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I. INKLYUZIV TA’LIMDA XORIJIY TILLARNI O‘QITISH METODLARINING NAZARIY ASOSLARI VA AMALIY QO‘LLANILISHI

INKLYUZIV TA’LIMDA TIL O‘QITISHNING INDIVIDUAL YONDOSHUVLAR VA METODOLOGIYALARI

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Annotatsiya: Ushbu maqolada inklyuziv ta’lim tizimida xorijiy til o‘qitishning individual yondoshuvlari va metodologik asoslari tahlil qilinadi. Har bir o‘quvchining o‘ziga xos ehtiyojlari, qobiliyatlari va ta’lim olish sur’atlarini inobatga olgan holda ta’lim berish — samarali o‘rganish muhitini shakllantirishning muhim omili hisoblanadi. Maqolada differensial yondashuv, moslashtirilgan dars rejasi, multimodal ta’lim va reflektiv metodlar orqali o‘qitishning afzalliklari yoritiladi. Shuningdek, til o‘rganish jarayonida motivatsiyani oshirish, til kompetensiyalarini bosqichma-bosqich rivojlantirish va o‘quvchilarni faol muloqotga jalb qilishga qaratilgan metodologik strategiyalar ko‘rib chiqiladi. Muallif inklyuziv ta’limda til o‘rgatishning amaliy jihatlarini misollar asosida tahlil qiladi hamda individual yondashuvning ahamiyatini asoslab beradi.

Kalit so‘zlar: *differensial metodika, moslashtirilgan ta’lim, multimodal o‘qitish, reflektiv metodlar, ta’lim strategiyalari, o‘quvchiga yo‘naltirilgan ta’lim, til kompetensiyasi, pedagogik metodologiya*

Аннотация: В статье анализируются отдельные подходы и методические основы обучения иностранным языкам в системе инклюзивного образования. Предоставление образования, учитывающего уникальные потребности, способности и темп обучения каждого учащегося, является важным фактором создания эффективной среды обучения. В статье подчеркиваются преимущества обучения с использованием дифференцированного подхода, адаптированных планов уроков, мультимодального обучения и рефлексивных методов. Также будут рассмотрены методические стратегии, направленные на повышение мотивации в процессе изучения языка, постепенное развитие языковых компетенций и вовлечение студентов в активное общение. Автор на примерах анализирует практические аспекты преподавания языка в инклюзивном образовании и обосновывает важность индивидуального подхода.

Ключевые слова: *дифференцированная методология, адаптированное образование, мультимодальное обучение, рефлексивные методы, образовательные стратегии, образование, ориентированное на обучающегося, языковая компетенция, педагогическая методология.*

Abstract: This article analyzes individual approaches and methodological foundations of foreign language teaching in an inclusive education system. Teaching

taking into account the specific needs, abilities and learning pace of each student is an important factor in creating an effective learning environment. The article highlights the advantages of teaching through a differentiated approach, adapted lesson plans, multimodal learning and reflective methods. It also considers methodological strategies aimed at increasing motivation in the language learning process, gradually developing language competencies and involving students in active communication. The author analyzes the practical aspects of language teaching in inclusive education based on examples and justifies the importance of an individual approach.

Keywords: *differentiated methodology, adapted education, multimodal learning, reflective methods, educational strategies, student-centered education, language competence, pedagogical methodology*

Kirish qismi: Bugungi globallashuv jarayonida ta’limning inklyuziv shakli jamiyat taraqqiyotining ajralmas bo‘lagi sifatida qaralmoqda. Inklyuziv ta’lim — bu barcha o‘quvchilarga, ularning jismoniy, aqliy, psixologik yoki ijtimoiy holatidan qat’i nazar, teng ta’lim olish imkonini ta’minlashga qaratilgan tizimdir. Xususan, xorijiy til o‘qitish sohasida inklyuziv yondashuvlar o‘quvchilarning individual ehtiyojlari va qobiliyatlarini hisobga olgan holda, ularning til o‘rganish jarayonida faol va samarali ishtirokini ta’minlashga xizmat qiladi.

Har bir o‘quvchining bilim olish tezligi, o‘rganishga bo‘lgan munosabati, psixologik va fiziologik holati turlicha bo‘lgani bois, til o‘rgatishda yagona uslubdan foydalanish yetarli samara bermasligi mumkin. Shu sababli, individual yondashuv va moslashtirilgan metodologiyalar asosida ta’lim jarayonini tashkil etish muhim ahamiyat kasb etadi. Ushbu yondashuvlar o‘quvchilarning qiziqishlarini aniqlash, ularning bilim darajalariga mos topshiriqlarni tanlash, shuningdek, har bir o‘quvchi uchun eng maqbul o‘quv muhitini yaratishga xizmat qiladi [1].

Mazkur maqolada inklyuziv ta’lim tizimida xorijiy tillarni o‘qitish bo‘yicha qo‘llanilayotgan individual yondashuvlar, pedagogik metodologiyalar va ularning samaradorlik omillari ko‘rib chiqiladi. Shuningdek, turli xil o‘quvchi toifalari bilan ishlashda qo‘llaniladigan farqlash, shaxsiylashtirish, kollaborativ o‘rganish kabi zamonaviy ta’lim strategiyalarining nazariy asoslari va amaliy jihatlari yoritiladi.

Asosiy qism: Inklyuziv ta’lim - bu har bir o‘quvchining ta’lim olish huquqini ta’minlaydigan, teng imkoniyatlar asosida tashkil etiladigan ta’lim jarayonidir. Til o‘rganish esa insonning ijtimoiy faolligini, muloqot madaniyatini va madaniy kompetensiyasini rivojlantirishda muhim o‘rin tutadi. Shu bois, inklyuziv ta’limda til o‘qitish nafaqat tilni o‘rgatishga, balki o‘quvchining shaxs sifatida rivojlanishiga ham xizmat qiladi.

Maxsus ehtiyojli, o‘zlashtirishda qiyinchiliklarga ega yoki ijtimoiy-hissiy muammolari bo‘lgan o‘quvchilar bilan ishlashda individual yondashuvlar muhim ahamiyatga ega. Bunday o‘quvchilar uchun standart ta’lim metodlari doimo mos kelavermaydi. Shu sababli, pedagoglar o‘quvchilarning individual xususiyatlarini chuqur tahlil qilib, ularga mos metodik yo‘nalishni tanlashi lozim.

Individual yondashuv – bu o‘quvchining yoshi, bilimi, qiziqishi, psixologik va fiziologik holati, ehtiyojlari, o‘rganish sur’ati kabi omillarni inobatga olgan holda

ta’lim berish jarayonini tashkil etishdir. Bu yondashuv o‘quvchilarning til o‘rganishga bo‘lgan qiziqishini oshiradi, o‘ziga bo‘lgan ishonchini mustahkamlaydi va bilimlarni samaraliroq o‘zlashtirishini ta’minlaydi[2].

Pedagog uchun esa bu yondashuv o‘quvchilar bilan individual ishlash, har birining o‘ziga xosligini tushunish va moslashtirilgan strategiyalarni qo‘llash imkonini beradi.

Har bir o‘quvchining bilim darajasi va qobiliyatiga mos ravishda topshiriqlarni farqlash. Masalan, kuchli o‘quvchilarga ijodiy yozma topshiriqlar, kuchsizroq o‘quvchilarga esa ko‘proq ko‘rgazmali materiallar orqali o‘rgatish.

Standart dars rejalariga nisbatan soddalashtirilgan, qisqartirilgan yoki bosqichma-bosqich yondashuv asosida tuzilgan darslar. Bu o‘quvchilarga o‘z sur’atida o‘rganish imkonini beradi.

O‘quvchilarning har xil sensorli idrok (vizual, audial, kinestetik) usullari orqali ta’lim berish. Videodarslar, audiomateriallar, interaktiv o‘yinlar, jismoniy harakatlarga asoslangan topshiriqlar bunga misol bo‘ladi.

O‘quvchilar kichik guruhlarda ishlaydi, bir-biridan o‘rganadi, ijtimoiy muloqotni rivojlantiradi. Bu metod MEBO (maxsus ehtiyojli bolalar) uchun juda foydali bo‘lib, ularni jamoadorlikka o‘rgatadi.

O‘quvchilarning o‘z-o‘zini baholash, his-tuyg‘ularini ifoda etish va o‘qiganlarini tahlil qilish ko‘nikmalarini rivojlantiradi. Bu metodlar orqali o‘quvchilar o‘z o‘rganish jarayoniga ongli yondashishni o‘rganadi [3].

Zamonaviy texnologiyalar individual yondashuvni ta’minlashda samarali vosita bo‘la oladi. Quyidagi vositalar keng qo‘llaniladi: Mobil ilovalar (Duolingo, LingQ, Memrise): o‘quvchining o‘z tempida o‘rganishiga yordam beradi;Video darslar: nutqni tushunish, talaffuz va madaniy kontekstni anglashni osonlashtiradi; Virtual platformalar (Google Classroom, Edmodo): individual topshiriqlar berish va fikr almashish uchun qulay Gamifikatsiya: o‘yin elementlari orqali o‘rganish jarayonini qiziqarli va rag‘batlantiruvchi qiladi.

Xulosa qismi: Inklyuziv ta’lim - bu har bir o‘quvchiga, uning imkoniyatlari va ehtiyojlaridan qat’i nazar, sifatli va teng huquqli ta’lim olish imkonini beruvchi tizimdir. Ushbu maqolada til o‘rgatish jarayonida individual yondashuvning zarurligi va samaradorligi asoslab berildi. Har bir o‘quvchining o‘ziga xos psixologik, ijtimoiy va jismoniy xususiyatlarini hisobga olgan holda ta’limni tashkil etish, o‘quvchining til o‘rganish motivatsiyasi va ishtirokini oshirishga xizmat qiladi.

Individual yondashuvlar – differensial ta’lim, moslashtirilgan dars rejalari, multimodal va reflektiv metodlar – o‘quvchilarning imkoniyatlarini ochib berishda muhim omil bo‘lib xizmat qiladi. Innovatsion texnologiyalarning o‘qitish jarayoniga tatbiq etilishi esa tilni interaktiv, qiziqarli va o‘zlashtirishga qulay shaklda o‘rganishga imkon yaratadi.

Xulosa qilib aytganda, inklyuziv ta’limda til o‘qitishda individual yondashuvlar nafaqat bilim berish, balki o‘quvchining shaxs sifatida rivojlanishiga, ijtimoiylashuviga va o‘ziga bo‘lgan ishonchini mustahkamlashga xizmat qiladi. Kelgusida ushbu sohada metodik tadqiqotlarni kengaytirish, pedagoglarning

malakasini oshirish hamda innovatsion vositalarni joriy etish inklyuziv ta’lim samaradorligini yanada oshirish imkonini beradi.

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INKLYUZIV TA’LIMDA TIL O‘QITISH VA MADANIYATSHUNOSLIK INTEGRATSIYASI

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Annotatsiya: Ushbu maqolada inklyuziv ta’lim sharoitida til o‘qitish va madaniyatshunoslikni integratsiyalash muammolari hamda ularning yechimlari tahlil qilinadi. Madaniyatshunoslik komponentlarini til o‘rgatish jarayoniga kiritish orqali o‘quvchilarda nafaqat til kompetensiyasi, balki madaniy tafakkur va ijtimoiy moslashuv ko‘nikmalarini shakllantirish mumkinligi asoslab beriladi. Inklyuziv guruhlarda o‘quvchilarning individual ehtiyojlari va madaniy xilma-xilligini hisobga olgan holda o‘quv materiali tanlash va interaktiv uslublarni qo‘llash samarali yondashuv sifatida tavsiya etiladi. Maqolada til va madaniyat o‘rtasidagi o‘zaro bog‘liqlik, shuningdek, zamonaviy o‘qitish metodlari yordamida bu integratsiyani qanday qilib inklyuziv ta’limga moslashtirish mumkinligi ko‘rsatib o‘tilgan.

Kalit so‘zlar: *Til o‘qitish, integratsiya, differensial yondashuv, madaniy xilma-xillik, o‘quv metodikasi, o‘quvchiga yo‘naltirilgan yondashuv, innovatsion ta’lim texnologiyalari*

Abstract: This article analyzes the problems of integrating language teaching and cultural studies in inclusive education and their solutions. It is argued that by introducing cultural studies components into the language teaching process, it is possible to form not only language competence, but also cultural thinking and social adaptation skills in students. In inclusive groups, the selection of educational

materials and the use of interactive methods, taking into account the individual needs and cultural diversity of students, are recommended as effective approaches. The article shows the interrelationship between language and culture, as well as how this integration can be adapted to inclusive education using modern teaching methods.

Keywords: *Language teaching, integration, differential approach, cultural diversity, teaching methodology, student-centered approach, innovative educational technologies*

Аннотация: В статье анализируются проблемы и пути решения интеграции преподавания языка и культурологии в инклюзивном образовании. Утверждается, что включение компонентов культурологии в процесс обучения языку позволяет студентам развивать не только языковую компетенцию, но и навыки культурного мышления и социальной адаптации. В инклюзивных группах в качестве эффективного подхода рекомендуется выбирать учебные материалы и использовать интерактивные методы, учитывающие индивидуальные потребности и культурное разнообразие учащихся. В статье показана взаимосвязь языка и культуры, а также то, как эту интеграцию можно адаптировать к инклюзивному образованию с использованием современных методов обучения.

Ключевые слова: *преподавание языка, интеграция, дифференцированный подход, культурное разнообразие, методика обучения, подход, ориентированный на обучающегося, инновационные образовательные технологии.*

Kirish qismi: Hozirgi kunda ta’lim sohasida inklyuziv ta’limning rivojlanishi, barcha o‘quvchilarga, ularning ijtimoiy va jismoniy holatidan qat’i nazar, teng ta’lim olish imkonini yaratishda muhim ahamiyat kasb etmoqda. Inklyuziv ta’lim, barcha o‘quvchilarning o‘ziga xos ehtiyojlari va imkoniyatlarini hisobga olgan holda, ularning ta’lim jarayonida faol ishtirok etishlarini ta’minlashga qaratilgan. Bunday ta’lim modeli nafaqat o‘quvchilarning individual ehtiyojlarini qondirishga yordam beradi, balki ularning madaniy, ijtimoiy va psixologik rivojlanishiga ham xizmat qiladi.

Bundan tashqari, globalizatsiya jarayonlari, xalqlar o‘rtasidagi o‘zaro aloqalar va madaniyatlararo muloqotning tobora kuchayishi til o‘qitish va madaniyatshunoslikni ta’lim tizimiga integratsiya qilishning zarurligini ta’kidlamoqda. Madaniyat til o‘rgatish jarayonida alohida o‘rin tutadi, chunki har bir til o‘zining madaniy kontekstida shakllanadi va rivojlanadi. Shu sababli, tilni o‘rgatishda faqat grammatika va leksika emas, balki shu tilga xos madaniy qadriyatlar, urf-odatlar, an’analar va ijtimoiy me’yorlarni ham o‘rgatish zarur.

Madaniyatshunoslik, tilni o‘rgatishda nafaqat so‘z va grammatikani, balki tilni ishlatishdagi madaniy usullarni ham o‘rganishni nazarda tutadi. O‘quvchilarga boshqa madaniyatlarni tushunish va ularga hurmat bilan qarashni o‘rgatish, ularning interkultural kompetensiyasini rivojlantirishga xizmat qiladi. Bu jarayon, ayniqsa, inklyuziv ta’limda muhimdir, chunki turli ehtiyojlar va madaniy qarashlarga ega bo‘lgan o‘quvchilar o‘rtasidagi muloqotni yaxshilash va ijtimoiy moslashuvni ta’minlashda madaniyatshunoslikning roli beqiyosdir [5].

Maqolada inklyuziv ta’limda til o‘qitish va madaniyatshunoslikni integratsiyalashning nazariy asoslari, metodologik yondoshuvlar va amaliy ko‘nikmalarni birlashtirish orqali o‘quvchilarni zamonaviy talablar asosida ta’lim olishga tayyorlash muammolari ko‘rib chiqiladi. Bu jarayonda innovatsion pedagogik metodlar va texnologiyalarning o‘rni ham alohida ahamiyat kasb etadi.
Inklyuziv ta’limda madaniyatshunoslikni til o‘qitish bilan integratsiya qilish orqali nafaqat tilni o‘rganish, balki madaniy ko‘nikmalarni rivojlantirish, interkultural kompetensiyalarni oshirish va o‘quvchilarni global dunyoqarash bilan tanishtirish mumkin. Buning natijasida o‘quvchilar faqat tilni o‘zlashtiribgina qolmay, balki turli madaniyatlar va xalqlar bilan muloqotda bo‘lish, ularni tushunish va hurmat qilishni o‘rganadilar.

Asosiy qism: Inklyuziv ta’lim - bu barcha o‘quvchilarga, ularning jismoniy, aqliy yoki ijtimoiy holatidan qat’iy nazar, teng ta’lim olish imkonini ta’minlashga qaratilgan ta’lim tizimi hisoblanadi. Bu ta’lim modeli, har bir o‘quvchining individual ehtiyojlari, o‘rganish usullari va sur’atlarini hisobga olib, barcha o‘quvchilarga moslashgan o‘quv muhitini yaratishga qaratilgan. Inklyuziv ta’limda har bir o‘quvchiga ta’lim jarayonida faol ishtirok etish imkoniyati yaratiladi va bu o‘quvchilarning til va madaniyatga oid ko‘nikmalarini rivojlantirishga ham yordam beradi.

Madaniyatshunoslik, o‘qitish jarayonida madaniy va tarixiy ma’lumotlarni taqdim etishning ahamiyatini ko‘rsatadi. Til o‘rganishda madaniyatning o‘rni beqiyosdir, chunki til faqatgina muloqot vositasi emas, balki biror millatning qadriyatlari, urf-odatlari, tarixiy tajribalari va ko‘p qirralik madaniyatini aks ettiradi. O‘qituvchilar til o‘rgatishda nafaqat tilni o‘rganish, balki tilni o‘rgatish jarayonida madaniy o‘zgarishlar va an’analarga ham e’tibor qaratishlari zarur. Madaniyatshunoslikni integratsiya qilish orqali o‘quvchilar nafaqat tilni o‘rganadilar, balki interkultural kompetensiyalarini ham rivojlantiradilar [1].

Til va madaniyat o‘rtasidagi o‘zaro bog‘liqlikni hisobga olish nafaqat til o‘rganish jarayonini chuqurlashtiradi, balki o‘quvchilarning dunyoqarashini kengaytiradi. Til faqat muloqot vositasi bo‘lib qolmasdan, ma’lum bir millatning dunyoqarashini, qadriyatlarini va madaniyatini aks ettiradi. Shuning uchun, tilni to‘g‘ri o‘rganish uchun, uning madaniy kontekstini tushunish zarur.

O‘quvchilar turli madaniyatlarni o‘rganib, boshqa xalqlarni hurmat qilishni o‘rganadilar. Bu o‘quvchilarda madaniyatlararo muloqot ko‘nikmalarini rivojlantiradi.

Madaniy ma’lumotlar, o‘quvchilarning tilni o‘zlashtirish jarayoniga yanada qiziqarli va interaktiv yondashish imkonini beradi. Madaniyat bilan tanishish, o‘quvchining ta’lim jarayoniga bo‘lgan motivatsiyasini oshiradi [2].

Madaniyatshunoslikni inklyuziv ta’limda til o‘qitish jarayoniga integratsiya qilish uchun quyidagi metodologik yondoshuvlar tavsiya etiladi:

a) Differensial yondoshuv: Inklyuziv ta’limda har bir o‘quvchining individual ehtiyojlari, qobiliyatlari va o‘rganish tezligiga mos yondashuv zarur. Madaniyatshunoslikni til o‘qitish jarayoniga qo‘shish, har bir o‘quvchining madaniy kompetensiyasini rivojlantirishga yordam beradi.

b) Kross-madaniy ta’lim: Turli madaniyati va urf-odatlari bilan tanishish orqali o‘quvchilar o‘z madaniyatidan tashqaridagi dunyoqarashlarni o‘rganadilar. Bu metod boshqa xalqlarni tushunishni va hurmat qilishni targ‘ib etadi.

c) Interaktiv o‘qitish metodlari: Madaniy mavzularni interaktiv tarzda taqdim etish (film, video, interaktiv darsliklar) o‘quvchilarning qiziqishini oshiradi va o‘rganilgan materialni amaliyotda qo‘llash imkonini beradi.

d) Raqamli texnologiyalarni qo‘llash: Internetda mavjud bo‘lgan madaniy resurslar, interaktiv platformalar, onlayn darslar va video materiallar yordamida madaniy tushunchalar o‘rganiladi. Bu raqamli vositalar yordamida o‘quvchilar madaniyat va tilni o‘zaro bog‘liq ravishda o‘rganadilar.

e) Kollaborativ o‘qitish: O‘quvchilarni guruhlarga ajratib, madaniyatshunoslikka oid topshiriqlarni birgalikda bajarish, ularning bir-biriga yordam berish orqali madaniy va til kompetensiyalarini rivojlantirish imkonini beradi.

Madaniyatshunoslikni til o‘qitish jarayoniga integratsiya qilish orqali quyidagi ijobiy natijalarga erishish mumkin:

-O‘quvchilarda tilni o‘rganishga bo‘lgan qiziqish va motivatsiya oshadi.

-O‘quvchilarning madaniyatlararo muloqot ko‘nikmalari rivojlanadi.

-O‘quvchilar turli madaniyatlar bilan tanishib, boshqa xalqlarga nisbatan ochiq fikrli va bag‘rikeng bo‘ladilar.

-O‘qituvchilarning pedagogik kompetensiyalari ortadi, chunki ular madaniyatshunoslikni va til o‘qitishni o‘zaro uyg‘unlashtirishni o‘rganadilar [4].

Xulosa qismi: Inklyuziv ta’lim, barcha o‘quvchilarning individual ehtiyojlarini va imkoniyatlarini hisobga olgan holda ta’lim tizimini shakllantirishga qaratilgan zamonaviy ta’lim modeli sifatida muhim ahamiyatga ega. Ushbu yondashuv, nafaqat o‘quvchilarning bilim olishiga, balki ularning madaniy, ijtimoiy va shaxsiy rivojlanishiga ham katta ta’sir ko‘rsatadi. Madaniyatshunoslikni til o‘qitish jarayoniga integratsiyalash, o‘quvchilarning dunyoqarashini kengaytirish, boshqa madaniyatlarni tushunish va hurmat qilishni o‘rgatishning samarali usulidir.

Maqolada ta’kidlanganidek, madaniyatshunoslikni til o‘qitish bilan birlashtirish, o‘quvchilarda interkultural kompetensiyaning shakllanishini ta’minlaydi. Bu nafaqat tilni o‘rganish, balki o‘quvchilarni boshqa xalqlarning madaniyatiga bo‘lgan hurmatini oshirishga, madaniy farqlarni qabul qilish va ular bilan o‘zaro faoliyatni rivojlantirishga olib keladi. Inklyuziv ta’limda madaniyatshunoslikni integratsiya qilishning asosiy maqsadi, o‘quvchilarning faqat tilni bilishini emas, balki madaniy va ijtimoiy jihatdan moslashuvchan bo‘lishini ta’minlashdir.

Madaniyatshunoslik va til o‘qitishning integratsiyasida samarali pedagogik metodlar, interaktiv yondashuvlar, multimodal materiallar va zamonaviy texnologiyalarning qo‘llanilishi o‘quvchilarning ta’limga qiziqishini oshiradi. Bu usullar o‘quvchilarga nafaqat tilni o‘rganishda yordam beradi, balki ularni madaniyatni tushunish va ularga hurmat bilan yondashish ko‘nikmalarini rivojlantiradi. Innovatsion pedagogik metodlar va raqamli texnologiyalarni qo‘llash, madaniyatshunoslikni yanada samarali tarzda o‘rgatishga imkon yaratadi.

Shu bilan birga, inklyuziv ta’limda madaniyatshunoslikni integratsiya qilish orqali o‘quvchilarda ijtimoiy moslashuvchanlik va madaniyatlararo muloqot ko‘nikmalari rivojlanadi. Bunday ta’lim yondashuvi, o‘quvchilarning o‘zlarini va o‘zaro aloqalarini to‘g‘ri tashkil etishiga yordam beradi, ularni kelajakda global jamiyatda faol ishtirok etishga tayyorlaydi. Madaniy xilma-xillikni qadrlash va uni hisobga olish, o‘quvchilarga nafaqat bilim, balki hayotiy ko‘nikmalarni ham beradi.

Umuman olganda, inklyuziv ta’limda til o‘qitish va madaniyatshunoslikni integratsiyalash, o‘quvchilarga nafaqat akademik bilimlar, balki ijtimoiy, madaniy va shaxsiy rivojlanish imkoniyatlarini ham yaratadi. Bu jarayon, o‘quvchilarning dunyoqarashini kengaytirish, turli madaniyatlarni tushunish va hurmat qilish, shuningdek, global jamiyatda muvaffaqiyatli faoliyat ko‘rsatishga tayyorlashga yordam beradi. Shu sababli, inklyuziv ta’limda madaniyatshunoslik va til o‘qitishni birlashtirish, ta’lim tizimini takomillashtirish va zamonaviy o‘quvchilarni rivojlantirishning muhim yo‘nalishlaridan biri bo‘lib qoladi.

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FOREIGN LANGUAGE TEACHING METHODS AND THE INCLUSIVE APPROACH

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Abstract: This article highlights the theoretical and practical aspects of teaching foreign languages in the context of inclusive education. The main objective of the inclusive approach is to ensure equal and effective educational opportunities for all students, including those with disabilities, psychological and pedagogical support needs, or other special requirements. In teaching foreign languages, it is essential to apply individualized and differentiated approaches, modern technologies, and adapted methods that address the needs of such students. The article examines inclusive methods in foreign language teaching, including didactic approaches,

communicative methods, and the use of multimodal learning materials. Practical examples from Uzbekistan are also analyzed and discussed.

Keywords: *inclusive education, foreign language, methodology, didactics, equal opportunities, differentiated approach*.

Annotatsiya: Ushbu maqolada inklyuziv ta’lim muhitida xorijiy tillarni o‘qitish metodlarining nazariy asoslari va amaliy tatbiqi ilmiy jihatdan tahlil qilinadi. Inklyuziv ta’lim konsepsiyasi barcha o‘quvchilarning, xususan, maxsus ehtiyojga ega shaxslarning ta’limga teng va samarali ravishda jalb etilishini ta’minlashni nazarda tutadi. Maqolada differensial yondashuv, multimodal ta’lim texnologiyalari, kommunikativ metodlar va moslashtirilgan baholash tizimining xorijiy til o‘qitishdagi o‘rni va samaradorligi asoslangan holda bayon etilgan. Shuningdek, O‘zbekiston tajribasi asosida amaliy misollar keltirilib, zamonaviy pedagogik yondashuvlar tahlil qilinadi.

Kalit so‘zlar: *inklyuziv ta’lim, xorijiy til, pedagogik metodika, didaktika, differensial yondashuv, ta’lim texnologiyalari.*

Аннотация: В статье представлен научный анализ теоретических основ и практического применения методов преподавания иностранных языков в условиях инклюзивного образования. Концепция инклюзии предполагает обеспечение равного и эффективного доступа к обучению для всех категорий учащихся, включая лиц с особыми образовательными потребностями. Рассматриваются такие педагогические подходы, как дифференцированное обучение, использование мультимодальных образовательных ресурсов, коммуникативные технологии и адаптированные методы оценки. В качестве эмпирического материала использован опыт образовательных учреждений Узбекистана.

Ключевые слова: *инклюзивное образование, иностранный язык, педагогическая методика, дидактика, дифференцированный подход, образовательные технологии.*

Introduction: In the modern era, the integration of inclusive principles into educational systems has become increasingly widespread. According to the Universal Declaration of Human Rights adopted by the United Nations, every individual has the right to quality education. Within this context, implementing inclusive approaches in foreign language teaching has emerged as a significant and relevant area of educational research and practice. Inclusive education ensures that all learners, regardless of their physical, psychological, or social needs, are granted equal access to learning opportunities, including the acquisition of foreign languages.

In the post-Soviet context, particularly in Uzbekistan, educational reforms have increasingly emphasized inclusive practices. This is evident in recent legislation promoting equity in education and teacher training initiatives aimed at integrating students with disabilities into mainstream classrooms. As foreign language proficiency becomes a key skill for global communication, inclusive strategies are critical in ensuring that all learners can access and benefit from language education.

Inclusive education refers to a pedagogical approach that integrates all students, including those with special educational needs, into mainstream classrooms. Its core principles are equality, recognition of diversity, and mutual respect. The foundation of inclusive education draws upon the theoretical perspectives of prominent educational and psychological scholars such as Jean Piaget, Lev Vygotsky, and Urie Bronfenbrenner. Piaget emphasized cognitive development and the importance of developmental stages in learning. Vygotsky introduced the concept of the Zone of Proximal Development (ZPD), highlighting the critical role of social interaction in cognitive development, while Bronfenbrenner’s ecological systems theory emphasized the influence of environmental systems on a learner’s development.

These theoretical models collectively underpin the inclusive approach, suggesting that effective learning occurs in environments that are responsive to individual developmental trajectories and social contexts. Therefore, foreign language instruction must be adapted to recognize and accommodate the diverse needs of learners within inclusive classrooms. Furthermore, Howard Gardner’s theory of Multiple Intelligences supports the need for differentiated instruction, acknowledging that learners possess different kinds of intelligences (e.g., linguistic, spatial, kinesthetic) that should guide pedagogical planning.

Inclusive foreign language teaching necessitates the use of specialized methods that support diverse learners. The following strategies are commonly employed:

1. **Differentiated Instruction** – This method involves tailoring lesson content, process, and product to match the unique learning profiles of each student. It ensures that instructional materials and tasks align with the learner's cognitive level, interests, and needs. Teachers may employ leveled reading materials, varied questioning techniques, and alternative assignments.
2. **Multimodal Learning Resources** – Utilizing various sensory channels through text, audio, video, graphics, and interactive materials supports different learning styles and enhances comprehension, especially for students with disabilities. For example, visually impaired students may benefit from audio-supported lessons, while hearing-impaired students may rely more on written materials and visual aids.
3. **Communicative Approach** – Emphasizing real-life communication and active interaction, this method fosters functional language use. It is particularly effective in inclusive settings, where engagement and contextual learning are crucial. Role-plays, pair and group work, and realia-based tasks create meaningful opportunities for language use.
4. **Adapted Assessment** – Inclusive language education requires assessments that are flexible and accessible. Modified evaluation criteria help gauge the progress of students with special needs more accurately, without compromising academic standards. Examples include extended time, oral instead of written tests, or visual portfolios.

5. **Use of Assistive Technologies** – Tools such as screen readers, speech-to-text software, interactive whiteboards, and specialized language learning apps can significantly enhance accessibility in language learning environments. Integrating these tools ensures all learners can engage with content effectively.

In Uzbekistan, several public schools have begun implementing inclusive education practices in foreign language instruction. These schools have successfully adopted strategies such as collaborative group work and role-play activities, which promote peer interaction and build communication skills. Simplified texts, pictograms, and subtitled videos are frequently used to support understanding. Teachers prepare individualized visual materials and exercises for students with special needs, facilitating better engagement.

Professional development is essential in equipping teachers to manage inclusive classrooms. Training should focus not only on instructional techniques but also on classroom management, emotional intelligence, and collaboration with support staff such as special educators and speech therapists. Furthermore, school administrators play a key role in fostering an inclusive culture by ensuring infrastructure accessibility and promoting inclusive values throughout the school community.

Cross-sectoral collaboration with health and social services is also vital. Inclusive education is most effective when supported by a broader system that addresses the holistic needs of the child, including psychological well-being, nutrition, and family support.

Conclusion: Inclusive education in the context of foreign language teaching demands innovative, learner-centered methodologies. These approaches must reflect the individual capabilities and requirements of all students. Institutional support, ongoing teacher training, and the integration of modern technologies are essential for the successful implementation of inclusive language instruction. By fostering equity and accessibility, inclusive methodologies not only enrich the educational experience for students with special needs but also cultivate empathy, cooperation, and social cohesion among all learners. Moving forward, education policy in Uzbekistan and similar contexts should prioritize inclusive strategies, ensuring sustainable and equitable development in the language education sphere.

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YANGI O'ZBEKISTONDA ESHITISHDA NUQSONI BO‘LGAN BOLALARNI IJTIMOIY HAYOTGA MOSLASHTIRISH TEXNOLOGIYALARINI RIVOJLANTIRISH

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Annotatsiya: Ushbu maqolada Yangi O'zbekistonda eshitishida nuqsoni bo‘lgan bolalarni ijtimoiy hayotga moslashtirishda qo‘llanilayotgan innovatsion pedagogik va psixologik texnologiyalar yoritiladi. Maxsus ta’lim sohasidagi yondashuvlar, davlat siyosati va zamonaviy reabilitatsiya texnologiyalari tahlil qilinadi. Biroq, zamonaviy texnologiyalar, jumladan audio-vizual vositalar, qayta tahrirlangan audio qurilmalar, mobil ilovalar va dasturlar, ushbu o'quvchilarning ta'lim jarayonini samarali qilish va ijtimoiy integratsiyasini ta'minlashda muhim vosita sifatida xizmat qiladi. Maqolada, shuningdek, ta'lim muassasalari va o'qituvchilarning maxsus tayyorlanishi, ijtimoiy faollikni rivojlantirish va psixologik yordam ko'rsatish kabi ijtimoiy moslashuvni qo'llab-quvvatlaydigan yondashuvlar ham ko'rib chiqiladi. Maqola, eshitish nuqsoni bo'lgan o'quvchilarni ijtimoiy hayotga muvaffaqiyatli moslashtirish uchun zamonaviy texnologiyalardan samarali foydalanishning ahamiyatini ko'rsatadi.

Kalit So'zlar: *Inkluziv ta'lim, ta'lim texnologiyalari, ijtimoiy integratsiya, maxsus ta'lim vositalari, audio-vizual vositalar, ijtimoiy faollik eshitishida nuqson, reabilitatsiya, texnologiyalar*

Абстракт: В статье рассматриваются инновационные педагогические и психологические технологии, применяемые в Новом Узбекистане для адаптации детей с нарушениями слуха к общественной жизни. Анализируются подходы в области специального образования, государственной политики, современных реабилитационных технологий. Однако современные технологии, включая аудиовизуальные средства, обновленные аудиоустройства, мобильные приложения и программы, служат важными инструментами, повышающими эффективность образовательного процесса и обеспечивающими социальную интеграцию этих учащихся. В статье также рассматриваются подходы, способствующие социальной адаптации, такие как специальная подготовка образовательных учреждений и педагогов, развитие социальной активности, оказание психологической поддержки. В статье показана важность эффективного использования современных технологий для успешной адаптации учащихся с нарушениями слуха к общественной жизни.

Ключевые слова: *Инклюзивное образование, образовательные технологии, социальная интеграция, специальные образовательные средства, аудиовизуальные средства, социальная активность, нарушения слуха, реабилитация, технологии*

Abstract

This article discusses innovative pedagogical and psychological technologies used in New Uzbekistan to adapt children with hearing impairments to social life. Approaches in the field of special education, state policy and modern rehabilitation technologies are analyzed. However, modern technologies, including audio-visual aids, remastered audio devices, mobile applications and programs, serve as an important tool for making the educational process more effective and ensuring the social integration of these students. The article also considers approaches that support social adaptation, such as special training of educational institutions and teachers, the development of social activity and the provision of psychological support. The article shows the importance of the effective use of modern technologies for the successful adaptation of students with hearing impairments to social life.

Keywords: *Inclusive education, educational technologies, social integration, special educational tools, audio-visual aids, social activity hearing impairment, rehabilitation, technologies*

Kirish qismi: Bugungi globallashuv jarayonida har bir jamiyatda inson huquqlarini ta’minlash, ayniqsa imkoniyati cheklangan shaxslarga teng imkoniyatlar yaratish dolzarb masalaga aylanmoqda. O‘zbekiston Respublikasida so‘nggi yillarda “Yangi O‘zbekiston” tamoyili asosida inson qadri va huquqlariga asoslangan yangi taraqqiyot bosqichi boshlandi. Ushbu bosqichda ta’lim sohasida, ayniqsa maxsus ehtiyojli bolalarning ijtimoiy hayotga to‘liq qo‘shilishi uchun muhim islohotlar olib borilmoqda. Ayniqsa, eshitishida nuqsoni bo‘lgan bolalar – bu jamiyatda alohida e’tiborni talab qiladigan ijtimoiy guruhlardan biridir [1]. Ularning rivojlanishi, ta’lim olishi, shuningdek, ijtimoiy hayotda faol ishtirok etishi uchun sharoit yaratish bugungi kunning eng muhim vazifalaridan biri hisoblanadi. Eshitish nuqsoni bolaning muloqot, o‘rganish va atrofdagi muhitga moslashish qobiliyatiga to‘g‘ridan-to‘g‘ri ta’sir ko‘rsatadi. Shuning uchun bu bolalar bilan ishlashda an’anaviy yondashuvlar yetarli emas, balki zamonaviy texnologiyalar, yangicha pedagogik va psixologik metodlardan keng foydalanish lozim. Mamlakatimizda so‘nggi yillarda qabul qilingan qator normativ-huquqiy hujjatlar, davlat dasturlari, ijtimoiy himoya tizimining mustahkamlanishi, ta’lim muassasalarida inklyuziv yondashuvlarning joriy etilishi eshitishida nuqsoni bo‘lgan bolalarni qo‘llab-quvvatlash uchun mustahkam poydevor yaratmoqda[2]. Mazkur maqolada Yangi O‘zbekiston sharoitida bunday bolalarni ijtimoiy hayotga moslashtirish texnologiyalarining rivojlanish yo‘nalishlari, mavjud muammolar va ularning yechimlari tahlil qilinadi.

Asosiy qism

1. Eshitishida nuqsoni bo‘lgan bolalarning ijtimoiy moslashuvi Eshitishida nuqsoni bo‘lgan bolalar ko‘p hollarda aloqa qilishda, bilim olishda va atrofdagilar

bilan munosabatda muammolarga duch keladilar. Ularni ijtimoiy hayotga moslashtirish: maxsus pedagogik metodlar; psixologik qo‘llab-quvvatlash; kommunikatsion vositalar (imo-ishora tili, subtitrlar, audio-vizual texnologiyalar); oilaviy va ijtimoiy muhit bilan ishlash orqali amalga oshiriladi.

2. Yangi O‘zbekistonda mavjud imkoniyatlar va siyosat O‘zbekiston Respublikasi Prezidentining 2021–2025-yillarga mo‘ljallangan Ta’limni rivojlantirish strategiyasida inklyuziv ta’lim muhim o‘rin egallaydi. Davlat tomonidan nogironligi bo‘lgan bolalar uchun: maxsus maktab va markazlar tashkil etilgan; koxlear implantatsiya operatsiyalari uchun subsidiya ajratilmoqda; logoped va surdopedagoglar tayyorlanmoqda [1].

3. Zamonaviy texnologiyalar; Bugungi kunda eshitishida nuqsoni bo‘lgan bolalarni ijtimoiylashtirishda quyidagi texnologiyalar qo‘llanilmoqda: Audiologik moslamalar (eshitish apparatlari, koxlear implantlar), Mobil ilovalar (imo-ishora tili o‘rgatuvchi dasturlar), Onlayn psixologik maslahatlar, AR/VR texnologiyalari orqali interaktiv o‘qitish [3].

