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O'QUV-USLUBIY MAJMUALARGA ILMIY TADQIQOT NATIJALARINI KIRITISHNING IJTIMOIY-PEDAGOGIK ASOSLARI (Adabiyotshunos olim Sherali Turdiyev tadqiqot natijalari va asarlari misolida)

Annotatsiya

Maqolada umrining ko'p qismini XX asrning birinchi yarmida adolatsizlik qurboniga aylangan ma'rifatparvarlar hayoti va taqdirini o'rganishga bag'ishlagan olim va yozuvchi Sherali Turdievning hayoti va faoliyati haqida so'z boradi. Olim qatag'on qilingan ziyolilar va jadidlarning faoliyatini batafsil o'rganib, ularni tatqiq qilishga katta hissa qo'shgan. Maqola muallifi ilmiy tadqiqot natijalarini uzluksiz ta'lim o'quv majmualariga kiritish dolzarbligini asoslab bergan.

Tayanch so'zlar. Sherali Turdiyev, ziyoli, ma'rifatparvar shaxslar taqdirini o'rganish, adolatsizlik qurbonlari, qatag'on qilinganlar, jadidlar, ilmiy izlanishlar, o'quv majmualari.

В статье рассказывается о жизни и творчестве ученого и писателя Шерали Турдиева, который большую часть своей жизни посвятил изучению жизни и судьбы эрудированных и образованных личностей, которые стали жертвами несправедливости в первой половине XX века. Ученый подробно исследовал деятельность и работы репрессированных интеллектуалов и джадидов и внес значительный вклад в их изучении. Автор статьи обосновывает актуальность включения результатов научных исследований в учебные комплексы непрерывного образования.

Ключевые слова. Шерали Турдиев, изучение, судьбы эрудированных и образованных личностей, жертвы несправедливости, репрессированные, интеллектуалы, джадид, научные исследования, учебные комплексы.

The article tells about the life and work of the scientist and writer Sherali Turdiev, who devoted most of his life to studying the life and fate of erudite and educated individuals who became victims of injustice in the first half of the twentieth century. The scientist studied in detail the activities and works of repressed intellectuals and Jadids and made a significant contribution to their study. The author of the article substantiates the relevance of including the results of scientific research in educational complexes of continuing education.

Key words. Sherali Turdiev, study, fate of erudite and educated individuals, victims of injustice, repressed, intellectuals, Jadid, scientific research, educational complexes.

Sherali Turdiev o'zbek adabiyotidagi ma'rifatparvarlar, jadidlar, ilm istar kishilar faoliyati, ijodi, hayoti, qismati tadqiqotiga umrining katta qismini bag'ishladi. Shuning bilan birga, adabiyotning rivoji omillari sirasiga kiruvchi tadbirlardan biri "adabiy hamkorlik" masalalarini yoritish, shuningdek, hissa qo'shishda ham zalvorli mehnat qildi. Qardosh turkiy va xorijiy xalqlar adabiyotlari bilan aloqalarimiz tarixini chuqur o'rganib, qator ilmiy maqolalari bilan tatqiq va targ'ib qildi, qardosh adabiyotlar va milliy adabiyotimiz orasidagi hamdo'stlik, hamfikrlilik va yakdillikni ochib berdi.

Sherali Turdiyev 20-yillar adabiyoti, uning qardosh turkiy va xorijiy xalqlar ada-

biyotlari bilan aloqalari tarixini chuqur o‘rganib, qator ilmiy maqolalari bilan tatqiq va targ‘ib qildi. Bu sohada “O‘zbek adabiyotshunosligi va tanqidchiligi bibliografiyasi” (1967-yil Bois Qoriev bilan hamkorlikda), “Adabiy do‘stligimiz tongida” (1974), “Hayotbaxsh ta’sirlar” (1977), “O‘zbek adabiyotida kichik epik janrning shakllanishi” (1978), “Adabiy hamkorliklar samarasi” (1985) va boshqa kitob, risola hamda 400 dan ortiq maqolalarni e’lon qildi.

Sherali Turdievning adabiy aloqalarga oid “Adabiy do‘stligimiz tongida”, “Hayotbaxsh ta’sirlar” kitoblarida 20-yillar o‘zbek adabiyotining qardosh tatar, ozarbayjon, usmonli turk adabiyotlari bilan aloqalari haqida qimmatli ma’lumotlar bilan birga chuqur ilmiy mulohazalarni taqdim etadi. Ularda Hamza, So‘fizoda, Abdulla Qodiriy, Cho‘lpon, G‘afur G‘ulom va boshqalarning qo‘shni va xorijiy turkiy xalqlar adib va shoirlari – Abdulhaq Homid, Tavfiq Fikrat, Jalil Muhammadqulizoda, Sobir, Abdulla To‘qay, Olimjon Ibrohimov bilan ijodiy aloqalari boy faktik adabiy materiallar asosida batafsil ifoda etiladi. “Adabiy hamkorlik samaralari” kitobida esa olim 20-yillar o‘zbek poeziyasi, prozasi va dramaturgiyasi rivojida tatarlarning mashhur dramatik va ma’rifatparvar yozuvchi va dramaturglari Abdulla To‘qay, Olimjon Ibrohimov, G‘aliaskar Kamol, Fotih Amirxon va boshqa ijodkorlarning samarali hamda barakali ta’sirlarini o‘rganadi. Olim bu ishni yozishda o‘sha davr o‘zbek, tatar matbuoti va adabiyotining nodir manbalari, turli xil arxiv materiallari va xotiralardan keng foydalangan. Olim adabiyot instituti katta ilmiy xodimi sifatida “Adabiyot nazariyasi va tanqid tarixi” bo‘limi tayyorlagan “Adabiyot nazariyasi” kitoblarining 2-jildida “Adabiy ta’sir” (professor M.Yunusov bilan hamkorlikda), 1917-yil inqilobgacha bo‘lgan o‘zbek adabiyoti ko‘p jildlik kitobining 5-jildida “XX asr boshlaridagi o‘zbek va qardosh xalqlar adabiy aloqalari”, Adabiy aloqalar va tarjima nazariyasi bo‘limining “O‘zbek adabiy aloqalari” (1984), “O‘zbek va Ozorbayjon adabiy aloqalari” (1985), “O‘rta Osiyo va Qozog‘iston xalqlari adabiyotidagi roman janrini tipologik o‘rganish” (1991) kitoblarida o‘zbek adabiyotining qardosh tatar, ozarbayjon va O‘rta Osiyo xalqlari bilan adabiy hamkorliklariga to‘xtalgan. Shuningdek, Tatariston, Rossiya, Germaniya, Avstriya, Turkiya, AQSh, Yaponiya, O‘rta Osiyoning barcha mamlakatlari va boshqa davlatlardagi ilmiy konferensiyalarda o‘zining ilmiy ma’ruzalari bilan qatnashib, xorijiy davlatlar olimlari bilan muntazam ravishda do‘stona ilmiy yozishmalar bilan muloqotda bo‘lgan.

Olimning o‘z qalamiga mansub 400 dan ortiq manbalar, jumladan, publitsistik, ilmiy, tanqidiy maqolalar, she’riyat, nazariy ma’lumotlar, tarjimalar, asarlarga taqrizlar, tarixiy faktlar bayoni, ilmiy monografiyalar va h.k.larda adabiyotimiz va tariximizning pinhon hilqatlari yoritiladi hamda xorij adiblarining insonni ma’naviy yuksalishga undovchi asarlari bilan o‘zbek tilida tanishamiz.

Taniqli adabiyotshunos Sherali Turdievning adabiy merosimiz va adabiy aloqalarimizni o‘rganish va targ‘ib qilish borasida ko‘p yillik xizmatlarini hisobga olib, O‘zbekiston Yozuvchilar uyushmasining badiiy adabiyotini targ‘ib qilish markazi uni Xalqaro Cho‘lpon mukofoti bilan mukofotladi.

O‘zbek va qardosh xalqlar adabiy aloqalari o‘rganilishi ustida zalvorli mehnat qilgan, qardosh xalqlar adabiyotini o‘zbek adabiyoti bilan mulohaza qilgan holda qator tadqiqot ishlari yaratgan olim Sherali Turdievning 1997-yilda “O‘zbek tili va adabiyoti” jurnali 4-sonida nashr qilingan “Cho‘lpon va tatar adabiyoti (Aloqalar tarixi, manbalari)” nomli maqolasini yodga olishni joiz deb bildik. Quyidagi maqola Cho‘lpon ijodiga ham qaratilar ekan, Sherali Turdievning Cho‘lpon ijodi, hayoti va qismati bo‘yicha e’lon qilgan maqola, tabdil va tadqiqotlar bilan tanishish ahamiyatli: “Cho‘lponning nutqi”

(1989, O‘zbekiston adabiyoti va san’ati gazetasi, 1/9); “Quturg‘on mustamlakachilar” (A.Cho‘lpon “Farg‘ona gaz” 1924.12.03. Erk) (Turdiev Sh. nashrga tayyorlagan, 1990, Erk, 25-son, noyabr); “Ko‘ngil yangilik qidiradir” (Sh.Turdiev nashrga tayyorlagan, 1990 O‘zbekiston adabiyoti va san’ati gazetasi, 24.08);“Tarixning zararlik takabburi”(-Turdiev Sh. nashrga tayyorlagan, 1991, Erk, 3/2); “Tong yulduzi qismati. Cho‘lpon merosini o‘rganish tarixidan” (1991, Yoshlik. №3. B.23-25.); “Baynalmilalchilik an’analari (Behbudiy, Fitrat, Cho‘lpon qarashlari)” (1991, Sovet O‘zbekistoni, 2/02); “Besh yuz yil” (Sh.Turdiev nashrga tayyorlagan, 1991, O‘zbekiston ovozi, 20/09); ”Malikai Turandod” , “500 yil” (Sh.Turdiev nashrga tayyorlagan, 1991, Yosh Leninchi, 13/06); “Cho‘lpon javohirlari haqida” (1991, Xalq so‘zi, 13/02); “Yo‘l esdaliklari” (Sh.Turdiev nashrga tayyorlagan, 1992, Xalq so‘zi); “Shamol nimadan paydo bo‘ladir” (Sh.Turdiev nashrga tayyorlagan, 1993, Xabar, 30/10); “Cho‘lponing “Shulay bitamiz” maktub lavhasi xususida” (1994, O‘zbekiston adabiyoti va san’ati, 29/04); “O‘tkir publitsist ham edi (Cho‘lpon tavalludining yuz yilligi)” (1997, Markaziy Osiyo madaniyati, 3/12); “Tong yulduzi (Tong yulduzi - Cho‘lpon)” (1997, Nurli jol, 22/11);“Tong yulduzi. Cho‘lpon tavalludining 100 yilligiga” (1997, Adolat, 29/11); “Abdulhamid Cho‘lpon tavalludining 100 yilligi” (1997, Markaziy Osiyo madaniyati, 3/12); “Cho‘lpon va tatar adabiyoti” (1997, O‘zbek tili va adabiyoti, 4-son); “Cho‘lpon va Navoiy (Homil Yoqubovning “Cho‘lpon va Navoiy”: risolasi haqida)” (1998, O‘zbekiston adabiyoti va san’ati, 15/05); “Qalb isyoni (Cho‘lpon haqida)” (1998, Markaziy Osiyo madaniyati, avgust).

“1905-yilgi birinchi rus inqilobidan keyin Turkistonga turli g‘oyaviy va estetik yo‘nalishdagi turk, ozarbayjon va birinchi navbatda tatar adabiyoti matbuoti, teatri keng tarqala boshladi. Ular bu davrda o‘lkada M. Behbudiy, S. Ayniy, Hamza, Abdulla Qodiriy, Fitrat, S. To‘rayg‘urov, M. Seralin singari Cho‘lponning ham ilk ijodiga muayyan ta’sirlarini ko‘rsata boshladi. Bu ayniqsa uning 1914-1917-yillarda yaratgan “Do‘ktir Muhammadyor”, “Qurboni jaholat”, “Shulay bitamiz!”, “Muhtaram yozuvchilarimizga”, “Adabiyot nadur?” singari dastlabki milliy hikoya va publitsistik maqolalarining g‘oyaviy-tematik yo‘nalishi, til va uslubiga ham ta’sir etmay qolmadi. Cho‘lpon ayniqsa “Adabiyot nadur?” (1914) maqolasida o‘sha vaqtlardayoq xalq ichida adabiy kechalar o‘tkazishning muhimligi, bunda ilg‘or Ovro‘po millatlarining, jumladan, qardosh tatar ziyolilarining tajribalaridan ibrat olishga va bu sohada bizdagi kamchiliklarni tugatishga da’vat etib: “Mana tatar qardoshlarimiz yilda bir daf’a bo‘lsa ham shahar, qishloqlarda “Adabiyot kechalari” qilur, xalqga ruh berib, ko‘p olqishlar, ofarinlar olganini oldingi gazetalardan o‘qub turmoqdamiz”, deb yozgan edi. Uning bu fikrlari keyinchalik ijodkorning “Kecha va kunduz” romanida (1935) yanada rivojlantirildi. Unda endi yozuvchi roman qahramonlaridan ilg‘or fikrli turkistonlik bir jadid tilidan Moskvaga ketayotgan hamrohi o‘qimagan Miryoqubga tatarlarning dunyoviy ilm-ma’rifati, yangi maktab, matbuot va adabiyotlari, bunda ayniqsa, Qrimdagi Ismoil G‘aspiralining “Tarjimon” gazetasining foydali tomonlari xususida ibratli fikrlarni so‘zlaydi. Bu yerda Ismoilbek G‘aspiralining ma’rifatparvarlik g‘oyalarini faqat Cho‘lponning inqilobdan burungi Turkiston ijtimoiy hayotidan olib yozilgan mazkur romanining qahramonlaridan biri ilg‘or fikrli jadid so‘zlaridangina emas, umuman XX asr boshidagi M.Behbudiy, Hamza, Avloniy, Fitrat kabi Turkistonning boshqa ziyolilari singari Cho‘lponning ham ilg‘or ma’rifatparvarlik qarashlariga, ayniqsa, uning 1914-yilda yozgan “Do‘xtur Muhammadyor” hikoyasining g‘oyaviy-tematik yo‘nalishiga ham kuchli ta’siri seziladi. Cho‘lponning bu davrdagi tatar adabiyoti va matbuoti, ziyolilari bilan aloqalari faqat shu bilangina cheklanmaydi. U bu yillarda ilg‘or boshqird ziyolisi, keyinchalik Boshqirdiston va Turkiston milliy istiqlol

harakatniing rahnamolaridan biri bo‘lgan yirik siyosat va jamoat arbobi Ahmad Zaki Validiy bilan ham tanishadi. Cho‘lpon o‘sha vaqtlardayoq “Tatar turk tarixi” (1912) asarini o‘qib, 1914-yilda olimni Ufadan Andijonga mehmonga ham taklif etadi. Ahmad Zaki Validiy o‘sha yili Nazir To‘raqulov bilan Andijonda Cho‘lpon xonadonida mehmon ham bo‘ladi. Keyinchalik Cho‘lpon (1917-yil) u bilan Orenburgda Boshqirdiston milliy hukumati idorasida ham ishlaydi. Shu yillarda Orenburgda chiqib turgan “Sho‘ro” jurnalida Cho‘lponning “O‘sh”, “Vatanimiz Turkistonda temir yo‘llar” kabi publitsistik ocherklari bilan birga “Shulay bitamiz!” nomli sevgi va sog‘inch iztiroblariga to‘la bo‘lgan maktub-lavhasi ham e’lon qilinadi. Ayniqsa, maktub lavhada shu davrdagi tatar jonli tili va uslubi ta’siri ochiq aks etgan. Mazkur sevgi va sog‘inch, ayriliq dardlari bilan yoniq bo‘lgan maktub-lavhani o‘qiganda beixtiyor tatar adabiyotidagi Olimjon Ibrohimovning “Ishq qurbonlari”, “Yosh yuraklar”, Abdulla To‘qayning “Esimda”, “Sen bo‘lmasang”, “Muhabbat”, “Bir rasmga”, “Bo‘lmasa” (1908-1912) singari ilohiy muhabbat onlari va iztiroblarining samimiy tasvirlari esga tushadi. Ayniqsa, u To‘qayning 1909-yilda yozgan “Esimda” nomli she’riga nihoyatda hamohangdir.

1917-yil Rossiyadagi fevral inqilobidan so‘ng butun Rossiya musulmonlari orasida qo‘zg‘olgan kuchli milliy istiqlol va ozodlik harakatlari ular orasidagi bunga qadar bo‘lgan ko‘pchilik turkistonlik ma’rifatparvar ziyolilar kabi Cho‘lpon dunyoqarashi va faoliyatida ham yangi o‘zgarishlarga olib kela boshladi. Ismoil G‘aspirali vafotidan so‘ng Rossiya musulmonlari ichida yangi ijtimoiy-siyosiy harakatlar boshiga kela boshlagan tatar-boshqird ziyolisi Ahmad Zaki Validiyning rol va ahamiyatlari muhim bo‘la boshladi.

Bu yillarda Turkistonda muxtoriyat g‘alabasiga qadar uning g‘oyalari tantanasi uchun kurash yo‘lidagi faol ijtimoiy-siyosiy harakatda M. Behbudiy, Hamza va boshqalar bilan birga shoir Cho‘lpon ham Boshqirdiston milliy hukumatining boshlig‘i va keyinchalik Turkiston muxtoriyatining ham tarafdori bo‘lgan mashhur siyosat arbobi Zaki Validiy bilan juda yaqin aloqada bo‘ladi. Hatto bu o‘zaro ijtimoiy-siyosiy aloqa va hamkorliklar shu davr o‘zbek adabiyotida yaratilgan M. Behbudiyning “Bayoni haqiqat”, Hamzaning “Uyon, vatan”, “Turkiston muxtoriyati” asari kabi Cho‘lponning ozodlik va erkinlikni targ‘ib qilib yozgan “Ozod turk bayrami” (“El bayrog‘i”, 1917, № 13) kabi she’rlariga ham g‘oyaviy ta’sirini o‘tkazmay qolmaydi. “Birinchi inqilob oylari juda yaxshi bir zamon bo‘ldi, - deb xotirlab yozgan edi Zaki Validiy keyinchalik bu hollarni eslab, bir-birlarimizga chin ko‘ngildan ishonib, jonajon va samimiy do‘stlar topdim. Ko‘p vaqtlarda o‘rtoqlarcha so‘zlagan fikrlarim bu do‘stlarim tomonidan maqola yoki she’r bo‘lib maydonga chiqa boshladi. Shoir Cho‘lpon saylov Qonuni masalalarimiz bo‘yicha kurashlarimizni juda bir chiroyli doston qilib yozdi.

1917-yil dekabrida uchinchi Butun Boshqirdiston Qurultoyi yigirma ikki kishilik kichik sho‘ro (predparlament) sayladi. Shoir Abdulhamid Sulaymon (Cho‘lpon) men bilan birga mening sarkotibim bo‘lib ishlay boshladi...”[1]

Zaki Validiy o‘zining boshqa bir asari (“Bugungi turk yurti (Turkiston) va yaqin tarixi”, Istanbul, 1989, 2-bosilishi) kitobida ham o‘zining eski qadrdon do‘sti, shoir Cho‘lpon bilan inqilobga qadar bo‘lgan tanishuvlari va bu yillarda uning Ufadan Andijonga mehmonga chaqirishlari va Zaki Validiyning Nazir To‘raqulov bilan Cho‘lpon uyida mehmon bo‘lishi, Cho‘lponning otasi Sulaymon akaning ularga ko‘rsatgan samimiy mehmonnavozliklari, Cho‘lponning o‘sha davrdagi “Turk yurti” kabi jurnallarga qiziqishidan tortib, Orenburgda tuzilgan Boshqirdiston milliy hukumati tarkibida ishlashlari, uning she’riyatidagi g‘oyaviy yo‘nalish va mahoratidan tortib asarlariga ko‘rsatgan milliy va

[1]Ahmad Zaki Validiy. Xotiralar // Oq edil. 1991. 6-son. 117-bet; 7-son. 153-bet.

xorijiy adabiy ta’sirlarigacha to‘xtab yozgan edi.

Zaki Validiy hayotining so‘nggi yillarida yozgan “Xotiralar” (Istanbul, 1969-yil) kitobida yana o‘zining inqilobga qadar va undan keyingi davrlardagi Cho‘lpon bilan bo‘lgan munosabatlariga oid bu fikrlarni to‘ldiruvchi boshqa bir qancha jonli xotiralarni ham keltiradi. Bu xotiralarda Zaki Validiyning 20-yillarning boshlarida Buxoroda shoir Mirzo Abdulvohid Munzim uyida yashab turganida Cho‘lponning u yashab turgan hovliga bir necha bor kelganligi va shu yillari Buxoroga kelgan akademik A. Samoylovichning Cho‘lpon vositasi bilan Zaki Validiyni topishga bo‘lgan urinishlari haqida shu vaqtgacha o‘zbek adabiyoti tarixi tadqiqotchilari uchun unchalik ma’lum bo‘lmagan faktlarni ham uchratamiz. Zaki Validiy Cho‘lpon bilan Buxoroda kechgan bu uchrashuvlarni eslar ekan, uni shunday hikoya qiladi: “Xargo‘shda yashagan davrda Buxoroda menga berib qo‘yilgan uyga har ikki kunda borib turardim. Shoir Cho‘lpon (Abdulhamid Sulaymon) har doim shu yerga kelib men bilan ko‘rishishga harakat qildi. Ammo u shoir zotini og‘zida gap turmaydi, shuning uchun uyda yo‘q deb qo‘yaqolinglar, - deb hech qabul etmas edim. Albatta, u bunga achchiqlanardi. Bir kuni “uh, shu shoirligim meni ko‘ngli bo‘sh va shubhali qilib qo‘ydi, siz bilan ko‘rishmoqchi edim”, degan ma’noda bir she’r yozib qoldiribdi. Kelgandan keyin uchrashdim. Eski do‘stingiz professor A. Samoylovich sizni ko‘rmoqchi bo‘layapti, uning do‘stlik tuyg‘usi bo‘lsa kerak”, dedi. Men esa unga: “Sendan qochishimning sababi, hech shubhasiz, faqat qo‘rqishimdan. Samoylovich mening do‘stim, ammo sovetlar kishini qo‘lga olish uchun do‘stingdan ham, oilangdan ham foydalanadilar. Samoylovichning bugungi kunda sovetlar tomonidami, yo‘qmi, qaerdan bilasan?- dedim”2.

Shoir Cho‘lpon 20-yillarda ayniqsa, Muhammad Hasan, Abdurahmon Sa’diy, Po‘lat Soliev, Zarif Bashiriy, Rashid Tohiriy, Lolaxon Arslonova kabi tatar matbuot va adabiyot xodimlari, Abdulla Kamol, Fotima Kamolova, Fotima Ilskaya, Mahsuma Qorieva singari tatar rejissyor va aktyorlari bilan yaqin aloqada bo‘ladi. Jumladan, Muhammad Hasan bilan Eski Toshkentda chiqib turgan “Rosto” gazetasida (1919) birga ishlaydi. O‘sha davrda Buxoro ChQsida, keyinchalik Toshkentdagi turli idoralarda rahbariy va tarjima ishlarida ishlagan tatar ziyolilaridan Jalil Boybulatov bilan bo‘lgan bir suhbatda (1976-yil 7-dekabr) shu yillarda Toshkentda Cho‘lpon bilan kechgan bir uchrashuvni va unda qatnashgan o‘zbek-tatar ziyolilarining o‘zaro do‘stlik kechasini u shunday xotirlaydi: “Cho‘lpon 20-yillarning boshlarida qator rus, tatar ziyolilari singari o‘sha yillarda Rossiya telegraf agentligi (RosTA)ning Eski Toshkent bo‘limi gazetasining tarjimoni Muhammad Hasanov, uning yozg‘uvchilaridan adib Abdulla Qodiriy, G‘ozi Yunuslar bilan birga ishlashar edi. 1921-yillar bo‘lsa kerak, hozirgi Chirchiq stansiyasining Pushkin bekatidagi bir uyga dam olishga chiqdik. Shu dam olish vaqtida Cho‘lpon bizlarga tatar shoir va adiblari Abdulla To‘qay, Fotih Amirxon, G‘aliasqar Kamol, Ayoz Is’hoqiy, Majid G‘afuriylar haqida ko‘p gapirgani bugungiday esimda. Shu mehmondorchilik va suhbatlar chog‘ida Abdulla Qodiriyning To‘qayning “Ona tili” haqidagi she’rini tatarcha aytib bergani, Fotih Amirxonning Fatxulla hazratining kulgili xatti-harakatlarini aytib, bizni rosa kuldirgani esimda. Shunda Cho‘lpon To‘qay sevgan tatarcha “Zulaylik”, “Allikuy” nomli qadimiy tatar xalq kuyini shu qadar mungli va chiroyli kuyladiki, men hayron bo‘lib, u Ufadagi mashhur tatar madrasasi “Madrasan Oliya”da o‘qigan bo‘lsa kerak, deb o‘ylab qoldim. Shu vaqtda mening xotinim Durriya xonim shoir Cho‘lponga jo‘r bo‘lib, garmon chalib, Abdulla To‘qay she’rlarini kuylab, ashula ayta boshladi”.

Cho‘lponning tatar ziyolilari, matbuot va adabiyot, teatr xodimlari bilan aloqalari

[2] Ahmad Zaki Validiy. Xotiralar // Oq edil.1991. 11-son. 113-bet.

keyinchalik ham qizg‘in davom etdi. U bu davrda Turkistonda o‘zbek maorifi, madaniyati va teatrida faol ishtirok etayotgan tatar ziyolilaridan professor Abdurahmon Sa’diy, Lolaxon Arslonova, Ma’suma Qorieva (Ma’suma Tutash) singari taniqli tatar olim va yozuvchilari, sahna ustalari bilan ijodiy hamkorlikni davom ettirdi. Ularning ayrimlariga olqishlovchi she’rlar bag‘ishladi (Masalan, “Sharaflik xizmat” (1922), “Ichkari” (1925) kabi she’rlari).

Turkiy xalqlar adabiyotining yirik bilimdoni, tatar adabiyotshunos olimi, professor Abdurahmon Sa’diy shoir Cho‘lpon bilan shaxsiy yaqin aloqada bo‘lishdan tashqari, bu yillarda o‘zi dars berib turgan Toshkentdagi o‘zbek, tatar, qozoq bilim yurtlarida yangi o‘zbek adabiyotining yangi namoyandalari haqida so‘z ochganda birinchi navbatda Cho‘lponni tilga olar va uni “Amaliy ham nazariy adabiyot darslari” (1925) kitobida hatto XX asr turkiy xalqlar she’riyatining eng yorqin yulduzlari qatori yuksak baholab, Turkiyaning mashhur adib va shoirlari Abdulhaq Homid, Tavfiq Fikrat bilan birga tatar she’riyatining quyoshi bo‘lmish Abdulla To‘qaylar bilan qiyoslagan edi (A. Sa’diy, o‘sha kitob, 106, 135-136-sahifalar). Bu bejiz emas edi, albatta. Chunki To‘qayning tatar xalqining milliy istiqboli va istiqlolini orziqib yozgan “O‘z-o‘zimga”, “Kuz”, “Millat” (1906), “Lazzat va ta’m narsada” (1907), “Yoshlar” (1910) singari otashin vatanparvarlik ruhidagi she’rlari bilan Cho‘lponning o‘zbek xalqining milliy istiqlolini qo‘msab yozgan ko‘plab she’rlari orasida muayyan g‘oyaviy mushtarakliklar mavjud edi. Buni ayniqsa Abdulla To‘qayning “Kuz” (1906) nomli nazmidagi:

Ey, faqir millatim, qachon bahoring,
Qachon ketar keching, kelar nahoring?
Kelarmi men qabr tomon surilgach.
O‘lib, qiyomatda qayta tirilgach, (“Kuz”)[3]

satrlari bilan Cho‘lponning “Ko‘klam keladur!”(1924) she’ridagi:

Ko‘klam bilan yurtimga ham bir ko‘karish kelsaydi,
Ko‘ngillar ham havolardek ko‘klam hidi bersaydi,
Dillarga ham havolardek ko‘klam ruhi kirsaydi.[4]

satrlarini o‘zbek xalqining milliy istiqloliga umid bog‘lab yozgan she’rlariga solishtirganda ochiq sezish mumkin. Tatar ziyolilaridan professor Abdurahmon Sa’diy, shoir Zarif Bashiriy va boshqalar Mahmud Behbudiy, Abdulla Qodiriy singari Cho‘lpon asarlarini targ‘ib va tashviq qilishda keyinchalik ham davom etdilar va ular hatto 30-yillarning boshlarida Cho‘lpon ta’qiqlana boshlagan davrlarda ham o‘zlarining adabiyot darsligi va xrestomatiyalarida (jumladan, 3. Bashariy. O‘zbek adabiyoti. Qozon, 1929), professor A. Sa’diy “O‘zbek burjua adabiyoti” (XIX va XX asrlar) kitoblarida ham uning tarjimai holi va asarlari tahliliga munosib o‘rin ajratdilar.

Foydalanilgan adabiyotlar

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[4] Cho‘lpon. Asarlar. 1-jild. –T., 1993. 75-bet.

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ADABIYOTDA AN’ANA VA NAVOTORLIKNING NAMOYON BO‘LISHI (Irlandiyalik yozuvchi va shoir James Augustine Aloysius Joyce hamda yozuvchi, senarist, jurnalist Nazar Eshonqulning asarlari misolida)

Annotatsiya

Maqolada Irlandiyalik yozuvchi va shoir James Augustine Aloysius Joyce hamda yozuvchi, senarist, jurnalist Nazar Eshonqulning asarlarida an’ana va navotorlikning namoyon bo‘lishi, hayotni o‘ziga xos obrazli yo‘l bilan ifoda etilishi, an’ana va navotorlikni ochib berishning o‘ziga xos qonuniyatlari, an’ana o‘tmish adabiyotidan qolgan eng yaxshi g‘oyaviy-badiiy boylik ekanligi, boshqa xalqlar adabiyotlarining eng yaxshi yutuqlari batafsil yoritib berilgan.

Tayanch so‘zlar. James Augustine Aloysius Joyce, Nazar Eshonqul, adabiyot, an’ana, adib, badiiy asar, ijod, novotor, san’at, obraz, ifoda etilish.

В статье подробно описывается проявление традиции и новаторства, выражение жизни уникальным образным способом, цель раскрытия традиции и новаторства в творчестве ирландского писателя и поэта Джеймса Августина Алоизиуса Джойса и писателя, сценариста, журналиста Назара Эшанкула. Анализируется закономерности, то, что традиция является лучшим интеллектуально-художественным богатством, оставшимся от литературы, а также лучшие достижения литературы других народов.

Ключевые слова. Джеймс Августин Алоизиус Джойс, Назар Эшонкул, литература, традиция, писатель, художественная деятельность, творчество, новатор, искусство, образ, выражение.

The article describes in detail the manifestation of tradition and innovation, the expression of life in a unique figurative way, the goal of revealing tradition and innovation in the work of the Irish writer and poet James Augustine Aloysius Joyce and the writer, screenwriter, journalist Nazar Eshankul. The patterns are analyzed, the fact that tradition is the best intellectual and artistic wealth remaining from literature, as well as the best achievements of the literature of other peoples.

Key words. James Augustine Aloysius Joyce, Nazar Eshonkul, literature, tradition, writer, artistic activity, creativity, innovator, art, image, expression.

Biz o‘z milliy madaniyatimiz, adabiyotimizni puxta o‘rganish, qadriyatimizni tiklash va e’zozlash bilan bir qatorda dunyo madaniyatida chinakam hodisa sifatida e’tirof etilgan, vaqt va zamonlar sinovidan o‘tgan boshqa xalqlarning nodir ijod namunalaridan ham bahramand bo‘lib borishga haqlimiz. Shu ma’noda irlandiyalik Jeyms Joys va o‘zbek adiblari Nazar Eshonqulning ijodi bilan o‘zbek o‘quvchi talabalarni tanishtirish kitobxonlarimiz ma’naviy dunyosini boyitishga, badiiy saviyasini yuksaltirishga, go‘zallikni nozik va teran his etishga odatlantirishga, didini o‘stirishga, qolaversa, XX asr adabiyotining eng muhim yangiliklaridan xabardor etishga xizmat qiladi.

An’ana (traditsiya) atamasi xususida adabiyotshunoslikda birinchilardan bo‘lib M.M.Baxtin 1924-yilda fikr yuritadi. U adabiyotni madaniyatning ajralmas qismi

ekanligini e'tirof etgan holda adabiyot ham an'anaviylikka ega ekanligiga to'xtaladi. An'ana (traditsiya) tushunchasini "Katta davr" deya tushuntirishga harakat qiladi. Aynan ushbu katta davrda o'ziga xos an'analar yaralishi va ijodkorlar unga munosabat bildirishi, o'z asarlarida ifoda etishi mumkinligini izohlaydi. Bu termenni (traditsiya) adabiyotshunoslikka birinchilardan bo'lib V.A.Dinnik tomonidan kiritiladi. V.A.Dinnik traditsiya so'zi lotinchadan olingan bo'lib (tradere-peredavatь) uzatish ma'nosiga ega ekanligini ta'kidlaydi. Biroq bu tushuncha bir qator adabiy hodisalarni ketma-ketlikda natijalarni bog'lashga nisbatan istiloh etish mumkin emas deya uqtiradi. Shu bois ham u atamani kengaytirgan holda "taqlid qilish", "qarz olish", "ta'sir qilish" tushunchalari orqali anglatishga intiladi. Biroq adabiyotshunosning bu fikri ham an'ana atamasini to'liq anglata olmaydi.

Novatorlik (innovatsiya) masalasi san'at, falsafa va psixologiya yo'nalishlarining ham asosiy muammosi sifatida talqin etila boshlandi. Jameys Joy va Nazar Eshonqul kabi allomalar klassik falsafa, san'atda yangi o'ziga xoslikning paydo bo'lishini aynan iste'dod va daholik bilan belgilashdi. Bir qator tadqiqotlarda esa obrazlarni shakllantirishda individuallikning rolini muhim deb hisoblashadi. Bu ham o'z o'rnida novatorlikni keltirib chiqarishdagi muhim pozitsiya ekanligini ta'kidlashadi.

Badiiy asarlarining ijod jarayoniga ta'siri, san'at asarlarining ulardan oziqlanishi kabi muammoni Jeyms Joy mumtoz adabiyot bilan bog'lab o'rganadi. O'zbek adibi N. Eshonqul ham o'z navbatida aynan XX asr ijodkodlarining an'analarga bo'lgan munosabatini o'rganar ekan, adib ta'kidlaganidek, inson ruhiy holatini taftish etuvchi, uning o'zligini, "men"ini kashf etishga qaratilgan modern adabiyoti Sharqning ulkan tafakkur qudrati bilan yaratilgan. Bu borada yozuvchi Nazar Eshonqul fikr bildirar ekan, xalqimizning qadimiy ijod namunalarini yuqori baholab: "Turkiy xalqlar asotir va eposining ta'sir ko'lami shu darajada kengki, biz hatto buni tasavvur ham qilolmaymiz. Agar biz ana shu merosni o'zlashtira olsak, g'arb adabiyoti nimadan "oziqlangan"ini ham, chinakam ma'nodagi adabiyot o'zi nimadan iborat ekanligini ham tezda tushunib yetamiz". Nazar Eshonqul asarlarini o'qib turib yozuvchi ijodidagi ko'zga tashlanadigan jihatlar asosan xalq mifologiyasi asosida, uning o'zagidan ruh olib yaratilganligiga amin bo'lasan. Badiiy san'atning rivojlanishida badiiy an'analarning mohiyati va uning rolini shu asosda asoslaydi.

Insoniyat tarixi o'tmish davrlaridan iborat. O'tmaydigan davrning o'zi yo'q. Badiiy tafakkur ham shu. U tinimsiz o'zgaradi, o'zgargani sayin badiiy tasvir imkoniyatlari kengayadi, torayadi, tinch turmaydi. Shu tariqa har qanday milliy-badiiy tafakkur biridan keyingisiga o'tuvchi bosqichlar evolyutsiyasidan tashkil topa boradi. Ana shu tadrijiy davomiylik ilg'ab olinsa, milliy-badiiy tafakkurning yaxlit bir jarayon ekanligini tasavvur etish oson ko'rinadi. Mazkur yaxlit jarayon ichidagi badiiy tafakkur evolyutsiyasi bosqichlarini aniqlash uchun esa qo'llanilayotgan badiiy tasvir vositalari tadrijini o'rganishga to'g'ri keladi. Chunki ijodkor shaxs dunyoni, insonni qanday idrok etsa, shunga yarasha badiiy tasvir vositalaridan foydalanadi, yangilarini kashf etadi. (Nurafshon Oripova).

Shunga asoslangan holda san'atda an'ana va novatorlik masalasining o'zaro ta'sirini o'rganadi. Bu masalaga estetika nuqtai nazaridan ham yondashilgan. Quyida sizning e'tiboringizga havola etilayotgan J.Joysning "Musavvirning yoshlikdagi shamoyili" romani bir qarashda atoqli o'zbek adiblari Nazar Eshonqul, Oybek, Abdulla Qahhor va G'afur G'ulomning avtobiografik asarlarini yodga soladi. Yosh bolaning, o'smirning ongi atrof-muhitni qay tarzda qabul qiladi, u ta'lim-tarbiya olayotgan maskandagi o'zaro munosabatlar, oiladagi, jamiyatdagi vaziyat bola ongining shakllanishida ne-

chog‘li ahamiyat kasb etadi, muayyan muhitda shakllangan bu ong o‘z-o‘zini anglash jarayonlarini qanday kechiradi — bular barchasi J.Joys va N. Eshonqul romanlarida nozik psixologik tahlillar orqali juda chuqur ochib berilgan.

Jeyms Joys asarlarida qoldirilgan yoki taklif qilingan narsa ko‘pincha gapiradigan aloqa usuli, garchi u ba’zan sirli, noaniq yoki noaniq rejimda bo‘lsa ham. Uning asarlarida o‘sha davrning ijtimoiy va madaniy hayot tarzini tasvirlashdagi o‘ziga xos foydalanilgan so‘zlarning san‘atini ko‘rish mumkin. Nazar Eshonqul va Jemys Joy mualliflar tasvirida ularning asar qahramonlarining fikrlarini, o‘y-xayollarini, kechinmalari va his-tuyg‘ularini asosan uning ichki monologlari orqali ko‘rsatib beradi.

Inson tafakkurining yangilanishida, uning ongiga ma’lum bir g‘oyani singdirishda hech qaysi soha adabiyotchalik imkoniyatga ega emas. Ijodkorning “Shamolni tutib bo‘lmaydi”, “Maymun yetaklagan odam”, “Xayol tuzog‘i”, “Tobut”, “To‘zon”, “Og‘riq lazzati” kabi hikoyalarini har jihatdan ilmiy-estetik tahlil va tatqiq qilish, ular orqali o‘zbek hikoyachiligida g‘arb modern adabiyotiga xos xususiyatlarning shakllanishi va o‘ziga munosib o‘rin egallash jarayonini o‘rganish mumkin.

“Har bir millat o‘z uyg‘onish davrini o‘ziga xos yo‘sinda boshdan kechirgan” deb yozadi taniqli badiyatshunos faylasuf A.Losev va uyg‘onish badiyatining bosh alomatlaridan biri qadimgi qadriyatlarga tashnalikning kuchayishi ekanini ta’kidlaydi. Insoniyat tarixidagi eng ko‘hna qadriyatlar tabiat qonunlariga uyg‘unlashib ketishi bilan farqlanadi. Bu ulkan haqiqat Nazar Eshonqul hikoyalarida o‘ziga xos tarzda o‘z talqinini topdi. Ayniqsa, o‘zbek xalqi tabiatidagi eng qadimiy va eng tabiiy tuyg‘u kindik qoni to‘kilgan ona zaminga muhabbat tuyg‘usi hisoblanadi.

“Modern adabiyotning bosh kitobi bo‘lmish “Uliss” (o‘zbekchada “Ulissning sarguzashtlari”) romani jurnal variantida (“Jahon adabiyoti” 2008. №4–9) nihoyat, o‘zbek tilida ham nashr etildi. Gap shundaki, ko‘lami va salmog‘i jihatidan XX asrning eng yirik va eng shov-shuvli asari hisoblangan, butun G‘arb madaniyatini larzaga keltirgan “Uliss” dunyoning qaysi tiliga tarjima qilinmasin, o‘ziga xos milliy hodisa sifatida e’tirof etiladigan asarlar sirasiga kiradi. Bu asar tarjimasi har qanday tilni sinovdan o‘tkazadi, uning qudratini ko‘rsatadi, imkoniyatlarini kengaytiradi. Tarjima uchun taniqli tarjimon Ibrohim G‘afurovning jasoratiga alohida tasanno aytish kerak. Chunki “Uliss” har kim ham tarjima qiladigan yoki tarjima qilishga jazm etadigan asar emas. Bu asarni mashhur Virjiniya Vulf “roman-ensiklopediya” degan bo‘lsa, boshqa bir tadiqiqotchi undagi mavzular va sharhlar qamrovini butun boshli ilmiy tekshirish institutiga tenglashtirgandi.

“Shamolni tutib bo‘lmaydi”dagi Bayna momodek matonatli insonlar, “Xaroba shahar surati”dagi parishon yigit, o‘z tanazzulini sezmagan saylovga nomzodi qo‘yilgan shoir, unga qarama-qarshi tarzda o‘z mag‘lubiyatini seza turib, bunga ko‘nikkan professor, “Xayol tuzog‘i”dagi aldov va maqsadsizlik ustiga qurilgan bu dunyodan voz kechgan Voqif, inson miyasini taomiga aylantirgan “To‘zon”dagi maxluqlarga urush ochib, o‘zi ham uning domiga tushgan yozuvchi yigit, “Lazzat ortida qolgan yurak”dagi kabi yo‘qlik va noma’lumlik, puch g‘oyalarga berilgan talabalarning o‘y-xayollari, orzu-armonlari, kechinmalari, his-tuyg‘ulari aks etgan bir qator hikoyalar dunyoga keldiki, ular Xurshid Do‘stmuhammadning ta’biri bilan aytganda bugungi “uyg‘onish badiyatining” nodir namunalari sirasiga kiradi.

Har bir davr san’ati o‘zidan oldingi san’at bilan bog‘liq bo‘ladi.

Bir xalq adabiyoti o‘zidan oldingi san’at bilan bog‘lik bo‘ladi.

Bir xalq adabiyoti ikkinchi xalq adabiyotiga ta’sir etadi. Bundan vorislik qonuni kelib chiqadi.

Har bir davr adabiyoti o‘zidan oldingi davr adabiyoti yutuqlaridan boshqa xalqlar adabiyoti yutuqlaridan bahramand bo‘lmasdan rivojlana olmaydi.

Formal an’analar yoki badiiy an’analar sohasidagi an’analar yoki badiiy an’analar sohasidagi an’analar. Shunisi muhimki, g‘oyaviy an’analar hamda tiplar an’anasi dunyoqarashi bir-biriga yaqin yozuvchilar tomonidan rivojlantiriladi. Formal an’analar esa dunyoqarashi turlicha bo‘lgan yozuvchilar tomonidan ham rivojlantiriladi. Chunki badiiy forma dunyoqarashga betaraf bo‘ldi. Lekin har bir yozuvchi mavjud formaning o‘zining dunyoqarashini ifodalagan bo‘ysundirishi mumkin. Demak, formal an’ana bu oldingilardan meros qolib keyingi yozuvchilar tomonidan rivojlantirilayotgan janrlar (roman, g‘azal) tasvir vositalari vazn ham qofiyalardir.

Bundan tashqari shuni e’tirof etish kerakki, Nazar Eshonqul va Jemys Joy hikoyalari tili o‘ziga xosligi bilan ajralib turadi. Ularning asarlarida qahramonlarining ijobiy yoki salbiy qahramon ekanligi yozuvchi tilidan e’tirof etilmaydi. Aksincha, bu yumushni o‘quvchining o‘ziga qoldiradi, uni mushohadaga chorlaydi. Umuman olganda, asarda kimlar ulug‘lanayotgani, qoralanayotgani ko‘pincha bevosita emas, bavosita ifodalanadi. Majoziy, ko‘chma ma’noli tasvirlar ta’rif-u tavsiflarga tez-tez murojaat etilib, ularning ustuvorligi ta’minlanadi. Eng muhimi, tasvirlardagi majozlar ko‘chma ma’noli vositalar qahramonlarning betakror ruhiy dunyosini yoritishga xizmat qiladi.

Bugungi nasrdagi yangi jarayonlar, ma’naviy, shakliy-uslubiy izlanishlar ko‘proq Nazar Eshonqul hikoyalarida o‘ziga xos tarzda aks etmoqdaki, u yozuvchi ta’kidlaganidek, o‘tmish ajdodlarimiz yaratgan qadimiy adabiyotdan kuch olayotgan bo‘lsa, ajab emas. Bu yozuvchining ilk hikoyasi “Maymun yetaklagan odam”dayoq o‘z ifodasini topgan edi. Mazkur asar zamondosh, asrdosh obrazini yaratish yo‘lidagi yetmish yillik tajribalarning muayyan intihosi va ayni zamonda yangi bosqichning boshlanishi bo‘ldi, deya adabiyotshunoslarimiz tomonidan yuqori baholangan edi.

Joysning yozish uslubi uning tillarga bo‘lgan muhabbatini ham, fikrlari qanday jaranglashini aniq ifodalash istagini ham aks ettirardi. Uning asarlarida Irland motivi mujassamlashgan bo‘lsa-da, Joysning adabiy texnikasi bir asardan boshqasiga o‘zgardi. U tez-tez diksiya, monolog va monologlar bilan ijod qilgan. Ko‘pgina yozuvchilar, kinoijodkorlar va boshqa ijodkorlar uning uslubiy yangiliklari, xususan, detallarga puxta e’tibor berish, interyer monologini qo‘llash, so‘z o‘yini, an’anaviy syujet va xarakter rivojlanishini tubdan o‘zgartirishi kabi ta’sir ko‘rsatgan.

Jeyms Joys o‘zining eksperimental tildan foydalanishi va yangi adabiy usullarni o‘rganishi, jumladan, interyer monologi, ramziy parallellarning murakkab tarmog‘idan foydalanishi va o‘zining romanlarida, xususan, Uliss (1922) va Finnegans Wake’da so‘zlar, so‘z o‘yinlari va ishoralarni ixtiro qilgani bilan mashhur. (1939). “Uliss” ko‘pincha buyuk adabiyotlar ro‘yxatida yuqori o‘rinlarni egallaydi va uning ishini tahlil qiladigan akademik adabiyotchilar ko‘p va ular bu ishda davom etishmoqda. Ko‘pgina yozuvchilar, kinoijodkorlar va boshqa rassomlar uning uslubiy yangiliklaridan ta’sirlangan, masalan, tafsilotlarga ehtiyotkorlik bilan e’tibor berish, interyer monologidan foydalanish, so‘z o‘yini, an’anaviy syujet va xarakter rivojlanishini tubdan o‘zgartirish va hokazo. Joyce hayotining ko‘p qismi chet elda o‘tgan bo‘lsa-da, uning xayoliy olami Dublinda joylashgan bo‘lib, asosan u yerdagi oila a’zolari, dushmanlari va do‘stlariga o‘xshab ketadigan qahramonlardan iborat edi. “Uliss” romanida, ayniqsa, shahar ko‘chalari va xiyobonlarida uning mangu siymosi o‘rnatiladi. Joycening “Men o‘zim uchun doimo Dublin haqida yozaman, chunki agar men Dublinning yuragiga kira olsam, dunyoning barcha shaharlarining qalbiga kira olaman. Xususan, insoniyat ichiga ham” degandi.

Xulosa qilib aytganda, ushbu ikki adiblar Jeyms Joy va Nazar Eshonqul asarlarida an’ana va novotorlik badiiylik mezoni bo‘lib, u davrlar o’sha asosiy masalaga aylanib bormoqda. An’ana va novotorlik tushunchasi keng qamrovga ega. U nafaqat adabiyot sohasidagi davomiylikni belgilaydi, balki falsafa, estetika, san’at, madaniyat, tarix va boshqa sohalarda ham davomiylikni anglatadi. An’ana tushunchasi ham davrga, ham yo‘nalishga hamda ijodkorga nisbatan qo‘llaniladi. Hech bir ijodkor o‘z-o‘zidan asar yarata olmaydi. Unga albatta salaflarning ijodiy izlanishlari ta’sir etadi. Natijada muftunkorlik sabab an’anaga murojaat etish kuzatiladi.

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KOREYS TILIDA HISSIY LEKSEMALARNING NAZARIYASI, ULARNING GRAMMATIK – MA’NOVIY JIHATDAN FARQLASH XUSUSIYATI VA REKLAMA MATNLARIDA QO‘LLANISHI

Annotatsiya

Maqolada koreys tilida hissiy leksemalarning nazariyasi, tilda emotsional elementlar inson his-tuyg‘ularini ifodalash uchun xizmat qilishi, ularning ma’noviy grammatik jihatlaridan farqlash xususiyatlari, “Hissiy leksema” va “Emotsionallik” terminlarini Koreya reklama matnlari misolida aniq ochib berilgan. Shuningdek, hissiy leksemalarning grammatik jihati aniqlashtirilgan, fe’l va sifat hissiy leksemalarning uslubiy ma’no qirralari Koreya reklama matnidan olingan misollar vositasida asoslab berilgan.

Tayanch so‘zlar. Koreys tili, hissiy leksemala, emotsional elementlar, inson his-tuyg‘ulari, ma’noviy grammatik jihat, emotsionallik, termin, Koreya reklamasi, matn, grammatik jihat, fe’l, sifat, ekspressivlik, sematika, konnotativ component.

В статье раскрываются теория эмоциональных лексем в корейском языке, эмоциональные элементы в языке для выражения чувств человека, их отличительные особенности от семантических грамматических аспектов, термины “Эмоциональная лексема” и “Эмоциональность”. Также уточняется грамматический аспект эмоциональных лексем, обосновываются стилистические смысловые аспекты глагольных и прилагательных эмоциональных лексем с помощью примеров, взятых из корейского рекламного текста.

Ключевые слова. Корейский язык, эмоциональные лексемы, эмоциональные элементы, эмоции человека, эмоциональный грамматический аспект, эмоциональность, термин, корейская реклама, текст, грамматический аспект, глагол, прилагательное, экспрессивность, сематика, коннотативный компонент.

The article reveals the theory of emotional lexemes in the Korean language, emotional elements in the language for expressing human feelings, their distinctive features from semantic grammatical aspects, the terms “Emotional lexeme” and “Emotionality”. The grammatical aspect of emotional lexemes is also clarified, and the stylistic semantic aspects of verbal and adjective emotional lexemes are substantiated using examples taken from Korean advertising text.

Key words. Korean language, emotional lexemes, emotional elements, human emotions, emotional grammatical aspect, emotionality, term, Korean advertising, text, grammatical aspect, verb, adjective, expressiveness, semantics, connotative component.

Tildagi emotsional unsurlar inson his-tuyg‘ularini ifodalashga xizmat qiladi. Shu maqsadda tilda ko‘plab vositalar qo‘llaniladi. Emotsional leksemalar esa ham his-tuyg‘u, ham fikr ifodalashda ekspressivlik va obrazlilikni oshirishga xizmat qiladi. Shunday qilib, "emotsional leksema" va "emotsionallik" atamalari bir-biri bilan kesishadi, deb taxmin qilish mumkin. Emotsional leksemalardagi fe’l va sifatlar struktur jihatdan qaralganda, tub fe’l va sifatlar semantikasining yasama fe’l va sifatlardan ustunligi ularning muhim ekspressiv imkoniyatlarini belgilaydi.The expressiveness of verbs and adjectives reflects the “processing” of information in a person’s inner world by means of taste, sight, and hearing. Biroq rang, tovush, hid, ko‘lam ma’no-

larini anglatuvchi so‘zlarning birikmasi ko‘pincha inson idrok doirasini kengaytiradi. Ushbu maqolada koreys tilidagi emotsional leksemalar nazariyasini o‘rgandik. Ularning ma’noviy va grammatik farqlarini aniqladik va koreys reklama matnlari misolida yanada aniqroq va yorqinroq tushuntirishga harakat qildik. Buning uchun biz quyidagi vazifalarni bajardik: emotsional leksemalar nazariyasi bilan tanishish; emotsional leksemalarning grammatik aspektini aniqlash; koreys tilidagi reklama matnidan olingan misollar orqali fe’l va sifat emotsional leksemalarning uslubiy semantik jihatlarini asoslashdan iborat.

Hissiy leksema semantikaning muhim elementini ifodalovchi tilning muhim faktorlaridan biri hisoblanadi. Hissiy leksemalarni namoyon etuvchi shakllarning xilma-xilligi, bu hodisaning kengligidan dalolat beradi. Hozirgi kunda hissiy leksemaga tilshunoslikda alohida ahamiyat qaratilmoqda. Katta nazariy material mavjud bo‘lishiga qaramay, o‘rganilayotgan muammoning qator aspektlari yetarlicha tadqiq qilinmagan. Tilshunoslikda ekspressivlik tadqiqida ikki xil yondashuv kuzatiladi: funksional-uslubiy va leksik-semantik. Hissiy leksema konnotatsiyaning bir komponentidir. Konnotativ komponent – so‘zining asosiy ma’nosini ijtimoiy-psixologik baho aks etgan ma’nolar bilan to‘ldiruvchi sistem - leksik ma’nosining bir qismi hisoblanadi. Konnotativ komponent tuzilishiga ko‘ra juda murakkab bo‘lib, hozirgacha tilshunoslikda unga aniq ta’rif keltirmagan.

Hissiyot – buinsoniyatning besh a’zosida, ya’ni, ko‘z, quloq, burun, til, va badan kabi besh a’zolari orqali ichki, shuningdek tashqi ta’sirlar nerv sistemasiga yetib borishidan paydo bo‘lgan anglab yetish holatidir. Bu koreys tilida 오각[o‘gak] yoki 오감 [o‘gam] – besh hissiyot deb nomlanadi.

Lee Xoi Seung (2008)ning “Koreys tili lug’atlar to‘plami” 1 nomli kitobida hissiyot haqidagi nazariyalarni quyidagicha tasniflagan:

Sezish orqali anglab yetadigan hissiyot;

Tashqi shuningdek ichki ta’sir natijasida paydo bo‘ladigan hissiyot;

Qandaydir bir predmetni his qilib, uni qabul qiladigan kuch;

Sezish a’zosidan chiqib katta miya boshqaruviga ta’sir qiladigan hislarning ko‘rish, eshitish, hid sezish, ta’m bilish, og’riq sezish kabi turlari bo‘lib, bular orasida yuqoridagi ikkitasini yuqori his qiluvchi hissiyot, qolganlarini past his qiluvchi hissiyot deb nomladi.

Insoniyat tashqi yoki ichki muhitda harakat va tajribasini amalga oshirishi va qabul qilishining barchasini orqa miya boshqaradi. Insoniyatning katta miya qismi bo‘lgan miya yarim korteksi asosan hissiyot funksiyasi, harakat funksiyasi, birlashish funksiyalarini amalga oshiradi. Hissiyot funksiyasi yuqorida qayd etib o‘tganimizdek, ko‘rish, eshitish, ta’m bilish, hid sezish, og’riqni bilish kabi barcha hissiyotlarni boshqaradigan markaziy nerv sistemasi harakatlarini amalga oshiradi. Birlashish fuknsiyasi qalbni boshqarish, xotira, anglab yetish kabi harakatlarni amalga oshiradi. Inson til faoliyatini amalga oshirgan paytda yuqoridagi uchta funksiya organik sifatida birlashib, hissiyot funksiyasi ham bir-biri bilan o‘zaro organik jihatdan birlashib tuyg’ularni his qiladi. Chunki hissiyot leksemalarini nazorat qilish orqali bitta hissiy leksema bitta hissiyotni ifodalab beradi. Yoki bir nechta hissiyotni ifodalasa, o‘shancha hissiy leksemalar birlashib kelib chiqishi natijasida leksema so‘zlar yuzaga keladi.

Hissiy leksemalarning tasniflanishi har xil me’yorlar asosida ajratiladi. Grammatik jihatdan hissiy leksemalarni tasniflash haqidagi tadqiqot olib borgan Choi Chang Ryul

[1] 이승희, 『국어대사전』, 민중서관,2008.

(2009)2, Kiseok Cheon (2004)3, Jaeyoon Jeong (2009) 4 kabilarning nazariyasiga qaraganda, koreys tilidagi hissiyotni ifodasini umumiy qilib ikkiga, 감각동사 - hissiyot fe'li va 감각형용사 - hissiyot sifatiga ajratadi. 감각동사 - hissiyot fe'li sezish fe'li sifatida "느끼다" – "his qilmoq" kabi, ta'm bilish hissiyot fe'li sifatida "맛보다"-"ta'tib ko'rmoq" kabi, hid bilish hissiyot fe'li sifatida "(냄새) 맡다" – "hidlamoq" kabi, eshitish hissiyot fe'li sifatida "듣다" – "eshitmoq" kabi va ko'rish hissiyot fe'li sifatida "보다" – "ko'rmoq" kabi fe'llar mavjud.

