shunday qilib, axloqiy tarbiya faqat xususiy hayot odobini emas, kelajakdagi kasbiy va fuqarolik mas'uliyatini ham tayyorlaydi.

Shuningdek, Donish merosida ma'naviyatni faqat hissiy yoki marosimiy tushuncha sifatida talqin qilish yetarli emas. Uning asarlarida ma'naviy yetuklik aql, halollik, mehnat, mas'uliyat va adolat bilan tekshiriladi. Shaxsning e'tiqodi va odobi uning amaliy xulqida ko'rinmasa, tashqi belgi yetarli mezon bo'la olmaydi. Bu nuqta "Navodir ul-vaqoe"dagi tashqi taqvodorlik va haqiqiy xulq o'rtasidagi tafovut haqidagi kuzatuvlarda ayniqsa ravshan.

Donishning pedagogik merosini ilmiy tahlil qilishda manbashunoslik ehtiyotkorligi ham zarur. Uning ayrim fikrlari turli nashrlarda qisqartirilgan, tarjima qilingan yoki izohlangan shaklda berilgan. Shu sababli muhim xulosalarda imkon qadar tojik tilidagi ilmiy-tanqidiy nashrlarni tayanch manba sifatida olish, o'zbekcha tarjimalarni esa qiyosiy vosita sifatida ishlatish maqsadga muvofiq. Ushbu qayta ishlangan matnda ham "Navodir ul-vaqoe"ning Dushanbe nashrlari, "Me'yor ut-tadayyun", "Devoni ash'or" va "Risola dar nazmi tamaddun va taovun" kabi tojikcha manbalarga ustuvor o'rin berildi. Natijada Ahmad Donishning didaktik qarashlaridagi komil inson obrazi tarixiy va zamonaviy pedagogik tahlil o'rtasida samarali bog'lovchi mavzu bo'la oladi. Tarixiy jihatdan u XIX asr Buxoro muhitidagi ma'rifiy-islohotchi tafakkurni aks ettiradi; pedagogik jihatdan esa bilim, axloq va faoliyat birligini ko'rsatadi. Uning dolzarbligi tayyor zamonaviy metodni "oldindan aytib berganida" emas, balki ta'limning eng barqaror muammolaridan biri – bilimli, ammo ayni paytda mas'uliyatli va foydali shaxsni qanday tarbiyalash masalasiga tarixiy tajriba asosida javob izlaganidadir.

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The Lingua Spectrum
Cogito, ergo sum

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