4. Pedagogik metodlar; Individual ta’lim rejalari, Surdopedagogik treninglar, Jamaviy rolli o‘yinlar orqali moslashuv.

Yangi O‘zbekistonda eshitishda nuqsoni bo‘lgan bolalarni ijtimoiy hayotga moslashtirish masalasi davlat siyosatining ustuvor yo‘nalishlaridan biri sifatida e’tirof etilgan. So‘nggi yillarda bu borada muhim qadamlar tashlandi: qonunlar, strategiyalar, dasturlar qabul qilindi, maxsus ta’lim muassasalari faoliyati takomillashtirildi, pedagog va psixolog kadrlar malakasi oshirildi. Bu boradagi yondashuvlar tobora inklyuziv ta’lim konsepsiyasiga yaqinlashmoqda, ya’ni har bir bola, imkoniyatidan qat’i nazar, jamiyatda o‘z o‘rnini topishi uchun barcha sharoitlar yaratilmoqda.

Eshitishida nuqsoni bo‘lgan bolalarni ijtimoiy hayotga moslashtirish nafaqat texnik vositalar – eshitish apparatlari, mobil ilovalar yoki interaktiv darsliklar yordamida, balki ularning psixologik holati, o‘ziga bo‘lgan ishonchini mustahkamlash, atrofdagilar bilan to‘g‘ri muloqot qilish ko‘nikmalarini shakllantirish orqali ham amalga oshiriladi. Bunda oila, maktab va mahalla hamjihatligi juda muhim omil hisoblanadi. Kelgusida bu boradagi ishlarni yanada takomillashtirish uchun quyidagi yo‘nalishlarga alohida e’tibor qaratish maqsadga muvofiq: maxsus texnologiyalarni ta’lim jarayoniga keng joriy etish; eshitishida nuqsoni bo‘lgan bolalar uchun raqamli ta’lim resurslarini ishlab chiqish; surdopedagog va logopedlar tayyorlash tizimini modernizatsiya qilish; ota-onalar va pedagoglar uchun amaliy seminar-treninglarni ko‘paytirish; jamiyatda nogironligi bo‘lgan bolalarga nisbatan ijobiy ijtimoiy munosabatni shakllantirish. Xulosa qilib aytganda, eshitishda nuqsoni bo‘lgan bolalarni ijtimoiy hayotga to‘laqonli integratsiyalash uchun kompleks yondashuv zarur. Bu esa davlat, jamiyat, ta’lim muassasalari va oilalarning hamkorligida samarali natijalar berishi mumkin.

Adabiyotlar metodologiyasi

Ushbu maqolani yozishda quyidagi ilmiy-uslubiy yondashuvlar qo‘llanildi:

1. Tahliliy yondashuv – eshitishda nuqsoni bo‘lgan bolalarning ijtimoiy moslashuvi bo‘yicha mavjud ilmiy manbalar, davlat dasturlari va qonun hujjatlari tahlil qilindi.

2. Solishtirma usul – xalqaro va milliy tajribalar o‘zaro taqqoslandi, samarali yondashuvlar ajratib ko‘rsatildi.

3. Empirik yondashuv – maxsus ta’lim muassasalari faoliyati, mutaxassislarning tajribalari va real holatlar asosida umumlashmalar keltirildi.

4. Normativ-huquqiy tahlil – O‘zbekiston Respublikasining nogironligi bo‘lgan shaxslarni qo‘llab-quvvatlashga oid qaror va farmonlari o‘rganildi.

5. Pedagogik kuzatuv usuli – o‘quvchilarning ijtimoiy muhitga moslashuvi jarayonidagi o‘zgarishlar tahlil qilindi.

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THEORETICAL FOUNDATIONS AND PRACTICAL APPLICATION OF FOREIGN LANGUAGE TEACHING METHODS IN INCLUSIVE EDUCATION

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Abstract. Inclusive education aims to provide equal learning opportunities for all students, regardless of their physical, cognitive, linguistic, or socio-economic backgrounds. In this context, teaching foreign languages in inclusive classrooms requires a multidisciplinary approach that integrates pedagogical, psychological, and linguistic strategies. This article explores the theoretical foundations of foreign language teaching in inclusive settings and analyzes effective methods for practical implementation. Drawing on international research and case studies, the paper offers a framework for developing adaptive, engaging, and effective language instruction that accommodates diverse learners.

Keywords: *inclusive education, foreign language teaching, UDL, constructivism, differentiated instruction, scaffolding, assistive technology*

Inclusive education has emerged as a global priority in modern pedagogical theory and practice, grounded in the principles of equity, diversity, and universal access to quality education. The teaching of foreign languages, often considered a cognitively demanding discipline, presents unique challenges and opportunities within inclusive learning environments. This study aims to explore the theoretical underpinnings and methodological adaptations necessary for effective foreign language instruction in inclusive settings. Constructivism posits that learners actively construct knowledge through experience and interaction. In inclusive language classrooms, this means designing learner-centered activities that leverage students’ prior knowledge, learning styles, and cultural backgrounds.

Universal Design for Learning (UDL**)** provides a framework for creating flexible learning environments that accommodate all learners. Key UDL principles-multiple means of representation, expression, and engagement-are particularly relevant for inclusive foreign language instruction. Vygotsky emphasized the role of social interaction and scaffolding in learning. This theory supports peer-assisted learning, cooperative tasks, and teacher mediation, which are essential in inclusive classrooms where learners’ abilities vary widely. Howard Gardner’s theory encourages educators to design lessons that appeal to different types of intelligences (e.g., linguistic, musical, kinesthetic). This is particularly beneficial for inclusive language classes where students may excel in non-verbal or non-traditional domains. Challenges in Teaching Foreign Languages in Inclusive Classrooms: Diverse Learning Needs: Students may have physical disabilities, learning difficulties (e.g., dyslexia), or language impairments; Limited Teacher Training: Not all language teachers are trained to support special educational needs; Resource Constraints: Inclusive classrooms often lack the necessary technological or human resources; Classroom Management: Balancing group dynamics and maintaining engagement across diverse learners can be challenging.

Teachers tailor content, process, and product according to learners’ readiness, interests, and learning profiles. For example, offering texts at multiple reading levels or allowing students to choose how they demonstrate understanding. Using visual, auditory, tactile, and kinesthetic modalities enhances memory and understanding. Tools include flashcards, songs, gestures, and role-play. Scaffolding Techniques: breaking down language tasks into manageable steps with temporary support

promotes gradual independence. Examples include sentence starters, visual aids, and guided writing. Use of Assistive Technologies: speech-to-text tools, screen readers, and language learning apps (e.g., Duolingo, Quizlet) enable personalized learning and accessibility. Cooperative Learning: group work and peer tutoring foster social integration and mutual learning. Mixed-ability groups encourage learners to support one another, reinforcing language use in authentic contexts. Case Studies and Best Practices in Finland: for emphasizing on student autonomy and use of technology to support language learning in inclusive settings. In United Kingdom: as integration of special educational needs coordinators (SENCOs) in language education planning. In Uzbekistan: for recent reforms supporting inclusive education have introduced pilot language programs integrating UDL principles.

Case Classes and Their Objectives

№	Case Classes	Objectives
1	Interdisciplinary	Cadets learn the algorithm for making the most concise professional decision in specific conditions based on a real-life example.
2	Uncertain	The most complex situation is presented, where the problem is not clearly defined and is introduced through public opinion and government evaluation.
3	Practical Exercises	A specific situation, closely related to the cadets’ profession, is presented. For example, military personnel must find a way out of an ambush or legal officers act as judges, legal advisors, or investigators in military courts. Military investigators handle criminal cases involving service members. Issues faced by military judges and investigators are offered for discussion and solution. The objective of this class is to teach rapid professional problem-solving.

Types of Cases and Their Descriptions

№	Types of Cases	Description
1	Strategic	Strategy for a cadet is the art of warfare. When analyzing this type of case, the cadet must follow a sequence of steps: **Step 1** – correctly analyze personal potential through discussion and oral questioning, select consensus-based positions with team members, and develop a strategy during a dynamic debate. **Step 2** – discuss and develop alternative strategies in group work with experts. **Step 3** – prioritize strategic issues and make decisions through active oral discussion of stochastic graphs.
2	Categorical	The cadet, acting as a leader, must make a justified decision under strictly defined conditions. During case analysis, the instructor asks cadets to assume the roles of historical speakers.

№	Types of Cases	Description
3	Complex/Narrative	Several cases are described simultaneously.

Types of Cases by Format (Based on Volume)

№	Type	Requirements / Page Volume
1	Illustrative/Administrative (Executive) Cases	Up to 2 pages. Used as an illustration of theoretical material to test narrow skills.
2	Thematic Cases	3–5 pages.
3	Full-Scale (Harvard Classic) Cases (in Uzbekistan called Scientific-Research Cases)	20–25 pages.

Types of Cases by Presentation Format

№	Type	Case Presentation Format
1	Printed	Campaign: Situation 1; Situation 2; Situation 3 as reading passages
2	Multimedia	Digital storytelling (multimedia combined with author’s audio recordings)
3	Video	Harvard cases
4	Original Animated/Digital	Digital Case Study

Types of Cases by Degree of Interaction with Primary Sources

№	Type	Degree of Interaction with Primary Sources
1	Practical Cases	Widely used on an interdisciplinary level in legal English training, regardless of the country’s legal system.
2	Educational Cases	Used in core specialty subjects in universities of countries with constitutional law: Uzbekistan, Turkey, Denmark, India, China.
3	Research Cases	Used in universities of countries with common law systems: UK, USA, Canada.

Nowadays, situational learning based on the Harvard methodology is an intensive training format that involves the use of video materials, computer tools, and software. Harvard University is the leader in the number of hours dedicated to this method of instruction. According to the latest statistics, an average student at Harvard analyzes up to 700 cases during their studies and spends up to 90% of their academic time working on specific situations. According to U.Kh. Mukhamedova, M.Kh. Usmonboyeva, and S.S. Rustamov, the traditional "case study" method is a form of learning based on the study, analysis, and achievement of socially significant outcomes in specific, real or artificially created situations. This method, through the analysis of a particular real or artificially designed problem situation, stimulates professional activity among cadet students. The instructor does not simply transfer knowledge or provide ready-made solutions but develops the cadets' skills to search for the most optimal ways to solve problems. The core of this technology includes

components that reflect the general essence of solving a specific problem-based situation. These components are: forms of education, teaching methods, learning tools, methods and tools for managing the educational process, research methods and tools for problem-solving, methods and tools for collecting and studying information, methods and tools for scientific analysis, the instructor, methods and means of communication among cadets, and learning outcomes. A necessary action algorithm is constructed.

The algorithm of our actions, as in the work of the researcher U.Kh.Mukhamedova, includes the following elements:

1. Research objective
2. Case
3. Form of instruction
4. Educational methods
5. Educational tools
6. Methods and tools for educational management
7. Methods and tools for scientific research
8. Methods and tools for information gathering
9. Methods and tools for scientific analysis of information
10. Result.

Recommendations

Teacher Training: Invest in continuous professional development focused on inclusive pedagogy and second language acquisition.

Curriculum Design: Create flexible curricula with optional pathways and inclusive assessment tools.

Parental Involvement: Engage families in the learning process through home-language support and regular communication.

Policy Support: Ensure national education policies include specific guidelines and funding for inclusive language education.

Research and Evaluation: Promote longitudinal studies to evaluate the effectiveness of inclusive methods in language education.

Conclusion. Teaching foreign languages in inclusive classrooms is both a challenge and an opportunity. The application of sound theoretical frameworks, combined with innovative and compassionate teaching practices, can make language learning accessible, engaging, and effective for all learners. As inclusive education continues to evolve, educators must remain adaptive and committed to equity and excellence in language instruction.

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XORIJIY TIL TA’LIMIDA INKLYUZIV METODLAR: IMKONIYATLAR VA YONDASHUVLAR

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Annotatsiya: Mazkur maqolada inklyuziv ta’lim sharoitida xorijiy tillarni o‘qitish metodlarining nazariy asoslari va amaliy qo‘llanilishi yoritiladi. Unda nogironligi bo‘lgan o‘quvchilarning ehtiyojlariga moslashtirilgan o‘quv metodlari, xonani jihozlash, brayl yozuvidagi darsliklar, QR-kodli materiallar, audio va vizual resurslardan foydalanish imkoniyatlari tahlil qilinadi. Shuningdek, Prezident farmonlari asosida bu yondashuvlarning huquqiy-me’yoriy asosi ko‘rsatib berilgan.

Kalit so‘zlar: *inklyuziv ta’lim, xorijiy til, metodika, brayl yozuvi, QR-kod, nogironligi bo‘lgan o‘quvchilar, raqamli resurslar, pandus, surdo-tarjimon (imo-ishora tarjimoni)*

Annotation: This article explores the theoretical foundations and practical applications of teaching foreign languages within an inclusive education system. It analyzes teaching methods adapted to the needs of students with disabilities, including classroom arrangement, Braille textbooks, QR-coded materials, and the use of audio and visual resources. It also outlines the legal and regulatory framework of these approaches based on Presidential decrees.

Keywords: *inclusive education, foreign language, methodology, Braille, QR code, students with disabilities, digital resources.*

Аннотация: В данной статье рассматриваются теоретические основы и практическое применение методов преподавания иностранных языков в условиях инклюзивного образования. Анализируются методы обучения, адаптированные к потребностям учащихся с ограниченными возможностями, такие как организация учебного пространства, использование учебников на шрифте Брайля, материалов с QR-кодами, аудио- и визуальных ресурсов. Также отражена нормативно-правовая база данных подходов на основе указов Президента.

Ключевые слова: *инклюзивное образование, иностранный язык, методика, шрифт Брайля, QR-код, учащиеся с ограниченными возможностями, цифровые ресурсы.*

Bugungi kunda O‘zbekiston Respublikasi ta’lim tizimida inklyuziv yondashuvni joriy etish, barcha qatlamdagi o‘quvchilarga teng va sifatli ta’lim berish davlat siyosatining ustuvor yo‘nalishlaridan biri hisoblanadi. Xususan, nogironligi bo‘lgan bolalarning to‘laqonli bilim olishini ta’minlash, ularning jamiyatga moslashuvchanligini oshirish va o‘z iqtidorini namoyon etishi uchun zarur sharoitlar yaratish muhim vazifa sifatida e’tirof etilmoqda. Ayni davrda mamlakatimizda nogironlar huquqlarini har tomonlama himoyalash borasida islohotlar amalga oshirilmoqda. 2020 yil 15 oktyabrda O'zbekiston Respublikasi "Nogironligi bo‘lgan shaxslar huquqlar to'g'risida "gi qonun qabul qilinib, 2021 yilda O'zbekiston hukumati Birlashgan millatlar tashkilotining nogironlar huquqlari to‘grisidagi konventsiyani ratifikatsiya qilgani bunga yaqqol misol bo'ladi. Bunday sharoitda xorijiy tillarni o‘qitish jarayoni ham o‘ziga xos yondashuvlarni, metodik yangiliklarni va pedagogik moslashuvchanlikni talab etadi. Inklyuziv ta’limda xorijiy til o‘qitish metodlari nafaqat nazariy asosga, balki amaliy jihatdan moslashtirilgan vositalarga ham suyanadi. Xonani to‘g‘ri jihozlash, qisman ko‘ruv imkoniyati mavjud o‘quvchilar uchun kattalashtirilgan yozuvli darsliklar, ko‘rishda nogironligi bor talaba va o‘quvchilar uchun brayl yozuvidagi materiallar, audio va QR-kodli o‘quv resurslar, shuningdek, eshitishda va gapirishda nogironligi bo‘lgan talaba va o‘quvchilar uchun surdo-tarjimon va subtitrli video roliklar va ijtimoiy-psixologik qo‘llab-quvvatlov tizimi xorijiy tilni o‘zlashtirishda muhim ahamiyat kasb etadi. Video materiallardan foydalana olmaydigan o‘quvchilar uchun mazmunni og‘zaki bayon qilish, guruhli mashg‘ulotlar va do‘stona muhitni shakllantirish ularning ta’limdagi ishtirokini samarali ta’minlaydi. Shu bilan birga, bu boradagi faoliyatni huquqiy jihatdan asoslash maqsadida, Prezident farmonlari va qarorlari, xususan “Inklyuziv ta’limni rivojlantirish konsepsiyasi”, “Ta’lim to‘g‘risida”gi Qonun, xorijiy tillarni o‘qitish bo‘yicha davlat dasturlari asos qilib olinmoqda. Ushbu maqolada inklyuziv ta’limda xorijiy tillarni o‘qitish metodlarining nazariy asoslari hamda amaliy qo‘llanilish yo‘nalishlari tahlil qilinadi, shuningdek, ilg‘or tajribalar va huquqiy-me’yoriy asoslar yoritiladi[1]. Inklyuziv ta’lim hozirgi zamon ta’lim tizimining asosiy yo‘nalishlaridan biri bo‘lib,

[1] O‘zbekiston Respublikasi Prezidentining 2020-yil 13-oktabrdagi PQ-4860-sonli qarori

har bir bola, u qanday imkoniyatga ega bo‘lishidan qat’iy nazar, sifatli va teng ta’lim olish huquqiga egaligini e’tirof etadi. Bu yondashuv nogironligi bo‘lgan o‘quvchilarning umumiy ta’lim muassasalarida boshqa tengdoshlar bilan birgalikda ta’lim olishlarini ta’minlashga qaratilgan bo‘lib, jamiyatda adolat, tenglik va ijtimoiy inklyuziyani mustahkamlashga xizmat qiladi.

Bunday ta’limni samarali tashkil etishda xalqaro huquqiy asoslar, jumladan BMTning “Nogironlar huquqlari to‘g‘risidagi konvensiyasi” muhim o‘rin tutadi. O‘zbekiston ham ushbu konvensiyani ratifikatsiya qilgan davlat sifatida inklyuziv ta’limni bosqichma-bosqich rivojlantirish bo‘yicha bir qator davlat dasturlari va huquqiy hujjatlarni ishlab chiqdi. Jumladan, 2021–2025-yillarda O‘zbekiston Respublikasida inklyuziv ta’limni rivojlantirish konsepsiyasi tasdiqlandi[2]. Bu esa maktabgacha, umumiy o‘rta va oliy ta’lim bosqichlarida nogironligi bor shaxslarni teng ta’lim olishini qo‘llab-quvvatlaydi. Inklyuziv ta’lim tamoyillari – ta’limda teng imkoniyatlar yaratish, o‘qitish metodlarining moslashuvchanligi, psixologik-pedagogik qo‘llab-quvvatlash, ijtimoiy integratsiya va infratuzilmaning qulayligi orqali ta’limning har bir ishtirokchisi uchun barqaror muhit yaratadi. Xonalarni moslashtirish, o‘quv materiallarini turli shakllarda – brayl yozuvida, kattalashtirilgan harflarda, audiomatnlar va QR-kodli resurslar ko‘rinishida taqdim etish, subtitlli va surdo-tarjimonlik video qo'llanmalar, shuningdek, do‘stona ijtimoiy muhit yaratish bu jarayonning ajralmas qismidir.

Xorijiy tillarni o‘qitish esa zamonaviy inklyuziv ta’limning ajralmas yo‘nalishlaridan biri bo'lib, til bilish o‘quvchilarning jamiyatga qo‘shilishida, muloqot qilishida, axborot olishida va o‘z shaxsini namoyon etishida katta ahamiyat kasb etadi. Nogironligi bo‘lgan o‘quvchilar uchun xorijiy tilni o‘rganish bu boradagi imkoniyatlar doirasini kengaytiradi, ijtimoiy va kasbiy faoliyatini rivojlantiradi. Shunday ekan, xorijiy tilni o‘qitishda o‘quvchining individual xususiyatlari, qobiliyati va ehtiyojlari inobatga olingan, moslashtirilgan metodlardan foydalanish zarur. Inklyuziv ta’limda xorijiy tillarni o‘qitish jarayoni o‘ziga xos yondashuv va metodlarni talab etadi. Bunda o‘quvchilarning individual imkoniyatlari, sezgi organlari faoliyati, idrok qilish darajasi, shuningdek, ularning psixologik holati inobatga olinadi. Ayniqsa, ko‘rish qobiliyati cheklangan o‘quvchilar bilan ishlashda darslar samaradorligini oshirish uchun maxsus metodik vositalardan foydalanish muhimdir. Masalan, brayl yozuvidagi darsliklar, kattalashtirilgan shriftlar bilan yozilgan materiallar, audiomatnlar, QR-kodli o‘quv resurslari bu yo‘nalishda juda qo‘l keladi. QR-kod orqali tinglab yoki yuklab olinadigan audiofayllar, maxsus tayyorlangan mobil ilovalar orqali o‘quvchilar dars materiallarini mustaqil o‘zlashtirishi mumkin. Bundan tashqari, ko‘rishida nuqsoni bor o‘quvchilarga o‘rganilayotgan so‘zlarning talaffuzini audio vositalar orqali ko‘p eshittirish, so‘z boyligini mustahkamlash uchun nutqiy mashqlarni ko‘paytirish tavsiya etiladi. Guruhli ishlarda o‘zlarini erkin tutishi, nogiron ekanligini his qildirmay, ijtimoiy-psixologik muhitni qulay qilish, do‘stona munosabatlar shakllantirish orqali

[2] O‘zbekiston Respublikasi Prezidentining 2022-yil 25-fevraldagi PF-6110-sonli farmoni

ularning darsga bo‘lgan ishtiyoqi oshiriladi. Bunday sharoitda o‘quvchilar o‘zlarini erkin, qadrlangan va to‘laqonli ishtirokchi sifatida his qiladi.
Xonani moslashtirish ham dars samaradorligiga bevosita ta’sir qiladi. Qisman ko'rish qobiliyatiga ega o‘quvchilar uchun yorug‘lik yetarli bo‘lishi, materiallar ularning joylashuviga qulay tarzda taqdim etilishi, kerak bo‘lsa, individual yoritgichlardan foydalanish zarur. Xorijiy til darslarida video materiallar, odatda, ko‘p qo‘llaniladi. Biroq ko‘rishda cheklovga ega o‘quvchilar uchun bu materiallar tiflo-izohlar bilan sharhlanishi maqsadga muvofiq. Bu usul o'zlashtirish uchun anchagina vaqt talab qilsa-da, tilni o'zlashtirishda samarali usul hisoblanadi. Masalan, sahnadagi harakatlar, obrazlar yoki mimikalar og‘zaki tasvirlanib beriladi. Bu orqali o‘quvchi o‘z xayolida kontekstni to‘liq tiklay oladi va o‘rganayotgan til muhitiga kirish imkoniga ega bo‘ladi. Bularning barchasi, ya’ni moslashtirilgan materiallar, audio vositalar, guruhli bo‘lib ishlash, darsliklardagi o‘zgartirishlar, shuningdek, sinfdagi ijtimoiy muhitni qo‘llab-quvvatlash orqali inklyuziv xorijiy til ta’limining amaliy jihatlarini shakllantiradi. Bunda davlat tomonidan yaratilayotgan sharoitlar, xususan, Prezident farmonlari bilan tasdiqlangan konsepsiya va dasturlar muhim asos bo‘lib xizmat qiladi.
Inklyuziv ta’limda xorijiy tillarni o‘qitish jarayonida o‘quvchilarning ehtiyojlariga mos keladigan turli metodlar qo‘llaniladi. Xususan, maxsus ehtiyojli o‘quvchilarni umumiy ta’lim tizimiga integratsiyalashda quyidagi metodlar samarali hisoblanadi. Modifikatsiya va moslashtirish – Xorijiy tilni o‘qitishdagi asosiy metodlardan biri bu o‘quvchilarning individual ehtiyojlarini inobatga olish va dars materiallarini ular uchun qulay va tushunarli shaklda taqdim etishdir. O‘quv materiallarini kattalashtirish, audiovizual vositalar yordamida ularni tushunarli qilish yoki brayl yozuvidan foydalanish kabi modifikatsiyalar ta’lim jarayonini samarali qiladi. Shuningdek, o‘quvchilarga tegishli qo‘shimcha mashqlar va materiallar taqdim etish, ular uchun darslarni oddiylashtirish inklyuziv ta’limda juda muhimdir. Interaktiv va mobil ilovalar yordamida ta’lim – Texnologiya yuksalishi bilan inklyuziv ta’limni tashkil etishda mobil ilovalar va interaktiv platformalardan foydalanish keng tarqalgan. Nogironligi bor o‘rganuvchilar uchun mo‘ljallangan mobil ilovalar va ta’lim dasturlari, shuningdek, o‘quvchilarga o‘z-o‘zini baholash imkonini beradigan platformalar yordamida xorijiy tilni o‘rganishni yanada qiziqarli va samarali qilish mumkin. Bunday ilovalar audio va vizual materiallarni birlashtirib, o‘quvchilarga tilni o‘rganishda ko‘proq imkoniyat yaratadi.
Ko‘pkanalli o‘qitish – Bu metodda bir nechta o‘qitish vositalari, ya’ni auditoriya darslari, video materiallar, audio fayllar, ko‘rgazmali materiallar va o‘yinlar birgalikda qo‘llaniladi. O‘quvchilar turli yo'nalishlar orqali bilim olishadi, bu esa o‘rganish jarayonini yanada qiziqarli va osonlashtiradi. Masalan, ko‘rish qobiliyati cheklangan o‘quvchilarga audio materiallar va video materiallarni takroran izohlash, boshqalariga esa rasm va grafikalar yordamida darslarni tushuntirish mumkin. Kognitiv yondashuvlar – Xorijiy tilni o‘rganishda kognitiv yondashuvlar qo‘llanilib, o‘quvchilarning idrok qilish qobiliyatlari va bilim olish jarayoni rivojlantiriladi. Kognitiv jarayonlarni o‘rgatishda, masalan, tushunish, eslab qolish, ma’lumotlarni qayta ishlash va mantiqiy fikrlash qobiliyatlarini rivojlantirishga qaratilgan

faoliyatlar amalga oshiriladi. Bunda o‘quvchiga turli xil topshiriqlar, so‘z boyligini oshirish uchun o‘yinlar va mantiqiy savollar taklif etiladi. Birinchi va ikkinchi tilni integratsiyalash – O‘quvchilarga birinchi tilida erkin muloqot qilishni o‘rgatish va xorijiy tilni o‘rganishda bu tilni asosiy vosita sifatida ishlatishning o‘zi katta ahamiyatga ega. O‘quvchilar uchun birinchi tilidagi materiallarni yoki kunlik muloqotda ishlatiladigan jumlalarni xorijiy tilda o‘zgartirish orqali, ikki tilni parallel o‘rganish imkoniyati mavjud bo'ladi. Bunday metod o‘quvchilar uchun tilni o‘rganish jarayonini soddalashtiradi.

Emotsional va ijtimoiy qo‘llab-quvvatlash – Nogironligi bor o'rganuvchilar uchun darslar davomida ijtimoiy va emotsional qo‘llab-quvvatlash juda muhimdir. Ta'lim jarayonida o‘quvchilar o‘rtasida do‘stona munosabatlar o‘rnatish, guruhlarga bo‘lish va bir-biriga yordam berish orqali o‘rganish va o'rgatish jarayonida qulay muhit yaratadi. Dars jarayonida ijtimoiy integratsiyani ta’minlash orqali o‘quvchilar o‘zlarini erkin va tengdoshlari bilan birdek his qilishadi, bu esa tilni o‘rganishga yanada ko‘proq motivatsiya beradi. Inklyuziv ta’limda xorijiy tillarni o‘qitish metodlarining samarali qo‘llanilishi o‘quvchilarning o‘rganish jarayonini sezilarli darajada yaxshilaydi. Bu metodlar, maxsus ehtiyojli o‘quvchilarga moslashtirilgan ta’lim resurslari yordamida o‘rganish jarayonini individualizatsiya qilish imkonini beradi. O‘quvchilarning bilim olishdagi qiziqishini oshirish va samaradorlikni ta'minlash uchun yangi texnologiyalardan keng foydalanish zarur. Video, audio materiallar, interaktiv o‘yinlar va boshqa ko‘pkanalli o‘qitish usullari xorijiy tilni o‘rganishni qiziqarli va samarali qiladi.

Nogironligi bor o‘quvchilarga maxsus yordamchi vizual vositalar yordamida ta’lim berish tizimi, ta’limning inklyuzivligini oshirishga yordam beradi. Bu o‘quvchilarga ta’lim olishda teng imkoniyatlar yaratadi va ularning bilim olishdagi muvaffaqiyatlarini yaxshilaydi. Shuningdek, o‘quvchilarning tilga bo‘lgan qiziqishi va motivatsiyasini oshirish, ularning faol ishtirok etishini ta’minlashda muhim omil bo‘ladi.

Xorijiy tilni o‘rganishda guruh ishlari va do‘stona munosabatlarni rivojlantirish hamda o‘quvchilarga o‘zaro yordam berish imkoniyatlarini yaratish, o‘quvchilarning o‘zini erkin his qilishini va o‘rganish jarayonida stressni kamaytiradi. Shuningdek, o‘quvchilarga o‘z-o‘zini baholash imkoniyatlarini berish, ularga o‘z kuchli va zaif tomonlarini aniqlashga yordam beradi va bu jarayonni yanada samarali qiladi. O‘quvchilarning ijtimoiy integratsiyasi va guruhlarga bo‘lish, tilni o‘rganish jarayonini ijtimoiy jihatdan qulay qilish imkonini beradi. Bundan tashqari, inklyuziv ta’lim metodlarining muvaffaqiyatli amalga oshirilishi uchun o‘qituvchilarni tayyorlash va metodik qo‘llanmalar bilan ta’minlash zarur. Bu, o‘qituvchilarga nogironlogi bor o‘quvchilar bilan ishlashda amaliy ko‘nikmalarni oshirishga yordam beradi va yangi metodlarni qo‘llashda yanada samarali bo‘lishini ta’minlaydi. Bundan tashqari o'qituvchilarni surdo-pedagogika va tiflo-pedagogika tajribasini oshirish o'quvchilar bilan yanada yaqinroq munosabatda bo'lish imkonini beradi. Jahon standartlariga mos bu usul, hozirda bosqichma-bosqich amalga oshirilmoqda.

Ta’lim tizimida xorijiy tillarni o‘qitish metodlarini qo‘llashning ijtimoiy va pedagogik ahamiyati katta. Inklyuziv metodlar yordamida o‘quvchilar o‘rtasida tenglik va hamjihatlikni mustahkamlash, ularning o‘zaro muloqot va til ko‘nikmalarini rivojlantirishga erishiladi. Natijada, o‘quvchilarning ijtimoiy va emosional rivojlanishi, bilim olishdagi muvaffaqiyatlari ortadi va ular ta’lim jarayonidan maksimal darajada foyda olishadi va jamiyatda nogironligi bor shaxslarni o'z ish o'rinlariga ega boishiga katta xizmat qiladi. Inklyuziv ta’limda xorijiy tillarni o‘qitish metodlari, ta’lim tizimining inklyuzivligini oshirish, maxsus ehtiyojli o‘quvchilarga teng imkoniyatlar yaratish va ularning bilim olish jarayonini yaxshilashda muhim ahamiyatga ega. Ushbu metodlarning joriy etilishi o‘quvchilarning tilni o‘zlashtirishdagi muvaffaqiyatlarini oshiradi, ularning ijtimoiy va emosional rivojlanishiga yordam beradi. O‘quvchilar uchun yangi texnologiyalar, interaktiv materiallar va moslashtirilgan resurslardan foydalanish, ta’lim jarayonini yanada samarali va qiziqarli qiladi.

Guruh ishlarini qo‘llash, do‘stona munosabatlar o‘rnatish va o‘quvchilarga o‘zaro yordam berish imkoniyatlarini yaratish, o‘rganish jarayonini osonlashtiradi va o‘quvchilarning tilga bo‘lgan qiziqishini oshiradi. Bugungi kunda davlatimiz tomonidan amalga oshirilayotgan kuchli ijtimoiy siyosat natijasida, ko'plab nogironligi bo‘lgan shaxslar ham oliy ma'lumotga ega bo‘lib bormoqdalar. Jumladan, bunday shaxslarning aksariyati moliya va bank, fan va ta'lim, madaniyat va san'at, sanoat, qurilish va arxitektura, dasturlash va axborot texnologiyalari va boshqa sohalar bo'yicha yetuk mutaxassislar hisoblanadi. Shuningdek, o‘qituvchilarni maxsus ehtiyojli o‘quvchilar bilan ishlashga tayyorlash va metodik qo‘llanmalar bilan ta’minlash, inklyuziv ta’lim metodlarining samarali amalga oshirilishini ta’minlaydi. Umuman olganda, inklyuziv ta’limda xorijiy tillarni o‘qitish metodlari ta’lim tizimini rivojlantirishda, o‘quvchilarning bilim olishdagi muvaffaqiyatlarini oshirishda va ijtimoiy integratsiyasini mustahkamlashda muhim rol o‘ynaydi. Bu metodlar nafaqat ta’lim jarayonini samarali qiladi, balki o‘quvchilarga o‘z imkoniyatlarini to‘liq ro‘yobga chiqarish imkonini beradi.

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II. INNOVATSION PEDAGOGIK TEXNOLOGIYALAR VA ULARNING O'QITISH JARAYONIDAGI O'RNI

ASSESSMENT METHODS FOR CRITICAL READING SKILLS IN HIGHER EDUCATION

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Abstract: This paper explores various assessment methods for evaluating critical reading skills among students in professional education at the "Tashkent Institute of Irrigation Agricultural Mechanization Engineers" National Research University (“TIIAME” NRU). Recognizing the diverse academic backgrounds of students from the Faculties of Economics, Aerospace Technology and Sustainable Development, and Material Science and Technology of New Materials, the paper emphasizes the importance of moving beyond traditional comprehension checks to assess higher-order thinking skills. It discusses the application of formative and summative assessment techniques, including objective tests, essay questions, presentations, and project-based assessments, tailored to the specific needs of each discipline. The paper argues for a balanced approach that integrates various assessment methods to provide a comprehensive understanding of students' critical reading abilities and their preparedness for future professional challenges.

Keywords: *Critical Reading, Assessment Methods, Professional Education, “TIIAME” NRU, Higher-Order Thinking Skills.*

Annotatsiya: Ushbu maqola "Toshkent irrigatsiya va qishloq xo'jaligini mexanizatsiyalash muhandislari instituti" Milliy tadqiqot universiteti (TIIAME NRU) oliy ta'lim yo'nalishidagi talabalarning tanqidiy o'qish ko'nikmalarini baholashning turli usullarini o'rganadi. Iqtisodiyot, Aerokosmik texnologiyalar va barqaror rivojlanish, Materialshunoslik va yangi materiallar texnologiyalari fakultetlari talabalarining turli akademik tayyorgarliklarini e'tiborga olgan holda, maqola an'anaviy tushunishni tekshirishdan yuqori darajadagi fikrlash ko'nikmalarini baholashga o'tish muhimligini ta'kidlaydi. Unda har bir fan yo'nalishining o'ziga xos ehtiyojlariga moslashtirilgan formativ va summativ baholash usullarini, jumladan, ob'ektiv testlar, insho savollari, taqdimotlar va loyihaga asoslangan baholashlarni qo'llash masalalari muhokama qilinadi. Maqola

talabalarning tanqidiy o'qish qobiliyatlari va kelajakdagi kasbiy qiyinchiliklarga tayyorgarliklari haqida har tomonlama tushuncha berish uchun turli baholash usullarini birlashtirgan muvozanatli yondashuvni yoqlab chiqadi.

Kalit so'zlar: *Tanqidiy O'qish, Baholash Usullari, Oliy Ta'lim, “TIQXMMI” MTU , Yuqori Darajadagi Fikrlash Ko'nikmalari.*

Аннотация: В данной статье рассматриваются различные методы оценки навыков критического чтения среди студентов высшем образования в Национальном исследовательском университете «Ташкентский институт инженеров ирригации и механизации сельского хозяйства». Принимая во внимание разнообразный академический опыт студентов факультетов экономики, аэрокосмических технологий и устойчивого развития, а также материаловедения и технологии новых материалов, статья подчеркивает важность перехода от традиционных проверок понимания к оценке навыков мышления высшего порядка. В ней обсуждается применение формативных и суммативных методов оценки, включая объективные тесты, эссе, презентации и проектно-ориентированные задания, адаптированных к специфическим потребностям каждой дисциплины. Статья выступает за сбалансированный подход, объединяющий различные методы оценки для обеспечения всестороннего понимания способностей студентов к критическому чтению и их готовности к будущим профессиональным задачам.

Ключевые слова: *Критическое Чтение, Методы Оценки, Образование, НИУ “ТИИИМСХ”, Навыки Мышления Высшего Порядка.*

Introduction: In the contemporary academic landscape, the ability to critically engage with written texts is paramount for students pursuing professional degrees. This is particularly true at the "Tashkent Institute of Irrigation Agricultural Mechanization Engineers" National Research University (“TIIAME” NRU), where students from diverse fields such as Economics, Aerospace Technology and Sustainable Development, and Material Science and Technology of New Materials are preparing to become future leaders and innovators. While their disciplinary focuses differ significantly, a common thread that binds their academic success and professional readiness is the capacity to critically read and analyze information within their respective domains.

The Department of English Language at «TIIAME» NRU plays a crucial role in equipping these students with the necessary linguistic and cognitive skills to thrive in a globalized world. Traditional approaches to language teaching often emphasize grammatical accuracy and vocabulary acquisition. However, the demands of professional life necessitate a shift towards developing higher-order thinking skills, particularly critical reading. Critical reading involves more than simply understanding the surface meaning of a text; it entails evaluating arguments, identifying biases, synthesizing information from multiple sources, and forming reasoned judgments.

This paper addresses the critical need for effective assessment methods that can accurately gauge students' critical reading abilities in the context of their

professional education at TIIAME NRU. Given the diverse academic backgrounds of the target student groups, it is essential to explore assessment strategies that are not only linguistically appropriate but also relevant to the specific challenges and types of texts they will encounter in their chosen fields. This paper aims to provide a focused mini-review of existing literature on assessment methods for critical reading, considering their applicability and potential benefits for students in technical and economic disciplines at TIIAME NRU. By examining various assessment techniques, this paper seeks to contribute to the ongoing efforts within the Department of English Language to enhance the quality of language instruction and better prepare students for their future professional endeavors.

Focused Review of Assessment Methods

Assessing critical reading skills in professional education requires moving beyond simple recall and comprehension questions. Instead, assessment methods should aim to evaluate students' ability to analyze, interpret, evaluate, and synthesize information. The literature on language assessment offers a range of techniques that can be adapted for this purpose. These methods can be broadly categorized into formative and summative assessments.

Formative Assessment: Formative assessment is ongoing and aims to provide feedback to both students and instructors to guide the learning process. In the context of critical reading, formative assessment can include activities such as:

Think-Pair-Share: Students individually reflect on a short text, discuss their initial interpretations with a partner, and then share their combined insights with the larger group. This method encourages active engagement and peer learning.

Annotating Texts: Students are asked to actively engage with a text by highlighting key points, asking questions, making connections, and noting areas of confusion directly on the text. This provides insights into their reading process and critical engagement.

Summarizing and Paraphrasing: Requiring students to summarize or paraphrase complex passages tests their understanding and ability to rephrase information in their own words, indicating a deeper level of comprehension.

Questioning Techniques: Instructors can use targeted questioning during class discussions to probe students' understanding and encourage critical thinking about the text. This can involve asking open-ended questions that require analysis, evaluation, or synthesis.