Hissiyot sifati har xil tasniflnadi. Tadqiqotchi Jaeyoon Jeong (2009) hissiy leksemalarni umumiy jihatdan olib, 외부감각- tashqi muhitdagi hissiyot va 내부감각- ichki muhitdagi hissiyotlarga tasniflagan.외부감각 - tashqi muhitdagi hissiyot yuqorida qayd etilganidek, '시각' – ko'rish, '청각' – eshitish, '미각' – ta'm bilish ,'후각'- hid bilish, '외피감각' –tashqi muhitdan o'zini himoya qilish hissi ('촉각' – teginish hissi, '통각' – og'riq hissi, '온각' – issiq haroratni sezish hissi, '냉각' – sovuq haroratni sezish hissi) va 내부감각 - ichki muhitdagi hissiyotga '유기감각' – organik hissiyotlar olib umumiy 9 taga tasniflagan. Tadqiqotchi Jeong Insoo (2007)5 o'z ishlarida tashqi muhitdagi hissiyot haqida quyidagicha fikr yuritgan. Ya'ni, 시각- ko'rish hissiyotini '공간감각' – bo'shliqli hissiyoti va "ko'rish hissi" sifatida tasniflagan. Teginish hissi, eshitish, ta'm bilish, hid bilish hislari bilan qo'shganda 6 ga ajratgan. Ko'rish hissi yorug'lik va qorong'ulik, rang bilan tasniflanadi. Eshitish hissi quloq orqali eshitish, va buni ovoz bilan ritmga ajratgan. Va eshitish hissining holatiga qarab [-+소리] – [-+ovoz] sifat qo'shimchasiga qarab "시끄럽다"- "shovqin" (시끄럽다, 소란하다- shovqin qilmoq, notinch)va "고요하다" – tinchlik ("조용하다", "고요하다" – jimjitlik, tinch)ga tasniflagan.

Hid bilish hissi [-+향기] – [-+ iforli] (향기롭다–iforli; 향긋하다– yaxshi hid), [+지린내] – [+yoqimsiz] (지리다–yoqimsiz hid), [+구리다] – [+sassiq] (구리다 - sassiq hid); [+구수함] –[+ mazali] (구수하다- mazali hid, 고소하다- shirin table hid) kabilarga ajratgan. Ta'm bilish hissi biologik jihtdan til holatiga qarab maza turlariga ajratiladi. Ya'ni, bular asosan 단맛- shirin ta'm, 신맛–achchiq ta'm, 쓴맛–nordon ta'm, 짠맛– sho'r ta'mga ajratiladi. Va shuningdek '새콤달콤하다'– achchiq shirin ta'm kabi aralash maza ham bor.

Kiseok Cheon (2004) koreys tili fe'lini harakat fe'li va holat fe'liga ajratdi. Bu yerda holat fe'li sifatni aniqlashtirib kelishining mumkin yoki mumkin emasligiga qarab yana qayta tasniflab chiqdi. Bunda hissiy leksema aniqlashtirib bo'lmaydigan holat sifatida qabul qilindi. Yongjoo Son (2002)6 hissiy leksemani gapirayotgan odam o'zining ruhiyatini his qilgan holda yoki o'ylayotgan predtmetini ifodalaydigan sifatni ruhiy sifat va hissiy sifat deb nomladi.

Til ekspresiyasini yaratishda sifatlar muhim so'z turkumlaridan biri sanaladi va xususan koreys tili, shuningdek o'zbek tili matn doirasida turli ma'no ottenkalarini ifodalovchi muhim uslubiy vosita sifatida xizmat qiladi. Kishining yashash darajasi, holatini ko'rsatuvchi bir qator sifat leksemalar mavjud. Ba'zan kishining hayotiy ahvoli to'g'ridan to'g'ri emas, balki narsa va predmetlarni tasvirlash orqali ham ko'rsatilishi mumkin. Shuni alohida ta'kidlash joizki, ruhiy sifat va hissiy sifat kishinig moddiy ahvolini anglatish bilan bir qatorda, uning holatini ham bildiradi.

Yuqoridagi tasniflarga asoslangan holda besh turdagi hissiy leksema tarkibiga

[2] 최창렬, 『말과의미』, 서울: 집문당,2009.
[3] 천기석, 『국어의동작동사와상태동사의체계연구』, 경북대학교대학원박사학위논문,2004.
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[5] 정인수, 「국어형용사의공감각적전이연구」, 『현대문법연구』, 제11호, 현대문법학회, PP.163-180,2007.
[6] 손용주, 「감각형용사의분류체계」, 『대구어문논총』,제10집, 우리말글학회, PP.127-154, 2002.

kiradigan so‘zlar tasniflansa quyidagicha bo‘ladi7:

오감에따른어휘분류

감각	감각 동사	감각형용사	
촉각	느끼다	통각	가렵다,간지럽다,거북하다,따갑다,무렵다,아프다,저리다
		촉감	거칠다,부드럽다,미끄럽다,미끈하다,굳다,단단하다,무르다,몰렁하다,몰랑하다,두껍다,얇다,나긋하다,곱다,촉촉하다,푸석하다
		온도	무덥다,덥다,후더분하다,따뜻하다,뜨겁다,뜨뜻하다,춥다,시원하다
미각	맛보다	단맛	달콤하다,달다
		신맛	새콤하다,시다
		쓴맛	쓰다
		짠맛	짜다,싱겁다
		매운맛	맵다,매콤하다,칼칼하다,알싸하다,얼큰하다
		떫은맛	떫다
		냄새	고소하다,구수하다,노리다,바라더,타분하다
		소화과정의 느낌	텁텁하다,느끼하다
후각	(냄새)맡다	맛	고소하다,노리다,비리다,타분하다
		냄새	고리다,고약하다,그리다,지리다,쾨쾨하다,싱그럽다,향기롭다
청각	듣다	소리	고요하다,잠잠하다,조용하다,은은하다,우렁차다,을리다,시끄럽다
시각	보다	명암	밝다,환하다,어둡다,침침하다,맑다,흐리다,부시다,빛나다
		색조	검다,까맣다,노랗다,누르다,빨갛다,파랗다,푸르다,하얗다,희다
		차원	길다,짧다,멀다,높다,낮다,깊다,얕다,넓다,좁다,크다,작다,굵다

Besh turdagi hissiyotga aloqador so‘zlar tasnifi

Hissiyot	Hissiyot fe’li	Hissiyot sifati	
S e z i s h hissi	His qilmoq	Og’riq hissi	qichishmoq, qitiqlamoq, qotib qolmoq, qaynoq, chaqmoq, og’rimoq, sezuvchanlikni yo‘qotmoq
		Tegish hissi	yumshoq, sirpanchiq, mayin, qattiq, suyuq, qalin, yupqa, sayoz, qiyshiq, nam, siniq
		issiqlikni sezish hissi	dim, issiq, jazirama iliq, qaynoq, sovuq, salqin

7 왕옥봉,’식품과향수광고텍스트의감각어연구’충남대학교대학원석석사학위논문pp 26-26, 2009.

Ta’m bilish hissiyoti	Ta’tib ko‘rmoq	shirin ta’m	shirin, mazali
		nordon ta’m	nordon
		taxir ta’m	taxir
		sho‘r ta’m	sho‘r, chuchuk
		achchiq ta’m	achchiq, o‘tkir achchiq
		hid	shirin, mazali, yoqimsiz, aynigan
Hid bilish hissi	Hidlamoq	ta’m	shirin, mazali, yoqimsiz, aynigan
		hid	achigan hid, yoqimsiz, sassiq, aynigan, yangi, iforli
Eshitish hissi	Eshitmoq	ovoz	sokin, jimjitlik, tinch, osuda, shovqin, jiringlash, baqirish
Ko‘rish hissi	Ko‘rmoq	yorug’lik va qorong‘ulik	yorug’, tinniq, qorong’u, nimqorong’u, musaffo, bulutli, ozoda, yaltiramoq
		rang	qora, qopqora, sariq, sapsariq, qizil, ko‘k, yashil, oq, kulrang
		o‘lchov	uzun, qisqa, uzoq, yaqin, baland, past, chuqur, sayoz, keng, tor, katta, kichkina, yirik

Hissiyot sifatlari so‘zlovchinig nutq predmetiga nisbatan munosabatini namoyon etish imkoniyati va shu orqali unga o‘ziga xos emotsionallik bag‘ishlashi ularning butun kontekstining uslubiy xususiyatlariga tas’sir ko‘rsatishini belgilaydi. Yuqoridagi jadvaldan ko‘rish hissining rang hissiy sifatlarini quyidagicha tahlil qilishimiz mumkin:

까맣다- qora sifati ijobiy yoki salbiy emotsional ekspressivlikni ifodalaydi. Ijobiy leksemasini ifodalashda bu leksema inson organizmining yuqori qismida joylashgan a’zolar (머리카락-soch, 눈-ko‘z, 눈썹-qosh)ni tasvirlash maqsadida qo‘llanganda kuzatiladi. Salbiy semada qo‘llanganda munofiqlik, g‘alamislik, g‘iybatchilik, ochko‘zlik, berahmlik singari sifatlarni ko‘rsatishga xizmat qiladi.

푸른색- yashil sifat leksemasi tiriklikni, hayotni ramziy tasvirlasa, 노란색-sariq sifat leksemasi, aksincha, ayriliq, firoqning ramziy belgisi sifatida yuzaga chiqadi.

Maza – ta’m bildiruvchi 쓴맛- achchiq va 단맛- shirin sifatlari ekspressiv ma’nosida maza – ta’m ma’nosi ikkilamchi o‘ringa tushib, asosiy birlamchi ma’nosi ruhiy holat ifodasiga ixtisoslashadi. Bu leksik semantik guruhga oid sifatlar ijtimoiy jarayondagi mavhum tushunchalar bilan birga qo‘llanilib, yaxshi va yomon ma’nolarini ifodalaydi. Shuningdek, Koreya reklama matnlarining ko‘pchiligida hissiy leksemalar ko‘p qo‘llanilgan. Bunga misol qilib quyidagi reklama matnlarini olishimiz mumkin:

낙지와 야채가 어우러져 담배하고 시원한 맛이 일품인 낙지연포탕.– sakkizoyoq va sabzavotlar aralashmasidan mazali va yoqimli ta’mli sakkizoyoqli sho‘rva.(낙지연포탕)[8]

커피향에 이끌려 한 모금 마시면,우유보다 더 부드러운 맛이 나를 설레게 한다.– Kofe iforiga ishtiyoqligimdan bir qultum ichsam, sutdan ham mayin ta’m meni lol qoldiradi.커피우유(서울우유)[9]

달콤한초코쿠키시럽과초코소스가결합되어, 달콤하면서흔들어생긴부드러운커

[8] <우먼센스>, 낙지연포, 2009.8.
[9] <우먼센스>, 커피우유(서울우유), 2005.8.

피거품과함께부드럽고차가운달콤한아이스커피의맛을느끼실수있습니다.– Mazali va shokoladli sirobga shokoladli sousni ishtaha bilan aralashtirsa, paydo bo‘lgan mayin kofe ko‘piklari bilan birga mayin va muzdak shirin muzli kofe ta’mini his qilish mumkin. (카푸치노쉐이키(쿠앤크)10

Birinchi reklama matnidagi “시원하다”–“salqin” so‘zining asil ma’nosi haroratni ifodalaydigan hissiy leksema bo‘lib, ta’m bilish hissiy leksemasiga ko‘chma ma’noda o‘tgan. Ikkinchi reklama matnidagi “부드럽다” – “mayin” leksemasi teginish hissi leksemasida qo‘llaniladi, lekin ta’m bilish hissiy leksemasida ko‘chma ma’noda kelgan. Uchinchi reklamadagi “부드럽다” –“mayin” va “차갑다” – “muzday” leksemakari ham teginish hissi leksemasida qo‘llaniladi, lekin ta’m bilish hissiy leksemasida ko‘chma ma’noda kelgan.

망고패션프루트칵테일,촉촉한푸른잎사귀그리고핑크그레이프프루트의달콤하고상쾌한향과함께오렌지의반짝이면서도태양빛을가득담은느낌– Mango mevali koktel, yangi yam-yashil barglari va pushti greypfrutning shirin va yoqimli ifori bilan birgalikdan apelsinning yaltirashi xuddi quyosh nuridan toblanganday bo‘lgan hissiyot (플레져엑조틱(ESTEE LAUDER))11

따뜻한우디노트와향–yoqimli udi yozuvi va ifor(자료236: 오파퓨메오떼루즈(Bvlgari))12

To‘rtinchireklamadagi “달콤하다” – “mazali, shirin” aslida ta’m bilish hissiyotini ifodalaydigan leksema, lekin bu atir reklemasida hid bilish hissiyot leksemasiga ko‘chgan. Va oxirgi beshinchi reklama matnidagi “따뜻하다” – “illiq” leksemasi harorat semasi bo‘lib, teginish hissiy leksema tarkibiga kiradi, lekin bu yerda “yoqimli” ma’nosiga o‘zgarib hid bilish leksema tarkibiga ko‘chgan.

Umuman olganda, sifat leksemalardan nutq jarayonida, jumladan matnlarda o‘rinli va oqilona foydalanish uslubiy ta’sirchanlikni oshirish, ma’noni kuchaytirishning muhim vositalaridan biri sanaladi. Davrlar o‘tishi bilan til vositalarining nutqda qo‘llanish imkoniyatlari kengayib borganidek, hissiy fe’l va sifat leksemalar ham yangi okkazional semalari bilan nutqiy ta’sirchanlik doirasini oshiradi.

Foydalanilgan adabiyotlar

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[10] <여성조선>,카푸치노쉐이키(쿠앤크)(Dunkin Donuts),2009.6.

[11] 플레져엑조틱(ESTEE LAUDER)

[12] 오파퓨메오떼루즈(Bvlgari)

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INGLIZ TILI DARSLARIDA NOFILOLOGIK YO‘NALISH TALABALARINING SOTSIOPRAGMATIK KOMPETENSIYASINI RIVOJLANTIRISHGA YO‘NALTIRILGAN MASHQLAR

Annotatsiya

Maqolada chet tili o‘qitish metodikasining muhim jihatlari muhokama qilindi. Jumladan, unda chet tili o‘quv predmetini sotsiopragmatik kompetensiyani shakllantirish orqali o‘qitish masalasi yoritilgan. Shuningdek, mazkur kompetensiyani shakllantirishda maqbul sanalgan samarali texnologiyalar taqdim qilingan.

Tayanch so‘zlar: Chet tiil o‘qitish, sotsiopragmatik kompetensiya, ta’lim bosqichlari, muloqot ko‘nikmalari,sotsiomadaniy kontekst.

В статье обсуждаются важные аспекты методики преподавания иностранного языка. В частности, в ней освещен вопрос преподавания предмета иностранного языка через формирование социопрагматической компетенции. Также представлены эффективные технологии, которые считаются приемлемыми при формировании данной компетенции.

Ключевые слова. Иностранное обучение, социопрагматическая компетенция, этапы обучения, коммуникативные навыки, социокультурный контекст.

The article discusses important aspects of foreign language teaching methodology. Specifically, it addresses the issue of teaching a foreign language subject through the formation of sociopragmatic competence. Effective technologies are also presented that are considered acceptable in the formation of this competence.

Key words. Foreign language learning, socio-pragmatic competence, educational stages, communication skills, sociocultural context.

Globallashuv jarayoni dunyo miqyosida jamiyatning barcha sohalarini qamrab olayotgan sharoitda chet tili ta’limi zimmasiga bir qancha muhim vazifalarni yukladi. Bugungi davr chet tilidan amaliy foydalanish samaradorligini chet tili o‘quv predmetining ham, ta’limning ham asosiy muammosiga aylantirdi. Chet tili ta’limining asosiy vazifasi o‘quvchilarga faqat bilim berish emas, balki bu bilimlar orqali ularning kommunikativ malakasini oshirishdir. Ayni damda chet tili ta’limida ham tarkibiy bosqich amalga oshirildi: reproduktivlikdan kognitivlikka qadam qo‘yildi. Bu degani reproduktiv ingliz tilini o‘qitishda o‘qituvchi kuzatuvchi, yo‘naltiruvchi sifatida o‘quvchi esa passiv emas, balki faol subyekt sifatida harakat qilmoqda. Mamlakatimizda mavjud nofilologik yo‘nalish OTMlarida chet tilini o‘qitishga talabning oshishi nafaqat professor ustozlar balki, talabalar oldiga ham ko‘pgina vazifalarni qo‘ymoqda, bunga misol qilib nofilologik yo‘nalish talabalariga B2 darajada til ko‘nikmalariga ega bo‘lish majburiyatlari yuklatilganligini professor o‘qituvchilar ma’suliyatlarini kengaytirdi desak mubolag‘a bo‘lmaydi. Bu esa o‘z navbatida ma’lum kompetensiyalarni rivojlantirish zaruriyatini kengaytiradi. “Kompetensiya” tushunchasining o‘zi, uning tabiati va mazmunini turli bilim sohalari bilan bog‘liq holda o‘rganish, shuningdek, ushbu murakkab hodisaga bir nechta fanlarning imkoniyatlaridan foydalangan holda yondashishga urinishlar kompetentsiyaga

asoslangan yondashuvni ishlab chiqish uchun asos yaratdi va bu jarayonning yakuniy natijasi sifatida kompetentsiyani shakllantirish nuqtai nazaridan o‘qitish jarayonidir. (N.V.Kuzmina, A.K.Markova, L.A.Petrovskaya). Kompetentsiya tushunchasining turli talqinlarini tahlil qilib, biz ta’riflardagi umumiy elementlarni ham, ularning farqlarini ham aniqladik. Masalan, kontseptsiyani talqin qilishda inglizcha yondashuv faoliyatning xususiyatlarini va ularni amalga oshirishni o‘rganishga qaratilgan bo‘lsa, amerikacha yondashuv ushbu faoliyatni amalga oshiruvchi shaxsning xulq-atvor xususiyatlariga qaratilgan (J. Raven va boshqalar). Chet tili bo‘yicha B2 daraja uchun ta’lim mazmunida sotsiopragmatik kompetensiyani quyidagilar asosida shakllantirish qayd etilgan. Nofilologik yo‘nalish talabalarining sotsiopragmatik kompetensiyasini rivojlantirishda bir qator muhim omillar mavjud. Ushbu omillarni quyidagicha tasniflash mumkin:

1. Ta’lim dasturlari va metodologiyalar:	Sotsiopragmatik kompetensiyani rivojlantirishga qaratilgan ta’lim dasturlarini ishlab chiqish va amalga oshirish. Interaktiv o‘qitish metodlarini qo‘llash, jumladan, rolli o‘yinlar, munozaralar va guruh ishlarini tashkil etish.
Til va madaniyat integratsiyasi:	Talabalarga turli madaniyatlar haqida ma’lumot berish, ularning sotsiomadaniy kontekstda tilni qanday ishlatishni tushunishga yordam berish. Milliy va global muammolar bo‘yicha fikr almashish imkoniyatlarini yaratish.
Praktik tajribalar:	Talabalarni amaliyotga jalb qilish, ularning kommunikativ ko‘nikmalarini mustahkamlash uchun real hayotdagi vaziyatlarga tayyorlash. Tashqi tashkilotlar bilan hamkorlikda stajirovkalar o‘tkazish.
Axborot texnologiyalari:	Zamonaviy axborot texnologiyalaridan foydalanib, onlayn kurslar, vebinarlar va boshqa resurslardan foydalanishni rag‘batlantirish. O‘zaro muloqotni rivojlantiruvchi platformalarda faol ishtirok etishni ta’minlash
Shaxsiy rivojlanish:	Talabalarda o‘z-o‘zini baholash va refleksiya ko‘nikmalarini shakllantirish. Komandali ish va muloqot ko‘nikmalarini rivojlantirishga yordam beradigan treninglar tashkil etish.
O‘qituvchi malakasi:	O‘qituvchilarning sotsiopragmatik kompetensiyasini oshirish uchun doimiy ravishda malaka oshirish kurslarini o‘tkazish. Innovatsion pedagogik usullarni tatbiq etishga rag‘batlantirish.

Ushbu jadvaldan ko‘rish mumkinki, talabalar sotsiopragmatik kompetensiyasini rivojlantirish bir qator omillarni o‘z ichiga oladi. Ushbu omillar talabalarni nafaqat til bilimlari, balki ularni real hayotdagi kommunikativ vaziyatlarda qanday ishlatishni ham o‘rganishlariga yordam beradi. Bu esa sotsiopragmatik kompetensiyaning rivojlanishini ta’minlaydi hamda o‘z navbatida o‘qituvchilar oldiga sotsiopragmatik kompetensiyaga oid mustahkamlovchi mashqlarni ishlab chiqish vazifasini qo‘yadi. Bunday mashqlar bir vaqtning o‘zida til kompetensiyasini ham mustahkamlashda qo‘llanilishi mumkin. Mazkur mashqlar quyidagilardan iborat:

– raqobatli suhbatlar: guruhda ikki yoki uch kishidan iborat kichik jamoalar tuzing va ularga muayyan mavzu bo‘yicha bahs yuritishni topshiring. Har bir jamoa o‘z pozitsiyasini himoya qilish uchun argumentlar ishlab chiqishi va raqiblarning fikrlarini hurmat bilan qarshi olishi kerak;

– rolli o‘yinlar: turli ijtimoiy vaziyatlarni simulyatsiya qilish orqali ishtirokchilar turli rollarni bajarishadi (masalan, do‘st, oila a’zosi, ish beruvchi). Bu ularni turli kontekstlarda muloqot qilishga undaydi;

– kino yoki teatr sahnalarini tahlil qilish: Ishtirokchilar sevimli film yoki spektakldan sahnani tanlab, uning ijtimoiy va madaniy kontekstini muhokama qiladilar. Ular personajlarning harakatlari va so‘zlari orqali qanday sotsiopragmatik qoidalar ishlatilayotganini aniqlashlari kerak;

– muloqotning konteksti: Ishtirokchilarga bir nechta muloqot vaziyatlarini (masalan, rasmiy uchrashuv, do‘stona suhbat) taqdim etiladi va ulardan har birida qanday til vositalaridan foydalanish kerakligini aniqlash so‘raladi;

– ijtimoiy tarmoq tadqiqoti: ishtirokchilarga ijtimoiy tarmoqlarda qanday qilib muloqot qilishni o‘rganishga yordam beradigan vazifalarni beriladi. Masalan, ularni ma’lum bir holatda post yozishga yoki izoh qoldirishga undaladi;

– mavzuga oid munozara: talabalarni zamonaviy ijtimoiy masalalar (masalan, ekologiya, adolat) haqida bahs yuritishga taklif qilinadi. Bu ularning fikrlarini ifoda etish ko‘nikmalarini rivojlantiradi;

– empatiya mashqlari: talabalarga boshqa odamlarning nuqtai nazarini tushunishga yordam beradigan mashqlar o‘tkaziladi. Masalan, ular boshqa shaxsning pozitsiyasidan fikr yuritishi so‘raladi;

– noto‘g‘ri tushunishlarni aniqlash: muloqot jarayonida noto‘g‘ri tushunish holatlarini tahlil qilib, ishtirokchilardan bu holatlarni qanday hal qilish mumkinligini so‘raladi.

Xulosa o‘rnida shuni ta’kidlab o‘tmoqchimizki,ingliz tili darslaridagi dastlabki daqiqalardan, talabalarga yuqoridagi berilgan mashqlar va texnologiyalardan foydalanilsa, talabalarning xorijiy til o‘rganishga bo‘lgan qiziqishlari yanada ortadi va zerikishdan yiroqlashadilar. Natijada talabalarning mustaqil, erkin, mantiqiy fikrlash imkoniyatlari kengayadi va kelajakda ularni madaniyatlararo muloqot dialogida ishtirok etish imkoniyati takomillashadi.

Foydalanilgan adabiyotlar

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AKADEMIK YOZUV – TA’LIM OLUVCHILARDA FIKRLARINI QISQA, ISHONCHLI VA ILMIY ASOSLANGAN MATN ORQALI IFODALASH KOMPETENSIYALARINI SHAKLLANTIRISH ASOSI SIFATIDA

Annotatsiya

Maqolada akademik yozuv matnning boshqa shakllari kabi umumiy yozish jarayoniga, mazmun, tashkil etish va uslubiy xususiyatlar uchun muayyan me’yorlarga amal qilishi, akademik yozuvni belgilaydigan xususiyatlari, akademik yozishning turli shakllarida muvaffaqiyatga erishish, ilmiy izlanishlar bilan shug‘ullanadigan har bir kishi uchun muhim ekanligi, akademik muhitda duch kelish mumkin bo‘lgan asosiy yozma topshiriq turlari, maqsadlari, me’zonlari, ko‘rsatmalari batafsil eritilgan.

Tayanch so‘zlar. Akademik yozuv, yozish jarayoni, mazmun, tashkil etish va uslubiy xususiyatlar, me’yorlar, akademik yozishning shakllari, ilmiy izlanishlar, yozma topshiriq turlari, maqsadlar, mezonlar, ko‘rsatmalar.

В статье говорится, что академическое письмо, как и другие формы текста, следует общему процессу написания, определенным стандартам содержания, организации и стилистическим особенностям, определяющим характеристикам академического письма, а также важности успеха в различных формах академического письма для любого человека занимающихся академическими исследованиями, подробно разобраны основные виды письменных заданий, цели, критерии и рекомендации, которые можно встретить в академической среде.

Ключевые слова. Академическое письмо, процесс написания, содержание, организационно-методические особенности, стандарты, формы академического письма, научные исследования, виды письменных заданий, цели, критерии, инструкции.

The article states that academic writing, like other forms of text, follows a general writing process, certain standards of content, organization and stylistic features that define the characteristics of academic writing, and the importance of success in various forms of academic writing writing for any person engaged in academic research, the main types of written assignments, goals, criteria and recommendations that can be found in an academic environment are discussed in detail.

Key words. Academic writing, writing process, content, organizational and methodological features, standards, forms of academic writing, scientific research, types of written assignments, goals, criteria, instructions.

Avloniy bobomiz ta’kidlaganidek: “Ta’lim-tarbiya biz uchun yo hayot – yo mamot, yo najot – yo halokat, yo saodat – yo falokat masalasidir”. Bu yondashuv har qanday zamon va makonda ham tarbiya masalasini dolzarb vazifalardan biri sifatida qaralishini bildiradi. Darhaqiqat, ta’lim sifatini oshirish bugungi dolzarb masalalardan biridir. O‘zbekiston Prezidenti Shavkat Mirziyoyev o‘z Murojaatnomasida ta’limni “Yangi O‘zbekiston uchun eng katta investitsiya” deb ta’kidlagani chuqur strategik ahamiyatga ega. Prezidentimiz Oliy Majlis va O‘zbekiston xalqiga

yo‘llagan Murojaatnomasida kelgusi yilda amalga oshirilishi lozim bo‘lgan ustuvor vazifalardan ta’lim sohasini yanada isloh qilish, ta’lim sifati va samaradorligini ta’minlash bo‘yicha bildirgan konstruktiv fikrlar e’tirofga molik. Zero, ta’limga, ilm-fanga yaxshi sharoit yaratilsa, har tomonlama yetukkadrlar yetishib chiqadi. Maktab tom ma’noda ma’naviyat, ma’rifat va madaniyatasosi bo‘lishi, farzandlarimiz maktabda avvalo o‘z ona tilini hamda biror chettilini o‘rganib chiqishi, kompyuterda ishlay olishi va biror kasb yoki hunarga yo‘naltirilishi lozim. O‘quvchilar yangi metodika asosida yaratilgan darsliklar asosida o‘qitilishini yo‘lga qo‘yilishi o‘quvchilarda erkin va kreativ fikrlash, jamoada ishlash va muloqot ko‘nikmalarini shakllantirishga olib keladi. 2020-yilning 12-oktyabr kuni Prezidentimiz raisligida bo‘lib o‘tgan yig‘ilish “Intellektual mulkni himoya qilish uchinchi uyg‘onish davri uchun ishonchli poydevor bo‘lib xizmat qiladi” degan mavzuga bag‘ishlangani ham bejiz emas. Chunki O‘zbekistonni 2030-yilga qadar Global innovatsion indeks reytingidagi 50 ta yetakchi davlat qatoriga kiritish bo‘yicha ulkan maqsadlar belgilab olingan. Unga erishish yo‘lida bir qator dolzarb vazifalar turibdi. Sharqda ta’lim bilan tarbiya tushunchasi doimo birga ishlatilgan. Ikkisini barobar olib borish, uyg‘unlashtirish hamma davrlarda dolzarb masala bo‘lgan. Ijtimoiy sohaning asosi hisoblangan intellektual mulkning ishonchli himoya qilinishi alohida ahamiyat kasb etadi. Zotan, yosh avlodning ongu tafakkurini ma’rifat asosida shakllantirish va tarbiyalashni eng muhim vazifaga aylantirish masalasi “Ta’lim to‘g‘risida”gi qonunda ham o‘z aksini topgan. Yurtimizni taraqqiyotning keyingi bosqichiga olib chiqish, ta’lim va tarbiya yo‘lida barcha kuch-g‘ayratni birlashtirish va fidokorona mehnatorqali Uchinchi Renessans poydevorini bunyod etish mumkin. Bu jarayonda hayotni va tafakkurni isloh qilish, yangilanish tomon sobitqadamlik bilan boorish zarur. Ma’naviy-ma’rifiy islohotlarni amalga oshirish, Uchinchi Renessans poydevorini yaratish uchun yoshlarning kreativ g‘oyalari orasidan munosiblarini tanlab, rag‘batlantirish, nazariy, umumtarbiyaviy ahamiyatga ega nazariyani ishlab chiqish vazifasi turibdi.

Eng katta boylik aql-zakovat va ilm ekanini farzandlarimizga turli yondashuvlar orqali tushuntirish mas’uliyati har birimizning zimmamizda. Zero, tarbiyasizlik ma’naviy qashshoqlikni keltirib chiqarsa, bilimsizlik axloqsizlikka olib kelayotganiga tez-tez guvoh bo‘lyapmiz. Yangi O‘zbekistonda ta’lim-tarbiya mutanosibligini ta’minlashda qator omillarni nazarda tutish lozim. Vatanparvarlik mas’uliyati hamda zamonaviy dunyoqarashga ega barkamol avlodni tarbiyalash dolzarb masala bo‘lib turadi. Mana shu maqsad bizni taraqqiyotning navbatdagi bosqichiga eltadi. Zotan, Uchinchi Renessans poydevorini yaratish g‘oyasi ham tasodifiy emas, balki tub tarixiy qiyofamizni dunyoga namoyon qiluvchi omil ekanini unutmaslik darkor. Zaminimizning azaldan buyuk allomalar yurti hamda birinchi va ikkinchi Renessans beshigi bo‘lgani barchamizga ma’lum. Bugun ilm, ma’rifiy makon va zamon, unda ijtimoiy-iqtisodiy, madaniy-ma’rifiy va siyosiy sohalardagi o‘zgarishlarni anglab yetishda amal qilinishi zarur bo‘lgan qator mezonlar mavjud. Bugungi mahalla tizimi, ommaviy axborot vositalari orqali raqamli iqtisodiyot, “Bir million dasturchi” loyihasi, robototexnika va IT parklar, sog‘lom turmush tarzi, maktab faqatgina ta’lim beradigan maskan emas, yuksak ma’naviyat beshigiga, farzandlarimizni bolalikdan boshlab kasbga o‘rgatuvchi dargohga aylanishiga doir muhim ma’lumotlarni yetkazish, yangilab borish talab etiladi.

Ushbu ko‘zda tutilgan maqsad va vazifalarni amalga oshirish bugungi yoshlarimizni har tomonlama xalqaro miqyosda raqobatbardosh etib tayyorlashimizga bog‘liq bo‘lib bormoqda. Buning uchun bugun o‘z dolzarbligi bilan rivojlangan davlatlarda katta ahamiyatga ega bo‘lib borayotgan akademik yozuv ko‘nikmalarini shakllantirish

maktab yoshidan boshlanishi ko‘zda tutilayotgan maqsadlarimizning bosh omillaridan biridir. Akademik yozuv - bu juda ishonarli ilmiy matn orqali o‘z fikrlarini ifodalash va asoslash qobiliyati. U o‘quvchilarning o‘zlariga bo‘lgan ishonchlarini oshiradi, kognitiv bilimlarni hayotda qo‘llash hamda adekvat muloqot madaniyatini shakllantiradi. Yoshlarimiznining bo‘sh vaqtlarini samarali o‘tkazish maqsadida ularni ilmiy-tadqiqot ishlariga jalb etish, o‘z sohalarining mukammal, yetuk olimlari darajasiga olib chiqishda akademik yozuvning o‘rni beqiyosdir. O‘quvchilar insho, esse kabi yozma ish turlarni yaratishda, fikrlarini asoslash uchun, albatta, adabiyot vositalariga murojaat qiladi. Bu esa o‘z navbatida ularning salohiyati va ilmiy tafakkuriga ijobiy ta’sir ko‘rsatadi. Akademik yozuvlar muvaffaqiyatli o‘qish va keyingi ilmiy-tadqiqot, shu jumladan, xalqaro miqyosda o‘rganishning muhim jihatlaridan biridir. Akademik yozuv yordamida so‘nggi bir necha o‘n yillar davomida turli mamlakatlar o‘rtasida ilmiy va ta’lim kommunikatsiyalari mavjud. Ilmiy yozma nutqni rivojlantirish jarayoni bilan turli soha mutaxassislari, jumladan, tilshunoslar, filologlar, semiologlar, sotsiopsixologiyalar va hatto axborot texnologiyalarida band bo‘lgan kasb vakillari shug‘ullanadilar.

Ta’lim va tarbiya ikki tomonlama fenomendir, binobarin, hozirgi makon vazamonda uning bir qanotini sindirib, maqsadga erishib bo‘lmaydi. Har bir millat o‘rnak olsa arziydigan ulkan ma’rifiy va madaniy meros mavjud ekan, uni umumiy mulkka aylantirish darkor. Shundagina ko‘zlangan maqsadga erishish mumkin.

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OLIY TA’LIMDA BO‘LAJAK MAKTABGACHA TA’LIM TASHKILOTI TARBIYACHILARINING INNOVATSION KOMPETENTLIGINI RIVOJLANTIRISH USULLARI

Annotatsiya

Mazkur maqola mazmunida bo‘lajak maktabgacha ta’lim tashkiloti tarbiyachilarining innovatsion kompetentligini shakllantirish dolzarb pedagogik muammo ekanligi asoslangan hamda bo‘lajak maktabgacha ta’lim tashkiloti tarbiyachilarining innovatsion kompetentlikni shakllantirishning samarali shakl, metodlaridan foydalanish imkoniyatlari, o‘qitish jarayonida o‘qituvchilar tomonidan qabul qilingan rasmiy va norasmiy baholash usullari to‘plami “Formativ baholash”, “Summative” baholash usullarini qo‘llash orqali ularni kasbiy faoliyatga tayyorlash yo‘llari ochib berilgan.

Tayanch so‘zlar. Interfaol o‘qitish, interfaol o‘qitish metodlari, keys-stadi, videometod, trening, videotrening, innovatsion kompetentlik, viktorinalar.

In the content of this article, it is based on the fact that the formation of innovative competence of educators of the future preschool education organization is an urgent pedagogical problem, and the possibilities of using effective forms and methods of the formation of innovative competence of educators of the future preschool education organization, accepted by the teachers in the process of teaching a set of formal and informal assessment methods “Formative assessment”, “Summative” assessment methods, ways of preparing them for professional activity are revealed.

Key words. Interactive teaching, interactive teaching methods, case study, video method, training, video training, innovative competence, quizzes.

В содержании данной статьи исходят из того, что формирование инновационной компетентности воспитателей будущей дошкольной образовательной организации является актуальной педагогической задачей, а также возможности использования эффективных форм и методов формирования инновационной компетентности воспитателей. будущей организации дошкольного образования, принятый педагогами в процессе обучения комплекс формальных и неформальных методов оценивания “Формативное оценивание”, “Суммативные” методы оценивания используются для подготовки их к профессиональной деятельности.

Ключевые слова. Интерактивное обучение, интерактивные методы обучения, кейс-стади, видеометод, обучение, видеотренинг, инновационная компетентность, викторины.

Respublikamizda bo‘lajak maktabgacha ta’lim tashkiloti tarbiyachilarining innovatsion kompetentligini shakllantirish texnologiyalarini ishlab chiqish, ta’lim muassasalarida edvayzerlik faoliyatini tashkil etish mexanizmlarini takomillashtirish, ta’limiy jarayonlarda qo‘llaniladigan fasilitatsion, antropologik, akmeologik modellarni takomillashtirishning me’yoriy asoslarini ishlab chiqish borasida salmoqli ishlar amalga oshirilmoqda. “Uzluksiz ta’lim tizimini yanada takomillashtirish, mehnat bozorining zamonaviy ehtiyojlariga mos yuqori malakali kadrlarni tayyorlash siyosatini davom ettirish” pedagogika oliy ta’lim muassalarida bo‘lajak maktabgacha ta’lim tashkiloti tarbiyachilarini tayyorlashda ham muhim o‘rin tutadi. Shu bois, bo‘lajak

maktabgacha ta’lim tashkiloti tarbiyachilarida innovatsion kompetentlik komponentlari uzluksiz rivojlanishning optimal variantlarini tanlash va uning amaliy asoslarini takomillashtirish muhim ahamiyat kasb etmoqda. Bugungi kunda zamonaviy ta`limning asosiy maqsadlaridan biri-bu har bir ta’lim oluvchining nafaqat bilimlar yig‘indisi bilan qurollantirilishi, balki qiziqishlari, moyilligi, rivojlanishi va tarbiyasi, ularni ta’lim jarayonidagi faol pozitsiyalarini shakllantirishiga mos ravishda sifatli ta’limni ta’minlashdan iborat.

Ma’lumki interfaol o‘qitish jarayonini tashkil etishning muhim vositasi interfaol o‘qitish metodlari hisoblanadi. Interfaol o‘qitish metodlari (IO‘M) – ta’lim oluvchining bilish faoliyatini faollashtirish ehtiyojlaridan kelib chiqib o‘quv jarayonini o‘zaro hamkorlik asosida tashkil etilgan “subyekt-subyekt” munosabatlariga asoslgan o‘qitish metodlari tizimidir. Hamkorlikdagi harakat, ta’lim jarayonida bilimlar, g‘oyalar, faoliyat vositalarini o‘zaro almashish, har bir talabaning ish jarayonga muayyan hissa qo‘shishiga imkon beradigan vositalarning mavjudligi bilan tavsiflanadi. Bunda o‘zaro harakat ta’lim oluvchilarning faollashuvi, guruh tajribasiga asoslanish, teskari aloqa o‘rnatish kabi tamoyillarga asoslanadi. Interfaol o‘qitish metodlari an’anaviy o‘qitish metodikasidan yana shu jihati bilan farqlanadiki, bunda nafaqat avval o‘zlashtirilgan bilimlarni mustahkamlash, balki o‘zaro hamkorlikdagi faoliyat asosida yangi bilimlarni o‘zlashtirish jarayoni amalga oshiriladi.

Bu muammoning ning ilmiy natejasi o‘laroq yaratilgan quydagi adabiyotlar bu muammoning ahamiyatini asoslashga imkon beradi. Axmedova Mukarram Tursunalievna “Pedagogik konpetentlik” uslubiy qo‘llanma, Elmuratova D, Misirova N. “Pedagogik kompetentlik va kreativlik asoslari” o‘quv qo‘llanma, M. H. Muslimov, N. A. Usmonboyev, D. M. Sayfurov, A. B. To‘rayev “Pedagogik kompetentlik va kreativlik asoslari” Saidahmedov N. “Pedagogik mahorat va pedagogik texnologiyalar” va boshqalar. Bu ilmiy adabiyotlarda umumiy masala sifatida ta`limdagi zamonaviy tendensiyalar, ma’lumot qidirish, ishlov berish va taqdim etish texnologiyasini ongli ravishda egallash zarurligi, o‘zini o‘zi bilish usullari, shaxsiy tomonlarini aniqlash va ularni muvaffaqiyatli amalga oshirish, ilgari olingan bilimlarni yangi sharoitlarga o‘tkazish qobiliyati o‘zini o‘zi boshqarish, muvaffaqiyatli faoliyat strategiyasini ishlab chiqish, yuqori bosqichga o‘tish uchun innovatsion kompetentligini rivojlantirish va hayotning turli bosqichlarida raqobatbardosh mutaxassisni shakllantirish muhim ekanligi ta’kidlangan.

Interfaol o‘qitish metodlari o‘z ichiga: muammoli bayon; keys-stadi; ishchan o‘yinlar; rolli o‘yinlar; POPS-formula; Karusel; Televizion tok-shou stilidagi diskussiya; Qarorlar daraxti; Blits so‘rov; O‘quv munozaralari; Suqrot dialogi; Loyihalash; Fikrlar shkalasi; Video-metod va boshqalarni qamrab oladi. Oliy ta’li o‘qituvchisining asosiy faoliyatlaridan biri bu talabalar bilimini baholashdir. Baholash ta’lim jarayonining muhim qismi hisoblanadi. Ta’lim sifatini hamda talabalarning bilim darajalarini doimiy ravishda nazorat qilib borish ta’lim jarayoniga muhim yangiliklar kiritishga asoas bo‘ladi. Bugungi kunda yangi tizim asosida baholashning turli shakllari ishlab chiqilgan va ta’lim jarayoniga taqdim etilmoqda. Shulardan biri formativ baholashdir. Formativ baholash deganda biz bolaning hozirgi yutuqlarini (muvaffaqiyatsizliklarini), oldingi yutuqlari (muvaffaqiyatsizliklari) bilan taqqoslash jarayonini va o‘quv natijalarini amaldagi o‘quv standartlari tomonidan belgilangan normalar bilan o‘zaro bog‘liqligini tushunamiz. Baholash mezonlari va shakllarini yaratish jarayoni talabalar bilan birgalikda amalga oshiriladi va biz buni uning qadr-qimmatini shakllantirishning bir usuli deb bilamiz. Oliy ta’limning o‘qitish jarayonida o‘qituvchilar tomonidan qabul qilingan rasmiy va norasmiy baholash usullari to‘plami “Formativ baholash” (shakllantiruvchi)

deb nomlanadi. Bu o‘qituvchilar tomonidan olib boriladigan o‘quv jarayonining bir qismi bo‘lib, o‘quv va o‘qitish usullarini o‘zgartirish talabaning tushunchasi va malakasini oshirishga qaratilgan. Formativ baholash o‘qituvchilarga ham, talabalarga o‘z faoliyatini to‘g‘ridan-to‘g‘ri va batafsil o‘rganish hamda mulohaza qilishga imkon beradi. Formativ baholashnining asosiy vazifasi o‘quv yili uchun qo‘yilgan maqsadlarning bajarilishi yoki bajarilmaganligini aniqlashdan iborat. Shuning uchun o‘qituvchilar ham talabalar ham o‘quv yili davomida erishmoqchi bo‘lgan o‘quv maqsadlarni aniq bilishlari kerak. O‘quv maqsadlari rasmiy shaklda o‘qituvchi ish rejalarida aks etadi. Yoki o‘qituvchi norasmiy shaklda talabalar bilan birgalikda o‘quv maqsadlarni aniqlab olishi mumkin bo‘ladi. Formativ baho o‘quvchilar ta’lim jarayonida faol rol o‘ynashi kerak degan fikrdan boshlanadi. Formativ baholashda o‘quv maqsadiga erishish uchun zarur bo‘lgan qadamlar (mexanizmlar) aniq belgilanadi. Biroq bunga erishish uchun baholash yaxshi ishlab chiqilgan bo‘lishi kerak.

Formativ baholash qo‘llash jarayonida sodir bo‘lishi mumkin bo‘lgan manzaralarning ba`zilari quydagilar:

1. Dars jarayonida bevosita so‘roq qilish yoki uyga berilgan vazifalarni so‘rash.
2. Ta’lim jarayonidagi javob jurnallari yoki dars paytida beriladigan topshiriqlarni ko‘rish.
3. Dars paytida o‘tkaziladigan nazorat ishlarining ko‘pligi.
4. Grafik tashkilotchilik yoki o‘quvchilarning darsdagi faolligini kuzatish.
5. Natijaga asoslanib ta’lim jarayoniga o‘zgartirish kiritish imkoni.

Formativ baholash diagnostik, standartlashtirilgan testlar, viktorinalar, og‘zaki savollar yoki qoralama ish shaklida ham bo‘lishi mumkin.

Summative Assessment deganda talabalarni noodatiy baholash tushuniladi; bu natijaga qaratilgan. Bu ishtirokchilarga vaqti-vaqti bilan, odatda kurs, muddat yoki bo‘lim yakunlanganda beriladigan baholash jarayoning bir qismidir. Maqsad -o‘quvchilarning bilimlarini tekshirish, ya’ni ular o‘zlari o‘rgatgan materialni qay darajada o‘rganganliklarini tekshirishdir. Summativ baholash dars yoki dastur samaradorligini baholashga intiluvchilar uchun, o‘quv jarayonini tekshirish uchun qo‘llaniladi. Bu baholash turi OTM reytingi uchun asos yaratadigan ko‘rsatkichlar sifatida olingan ballar yoki foizlar yig‘indisi uchun xizmat qiladi. Summative baholashni yo‘lga qo‘ya olgan o‘qituvchi dars jarayonida o‘z kreativligini namoyon qila oladi, talabalarda ijobiy taassurot uyg`ota oladi, darsga ijodkorona yondashuvi va turli xildagi zamonaviy metodlardan foydalanib darsni sifatli va mazmunli tarzda olib borishi bilan boshqalardan ajralib turadi.

Xulosa qilib aytganda, oliy ta’limda tahsil olayotgan bo‘lajak tarbiyachi-pedagoglarning innovatsion kompetensiyasi takomillashuvida nazariy tayyorgarliklar bilan birga amaliy tayyorgarliklar uzviyligi ko‘zga tashlanadi. Bo‘lajak tarbiyachi-pedagoglarning amaldagi innovatsion tayyorgarligida tashkiliy jihatlar, tanlangan shakllar va qo‘llanilgan metodlar juda muhim hisoblanadi.

Foydalanilgan adabiyotlar

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AKMEOLOGIK YONDASHUV ASOSIDA BO‘LAJAK BOSHLANG‘ICH SINF O‘QITUVCHILARINING KONFLIKTOLOGIK MADANIYATINI RIVOJLANTIRISHNING O‘ZIGA XOS XUSUSIYATLARI

Annotatsiya

Mazkur maqolada “akmeologiya”, “akmeologik yondashuv” “konflikt”, “konfliktologik madaniyat” tushunchalari, ularning sohalarda o‘rganilishi, madaniyatshunoslikdagi o‘rni, konfliktologik madaniyat va uning o‘ziga xos xususiyatlari yoritilgan.

Tayanch so‘zlar. Akmeologiya, yondashuv, akmeologik yondashuv, konflikt, madaniyat, konfliktologik madaniyat, nizo, ixtilof, ziddiyat, o‘qituvchi, o‘quvchi.

Данная статья рассматривает понятия “акмеология,” “акмеологический подход,” “конфликт,” “конфликтологическая культура”. В ней исследуются результаты изучения этих понятий в различных областях знания, анализируется их роль в культурологии, а также характеризуются конфликтологическая культура и её основные черты.

Ключевые слова. Акмеология, подход, акмеологический подход, конфликт, культура, конфликтологическая культура, спор, разногласие, противоречие, учитель, ученик, образование, воспитание.

This paper examines the concepts of “acmeology”, “acmeological approach”, “conflict”, and “conflictological culture” It explores the research on these concepts across various fields, analyzes their role in cultural studies, and characterizes conflictological culture and its key features.

Key words. Acmeology, acmeological approach, conflict, culture, conflictological culture, dispute, disagreement, contradiction, teacher, student, education, upbringing.

Konfliktlar inson faoliyatining har qanday maishiy, kasbiy, ijtimoiy, siyosiy, madaniy sohalarida yuzaga keladi. Ayniqsa ta’lim jarayonida biroz murakkablik kasb etadi. Chunki, bir tomondan yosh avlodni uzluksiz o‘zgarib borayotgan jamiyatda yashashga tayyorlash, o‘z xulq-atvor modellari va shaxsiy va axloqiy me’yorlarni ishlab chiqish, kasbiy yo‘nalishlari doirasida chuqur bilimga ega bo‘lish imkonini bersa, ikkinchi tomondan jamiyatning hozirgi holatidagi barcha ziddiyatlar ta’lim muhitida o‘z aksini topadi, bu esa rivojlanish, ta’lim-tarbiya jarayonlarini murakkablashtiradi. Mana shunday muammolarni bartaraf etish borasida bir qancha ishlar qilinmoqda. Buning yorqin misolida, O‘zbekiston Respublikasi Prezidentining 2024-yil 2-fevraldagi “Ta’lim sohasidagi islohotlarni jadallashtirish bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”gi PQ-54- sonli prezident qarorining tasdiqlanishi ta’lim tizimimizni yanada rivojlanishiga xizmat qiladi.

“Akmeologiya – zamonaviy yangi fan. Uning muhim vazifasi muayyan kasbkorlikning yuksak pog‘onaga ko‘tarilishidagi turli jihatlarini o‘rganishdir. Akmeologiyaning mazmun-mohiyati – insonning har bir kasb-hunarni bilim orqali chuqur egallashi, uning jamiyat rivoji, millat ravnaqi, turmush farovonligi hamda ijtimoiy taraqqiyotning iqtisodiy, siyosiy, ma’naviy-huquqiy jihatlariga ijobiy ta’sirini kuchaytirishga xizmat qilishini chuqur anglashi, o‘z ijodiy faoliyatini, kasb-hunar sohasidagi burch va mas’uliyatini ado etishga sarflash maqsadida mukammallik va kamolotga erishishni o‘rganishdan

iborat” deb ta’riflaydi olima Xatima Shayxova.

Akmeologik yondashuvlar doirasiga quyidagilar kiradi:

Rivojlanayotgan insonning yaxlit hodisa sifatida ob’ektiv borliq bilan o‘zaro aloqasi va munosabatlarini o‘rganish;

Har bir ta’lim oluvchining shaxsiy-kasbiy yuksaklikka intilishi, o‘z shaxsiy-kasbiy sifatlarini takomillashtirishga erishishi, muvafaqiyat qozonishi, yetuklik va madaniy saviyasini yuksaltirish va ma’naviy axloqiy qadriyatlarga asoslangan holda o‘z-o‘zini rivojlantirishi natijasida istiqboldagi faoliyatining sifatini ta’minlash;

Bo‘lajak o‘qituvchilarning qiziqarli va mahsuldor yaratuvchanlik faoliyatlarini tashkil etish, har bir ta’lim oluvchining layoqatlarini e’tirof etish, jamoa a’zolari tomonidan ularning muvaffaqiyatlarini tan olish, to‘laqonlilik va o‘z ehtiyojlarini qondira olish hissiga ega bo‘lish, ijodiy guruhlar bilan hamkorlik qilish imkonini beradigan kommunikativ ko‘nikmalar hamda ijtimoiy tajribalarni o‘zlashtirish kabilar.

Bo‘lajak mutaxassislar pedagogik faoliyatni muvaffaqiyatli amalga oshirishlari uchun quyidagilarga erishishlari lozim:

– pedagogik-psixologik bilimlar;

– o‘z predmeti va uni o‘qitish metodikasiga oid bilimlar;

– ilmiy dunyoqarash;

– konfliktologik madaniyat.

– Konfliktologik madaniyat tushunchasining mazmunini aniqlashdan oldin, madaniyat tushunchasining mazmun-mohiyatini aniqlab olishimiz zarur. Madaniyat (arab. madina – shahar, farovon maskan, taraqqiyot o‘chog‘i) -jamiyatning ishlab chiqarish, ijtimoiy, ma’naviy-ma’rifiy hayotida qo‘lga kiritgan yutuqlari majmui; o‘qimishlilik, ta’lim-tarbiya ko‘rganlik, ziyolilik, ma’rifat.

Manbalarda konfliktologik madaniyat turlicha ta’riflanadi. N.V.Kuklevaning ta’kidlashicha, o‘qituvchining konfliktologik madaniyati – bu uning hamkorlik faoliyatida ijtimoiy ahamiyatga ega bo‘lgan natijalarga erishish uchun mojaroni tan olish, uni oldini olish yoki (agar oldini olishning iloji bo‘lmasa) konstruktiv hal qilish qobiliyati va tayyorligi.

Talabalarning konfliktologik savodxonligining yetarli emasligi, nizoli vaziyatlarda xulq-atvor me’yorlari va qoidalarini bilmasligi vaziyatni yanada murakkablashtiradi. Ommaviy axborot vositalari, shuningdek, ko‘plab psixologik-pedagogik tadqiqotlar oliy ta’lim muassasalarida nizoli qarama-qarshiliklar soni ortib borayotganidan dalolat beradi. Mana shunday muammolarni bartaraf etish uchun talabalarda individual-shaxsiy fazilatlarni rivojlantirish yuzaga kelgan ziddiyatlarni xolisona va adolatli asosda hal etishni ta’minlaydi, ya’ni konfliktologik madaniyatni shakllantiradi.

Shu sababli, zamonaviy oliy ta’lim nafaqat talabalarga kasbiy faoliyat uchun zarur bo‘lgan bilim, ko‘nikma, malaka va tegishli samarali kompetensiyalarni o‘zlashtirishga qaratilishi kerak, balki eng avvalo, jamiyatda tinchlik, hamjihatlik, bag‘rikenglik va uyg‘unlikda yashashga qodir shaxsni tarbiyalash va rivojlantirishga, ya’ni konfliktologik madaniyatni shakllantirishga yo‘naltirilgan bo‘lishi lozim.

Shunday qilib, talaba shaxsining konfliktologik madaniyatini rivojlantirish muammosining dolzarbligi quyidagi ziddiyatlar bilan belgilanadi:

– jamiyatning konfliktologik madaniyatga ega shaxsga bo‘lgan ijtimoiy ehtiyoji va oliy ta’lim muassasasining bu ehtiyojni qondirish imkoniyati o‘rtasidagi ziddiyat;

– oliy ta’lim muassasasi talabasi shaxsining konfliktologik madaniyatini rivojlantirish zarurati va ushbu muammoning ham nazariy ham amaliy jihatlarining yetarli dara-

jada ishlab chiqilmaganligi o‘rtasidagi ziddiyat.

Mazkur ziddiyatlar tadqiqotimiz muammosini, ya’ni talaba shaxsining konfliktologik madaniyatini rivojlantirish masalasini belgilab berdi.

Hozirgi kunda tinchlik, totuvlik, bag‘rikenglik va hamjihatlikda yashay oladigan, madaniy muhitda yo‘l topa biladigan, insonga munosib hayot qura oladigan madaniyatli shaxsni tarbiyalash ta’limning asosiy vazifasiga aylanmoqda. Madaniyat ta’lim jarayonining yetakchi omili sifatida namoyon bo‘lmoqda.

И.С. Почекаева konfliktologik madaniyat tuzilishida quyidagilarni ajratib ko‘rsatadi:

– ratsional komponent (konfliktning psixologik-pedagogik tabiati, uning tuzilishi va dinamikasi, turlari, mumkin bo‘lgan sabablari va uni hal qilishning samarali usullari haqidagi nazariy bilimlar hajmi);

– emotsional komponent (shaxsning nizoli vaziyatdagi hissiy holati);

– xulq-atvor komponenti (nizolarning oldini olish va konstruktiv hal qilish bo‘yicha amaliy ko‘nikma va malakalar tizimining mavjudligi).

Yuqorida keltirilgan fikrlarni umumlashtirgan holda, konfliktologik madaniyat kasbiy madaniyatning bir turi sifatida faoliyat xususiyatiga ega bo‘lib, mutaxassisning o‘z kasbiy faoliyatidagi nizolarni oldindan ko‘ra bilish, boshqarish va hal etish bo‘yicha bilim, ko‘nikma hamda qobiliyatlarini aks ettiradi.

Xulosa o‘rnida shuni aytish mumkinki, akmeologik yondashuv asosida bo‘lajak boshlang‘ich sinf o‘qituvchilarining konfliktologik madaniyatini rivojlantirishda ratsional, emotsional va xulq-atvor komponentlar hamda ular rivojlanishiga ta’sir etadigan xususiyatlari muhim ahamiyat kasb etadi.

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YOSHLARDA MILLIY BIRLIK TUYG‘USINI SHAKLLANTIRISH

Annotatsiya

Maqola talabalarda milliy birlik tuyg‘usini shakllantirish xususida bo‘lib, unda milliy birlik tuyg‘usi nima ekanligi, uni shakllantirish uchun qanday chora –tadbirlar amalga oshirish lozimligi hamda milliy birlik tuyg‘usini shakllantirishning jamiyatda tutgan o‘rni va mohiyati aks ettirilgan.