Short Reading Responses: Brief written reflections on assigned readings can provide valuable insights into students' critical interpretations and their ability to connect the text to broader themes or concepts.

Summative Assessment: Summative assessment aims to evaluate students' learning at the end of a unit or course. Effective summative assessment of critical reading skills in professional education can incorporate the following:

Objective Tests: While often associated with lower-order thinking skills, objective tests can be designed to assess critical reading. For instance, multiple-choice questions can be structured to require students to identify assumptions,

evaluate the strength of arguments, or draw inferences. Careful construction of distractors is crucial in this regard.

Essay Questions: Essay questions provide an opportunity for students to demonstrate their ability to analyze and synthesize information from a text, develop their own arguments, and support their claims with evidence. Different types of essay prompts can target specific critical reading skills, such as comparative analysis, argumentation, or problem-solving.

Presentations: Requiring students to present their analysis of a text or a related topic encourages them to critically engage with the material, synthesize information, and communicate their understanding to an audience. This method also assesses their ability to select relevant information and present it in a coherent and persuasive manner.

Project-Based Assessments: Projects that require students to research and analyze real-world case studies, conduct literature reviews, or propose solutions to problems based on their reading can effectively assess their critical reading and application skills within their specific disciplines. For example, economics students could analyze a business case, aerospace engineering students could evaluate a technical report, and materials science students could assess research on new materials.

Reflective Journals: Asking students to maintain reflective journals throughout a course can provide insights into their evolving understanding of complex texts and their ability to critically evaluate the material over time. This method encourages metacognitive reflection on their reading processes.

Adapting Assessment for Diverse Disciplines at “TIIAME” NRU

Considering the diverse academic backgrounds of students at TIIAME NRU, it is crucial to tailor assessment methods to the specific types of texts and critical reading demands of each discipline.

Faculty of Economics: Assessment in this faculty could focus on analyzing economic reports, research papers, and case studies. Essay questions could ask students to evaluate economic policies or compare different economic theories presented in readings. Project-based assessments could involve analyzing market trends or the financial performance of companies based on provided texts.

Faculty of Aerospace Technology and Sustainable Development: Students in this faculty could be assessed on their ability to critically read technical manuals, research articles on sustainable technologies, and environmental impact assessments. Essay questions might require them to evaluate the feasibility or sustainability of different technological solutions. Presentations could involve explaining complex technical concepts from readings to their peers.

Faculty of Material Science and Technology of New Materials: Assessment for these students could involve critically analyzing scientific research papers, technical specifications of materials, and patent applications. Essay questions could ask them to evaluate the claims made in scientific articles or compare the properties of different materials. Project-based assessments could

involve researching and presenting on the potential applications of new materials based on their reading.

Integrating Existing Literature and Preliminary Findings

Drawing upon existing literature on critical reading assessment, several key principles emerge. Firstly, assessment should be aligned with learning objectives, clearly indicating what aspects of critical reading are being evaluated (Scriven, 1991). Secondly, a variety of assessment methods should be used to provide a comprehensive picture of students' abilities (Bachman & Palmer, 2010). Thirdly, feedback should be timely and specific to help students improve their critical reading skills (Hattie & Timperley, 2007).

My own previous research at «TIIAME» NRU has also highlighted the importance of developing reading skills among students. For instance, my work on the impact of graded readers (Surmanov, 2024a; Surmanov, 2020; Egamovich, 2021; Surmanov & Azimova, 2021; Surmanov & Azimova, 2020; Sardor et al., 2020) has shown that consistent engagement with appropriate reading materials can significantly enhance reading comprehension, which forms a foundation for critical reading. Furthermore, my research on vocabulary retention strategies (Egamovich, 2025; Surmanov & Azimova, 2020) underscores the interconnectedness of vocabulary knowledge and reading comprehension. While these studies primarily focused on foundational reading skills, they provide a valuable context for understanding the challenges students face and the importance of targeted interventions and assessments for developing higher-level critical reading abilities.

Discussion:The implementation of diverse assessment methods for critical reading skills in professional education at «TIIAME» NRU holds significant potential for enhancing students' academic and professional development. By moving beyond traditional assessment approaches, instructors can gain a more nuanced understanding of students' ability to engage critically with complex texts within their respective fields. This, in turn, can inform pedagogical practices and allow for more targeted instruction to address specific areas of weakness.

However, there are also potential challenges to consider. Designing and implementing effective assessment methods that truly measure critical reading can be time-consuming and require careful planning. Instructors may need professional development opportunities to enhance their assessment literacy and learn how to create and evaluate different types of assessment tasks. Additionally, ensuring the reliability and validity of assessment methods is crucial to ensure that they accurately measure what they are intended to measure.

Conclusion:Developing critical reading skills is essential for students in professional education at «TIIAME» NRU, equipping them with the ability to navigate complex information and make informed decisions in their future careers. This paper has explored a range of assessment methods, including formative and summative techniques, that can be used to evaluate these crucial skills. By tailoring assessment strategies to the specific needs of students in Economics, Aerospace Technology and Sustainable Development, and Material Science and Technology of New Materials, the Department of English Language can play a vital role in fostering

a culture of critical thinking and preparing graduates who are well-equipped to meet the challenges of the 21st century. Embracing a balanced and innovative approach to assessment, drawing upon existing research and continuously evaluating the effectiveness of different methods, will be key to achieving this goal and ensuring the success of «TIIAME» NRU graduates in their chosen professions.

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MAXSUS EHTIYOJLARI BO‘LGAN O‘QUVCHILARGA XORIJIY TILLARNI O‘RGATISHDA TEXNOLOGIYALAR VA INNOVATSION METODLAR

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Annotatsiya: Maqolada maxsus ehtiyojlari bo‘lgan o‘quvchilarga xorijiy tillarni o‘rgatishda texnologiyalar va innovatsion metodlarning o‘rni va ahamiyati tahlil qilinadi. Inklyuziv ta'lim sharoitida til o‘qitish jarayoni o‘quvchilarning individual ehtiyojlariga moslashtirilgan yondoshuvni talab qiladi. Ushbu maqolada xorijiy tillarni o‘rgatishda foydalaniladigan zamonaviy texnologiyalar (masalan, interaktiv ta’lim dasturlari, onlayn platformalar, audiovizual materiallar) va innovatsion metodlar (masalan, o‘yinlar, gamifikatsiya, individualizatsiya) ko‘rib

chiqiladi. Maxsus ehtiyojlari bo‘lgan o‘quvchilarni ta'lim jarayoniga jalb qilishda bu vositalar ularning o‘qish motivatsiyasini oshirish, til o‘rganish jarayonini osonlashtirish va natijalarni yaxshilashga yordam beradi. Maqola, shuningdek, bu metodlarning ta'limdagi samaradorligi va ularning amaliy qo‘llanilishiga oid misollarni taqdim etadi.

Kalit so'zlar: *Xorijiy tilni o‘qitish, inklyuziv ta'lim, texnologiyalar, interaktiv ta'lim, gamifikatsiya, audiovizual materiallar, ta'lim motivatsiyasi*

Abstract: The article analyzes the role and importance of technologies and innovative methods in teaching foreign languages to students with special needs. In inclusive education, the language teaching process requires an approach tailored to the individual needs of students. This article examines modern technologies (e.g., interactive educational programs, online platforms, audiovisual materials) and innovative methods (e.g., games, gamification, individualization) used in teaching foreign languages. When involving students with special needs in the educational process, these tools help increase their motivation to learn, facilitate the language learning process, and improve results. The article also provides examples of the effectiveness of these methods in education and their practical application.

Keywords: *Foreign language teaching, inclusive education, technologies, interactive education, gamification, audiovisual materials, educational motivation.*

Аннотация: В статье анализируется роль и значение технологий и инновационных методов в обучении иностранным языкам учащихся с особыми потребностями. Процесс обучения языку в условиях инклюзивного образования требует подхода, учитывающего индивидуальные потребности учащихся. В статье рассматриваются современные технологии (например, интерактивные образовательные программы, онлайн-платформы, аудиовизуальные материалы) и инновационные методы (например, игры, геймификация, индивидуализация), используемые в обучении иностранным языкам. При вовлечении учащихся с особыми потребностями в образовательный процесс эти инструменты помогают повысить их мотивацию к обучению, облегчить процесс изучения языка и улучшить результаты. В статье также приводятся примеры эффективности этих методов в образовании и их практического применения.

Ключевые слова: *Обучение иностранным языкам, инклюзивное образование, технологии, интерактивное обучение, геймификация, аудиовизуальные материалы, мотивация обучения.*

Kirish qismi: Zamonaviy jamiyatda ta’limning inklyuziv xarakterga ega bo‘lishi demokratik qadriyatlarning muhim ko‘rsatkichlaridan biridir. Ta’lim oluvchilarning individual ehtiyojlari, qobiliyatlari va imkoniyatlaridan qat’i nazar, barchaga sifatli ta’lim olish imkoniyatini yaratish bugungi kunda global miqyosda dolzarb masalaga aylangan. Shu nuqtai nazardan, maxsus ehtiyojlari bo‘lgan o‘quvchilarni xorijiy til o‘rganish jarayoniga samarali jalb qilish va bu yo‘lda zamonaviy yondashuvlar asosida ta’lim berish muhim ahamiyat kasb etmoqda.

An’anaviy ta’lim uslublari ko‘plab hollarda maxsus ehtiyojli o‘quvchilar uchun yetarli emas, bu esa ularning xorijiy tillarni o‘zlashtirishiga salbiy ta’sir ko‘rsatadi. Shu bois, ta’lim jarayoniga yangi texnologiyalarni joriy etish, o‘quvchilar bilan individual ishlashga asoslangan innovatsion metodlardan foydalanish zaruratga aylanmoqda. Bugungi kunda multimedia vositalari, raqamli platformalar, mobil ilovalar, sun’iy intellektga asoslangan dasturlar, moslashtirilgan virtual muhitlar kabi texnologik vositalar ta’limda faol qo‘llanilmoqda. Ayniqsa, xorijiy tillarni o‘rgatish jarayonida bu vositalar o‘quvchilarning eshitish, ko‘rish, muloqot qilish va interaktiv ishtirok etish qobiliyatlarini kuchaytirishda muhim vosita bo‘lib xizmat qilmoqda [3].

Innovatsion metodlar — gamifikatsiya, differensial yondashuv, kollaborativ o‘rganish, proyekt asosidagi ta’lim, reflektiv yondashuv kabi pedagogik uslublar — maxsus ehtiyojli o‘quvchilarga xorijiy tilni egallashda yanada samarali ta’lim muhitini yaratadi. Bu metodlar ta’lim jarayonini yanada jonlantirib, o‘quvchilarda motivatsiya va ishtirokni oshiradi, til o‘rganishni individual ehtiyojlarga moslashtiradi va o‘z-o‘zini rivojlantirishga yo‘naltiradi.

Ushbu maqolada maxsus ehtiyojlari bo‘lgan o‘quvchilarga xorijiy tillarni o‘rgatish jarayonida zamonaviy texnologiyalarning o‘rni, ulardan foydalanish yo‘llari hamda innovatsion metodlarning nazariy asoslari va amaliy qo‘llanilishi chuqur yoritiladi. Shuningdek, ta’lim samaradorligini oshirishda bu yondashuvlarning afzalliklari va yuzaga keladigan muammolar ham tahlil qilinadi. Mazkur masalaga ilmiy-nazariy va amaliy yondashuv asosida qarash, inklyuziv ta’lim sifatini oshirishda muhim omil hisoblanadi.

Asosiy qismi: Maxsus ehtiyojli o‘quvchilar (MEBO) — bu guruhga jismoniy, aqliy, psixologik yoki hissiy cheklovlari bo‘lgan shaxslar kiradi. Ular orasida eshitish yoki ko‘rish qobiliyati cheklangan, nutq rivojlanishida muammolarga ega, autizm spektri buzilishi yoki intellektual rivojlanishning kechikishi kabi holatlar mavjud bo‘lishi mumkin. Bunday o‘quvchilarning xorijiy tilni o‘zlashtirishdagi ehtiyojlari boshqacha bo‘lib, ular uchun maxsus metodik yondashuvlar zarur bo‘ladi.

MEBO o‘quvchilar tilni o‘rganishda ko‘proq ko‘rgazmali, multisensorli, interaktiv va moslashtirilgan materiallarga ehtiyoj sezadilar. An’anaviy usullar ularning bilim olishiga to‘liq mos kelmasligi mumkin, shu sababli texnologiyalar va innovatsion metodlardan foydalanish bu jarayonda muhim o‘rin egallaydi [6].

Texnologiyalar xorijiy tilni o‘rgatish jarayonini yengillashtiradi va uni qiziqarli qiladi. Ayniqsa, maxsus ehtiyojli o‘quvchilar uchun quyidagi texnologik vositalar muhim hisoblanadi:

Interaktiv ta’lim platformalari (Quizlet, Duolingo, Kahoot) – bu platformalar orqali o‘quvchilar o‘zlariga qulay tempda o‘rganishlari, vizual va audio materiallar orqali mustahkamlashlari mumkin.

Nutq sintezatorlari (text-to-speech va speech-to-text dasturlar) – eshitish yoki nutq muammosi bo‘lgan o‘quvchilar uchun moslashuvchan imkoniyatlar yaratadi.

Audiovizual materiallar – animatsiyalar, video darsliklar, subtitrli multfilmlar o‘quvchilarning tilni eshitish va tushunish ko‘nikmalarini rivojlantiradi.

Braille qurilmalari va ekranni ovozli o‘qiydigan dasturlar – ko‘zi ojiz o‘quvchilar uchun xorijiy til materiallariga kirishni ta'minlaydi.

Mobil ilovalar – harakat cheklovi yoki an’anaviy sinfga qatnasha olmaydigan o‘quvchilar uchun uydan o‘qish imkonini beradi.

AR/VR texnologiyalar – tilni kontekstda o‘rganishga yordam beradi (masalan, virtual sayohatlar orqali til muhitiga kirish).

Bu vositalar o‘quvchilarning qiziqishini uyg‘otadi, ularni mustaqil o‘rganishga undaydi va ularning ehtiyojlariga mos tarzda moslashtirilishi mumkin.

Ilmiy tadqiqotlar va amaliy tajribalar shuni ko‘rsatmoqdaki, texnologiyalar va innovatsion metodlar asosida tashkil etilgan darslar MEBO o‘quvchilarning til o‘rganish samaradorligini oshiradi. O‘zbekistonning ayrim maxsus maktablarida QR kodli o‘quv materiallari, audio kitoblar va elektron lug‘atlar orqali ingliz tili o‘rgatish tajribalari ijobiy natijalar bergan. Rossiya va Yevropa mamlakatlarida autizm spektridagi bolalar uchun moslashtirilgan ingliz tili o‘rgatuvchi mobil ilovalar qo‘llanilib, tilni idrok etish darajasida sezilarli yuksalish kuzatilgan. AQShda "See it, Say it" metodikasi asosida tuzilgan o‘yinli ta’lim vositalari orqali tilni talaffuz va eshitish orqali o‘rganish muvaffaqiyatli tarzda qo‘llanilmoqda [9].

Xulosa qismi: Maxsus ehtiyojlari bo‘lgan o‘quvchilarga xorijiy tillarni o‘rgatish – inklyuziv ta’lim tizimida muhim va dolzarb yo‘nalishlardan biridir. Ushbu o‘quvchilar uchun an’anaviy o‘quv metodlari ko‘plab cheklovlarga ega bo‘lganligi sababli, zamonaviy texnologiyalar va innovatsion yondashuvlar ularning ehtiyojlariga moslashtirilgan ta’lim muhitini yaratishda muhim ahamiyat kasb etadi.

Interaktiv platformalar, multimedia vositalari, nutq sintezatorlari va virtual texnologiyalar orqali o‘quvchilarning tilni o‘zlashtirish jarayoni osonlashadi, ularda o‘rganishga bo‘lgan motivatsiya va ishtirok kuchayadi. Shuningdek, gamifikatsiya, differensial yondashuv, proyekt asosida o‘qitish va boshqa innovatsion metodlar o‘quvchilarning individualligi va rivojlanish sur’atlarini inobatga olgan holda samarali natijalarga erishishga yordam beradi.

Maqola davomida ko‘rib chiqilgan usul va vositalar nafaqat xorijiy tilni o‘rgatish sifatini oshirishga, balki o‘quvchilarning o‘ziga bo‘lgan ishonchini kuchaytirish, jamiyatga integratsiyalashuvi va mustaqil fikrlash ko‘nikmalarining shakllanishiga xizmat qiladi.

Kelajakda ushbu yo‘nalishda tadqiqotlar va tajriba almashuvlarini davom ettirish, o‘qituvchilar malakasini oshirish, zamonaviy texnologiyalarni keng joriy etish orqali inklyuziv ta’lim samaradorligini yanada oshirish mumkin bo‘ladi.

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INNOVATSION PEDAGOGIK TEXNOLOGIYALAR VA ULARINING TA’LIM JARAYONIDAGI O‘RNI

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Annotatsiya: Ushbu maqolada rivojlangan ta'lim sharoitida innovatsion ta'lim texnologiyalari ahamiyati haqida so'z yuritilgan. Ta'limni yanada samarali qilish usullari, zamonaviy texnologiyalardan dars davomida qanday foydalanish usullari haqida ham ma'lumot berib o'tilgan. Sun’iy intellekt (AI), virtual reallik (VR), o‘yinlashtirish (gamification) va moslashuvchan o‘quv tizimlari kabi innovatsion usullar ta’limga qanday ta’sir ko‘rsatayotgani ham tahlil qilinadi.

Kalit so'zlar: interaktiv metodologiya , innovatsion ta'lim, innovatsiya, pedagogik texnologiya, axborot texnologiyalari, an'anaviy ta'lim, raqamli ta’lim, inklyuziv ta’lim

Аннотация: В этой статье обсуждается важность инновационных технологий обучения в продвинутой учебной среде. Также есть информация о том, как сделать обучение более эффективным, как использовать современные технологии в классе. В нем также анализируется, как инновационные методы, такие как искусственный интеллект (ИИ), виртуальная реальность (VR), геймификация и адаптивные системы обучения, влияют на образование.

Ключевые слова: *интерактивная методология, инновационное образование, инновации, педагогические технологии, информационные технологии,традиционное образование, цифровое образование, инклюзивное образование*

Abstract: This article discusses the importance of innovative learning technologies in an advanced learning environment. There is also information on how to make teaching more effective, how to use modern technology in the classroom. It also analyzes how innovative methods such as artificial intelligence (AI), virtual reality (VR), gamification, and adaptive learning systems are impacting education.

Key words: *interactive methodology, innovative education, innovations, pedagogical technologies, information technologies, traditional education, digital education, inclusive education*

Kirish qismi: Hozirgi kunda ta'lim jarayonida interaktiv metodlar, innovatsion texnologiyalar, pedagogik va axborot texnologiyalari o’quv jarayonida qo’llashga bo’lgan qiziqish, e’tibor kuchayib bormoqda, bunday bo’lishining sabablaridan biri, shu vaqtgacha an’anaviy ta’limda o’quvchi talabalarni faqat tayyor bilimlarini egallashga o’rgatilgan bo’lsa, zamonaviy texnologiyalar ularni egallayotgan bilimlarini o’zlari qidirib topishlariga, mustaqil o’rganib, taxlil qilishlariga, xatto xulosalarni ham o’zlari keltirib chiqarishlariga o’rgatadi. O’qituvchi bu jarayonda shaxsning rivojlanish, shakillanishi, bilim olishi va tarbiyalanishiga sharoit yaratadi va shu bilan bir qatorda boshqaruvchilik, yo’naltiruvchlik funksiyasini bajaradi. Ilmiy tadqiqotlar va amaliy misollar asosida ushbu texnologiyalar natijadorlikni oshirishi, inklyuziv ta’limni rag‘batlantirishi va talabalarni raqamli kelajakka tayyorlashidagi ahamiyati muhim o’rin tutmoqda. Shuningdek, raqamli tafovut va o‘qituvchilarning texnologik tayyorgarligi kabi muammolar ham ko’pchilikni e’tiborini tortmoqda.

Metodologik tahlil : Ta’lim jarayonida o’quvchi, talaba yoki izlanuvchi asosiy figuraga aylanadi . Shuning uchun oliy o’quv yurtlari va fakultetlarida malakali kasb egalarini tayyorlashda zamonaviy o’qitish metodlari - interaktiv metodlar, Innovotsion texnologiyalarning o’rni va ro’li benihoya kattadir. Pedogogik texnologiya va pedogog maxoratiga oid bilim, tajriba va intiraktiv metodlar o’quvchi-talabalarning bilimli, yetuk malakaga ega bo’lishlarini ta’minlaydi .

XXI asrda an’anaviy darsliklar va doskaga yozish usullari yangi texnologiyalar bilan almashtirilmoqda. Sun’iy intellekt, virtual reallik va interfaol o‘quv platformalari ta’limni qulayroq, samaraliroq va qiziqarliroq qilmoqda.

Yangilik kiritish, ya’ni Innovotsion texnologiyalar pedagogik jarayon hamda o’qituvchi va talaba faoliyatiga yangilik, o’zgarishlar kiritish , hamd shu kabi jarayonlarni amalga oshirishda asosan interaktiv metodlardan to’liq foydalaniladi. Interaktiv metodlar-bu jamoa bo’lib fikrlash deb yuritiladi, ya’ni pedagogik ta’sir etish usullari bo’lib ta’lim mazmuninng tarkibiy qismi hisoblanadi. Bu metodlarnig oziga xosligi shundaki, ular faqat pedagog va o’quvchi-talabalarning birgalikda faoliyat ko’rsatishi orqali amalga oshiriladi.

Bunday pedogogik hamkorlik jarayoni o’ziga xos xususiyatlarga ega bo’lb, ularga quyidagilar kiradi:

-O’quvch-talabaning dars davomida befarq bo’lmaslikka, mustaqil fikrlash, ijod etish va izlanishga majbur etishi;-O’quvchi-talabalarni o’quv jarayonida bilimga bo’lgan qiziqishlarini doimiy ravishda bo’lishini ta’minlashi;

-O’quvchi-talabaning bilimga bo’lgan qiziqishini mustaqil ravishda har-bir masalaga ijodiy yondashgan xolda kuchaytirishi;

-Pedogok va O’quvchi-talabaning hamisha hamkorlikdagi faoliyatini tashkilllanishi. Pedagogik texnologiyalar masalalari, muammolarini o’rganayotgan o’qituvchilar, ilmiy-tadqiqodchilar, amaliyotchilarning fikricha, pedogogik texnologiya bu faqat axborot texnologiyasi bilan bog’lq, ham da o’qitish jarayonida qo’llanlshi zaruru bo’lgan TSO, kompyuter, masofali o’qish yoki turli xil texnikalardan foydalanish deb belgilanadi.

Ta’limda Sun’iy Intellekt (AI), bu jarayon ham ilm olish va o’rganish- orgatish faoliyatimizda jadallik bilan rivojlanib bormoqda. Bu kabi rivojlanishlar davr talabi bo’lib bormoqda. Sun’iy intelekt ta’lim jarayonida quydagi maqsadlarda ishlatilishi mumkin:

- Sun’iy intellekt asosidagi vositalar ta’limni shaxsiylashtirishga yordam beradi:

- Moslashuvchan O‘quv Tizimlari (masalan, DreamBox, Squirrel AI) – O‘quvchining darajasiga qarab mazmunni sozlab beradi (Luckin va boshq., 2016).

- AI Chatbotlar (masalan, ChatGPT, Duolingo botlari) – Darhol javob berish va nutqiy mashqlar beradi (Winkler & Söllner, 2018).

- Avtomatik Baholash (masalan, Turnitin, Gradescope) – O‘qituvchilar ishini yengillashtirib beradi.

Virtual va Kengaytirilgan Reallik (VR/AR) ham ta’lim jarayonini qulayroq, samaraliroq va qiziqarliroq qilmoqda hamda qoyida keltirilgan imkoniyatlarni bermoqda:

- Til O‘rganishda VR (masalan, Mondly VR, Immerse) – Virtual muhitda real so‘zlashuvlar (Chen va boshq., 2020).

- Virtual Laboratoriyalar (masalan, Labster) – Fan talabalari fizik resurslarsiz tajriba o‘tkazishlari mumkin.

- AR Darsliklar (masalan, Google Expeditions) – Murakkab tushunchalarni tushunishni osonlashtirish.

O‘yinlashtirish (Gamification) ham ta’lim olish jarayonini osonlashtirmoqda va talabalarga yoki izlanuvchilar uchun ma’lumot olishni va rivojlantirishni qiziqarli amaliyotga aylantirib bermoqda:

- Duolingo, Kahoot!, Classcraft – Ballar, reytinglar va hikoyalar orqali motivatsiyani oshirish (Deterding va boshq., 2011).

- Minecraft: Ta’lim Versiyasi – Dasturlash, tarix va jamoada ishlashni o‘rgatadi.

Bizning fikrimizcha, pedogik texnologiyaning eng asosiy negizi bu o’qituvchi va O’quvchi-talabaning belgilangan maqsaddan kafolatlangan natijaga hamkorlikda erishshlari uchun tanlangan texnologiyalarga bog’liq deb xisoblaymiz, ya’ni o’qitish jarayonida maqsad bo’yicha kafolatlangan natijaga erishishda qo’llaniladigan har bir ta’lm texnologiyasi o’qituvchi va o’quvchi o’rtasida hamkorlik faoliyatni tashkil eta olsa, har ikkalasi ijobiy natijaga erisha olsa,o’quv jarayonida O’quvchi-talabalar mustaqil fikrlay olsalar, ijobiy ishlay olsalar, izlansalar, tahlil eta olsalar, o’zlari xulosa qila olsalar, o’zlariga, guruhga , gurug esa ularga baxo bera olsa, o’qituvchi

esa ularning bunday faoliyatlari uchun imkoniyat va sharoit yarata olsa, bizning fikrimizcha anashu o’qitish jarayonining asosi hisoblanadi. Har bir dars, mavzu, o’quv predmetining o’ziga xos texnologiyasi bor, ya’ni o’quv jarayonidagi pedogogik texnologiya bu yakka tartibdagi jarayon bo’lib, u o’quvchi-talabaning ehtiyojidan kelib chiqqa xolda bir maqsadga yo’naltirilgan, oldindan loyihalashtirilgan va kafolatlangan natija berishiga qaratilgan pedagogik jarayondir.

Xulosa qismi: Innovatsion pedagogik texnologiyalar ta’limni yanada samarali, qiziqarli va qulay qilmoqda . Biroq, ularni muvaffaqiyatli joriy etish uchun tenglik, o‘qituvchilarni tayyorlash va etik qoidalarni hisobga olish kerak. Texnologiya rivojlanishi bilan ta’lim sohasi ham doimiy yangilanib boradi.

«Ta`lim to’g`risida» gi O’zbekiston Respublikasi Qonuni. «Kadrlar tayyorlash milliy Dasturi»ni amalga oshirishda inovatsion pedagogik texnologiyalar. Pedagogik faoliyatni texnologiyalashtirish – ijtimoiy zaruriyat ekanligi, Pedagogik faoliyatni texnologiyalashtirish – ijtimoiy zaruriyat ekanligi. bo’lajak o’qituvchilarininng zamonaviy pedogogik texnologiyalar nazariy asoslari bilimlari bilan qurollantirish; yangi pedogogik darajada pedogogik jarayonlarni samarali tashkil etishlari uchun zarur mahoratlarga ega bo’lishlari; zamonaviy pedogogik texnologiyalar, g`oyalar maktablar, yo’nalishlar, keng turlarida yo’l topa bilish mahorati; pedogogik faoliyatni ijodiy va metodik to’g`ri bajarishga tayyorlikni shakllantirish; mustaqil ishlash, mustaqil bilim olish, o’zini tarbiyalash va o’zini mutaxassislik darajasini doimiy oshirib borishga intilishni faollashtirish zarurligi aytilgan.

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ФОРМИРОВАНИЕ КОММУНИКАТИВНОЙ КОМПЕТЕНЦИИ ПРИ ПРЕПОДАВАНИИ РУССКОГО ЯЗЫКА В УЗБЕКСКОЙ И ИНТЕРНАЦИОНАЛЬНОЙ АУДИТОРИИ

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Аннотация: Статья посвящена проблемам и возможностям формирования коммуникативной компетенции у обучающихся в контексте преподавания русского языка как иностранного в узбекской и интернациональной аудитории. На основе анализа современных методических подходов и педагогических наблюдений рассматриваются эффективные стратегии, направленные на развитие речевых навыков у студентов с различным социокультурным и лингвистическим окружением. Особое внимание уделяется межкультурному аспекту общения, влиянию родного языка на усвоение русского, а также использованию интерактивных и цифровых ресурсов для повышения мотивации и вовлеченности студентов.

Ключевые слова: *русский язык как иностранный, коммуникативная компетенция, межкультурная коммуникация, методика преподавания.*

Annotatsiya: Maqola o'zbek va xalqaro auditoriyada rus tilini chet tili sifatida o'qitish kontekstida talabalar o'rtasida kommunikativ kompetentsiyani shakllantirish muammolari va imkoniyatlariga bag'ishlangan. Zamonaviy uslubiy yondashuvlar va pedagogik kuzatuvlarni tahlil qilish asosida turli xil ijtimoiy-madaniy va lingvistik muhitga ega bo'lgan talabalarda nutq ko'nikmalarini rivojlantirishga qaratilgan samarali strategiyalar ko'rib chiqiladi. Muloqotning madaniyatlararo jihati, ona tilining rus tilini o'zlashtirishga ta'siri, talabalarning motivatsiyasi va faolligini oshirish uchun interaktiv va raqamli resurslardan foydalanishga alohida e'tibor qaratiladi.

Kalit so'zlar: *rus tili chet tili sifatida, kommunikativ kompetentsiya, madaniyatlararo aloqa, o'qitish metodikasi.*

***Abstract*:** The article is devoted to the problems and possibilities of forming students' communicative competence in the context of teaching Russian as a foreign language to Uzbek and international audiences. Based on the analysis of modern methodological approaches and pedagogical observations, effective strategies aimed at developing speech skills among students from different socio-cultural and linguistic backgrounds are considered. Special attention is paid to the intercultural aspect of communication, the influence of the native language on the learning of Russian, as well as the use of interactive and digital resources to increase motivation and engagement of students.

Keywords: *Russian as a foreign language, communicative competence, intercultural communication, teaching methods.*

Обучение русскому языку в условиях межкультурного взаимодействия требует от преподавателя гибкости, методической осведомлённости и умения

учитывать лингвокультурные особенности обучающихся. Узбекская аудитория, традиционно обладающая высоким интересом к русскому языку, имеет при этом особенности восприятия и усвоения материала, отличные от аудитории с иным родным языком. В условиях глобализации и роста академической мобильности преподаватель всё чаще сталкивается с необходимостью адаптировать методику не только под студентов из Узбекистана, но и под смешанные группы с представителями разных стран. Это делает актуальным вопрос о стратегиях развития коммуникативной компетенции, способствующих преодолению языковых и культурных барьеров (Вербицкая, 2022; Баева, 2020).

Современное понимание коммуникативной компетенции включает не только знание грамматических и лексических норм, но и умение использовать язык в соответствии с ситуацией, нормами общения и культурными контекстами (Бахман и Палмер, 2010). На начальном этапе обучения русскому языку основное внимание уделяется формированию базового речевого запаса и навыков элементарного взаимодействия. Однако даже в рамках начального уровня можно – и нужно – активно развивать коммуникативную направленность уроков, особенно если речь идёт о студентах, планирующих учёбу или работу в русскоязычном пространстве (Курамшина, 2020).

В работе с узбекской аудиторией нередко наблюдается влияние родного языка, особенно в синтаксисе и фонетике. Например, характерная для узбекского языка агглютинативная структура словообразования приводит к тому, что студенты могут испытывать затруднения с пониманием флексий, склонений и спряжений в русском языке. В то же время знание тюркской языковой базы позволяет грамотно выстраивать сопоставительный анализ на уроках, формируя осознанное отношение к изучаемому языку. Преподаватель может использовать переводческие упражнения и интерлингвистические параллели как ресурс, а не как препятствие (Ахмедова, 2020).

Одним из эффективных приёмов, проверенных на практике работы со студентами филологического факультета в Ташкенте, стало использование адаптированных диалогов на темы, близкие к повседневной жизни студентов. Так, например, серия занятий по теме «Посещение врача» включала в себя ввод новой лексики, просмотр фрагментов русскоязычных сериалов с субтитрами, составление собственных диалогов и их ролевую отработку. Результаты анкетирования студентов после завершения цикла показали повышение уверенности в использовании языка в практических ситуациях и более глубокое понимание социокультурных норм русской речи. Кроме того, студенты отмечали, что применение ролевых игр помогает преодолеть языковой барьер и страх ошибок, что особенно актуально для узбекской аудитории с высоким уровнем академической тревожности (Абдуллаева, 2021).

Особое значение в преподавании РКИ приобретает создание мотивационной среды. Многие студенты в Узбекистане учат русский язык из прагматических соображений – для поступления в российские вузы, получения работы или повышения социального капитала. Однако мотивация

часто носит внешний характер и нуждается в поддержке через интересные, практикоориентированные задания (Вербицкая, 2022). Игровые технологии, коммуникативные тренинги, работа в парах и группах, проектная деятельность – всё это позволяет превратить урок в пространство реального взаимодействия (Курамшина, 2020). Например, составление диалогов на бытовые темы, моделирование ситуаций в магазине или на вокзале не только развивает речевые навыки, но и формирует культурную компетентность (Дьякова и Трухина, 2021).

Смешанные интернациональные группы, напротив, характеризуются большей лингвистической вариативностью, что требует от преподавателя умения работать с разноуровневыми студентами. Здесь важно грамотно выстраивать индивидуальные траектории обучения, комбинируя фронтальные задания с работой в микрогруппах. Интерактивные цифровые платформы (такие как Moodle, Quizlet, Kahoot, RussianProgress) позволяют организовать обучение с учётом темпа и уровня каждого студента, обеспечивая при этом возможность регулярного контроля и обратной связи (Петрова, 2020; Панова, 2021).

Преподавателю важно не только дать знания, но и сформировать у студентов уверенность в их применении. В этом смысле большую роль играет эмоциональный климат на занятиях. Узбекская аудитория, как правило, демонстрирует уважительное отношение к преподавателю и коллективу, что можно использовать для развития культуры диалога и взаимопомощи. В интернациональных группах, где уровни адаптации и мотивации могут сильно различаться, особенно важно создать атмосферу психологического комфорта, где студент не боится ошибаться и проявлять инициативу (Баева, 2020).

Практика показывает, что наиболее устойчивый прогресс в коммуникативной сфере достигается при комплексном подходе – сочетании грамматико-переводного, коммуникативного и деятельностного методов (Зиньковская, Гордиенко и Акулова). В частности, элементы театрализации, креативное письмо, дебаты и мини-проекты способствуют развитию не только речевой, но и когнитивной активности. Например, проект «Мой день» с последующей презентацией и вопросами от слушателей позволяет активизировать лексику, тренировать синтаксис и побуждать студентов к реальному взаимодействию (Курамшина, 2020).

Таким образом, преподавание русского языка в узбекской и интернациональной аудитории требует методической гибкости, межкультурной чувствительности и умения выстраивать диалог с каждым студентом. Коммуникативная компетенция формируется не столько через заучивание грамматических правил, сколько через проживание языка в действии – в речи, в общении, в совместной деятельности. Современные цифровые инструменты, адаптивные задания и осознанный подход к межкультурным различиям превращают урок РКИ в пространство личностного роста и взаимопонимания.

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ИСПОЛЬЗОВАНИЕ ПРОЕКТНОЙ ДЕЯТЕЛЬНОСТИ ДЛЯ РАЗВИТИЯ КОММУНИКАТИВНОЙ КОМПЕТЕНЦИИ УЧАЩИХСЯ

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Аннотация: В статье рассматриваются возможности использования проектной деятельности как эффективного метода развития коммуникативной компетенции учащихся при обучении английскому языку. Подчеркивается значение аутентичного общения, командной работы и интеграции языковых навыков (говорения, аудирования, чтения и письма) в ходе выполнения проектных заданий. Приводятся примеры проектных заданий для различных возрастных групп, а также практические рекомендации для преподавателей. Делается вывод о том, что проектная деятельность способствует не только языковому развитию, но и формированию универсальных учебных действий, критического мышления и навыков XXI века.

Ключевые слова: *проектная деятельность, коммуникативная компетенция, обучение английскому языку, взаимодействие, аутентичное общение*

Abstract: The article explores the use of project-based learning (PBL) as an effective method for developing students’ communicative competence in English language teaching. It emphasizes the importance of authentic communication, teamwork, and integration of language skills (speaking, listening, reading, and writing) during the implementation of projects. The paper provides examples of project assignments suitable for different age groups, as well as practical recommendations for teachers. The conclusion highlights that project-based learning contributes not only to linguistic development but also to the formation of critical thinking and key 21st-century skills.

Keywords: *project-based learning, communicative competence, English language teaching, interaction, authentic communication*

Введение: Образовательные процессы в XXI веке претерпевают существенные изменения, обусловленные необходимостью подготовки учащихся к жизни и работе в условиях глобального мира. Одной из ключевых задач современной школы становится формирование коммуникативной компетенции — способности использовать язык для эффективного общения в самых разных контекстах. Эта задача особенно актуальна при изучении иностранных языков, в частности английского как языка международного общения.

Традиционные методы, ориентированные на формирование языковых знаний в отрыве от практического применения, все чаще уступают место подходам, ориентированным на деятельность учащихся и их активное включение в учебный процесс. Одним из таких подходов является проектная методика, которая позволяет соединить изучение языка с решением реальных коммуникативных задач. Как отмечает Гальскова Н.Д., «эффективное обучение возможно лишь тогда, когда оно имеет личностную значимость для обучающегося» [1, с. 18]. Проектная деятельность как раз и строится на интересах, целях и мотивации самих учащихся.

Сущность проектной деятельности в обучении иностранному языку

Проектная деятельность — это форма организации обучения, при которой учащиеся самостоятельно или в группах работают над заданием, направленным на создание конкретного продукта. Проектная работа требует от учащихся активного использования языковых ресурсов, сотрудничества, планирования, а также оценки собственных и чужих результатов.

Особенность проектного метода в том, что он способствует интеграции всех языковых навыков. Учащиеся читают и анализируют информацию (чтение), обсуждают детали и идеи в группе (говорение, аудирование), составляют текстовую часть проекта (письмо), а в завершении — представляют продукт аудитории (презентационные навыки).

С методической точки зрения, проект позволяет развивать языковую компетенцию (лексика и грамматика), дискурсивную компетенцию (умение

логично и связно строить высказывания), социолингвистическую (умение использовать язык в разных социальных контекстах) и стратегическую компетенцию (способы преодоления коммуникативных трудностей) [3].

Преимущества проектной деятельности для формирования коммуникативной компетенции

1. Мотивация и вовлечённость учащихся.

Проекты предоставляют обучающимся возможность выбора темы, формы и способа представления, что делает процесс обучения более личностно значимым и интересным. Учащиеся осознают практическую ценность языка как инструмента для достижения цели.

2. Развитие аутентичного общения.

Участники проекта используют язык для взаимодействия в реальных или приближенных к реальным ситуациях. Например, при подготовке проекта о культуре другой страны учащиеся могут общаться с носителями языка онлайн, задавать вопросы, обмениваться мнениями [4].