Tayanch so‘zlar. Yoshlar, milliy birlik tuyg‘usi, milliy tarbiya, birlik va hamjihatlik, milliy g‘urur va o‘zlikni rivojlantirish, tolerantlik.

В данной статье речь идет о формировании чувства национального единства у студентов, описывается, что такое чувство национального единства, какие меры следует предпринять для его формирования, а также роль и сущность формирования чувства национального единства в обществе.

Ключевые слова. Молодежь, чувство национального единства, национальное образование, единство и солидарность, развитие национальной гордости и идентичности, толерантность.

This article is about the formation of a sense of national unity among students, it describes what the sense of national unity is, what measures should be taken to form it, and the role and essence of the formation of a sense of national unity in society.

Key words. Youth, sense of national unity, national education, unity and solidarity, development of national pride and identity, tolerance.

Mustaqillik qo‘lga kiritilgan dastlabki kunlardanoq, ajdodlarimiz tomonidan ko‘p asrlar mobaynida yaratib kelingan g‘oyat ulkan, bebaho ma’naviy va madaniy merosimiz, milliy qadriyatlarimizni tiklash davlat siyosati darajasiga ko‘tarildi. Natijada, xalqimiz o‘z taqdirining chinakam egasi, o‘z tarixining ijodkori, o‘ziga xos milliy qadriyatlarning, madaniyatning sohibi sifatida tan olindi. Bugungi shiddatli davrda milliy qadriyatlarimizning ildizi, asosi, poydevorini chuqur anglab, undan tegishli xulosalar chiqara bilish nihoyatda muhim ahamiyat kasb etayotganini hammamiz juda yaxshi tushunamiz. Shunchaki tushunib olishning o‘zi kifoya qilmaydi, balki yaxshilab o‘qib olish, qalbimizga, ong-u shuurimizga singdirib olish hammamiz uchun suvdek, havodek zarur. Negaki,hozirgi kunda ezgulik, erkin fikr, ozodlik, farovonlik xususida g‘urur bilan gapirar ekanmiz, bizga avlod-ajdodlarimizdan ma’naviy, madaniy meros bo‘lib kelayotgan milliy va umuminsoniy qadriyatlarni ko‘z qorachig‘idek avaylab, asrab, sayqal berib, rivojlantira bormasdan ma’naviyati yuksak, chinakam komil, hartomonlama yetuk insonlarni kamolatga yetkazish amri mahol.

Biz yuksak ma’naviyat egalari bo‘lib yetishishimiz zarur. Bunday ma’naviyatga ega bo‘lish uchun esa ma’naviyat targ‘ibotini takomillashtirish dolzarb vazifa hisoblanadi. Ana shunday sharoitda qanday yo‘l tutish, qanday har tomonlama yetuk insonlarni kamolga yetkazish mumkin degan savollar barchamizni jiddiy o‘ylantirishi zarur. Binobarin, ongli yashaydigan erkin fuqaro, mustaqil fikrga ega bo‘lgan shaxs va fuqarolik

jamiyati ma’naviyatini kamol toptirish O‘zbekiston Respublikasi taraqqiyotining asosini tashkil etadi. Hozirgi bosqichi jamiyat hayotining barcha jabhalarida tub sifat o‘zgarishlari amalga oshirilayotganligi bilan xarakterlanadi. Tabiiyki, bu ulkan vazifani hal etish ma’naviyat targ‘ibotini takomillashtirishda ijodiy faollikni tinmay oshirib borish va kamol toptirish bilanuzviy bog‘liqdir. Ma’naviyatni rivojlantirish sohasidagi qilinayotgan islohatlarma’naviy hayotni taraqqiyotning umumiy qonunlarini ilmiy jihatdan yangicha takomillashtirishni qurilayotgan yangi jamiyatda masalaga demokratik nuqtai nazardan yondashish zarurligini anglatadi.

Milliy birlik tuyg‘usi — bu bir millat yoki xalqning o‘zaro hamjihatligi, bir-biriga qo‘llab-quvvatlash, umumiy maqsadlar yo‘lida birlashish hissidir. Bu tuyg‘u odamlarni o‘z millatining tarixi, madaniyati, urf-odatlari, qadriyatlari va kelajagi uchun mas’uliyatli his qilishga undaydi. Milliy birlik tuyg‘usi millat ichidagi muammolarni hal etishda, ijtimoiy barqarorlikni ta’minlashda va rivojlanishda muhim ahamiyatga ega. Milliy birlik — bu faqat birlashish emas, balki turli ijtimoiy qatlamlar, etnik guruhlar va diniy qarashlarga ega bo‘lgan shaxslarning bir-biriga hurmat ko‘rsatishi va umumiy maqsadlar yo‘lida birlashishidir. Bunday birlik orqali xalqlar o‘z farovonligini oshirish, mamlakatning mustahkamligi va xavfsizligini ta’minlashga erishadilar.

Yoshlarda milliy birlik tuyg‘usini shakllantirish, jamiyatning kelajagi uchun muhim vazifalardan biridir. Milliy birlik, turli millatlar, madaniyatlar va diniy qarashlarga ega bo‘lgan shaxslarning o‘zaro hurmat, mehr-oqibat va hamjihatlik asosida birlashgan bir jamiyatni tashkil etadi. Yoshlarda bunday birlikni shakllantirish bir qancha omillarga bog‘liq.

Milliy tarbiya va madaniyatni o‘rgatish. Milliy birlik tuyg‘usini shakllantirishda yoshlarni o‘z milliy tarix, madaniyat, urf-odatlar va an’analari bilan tanishtirish muhimdir. Maktablarda va yoshlar tashkilotlarida milliy qadriyatlar, adabiyot va san’atni o‘rgatish orqali, ular o‘z xalqining boy madaniy merosini anglab yetadilar. Bu esa o‘z navbatida, ularni milliy birlik va birdamlikka rag‘batlantiradi.

Birlik va hamjihatlikni targ‘ib qilish. Yoshlarni milliy birlik tuyg‘usi bilan tarbiyalashda, bir-biriga nisbatan hurmat va sevgi tuyg‘ularini rivojlantirish zarur. Turli millat vakillari o‘rtasida do‘stlik va hamkorlikni mustahkamlash uchun ko‘plab madaniy va ijtimoiy tadbirlar tashkil etilishi mumkin. Bu orqali, turli etnik guruhlar o‘rtasida o‘zaro tushunish va hurmatni oshirish mumkin.

Diniy va etnik xilma-xillikni hurmat qilish. O‘zbekiston kabi ko‘p millatli jamiyatda diniy va etnik xilma-xillikka hurmatni oshirish, yoshlarda birlik tuyg‘usini shakllantirishning asosiy yo‘llaridan biridir. Yoshlarni diniy va etnik farqlarga nisbatan to‘laroq va ijobiy qarashlarga o‘rgatish, ularning yagona maqsad — vatanni sevish va uning farovonligi uchun birlashish zarurligini anglashlariga yordam beradi.

Milliy qadriyatlarni zamonaviy talablarga moslashtirish. Yoshlarni milliy qadriyatlar bilan tanishtirish, ularni zamonaviy hayotning ehtiyojlariga mos tarzda rivojlantirish lozim. Bu, milliy birlikni yangicha nuqtai nazardan qabul qilishni ta’minlaydi. Misol uchun, yoshlar uchun ta’lim va ilm-fan sohalarida milliy qadriyatlarni modernizatsiya qilish va globalizatsiya davrida milliy birlikni saqlab qolish zarur.

Keng jamoatchilik bilan aloqalar o‘rnatish.Yoshlarni turli ijtimoiy loyihalarda, ijtimoiy tarmoqlarda va madaniy tadbirlarda faol qatnashishga undash kerak. Bu ularning bir-biri bilan aloqa qilish, ko‘proq ishlash, va birgalikda katta maqsadlarga erishishga intilishlarini ta’minlaydi. Bu orqali yoshlar milliy birlikning ahamiyatini va birgalikda yuksalishning zarurligini anglashadi.

Ota-onalar va o‘qituvchilar rolini kuchaytirish. Ota-onalar va o‘qituvchilar yoshlarni milliy birlik ruhida tarbiyalashda muhim rol o‘ynaydi. Ular yoshlar uchun milliy birlikning naqadar muhim ekanligini namuna qilib ko‘rsatishlari kerak. Shu bilan birga, jamiyatdagi ijtimoiy va madaniy qadriyatlarni o‘zaro o‘rgatish, yoshlarning dunyoqarashini kengaytirish uchun ham zarur.

Milliy g‘urur va o‘zlikni rivojlantirish. Yoshlar o‘z millati va vataniga g‘urur bilan qarashlari kerak. Milliy g‘ururni oshirish, ular uchun faqatgina o‘z xalqini sevish bilan cheklanmay, balki butun insoniyatga bo‘lgan hurmatni ham rivojlantiradi. Bu esa milliy birlikni mustahkamlashga yordam beradi.

Yoshlarda milliy birlik tuyg‘usini shakllantirish nafaqat milliy madaniyat va urf-odatlarni saqlashga, balki jamiyatda ijtimoiy barqarorlikni ta’minlashga ham xizmat qiladi. Shuning uchun bu jarayon doimiy va tizimli ravishda amalga oshirilishi lozim.Yoshlar orasida milliy birlik tuyg‘usini shakllantirish, davlatning kelajagi uchun juda muhim masala hisoblanadi. Milliy birlik tuyg‘usi - bu bir millatning o‘zligini, madaniyati, tarixi va urf-odatlarini hurmat qilish hamda umumiy maqsadlar va qadriyatlar asosida birlashishdir. Yoshlar, ayniqsa, bu jarayonda katta o‘rin tutadi, chunki ular jamiyatning kelajagi va rivojlanishida hal qiluvchi rol o‘ynaydi.Milliy birlik tuyg‘usini shakllantirish uchun bir nechta asosiy yo‘nalishlarni ko‘rib chiqish mumkin.

Ta’lim va tarbiya: milliy birlikni shakllantirishda ta’lim tizimi juda muhim ahamiyatga ega. Yoshlarni vatanparvarlik ruhida tarbiyalash, ularni tarix, madaniyat, til va urf-odatlarga hurmat bilan o‘qitish kerak. O‘zbek tarixini, adabiyotini, buyuk ajdodlarni o‘rganish orqali milliy g‘urur va birlikni shakllantirish mumkin.

Milliy qadriyatlar va urf-odatlar: milliy birlikni kuchaytirish uchun yoshlar orasida milliy qadriyatlar va an’analarni targ‘ib qilish zarur. Shu maqsadda turli xil tadbirlar, festivallar, madaniy va sport musobaqalari o‘tkazilishi mumkin. Bu orqali yoshlar bir-birini yaxshiroq tushunadi va umumiy qadriyatlarni qo‘llab-quvvatlaydi.

Yoshlarni ijtimoiy va siyosiy jarayonlarga jalb qilish: yoshlarni jamiyatdagi barcha jarayonlarga faol ishtirok etishga undash, ularning o‘z fikrini bildirish, huquq va mas’uliyatni anglashlari, shuningdek, mamlakat taraqqiyotiga hissa qo‘shishlariga yo‘l ochish muhimdir. Bu, o‘z navbatida, milliy birlikni mustahkamlashga yordam beradi.

Tolerantlik va xolislikni rivojlantirish: Turli etnik guruhlar va madaniyatlar o‘rtasida hamkorlik va bir-birini hurmat qilish muhimdir. Yoshlar orasida millatlararo do‘stlikni, adolatni, tenglikni va xolislikni rivojlantirish orqali milliy birlikni mustahkamlash mumkin. Shu tarzda, yoshlar orasida milliy birlik tuyg‘usini shakllantirish uchun ta’lim, madaniyat, tildan tortib, ijtimoiy faoliyatgacha bo‘lgan bir qator strategiyalarni amalga oshirish zarur. Bu, o‘z navbatida, jamiyatning birligini mustahkamlashga va kelajakda barqaror rivojlanishga xizmat qiladi.

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Moxinso ZARIPOVA,
Mustaqil tadqiqotchi

BADIIY KONSEPSIYA VA MILLIY QADRIYATLARNING ILMIY-NAZARIY ASOSLARI VA MASALANING O‘RGANILISH TARIXI

Annotatsiya

Maqolada “Badiiy konsepsiya va milliy qadriyatlar” muammosi nafaqat adabiyotshunoslik fanining san’atshunoslik, kinoshunoslik, estetika kabi fanlarning diqqat markazida bo‘lib kelishi aytib o‘tilgan. Shuningdek, san’atning hamma turida obrazli tasvir, obrazli hayot aks ettirillishi, tabiiyki, bu san’at turlarining har birida “obraz” va “badiiy kashfiyot” yaratish uchun talab etiladigan shartli vositalar mavjudligi yoritilgan.

Tayanch so‘zlar. Badiiy konsepsiya, milliy qadriyatlar, asar, syujet, ta’lim, adabiyot, ilm, fan.

В статье отмечается, что проблема” художественного понятия и национальных ценностей " находится в центре внимания не только литературоведения, но и таких дисциплин, как искусствоведение, киноведение, эстетика. Освещается и то, что во всех видах искусства есть образный образ, образное жизнеописание, естественно, что в каждом из этих видов искусства есть условные средства, необходимые для создания “образа” и “художественного открытия”.

Ключевые слова. Художественное понятие, национальные ценности, произведение, сюжет, образование, литература, наука, Наука.

The article mentions that the problem of” artistic concept and national values " is not only the focus of literary science in disciplines such as art studies, film studies, aesthetics. It is also illuminated that in all types of art, figurative image, figurative life are reflected, naturally, in each of these types of art there are conditional tools required to create an “image” and “artistic discovery”.

Key words. Artistic concept, National Values, Work, plot, education, literature, science, science.

Badiiy adabiyotdagi “Badiiy konsepsiya va milliy qadriyatlar” masalasini tushuntirish va o‘rganish borasida katta adabiyotshunoslar avlodi I.Sulton, M.Qo‘shjonov, A.Hayitmetov, B.Sarimsoqov, U.To‘ychiyev, H.Boltaboyev, D.Quronov kabi qator olimlarning tadqiqot, maqolalari ahamiyatga molik ishlardan sanaladi.

Adabiyotshunos B.Sarimsoqov Badiiy konsepsiya va milliy qadriyatlar tabiatini shunday tushuntiradi: “Adabiyotshunoslikda Badiiy konsepsiya va milliy qadriyatlar atamasi ikki ma’noda qo‘llaniladi. Birinchisi – badiiy asarda aks etgan voqelikning real voqelikka munosabatidagi badiiy konsepsiya va milliy qadriyatlar, ya’ni asar voqealarining hayotiylik, san’at qoidalariga ko‘ra moslik darajasi. Badiiy konsepsiya va milliy qadriyatlar atamasining ushbu ma’nosi uning falsafiy talqiniga mos keladi.

Ikkinchisi – badiiy asarda ishtirok etuvchi qahramonlar, ularning xatti-harakati, ruhiy kechinmalari tufayli sodir bo‘ladigan voqealar o‘rtasidagi sabab-oqibat munosabatidagi bog‘lanishlar ma’nosi, ya’ni badiiy Badiiy konsepsiya va milliy qadriyatlarning tor, xususiy ma’nosi” . Darhaqiqat, asar badiiyligi deyilganda, olim juda to‘g‘ri ko‘rsatganidek, badiiy konsepsiya va milliy qadriyatlarning ikkinchi ma’nosiga doimo diqqat qaratiladi. B.Sarimsoqov folklor asarlarga xos badiiy konsepsiya va milliy

qadriyatlarni 3 guruhga bo‘lib ko‘rsatadi . Bular:

1. Asar voqealari va qahramonlar faoliyati biror homiy, g‘ayritabiiy kuch yordamida boshqariladi;

2. Asar voqealari va qahramonlar faoliyati biror tasodif tufayli vujudga keladi,

3. Befarzand shaxslarning farzandli bo‘lishi bilan asar qahramoni yaratiladi.

Olimning mazkur 3 guruhini yana kengaytirish mumkin. Chunki, folklor asarlari boshdan-oyoq badiiy konsepsiya va milliy qadriyatlarga asoslanib, qat’iy holatga ega. Ya’ni xalq ijodining asrlar davomida shakllangan aniq qoliplari bor. Xalq ijodi an’anaviy adabiy qoliplarni sindirishga urinmaydi, aksincha ularga qat’iy rioya etadi. Yozma adabiyot esa qoliplarni sindirishga, eski an’analarni inkor etishga moyil. Shundagina yangi ijodiy an’ana paydo bo‘ladi. Yangi ijodiy an’ana eski an’anani rad etish hisobiga vujudga keladi va rivojlanadi. Xalq ijodiga xos badiiy shartli vosita va usullar nihoyatda ko‘p va rang-barang. Adabiyotshunos B.Sarimsoqov ulardan eng muhimini, ya’ni 3 tasini ajratib ko‘rsatadi. Xalq ijodi singari mumtoz adabiyot ham muayyan qat’iy adabiy kanonlar asosida shakllandi. Ularni isloh qilish mumkin emas edi. Misol uchun mumtoz adabiyotdagi dostonlar albatta Ollohga hamd, payg‘ambarlarga na’t, so‘z qudratiga ta’rif, Ollohga shukronalar kabi shartli boshlanmalar bilan boshlangan. Bu barcha ijodkorlardan talab etilgan. Alisher Navoiy ham “Xamsa” dostoni yoki “Xazoyinul-maoniy” devonini yaratishda mumtoz adabiyotdagi qoidalarga qat’iyan amal qilgan. Ammo sho‘ro davrida klassik adabiyot vakillarining asarlaridagi mana shunday sharqona milliy adabiy kanonlarga rioya etib yozilgan sahifalar, butun boshli boblar (ko‘pincha basmala (hamd), nat’ va so‘z ta’rifiga bag‘ishlangan Ollohga shukronalik keltirilib yozilgan o‘rinlar) tushirib tashlanib nashr etilgan. Bunday o‘rinlar sovet ideologiyasiga zid holatlar deya baholangan. Bu esa islom dinini, milliy qadriyatlarni yo‘q qilishga qaratilgan qatag‘on siyosatning dahshatli fojialaridan biri edi. Mumtoz adabiyot folklor ijodga xos an’analar va badiiy usullarni davom ettirdi. Aniqroq aytadigan bo‘lsak, mumtoz adabiyot an’naviy badiiy konsepsiya va milliy qadriyatlar (sayyor syujetlar, an’anaviy tasavvufiy obrazlar, asar kompozitsiyasiga tegishli an’naviy kompozitsiya) asosida rivojlandi.

Bu o‘rinda Navoiy ijodida shartli tasvir masalasini maxsus o‘rgangan A.Hayitmetovning quyidagi fikrlari e’tiborga loyiq: “Jahon adabiyoti taraqqiyotida realizmning o‘rni, hech shubhasiz, katta. Shu bilan birga, butun dunyo adabiyotini, uning hamma davrlarini realizmga bog‘lab qo‘yish xato. Badiiy adabiyotda haqqoniy, realistik tasvir qanchalik rol o‘ynagan bo‘lsa, majoziy, shartli tasvir ham undan kam rol o‘ynamagan. Realistik asarlarda hayot, ilg‘or g‘oyalar qanchalar chuqur ifodalangan bo‘lsa, mifik, majoziy va romantik she’riy va nasriy, hatto dramatik asarlarda ham yuksak axloqiy va falsafiy fikrlar mislsiz darajada yorqin va keng talqin etilgani ma’lum. Shu nuqtai nazardan, ayrim adabiyotshunoslarning Alisher Navoiy asarlarini, xususan uning dostonlarini realistik yo‘nalishdagina tahlil etishga undashlari to‘g‘ri emas. Bunga “Xamsa” dostonlarida shartli badiiy tasvirning naqadar keng o‘rin tutishi yaqqol misoldir” .

A.Hayitmetov mumtoz adabiyot uchun xarakterli bo‘lgan jimjimador, balandparvoz uslub, romantik tasvir, mubolag‘a, yozuvchining individual badiiy to‘qimasi va boshqa qator omillarni mumtoz adabiyotdagi muhim badiiy shartli vositalar ekanini ko‘rsatib, Navoiyning “Xamsa” tarkibiga kirgan dostonlar misolida tahlil etib beradi. Olimning fikrlarini davom ettiradigan bo‘lsak, mumtoz adabiyotda an’anaviylik juda kuchli. Alisher Navoiydan oldin ham xamsanavislar bo‘lgan. Nizomiy Ganjaviy, Xisrav

Dehlaviy, Abdurahmon Jomiy, Alisher Navoiy kabi ulug‘ xamsanavislar xamsachilik shohsupasiga ko‘tarildi. Ammo biz bilmagan yuzlab xamsanavislar “Xamsa” yaratishga umrini baxshida qildi, ammo adabiyot tarixida qolmadi. An’anaviylik bag‘rida ham originallik yaratish muhim badiiy shartlardan biri ekan.

Zamonaviy realistik adabiyot esa badiiy konsepsiya va milliy qadriyatlarning mutlaqo boshqacha, yangidan-yangi hayotiy vosita va usullarini kashf etdi. Yozma adabiyotdagi badiiy badiiy konsepsiya va milliy qadriyatlar vosita va usullarini sanab ham, falon-falondan iborat deb, aniq ilmiy axborot berish qiyin masala. Chunki, har bir ijodkor badiiy Badiiy konsepsiya va milliy qadriyatlarga individual yondashadi. Natijada, har bir muallifning o‘ziga xos original badiiy mahorati, asarlariga xos badiiy konsepsiya va milliy qadriyatlar tabiati ochiladi. Ammo shunga qaramasdan, chinakam asar uchun xos bo‘lgan umumiy badiiy konsepsiya va milliy qadriyatlar mezonlarini, o‘lchovlarini sanab ko‘rsatish mumkin. Badiiy konsepsiya va milliy qadriyatlar individual estetik hodisa hamdir. B.Sarimsoqov badiiylik shartlarini sanab ko‘rsatar ekan, bu aytilayotgan gaplarning nisbiyligini ta’kidlaydi.

Badiiy konsepsiya va milliy qadriyatlar masalasini o‘rgangan olimlar uning xil va vositalarini turlicha tasnif qiladi. Masalan, A.Mixaylova “Badiiy konsepsiya va milliy qadriyatlarning muhim vositalari sifatida simvolik obraz, allegoriya, masal, parabola va boshqalarni kiritadi” .

Insoniyat sivilizatsiyasi munosabati bilan san’atning turlari paydo bo‘lishi bilan har bir san’at sohasida badiiy konsepsiya va milliy qadriyatlar vujudga keldi, degan fikr ilgari suriladi. Olim shunday xulosaga keladi: “Realistik badiiylik ildizlari qadimgi san’atga borib taqaladi. Shundan kelib chiqib, san’atdagi badiiy konsepsiya va milliy qadriyatlar tabiatini izohlashda ham “realistik badiiy konsepsiya va milliy qadriyatlar” terminidan foydalanishimiz mumkin.

Tabiiyki, realistik badiiy konsepsiya va milliy qadriyatlarning o‘zi uzoq shakllanish tarixiga ega. Ammo uning vazifasi hamisha bitta bo‘lib kelgan – voqelikni ifodalashning o‘ziga xos badiiy shakli sifatida xizmat qilish” .

G‘arb adabiyotida badiiy konsepsiya va milliy qadriyatlarning yangilangan, kutilmagan, ohori to‘kilmagan forma va ko‘rinishlari ispan yozuvchisi Migel de Servantesning “Don Kixot” romanida (ritsarlik romanlariga qarshi parodiya asar), nemis adabiyotida Iogann Volfgang Gyotening “Faust” tragediyasida (diniy motivning metaforalashishi), fransuz adabiyotida Fransua Rablening “Gargantyua va Pantagryuel” (ijtimoiy, ma’naviy muammolarni ochishda fantastika, grotesk elementlaridan foydalanib yaratish), Jonatan Sviftning “Gulliverning sayohatlari” (kapitalistik tuzumga o‘tish arafasidagi jamiyatdagi muammo va ziddiyatlarni shartli majoziy makonga ko‘chirib tasvirlash, ya’ni voqealarni liliputlar va darozlar mamlakatiga ko‘chirish usuli, fantastik badiiy konsepsiya va milliy qadriyatlar) asarlarida kishi xayoliga kelmagan kuchli badiiy to‘qimaga duch kelasiz. Badiiy konsepsiya va milliy qadriyatlar muammosini o‘rgangan olimlarning katta qismi badiiy konsepsiya va milliy qadriyatlar doirasiga qaysi vositalar kiradi, degan savolga metafora, olitsetvoreniye, masal, ertakka xos tasviriy vositalar, ramzlarni sanab ko‘rsatishadi. Agar chuqurroq o‘ylab qarasak, badiiy konsepsiya va milliy qadriyatlar avvalo, badiiy to‘qima bilan bog‘liq. O‘quvchini ishontira oladigan, o‘ziga ergashtira oladigan, o‘qiganda, quyushqondan chiqara oladigan eng birlamchi katta kuch bu yozuvchining (umuman ijodkorning) shaxsiy original badiiy to‘qimasidir.

Dunyo adabiyotining yirik yozuvchilari Gogolning “Shinel”, “Burun” kabi qator asarlari, Tolstoyning “Urush va tinchlik”, “Anna Karenina” romanlari, Dostoyevskiyning

“Jinoyat va jazo”, “Telba” romanlari, M.Bulgakovning “Usta va Margarita”, Ch.Aytmatovning “Asrga tatigulik kun”, “Qiyomat”, “Kassandra tamg‘asi” romanlarida badiiy konsepsiya va milliy qadriyatlarning ko‘rilmagan va kuzatilmagan vositalari namoyon bo‘ldi. Endi o‘zbek adabiyoti misolida oladigan bo‘lsak, Alisher Navoiyning “Xamsa”, Zahiridin Muhammad Boburning “Boburnoma”, Abdulla Qodiriyning “O‘tkan kunlar”, “Mehrobdan chayon”, Abdulla Qahhorning “Sarob”, “O‘tmishdan ertaklar”, Oybekning “Qutlug‘ qon”, “Bolalik”, G‘.G‘ulomning “Shum bola”, Asqad Muxtorning “Chinor”, “Chodirxayol”, O‘.Hoshimovning “Ikki eshik orasi”, “Tushda kechgan umrlar”, Sh.Xolmirzayevning qator hikoyalari va qissalarida badiiy konsepsiya va milliy qadriyatlarning yangilangan forma va ko‘rinishlari yuz ko‘rsatdi.

Izzat Sulton badiiy to‘qimaning qudrati haqida shunday deydi: “Yozuvchi badiiy adabiyot asarida inson obrazini va hayot manzarasini eng muhim, xarakterli xususiyatlari bilan tasvirlab berish uchun, to‘qimaga murojaat etadi. Badiiy asarning mazmuni hayotdagi hodisalarning jo‘n nusxasi emas, balki hayotiy hodisalarga suyanib, ularni sotsial va estetik ideal nuqtai nazaridan baholab turib, san’atkorning fantaziyasi vositasi bilan yangidan yaratilgan, to‘qib chiqarilgan hayot manzarasidir. Har bir badiiy asar yozuvchisi xayolida hayotiy taassurotlardan paydo bo‘lgan yangi bir dunyodir. Badiiy to‘qima yozuvchiga hayotni tasodifiy narsalardan “tozalab”, uning mohiyati haqida eng to‘g‘ri tasavvur berishga ko‘maklashadi” .

“Badiiy konsepsiya va milliy qadriyatlar” masalasi bo‘yicha yaratilgan tadqiqotlarning mohiyati shuni ko‘rsatadiki, mazkur muammoni ijodiy uslub jihatdan 6 turga bo‘lib o‘rganish mumkin: romantik badiiy konsepsiya va milliy qadriyatlar, realistik badiiy konsepsiya va milliy qadriyatlar, modernistik badiiy konsepsiya va milliy qadriyatlar, fantastik badiiy konsepsiya va milliy qadriyatlar, detektiv badiiy konsepsiya va milliy qadriyatlar, satirik badiiy konsepsiya va milliy qadriyatlar. Badiiy tasviriy vositalar esa har bir ijodiy uslubda yaratilgan asarlarda aralash holda ishlatilaveradi. Ammo romantik badiiy konsepsiya va milliy qadriyatlar asosida yaratilgan asarda tabiiy ravishda mubolag‘a, grotesk, romantik tasvirlar yetakchilik qiladi. Yoki realistik badiiy konsepsiya va milliy qadriyatlar asosida yaratilgan asarda esa hayotiylik, samimiylik, aniqlik, haqqoniylik, tarixiylik kabi qator adabiy-estetik kategoriyalar yetakchilik qiladi. Detektiv asarda qotillik, izquvarlik elementlari ustunlik qiladi. Fantastik asarlarda tabiiyki, fantastika elementlari, ilmiy fantastika unsurlari, xayolga sig‘maydigan voqealar va obrazlar, tasvirlar yetakchilik qiladi. Shu o‘rinda yana fikrni tezis sifatida aytib o‘tish lozim. Sharq adabiyotida din ta’sirida didaktik realistik badiiy konsepsiya va milliy qadriyatlar elementlari shakllandi . Musulmon davlatlari adabiyotida Islom dinining kuchli ta’sirini kuzatish mumkin. Yusuf Xos Hojibning “Qutadg‘u bilig” asarida shoh va amaldorlarni adolatli, bilimli, fozil boshqaruvchi bo‘lishga da’vat elementlari ramziy timsolli obrazlar vositasi bilan ifodalanadi.

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GID NUTQI MILLIY – MADANIY FENOMEN SIFATIDA

Annotatsiya

Maqolada jahon iqtisodiyotining valyuta tushumi taminlaydigan asosiy tarmomoqlardan biri turizm ekanligi, turizmning fundamental jihatlari, turizm yo'nalishlari, ushbu sohaning rivojlanishida xoriiy tajribalar batafsil tahlil qilingan. Shuningdek, maqolada turizmning rivojlanishida gidlarning o'rni va ularning kompenensiyasi muhimligi ochib berilgan.

Tayanch so'zlar. Jahon iqtisodiyoti, valyuta tushumi, turizm, turizmning fundamental jihatlari, turizm yo'nalishlari, xoriiy tajriba, gid, gidlarning o'rni, kompenensiya.

В статье подробно раскрывается актуальность развития туризма как одной из основных отраслей мировой экономики, обеспечивающей валютные доходы, подробно анализируются фундаментальные аспекты туризма, направления туризма, зарубежный опыт развития данной отрасли. Также в статье раскрывается роль гидов и их компетенция в развитии туризма.

Ключевые слова. Мировая экономика, валютные поступления, туризм, фундаментальные аспекты туризма, направления туризма, зарубежный опыт, гид, роль гидов, компетенция.

The article reveals in detail the relevance of the development of tourism as one of the main sectors of the world economy, providing foreign exchange earnings, analyzes in detail the fundamental aspects of tourism, directions of tourism, and foreign experience in the development of this industry. The article also reveals the role of guides and their competence in the development of tourism.

Key words. World economy, foreign exchange earnings, tourism, fundamental aspects of tourism, tourism destinations, foreign experience, guide, role of guides, competence.

Turizm – hozirgi davrda jahon iqtisodiyotining daromad keltiradigan va davlat xazinasiga salmoqli valyuta tushumi ta'minlaydigan asosiy tarmomoqlardan biri hisoblanadi. Turizm sohasi milliy iqtisodiy tarmoqlarning hamda iqtisodiy faoliyatning har xil turlari bajadigan industriya sifatida kishilarning shaxsiy ehtiyojlarini qonduruvchi va sayohhlik mahsuloti deb atalgan mahsulotni ishlab chiqaruvchi va xizmat ko'rsatuvchi maxsus majmuadir.

Turizm u yoki bu vaziyatda iqtisodiyotga amalda jamiyat hayoti mazkur sohasining barcha fundamental (asosiy) jihatlari orqali ta'sir ko'rsatadi. Iqtisodiy nuqtai nazardan turizmni quyidagi yo'nalishlarda ko'rib chiqish mumkin:

– turistik mahsulotni ishlab chiqarish, taqsimlash, ayirboshlash va istemol qilish, sohasidagi iqtisodiy munosabatlarning majmui sifatida;

– turistik mahsulotni ishlab chiqarish va iqtisodiy faoliyatning ma'lum tarmoqlarini o'z ichiga oluvhi xalq xo'jaligi komleksining tarkibiy qismi sifatida;

– mamlakat yoki mintaqa xo'jaligining tarmog'i sifatida;

– iqtisodchilar bu sohada sodir bo'layotgan jarayonlarni tahlil qiladilar, jismoniy shaxslar, tashkilotlar va umuman jamiyat uchun ularning oqibatlarini bashorat qiladilar;

– oila, firma va umuman jamiyatning cheklangan resurslari sharoitida insonlar ehtiyojlarini qondirish maqsadida turistik xizmatlarni ishlab chiqarish, taqsimlash,

ayirboshlash va istemol jarayonida kishilarning turistik iqtisodiy tizimning barcha darajalaridagi xo‘jalik yurituvchi subyektlar sifatidagi fe’l-atvorini o‘rganuvchi hozirgi zamon iqtisodiy-nazariya turizm iqtisodiyoti o‘zida turizm sohasida vujudga kelib ishlab chiqarish, taqsimlash, ayirboshlash va turistik natijalarni iste’mol qilish bilan bog‘liq munosabatlar tizimini aks etadi.

Turizmning xalq xo‘jalik kompleks tarmoqlari tarkibidagi o‘rnini quyidagi nuqtai nazardan baholash mumkin: turizm ijtimoiy-maishiy infratuzilmaning diversifikasiyalashmagan, tarmoqlararo majmuasi sifatidagi xususiyati mamlakat iqtisodiyotida turizimning ikki jihatda ega bo‘lishini xarakterlaydi. Turizm yangi moddiy qiymatlar yaratadi va ularni xizmatlar shaklida realizasiya qiladi, shuningdek turistlarga xizmat ko‘rsatishda nomoddiy xizmatlarni taklif etadi. Bundan kelib chiqadiki, turizm ishlab chiqarish va ishlab chiqarmaslik funksiyalarini bajaradi.

fundamental iqtisodiyot nuqtai nazaridan turizm iqtisodiy kompleksini ifodalaydi, uning rivojlanishi immanent (ichki) sabablarga qaraganda ustun darajada jahon xo‘jalik jarayonlari va munosabatlari bilan bog‘liqdir. Turizim shu bilan birga ko‘pgina tez rivojlanayotgan mamlakatlar iqtisodiy o‘sishining eng muhim harakatlantiruvi kuchi hamdir, chunki u tovar va xizmat qiladi.

– hozirgi zamon turizmi iqtisodiy voqeylik sifatida quyidagilar bilan ifodalanadi;

– industrial shaklga ega;

– turistik mahsulot va xizmatlari sifatida bo‘ladi;

– yangi ishchi o‘rinlarini yaratadi va yangi hududlarni o‘zlashtirishning sababchisi hamda milliy iqtisodiyotni jadal rivojlantirishning harakatlantiruvchi kuchi (katalizatori) bo‘lib xizmat qiladi;

– turizmga ixtisoslashgan mamlakatlar foydasiga milliy daromadni qayta taqsimlovchi mexanizm sifatida namoyon bo‘ladi;

– milliy daromad, bandlikning o‘sishini va infratuzilmaning rivojlanishini va mahalliy aholi turmush darajasining oshishini ta’minlovchi multiplikator vazifasini bajaradi;

– yuqori samaradorlik darajasi va invistitsiyalarning tez qoplanishi bilan tavsiflanadi;

– tabiatni va madaniy merosni muhofaza qilishning samarali vositasi sifatida yuzaga chiqadi, chunki aynan ana shu elementlar uning resurs bazasini tashkil qiladi;

– xo‘jalik tarmoqlari va kishilar faoliyatining barcha turlariga mos keladi, chunki aynan ularning tabaqalanishi va bo‘linganligi rekrasion muhit salohiyatining farqini yaratadi, bu kishilarning joylarini o‘zgartirish va ularni bilishga bo‘lgan ehtiyojini yuzaga keltiradi.

XX asrning so‘nggi o‘n yilliklari va XX asr boshlarida jahon iqtisodiyoti va tashqi iqtisodiy munosabatlarda chuqur o‘zgarishlar sodir bo‘ldi. Savdo, madaniy, ilmiy-texnik aloqalarning izchil kengayishi o‘z navbatida turizimning faol rivojlanishiga sabab bo‘ldi. Dunyoning ko‘pchilik mamlakatlaridagi iqtisodiy va ijtimoiy taraqqiyot turli maqsadli tashriflarning doirasini xalqaro turistik tashkilot ma’lumotlariga ko‘ra hozirgi vaqtda dunyoda band bo‘lganlar umumiy sonining 8 foiz dan ortig‘i yalpi investisiyalarning 7 % aholi iste’mol xarajatlarining 11 foiz soliq tushumlarining 5 % va jahon xizmatlar savdosining uchdan bir qismi turizimga to‘g‘ri keladi. Ko‘pchilik mamlakatlarning iqtisodiyoti turizimning rivojlanishiga bog‘liq bo‘lib, u valyuta tushumlarining yagona manbai bo‘lib hisoblanadi.

So‘nggi o‘n yilliklar mobaynida xalqaro turizm hajmlarini o‘rtacha har yili 3-4 % ga doimiy o‘sishi kuzatildi. Agar 1950-yilda turistik sayohat qilganlarning soni jahonda 25 millionga yaqin kishini, turizimdan tushgan mablag‘lar – 2,1 mlrd. AQSH dollarini tashkil qilgan bo‘lsa (xalqaro tashishlardan olingan daromad hisobga olinmaganda),

bu ko‘rsatkich 1970-yilda 159,7 mln. Kishini va 17,9 mlrd. dollarni, 1990-yilda 459,2 mln. kishini va 264,7 mlrd dollorni, 2000-yilda esa 697,9 mln va 476,1

Mlrd. dollarni tashkil qildi.

Turistik faoliyatning faollashib borayotganligi turizimning ko‘p jihatdan, ijtimoiy-madaniy va bilish funksiyasi bir qatorda ijtimoiy-iqtisodiy vazifasi tobora katta ahamiyatga ega bo‘lib borayotganligi bilan tavsiflandi.

Bu yerda, uning aholi bandligini oshirish muammosini hal etishdagi o‘rnini qayd etish lozim. Turizmning rivojlanishi ushbu sohada ishchi kuchiga bo‘lgan talabni doimo rag‘batlantiradi va ko‘p jihatdan joriy ishsizlikni qisqartiradi. Amerika “ ishchan turizmning dumaloq stoli” tashkilotining ma’lumotiga ko‘ra turizim sohasida tushumning 1 mlrd dollarga ko‘payishi 100 ming yangi ishchi o‘rinlarini yaratish imkonini berdi.

Turizmning bu vazifasi ko‘pgina rivojlanayotgan mamlakatlar uchun muhim ahamiyatga ega – ularning bir qanchasida yilning muayyan davrlarida mehnatga layoqatli aholisining 50 % dan ortig‘i bevosita (mehmonxona xo‘jaligi, ovqatlanish korxonalari va boshqalarda) yoki bilvosita (qurilish, qishloq, xo‘jaligida) turizm bilan bog‘liq bo‘lgan faoliyatga jalb qilingan.

Turizmning yana bir xususiyatli jihati shundaki, u moliyaviy mablag‘larni jalb qilishni, ularning tez aylanuvchanligini, invistitsiyalarni joylashtirishni ta’minlaydi, milliy daromad yaratishda qatnashib, iqtisodiyotning boshqa sohalarining rivojlanishga ijobiy ta’sir ko‘rsatadi. Shveysariyada, masalan, turizmning yalpi milliy mahsulotdagi ulishi, turli hisob-kitoblarga ko‘ra 5.5 dan 10% gachani tshkil qiladi, bu mashinasozlik (4,4%) va qurilish industriyasi (4.5%) ning ulushidan ancha yuqoridir. Germaniyada ushbu ko‘rsatkich – 4,6% ga yaqin. Chet el turizmidan olingan foydaning Avstriyada mamlakat eksportidagi salmog‘I – 27 % ni, Gresiyada-20 % Portugaliyada-14% ni, Italiyada-8 % ni, Ispaniyada-21% ni tashkil etadi.

Tadqiqotlarimiz ko‘rsatishicha, turizm yaqin yillarda tez rivojlanishi va jahon iqtisodiyotida o‘z rolini oshirish uchun mustahkam iqtisodiy va ijtimoiy asosga ega bo‘ladi. Xalqaro turistik tashkilot mutaxasislarining hisob-kitoblariga ko‘ra jahon turizimining hozirgi o‘sish suratlari saqlab qolingan holda 2010-yilga kelib turistlar oqimi 1 mlrd. Kishiga va undan O‘zbekiston xalqaro turizmini rivojlantirish salohiyatiga va yuqori raqobatbardoshlikni ta’minlashda nisbiy ustunliklarga ega bo‘lgan mamlakatlar qatoriga kiradi. O‘zbekistonda amalga oshirilayotgan iqtisodiy islohotlar natijasida iqtisodiy,siyosiy, ijtimoiy, madaniy-ma’naviy sohalarda sodir bo‘layotgan o‘zgarishlar milliy iqtisodiyotning eng muhim va istiqbolli sohalaridan biri bo‘lgan turizmda ham o‘z ifodasini topmoqda.

Hozirgi zamon iqtisodiyotida turizmning roli tobora oshib bormoqda. Tarmoq ichida tarkibiy o‘zgarishlar sodir bo‘lmoqda. Turizim sohasida ilgari yetakchi mavqega ega bo‘lgan mamlakatlar endi ikkinchi va uchinchi o‘rinlarga o‘tib,ularning o‘rniga yangi yetakchilar yuzaga kelmoqda.

Foydalangan adabiyotlar

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GID NUTQINING LINGVOMADANIY TAHLILI ASOSLARI

Annotatsiya

Maqolada gid nutqining lingvomadaniy tahlili asoslari va turizm sohasida mintaqalarning lingvistik va madaniy xususiyatlari haqida fikr yuritilgan. Shuningdek, turizmda mintaqaning iqtisodiy rivojlanishi resurs va rivojlanish omili sifatida qaralishi kerakligi ayti o‘tilgan.
Tayanch so‘zlar. Gid nutqining lingvomadaniy tahlili, turizm, mintaqalarning lingvistik va madaniy xususiyatlari, resurs.

В статье рассмотрены основы лингвокультурного анализа речи гида и лингвокультурные особенности регионов в сфере туризма. В туризме также говорится, что экономическое развитие региона следует рассматривать как ресурс и фактор развития.
Ключевые слова. Лингвокультурный анализ речи гида, туризма, лингвокультурная характеристика регионов, ресурс.

The article reflects on the basics of the linguistic analysis of the gid speech and on the linguistic and cultural characteristics of the regions in the field of Tourism. It is also stated in tourism that the economic development of the region should be considered as a resource and development factor.
Key words. Linguistic analysis of Gid speech, tourism, linguistic and cultural characteristics of Regions, resource.

Lingvomadaniyat tilshunoslikning mustaqil yo‘nalishi sifatida XX asrning 90-yillarida vujudga keldi. Tatqiqotchilarning qayt qilishicha, ‘‘Lingvokulturalogiya” (lot. lingua til, cultus “hurmat qilish, ta’zim qilish’’, yunon “ilm, fan’’) termini V.N. Teliya rahbarligidagi Moskva frazealogik maktabi tomonidan olib borilgan izlanishlar bilan bog‘liq ravishda paydo bo‘lgan.

Ichki turizmni rivojlantirish O‘zbekiston uchun juda dolzarb vazifa bo‘lib, ammo bu oddiy yechimga ega emas. Ko‘pchilik tadqiqotchilar turizmning ijtimoiy-madaniy, xususan, lingvistik va madaniy jihatlarini unutib, geografik va iqtisodiy masalalarga e’tibor berishadi. Dunyoning yetakchi ekspertlarining qator ishlari madaniyat va tilning asosiy kategoriyalar ekanligini ko‘rsatadi turizmni ijtimoiy hodisa sifatida talqin qilishning iloji yo‘q, ma’lum bir hududda rivojlanishini rejalashtirmang [20; 23; 24]. Tajriba Ushbu turdagi tadqiqotlar ham ularning natijalarini ko‘rsatadi. Turizm sohasidagi mutaxassislar uchun ham yangi istiqbollarni ochadi va tilshunoslar uchun ushbu ishning maqsadi – g‘oyalarni tizimlashtirish tilshunoslar tomonidan olib borilgan kompleks tadqiqotlar jarayonida aniqlangan va rivojlanishi bilan bog‘liq hududning lingvistik va madaniy xususiyatlari turizmdir.

Milliy tilshunoslik milliy miqyosda mintaqaviy o‘zgarishlarni dolzarbligi bilan o‘rtoqlashadi, bu tilshunoslikning maxsus tarmog‘i – mintaqaviyning paydo bo‘lishiga olib keladi. Ushbu yo‘nalish doirasida ilmiy izlanishlar olib borilmoqda.

Turizm sohasida mintaqalarning lingvistik va madaniy xususiyatlari namoyon bo‘ladi:

Birinchidan, bu o‘ziga xos “turizm tili’’ ni shakllantirishdir, uning kundalik va professional qarashlarda. Ulardan foydalanadi turistlar va aholining turizm haqidagi muloha-

zalari bilan ifodalanadi;

Ikkinchidan turistlar – mutaxassislar (ekskursiya gidlari, agentlik xodimlari va boshqalar).

Bunday lug‘atning qancha mintaqaviy (keng ma’noda) variantlari ko‘rsatilgan. Н.А. Тюленевой [15] va Ф. Чиванги [19], asarlarida “turizm tillari”ni o‘rgangan.

Turizmda mintaqaning iqtisodiy rivojlanishi resurs va rivojlanish omili sifatida qaralishi kerak. Ularning tegishli talqini quyida keltirilgan. Shuni bilish joizki, resurs deganda moddiy yoki nomoddiy narsalar to‘plami tushuniladi.

Lingvomadaniy xususiyatlar ham turizmni rivojlantirish omili bo‘lib xizmat qiladi. Avvalo, ular hududning turistik qiyofasini shakllantirishga yoki o‘zlari hissa qo‘shadilar (zamonaviy ilmiy terminologiyada turist imidji turistik imidjdan farq qiladi [14]) yoki ulardan foydalanish mumkin. Maqsadli yaratish va targ‘ib qilish bilan, mahalliy san’at ushbu turdagi muammolarni hal qilishga qanday hissa qo‘shishi haqida tushuntirish kerak bo‘ladi.

Biz, birinchi navbatda, kundalik foydalanadigan so‘zlarimiz haqida gapiramiz. Masalan, O‘zbekistonning janubida mahalliy aholi osh qovoq va bulg‘or qalampirga nisbatan kadi, qalampir so‘zlarini ishlatishadi;

Lekin ba’zi viloyatlarda kadi so‘zi vulgar so‘z sifatida ishlatiladi. Ba’zan siz tarvuz, qovun, pamildori va bodring so‘zini topishingiz mumkin. Ular ommaviy ravishda qo‘llaniladi va alohida odamlarning yetarli darajada ta’limining natijasi emas. Bozorda (odatda bozor deb ataladi) yoki do‘konda xarid qilishda turistlar qiyinchiliklarga duch kelishlari mumkin. Bu mintaqada nostandart belgilar va so‘zlar qo‘llanilganda ya’ni shevalar muhim rol o‘ynaydi. Misol uchun: Xorazm, Samarqand, Namangan yoki Surxondaryoda so‘zlar va shevalar turlichadir. Norasmiy nomlarning keng qo‘llanilishi va noto‘g‘ri geografik ta’riflar turistlar uchun qimmatli ma’lumotlarning buzilishiga olib kelishi mumkin.

Turizm muhim vazifani bajaradi, ya’ni mintaqaviy til va madaniy o‘ziga xoslikni saqlash demakdir. Biroq, faol madaniyatlararo almashinuv amalga oshirilmoqda tashrif buyuruvchilarning mahalliy aholi bilan aloqalari, chiqish turizmini faollashtirish mintaqaviy turizm va mehmondo‘stlik sanoatini integratsiyalashgan milliy va global, mintaqani globallashuv jarayonlariga jalb qilish ushbu sanoatning rivojlanishi natijasida boshlangan ijtimoiy-iqtisodiy o‘sish bilan rivojlanish belgilari bir vaqtning o‘zida “loyqalanish” ga yoki hatto yo‘qolishiga yordam beradi. Mintaqaviy til va madaniy xususiyatlar bu to‘g‘ridan-to‘g‘ri qarama-qarshi fikrlardir.

Foydalanilgan adabiyotlar

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BADIIY ADABIYOTDA AYOLLAR OBRAZI: IJTIMOIY, SHAXSIY VA RUHIY HOLATLAR TADQIQI

Annotatsiya

Maqolada badiiy adabiyotda ayollar obrazining yaratilishi va uning ijtimoiy, madaniy, shaxsiy va ruhiy xulq-atvori tahlil qilinadi. Adabiyotning turli davrlarida ayol personajlari ko‘p hollarda shaxsiy erkinlik, jamiyatning ta’limotlari va ijtimoiy normalar o‘rtasidagi ziddiyatlarni yoritib kelgan. Jahon adabiyotida Jeyn Ostin, Tolstoy, Frans Kafka va Virjiniya Vulf kabi yozuvchilar ayollar obrazi orqali inson ruhiyatining murakkabligini va jamiyatning qiziqishlarini ko‘rsatishgan. O‘zbek adabiyotida ayollar obrazi XX asrdan boshlab keng yoritila boshladi, bu yerda Zulfiya Qurolboy qizi kabi yozuvchilar ayollar ruhiyatini chuqurroq ochib beradi. Zamonaviy adabiyotda ayollar obrazi ularning ichki dunyosi, shaxsiy muammolari va ijtimoiy kurashlarini o‘z ichiga olishga qaratilgan. Maqolada ayollar obrazining ijtimoiy va shaxsiy aspektlari, ularning adabiyotdagi estetik va axloqiy ahamiyati tadqiq etiladi.

Tayanch so‘zlar. Ayollar obrazi, badiiy adabiyot, jamiyat, ijtimoiy rol, shaxsiy erkinlik, ichki dunyo, zamonaviy adabiyot, Zulfiya Qurolboy qizi, psixologizm, gender munosabatlari, ayolning ruhiy holati, ijtimoiy kurash.

В этой статье анализируется создание образа женщины в художественной литературе и ее социальное, культурное, личное и психическое поведение. В разные периоды литературы женские персонажи в большинстве случаев освещали противоречия между личной свободой, учениями общества и социальными нормами. В мировой литературе такие писатели, как Джейн Остин, Толстой, Франц Кафка и Вирджиния Вулф, через образ женщины показали сложность человеческой психики и интересы общества. В узбекской литературе образ женщины стал широко освещаться начиная с XX века, где такие писатели, как Зульфия Куролбой кизи, глубже раскрывают женскую психику. Образы женщин в современной литературе направлены на охват их внутреннего мира, личных проблем и социальной борьбы. В статье исследуются социальные и личностные аспекты образа.

Ключевые слова. Образ женщины, художественная литература, общество, социальная роль, личная свобода, внутренний мир, современная литература, Зульфия Куролбой кизи, психологизм, гендерные отношения, психическое состояние женщины, социальная борьба.

This article analyzes the creation of the image of women in fiction and their social, cultural, personal, and spiritual behavior. In different periods of literature, female characters often illuminated conflicts between personal freedom, societal teachings, and social norms. In world literature, writers such as Jane Austen, Tolstoy, Franz Kafka, and Virginia Woolf have shown the complexity of the human psyche and the interests of society through the image of women. In Uzbek literature, the image of women began to be widely illuminated starting in the 20th century, where writers such as Zulfiya Kurolboy qizi deeply reveal the psyche of women. In contemporary literature, the image of women is aimed at encompassing their inner world, personal problems, and social struggles. The article examines the social and personal aspects of

the image of women, their aesthetic and moral significance in literature.

Key words. The image of women, fiction, society, social role, personal freedom, inner world, modern literature, Zulfiya Kurolboy qizi, psychology, gender relations, woman's mental state, social struggle.

Badiiy adabiyotda ayol mavzusi doimo muhim bo‘lib kelgan. Ayol personajlar ijtimoiy, madaniy va shaxsiy masalalarni yoritishda o‘ziga xos ramziy rol o‘ynaydi. Jahon va o‘zbek adabiyotida ayol qahramonlar orqali yozuvchilar turli davrlarning ruhiyatini aks ettirgan. Ayollar badiiy asarda ko‘p hollarda ichki dunyosi, his-tuyg‘ulari bilan to‘liq yoritilmasdan, syujetni rivojlantiruvchi yoki qo‘shimcha qahramonlar sifatida namoyon bo‘lgan. Ammo zamonaviy adabiyotda bu holat o‘zgarib, ayollarning ruhiyati va ichki dunyosiga ko‘proq e'tibor qaratilmoqda.

Jahon adabiyotida ayol obrazlari ko‘p asrlik an’analar asosida shakllangan. Masalan, Jeyn Ostinning “Andisha va g‘urur” romanidagi Elizabet Bennet obrazi yoki Tolstoyning “Anna Karenina” romanidagi Anna Karenina ijtimoiy normalar bilan shaxsiy erkinlik o‘rtasidagi kurashni ifoda etadi. Bunday qahramonlar orqali yozuvchilar ayollarning ichki dunyosi, his-tuyg‘ulari va tanlovlari bilan birga jamiyatning turli ziddiyatlarini ko‘rsatgan.

Frans Kafkaning asarlarida ayollar ko‘pincha ruhiy holatlarini ochib beradigan personajlar sifatida tasvirlanadi. Misol uchun, Virjiniya Vulfning “Missis Dellouey” asaridagi Klarissa Dellouey obrazi inson ruhiyatining cheksiz murakkabligini namoyon etadi. Jahon adabiyotida ayollar mavzusi gumanizm g‘oyalari ta’sirida kengayib, inson ruhiyatiga chuqurroq kirib borgan.

O‘zbek adabiyotida ayollar mavzusi XX asrdan boshlab keng yoritila boshladi. Cho‘lponning “Kecha va kunduz” romanidagi Zebiniso yoki Abdulla Qodiriyning “O‘tkan kunlar” romanidagi Kumushbibi kabi obrazlar asosan davr zulmi va ijtimoiy normalar holatidagi ayollar taqdirini ifodalaydi. Ular ko‘proq fojiali taqdirlar orqali tasvirlanib, ichki dunyosi emas, balki atrofdagilarning ta'siridan kelib chiqadigan holatlarda namoyon bo‘ladi.

Zamonaviy o‘zbek adabiyoti ayollar obrazining ichki dunyosiga chuqur kirib borish, uning ruhiy holati, ijtimoiy kurashlari va shaxsiy drama ko‘rinishlarini tasvirlashda yangi bosqichga ko‘tarildi. Bunda Zulfiya Qurolboy qizi ijodining o‘rni katta. Adiba ijodi orqali biz nafaqat o‘zbek ayolining hayoti, balki uning ichki dunyosi va muammolari haqidagi tasavvurlarni yanada boyitishimiz mumkin. Zulfiya Qurolboy qizi asarlarida ayolning ichki savollari, qiyinchiliklari va shaxsiy izlanishlari orqali ijtimoiy muammolar yoritilgan.

Zamonaviy adabiyot realistik mazmunda yozilgan asarlar orqali ayol obrazini yangi qirralarda namoyon qildi. Bu jarayonda insonning his-tuyg‘ulariga alohida e’tibor qaratish muhim ahamiyat kasb etdi. Zulfiya Qurolboy qizi asarlaridagi ayol personajlar ularning turmushdagi og‘ir sinovlari, oilaviy munosabatlari va ichki muammolarini ko‘rsatadi. Bu personajlar orqali yozuvchi jamiyatdagi turli ziddiyatlarni yoritadi va o‘quvchini ular ustida mulohaza qilishga undaydi.

Zulfiya Qurolboy qizi o‘z asarlarida ayol obrazini faqat ijtimoiy yoki shaxsiy masalalarni ko‘rsatuvchi personaj sifatida emas, balki inson ruhiyatining murakkab mexanizmlarini tasvirlash vositasi sifatida ham namoyon etadi. Uning “Yozsiz yil” asaridagi Buvgul xola obrazi adibaning inson tuyg‘ularini idrok qilishdagi nozikligini va jamiyat muammolarini aks ettirishdagi mahoratini yorqin namoyon etadi. Buvgul xola nafaqat o‘z farzandi uchun kurashayotgan mehribon ona, balki jamiyatdagi

e'tiborsizlik, qashshoqlik va insonlar o‘rtasidagi behurmatlikka qarshilik ko‘rsatuvchi obraz sifatida ham ahamiyatlidir. Uning har bir harakati, ichki kechinmalari va tashqi dunyo bilan bo‘lgan to‘qnashuvlari orqali o‘quvchi jamiyatning murakkab ziddiyatlari haqida o‘ylashga chorlanadi.

Adabiyotshunos Umarali Normatov bu haqda shunday deydi: “Zulfiyaning bir vaqtlar tanqidchilikda mensimay qaraladigan, uncha xush ko‘rilmaydigan ijtimoiylikdan xoli sof “ko‘ngil mayllari nag‘malari” talqini adabiy tajribalari yo‘lidan borib yaratgan qator hikoyalari, ayniqsa, “Yozsiz yil” o‘zining badiiy-ma'naviy ta'sir kuchi jihatidan sof ijtimoiy yo‘nalishdagi yetuk asarlardan aslo qolishmaydi”

Buvgul xolaning farzandiga nisbatan sadoqati, uning sog‘lom turmush kechirishi uchun olib borayotgan fidokorona harakatlari va ayni paytda jamiyatning sovuq muomalasiga duch kelishi o‘quvchini chuqur uyga toldiradi. Asarda Buvgul xolaning shaxsiy qayg‘ulari nafaqat uning shaxsiy hayoti, balki jamiyatning umumiy dardi sifatida aks ettiriladi. Zulfiya o‘z qahramonining har bir xulqini ortiqcha bo‘yoqlarsiz, realizmga asoslangan holda, o‘quvchiga yaqin qilib tasvirlaydi.

Asarda Buvgul xolaning kundalik hayoti, kichik tafsilotlar orqali katta dramatik mazmunga ega bo‘ladi. Uning yolg‘izligi, jamiyatning unga bo‘lgan e'tiborsizligi va shunga qaramay, irodali ona sifatida farzandi uchun kurashishi katta ma'naviy quvvat va umid timsoli bo‘lib xizmat qiladi. Shu tariqa, Buvgul xola nafaqat bir shaxsning taqdiri sifatida, balki ayollarning ijtimoiy hayotdagi qiyinchiliklari va ularning bunga qarshi qay darajada muvaffaqiyatli javob berishi sifatida ham talqin etiladi.

Adiba o‘z asarida ijtimoiy masalalarni nazokat bilan aks ettirishga erishadi. Buvgul xolaning obrazi, uning hayotga bo‘lgan sodiqligi va farzandi uchun kurashi orqali Zulfiya Qurolboy qizi nafaqat shaxsiy, balki umumiy jamiyat dardini ko‘rsatishda muvaffaqiyatli ijod namoyon etadi. Bu, albatta, “Yozsiz yil” asarini nafaqat adabiy, balki ma'naviy jihatdan ham muhim asarlar safiga qo‘shadi.

Zulfiya Qurolboy qizining “Yozsiz yil” asari nafaqat Buvgul xola obrazi orqali inson va jamiyat munosabatlarini aks ettiradi, balki umuminsoniy qiymatlarni yangicha nazar bilan qayta yoritishga xizmat qiladi. Buvgul xola nafaqat jamiyatning unutilgan qahramoni, balki ijtimoiy va ma'naviy adolatning fidokori sifatida namoyon bo‘ladi. Uning o‘ziga xos ichki kuchga ega ekanligi, tashqi muhit ta'siridan kelib chiqadigan og‘irliklarga qaramay, umidsizlikka tushmasligi Zulfiya ijodining asosiy g‘oyalaridan biri sifatida namoyon bo‘ladi.

Asarning badiiy qimmati shundaki, u qahramonning shaxsiy qayg‘ulari va ichidagi dunyosi orqali keng jamiyatdagi turli muammolarni ochib beradi. Buvgul xola bir qator ijtimoiy jarayonlarning, xususan, odamlar o‘rtasidagi hissiy uzilishlar, mehrsizlik va jamiyatdagi adolatsizliklarning ta'sirchan ifodasidir. Uning hayotga bo‘lgan munosabati, farzandi uchun chekkan azoblari va shu bilan birga insonparvarlik qadriyatlariga bo‘lgan sadoqati uni universal qahramonga aylantiradi.

Bu obrazda jamiyatning umumiy dardlari bilan bir qatorda, ayolning xususiy hayoti, uning kechinmalari, sabr va mehnatining qiymati ham namoyon bo‘ladi. Asar shu jihatdan oilaviy munosabatlar, jamiyatdagi ijtimoiy tengsizlik va insonning o‘ziga bo‘lgan ishonchini mukammal tarzda ko‘rsatib beradi. Buvgul xolaning obrazi o‘z farzandini himoya qilish orqali yanada chuqur ma’noga ega bo‘lib, ayollar hayotidagi kuch-qudrat, irodaning beqiyosligi va jamiyat uchun ularning ahamiyatini keng qamrovli tarzda ochib beradi.

Shuningdek, asardagi ichki dramatik ziddiyatlar o‘quvchini nafaqat qahramonning

holatiga sho‘ng‘ishga, balki o‘zining jamiyatdagi rolini qayta baholashga chorlaydi. Buvgul xolaning qiyofasi nafaqat bir shaxsning, balki butun avlodning o‘ziga xos tarixi, umidi va saboqlarini o‘zida mujassam etgan. Adiba asari orqali biz jamiyatning qalbiga nazar tashlaymiz va uning chuqur, ba’zan e'tiborsiz qolgan jihatlarini qayta kashf etamiz.

Shunday qilib, “Yozsiz yil” nafaqat badiiy asar sifatida, balki ijtimoiy-ruhiy tahlil vositasi sifatida ham o‘ziga xos qimmatga ega. Buvgul xola obrazi orqali adiba o‘quvchiga nafaqat jamiyatdagi kamchiliklarni ko‘rsatadi, balki ularni bartaraf etish yo‘lidagi saboq va g‘oyalarni taqdim etadi.

Zulfiya Qurolboy qizining boshqa asarlarida ham ayol obrazlari o‘z taqdirlari bilan atrof-muhitga ta'sir ko‘rsatadi va bu ta'sirni o‘quvchi chuqur his qiladi. Masalan, “Ikki manzil” hikoyasidagi qahramon ichki savollariga javob izlagan holda o‘zining ichki dunyosini qayta qurishga intiluvchi ayolni tasvirlaydi. Bu hikoyada yozuvchi personajning ichki taraqqiyoti, uning shaxsiy qarashlarining o‘zgarishi va o‘zini anglashiga asosiy urg‘u bergan.

Zulfiya Qurolboy qizi asarlarida real voqeliklar psixologizm bilan muvaffaqiyatli uyg‘unlashtirilgan. Yozuvchi voqyea-hodisalarni yoritishda realistik uslubdan foydalanib, personajlarning ichki dunyosini psixologik tahlillar orqali boyitadi. Bu usul ayol qahramonlar orqali jamiyatdagi global va milliy muammolarni yoritish imkonini beradi. Asarlarda ayol qahramonlar tabiat va atrof-muhit bilan bog‘liq holda tasvirlanadi, bu esa insonning ichki dunyosi va tabiat o‘rtasidagi mustahkam aloqani ko‘rsatadi.

Zulfiya Qurolboy qizi ijodi zamonaviy o‘zbek adabiyotida ayol obrazi rivojiga yangi yo‘nalish berdi. Uning asarlaridagi ayol qahramonlar hayotning barcha murakkab qirralarini ifoda etadi, ularning ichki kurashlari esa adabiyotning inson ruhiyatini yanada chuqurroq tushunishga xizmat qiladi. Zamonaviy adabiyotda ayol obrazlarining shakllanishi nafaqat ijtimoiy, balki shaxsiy savollarni muhokama qilishning ham yangi usuliga aylandi. Zulfiya Qurolboy qizi bu yo‘nalishdagi eng yorqin ijodkorlardan biri sifatida alohida o‘rin tutadi.

Ayol obrazi badiiy adabiyotning markaziy timsollaridan biri sifatida turli davrlarda ijtimoiy, madaniy va estetik qarashlarning ifodasi bo‘lib kelgan. Ushbu maqolada ayol obrazining mazmun-mohiyati, badiiy timsol sifatidagi o‘rni va uning inson ruhiyatiga ta’sirini tahlil qilishga harakat qilinadi.

Adibaning “Ayol” hikoyasidagi Nazokat obrazi inson irodasi, sabr-toqat va hayotga bo‘lgan chuqur muhabbatning yorqin ifodasi sifatida namoyon bo‘ladi. Uning jismoniy azoblari va ruhiy holati hikoya syujetining asosiy harakatlantiruvchi kuchi bo‘lib, o‘quvchini inson tuyg‘ularining har bir qirrasini chuqur his etishga majbur etadi. Nazokatning o‘z hayotida duch keladigan mashaqqatlari nafaqat uning shaxsiy dramasi, balki jamiyatdagi ayollarga xos bo‘lgan umumiy holatlarni ham aks ettiradi.

Tanqidchi Qozoqboy Yo‘ldoshevning so‘zlarida ta’kidlanganidek, “tiriklikning boshqalarga tushunarsiz bo‘lgan totli tuyuluvchi jihatlarini mahorat bilan tasvirlash” adiba ijodining o‘ziga xos xususiyatidir. Nazokatning ichki olamida kechayotgan ziddiyatlar, uning azoblari va shunga qaramay hayotga ishonchi, atrofidagilarning qo‘llab-quvvatlashga muhtoj ekanligi uning obrazini yanada ta'sirli qiladi. Shu bilan birga, Nazokatning ichki dunyosi orqali adiba insonning nainki jismoniy, balki ruhiy qiyinchiliklar oldidagi kurashini ham ko‘rsatib beradi.

Zulfiya Qurolboy qizi hikoyasida Nazokat nafaqat bir ayolning taqdiri sifatida qaraladi, balki insonparvarlik va hayotga ishonch simvoli sifatida ham talqin qilinadi.

Uning jamiyatdagi ijtimoiy roli, atrofidagi insonlar bilan munosabatlari, hatto uning sukutlari ham adibaning nozik idrok salohiyati va chuqur ijodiy mahoratidan darak beradi.

Nazokat obrazi orqali adiba nafaqat ayollar hayotining mashaqqatli tomonlarini, balki ularning ichki irodasi va hayotga bo‘lgan muhabbatining buyukligini ham o‘ziga xos usulda ochib beradi. Shu sababli, hikoyada nafaqat Nazokat, balki uning orqali butun jamiyatning o‘ziga xos aks-sadosi yangraydi.

Ayol obrazining badiiy tadqiqotida ruhiy holatlar, ehtiros va umidning tengma-teng aks ettirilishi muhim. Nazokatning so‘nggi kunlari yoritilgan sahnalar uning ma’naviy kuchini, o‘z juftiga va farzandlariga bo‘lgan mehrini, shu bilan birga inson hayotining murakkab va og‘ir haqiqatlarini ko‘rsatib beradi.

Ushbu obraz orqali yozuvchi hayotning tez o‘tkinchi ekanligi, lekin umid va iroda insonni azoblar oldida ham mustahkam ushlab tura olishini ko‘rsatadi. Nazokatning shiddatli hayotidagi har bir harakat, uning bolalari uchun so‘nggi nafasgacha kurashishi ayol timsolidagi buyuk insonparvarlikni tasdiqlaydi.

Shunday qilib, badiiy adabiyotda ayol obrazi inson irodasi va muhabbatining cheksizligini aks ettiruvchi estetik va falsafiy timsol sifatida sifatida muhim ahamiyat kasb etadi. Yozuvchi Nazokat obrazi orqali o‘quvchiga nafaqat estetik zavq beradi, balki umid va insoniy tuyg‘ularni qaytadan qadrlash hissini, kuchli iroda va matonat sohibi bo‘lishga undaydi.

Badiiy adabiyotda ayollar obrazi nafaqat ijtimoiy voqelikning ifodasi, balki inson ruhiyatining murakkab qirralarini tatqiq etish vositasi sifatida alohida o‘rin tutadi. Ayol obrazlari orqali yozuvchilar jamiyatdagi gender munosabatlari, inson tabiati va turli davrlardagi estetik va axloqiy tushunchalarni ochib berishadi. Ushbu obrazlar turli tarixiy davrlarda har xil mazmun va shaklda namoyon bo‘lib, kitobxon qalbiga ijtimoiy hayotning murakkab qarashlarini yetkazgan.

Ayollar obrazlarining insonparvarlik, sabr-toqat, muhabbat va iroda kabi xususiyatlari ularning hayotga bo‘lgan munosabatini, shuningdek, boshqalar bilan bo‘lgan ijtimoiy o‘zaro ta’sirlarini shakllantiradi. Ayollar o‘zining ichki kuchini va ma'naviy sabrini, jamiyatning murakkabliklari, ijtimoiy zo‘rlashuvlar va shaxsiy qadriyatlar orasidagi tajribalarni yo‘lga qo‘yish orqali, ijobiy ta'sir ko‘rsatishga intiladi. Adibaning “yetim uy” hikoyasida ushbu ijtimoiy va psixologik zo‘rlashuvlar aniq ko‘rsatilgan bo‘lib, xususan, Maryam opoqining “Shuncha xarajat qilish uchun bechora nechta ho‘kiz bilan yotib chiqishiga to‘g‘ri kelgan!” degan so‘zi Ra’noning ichki dunyosiga ta’sir qilishi va ayollar o‘rtasidagi ijtimoiy muammolarni namoyon qilishiga olib kelgan.

Maryam opoqining aniq maqsadga yo‘naltirilgan so‘zi, go‘yo Ra’noning eshitishini o‘ylamay aytilganidan kelib chiqib, uning ruhiyatiga keskin ta’sir ko‘rsatgan. Ra’no uchun bu so‘z, nafaqat shaxsiy qadriyatlariga nisbatan, balki uning jamiyatdagi mavqyeiga bo‘lgan haqorat sifatida qabul qilindi. Bu holat, uning hissiy holatini keskin o‘zgartiradi: bir vaqtning o‘zida uning tabiatidagi sabr-toqat va yomonlikka nisbatan ichki qarshilik olib keladi. Shunday qilib, Maryam opoqining aytgan so‘zi, Ra’noning ko‘nglida ichki zarba, hurmatsizlik va ijtimoiy adolatsizlik hissini uyg‘otadi.

Ushbu voqyea Ra'noning xulosalarini o‘zgartiradi va ijtimoiy muhitdagi o‘zaro munosabatlar yoki ularning barchasiga yo‘naltirilgan ta'sirlar bilan bog‘liq ijtimoiy shok tug‘diradi. Tasavvur qilish kerakki, Ra’no o‘zining ma’naviy ustuvorligi va ichki kuchini qayta tiklash uchun, maroq va urg‘u bilan munosabatlardan chiqa olishi kerak edi, lekin bu holat uning munosabatlarini o‘zgartiradi va uning ijtimoiy masalalarga munosabatini

yangicha tashkil qiladi.

Hikoyada Maryam opoqi tomonidan Ra'noga bo‘lgan ijtimoiy munosabatlar, unga nisbatan keraksiz bahs va ma’lumotlar orqali badbaxtlikka olib keladi. Ayollar obrazi nafaqat shaxsiy munosabatlar, balki ularning jamiyatdagi o‘rni, adolatsizlik va ishonchiga zid munosabatlar orqali ko‘rsatiladi. Ayollar aniq iqtisodiy yoki ijtimoiy tahdidlardan qo‘rqmasdan, ichki kuch va sabr orqali ijtimoiy muhitda o‘zaro bog‘lanishga harakat qilishadi. Hikoyadagi voqealar, ayollar orasidagi ichki konflikt va ijtimoiy munosabatlarning murakkabligini, shuningdek, har bir ayolning ruhiy sabr-toqati va jamiyatdagi o‘rnini anglatadi.

Jamiyatda ayollar obrazi ko‘pincha oila, jamiyat va shaxs o‘rtasidagi muvozanatni saqlashga harakat qiladi. “yetim uy” hikoyasida Maryam opoqi va Ra’no o‘rtasidagi ijtimoiy zo‘rlashuvlar, nafrat va ishonchsizlik hissini ishga soladigan holatlarda, ayollar o‘rtasidagi ishonch, muhokamalar va ijtimoiy sabrni jonli tarzda ko‘rsatib beradi. Hikoyadagi badiiy tasvirlar va ayollar o‘rtasidagi munosabatlar jamiyatdagi ijtimoiy muammolarning ichki muammo va ma’naviy ta’sirlar orqali shakllanishini namoyon qiladi..

Ayol obrazlarining aks ettirilishida yozuvchilar estetik va axloqiy tushunchalarni o‘zaro uyg‘un holda namoyon etadilar. Ayollar ko‘pincha o‘z juftiga, farzandlariga va jamiyatga sadoqatning timsoli sifatida tasvirlanadi. Bu obrazlar orqali jamiyatning ayollarga bo‘lgan munosabati, ularning ijtimoiy mavqyei va shaxsiy erkinliklari qanday shakllangani ko‘rsatib beriladi.

Shuningdek, adabiyotda ayollar obrazlari orqali inson qalbidagi quvonch, g‘am, hayotga bo‘lgan umid va ma’naviy kurashning beqiyos namunalari yoritib berilgan. Turli ijodkorlar o‘z asarlarida ayol timsollari orqali inson hayotidagi asosiy falsafiy savollarga javob berishga harakat qiladilar. Misol uchun, Nazokat obrazi nafaqat ayolning jamiyatdagi rolini, balki inson qalbidagi buyuk ma'naviy kuchning ifodasidir.

Xulosa qilib aytganda, badiiy adabiyotdagi ayollar obrazlari jamiyat va inson ruhiyatining ajralmas qismi hisoblanadi. Ushbu obrazlar orqali yozuvchilar ayollarning hayotdagi murakkab rolini, ularning ichki kuchi va oliyjanob fazilatlarini namoyon qiladilar. Shuningdek, ayol obrazlari adabiyotda insonparvarlik tushunchalarini yanada chuqurroq anglashga yordam beradi. Ular adabiy-estetika va falsafaning muhim yo‘nalishi sifatida har doim dolzarb ahamiyatga ega bo‘lib qolaveradi.

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TRIGONOMETRIYANI VUJUDGA KELISHI, RIVOJLANISHI VA TRIGONOMETRIK IFODALARNI HISOBLASH

Annotatsiya

Mazkur maqola matematikaning trigonometriya bo‘limiga oid bo‘lib, trigonometriyaning kelib chiqish tarixi, vujudga kelishi, geometriya va astranomiya fani bilan bog‘liqligi aytib o‘tilgan. Shuningdek O‘rta Osiyo olimlari trigonometriya rivojiga qo‘shgan hissalari hamda uning amaldaga tatbiqlari haqida ochib berilgan va trigonometrik ifodaning qiymatlarini hisoblashda hamda trigonometrik tenglamani yechishda ba’zi trigonometrik formulalardan foydalanib yechilgan masalalar.

Tayanch so‘zlar. Trigonometriya, astronomiya, uchburchak, sinus, cosinus, tangens, kotangens, vatar, gipotenuza.

Эта статья посвящена тригонометрическому разделу математики, и упоминается, что тригонометрия связана с историей возникновения, создания, геометрии и астрономии. Также раскрывается вклад ученых Центральной Азии в развитие тригонометрии и ее практическое применение в вычыслении значений тригонометрических выражении задач с использованием некаторых тригонометрических формул при решении тригонометрических уравнений.

Ключевые слова. Тригонометрия, астрономия, триуголник, синус, косинус,тангенс, котангенс, ватар, гепотенуза.

This article is about the trigonometry branch of mathematics , it is mentioned that the history of the origin of trigonometry, its creation, and its connection with the science of geometry and astronomy. Also, the contributions of Central Asian scientists to the development of trigonometry and its practical applications were revealed and problems solved using some trigonometric formulas in calculating the value of trigonometric expressions and solving trigonometric equations.

Key words. Trigonometry, astronomy, triangle, sine, cosine, tangent, cotangent, watar, hypotenuse.

Trigonometriya (yunonchadan “trigon”- uchburchak, “metrezis” – o‘lchash so‘zidan olingan bo‘lib “uchburchaklarni o‘lchash” deb ataladi. Trigonometriya matematikaning asosiy bo‘limlaridan biri. U uchburchak tomonlari va burchaklari orasidagi bog‘lanishlarni o‘rganadi.

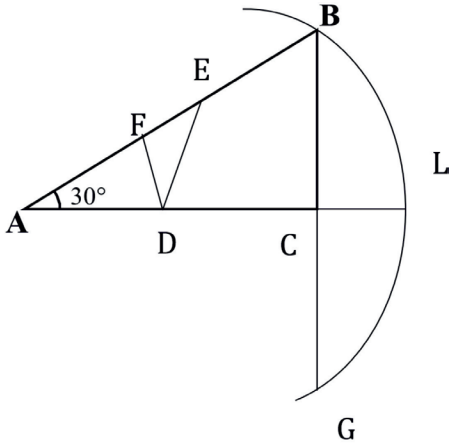
Er. av .II asrda astronomiyada bir qancha masalalar to‘planib qoladi. Bunga matematika fani zarur edi.Trigonometriya astronomiyaning ehtiyojlaridan kelib chiqqan bo‘lib, uzoq obyektlarni o‘lchashda astronomiyada xizmat qilardi. Triigonometriya uchburchaklarni hisoblashda ishlatilganligi sababli olimlar uni geometriya tarkibiga o‘tkazishmoqchi bo‘lishadi. Lekin yunonlar bunga qarshi bo‘lishdi. Trigonometriya astronomiyada zarurligi sabab,astronomiya tarkibida qoladi.Demak,uzoqlik, to‘g‘ri chiziq,

burchak biror figuralarning elementlari bo‘lishi,trigonometriya shu figuralarning orasidagi bog‘lanishni o‘rganishi kerak edi. Masalan, biror bir uchburchak va ular orasidagi burchaklar yig‘indisi 180° ga teng. Bundan uchburchakning ikkita burchagidan uchunchi burchagini toppish mumkin. Shuningdek ixtiyoriy uchburchakni to‘g‘ri burchakli uchburchakka ajratish mumkin. Bu esa trigonometriyaning asosiy masalalari hisoblanadi.Agar ABC to‘g‘ri burchakli uchburchak berilgan bo‘lsin. A o‘tkir burchagi AB shu uchburchakning gepotenuzasi. Demak $\angle B = 180^{\circ} - \angle A - \angle C$. Bizga $\angle A$ ma’lum bo‘lsa, BC/AB ni qarshisidagi katetning gepotenuzasini topamiz:

$$\frac{ED}{AE} = \frac{FD}{AD} = \frac{BC}{AB}$$

Shunday qilib, katetning gepotenuzaga nisbati burchakning funksiyasi, yani funksiyaning sinusi deb ataladi va sin ko‘rinishda belgilanadi.

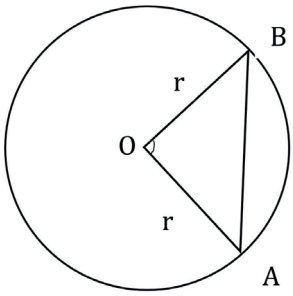
Sinusni hisoblashni geometriya yordamida topishni ko‘rib chiqamiz $\angle A$= 30° bo‘lsa AA ni markaz qilib, AB radusi aylana chizamiz va BC kesmani davom ettiramiz, u aylana bilan G nuqtada kesishadi AC⊥BC bo‘lsa CG=BC, ∪BL=∪LG, ∪GAL=30°, BC vatar aylanaga ichki chizilgan C burchakning tomoni, uning radiusga nisbati $\frac{BC}{AC} = \frac{1}{2} = sin30^{\circ}$ (1-rasm).



1-rasm.

Bu masalani er. av. II asirda Gipparx fanga kiritgan. Shu asrda fanga o‘z hissasini qo‘shgan yana bir olim Ptolemey “Almagest” asarida vatar bilan bog‘liq bo‘lgan trigonometriyani to‘liq bayon qilgan. Ptolemey aylanaga tortilgan vatarni trigonometriyaga bog‘lab topgan.

Masalan. Markaziy α burchakli r radiusli doira vatarning uzunligi $2rsin\frac{\alpha}{2}$ ga teng (2-rasm).



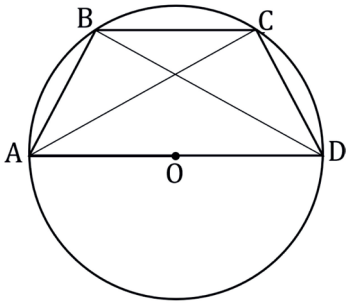
2-rasm.

Faraz qilaylik, doiraga ABCD to‘g‘ri burchak ichki chizilgan bo‘lsin.

Lemma. AC va BD dioganallardan hosil bo‘lgan to‘g‘ri to‘rtburchak yuzi berilgan to‘rtburchak qarama-qarshi tomonlaridan hosil bo‘lgan to‘g‘ri to‘rtburchaklar yuzlari yig‘indisiga teng deyiladi.

$$AB\cdot BD=AB\cdot CD+AD\cdot BC$$

Bu lemma AD tomon doiraning diametridan iborat bo‘lgan ichki chizilgan ABCD to‘rtburchak tadbiq etilgan (3-rasm).



3-rasm.

$$BC=\frac{AC\cdot BC+AB\cdot CD}{AD} \qquad [3]$$

Agar $\angle AOC=2\alpha,\angle AOB=2\beta$ va r=1 desak yuqodagi munosabat shu ko‘rinishda bo‘ladi,

$$\sin(\alpha-\beta)=\sin\alpha\bullet\cos\beta-\cos\alpha\sin\beta$$

Trigonometriyaning rivojlanishi . Trigonometriya rivoji uchun o‘z hissasini qo‘shgan allomalardan biri Muso al-Xorazmiy (783-850) birinchi bo‘lib ,sinus va teskari sinusni kiritgan Al-xorazmiy sinus va teskari sinus bo‘yicha yoy topishni shunday chiroyli va ixcham tasvirlab bergan .Bu amallarni bajarishda Xorazmiy radiusini 60 birlikka teng deb olgan , 60 birlik hozirda doira radiusi 1ga teng. Bu amalni quydagicha yozish mumkin. A yoyning teskari sinusini sinvers α

$$\alpha<90^{\circ}\ sinver\alpha=60-\sin\left(90^{\circ}-\alpha\right)$$

$$\alpha>90^{\circ}\ sinvers\alpha=60+\sin\left(\alpha-90^{\circ}\right)$$

Agar hozirgidek doira radiusini 1ga teng desak,shunga ko‘ra quydagicha belgila-

nadi.

$$sinvers\alpha = 1 - cos\alpha$$

Trigonometriyaning rivojiga hissa qo‘shgan yana bir olim Abu-Rayhon Beruniy (973-1048). Beruniy “Masud Qonuni” asarida trigonometriyahaqida aniq va to‘liq bayon qilingan . U trigonometriyada vatarlarni aniqlash va doirada ichki chizilgan muntazam ko‘pburchaklarning tomonlarini topish bilan shug‘ullangan. Ketma-ket bo‘lishdan hosil bo‘ladigan vatarlarni topish qoidasi bizning belgilashlarda quydagicha

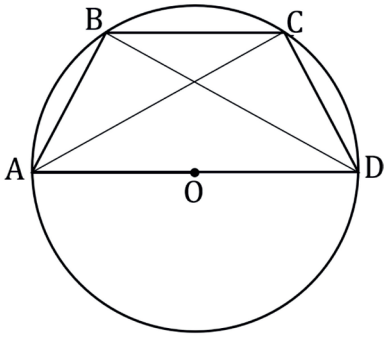
$$sin\frac{\alpha}{2} = \frac{1}{2}\sqrt{2 \cdot 2cos\alpha}$$

$$sin\frac{\alpha}{2} = \frac{1}{2}\sqrt{2 - \sqrt{2 + 2cos\alpha}}$$

$$sin\frac{\alpha}{2} = \frac{1}{2}\sqrt{2 - \sqrt{2 + \sqrt{2 \cdot cos\alpha}}}$$

Islom dinidagi qiblani, ya’ni Makkai Mukarramadagi Ka’bani aniqlash masalasi turli trigonometrik va geografik metodlar bilan yechiigan. Bu masalaga har bir musulmon kishi bir sutkada besh marta duch keladi. Yashash hududingizda qibla qaysi tomondaligini biror belgi orqali belgilab olgansiz. Agar siz dala yoki sahroda bo‘lsangiz qanday aniqlaysiz?

Bu masala IX–XIX asrlarda keng tarqalgan soddava taqribiy metodni Abu Abdullo Muhammad ibn Battoniy (850-929) ishlab chiqqan.



4-rasm

Faraz qilaylik, markazida kuzatuvchi turgan doirada shimol-janub chizig‘i MS va g‘arb-sharq chizig‘i WE o‘tkazilgan bo‘lsin. ∆φ va – Makka va kuzatuvchi joyining kengliklar ayirm, ∆L esa ular uzunliklarining farqi bo‘lsin, ya’ni EB=∆φ va SC=∆L ga teng.

Demak, WE ga parallel AB to‘g‘ri chiziq NSga parallel DC chiziq o‘tkaziladi. Bu to‘g‘richiziq M nuqtada kesishadi , u holda Makkaga yo‘nalish <SXM= q kabi aniqlanadi. M ni koordinata boshi deb qarash x=sin·L , y=sin·φ

$$q‘ = 90° - \ q = \ \text{arctg}\frac{\sin\Delta\varphi}{\sin\Delta L}$$

Shunday qilib

$$q = 90^{\circ} - arctg\,\frac{\sin\Delta\varphi}{sin\Delta L}$$

Trigonometrik masalalar. 1. Agar ctgα= √2-1 bo‘lsa, cosα ning qiymatini toping.

Trigonometrik funksiyalar orasidagi bog‘lanishlar formulasiga ko‘ra $ctg\alpha = \frac{\cos\alpha}{\sin\alpha}$ ga teng.

Bunda cosα ni cos2α ga keltiramiz , buning uchun

$$1 - cos2\alpha = \sin^2 2\alpha$$
$$1 = cos2\alpha + 2\cos^2\alpha$$

formulalaridan foydalanib,

$$cos\alpha = \sqrt{\frac{1+cos2\alpha}{2}}$$
$$sin\alpha = \sqrt{\frac{1-cos2\alpha}{2}}$$

ko‘rinishga keltiramiz.

$$ctg\alpha = \frac{cos\alpha}{sin\alpha} = \frac{\sqrt{\frac{1+cos2\alpha}{2}}}{\sqrt{\frac{1-cos2\alpha}{2}}} = \frac{\sqrt{1+cos2\alpha}}{\sqrt{1-cos2\alpha}}$$

Demak, $ctg\alpha = \frac{\sqrt{1+cos2\alpha}}{\sqrt{1-cos2\alpha}}$ teng bo‘lsa, shartga ko‘ra tenglikdan cos2α ni topib olamiz

$$\frac{\sqrt{1+cos2\alpha}}{\sqrt{1-cos2\alpha}} = \sqrt{2} - 1$$

Tenglikning ikkala tomonini kvadratga ko‘tarib olamiz ,

$$\frac{1+cos2\alpha}{1-cos2\alpha} = 3 - 2\sqrt{2}$$

ko‘rinishda keltiramiz .

$$1 + cos2\alpha = \left(3 - 2\sqrt{2}\right)\left(1 - cos2\alpha\right)$$
$$1 + cos2\alpha = 3 - 3cos2\alpha - 2\sqrt{2} + cos2\alpha$$
$$4cos2\alpha - 2\sqrt{2}cos2\alpha = 2 - 2\sqrt{2}$$
$$\left(4 - 2\sqrt{2}\right)\cdot cos2\alpha = 2 - 2\sqrt{2}$$
$$cos2\alpha = \frac{2-2\sqrt{2}}{4-2\sqrt{2}} = \frac{-\sqrt{2}}{2} = -\frac{1}{\sqrt{2}}$$

2. $sinx + ctg\,\frac{x}{2} = 2$ tenglamani yeching.

Tenglamani yechishda

$sinx = \frac{2tg\frac{x}{2}}{1+tg^2\frac{x}{2}}$ va $ctgx = \frac{1}{tgx}$

formuladan foydalanib,

$$\frac{2tg\frac{x}{2}}{1+tg^2\frac{x}{2}} + \frac{1}{ctgx} = 2$$

ko‘rinishda keltirib olamiz.

So‘ng $tg\frac{x}{2} = t$ deb belgilash kiritamiz $\frac{2t}{1+t^2} + \frac{1}{t} = 2$

$$\frac{2t+1+t^2}{t\left(t^2+1\right)} = 2$$

$$t^2 + 2t + 1 = 2t^3 + 2$$

$$2t^3 - t^2 + 1 = 0$$

$$\left(t-1\right)\left(2t^2 - t + 1\right)$$

Bu erda $2t^2 - t + 1 \neq 0$ chunki $D = b^2 - 4ac$ $D = 1 - 4 \cdot 2 = -7$

Demak $D<0$ bo‘lsa, tenglama yechimga ega emas .

$$t - 1 = 0$$

$$t = 1$$

$$tg\ x/2 = 1$$

Xulosa qilib shuni aytish kerakki, matematikaning trigonometriya bo‘limi juda keng va katta. Demak tigonometriya birgina matematika fanida emas , balki astronomiya va geometriyada qo‘llanilgan. Tigonometriya hayotga qancha zarurligi, xizmat qilishi va hamda trigonometrik ifodalar orqali ba’zi masalalarni yechishda yana bir isbotini topdi. Trigonometrik ifodalarning qiymatlarini hisoblashda trigonometriya formulalarni bir biri bilan bog‘lanib sodda yechimlarga kelishini ajoyibligini ko‘rish mumkin.

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BIOLOGIYA LABORATORIYA MASHG‘ULOTLARIDA AXBOROT KOMMUNIKATSIYA TEXNOLOGIYALARDAN FOYDALANISHNING AHAMIYATI

Annotatsiya

Maqolada biologik laboratoriya faoliyatida axborot-kommunikatsiya texnologiyalaridan (AKT) foydalanishning ahamiyati va axborot, moddiy va moliyaviy oqimlarni boshqarishni avtomatlashtirish haqida fikr yuritilgan. Shuningdek, tahlil vaqtini qisqartirish va qo‘lda qog‘ozbozlikdan voz kechish orqali samaradorlikni oshirish bo‘yicha tavsiyaar berilgan.

Tayanch so‘zlar. Laboratoriya, ta’lim, muloqot, jihoz, tadqiqot, . axborot-kommunikatsiya texnologiyalari, avtomatlashtirish, boshqarish.

В статье рассматривается значение использования информационно-коммуникационных технологий (ИКТ) в деятельности биологической лаборатории и автоматизации управления информационными, материальными и финансовыми потоками. Также даны рекомендации по повышению эффективности за счет сокращения времени анализа и отказа от ручной бумажной работы.

Ключевые слова. Лаборатория, обучение, общение, оборудование, исследования,. информационные и коммуникационные технологии, автоматизация, управление.

The article reflects on the importance of the use of information and communication technologies (ICT) in the activities of the Biological Laboratory and the automation of management of information, material and financial flows. There is also a recommendation to increase efficiency by reducing analysis time and giving up manual stationery.

Key words. Laboratory, education, communication, equipment, research,. information and communication technologies, automation, management.

O‘tkazilgan tahlillarning ishonchliligiga inson omilining ta’sirini bartaraf etish. Amalga oshirilgan tadqiqotlar uchun moliyaviy xarajatlarni kamaytirish.

Laboratoriya jarayonining barcha bosqichlarida axborotning ishonchli himoyasi va takrorlanishi.

Laboratoriya tadqiqot faoliyati uchun sun’iy intellektga asoslangan dasturlardan foydalanish imkoniyati. Ular biomaterialni qayta ishlashni nazorat qiladi, raqamli mikroskopdan olingan tasvirlarni tahlil qiladi, ma’lumotlarni shifrlaydi va dastlabgi xulosa chiqaradi.

Bundan tashqari, bioinformatika usullaridan foydalangan holda, turli xil biologik ma’lumotlarning katta to‘plamini qayta ishlash va muntazam tajribada har doim ham sezilmaydigan naqshlarni aniqlash mumkin.

Zamonaviy o‘quv jarayonida o‘qituvchi talabani o‘zi ma’lumot olishga, bashorat qilishga, tahlil qilishga, xulosa chiqarishga o‘rgatishga intiladi - bu barcha vazifalarni laboratoriya ishi davomida muvaffaqiyatli amalga oshirish mumkin. Biroq, har bir o‘qituvchi biladi, oldini olish juda qiyin bo‘lgan muammo bor - bu laboratoriya ishlarini bajarish jarayonini rasmiylashtirish natijasida talabalarning ushbu faoliyat turiga qiziqishini

yo‘qotishdir. Bolalar an’anaviy shaklda laboratoriya ishlarini tayyorlashga qiziqishlarini tezda yo‘qotadilar va natijada o‘quv materialini yomon o‘zlashtiradilar. Va agar biz biologiya kabinetlarining tadqiqot uchun asbob-uskunalar va materiallar bilan yetarli darajada ta’minlanmaganligini va darsga vaqt yetishmasligini hisobga olsak, laboratoriya ishi kabi biologik ta’limning muhim elementi umuman o‘z ma’nosini yo‘qotadi.

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Laboratoriya ishi davomida olingan bilimlarni mustahkamlash laboratoriya ishlari bo‘yicha daftarlarda hisobotlarni tayyorlash jarayonida sodir bo‘lishi kerak. Va bu erda, tekshirish paytida, o‘qituvchi ko‘pincha rasmiy javoblar, yomon bajarilgan chizmalar, ko‘plab imlo xatolari va noto‘g'ri formatlash bilan duch keladi. Shu bilan birga, hamma biladiki, bu laboratoriya ishining o‘zi emas, balki uning darsning ko‘p qismini daftarda taqdim etishi va bolalarda noma'lum narsalarni o‘rganishga, kichik bo‘lsa-da, tadqiqotga vaqtlari qolmaydi. kashfiyotlar. Natijada o‘quvchilarda darsdan jarayonning rasmiyatchilik, to‘liq emasligi, jarayondagi o‘z ishtirokidan norozilik, chizmalar, tavsiflar va xulosalar muvaffaqiyatsiz tayyorlansa, olingan bahodan ham hafsalasi pir bo‘ladi. Muvaffaqiyatli talaba yaratish kerakligi haqida juda ko‘p gapiramiz, ammo natija umidlarni oqlamaydi.

Bunday ko‘p qirrali muammoni hal qilish, g'alati, bolalarning o‘zlari tomonidan taklif qilingan. Birinchidan, toifadagi bir nechta yigitlar, biz aytganimizdek - iqtidorli, laboratoriya hisobotini elektron shaklda topshirishga ruxsat so‘rashdi. Ularning qiziqishlari dars doirasidan tashqariga chiqdi, ular o‘rganilayotgan ob'ektni batafsilroq va ijodiy o‘rganishni xohlashdi; Tajriba sifatida men hisobotning ushbu versiyasiga ruxsat berdim.

Dars davomida bolalar hamma bilan birgalikda laboratoriya ishlarini bajardilar, daftarlariga eslatma va eskizlar tuzdilar, shuningdek, ish bosqichlarini va o‘rganilayotgan ob'ektlarni kamera bilan suratga oldilar. Hisobot uy sharoitida slayd taqdimot shaklida tayyorlandi. Shu bilan birga, dars davomida olingan fotosuratlarni kompyuterda qayta ishlash, qo‘shimcha ma’lumotlar, illyustratsiya va sxemalarni izlash, imlo xatolarini tuzatish imkoniga ega bo‘ldilar.

Natijada har bir ish individualdir, ko‘plab ishlar mavzuni o‘rganishda ko‘rgazma materiali sifatida xavfsiz foydalanish mumkin, ba’zi laboratoriya ishlari tadqiqot loyihalariga aylandi. Biror narsani tuzatish yoki sozlash zarurati tug'ilganda, bu kompyuter yordamida oson va tez amalga oshirildi. Agar talaba izohlarni inobatga olib, xatolarni o‘zi tuzatgan bo‘lsa, bu bahoda aks ettirilmaydi. Natijada muvaffaqiyat holati, o‘quv jarayoniga ijobiy munosabat, fanga qiziqish ortishi, ijodiy salohiyatni ro‘yobga chiqarish va yangi kashfiyotlarga intilishdir.

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“DIFFERENSIAL YONDASHUV ASOSIDA ONA TILI TA’LIMIDA TALABALARNI O‘QUV-BILISH KOMPETENSIYALARINI RIVOJLANTIRISH METODIKASI” (boshlang‘ich ta’lim yo‘nalishi misolida)

Annotatsiya

Maqolada differensial ta’lim o‘qituvchilardan o‘quvchilarning individual qobiliyatlari va o‘quv qobiliyatlarini (diqqat, fikrlash, xotira rivojlanish darajasi va boshqalar) o‘rganishni, ularning ma’lum bir fan bo‘yicha bilim va ko‘nikmalar darajasini diagnostika qilishni talab qiladi, bu esa keyingi individuallashtirishni amalga oshirish haqida fikr yuritilgan.

Tayanch so‘zlar. Differentsial ta’lim, metodika, o‘qituvchi, ta’lim oluvchi, sinf, yechim.

В статье дифференцированное обучение требует от педагогов изучения индивидуальных способностей и обучающих способностей учащихся (уровня развития внимания, мышления, памяти и др.), диагностики уровня их знаний и умений по конкретному предмету, что предполагает осуществление дальнейшей индивидуализации.

Ключевые слова. Дифференциальное обучение, методика, учитель, обучающийся, класс, решение.

The article requires differential education teachers to learn the individual abilities and learning abilities of students (attention, thinking, memory development level, etc.), to diagnose their level of knowledge and skills in a particular discipline, which is thought to carry out further individualization.

Key words. Differential education, methodology, teacher, learner, class, solution.

Ona tilini o‘qitishda har bir bolada fanga qiziqishni shakllantirish alohida ahamiyatga ega. O‘qituvchi doimiy izlanishda. Qanday qilib zaiflarning ortda qolishiga yo‘l qo‘ymaslik va hamma muvaffaqiyatga erishishini ta’minlash kerak? Qanday qilib sinfni jalb qilish va o‘rganishni qiziqarli qilish kerak? Barcha o‘quvchilarning real ta’lim imkoniyatlarini hisobga olgan holdagina biz butun sinf uchun samarali faoliyatni tashkil etishimiz va sinfda tabaqalashtirilgan ta’limni amalga oshirish mumkin.

Lotin tilidan tarjima qilingan “farq” – bu butunni turli qismlarga, shakllarga, bosqichlarga bo‘lish, tabaqalash degan ma’noni anglatadi.

Differentsial ta’lim - bu: 1) o‘qituvchining o‘quvchilar guruhi bilan ishlaydigan, ularda ta’lim jarayoni uchun ahamiyatli bo‘lgan umumiy fazilatlarga (bir xil guruh) ega yoki yo‘qligini hisobga olgan holda tuzilgan o‘quv jarayonini tashkil etish shakli; 2) o‘quvchilarning turli guruhlari uchun o‘quv jarayonini ixtisoslashtirishni ta’minlaydigan umumiy didaktik tizimning bir qismi. Farqlanish L.S.Vygotskiyning proksimal rivojlanish zonasi nazariyasiga asoslanadi.

Ta’limning differentsiatsiyasi (ta’limga differentsial yondashuv): 1) turli maktablar, sinflar, guruhlar uchun aholining xususiyatlarini hisobga olish uchun turli xil o‘quv sharoitlarini yaratish; 2) bir xil guruhlarda o‘quv jarayonini amalga oshirishni ta’minlaydigan uslubiy, psixologik, pedagogik, tashkiliy va boshqaruv tadbirlari majmui.

Differentsial ta’limning maqsadi: ta’lim jarayonini shaxsning individual xususiyatlarini hisobga olgan holda tashkil etish, ya’ni. uning imkoniyatlari va qobiliyatlari darajasida, bu har bir talabaga o‘z qobiliyatiga ko‘ra maksimal bilim olish va shaxsiy salohiyatini ro‘yobga chiqarish imkoniyatini beradi. Ushbu texnologiya o‘quv jarayonini yanada samaraliroq qilish imkonini beradi.

Asosiy vazifa: o‘quvchining individualligini ko‘rish va uni saqlab qolish, bolaning o‘ziga ishonishiga yordam berish, uning maksimal rivojlanishini ta’minlash.

Shaxsni rivojlantirishning muhim jihati pedagogik jarayonda o‘quvchilarga individual va tabaqalashtirilgan yondashuvni amalga oshirishdir, chunki aynan shu narsa bolalarning moyilligi va qobiliyatlarini erta aniqlash va shaxsiy rivojlanish uchun sharoit yaratishni nazarda tutadi.

Bir sinfning bir nechta o‘quvchilari, ularning individual va intellektual qobiliyatlari hisobga olinmagan holda faqat yoshga qarab birlashtirilib, bilimlarni o‘zlashtirishda bir tekis va bir xilda oldinga siljiy olmaydi. Xuddi shu sinf o‘quvchilari bir xil vazifani bajarish uchun 5 daqiqadan 1,5 soatgacha vaqt sarflashlari mumkin. Ayrim o‘quvchilarda o‘z yoshi uchun moslashuvchanlik, fikrlash epchilligi, umumlashtirish qobiliyati, muayyan masalalarni yechishga ijodiy yondashish qobiliyati yo‘q, ular o‘quv materialini to‘ldirishda ortda qola boshlaydi. Bunday o‘quvchilar bilimga qiziqishni yo‘qotadilar va o‘rganishga salbiy qiziqish bildiradilar. Bu akademik muvaffaqiyatsizlikka olib keladi. O‘qituvchining “o‘rtacha” talaba asosida dars berishi tufayli o‘z imkoniyatlaridan kam ishlashga majbur bo‘lgan kuchli talabalar bilan vaziyat yaxshi emas. Ular asta-sekin o‘quv topshiriqlarini bajarish qulayligiga o‘rganadilar va birinchi qiyinchiliklar ularni chalkashlik va o‘zlariga shubha bilan uradi. Va bu akademik ko‘rsatkichlarning pasayishiga olib keladi. Shuning uchun har bir o‘quvchining eng yuqori ko‘rsatkichlarga erishish vazifasini faqat o‘quvchilarning individual xususiyatlarini o‘rganish asosida hal qilish mumkin. Buning zarurati yaqqol ko‘rinib turibdiki, bu talab pedagogik nazariyada differensial yondashuv tamoyili nomi bilan o‘z ifodasini topgan.

Darsga puxta tayyorgarlik ko‘rayotganda har bir o‘quvchining sinfining o‘ziga xosligi, psixologiyasi, salohiyatini hisobga olish, ona tili darslarida o‘quvchilarda mustaqillik, faollik tuyg‘ularini uyg‘otadigan shunday usullarni izlab topish va joriy etishga harakat qilish kerak. Fanni o‘rganish jarayonida ijodiy ishtirok etish. O‘qituvchi tomonidan talabaga yordam berish darajasiga va talabalarning topshiriqlarni bajarishdagi mustaqillik darajasiga qarab vazifalarni farqlash hal qiluvchi rol o‘ynaydi. Bu, ayniqsa, zaif talabalar uchun juda muhimdir. O‘qituvchining vazifalari bu talabalarni o‘rtacha darajaga yetkazish va ularga aqliy faoliyat texnikasini o‘rgatishdir. Kuchli talabalarga murakkablik darajasi yuqori bo‘lgan vazifalar va ijodiy xarakterdagi nostandart ishlar kerak. Bu ularga o‘z ta’lim qobiliyatlarini to‘liq ro‘yobga chiqarish va rivojlantirish imkonini beradi. Ona tili darslarida kuchli talabalar bilan ishlash uchun quyidagi shakl va usullardan foydalanishingiz mumkin:

1. O‘quvchilarni “ishchi formada” ushlab turish, ya’ni ularning imkoniyatlariga qarab ish hajmini oshirish, bu o‘quvchilarning darsda band bo‘lishini ta’minlaydi.

2. Qo‘shimcha topshiriqlar orqali ish hajmini oshiring:

– qo‘sh undoshli so‘zlarni, bir xil o‘zakli so‘zlarni va bir so‘zning shakllarini yozing;

– so‘zlarga sinonim va antonimlarni tanlash;

– so‘zlar va gaplar sxemasini tuzing.

– ortib borayotgan murakkab vazifalarni qo‘llang:

– o‘quvchilar tomonidan darslikdagi mashqga o‘xshash didaktik materialni mus-

taqil tanlash;

– talabalar tomonidan qo‘shimcha topshiriqlarni mustaqil tanlash;

– ijodiy vazifalar: insholar - miniatyuralar, berilgan namunaga asoslangan insholar.

Ona tili darslarida o‘quv jarayonini boshqarish muammosi zaif o‘quvchilar bilan ishlashda ayniqsa keskin paydo bo‘ladi. Bunday maktab o‘quvchilari yetarli darajada bilimga ega emaslar, uni amalda qo‘llashni bilmaydilar va o‘quv faoliyati uchun zarur bo‘lgan texnikaga ega emaslar.

O‘rganishga differentsial yondashuv bilan sinf odatda uchta asosiy guruhga bo‘linadi:

1. Guruhlar, yuqori akademik qobiliyatga ega bo‘lgan talabalar, bu guruh talabalari juda murakkab bo‘lgan materiallar bilan ishlaydilar, ular noma’lum vaziyatda bilimlarni qo‘llash va o‘quv muammolarini hal qilishda mustaqil ravishda ijodiy yondashish qobiliyatini talab qiladi.

2. O‘rtacha qobiliyatli talabalar guruhi, lekin o‘qituvchi yoki qo‘llab-quvvatlovchi sxemalar yordamida yoki kuchli talabalar tomonidan tushuntirishdan keyin bu guruh talabalari birinchi guruhning vazifalarini bajaradi,

3. O‘rganish qobiliyati past bo‘lgan o‘quvchilar guruhi, bu guruh talabalari o‘quv vazifalarini aniq cheklashni, ko‘plab o‘quv ishlarini va darsdagi yangi narsalarni qo‘shimcha tushuntirishni talab qiladi.

Tabaqalashtirilgan o‘qitish usulidan foydalangan holda zaif o‘quvchilar bilan ishlashda maktabdan keyin qo‘shimcha o‘rganish kerak emas. Bu bo‘sh vaqt yetishmasligi muammosini hal qiladi.

Ta’limga tabaqalashtirilgan yondashuv muammolarni muvaffaqiyatli hal qilishga imkon beradi: darsda va darsdan tashqari vaqtlarda talabalarga individual va differentsial yondashuvni ta’minlash, o‘quv faoliyatini rivojlantirish, xususan, mustaqil ravishda ma’lumot olish, qo‘shimcha adabiyotlar bilan ishlash, insholar, hisobotlar yozish va h.k.

Rus tilini o‘rganishga kognitiv qiziqishni saqlash va rivojlantirish.

Menimcha, darsning turli bosqichlarida tabaqalashtirilgan yondashuvni amalga oshirish kerak.

I bosqich. O‘tilgan narsalarni takrorlash.

Turli xil murakkablikdagi talabalarning mustaqil ishi.

1-guruh ishni mustaqil bajaradi, turli ijodiy topshiriqlar oladi, masalan: so‘zni tarkibiga ko‘ra tahlil qilish, gap a‘zolari bo‘yicha gaplarni ajratish, so‘zni fonetik tahlil qilish, bir xil imlodan foydalanib o‘z so‘zini o‘ylab topish.

2-guruh va 3-guruh qoidalar bo‘yicha ma’lumotnoma namunalari yordamida ishlaydi, so‘ngra 2-guruh o‘quvchilari mustaqil ravishda, 3-guruh o‘quvchilari esa xuddi shu ishni model yoki tayanch namunalar yordamida bajaradilar.

II bosqich. O‘qituvchi materialni butun sinfga oldindan tushuntiradi, “kuchli” talabalar mustaqil ravishda xulosalar chiqaradilar va qoidalar tuzadilar. Keyinchalik, yangi bilimlarni amaliyotda qo‘llash usullari tahlil qilinadi (barcha guruhlar ishlaydi)

III bosqich. Barcha guruh talabalarining bilimlarni o‘zlashtirish sifatini va o‘rganilgan materialni amaliyotda qo‘llash qobiliyatini aniqlash.

1-guruh. Bilimlarni chuqurlashtirish va kengaytirish bo‘yicha mustaqil ish nafaqat o‘qitishni, balki olingan bilimlarni yangi, notanish vaziyatda qo‘llashni ham talab qiladi. Talabalar keraksiz takrorlash uchun vaqt va kuch sarflamasliklari kerak.

2-guruh va 3-guruh. Yordamchi diagrammalar yordamida asosiy masalalar bo‘yicha yangi materialni ikkilamchi tushuntirish.

2-guruh namunaviy yoki tayanch sxemalar bo‘yicha mustaqil ravishda ishni bajaradi.

3-guruh talabalari yangi materialni tushuntirishni yakunlash bilan shug‘ullanadilar: darslikdan nazariya va o‘quv ishlari ko‘nikmalarini egallash uchun o‘qituvchi rahbarligida standart o‘quv mashqlarini bajaradi.

IV bosqich. Mustaqil ish natijalarini tekshirish. 1-guruh 2-3-guruhlarning mustaqil ishlarini tinglaydi, o‘z ishlarida qayd qiladi, so‘ngra 2-3-guruhlarning ishlarini tinglaydi.

V bosqich. Barcha guruhlar uchun yagona mustaqil ish. Keyin har bir guruhga har xil qiyinchilikdagi qo‘shimcha topshiriq beriladi.

VI bosqich. Lug‘at bilan ishlash.

Menimcha, tabaqalashtirilgan yondashuvda 1-guruh 2-3-guruh o‘quvchilarining ishini tekshirib, 2-3-guruh diktantlarida yo‘l qo‘yilgan xatolarni tahlil qilishga ko‘maklashishda katta rol o‘ynaydi. 1 va 2-guruh o‘quvchilari “kuchli” o‘quvchilarning ishini bu tekshirishda tekshiradilar, “zaif” guruhlar o‘quvchilari diktantdagi so‘zlarni diqqat bilan talaffuz qiladilar va u yoki bu qoidani yana bir bor eslab, talaffuz qiladilar.

VII bosqich. Uyga vazifa har xil qiyinchilikda beriladi. “Kuchli” o‘quvchilarga ijodiy topshiriqlar, “zaif” guruhlardagi o‘quvchilarga esa sinfda bajarilgan standart topshiriqlar beriladi.

Ta’limga tabaqalashtirilgan yondashuv nutqni rivojlantirish darslarida ekspozitsiya va insho yozishda ham uchraydi. Butun matnni tahlil qilib bo‘lgach, 1-guruh o‘quvchilari mustaqil ishlashga, 2- va 3-guruhlar matnni chuqurroq tahlil qilib, gaplarni aniqroq talaffuz qiladilar, so‘ngra 2-guruh talabalari mustaqil ishlashga kirishadilar. 3-guruh talabalari kartalar – diagrammalar yoki yetakchi savollarga ega kartalarni olishadi.

Shunday qilib, o‘quv jarayonida o‘quvchilarga differensial yondashish kambag‘al o‘quvchilarni yangi materialni idrok etishga tayyorlashga, bilimlardagi bo‘shliqlarni o‘z vaqtida to‘ldirishga, o‘quvchilarning kognitiv imkoniyatlaridan kengroq, ayniqsa kuchli foydalanishga, o‘quv jarayoniga qiziqishni doimiy saqlashga yordam beradi. Bu metodlar o‘quvchilarga tabaqalashtirilgan yondashish imkonini beradi, o‘quvchilarni o‘quv obyektlaridan subyektlarga aylantiradi.

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Fayyoza USMONOVA,
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QIYOSLASH ORQALI TARJIMA QILISH METODITNING AHAMIYATI VA DOLZARBLIGI

Annotatsiya

Maqolada o‘xshatishlarni tarjima qilish usuli qiyosiy iboralarni boshqa tilga o‘tkazishni, asl stilistik qurilmaning pragmatikligini hisobga olgan holda va asl nusxaning uslubini saqlashni o‘z ichiga olishi haqida fikr yuritilgan.

Tayanch so‘zlar. Qiyoslash, tarjima, asliyat usul, vaziyat, matn, stilistik qurilmaning pragmatikligi, matnlarni tarjima qilish.

В статье говорилось, что метод перевода аналогий предполагает перевод сравнительных выражений на другой язык с учетом прагматичности оригинального стилистического устройства и сохранения стиля оригинала.

Ключевые слова. Сравнение, перевод, оригинальность метода, ситуации, текста, прагматичность стилистического устройства, перевод текстов.

The article stated that the method of translating analogies involves translating comparative expressions into another language, taking into account the pragmatism of the original stylistic device and preserving the style of the original.

Key words. Comparison, translation, originality of the method, situation, text, pragmatism of the stylistic device, translation of texts.

Tarjima muammolaridan biri manba matnining madaniy xususiyatlarini uzatishdir. Har bir tilda so‘zlashuvchi xalqning milliy madaniyati, tarixi, mentalitetiga xos xususiyatlar aks etadi va har bir badiiy matn o‘ziga xos madaniyat doirasida yaratiladi. Ushbu madaniyatning elementlari boshqa tillarda so'zlashuvchilar uchun mutlaqo notanish va tushunarsiz bo'lishi mumkin. Biroq badiiy tarjimaga xos nazariy muammo yuzaga kelmaydi. Bunday holda, biz tarjimaning barcha turlari uchun umumiy bo'lgan voqelikni etkazish muammosi haqida gapiramiz. Qiyosiy tahlil orqali madaniy-tarixiy voqelikni yetkazishning eng mos usullarini aniqlash mumkin. Ularning tanlovi nafaqat maqsadli auditoriyaga, balki tarjima qilinayotgan mamlakatning zamonaviy madaniyati holatiga ham asoslanadi.