3. Формирование универсальных учебных и межличностных навыков.

Проекты способствуют развитию навыков командной работы, распределения обязанностей, принятия решений, управления временем, что особенно важно в условиях реализации компетентностного подхода.

4. Межпредметные связи и расширение кругозора.

Темы проектов нередко выходят за рамки лингвистики: они могут быть связаны с историей, биологией, экологией, ИКТ, что позволяет учащимся использовать язык как средство познания и осмысления мира [2].

5. Применение цифровых ресурсов.

Современные ученики активно используют цифровые технологии, и проектная деятельность позволяет включить в образовательный процесс такие ресурсы, как Canva, Google Slides, Padlet, Kahoot, YouTube, что делает процесс более интерактивным и соответствующим современным реалиям [6].

Примеры тем и форм проектной деятельности

Проектная работа стимулирует учащихся к взаимодействию, поиску информации и её переработке, формируя тем самым ключевые языковые и когнитивные навыки. По мнению Дж. Хармера, «language is best learned when it is used for meaningful communication» [4, p. 52], а именно это обеспечивает грамотно организованная проектная деятельность.

На практике проекты могут включать: создание постеров, видеопрезентаций, виртуальных экскурсий, блогов и подкастов. Например, проект на тему “Our Cultural Traditions” помогает учащимся не только узнать больше о своей культуре, но и научиться представлять её на английском языке, что особенно важно в контексте межкультурной коммуникации [5].

• Проект «My Dream City» — создание макета и презентации о воображаемом городе (начальные и средние классы).

• Проект «Cultural Exchange» — сбор информации о праздниках и традициях разных стран с последующим оформлением в виде журнала или видеоролика.

• Проект «English Around Us» — исследование и фото-документация английских слов и фраз в окружающей среде (вывески, реклама, технологии).
• Проект «Green Planet» — подготовка кампании по защите окружающей среды (экологические слоганы, постеры, презентации).

Педагогические рекомендации

Для успешной реализации проектов преподавателю необходимо:

– грамотно подобрать тему проекта, соответствующую возрасту и уровню учащихся;

– распределить проект на этапы (планирование, исследование, реализация, презентация, рефлексия);

– активно использовать аутентичные материалы;

– давать учащимся языковую поддержку: шаблоны, полезные фразы, лексико-грамматические структуры;

– вовлекать учащихся в самооценку и взаимооценку, поощрять рефлексию.

Заключение

Проектная деятельность является мощным и гибким инструментом для формирования коммуникативной компетенции учащихся в процессе обучения английскому языку. Она позволяет учащимся не только овладевать языком как средством общения, но и формирует важнейшие личностные и когнитивные качества: инициативность, креативность, критическое мышление, ответственность. Кроме того, проектная методика способствует индивидуализации обучения и созданию условий для развития каждого учащегося в соответствии с его интересами и способностями.

Таким образом, включение проектов в учебный процесс по английскому языку повышает его эффективность, делает обучение интересным и значимым, а также подготавливает учащихся к реальному использованию языка вне школьных стен.

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COGNITIVE ASPECTS OF ACQUIRING SUBJECT-SPECIFIC KNOWLEDGE IN NON-LINGUISTIC UNIVERSITIES

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Annotation: This paper explores the cognitive aspects of acquiring subject-specific knowledge in non-linguistic universities through English language learning. It examines how professional communicative competence is developed via subject-based and meta-subject strategies, emphasizing conceptual, procedural, and discourse dimensions. The study highlights the role of cognitive psychology and speech activity theory in shaping effective learning approaches for professional communication in EOP contexts.

Keywords: *Professional communicative competence, subject-specific knowledge, EOP, learning strategies, specialized discourse,*

Introduction. In non-linguistic universities, during English language classes, students develop professional communicative competence, which is typically described in terms of "knowledge, skills, and abilities." Through English or the acquisition of specialized information in English, students can expand their professionally relevant knowledge and learn to apply this knowledge in oral and written professional communication. Consequently, it is essential to examine the nature of professionally oriented knowledge and skills from the perspective of cognitive psychology and speech activity theory.

In the system of professional education, knowledge forms the core of the learning content. Regarding the linguocultural educational process, this refers to subject-specific knowledge corresponding to the field of study in non-linguistic universities. It is precisely on the basis of subject-specific knowledge that students develop and enhance their communicative skills and abilities in the target language, or vice versa.

Main part: In pedagogical literature, subject-specific knowledge is understood as knowledge acquired by students within a particular discipline, as well as skills, competencies, creative experience, and value orientations specific to the studied field. The system of subject-specific knowledge primarily includes a conceptual framework (terms and concepts), the mastery of which allows both instructors and students to progress effectively in learning the subject, as well as a system of language skills and abilities. At the same time, alongside subject-specific knowledge, students acquire meta-subject abilities related to techniques, methods, schemas, and models of cognitive activity, often referred to as learning skills and strategies. In general, these help students master educational material not only in the classroom but also during independent work and self-study.

In H.D.Brown’s book *Principles of Language Learning and Teaching* [2007, p. 385], learning strategies are defined as follows: *"strategic options relating to input, processing, storage, and retrieval, or taking in messages from others, as opposed to communication strategies."* For example, these may include self-

presentation strategies, argumentation skills, the ability to process professionally oriented material, formulate hypotheses, make judgments and conclusions, etc.

However, there are also metacognitive strategies, such as planning, monitoring, and evaluating formulated speech, which can also be generalized as learning strategies [see Oxford, 1990]. Therefore, the system of subject-specific knowledge is further supplemented by learning strategies that are fundamentally necessary for successful mastery of a professionally oriented language.

Unsurprisingly, the context-content basis of learning within English for Occupational Purposes (EOP) is structured around three dimensions:

1) **Conceptual** (concepts, phenomena, events, patterns);

2) **Procedural** (operations and actions with linguistic and speech material for interaction);

3) **Specialized language** -embedded in professionally oriented discourse [Ball et al., 2019, pp. 181-183].

There are numerous definitions of the concept of "**knowledge**." The pedagogical thesaurus presents the following interpretations of **"KNOWLEDGE"**: (Table.1)

1. A practice-verified result of cognition of reality, its accurate reflection in human thinking;
2. A product of people's cognition of objects and phenomena of reality, laws of nature and society, expressed in a system of ideas and concepts;
3. The result of the process of cognition, an adequate reflection in human consciousness in the form of ideas, concepts, judgments, inferences, and theories;
4. Information stored in memory from any field of science, including formulas of laws, principles, methods, terms and concepts, specific phenomena and facts, their classifications, etc.

Based on these definitions, it can be concluded that “**knowledge”** is both the “**result and product of cognitive activity**”—information stored in students' memory and expressed in symbolic form. As we can see, the polysemy of the term "knowledge" depends on its functional role in educational discourse.

For example, in “foreign language teaching at non-linguistic universities knowledge serves as: (Table.2)

This is because knowledge forms the «core» of acquiring «professionally oriented communicative skills» and contributes to «personal development» (from the perspective of learner-centered education).
Thus, the teacher's task is to «transform knowledge into skills»—that is, the ability to «apply acquired knowledge». In this context, we are dealing with «academic (subject-specific) knowledge», derived from scientific knowledge through interdisciplinary connections, as well as the «growth and transmission of knowledge in epistemology».

Summary: The concept of "knowledge" encompasses verified cognitive results, stored information, and systematized understanding of reality. In education, it serves as a goal, content, tool, and outcome of learning. For foreign language teaching in non-linguistic universities, knowledge is central to developing professional communication skills and personal growth. Teachers must transform static knowledge into applicable skills, emphasizing practical usage. Academic (subject-specific) knowledge derives from scientific foundations and interdisciplinary links, reflecting knowledge expansion in epistemology. Thus, knowledge is dynamic—bridging theory and practice while evolving through cognitive and educational processes. Its multifaceted role highlights its importance in shaping competent, skilled learners in specialized language and professional contexts.

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PEDAGOGIK TAJRIBANI TASHKIL ETISH YO‘LLARI

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Annotatsiya. Pedagogik tajriba o‘quvchi va o‘qituvchi o‘rtasida yuzaga keladigan o‘zaro ta’sirlar, metodik yondashuvlar, ta'lim usullarining ijodiy va tizimli qo‘llanilishi orqali ta'lim jarayonining samaradorligini oshirishga qaratilgan faoliyatdir. Pedagogik tajriba ta'lim jarayonining boshqarilishining asosiy vositasi sifatida, o‘qituvchining o‘zini-o‘zi rivojlantirishini, metodik bilim va ko‘nikmalarini

takomillashtirishini ta’minlaydi. Bu maqolada pedagogik tajribani tashkil etishning asosiy yo‘llari, prinsiplar va metodlarni o‘rganamiz.

Kalit so'zlar: *innovatsiya, sun'iy intellekt, raqamli iqtisodiyot, blokcheyn, pedagogik texnologiyalar, didaktik prinsiplari, pedagogik ko‘nikmalar.*

Аннотация. Педагогический опыт - это деятельность, направленная на повышение эффективности образовательного процесса через творческое и системное применение взаимодействий между учащимися и преподавателями, методологических подходов и методов обучения. В качестве основного инструмента управления образовательным процессом педагогический опыт обеспечивает самосовершенствование преподавателя и улучшение его методических знаний и навыков. В данной статье рассматриваются основные пути организации педагогического опыта, принципы и методы.

Ключевые слова: *инновации, искусственный интеллект, цифровая экономика, блокчейн, педагогические технологии, дидактические принципы, педагогические навыки.*

Annotation. Pedagogical experience is an activity aimed at improving the effectiveness of the educational process through creative and systematic application of interactions between students and teachers, methodological approaches, and teaching methods. As a key tool for managing the educational process, pedagogical experience ensures the teacher's self-development and the improvement of their methodological knowledge and skills. This article explores the main ways, principles, and methods of organizing pedagogical experience.

Keywords: *innovation, artificial intelligence, digital economy, blockchain, pedagogical technologies, didactic principles, pedagogical skills.*

Pedagogik tajriba – bu pedagogik faoliyatning ijtimoiy va psixologik aspektlarini chuqur o‘rganish, yangi pedagogik texnologiyalarni amaliyotga joriy etish, o‘quvchilarning o‘qish jarayonida faoliyatini yaxshilashga qaratilgan tajriba asosida tahlil qilinadigan tizimdir. Pedagogik tajriba tashkil etishda quyidagi nazariy asoslar mavjud:

Pedagogik tajriba tashkil etish jarayonida eng muhim prinsiplardan biri - o‘quvchining shaxsiy ehtiyojlari va qobiliyatlariga moslashgan ta’lim yondashuvini yaratishdir. Bu prinsip o‘quvchilarni individual ravishda yondoshuvni ta'minlaydi va ta'lim jarayonining samaradorligini oshiradi.

Pedagogik tajriba turli pedagogik metodlar, texnikalar va yondashuvlar yordamida amalga oshiriladi. Masalan, “Shaxsga yo‘naltirilgan ta'lim” yondashuvi, “Tajriba asosida o‘rganish” metodologiyasi va “Inson huquqlari asosida ta'lim” kabi yondashuvlar pedagogik tajribani tashkil etishda keng qo‘llaniladi.

Pedagogik tajriba tashkil etishning asosiy vazifalaridan biri o‘quvchilarning shaxsiy rivojlanishini, ularning kognitiv, emotsional va ijtimoiy ko‘nikmalarini rivojlantirishga qaratilgan.

Pedagogik tajriba tashkil etishda o‘qituvchilar quyidagi metodlar va yondashuvlardan foydalanadilar:

Loyiha usuli: Loyiha asosida o‘rganish ta'lim jarayonini samarali tashkil etishning samarali usulidir. Bu metod o‘quvchilarni real hayotdagi muammolarni hal qilishga yo‘naltiradi. O‘quvchilar guruhlarga bo‘linib, ma’lum bir loyiha ustida ishlaydi, bu esa ularning ijodiy fikrlashini va o‘zaro hamkorlikda ishlash ko‘nikmalarini rivojlantiradi.

Interfaol ta'lim metodlari: Bu metodlar o‘quvchilarning o‘qish jarayoniga faolligini oshirishga qaratilgan. Bu yerda o‘quvchilar bevosita ta'lim jarayoniga faol ishtirok etadilar, turli muammolarni hal qilishga kirishadilar, ta'limning barcha bosqichlarida interaktivlik va fikr almashish yuzaga keladi.

Pedagogik texnologiyalar: Bugungi kunda texnologiyalar pedagogik jarayonni tashkil etishda katta rol o‘ynaydi. Kompyuter asosida o‘qitish, multimedia vositalari, onlayn o‘qitish platformalari pedagogik tajribaning samarali vositalaridir. Bu texnologiyalar o‘quvchilarga ma’lumotlarni tezda o‘zlashtirishga yordam beradi va ta'lim jarayonini yanada qiziqarli qiladi.

Refleksiya: Refleksiya o‘qituvchilarga o‘z faoliyatlarini tahlil qilish va takomillashtirish imkonini beradi. Pedagogik tajriba tashkil etishda o‘qituvchilar va o‘quvchilar tomonidan amalga oshirilgan faoliyatlarni baholash, fikr va tajriba almashish, kelajakdagi takomillashtirishlar uchun zarur bo‘lgan yondashuvlarni aniqlash imkonini beradi.

Kreativ metodlar: Ta'limda innovatsiyalarni tatbiq etish, o‘quvchilarga yangi g‘oyalar yaratishga undovchi metodlar pedagogik tajriba tashkil etishda keng qo‘llaniladi. O‘quvchilarni ijodiy fikrlashga undovchi metodlar, masalan, dramatizatsiya, o‘yin metodlari va guruhli ishlash metodlari, ularning bilimlarini amaliyotga tadbiq etishga yordam beradi.

Pedagogik tajriba tashkil etishda psixologik yondashuv ham muhim ahamiyatga ega. Pedagogik faoliyatni samarali tashkil etish uchun o‘qituvchi quyidagi psixologik asoslarni inobatga olishi zarur:

O‘quvchilarning psixologik xususiyatlarini hisobga olish: Pedagogik tajriba tashkil etishda o‘quvchilarning yosh xususiyatlari, individual ehtiyojlari va qobiliyatlari e’tiborga olinishi lozim. Har bir o‘quvchining o‘ziga xos rivojlanish bosqichlari va o‘rganish uslublari mavjud bo‘lishi mumkin, shuning uchun o‘quvchilarga individual yondashuv muhimdir.

Motivatsiya yaratish: O‘quvchilarda ta'lim jarayoniga qiziqish uyg‘otish, ularni yangi bilimlarga intilish va o‘zlarini rivojlantirishga undash pedagogik tajribani samarali tashkil etishning asosi hisoblanadi. Motivatsiya yaratishda o‘qituvchining roli katta, chunki o‘qituvchilar o‘quvchilarning qiziqishlarini aniqlash va ularni doimiy ravishda rivojlantirishga harakat qilishlari kerak.

O‘quvchilarda mustaqil fikrlashni rivojlantirish: Pedagogik tajriba tashkil etishda o‘quvchilarning mustaqil fikrlash, qaror qabul qilish va innovatsion yondashuvlarni ishlab chiqish ko‘nikmalarini rivojlantirishga katta e'tibor qaratiladi. Bu esa ularni real hayotda muvaffaqiyatli ishlashga tayyorlaydi.

Pedagogik tajriba ta'lim sifatini oshirishda muhim omil hisoblanadi. Tajriba orqali o‘qituvchi o‘z metodlarini sinab ko‘radi, ularni takomillashtiradi va

o‘quvchilarning bilimini yanada chuqurlashtirish imkoniyatlarini yaratadi. Bu jarayonda quyidagi omillarni e'tiborga olish zarur:

Ta'limning interaktivligi: O‘quvchilarga ta'lim berish jarayonida interaktiv metodlarni qo‘llash ularning faoliyatini rag‘batlantiradi va bilimlarni yaxshiroq o‘zlashtirishga yordam beradi.

O‘quvchilarning mustaqil ishlashini qo‘llab-quvvatlash: O‘quvchilarga mustaqil ishlash imkoniyatlarini yaratish, ularga o‘z bilimlarini sinash va amaliyotga tatbiq etish imkoniyatlarini taqdim etish ta'lim sifatini oshirishga xizmat qiladi.

Pedagogik innovatsiyalarni tatbiq etish: Ta'lim jarayonida innovatsion pedagogik texnologiyalarni qo‘llash va yangi metodlarni tatbiq etish ta'lim sifatini oshirishning samarali vositasidir.

Xulosa: Pedagogik tajriba ta'lim jarayonining ajralmas qismidir. Uning samarali tashkil etilishi o‘quvchilarning o‘zlashtirish jarayonini yanada sifatli qilish, o‘qituvchilarni o‘z kasbiy malakalarini rivojlantirishga yordam beradi. Pedagogik tajriba tashkil etishda metodik, psixologik va didaktik yondashuvlar, o‘quvchilarni rivojlantirishga qaratilgan strategiyalar, interfaol metodlar va innovatsiyalarni joriy etish muhim ahamiyatga ega. O‘quvchilarni mustaqil fikrlashga, ijodiy yondashuvlarga undash, pedagogik tajriba orqali ta'lim sifatini oshirish uchun asosiy yo‘llardir. Bu jarayonni muvaffaqiyatli tashkil etish orqali ta'lim tizimining umumiy samaradorligini oshirish mumkin.

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A2-B2 DARAJA O‘QUVCHILARIDA KOMMUNIKATIV KOMPETENSIYANI RIVOJLANTIRISHGA YO‘NALTIRILGAN TOPSHIRIQLAR TIZIMI

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Annotatsiya: Ushbu maqolada A2-B2 daraja o‘quvchilarida kommunikativ kompetensiyani rivojlantirishga yo‘naltirilgan topshiriqlar tizimi tahlil qilinib, kommunikativ kompetensiya tushunchasi, uning ta’lim jarayonidagi o‘rni va o‘quvchilarda nutq faoliyatining barcha turlarini rivojlantirishda metodik

yondashuvlar ko‘rib chiqiladi. A2-B2 darajadagi o‘quvchilar uchun mo‘ljallangan topshiriqlar tizimi orqali til o‘rganish jarayonida o‘quvchilarning og‘zaki va yozma nutq ko‘nikmalarini oshirish, shuningdek, tilni amaliyotda qo‘llashga o‘rgatish maqsad qilinadi. Topshiriqlar turlicha kommunikativ vaziyatlar, rolli o‘yinlar, bahs-munozaralar va jamoaviy faoliyatlar orqali amalga oshiriladi. Ushbu maqola til o‘rgatish metodikasida interfaol usullarni qo‘llash, o‘quvchilarning kommunikativ kompetensiyasini shakllantirish va ularning ijtimoiy va kasbiy faoliyatda muvaffaqiyatga erishishi uchun zarur ko‘nikmalarni oshirishga yo‘naltirilgan muhim pedagogik asoslarni yoritadi.

Kalit so‘zlar: *Til o‘rganish, topshiriqlar tizimi, nutq faoliyati, interfaol metodlar, yozma nutq, og‘zaki nutq, pedagogik yondashuvlar, tilni amaliyotda qo‘llash.*

Abstract: This article analyzes the system of tasks aimed at developing communicative competence in students at levels A2-B2, considers the concept of communicative competence, its role in the educational process, and methodological approaches to developing all types of speech activity in students. The system of tasks designed for students at levels A2-B2 aims to improve students' oral and written speech skills in the process of language learning, as well as to teach them to use the language in practice. The tasks are carried out through various communicative situations, role-playing games, discussions, and group activities. This article highlights important pedagogical foundations aimed at using interactive methods in language teaching methodologies, developing students' communicative competence, and improving the skills necessary for their success in social and professional activities.

Keywords: *Language learning, task system, speech activity, interactive methods, written speech, oral speech, pedagogical approaches, practical use of language.*

Абстракт: В статье анализируется система заданий, направленных на развитие коммуникативной компетентности у обучающихся на уровнях A2-B2, рассматривается понятие коммуникативной компетентности, ее роль в образовательном процессе, методические подходы к развитию всех видов речевой деятельности у обучающихся. Система заданий, разработанная для учащихся уровней A2-B2, направлена на совершенствование навыков устного и письменного общения учащихся в процессе изучения языка, а также на обучение их использованию языка на практике. Задания выполняются посредством различных коммуникативных ситуаций, ролевых игр, дискуссий и командной работы. В статье рассматриваются важные педагогические основы использования интерактивных методов в обучении языку, формирования коммуникативной компетентности студентов и развития навыков, необходимых для их успешной социальной и профессиональной деятельности.

Ключевые слова: *Изучение языка, система заданий, речевая деятельность, интерактивные методы, письменная речь, устная речь, педагогические подходы, практическое использование языка.*

Kirish qismi: Zamonaviy ta’lim tizimida talabalar va o‘quvchilarni nafaqat nazariy bilimlar bilan ta'minlash, balki ularning nutq faoliyatini samarali rivojlantirish ham muhim ahamiyatga ega. Kommunikativ kompetensiya, til o‘rganish jarayonining asosiy tarkibiy qismlaridan biri sifatida, o‘quvchilarning har tomonlama rivojlanishi uchun muhim vosita bo‘lib xizmat qiladi. O‘quvchilarni tilni amaliyotda qo‘llashga o‘rgatish, ularni turli kommunikativ vaziyatlarda faol ishtirok etishga undash, nutq madaniyatini shakllantirish – bu barcha maqsadlar ta’lim jarayonida jiddiy yondashuvlarni talab qiladi.

A2-B2 darajadagi o‘quvchilar uchun kommunikativ kompetensiyani rivojlantirish, til o‘rgatishda interfaol metodlarni qo‘llashni taqozo etadi. Bu metodlar o‘quvchilarning nutq faoliyatining barcha turlarini (og‘zaki, yozma, tinglash va o‘qish) rivojlantirishga xizmat qiladi. A2-B2 darajalarida, o‘quvchilar aniq bir mavzu doirasida fikrlarni ifodalash va muloqot qilish ko‘nikmalarini rivojlantiradilar. Shu nuqtai nazardan, topshiriqlar tizimi orqali o‘quvchilarni tilni interaktiv va amaliy tarzda o‘rganishga jalb etish mumkin. Maqolada til o‘rganish jarayonida topshiriqlar tizimi orqali o‘quvchilarning kommunikativ kompetensiyasini shakllantirishning metodik asoslari ko‘rib chiqiladi va ushbu tizimning samarali qo‘llanilish usullari yoritiladi.

Maqolaning maqsadi – A2-B2 darajadagi o‘quvchilar uchun kommunikativ kompetensiyani rivojlantirishga yo‘naltirilgan metodik yondashuvlarni va topshiriqlar tizimini ishlab chiqish va ushbu tizimning ta’lim jarayoniga qo‘llanilishini tahlil qilishdir.

Asosiy qism: A2-B2 darajadagi o‘quvchilarda kommunikativ kompetensiyani rivojlantirishda samarali metodlar va yondashuvlar muhim o‘rin tutadi. Ushbu maqolada til o‘rganish jarayonida kommunikativ kompetensiyani shakllantirish uchun mo‘ljallangan topshiriqlar tizimi atroflicha tahlil qilinadi. Bu tizimning maqsadi o‘quvchilarning og‘zaki va yozma nutq ko‘nikmalarini rivojlantirish, shuningdek, ularni real hayotdagi vaziyatlarda muloqot qilishga tayyorlashdir.

O‘quvchilarning faol ishtirokini ta’minlaydigan metodlar, jumladan, rolli o‘yinlar, debatlar, bahs-munozaralar, guruh ishlari va boshqa interfaol faoliyatlar. Bu metodlar o‘quvchilarga muloqot qilishda faol ishtirok etish va o‘z fikrlarini aniq ifodalash imkonini beradi.

A2-B2 darajadagi o‘quvchilarga mo‘ljallangan topshiriqlarda turli ijtimoiy vaziyatlar simulyatsiya qilinadi. Bu vaziyatlar o‘quvchilarga muloqotda bo‘lishni va turli ijtimoiy kontekstlarda muvaffaqiyatli ishlashni o‘rgatadi. Misol uchun, biror mavzuda tanqidiy fikr bildirish, xabarlar yozish, mijoz va xizmat ko‘rsatuvchi o‘rtasida muloqot qilish kabi amaliy topshiriqlar.

O‘quvchilarning yozma va og‘zaki nutqini rivojlantirish uchun turli topshiriqlar beriladi. Masalan, talabalarga konkret bir mavzu haqida hikoya yozish, muzokara o‘tkazish, yoki suhbatlarda ishtirok etish vazifalari yuklanadi. Bu esa ularning ifodalanish ko‘nikmalarini oshiradi va nutq madaniyatini shakllantiradi.

Topshiriqlar tizimida grammatika va leksikani mukammal o‘zlashtirishga ham alohida e’tibor qaratiladi. O‘quvchilar tilning barcha asosiy strukturalarini amaliyotda qo‘llash orqali mukammallikni ta’minlaydi.

A2-B2 darajadagi o‘quvchilarni tilni o‘rganishga jalb qilish va ularda kommunikativ kompetensiyani rivojlantirish uchun bu topshiriqlar tizimi juda samarali hisoblanadi. Interfaol metodlar va real hayot vaziyatlariga asoslangan topshiriqlar, o‘quvchilarga o‘z fikrlarini erkin ifodalash, boshqalar bilan samarali muloqot qilish, va tilni amaliyotda qo‘llashda yordam beradi. Bu esa nafaqat til o‘rganish jarayonini qiziqarli va samarali qiladi, balki o‘quvchilarning ijtimoiy va kasbiy faoliyatlarda muvaffaqiyatli bo‘lishiga xizmat qiladi. Ushbu tizimni ishlab chiqishda, o‘quvchilarning til o‘rganish jarayonida samarali muloqot qilish qobiliyatlarini rivojlantirishga qaratilgan metodlar va yondashuvlar e’tiborga olingan. A2-B2 darajalaridagi o‘quvchilarni hisobga olgan holda, topshiriqlar nafaqat grammatika va lug‘atni o‘rganishga, balki muloqot jarayonida tilni amalda qo‘llashga yordam berishga qaratilgan.

Tadqiqotda, topshiriqlarning o‘quvchilarning kommunikativ ko‘nikmalarini rivojlantirishdagi ahamiyati va samaradorligi chuqur tahlil qilindi. Tahlil qilingan topshiriqlar tizimi muloqotning turli shakllarini (og‘zaki va yozma nutq) o‘z ichiga olib, talabalarning o‘zaro aloqalarini rivojlantirishga xizmat qiladi. Har bir topshiriqning samaradorligini o‘lchash uchun baholash kriteriyalari va metodologiyalari ishlab chiqilgan bo‘lib, ularning har biri talabalarning o‘rganayotgan tilni real hayotda qo‘llashga qodir bo‘lishiga yordam beradi.

Tadqiqot natijalari shuni ko‘rsatdiki, o‘quvchilarning kommunikativ kompetensiyasini rivojlantirish uchun samarali va innovatsion topshiriqlar tizimi ta’lim jarayoniga sezilarli ta’sir ko‘rsatadi. A2-B2 darajasidagi o‘quvchilarni qamrab olgan topshiriqlar tizimi yordamida, talabalarning muloqot qilish qobiliyatlari sezilarli darajada oshgan. Ayniqsa, rolli o‘yinlar, debatlar, va guruhli ishlar kabi interfaol metodlar o‘quvchilarga yangi mavzularda fikrlarni erkin va aniq ifodalash imkonini bergan.

Bundan tashqari, maqolada keltirilgan tadqiqotlar shuni ko‘rsatadiki, til o‘rganish jarayonida kommunikativ kompetensiyani rivojlantirish o‘quvchilarni faqat grammatika va lug‘at bilish bilan cheklanmay, balki turli ijtimoiy va professional vaziyatlarda samarali muloqot qilishni o‘rgatish uchun ham zarurdir. Yangi metodlar va yondashuvlarni qo‘llash, o‘quvchilarga nafaqat tilni o‘rganish, balki uni real hayotda muvaffaqiyatli qo‘llash imkonini yaratadi. Topshiriqlar tizimi talabalarning tilni amaliy qo‘llashda, o‘z fikrlarini ravon va aniq ifodalashda yordam berishi, shuningdek, ularning umumiy kommunikativ kompetensiyasini rivojlantirishga xizmat qilishini ko‘rsatdi. Ushbu yondashuvlar ta’lim jarayonining samaradorligini oshirishga xizmat qiladi va o‘quvchilarning kasbiy va ijtimoiy muvaffaqiyatlarini oshirishda muhim rol o‘ynaydi.

A2-B2 darajali o‘quvchilarda kommunikativ kompetensiyani rivojlantirishga yo‘naltirilgan topshiriqlar tizimi, til o‘rganish jarayonini yanada samarali va interfaol qiladi. Bu tizim talabalarga nafaqat til o‘rganishda, balki real hayotda muloqot qilishda ham yordam beradi. Shu bilan birga, tizimni joriy etish va uning

samaradorligini baholash uchun doimiy izlanishlar olib borish zarur. Bu ta’lim jarayonini yangilash va takomillashtirishda muhim ahamiyatga ega bo‘ladi.

Xulosa qismi: A2-B2 darajadagi o‘quvchilarda kommunikativ kompetensiyani rivojlantirishda topshiriqlar tizimi o‘zining samaradorligini namoyon etadi. Ushbu tizim orqali o‘quvchilarning nutq faoliyatini rivojlantirish, ularni turli kommunikativ vaziyatlarga tayyorlash, va tilni amaliyotda qo‘llash imkoniyati yaratiladi. Interfaol metodlar va vaziyatga moslashtirilgan topshiriqlar, o‘quvchilarning og‘zaki va yozma nutqini mustahkamlashga, shuningdek, ularni o‘z fikrlarini aniq ifodalashga o‘rgatadi.

Topshiriqlar tizimi o‘quvchilarga kommunikativ kompetensiya darajasini oshirishda hamda ularni real hayotda muvaffaqiyatli ishlashga tayyorlashda katta yordam beradi. O‘quvchilarning tilni o‘rganish jarayonida aniq va tizimli yondashuvlarni qo‘llash, ularda kerakli til ko‘nikmalarini shakllantirishga xizmat qiladi.

Kelajakda bu tizimni yanada takomillashtirish va yangi innovatsion metodlar bilan boyitish, til o‘rganish jarayonining samaradorligini oshirishga yordam beradi. Ta’lim jarayonida topshiriqlar tizimi orqali o‘quvchilarning kommunikativ kompetensiyasini rivojlantirish, nafaqat tilni o‘rganishni, balki ularning ijtimoiy va kasbiy muvaffaqiyatlarini ham oshirishga imkon beradi. Bu esa jamiyatda yuqori malakali va tilga layoqatli mutaxassislarni tayyorlashga xizmat qiladi.

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ZAMON PEDAGOGIKASIDA INNOVATSION TEXNOLOGIYALAR TA'LIM JARAYONIDA MUHIM AHAMIYATI

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Annotatsiya. Innovatsion pedagogik texnologiyalar va ularning o'qitish jarayonidagi o'rni haqida so'z yuritadi. Innovatsion pedagogik texnologiyalar zamonaviy ta'lim tizimining ajralmas qismiga aylangan bo'lib, o'quvchilarning

faolligini oshirish, o'qituvchilarning pedagogik faoliyatini takomillashtirish va shaxsiylashtirilgan ta'limni ta'minlashda muhim ahamiyat kasb etadi. Texnologiyalarni o'qitish jarayoniga qanday joriy etish, ularning ta'lim sifatiga ta'siri va mavjud qiyinchiliklar haqida batafsil ma'lumot berilgan. Innovatsion texnologiyalar yordamida o‘quvchilar nafaqat bilim olishadi, balki ijodkorlik, mustaqil fikrlash va jamoada ishlash kabi qobiliyatlarini ham rivojlantiradi. Biroq, ularni samarali ishlatish uchun o‘qituvchilarning malakasini oshirish va kerakli infratuzilma yaratish zarurligi ta'kidlangan. Ta'lim tizimida innovatsion texnologiyalarning o'rnini va ulardan qanday foydalanish mumkinligini tahlil qiladi.

Kalit so'zlar. *Innovatsion pedagogik texnologiyalar, o'qitish jarayoni, faol o'qitish, shaxsiylashtirilgan ta'lim, multimedia vositalari, interaktiv o'qitish, o'quvchilarning faolligi, ta'lim sifatini oshirish, o'qituvchilarning pedagogik faoliyati, onlayn o‘quv platformalari, ta'lim metodikalari, ta'limda texnologiyalarni joriy etish.*

Аннотация. В статье рассматриваются инновационные педагогические технологии и их роль в процессе обучения. Инновационные педагогические технологии стали неотъемлемой частью современной системы образования и играют важную роль в повышении вовлеченности учащихся, совершенствовании педагогической деятельности учителей, обеспечении персонализации обучения. Подробная информация о внедрении технологий в процесс обучения, их влиянии на качество образования и существующих проблемах. С помощью инновационных технологий студенты не только получают знания, но и развивают такие навыки, как креативность, самостоятельность мышления и командная работа. Однако было подчеркнуто, что для их эффективного использования необходимо повышать квалификацию преподавателей и создавать необходимую инфраструктуру. Анализируется место инновационных технологий в системе образования и возможности их использования.

Ключевые слова. *Инновационные педагогические технологии, учебный процесс, активное обучение, персонализированное обучение, мультимедийные средства, интерактивное обучение, вовлеченность студентов, повышение качества образования, педагогическая деятельность учителей, платформы онлайн-обучения, образовательные методики, внедрение технологий в образование.*

Annotation. It discusses innovative pedagogical technologies and their role in the teaching process. Innovative pedagogical technologies have become an integral part of the modern education system and play an important role in increasing student engagement, improving teachers' pedagogical activities, and ensuring personalized learning. Detailed information is provided on how to introduce technologies into the teaching process, their impact on the quality of education, and existing difficulties. With the help of innovative technologies, students not only gain knowledge, but also develop such skills as creativity, independent thinking, and teamwork. However, it is emphasized that in order to use them effectively, it is necessary to improve the skills of teachers and create the necessary infrastructure. It

analyzes the role of innovative technologies in the education system and how they can be used.

Key words. *Innovative pedagogical technologies, teaching process, active learning, personalized learning, multimedia tools, interactive learning, student engagement, improving the quality of education, pedagogical activities of teachers, online learning platforms, educational methodologies, introduction of technologies in education.*

Hozirgi zamon pedagogikasida innovatsion texnologiyalar ta'lim jarayonida muhim ahamiyatga ega. Innovatsion pedagogik texnologiyalar o'qitish va o'rganish metodlarini yangilash, o'quvchilarni faol va samarali o'qitish, ularning ijodkorlik va kritikal fikrlash qobiliyatlarini rivojlantirishga yordam beradi. Bu maqolada innovatsion pedagogik texnologiyalarning ta'lim tizimida qanday ishlatilishi va o'qitish jarayonidagi o'rni haqida so'z yuritamiz.

Innovatsion pedagogik texnologiyalar nima Innovatsion pedagogik texnologiyalar – bu yangi pedagogik usullar, metodlar va vositalar bo'lib, o'quvchilarning bilim olish jarayonini samarali va interaktiv qilishga qaratilgan. Ular zamonaviy kompyuter texnologiyalari, internet resurslari, multimedia vositalari, virtual laboratoriyalar, o‘quv dasturlari va o‘qitishning yangi usullari kabi elementlarni o‘z ichiga oladi. Bunday texnologiyalar o‘qitish jarayonini yangilash, o‘quvchilarni o‘qishga faol jalb qilish va ta'lim sifatini oshirishda muhim rol o‘ynaydi. Innovatsion pedagogik texnologiyalarning o'qitish jarayonidagi o'rni o'quvchilarning faoliyatini oshirish **i**nnovatsion pedagogik texnologiyalar o'quvchilarning faolligini oshiradi, chunki ular ta'lim jarayonida yangi, interaktiv usullarni qo'llash imkoniyatini yaratadi. Masalan, onlayn o‘quv platformalari, simulyatsiyalar, interaktiv darslar o‘quvchilarga o‘z bilim va ko‘nikmalarini yangi formatda mustahkamlashga yordam beradi. Bu usullar o‘quvchilarning o‘rganishga bo‘lgan qiziqishini oshiradi va ularning o‘z-o‘zini nazorat qilish qobiliyatlarini rivojlantiradi.O'qituvchilarning pedagogik faoliyatini takomillashtirish **i**nnovatsion texnologiyalar o‘qituvchilarni o‘z pedagogik faoliyatini yanada samarali tashkil etishga undaydi. Ular darslarni tayyorlashda va o‘qitish metodlarini tanlashda yangi imkoniyatlarga ega bo‘ladilar. Masalan, multimedia vositalari va interaktiv doskalar o‘qituvchiga dars jarayonini yanada jonli va qiziqarli qilish imkoniyatini beradi. Bundan tashqari, onlayn resurslar yordamida o‘qituvchilar o‘quvchilarning o‘rganish jarayonini tahlil qilish va ular bilan individual tarzda ishlash imkoniyatiga ega bo‘ladilar.

Shaxsiylashtirilgan ta'lim innovatsion texnologiyalar yordamida shaxsiylashtirilgan ta'limni joriy qilish mumkin. Bu o‘quvchilarning individual ehtiyojlarini inobatga olish, ularning o‘ziga xos qobiliyatlari va qiziqishlariga mos keladigan o‘qitish usullarini tanlashni anglatadi. Masalan, o‘quvchilarga ularning tezligi va qiziqishlariga mos darslarni taqdim etish uchun adaptiv o‘qitish tizimlari yaratish mumkin. Bu, o‘z navbatida, o‘quvchilarning muvaffaqiyatlarini oshiradi. Keng qamrovli ta'lim resurslariga kirish **i**nternet va multimedia texnologiyalari yordamida o‘qituvchilar va o‘quvchilar keng qamrovli ta'lim resurslariga ega bo‘ladilar. Onlayn kutubxonalar, ilmiy maqolalar, videolar, podcastlar va boshqa

resurslar o‘quvchilarning o‘rganish jarayonini boyitadi va yanada kengroq ma'lumotlar bilan tanishish imkoniyatini beradi. Bu resurslar o‘quvchilarning dunyoqarashini kengaytiradi va ularning ilmiy va amaliy bilimlarini oshiradi.

Innovatsion texnologiyalarning ta'lim sifatiga ta'siri innovatsion pedagogik texnologiyalar ta'lim sifatini oshirishga katta yordam beradi. Ular o‘quvchilarga nafaqat bilimlarni, balki mustaqil fikrlash, muammolarni hal qilish va jamoada ishlash kabi ko‘nikmalarni ham o‘rgatadi. Zamonaviy texnologiyalar yordamida o‘quvchilarga real hayotdagi muammolarni yechish uchun zarur bo‘lgan vositalar, bilimlar va ko‘nikmalar beriladi. Bu o‘zgarishlar o‘quvchilarning o‘rganishga bo‘lgan qiziqishlarini oshiradi va ularni kelajakda muvaffaqiyatli qilishga yordam beradi.Innovatsion pedagogik texnologiyalarni joriy etishdagi qiyinchiliklar innovatsion pedagogik texnologiyalarni o‘qitish jarayoniga joriy qilishda ba'zi muammolar ham mavjud. Avvalo, o‘qituvchilar va o‘quvchilar uchun yangi texnologiyalarni o‘rganish va ularni samarali ishlatish uchun zarur bo‘lgan vaqt va resurslar mavjud. Bundan tashqari, texnologik infratuzilma, internetga kirish imkoniyati va kerakli qurilmalarning mavjudligi ham muhim omillar hisoblanadi. Shuningdek, o‘qituvchilarni yangi metodika va texnologiyalar bilan tanishtirish uchun doimiy malaka oshirish kurslari va treninglar talab etiladi.