Agar manba til va maqsadli til turli madaniy guruhlarga tegishli bo'lsa, tarjimon oldida turgan birinchi muammo - aniq so'zlarning ma'nosini eng aniq va to'g'ri etkazib bera oladigan atamalarni ona tilida izlash. Misol uchun, fabrikalar, pazandalik taomlari yoki ish joylari nomlari bilan bog'liq so'zlar madaniyatning o'ziga xosligini bildiradi, shuning uchun tarjimon bunday so'zlarni tarjima qilishda juda ehtiyot bo'lishi kerak.

Tarjima qilish ba'zan juda qiyin, ba'zan esa imkonsiz bo'lgan noaniq so'z birikmalarini etkazish ham qiyin bo'lishi mumkin. Yana bir muammo - yozuvchining idio uslubini etkazish qiyinligi. Badiiy matnlarni tarjima qilishning stilistik muammolari bilan bevosita bog‘liq. Matn, birinchi navbatda, talqin, keyin ob'ektiv va sub'ektiv xususiyatga ega bo'lgan stilistik siljishlar muqarrar.

Tarjimalarni lingvistik tarjima tadqiqoti usuli sifatida qiyosiy tahlil qilish ma'lum bir xronologik davrda amalga oshirilgan tarjimalar yig'indisini ma'lum bir rivojlanish darajasida tarjima muammolarining butun majmuasini optimal hal qilish natijasi deb hisoblash mumkin degan taxminga asoslanadi. tarjima nazariyasi va amaliyoti. Tarjimalarni qiyosiy tahlil qilish usulidan foydalanish ham tarjima jarayoni natijasi uning mohiyatini

aks ettirishini anglatadi. Har bir tarjima sub'ektiv bo'lib, individual nutq harakatining natijasi bo'lgan har qanday nutq qismi sub'ektivdir.

Tarjima variantini tanlash ma'lum darajada tarjimonning malakasi va individual qobiliyatiga bog'liq. Biroq, tarjimaning sub'ektivligi asl matnning mazmunini iloji boricha to'liq takrorlash zarurati bilan cheklangan va bunday takrorlash imkoniyati ob'ektiv ravishda mavjud bo'lgan va tarjimonning tizimlar va funktsiyalarning xususiyatlari o'rtasidagi tarjimon munosabatlariga bog'liq. ikki til. Shunday qilib, tarjima sub'ektivdir ob'ektiv munosabatlarning tarjimon tomonidan amalga oshirilishi. Tarjimaning sub'ektivligi ob'ektiv ilmiy tahlilga to'sqinlik qilmaydi, xuddi nutq segmentlarining subyektivligi ulardan ma'lum bir til tizimiga oid ob'ektiv faktlarni olishga to'sqinlik qilmaydi. Alohida tarjimalarda

Tarjima xatolari haqiqatda yuzaga kelishi mumkin, bu asl nusxa va tarjimaning tegishli birliklari o'rtasidagi munosabatni buzadi, lekin etarli

O'rganilayotgan material hajmida bunday xatolar osongina aniqlanadi va yo'q qilinadi.

Taqqoslashni boshqa tilga tarjima qilishning asosiy usullari quyidagilardir:

– Taqqoslashlarning tavsifiy tarjimasi.

– O‘xshatishlarni metafora bilan almashtirish.

– Taqqoslashni maqsadli tildagi ekvivalent taqqoslash bilan almashtirish.

Qiyosiy iboralarni tarjima qilishda tarjimon oldida qator vazifalar turadi: asl denotatsiyani, pragmatik ma’noni, iboraning milliy o‘ziga xosligini ishonchli tarzda yetkazishDIR.

Shuningdek, taqqoslashlarni tarjima qilish uchun quyidagi tarjima konvertatsiyalaridan foydalanish mumkin: kuzatish, almashtirish, tushirish, tavsiflash. Majoziy tuzilmalarning so‘zma-so‘z tarjimasi tarjimonga ularning badiiy va estetik funktsiyasini saqlab qolish imkonini beradi.

An'anaviy taqqoslashlarning tan olinishi va stereotiplanishi tufayli katta salohiyatga qaramay, ko‘plab zamonaviy yozuvchilar ko‘pincha stereotipik bo‘lmagan, aksincha, individual xususiyatga ega bo‘lgan yangi taqqoslashlarga murojaat qilishadi. Murakkab qiyosiy parallellar yozuvchining dunyo tasvirini modellashtiradigan ta'sirchan vizual tasvirlarni yaratishga imkon beradi. Taqqoslash tarjimasi misollarini ko‘rib chiqib, aytishimiz mumkinki, aksariyat hollarda tarjimonlar stilistik vositani saqlab qolishgan va ba'zi misollarda taqqoslash rus tilida so‘zlashuvchi shaxsga tushunarli bo‘lishi va kerakli assotsiatsiyalarni keltirib chiqarishi uchun modulyatsiya yordamida etkazilgan.

Istehzoni saqlab qolish uchun tarjimonlar istehzoni saqlab qolish uchun modulyatsiya, leksik qo‘shilish yoki grammatik transformatsiyadan foydalanganlar. Ammo tarjimalardan birida so‘zma-so‘z tarjima ishlatilgan va bayonotning kinoya darajasi asl nusxaga qaraganda pastroq bo‘lgan.

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YOSHLAR MA'NAVIY-MA'RIFIY SAVIYASINI YUKSALTIRISH MUAMMOSIGA TARIXIY YONDASHUV

Annotatsiya

Maqolada "Yoshlar ma'naviy-ma'rifiy saviyasini yuksaltirish muammosiga tarixiy yondashuv" xususida bo'lib, unda bu muammo qay darajada dolzarbligi, Sharq mutafakkir olimlarining barkamol avlodni tarbiyalashda ilgari surgan qarashlari hamda uchinchi Renessans davrida yoshlar tarbiyasi nechog'lik muhimligi yoritib berilgan.

Tayanch so'zlar. Uchinchi Renesans, axloqiy salohiyat, barkamol yoshlar, demokratik jarayonlar, Yangi O'zbekiston, umuminsoniy qadriyatlar.

Данная статья посвящена "Историческому подходу к проблеме повышения духовно-образовательного уровня молодежи", объясняет актуальность этой проблемы, взгляды восточных мыслителей на воспитание зрелого поколения, а также значение образования молодежи в Третий период Возрождения.

Ключевые слова. Третий Ренессанс, нравственный потенциал, гармонично развитая молодежь, демократические процессы, Новый Узбекистан, общечеловеческие ценности.

This article is about the "Historical approach to the problem of raising the spiritual and educational level of young people", it explains the relevance of this problem, the views of Eastern thinkers in raising a mature generation, and the importance of youth education in the third Renaissance period.

Key words. Third Renaissance, moral potential, harmonious youth, democratic processes, New Uzbekistan, universal values.

Ma'lumki, har qanday jamiyatning ravnaqi, ijtimoiy, siyosiy, iqtisodiy barqarorligi uning fuqarolarining aqliy va axloqiy salohiyatini yuksak darajada rivojlanganligiga bog'liq. Zero jamiyatimizning ma'naviy yangilanishida ijtimoiy yo'naltirilgan bozor iqtisodiyotini shakllantirishda jahon hamjamiyatiga qo'shilishini ta'minlaydigan demokratik huquqiy davlat qurish kadrlar tayyorlashning milliy masalasi ustuvor mezon sifatida muhim rol o'ynaydi. Xalqning boy intellektual merosi va umuminsoniy qadriyatlar asosida zamonaviy madaniyat, iqtisodiyot fan texnika va texnologiyaning yangi yutuqlari asosida mukammal tayyorgarlikdan o'tgan kadrlarni tayyorlashning yangi tizimini shakllantirish Yangi O'zbekiston taraqqiyotining muhim shartlaridan bo'lib qoldi. O'zbekiston aholisining 60 foizdan ziyodini 30 yoshgacha bo'lgan yoshlar tashkil etishini e'tiborga oladigan bo'lsak, o'sib kelayotgan yosh avlod va ularning bilim olishlari, qanday kasb-hunar egallashlariga qarab Yangi O'zbekiston taraqqiyotining qanday bo'lishini tasavvur qilish mumkin.

Uchinchi Renessansni bunyod etish yo'lida odimlayotgan Yangi O'zbekistonning ertangi kuni eng avvalo har jihatdan yetuk, barkamol avlodni tarbiyalab, voyaga yetkazish, ularning ma'naviy-ma'rifiy saviyasini yuksaltirishga bog'liq. Mana shunday dolzarb vazifani amalga oshirish uchun ajdodlarimizning ta'lim-tarbiyaga oid tarixiy boy tajribalarini o'rganish va ularni hayotga tadbiq etish muhim ahamiyatga ega. Zero, bizning yurtimizda shu munosabat bilan inson kapitalini rivojlantirish ayniqsa jamiyatimizning buguni va kelajagi bo'lgan yoshlar salohiyatini keskin oshirish bo'yicha keng qamrovli vazifalar ro'yobga chiqarilmoqda. Zero, har tomonlama barkamol yoshlarimiz

jamiyatimizda demokratik islohotlarni muvaffaqiyatli amalga oshirilishining potensial asosidir.

Davlatimiz rahbari SH.M. Mirziyoyev ta’kidlaganidek, “Biz yoshlarning mamlakatimiz hayotidagi demokratik jarayonlarda faol ishtirok etishiga ularning siyosiy va ijtimoiy salohiyatini oshirishga alohida e’tibor qaratishimiz lozim ”. Shuni alohida qayd etish lozimki, jamiyatda yuksak ma’naviy fazilatlarni kamol toptirish, aholi, ayniqsa, yosh avlodni boy madaniy merosimiz, milliy va tarixiy an’analarimizga, umuminsoniy qadriyatlarga hurmat, Vatanga muhabbat, demokratiya va istiqlol g‘oyalariga sadoqat ruhida tarbiyalash yurtimizda kechayotgan islohotlarning hal qiluvchi omilidir. Bugun hayotimizda bot-bot ko‘zga tashlanayotgan jamiyat qonunlariga itoatsizlik, jinoiy qilmishlarga moyillik va uni sodir etish kabi illatlar, ma’naviyati past insonlarga xos xatti-harakatlar hech shubhasiz ijtimoiy-siyosiy, ma’naviy-ma’rifiy saviya, shu jumladan, huquqiy madaniyatning pastligidan dalolat beradi. Shaxsning ma’naviy-ma’rifiy saviyasi huquqiy voqelikni idrok etish salohiyati, huquqni e’zozlash, uning talablariga nisbatan kamarbastaligi va hurmat e’tiqod hissi singari mezonlar bilan o‘lchanadi. Biroq aholi, shu jumladan, yoshlar huquqiy madaniyat darajasiga ko‘ra, turli toifaga bo‘linadilar. Jumladan, maktab o‘quvchilarining huquqiy madaniyati ishchi yoshlarning huquqiy saviyasidan, o‘z navbatida, qishloq yoshlarining huquqiy tafakkuri talaba-yoshlarnikidan, navqiron yoshli tadbirkorlarning huquqiy ongi esa yoshi nisbatan kattalardan birmuncha farqlanishi, shu asnoda, ziyolilar, xizmatchilar, ishchilar, dehqonlar va boshqa toifa vakillarining huquqiy dunyoqarashi ham turlicha ekanligini nazarda tutmoq zarur.

O‘zbek xalqining o‘tmishiga nazar soladigan bo‘lsak ajdodlarimiz ham yoshlar ma’naviy salohiyatini yuksaltirishga doimo e’tibor berib kelgan va ularning doimiy amaldagi orzusi bo‘lgan. Jumladan, Abu Nasr Forobiyning fozillar jamiyati, Yusuf Xos Hojibning “Saodatga eltuvchi bilim”, shuningdek, At-Termiziy, Ahmad Yassaviy, Imom al-Buxoriy, Bahouddin Naqshband, Hoja Ahrori Valiy, Al-Marg‘inoniy, An-Nasafiy, Az-Zamahshariy, Najmiddin Kubro, Ya’qub Charhiy, Xoja Muhammad Porso, Mahdumi A’zam Xojogon, Kosoniy, Xoja Yusuf Hamadoniy, Abdulholiq G‘ijdivoniy va boshqalarning ilmi hadis yo‘nalishidagi ta’limotlari va Al-Xorazmiyning dunyoviy ahamiyatga ega bo‘lgan kashfiyotlari , Ibn Sino tibbiyoti, Abu Rayhon Beruniyning qomusiy ilmi va ijtimoiy axloqiy qarashlari, Amir Temur davlatchiligi va tuzuklari hamda uning adolatli ijtimoiy-tashkilotchilik ishlari, Mirzo Ulug‘bekning koinot haqidagi ta’limoti, Mirzo Boburning ta’limni (“Xatti Boburiy”) isloh qilish sohasidagi, Alisher Navoiyning adolatli jamiyat va ma’rifatga chaqiruvchi ta’limotlari, Ma’mun akademiyasining ta’limotlarida teran ifoda qilingan. Madaniy merosimizning ilk namunalaridan biri “Avesto”da ham shaxs ma’naviy saviyasiga alohida e’tibor qaratilganligini ko‘ramiz. Asarda “ezgu so‘z”, “ezgu fikr” va “ezgu amal” tamoyillarini o‘z qiyofasida ifodalagan kishi ma’nan yuksak bo‘lishi mumkinligi ko‘rsatib o‘tilgan.

Abu Nasr Forobiy (873–950) O‘rta Osiyoning buyuk mutafakkiri, islom falsafasining yirik vakili, insonparvarlik va axloq ta’limotini yaratgan allomadir. Faylasufning falsafiy, ijtimoiy, siyosiy, axloqiy qarashlarida insonparvarlik ruhi sezilab turadi. Ayniqsa, uning “Fozil odamlar shahri”, “Baxt-saodatga erishuv haqida”, “Fuqarolik siyosati”, “Buyuk kishilarning naqllari”, “Baxt-saodatga erishuv yo‘llari haqida risola”, “Musiqa haqida katta kitob” va boshqa asarlarida insonparvarlik haqida qimmatli fikrlari ilgari surilgan. Darhaqiqat, mutafakkir o‘zining falsafiy ta’limotida jamiyat va insonning o‘zaro munosabati, odamiylik, adolat, mukammal jamoa, komil inson, baxt-saodatga erishuv yo‘llari kabi masalalarni tahlil qilganda, ularga nazariy-falsafiy, ratsionalistik, umumin-

soniy va gumanistik mezonlar nuqtai nazaridan yondashadi. Alloma Forobiy o‘zining “Aflotun qonunlarining mohiyati” asarida Aflotunning tarbiya masalasiga alohida urg‘u berganligini ta’kidlaydi: “Tarbiya oqillikni vujudga keltiradi. Kishining tarbiyasi bo‘lmasa, u bema’nilikni xush ko‘radi. Qonun farovonlik yo‘lidir, shunday ekan, sohibi qonun tarbiyani mustahkamlashga alohida harakat qilishi zarur. Agar tarbiya shaharlarning hokimlari va ularga o‘xshagan odamlar tabiatlarining uzviy bir qismi bo‘lsa, Aflotunning fikricha, ularni quvvatlashdan, ularning sofdilliklari va eng yuksak xislatlar majmuasi bo‘lgan hikmatdan kelgan farovonlikdan ham afzalroq natijaga erishiladi”.

Jahonga mashhur Sharq mutafakkirlaridan yana biri qomusiy olim Abu Ali ibn Husayn ibn Abdulloh ibn Sino (980–1037) bo‘lib, uning “Tib qonunlari”, “Kitob an–najot”, “Kitob ash–shifo”, “Tadbir–e manzil”, “Insof haqida risola”, “Ishq haqida risola”, “Nafs haqida risola” va boshqa ko‘plab asarlari bizgacha yetib kelgan va olimning dunyoqarashi, ijtimoiy–siyosiy va axloqiy qarashlarini ochib berishda muhim manba bo‘lib xizmat qiladi.U ma’naviy-axloqiy qarashlarining muhim xususiyati bizning fikrimizcha, shundan iboratki, u axloqiy fazilatlarni egallash, axloqiy kamolot sari intilish, xulq–odob qoidalariga amal qilishni insonparvarlikning muhim alomati, deb biladi. Shuning uchun mutafakkirning ko‘p asarlarida ushbu masalaga katta e’tibor beriladi. Ularda yaxshilik va yomonlik, adolat, mo‘tadillik, meyorga amal qilish, sabr–toqat, ilm egallash, saxiylik, sihat–salomatlik, badan tarbiyasi va boshqa axloqiy tushunchalar haqida fikr yuritiladi.. Ibn Sino axloq–odob masalalariga katta e’tibor berib, kamtarlik, ilm egallash, donolik, saxiylik, odamiylik, do‘stlik, halollik, qanoat, sabr–toqat, iffat, mo‘tadillik, shijoatlilik va boshqa insoniy fazilatlar haqida so‘z yuritadi. Olim insonparvarlikka zid bo‘lgan yaramas illatlarga gadoychilik qilish, dushmandan ko‘rqib qochish, tamagirlik, razillik, kambag‘alni talash, ziqnalik qilish, sudxo‘rlik, muruvvatsizlik, axloqiy tubanlik va boshqalarni kiritadi. Ibn Sino kishilarni do‘stlikka, ezgulik va yaxshilikka, haqiqat uchun kurashishga, ahil bo‘lishga da’vat etdi.

Buyuk qomusiy olim, tabiatshunos va faylasuf Abu Rayhon Beruniy (973 – 1048) ning ma’naviy-axloqiy ta’limotida baxt-saodatga erishish uchun odamlar mehnat qilishi, jamiyatda adolat o‘rnatilishi lozimligi alohida ta’kidlanadi. Beruniy o‘z salaflari singari odil va fozil hukmdor davlatni boshqarishi lozimligini uqtiradi. Lekin u podshohlik avloddan avlodga meros bo‘lib o‘tishiga qarshi chiqadi. Uning fikricha, podshohlik lavozimiga o‘zining kelib chiqishi, nasl-nasabi bilan emas, balki xizmatlari, xalqqa qilgan g‘amxo‘rligi, sabr-toqatli va qat’iyatligi bilan erishishi kerak. Eng muhimi, davlatni boshqarishga iqtidori, qobiliyati bo‘lgan insongina bunday oliy mansabni egallashga haqlidir. Beruniyning fikricha, “Tabiatan boshqarishga moyil” bo‘lgan hokim o‘z fikri va qarorlarida qat’iy bo‘lishi kerak, o‘z ishlarini amalga oshirishda faylasuflarning qonunlariga Aleksandr Makedonskiy Aristotelning falsafiy donishmandligiga amal qilganidek, bo‘ysunishi lozim.

Yuqorida ta’kidlanganidek, mamlakatimizning bugungi mustaqil rivojlanish va bozor munosabatlari sharoitida iqtisodiyotni boshqarish tizimini tubdan qayta qurish, hartomonlama bilimli, salohiyatli, raqobatbardosh kadrlarni tayyorlab, voyaga yetkazish – mamlakatimizda o‘tkazilayotgan islohotlarning muhim yo‘nalishlaridan biridir. Shuningdek, aynan bugungi globallashuv davrida ham barkamol avlod haqida qayg‘urish, sog‘lom, yuksak ma’naviyatli yoshlarni tarbiyalashga intilish jamoatchilik oldida turgan dolzarb vazifadir. Darhaqiqat, mamlakatimizda amalga oshirilayotgan yangilanishlar jarayonining hozirgi bosqichida, zamonamizning eng ilg‘or fan va texnologiyalari yutuqlaridan foydalanishga qodir bo‘lgan yangi avlod kadrlarini tarbiyalab yetishtirish

uchun mamlakatimiz ta’lim tizimini misli ko‘rilmagan yuqori darajaga olib chiqishlik, jamiyatimiz uchun obyektiv zaruratga aylandi. Bu o‘rinda alohida ta’kidlash joizki, insoniyat taraqqiyotining hozirgi bosqichida hayotni tashkil etishning vositalari, manbalari, uslublari ham nihoyatda o‘zgarib bormoqda. Davlatimiz rahbari Sh.M.Mirziyoyev ta’kidlaganidek: “Bugungi dunyo yoshlari – son jihatidan butun insoniyat tarixidagi eng yirik avloddir, chunki ular 2 milliard kishini tashkil etmoqda. Sayyoramizning ertangi kuni, farovonligi farzandlarimiz qanday inson bo‘lib kamolga yetishi bilan bog‘liq”. Ta’lim va tarbiya, ilm-fan, intellektual salohiyatni yuksaltirish, hozirgi davrdagi zamonaviy taraqqiyotning yetakchi qonuniyatiga aylandi. Shu bois, intellektual salohiyatni yuksaltirishning eng zamonaviy mexanizmlarini joriy qilish, ta’lim tizimini, rivojlantirish asnosida yoshlar ma’rifatni yuksaltirish vazifalarini yetakchi o‘ringa ko‘tarish masalalari, mamlakatimiz davlat siyosatida markaziy o‘rinni egallamoqda. Alohida ta’kidlash joizki, intellektual salohiyatni yuksaltirish jarayonida yoshlar ongida innovatsion tafakkurni rivojlantirish, hamda innovatsion tafakkur qila olish layoqatini shakllantirish muhim o‘rin tutadi. Demak, bugungi kunda barcha ta’lim muassasalari faoliyatini, ulardagi o‘quv-ilmiy jarayonlarni innovatsion ta’lim berish maqsadlaridan kelib chiqib, jadal yuksaltirish innovatsiyani ta’lim tizimining eng asosiy mazoniga aylantirish o‘ta dolzarb ahamiyat kasb etmoqda. Prezidentimiz Sh.M.Mirziyoyev ta’kidlaganidek: “Ma’lumki, yosh avlod tarbiyasi hamma zamonlarda ham muhim va dolzarb ahamiyatga ega bo‘lib kelgan. Ammo biz yashayotgan XXI asrda bu masala haqiqatan ham hayot-mamot masalasiga aylanib bormoqda .

“Tarbiya qancha mukammal bo‘lsa, xalq shuncha baxtli yashaydi” deydi donishmandlar. Tarbiya mukammal bo‘lishi uchun esa bu masalada bo‘shliq paydo bo‘lishiga mutlaqo yo‘l qo‘yib bo‘lmaydi” Darhaqiqat, yoshlar tarbiyasi faqat maktabda yoki oilada emas, balki butun jamoatchilik oldidagi o‘ta muhim vazifadir. Bugun bizga bitiruvchilar emas, balki maktab ta’limi va tarbiyasini ko‘rgan ma’naviyati teran, o‘z fikriga ega yoshlar kerak. Ushbu muhim strategik vazifani hal qilish hozirgi kunda ko‘p jihatdan oila, mahalla, umumta’lim muassasalari va fuqarolik jamiyati institutlarini birgalikda samarali ish olib borishini talab etadi. Yoshlar ma’naviyati, dunyoqarashi, tasavvur va e’tiqodiga aloqador ko‘nikmalar majmui asosan oilada shakllanadi. Shu ma’noda, oila – haqiqiy ma’naviyat o‘chog‘i, mafkuraviy tarbiya omili va muhitidir. Binobarin, milliy tarbiyaga xos ilk tushunchalar yoshlar ongiga avvalo oila muhitida singadi. Bu jarayon bobolar o‘giti, ota ibrati, ona mehri orqali amalga oshiriladi.

Yuqorida tilga olingan tarbiya shakllarini amalga oshirishning eng qulay yo‘li, avvalo, ota-onalarning ma’naviy bilim saviyasini oshirish, ularda sog‘lom tafakkur va zamonaviy dunyoqarashni shakllantirish muhim ahamiyatga ega. Agar biz yoshlarimizda bolalikdan boshlab sog‘lom e’tiqod va yuksak ma’naviy dunyoqarashni shakllantira olsak, ular ma’rifatli, mustaqil fikrli va barkamol inson bo‘lib kamolga yetadi.

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KOREYS TILINI O'RGANISHDA INTERAKTIV METODLAR

Annotatsiya

Maqolada koreys tilini o'qitishda zamonaviy metodlar, o'quvchilarga interaktivlik, o'z-o'zini baholash va global aloqa imkoniyatlari haqidafikr yuritilgan. Shuningdek, bu metodlar, tilni o'qitishda o'quvchilarning o'rganishga bo'lgan motivatsiyasini oshirai va o'zlashtirish jarayonini qulaylashtirish bo'yicha tavsiyalar berilgan.

Tayanch so'zlar. Koreys tili, global aloqa imkoniyatlari, tabiiy usul, zamonaviy metod, aralashtirilgan ta'lim, multimedia elementlari.

В статье рассматриваются современные методы обучения корейскому языку, интерактивность для учащихся, возможности самооценки и глобального общения. Также даны рекомендации по применению этих методов, повышению мотивации учащихся к обучению при обучении языку и облегчению процесса освоения.

Ключевые слова. Корейский язык, глобальные коммуникационные возможности, естественный метод, современный метод, смешанное обучение, мультимедийные элементы.

The article deals with modern methods of teaching Korean, interactivity to students, self-assessment and global communication opportunities. These techniques have also been suggested to increase students ' motivation for learning in Language Teaching and to facilitate the acquisition process.

Key words. Korean language, Global Communication opportunities, Natural Method, modern method, mixed education, multimedia elements.

Jahon globallashuvi davrida, bizning ko'p tilli bo'lishimiz har qachongidan ham muhimroq bo'lib qoldi. Chet tillarini bilish xalqaro aloqalarga, iqtisodiy imkoniyatlarga va madaniy almashinuv o'sishiga yordam beradi. Yangi tilni o'rganish nafaqat yangi yo'llarni ochadi, balki shaxsning madaniy tushunchalari va dunyoqarashini o'stiradi. Shu o'rinda Koreyaning iqtisodiy rivojlanishi butun dunyoda koreys tiliga bo'lgan ehtiyojni oshirdi. Ko'pgina davlatlarning kollej va universitetlarida koreys tilini bilish darajasini oshirish uchun til kurslari taklif etila boshlandi. Yuqoridagi fiklardan kelib chiqib metodistlar oldiga koreys tilini qisqa vaqt ichida tez va samarali tarzda o'rgatishning zamonaviy metodlarini topishgan.

Didaktlar (ta'limshunoslar) "metod'' terminini-bilim, malaka, ko'nikmani egallash, o'quvchilarda dunyoqarashni shakllantirish va bilish imkoniyatlarini yaratish yo'lidagi muallim va talabaning ish usuli ma'nosida izohlaydilar.

Koreys tilini o'qitish metodi xilma-xil va tarqoq bo'lsada, o'qitish modeli boshqa tillarni o'rgatishdan farqlidir. Koreys tilini o'qitishda lug'at va grammatika o'rtasidagi bog'liqlikka ko'proq e'tibor beriladi. Bu tilni o'rgatish uchun zamonaviy metod sifatida gamifikatsiya usulini olishimiz. mumkin. Nik Pelling birinchi bo'lib "gamifikatsiya" atamasini 2002-yilda kiritgan. 2010-yilning ikkinchi yarmidagina bu atama keng tarqaldi.

Gamifikatsiya – bu chet tillarini o'rgatishning zamonaviy usuli bo'lib, u o'rganishni yanada qiziqarli qilish uchun o'yin usullarini o'z ichiga oladi. Bu yerda maqsad – tilni

o‘yinlar orqali o‘rgatish. Tilni o‘rgatish uchun mo‘ljallangan o‘yinlarda, o‘quvchilar o‘ynash vaqtida tilga bo‘lgan qiziqishi oshib boradi. O‘yin uslubi turli xil o‘quv muhitlarida, masalan, sinflarda, kompyuterga asoslangan treninglarda yoki mobil qurilmalarda ham qo‘llanilishi mumkin. Bundan tashqari, sinfdagi o‘yinlar jamoaviy o‘yin orqali o‘quvchilarning shaxslararo ko‘nikmalarini oshiradi, sinf ichidagi munosabatlarni hamda o‘quv muhitini yaxshilashga yordam beradi.

To‘g‘ridan-to‘g‘ri metod ba’zan tabiiy usul deb ataladi. Yangi tillarini o‘qitishda ko‘pincha qo‘llaniladigan to‘g‘ridan-to‘g‘ri o‘qitish usuli o‘quvchilarning ona tilidan foydalanish o‘rniga faqat o‘rganilayotgan tildan foydalanishga asoslanadi. U taxminan 1900- yillarda Angliyada yaratilgan va grammatika-tarjima usuli va boshqa an’anaviy yondashuvlar, shuningdek, C.J. Dodsonning ikki tilli usulidan farq qiladi. Bu metod 1970-yillarda Berlitz, Alliance Française va Inlingua kabi asosiy xalqaro til maktablari va 2012-yilda AQSh Davlat departamenti Tashqi Xizmatlar Institutining ko‘plab til bo‘limlari tomonidan qabul qilingan. Asosan bu metod o‘g‘zaki nutqni rivojlantirishga qaratilgan.

Tilni madaniyat bilan o‘rganish metodi. Yana bir zamonaviy metod deya tilni madaniyat bilan o‘rganish metodiga aytiladi. Tilning orqasida madaniyat turadi, shuning uchun turli tillarda madaniyatlari orqali farq qiladi. Shu boisdan koreys tilini o‘qitishda o‘quvchilar nafaqat nazariy bilimlarga ahamiyat berishlari, bundan tashqari koreys madaniyati haqidagi tushunchalarni o‘rganib borishlari kerak. Qo‘shimcha tarzida kundalik vazifalarni bajarayotganda koreys musiqasi, podkastlar yoki audio kitoblarni tinglash til o‘rganishda tinglash malakasini oshirishga ko‘maklashadi.

Aralashtirilgan ta’lim – bu an’anaviy tillarni o‘zida mujassam etgan xorijiy tillarni o‘qitishning zamonaviy usuli raqamli texnologiya bilan o‘rganish usullari. U hamkorlik qilishni istagan talabalar uchun gibrid yondashuvni taklif etadi. Onlayn manbalar, multimedia elementlari va qo‘shimcha topshiriqlar bilan shaxsan til o‘rgatish. Aralashtirilgan ta’lim individual o‘quvchilarning ehtiyojlariga moslashishga intiladi va ularning ta’lim imtiyozlari, jadvallari va malaka darajalariga mos keladi. Aralashtirilgan ta’’im usuli turli o‘quv resurslari, texnologiyalari va o‘quv uslublaridan foydalanishni ta’minlaydi, bu esa uni shaxsiy ta’lim uchun ajoyib metodga aylantiradi. Bu usul o‘quvchilarga g‘oyalarni amalda qo‘llash va mustahkamlash uchun resurslar bilan ta’minlash va o‘z o‘quv rejasiga rioya qilish orqali tilni qay darajada tez o‘rganishini nazorat qilish imkonini beradi. Aralashtirilgan ta’lim uchun o‘quv dasturlari dizaynerlari o‘quvchilarga til o‘rganish maqsadlariga butunlay o‘qituvchiga yo‘naltirilgan yondashuvlarga tayanmasdan yordam berish uchun onlayn va yuzma-yuz darslarni qanday birlashtirishga katta e’tibor berishadi.

Xulosa qilib aytganda, koreys tilini o‘qitishda zamonaviy metodlar, o‘quvchilarga interaktivlik, o‘z-o‘zini baholash va global aloqa imkoniyatlarini beradi. Bu metodlar, tilni o‘qitishda o‘quvchilarning o‘rganishga bo‘lgan motivatsiyasini oshiradi va o‘zlashtirish jarayonini qulaylashtiradi. Bu metod orqali ta’lim olayotganlar koreys tilini o‘rganishlari ancha oson va tez bo‘ladi.

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TEXNOLOGIYA DARSLARIDA O‘QUVCHILARNING LOYIHALASH VA KONSTRUKTORLIK KO‘NIKMALARINI SHAKLLANTIRISH ORQALI ROBOTOTEXNIKA BO‘LIMINI RIVOJLANTIRISH.

Annotatsiya

Ushbu maqolada o‘quvchilarning loyihalash va konstruktorlik ko‘nikmalarini shakllantirish orqali robototexnika bo‘limiga kirib robotlarning zamonaviy hayotdagi o‘rni, avtomatlashtirilgan mashinalarning turli sohalarda, ayniqsa ishlab chiqarish, insoniyat uchun xavfli bo‘lgan zonalarda hamda tibbiyotda muhimligi va o‘ziga xos xususiyatlari haqida fikr mulohazalar yuritilgan.
Tayanch so‘zlar. Loyihalash, konstruktorlik, robot, mexanika, elektrotexnika, elektronika, kompyuter, muhandislik, texnologiya.

В данной статье рассматривается роль роботов в современной жизни, роль роботов в современной жизни, значение автоматизированных машин в различных областях, особенно на производстве, в опасных для человечества зонах и в медицине, поступая на кафедру робототехника путем формирования проектно-конструкторских навыков учащихся. Существуют мнения о ее особенностях.
Ключевые слова. Проектирование, конструирование, робот, механика, электротехника, электроника, компьютер, инженерия, технологии.

In this article, the role of robots in modern life, the role of robots in modern life, the importance of automated machines in various fields, especially in production, in dangerous zones for humanity, and in medicine, by entering the department of robotics by forming the design and construction skills of students. There are opinions about its characteristics.
Key words. Design, construction, robot, mechanics, electrical engineering, electronics, computer, engineering, technology.

Kelgusi yillarda yoshlarimiz zamon bilan hamnafas bo‘lgan holda har tomonlama yuksak bilim, ko‘nikma va malakaga ega bo‘lishlari uchun Texnologiya darslarida loyihalash, konstruktorlik ko‘nikmalarini rivojlantirish maqsadga muvofiq bo‘ladi.

Tadqiqot metodologiyasi. Ushbu maqolada kuzatish, amal va xato, aqliy hujum, krasvord, yo‘naltiruvchi matn kabi metodlardan foydalanib amaliy mashg‘ulotlarni bajarish tafsiya etiladi.

Loyihalash: mo‘ljallangan obyektlar (apparat va asboblar, bino va inshootlar, yo‘l va ko‘priklar, mashina va jihozlar, samolyot va kosmik kemalar, radiopriyomnik va televizorlar, telefon va kompyuterlar, kiyim-bosh va poyabzallar, mebellar hamda boshqa turli-tuman mahsulotlarning yangi xillari va namunalari)ni qurish va yaratish uchun ularning loyihalarini tuzish va chizish jarayoni.

Konstruktorlik: Mashina, mexanizm, inshoot va ularning ayrim qismlari konstruksiyasini, loyihasini tuzuvchi mutaxassis, injener ya’ni konstruktor deb yuritiladi. Konstruksiya (lotincha: constructs - tuzilish, qurilish) — konstruksiyalashda kerakli qism va elementlarning shakli hamda o‘zaro joylashishi, ularni biriktirish usullari, o‘zaro ta’siri va qanday materiallardan yasalishi hisobga olinadi.

Davlatimiz shiddat bilan rivojlanishi evaziga texnika va texnologiyalarning yangidan

yangi shakllari, turlari ishlab chiqarilmoqda. Shunday ekan o‘quvchilarni Texnologiya darslarida loyihalash va konstruktorlik ko‘nikmalarini shakllantirish amaliy mashg‘ulotlarni bajarish, buyum tayyorlash bosqichlarini puxta, mukammal o‘rganishlarini taminlaydi. Shu tariqa yoshlarimiz puxta bilim, ko‘nikmalarni o‘zlashtirib kulgusida yuksak ixtirolar yaratadi. Buning zamirida robototexnika bo‘limi yotadi desak mubolag‘a bo‘lmaydi.

Robototexnika(chex tilida—majburiy mehnat qadimgi yunonchada – san’at,inglizchada robotics)— bu robotlarni qurish, ishlatish va ulardan foydalanish, shuningdek ularni boshqarish, sezish va ma’lumotlarni qayta ishlash bilan shug‘ullanadigan mexanik, elektrotexnika va elektron muhandislik va kompyuter fanining birlashgan sohasi. U robotlardan tashqari avtomatlashtirilgan texnik tizimlar va ishlab chiqarish jarayonlarining eng yangi texnik integratsiyasini ishlab chiqish va ulardan foydalanish yo‘llarini o‘rganadigan fan. Avtomatlashtirilgan mashinalar, boshqacha aytganda, robotlar xavfli hududlarda yoki fabrikalarda yig‘ish jarayonlarida odamlar o‘rniga ishlashi mumkin. Robotlar tashqi ko‘rinishi, xatti-harakati va idrokida odamlarga juda o‘xshash bo‘lishi mumkin. Hozirda olimlar inson shaklidagi robotlarni imkon qadar odamga o‘xshatishga harakat qilmoqda.Avtonom robotlar haqida qadim zamonlardan beri o‘ylangan, ammo bu boradagi tadqiqotlar XX asrgacha boshlangan. Ertak davridan beri robotlar bir kun kelib inson xatti-harakatlariga taqlid qilib, inson ishlarini bajarishi bashorat qilingan. Bugungi kunda robototexnika jadal rivojlanayotgan sohadir. Texnologiya tez rivojlanar ekan, robototexnika ham tez rivojlanmoqda, chunki robototexnika texnologiya bilan chambarchas bog‘liq. Texnologiyaning rivojlanishi bilan tadqiqot va ishlanmalar o‘zgarib, rivojlanmoqda, buning natijasida robotlarni qo‘llash sohasi ham o‘sib bormoqda. Bugungi kunda robotlar uylarda, korxonalarda va harbiy sohada qo‘llaniladi. Ko‘pgina robotlar odamlarga to‘g‘ridan-to‘g‘ri zarar yetkazadigan holatlarda, masalan, minalar va bombalarni zararsizlantirishda qo‘llaniladi.

Garchi robototexnika hech qanday robotni tadqiq qilmasa va ishlab chiqmasa ham, bu robotlar Isaak Asimovning uchta qonuniga bo‘ysunishi kerak. U 1942-yilda yozgan “Horovod” hikoyasida qonunlarni bayon qilgan. Bu qonunlar quyidagi fikr bilan yozilgan: Hech bir robot insonga zarar yetkaza olmaydi yoki harakatsizlik orqali zararni oldini olmaydi. Birinchi qonunni buzmasdan, robot barcha insoniy buyruqlarga bo‘ysunishi kerak. Agar u birinchi va ikkinchi qonunlarga zid bo‘lmasa, robot o‘z xavfsizligini ta’minlashi kerak.



1-rasm. Meditsina robotlari

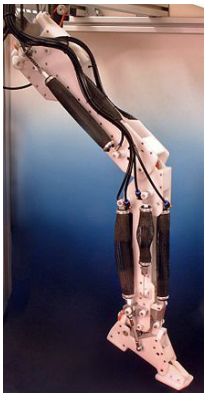
“Robotika” (yoki “robotica”, “robotics”) so‘zi birinchi marta Isaak Asimovning 1941-yilda nashr etilgan “Yolg‘onchi” ilmiy-fantastik hikoyasida ishlatilgan. “Robot”

so‘zining asosi bo‘lgan “robot” so‘zini birinchi marta 1920-yilda Karel Chapek ismli chex yozuvchisi o‘zining “R.U.R.” (Rossumskie universalnye robotsy) asarda ishlatilgan. O‘sha asarda zavod rahbari odamga o‘xshash robotlar ixtiro qiladi va tinimsiz ishlaydi. Avvaliga androidlar odamlarni mukammal tinglaydi va ishlaydi, lekin keyinchalik ular o‘z yaratuvchilariga qarshi chiqadilar va ularni yo‘q qiladilar.

1942-yilda fantastika yozuvchisi Isaak Asimov robototexnikaning uchta qonunini ixtiro qildi. 1948-yilda Norbert Viner eksperimental robototexnika asosini tashkil etuvchi kibernetika tamoyillarini ishlab chiqdi. To‘liq avtonom robotlar faqat 20-asrning ikkinchi yarmida paydo bo‘ldi. Birinchi raqamli boshqariladigan programlanadigan robot Unimate edi. U eritish mashinasidan robotning issiq temir qismlarini olish va yig‘ish uchun mo‘ljallangan. Bugungi kunda tijorat va sanoat robotlari keng tarqalgan. Bu robotlar ishni odamlarga qaraganda arzonroq, ixchamroq va samaraliroq bajaradi. Ushbu sohada qo‘llaniladigan robotlarning ba’zi ishlari odamlar uchun iflos, xavfli va zerikarli. Robotlar yig‘ish, yig‘ish, yetkazib berish, yer va kosmik tadqiqotlar, tibbiy jarrohlik, asbob-uskunalar, laboratoriya tadqiqotlari va xavfsizlik uchun keng qo‘llaniladi.

Robotlarning asosiy sinflari: bugungi kunda robotlarning ko‘plab turlari mavjud bo‘lib, ular turli muhitlarda turli usullarda qo‘llaniladigan. Foydalanish maqsadi va tashqi ko‘rinishi har xil bo‘lsa-da, tuzilishi haqida gap ketganda, ularning barchasi uchta umumiy sohaga ega. Har bir robot mexanik tayanch— qurilma, ramkadan iborat. Ramkaning turi maqsadga qarab o‘zgaradi. Masalan, agar robot loy va qum ustida harakatlansa, paletli traktorlardan foydalanish mumkin. Mexanik jihatdan, ixtirochining alohida muammoni hal qilishi robot harakatlanadigan joyning muhitiga bog‘liq. Robotning shakli uning vazifasi bilan bevosita bog‘liq. Har bir robot elektr komponentlardan iborat. Ushbu qismlar robot tizimlarini to‘liq boshqaradi. Misol uchun, zanjirlar bo‘ylab yuradigan robotni olsak, bu zanjirlarni siljitish uchun kuch kerak bo‘ladi. Bu quvvat elektr sifatida keladi, simlar orqali o‘tadi va batareyada saqlanadi; bu asosiy sxema. Gaz bilan ishlaydigan mashinalar ham gazdan foydalanish jarayoni uchun elektr energiyasini talab qiladi. Shuning uchun benzinli mashinalar kabi avtomobillarda akkumulyator mavjud. Elektr tizimi robotni dvigatelni harakatlantirish, o‘lchash issiqlik, tovush, joylashuv va energiya miqdorini aniqlash uchun elektr signallari va umumiy foydalanish uchun robot o‘z motorlari va sensorlariga bir oz energiya yuborishi uchun ishlatiladi.

Robotning harakatlanuvchi qismlari inson mushaklaridir. O‘sha robotning “mushaklari” harakat qilish uchun yig‘ilgan energiyadan foydalanadi. Hozirgacha eng ko‘p qo‘llaniladigan tur-bu g‘ildirak yoki vitesni boshqaradigan elektr motor va fabrikalarda sanoat robotlarini boshqaradigan chiziqli haydovchi. Biroq, hozirda robotning “mushaklarini”, jumladan, elektr toki, kimyoviy moddalar yoki siqilgan havoni harakatlantirishning muqobil usullari mavjud.



Elektr dvigatellari Aksariyat robotlar elektr motorlaridan foydalanadilar. Portativ robotlarda ko‘pincha to‘g‘ridan-to‘g‘ri oqimda ishlaydigan cho‘tkasi va cho‘tkasi bo‘lmagan motorlar yoki o‘zgaruvchan tokda ishlaydigan sanoat robotlari va CNC mashinalar mavjud. Bunday motorlar ko‘pincha yengil yuk va dominant harakatga ega bo‘lgan aylanadigan tizimlarda qo‘llaniladi.

2-rasm. Protez oyoq— robotning “mushaklari”

Tarmoq drayveri Ko‘pgina turdagi chiziqli aktuatorlar aylanish

o‘rniga oldinga va orqaga harakat qiladi, tez va tez-tez yo‘nalishni o‘zgartiradi. Ko‘pincha sanoat robotlari katta quvvat kuchi talab qilinganda qo‘llaniladigan. Asosiy turlarda siqilgan havo (pnevmatik) yoki suyuqlik (gidravlik) ishlatiladi.

Ketma-ket keladigan moslashuvchan drayvlar Prujinalar vosita haydovchisining bir qismi sifatida ishlab chiqilgan. Prujina ko‘plab robotlarda, masalan, gumanoid robotda ishlatilgan.

Havo mushaklari Pnevmatik sun’iy muskullar, boshqacha aytganda, havo mushaklari, shamol bilan kuchli esganda (40 % gacha) cho‘ziladigan maxsus turdagi quvurdir. Ular ba’zi turdagi robotlarda qo‘llaniladi.

Teriga o‘xshash mushaklar Simga o‘xshash mushaklar xotira qotishmalari sifatida ham tanilgan. Nitinol yoki Flexinol sim-sim bo‘ylab harakatlanayotganda biroz cho‘ziladigan material (odatda 5 % dan kam). Ushbu turdagi mushaklar juda kam qo‘llaniladi.

Moslashuvchan nanotubalar Moslashuvchan nanotubalar istiqbolli sun’iy mushak texnologiyasini. Hozirda u tadqiqotning dastlabki bosqichida. Uglerod nanotubalarida nuqsonlar yo‘qligi sababli uglerod filamentlari uzunligini bir necha foizga o‘zgartirishi mumkin. Temir nanotubalarining energiya saqlash quvvati taxminan 10 J/sm ni tashkil qiladi. Inson bicepslari bir xil materialdan 8 mm diametrli sim bilan almashtirilishi mumkin. Kelajakda bunday ixcham mushaklar bilan jihozlangan robotlar odamlardan o‘zib ketishi mumkin

Sensor o‘lchamlari Robotlar sensorlar orqali atrof-muhit yoki ichki qismlar haqida aniq ma’lumot olishlari múmkin. Ko‘rsatilgan vazifalarni bajarish, atrof-muhitdagi o‘zgarishlarni sezish va tegishli javob qaytarish robotlar uchun juda muhimdir. Robotlar sensorlar orqali juda ko‘p o‘lchovlarni amalga oshiradilar, sensorlar himoya yoki bezovtalik haqida ogohlantirishlarni ta’minlaydi va bajarilayotgani uchun vazifalari haqida real vaqtda ma’lumot beradi. Zamonaviy robot qo‘llar va protez qo‘llar inson qo‘liga qaraganda kamroq sensorli ma’lumot oladi. Yaqinda o‘tkazilgan tadqiqotlarda olimlar inson barmoqlarining mexanik xususiyatlari va sezgi retseptorlarini taqlid qiluvchi taktil sensorlar majmuasini ishlab chiqdilar. 2009-yilda Yevropaning bir qancha mamlakatlari va Isroil olimlari SmartHand protez qo‘llarini ishlab chiqdilar va chiqardilar. Chap qo‘l haqiqiy inson qo‘li edi-amputatsiya qilinganlar protez qo‘l yordamida yozish, klaviaturada yozish, musiqa chalish va boshqa vazifalarni bajarishga qodir edi. Bemor protez qo‘lidagi sensorlar tufayli haqiqiy barmoq sezgilarini his qilish qobiliyatiga ega bo‘ldi.

Ko‘rish qobiliyati Kompyuter ko‘rish-bu ko‘ra oladigan mashinaning fan va texnologiyasiga. Ilmiy mavzu sifatida kompyuterni ko‘rish-bu sun’iy tizim yordamida tasvirlardan ma’lumot olish nazariyasi. Rasm ma’lumotlari bir nechta shakllarda keladi, masalan, videodagi kabi bir qator tasvirlar yoki kamera ko‘rinishi. Kompyuterni ko‘rishni qo‘llashda kompyuterlar ma’lum bir muammoni hal qilish uchun oldindan dasturlashtirilgan, garchi hozirda mashina o‘zini o‘zi o‘rgatish qobiliyatini rivojlantirmoqda kompyuterni ko‘rish juda katta soha bo‘lib, bu sohalardan ichidagi bir inson biologik tizimlarini turli darajadagi qiyinchiliklarda xatti-harakatlar va xatti-harakatlarga taqlid qilish uchun nozik sozlashdir. Kompyuterni ko‘rish sohasida mashinani o‘rganish usullari biologiyada ildizlarga ega. Sun’iy idrok ustida ishlovchi novator kompaniyalar inson va mashinaning o‘zaro aloqasini kuchaytirgan holda original simbiozga erishishga intilishmoqda. Mazkur simbioz quyidagi vazifalarni bajarishi mumkin: Imkoniyatlarni kuchaytirish. Sun’iy idrokning asosiy maqsadi – insonning tabiat tomonidan berilgan imkoniyatlarini yanada kengaytirish va kuchaytirishdir. Bu superkuchga ega kiborgni eslatadi. Deylik, stanok buzilib qolgan taqdirda zavod ishchisi uni tuzatish uchun mashaqqat chekishi, stanok-

ning ichki mexanizmini hijjalab o‘rganib, shunga qarab ish tutishi kerak. Sun’iy idrok esa qog‘oz yo‘riqnomaning o‘rnini bosishi mumkin. Misol uchun, aqlli ko‘zoynaklarni taqib stanokning ichki proyeksiyasini ko‘rish va nosozlikni darhol bartaraf etsa bo‘ladi. Robodunyoda yangidan yangi kasblar paydo bo‘la boshlaydi. Xususan, mashina bilan o‘zaro aloqaga kirishgan holda bir jamoada ishlay olish muhim ko‘nikmaga aylanadi. Hozir ham rezyumening shaxsiy ko‘nikmalar degan qismida kompyuter dasturlari, ijtimoiy tarmoqlar bilan ishlash deb yozish sezilarli ustunlik bera boshlagan. Inson sun’iy idrok uchun murabbiy, sharhlovchi va chidamlilik bo‘yicha ekspert vazifasini o‘tay boshlaydi. Bunday robotlarda boshqarish qurilmasi sifatida programmali boshqarish qurilmasi yoki kompyuter ishlatiladi. Birinchi avlod robotlari yetarli darajada universal va ko‘p imkoniyatlarga ega hisoblanadi. Mavjud avtomatlashtirish vositalariga qaraganda, birinchi avlod sanoat robotlari yangi topshiriqlarni bajarishga tez va yaxshi moslashadi.

Xulosa qilib aytadigan bo‘lsak, Texnologiya darslarida loyihalash va konstruktorlik ko‘nikmalarining orttirilishi yangidan yangi loyihalarning yaratilishi, ixtirolar qilinishiga olib keladi. Buning natijasida Insoniyat uchun quayliklar, imkoniyatlar yaratiladi. Hozirgi kunda robotlarning inson hayotidagi ahamiyati katta. Xususan tibbitotda, turli xil nano operatsiyalarda, neft, gaz ko‘mir qazish konlarida, kosmosda, yer ostida, ishlab chiqarishda sanasak adog‘i yo‘q. Ayniqasa su’iy intellect orqali yaratilayotgan suratlar, musiqalar. Inson aql zakovatining noyob mahsuli bo‘lgan bunday ixtirolar bugungi kunda inson og‘irini yengil qilib kelmoqda. Kelajakda nafaqat dunyo miqyosida, balki O‘zbekistonda ham olimlar tarbiyachi robotlar, offitsiant robotlar, dastavkachi robotlar IIBda YHHda robotlar, shifokor robotlar yaratadilar deb umid qilamiz.

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KURASH VA BELBOG‘LI KURASHNING TEXNIKASI VA TAKTIKASINI O‘RGATISH

Annotatsiya

Maqolada belbog‘li kurash – qadimiy aloqa sporti bo‘lib, ikki kurashchi belbog‘li kiyim kiyib kurashadigan jang san’ati haqida fikr yuritilgan. Shuningdek, har bir xalqning belbog‘li kurashining o‘ziga xos uslubi bor, shu tufayli belbog‘li kurash bo‘yicha jahon chempionatlarini o‘tkazish imkoniyati paydo bo‘lishi yoritilgan.

Tayanch so‘zlar. Kurash, milliylik, usul, muloqot, kurashchi, harakatlarni muvofiqlashtirish, takomillashtirish.

В статье рассматривается борьба на поясах – древний контактный вид спорта, боевое искусство, в котором два борца сражаются в поясной одежде. Также у каждой нации свой стиль борьбы на поясах, благодаря чему появляется возможность проведения чемпионатов мира по борьбе на поясах.

Ключевые слова. Борьба, национальность, метод, общение, борец, координация движений, совершенствование.

The article focused on Belt Wrestling – an ancient contact sport, a martial art in which two wrestlers wrestle wearing belt attire. Also, each nation has its own style of belt wrestling, thanks to which the possibility of holding World Championships in Belt Wrestling is illuminated.

Key words. Wrestling, nationalism, method, communication, wrestler, coordination of movements, improvement.

Jang to‘rt daqiqadan ortiq davom etmaydi. Raqib orqasiga yiqilsa, aniq g‘alaba beriladi. Har qanday texnikani bajarish uchun orqangizga yiqilish mag‘lubiyat hisoblanadi.

Raqiblar bir-birlarini kamar, sochiq yoki belbog‘dan ushlab jang qilgan jang san'atlarining turlari kamida uch ming yildir. Har bir xalqning bu kurash turining o‘ziga xos xususiyatlari bor edi. Belbog‘li kurashning barcha turlarini birlashtirish va belbog‘li kurashning yagona qoidalarini yaratishga qaror qilindi. Ikki turdagi standart qoidalar va standart shakl ishlab chiqilgan. Oyoq harakatisiz musobaqalar "klassik uslub", oyoq harakati bilan esa "erkin uslub" deb nomlanadi.

Muvaffaqiyatga erishish uchun turli usullardan foydalanishni talab qiladigan sport intizomida raqiblaringizni yengish va kerakli natijaga erishishga yordam beradigan ko‘nikmalarga ega bo‘lish muhimdir.

Gilamchada jang qilishning turli usullarini o‘zlashtirish jangda g‘alaba qozonish imkoniyatini ta'minlab, yuqori professionallik va mahoratni namoyish etish imkonini beradi.

Noyob usullardan foydalangan holda va harakatlarni muvofiqlashtirishni takomillashtirish orqali sportchilar o‘z maqsadlariga erishib, ma'lum afzalliklarga erishishlari va raqiblarga muvaffaqiyatli qarshilik ko‘rsatishlari mumkin.

Tasmani o‘rgatishning samarali usullari

Kurash mashg‘ulotlarini yaxshilashga yordam beradigan ko‘plab samarali belbog‘larni tayyorlash strategiyalari mavjud. Bu usullar janglarda mahorat va strategiyangizni rivojlantirishga yordam beradigan turli mashqlar, texnika va taktikalarni o‘z ichiga oladi.

Agar siz belbog‘li kurash bo‘yicha mahoratingizni oshirmoqchi bo‘lsangiz, unda belbog‘li kurash mashg‘ulotlariga qo‘shilish tavsiya etiladi. Siz Moskvadagi Belbog‘li kurash bo‘yicha mashg‘ulotlarga yozilish orqali eng yaqin mashg‘ulotlarni topishingiz mumkin.

Treningga individual yondashuv

Jabduqlar bo‘yicha musobaqalarga tayyorgarlik ko‘rishda har bir sportchining individual xususiyatlarini hisobga olish muhimdir. Har bir kurashchining individual ehtiyojlari va maqsadlarini hisobga oladigan yondashuvni ishlab chiqish kerak.

– Shaxsiy mashg‘ulotlarni rejalashtirish
– Jismoniy mashqlarni individual tanlash
– Muayyan sportchi uchun mashg‘ulot yuklarini belgilash
– Jismoniy tayyorgarlik va texnik ko‘nikmalarni hisobga olgan holda
– Tananing mashg‘ulotlarga munosabatiga qarab yondashuvlarni moslashtirish
– Eng yaxshi natijalarga erishish uchun turli xil mashqlardan foydalanish

Turli belbog‘lardagi janglarda muhim yutuqlarga erishish uchun turli xil mashg‘ulotlar usullaridan foydalanish kerak. Bu tanadagi yukni samarali diversifikatsiya qiladi, texnik ko‘nikmalarni oshiradi va jismoniy tayyorgarlikni mustahkamlaydi. Kuchli va texnik turli mashqlarning kombinatsiyasi musobaqalarda eng yaxshi natijalarga erishishga imkon beradi.

Muvaffaqiyatli kamar faoliyati uchun ovqatlanish taktikasi

Oqsillar, yog‘lar va uglevodlarning to‘g‘ri muvozanati

Salomatlik va sport ko‘rsatkichlari bo‘yicha eng yaxshi natijalarga erishish uchun oqsillar, yog‘lar va uglevodlarning kombinatsiyasini mohirona tanlash muhimdir. Ehtiyotkorlik bilan o‘ylangan dieta tanani barcha kerakli oziq moddalar bilan ta'minlaydi, bu esa g‘alaba uchun kurashda uni kuchliroq va chidamliroq qiladi.

Belbog‘li kurash san'ati jismoniy jihatdan mashaqqatli, shu bilan birga hayajonli mashg‘ulot bo‘lib, sportchilardan yuqori chidamlilik, moslashuvchanlik va kuchga ega bo‘lishni talab qiladi. Jang san'atining bu turining asosiy maqsadi turli xil texnika va usullardan foydalangan holda raqibni mag‘lub etishdir.

Belbog‘li kurashni muvaffaqiyatli o‘zlashtirish uchun mashg‘ulotlarga to‘g‘ri yondashish va o‘z mahorat va qobiliyatlarini bosqichma-bosqich rivojlantirish muhimdir. Texnik qobiliyatingizni rivojlantirishning eng yaxshi usuli - muntazam ravishda mashg‘ulotlarda qatnashish va o‘z tayyorgarlik darajangizni va raqiblarga qarshi tajribangizni sinab ko‘rishingiz mumkin bo‘lgan musobaqalarda qatnashishdir.

Belbog‘li kurashning afzalliklari

Belbog‘li kurash amaliyoti salomatlikni mustahkamlash va jismoniy tayyorgarlikni oshirish uchun noyob imkoniyatlar yaratadi. Sinflar kuch, chidamlilik va moslashuvchanlikni rivojlantirishga yordam beradi, shuningdek muvofiqlashtirish va o‘zini o‘zi boshqarishni yaxshilaydi. Siz o‘zingizning sport mashg‘ulotlarini yaxshilashingiz, shuningdek, o‘zingizni himoya qilish va o‘z-o‘zini tarbiyalash ko‘nikmalarini rivojlantirishingiz mumkin.

1. Jismoniy tayyorgarlikni yaxshilash.

2. Kuch, chidamlilik va moslashuvchanlikni rivojlantirish.
3. Muvofiqlashtirish va o‘z-o‘zini nazorat qilishning kuchayishi.
4. O‘z-o‘zini himoya qilish va o‘z-o‘zini tarbiyalash.
- Yadro va orqa mushaklarni kuchaytirish.
- Ab mashqlari.
- Plank.
- Chinni tortish.

Ba’zi mashqlar guruhlari orqa mushaklaringizni kuchaytirishga yordam beradi, bu esa o‘z navbatida sizning holatingizni yaxshilaydi va bel og‘rig‘idan qochishga yordam beradi. Muntazam mashg‘ulotlar barqaror natijalarga erishishga yordam beradi va orqa va yadroni mustahkam qiladi.

Tananing moslashuvchanligi va chidamliligini oshirish

Moslashuvchanlikni oshirish uchun mahsulotlar: Chidamlilikni oshirish uchun mahsulotlar:

- Streching Cardio
- Yoga yugurish
- Pilates suzish
- Harakatni muvofiqlashtirish va muvozanatni yaxshilash

Sport bilan shug‘ullanish qobiliyatini oshirish muqarrar ravishda harakatlarni muvofiqlashtirish va muvozanat barqarorligi bilan bog‘liq. Bu ko‘nikmalarni samarali egallash sportchiga koinotda o‘z tanasini boshqarish va texnik jihatdan murakkab mashqlarni qulaylik va aniqlik bilan bajarish imkonini beradi.

Og‘irlik markazini kuzatishni o‘rganing. Bu texnik harakatlarni amalga oshirishda to‘g‘ri muvozanat va barqarorlikni saqlashga yordam beradi.

O‘quv dasturingizga muvofiqlashtirish va muvozanat mashqlarini, masalan, bir oyoqdagi muvozanat yoki to‘p bilan turli xil muvofiqlashtirish mashqlarini kiriting.

Tanangizni alohida qismlar sifatida emas, balki butun sifatida ishlashiga e'tibor qarating. Bu nafaqat harakatlarni muvofiqlashtirishni yaxshilashga, balki ularni yanada samarali va uyg‘unlashtirishga yordam beradi.

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INNOVATSION TAFAKKURNING FALSAFIY, PSIXOLOGOK VA DIDAKTIK MOHIYATI

Annotatsiya

Maqolada innovatsion tafakkurning shakllanishida inson xulq-atvori va uning motivatsiyasi ham muhim ahammiyat kasb etishi haqida so'z yuritildi. Chunki, mavjud bilimlarni amaliyotga tatbiq etish murakkab jarayondir. Jamiyat a'zolari yangi bilimlar, falsafiy, texnologiyalar va metodlarni qabul qilishi murakkab kechadi va bu o'z o'zidan innovatsion tafakkur subyektlariga kuchli ruhiy bosimni vujudga keltiradi. Maqolada innovatsion tafakkurning shakllanishiga ta'sir ko'rsatadigan ruhiy omillar hamda didaktik jarayonda innovatsion tafakkurning namoyon bo'lishi o'rganildi.

Tayanch so'zlar. Didaktik jarayon, innovatsion tafakkur, tafakkurning ruhiy jihatlari, pedagog, falsafa, pedagogik jarayon, xulq-atvor, kompetensiyalar.

В статье обсуждается важность человеческого поведения и мотивации в формировании инновационного мышления. Потому что применение имеющихся знаний на практике сложный процесс. Членам общества сложно принять новые знания, философские идеи, технологии и методы, что, в свою очередь, создает сильное психологическое давление на субъектов инновационного мышления. В статье рассматриваются психологические факторы, влияющие на формирование инновационного мышления, а также проявление инновационного мышления в дидактическом процессе.

Ключевые слова. Дидактический процесс, инновационное мышление, психические аспекты мышления, педагог, философия, педагогический процесс, поведение, компетенции.

The article discusses the importance of human behavior and motivation in the formation of innovative thinking. Because applying existing knowledge in practice is a complex process. It is difficult for members of society to accept new knowledge, philosophical ideas, technologies and methods, which in turn creates a strong psychological pressure on the subjects of innovative thinking. The article examines the psychological factors influencing the formation of innovative thinking, as well as the manifestation of innovative thinking in the didactic process.

Key words. Didactic process, innovative thinking, psychological aspects of thinking, teacher, philosophy, pedagogical process, behavior, competencies.

Jamiyat o'z madaniy darajasi, axloq me'yorlari va boshqa omillardan kelib chiqib innovatsiyalarni rag'batlantiradi yoki e'tiborsiz qoldiradi, ba'zan esa unga qarshi chiqishi ham mumkin. Shunday ekan, innovatsion tafakkurning ruhiy jihatlarini ham chuqur tahlil qilish zarur bo'ladi.

O'zbekiston Respublikasining Oliy ta'lim standartlarida "tanlov fanlari blogi bakalavriat yo'nalishi bo'yicha ta'lim oluvchilar qo'shimcha chuqur nazariy va amaliy bilim va ko'nikmalarni o'zlashtirishini, innovatsion usullar va sohaning hududiy omillarini hisobga olgan holda kasbiy kompetensiyalari kengayishini ta'minlashi, ta'lim trayektoriyalariga muvofiq kasbiy bilim va malakalarni o'zlashtirishga imkon yaratishi lozim," ekanligi qayd etib o'tilgan. Mamlakatimizda ta'lim sohasining asosiy funksiyalarini belgilab beradigan hujjatida innovatsion usullar orqali kasbiy kompetensiyalarni kengaytirish vazifasi qo'yilganligi, ta'lim subyektlaridan ijtimoiy to'siqlarga qaramasdan yangiliklarni o'zlashtirish va tarqatishi zarurligini anglatadi.

Ayrim olimlarning fikricha bu jarayonda o‘z o‘zini boshqarish muhim psixologik xislat hisoblanadi. Bu nimada namoyon bo‘ladi? Bu innovatsion tafakkur subyektining umumiy, qoidaga aylangan an’analar deb ataladigan vaqt sinovidan o‘tgan metodikaga emas, har bir vaziyatning alohida jarayon sifatida ko‘ra olish hisobiga shakllangan subyektiv tajribaga tayanishdir. Bizning fikrimizcha, o‘zini o‘zi boshqarish va qaror qabul qilish jarayoni quyidagi elementlardan tarkib topgan. Mavjud muammoli vaziyatni modellashtirilgan shaklining inson tafakkurida bus-butunligicha aks etishi, o‘z xatti- harakatlarini amalga oshirish bo‘yicha ma’lum bir harakatlar strategiyasining mavjud ekanligi, ish muvaffaqiyatli bajarildi deb atalishi uchun kerak bo‘lgan o‘lchov barometrlarining ishlabchiqilganligi yoki bu haqida tasavvur shakllanganligi, qo‘lga kiritiladigan natijalarni mustaqil ravishda baholash va keyinchalik o‘z xatti- harakatlariga tuzatish kiritish orqali ish samaradorligini oshirish yo‘llarini bilishdani borat.

Bir qator tadqiqotchilar tomonidan innovatsion tafakkurning shakllanishiga ta’sir ko‘rsatadigan ruhiy omillar ham aniqlangan:

1) yuqori darajadagi natija uchun harakatning mavjud emasligi; ijodkorlik qobiliyatining yo‘qligi; psixologiya sohasidagi yangi bilimlarga qiziqishning yo‘qligi; yangi pedagogik texnologiyalarni amaliyotga tatbiq etishga qiziqishning yo‘qligi;

2) ruhiy: o‘z o‘zini takomillashtirishga harakatning yo‘qligi; o‘z faoliyatini refleksatsiya qilishga qobiliyatining yo‘qligi; pedagogik innovatika qiziqishning yo‘qligi;

3) ijtimoiy: ish haqining kamchiligi; jamiyatning ta’limga (mehnat sharoitiga va boshqalarga) e’tiborsizligi; kasbiy o‘sish uchun imkoniyatning yo‘qligi.

Yuqoridagi sanab o‘tilganlarning aksariyati pedagogning shaxsiy-hissiyotlari bilan bog‘liqdir.

O‘zbekistonda oliy ta’lim muassasalaridagi mehnat jamoalarida sog‘lom ruhiy muhit yaratilishi uchun juda katta imkoniyat mavjud. 2016-yilga qadar oliy ta’lim bilan qamrov 8 foizni tashkil qilib, amalda oliy ta’lim muassasalari rivojlanmasdan qolib ketgan bo‘lsa, endilikda qamrov 45 foizga yetib universitet vaa institutlar soni 4 barobarga ko‘paydi. Nodavlat oliy ta’lim muassasalari tarmog‘i kengaymoqda. Bu esa o‘z o‘zidan pedagoglarga bo‘lgan ehtiyojni kuchaytirib, ularning moddiy va ma’naviyay ehtiyojlarini qondirilishiga hamda jamoalarda ijodkorlik muhitini yaratilishga olib kelmoqda. Endilikda oliy ta’lim muassasalari reytingida munosib o‘rin olish uchun universitetlar pedagoglarning rivojlanishi uchun ko‘proq mablag‘lar ajratishi va ularga yangi-yangi sharoitlar yaratib berishi kerak. Olib borilgan tahlillar va kuzatishlarimizga qaraganda Mustaqil davlatlar hamdo‘stligi doirasida O‘zbekistondagi oliy ta’lim muassasalari professor-o‘qituvchilarga eng ko‘p ish haqi to‘lamoqda. Ayrim hollarda farq uch barobargacha yetadi. Bu esa pedagoglarning innovatsion tafakkur tarziga ijobiy ta’sir ko‘rsatadigan muhim omildir.

O‘zbekistonda pedagoglar o‘rtasidagi raqobatni vujudga keltirishda ishga qabul qilish va ularning mehnat faoliyati natijalarini samaradorligini baholash metodikasi ham muhim rol o‘ynadi. O‘zbekiston Respublikasining Vazirlar Mahkamasining 2006-yil 10-fevraldagi 20-sonli qarori bilan tasdiqlangan “Oliy ta’lim muassasalariga pedagog xodimlarni tanlov asosida ishga qabul qilish tartibi to‘g‘risida”gi NIZOM bilan aksariyat oliy o‘quv yurtlariga ishga qabul qilish bilan bog‘liq qoidalar amaliyotga kiritilgan. Ushbu nizomdagi aksariyat tamoyillar uzoq yillardan buyon o‘zgarmay keladi va oliy ta’lim muassasalarining o‘ziga xosligi bilan bog‘liq talablarga javob bermaydi. Shuning uchun bo‘lsa kerak, institut va universitetlarda innovatsion xulq-atvor bilan bog‘liq kompetensiyalarning shakllanishi qiyin kechadi. Ijtimoiy davlat taomiyillaridan kelib chiqib barcha oliy o‘quv yurtlari uchun yagona va tushunarli bo‘lgan ishga qabul qilish

tartiblarining ishlab chiqilgani ijobiy ekanligini qayd etgan holda uning raqobat muhitini yaratish bilan bog‘liq masalalarga to‘sqinlik qilishni ham qayd etib o‘tish lozim. Bizning fikrimizcha, har bir oliy ta’lim muassasalari kengashlari qarori bilan ishga qabul qilish va pedagoglarning mehnatiga bahor berish metodikasini ishlab chiqishi va tasdiqlashi maqsadga muvofiqdir.

Innovatsion xulq-atvorni shakllanishi bilan bog‘liq masalalarda muhim dilemma paydo bo‘ladi. Har bir pedagog o‘zini o‘tishi lozim bo‘lgan fanga oid dastularni musaqil shakllantirgani ma’qulmi yoki bunday hujjatlar umumiy bo‘lishi kerakmi. Pedagogning individual yondashuvi fanni o‘zlashtirish bilan bog‘liq samaradorlikka ijobiy ta’sir ko‘rsatsa, umumiy xususiyatga ega bo‘lgan dasturlarning mavjudligi malaka talablariga muvofiq talabalarda bilim va ko‘nikmalarni shakllantirishga imkon beradi. Shu bilan birgalikda har ikki holatda ma’lum bir o‘ziga xos kamchiliklar bo‘ladi. Innovatsion tafakkur tarzini shakllantirishni ko‘zlagan kafedra mudiri yoki ta’lim muaasasa rahbariyati oltin o‘rtaliqni topa olishi kerak bo‘ladi.

Innovatsion xulq-avtorning shakllanishida jamoaviy muhit, o‘z-o‘zini takomillashtirish ko‘nikmalarini shakllantirish muhim ahamiyatga ega. O‘z o‘zini takomillashtirish bizning fikrimizcha to‘rt yo‘nalishda bo‘lishi kerak. Intellektual jihatdan o‘sib-ulg‘ayish; ruhiy salomatlikni barqaror saqlash yo‘llarini topish; oilada, jamoada va talabalar bilan munosabatlarni rivojlantirish yo‘llarini aniqlash; jismoniy barkamol bo‘lish uchun harakat qilishdan iborat tizimli ishlardir. Innovatsion tafakkur tarzini shakllantirishning eng muhim yo‘nalishi ham o‘z o‘zini takomillashtirishdir. Bu orqali inson avvalambor o‘zidagi to‘rt yo‘nalishdagi kamchiliklarni tan olishi va ularni baratarf etish uchun aqliy va ruhiy salohiyatini ishga sola biladi. Ana undan keyingina atrofdagi jarayonlarga tanqidiy nigoh bilan, jamoaning mushtarak maqsadlari yo‘lida qaray oladi. Shuning uchun ham innovatsion xulq-atvorning markazida insonning o‘zini anglashi, tushunishi va baholashi yotadi.

Innovatsion tafakkurni didaktik mohiyati juda keng qamrovli bo‘lib, tadqiqot ishini maqsadi ham mana shu jarayonni samaradorligini oshirishga qaratilgandir. Didaktik jarayon juda ko‘p qirrali va murakkab bo‘lib, uni amalga oshirishning eng muhim sharti subyektda innovatsion tafakkurning mavjud bo‘lshidir. Bizning fikrimizcha didaktik jarayonni tashkil qilishning eng muhim jihatlarni quyidagicha ifodalash mumkin.



1-rasm. Didaktik jarayonda innovatsion tafakkurning namoyon bo‘lishi.

Ijodkorlik pedagog faoliyatining eng muhim shaklidir. Ijod jamiyatda shu vaqtga qadar ma’lum bo‘lmagan narsalarni taqdim qila olish qobiliyatidir. Har bir bir dars va uning metodik ta’minoti pedagog ijod mahsuli bo‘lishi kerak. Biror bir darslik, qo‘llanma yoki uslubiy tavsiya mavzuni o‘zlashtirish jarayonida ijodiy yondashuvchalik samarali emas. Chunki, bilimlarni o‘zlashtirish jarayoni subyektiv xususiyatga ega bo‘lib, avvalambor pedagogning o‘zi uni biryoqlama qabul qilishi tabiiy hol. Chunki, pedagog bilimlarning yaratuvchisi emas, balki uning tashuvchisidir. U tomonidan qabul qilingan va yetkazib berilishi mo‘ljallangan ma’lumotlar hajmi uning subyektiv dunyoqarashidan kelib chiqib ma’lum bir o‘zgarishlarga uchrashi tabiiy hol. Bu o‘rinda pedagog faqat metodik jihatdan o‘z yo‘liga ega bo‘lishi mumkin, bilimning mazmuniga daxl qilishi joiz emas, deb hisoblash bir jihatdan to‘g‘ri bo‘lsada, amalda buni imkoni yo‘qdir. Bo‘lajak o‘qituvchilarning innovatsion kompetentligi masalalri bilan shug‘ullangan olim B.Djalalovning fikricha: “Innovatsion ta’lim nazariyasining yaratilishi to‘g‘risida ma’lumot beruvchi manbalar tahlili shuni ko‘rsatadiki, bu tushunchalar ta’lim tizimini texnologiyalashtirish, ta’lim samaradorligini oshirish, shaxsning ijtimoiylashuvini ta’minlash, ta’lim jarayonida bolaga do‘stona munosabatni shakllantirishga urinish natijasida vujudga keldi. Olib borilgan ilmiy izlanishlar natijasida pedagogik faoliyat bu-ijodiy jarayon va pedagogik innovatsiyalar birlashmasi, degan yangi ilmiy yo‘nalish tarkib topdi. Bu o‘qituvchining innovatsion pedagogik faoliyatining shakllanish jarayonini tahlil qilish imkonini berdi. ” Bu boradagi tadqiqotlarda ijodkorlikning pedagogik faoliyatning asosi sifatida qabul qilinayotgani yuqoridagi iqtibosda ham ko‘rinib turibdi.

Tanqidiy tafakkur didaktik jarayonning muhim yo‘nalishi bo‘lib, u orqali jarayonda erishiladigan natijaning samaradorligini oshirish imkoniyati mavjuddir. Chunki, didaktik jarayonga ta’sir ko‘rsatuvchi omillar juda ko‘p bo‘lib, bular avvalambor o‘qituvchining tayyorgarlik darajasi, ikkinchidan esa talabalarning saviyasi, shuning o‘quv mashg‘ulotlari jarayonidagi axborot makonidagi vaziyat kabi omillar tashkil qiladi.

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KATTA YOSHLI TALABALARNI MILLIY TARBIYALASH MUAMMOSINING PSIXOLOGIK JIHATLARI

Annotatsiya

Maqolada katta yoshli talabalarni milliy tarbiyalash muammosining psixologik jihatlari ko'rib chiqiladi. Shuningdek, milliy tarbiyalashda psixologik nazariyalarni qo'llash usullari, milliy tarbiyalashda katta yoshlilarning individual xususiyatlarini hisobga olish omillari, ayniqsa katta yoshlilarga milliy tarbiyani individul o'rganishga motivatsiya berish muhimligi ta'kidlanadi. Muallif katta yoshdagi talabalarda milliy tarbiya muammosi pedagogik psixologiyaning asosiy mavzularidan biri ekanligi ta’kidlanib, katta yoshli talabalarni kelgusida pedagogik psixologiyani o'qitish jarayonida undan unimli foydalanishlari muhim ekanligi tahlil qilib o‘tgan.

Tayanch so‘zlar. Andragaogika, andragogic yondashuv, milliy tarbiya kompetensiyasi, o'qish motivatsiyasi, individual xususiyatlar, psixologik yondashuv.

В статье рассматриваются психологические аспекты проблемы национального воспитания старшеклассников. Также подчеркивается важность методов применения психологических теорий в национальном воспитании, факторов учета индивидуальных особенностей взрослого в национальном воспитании, особенно мотивации взрослого к индивидуальному изучению национального воспитания. Автор подчеркнул, что проблема национального воспитания у старшеклассников является одной из основных тем педагогической психологии, и проанализировал, как важно, чтобы старшеклассники в дальнейшем могли эффективно использовать ее в процессе преподавания педагогической психологии.

Ключевые слова. Андрагаогика, андрагогический подход, национальная воспитательная компетентность, учебная мотивация, индивидуальные особенности, психологический подход.

The article examines the psychological aspects of the problem of national education of adult students. It is also noted that the methods of applying psychological theories in national upbringing, factors for taking into account the individual characteristics of adults in national upbringing, in particular, it is important to give motivation for the individual study of national upbringing to adults. The author argued that the problem of national education in older students is one of the main topics of pedagogical psychology, analyzing the fact that it is important for older students to use it in the process of teaching pedagogical psychology in the future.

Key words. Andragogics, andragogic approach, National upbringing competence, reading motivation, individual characteristics, psychological approach.

Hozirgi kunda yuqori malakali mutaxassis bo‘lish nafaqat o‘z sohasida professional bo‘lishni, balki uni yosh avlodga oson va sifatli o‘rgatish usullarini puxta egallashni ham anglatadi. Katta yoshli talabalarning milliy tarbiyaga xos fazilatlarni muvaffaqiyatli o‘zlashtirishlari uchun yordamchi bo’lgan turli omillar mavjud bo'lib ularning eng muhimlaridan biri psixologiyaga tegishli. Turli xil psixologik jihatlarni chuqur tushunish katta yoshli talabalarga o‘z ishidagi ko‘plab muhim daqiqalarni hal qilishga yordam beradi.

Mazkur maqolaning maqsadi katta yoshli talabalarda milliy tarbiyaga xos fazilatlarni o'rganish jarayonida psixologiyaning rolini o‘rgatish va tahlil qilish va milliy tarbiyani samarali o‘qitishda psixologik jihatlarni qo‘llash zarurligini asoslashdir. Hozirgi

kunda bizning zamonaviy jamiyatimiz uchun milliy tarbiya, milliy tarbiyaga xos fazilatlarni bilish va o‘zlashtirishga bo‘lgan katta ehtiyojni anglab yetdi, chunki bu yuqori malakali mutaxassis uchun zamonaviy bilim va milliy tarbiya uyg’unligi u uchun yangi keng istiqbollarni ochib beradi, uning raqobatbardoshligini oshiradi, kasbiy faoliyat uchun zarur bo‘lgan turli xil axborot manbalarini taqdim etgan holda hayotning barcha jabhalarida dunyoqarashini kengaytirishga hamda uni milliylik bilan moslashtira olishga yordam beradi.

Bugungi kunda kattalar ta’limiga oid bahs-minozaralar va manbalar ko‘p bo‘lishiga qaramasdan alohida adabiyotlar juda ko‘p emas. Muammoga oid eng keng qamrovli va mazmunli adabiyot sifatida O‘. M. Asqarova, M. A. Abdullayeva, M. Boltayeva “Andragogika” o‘quv qo‘llanmasini misol sifatida keltirishimiz mumkin. Qo‘llanma mazmuniga ko‘ra kattalar ta’limiga oid quydagi fikrlar uchraydi. Andragogika- kishilarning o‘zlarini o‘rganishga oid jadal rivojlanayotgan, shu sababli, bu prinsiplar o‘zgaruvchan va shaxsiy rivojlanishga yordam beradi. "Andragogika" tushunchasi ilmiy atama sifatida 1833-yilda nemis pedagog-tarixchisi A.Kapp tomonidan fanga kiritilgan. Agar "Pedagogika" so‘zi bilan yonma-yon, o‘xshash tarzda talqin etilsa kelib chiqishi grekcha so‘zlardan (andros-erkak, odam; agogeyn-yetaklash) iborat ekanligi oydinlashadi. So‘zma so‘z tarjima qilinsa, andragogika bu - "katta odamni yetaklash" dir.

Andragogikani o‘quv fani sifatida tushunish uchun, uning mutaxassis tayyorlash tizimidagi o‘rni va imkoniyatlarini belgilay olish muxim sanaladi. Ilmiy bilimlarning nisbatan yangi tarmog‘i hisoblanuvchi andragogika, tiklanish va rivojlanish jarayonini boshdan kechirmoqda. "Pedagogika" va "Andragogika" terminlarining o‘zaro yaqinligi, ko‘p yillardan buyon turli munozara hamda bahslarga sabab bo‘lmoqda. "Andragogika" tushunchasi pedagogika sohasiga yaqin tursada, kattalarga ta’lim berishning o‘ziga xos jihatlarini ham unutmaslik lozim. Mazkur qarama-qarshiliklar tufayli andragogika fanining asosiy joylashgan o‘rni ham belgilanmagan. Ayrimlar uni pedagogikaning bir bo‘limi sifatida maktablarga pedagogika, boshlang‘ich ta’lim nazariyasi va metodikasi, didaktika, oliy maktab pedagogikasi kabi fanlar qatoriga qo‘shadi. Bir narsa aniqki - andragogika fanlararo bog‘liqlikka ega. Andragogikaning ta’lim nazariyasi va pedagogika bilan o‘zaro uzviy aloqadorligi, ularning predmetini taqqoslaganda yaqqol ko‘zga tashlanadi. Pedagogikaning umumiy tarzdagi predmeti, shaxsning pedagogik voqelikdagi shakllanish jarayonidir. Kattalarga ta’lim berish nazariyasi predmeti – ijtimoiy madaniy institut sifatida kattalarga bilim berish tizimidir. Andragogikaning o‘ziga xos xususiyati esa, uzluksiz ta’lim jarayonida kattalarni o‘qitish nazariyasi va metodikasi hisoblanad.

Katta yoshli talabalarning psixologiyasini o‘rganish muammosi bo‘yicha ko‘pgina olimlar psixologik tadqiqotlar olib borganlar. Jumladan, K.D.Ushinskiy, P.F.Kapterev, A.P.Nechaev, L.S.Vygotskiy, K.N.Kornilov, N.D.Levitov, A.N.Leontiyev, S.L.Rubinshteyn, D.N. Uznadze va boshqa olimlar ilmiy tadqiqot ishlarini olib borganlar. T. Xarli ham xuddi shunday fikrni bildiradiki, pedagogik -psixologik rivojlanish va yosh psixologiyasi bilan chambarchas bog‘liq bo‘lib, u shaxsning aqliy rivojlanishining yosh dinamikasini, aqliy jarayonning ontogenezini va rivojlanayotgan shaxsning psixologik sifatini o‘rganadi. Ontogenez deganda alohida organizmning tug‘ilishidan to o‘limigacha bo‘lgan rivojlanish jarayonlarining ketma-ketligi tushuniladi. Ushbu rivojlanish tarixi ko‘pincha oddiylikdan yuqori murakkablikka o‘tishni o‘z ichiga oladi. Shunday qilib, rivojlanish va yosh psixologiyasining barcha muammolari yosh xususiyatlaridan kelib chiqqan holda ko‘rib chiqiladi. Pedagogik va yosh psixologiyasi o‘z tadqiqotlarida

umumiy psixologik qonuniyatlarni ochib beruvchi, psixik jarayonlar, psixik holatlar va shaxsning individual-psixologik xususiyatlarini o‘rganuvchi umumiy psixologiya nazariyalariga asoslanadi.

XIX-asr oxirida pedagogika va psixologiyada ko‘plab tajribalar va yutuqlar amalga oshirilganda pedagogik psixologiyani mustaqil sohaga aylantirdi. U ta'lim psixologiyasi, tarbiya psixologiyasi va o‘qituvchi psixologiyasidan iborat. Ta'lim psixologiyasi katta yoshli talabalarning qanday o‘rganishi va rivojlanishi bilan shug‘ullanuvchi soha bo’lib u ko‘pincha iqtidorli bolalar va o‘ziga xos nogironligi bo‘gan kichik guruhlarga e'tibor berish muhim ekanligini aytadi. Talabalarning qobiliyatlarini yaxshiroq tushunish uchun har bir o‘qituvchi o‘zining farqlovchi xususiyatlarini o’z individualligi bilan nafaqat balog‘at yoshida, balki bolaligida ham tanishishi kerak, deb hisoblaymiz.

S. Hardjononing fikricha, katta yoshli talabalarning egallashlari kerak ma’lumotga nisbatan bo‘lgan tushunish darajasi ikki turga bo‘linadi: umumiy tushunish va maxsus tushunish. Katta yoshli talabalarning shu vaqtgacha bo’lgan tushunish darajasi faqat umumiy tushunchaga xos bo’lib, ularning bilimlari yuzaki bo‘ladi va aksincha, agar katta yoshli talabalar faqat aniq tushunchaga ega bo‘lsalar, ular faqat bir oz bilimga ega bo‘ladilar. Bu shuni anglatadiki, ta’lim jarayonida katta yoshli talabalarga o‘qigan narsasidan natija olish imkoniyatini berish uchun materialni taqdim etishda ushbu ikkala tushunishga ham e'tibor berishga harakat qilishi kerak.

Yuqoridagi fikrlardan kelib chiqib psixolog olim A.K.Shamshetovaning ilmiy maqolalaridan foydalanilgan holda xulosa qilish mumkinki, katta yoshli talabalarga ta’limni o‘rgatishda psixologik individual xususiyatlarini hisobga olib va ularga mos keladigan ikki yoki besh daqiqali kayfiyatni ko‘taruvchi psixogimnastika mashqlarini to‘g‘ri tashkil etib borishlari dars samaradorligini oshiribgina qolmay, talabalarda pozitiv emotsional munosabatlarni ham shakllantirib boorish muhimdir.

Mazkur muammo yuzasidan amalga oshirilgan tadqiqotlardan shunday xulosa qilish mumkinki, katta yoshlilarda nafaqat ta'lim fanining asosiy tamoyillariga, balki psixologiya fanining tamoyillarini ham qo‘llashga asoslangan bo‘lsa, samaraliroq bo‘ladi, chunki har bir turdagi ta'lim aqliy jihatlar bilan bog‘liq.

Shunday qilib andragogika, zamonaviy ilmiy bilimlar rivojining umumiy holatini aks ettiruvchi namuna bo‘la oladi. Kattalar ta’limi bugungi kunning zaruriy ta’lim shakli sifatida eng muhimdir. Chunki kattalar ta’limiga ham boshqa yoshdagilar ta’limi sifatida e’tibor berish ta’limdagi bir qancha etirozlar va noqulayliklarning bartaraf bo‘lishiga yordam beradi. Bu ta’lim turi haqidagi tadqiqotlar va izlanishlar bu ta’limning rivojlanishiga hamda boshqalarning bu ta’lim turi bilan qiziqishini ta’minlaydi. Muammo bo‘yicha berilgan manbalar shu mavzu bo‘yicha qiziquvchilar uchun foydali bo‘ladi degan umiddamiz.

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ПОНЯТИЕ ДИСКУРСА В СОВРЕМЕННОЙ ЛИНГВИСТИКЕ И ЭКОНОМИКЕ

Annotatsiya

Maqolada jamiyat va iqtisodiyotdagi murakkab jarayonlarni tushunish uchun nutqning ahamiyati, shuningdek, nutq tushunchasini kelajakdagi tadqiqotlar istiqbollarini asoslashi va zamonaviy tilshunoslik va iqtisodiyot doirasida nutq tushunchasi ochib berilgan. Diskurs ko'p qirrali hodisa sifatida nafaqat lingvistik jihatlarni, balki ijtimoiy, madaniy va iqtisodiy kontekstlarni ham qamrab oladi. Shuningdek, maqolada tilshunoslikdagi nutqni tahlil qilishning turli yondashuvlariga e'tibor qaratilgan va nutqning iqtisodiy o'zaro ta'sirlar va jarayonlardagi roli tasvirlangan. Zamonaviy tilshunoslik va iqtisodiyotda nutqning umumiy va o'ziga xos xususiyatlarining qiyosiy tahlili keltirilgan.

Tayanch so'zlar. Diskurs, tilshunoslik, iqtisod, nutq tahlili, tanqidiy nutq tahlili, iqtisodiy nutq, muloqot, ijtimoiy jarayonlar, ta'sir, manipulyatsiya.

В данной статье обосновывается значения дискурса для понимания сложных процессов в обществе и экономике, а также перспективы для будущих исследований, рассматривается понятие дискурса в рамках современной лингвистики и экономики. Дискурс, как многогранное явление, охватывает не только лингвистические аспекты, но и социальные, культурные и экономические контексты. Также, в статье уделяется внимание различным подходам к анализу дискурса в лингвистике, описывается роль дискурса в экономических взаимодействиях и процессах. Приводиться сравнительный анализ общих, так и специфических черт дискурса в современной лингвистике и экономике.

Ключевые слова. Дискурс, лингвистика, экономика, дискурс-анализ, критический дискурс-анализ, экономический дискурс, коммуникация, социальные процессы, влияние, манипуляция.

This article substantiates the importance of discourse for understanding complex processes in society and the economy, as well as prospects for future research, and examines the concept of discourse within the framework of modern linguistics and economics. Discourse, as a multifaceted phenomenon, covers not only linguistic aspects, but also social, cultural and economic contexts. Also, the article pays attention to various approaches to discourse analysis in linguistics and describes the role of discourse in economic interactions and processes. A comparative analysis of general and specific features of discourse in modern linguistics and economics is provided.

Key words. Discourse, linguistics, economics, discourse analysis, critical discourse analysis, economic discourse, communication, social processes, influence, manipulation.

Дискурс – это основное понятие, которое используется как в лингвистике, так и в других областях науки, включая экономику. В современной лингвистике дискурс рассматривается как способ коммуникации, который включает в себя не только языковые элементы, но и социокультурные и контекстуальные факторы. В экономике дискурс используется для изучения риторики и способов общения в бизнесе, политике и иных областях.Согласно современным исследованиям, дискурс можно определить как комплексное понятие, которое описывает способы и методы коммуникации и создания значения

через язык. Дискурс включает в себя не только языковые единицы и правила их сочетания, но и социокультурные и контекстуальные факторы, которые влияют на восприятие и понимание сообщения.

В лингвистике дискурс рассматривается как особая форма языковой практики, которая включает в себя текст, контекст и ситуацию общения. В рамках лингвистического подхода к дискурсу выделяются различные типы дискурса, такие как политический, экономический, медиа, научный и другие. Он является способом передачи знаний, взглядов и убеждений, конструируя определенные реальности и идеологии. В экономике дискурс также играет важную роль, поскольку он используется для создания и поддержания маркетинговых стратегий, привлечения клиентов и партнеров, формирования общественного мнения и влияния на принятие решений.В экономике дискурс рассматривается как средство позиционирования на рынке, стратегий общения с общественностью и формирования корпоративного имиджа. Он помогает компаниям лучше понимать потребности и ожидания потребителей, управлять репутацией и решать конфликты.

Дискурс является ключевым инструментом влияния на экономическую ситуацию, социальные процессы и политические решения.

В настоящее время дискурс играет важную роль в формировании общественного мнения, воздействии на массы и понимании событий в мире. Дискурс представляет собой способ коммуникации, в рамках которого формируются и распространяются идеи, ценности, убеждения и стереотипы

Понятие дискурса играет важную роль как в современной лингвистике, так и в экономике. Он помогает понять механизмы коммуникации и создания значения, а также влияние языка на формирование общественных и экономических отношений. Важно учитывать дискурсивную природу коммуникации в различных областях науки и практике для эффективного взаимодействия и достижения поставленных целей.Это одно из ключевых понятий современной лингвистики и экономики, которое в последние десятилетия активно изучается и анализируется. Дискурс можно определить как способ коммуникации, который используется для формирования и передачи информации, а также для создания определенных представлений и манипуляции сознанием и поведением людей.

В лингвистике дискурс рассматривается как особая форма языковой практики, которая включает в себя текст, контекст и ситуацию общения. Дискурс анализируется как социокультурное явление, отражающее не только языковые структуры, но и общественные нормы, ценности и представления. В рамках лингвистического подхода к дискурсу выделяются различные типы дискурса, такие как политический, экономический, медиа, научный и другие.

В экономике дискурс рассматривается как форма коммуникации, которая используется для формирования представлений о рыночной среде, товарах и услугах, а также для создания определенного образа компании или бренда. Дискурс в экономике может влиять на потребительское поведение, настроения инвесторов, общественное мнение о компании и т. д.Одним из ключевых аспектов дискурса в современной лингвистике и экономике является его роль в формировании стереотипов и предвзятых представлений. Дискурс может быть использован для создания определенных образов и ассоциаций, которые могут привести к искаженному восприятию реальности и манипуляции сознанием и поведением людей.

Важность дискурса заключается в том, что он определяет наши представления о мире, формирует наше отношение к различным явлениям и является основой для общественного диалога. Дискурс позволяет нам осознать существующие проблемы и найти пути их решения, а также способствует формированию критического мышления и развитию культуры диалога.Необходимость дискурса заключается в том, что с его помощью можно достичь конструктивного общения, взаимопонимания исотрудничества который способствует созданию общественных дискуссий, в том числе по актуальным социально-политическим вопросам, что позволяет развивать демократию и поддерживать гражданское общество.

Другим важным аспектом дискурса является его влияние на социальные отношения и взаимодействия. Дискурс может формировать общественное мнение, устанавливать нормы и ценности, а также влиять на распределение власти и ресурсов в обществе. Поэтому исследование дискурса в современной лингвистике и экономике имеет большое значение для понимания социокультурных процессов и изменений.

Таким образом, в настоящее время дискурс является неотъемлемой частью нашей повседневной жизни и играет ключевую роль в формировании наших представлений о мире и взаимоотношений с окружающими людьми.

В заключение, понятие дискурса в современной лингвистике и экономике является одним из ключевых понятий, которое позволяет понять сущность языковой коммуникации и ее влияние на общественные процессы. Дискурс анализируется как форма языковой практики, отражающая социокультурные нормы и ценности, а также способствующая формированию представлений и предвзятых установок. Исследование дискурса позволяет понять взаимосвязь языка, общества и экономики, а также их влияние на поведение и взаимодействие люде

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ВЛИЯНИЕ БИЛИНГВИЗМА НА КОГНИТИВНЫЕ СПОСОБНОСТИ ДЕТЕЙ ШКОЛЬНОГО ВОЗРАСТА В УЗБЕКИСТАНЕ

Annotatsiya

So'nggi o'n yilliklarda u globallashuv va migratsiya sharoitida ayniqsa dolzarb bo'lib qoldi, bu ikki tilli bolalar sonining sezilarli darajada ko'payishiga olib keldi. Biroq, bu jarayon bolalarning rivojlanishi, ta'limi va ijtimoiy moslashuvi bilan bog'liq ko'plab savollar va muammolarni keltirib chiqaradi. Ushbu maqolada O'zbekistondagi maktab yoshidagi bolalarda ikki tillilik muammosining asosiy jihatlari va ularning jamiyatdagi kognitiv va ijtimoiy rivojlanishi muhokama qilinadi.

Tayanch so'zlar. Ikki tillilik, kognitiv qobiliyat, xotira, e'tibor, fikrlash, rivojlanish, ikki tilli bolalar

В последние десятилетия он стал особенно актуален в условиях глобализации и миграции, что привело к значительному увеличению числа билингвальных детей. Однако этот процесс вызывает множество вопросов и проблем, касающихся развития, образования и социальной адаптации детей. В данной статье рассматриваются основные аспекты проблемы билингвизма у детей школьного возраста в Узбекистане и их когнитивное и социальное развитие в общества.

Ключевые слова. Билингвизм, когнитивные способности, память, внимание, мышление, развитие, дети-билингвисты.

In recent decades, it has become particularly relevant in the context of globalization and migration, which has led to a significant increase in the number of bilingual children. However, this process raises many questions and problems related to the development, education, and social adaptation of children. This article examines the main aspects of the problem of bilingualism in school-aged children in Uzbekistan and their

Key words. Bilingualism, cognitive abilities, memory, attention, thinking, development, bilingual children.

Билингвизм, или способность владеть двумя языками, стал важным феноменом в Узбекистане. Это связано как с историческими предпосылками (многонациональность и культурное разнообразие региона), так и с современной глобализацией. Влияние билингвизма на когнитивное развитие детей остается предметом активного изучения. Исследования показывают, что билингвизм может оказывать как позитивное, так и нейтральное воздействие на когнитивные способности, включая память, внимание, мышление и способность к решению задач.

Концепция билингвизма имеет долгую историю, но одним из первых, кто систематически начал исследовать эту тему, был американский лингвист Эдвард Сапир. В начале 20 века он занимался изучением языков коренных народов Америки и их влияния на когнитивное восприятие. Однако термин "билингвизм" стал широко использоваться в научных кругах благодаря работам Уильяма Лабова, который в 1960-х годах начал активно исследовать различные аспекты билингвизма и его влияние на язык и культуру.Кроме того, многие ученые и философы, такие как Фердинанд де Соссюр, обсуждали влияние языковой среды

на мышление и восприятие, что тоже связано с темой билингвизма. В своей книге “Ранняя билингвальная практика и её воздействие на развитие” (Genesee, Fred. Early Bilingual Development: One Language or Two?). Фред Женеси исследовал, как происходит усвоение двух языков в раннем детстве, и пришел к выводу, что дети могут освоить оба языка параллельно, не испытывая путаницы между ними.

Детство – это уникальный период жизни, когда способности к обучению находятся на пике. Мозг ребёнка невероятно гибок и приспособлен для усвоения новых знаний, поэтому многие дети осваивают второй язык быстро и с лёгкостью. Во-первых, маленькие дети имеют естественную способность подражать окружающим их взрослым. Они внимательно слушают речь родителей, воспитателей или сверстников и пытаются повторить слова, звуки и интонации, которые слышат. Это подражание особенно важно при изучении языков, так как позволяет ребёнку быстро воспринимать и воспроизводить фонетические особенности каждого языка. Во-вторых, дети растут без страха ошибок и оценки. Они смело говорят, экспериментируют с новыми словами и выражениями, не переживая, что кто-то их поправит или осудит. Это свобода и отсутствие стеснения позволяют ребёнку уверенно практиковать второй язык. В отличие от взрослых, дети не задумываются о том, правильно ли они говорят, а просто говорят, улучшая свои навыки по ходу дела.

Кроме того, научные исследования показывают, что детский мозг обладает высокой чувствительностью к фонетическим различиям. В возрасте до семи лет дети могут легко различать и воспроизводить звуки, которые взрослому изучающему язык могут показаться сложными. Такая чувствительность к различным фонемам упрощает процесс освоения второго языка.

Также важен фактор среды. Дети, растущие в многоязычной среде, погружаются в оба языка, слышат их каждый день и начинают понимать, когда и как использовать каждый язык. Это погружение помогает им естественным образом развивать навыки билингвизма. Даже если они не говорят на втором языке с лёгкостью, они постепенно начинают понимать его и могут быстро перейти к использованию второго языка в общении.

Узбекистан, как многонациональная страна с богатым языковым и культурным наследием, создает уникальные условия для формирования билингвизма у детей. Здесь переплетаются государственный язык (узбекский), русский как язык межнационального общения, а также языки многочисленных этнических групп. Эти особенности обуславливают разнообразие форм и уровней билингвизма. В стране существует множества факторов которые создают удобные условия для появления детей-билингвистов или даже полиглотов. Одним из них является социально-исторические условия страны. История Узбекистана, связанная с советским периодом, определила особую роль русского языка. Он продолжает оставаться важным средством общения в бизнесе, науке и образовании. В то же время, с момента обретения независимости (1991 год), наблюдается усиление роли узбекского языка как основного языка государственной политики и культуры. Дети в Узбекистане часто вырастают в среде, где узбекский и русский языки используются параллельно. Например:

В семье могут использоваться как узбекский, так и русский.

В образовательной системе, особенно в городах, русскоязычные школы остаются популярными.

Роль семьи тоже один из продолжительных факторов проявления детей-билингвистов. В семьях, где родители владеют разными языками, часто формируется естественный билингвизм. Например, один из родителей может говорить на узбекском, а другой – на русском. Родители на равных позициях стараются поддерживать общение с ребенком на обоих языках. Хотя, многие семьи предпочитают говорить на русском для повышения образовательных и профессиональных перспектив ребенка.

Образовательная среда

Школы в Узбекистане предлагают обучение на нескольких языках:

Узбекский (государственный язык).

Русский (широко распространен как язык межнационального общения).

Языки национальных меньшинств (например, таджикский, каракалпакский).

Английский в международных школах (в связи с нарастающим тенденцией образования за рубежом) Русскоязычные школы особенно популярны в крупных городах, таких как Ташкент, Самарканд, Бухара.

Раннее введение второго языка в детских садах и школах способствует естественному освоению билингвизма. Например, в русскоязычных школах узбекский язык преподается как обязательный предмет, и наоборот.

Культурная среда

Билингвизм в Узбекистане поддерживается и через культурную интеграцию.

Медиа. Многие дети с раннего возраста смотрят мультфильмы, читают книги и слушают музыку как на узбекском, так и на русском языках.

Социальное взаимодействие. В полиэтнических регионах дети часто играют и общаются на разных языках, что способствует их свободному освоению.

Экономические и региональные факторы

Города. В городских районах русский язык чаще используется в образовании, медиа и повседневной жизни, что создает более благоприятные условия для билингвизма.

Сельские районы. В сельской местности узбекский язык доминирует, но русский все же изучается в школах, хотя его уровень использования может быть ниже. Причина этому Русский язык в Узбекистане до сих пор ассоциируется с высоким социальным статусом и престижем. Многие родители в городах предпочитают отдать детей в русскоязычные школы, считая, что это повысит их шансы на успешную карьеру. В сельской местности такого акцента на социальный престиж русского языка нет, так как местные языки удовлетворяют основные образовательные и культурные потребности.

Проблемы и вызовы

Несмотря на положительные аспекты, есть и определенные трудности:

В некоторых семьях русский язык может доминировать над узбекским, что приводит к ослаблению знаний государственного языка.

В сельских районах уровень преподавания русского языка иногда недостаточен для полноценного билингвизма.

У детей из национальных меньшинств (таджики, казахи, каракалпаки) билингвизм иногда превращается в трилингвизм, что может создавать когнитивную нагрузку.

Исследования показывают, что билингвизм может оказывать как положительное, так и отрицательное влияние на когнитивные способности детей. Например, работа Б. А. Дорофеева подчеркивает, что билингвальные дети часто обладают лучшими

навыками решения проблем и более высокой способностью к многозадачности по сравнению с монолингвами (Дорофеев, 2017). Однако, как отмечает Н. В. Буракова, билингвальные дети могут сталкиваться с трудностями в овладении языками, особенно если они не получают достаточной языковой поддержки в семье или школе (Буракова, 2019).

Основные когнитивные преимущества билингвизма

Влияние билингвизма на когнитивное развитие является объектом многолетних исследований, и ученые пришли к различным выводам о его влиянии на мозг, память, способность к обучению и другие когнитивные функции. Ниже приведены как факты, так и мнения, основанные на результатах научных исследований. Многочисленные исследования показывают, что билингвизм может улучшить определенные аспекты когнитивного функционирования. Например:

Развитие исполнительных функций. Исполнительные функции, такие как рабочая память, контроль внимания и способность переключаться между задачами, у билингвов развиты лучше, чем у монолингвов (Bialystok et al., 2012). Это связано с постоянной практикой управления двумя языковыми системами. Некоторые ученые считают, что билингвизм тренирует мозг, как физическая активность тренирует мышцы. В частности, это позволяет поддерживать гибкость ума и предотвращать его старение.

Когнитивная гибкость. Дети, владеющие двумя языками, демонстрируют большую гибкость в мышлении, что позволяет им легче находить новые способы решения задач (Adesope et al., 2010).

Мета-лингвистическая осведомленность. У билингвов лучше развита способность осознавать структуру и правила языка, что облегчает изучение третьего языка (Cummins, 2000). Такая осведомленность облегчает изучение других языков и помогает лучше понимать структуру родного языка.

Потенциальные вызовы билингвизма

Несмотря на очевидные преимущества, билингвизм может создавать и трудности:

Риск языковой интерференции. Использование двух языков может приводить к путанице в грамматических структурах и словарном запасе (Gathercole & Thomas, 2009).

Неравномерное развитие языков. Если один язык доминирует, второй может развиваться недостаточно, что приводит к “полу-билингвизму” (Hoff, 2013).

Билингвизм оказывает значительное влияние на когнитивные способности детей школьного возраста в Узбекистане. Он способствует улучшению памяти, внимания, когнитивной гибкости и других важных навыков. Однако для максимальной пользы важно создать благоприятную среду, где оба языка будут развиваться гармонично.Таким образом, можно выявить следующие рекомендации для гармоничного развития детей-билингвистов в обществе и и стимуяции их когнитивного развития.

Стимулировать развитие обоих языков. Родители и учителя должны активно поддерживать использование второго языка через чтение, игры и общение.

Создавать языковую среду. Использование мультиязычных образовательных программ может способствовать развитию языковых и когнитивных навыков.

Изучать третьи языки. Билингвизм формирует базу для изучения новых языков, что может быть полезно в будущем. Дети-билингвы уже имеют опыт

переключения между двумя языками. Этот навык помогает им лучше справляться с когнитивной нагрузкой при добавлении третьей языковой системы. Они более эффективно распределяют внимание между разными языками, что особенно важно в условиях изучения нового языка. Также, дети-билингвы более чувствительны к различиям в звуках, что улучшает их восприятие и произношение на новом языке. Они лучше различают фонемы и акценты, что облегчает процесс освоения новых звуковых систем.

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РОЛЬ ДЕТСКОГО ФОЛЬКЛОРА В ВОСПИТАНИИ И РАЗВИТИИ ЛИЧНОСТИ: КЛАССИФИКАЦИЯ И ИССЛЕДОВАНИЕ ЖАНРОВ

Annotatsiya

Ushbu maqola folklor haqida, buning natijasida bola atrofdagi dunyoga osonroq kirib boradi, ona tabiatining jozibasini to'liq his qiladi, odamlarning go'zallik, axloq haqidagi g'oyalarini o'zlashtiradi, urf-odatlar, marosimlar, so'zlar bilan tanishadi, estetik zavq bilan bir qatorda. xalqning ma'naviy merosi deb ataladigan narsani o'zlashtiradi, ularsiz to'laqonli shaxsni shakllantirish mumkin emas.

Tayanch so'zlar. Janrlar, bolalar folklori, kalendar folklor bolalar hazillari, genetik tamoyil, bolalar uchun kattalar she'riyati lullabies, yoki ertaklar, o'yin folklori, kulgili folklor, kundalik folklor.

Данная статья о фольклоре, благодаря которому ребёнок легче входит в окружающий мир, полнее ощущает прелесть родной природы, усваивает представления народа о красоте, морали, знакомится с обычаями, обрядами, словам, вместе с эстетическими наслаждениями впитывает то, что называется духовным наследием народа, без чего формирование полноценной личности просто невозможно.

Ключевые слова. Жанры, детский фольклор, календарный фольклор детский юмор, генетический принцип, поэзия взрослых для детей колыбельные песни, или байки, игровой фольклор, потешный фольклор, бытовой фольклор.

This article about folklore, thanks to which a child is easier to enter the surrounding world, fully feels the charms of the native nature, assimilates the ideas of the people about beauty, morality, gets acquainted with customs, rituals, words, along with aesthetic pleasures, absorbs what is called the spiritual heritage of the people, without which it is impossible to form a complete personality.

Key words. Genre, children's folklore, calendar folklore, children's humor, genetic principle, adult poetry for children, lullabies, fairy tales, playful folklore, funny folklore, household folklore.

Существует множество классификаций детского фольклора. Как уже было сказано выше, крупнейшими исследователями детской устной поэзии, быта и языка, положившими начало теоретическому освоению детского фольклора в послереволюционные десятилетия, были В.С.Виноградов и О.И.Капица.

Именно с их деятельностью связаны введение в научный оборот обобщающего понятия "детский фольклор", а также определении объема этого понятия, разработка принципов научной классификации, жанров детского фольклора и изучение их с учетом личности ребенка и детского быта. Однако точки зрения Г.С. Виноградова и О.И. Капицы на общую классификацию детского фольклора различны.

Г.С. Виноградов детский фольклор определяет как “совокупность устных произведений, не входящих в репертуар взрослых, но хранимых и исполняемых детьми”. Такое разделение Г.С. Виноградов обосновывает усвоением родного языка ребенком посредством освоения народного словесного искусства, тем самым определяя “собственно детский фольклор”

Жанры групп детской поэзии он разделяет по функциональному признаку: потешный фольклор, детский игровой; детский сатирический; бытовой; календарный; магический фольклор.

Весомый вклад в исследование детского фольклора внесла О.И. Капица. В работе “Детский фольклор” она поднимает проблему объема и содержания детской поэзии. Исходным началом классификации, по ее данным, является “как творчество взрослых для детей, так и детское традиционное творчество”. Она акцентирует внимание на возрастном критерии, необходимом для изучения специфики художественного материала, ориентированного на динамично развивающуюся личность ребенка, продолжая традиции эмпирических классификаций XIX века.

О.И. Капица выделяет в детском фольклоре две возрастные группы:

1) “поэзия пестования” – творчество взрослых для детей;

2) собственно детский фольклор.

К первой группе относятся произведения, созданные взрослыми или отобранные в процессе развития жанров поэзии пестования из фольклора взрослых, отвечающие детскому восприятию. Системообразующим принципом в этих произведениях является совокупность разнообразных функций жанров, содержания и формы текстов, соответствующих уровню и особенностям эстетического вкуса, характерных для каждого определенного периода развития ребенка. О.И.Капица отмечает полифункциональность текстов и невозможность провести точную грань между сюжетно-тематическим содержанием произведений, входящих в разные возрастные группы. Некоторые жанры в классификации О.И.Капица помимо возрастных циклов группирует в циклы функциональные (календарный фольклор, детский юмор). О. И. Капица, теоретически обосновала деление детского фольклора по годам и генезису поэзии. Этого же поддерживал В. П. Аникин - генетический принцип (поэзия взрослых для детей, произведения, выпавшие из фольклора взрослых и усвоенные детьми, собственное творчество детей). В. А. Василенко, выделял:

1) колыбельные песни, или байки;

2) произведения связанные с игровыми действиями;

3) произведения которые занимают детей словесным содержанием и исполнением независимо от игровых действий;

М.Н.Мельников, используя функциональный принцип, выделяет в детском фольклоре:

1) поэзию пестования;

2) игровой фольклор;

3) потешный фольклор;

4) бытовой фольклор.

А теперь охарактеризуем некоторые из жанров детского фольклора.

Колыбельные песни – название песен, которыми убаюкивают ребенка, -колыбельные - идет от основы колыбать (колыхать, качать, зыбать). Отсюда же

- колыбель, коляска, народном обиходе было и название “байка” - от глагола байкать (баюкать, качать, усыплять)”. Её назначение или цель - усыпить ребёнка. Этому способствовали спокойный, размеренный ритм и монотонный напев.

Старинное значение колыбельных - заговоры, против злых сил, но со временем они утратили своё обрядовое значение. С помощью заговоров за частую просили для дитятко, здоровья, защиты от сглазу, богатой жизни.

Тематикой колыбельных песен становилось отражение все, чем жила мать, - её думы о младенце, мечты о его будущем, оберечь его и подготовить к жизни и труду. “В свои песни мать включает то, что понятно ему. Это “серенький котик”, “кранная рубашечка”, “кусок пирога да стакан молока”, “журавлики” и т.д. Слов – понятий в песне обычно немного – лишь те, без которых первичное познание мира невозможно.

Частый персонаж в колыбельной песне – кот, фантастические персонажи - Сон да Дрёма. Животные наделены человеческими качествами - антропоморфизм.

“Колыбельной песне присуща своя система выразительных средств, своя лексика, своё композиционное построение. Часты краткие прилагательные, редки сложные эпитеты, много переносов ударений с одного слога на другой. Повторяются предлоги, местоимения, сравнения, целые словосочетания, аллитерация - повторение одинаковых или созвучных согласных. Следует отметить изобилие ласкательных, уменьшительных суффиксов”.

Делая выводы, статистический анализ наблюдений показал, что носителями традиционной колыбельной песни, как правило, являются представители уходящего поколения. Чем ниже возрастной ценз, тем выше удельный вес фольклорных заимствований и песен литературного происхождения. Молодое поколение пестуний редко пользуется колыбельными песнями и почти не пользуется традиционными. На наших глазах происходит интенсивный процесс разложения и угасания жанра.

Этот процесс вполне закономерен. Коренным образом менялась жизнь трудового народа в нашей стране. Круг интересов матери был ограничен заботами о детях и муже, о поддержании порядка в домашнем хозяйстве, в наши дни женщина наравне с мужчиной участвует в общественной жизни - ей стали чужды “внутренние жесты” колыбельной песни. Художественная литература, радио, телевидение, театры воспитывают эстетические чувства – и художественная ценность колыбельной поэзии начинает вызывать сомнение. Колыбельная песня не в состоянии конкурировать с современными литературно-музыкальными произведениями. Школьное образование, медицинское просвещение, система дошкольного воспитания коренным образом изменили взаимоотношения матери и ребенка, меняются и народно-педагогические воззрения. Укачивание, убаюкивание ребенка заменяется вырабатывающим ритм жизненных процессов (сон, еда и пр.) распорядком; укачивание признается ненужным и даже вредным. Колыбельная песня соответственно не поддерживается бытовой необходимостью.

Пестушки, потешки, поскакушки. “Пестушки, (от слова “пестовать” – воспитывать) связаны с наиболее ранним периодам развития ребёнка. “Распеленав ребенка, мать или няня обеими руками, слегка сжимая тело ребенка, проводит несколько раз от шейки до ступней ног. Этот своеобразный массаж помогает восстановить кровообращение, возбудить жизнедеятельность всего организма, что очень важно в период первоначального роста”. Не каждая

мать осознает необходимость это процедуры, из сотни одна объяснит ли ее физиологическое значение.