Xulosa: Innovatsion pedagogik texnologiyalar ta'lim jarayonini yanada samarali va qiziqarli qilishda muhim rol o'ynaydi. Ular o‘quvchilarning bilim olish jarayonini yangilaydi, o‘qituvchilarga yangi metodlar va vositalarni qo‘llash imkoniyatini beradi. Innovatsion texnologiyalar yordamida ta'limning sifatini oshirish va o‘quvchilarning faolligini oshirish mumkin. Shuningdek, bu texnologiyalar o‘quvchilarning shaxsiy ehtiyojlarini inobatga olish va ta'limni shaxsiylashtirish imkonini yaratadi. Biroq, ularni samarali joriy etish uchun yetarli resurslar va o‘qituvchilarning malakasini oshirish zarur.

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TALABALARNING TIL SAVODXONLIGINI OSHIRISHDA SAMARALI METODLAR (BOSHLANG`ICH TA`LIM YO`NALISHI MISOLIDA)

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Annotatsiya: Ushbu maqolada boshlang`ich ta`lim yo`nalishida ona tilini o‘qitishda mavjud muammo va yechimlar, nutqiy ko‘nikmalarni takomillashtirish va uning ilmiy-nazariy asoslari to‘g‘risida to‘xtab o‘tilgan. Til ta`limida nutqiy ko`nikmalarni rivojlantirishga qaratilgan amaliy mashg`ulotlarda foydalanish uchun grammatik mashqlar interfaol metodlar va samarali usullar asosida bajarilishi talabalarning lisoniy bilim va malakalarini rivojlantirishda muhim ahamiyat kasb etishi yuzasidan metodik tavsiyalar berilgan.

Kalit so‘zlar: *yozma nutq, og`zaki nutq, nuitqiy ko`nikma, til nazariyasi, qonuniyatlari, grammatika, morfologiya, interfaol metod, nutqiy kompetensiya, so`z turkumlari, sintaktik qurilma, matn.*

Аннотация: В данной статье рассматриваются существующие проблемы и решения в обучении родному языку по направлению начального образования, совершенствование речевых навыков и его научно-теоретические основы. Для использования на практических занятиях, направленных на развитие речевых навыков в языковом образовании, даны методические рекомендации о том, что выполнение грамматических упражнений на основе интерактивных методов и эффективных приемов приобретает важное значение для развития языковых знаний и навыков учащихся.

Ключевые слова: *письменная речь, устная речь, речевые навыки, теория языка, законы, грамматика, морфология, интерактивный метод, речевая компетентность, категории слов, синтаксический прием, текст.*

Annotation: this article stops on the existing problems and solutions in teaching the native language in the direction of primary education, the improvement of speech skills and its scientific and theoretical foundations. Methodological recommendations are given on the importance of the implementation of grammatical exercises on the basis of interactive methods and effective methods for use in practical exercises aimed at the development of speech skills in language education in the development of linguistic knowledge and skills of students.

Keywords: *written speech, oral speech, nuitqiy skill, language theory, laws, grammar, morphology, interactive method, speech competence, word categories, syntactic device, text.*

Kirish qismi: Nutq madaniyatga erishish, namunali nutq (og`zaki va yozma) tuzish malakasiga ega bo`lish har bir shaxs umummadaniyatining ajralmas va tarkibiy qismi ekanligi ma`lum. Til ta`limida asosiy diqqat e'tibor o`zbek tili birliklarining butun imkoniyatlarini talabalarga tanishtirish orqali ona tilining naqadar boy, serjilo va qadimiy ekanligini yanada teran anglashga, ulardan ijtimoiy sharoitda nutqiy vaziyatga mos foydalana olish malakasini rivojlantirishga qaratish muhimdir.

Talabalarda ijodiy tafakkur, ijodiy izlanish, ko‘pgina imkoniyatlardan eng maqbulini tanlay olish ko‘nikmalarini shakllantirish va rivojlantirish, ularni milliy qadriyatlarimiz, udum va an’analarimiz ruhida tarbiyalashda ona til fanining tutgan o‘rni va imkoniyatlari benihoya kattadir. Bo`lajak boshlang`ich sinf o`qituvchisi har ikki nutq ko`rinishi: ham og`zaki, ham yozma shaklida bemalol xatosiz fikr ifoda eta olishi zarurdir. Savodxonlikka qadam qo`yayotgan bolajonlar uchun namunali nutq egasi, albatta bu – birinchi muallimdir.

Bundan ko`rinadiki, mazkur yo`nalishda tehsil oluvchi talabalarning grammatik qonuniyatlarga amal qilgan holda va ayniqsa, adabiy til me'yorlariga rioya qilgan holda, fikrlarini ham og`zaki, ham yozma tarzda namunali nutq tuzishga erishuvini ta`minlash asosiy burchimiz hisoblanadi. Shunday ekan, “Ona tili nazariyasi” va “O`qituvchi nutq madaniyati” kabi majburiy va tanlov fanlari dasturida ayni ta`limiy maqsadlar ko`zda tutilgan.[3] Talabalarda ijodkorlikni, mustaqil fikrlashni tarbiyalash, o‘z shaxsiy fikrini nutq sharoitiga mos ravishda og‘zaki va yozma shakllarda to‘g‘ri, ravon ifodalashga o‘rgatish uchun ona tili ta’limining mazmunini tubdan yangilash, ta`lim jarayoniga o`qitishning zamonaviy usullarini tatbiq etish dolzarb masalalardan biridir.

Ta`lim bosqichlarida ona tili o‘qitilishining talab darajasida emasligining bosh sabablaridan biri shundaki,ong va tafakkurni rivojlantirishda ona tilining tutgan o‘rniga noto‘g`ri baho berishimizdir. Ongni, tafakkurni shakllantirish asosan ijtimoiy fanlarga rtegishli deb deb bilib, ona tilidan ta’lim mazmunini ona tili qurilishining ilmiy talqini, grammatikani o‘rganishdan iborat deb hisobladik. Natijada talaba-o‘quvchi grammatik qoidalarni quruq yodlash bilan kifoyalanib, qoidalar asosida turli hajm va murakkablikdagi ko‘plab topshiriqlarni bajarsa-da, og‘zaki va yozma savodxonligi sezilarli sifat darajasiga ko`tarilmadi. Bir so`z bilan aytganda, savodxonlik “oqsadi”.

Talabalarning ko‘pchilik qismida ijodiylik, mustaqil fikrlash, ijodiy fikr mahsulini nutq sharoitiga mos ravishda og‘zaki, yozma shakllarda to‘g‘ri, ravon ifodalash ko‘nikmalari hamon past saviyada qolib kelmoqda. Bu holning asosiy sabablarini faqat o‘qituvchiga to‘nkash yoki ta`lim jarayoniga moddiy-texnikaviy kamchilikni ro`kach qilish adolatsizlikdir. Mavjud holat ko‘p jihatdan ona tili ta’limining maqsadi mazmuni va usuliga aloqador bo‘lib, uni yangilash hayotiy zaruriyatga aylanib qoldi.

Tadqiqot materiallari va metodologiyasi: Boshlang`ich sinflarda ta`lim-tarbiyaning zamon talablari darajasida takomillashtirilishi, yoshlarning ma`naviy barkamol shaxslar bo`lib yetishida asosiy omillardan hisoblanadi. Buning uchun o`qituvchilarning ilmiy-pedagogik va metodik tayyorgarligini oshirish, darslarni ilmiy jihatdan takomillashtirish, ilg`or va zamonaviy pedagogik texnologiyalarni ta`lim jarayoniga to`liq joriy qilish to`grisida ko`plab fikrlar bayon etilmoqda. Zero, boshlang`ich sinf ona tili darslarida o`quvchilarning ham ta`limiy ham tarbiyaviy ahamiyat kasb etuvchi dars maqsadiga erishishda o`quvchilarning imloviy

savodxonligi, uni yanada takomillashtirish usulllaridan foydalanish va darslarni tashkil qilish o`ziga xos ahamiyat kasb etar ekan, o`qituvchining o`zi birinchi galdasavodxonlikka erishganbo`lishi lozim.

Ona tili o‘rgatishning mazmuni jamiyat rivojlanishining hozirgi bosqichida davlatimizning maktab oldiga qo‘ygan qator vazifalarga moslangan. Bu vazifalar ko‘p qirrali bo‘lib, ularni bajarish va amaliyotga joriy etish ularga g‘oyaviy-siyosiy, axloqiy, estetik va mehnat tarbiyasini rivojlantirishga yo‘naltirilgan. Ona tilini o‘rgatish natijasida talabalalarda o‘z fikrini grammatik to‘g‘ri, uslubiy aniq, mazmunli, ohangga rioya qilib ifodalay olish va uni imloviy to‘g‘ri yoza olish ko‘nikmalari shakllantiriladi. Ona tili kursidan hosil qilingan maxsus ko‘nikmalar bilan predmetlararo ko‘nikmalar, bir-biridan ajratilmagan holda o‘quv-tarbiyaviy jarayonda shakllantiriladi.

Darsda talabalarning o‘quv faoliyatini tashkil etishga, foydalaniladigan til materialining g‘oyaviy-siyosiy, estetik va badiiy qimmatli bo‘lishiga, tilni o‘rganish jarayonida ularning dunyoqarash elementlarini shakllantirishga alohida ahamiyat berish zarur. Deylik, “Ot va uning leksik-grammatik xususiyatlari” mavzusiga doir bilimlarni mustahkamlovchi amaliy mashg`ulotda quyida matnni va shu asosda bajariladigan toshiriqlardan foydalanishni tavsiya etamiz:

HALOLLIK GIGIYENASI

Dasturxonimizga tortiladigan taom masalliqlarini xarid qilishdan to uni tayyorlab, pishirib, suzib keltirguncha ularning ozodaligiga e’tibor qilamiz. Muzxonada saqlaymiz, chang-g‘ubordan muhofazalash uchun doka-sochiqlar yopib qo‘yamiz. Nihoyat, ovqatlanishga o‘tirishdan avval qo‘llarimizni yuvamiz; qoshiq va sanchqilarni qayta-qayta artishdan erinmaymiz.

Uncha-buncha ozodalik gigiyenasiga odatlanganimiz bois, mikrobdan qo‘rqamiz, biroq ozodalik gigiyenasidan ilgariroq keladigan, ehtimol mikrobdan dahshatliroq bo‘lgan halollik gigiyenasini xayolimizga keltirmaymiz.

Dasturxonimizga tortilayotgan masalliqlarni, tanovul qilayotgan noz-ne’matlarni halollab topdikmi? Qayerdan keldi ular ro‘zg‘orimizga? Qaysi mehnatlarimiz evaziga qozonimizga solyapmiz ularni? Birovlarning haqidan urib qolganimiz hisobiga emasmi? Kimlarnidir qon qaqshatish hisobiga orttirmagan edikmi ularni? Boshiga og‘ir musibat tushgan bechoradan tama yo‘li bilan undirib olgan poralarimiz hisobiga emasmi?..

Nopok va harom yo‘llar bilan topilgan taomni jig‘ildonga tiqishtirayotib ozodalik gigiyenasiga har qancha rioya qilmaylik, bu bilan luqmamiz poklanib qoladimi?

Bozor munosabatlarining tinimsiz toblanishi, o‘tish davrining shiddati va behalovat turmush tarzi odamlarni shu qadar komiga tortib ketdiki, bunday nozik savollar haqida o‘ylashga, mulohaza yuritishga fursat yetmayapti. Eng dahshatlisi shundaki, mana shunday taqchillikka ko‘nika borganimiz sayin o‘zimizni savolga tutish, o‘zimizni o‘zimiz tergash odati ham unutilib ketmoqda.

Yaxshiyam, jamiyatimizda ijtimoiy muhofaza siyosati barqaror, aks holda shataloq otayotgan, imoniy nafsini bozoriy nafsga ikki qo‘llab almashlab

yuborayotganlar yana qanaqangi «karomatlar» ko‘rsatmas edi! Shuning uchun ham barchamiz «Halollik gigiyenasi»ga rioya qilaylik!

Avvalo, shuni ta`kidlash joizki, ijodiy izlanish muhiti yaratilgan darslardagina zarur axloqiy sifatlar tarbiyalanadi. Ona tili darslarida o‘zbek tiliga muhabbat va so‘zga ehtiyotlik bilan munosabatni tarbiyalashga alohida e’tibor beriladi. Buning uchun matn puxta tanlanadi. Tilni o‘rganish jarayonida leksik-uslubiy ishlarga katta o‘rin beriladi.Har bir talaba individual yoki kichik guruhlarda ishlashi ham mumkin.

Topshiriq:

1. Tinglab tushunish mashqi.

Yuqoridagi matn o`qib bo`lingach, quyidagi savollar beriladi:

1. Matnda qaysi insoniy xislatlar haqida so`z yuritilgan?
2. Ozodalik va halollik gigyenasi o`rtasida qanday o`xshashlik bor?
3. To‘g‘ri tarbiyaning eng ta’sirli, eng samarali usuli qanday ekan? Va uni asosan kimlar amalga oshiruvchi shaxslar kim?
4. Bozor munosabatlari avj olgan zamonda har kim ham halollik tushunchasiga to`g`ri yondashyaptimi?
5. Halol kasb orqali mashhurlikka erishgan va xayrli ishlarga qo`l urgan

2. Og`zaki nutqni o`stirish mashqi

1. Siz matnga qanday nom topgan bo`lar edingiz?
2. Halollik tushunchasini qanday izohlaysiz?
3. Halollik haqida qanday o`zbek maqollarini bilasiz?
4. Halol insonlar jasorati haqida, halollikning foydalari to`grisida yozilgan qaysi badiiy asarlarni esladingiz?
5. Bu asarlardan siz qanday xulosa chiqargansiz?

3. Yozma nutqni rivojlantiruvchi mashq

1.Matnda aytilishi va yozilishi farqlanadigan so`zlarni ajrating va ikki ustunga ajratib yozing.

Talafuziga ko`ra	Yozilishiga ko`ra
Unchamuncha	Uncha-buncha
Mikrop	Mikrob
Dastirxon	Dasturxon
Erimmaymiz	Erinmaymiz
Taxchillikka	Taqchillikka
Pursat	Fursat

2. Lug`at ustida ishlash. Xorijiy tajribada ham til egalarining muayyan til malakalarini egallashda asosiy yordamchi vosita lug`atlar ekanligi e`tirof etilib, savodxonlik borasida amaliy foydalari ko`p qayd etilgan.

a. Grammatik bilimni mustahkamlovchi mashq

Matndan so`zlarning tuzilishiga ko`ra faqat juft so`zlarni ajratib yozing. Hosil bo`lishiga qiqqat qiling va so`z turkumini aniqlang. Juft so`z bog`lanib kelgan so`z bilan birga ko`chiring.

Masalan, ota-ona (ot so`z turkumi, bir-biriga mazmunan yaqin so`zlardan tuzilgan), alang-jalang qaraydilar (Ravish so`z turkumi, har ikki qismi atash ma`nosiga ega bo`lmagan so`zlardan hosil bo`lgan).

Matn tarkibidagi otlarni quyidagicha turkumlarga ajrating:

Shaxs otlari	Narsa-buyum	Faoliyat-jarayon oti	Mavhum ot	Orin-joy nomi	Sanalmaydigan ot	Aniq ot
inson	dasturxon	savdo-sotiq	jasorat	bozor	ozodalik	jig`ildon

Ot so`z turkumiga oid so`z bog`lanib kelgan birikmalarni jadval bo`yicha to`ldiring:

Ot+ot	Sifat + ot	Ot+fe`l	Ravish+ot	Harakatnomi +ot	Fe`l + ot	ot
Bozor munosabatlari	ijtimoiy muhofaza	fursat yetmayapti	Uncha-buncha odamlar	Yashash zavqi	*tortiladigan taom*	jig`ildonga urmoq
…	…	…	…	…	...	…

Darsda she’r, soddalashtirilgan matnlar bilan birga, yuksak badiiy matnlardan ham foydalaniladi. Ona tili o‘qitish jarayoni o‘quvchilarda ilmiy dunyoqarash asoslarini shakllantirishga qaratiladi.

6. Xotirani rivojlantirishga qaratilgan mashqlar.

Ona tili darslari har bir inson uchun zarur bo‘lgan xotira va diqqat ustida tinimsiz ishlkashni taqazo etadi, til egasining so`z boyligi kengligi yaratilajak matn va nutqning rang-barangligiga xizmat qiladi. Agar dars grammatik bilimlarni mustahkamlash, orfografik ko‘nikmalarni shakllantirish maqsadini o‘z oldiga qo‘ysa, darsning mantiqiy shartlari asta murakkablashtirib borilgan mashqlar tizimini aks ettiradi. O`qituvchi slaydga yozilishi qiyin so`zlardan 20 tasini yozib, bir marta o`qib olish imkonini beradi va ekran o`chgach, talabalar yodda qolgan so`zlarni qog`ozga tushiradilar. 18-20 ta so`z uchun 5 ball, 15-17 ta so`z uchun 4 ball, 12-14 ta so`z uchun 3 ball beriladi:

Tahlil va natijalar: Talabalar bunday topshiriqni imloviy va grammatik vazifalardan so`zng bajarilishi samaraliroq, biror imlo qoidasini yaxshilab bilib, o‘rganib olishlari uchun bir-ikki mashq jamoaviy ravishda bajartiriladi. Talabalar mustaqilligi oshgach, mashqni mustaqil ishlaydilar. Darsda bajarilgan mashqlar o‘rtasidagi bog‘lanishni shakllantiradigan ko‘nikmaning xususiyati ham sabab bo‘ladi. O‘quv materialining mavzuga darsning maqsadiga mos bo‘lishi uning maqsadga yo‘naltirilishini ta’minlaydi. Darsda foydalaniladigan barcha o‘quv materiallari (shu jumladan, til dalillarini kuzatish, imlo va nutqqa oid mashqlarni bajarish uchun tanlanadigan materiallar ham) darsning maqsadiga juda mos bo‘lishi zarur.

Ona tili darslari ijtimoiy-ma`rifiy foydali bo‘lishi uchun talabalarda o‘z fikrini grammatik to‘g‘ri, uslubiy aniq, izchil ifodalash va ravon fikrini bera olish ko’nikmasini shakllantirishga qaratilishi lozim. Ona tili darslarida nutq o‘stirish ko‘rsatmasi grammatik materialni o‘rgatishda talabalarning tilimizdagi har bir so‘z turkumi yoki gap bo`lagining rolini bilib olishlariga erishtiradigan metodik usullarni qo’llashni talab etadi, ya’ni grammatik nazariya grammatik to‘g‘ri va aniq nutq malakalarini shaklantirishga, anglab, tushunib yozish malakalarini rivojlantirishga amalda tatbiq etish uchun o‘rgatiladi.

Amaliy mashg`ulotlarda talabalar nutqini o‘stirish darsning mazmunida va qo‘llaniladigan vazifalar turlarida o‘z aksini topadi. Ularning yozma va og`zaki nutqini rivojlantirish jarayoni ularning tafakkurini o‘stirish bilan bog‘liq. Tafakkurni o‘stirish ustida ishlash maqsadiga yo‘naltirilganligiga qarab bunda muayyan grammatik va imloviy materialni o‘rganish jarayonida shu materialni yaxshiroq o‘zlashtirishni taminlaydigan, aqliy faoliyatni talab qiladigan topshiriqlarni bajarishish tushuniladi.

Ona tili darslarida ta`limiy maqsadlarga erishishning foydali bo‘lishiga darsda og‘zaki va yozma ishlarni maqsadga muvofiq o‘tkazish, talabalarning o‘quv ishlarini tekshirib, nazorat qilib borish, o‘z vaqtida xatolarning oldini olish va to‘g‘rilash, texnika vositalaridan foydalanish kabi omillar katta ta’sir ko‘rsatadi. Har bir mashg`ulot o`qituvchining sa`y-harakati bilan san`at darajasiga ko`tariladi. Dars jarayonida qat’iy andoza bo‘lishi mumkin emas. Biroq darsning bosqichlari: vazifalarni tekshirish, takrorlash, yangi materialni tushuntirish, mustahkamlash, uyga vazifa berish bosqichlariga rioya qilish tajribada o‘zini oqlayapti. Har bir bosqichni mavzuga muvofiq didaktik jihatdan boyitish esa o`qituvchining pedagogic mahoratiga bog`liq. Shunga qaramay, bularga ijobiy yondashish, darsning maqsadi va foydalaniladigan metodik usullariga asoslangan holda bosqichlar orasidagi ichki bog‘lanish, belgilangan ishlarning mazmunini aniq belgilab olish katta ahamiyatga ega ekanini unutmasligi kerak.

Xulosa: Talabalarda ijodkorlikni, mustaqil fikrlashni tarbiyalash, fikr mahsulini nutq sharoitiga mos ravishda og‘zaki va yozma shakllarda to‘g‘ri, ravon ifodalashga o‘rganish uchun ona tili ta’limining mazmunini tubdan yangilash talab qilinadi. Til egalarida ijodiy tafakkur, ijodiy izlanish, ko‘pgina imkoniyatlardan eng maqbulini tanlay olish ko‘nikmalarini shakllantirish va rivojlantirish, ularni milliy qadriyatlarimiz, udum va an’analarimiz ruhida tarbiyalashda ona til fanining tutgan o‘rni va imkoniyatlari benihoya kattadir. Boshlang`ich sinflarda o`quvchilar ona tili ta`limida nutqiy va imloviy savodxonlikka ega bo`ladigan: o`z fikrlarini ravon bayon qila oladigan bo`lishi va to`g`ri savodli yoza oladigan bo`lishi kerak. Shu jihatdan, boshlang`ich sinflarning ona tili darslarida o`quvchilarning imloviy bilimlarini bosqichma-bosqich, tadrijiy ravishda takomillashtirib borish lozim. Shunga ko`ra, ona tili darslarida o`quvchilarning imloviy bilimlarini takomillashtirishning eng samarali usul va metodlarini qo`llash bo`lajak boshlang`ich sinf o`qituvchisi oldida turgan muhim vazifa hisoblanadi. Bu muhim vazifalarni esa bilim, malakalari yetarli o`qituvchilar amalga oshiradi. Demak, bo`lajak boshlang`ich sinf o`qituvchilarining yozma va og`zaki nutqini takomillashtirish masalasi esa birinchi galdagi ustuvor vazifalardir.

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MODERN STRATEGIES AND PERSPECTIVES IN FOREIGN LANGUAGE EDUCATION

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Abstract. The teaching of foreign languages, especially English, in educational institutions is connected with the creation of innovative educational theory. This is the reason for forming an attitude to the child in the process of education, absorbing the achievements of foreign education, in order to achieve certain successes in the education system, to reform the education system by introducing pedagogical technologies into the education system, to improve the effectiveness of education, to ensure the socialization of the individual.

Keywords: innovation, education, educational efficiency, pedagogy, English language, educational system.

INTRODUCTION. Nowadays, teaching foreign languages, especially English, using innovative methods of teaching is gaining importance in the educational system. Based on the initiatives and innovations of pedagogues-teachers, content development is observed in all educational systems. It also has a positive effect on the development of the education system as a whole. In a word, innovation means a new approach to solving a problem in a certain field of activity.

It is necessary to teach English in educational institutions. Teaching English in them helps a lot in preparing pupils and students to be well-rounded. Especially after the independence of our republic, the teaching of the English language was promoted to a high place in the matter of personnel training.

The importance of teaching foreign languages, including English, is clearly visible in our republic. Currently, taking into account the continuous teaching of English, the issue of teaching English in different types of educational institutions and the issue of developing programs, textbooks, manuals for them, dealing with their methodology is urgent.

LITERATURE REVIEW. The application of international standards in the teaching of foreign languages, modernization of the teaching content, special issues of using modern technologies in professional education, and the need to use advanced foreign experiences in the development of the teacher's professional competences have further strengthened the need. In Europe, it is important to carry out scientific research on the development of professional competences in foreign languages, the integration of competences, the formation of harmony between standard requirements and educational programs, the coordination of the developed

criteria with the strategies used in learning other foreign languages. In our country, the problems related to the methodology of teaching foreign languages are covered in detail in the studies of the following scientists: J. Jalolov, G. Boqieva, T. Sattorov, G.T. Makhkamova, L.A. Akhmedova, U. Khoshimov, I. Yaqubov, S. Musinov, L. Kirkham, M.T. Iriskulov, F. Rashidova [1-9]. Studies based on foreign experiences and foreign language learning have been conducted.

RESEARCH METHODOLOGY. Language learning is one of the most important areas in human society. Language, which is a means of communication, can be acquired practically in a natural environment (in the family, in the community) or in an organized class. Knowledge of language phenomena is studied theoretically. In our time of growing international relations, knowledge of languages, multilingualism is of great importance.

In general, pedagogy is rapidly developing, concepts such as innovation in education, innovative activity, innovative pedagogy, management of innovative processes in education, learning foreign languages, teaching in a foreign language have appeared. In our country, the organization of teaching foreign languages and teaching them in all educational institutions, starting from pre-school educational institutions, is rising to a new level [2].

ANALYSIS AND RESULTS. Today, it is important for pedagogues to have innovative skills and qualifications. In order for pedagogues to master the skills and competencies of innovative activities, it is necessary for them to have an innovative approach. According to its essence, innovative activity by pedagogues takes place on the basis of the development of innovative approach in them.

In the conditions of globalization, education plays an important role in the development of a person in all aspects, in the formation of perfection and the qualities typical of a qualified specialist. Today's fast-paced era demands to equip learners, including students, with reasonable information in a short period of time, to create the necessary conditions for their thorough mastery of various science foundations.

An English teacher should know the correctness of the methods, methods, ways, and exercises he uses, what kind of knowledge he is imparting to the students, how to identify their shortcomings, and the results of the examination will be accurate. English language learners and students are interested in knowing the results of their knowledge [4].

The teacher's speech should be syntactically simple, attractive, and effective as much as possible. Any kind of knowledge and education is imparted mainly through the daily speech of the teacher in class and outside of class. In speech, whatever form it takes, our values must be respected. The uniqueness of pedagogical speech communication is characterized by the fact that the teacher is an educator everywhere, under any conditions. The pedagogue communicates more with his students in the classroom and in the classroom. His speech acquires a scientific and pedagogical content. Rules, terms, and conclusions specific to various fields of science are reflected in such a speech. In such a speech, everything is in its place, in moderation. Explanations for terms and new words are given in simple, syntactic

devices that the teacher can digest. The rules and theories are explained with real-life examples close to the reader [5].

The correctness of the speech is its conformity to the norms of the literary language. Since the norms of the literary language are multifaceted, the correctness of the speech includes several conditions. Correctness of speech is its most important communicative quality. If the speech is not correct, other communicative qualities will also be destroyed. When the structure of the speech is not correct, it is impossible to talk about its logic, accuracy, appropriateness, etc. In order to make a correct speech, the speaker must have mastered the norms of the literary language. And this is a very complicated, hard work [6].

If these parties are interested in English language teaching in educational institutions and make the correct conclusions based on the results of the examination, English language teaching will be in the general educational, educational, practical, developmental direction as desired, following the requirements of the program, and the goals will be realized.

CONCLUSION. To sum up, nowadays in the educational system and educational institutions, teaching foreign languages, especially English, by using innovative methods of teaching is gaining importance. Therefore, the role of the teacher's speech culture in the perfect acquisition and teaching of any foreign languages is of great importance.

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THE EFFECTIVENESS OF USING INTERACTIVE METHODS IN INDEPENDENT LEARNING

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Abstract: In the modern educational process, the demand for independent learning is increasing day by day. This situation requires students to actively participate in the process of acquiring knowledge, develop themselves and independently search for information. This article highlights

the importance and effectiveness of using interactive methods in independent learning and the opportunities for developing independent thinking, critical approach and creative potential in students through them. During the study, methodological approaches were analyzed and the role of interactive methods in independent learning was substantiated.

Keywords: *Independent learning, interactive methods, educational effectiveness, student activity, mastery, critical thinking*

Abstrakt: Zamonaviy ta'lim jarayonida mustaqil bilim olishga bo'lgan talab kundan-kunga ortib bormoqda. Bu holat o`quvchilardan bilim olish jarayonida faol ishtirok etishni, o`z-o`zini rivojlantirishni, axborotni mustaqil izlashni talab qiladi. Ushbu maqolada mustaqil ta’lim jarayonida interfaol usullardan foydalanishning ahamiyati va samaradorligi hamda ular orqali o‘quvchilarda mustaqil fikrlash, tanqidiy yondashuv va ijodiy salohiyatni rivojlantirish imkoniyatlari yoritilgan. O‘rganish jarayonida metodik yondashuvlar tahlil qilindi va interfaol usullarning mustaqil ta’limdagi o‘rni asoslab berildi.

Kalit so‘zlar: *Mustaqil ta'lim, interfaol usullar, ta'lim samaradorligi, o'quvchilar faolligi, o'zlashtirish, tanqidiy fikrlash*

Абстракт:В современном образовательном процессе спрос на самостоятельное обучение возрастает с каждым днем. Такая ситуация требует от студентов активного участия в процессе обучения, саморазвития, самостоятельного поиска информации. В статье подчеркивается важность и эффективность использования интерактивных методов в процессе самостоятельного обучения, а также возможности, которые они предоставляют для развития самостоятельного мышления, критического мышления и творческого потенциала учащихся. В ходе исследования были проанализированы методические подходы и обоснована роль интерактивных методов в самостоятельном обучении.

Ключевые слова: *Самостоятельное обучение, интерактивные методы, эффективность обучения, активность учащихся, мастерство, критическое мышление*

Introduction: The current radical changes in education require the teacher to be not only a provider of knowledge, but also a person who guides, advises, and encourages students to think independently. Independent learning is the process of a student (or learner) independently forming, deepening, and developing their knowledge based on a specific pedagogical approach (Ibrohimova, 2021). Interactive methods play an important role in the effective organization of this process. After all, they increase students' interest in learning, ensure their active participation, and develop independent thinking skills.

Main part: Independent learning is a form of education based on the personal activity of the student, who participates as the initiator of the learning process. In today's digital society, with an increasing number of information flows, the student is forced to search for, analyze and apply knowledge not in a

ready-made form, but on his own. Therefore, independent learning develops the student's skills in information processing, critical thinking and decision-making.This approach also forms the student's meta-skills such as a sense of responsibility, time management, goal setting (Knowles, 1975). That is why independent learning is considered a key priority in modern educational strategies.

Interactive methods are based on active communication and cooperation between the teacher and the student in the learning process. Through these methods, the student becomes not just a receiver of knowledge, but an active processor and evaluator of it. As researcher A. Jalolova (2019) noted, classes organized using interactive methods increase the psychological activity of students and raise the level of knowledge acquisition to a higher level.

The most commonly used interactive methods are:

• “Brainstorming”: finding solutions to problems through group thinking.

• Case-study: analyzing life situations and finding scientific solutions to real problems.

• Role-play: understanding the topic from the inside by playing social roles.

• Debates: serve to substantiate students' points of view and develop critical thinking.

• “Insert” technology: allows students to form and evaluate their own opinions by making marks based on the text they read.

By using interactive methods in independent learning, not only the process of cognition increases, but also the level of student thinking. Interactive methods can be successfully used in the following forms:

• Mini-projects: Students are assigned a small project work and are asked to independently plan, collect information, process and present it. This method encourages independence.

• Blended learning: Opportunities for independent learning are created through digital means along with traditional education. For example, independent assignments after class via Google Classroom.

• Portfolio methodology: All the work done by the student over a certain period of time is collected and evaluated. This approach helps in monitoring independent activity (Paulson, 1991).

• Peer learning: Students overcome ignorance by explaining the content of the independent assignment to each other. This is an example of both interactive and independent learning.

There are several indicators for assessing the effectiveness of independent learning organized using interactive methods:

• Level of mastery: While the level of knowledge mastery in traditional lessons is on average 60–65%, with interactive methods this figure reaches 80–85% (Rustamova, 2023).

• Activity: Student participation and the number of questions and answers increase. This increases students' interest in the lesson.

• Creativity: By organizing independent learning in an interactive form, students are able to freely express their opinions and develop a creative approach.

Studies show that students' motivation is much higher in groups where interactive methods are used (Freeman et al., 2014).

The role of digital tools

Digital tools that allow independent learning play a very important role in modern education. For example:

• Kahoot – interactive question-and-answer based on a quiz;
• Quizlet – independent revision of vocabulary and terms;
• Padlet – collect student ideas through an online wall;
• Canva – a creative platform for creating infographics and slides.

In conclusion, enriching independent learning with interactive methods makes the process of learning for students active and effective. Through these methods, students can independently search, think and evaluate their own activities. Therefore, every teacher should give a wide place to interactive approaches in organizing independent learning.

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THE VIRTUAL QUILL: NAVIGATING THE LANDSCAPES OF ONLINE ENGLISH INSTRUCTION

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Abstract: This paper takes into account the best ways of teaching English online throughout the age of big digital changes globally. The study discusses talk-based, task-based, mixed, flipped classroom, and deep teaching styles mainly on the basis of how easy it is for them to accommodate the digital setup. Findings reveal that different methods must be used to enhance students' engagement as well as

motivation and competence in the language. This also identifies the utilization of online platforms for effective implementation of these methods.

Keywords: *online learning, teaching English, communicative way, task-based teaching, blended learning, flipped classroom, immersive style.*

Introduction: The growing importance of online English language learning due to accelerated digital progress and globalization. English as a global lingua franca necessitates its mastery for academic, professional, and social advancement. Online education offers unprecedented flexibility and accessibility. The central issue revolves around the effectiveness of methodological approaches in online English instruction, specifically adapting traditional methods and identifying effective ways for language preservation in the online environment.

My five years of experience as an online English teacher with over a hundred successful students, current work at an international virtual school, and personal experience as an active online learner in diverse subjects provide practical insights into the shifting dynamics of online schooling. It allowed a great number of students to realize high levels of language proficiency and pass foreign tests successfully apart from progressing in career and education life.

In the context of Uzbekistan's increasing digitalization, online English learning is crucial for language acquisition, technological progress, and digital inclusion. Developing digital literacy and utilizing educational technologies are vital for empowering citizens in the global information society and fostering lifelong learning. Effective implementation of online English teaching methodologies, coupled with addressing existing challenges in digital infrastructure, literacy, and teacher training, holds significant potential for advancing English language proficiency and digital transformation in Uzbekistan

Methods: Uzbekistan has made impressive strides in online education. Government initiatives aimed at developing Internet infrastructure and access to digital technologies have significantly expanded coverage of online resources in cities and villages. Integration of ICT into the school curricula, development of national online learning platforms, and collaboration with foreign educational service providers have been pursued. Therefore, increasing numbers of students and educators in Uzbekistan are taking advantage of online learning as a fitting and effective study method. The Government's commitment to modernizing the education system is also seen in national plans aimed at digital literacy, foreign language study, and global access to international knowledge networks. These trends put Uzbekistan onto a promising path towards an increasingly inclusive and technologically oriented future for education.

- This article primarily relies on **theoretical analysis** informed by the our **pedagogical practice** as an online English teacher and their experience as an online learner.
- It also incorporates **situation analysis** specific to the context of online English language teaching in Uzbekistan, considering the country's progress and existing challenges.

- The section on "Effective teaching English online practices" presents a **theoretical exploration** of various methodological approaches and their suitability for online environments.
- The "Literature review" section provides a **synthesis of existing research** on online learning and language teaching, drawing upon the work of prominent scholars in the field.

Results: In today's rapidly digitalizing and globalizing world, online English language instruction is playing an ever-increasingly vital role in contemporary education. As English serves as a primary language for global communication, scientific partnership, and business dealings, its acquisition is now essential for career and academic progress. Within this environment, online learning platforms provide novel avenues for language acquisition, effectively breaking down geographical, temporal, and social limitations.

A key advantage of online learning is its broad accessibility. Regardless of a student's location, an internet connection opens doors to a wealth of educational platforms, resources, and instructors, including native speakers – a particularly significant benefit in areas with limited traditional language learning options. Furthermore, the adaptability of online learning is crucial. Personalized learning paths, allowing students to tailor their learning speed, format, and schedule, enable them to integrate language study seamlessly with other aspects of their lives.

The integration of cutting-edge technologies like artificial intelligence, adaptive learning systems, and multimedia content further boosts engagement, interactivity, and overall learning outcomes. The virtual realm also provides ample opportunities for practicing communication, a vital component in acquiring English for real-world interaction.

Modern platforms facilitate frequent engagement with tutors and peers, fostering conversational skills in authentic contexts. Consequently, online English teaching is not just a substitute for traditional methods but a powerful tool for realizing lifelong learning and developing the language skills necessary to navigate the demands of the 21st century.

Discussion: A primary barrier is **unequal digital access,** where the absence of consistent and fast internet, especially in rural areas, restricts the widespread use of online learning. Another significant impediment is **limited digital proficiency** among both students and teachers, hindering their ability to fully utilize digital resources for instruction and learning. The **scarcity of localized materials** also poses a challenge, as the lack of Uzbek language educational content and interfaces can make online platforms less approachable for beginners. Moreover, the online learning context requires substantial **student autonomy and motivation**, which can be difficult to foster without the established routines of a physical classroom. Furthermore, a **lack of adequate teacher training** in online teaching methodologies and educational technology integration persists. Evaluating student progress online also presents **assessment difficulties** in terms of achieving impartiality and precision. Lastly, the limited availability of **national incentives** for online English learning, such as scholarships or certifications, may dampen student engagement.

Addressing these problems is vital for Uzbekistan to fully realize the potential of online English language teaching and to achieve an inclusive and efficient digital transformation in education.

Potential solutions to existing challenges. Drawing from pedagogical experience and analysis of online English language teaching in Uzbekistan, the identified challenges can be systematically and comprehensively addressed through the following key development trends to enhance effectiveness:

1. **Bridging the Digital Divide:** Expand high-speed internet access, particularly in rural areas, via government subsidies, investments, and IT partnerships. Explore mobile learning centers.
2. **Boosting Digital Literacy:** Integrate digital skills training for teachers and students through free online resources and incorporation into curricula and teacher programs.
3. **Localizing Content:** Support the creation of Uzbek study materials and platform interface translations, especially for beginners. Encourage teacher-created online resources.
4. **Cultivating Motivation and Self-Regulation:** Enhance student motivation with gamification, rewards, online competitions, and projects. Implement explicit instruction in time management, goal setting, and self-reflection from the outset.
5. **Strengthening Teacher Training:** Provide systematic training on online learning techniques, distance learning psychology, and digital tools, emphasizing practical application and interactive task creation.
6. **Improving Assessment Methods:** Implement integrative online assessment methods like automated testing, video submissions, portfolios, and regular feedback to track both outcomes and learning processes.
7. **Implementing Incentive Programs:** Establish national student support programs such as online Olympiads, subsidized international certifications, scholarships, and educational startup grants.

Effective online English teaching utilizes various methodological designs tailored for the digital environment. This section outlines suitable approaches, emphasizing their rationale and application:

1.Communicative Approach: Focuses on real-world language application through video conferencing, chats, and virtual role-play. Authentic materials and collaboration build grammatical and pragmatic skills, especially for speaking and listening. 2. **Task-Based Language Teaching (TBLT):** Involves language acquisition through real-life problem-solving via projects, blogs, e-interviews, and simulations, enhancing autonomy, critical thinking, and communication. 3. **Blended Learning:** Combines online (synchronous/asynchronous) and offline elements for personalized and flexible learning, supported by research for improved motivation and performance. 4. **Inverted Class:** Students learn theory independently, applying it in interactive online sessions, fostering active learning, collaboration, and deeper understanding through language use. 5. **Immersive Method:** Uses English

exclusively at all levels via English media, texts, forums, and native speaker interaction, creating a natural language context for faster acquisition.