Стишки просты, исполнение их не требует ни усиленной работы памяти, ни особых вокальных данных, но в нем есть все: понимание значения этого приема и для роста организма (“Потягунюшки, порастунюшки, Поперек толстунюшки”), и для развития двигательных функций ребенка (“А в ножки ходунюшки, А в ручки фатунюшки”), и для умственного и нравственного развития (“А в роток говорок, А в голову разумок”). Знания, закрепленные поэтическом произведении, служат средством передачи культурного наследства от одного поколения к другому, служат руководством к действию любой молодой матери или пестунье. Ритмически четко построены стишки. Некоторые из них достигают хорошей художественной формы:

Чук, чу к, чук, чук, Баба рыбку пекла,

Наловил дед щук, Сковородка утекла.

Ребенок начинает воспринимать материнскую речь не как мелодический набор звуков, а как сигналы, имеющие определенное смысловое значение, и мать уже использует это: она не просто берет ребенка на руки, а протягивает к нему руки и приговаривает или припевает: “Ручки, ручки, дай рученьки”.

Приговоры эти не отличаются ни поэтическими достоинствами, ни оригинальностью, ни разнообразием, но ребенок всегда стремится на руки к матери, делает отчаянные движения ручонками, чтобы коснуться материнских рук, постепенно вырабатывает умение управлять движением своих рук. Слово матери (пестуньи), отразившись в сознании ребенка, вызывает определенное представление о материнской ласке, волевой сигнал дает команду органам движения, ребенок делает хватательные или иные движения руками. Таким образом, примитивная поэтическая схема закрепила в народном сознании очень важный как для физического развития ребенка, так и для психологического”.

Им присуще своеобразное построение, определяемое характером и кратностью физических упражнений, необходимых ребенку в тот или иной момент. Пеструшки лаконичны, в них не всегда есть рифма, а если и есть то всегда парная, употребляются повторы, они, как правило кратки, близки своеобразные шутливые заговоры, например: “С гуся вода, а с Ефима – худоба”. Пестушки незаметно переходят в потешки.

Потешками принято называть особые забавы взрослых с маленькими детьми, в которых используется различные части тела ребёнка и взрослого. Потешками называется и песенки – приговоры, организующие эти забавы.

Многие потешки в записи по форме близки к колыбельным песням, по характеру их исполнения, бытовые назначения, эмоционально - мелодическая основа совершенно иные. Потешка забавляет ритмом - потешает, веселит. Она не всегда поётся, чаще сказывается, слова сопровождаются игровыми действиями, несут ребёнку необходимую информацию. При помощи потешек пестуньи вырабатывали у детей потребность к игре, раскрывая её эстетическое содержание, приготовляли ребёнка к самостоятельной игре в детском коллективе. Главное назначение забавы - приготовить ребёнка к поэзии окружающего мира в процессе игры, которая скоро станет незаменимой школой физической и умственной подготовкой, нравственного и эстетического воспитания.

В потешку вводят простейшие шутки, комические мотивы, для поддержания

радостных эмоций, добавляются жестикуляция. В потешку вводится счет, ребёнка приучают к пересчёту без абстрактного цифрового обозначения счёта. И это же первые шаги к общению, абстракции. Потешки строятся так, знания никогда почти не даётся в “чистом виде”, прямо. Оно как бы скрыто, ум ребёнка должен потрудится, чтобы добыть его. В потешках показано обязательность труда для всех, даже маленьких.

“В потешках, как и в пестушка, неизменно присутствие метонимия - художественный приём, помогающий через часть познавать целое. Например, в детское игре “Ладушки-ладушки”, где были? – У бабушки. При помощи метонимии внимание ре бёнка привлекается к его собственной ручкам”.

Жеребьевки (или “сговоры”) определяют деление играющих на две команды, устанавливают порядок в игре. Это лаконичные произведения, иногда рифмованные, содержащие обращение к маткам (представителям от каждой группы) и вопрос, или только один вопрос, в котором предлагается выбор. Собственно жеребьёвки представляют собой загадку. Но загадку обязательно двучленную, в которой образы совпадают или противопоставляются. Она обычно рифмованная. Иногда рифма содержится в обращении, чаще не имело поэтической организации или вообще исчезло. Они полны остроумия и здорового юмора.

Считалки применяются для распределения ролей в игре, при этом решающее значение имеет ритм. Ведущий произносит считалку ритмично, монотонно, последовательно прикасаясь рукой к каждому участнику игры. Считалки имеют короткий рифмованный стих (от 1 до 4 слогов). Считалки связано с древними формами гадания.

У считалок две главные особенности, Во-первых, в основе большинства считалок лежит счёт, и, во-вторых, считалки поражают нагромождением бессмысленных слов и созвучий. Считалка представляет своеобразную игру словами, ритмом, и в этом её художественная функция. Игровые приговорки и припевки были включены в игровое действие и способствовали его организации. Содержание этих произведений определяла сама игра. В играх дети изображали семейный быт и трудовые занятия деревни, что готовило их ко взрослой жизни. Приговорки произносились также перед нырянием в реку; для того, чтобы избавиться от воды, попавшей в ухо во время купания. В своей приговорке дети могли обратиться с просьбой к христианским святым. Некоторые приговорки несут социальный смысл. Приговорки в наше время повсеместно доставляют радость детям. Некоторые игры младших детей возникали как инсценировки прибауток. Прибаутки вносят в игру кумулятивную композицию, а в сопровождающий ее словесный ряд - ритмичность, звукоподражание. Через прибаутки мамы и няни, знакомят с повадками и голосами птиц и животных. Излюбленной словесной игрой детей старшего возраста были и остаются скороговорки - быстрое повторение труднопроизносимых слов. Ошибки в произношении вызывают смех. Играя, дети одновременно развивают органы артикуляции. Особой популярностью пользуются скороговорки со сложным и богатым звуковым оформлением (обилие аллитерации, частые повторы, внутренние рифмы, ассонансы).

Своеобразными словесными упражнениями были молчанки -стихотворный уговор молчать, а также голосянки (вариант: “волосянки”) - соревнование в вытягивании на одном дыхании гласного звука в конце стишка. К словесным

играм детей можно отнести исполнявшиеся в их среде сказки, загадки.

Некогда Г. С. Виноградов отметил у детей “единственный вид устной словесности, представленный прозой” – сказку. Стихийный поток современного детского повествовательного творчества – страшные истории” (так их называют дети) или страшилки (так их стали называть исследователи) – сделался предметом изучения фольклористов, психологов и педагогов с 1960-х гг. По-видимому, к этому времени и относится начало массового бытования детских страшных историй. Страшилки функционируют по всем правилам фольклора.

“Многие жанры народного творчества вполне доступны пониманию маленьких детей. Благодаря фольклору ребёнок легче входит в окружающий мир, полнее ощущает прелесть родной природы, усваивает представления народа о красоте, морали, знакомится с обычаями, обрядами, – словам, вместе с эстетическими наслаждениями впитывает то, что называется духовным наследием народа, без чего формирование полноценной личности просто невозможно” “Издавна существует множество фольклорных произведений, специально предназначенных детям. Такой вид народной педагогики на протяжении многих веков и вплоть до наших дней играет огромную роль в воспитании подрастающего поколения”.

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TYPES OF INTERNATIONAL WORDS AND THEIR LEXICOGRAPHICAL INTERPRETATION IN ENGLISH AND UZBEK LANGUAGES
(Xalqaro so'zlarning turlari va ularning ingliz va o'zbek tillarida leksikografik talqini)

Annotatsiya

Maqolada o'zbek va ingliz tilidagi xalqaro so'zlarning leksikografik tahlili, tasniflari, xalqaro so'zlar tushunchasii va ularning zamonaviy tilshunoslikda keng qo'llanishi batafsil ochib berilgan. Shuningdek maqolada so'zlarning xalqaro tasnifi haqida ma'lumotlar va leksikografik talqin qilish uchun aniq misollar keltirilgan.

Tayanch so'zlar. Xalqaro so'zlar, o'zlashgan so'zlar, neologizmlar, leksikografiya, lug'at, so'z yasalishi.

В статье подробно описаны лексикографический анализ и классификация интернациональных слов в узбекском и английском языках, понятие интернациональных слов и их широкое использование в современном языкознании. Также, в статье приведены сведения о международной классификации слов и конкретные примеры для лексикографической интерпретации.

Ключевые слова. Международные слова, заимствованные слова, неологизмы, лексикография, словарь, словообразование.

The article describes in detail the lexicographic analysis and classification of international words in the Uzbek and English languages, the concept of international words and their widespread use in modern linguistics. Also, the article provides information about the international classification of words and specific examples for lexicographic interpretation.

Key words. International words, borrowed words, neologisms, lexicography, dictionary, word formation.

The rise of mass media, particularly the Internet, has led to a huge increase in worldwide vocabulary. All languages are influenced by the cultural and social environment in which they operate, and vocabulary reflects diverse cross-national contacts. International terms are used extensively in wide range of terminological systems, including science, industry, technology, and art language. The etymological sources for this vocabulary show the evolution of world civilization.

In this work method of comparative lexicographical analysis is used.

As the vocabulary of a language evolves in response to changes in society, international words play a primary role in the enrichment of vocabulary. After independence, the direct acquisition of international words into our language will increase. In particular, English borrowings play an important role in Uzbek word stock. Many of these words are now used in spoken and written speech as modern layering vocabulary. English borrowings can be classified according to the following thematic groups: 1. International words of thematic groups in the socio-political sphere; 2. International

words of thematic groups related to the economic sphere; 3. International words of thematic groups in culture and education; 4. International words of thematic group on sports. The International words of the thematic group on socio-political, economic, cultural-educational and sports can be classified based on internal divisions as follows:

International words of thematic groups in the socio-political sphere	International words of thematic groups related to the economic sphere	International words of thematic groups in the field of culture and education	International words of thematic group on sports
Worldview, theory and socio-political terms: formalism, centrism, trade unionism,impeachment, lockout, summit, Labor, boycott	Economicsphere-andtrade: leasing, export, banknote,voucher, dealer, discount, import, investor, barter, budget, marketing, businessmen,	Fields of science, names of directions: logistics, ufology, management, etc.	Sports: badminton, basketball, knockdownstart, time-out,tennis, finish,football, hockey, championship, volleyball bodybuilding, etc.
Socialclass: like a lord, a farmer	Food names: steak, hamburger, yogurt, cake, ketchup, jam	Related to physics and radio engineering: wattmeter, dielectric, neutron, radar, speedometer, transistor, reactor,	
Ethnographic term: totem, totemism, etc.	Drinknams: cocktail, coca-cola, pepsi-cola, pom, whiskey,etc.	In the field of medicine**:** catgut, shock, hemorrhoids, tracheitis, quinine, guttapercha, stress, drainage, etc.	
Meeting names**:** such as briefings.	Clothingnames: jumper, jeans, cowboy, jacket, pyjamas, sweater, panties, reglan	Types of puzzles in periodicals: crossword, chainword.	

Terrorism and sabotage: like gangsters,	Names of household items: mixer, player, water dispenser, wifi, coffee maker	Printing (publishing): press conference, press secretary, printer,copy	
Name of official normative-technical document: asstandard. (In England and America) For men, a word that is usually used in front of a name or surname: like a mister.	Currency names: dollar, cent, shilling, pound sterling, etc. Unitofmeasure**:** like a barrel.	In the field of information technology: telegraph display, printer, monitor, multimedia, scanner, CD, ticket, internet, site, paging, hacker, file, floppy disk,	

Furthermore:

Cosmetics: make-up, shampoo, gel, hair dryer, spa service, etc.

Location names: railway station, drainage, square, camping, club, college, cottage, motel, bar (small restaurant, tavern), tunnel, zoo, hall, park, supermarket, etc.

Name of vehicles: trolleybus, express train, tram, pickup, liner, trailer, tanker, etc.

Scientific terminology:

Technical names: terminal, truck, antifreeze, auto rally, vulcanization, blooming, cracking, scraper, timer, injector, laser, server, gin, block, bulldozer, wagon, excavator, combine, magneto, starter, stop-crane, crankcase, buffer, nipple, etc.

Related to physics and radio engineering: wattmeter, dielectric, neutron, radar, speedometer, transistor, reactor, etc.

Biology, botany, physiology, geography: clone, mimicry, wilt, dendropark, iceberg.

Chemicals: phosphorite, potash, alcohol, coke, compost, lewisite, toner, formalin, phosphates, furfural, dust, reagent, reactor, etc.

Zoology: bulldog, gorilla, gibbon, kangaroo, broiler, etc.

Drug names: such as doping.

Fuel names: like kerosene.

Chemically elastic substance: such as rubber.

In the field of construction: elevators, escalators, etc.

Among the English lexemes, the ones related to household and trade names also play an important role in Uzbek lexicon and the supermarket lexeme has lost its neologism version and moved to the modern layer vocabulary. There are shop, mini-market, supermarket, hypermarket, megamarket, shopping mall (Moll. “Mall” alley) in the Trade names, and the hypermarket lexeme has a neologism character. Megamarket and mall lexemes are typical of Russian lexicon and have not been mastered in Uzbek yet.

As the use of English borrowings in our language becomes more active, the etymological history of some words related to lexical meaning is also of interest to linguists. For example, a cowboy [visual. cow-boy <cow - sigir + boy - yigit] in the Western

United States; it does not seem unnatural to express the meaning of a brave, courageous young man. A word Hot-dog, a delicious and light meal for young people, also acquired in our language after independence. [hot - issiq; and dog - it] raises the suspicion that even a person with a basic knowledge of English may have the name of a dish made from dog meat. However, the etymology of food names, which have such a history, requires a large amount of explanation. Hot dogs were used on websites in 1884 as a synonym for sausage, and the motto of the sausage makers at the time was "Love me, love my dog,"meaning to throw a bone at a dog if you respect the owner. it is said to have been mentioned first by Berry Popik, and in 1906 recognized by the famous cartoonist Thomas Aloysius Dorgan. There are other versions of the etymology of the word 'hot dog'. In short, the hot dog does not have any dog meat at all, but only beef or chicken. The cocktail lexeme also has its own etymological history in the English that means cocktail – xo'rozningdumi. In addition, makintosh [eng. Mackintosh] on behalf of the Scottish chemist Mackintosh, who invented the waterproof fabric; rugby used in sports on behalf of the English rugby town; badminton [eng. Badminton] on behalf of the city of Badminton in England; reglan [eng. Reglan] on behalfof the British General Reglan; sheviot [eng. Cheviot] On behalf of the Cheviot Hills, a breed of fine-wool sheep in Scotland; boycott representing political understanding [visual. The lexeme Boycott] is derived from the name of a large English landowner, Ch.K. Boycott can be understood as an extension of the meaning of proper names.

It is known that among Uzbek lexemes borrowed from English, -er, -ing, -ment, -tion, -men, -time, -show, (show-), are more noticeable. To illustrate, blogger, management, marketing, tuition, businessmen, like time, talk show, etc.

In conclusion, the old edition of the Uzbek dictionary contains about 80 English borrowings, while the new edition contains more than 500 words. There are also more than 350 words in the "Explanatory Dictionary of English words in the Uzbek language", as well as neologisms used in the periodicals, "English-Uzbek-Russian information technology" and the Internet. It is safe to say that more than a thousand lexemes have been borrowed in our language at the expense of English.

International words from English can be divided into socio-political, economic, cultural-educational and sports thematic groups in our language. The number of English-speaking subjects in the field of sports has increased so much since independence that is convenient and appropriate to study them systematically in Uzbek language.

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PHILOLOGICAL ANALYSIS IN THE PROCESS OF LANGUAGE TEACHING (based on research into existential themes in the work Ernest Hemingway “The Old Man and the Sea”)

TIL O‘RGANISH JARAYONIDA FILOLOGIK TAHLIL (Ernest Xemingueyning “Chol va dengiz” asaridagi ekzistensial mavzularni o‘rganish asosida)

Annotatsiya

Maqolada E. Xemingueying “Chol va dengiz” asari filologik tahlil qilingan. Muallif nutq tahlili va qiyosiy tahlilga asoslanib, dunyoga xos bo‘lgan ijtimoiy me’yorlar va qadriyatlarning yo‘q qilinishini va ularning o‘rnini yangi jamiyat qadriyatlari bilan almashtirishni batafsil tasvirlaydi, bu yerda asosiy narsa – shaxs va shaxsiyat. Ernest Xemingueyning bu asarida inson taqdirining og‘ir sinovlariga qarshi kurashi hikoya qilinadi. Ernest Xeminguey insonning o‘zi bilan kurashining barcha ramziyligini, inson hayotining tabiat bilan uyg‘unlikdagi ma’nosini, shaxsning ijtimoiy rivojlanishi mavzusini va xalqning ma’naviy ichki dunyosini, inson qadr-qimmati va axloqini ochib bergan.

Tayanch so‘zlar. Xeminguey, sotsiolingvistika, lug‘at, adabiyot, yozuvchilar, ijod tadqiqotchilari, yaxlit tizim.

В статье выявлена и проанализирована лексика повести Э.Хемингуэя “Старик и море”. На основе дискурс-анализа, сопоставительного анализа автор подробно описывает деструкции социальных норм и ценностей, свойственных миру, и замена их на ценности нового социума, где главное – личность человека. Великим произведением Эрнеста Хемингуэя про одиночество и борьбу человека с тяжелыми испытаниями судьбы стала повесть “Старик и море”. Э.Хемингуэй раскрывает перед нами весь символизм человеческой борьбы с самим собой, смысл человеческой жизни в гармонии с природой, тему социального развития личности и духовного внутреннего мира народа, человеческого достоинства и нравственности.

Ключевые слова. Хемингуэй, социолингвистика, лексика, литература, писатели, исследователи творчества, целостная система.

The article identifies and analyzes the vocabulary of E. Hemingway’s story “The Old Man and the Sea”. Based on discourse analysis and comparative analysis, the author describes in detail the destruction of social norms and values inherent in the world, and their replacement with the values of a new society, where the main thing is the individual’s personality. Ernest Hemingway’s great work about loneliness and a person’s struggle with difficult trials of fate was the story “The Old Man and the Sea”. E. Hemingway reveals to us all the symbolism of the human struggle with oneself, the meaning of human life in harmony with nature, the theme of social development of the individual and the spiritual inner world of the people, human dignity and morality.

K**ey words.** Hemingway, sociolinguistics, vocabulary, literature, writers, creativity researchers, holistic system.

Ernest Hemingway's "The Old Man and the Sea" tells the story of Santiago, a seasoned fisherman who faces a relentless battle against nature. His journey is a profound reflection on the human condition, revealing the complexities of finding meaning and purpose in a world often indifferent to our struggles. Santiago's solitary fight against the elements symbolizes our own fight against the absurdity of existence, highlighting themes of isolation, resilience, and the elusive quest for significance. The article draws parallels between Santiago's experience and the existential philosophy of Albert Camus, specifically the concept of the absurd. Through this comparison, it emphasizes how facing life's challenges head-on can ultimately lead to self-discovery and a deeper understanding of our own humanity. Despite facing defeat, Santiago embodies the enduring spirit of perseverance, offering a poignant reminder of the enduring power of the human will in the face of a vast and indifferent universe.

Ernest Hemingway's "The Old Man and the Sea" stands as a significant work in American literary canon, offering a profound exploration of existential themes that resonate deeply with the human condition. The narrative delves into the complex interplay of isolation, perseverance, and the search for meaning in a seemingly indifferent universe, as embodied in the character of Santiago, an aging fisherman. Hemingway's masterful use of symbolism, particularly in the relationship between Santiago and the marlin, serves to illuminate the central existential themes of the text. The marlin, a creature of immense strength and beauty, represents both the ultimate challenge and the essence of Santiago's quest for authenticity. His arduous struggle against the fish mirrors the human confrontation with the absurd, a concept explored by philosopher Albert Camus. Through Santiago's relentless pursuit, Hemingway evokes a sense of individual will battling against the forces of a seemingly indifferent universe, highlighting the human desire to assert significance in a world that often undermines individual meaning.

The narrative's exploration of success and failure further underscores the existential dilemmas at the heart of the story. While Santiago ultimately loses his prized catch to the sharks, his journey serves as a testament to the enduring spirit of the human will. He embodies the courage to confront the challenges of existence, demonstrating that authenticity is found not in achieving external goals, but in the very act of confronting the challenges that define our existence. "The Old Man and the Sea", therefore, transcends its narrative setting to present a poignant reflection on the human condition, inviting readers to contemplate their own existential quests for meaning and authenticity in a world that often appears indifferent to our struggles.

Hemingway's masterful use of language and imagery creates a visceral experience of Santiago's struggle. The old man's physical endurance and unwavering determination embody the existential belief that meaning is not solely derived from achieving a goal, but from the arduous process of the struggle itself. The iconic line, "A man can be destroyed but not defeated," epitomizes this philosophy, highlighting the resilience of the human spirit and the power of perseverance in the face of overwhelming odds.

The vast and unpredictable sea serves as a powerful metaphor for the existential abyss, mirroring the duality of life's inherent beauty and potential for destruction. Santiago's complex relationship with the sea reflects the arbitrary nature of existence, where individuals must find their own meaning amidst the unpredictable forces of life. His journey into the depths of the ocean symbolizes a descent into the existential void,

where he confronts his own limitations and mortality.

Santiago’s isolation at sea provides a unique crucible for self-reflection and introspection. Free from societal constraints, he engages in a profound examination of his life, his relationships, and the nature of success. This aligns with existentialist philosophy, particularly the ideas of Jean-Paul Sartre, who emphasized the importance of self-awareness and personal responsibility in achieving authenticity.

Santiago’s reflections on his past, particularly his memories of Joe DiMaggio, highlight the existential tension between aspiration and reality. His admiration for DiMaggio serves as a contrast to his own perceived failures, prompting readers to contemplate the complexities of success and the human desire to validate one’s own existence. Santiago’s struggle, therefore, transcends the literal pursuit of a marlin; it becomes a quest for personal meaning and authenticity in a world that often dismisses individuals as insignificant.

Santiago’s dreams of lions, representing his lost youth and vitality, offer a poignant reminder of his inner aspirations and the existential conflict between the ideal self and the actual self. These dreams, symbolic of strength and freedom, stand in stark contrast to his physical limitations, highlighting the tension between the youthful aspirations and the harsh realities of aging.

The relationship between Santiago and Manolin, the young boy who looks up to him, adds a dimension of human connection to the narrative. While Santiago is physically alone during his journey, Manolin’s presence in his life provides emotional support and a sense of continuity. This relationship underscores the significance of human connection in finding meaning in a world often perceived as indifferent.

Hemingway masterfully weaves the themes of success and failure throughout the narrative. Santiago’s triumph in catching the marlin is ultimately met with the harsh reality of loss as sharks devour his prize. This bittersweet outcome reflects the existential belief that life is filled with arbitrary challenges, often leading to disillusionment despite our best efforts.

Despite the devastating loss, Santiago’s unwavering resolve exemplifies the idea that authenticity is not tied solely to the outcome but rather to the journey itself. His newfound respect for the marlin as a worthy opponent signifies an acceptance of the beauty and brutality of life, transcending the notion of mere conquest.

The existential themes of “The Old Man and the Sea” can be effectively compared to Albert Camus’s “The Myth of Sisyphus”. Camus’s exploration of the absurd, as embodied in Sisyphus’s endless task of rolling a boulder uphill only to have it roll back down, mirrors Santiago’s relentless struggle against the marlin and the sharks. Both narratives underscore the existential belief that individuals must find their own meaning in a seemingly indifferent universe.

Hemingway’s portrayal of Santiago’s struggle avoids romanticizing defeat, embracing the complexity of the human experience where authenticity is forged through both triumph and loss. His journey, much like Sisyphus’, becomes a testament to the human spirit’s enduring resilience. The narrative invites readers to contemplate their own searches for meaning and authenticity in a world that often appears indifferent. Santiago’s struggle against the elements becomes a metaphor for the universal human condition, where the quest for significance persists despite the inevitability of failure.

Like Camus’s iconic absurd hero, Santiago embodies the existential belief that meaning lies not in the outcome but in the relentless pursuit itself. His unwavering

defiance against the formidable marlin and the relentless sharks, forces that seek to diminish him, serves as a poignant testament to the resilience of the human spirit. By accepting his fate, Santiago exemplifies the existential philosophy that authenticity is found in the face of the absurd, affirming the value of life despite its inherent struggles.

Ernest Hemingway's "The Old Man and the Sea" stands as a testament to the enduring power of human resilience and the enduring quest for meaning in a seemingly indifferent universe. Through the lens of Santiago, an aging fisherman, Hemingway masterfully explores the complexities of the human condition, revealing the depths of our search for authenticity in a world often characterized by chaos and uncertainty.

The narrative unfolds as a profound meditation on the existential themes of struggle, isolation, and the elusive pursuit of purpose. Santiago's arduous battle against the formidable marlin, a creature embodying both the beauty and the brutality of nature, reflects the human confrontation with the vastness and unpredictability of the world. His solitary journey at sea serves as a crucible for self-reflection, forcing him to confront his own mortality and the limitations of human endeavor.

Hemingway's masterful use of symbolism and evocative language paints a vivid picture of Santiago's internal struggle. The vast, unpredictable sea mirrors the existential abyss, a realm of both beauty and danger that underscores the arbitrary nature of life. Santiago's relationship with the sea, a force he both respects and fears, reveals the complex interplay between human aspirations and the indifferent forces of nature.

The narrative further explores the interplay between success and failure, revealing that true authenticity lies not in achieving external goals but in the very act of confronting the challenges of existence. Santiago's ultimate loss of his prize catch to the relentless sharks highlights the inherent fragility of human ambition, emphasizing the existential belief that life is inherently unpredictable and often fraught with disappointment. Yet, despite his loss, Santiago's unwavering spirit and determination embody the enduring power of the human will. He demonstrates that true authenticity is found not in achieving a predetermined outcome, but in the courage to confront the challenges of life with unwavering resolve.

In "The Old Man and the Sea", Hemingway transcends the boundaries of a simple narrative, offering a profound exploration of the human condition that continues to resonate with readers across generations. Through Santiago's journey, we are invited to contemplate our own struggles for meaning and purpose, reminded of the inherent resilience of the human spirit and the ongoing quest for authenticity in a world that often seems indifferent to our aspirations.

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LINGUISTIC FEATURES OF THE ENGLISH DIMUNITIVES (INGLIZ TILI VA DIMINITUTLARNING LINGVISTIK XUSUSIYATLARI)

Annotatsiya

Maqolada ingliz tilidagi minimallashtiruvchi so’zlarni qanday shakllantirishni ko’rsatadigan inglizcha kichik holatlarning lingvistik xususiyatlari tahlil qilingan. Kichiklashtiruvchi so’zning asosiy funktsiyasidan foydalanishning turli semantik va pragmatik asoslarining keng ko‘lamli o‘zaro lingvistik ma’lumotlari asoslangan. Maqolada, shuningdek, chet tilidagi o‘quv matnlarini modellashtirish misollari, didaktik tamoyillar va maqsadlar bilan belgilanadigan o’quv matnlarining lingvistik xususiyatlari keltirilgan.

Tayanch so‘zlar. Asos, semantik yadro, morfema, leksema, leksik-semantik valentlik, ibora.

В статье анализируется лингвистические особенности английских уменьшительных падежей, в которых указывается, как образовывать минимизирующие слова в английском языке. Обосновывается основная функция уменьшительного слова – “малость”, обширные кросс-лингвистические данные различных семантических и прагматических основ использования уменьшительного существа, которые вращаются вокруг двух основных понятий: “маленький” и “ребенок”. Также в статье приводятся примеры моделирования учебных текстов на иностранном языке, лингвистические особенности учебных текстов обусловленных дидактическими принципами и целями.

Ключевые слова. Основа, семантическое ядро, морфема, лексема, лексико-семантическая валентность, словосочетание.

The article analyzes the linguistic features of English diminutives, which indicate how to form minimizing words in the English language. The main function of the diminutive word – “smallness”, is substantiated, along with extensive cross-linguistic data on various semantic and pragmatic bases for the use of the diminutive, which revolve around two main concepts: “small” and “child”. The article also provides examples of modeling educational texts in a foreign language, linguistic features of educational texts determined by didactic principles and goals.

Key words. Base, semantic core, morpheme, lexeme, lexical-semantic valence, phrase.

Language signs refer to different language levels - to lexical andsyntactic, which leads to the allocation in Russian and English of lexical andsyntactic diminutives, which can be formed by morphological (also called synthetic) andsyntactic (also called analytical) ways. Ourstatement is based and confirmed by the opinion of K. Schneider, who singles out the above methods as ways of forming diminutives in the English language.1 In Russian linguistics, they are also distinguished and determined by the waysof expressing grammar, according to which the language itself is classified either as an analytical language (English) or synthetic (Russian), since a synthetic way is an expression of grammar within a word. The analytical met-

[1] Schneider, K.P. Diminutives in English. Max Niemeyer / K.P. Schneider. – Verlag Gmbh, 2004.

hod is the expression of meaningsoutside the word.2The morphological method is an integral part of the synthetic one. The synthetic method in Russian includes: affixation, internal inflection, stress, suppletivism.3 Affixation is a kind of morphological method - it is the formation of new words by addingcertain word-formative affixes to the generating base or generating word. The suffix method is the formation of new words by addingsuffixes to the generating stem: pig–piglet, goose–goosie. Considering diminutives as words that increase the diminutive seme by adding suffixes, we notethat numerous studies have shown that in Russian the morphological method is predominant, while in English the morphological paradigm seems to be much poorer.4 Analysis of the explanatoryand derivational dictionary, ed. T.F. Efremova and workson the problemsof diminutives and diminutiveness allowed us to identify a lot of suffixes marked “diminutive” which suggests the presence in the connotation of ade rivative of apositiveor negative evaluative seme.25 Diminutives formed in a morphological way, that is, by adding asuffix to the stem of a word, are lexical diminutives. Al lof the above diminutives meet the requirements for these linguistic signs, since they have the seme of diminutive endearmentor diminutive pejorativeness and perform in sentences the communicative-pragmatic functions of establishing effective interaction and producinga communicative effect through the implementation of hidden meanings of mitigation, sympathy, criticism, belittling and etc. In English, lexical diminutives are also highlighted, however, it should be noted that some foreign linguists define the morphological paradigmof the English languageas flawed: “productive diminutive word derivation hardly exists” (There is hardly aproductive morphological way of forming diminutives - translation by Yu.S.).6 We recognize some validityof this statement, since compared to the morphological paradigm in the Russian language, it is really weaker. However, the study of the English morphological paradigm, which includes suffixes that allow the word to grow a diminutive seme, demonstrates their sufficient diversity, the peculiarity of which is the productivityor non-productivity of the English suffix. Unproductive English diminutive suffixes:

-sie/-sies/-sy: bitsy – (hajmini bildiradi - kichik), footsie – (kichikoyoq, oyoqcha), halfsies – (yarimta), onesies – (bir tomonlama), popsy – (qo‘shiqcha), twosies – (qizcha), Betsy, Petsy, Robsy

ϖ -aster: This mostly pejorative suffix was quite common in Middle and New English. However, in modern English it is quite rare. For example, in the wordpoetaster – a rhyming word, a word describing a not very talentedpoet. 7ϖ -erel –rel: has a pejorati-

[2] Реформатский, А.А. Введение в языковедение / А.А. Реформатский. – Изд. четвертое, испр. и доп. – М.: Просвещение, 1967. – С. 407–464.

[3] Розенталь Д.Э. Справочник по русскому языку: словарь лингвистических терминов / Д.Э. Розенталь, М.А.Теленкова. – Изд-во: Оникс, Мир и Образование, Харвест, 2008. – 624 с.http://www.classes.ru/grammar/Rosental/html/

[4] Буряковская, А.А. Диминутивность в английской языковой картине мира: автореф. дис. … канд. филол. наук / А.А. Буряковская. – Тула, 2008. – 154 с. – http://www.aspirant.vsu.ru

[5] Розенталь Д.Э. Справочник по русскому языку: словарь лингвистических терминов / Д.Э. Розенталь, М.А.Теленкова. – Изд-во: Оникс, Мир и Образование, Харвест, 2008. – 624 с. – http://www.classes.ru/grammar/Rosental/html/

[6] Либерт, Е.А. Типология суффиксальных диминутивных моделей в западногерманских языках: автореф. … канд. филол. наук / Е.А. Либерт. – Новосибирск, 2012. – 21 с. 29

[7] Исакова, С.Ш. Средства выражения категории диминутивности в английском и русском языках: на материале английской и русской художественной прозы XIX–XX веков: дис. … канд. филол. наук / С.Ш. Исакова. – Махачкала, 2006. – 190 с.

ve connotation. Can be used as aswear word. For example, doggerel rhymes (bad rhymes). ϖ -ers: This diminutive suffix does not suggest size reduction; it is used toshow a milder degree of something that doesn’t actually have parameters - preggers (n. - a little bit pregnant). ϖ -o: kiddo (baby), wacko (noun - a little sick in the head). ϖ -kin: This Dutch diminutive suffix is usually found in the plural form, often appended to names to make it a diminutive: Mollykins (or Molly). It should be recognized that the suffixes mentioned above can indeed be classified as unproductive, if we consider productivity as “capable of giving new formations”, 8since new words denoting new realities are not formed with them. These suffixes are indeed passive in new formations, however, if we consider the term “productive” as “currently active”, it should be recognized that diminutives formed by building up adiminutive seme through these suffixes are often found in English literature. Their peculiarity is the genre and stylistic affiliation of diminutives with these suffixes. Do you Jimmy? – Jimmy? This acid head? Sure I know him. He’s wacko. – Jimini taniysizmi? - Jimi? Bu dorilarmi? Albatta bilaman. Boshi kasal. Oh, gosh! What I am supposed to do?! Maggy is preggers again! – E xudoyim! Nima qilishim kerak? Meggy yana homilador bo‘ldi. Oh, Betsy, I’m pretty tired of this fucking case. Too many bad shit. – O Betsi, men bu axmoqona holatdan juda charchadim. Bu yerda yomon narsalar ko‘p. Robsy – he is really shy guy, but actually he is a ballof fire. – Robsi, u juda ham uyatchan yigit, aslida esa u juda ham g‘ayratli. You’ll never pay me cause you’re just apoetaster. – Sen hech qachon menga to‘lay olmaysan chunki sen oddiygina shoirsan. Patsy turned to be guilty. She is always adump bunny. – Patsi aybdor bo‘lib chiqdi. U har doim aybsiz aybdor bo‘ladi.

How is your warm-up, Michael? – The warm-up fell flat, mum. My footsie’s hurt. – Mishel qizib bo‘lish qanday bo‘lyapti. Qizib bo‘lish, oyijon. Oyoqlarim og‘riyapti. Are you kidding? – It’s just a fucking popsy. – Hazillashyapsanmi? Bu shunchaki malika. What your snitch fund look like we could go there, the agent said, if you do halfsies. – Sizning nayrangingiz qanday ko‘rinishga ega? “Biz u yerga borishimiz mumkin,” dedi agent, “agar biz yarmini qilsak. If you get in, you shoot totwosies. – Saylovga borsang, bir tosh bilan ikki qushni o‘ldirasan And he had written this doggerel. – Shunday qilib, u qandaydir tarzda mening oldimga bordi, keyin u bu she’rlarni yozdi. Mollykins, why are you so cozing him up? – Moli, nega uning atrofida shunday aylanib yuribsan? Analysis of the material on the synthetic method of forming diminutives in modern English made it possible to identify six suffixes that are really productive in the modern language. These suffixes are: ϖ -ie, -i, -ϖ -ie, -i, -y 31 sweetie (shirinim) от sweet (shirin), birdie (qushcha) от bird (qush), Johny (Jonni) от John (Jon), Betty (Betti) от Bett (Bet), doggy – (kuchukcha) to dog (it), kitty (mushukcha) to cat (mushuk), mummy (oyijon) to mum (ona), daddy (dadajon) to dad (ota), granny (buvijon) to grandmother (buvi), ducky (o‘rdak jo`jasi) от duck (o‘rdak), laddie (xonimcha) to laddy (xonim), cookie (pechenye) to cook (pechenye). ϖ -et, -ette dinette (kichik oshxona) to dining room (ovqatlanadigan xona), roomette (xonacha) to room (xona), kitchenette (oshxonacha) to kitchen (oshxona), statuette (kichik haykal) tostatue (haykal). ϖ -ling duckling (jo‘ja) от duck (o‘rdak), catling (mushukcha) to cat (mushuk), gosling (g‘oz jo‘jasi) to goose (g‘oz), yeanling (qo‘zichoq) от yean (qo`y), manling (yigit) to man (erkak), fondling (sevimli) to fond (muloyim), weakling (zaif) to weak (zaif). ϖ -et circlet (kichikaylana) to circle (aylana), owlet (boyqush bolasi) отowl (boyqush) ϖ -let booklet (broshyura) to

[8] – 2-е изд., испр. и доп. – М.: Русский язык, 1981–1984. – http://dic.academic.ru/mas 3 Большая Советская Энциклопедия. –http://dic.academic.ru/contents.nsf

book (kitob), starlet (yulduzcha) tostar (yulduz), ringlet (uzukcha) to ring (uzuk) ϖ -ish mannish (erkakkaxos), womanish (ayolga xos). ϖ -sie(s) or –syThe most common uses of this suffixare found in baby-talk, such as teensyweensy, footsie, and onesies. There are no Russian an alogues to these English derivatives, however, it is possible to form neo-words from the “language of nannies” (“parentese”), which could sound like nogolka, pervulki. It should be noted that in both Russian and English, diminutivity is especially often mani fested in proper names (English-Petey (from Peter), Dougie (from Douglas), Johnny, Johnnieor Jony (from Jonathan), and Robbieor Robby (from Robert); Russian-Katenka (from Katya), Volodenka (from Volodya), Artemochka (from Artem), Dashenka (from Dasha), Petenka (from Petya), Lyubochka (from Lyuba), Yulenka (from Julia), Dimochka (from Dima), Vanechka (from Vanya), Irochka (from Ira) This seems quite logical, since proper namesare most often used in addresses, where they perform the pragmatic function of speechintimacy, introducing shades of endearment. There is ahypothesis that historically it was the diminutiveness of proper names that laid the foundation for the development of the category of diminutiveness.9In other words, if we consider lexical diminutives formed by the suffixal method (one of the subspecies of the morphological one), it should be noted that such diminutives are present and function both in Russian and in English, although, of course, the morphological paradigm of the English language differs from the Russian paradigm, being not so rich. But one cannot agree with scientists who speak about the inferiorityor absence of suffix-formed diminutives in the English language. The diminutive adverbs highlighted and cited above are also formed in asuffixal way. However, the repetition of the same form enhances the expressive and expressive load of the sign. Note that the above words with highlighted suffixes can be called representatives of the category of diminutiveness, since they have the properties of diminutives and perform the communicative-pragmatic functions that we have identified that characterize diminutives. 10Foreign linguists also distinguish not only the suffixal way of forming lexical diminutives, to which they include such as: ϖprefix (micro-processor – mikro protsessor, mini-cab – mini taksi, mini camp – mini lager, mini-firm – minifirma, mini-hotel – kichik mehmonxona, micro scope – mikro skop, miniature – minyatura, microsector – mikrosektor); reduplication / doubling: John-John, bye-bye, jaw-jaw, chug-chug, ha-ha, hawhaw, ack-ack, go-go; ϖ rhythmic reduplication: Annie-Pannie, Brinnie-Winnie, shilly-shally, clink-clank, riff-raff; shilly-shally, clink-clank, riff-raff; word formation / compounding baby tree, dwarf tree, woman announcer, girl pilot, lady manager, Female fox. Syntactic diminutives are represented by diminutive phrasesand diminutive sentences, but in Russian and English they are distributed and presented differently. In English, syntactic diminutives can be represented by nominal word combinations with dimensional adjectives “little” and “small”, “tiny” and lexemes “baby”: little boat (“little boat”), asmall house (house), tiny bit (gramulechka), etc. Syntactic diminutives are also formed by adding the lexeme “baby” to the noun: a baby top is a T-shirt. You know a little rosy baby boy at your bosom, and what husband’s heart is not touched, seeing his wife nursing his child! (H. James. “The turn of the Screw”) Siz qo‘yingizdagi qizg‘ish go‘dakni bilasiz va xotini bolasini emizayotganini ko‘rib, qanday erning yuragi

[9] Резниченко, Л.Ю. Прагматика диминутивности в английском и немецком языках: дис. … канд. филол. наук / Л.Ю. Резниченко. – Санкт-Петербург, 2001. – 176 с. 2 Ефремова Т.Ф. Новый энциклопедический словарь русского языка: толково-словообразовательный

[10] Т. 1: А–О / Т.Ф. Ефремова. – М.: Рус. яз., 2000. – 1210 с. – http://poiskslov.com/ word/уменьшительный/

tegmaydi. (H. James. “The turn of the Screw”). In the Russian language, we have also identified syntactic diminutives0 sentences that implement the necessary communicative-pragmatic functions inherent in diminutives. To the Russian syntactic diminutives-sentences we include those signs that havean additional semantic load imposed by the seme of diminutiveness and express hidden implicit meaning sof softening the request, the realization of fatality, the disposition of the interlocutor, but onlythose in which (sentences) do not include any lexical diminutives, nor diminutive phrases, since otherwise the seme of diminutiveness. First of all, it is included and implemented in them. These sentences are considered by us as syntactic diminutives, since the request is softened by the addition of a grammatically formed imperative with the phrase “at leasta little”, “just a little”, which in themselves are not a diminutive. However, adding it toan imperative construction creates the impression of a request, not an orderor instruction, increases emotionalityand turns the incentive into a veiled imperative, implicit, which explicitly sounds like a request. One of the types of syntactic diminutives in the English language is grammatical constructions in which the diminutive emoseme expressesa polite connotation in an imperative sentence, which is due toand demonstrates the interaction of the categories of diminutiveness andincentiveness. The use of general questions with auxiliary verbs will, shall, should, would, expressinga soft, polite request: “Would you like a cap of tea?” (R. van Gulin. “Murder in Carton”). Direct speech can be translated as “Would you like a cupof tea?” The noun “cup” demonstrates the size of the cup, i.e., the dimensional seme (smallness), shows polite treatmentand attitude towards the recipient towards the addressee. As a rule, these types of questions are most often found in the service sector. The use of separating questions that give the shade of a very soft request, prayer. “You could propose me a cap of coffee, couldn’t you?” (“The secret story”, Donna Tartt). This question can be translated as “Could you offer me a cup of tea, wouldn’t you?” In this sentence, the noun “cup” demonstrates the smallness of this and shows the extremely polite request of one person in relation to another. The use of modal verbs can, could, may, must, etc., which is due to the interaction of the category of diminutivityand the categoryof modality “Ah, mamma, how sweetly you talk! I must kiss you for it, mamma” This example can be translated as “Oh mommy, how sweet you are! I have to kiss you for this, mommy.” The noun “mommy” demonstrates to the seme the 35 affectionate, very polite attitudem of the son, who literally bows before the speech of the motherand sets her as an example to follow. All the diminutives discussed above belong to the class of nouns. In the process of analyzing diminutiveness in Russian and English in order to identify universal and distinctive features, we identified 1070 diminutives in Russian and 890 in English. Considering the phenomenon of diminutiveness, it should be noted that the Russian word-formation system allowsone to vary speech due toa wider set of specialized diminutive suffixes than in English. This factallows us to classify diminutiveness in the Russian languageas one of the most developed categories. Diminutiveness in Russian is one of the semantic dominants, especially in colloquial speech. In English, diminutivity is narrower than in Russian. The English language does not have such a rich and developed morphological system as the Russian language, however, and it finds opportunities to convey various pragmatic shades, one way or another, compensating for the features of the morphological paradigm. If in Russian we should talk more about lexical diminutives, then in English, taking into account the peculiarities of the morphological paradigm, we should talkabout the functioning of the category

of diminutiveness in pragmatic constructions or combinations, since the analytical method of forming diminutives prevails in it, in contrast to the synthetic, predominant in Russian language.

In short this article consistsof aparagraph which indicates linguistic and cultural features of the English diminutives are expresse dandanalyzed by examples. diminutives meet the requirements for these linguistic signs, since they have the same of diminutive endear mentor diminutive pejorativeness and perform in sentences the communicative-pragmatic functions of establishing effective interaction and producinga communicative effect through the implementation of hidden meanings of mitigation, sympathy, criticism, belittling and etc. In English, lexical diminutives are also highlighted, however, it should be noted that some foreign linguists define the morphological paradigm of the English languageas flawed: “productive diminutive wordderivation hardly exists”. We recognize some validity of this statement, since compared to the morphological paradigm in the Russian language, it is really weaker. However, the study of the English morphological paradigm, which includes suffixes that allow the word to grow a diminutive seme, demonstrates their sufficient diversity, the peculiarity of which is the productivityor non-productivity of the English suffix. Diminutives are emotive linguistic signs representing the range of emotions. In modern linguistics, there is noconsensuson 46 the definition of emotive vocabulary, but it is known that they can be correlated with two polarities - positiveor negative, which is realized in diminutives that have the emoseme of “endearing” or “pejorative”. The category of diminutivity is one of the complexand understudied issues in linguistics. As a result, it become the object of research in the field of lexical semantics.

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REPRESENTATION OF TIME CATEGORY IN ENGLISH AND UZBEK BY PHRASEOLOGICAL UNITS (Ingliz va o'zbek tillarida vaqt toifasini frazeologik birliklar bilan ifodalash)

Annotatsiya

Maqolada tilning frazeologik boyligi xalq madaniyati va tafakkurini o'rganish uchun foydali manba sifatida qaralishi, frazeologizmlar ma'lum bir xalqning mifologiyasi, an'analari, urf-odatlari, ma'naviyati va axloqini ifodalashi batafsil ochib berilgan. Shuningdek, maqolada ingliz va o'zbek tillarida vaqt kategoriyasining lingvistik holati frazeologik birliklar bo'yicha tahlil qilingan.

Tayanch so'zlar. Tahlil, kod, tilshunoslik, frazeologiya, tizim, so'zlar, sintaktik, stilistik, leksik.

В статье подробно раскрываются фразеологическое особенности языка как полезный ресурс для изучения культуры и мышления народа. Также, как фразеологизмы отражают мифологию, традиции, обычаи, духовность и нравственность конкретного народа. В статье анализируется языковой статус категории времени в английском и узбекском языках по фразеологическим единицам.

Ключевые слова. Идиома, анализ, код, лингвистика, фразеология, система, слова, синтаксические, стилистические, лексические.

The article reveals in detail the phraseological features of the language as a useful resource for studying the culture and thinking of the people. Just like phraseological units reflect the mythology, traditions, customs, spirituality and morality of a particular people. The article analyzes the linguistic status of the category of time in English and Uzbek languages according to phraseological units.

Key words. Idiom, analysis, code, linguistics, phraseology, system, words, syntactic, stylistic, lexical.

The famous Russian linguist B.A. Larin says that "phraseologisms always indirectly reflect the people's worldview, the structure of society and the ideology of their time." The study of national-cultural characteristics of the time category in linguistics has emerged from a multidisciplinary interest that intersects linguistics, anthropology, psychology, and sociology. The Sapir-Whorf hypothesis, developed in the early 20th century, posited that language influences thought and perception. This idea laid the groundwork for examining how different languages conceptualize time. Early anthropologists, like Edward Tylor and Franz Boas, explored how cultural practices shape human experience, including the perception of time. Their work highlighted that cultural background significantly influences language use and interpretation.The long process of development of folk culture is reflected in the semantics of phraseologisms. In the phraseology of each language, socio-historical events, moral and spiritual-cultural norms, religious ideas, national traditions and customs, cultural stereotypes and archetypes are reflected in the phraseology of each language. passed

on to the next generation.

According to F.I.Buslayev, phraseology is a small world of its own, they are short, wise expressions that contain moral rules and true thoughts passed down by ancestors to generations. They are the soul of any national language, expressing the unique spirit of the nation through unique images1.

A.V.Maslova analyzes phraseologisms and puts forward the following hypothesis about them:

1. In most of the phraseologisms, there is a “trace” of the national culture that needs to be identified.

2. In the internal form of phraseological units, cultural information is stored, which is a figurative image of one or another phenomenon of the objective world, and it gives a cultural-national color to phraseology.

3. It is very important to reveal the cultural national connotation in determining the cultural-national identity.

Phraseologisms play a special role in creating the linguistic landscape of the world. More precisely, phraseology is a part of the linguistic landscape of the world. Phraseological units are a “mirror of people’s life”. The nature of phraseological units is closely related to the knowledge, life experience and cultural-historical traditions of the people who speak this language. The semantics of phraseological units is focused on the description of a person and his activities.

Phraseological units are always focused on the subject, that is, they arise not only to describe the world, but also to interpret it, evaluate it and express a subjective attitude to it. Phraseologisms and metaphors are distinguished from other noun units by this aspect. Each representative of the people tries to use the names of things and events that are close to him or familiar to him in order to express his opinion in a figurative or emotional way. and tries to use event names.V. N. Telia, one of the founders of the science of linguistic culture, the head of the Moscow Phraseological School, writes that the phraseological structure of the language is “a mirror through which the linguistic and cultural community sees the national identity”. It is known that the role of writers in enriching the phraseological fund of the language, which is a valuable source of information about the culture and mentality of the people, is incomparable. One of the writers who made the greatest contribution to the enrichment and development of Uzbek national phraseology is A. Qahhor. The writer’s ability to use folk phrases and his phraseological innovation have been studied in a number of scientific studies. Because most of the phraseology used by A. Qahhor have a strong cultural national connotation, there is a “trace” of the spirit of national culture in them. “A writer who has perfectly mastered the wisdom of the people’s words uses expressions in his stories regularly and in an extraordinary way according to the purpose of expression. He also creates new expressions, but these new expressions are based on the model of the expressions existing in the people themselves. Therefore, when reading a new phrase of the writer, the corresponding phrase of the people comes to mind. It can be said that the writer uses one phrase, but for the purpose of the writer, two phrases “work” at the same time.

This field examines how language reflects cognitive processes, including temporal reasoning. Researchers investigate how different cultures categorize and understand time through their linguistic structures. This approach focuses on the relationship

[1] БуслаевФ. И. РусскиепоеленицыипоговоркисобраниеиобявлениеМ.Русскиеязык 1954. С 37.

between language and cultural context, emphasizing that linguistic expressions of time are influenced by cultural beliefs, practices, and values. Different cultures may have unique constructs of time that affect how individuals experience and express it. This includes notions of punctuality, urgency, and the cyclical nature of events. Variations in tense, aspect, and temporal adverbials across languages reveal how different cultures organize and prioritize time. Studies often focus on how these structures shape social behavior and communication.

Many studies compare how various cultures express time linguistically. Researchers look at languages from different families, including Indo-European, Uralic, and Sino-Tibetan languages, to identify patterns and differences. Investigations into how time-related language varies within communities (based on factors like region, age, and social class) help highlight the dynamic nature of temporal expression. Understanding cultural perceptions of time can enhance communication in multicultural settings, such as in business or diplomacy. Insights into how time is expressed in different languages can inform language teaching methodologies, helping learners grasp cultural nuances.

National-cultural characteristics of the time category in linguistics explore how different cultures perceive, express, and interact with time through language. Cultures may view time as a straight line (linear) or as a repeating cycle (cyclical). Linear cultures (like many Western societies) focus on progress and future goals, while cyclical cultures (like some Indigenous and Eastern cultures) emphasize natural rhythms and the repetition of events.Some cultures prioritize the past (emphasizing history and tradition), others focus on the present (valuing immediate experience), and many look toward the future (goal-setting and planning).

Different languages have various ways to express time through grammatical structures. For instance, English uses a clear tense system to indicate past, present, and future, while other languages may use aspects that convey the nature of the action (completed, ongoing, habitual). Certain languages have specific words or phrases that denote time, such as adverbs (e.g., “yesterday,” “tomorrow”) or particles that indicate temporal relationships, which can reflect cultural priorities. In some cultures, punctuality is highly valued (e.g., in Germany or Japan), while others may adopt a more relaxed approach (e.g., in Latin American or Mediterranean cultures). This is often reflected in language and social interactions. In cultures that view time as a limited resource, expressions may focus on efficiency and productivity. In contrast, cultures that see time as abundant may emphasize leisure and relationships.

Language often reflects cultural attitudes toward time through proverbs and idiomatic expressions. For example, English idioms like “time flies” or “better late than never” indicate a perception of time’s fleeting nature, while other cultures may have expressions that emphasize patience or the importance of timing in social interactions. The importance of time can vary based on social contexts. For instance, in some cultures, time spent with family and community is valued more than strict adherence to schedules, influencing how time is discussed and prioritized in conversation. In modern contexts, technology has altered perceptions of time across cultures, often leading to a globalized understanding of time that emphasizes immediacy and instant communication, which can blend traditional views with contemporary practices.

In today’s globalized world, the interaction of diverse cultural perceptions of time is increasingly relevant. Issues such as time management in international business and cross-cultural interactions in multicultural societies highlight the need for unders-

tanding these differences. The study of national-cultural characteristics of time in linguistics offers valuable insights into how language and culture shape our understanding of temporal concepts. By exploring this relationship, researchers contribute to broader discussions about communication, cognition, and cultural identity, fostering greater awareness and appreciation of diversity in human experience.

Research on the national-cultural characteristics of the time category in English and Uzbek languages has yielded various insights from linguists and cultural scholars. Researchers like Edward Sapir and Benjamin Lee Whorf have explored how languages shape perceptions of time. In English, time is often seen linearly, emphasizing progression and future goals. In contrast, Uzbek scholars argue that Uzbek culture embodies a cyclical view of time, reflecting seasonal cycles and communal traditions. Studies by Raymond Langacker and others in cognitive linguistics highlight how English utilizes a complex tense system to express precise temporal relations, while Uzbek focuses more on aspect, conveying the nature of actions (completed vs. ongoing). This reflects cultural priorities —individual achievement in English and communal values in Uzbek.

Research by Geert Hofstede emphasizes that punctuality is a strong value in many Western cultures, including English-speaking ones, where being on time is associated with professionalism and respect. In contrast, Uzbek culture may be more relaxed about time, emphasizing relationships over strict adherence to schedules, as noted by various sociolinguistic studies. Scholars such as Victor Turner have discussed the role of social context in cultural practices. In Uzbek culture, time is often intertwined with social gatherings and familial ties, influencing how it is expressed in language. Researchers note that this focus on community contrasts with the more individualistic approach found in English-speaking cultures.

Linguists have analyzed proverbs and idioms to uncover cultural attitudes toward time. For example, English idioms like “time is money” reflect a culture that prioritizes efficiency, while Uzbek proverbs emphasize patience and the significance of timing in social contexts, highlighting communal values. Cognitive linguists, including John Taylor, have investigated how language reflects cognitive processes. The future-oriented mindset in English is contrasted with the historical and present-oriented perspective often found in Uzbek, suggesting that language influences thought patterns regarding time.

Recent studies often combine insights from linguistics, anthropology, and psychology to offer a comprehensive view of how cultural perceptions of time are constructed. This interdisciplinary approach helps explain how language use reflects and reinforces cultural values. Researchers have explored how globalization affects perceptions of time across cultures. The blending of Western and Uzbek temporal values may lead to shifts in how time is understood and expressed, particularly in urban settings and among younger generations. These ideas highlight the rich interplay between language, culture, and perceptions of time in English and Uzbek contexts. Understanding these national-cultural characteristics enhances cross-cultural communication and fosters greater appreciation for the diversity of human experience.

Research indicates that English typically reflects a linear conception of time, emphasizing progress and future orientation. In contrast, Uzbek often embodies a cyclical understanding, rooted in agricultural rhythms and cultural traditions.

Scholars have noted that temporal expressions in English often focus on preci-

se time measurements (e.g., “on time,” “deadline”), while Uzbek expressions may be more contextually based, highlighting events and seasons. Studies show that English uses a comprehensive tense system to convey time, including perfect and progressive aspects. In Uzbek, the language often emphasizes aspect over tense, focusing on the state of the action rather than its timing. Researchers have explored how time-related adverbs and phrases in both languages reflect cultural priorities. English phrases like “in a timely manner” highlight efficiency, whereas Uzbek expressions may emphasize the communal aspect of time. Academic works have documented that English-speaking cultures often value punctuality highly, with expressions reinforcing this notion. In contrast, Uzbek culture places more emphasis on interpersonal relationships, leading to a more flexible approach to time. Studies have highlighted that in Uzbek culture, spending time with family and community is prioritized over strict adherence to schedules. This is reflected in the language used during social gatherings and celebrations.

Researchers have analyzed proverbs and idiomatic expressions in both languages to illustrate cultural attitudes toward time. English proverbs such as “time waits for no one” emphasize urgency, while Uzbek proverbs may focus on patience and the value of timing in social interactions. Cognitive linguists have examined how cultural perceptions of time influence thought processes. In English, the focus on future planning can lead to a mindset oriented toward goals and achievements, while Uzbek speakers may demonstrate a greater appreciation for historical context and present experiences. Some studies integrate insights from anthropology and psychology to provide a holistic view of how temporal concepts shape identity and social behavior. This interdisciplinary approach enriches understanding by considering how cultural background informs language use.

Work of Whorf, B.L. on linguistic relativity laid the groundwork for exploring how language influences thought, including concepts of time.

Langacker, R.noted that Contributions to cognitive linguistics offer frameworks for understanding how temporal concepts are constructed in language. M. B. Khamraev said that Studies on Uzbek linguistics have addressed how the Uzbek language reflects cultural values related to time and social interactions.

The national-cultural characteristics of the time category in English and Uzbek languages reflect distinct ways of perceiving and expressing time, shaped by cultural values, social norms, and historical contexts.

Time is often viewed linearly, emphasizing progression from past to present to futurein English. This perspective is evident in expressions focused on deadlines and future planning. Time can be seen as cyclical, reflecting agricultural cycles and communal events in Uzbek. This perspective highlights the importance of tradition and the repetition of life stages. In English, the language has a robust tense system, allowing speakers to clearly differentiate between past, present, and future actions. The use of perfect and progressive aspects is common. While Uzbek also conveys time, it often emphasizes aspect over tense, focusing on the nature of the action rather than strict timing.

English: Frequently uses precise temporal markers, such as yesterday, today and tomorrow reflecting a focus on exact time management. Punctuality is highly valued; being on time is often seen as a sign of respect and professionalism. The focus is often on individual achievement and productivity, with language reflecting a future-oriented mindset. Common expressions like “time is money” reflect a culture that values effi-

ciency and productivity.

Proverbs such as “time flies” and “better late than never” emphasize the urgency of time and the importance of seizing opportunities.

Uzbek: Temporal expressions may be more flexible and context-dependent, often referencing events or social gatherings rather than fixed points in time. While punctuality is appreciated, there is often a greater emphasis on relationships and community, which may lead to more flexible interpretations of time. Time spent with family and community is prioritized, and this social aspect influences how time is discussed and experienced. Proverbs often highlight patience and the importance of timing in social interactions, such as “a good deed done at the right time is a blessing.” Expressions may emphasize the communal aspects of time, reflecting the cultural importance of gatherings and traditions.

Studies suggest that language influences how people conceptualize time. English speakers may focus on planning and future goals, while Uzbek speakers might emphasize historical continuity and present experiences. Understanding these differences is crucial for effective communication in multicultural contexts. Awareness of how time is perceived and expressed can enhance interactions in areas such as business, education, and social relations.

The representation of the time category in English and Uzbek through phraseological units has been a subject of interest for various linguists and cultural researchers. In her studies on phraseology, Maslova emphasizes that idiomatic expressions in a language reflect cultural attitudes toward time. For instance, English phrases like “time flies” and “a stitch in time saves nine” illustrate urgency and the value of timely action, indicating a future-oriented mindset. Akhmanova’s work on phraseological units suggests that in Uzbek, expressions such as “time is a guest” highlight a more relational view of time, reflecting the cultural importance of social interactions over rigid timekeeping. E.Sapir’s theories on linguistic relativity suggest that phraseological units encode cultural values. In English, the phrase “time is money” reflects a capitalistic, efficiency-driven culture, while Uzbek expressions like to spend time together emphasize community and relationships. L. E.Zubkova’s comparative studies have shown that Uzbek proverbs often focus on patience and the cyclical nature of time, contrasting with the more linear and urgent expressions found in English.

R. W.Langacker’s cognitive linguistics framework supports the idea that language shapes our understanding of time. He argues that English phraseological units often reflect a segmented view of time, whereas Uzbek expressions may suggest a holistic view, integrating the past, present, and future in social contexts. In Taylor’s research, he discusses how metaphors in language shape our perceptions. For example, the metaphor of “time as a resource” in English is prominent in phrases that emphasize efficiency, while Uzbek metaphors may convey time as a shared experience or journey. V. Propp’s analysis of folklore and proverbs reveals that they serve as cultural artifacts reflecting societal values. English proverbs often imply a need to seize opportunities, whereas Uzbek proverbs might convey the idea that time spent with loved ones is invaluable, illustrating a collective cultural attitude. G.Hofstede’s research on cultural dimensions underscores the significance of time orientation in different cultures. He notes that English-speaking cultures tend to be future-oriented, as seen in their phraseological units, while Uzbek culture reflects a blend of past and present orientations in its expressions.

Time in the English language is often viewed linearly, emphasizing progression and future goals. This is reflected in expressions and idioms that stress deadlines and the importance of planning. However, Time in the Uzbek Language can be seen as cyclical, reflecting natural rhythms and communal events. Expressions often emphasize continuity, relationships, and the significance of traditions. We have got some examples relevant with Phraseological units between English and Uzbek languages.

Table 1. Time catagories in Phrasiological units

Phraseological Units in English	Phraseological Units in Uzbek
“Time flies”: Suggests that time passes quickly, emphasizing urgency and the fleeting nature of moments.	“Vaqt mehmon” (Time is a guest): Indicates that time is transient and should be valued, emphasizing relationships over strict schedules.
“Time is money”: Highlights the cultural emphasis on productivity and efficiency, indicating that wasted time equates to lost opportunities.	“Vaqt o‘tadi” (Time passes): Acknowledges the inevitability of time’s passage, often used in the context of reminiscing or reflecting on life.
“A stitch in time saves nine”: Stresses the importance of timely action to prevent larger problems.	“Besh vaqtni birga o‘tkazish” (To spend time together): Highlights the importance of communal gatherings and family time over individual pursuits.
‘Better late than never”: Reflects an understanding that timely action is preferable, but acknowledges that some delay is acceptable.	“Yoshlar vaqtida o‘zgaradi” (Time changes the youth): Suggests that experiences and relationships evolve over time, reflecting a more relational view of temporal progression.
“Make time for...”: Emphasizes prioritizing activities or relationships, suggesting a deliberate management of time.	“Vaqtni saqlash, insofni saqlash” (Saving time saves reason): Emphasizes the importance of time management, linking it to rational decision-making.

Table 1.2. Cultural Reflections between Languages

Cultural Values:	**Temporal Orientation:**
English: Emphasizes individualism, productivity, and efficiency, with a focus on future achievements and punctuality.	English speakers often view time as a resource to be managed and optimized, leading to a more urgent approach to tasks and deadlines**.**
Uzbek: Values community, relationships, and the significance of tradition, often prioritizing social interactions over strict adherence to time**.**	Uzbek speakers may perceive time more flexibly, valuing the moments spent with loved ones and the importance of cultural rituals.

In conclusion, The national-cultural characteristics of the time category in English

and Uzbek languages reveal significant differences influenced by cultural values, social norms, and historical contexts. This body of research enhances our understanding of how language shapes our perception of time and how cultural identity is reflected in linguistic expressions. The national-cultural characteristics of time in English and Uzbek languages illustrate significant differences shaped by cultural values and social practices. Recognizing these distinctions can foster better communication and understanding in a globalized world, enriching interactions between speakers of different languages and cultures. The representation of the time category in English and Uzbek through phraseological units offers rich insights into cultural values and cognitive frameworks. The research of prominent linguists emphasizes how language reflects and shapes our understanding of time, highlighting both universal and culture-specific elements in expressions related to temporal concepts.

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CHALLENGES INDEVELOPING TEACHING MATERIALS FOR STUDENTS AT NON-PHILOLOGICAL FACULTY (Filolog bo'lmagan talabalar uchun o'quv materiallarini ishlab chiqish muammolari)

Annotatsiya

Maqolada filologiya yo'nalishida ta'lim olmayotgan talabalar uchun o'quv materiallarini ishlab chiqish muammolari, ta'limda funksional o'quv materiallarning sifatini boyitish orqali samarali o'qitishga erishish yo'llari, til ta'limida materiallarni ishlab chiqish, tilni o'rgatuvchi materiallarni loyihalash, ularni amalda qo'llash hamda baholash tamoyillari tahlil qilingan. Muallif tomonidan nofilologik yo'nalishi talabalariga chet tilini o'rganishda motivatsiyani rivojlantirish masalalari, motivatsiya beradigan jihatlar ko'rib chiqilgan.

Tayanch so'zlar. Filologiya yo'nalishi, nofilologik yo'nalish, til, filologiya, talaba, komunikativ, motivatsiya, yondashuv, o'quv materiallari.

В статье рассматриваются проблемы разработки учебных материалов для студентов, не обучающихся на филологическом факультете, пути достижения эффективного обучения за счет повышения качества функциональных учебных материалов в образовании, разработки материалов в языковом образовании, принципы проектирования учебных материалов по языку, анализируются их практическое применение и оценка. Автором представлен результаты изучения вопросом развития мотивации в изучении иностранного языка у студентов-нефилологов, аспекты стимулирующие мотивацию.

Ключевые слова. Филологическое направление, нефилологическое направление, язык, филология, студент, коммуникативность, мотивация, подход, учебные материалы.

The article discusses the problems of developing educational materials for students not studying at the Faculty of Philology, ways to achieve effective learning by improving the quality of functional educational materials in education, development of materials in language education, principles of designing educational materials in language, and analyzes their practical application and evaluation. The author presents the results of a study of the development of motivation in learning a foreign language among non-philological students, aspects that stimulate motivation.

Key words. Philological direction, non-philological direction, language, philology, student, communication, motivation, approach, educational materials.

Teaching materials play a crucial role in facilitating effective learning experiences for students, particularly those studying at non-philological faculties. However, developing these materials can present a multitude of challenges that educators must navigate. This article explores the difficulties encountered in creating teaching materials for non-philological students and provides insights into how to overcome these obstacles.

As you know, the training of qualified specialist personnel who contribute to the socio-economic development of the country directly depends on the development of the educational system, in this regard, the upbringing of an independently thinking,

creative, entrepreneurial, enterprising person remains one of the priorities of state policy today. These tasks are reflected in a number of decrees and resolutions of the president of the Republic .

In the socio-economic development of the country, there is a need for modern knowledge and novel approaches. Therefore, in improving the quality of education, organizing the educational process in accordance with the requirements of the period, improving the state educational standard and educational programs, creating a new generation of educational literature, using modern innovative pedagogical and information technologies, eliminating existing problems is a guarantee of our achievements in the next future.

Today, when science and technology are developing at an accelerated pace, the volume of many scientific knowledge, concepts and visions increases dramatically. This is, on the one hand, due to the development of new areas of Science and technology, which provide its differentiation, on the other hand, an integration process occurs between disciplines.

In such conditions, the demand for qualified educators increases, the training of creative educators who perfectly master the fundamental foundations of science, methods of pedagogy and psychology, have high professional training and are able to apply modern innovative pedagogical and information technologies in practice.Currently, the use of pedagogical innovation in the educational process is a global trend of World Development. This, in turn, assumes a special emphasis on the systematic introduction of innovations into the field of education in the same period, due to the rapid development of the modernization process in the country. However, the level of implementation of pedagogical research on the introduction of new content, form, methods and means of training in this field cannot be considered sufficient for now.

Indeed, in the implementation of an updated educational system, it is important that each educator has the skill of being able to regularly study innovations related to education and consistently apply them in his labor activities. Today, innovations in science and technology are required to be quickly introduced into the content of the curriculum, and the ground is laid for the formation of modern knowledge.

In addition, modern teaching technologies, methodological approaches associated with them create favorable conditions for the deep and solid formation of the necessary knowledge, important law and many fundamental concepts in future educators .

In improving the quality of education, it is required to ensure that each subject is carried out using pedagogical and information technologies in order for educators to comply with the requirements of the period of knowledge and professional skills, to use innovative educational technologies in teaching, to improve the effectiveness of the lessons being organized, for the better assimilation of the learner.

One of the urgent tasks is the introduction into practice of Education based on a competency approach in teaching, the ability to apply in life the knowledge acquired by the learners, the choice of a profession, Independent Education, the development of educational and cognitive competencies.

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competency approach in teaching, the ability to apply in life the knowledge acquired by the learners, the choice of a profession, Independent Education, the development of educational and cognitive competencies.

Today, in order to modernize the educational system, introduce innovative teaching technologies, prepare young people with professional qualities such as independence, creativity, initiative, entrepreneurship, and encourage educators, great importance and well-deserved work is carried out in our republic. But, the results of the analysis and study show that there are problems that persist in our education system so far. Including:

– lack of qualified educators in educational institutions, failure to fully take into account the reforms in the field in the creation of educational plans and programs introduced into practice in their preparation, as well as the fact that they are outdated in content;

– systematic and innovative activity in strengthening the theoretical and practical knowledge of education and the implementation of creative ideas by talented young people;

– lack of Organization of training aimed at developing the intellectual abilities of educators;

The elimination of these problems entails regular improvement of the skills of educators, the implementation of such tasks as the use of alternative methods and the establishment of their relentless research. This in turn puts pedagogy in Great charge.

Currently, it is very important to revise the content and structure of the curriculum. It should act as a “mirror” for an educator.By eliminating these drawbacks, we can create and improve the quality organized lessons materials for students.In order to implement these, we must use new technologies, methods like adding specific information and some visualized vide-programs.

Right now, amending the substance and design of the curriculum is vital. It ought to go about as a “reflect” for a teacher. Since, taking a gander at the Mirror (Mirror), an individual sees an entire group of himself. Thusly, the teacher, contingent upon the educational plan in his subject, recollects an entire action, the course of the cycle that he should pass on to the students in the instructional meeting, the undertakings that he should do in it. Be that as it may, in current science programs, there are deficiencies in their own particular manner: including:

– the significance and significance of Science in the presentation isn’t completely uncovered;

– absence of profound, clear inclusion or abundance of objectives and goals in educating science;

– the way that the capability prerequisites for schooling are not framed based on the present necessities, the communication with makers in such manner isn’t deeply grounded;

– absence of improvement of standards and markers deciding the level of authority of capability necessities in the course to course or in graduates;

– nearly negligence for such factors as expert characteristics of students (freedom, inventiveness, business, drive) as well as intelligent reasoning activities (ready to investigate, order, think about, look at, sum up, make inferences, set up as a regular occurrence) while creating capability prerequisites;

– the need to refresh and change the construction of preparing programs;

– the need to incorporate instruments for planning the instructive interaction;

– deficient understanding of instructive and data innovations and autonomous

training;

– the way that the rundown of writing utilized is delimited by years, and so forth.

By analyzing similar deficiencies as above, we will accomplish the formation of current instructive projects. To do this, I consider that completing the accompanying tasks is vital: above all else, exceptional consideration ought to be paid to the pertinence and significance of the subject showed in the basic piece of the science program, its objectives and goals, to uncover what it needs from now on.

It would be attractive assuming it were covered with the significant life instances of Science, Science and innovation, considering the accomplishments in the fields of creation. This will assist with arousing in teachers the underlying inspiration for science, the rise of buds of trust from here on out;

besides, today there is an immense change in the financial circle. Numerous new advances and innovations and speculations are entering our republic from abroad, moreover, new endeavors and creation associations are being assembled. Obviously, tomorrow they need an expert who can work freely, oversee them.

Thusly, today Our experts who are planning for the future ought to have the option to concentrate on the necessities of present day capabilities forced by them without making an understood, right, pale-separating, without working in the style of “went from US - arrived at the proprietor”, go to these endeavors and associations if important, see with an eye and structure in collaboration with their driving, experienced trained professionals. Then, at that point, these instant capability prerequisites ought to be reflected in the preparation program;

thirdly, to give the dissemination of hours in the ongoing educational programs as a table. It is prudent that the appropriation of hours of the subject of Science in the educational program is reflected in the educational program. Since, when the teacher opens the program, he doesn’t search for quite a long time, doesn’t turn to the educational plan. This will make the occupation simpler and save time;

fourth, we see that the instructive program involves present day academic and data advancements in educating science: such intuitive strategies as mental assault, boomerang applied table are composed. All things considered, they are not educational advancements, they are intuitive techniques made based on instructive innovations. On account of data innovation, in any case, no name for any innovation is composed. So, this is an off-base methodology and translation. Consequently, to take out such deficiencies, it is important to focus on:

as current academic advancements utilized in the educating of science:

– pointed toward guaranteeing the social and mental movement of the student individual helpful person;

– full portrayal of the mechanical level of the instructive cycle, zeroed in on the execution by and by - plan;

– zeroed in on the arrangement of ability in autonomy, drive, business, collaboration, imagination hazardous preparation;

Information technology can be applied as an educational and methodological support for the educational process. The teacher can use various educational tools at all stages of training. In addition, the teacher can use various digital educational resources in the design of classroom and extracurricular activities.

1.Organizational aspect. it can be used in a variety of options for organizing trainings.

2.Control and evaluation aspect.

Computer tests and test assignments can be used to carry out various types of

control and knowledge assessment. Tests can be carried out online (in interactive mode, on a computer, the result is automatically assessed by the system) and offline (evaluation of the results can be performed by the teacher, working on comments, errors).

In connection with the above, one can single out the main areas of use of Information Technology:

1. Computer and information technology as an object of study (Information Technology course).

2. The use of information technology as a means of teaching various subjects, as a means of supporting science classes and other types of activities.

3. Computer and IT as a means of development and education

Through the execution of these undertakings, it is important to successfully involve unfamiliar involvement with the preparation of qualified subject matter experts, to foster new ways to deal with the association of preparing on its premise in instructive organizations. Since, the instructive cycle is the fundamental area of academic inventiveness, and the option to sort out and oversee it, the imaginative methodology draws in students to acquire information, gain autonomy, imagination, drive, work helpfully, center around the nature of schooling by extending proficient abilities. Disposing of the current deficiencies and issues in working on the nature of schooling, obviously defining objectives and targets on this way, involving world-perceived encounters for this, applying data advances as one with academic innovations will effectively work on the nature of expert preparation of future expert staff, which will expand the adequacy of the cycle.

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LEARNING LANGUAGE THROUGH ANIMATION MOVIES - STEREOTYPES AND CULTURAL IMPACT (Annimatsion filmlar orqali til o'rganish - stereotiplar va madaniy ta'sir)

Annotatsiya

Maqolada animatsion filmlardagi til, stereotiplar va madaniy ta'sirning tasviri va bu elementlar yosh tomoshabinlarning irqi, etnik kelib chiqishi, jinsi va ijtimoiy me'yorlari haqidagi tasavvurlariga qanday ta'sir qilishini batafsil ko'rib chilgan. Shuningdek, multfilmlar bolalik davridagi o'yin-kulgi va ta'limda muhim ahamiyatga ega bo'lishi, ko'pincha yosh tomoshabinlarning turli o'ziga xosliklarni tushunishini shakllantiradigan nozik stereotiplarni o'z ichiga olishi, animatsion filmlarni qiyosiy tahlil qilingan.

Tayanch so'zlar. Animatsion filmlar, til stereotiplari, madaniy tasvir, aksent tarafkashlik, bolalik davridagi idrok, irq va etnik kelib chiqish, gender rollari, media ta'siri, inklyuziv hikoyalar.

В статье подробно рассматриваются изображение языка, стереотипов и культурного влияния в анимационных фильмах и то, как эти элементы влияют на восприятие юными зрителями расы, этнической принадлежности, пола и социальных норм. Также сравнительно анализируется значение мультфильмов в развлечении и обучении детей, а также то, что они часто содержат тонкие стереотипы, формирующие у юных зрителей представления о разных идентичностях в анимационных фильмах.

Ключевые слова. Анимационные фильмы, языковые стереотипы, культурные представления, акцентная предвзятость, детское восприятие, раса и этническая принадлежность, гендерные роли, влияние СМИ, инклюзивное повествование.

The article takes an in-depth look at the portrayal of language, stereotypes, and cultural influences in animated films and how these elements influence young viewers' perceptions of race, ethnicity, gender, and social norms. The importance of cartoons in entertaining and educating children is also comparatively analyzed, as well as the fact that they often contain subtle stereotypes that shape young viewers' ideas about different identities in animated films.

Key words. Animated films, language stereotypes, cultural perceptions, accent bias, children's perceptions, race and ethnicity, gender roles, media influences, inclusive storytelling.

This study explores the portrayal of language, stereotypes, and cultural impact in animated films and how these elements influence young viewers' perceptions of race, ethnicity, gender, and social norms. Animated films, particularly those from Disney, are significant in childhood entertainment and education, often embedding subtle stereotypes that shape young audiences' understanding of various identities. Through a comparative analysis of American and international animated films, this paper examines how language and accent serve as markers of character traits, often linking specific accents to villainous or morally ambiguous characters. The study also considers how animated media from different countries contributes to social hierarchies and cultural perspectives through the portrayal of class, race, and gender roles. Findings reveal that linguistic choices in character development reinforce cultural biases, and the research suggests a shift towards inclusive practices could promote empathy and reduce stereotypes. The paper calls for animation studios

to adopt culturally accurate portrayals, with an emphasis on educating young audiences about diversity and inclusivity.

Animated films have long played a role in entertainment and education, often conveying moral values and shaping young viewers’ understanding of social norms. “Animated films, particularly those from Disney, play a crucial role in childhood entertainment and cultural education. These films not only entertain but also convey messages about gender, race, and morality, often embedding subtle stereotypes that influence young viewers’ perceptions.” From classics like Disney’s Three Little Pigs (1933) to more recent productions such as Aladdin (1992), these films have served as cultural touchstones. Yet, alongside their positive messages, animated movies frequently embed subtle cues about language, ethnicity, and cultural stereotypes that can influence viewers’ perceptions and reinforce societal biases. The rise of streaming platforms has allowed for a more diverse range of animated content, including shows that focus on characters from underrepresented backgrounds. Series like The Dragon Prince and She-Ra and the Princesses of Power showcase more complex representations of race and gender compared to traditional animated film.” Disney films frequently depict female characters as helpless damsels awaiting rescue, reinforcing outdated gender norms and promoting the idea that women require male intervention for agency (Coyne et al., 2021; Orenstein, 2016). Conversely, male characters are often characterized by strength and stoicism, which limits their emotional range and promotes toxic masculinity.” This study aims to examine the role of language and accent as markers of character traits in animated films, considering their potential impact on young audiences’ development of stereotypes around race, ethnicity, and morality. Through a comparative analysis of both American and international animations, this paper seeks to uncover the nuanced ways in which animated storytelling impacts cultural perceptions.In terms of race and ethnicity, Disney films frequently relegate characters of color to sidekick roles or portray them as villains. This suggests that characters of color are unworthy of being the heroes, which can have a damaging impact on children of color who may internalize these negative portrayals (Tynes, 2017). The use of exaggerated accents and dialects for characters from diverse backgrounds further compounds this issue, often coming across as mocking and reinforcing stereotypes. When it comes to disability stereotypes: Animated films often depict characters with disabilities in stereotypical ways, either as villains (e.g., characters with physical deformities in villain roles) or as inspirational figures (e.g., characters overcoming their disabilities). In Disney’s The Hunchback of Notre Dame, the main character, Quasimodo, is depicted with physical deformities and portrayed as a sympathetic yet “othered” character. Meanwhile, many villains in animated films, such as Captain Hook from Peter Pan, also have physical disabilities, reinforcing stereotypes that equate physical differences with moral character. These portrayals can imply that disabilities are either something to be “overcome” or something inherently negative, shaping children’s views on disability. Research by Shakespeare (2006) notes that these portrayals can perpetuate harmful stereotypes about disabled individuals.

The study employs a mixed-methods approach, combining a qualitative content analysis of prominent animated films with a review of literature on media representation, stereotyping, and childhood psychology. For each animated film analyzed, we developed a coding scheme based on Lippi-Green’s framework of language discrimination, classifying characters based on accent, dialect, and linguistic traits. Characters were categorized as “positive,” “negative” or “neutral” based on their role in the

narrative and the use of particular linguistic markers (e.g., accents, choice of vocabulary)Animated films were selected based on their historical and cultural significance, with a focus on characters whose language or accent was used as a primary tool for characterization. In addition to analyzing American productions like Aladdin, the study includes examples from Japanese anime, Bollywood animations, and selected South American films to offer a global perspective. Key scenes were analyzed for linguistic choices and character portrayals, particularly regarding villainy and "otherness," and assessed for how these portrayals align with cultural stereotypes.

The analysis found that language and accent play a significant role in defining character traits across animated films worldwide. In Three Little Pigs, the Big Bad Wolf's initial depiction in stereotypical Jewish attire with a Yiddish accent subtly associated "otherness" and "deception" with Jewish culture. Although the visual portrayal was later changed, the accent remained, suggesting a lingering connection between certain ethnic markers and villainy. "The use of exaggerated accents in animated films often associates certain traits with cultural identities, reinforcing biases that Lippi-Green (1997) describes as prevalent in media representations. Similarly, in Aladdin, the contrast between characters speaking Standard American English (e.g., Aladdin and Princess Jasmine) and those with exaggerated Middle Eastern accents (e.g., the antagonists) reinforces a dichotomy associating "goodness" with the familiar and "badness" with foreignness. Moreover, while female characters are often shown in traditional roles, male characters also face narrow portrayals. Many animated films depict masculinity in a way that values aggression and emotional suppression, contributing to toxic masculinity (Katz, 2006). For instance, heroes are often characterized by physical strength and emotional stoicism, which can impact young boys' understanding of masculinity. Characters like Simba in The Lion King and Gaston in Beauty and the Beast portray differing sides of masculinity. Simba's journey emphasizes bravery and personal responsibility, while Gaston's hyper-masculine, aggressive persona is exaggerated and ultimately ridiculed. However, both characters reinforce the idea that masculinity is defined by strength and dominance, leaving limited space for vulnerable or emotionally open male characters, potentially contributing to young boys' understanding of masculinity as being strictly tied to toughness.

International animations revealed similar patterns. Japanese anime often portrays non-Japanese characters with exaggerated, often comical or villainous traits, subtly marking them as "outsiders". Bollywood animations depict Western characters as overly assertive or morally ambiguous, thus emphasizing local cultural ideals by positioning Western traits as contrasting. South American animations, meanwhile, frequently emphasize urban sophistication over rural simplicity, often using rural dialects for less sophisticated or villainous characters. These linguistic markers, although subtle, serve as cognitive shortcuts that can shape young audiences' associations between language and character morality.

The issue of cultural and racial stereotyping in animated films isn't unique to the United States; it has appeared in animations worldwide.

Japan: Japanese anime has often faced scrutiny for representing non-Japanese characters as comically exaggerated, physically distinct, or villainous. In anime like Dragon Ball Z, villains such as Frieza are drawn with unusually foreign, even monstrous traits, suggesting a connection between "otherness" and malevolence. This type of depiction subtly reinforces the notion of outsiders as threatening or fundamentally different.

India: Bollywood animated adaptations sometimes present Western characters

with exaggerated features and mannerisms, emphasizing perceived differences. For example, Krishna Aur Kans, which retells Hindu mythology, portrays invaders and antagonists with Western physical traits, highlighting the superiority of traditional Indian values.

Brazil: In Brazil, animated films and children’s shows often portray indigenous and rural characters through stereotypes, sometimes implying that urban, Westernized lifestyles are more desirable or “modern.” For instance, characters representing indigenous groups may be shown as simplistic or overly spiritual, reinforcing the “noble savage” stereotype.

Uzbekistan: Uzbek animation, particularly adaptations of folk tales, has historically leaned on regional dialects and mannerisms to portray certain characters. In Zumrad va Qimmat, an animated adaptation of a traditional Uzbek folktale, characters’ accents and behaviors subtly suggest class and moral differences, with some characters speaking in a more “provincial” manner to indicate lower status or questionable intentions. While such portrayals reflect cultural nuances, they also risk reinforcing stereotypes about certain regions and socio-economic groups.

The findings highlight a pervasive issue in animated storytelling, where language and accent are used as efficient yet problematic tools to convey character traits. While these choices help filmmakers communicate complex backstories quickly, they also risk reinforcing biases by associating certain accents with negative or untrustworthy qualities. This approach may subconsciously influence young viewers’ perceptions of different ethnicities and cultures, potentially fostering early biases that persist into adulthood. Research by Coyne et al. (2019) has shown that children exposed to biased portrayals of race and gender in the media may develop biased attitudes and internalize harmful stereotypes. For instance, characters with “foreign” accents are often depicted as villains or comic relief, leading children to associate certain linguistic traits with negative qualities. This can influence how children perceive and treat individuals with those accents in real life.Moreover, recent studies in media psychology, such as those by Ward et al. (2021), emphasize that media representation plays a crucial role in shaping children’s self-esteem and identity. Children who see characters that look and speak like them in empowering roles are more likely to develop positive self-concept. Therefore, inclusive and nuanced representations in animation can foster empathy and promote a healthier understanding of diversity.”Various cultures portray archetypal characters differently. For example, the “trickster” figure in African and Native American folklore is often a source of wisdom, while in Western animation, trickster figures can be vilified or depicted as purely mischievous. The portrayal of the trickster character varies significantly. In the Japanese film Spirited Away, the character Haku shows depth as both a helpful figure and a spirit with complex motives, reflecting cultural values of ambivalence and transformation in folklore. In contrast, characters like Bugs Bunny, who represent the trickster archetype in Western media, are often portrayed as mischievous but one-dimensional, aligning more with humor and simplicity. These differences illustrate how culture shapes the way “trickster” traits are understood and presented. This highlights the impact of cultural context on character development. Research shows that accents in animated films often serve to indicate not just ethnicity but also socio-economic status. Characters with upper-class accents tend to be portrayed positively, while those with regional or foreign accents are often depicted as lower class or villainous. This classist portrayal can perpetuate social hierarchies among young viewers.However, the animation industry has shown signs of progress. Recent productions like Pixar’s Coco (2017) and Disney’s Moana (2016)

have made strides in cultural representation by consulting cultural experts and ensuring authentic portrayals. For example, Coco received acclaim for its respectful and accurate depiction of Mexican traditions, including the Day of the Dead celebration. By embracing cultural specificity rather than relying on generalized stereotypes, these films offer a more inclusive model for future animations.Children are highly impressionable and tend to adopt the views expressed in animated films. For example, children who watched cartoons with stereotypical portrayals were more likely to express biased views towards those portrayed in the film. Furthermore, animated films often use humor to reinforce stereotypes, portraying certain characters as silly or foolish based on their accents or cultural backgrounds. This can normalize prejudice and reinforce negative stereotypes among young audiences.

This study highlights the influential role of animated films in shaping young audiences' perceptions of cultural diversity, language, and identity. As global viewership expands, animation studios are increasingly called upon to move beyond stereotypes, adopting inclusive practices and consulting cultural experts to present authentic portrayals that foster empathy and understanding. Representation matters: films that emphasize cultural authenticity tend to resonate positively with audiences, while stereotypical depictions risk reinforcing biases. Character portrayals in animation often reflect societal views on identity, ability, gender, and class, which can subtly influence young viewers' understanding of these aspects. For instance, linking accents or specific traits to social or cultural backgrounds may reinforce social hierarchies that shape perceptions of different groups. However, the rise of diverse content on streaming platforms marks a promising shift, encouraging empathy and acceptance by introducing more complex character representations. For parents and educators, this underscores the importance of media literacy, guiding children to view character portrayals critically and appreciate diversity. In turn, animation studios have a unique opportunity to contribute positively to social narratives, nurturing respect and inclusivity in future generations.

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DEVELOPING SPEAKING COMPETENCE OF STUDENTS USING AUTHENTIC MATERIALS IN ENGLISH LANGUAGE TEACHING
(Ingliz tilini o‘qitishda autentik materiallardan foydalangan holda talabalarning nutqiy malakasini rivojlantirish)

Annotatsiya

Maqolada ta’lim oluvchilarning ingliz tili o‘rganishga bo‘lgan qiziqishni shakllantirishda autentik materiallarning ahamiyati, autentik materiallarning turlari va vazifalari, autentik materiallar bilan ishlashda ularning qaysi jihatlariga e’tibor qaratish kerakligi, ularning qaysi turlari nutqni o‘stirishda samara berishi tahlil tahlil qilingan. Ta’lim beruvchilar uchun autentik materiallarni tanlashga oid metodik tavsiyalar xususida batafsil ma’lumot berilgan. Autentik materiallardan ingliz tili darslarida foydalanish uchun namunalar keltirib o‘tilgan.

Tayanch so‘zlar. Xorijiy til, ingliz tili, nutq o‘stirish, autentik material, autentik matn, visual materiallar, turkumlar, lingvomamlakatshunoslik, morfema, leksema, leksik-semantik valentlik, ibora.

В статье анализируется значение аутентичных материалов, виды и задачи аутентичных материалов в формировании интереса обучаемых к изучению английского языка, на какие их аспекты обращать внимание при работе с аутентичными материалами и какие их виды эффективны в развивающая речь. Подробно представлены методические рекомендации по выбору аутентичных материалов для педагогов. Предоставляются образцы аутентичных материалов для использования на уроках английского языка.

Ключевые слова. Иностранный язык, английский язык, развитие речи, аутентичный материал, аутентичный текст, визуальный материал, категории, лингвистика, морфема, лексема, лексико-семантическая валентность, словосочетание.

The article analyzes the importance of authentic materials, the types and tasks of authentic materials in developing students’ interest in learning English, what aspects of them to pay attention to when working with authentic materials, and what types of them are effective in developing speech. Methodological recommendations for choosing authentic materials for teachers are presented in detail. Samples of authentic materials are provided for use in English lessons.

Key words. Foreign language, English language, speech development, authentic material, authentic text, visual material, categories, linguistics, morpheme, lexeme, lexical-semantic valency, phrase.

The teaching of English as a foreign language (EFL) has evolved significantly over recent decades, emphasizing the need for practical language use and communicative competence. Speaking, a critical skill in language learning, requires more than just grammatical knowledge; it demands interaction and the ability to convey meaning in real-life situations. To foster speaking competence, many educators have turned to authentic materials as a way to bridge the gap between classroom

learning and real-world language use.

Understanding Authentic Materials

Authentic materials are resources created by native speakers for real-world purposes, not specifically designed for language teaching. They can include newspapers, podcasts, advertisements, movies, social media posts, interviews, and even conversations. Using such materials in the classroom allows learners to engage with the language in a context that reflects its true nature, with all the nuances, colloquialisms, and cultural references that accompany it.

Benefits of Authentic Materials for Speaking Competence

1. Exposure to Real-world Language Use: Authentic materials provide students with language that native speakers actually use, including idioms, slang, and cultural references that are often absent in textbooks. This helps students become familiar with natural speaking patterns and improve their fluency.

2. Contextual Understanding: Unlike artificial dialogues in textbooks, authentic materials present language within a specific context. Understanding language in context allows learners to better grasp meaning, intention, and tone. This is particularly valuable for developing speaking competence, as students need to respond appropriately to a range of situations.

3. Improved Engagement and Motivation: Authentic materials often reflect current topics and trends, making them more interesting for students. This relevance to their lives and interests can increase motivation, encouraging them to participate more actively in speaking exercises.

4. Development of Listening Skills: Speaking competence is closely tied to listening. By using authentic audio or video resources, students are exposed to various accents, speech rates, and intonations. This experience can make it easier for them to understand and respond to native speakers in real-life situations.

Strategies for Using Authentic Materials to Enhance Speaking Skills

1. Role-Playing Scenarios from Real-life Content: After listening to a conversation or watching a scene from a movie, students can role-play similar scenarios. This helps them practice speaking in a way that mirrors real-world situations, such as ordering food, asking for directions, or negotiating.

2. Debates and Discussions: Newspaper articles, podcasts, and interviews are excellent for sparking debates. Assign students a current issue or topic covered in the materials, encouraging them to express opinions, make arguments, and discuss perspectives. This practice improves their fluency and ability to think on their feet.

3. Interviews and Reporting: Have students listen to interviews or watch news reports and then conduct mock interviews based on similar topics. This activity not only improves their speaking skills but also encourages active listening and critical thinking.

4. Storytelling with Visual Materials: Photographs, comic strips, and magazine advertisements provide a rich source for storytelling. Students can describe scenes, narrate a story based on an image, or imagine dialogues between characters. This boosts vocabulary use, creativity, and fluency.

5. Task-based Language Learning (TBL): In TBL, students complete a specific task using authentic materials. For example, they could plan a trip using real travel brochures or create a product advertisement. This gives them the chance to use practical language in a structured yet creative environment.

This article explores the use of authentic materials in developing speaking competence among students learning English as a foreign language. Authentic materials – such as newspapers, podcasts, advertisements, and movies – offer real-world

language exposure that enhances students’ ability to communicate effectively. The benefits of these materials include familiarizing students with natural speech patterns, contextual understanding, improved engagement, and enhanced listening skills. The article outlines strategies for incorporating authentic materials, including role-playing, debates, interviews, storytelling, and task-based learning, which actively engage students in speaking activities. Although authentic materials present some challenges, such as language complexity and cultural specificity, careful selection and adaptation can mitigate these issues. The article concludes that authentic materials, when thoughtfully integrated, foster practical communication skills, preparing students for real-life interactions in English.

Authentic materials are resources created by native speakers for real-world purposes, not specifically designed for language teaching. They can include newspapers, podcasts, advertisements, movies, social media posts, interviews, and even conversations. Using such materials in the classroom allows learners to engage with the language in a context that reflects its true nature, with all the nuances, colloquialisms, and cultural references that accompany it.

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Challenges and Considerations

While authentic materials have numerous advantages, they do present certain challenges. Teachers may find it difficult to choose materials suitable for their students' language levels, as authentic content can be complex. Adjustments and adaptations may be necessary to ensure that materials are appropriate and accessible.

Furthermore, authentic materials can sometimes be culturally specific. It is essential for educators to explain cultural references and provide support for understanding idiomatic expressions to avoid confusion.

Incorporating authentic materials in English language teaching is a highly effective way to enhance speaking competence. These resources provide realistic and engaging contexts that develop students' ability to communicate effectively and naturally in English. With careful selection and thoughtful implementation, authentic materials can play a pivotal role in transforming language learners into confident speakers capable of handling real-life interactions in English.

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IMPROVING STUDENT TRAINING BASED ON MULTIMEDIA TECHNOLOGIES
(Multimedia texnologiyalari asosida talabalarni o‘qitishni takomillashtirish)

Annotatsiya

Maqolada multimedia texnologiyalariga asoslangan o‘qitish ta’lim sifatini tubdan o‘zgartirishi, ta’lim oluvchilarning faolligi va tushunishiga ta’siri, dinamik va interaktiv o‘quv muhitini yaratishi, matn, audio, vizual tasvirlar, animatsiyalar va simulyatsiyalar kabi elementlarni birlashtirgan holda, multimedia turli xil o‘rganish uslublariga mos kelishi, shaxsga yo‘naltirilgan ta’limni amalga oshirishing asosi ekanligi, bu esa ta’lim oluvchilarning motivatsiyasiga ijobiy ta’siri tahlil qilingan. Shuningdek, maqolada multimedianing ta’limdagi afzalliklari, jumladan faollikni, raqamli savodxonlikni oshirishi, videolar, simulyatsiyalar va ta’lim o‘yinlaridan foydalanish kabi amaliy ilovalar hamda multimediadan foydalanishni optimallashtirish strategiyalari taqdim qilingan.

Tayanch so‘zlar. Multimedia texnologiyalari, ta’lim sifati, faollik, tushunish, ta’sir, dinamik, interaktiv o‘quv muhiti, matn, audio, vizual tasvirlar, animatsiyalar va simulyatsiyalar shaxsga yo‘naltirilgan ta’lim, optimallashtirish, strategiya.

В статье обосновывается актуальность обучение на основе мультимедийных технологий, которые способны коренным образом изменить качество образования, повлиять на активность и понимание обучающихся, создать динамичную и интерактивную среду обучения, сочетающую в себе такие элементы, как текст, аудио, визуальные изображения, анимацию и моделирование. Также, проанализировано, что мультимедиа совместима с разными стилями обучения, является основой реализации личностно-ориентированного обучения, что положительно влияет на мотивацию обучающихся. Представлены преимущества мультимедиа в образовании, включая повышение вовлеченности, цифровую грамотность, практические применения, такие как использование видео, моделирования и образовательных игр, а также стратегии оптимизации использования мультимедиа.

Ключевые слова. Мультимедийные технологии, качество образования, активность, понимание, воздействие, динамичность, интерактивная среда обучения, текст, аудио, визуальные изображения, анимация и моделирование, личностно-ориентированное обучение, оптимизация, стратегия.

The article substantiates the relevance of learning based on multimedia technologies, which can radically change the quality of education, influence the activity and understanding of students, create a dynamic and interactive learning environment that combines elements such as text, audio, visual images, animation and modeling. It is also analyzed that multimedia is compatible with different learning styles and is the basis for the implementation of student-centered learning, which has a positive effect on student motivation. The benefits of multimedia in education are presented, including increased engagement, digital literacy, practical applications such as the use of video, simulations and educational games, and strategies for optimizing multimedia use.

Key words. Multimedia technologies, quality of education, activity, understanding, impact, dynamism, interactive learning environment, text, audio, visual images, animation and modeling, student-centered learning, optimization, strategy.

The rapid advancement of technology has opened new horizons in education, providing diverse tools to make learning more engaging, personalized, and effective. One of the most impactful developments is the integration of multimedia-based teaching methods. By combining various elements such as text, audio, visuals, animations, and interactive simulations, multimedia-based methods can transform the traditional classroom, making learning more dynamic and accessible. This article delves into the benefits of multimedia teaching, explores practical applications in the classroom, and discusses strategies to maximize its potential for enhancing student learning.

Benefits of Multimedia-Based Teaching Methods

1. Increased Engagement and Motivation

Multimedia stimulates students' interest by offering an interactive and visually appealing learning environment. For instance, a video that explains scientific concepts with animations and real-life applications can be more captivating than a textbook alone. When students are engaged, they are more motivated to participate actively in lessons, leading to better understanding and academic performance.

2. Personalized Learning Experiences

Multimedia enables personalized learning paths, allowing students to learn at their own pace and according to their individual learning styles. For example, visual learners can benefit from infographics and animations, while auditory learners may grasp content more effectively through narrations and podcasts. This flexibility ensures that each student has the opportunity to learn in a way that best suits their needs.

3. Enhanced Retention and Understanding

Multimedia teaching leverages the brain's dual channels for processing visual and auditory information, which can enhance comprehension and retention. Research shows that when information is presented in multiple formats, students are more likely to remember it. Multimedia, therefore, helps solidify knowledge by reinforcing key concepts in different ways.

4. Improved Digital Literacy

Exposure to multimedia tools fosters digital literacy, which is increasingly essential in today's tech-driven world. By using multimedia-based platforms, students gain experience with technology, preparing them for future academic and professional environments where digital skills are crucial.

Practical Applications of Multimedia in Education

1. Using Videos and Animations

Videos and animations are particularly effective for explaining complex or abstract concepts. Teachers can use videos to show historical events, illustrate scientific processes, or demonstrate mathematical problem-solving. Platforms like YouTube, Khan Academy, and TED-Ed offer a wealth of educational videos that can complement traditional teaching.

2. Interactive Simulations and Virtual Labs

Simulations enable students to explore scenarios that might be too costly, dangerous, or time-consuming to replicate in a real-world setting. For instance, virtual chemistry labs allow students to conduct experiments safely, and physics simulations help visualize concepts such as gravity and motion. These interactive experiences deepen students' understanding through practical application.

3. Digital Storytelling and Narration

Multimedia allows for creative approaches to storytelling, combining text, images, video, and narration. Teachers can use digital storytelling to enhance language arts, social studies, or science lessons. For example, students might create their own narrated stories on historical events, applying their knowledge in a way that reinforces learning while developing communication skills.

4. Educational Games and Gamification

Gamified learning can motivate students by adding a sense of achievement and enjoyment to the educational process. Educational games teach concepts in an interactive way, often featuring rewards for progress, which makes learning feel more like play. Math apps, for instance, use game elements to reinforce skills in arithmetic or problem-solving.

5. Augmented Reality (AR) and Virtual Reality (VR)

Though still emerging, AR and VR offer immersive experiences that bring subjects to life. Students can take virtual field trips to ancient civilizations or explore the human body in 3D, which deepens their engagement and provides memorable learning experiences.

Strategies to Enhance Multimedia-Based Teaching Methods

1. Teacher Training and Support

Effective use of multimedia in the classroom depends on teachers’ familiarity with technology. Schools should invest in training programs that equip educators with the skills needed to create and implement multimedia resources. Workshops, online courses, and support groups can help teachers stay updated on best practices.

2. Blending Multimedia with Traditional Methods

Multimedia should complement, not replace, traditional teaching. For example, teachers might introduce a topic with a video and then follow up with discussion or written assignments. This blended approach ensures that students receive a well-rounded education, with multimedia enhancing the core learning process.

3. Encouraging Collaboration through Multimedia

Collaborative projects involving multimedia encourage teamwork and peer learning. For example, students can work together to create a multimedia presentation on a science topic, allowing them to apply their knowledge creatively and learn from each other’s perspectives. Collaboration also builds communication and problem-solving skills, essential for real-world success.

4. Regular Assessment and Feedback

Multimedia-based methods require regular assessment to ensure that learning objectives are being met. Teachers can use quizzes, projects, and student feedback to gauge understanding and adjust their approach. Frequent feedback also allows students to reflect on their progress, helping them stay on track and develop self-regulation skills.

5. Leveraging Open Educational Resources (OER)

Many high-quality multimedia resources are available as Open Educational Resources (OER), which educators can access and customize for their lessons. Resources such as video lectures, animations, and interactive exercises from platforms like Khan Academy or OER Commons offer cost-effective options for enriching the curriculum.

Challenges and Considerations

While multimedia teaching methods offer numerous benefits, they also present

certain challenges. Access to technology is essential, and not all students or schools may have the resources for multimedia learning. Additionally, excessive reliance on multimedia could lead to superficial learning if not balanced with deep, reflective activities.

The use of multimedia in education has the potential to make learning more engaging, effective, and personalized. By tapping into multiple sensory channels, multimedia enhances comprehension and retention, making it an ideal tool for today's diverse classrooms. However, for multimedia-based methods to be successful, teachers must be trained, resources must be accessible, and content should be thoughtfully integrated with traditional teaching. As educational technology continues to advance, multimedia-based teaching will remain a powerful method to support and enhance student learning, preparing students to thrive in a world that increasingly relies on digital skills and knowledge.

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LINGUISTIC CHARACTERISTICS OF GUIDE SPEECH IN NATIONAL TOURISM
(Milliy turizmda gidlar nutqining lingvistik xususiyatlari)

Annotatsiya

Maqolada turizmning turlari va shakllari, turizmga oid so'zlashuvning tizimli va lingvistik omillarga, ya'ni shaxsning psixologik xususiyatlariga, uning mentalitetiga, muayyan etnik guruhga, ijtimoiy va madaniy turga bog'liqligi, turistik diskursning muhim jihatlari hamda turizm diskursi turizm xizmatlarini taqdim etuvchilar, iste'molchilarning muloqotini optimallashtirish, ehtiyojlariga moslashtirish tahlil qilingan. Muallif tomonidan turistik diskursdagi lingvistik holatni o'rganish turizmning dinamikasi va ta'sirini global darajada tushunishga olib kelishi, turizm nutqining lingvistik jihati alohida taqdim qilingan.

Tayanch so'zlar. Ichki, xalqaro, havaskorlik turizmi, uyushgan turizm, yaqin joyga sayohat, uzoqqa sayohat, turistik diskurs, turistik qo'llanma, institutsional nutq, potentsial turist, operator.

В статье рассмотрены виды и формы туризма, зависимость туристского дискурса от системных и языковых факторов, т.е. психологических особенностей человека, его менталитета, определенного этноса, социокультурного типа, важные аспекты туристского дискурса и туризма, оптимизация дискурса коммуникации между поставщиками туристических услуг и потребителями, анализируется адаптация к потребностям. Атором отдельно представлен результаты изучения языковой ситуации в туристском дискурсе которое приводит к глобальному пониманию динамики и эффектов туризма.

Ключевые слова. Внутренний, международный, любительский туризм, организованный туризм, местные путешествия, дальние путешествия, туристический дискурс, туристический гид, институциональный дискурс, потенциальный турист, оператор.

The article examines the types and forms of tourism, the dependence of tourist discourse on systemic and linguistic factors, i.e. psychological characteristics of a person, his mentality, a certain ethnic group, sociocultural type, important aspects of tourist discourse and tourism, optimization of communication discourse between tourism service providers and consumers, adaptation to needs is analyzed. Ator separately presents the results of studying the linguistic situation in tourism discourse, which leads to a global understanding of the dynamics and effects of tourism.

Key words. Domestic, international, amateur tourism, organized tourism, local travel, long-distance travel, tourist discourse, tourist guide, institutional discourse, potential tourist, operator.

According to written sources in the world, it is said that the first guides were Egyptian priests. However, the Olympic Games, which began in the 7th century BC, marked the beginning of organized travel and gave birth to tourist guides.

The historian and geographer Herodotus, who was born and raised in Anatolia, was one of the first guides who gave information about the places he visited and their customs, and in a sense, he is considered the inventor of cultural tourism. Later, along

with the increase in trade and travel, the number of visitors to the shores of Anatolia also increased. However, the information of the guides during these times was based on hearsay. In the Middle Ages, mass travel began at the same time as the Crusades, and transportation, accommodation, security, and guiding are seen to have been organized, albeit in a rudimentary form. In later times, travel became a source of pleasure and status that the rich could use because it required great expense. Tourism and tourist guiding gained the quality they have today only after the industrial revolution. A one-day train trip organized by Thomas Cook in England in 1851 is regarded as the beginning of modern tourism.

At the beginning of the 20th century in England, the Tower of London and Windsor Castle were opened to tourists, and some travel agencies began to hire guides. However, the process of training and organizing regional guides began in the 1930s. With the development of tourism and the beginning of mass tourism, there was a need for a professional tourist guide service. Tourist guide in Turkey.

The history of guiding in Turkey dates back to the end of the 19th century. For more than fifty years, guiding organizations have been working in the areas of improving the quality of service provided by tourist guides, increasing their qualifications and specialization, and actively participating in the researches on the development of the country's tourism.

Tourism (French: our – walk, trip), tourism – travel; one of the types of active recreation. Tourism means the departure (travel) of an individual from the place of permanent residence for a period of at least 1 year without engaging in paid activities in the destination (country) for health, educational, professional or other purposes.

The history of tourism dates back to the beginning of the 19th century. First, organized tourism from England to France was established (1815). The English priest Thomas Cook, who is considered the founder of tourism, organized the first railway tour in 1843. After that, he established his own tour company and in 1866 the first tour groups were sent to the United States. In the East, Ibn Battuta, an Arab traveler, started his journey at the age of 21 and traveled almost all the countries of East and North Africa on foot.

The first tourist trips in Movarounnahr became active during the period of Amir Temur and Timurids. Amir Temur was in constant contact with the French king Charles VI and the English king Henry IV. His ambassador came to Paris in 1403. Spanish Clavijo's book "The Life and Activities of the Great Temur" describes social life in Movarounnahr and tourists' desire for Temur's state.

The national company "Uzbekturizm" (founded on July 27, 1992) leads the field of tourism in Uzbekistan. The main task of the company is to develop tourism infrastructure, build modern tourist complexes by attracting foreign investment, develop new tourist destinations, expand the range of services, etc. The national company "Uzbekturizm" has developed the following tourist routes depending on the type of travel: classic route (Tashkent, Samarkand, Bukhara, Khiva, Tashkent; Tashkent, Samarkand, Bukhara Shahrisabz, Tashkent). This direction is connected with visiting the most ancient monuments and other historical cultural monuments; ecological tourism direction (Chimyon, Charvok recreation and treatment center, Zomin reserve, reserves in Bukhara region). This direction is related to visiting specially protected natural areas and places that are considered ecologically friendly and useful for tourists; the direction of archaeological tourism (along the territory of Karakalpakstan, Surkhandarya, Samarkand). This direction aims to get acquainted with the most ancient finds of Uzbekistan and places where archaeological excavations are being carried out; extreme tourism direction (through Chimion, Fergana Valley, Arol Bay, Bukhara, Navoi regions); linear tourism direction (Tashkent, Samarkand, Bukhara, Tashkent) - related to visiting

historical religious monuments in our country.

The Law of the Republic of Uzbekistan “On Tourism” was adopted (August 20, 1999) in order to legally regulate relations in the field of tourism, develop the market of tourist services, as well as protect the rights and legal interests of tourists and subjects of tourism activity. At the same time, the decree of the President of the Republic of Uzbekistan “On the state program for the development of tourism in Uzbekistan until 2005” (April 15, 1999) became an important factor in the development of the industry.

“Association of Private Tourism Organizations” was established in Tashkent in 1998 by the decision of the Government of the Republic of Uzbekistan in order to improve tourism organizations and activate the service market of small and medium-sized tourist enterprises, as well as to attract foreign investment to the tourism sector. It works closely with more than 300 tourist enterprises. There is a tourist base “Kumushkon” and a camping complex “Sanzar” in Uzbekistan, which are organizations of the national company “Uzbektourism”. At the same time, there are Chorvoq, Chimyon, Beldersoy recreation centers and about a hundred private hotels. Reception and service of many tourists in Uzbekistanthe number of hotels with the ability to display is growing.

In 1993, Uzbekistan became a member of the World Tourism Organization (WTO; established in 1975), which unites more than 120 countries. Also, Uzbekistan is a member of the European Commission of the WTO. In 2004, within the framework of the “Great Silk Road” project, it is planned to open a representative office of the World Tourism Organization in Samarkand region. “Great Silk Road” international tourist advertising information about tourism in Uzbekistan. (since 1994), “Business Guide” JUR (in Russian and English) and other public publications are published.

In April 2021, a presentation of Uzbekistan’s pilgrimage tourism potential was held in Dagestan. On the instructions of Deputy Prime Minister, Chairman of the State Committee for Tourism Development, Aziz Abduhakimov, promotional activities in the direction of “Travel to the Land of Imams” have started in Dagestan. At the current stage of socio-economic development, the tourism service sector is an important sector of the development of market relations. Because tourism is a service sector, a component of the economy. Linguistics emerged as an independent branch of linguistics in the 90s of the 20th century. According to the researchers, the term “Linguculturalology” (lat. lingua til, cultus “respect, bow”, Greek “science, science”) was coined by V.N. It appeared in connection with the research conducted by the Moscow Phraseological School headed by Telia.

The development of domestic tourism is a very urgent task for Uzbekistan, but it does not have a simple solution. Most researchers focus on geographical and economic issues, forgetting the socio-cultural, especially linguistic and cultural aspects of tourism. A number of works of the world’s leading experts show that culture and language are the main categories. It is impossible to interpret tourism as a social phenomenon, do not plan its development in a certain area. Experiment This type of research also shows their results. It also opens new perspectives for specialists in the field of tourism, and for linguists, the goal of this work is the systematization of ideas, linguistic and cultural features of the region identified in the process of comprehensive research conducted by linguists and related to the development of tourism.

National linguistics shares the relevance of regional changes at the national level, which leads to the emergence of a special branch of linguistics - regional. Scientific research is being conducted within this direction. Linguistic and cultural features of the regions are manifested in the field of tourism:

First, it is the formation of a unique “language of tourism” in its daily and professional views. They are expressed by comments about tourism of tourists and residents

who use them;

Secondly, tourists are specialists (excursion guides, agency employees, etc.).

How many regional (broadly speaking) variants of such a dictionary are shown. N.A. Tyulenovoy and F. Chivangi , studied the “languages of tourism” in his works.

In tourism, the economic development of the region should be considered as a resource and development factor. Their respective interpretations are given below. It is worth knowing that a resource is a set of tangible or intangible things.

Linguistic and cultural features also serve as a factor in the development of tourism. First of all, they either themselves contribute to the formation of the touristic image of the region (in modern scientific terminology, the tourist image differs from the touristic image or they can be used. With purposeful creation and promotion, there is a need to explain how local art can contribute to solving these types of problems. A.V. Information about this is given in Firsovoy’s work. Language characteristics also influence tourists’ perception of the local socio-cultural environment (directly and remotely when using electronic resources) and others. Linguistic and cultural features also serve as a factor in the development of tourism. First of all, they either themselves contribute to the formation of the touristic image of the area (in modern scientific terminology, the touristic image differs from the touristic image by purposeful creation and promotion or they can be used. It explains how local art can contribute to solving these types of problems.

As a factor, the linguistic and cultural characteristics of the region can have a negative impact on the tourism sector to one degree or another.

First of all, we will talk about the words we use on a daily basis. For example, in the south of Uzbekistan, local residents use the words kadi and pepper for zucchini and bell pepper;

But in some regions, the word kadi is used as a vulgar word. Sometimes you can find the word watermelon, melon, pamildori and cucumber. They are applied in mass and are not the result of insufficient education of individuals. Tourists may face difficulties when shopping in the bazaar (commonly called bazaar) or in the store. Dialects play an important role in the use of non-standard signs and words in this region. For example: Khorezm, Samarkand, Namangan or Surkhandarya have different words and dialects. Widespread use of informal names and incorrect geographical descriptions can lead to the destruction of valuable information for tourists.

Tourism performs an important task, which means preserving regional language and cultural identity. However, active cross-cultural exchange is taking place, visitors’ relations with the local population, activation of outbound tourism, integration of regional tourism and hospitality industry, national and global, involvement of the region in globalization processes, signs of development are simultaneous with the socio-economic growth that began as a result of the development of this industry. helps to “blur” in itself or even disappear. Regional language and cultural characteristics are direct opposites.

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