Conclusion: Recent research highlights the transformative impact of digital technologies on English language teaching. Dudeney and Hockly (2016) argue for a reconceptualization of traditional teaching methods in online settings, emphasizing the integration of technology with communicative and task-based learning. Similarly, Anderson (2008) underscores the potential of virtual environments to boost learner engagement and self-directed learning. Hampel and Stickler's (2015) research emphasizes the cognitive and emotional needs of online learners, advocating for multimodal learning and synchronous communication tools – insights particularly relevant to the digital divide and unequal access in contexts like Uzbekistan. Furthermore, Graham's (2006) empirical findings support the effectiveness of blended learning in improving academic results and student autonomy

In conclusion, effective online English teaching necessitates adaptive and integrated educational designs. Various methodologies, when well-suited to online environments, demonstrate high effectiveness. Applying communicative, task-based, blended, flipped, and immersive approaches fosters overall language development and enhances learner engagement. Ultimately, these methodologies hold significant promise for personalized learning and improved quality across all levels of language instruction.

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BO‘LAJAK MUTAXASSISLARNING INGLIZ TILIDA NAZARIY GRAMMATIK KOMPETENSIYASINI TAKOMILLASHTIRISHDA TAJRIBA-SINOV ISHLARI

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Аннотация: Maqolada filologik yo‘nalishdagi oliy ta’lim muassasalarida bo‘lajak mutaxassislarning ingliz tilida nazariy grammatik kompetensiyalarini takomillashtirishda tajriba-sinov ishlari haqida so‘z borgan. Mazkur jarayonda ingliz tili grammatikasini o`qitishga oid bo‘lgan tadqiqotlarni o‘rganish va tahlil qilish, talabalarning ingliz tilida nazariy grammatik kompetensiyani takomillashtirish metodikasini ishlab chiqish, tadqiqotda tavsiya qilingan nazariy grammatik kompetensiyani takomillashtirish metodikasini tajriba-sinovdan o‘tkazish kabi vazifalar amalga oshirilgan.

Kalit so‘zlar: *amaliy grammatika, nazariy grammatika, tajriba-sinov, kompetensiya, grammatik kompetensiya, so‘rovnoma, yondashuv.*

Annotation: The article discusses experimental work on improving theoretical grammatical competence of future specialists in English in higher educational institutions of the philological direction. In this process, such tasks as studying and analyzing research on teaching English grammar, developing a methodology for improving theoretical grammatical competence in English, and experimentally testing the methodology for improving theoretical grammatical competence recommended in the research were carried out.

Keywords: *practical grammar, theoretical grammar, experimental testing, competence, grammatical competence, questionnaire, approach*.

Ingliz tili grammatikasini o‘rgatish mavzusiga doir olib borilgan ilmiy tadqiqotlarda muayyan ilmiy-amaliy yutuqlarga erishilgan. Biroq, xususan, respublikamizda nazariy va amaliy grammatikani yaxlitlikda, uzviy holatda o‘rgatish yetarlicha o‘rganilmagan, balki chet til grammatikasining ayrim mavzulari alohida-alohida tadqiqot obyekti qilib olinganligini ko‘rish mumkin.

Chet tilda grammatik kompetensiyani rivojlantirishda turli yondashuvlar, xususan: 1) kommunikativ yondashuv masalalari bilan: Ye.I.Passov, I.Ye.Zuyeva, I.A.Rubleva, A.S.Shimichev, I.V.Chernetskaya, M.V.Lebedeva, Jim Scrivener, Jack C. Richards; 2) kontekstda o‘rgatish masalalari bilan: H.G.Widdowson, G.Rickheit, David Riddel, Thornbury Scott, Michael Vince, Craig Thainelar; 3) interaktiv yondashuv asosida o‘rgatish masalalari bilan Z.A.Dzeboyeva; 4) autentik materiallardan foydalanib o‘rgatish muammolari bilan R.Carter, R.Hughes va M.McCarthy kabi xorijiy olimlar shug‘ullanganlar.

Ingliz tili grammatikasini o‘rgatishda interferension qiyinchiliklar va ularni bartaraf etish masalalari o‘zbek tadqiqotchilari: J.J.Jalolov, T.Q.Sattorov, H.T.Mustafayeva, M.A.Abdullayeva, A.A.Isoqov J.A.Kurbanbayevlar, xorij tadqiqotchilari N.V.Kondrashova, R.G. Gasanova, A.A.Gamalinskaya, Ismail Cakırlartomonidan ko‘rib chiqilgan.

Ingliz tili nazariy grammatikasini o‘qitish masalalari bilan rus tadqiqotchilari: Ye.M.Blox, I.P.Ivanova, Ye.N.Kazanseva, T.G.Kamyanova, E.G.Karapetova, M.V.Karapetyan, N.A.Kobrina, o‘zbek olimlari – M.T.Irisqulov va A.Qo‘ldoshevlar shug‘ullanganlar.

Tadqiqotimizda bo‘lajak mutaxassislarga ingliz tili nazariy grammatikasini amaliy grammatika bilan uzviylikda o‘qitish masalalarini yoritishni o‘z oldimizga vazifa qilib qo‘yganimiz sababli, ingliz tili nazariy grammatikadan ma’ruza va

seminar mashg‘ulotlarini kuzatdik. Tajriba-sinov tashxis va bashorat qilish (prognostik), tashkiliy-tayyorgarlik, amaliy va umumlashtiruvchi bosqichlarda o‘tkazildi. Tajriba-sinov ishlari ingliz tili nazariy grammatika seminar mashg‘ulotlarida O‘zDJTU va SamDCHTIda 3-bosqich talabalari bilan, NamDUda 4-bosqich talabalari bilan o‘tkazildi. Tajriba-sinov boshida jami 195 nafar talaba va 34 nafar professor-o‘qituvchilar tanlandi. Tajriba-sinov yakunida 193 nafar talaba ishtirok etdi.

Biz tajriba-sinov o‘tkazgan OTMlarda 34 nafar professor-o‘qituvchidan va 174 nafar talabadan so‘rovnoma o‘tkazdik. Mazkur anketa-so‘rovnomalarda ingliz tili professor-o‘qituvchilarining “grammatik kompetensiya”, “pedagogik texnologiya”, “innovatsion texnologiya” tushunchalarini qay darajada tushunishlari hamda talabalarga nazariy grammatikani o‘rgatishga munosabatlari aniqlandi [1].

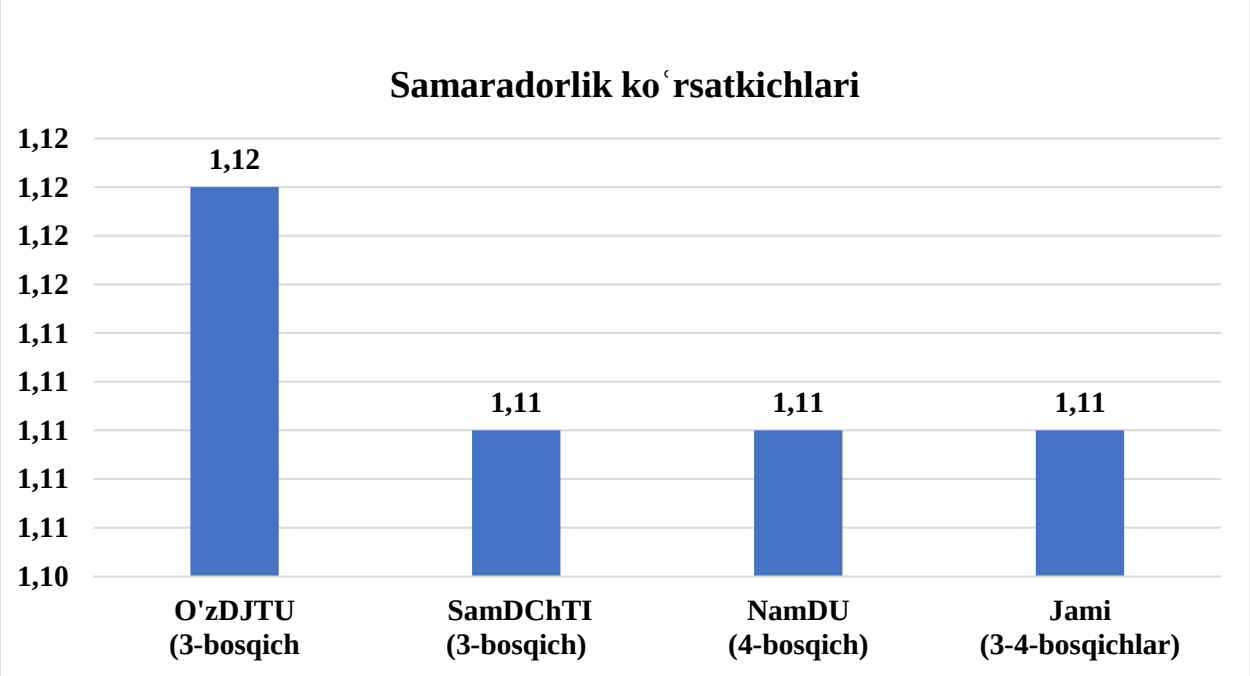
So‘rovnoma natijalaridan biz quyidagi xulosalarga keldik: 34 nafar professor-o‘qituvchidan grammatik kompetensiya atamasiga faqat 11 nafari, “innovatsion texnologiya” tushunchasiga 6 tasi to‘g‘ri izoh bergan, qolganlari noto‘g‘ri izoh bergan. Ko‘p sonli o‘qituvchilar innovatsion texnologiya deganda, faqat IKT texnologiyalarini tushunishlari aniqlandi. 34 nafar professor-o‘qituvchidan 15 nafari darslarda ta’lim texnologiyalaridan foydalanishlarini ko‘rsatganlar. 12 nafar o‘qituvchi amaliy mashg‘ulotlarda va ma’ruzalarda innovatsion texnologiyalarni ishlatish uchun vaqt yetishmasligini, 6 nafari esa, auditoriyada talaba soni ko‘p, har bir talabani nazorat qilish nihoyatda qiyin ekanligini ko‘rsatgan. O‘qituvchilarning 11 nafari nazariy grammatika darslarida talabalar prezentatsiya-taqdimotlar qilib, mustaqil ishlashga o‘rganishlari muhim deb hisoblaganlar [3].

Anketa so‘rovnomalari natijalari shuni ko‘rsatdiki, 174 nafar talabalardan 43 nafari - gapirishda, 53 nafari - yozuvda qiyinchiliklarga duch kelishlarini, 78 nafari - grammatik qoidalar eslarida qolmasligini yozganlar. So‘rovnoma javoblaridan talabalarning ko‘pchiligi grammatik qiyinchiliklarga duch kelishlarini ko‘rishimiz mumkin.

Tadqiqotimizda talabalar uchun qiyinchilik tug‘diradigan grammatik hodisalarning sabablarini topishga harakat qildik. Bunday ta’limiy tadbir ingliz va o‘zbek tillari grammatik hodisalarini chog‘ishtirish bilan boshlandi. Ikkinchi bobda ta’kidlaganimizdek, ba’zi ehtimoliy qiyinchiliklarni talabalar sodir etmagan taqdirda, uning sabablarini bilishga harakat qildik. Bu vazifa talabalarning til tajribasi tarkiblarini sinchiklab o‘rganishga yordam berdi. Talabalarning til tajribasi, ya’ni ularning 1 va 2-bosqichlarda amaliy grammatikadan olgan grammatik bilimlari, tabiiyki, ularga nazariy grammatik hodisalarni o‘zlashtirishlarida yordam beradi.

Tajriba-sinovga jalb etilgan o‘qituvchilar bilan maslahatlashuvda qiyinchilik tug‘diradigan ingliz tili grammatik hodisalarini maxsus kuch va vaqt sarflab o‘rgatish zarurligini qayd etishdi, ya’ni barcha grammatik hodisalar emas, balki ona tiliga yot bo‘lgan yoki qisman o‘xshash inglizcha grammatik birliklar interferensiyaga sabab bo‘lishi mumkinligi haqidagi fikrga keldik va ularning oldini olish bo‘yicha tajriba-sinov o‘tkazishga qaror qildik. Bu borada talabalarga tavsiya etiladigan testlar va o‘quv topshiriqlarining ahamiyati alohida e’tiborga molik [4].

Olib borilgan tadqiqot ishlarining natijalariga ko‘ra, mutaxassis OTMlari: O‘ZDJTU 3-bosqich talabalarining ingliz tilida nazariy va amaliy grammatik kompetensiyalari - 1,12 barobarga, ya’ni o‘rtacha 12% ga yuqori ekanligi, SamDCHTI 3-bosqich talabalariniki - 1,11 % ga, o‘rtacha - 11% ga, NamDU 4-bosqich talabalariniki - 1,11 barobarga, o‘rtacha 11% ga yuqori ekanligi statistik usullar orqali isbotlandi. Mutaxassis OTMlari: O‘ZDJTU, SamDCHTI, NamDU 4 - bosqich talabalarining ingliz tilida nazariy va amaliy grammatik kompetensiyalari - 1,11 barobarga, o‘rtacha 11% ga yuqori ekanligi statistik usullar orqali isbotlandi.



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SUN’IY INTELLEKT TEXNOLOGIYALARINING CHET TILLARINI O‘RGANISH JARAYONIGA TA’SIRI: IMKONIYATLAR VA MUAMMOLAR

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Annotatsiya. Ushbu maqolada sun’iy intellekt texnologiyalarining chet tillarini o‘rganish jarayoniga ko‘rsatadigan ta’siri tahlil qilinadi. ChatGPT kabi vositalarning ta’limdagi afzalliklari va kamchiliklari, xususan mustaqil fikrlash va ijodiy tafakkurga ta’siri ko‘rib chiqiladi. Maqolada sun’iy intellektdan maqsadli va oqilona foydalanish bo‘yicha tavsiyalar ham berilgan.

Kalit so‘zlar: *sun’iy intellekt, ChatGPT, chet tillarini o‘rganish, mustaqil fikrlash, ta’lim texnologiyalari.*

Аннотация. В статье рассматривается влияние технологий искусственного интеллекта на процесс изучения иностранных языков. Анализируются как преимущества, так и недостатки использования таких инструментов, как ChatGPT, особенно в контексте развития самостоятельного мышления и творческого подхода. Также представлены рекомендации по целесообразному использованию ИИ в образовательной среде.

Ключевые слова: *искусственный интеллект, ChatGPT, изучение иностранных языков, самостоятельное мышление, образовательные технологии.*

Abstract.This article analyzes the impact of artificial intelligence technologies on the process of learning foreign languages. It discusses the advantages and disadvantages of using tools such as ChatGPT, particularly their influence on independent thinking and creativity. The article also provides recommendations for the effective and responsible use of AI in education.

Keywords: *artificial intelligence, ChatGPT, language learning, independent thinking, educational technology.*

Kirish. Sun’iy intellekt - insonning fikrlash jarayonlarini taqlid qiluvchi texnologiyalar majmuasidir. Hozirgi kunda u ta’lim, tibbiyot, moliya va, ayniqsa, chet tillarini o‘rganish sohasida keng qo‘llanilmoqda. ChatGPT kabi vositalar yordamida talabalar va o‘qituvchilar ma’lumotlarga oson kirish imkoniyatiga ega bo‘lmoqda. Biroq bunday vositalardan ortiqcha foydalanish mustaqil fikrlash va ijodkorlik qobiliyatiga salbiy ta’sir ko‘rsatishi mumkin.

Asosiy qism. ChatGPT kabi sun’iy intellekt vositalaridan foydalanish ta’lim jarayonida foydali ekani shubhasiz. Ular lug‘at boyligini oshirish, talaffuzni mashq

qilish va grammatik ko‘nikmalarni mustahkamlashda yordam beradi. Biroq ularga haddan tashqari bog‘liqlik insonning mustaqil fikr yuritishi va ijodiy yozish qobiliyatini pasaytiradi. Ayrim tadqiqotlar, jumladan, Stenford universiteti tadqiqoti, bu vositalar tanqidiy fikrlashga salbiy ta’sir ko‘rsatishini ko‘rsatadi. Shuningdek, madaniy kontekstlarni tushunishda SI ning cheklovlari mavjud. Masalan, idiomalar va nostandart iboralarni avtomatik tarjimonlar noto‘g‘ri talqin qilishi mumkin.

Sun’iy intellekt (SI) texnologiyalari, ayniqsa, til o‘rganish sohasida shiddat bilan rivojlanmoqda. Ular foydalanuvchilarga turli platforma va ilovalar orqali interaktiv ta’limni taqdim etmoqda. ChatGPT, Duolingo, Grammarly va shunga o‘xshash vositalar o‘quvchilarga grammatikani to‘g‘rilash, lug‘atni kengaytirish, talaffuzni mashq qilish va xatolarni aniqlashda katta yordam bermoqda. Bunday vositalarni qo‘llash nafaqat til o‘rganishni soddalashtiradi, balki shaxsiylashtirilgan ta’lim muhitini ham yaratadi.

Shu bilan birga, sun’iy intellekt insonning ma’naviy, ijtimoiy va ijodiy rivojlanishiga ta’sir ko‘rsatuvchi omillardan biri sifatida baholanmoqda. Xususan, SI vositalarining to‘liq avtomatlashtirilgan yondashuvi orqali talabalar tayyor javoblarga suyanib, mustaqil tahlil qilish va mulohaza yuritishdan chetlanish xavfi tug‘iladi. Bu holat talabalarda tanqidiy fikrlash, ijodiy yozish va lo‘nda ifoda etish qobiliyatining pasayishiga sabab bo‘lishi mumkin. ChatGPTning ta’siri. ChatGPT foydalanuvchilarga aniq, mantiqiy va yaxshi tartibga solingan javoblar taqdim etadi. Bu foydalanuvchiga tezkor va samarali ma’lumot olish imkonini beradi. Biroq, bir xil uslubdagi javoblar takrori orqali talabalarda "tayyor shaklda fikrlash" odati shakllanishi mumkin. Bundan tashqari, ChatGPT kabi vositalarning ma’lum madaniy va til xususiyatlarini hisobga olmasligi ayrim ma’nolarning noto‘g‘ri talqiniga olib kelishi mumkin. Masalan, idiomalar va nutqning ifodali vositalari sun’iy intellekt tomonidan noto‘g‘ri sharhlashi mumkin.

Ijobiy jihatlar. Sun’iy intellekt texnologiyalari real vaqtda muloqot qilish, talaffuzni to‘g‘rilash, til testlariga tayyorgarlik ko‘rish, hatto individual o‘qitish kabi yo‘nalishlarda foydali hisoblanadi. Mashinali o‘rganish (machine learning) texnologiyasi asosida ishlaydigan dasturlar o‘quvchining muammolarini aniqlab, shu asosda mashqlar taklif qilishi mumkin. Bunday yondashuv shaxsiylashtirilgan ta’limga xizmat qiladi.

Salbiy jihatlar va cheklovlar. Shu bilan birga, SI vositalari ijodiy jarayonni to‘liq anglay olmaydi. Ular inson ehtiyojlari va ta’limning axloqiy-emotsional tomonlarini hisobga olmaydi. Ayniqsa, ta’lim jarayonida inson va inson o‘rtasidagi muloqot, o‘qituvchining emotsional ko‘magi, xulq-atvorga ta’sir qilish kabi jarayonlar sun’iy vositalar orqali to‘liq amalga oshmaydi.

Talabalarning motivatsiyasi. Ta’limda sun’iy intellekt qo‘llanilishi ayrim hollarda o‘quvchining bilim olishga bo‘lgan motivatsiyasini pasaytirishi mumkin. Tayyor ma’lumotni tez va oson olish natijasida u izlanish va mustaqil fikr yuritishdan voz kechishi mumkin. Bu esa faol ishtirok va ijtimoiy malaka shakllanishiga salbiy ta’sir ko‘rsatadi.

Madaniy moslashuv masalalari. Chet tillarini o‘rganish nafaqat til qoidalarini

o‘zlashtirish, balki madaniy kontekstni anglashni ham talab qiladi. Sun’iy intellektda madaniy nozikliklarni to‘g‘ri talqin qilish qobiliyati hozircha yetarli darajada emas. Masalan, bir tilda ijobiy ma’no beruvchi ibora boshqa tilda kulgili yoki haqoratli tuyulishi mumkin.

Tadqiqot maqsadi. Mazkur tadqiqotning asosiy maqsadi – chet tillarini o‘rganish jarayonida sun’iy intellekt vositalarining, ayniqsa ChatGPTning, samaradorlikka, talabalarning mustaqil fikrlash va ijodkorlik qobiliyatiga ko‘rsatadigan ta’sirini o‘rganishdan iboratdir. Tadqiqot vazifalari:

1. Sun’iy intellekt texnologiyalarining ta’limdagi imkoniyatlarini tahlil qilish;
2. ChatGPT kabi vositalarning til o‘rganishdagi rolini o‘rganish;
3. Sun’iy intellektdan noto‘g‘ri foydalanish holatlarini aniqlash;
4. Oqilona foydalanish bo‘yicha tavsiyalar ishlab chiqish.

Tadqiqot obyekti – chet tilini o‘rganayotgan talabalar va o‘qituvchilarning SI vositalaridan foydalanish amaliyoti.

Tadqiqot predmeti – ChatGPT va shu kabi sun’iy intellekt vositalarining til o‘rganish jarayonidagi ta’sir mexanizmlari.

Tadqiqot usullari - Tadqiqot davomida quyidagi usullardan foydalanildi:

- Tahliliy-tarixiy usul – mavjud ilmiy manbalar va adabiyotlarni o‘rganish;
- Ta’limda kuzatish – talabalarning SI vositalaridan qanday foydalanishini kuzatish;
- So‘rovnoma – talabalar va o‘qituvchilarning fikrlarini aniqlash;
- Kontent-tahlil – ChatGPT orqali yaratilgan yozma ishlarni tahlil qilish.

Natijalar. Olib borilgan tadqiqot natijalari quyidagilarni ko‘rsatdi:

- Talabalarning 65 foizi muntazam ravishda ChatGPTdan foydalanishini ma’lum qildi;
- Foydalanuvchilarning 48 foizi SI orqali lug‘at va grammatikada sezilarli yaxshilanishga erishganini bildirdi;
- 38 foiz talabalar mustaqil yozishda qiyinchiliklarga duch kelayotganini ta’kidladi;
- Ta’lim jarayonida SIdan foydalanish faollikni oshirishi bilan birga, ijodiy yondashuvni pasaytirishi ham mumkinligini ko‘rsatdi.

Xulosa. Sun’iy intellekt texnologiyalari ta’lim jarayonini zamonaviylashtirish uchun muhim vosita hisoblanadi.

Sun’iy intellekt texnologiyalari zamonaviy dunyoda, ayniqsa, chet tillarini o‘rganishda katta yordam bermoqda. SIga asoslangan onlayn resurslar va ilovalar ta’limni hamma uchun qulay qilibgina qolmay, o‘quvchilarga grammatika, lug‘at boyligini va nutqni tushunish ko‘nikmalarini mustaqil ravishda rivojlantirish imkoniyatini ham taqdim etadi.

Shaxsiy yondashuv har bir o‘quvchining zaif va kuchli tomonlarini inobatga olgan holda samarali o‘qitishni ta’minlaydi. Biroq, ushbu texnologiyalardan noo‘rin va haddan ziyod foydalanish salbiy oqibatlarga olib kelishi mumkin.

Eng muhimi, sun’iy intellektdan yordamchi vosita sifatida foydalanish, mustaqil fikrlash va ijodiy qobiliyatni rivojlantirishga ustuvor ahamiyat berish zarur. Talabalar va foydalanuvchilar sun’iy intellekt vositalaridan oqilona va maqsadli foydalanishga e’tibor qaratishlari lozim. Shuningdek, chet tillarini o‘rganishda sun’iy intellektning cheklovlarini (masalan, madaniy nozikliklarni tushunmaslik) va

axloqiy masalalarni (shaxsiy ma’lumotlarning maxfiyligi, texnologiyalarga haddan ortiq bog‘liqlik) hisobga olish kerak. Kelajakda bu sohada chuqurroq tadqiqotlar olib borish tavsiya etiladi.

Ularning to‘g‘ri qo‘llanilishi o‘quv jarayoni samaradorligini oshiradi, lekin ularning salbiy ta’sirlarini ham hisobga olish kerak. Ijodiy fikrlashni rivojlantirish, madaniy kontekstni anglash va shaxsiy mulohaza qilish qobiliyatini saqlab qolish uchun SIdan faqat yordamchi vosita sifatida foydalanish maqsadga muvofiq.

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ИСПОЛЬЗОВАНИЕ ПЕДАГОГИЧЕСКИХ ТЕХНОЛОГИЙ В ПРЕПОДАВАНИИ СЛОЖНЫХ ПРЕДЛОЖЕНИЙ РУССКОГО ЯЗЫКА СТУДЕНТАМ – УЗБЕКАМ

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Аннотация: В статье рассматривается применение современных педагогических технологий в обучении студентов-узбеков сложным предложениям русского языка. Особое внимание уделяется индивидуальному подходу и использованию цифровых образовательных ресурсов. Автор анализирует сложности, возникающие у узбекских студентов при изучении русского языка, и предлагает методики и технологии, способствующие более глубокому пониманию материала.

Ключевые слова: *педагогические технологии, сложные предложения, русский язык как иностранный, цифровые образовательные ресурсы, межкультурная коммуникация.*

Annotatsiya: maqolada o'zbek talabalarini rus tilining murakkab takliflariga o'rgatishda zamonaviy pedagogik texnologiyalardan foydalanish ko'rib chiqiladi. Raqamli ta'lim resurslariga individual yondashish va ulardan foydalanishga alohida e'tibor beriladi. Muallif o'zbek talabalarining rus tilini o'rganishda yuzaga keladigan murakkabliklarini tahlil qiladi va materialni chuqurroq tushunishga yordam beradigan texnika va texnologiyalarni taklif etadi.

Kalit so'zlar: *pedagogik texnologiyalar, murakkab jumlalar, rus tili chet tili sifatida, raqamli ta'lim resurslari, madaniyatlararo aloqa.*

Abstract: The article examines the use of modern pedagogical technologies in teaching Uzbek students complex sentences of the Russian language. Special attention is paid to the individual approach and the use of digital educational resources. The author analyzes the difficulties encountered by Uzbek students in learning Russian and suggests techniques and technologies that contribute to a deeper understanding of the material.

Keywords: *pedagogical technologies, complex sentences, Russian as a foreign language, digital educational resources, intercultural communication.*

В настоящее время проблема обучения русскому языку как иностранному приобретает все большее значение в контексте глобализации и укрепления межкультурных связей. Особенно это касается студентов из стран СНГ, для которых русский язык является не только средством общения, но и ключом к пониманию культуры, истории и традиций России. Среди множества аспектов обучения русскому языку особое место занимает преподавание сложных предложений, представляющих собой значительную трудность для иностранных студентов, в том числе для студентов-узбеков.

Сложные предложения в русском языке характеризуются не только трудностью грамматического выражения, но и высокой степенью выразительности, что делает их незаменимым инструментом для точной передачи мыслей и эмоций. Владение сложными предложениями позволяет глубже понять особенности русской речи, культуры и менталитета. Однако для студентов, чей родной язык существенно отличается от русского по структуре и грамматике, изучение сложных предложений может стать значительные трудности.

Преподавание сложных предложений требует от преподавателя не только глубокого знания русского языка, но и умения подобрать такие методы, которые были бы наиболее эффективны. Это подразумевает необходимость использования инновационных педагогических технологий, способствующих активизации мыслительной деятельности студентов, развитию их языковой интуиции и способности к самостоятельному анализу.

Применение современных педагогических технологий в преподавании сложных предложений русского языка студентам-узбекам открывает новые горизонты для повышения эффективности обучения. Использование инновационных методов и инструментов способствует не только лучшему усвоению грамматических структур, но и развитию критического мышления, аналитических способностей и культурного понимания. В данном контексте особенно важными становятся следующие технологические подходы и инструменты:

1.Интерактивные доски и мультимедийные презентации. Использование интерактивных досок и мультимедийных презентаций позволяет наглядно демонстрировать структуру сложных предложений, выделяя их компоненты различными цветами или маркерами. Это

способствует лучшему визуальному восприятию и запоминанию информации. Также презентации могут содержать примеры использования сложных предложений в реальных текстах, что помогает студентам увидеть практическую значимость изучаемых конструкций. Очень полезно к таким урокам давать задания в виде подготовки групповых презентаций. Творческая деятельность помогает развитию общих интересов, навыков общения

2.Онлайн-платформы и образовательные приложения. Различные онлайн-платформы и приложения предлагают широкие возможности для самостоятельной работы над сложными предложениями. Задания могут варьироваться от тестов с автоматической проверкой до интерактивных упражнений, где студенты должны самостоятельно строить сложные предложения, используя предложенные слова и конструкции. Это способствует развитию языковой компетенции и самостоятельности обучающихся. Данные ниже сведения взяты с сайта **https://brandanalytics.ru/blog/top-20-education-2021-2022/**

1место – Skillbox. Платформа второй год подряд занимает лидирующую позицию, получив за год более 291 тыс. упоминаний. Сейчас у компании свыше 500 образовательных программ, а число пользователей превышает полмиллиона человек. Компания адаптируется к изменениям рыночной ситуации и экспериментирует с новыми направлениями.

2 место — GetCourse. Сервис стал лидером по росту внимания, получив за анализируемый год 284 тыс. упоминаний против 174 тыс. за прошлый период. Интерес к GetCourse растет вместе с трендом на запуск авторских курсов от блогеров и селебрити.

3 место — Инфоурок. За год образовательный портал смог опередить крупнейшую онлайн-школу иностранных языков SkyEng (4 место) и занять бронзовую позицию рейтинга, получив 255 тыс. упоминаний. Инфорурок входит в список социально значимых ресурсов, утвержденных Минкомсвязи России 2020 году, — доступ к сайту предоставляется бесплатно с любых устройств.

4 и 5 позицию рейтинга занимают SkyEng (4) и Учи.ру (5) соответственно. Платформы показали заметный рост упоминаний за прошедший год, что позволило им сохранить свое присутствие в Топ-5 рейтинга.

3.Видеоуроки и онлайн-курсы. Видеоматериалы и онлайн-курсы позволяют студентам глубже погрузиться в тему сложных предложений, предоставляя им возможность изучения материала в удобном темпе. Видеоуроки могут демонстрировать не только теоретические аспекты построения сложных предложений, но и практические примеры их использования в речи носителей языка. Такой подход способствует формированию у студентов целостного представления о структуре и функциях сложных предложений. Обычно мы рекомендуем своим студентам сайты «О русском по-русски», «РКИ для всех», где в доступной форме и очень подробно объясняются различные аспекты русского языка.

4.Игровые технологии. Игровые методики и языковые игры активно используются для обучения сложным предложениям, делая процесс более интересным и менее напряженным. Ролевые игры, квесты, кроссворды и другие игровые форматы позволяют студентам практиковаться в построении сложных предложений в неформальной обстановке, что способствует снятию языкового барьера и стимулирует креативное мышление.

5.Проектная деятельность. Разработка и реализация проектов на русском языке, включающих использование сложных предложений, позволяет студентам применять полученные знания в практическом контексте. Создание презентаций и написание эссе на определенные темы требует от учащихся активного использования сложных предложений для выражения своих мыслей и аргументации своей точки зрения. Этот подход не только способствует закреплению грамматических навыков, но и развивает умения критического анализа, поиска информации и работы с текстом.

Применение вышеупомянутых технологий в преподавании сложных предложений не только способствует более глубокому и всестороннему освоению русского языка студентами-узбеками, но и делает процесс обучения более интересным, динамичным и мотивирующим. Это, в свою очередь, ведет к повышению уровня языковой компетенции, улучшению понимания культурных аспектов и, как следствие, к более эффективному межкультурному общению.

Важно подчеркнуть, что успешное применение педагогических технологий требует от преподавателей не только глубоких знаний в области русского языка и его дидактики, но и готовности к непрерывному обучению и освоению новых технологических инструментов. Преподаватели должны быть гибкими в выборе методов и подходов, уметь адаптировать их под конкретные образовательные задачи и потребности студентов, а также постоянно искать новые способы повышения интереса и мотивации учащихся.

Кроме того, в процессе обучения важно уделять внимание не только формальным аспектам языка, но и его функциональному использованию. Студенты должны не просто усваивать грамматические правила и структуры сложных предложений, но и учиться применять их в реальной коммуникации, выражая свои мысли, чувства и идеи. В этом контексте, практические задания, направленные на развитие умений говорения, письма и понимания на слух, играют ключевую роль.

В заключение, применение современных педагогических технологий в преподавании сложных предложений русского языка является многообещающим направлением, которое открывает широкие возможности для инноваций в образовании. Подход, основанный на комбинации традиционных и инновационных методов обучения, персонализации учебного процесса и акценте на активном использовании языка, способен обеспечить высокую эффективность обучения и мотивацию студентов. Это, в свою очередь, способствует не только успешному освоению сложных

грамматических структур, но и развитию у студентов комплексного понимания русского языка как средства межкультурной коммуникации.

В заключение можно отметить, что процесс обучения студентов-узбеков русскому языку как иностранному олицетворяет уникальную смесь лингвистических, культурных и образовательных вызовов и возможностей. Преодоление языкового барьера и достижение глубокого понимания сложных языковых структур требуют от преподавателей не только профессиональных знаний и навыков, но и глубокого понимания культурных особенностей студентов, а также готовности применять инновационные образовательные технологии.

В итоге, обучение русскому языку студентов-узбеков представляет собой сложный, но в то же время чрезвычайно важный и перспективный процесс, открывающий новые горизонты для межкультурного общения и понимания. Это путь, требующий терпения, взаимоуважения и постоянного стремления к развитию, который в конечном итоге приведет к формированию моста между культурами и народами.

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III. AXBOROT TEXNOLOGIYALARI VA RAQAMLI VOSITALARDAN FOYDALANISH

PRAGMATIC STRATEGIES FOR USING VISUAL PERCEPTION VERBS IN TURKISH: AN ANALYSIS OF EVERYDAY COMMUNICATION

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Abstract: This research underlines the pragmatic goals and contextual adaptation of visual perception verbs in Turkish, especially *görmek* (to see), *bakmak* (to look), and *izlemek* (to watch), thereby improving clarity and interpersonal comprehension in everyday communication. These dynamic language skills help to negotiate social interactions, transmit emotional resonance, and foster mutual understanding among interlocutors, thereby explaining basic sensory experiences as well as negotiating. Using modern language and cognitive-pragmatic theories, the study investigates how deliberate use of certain verbs might expose speaker purpose, change interpersonal dynamics, and improve communication accuracy.

The results rather unequivocally show how much context affects one’s interpretation of these verbs. In many speaking environments, *görmek* might be able to link both symbolic knowledge or comprehension and real visual information. While formal or intellectual communication with objective clarity uses the same verb, in informal settings such usage may imply emotional or subjective engagement. Studies indicate that this flexibility helps Turkish speakers to align their emotions with cultural norms, emotional subtleties, and social standards.

Furthermore, addressed in the studies are the grammatical and cognitive aspects of these verbs, including their aspectual and syntactic behavior within Turkish sentence construction. It also considers how their behavior interacts with deixis, nonverbal cues, and etiquette rules particularly in face-to-face or culturally sensitive environments. As shown, the many transitive and intransitive forms, tense applications, and associated modifiers, e.g., *iyi görmek* (to see clearly) much boost listener comprehension and discourse consistency.

Combining ideas from discourse analysis, sociolinguistics, and cognitive linguistics shows in the study that visual perception verbs are basic in Turkish communication. Mediators are perspective, cognition, and emotion that improve the dynamics of the communication as well as the linguistic content. Their adaptability practically ensures speakers’ capacity for rational, sympathetic, and culturally sensitive navigation in challenging social settings. Among the recommended research subjects are studies on digital communication environments and comparative cross-linguistic assessments.

Keywords: *visual perception verbs, Turkish language, pragmatics, cognition, sociolinguistics, discourse analysis, deixis, politeness strategies, communication clarity, cultural context*

Visual perception verbs in Turkish, which include a set of lexical items including *görmek* (to see), *bakmak* (to look), *izlemek* (to be looked at), and *sezmek* (to perceive), they play a basic part in strengthening everyday communication among the speakers of the language. These verbs are basic in modeling the way people express their experiences, convey knowledge and commit themselves to one other in a socially cohesive fashion; they are not just descriptive language features. These verbs capture shading pragmatic methods that let interlocutors efficiently negotiate difficult social situations, beyond their simple semantic denotation.

Using the verb of visual perception in Turkish sometimes has consequences that span intention, subjectivity, and relationship dynamics. The use of a visual verb may change the course of a discussion, therefore affecting the interpretation and listener reaction. For instance, although *görmek* denotes a passive act of looking, *bakmak* connotes a more deliberate commitment with the seen topic, therefore altering the way the information is received and integrated in communication exchanges. This difference may result in increased clarity because the speakers can exactly define their observational aim, therefore enabling listeners to decipher the intended meaning more successfully.

Another area in which the verb of visual perception is clearly used is context-wise. The situational background of these verbs may greatly affect their connotation and meaning. When used colloquially, for instance, *görmek* might suggest an emotional or social link that transcends the basic perspective and reflects the speaker’s thoughts or sentiments on what they saw. In interpersonal communication, in which visual perception verbs may inspire shared understanding or convey empathy, this layer of meaning is very clear. In view, they not only provide means of speech but also instruments to deepen social relationships among speakers.

Furthermore, the verbs of visual perception in Turkish help to clarify things by giving the speakers choices to express their perceptual experiences. These verbs’ adaptability lets the speakers personalize their messages according on the shades of the conversation right now, therefore enabling the passage of thin layers of meaning. For instance, the decision between *görmek* and *sezmek* might indicate variations in the depth of intuitions or knowledge engaged as well as in the act of perceiving. These differences benefit the participants in their quest of mutual understanding by favoring a more polished degree of discourse.

The pragmatic consequences of the verb of visual perception reach even the dynamics of decency and interpersonal sensitivity. The tone of conversations and the relationship between the interlocutors may be much changed by the way these verbs are utilized. Therefore, the deliberate use of the verb of visual perception not only enhances clarity, but also functions as a vehicle via which people surf the social complexity of communication, thereby fostering more interpersonal understanding among the Turkish speakers. Visual perception verbs play a fundamental role in improving communication inside the Turkish, mainly because of their contextual versatility and pragmatic consequences. Examining their several dimensions helps to clarify their full role in the Arazzo of daily communication, so stressing their contribution to clarity, context, and social interaction. These verbs, which include

görmek (to see), *bakmak* (to be looked at), and *izlemek* (to be gazed at), transport not just simple sensory impressions but also intricate levels of meaning pertinent to social relationships. The choice of a verb of particular visual perception may greatly affect the anticipated message and interpersonal dynamics at stake in Turkish language.

Practically, the choice of a verb of visual perception might represent the goal of the speaker and the contextual criteria of the encounter. For instance, the word *görmek* could be used to describe the basic physical sight, but usually denotes knowledge or realization, as in *Bir Şeyi Görmek* (to see something), where it indicates to come to consciousness of an issue. This twin purpose helps the speakers to transmit the meaning effectively thereby enabling them to express both immediate impressions and conclusions drawn from this data.

The contextual usage emphasizes even more the subtlety of the verbs of visual perception. These verbs might show themselves differently in the Turkish everyday speech depending on the social setting, the connection between interlocutors and the degree of civility. Look at examples when *bakmak* is employed; it is usually found coupled with an implicit instruction or an evaluative stance. For instance, *Ona Bak* (look at that) might be a motivator for the listener to value or rethink a certain vision or goal in addition to a cue. In this sense, the verb serves as a tool to direct the attention focus, therefore enhancing the clarity of communication and enabling mutual comprehension.

Furthermore, the verbs of visual perception might have a range full of metaphorical interpretations that enhance interactions even more. For instance, sentences like *Farketmek* (note) or *Göz Önüne Almak* (must be taken into account) represent cognition and awareness outside of the basic perspective by use of visual analogues. These applications highlight how the verb of visual perception reveals social consequences beyond their immediate reference meanings, thereby strengthening the deeper interpersonal relationships and enhancing the speech intelligibility.

Moreover, these verbs often engage in the pragmatic of civility and indirectness, which define Turkish communication especially. Including a verb of visual perception into an invitation or a suggestion helps speakers convey their ideas without coming across as too forceful. The statement *Şunu Görebilir Misin?* (Can you see this?) changes the act to offer a gentler request, therefore fostering a cooperative commitment instead of a command of direction. This approach shows how the verb of visual perception create a discursive environment that gives interpersonal peace and common understanding top priority – which is well anchored in Turkish cultural standards.

Their natural capacity to arouse vivid imagery and personal experiences emphasizes the effect of the verb of visual perception on clarity and communicating effectiveness. When a speaker employs these verbs in description or narrative, he taps into a communal reservoir of experiences and ideas that appeal to the audience. For instance, employing *görmek* in the context of the description of an emotionally charged scenario may carry the listener, therefore offering not just clarity but also

an emotional dimension to communication. Therefore, the verb of visual perception are an integral part in facilitating both clarity and interpersonal understanding, enriching the tapestry of daily communication in Turkish. The verb of visual perception in Turkish form a fundamental component of linguistic expression, facilitating different communication that reflects objective reality and subjective experience. These verbs, which express seeing, perceiving, and watching, add much to semantic richness and syntactic structures in language. Aksu-Koç (2010) claims that the verb of visual perception marks not only for their meaning but also for their syntactic behavior and morphological time, thus improving the clarity of communication in daily settings.

Along with having consequences for agency, intention, and attention, the Turkish verbs of visual perception, such as *görmek* (to see), *bakmak* (to look), and *seyretmek* (to watch) play different semantic roles. For instance, the decision between *görmek* and *bakmak* combines many degrees of involvement; whilst *görmek* can refer to a passive receipt of visual inputs, *bakmak* indicates a more active concentration of attention in a certain item or scene. This unique semantic difference enables speakers to convey not only what is sensed but also as perceived, therefore providing a necessary background for social contacts.

Moreover, the pragmatic consequences of these verbs depend much on their syntactic location within a phrase. The object-object structure (SOV) used by the Turks affects the way visual experience is expressed in conversation. For instance, in the sentence *Heykeli Gördüm* (I saw this monument), the subject *Ben* (I) is often left out when established, therefore facilitating more flexible interactions. Especially in descriptive or descriptive circumstances, the grammatical structure thus enables a concentration on the object, so improving the clarity and immediacy of communication.

Moreover, conjugation of visual awareness verbs adds even another level of significance. Using this continuous time with *görmek* as in *görüyorum* suggests a continuous experience and may transmit immediacy that indicates relevance to the debate of today. Conversely, the use of past time, as in *gördüm*, estimates a whole action, therefore signifying a transition in the narrative in which the experimental element came to end. For speakers, this difference in tense usage is basic as it alters the apparent link between the speaker, the action, and the listener, therefore affecting interpersonal comprehension.

Examining the phenomena of aspect in Turkish visual perception helps one to better understand these discoveries. Since Aksu-Koç (2010) catches the temporal flow of events, it underlines the need of aspect. For instance, forms indicating the completion of the activity show the restricted aspect; conversely, not limited aspects represent continuing or regular activities. This difference captures as Turkish speakers express the subtleties of visual perceptions by including temporal dynamics into their communicating techniques.

Basically, the way syntax, semantics, and tense interact in the verbs of Turkish visual perception exposes a complex communication system. These language features not only improve clarity but also foster interpersonal understanding by

letting the speakers convey levels of meanings reflecting their subjective viewpoints and the contextual reality of their experiences. Thus, the study of Visual Perception Verbs in Turkish offers priceless information on the pragmatic strategies used in daily communication., in which case Turkish speakers often employ visual perception verbs - such as *görmek* (to see), *bakmak* (to look) and *izlemek* (to watch) part of their pragmatic strategies to improve clarity and assist mutual understanding. These verbs serve as both instrumental tools to control interpersonal dynamics and advance cooperative talks as well as descriptive tools. Genç (2007) notes that the selection and application of these verbs are profoundly entwined with social conventions and cultural settings controlling Turkish society’s communication.

For instance, depending on the context, the verb *görmek* can have several connotations ranging from the literal vision to metaphorical interpretations like ‘understanding’ or ‘perceiving something.’ By means of such verb, speakers can guide listeners toward a common understanding of a situation. For instance, a Turkish speaker would say *Onu Gördüm* (I saw him) to suggest not just physical sight but also an ongoing social contact or express the necessity of further conversation regarding the seen person. By inviting the interlocutor to interpret and ask questions, this act of structuring communication encourages collaboration and thereby increases the participation of the discussion.

Furthermore, Turkish speakers enhance the clarity in communication by using contextual tracks that go with the verbs of visual perception. Genç (2007) claims that these settings might include gesture assistance, deficient patterns and common knowledge, which help to define the intended meaning of the verb utilized. In a conversation on a recently released film, for instance, the use of *izlemek* (to see) suggests a more active involvement than *görmek* therefore implying participation in the experience rather than just observation. Using such contextual subtleties not only improves communication but also helps to create common ground – a necessary component of cooperative communication.

Another pragmatic approach seen in Turkish communication is the separation created between transitive and intransitive uses of visual perception verb, which may greatly affect intelligibility. For instance, while *görmek* may mean ‘see,’ its intransitive usage could suggest that the act of looking is passive and would leave uncertainty in respect to the object or context of ‘see’. Conversely, a transitive use indicates the object under observation, so improving clarity. Saying *Olayı Gördüm*, for instance, offers particular information that most likely inspires a common knowledge among the interlocutors on the matter.

In addition, Turkish speakers generally utilize verbs of visual perception intentionally to indicate empathy or emotional resonance. The verb *görmek* is widely employed in statements of care or knowledge about the sentiments or circumstances of others. This conveys not just one’s viewpoint but also asks the receiver to participate at an emotional level. Thus, the pragmatic use of visual perception verbs turns into a tool for strengthening a connection and advancing a cooperative communication environment.

In conclusion, the usage of Visual Perception verbs in Turkish shows a complex tapestry of pragmatic tactics that assist daily communication. By using these culturally contextual and strategically tiny verbs, the speakers not only increase clarity, but also promote cooperative interaction, thus reinforcing interpersonal understanding in conversations., The contextual use of the verbs of visual perception in Turkish reveals significant variations that influence both their interpretation and communicative effectiveness. As Büyüktekin (2018) emphasizes, the situational suitability of these verbs is crucial in deciding what truly transfer the meaning inside the everyday encounters. Clearance to promote interpersonal understanding may be improved by means of the capacity to modify the usage of visual perception verbs - such as *görmek* (to see), *bakmak* (to look), and *izlemek* (to be looked at) - to match the shades of various communication circumstances. In the casual discourse, for instance, the *görmek* verb may be employed to convey emotional states or subjective experiences in addition to the literal meaning of the act of looking. Saying *Onu Gördüm* (I saw it) suggests emotions of recognition or surprise the possible greater background of the dialog, therefore transcending the act of visual awareness. This pragmatic usage highlights how the context shapes the understanding of the verb of visual perception, therefore tying the emotional and relational elements to those that may otherwise be regarded as basic pronouncements about the vision.

Conversely, the same verb may be employed in more formal or academic settings, in which case it might maintain a more literal sense. In a judicial setting or in a scientific investigation, for instance, *görmek* would most likely relate especially to the facts or observable occurrences, therefore stressing an objective point of view. Here, the effect of the contextual circumstances on the choice and meaning of the verb of visual perception emphasizes even more their adaptability and the need of the speakers that move in code depending on situational requirements.

Furthermore, influencing the degree and precision of the verb of visual perception used by the speakers is the surroundings. Turkish speakers generally use more emotive and descriptive verbs in settings where nonverbal signals are common, like in a family gathering or a friendly encounter. For instance, depending on accompanying gestures or facial expressions, the *Film İzledim* statement (I seen a film) might expose the subjective experience of the speaker to have fun or interact with the film. The contextual backdrop not only offers a geographical or chronological framework but also describes the emotional terrain of the talk, therefore strengthening human relationships.
The findings of Büyüktekin also shed light on how cultural settings could grant these verbs even more levels of meaning. Like many Turkish encounters, in contexts marked by a high-context communication style, reliance on visual perception verbs may be rather predisposed to the recollection of shared experiences or communal recognition. In a family setting, *bakmak* (to look) might, for instance, suggest an invitation to engage in a shared visual experience, therefore expressing a feeling of belonging and community, in addition to indicating the act of gazing.

Conversely, in professional settings, the usage of visual perception verbs is usually more linked and serviced by accuracy than by passion. Phrases like *Görüntüyü Analiz Ettim* (I examined the picture) show a clear objective and a goal, therefore illuminating the role of the verb as a description of an analytical process instead of a subjective experience. This shows how contextual elements not only determine the basic structure of communication but also the appropriateness of the verb, therefore focusing attention on explicit meanings important to interactions aimed at the goal.

The adaptability of the verb of visual perception in Turkish indicates the background of the important part that helps to improve communication. Pragmatic approaches used by speakers in various communication settings reveal complex awareness of their social surroundings, therefore promoting harmony and clarity in social contacts. Visual perception verbs in Turkish play a basic role in the enrichment of daily communication, so contributing greatly to clarity and understanding between speakers. Through small variations in the selection and use of verb, the oratories build layers of meaning that respond appropriately to the dynamics at stake in different contexts, so enhancing the communicative panorama in Turkish linguistic interactions. The subtle manner these verbs are utilized reflects larger pragmatic approaches and contextual variances influencing interactions. Referring to the results of Dörtkulak (2017), this part investigates certain cases in which the use of visual perception verbs improves or darkens clarity in communication, therefore stressing the variety in interpretation within the Turkish discourse.

When a speaker uses *bakmak* in a social context aiming at implying attention or focusing on a discussion, the listener with a different interpretation, such as seeing it only as an observation, loses the emphasis provided for in the commitment. The ambiguity inherent in such expressions requires a shared context to decipher the meaning with precision. Under scenarios in which the interlocutors do not have the same contextual knowledge, misunderstandings may arise.

On the contrary, visual perception verbs can be powerful tools to improve communicative clarity when used conscientiously within exchanges rich in context. For example, the use of specific descriptors together with visual perception verbs can illuminate the planned meanings. In Dörtkulak’s analysis (2017), the use of modifiers such as *İyi* (well) together with *görmek* in phrases such as *Onu İyi Gördüm* (I saw it well) explicitly transmits an affirmation of understanding, which improves clarity. This deliberate linguistic choice clarifies not only the act of seeing but also the quality of perception, promoting a shared understanding that is particularly beneficial in collaborative environments.

Such temporal and spatial anchor helps listeners to understand the urgency or importance of action, so strengthening mutual understanding. Events like Deixis, in which visual perception verbs are used in relation to time and space, also show clarity improvements. For example, in scenarios in which a speaker says *Şu An Onu İzliyorum* (I am seeing it now), the immediacy not only expressed the action of looking, but also places it firmly in the current context.

Therefore, although the verbs of visual perception are an integral part of the effective communication within the Turk, its impact on clarity is a function of both its pragmatic application and of the contextual frameworks provided by the speakers. Dörtkulak’s ideas (2017) serve to elucidate the delicate balance between the wealth of expression and clarity necessary for mutual understanding in everyday interactions. The obvious duality of these verbs, both as facilitators of vision and as potential sources of ambiguity, adheres to its complex role in the configuration of the communicative landscape between Turkish speakers., The occupation of the verbs of visual perception in Turkish plays a fundamental role in facilitating interpersonal understanding, allowing the speakers to share and integrate their effective points of view. According to Bahtiyar and Küntay (2009), the collaborative nature of communication has been critically improved by the integration of visual perspectives between the interlocutors. This study highlights how the nuanced use of visual perception verbs can act as a bridge in interpersonal interaction, encouraging clarity and mutual understanding.

Visual perception verbs in Turkish, such as *görmek* (to see), *bakmak* (to watch) and *izlemek* (to be observed), transmit not only literal visual experiences but also a series of cognitive and emotional states related to those experiences. The pragmatic strategies associated with these verbs allow the speakers to express their subjective perceptions and interpretations of events, thus allowing a shared understanding of the context. For example, when a participant uses the *görmek* verb, they can imply not only the act of seeing, but also a variety of implications regarding the commitment with a situation, thus pushing a further speech on the observations made.

In addition, the impact of these verbs extends to improve clarity in the speech. The specificity and richness of the verbs of visual perception allow interlocutors to articulate their thoughts in a more precise way, minimizing ambiguity. For example, a speaker could distinguish between *izlemek* (to watch) and *bakmak* (to watch) based on the context: *Dizi İzledim, Ama Belgesel Bakmadım* (I saw a series, but I did not look at the documentary). This differentiation not only adds clarity to the attempt of the speaker, but also facilitates the understanding of the listeners explicitly classifying the experiences.

Another critical aspect is the role of the verbs of visual perception in emotional communication. When feelings intertwine with visual experiences, the verbs used bring an emotional weight. For example, the expression *Gözlerimle Gördüm* (I saw with my eyes) can transmit a deeper belief or an emotional investment, which implies that the experience was not only perceived, but also deeply. This emotional stratification can evoke empathy and resonance between the interlocutors, enriching the communicative exchange beyond the simple transactional dialogue.

Bahtiyar and Küntay (2009) underline that the integration of many visual points of view lets interlocutors surf effectively to potential misunderstandings. By expressing their visual perceptions and inviting responses, the speakers create a dynamic interaction of points of view capable of correcting wrong ideas and improving relational harmony. Therefore, the use of visual perspective verbs

promotes an environment in which collaborative communication thrives, since the perspective of each part contributes to a wider understanding and collectively built.

In summary, the strategic use of the verbs of visual perception in Turkish not only facilitates clarity in daily communication, but also improves interpersonal understanding through collaborative dialogue. By allowing people to vividly articulate their experiences and perceptions, these linguistic choices open the way for enriched interactions, which are an integral part of effective communication in different social contexts., Visual perception verbs in the Turk play a crucial role in the mitigation of misunderstandings that may arise during verbal interactions. These verbs, which include terms such as *görmek* (to see), *bakmak* (to look) and *izlemek* (to observe), not only transmit sensory experiences, but also serve as pragmatic tools so that the speakers nave through the complex communicative landscapes. Işık-Güler (2008) postulates that the ability of speakers to use these verbs allows them to establish a mutual understanding that depends on shared visual experiences. This is particularly important in situations in which verbal descriptions can lead to ambiguity or confusion. For example, the use of visual perception verbs can succinctly express an experience or observation that may otherwise require extensive elaboration, thus reducing the cognitive load in the interlocutors and facilitating the softest exchanges.

In addition, the contextual use of visual perception verbs serves as a coping strategy during communication breakdowns. Mirzoyeva and Syurmen (2024) highlight that such verbs not only allow speakers to articulate their observations, but also drive listeners to visualize the scenario described. This visual alignment can be fundamental to reorient a conversation that has been derailed due to bad interpretations. When speakers use terms focused on their sensory perceptions, they provide a tangible reference point for listeners, which helps clarify dark messages and reinforces the speaker’s intention. Therefore, these verbs transcend the mere description; they act as interactive tools that promote an environment conducive to dialogue.

The pragmatic strategy of taking advantage of visual perception verbs is particularly evident in face -to -face interactions, where nonverbal signals complement verbal communication. According to Işık-Güler (2008), the deployment of such verbs can also indicate the speaker’s commitment to foster an interactive dialogue. When indicating what is seen or experienced, speakers invite interlocutors to actively participate, thus improving the potential for clarification and reducing the probability of misunderstandings. The act of describing actions or objects that use visual verbs while gesturing or providing an additional context creates a shared reference frame, which leads to a better interpersonal understanding.

In addition, the effectiveness of verbs of visual perception to relieve misunderstandings can also be attributed to its inherent specificity. Unlike the most abstract forms of expression, verbs associated with visual perception tend to base discourse into concrete experiences. As highlighted by Mirzoyeva and Syurmen (2024), this specificity provides a scaffold on which listeners can develop their understanding, particularly in intercultural contexts where preconceived notions can

diverge. The clarity offered by these verbs becomes instrumental in the bridge of the gaps in knowledge or perspective, thus ensuring that the communicative intention is even preserved before the possible misalignment.

In summary, the use of visual perception verbs in Turkish is not simply an aspect of linguistic expression, but also a vital component of effective communication strategies. When using these verbs, speakers improve clarity, facilitate understanding and sail for the challenges raised by misunderstandings. As such, literature underlines the importance of visual perception verbs as fundamental to foster robust interpersonal communication, thus reinforcing its role as a pragmatic resource in everyday interactions. Cultural factors play a significant role in modeling the pragmatic use of the verbs of visual perception in Turkish, influencing both their selection and the interpretation within the contexts of daily communication. In Türkiye, meanings and uses of verbs such as *görmek* (to see), *bakmak* (to watch) and *seyretmek* (to be observed) not only to transmit physical actions; they are imbued with cultural nuances that reflect social norms and communication strategies. According to Can (2011), the conceptualization of vision as a path of knowledge within the Turkish culture underlines the importance of these verbs, intertwining them with wider cultural interpretations of perception.

In Turkish society, the use of visual perception verbs is often imbued with collective cultural experiences and shared understandings. For example, the verb *görmek*, which mainly means ‘to see’, can extend to the connotations of understanding or grasp an idea. In contexts in which cultural traditions give priority to relational dynamics and common knowledge, the use of verbs of visual perception can act as a pragmatic strategy to transmit not only observational intuitions but also interpersonal bonds. This multifunctional use reflects the cultural incorporation of language, in which the literal act of seeing transcends its basic definition to encapsulate the complexity of human interactions.

The cultural rules concerning courtesy, respect and indirect communication further inform the pragmatic choices of the verbs of visual perception. While they engage in a conversation, individuals may prefer circumcision or euphemistic expressions that involve these verbs to maintain social harmony and mitigate potential conflicts or misunderstandings. For example, a Turkish speaker could choose to use *görmek* in contexts that suggest not only observation, but the commitment with the topic at hand: a practice that reflects the cultural values that surround attention and relational respect. These uses improve clarity in communication, ensuring that interpersonal understanding is aligned with cultural expectations.

In addition, it is essential to consider the contextual implications of the verbs of visual perception within various social contexts. Turkish culture does not work in insulation; rather, it interacts with a rich tapestry of cultural influences that can influence the interpretation of these verbs. For example, informal settings may require more direct use of visual perception verbs, while formal contexts may require a more nuanced linguistic approach. The expectation of how you ‘see’ or ‘look’ a situation can therefore be governed by the cultural context in which communication

occurs. Can (2011) underlines that this adaptability in the use of language is vital to maintain clarity and effectiveness in communication, especially in the scenarios in which social hierarchies and dynamics of power are at stake.

The deployment of these verbs thus provides the speakers with a rich kit of linguistic tools to navigate with daily conversations, so ensuring that their communicative intent is actually expressed while remain sensitive to the prevailing cultural norms. This aspect is especially important in intercultural communication, in which the potential of incorrect interpretation is elevated due of the different cultural interpretations of seeing and perception.

In summary, the interaction of cultural factors and pragmatic strategies concerning the verbs of visual perception in Turkish exemplifies the way in which the language is incorporated into socio-cultural contexts. The consideration of these elements not only increases clarity in communication, but also promotes a deeper interpersonal understanding that is essential to navigate in the complexity of social interactions within the Turkish society. The cognitive aspects associated with the use of visual perception verbs in Turkish communication present a convincing area for the survey. Kurum (2022) fills the complex relationship between cognition, language treatment and visual perception, emphasizing how these elements merge to facilitate interpersonal communication. Language is not only served as a ship to transmit information but as a framework that shapes thought processes, perception and, consequently, the effectiveness of communication.

In Turkish, the verbs of visual perception - such as *görmek* (to see), *bakmak* (to look) and *izlemek* (to watch) – acquire nuanced meanings based on contextual use. The selection of these verbs not only reflects the speaker’s intention, but also their cognitive commitment with the subject at hand. Kurum (2022) postulates that cognitive commitment with visual stimuli deeply influences the way in which individuals articulate their observations and experiences. The richness of the language of Turkish visual perception allows speakers to transmit not only the act of seeing, but also the emotional resonance associated with this act, establishing a deeper link with the interlocutors.

In the context of Turkish, the frequent use of visual perception verbs can improve clarity by strategically framing. In addition, Kurum (2022) underlines the role of visual perception verbs in the structuring of stories. The choice of a particular verb can dictate the temporality and the interaction of the characters in a given discourse. This structural element becomes essential to promote interpersonal understanding of speakers. When an individual employs *bakmak* in the account of an event, he can point out a premeditated observation, which leads to implications for his reliability and his perspective in the story. These nuanced distinctions maintain a level of cognitive clarity which helps interlocutors to build a coherent understanding of shared experiences.

In addition, the cognitive implications of these verbs resonate with the socio-cultural context in which they are used. Kurum (2022) Glossary how visual perception verbs are often linked to cultural patterns that inform communication practices. In Turkish culture, the act of seeing and observing is often responsible for

social sense; for example, relying on verbs of visual perception during conversations can indicate attention, respect or emotional commitment in interpersonal relationships. This highlights the way these verbs work not only at a lexical level but also as cognitive tools that shape relational dynamics.

The interaction between visual perception verbs and cognitive treatment highlights a significant cognitive burden that speakers sail during communication. Each verb chosen sums up not only the act of perception, but also the cognitive strategies to improve clarity and alignment with the interpretation of the listener. By analyzing these pragmatic strategies, we can deploy the layers of the cognitive processes that underlie daily interactions, ultimately demonstrating how verbs of visual Turkish perception do more than communicating – they negotiate relationships, mean emotional landscapes and improve mutual understanding among individuals in the communicative landscape. Future research on verbs of visual perception in Turkish presents several promising addresses that could deepen our understanding of their role in daily communication. Özmen (2016) and Gazioğlu (2015) have identified critical gaps in current literature, which provide a solid base for future consultations. A potential route for exploration is the interlinguistic analysis of visual perception verbs in comparison with those of other languages, such as English or Arabic. This comparative study could reveal how cultural nuances shape the use and interpretation of these verbs, particularly in terms of pragmatic strategies. Such approach can highlight differences in syntactic structures and semantic fields between languages, enriching our understanding of how visual perception supports communication in various cultural contexts.

Given the increasing popularity of digital means, investigating how verb of visual perception in virtual environments could clarify changes in user participation and interpersonal understanding. The analysis of this can be done using methods of analysis of the discourse or linguistics of Corpus, which enables researchers to gather significant data on use patterns. In addition, research could be directed towards the function of visual perception verbs in several social contexts, such as online communication against face-to-face interactions.

Studies demonstrating the immediate effects of particular verb of visual perception in the understanding and visualization of listeners’ scenarios could be fundamental to map the cognitive paths activated by the use of language. This exploration would resonate with the findings of Özmen (2016), which indicate the cognitive foundations of the choice of verb and their subsequent impact on communicative clarity. Moreover, an interdisciplinary approach including cognitive linguistics could produce ideas about how visual perception verbs influence mental images and cognitive processing among speakers.

Empirical studies on pragmatic centered environments, such as educational or therapeutic environments, can also improve our understanding of visual perception verbs. When examining the application of these verbs in educational contexts, researchers could evaluate their effectiveness to facilitate understanding and transmit complex concepts. This line of research could adapt the techniques of applied linguistics, as seen in the work of Gazioğlu (2015), which shows the

effectiveness of visual perception verbs in the transmission of nuanced meanings, thus promoting a clearer communication.

By means of regional dialects and variances in the verb of visual perception inside the Turk, one can highlight how the community, identity, and social dynamics shape the use of language. Such variation can greatly affect interpersonal understanding and contextual suitability, as speakers negotiate their cultural and linguistic repertoires. They could be used large-scale surveys or ethnographic studies to capture these nuances.

Ultimately, future research on Turkish visual perception verbs promises to provide significant contributions to the field of language studies through the analysis of its impact on pragmatics, cognition and interpersonal relationships within the different communicative contexts. Each of these proposed studies aims to fill the existing gaps identified in the literature and can advance our understanding of the dynamic relationship between language and visual perception in the configuration of human interaction., In the analysis of visual perception verbs within the Turkish language, it becomes clear that these linguistic elements serve as fundamental tools to improve clarity and promote interpersonal understanding in daily communication. The results indicate that the use of visual perception verbs not only contributes to the precision of the transmitted information, but also enriches the emotional and contextual layers of interaction.

The pragmatic strategies involved in the use of visual perception verbs demonstrate their communication versatility. For example, the use of verbs such as *görmek* (to see) or *bakmak* (to look) goes beyond the mere physical view, often implying the subjective evaluation of the speaker or emotional commitment to the subject. This reflects a nuanced understanding of the visual perception that transcends the mere observation and incorporates the perspective of the speaker, thus influencing the interpretation of the listener. In conversations, the selection of specific visual perception verbs provides information on the intention of the speaker, thus configuring the listener’s response and improving mutual understanding.

In addition, contextual use plays a fundamental role in the functionality of visual perception verbs. The analysis reveals that these verbs are frequently used in contexts that require not only the transmission of objective information but also emotional resonance and social signals. For example, the differentiation between *görmek* and *bakmak* can indicate various degrees of attention and participation. These distinctions are critical in contexts where communication subtleties have a significant weight, as in interpersonal relationships or professional interactions. By carefully choosing a repertoire of visual perception verbs, speakers can articulate complex feelings, making their communication more effective and identifiable.

The impact of visual perception verbs on clarity is especially pronounced when considering its role in the simplification of complex ideas or experiences in more digestible formats. The vivid images associated with these verbs facilitate clearer mental representation for the listener, which allows a more intuitive understanding of the message that is transmitted. For example, instead of describing an experience in abstract terms, a speaker can choose to use verbs of visual perception to create a

vivid image, thus improving the commitment and understanding of the listener. This clarity is essential to minimize possible bad interpretations and ensure that communicative intention is understood with precision.

By means of shared experiences of perception and observation, speakers can transcend linguistic barriers, so promoting inclusive communication practices. The influence of visual perception verbs extends to interpersonal understanding, where its effective use can close gaps between various communicative styles and background. In a multicultural society, the use of visual perception verb can serve as a common linguistic thread that encourages the relationship and connection between people.

Practical applications may include specific communication training, stressing the need of the choice of verb in the transmission of nuances of meaning and improving the general quality of interaction. By adopting the rhythmic cadence of visual perception verb, speakers can cultivate an atmosphere of mutual clarity and understanding, so enhancing the tapestry of Turkish communication. In light of these findings, it is clear that the incorporation of visual perception verbs in daily communication strategies has a significant potential to improve relational dynamics and facilitate clearer exchanges.

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THE ROLE OF AUDIOBOOKS IN DEVELOPING LISTENING SKILLS

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Abstract: The rapid advancement of digital media has positioned audiobooks as a pivotal tool in modern education and entertainment. This study delves into the role of audiobooks in developing listening skills across various age groups and contexts, emphasizing their capacity to enhance auditory comprehension, critical thinking, and vocabulary acquisition. By evaluating pedagogical implications, the research highlights the potential of audiobooks as a transformative resource in both formal education and informal learning environments. This comprehensive exploration underscores their relevance in fostering a deeper engagement with auditory content and promoting lifelong learning.

Keywords: *Audiobooks, listening skills, auditory learning, vocabulary acquisition, digital education, pedagogy, comprehension, cognitive engagement, storytelling, inclusive education.*

Annotatsiya: Raqamli mediada tez sur’atlarda rivojlanish audiokitoblarni zamonaviy ta’lim va ko‘ngilochar vositalarning muhim vositasi sifatida maydonga olib chiqdi. Ushbu tadqiqot audiokitoblarning turli yosh guruhlari va kontekstlarda tinglash ko‘nikmalarini rivojlantirishdagi rolini o‘rganadi, ularning eshitish qobiliyatini, tanqidiy fikrlashni va so‘z boyligini oshirish qobiliyatini ta’kidlaydi. Pedagogik jihatlarni baholash orqali tadqiqot audiokitoblarning rasmiy ta’lim va norasmiy o‘qish muhitlarida o‘zgaruvchan resurs sifatidagi salohiyatini ta’kidlaydi. Ushbu keng qamrovli tadqiqot audiokontentga chuqurroq qiziqishni rivojlantirish va umrbod o‘qishni targ‘ib qilishdagi ahamiyatini ta’kidlaydi.

Kalit so‘zlar: *Audiokitoblar, tinglash ko‘nikmalari, eshitish orqali o‘qitish, so‘z boyligini oshirish, raqamli ta’lim, pedagogika, tushunish, kognitiv jalb etish, hikoya qilish, inklyuziv ta’lim.*

Аннотация: Быстрое развитие цифровых медиа сделало аудиокниги важным инструментом в современном образовании и развлечениях. Это исследование рассматривает роль аудиокниг в развитии навыков слушания в различных возрастных группах и контекстах, подчеркивая их способность улучшать аудитивное понимание, критическое мышление и расширение словарного запаса. Оценивая педагогические аспекты, исследование подчеркивает потенциал аудиокниг как трансформационного ресурса как в формальном образовании, так и в неформальных учебных средах. Это всестороннее исследование подчеркивает их значимость для углубления вовлеченности в аудиоконтент и содействия обучению на протяжении всей жизни.

Ключевые слова: *Аудиокниги, навыки слушания, аудитивное обучение, расширение словарного запаса, цифровое образование, педагогика, понимание, когнитивное вовлечение, рассказывание историй, инклюзивное образование.*

Introduction. Nowadays, the English language holds significant importance as the language of international communication, education, science, and technology. In the process of learning English, listening skills are considered one of the key elements of communicative competence. Listening creates opportunities to develop the ability to understand the language and exchange ideas. Audiobooks are an effective tool for developing these skills, helping language learners deepen their lexical and phonetic knowledge, improve pronunciation, and enhance contextual understanding. Therefore, the relevance of this topic is connected to the need for innovative approaches and the use of resources in the educational process. Listening skills are foundational to effective communication and play a critical role in educational success, professional development, and everyday interactions. In an era dominated by visual media, the opportunities to cultivate these essential skills have notably declined. Audiobooks, as an auditory medium, offer a unique and engaging solution to this challenge. Unlike other forms of media, audiobooks require active auditory engagement, enabling listeners to strengthen their listening comprehension, cognitive focus, and linguistic abilities. Platforms like Audible, LibriVox, and OverDrive have capitalized on this potential, offering vast libraries of accessible content that cater to varied interests and demographics.

The rise in audiobook consumption reflects their growing appeal among diverse audiences. Professionals use audiobooks to expand knowledge while multitasking, students rely on them to grasp complex academic content, and general readers enjoy them as a convenient alternative to traditional books. This study investigates the role of audiobooks in developing listening skills, with a focus on their effects on auditory comprehension, cognitive engagement, and linguistic proficiency. Additionally, it explores the potential of integrating audiobooks into educational practices to address gaps in traditional teaching methodologies. By examining the benefits and challenges associated with audiobook use, this research

aims to highlight their relevance in fostering lifelong learning and adaptability in an increasingly digital world.

Literature Review. Today, within the framework of the Development Strategy of New Uzbekistan for 2022–2026, significant transformations are being implemented across all sectors and industries in our country. Particular attention is being paid to fostering a deep-rooted commitment to noble values and traditions in society, especially in enhancing the spiritual and intellectual potential, consciousness, mindset, and worldview of our people, particularly the younger generation. Efforts are being directed towards nurturing well-rounded individuals who live with love and devotion to their homeland and people. In this regard, special emphasis is placed on promoting a culture of reading, which plays an invaluable role in achieving these goals.

Novelty of the Research, The results of this study are expected to be beneficial both theoretically and practically. The contributions of the research are determined as follows:

Theoretical Contribution: The findings of this study will enrich specialized knowledge about the stylistics of narrative texts and poetry. *Practical Contributions*: this research is anticipated to be useful for songwriters in creating beautiful song lyrics. It may also be valuable for linguistics students interested in analyzing poetry. The study is expected to provide practical benefits for aspiring authors in writing novels enriched with musical elements. Additionally, it will offer supplementary theoretical and practical knowledge about understanding poetic works and poems.

The novelty of this work lies primarily in the in-depth analysis of using authentic materials in teaching English, taking cultural differences into account, and in developing new methods and strategies in this direction.

A substantial body of research underscores the multifaceted benefits of audiobooks in enhancing auditory learning. Wolf and Barzillai (2009) argue that audiobooks engage listeners cognitively by blending auditory processing with imaginative visualization, thereby fostering deep reading skills in the digital age. Similarly, Larson (2015) highlights their role in supporting literacy development, particularly for struggling readers and individuals with learning disabilities. Audiobooks offer a non-intimidating gateway to literature, empowering listeners to engage with content they might otherwise find inaccessible.

Beers (2020) emphasizes the capacity of audiobooks to improve listening comprehension and empathy by exposing audiences to diverse narratives, accents, and vocal styles. This diversity enriches the listener's auditory experience and fosters a deeper understanding of different cultural perspectives. Furthermore, Brown (2017) notes the inclusivity of audiobooks in education, highlighting their effectiveness for visually impaired students and individuals with dyslexia. This adaptability makes audiobooks a vital tool for bridging gaps in traditional educational resources.

Hall (2018) explores the psychological aspects of auditory learning, noting that immersive storytelling in audiobooks can enhance focus and retention. Audiobooks capture listeners’ attention through dynamic narration, creating an

engaging learning environment. Martin (2019) examines the evolution of audiobooks and their appeal to digital-native learners, who often prefer auditory or multimedia content over traditional texts. Singh (2021) provides a comparative analysis of reading and listening comprehension, revealing that audiobooks can, in certain contexts, match or even surpass traditional reading methods in promoting understanding and retention.

Despite these advantages, some critics highlight potential drawbacks. Taylor (2020) warns against over-reliance on audiobooks, which may encourage passive consumption rather than active engagement. Kumar (2022) and Green (2016) delve into the neural and cognitive impacts of audiobook exposure, emphasizing their potential for vocabulary enhancement and neural engagement but cautioning against diminishing critical reading practices. This dual perspective invites further exploration into optimizing audiobook use for educational and personal growth.

Methods: This study employed a mixed-methods approach to assess the impact of audiobooks on listening skills. A diverse sample of 120 participants was recruited, encompassing children (8-12 years), adolescents (13-18 years), and adults (19-35 years) from schools, universities, and community centers. This stratification ensured a broad representation of age groups and learning contexts. Over a four-week period, participants were granted access to a curated selection of audiobooks tailored to their age, interests, and skill levels.

Pre-assessment tools included standardized listening comprehension tests, vocabulary evaluations, and surveys to establish baseline auditory skills and preferences. Participants engaged with audiobooks for 30 minutes daily, either in structured educational settings or during leisure activities. Post-assessment tools mirrored the initial evaluations, measuring changes in listening comprehension, vocabulary acquisition, and cognitive engagement. Additionally, qualitative data were collected through interviews and focus groups to gain insights into participants' experiences and challenges.

The study also considered external factors influencing engagement, such as the complexity of audiobook content and the participants' familiarity with auditory learning. By combining quantitative metrics with qualitative feedback, the research provided a comprehensive understanding of how audiobooks affect listening skills and overall learning experiences.

Results: Quantitative analysis revealed significant improvements in listening comprehension across all age groups. Children demonstrated the most substantial gains, with comprehension scores increasing by an average of 25%. Adolescents exhibited a 20% improvement, while adults showed a 15% increase. These results underscore the efficacy of audiobooks in enhancing auditory skills across diverse developmental stages. Vocabulary acquisition also improved markedly, particularly among participants exposed to audiobooks featuring advanced language and contextual richness. For example, children who listened to complex narratives reported higher vocabulary retention compared to their peers relying solely on traditional texts.

Qualitative findings further highlighted the positive impact of audiobooks. Participants across age groups reported increased enjoyment and engagement, attributing these outcomes to the immersive storytelling and dynamic narration styles. Children and adolescents expressed enthusiasm for the narrative-driven format, which helped sustain their attention and interest. Adults appreciated the flexibility audiobooks offered, enabling them to integrate learning into their daily routines, such as during commutes or household tasks.

Feedback from educators revealed that audiobooks supported differentiated learning, catering to the needs of diverse learners. English language learners and students with learning disabilities particularly benefited from the auditory format, which provided an alternative pathway to literacy and comprehension. However, some challenges were noted, including the need for guided strategies to prevent passive listening and ensure active cognitive engagement.

Discussion. Using Multimedia for Listening Skills Development.Utilizing multimedia-audio-visual technologies such as videos and audio recordings- is a convenient tool for developing listening skills. Through these materials, students learn to perceive real-life situations.

Teaching Strategies: Preparation Stage: At this stage, students are prepared for listening. For example, they learn key lexical units related to the topic and familiarize themselves with the context of the text. Listening Activity Stage: Here, students listen to and comprehend the text. The main focus is on understanding the content of the text. Post-Listening Stage: In this stage, students analyze the material they have listened to. Activities include question-and-answer sessions, discussions, and written assignments. *Scientific Approaches and Models:Krashen’s Input Hypothesis:* According to Krashen, the difficulty level of listening materials should be slightly above the learners' current knowledge level. This helps them grasp new information more effectively. Vygotsky’s Socio-Cultural Approach: Vygotsky emphasizes the importance of social interaction and scaffolding tools in the learning process. Social interaction plays a critical role in developing listening skills.

Challenges in Listening and Ways to Overcome Them: **Challenges**:

1. Difficulty in understanding new words and phrases.
2. Differences in speech rate and pronunciation.
3. Problems with maintaining focus for extended periods.
4. Consistently learning new vocabulary.
5. Using materials with gradually increasing complexity.
6. Practicing exercises that develop attention and memory.

The findings of this study align with existing literature, reinforcing the role of audiobooks in developing listening skills and promoting literacy. For children and adolescents, audiobooks served as an engaging alternative to traditional reading, bridging gaps for struggling readers and fostering a love for storytelling. The exposure to diverse accents, dialects, and narrative styles enhanced their linguistic awareness and cultural sensitivity. Adults benefited from the convenience and accessibility of audiobooks, which allowed them to pursue learning amidst busy schedules.

Pedagogically, audiobooks present a valuable resource for differentiated instruction. They accommodate individual learning preferences and provide scaffolding for struggling readers while challenging advanced learners with complex narratives. Nonetheless, the study underscores the importance of guided integration of audiobooks into educational practices to mitigate the risk of passive consumption. Strategies such as interactive discussions, comprehension quizzes, and reflective activities can enhance active engagement and maximize the benefits of audiobook use.

Future research should explore the long-term impacts of audiobooks on cognitive and linguistic development, particularly in bilingual and multilingual contexts. Additionally, investigations into the efficacy of pairing audiobooks with complementary tools, such as visual aids or interactive apps, could provide insights into optimizing their use for diverse learners.

Conclusion: Audiobooks are a versatile and impactful tool for enhancing listening skills across varied age groups and learning contexts. Their ability to improve auditory comprehension, vocabulary acquisition, and cognitive engagement makes them a valuable addition to both formal education and informal learning environments. Students should become active participants, not just passive listeners, during the process of listening to audiobooks. Therefore, after listening to audiobooks, it is essential to provide students with opportunities to express their opinions, engage in discussions, and analyze the material they have studied. This approach activates listening skills and helps students apply the knowledge they have acquired in practice.

Another benefit of listening to audiobooks is their repetitive nature, which allows students to listen to the material multiple times and improve their understanding. This method helps students thoroughly assimilate the material and review it as needed. Additionally, audiobooks support self-directed learning and encourage students to study independently. Audiobooks play a significant role as an effective tool in developing listening skills for students learning English. They not only improve listening skills but also aid in enhancing pronunciation, reading comprehension, and overall language proficiency. Audiobooks facilitate the effective use of modern technology in language learning and help motivate students in their studies.

As digital media continues to evolve, audiobooks bridge the gap between traditional literacy practices and modern technological advancements. By fostering active listening and critical thinking, audiobooks hold significant potential to shape the future of education and lifelong learning. Embracing this medium thoughtfully can help educators and learners navigate the challenges and opportunities of a rapidly changing world.

Suggestions:

1. Incorporating Audiobooks More Broadly into the Educational Process – It has been proven that audiobooks are an effective tool for language learning. Regular integration of audiobooks into lessons will be beneficial for students.

2. Adapting Audiobook Selection to Student Needs – Audiobooks should be selected in accordance with students’ age and proficiency levels.
3. Improving Methodology – Focus should not only be on creating passive listeners during audiobook sessions but also on fostering active participants.
4. Continuing Research – Further in-depth studies should be conducted on the effectiveness of audiobooks and other interactive teaching methods.

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TA’LIMDA EKOLOGIK YONDASHUVLAR VA YASHIL INFRATUZILMA

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Annotatsiya: Ushbu maqola barqaror turizmda ekologik yondashuvlar va yashil infratuzilmaning ahamiyatini tahlil qiladi. Bugungi kundagi eng dolzarb muammolaridan biri Turizm sohasi atrof-muhitga salbiy ta’sirlarni kamaytirish va tabiiy resurslardan unumli foydalanish muammolari bilan yuzlashmoqda. Maqolada barqaror turizmning ekologik tamoyillari, chiqindilarni kamaytirish va qayta ishlash orqali yangi mahsulotlarga aylantirish va ortiqcha chiqindilarni oldini olish, energiya samaradorligi va energiya sarfini kamaytirish resurslarni iloji boricha tejash va suv resurslarini boshqarish ya’ni ichimlik suvi va qishloq xo’jaligi uchun suv manbalarini samarali taqsimlash va muhofaza qilish kabi masalalar ko’rib chiqiladi. Shu bilan birga yashil infratuzilmaning rivojlanishi masalan, ekologik mehmonxonalar, qayta tiklanadigan energiya manbalari va barqaror transport tizimlari yordamida barqaror turizmni yanada rivojlantirish imkoniyatlari tahlil qilinadi. Bir nechta misollar yordamida ekologik yondashuvlarning turizm sohasida qanday qo’llanilayotgani yoritiladi.

Kalit so‘zlar: *Barqaror Turizm, Yashil infratuzilma, Ekologik yondashuv, Energiya samaradorligi, Chiqindilarni kamaytirish*

Kirish: Hozirgi kunda ko‘p mamlakatlarda eng tez rivojlanib borayotgan sohalardan biri bu turizm sohasidir. Lekin turizm bilan birga, uning atrof-muhitga keltirayotgan salbiy ta’siri ham ortib bormoqda. Chiqindilar ko‘payishi, tabiiy resurslarning keragidan ortiq ishlatilishi va ekologik muvozanatning buzilishi turizm sohasi oldida dolzarb muammolarni yuzaga keltirmoqda. Bu muammolarni bartaraf etish maqsadida barqaror turizm konsepsiyasi ilgari surilmoqda. Ushbu konsepsiya sayohatning atrof-muhitga zarar yetkazmasligini ta’minlash, tabiiy resurslarni asrash va tejash, mahalliy aholining farovonligini oshirishga qaratilgan yondashuvdir. Ushbu loyihani rivojlantirish uchun yashil infratuzilma va ekologik yondashuvlar muhim rol o‘ynaydi. Qayta tiklanadigan energiya manbalaridan foydalanish, chiqindilarni kamaytirish, suv va energiya samaradorligini oshirish turizm sohasining barqaror bo‘lishi uchun asosiy yo‘llardir.

Asosiy qism: Barqaror turizm bu o‘zi nima? Barqaror turizm bu turizm sanoati tomonidan yetkaziladigan zararlarni kamaytirish, va iloji boricha tabiat ya’ni atrof-muhitga zarar yetkazmaslik, sanoatning uzoq muddatli kelajagini ta’minlash, madaniy va tarixiy merosni saqlash, mahalliy aholi farovonligini oshirish tamoyillariga asoslangan turizm shaklidir. Barqaror turizm bir nechta maqsadlardan tashkil topgan.

Bularning birinchisi bu - Tabiatni muhofaza qilish - tabiat va uning boyliklaridan oqilona foydalanishga, tabiatni inson manfaatlarini ko‘zlab ongli ravishda o‘zgartirishga, tabiat boyliklari va umuman tabiatni, uning go‘zalligi, musaffoligini saqlab qolishga va yanada boyitishga qaratilgan barcha tadbirlar majmuasi. Tabiatni muhofaza qilish tadbirlari majmuasiga davlatlar, xalqaro tashkilotlar, jamoat, ilmiy-texnik, ishlab chiqarish, iqtisodiy va ma’muriy tashkilotlar, har bir odam tomonidan amalga oshiriladigan tadbirlar kiradi. Har qanday tirik mavjudot o‘z atrofini o‘rab turgan tabiiy muhit bilan o‘zaro ta’sirda bo‘ladi, undan o‘ziga kerakli narsalarni oladi, shu muhitda moslashadi, muhit tarkibiga, undagi modda va energiyaning aylanma harakatiga ma’lum darajada o‘zgarish kiritadi. Aholi o‘rtasida tabiat, undan oqilona foydalanish va muhofaza qilish haqidagi bilimlarni targ‘ib qilish, aholining geografik, ekologik madaniyatini ko‘tarish Tabiatni muhofaza qilishda katta ahamiyatga ega. Tabiatni, uning boyliklarini muhofaza qilish, geografik ekologiya o‘quv kurslari o‘rta maxsus va oliy yurtlarining tabiatshunoslik mutaxassisliklari talabalariga maxsus kurslar sifatida o‘qitilmoqda.

Ikkinchi maqsad esa mahalliy aholini qollab quvvqtlash ya’ni aholi uchun ish o‘rinlari yaratish. Turizm sohasining rivojlanishi mahalliy aholi uchun yangi ish o‘rinlarini yaratadi. Masalan bu ish o‘rinlariga mehmonxona, restoran, gidlik xizmatlarini o‘z ichiga oladi. Bundan tashqari mahalliy biznesni rivojlantirish ya’ni sayyohlarning ehtiyojlari mahalliy mahsulotlar va xizmatlarga bo‘lgan talabni oshiradi, bu esa kichik va o‘rta bizneslarning rivojlanishiga turtki beradi. Bundan tashqari turizm infratuzilmasining rivojlanishi yo‘llar, transport va boshqa xizmatlarning takomillashuviga sabab bo‘ladi. Bu esa mahalliy aholi hayotiga bir qancha qulayliklar olib kiradi. Barqaror turizm madaniy merosni asrash va rivojlantirishda muhim rol o‘ynaydi. Turistlar mahalliy san’at va madaniyat bilan

tanishish orqali hududning o‘ziga xosligini mustahkamlashga yordam beradi. Shuningdek,barqaror turizm faoliyati orqali mahalliy aholi o‘z madaniy qadriyatlari va buyuk o‘tmishi, meroslarini saqlab qolishva kelajak avlodlarga yetkazish imkoniga ega bo‘ladi. Sayyohlik faoliyati mahalliy tarixiy obidalar, an’anaviy hunarmandchilik va madaniy tadbirlarni qo‘llab quvvatlashga xizmat qiladi. Misol uchun, ko‘plab mamlakatlarda xalqaro sayyohlik festevallari, milliy hunarmandchilik yarmarkalari va tarixiy diqqatga sazovor joylarning asl holiga qartarish yani restavratsiya loyihalari amalga oshirilmoqda. Bu loyihalarning barchasi hududning madaniy merosini saqlab qolish bilan birga turizmni yanada rivojlantirib yuksaltiradi. Barqaror turizmning yana bir maqsadi bu Ekologik mas’uliyatni oshirish – Sayyohlarning atrof-muhitga e’tiborli bo‘lishini ta’minlash.

Ekologik mas’uliyatni oshirish - bu turistlarning tabiatga ehtiyotkorlik bilan munosabatta bo‘lishini rag‘batlantirish va ularni ekologik tizimda harakat qilishga o‘rgatish jarayonidir. Buning uchun turistlarga atrof-muhitni asrash haqida tushuncha berish, ularga chiqindilarni kamaytirish suv va energiyani tejash haqida ma’lumot berish joiz. Masalan, mahsus yo’riqnoma va ko’rsatmalar orqali sayyohlarga tabiatga zarar yetkazmaslik tamoyillarini tushuntirish maqsadga muvofiqdir. Bu masalaga yana bir misol ekologik mehmonxonalar, yashil transport va chiqindisiz sayohatni yo‘lga qo‘yishdir. Bundan tashqari barqaror turizmning yana bir maqsadi bu energiya va resurslarni tejash. Bu esa atrof-muhitga zarar yetkazmasdan resurslardan samarali foydalanish va keragidan ortiq fiydalanmaslikni o‘rgatadi. Bu maqsadga qayta tiklanadigan energiya manbaalari masalan quyosh energiyasi, shamol energiyasi, suv energiyasi, biomassa va geotermal energiya kabi manbaalardan foydalanish kerak. Bu manbaalar afzalliklari shundaki atmosferaga zararli gazlar chiqarmaydi, tugab qolmaydigan tabiiy resurslardan foydalaniladi, uzoq muddatli iqtisodiy samaradorlikni ta’minlaydi. Qolaversa, suv va energiya samaradorligini oshirish ham barqaror turizm rivojining asosidir.

Suv manbalarini tejashning asosiy tamoyillarining biri bu tomchilab sug'orishdir bu tizim esa kamroq va tejab suv sarflash vazifasini bajaradi. Bundan tashqari yomg'ir suvidan foydalanish ham samarali usullardan biri hisoblanadi. Bunday tizimlarni yaxshilash va takomillashtirish uchun suv oqimini nazorat qilish muhim amal hisoblanadi. Energiya samaradorligini oshirish uchun ham bir nechta foydali tizimlar mavjud. Masalan, hamma honadonlar led lampalar va energiya tejaydigan texnologiyalar bilan jihozlanishidir. Bunday texnologiyalar tabiiy resurslarni tejash va ortiqcha isrof qilmaslikka sabab bo'ladi. Hozirgi kunda neft, gaz, ko'mir konlarining borgan sari tugab borayotganligi global energiya falokatiga yetaklamoqda. Shuning uchun ularni tejab va kerakli qismidan foydalanish har bir insonning bajarishi shart bo'lgan burchi hisoblanadi. Chunki bu foydali qazilmalardan kelajak avlodlar ham foydalanishi ham kerak. Qolaversa, bu qazilmalar ko'p miqdorda yoqilganda atrof-muhitga jiddiy zarar yetkazib, atmosfera qatlamlariga ham zarar yetkazib havo haroratining o'sishiga olib keladi. Barqaror Turizm esa bunday muammolari hal qilish va kamaytirish maqsadlarini ilgari suradi.

Barqaror turizmning nafaqat maqsadlar balki ushbu turizmning turlari ham mavjud bo'lib ushbu turlarni bir nechtasini aytib o'tmoqchiman.

Asosiy turlaridan bir bu- Ekoturizmdir. Ushbu turizm tabiatni muhofaza qilishga va tabiiy ekotizmlarni saqlash tamoyiliga asoslangan sayohatlardir. Bu tamoyil sayyohlik faoliyatining ekologik ta'sirini kamaytirish va unumli foydalanish uchun samarali tizimdir. Barqaror turizmning yana bir turi bu Madaniy turizmdir. Bu Turizm esa sayohat qilish orqali turli xalqlarning urf - odatlari, an'analari, san'ati va tarixiy merosi bilan tanishishdir. Bu Turizm turi xorijlik sayyohlarga madaniy xilma-xillikni o'rganish, tarixiy yodgorliklarni ziyorat qilish va mahalliy san'at bilan tashish va o'rganish imkoniyatlarini beradi. Madaniy turizm ham bir nechta asosiy yo'nalishlardan tashkil topgan. Masalan, tarixiy obidalar va muzeylar. Bu bilan sayyohlar qadimiy yodgorliklar, arxeologik joylar va muzeylarga tashrif buyurib, o'tmish haqida bilimga ega bo'lishadi.Bundan tashqari mahalliy festivallar va an'analar, yani, turli mamlakatlarda o'tkaziladigan milliy bayramlar, festivallar va milliy marosimlar sayyohlar oqimini yanada rivojlantirish yo'lida katta hizmat qiladi. Madaniy turizmning yana bir asosiy yo'nalishi bu mahalliy oshxona va an'anaviy taomlar.

Har bir davlatning ovqat tayyorlash bo'yicha o'zining noodatiy usullari bor bo'lib har bir davlat o'ziga hos usullardan foydalanib taomlariga o'z milliylik an'analarini uyg'unlashtirgan holda o'z san'at namunalarini yaratishadi. Sayohatchilar xalqlarning milliy taomlarini tatib ko'rib, ularning oshpazlik madaniyatini o'rganishadi.

Bu yo'nalish ham barqaror turizm sohasi rivojida sezilarli natijani ko'rsatadi.San'at va hunarmandchilik ham madaniy turizmning asosiy tamoyilidir. Madaniy turizm doirasida milliy hunarmandchilik, rassomchilik, kulolchilik va boshqa san'at turlarini o'rganish ham muhim o'rin tutadi. Sayohatchilar mahalliy ustaxonalar va san'at markazlari va milliy yarmarkalarga tashrif buyurishlari natijasida o'zlari uchun esdalik sovg'alar va milliy buyumlarni xarid qilishlari yoki hatto ularni yasash jarayonida ishtirok etishlari mumkin.Madaniy turizmnig yana bir turi bu diniy ziyorat turizmi - ko'plab madaniy sayyohlar muqaddas joylarga, masjid, cherkov, ibodatxonalar va boshqa diniy yodgorliklarga tashrif buyurishadi. Ushbu muqaddas joylar nafaqat diniy ahamiyatga ega, balki tarixiy va me'moriy yodgorlik sifatida ham qadrli hisoblanib ko'plab turistik oqimlarning asosiy sabab bo'la oladi. Madaniy turizn sabab mahalliy hunarmandlar, san'atkorlar va tadbirkorlar o'z mehnatlari tufayli ham daromad oladilar qolaversa, milliylik san'atini rivojlantirishga katta hissa qo'shadilar. Bundan tashqari xalqaro do'stlik va tushunishni kuchaytiradi - Turli millat va madaniyat vakillari o'rtasidagi muloqotni oshirib, global birdamlikka o'zining katta hissasini qo'shadi. Madaniy turizm insonlarga nafaqat yangi xalqlar va joylarni kashf etish, balki dunyo madaniyatlarining rang-barangligini va ko'pqirraligini anglash va qadrlash imkoniyatlarini beradi.

Yana bir turizmning asosiy turi bu - Agroturizm. Bu turizm turi qishloq xo'jaligi hududlariga sayohat qilib, fermer xo'jaliklarining faoliyati bilan tanishish, tabiat qo'ynida dam olish va qishloq hayotini his qilishga qaratilgan turizm turi hisoblanadi.Agroturizm organik mahsulotlar yetishtirishda muhim rol o'ynaydi. Bundan tashqari mehmonlar agar qishloq xo'jaligiga qiziqsalar qishloq xo'jaligi mahsulotlarini ekishlari, parvarish qilishlari va yig'ib olish jarayonlarida ishtirok etishlari mumkin. Bunday imkoniyatlar ularga tabiiy va ekologik toza mahsulotlarni iste'mol qilish imkoniyatini beradi. Qishloq xo'jaligi ishlarida qatnashishda sayyohlar sut sog'ish, asal yig'ish, non pishirish, yoki chorva boqish ishlarini o'rganishlari mumkin. Bu amallar ularga qishloq xo'jaligi hayoti bilan yaqindan tanishish va yanada yaxshi tajriba orttirish imkoniyatini yaratadi. Bundan tashqari, Agroturizm tabiiy muhitda dam olish imkoniyatini ham beradi. Sayyohlarda turli xil eco bog'larda sayr qilish, suv havzali hududlarda baliq ovlash, yaylov va yashil hududlarda ot minish yoki tog'larda sayr qilish kabi faoliyatlar bilan shug'ullanish imkoniyatlari bo'ladi. Qolaversa, sayyohlar qishloq aholisi bilan muloqot qilib, ularning urf-odatlari, xalq hunarmandchiligi va oshpazlik madaniyati bilan yaqindan tashishlari mumkin.

Agroturizmning afzalliklari shundaki, qishloq hududlarini iqtisodiy rivojlantirishga yoqdam beradi. Fermer xo'jaliklari va mahalliy bizneslar uchun yaxshi daromad manbai bo'lib xizmat qiladi. Ekologik turizm bilan uyg'unlashgan holda ya'ni, tabiatga zarar yetkazmagan holda sayyohlikni qishloq taraqqiyotida ham rivojlantirishga imkon beradi. Agroturizm nafaqat sayyohlar uchun balki shahar aholisi uchun ham ajoyib dam olish usuli bo'lib xizmat qiladi. Shaxarliklar stressdan xalos bo'lish, tabiiy mahsulotlardan bahramand bo'lish va sog'lom turmush tarzini qo'llab - quvvatlash imkoniyatlariga ega bo'ladilar. Agroturizm - bu nafaqat qishloq hududlariga sayohat, balki ekologik toza hududda sog'lom va mazmunli dam olish usuli hisoblanadi.

Xulosa qilib aytganda barqaror turizm hozirgi kunda atrof-muhit muhofazasi, mahalliy merosni asrab-avaylashning muhim vositasi hisoblanadi. Bu yondashuv sayohatchilarni safar davomida ekologik tamoyillarga rioya qilish, tabiiy resurslardan isrof qilmagan holsa foydalanish va yashil insfratuzilmani rivojlantirish natijasida kelajak avlodlar uchun barqaror va ekologik toza muhit yaratishga iqtisoslashgan tizimdir. Ekologik yondashuvlar, xususan, chiqindirlarni kamaytirish, qayta tiklanadigan energiya manbaalardan foydalanish va suv resurslarini samarali boshqarish, sayyohlik yo'nalishi bilan bog'liq bo'lgan barcha salbiy ta'sirlarni kamaytirishda muhim rol o'ynaydi. Shu bilan birga, mahalliy aholini qo'llab - quvvatlash va madaniy turizmni rivojlantirish orqali barqaror turizm hududlarning iqtisodiy va madaniy taraqqiyotiga ijobiy ta'sir ko'rsatadi. Va albatta mahalliy hunarmandchilik, an'anaviy kasblarni rivojlantirish va ekoturizm loyihalarini kengaytirish ham ushbu jarayonda muhim ahamiyatga ega bo'ladi. Barqaror turizm nafaqat

tabiatni asrash, balki mahalliy aholinining farovonligini yanada oshirish va turizm sohasining uzoq muddatli rivojilanishini ta'minlashga o'zining muhim xizmatini qo'shadi. Bu esa turizm sohasining dunyo miqyosida yanada barqaror va ekologik jihatdan mas'uliyatli bo'lishiga imkon yaratadi. Shuning uchun sayyohlar ham, turizm tashkilotchilari ham atrof - muhit va madaniy meroslarni himoya qilish maqsadida bunday ishlarga mas'uliyat bilan yozdashishlari lozim

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ИНТЕГРАЦИЯ ЯЗЫКА И ЖУРНАЛИСТИКИ ДЛЯ СОЗДАНИЕ ГЛУБОКОГО, РАЗНООБРАЗНОГО И ВЫСОКОКАЧЕСТВЕННОГО КОНТЕНТА

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Аннотация. Интегративный подход подчеркивает связи между различными областями знаний, что позволяет всесторонне понять более широкий контекст. Слияние языка с журналистикой создает широкие возможности для создания высококачественного, подробного и многогранного контента. Журналисты, хорошо разбирающиеся в лингвистике, могут изучать, как язык влияет на общественное мнение, распознавать манипулятивные стратегии, оценивать тон письменных материалов и проводить анализ медиа дискурса.

Ключевые слова. *Статья, независимое мышление, информация, способность к самообучению, поле, критическое мышление, интегративный подход*

Уверенное владение языком позволяет журналисту создавать статьи, отчёты и репортажи, в которых мысли изложены чётко, логично и без двусмысленностей. Глубокое понимание стилистики и нюансов речи даёт возможность адаптировать содержание под конкретную аудиторию — будь то деловая статья, развлекательный текст или аналитический обзор.

Журналисты с прочными знаниями в области лингвистики способны анализировать, как язык влияет на формирование общественного мнения. Они

выявляют манипулятивные техники, оценивают эмоциональную окраску текстов и проводят глубокий анализ медиадискурса. Владение несколькими языками расширяет доступ к оригинальным источникам, облегчает проведение интервью и позволяет более объективно освещать международные события.

Высокий уровень языкового мастерства помогает журналисту превращать факты в захватывающие истории. Такие тексты погружают читателя в происходящее, вызывая эмоциональный отклик. Применение литературных приёмов — метафор, аллюзий, символики — делает журналистские материалы яркими, выразительными и запоминающимися.

Знание иностранных языков расширяет профессиональные горизонты: журналист может обращаться к международным источникам, общаться с экспертами из разных стран и освещать события с глобальной точки зрения. Понимание культурных различий и языковых особенностей помогает точно и корректно передавать информацию, избегая искажений, стереотипов и недопонимания.

Сочетание языка и журналистики открывает многочисленные возможности для создания высококачественного, подробного и многогранного контента [2]. Несколько ключевых областей иллюстрируют, как эти две области могут быть эффективно объединены:

Хорошее владение языком позволяет журналистам создавать статьи, репортажи и новостные материалы, в которых концепции излагаются четко, логично и недвусмысленно. Осознание стилистических различий и языковых тонкостей позволяет настраивать тексты для различных целевых аудиторий, таких как деловые издания, развлекательные материалы или аналитический контент [1].

Журналисты с прочной языковой базой могут оценить, как язык формирует общественное мнение, распознавая манипулятивные стратегии, оценивая тон текстов и занимаясь исследованиями медиадискурса. Владение несколькими языками расширяет доступ к первоисточникам, облегчает интервьюирование и позволяет проводить тщательный анализ международных материалов, повышая объективность и глубину журналистских расследований [3].

Владение языком позволяет журналистам создавать увлекательные повествования, в которых они не просто сообщают факты — они вовлекают читателей в атмосферу событий, делая материал эмоционально захватывающим. Применение литературных приемов, таких как метафоры, намеки и символика, обогащает журналистское письмо, делая его более выразительным и запоминающимся [6].

Владение иностранными языками позволяет журналистам взаимодействовать с международными источниками, брать интервью у экспертов из разных стран и разрабатывать контент, передающий глобальную точку зрения. Понимание культурных и языковых нюансов помогает точно интерпретировать и представлять информацию, тем самым избегая стереотипов и недоразумений [4].

Включение языковых навыков в журналистскую практику позволяет профессионалам постоянно повышать свои знания, оставаться в курсе событий в области СМИ и литературы и экспериментировать с различными форматами и жанрами. Слияние языковых и журналистских способностей способствует созданию образовательных платформ, где практические примеры и подробный анализ помогают студентам постигать как мастерство языка, так и сложность современных медиа [5].

Таким образом, интеграция языка и журналистики не только укрепляет профессиональные компетенции, но и облегчает создание более глубокого, разнообразного и высококачественного контента. Это способствует росту всесторонне развитых профессионалов, умеющих адаптироваться к быстро меняющейся информационной среде [1].

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TA'LIMIY O‘YINLAR SAMARADORLIGI- BILIM VA IMKONIYATGA ASOSLANISH

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Annotatsiya: Oliy ta`lim samaradorligini oshirishda darsdagi mashg`ulotlar, topshiriqlar va ta`limiy o`yinlarni takomillashtirish juda muhim va buni innovatsion g`oyalarsiz tasavvur etib bo`lmaydi. O`quvchilar tobora turli texnologik qurilmalarga bo`glanib qolayotgan davrda, aynan shu texnologiyalarni ularning bilimini oshirishda qo`llashning eng samarali yo`llaridan biri bu- innovatsion o`yinlarni bilim va tasodifiy shartlarga asoslanib tuzish, va ushbu o`yinlar orqali turli bilim darajadagi o`quvchilarni faollik va ishtiyoqini oshirishga qaratilgan.

**Kalit so`zlar:** *innovatsion o`yinlar, interaktiv, jamoaviy, baholash tizimi, tanqidiy fikrlash, tahlil va tahrir.*

Аннотация: В повышении эффективности высшего образования очень важно совершенствовать занятия, задания и образовательные игры на уроке, и это невозможно представить без инновационных идей. В эпоху, когда учащиеся все больше привязываются к различным технологическим устройствам, одним из наиболее эффективных способов использования этих технологий для повышения их знаний является создание инновационных игр, основанных на знаниях и случайных условиях, и направленных на повышение активности и энтузиазма учащихся с разным уровнем знаний посредством этих игр.

Ключевые слова: *инновационные игры, интерактивные, командные, система оценивания, критическое мышление, анализ и редактирование.*

Annotation: In increasing the effectiveness of higher education, it is very important to improve lessons, assignments, and educational games, and it is impossible to imagine this without innovative ideas. In an era when students are increasingly dependent on various technological devices, one of the most effective ways to use these technologies to improve their knowledge is to create innovative games based on knowledge and random conditions, and through these games, to increase the activity and enthusiasm of students at different levels of knowledge.

Keywords: *innovative games, interactive, team, evaluation system, critical thinking, analysis and editing.*

Dars mashg`ulotlarini turli interaktiv va innovatsion o'yinlar bilan boyitish so‘nggi yillarda oliy ta'lim muhitida tobora ommalashib, takomillashib bormoqda. Hozirgi taraqqiyot asrida talabalar uchun an’anaviy usullar ko‘pincha yetarli yoki qoniqarli emas, va bu holda ularni ko'proq qiziqarli, zamonaviy mashg'ulotlarni joriy qilgan holda darsga jalb qilish mumkin. Ushbu maqolada o‘yinlarning foydali jihatlari, shuningdek, ularning ta’lim ko‘rsatkichlari, bilimlarni o‘stirish va o`qish jarayonini

yanada muvaffaqiyatli tashkillashtirishga ijobiy ta’sirlari o‘rganiladi. Ta’limiy o‘yinlarning qay darajada o‘zining ijobiy natijalarini ko‘rsatishini nazariy asoslari, afzalliklari, qiyinchiliklari va amaliyotda qo‘llanilishini ko‘rib chiqish orqali yaxshiroq tushunishimiz mumkin.

O‘yinga asoslangan ta’lim- (GBL) deb nomlangan o‘qitish strategiyasi zamonaviy ta'limning ajralmas qismiga aylanib ulgurdi. Gee (2003) o‘zining nazariyalariga asoslangan holda o‘yinlar tanqidiy fikrlash va muammolarni hal qilishni mashq qilish mumkin bo‘lgan boy ta’lim muhitini yaratib berishini ta’kidlab o`tgan.

An’anaviy ta’limiy o‘yinlar doimo o‘quvchilar bilimini baholash va mustahkamlashga qaratilgan. Mutaxassislarning fikricha, o`yin va topshiriqlarga tasodif elementlarni qo‘shish ishtirokchilarning faollik darajasini sezilarli darajada oshiradi. Xorijiy tillarni o`qitishda professionallik tomon maqolasida ta`kidlanganidek, tasodif elementlarini o‘z ichiga olgan topshiriq va mashg`ulotlar o‘quvchilarga real dunyodagi jumboqlarga duch kelishga yordam beradi, bu esa ularning faolligi va izlanuvchanligini oshiradi. Topshiqirlarga nafaqat bilim balki tafakkurga asoslangan "omadli tanlov"ning kiritilishi talabalar uchun stressni kamaytirishga yordam beradi, va ayniqsa o`zlashtirishi pastroq bo`lgan o`quvchilar uchun muvaffaqiyatga erishish imkoniyatini oshiradi.

O‘yinlar tashkil qilishda tasodif va bilimga asoslanish

Ta’limiy o‘yinlarga tasodifiy shartlar yoki komponentlar orqali natijani oldindan aytib bo‘lmaslik hissini qo‘shish o‘yinchilarning faolligini oshirishi mumkin. Tasodifiy savollar, natijalar, ballar- tasodifiy komponentlarga misol bo‘lib, ular ijobiy hayajon uyg‘otishi va o‘yinchilarni o‘z taktikalarini o‘zgartirishga undashi mumkin. Aksincha, bilimlarga asoslangan komponentlar o`rganuvchilarni faqatgina o‘z bilimlarini amalda qo‘llashga majbur qiladi, bu esa ularning materialni o‘zlashtirishini kuchaytirib, tanqidiy fikrlash, vaziyatdan kelib chiqib tez qaror chiqarish kabi hislatlarini cheklab qo`yishi mumkin. Bunday o`yinlar rivojlangan mamlakatlar ta`lim tizimida o`zini oqlagan va oqlab kelmoqda. Bizning oliy ta`lim tizimida, ayniqsa xorijiy tillarni o`qitishda «Bamboozle», «Jeopardy», «Quizlet» «Kahoot» kabi online bajariladigan ham jamoaviy, ham yakka tartibdagi o`yinlar talabalarni qiziqtirish va murakkab bo`lgan mavzularni ham osonroq o`zlashtirishda faol qo`llanilib kelinmoqda.

Bilim va tasodifiy imkoniyatga asoslangan o‘yinlarning afzalliklari:

- Motivatsiya va jalb qilish

O‘quvchilarni qiziqtirish ta’limiy o‘yinlarning asosiy afzalliklaridan biridir. Hamarining (2016) tadqiqotlariga ko‘ra, to`siqlar va mukofotlar kabi o‘yin mexanikasi motivatsiyani sezilarli darajada oshirishi mumkin. Talabalar motivatsiyaga ega bo‘lsa, o‘quv jarayonida faol ishtirok etish ehtimoli ko‘proq bo‘ladi. Tasodifni o‘z ichiga olgan o‘yinlar kutilmaganlik hissini qo‘shish orqali faollikni yanada oshirishi va o‘rganishni yanada yoqimli qilishi mumkin.

Masalan, Barata (2013) ta`kidlashicha, o‘yinga asoslangan o`qitishdan foydalangan talabalar an’anaviy ta’lim usullaridan foydalanganlarga qaraganda yuqori darajadagi faollik va samaradorlikni ko‘rsatdilar.

Mavzuni yaxshi o`zlashtirish

Axborotni saqlash o`quvchilardan olgan bilimlarini hayotga tadbiq qilishni talab qiladigan o‘quv o‘yinlari orqali kuchaytirilishi mumkin. 2013-yilda Barata va boshqalar tomonidan o‘tkazilgan tadqiqotga ko‘ra, o‘yinga asoslangan ta’limdan foydalangan o‘quvchilar an’anaviy o‘qitish usullaridan ko‘proq foydalangan o‘quvchilarga nisbatan yangi mavzularni yaxshiroq va ko`proq eslab qolishlari o`z isbotini topdi.

Bilim va omadga asoslangan mashg`ulotlar bilan olib borilgan ta’limda ishtirok etgan o‘quvchilarning yangi ma`lumotni uzoq muddat xotirada saqlash qobiliyati sezilarli darajada yaxshilanganligini ko‘rsatadi. O‘yinlar interaktiv bo‘lganligi sababli, o‘quvchilar g‘oyalarni yoqimli va qiziqarli tarzda o`rganib chiqishlari mumkin, bu esa keyinchalik ijobiy taassurotlar orqali ma’lumotlarni uzoq muddatgacha eslab qolishga yordam beradi.

Tanqidiy fikrlash qobiliyatining o‘sishi

Tanqidiy fikrlash qobiliyatini bilim va tasodifni birlashtirgan o‘yinlar orqali rivojlantirish mumkin. Tasodifiy hodisalar natijalariga ko‘ra, o‘yinchilar vaziyatni baholashi, tanlov qilishi va o‘z taktikasini o‘zgartirishi kerak. So`nggi yillarda o‘tkazilgan tadqiqot shuni ko‘rsatadiki, o‘yinlarga asoslangan ta’lim muhitlari o‘quvchilarni o‘z qarorlarini tahlil qilishga va harakatlarining oqibatlarini o‘ylab ko‘rishga undaganligi sababli, ular yuqori darajadagi fikrlash qobiliyatini rivojlantirishi mumkin.

Masalan, o`quvchilar iqtisodiy qarorlarni qabul qilishga taqlid qiluvchi o‘yinda kutilmagan bozor hodisalariga duch kelishlari mumkin, bu esa strategiyani tahlil qilish, oldindan ko`ra olish va lozim bo`lsa o`zgartirish ko`nikmalarini hosil qilish, yangi tushunchalarni mustahkamlashdan tashqari, o‘z tanlovlari va ehtimoliy natijalar haqida tanqidiy fikr yuritishga yordam beradi.

Ko‘pgina ta’limiy o‘yinlar o‘yinchilarning hamkorligi va ijtimoiy o‘zaro ta’sirini rag‘batlantiradi. Bu element, ayniqsa, sinf sharoitida juda muhim, chunki u muloqot va jamoaviy hamkorlikni rivojlantiradi. Deterding (2011) fikriga ko‘ra, vazifalarni hamkorlikda bajarigan o‘quvchilar tengdoshlari bilan sog‘lom va faol do‘stona aloqalarni shakllantirish ehtimoli yuqori bo‘lib, bu o‘yinga asoslangan ta’limning ijtimoiy afzalliklari mavjudligini ko`rsatadi. Hamjihatlik va do‘stlikni targ‘ib qiluvchi umumiy tajriba bilim va tasodifni birlashtirish orqali yaratilishi mumkin. Jamoaviy o‘yin ishtirokchilari ko‘pincha umumiy maqsadga erishish uchun topshiriqni hamkorlikda bajarishlari kerak, bu esa ularning ijtimoiy birdamlik ko‘nikmalarini oshirishi va sinfda jamoa tuyg‘usini rivojlantirishi mumkin.

Masalan, «Bamboozle» o‘yinida bilim almashish va savollarga javob berish uchun o‘quvchilar samarali muloqot qilishadi, jamoaviy qarorlar chiqarishadi,

savollarga kelishilgan holda javob berib, bu jarayon barcha guruh a`zolarining barchasini bilimi darajasi va qiziqishlaridan qat`iy nazar birdek qamrab oladi.

5. Turli xil ta’lim uslublariga moslashish qobiliyati

Bu kabi o`yinlar turli qiziqish va yondashuvga ega o`quvchilarni ham faolroq bo`lishga undaydi. Gardnerning ko‘p sonli intellektlar nazariyasiga ko‘ra (1983) individlar ta’limni afzal ko‘rishlari va kuchli tomonlari bilan farqlanadilar. Bilim va tasodifni birlashtirgan o‘yinlar kinestetik, vizual va eshitish qobiliyatiga ega o‘quvchilarni o‘ziga jalb qilishi va o`rganishning turli xil yo‘llarini taklif qilishi mumkin.

Ta’limiy bilim va tasodifga asoslangan o‘yinlarning afzalliklari ko‘p bo‘lsa-da, inobatga olish kerak bo‘lgan ba`zi kamchiliklari ham mavjud.

- Tasodif va bilim o‘rtasidagi to‘g‘ri muvozanatni topish bu kabi o‘yinlarni yaratishdagi asosiy muammolardan biridir. Agar o‘yin tasodifiy elementlar ya`ni bilimga asoslanmagan shartlar, savollar yoki yutuqli va jarimali materiallarga asoslangan bo‘lsa, u o‘zining ta’lim maqsadlariga putur yetkazishi ehtimoldan holi emas. Boshqa tomondan, agar u faqat bilimga urg‘u bersa, o‘yinlarni jozibador qiladigan faollik elementi bo‘lmasligi mumkin. Mazmunli o‘quv tajribasini yaratish uchun pedagoglar ushbu komponentlarni qanday qo‘shish haqida har tomonlama o‘ylashlari, buning uchun esa o`quvchilarning bilim darajasi, qiziqishlarini hisobga olishlari lozim.
- Bilimlarni baholash

  O'qituvchilar «bilim va omad» ga asoslangan o‘yinlarning samaradorligini baholashda ma'lum qiyinchiliklariga uchrashi mumkinligi o‘yin paytida sodir bo‘ladigan o‘zlashtirish an’anaviy baholash usullari bilan yetarli darajada qamrab olinmasligi bilan izohlanadi. O‘qituvchilar o‘yinga asoslangan ta’limning o‘ziga xos xususiyatlarini hisobga olgan holda baholashning yangi yondashuvlarini yaratishlari kerak. Tengdoshlar taqrizlari, o‘z-o‘zini baholash va shakllantiruvchi baholar bunga misol bo‘la oladi. Ya'ni o`quvchilar bir-birlarining harakatlari, topshiriqni bajara olishlari, qanchalik kamchiliklarga yo‘l qo‘yishlari va mavzuni o‘zlashtirganlik darajalarini o‘qituvchi tomonidan tuzilgan aniq kategoriyalarga asoslangan rubrika yoki taqrizlar asosida baholash yanada samarali bo‘lishi va baholovchi o‘quvchining o‘zi uchun ham kerakli xulosalarni chiqarishiga imkon yaratadi.
- Resurslarning mavjudligi

  Oliy ta'lim mashg'ulotlarida ushbu innovatsion o‘yinlarni amalga oshirish uchun ko‘proq vaqt, tajriba va izlanish lozim. Bu kabi resurslar internet tarmoqlari, xalqaro oliy ta'lim online resurslari, online kutubxonalar, xorijiy top universitet axborot manbalarida ko`p uchraydi va aynan kurs, bilim Daraja va yoshga asoslangan holda kategoriyalarga joylashtirilgan. Ammo har bir o`quvchi, har bir guruh- individualdir,

shuning uchun tayyor materiallarni o`qitish konteksiga moslashtirish o`qituvchidan alohida mahorat va mehnatni talab qiladi

Ta’limiy o‘yinlar omadga asoslangan elementlarni o‘z ichiga olgan taqdirda ham o‘zining tarbiyaviy ahamiyatini saqlab qolishi mumkin. Bu yondashuv o‘quvchilarning qiyinchiliklarga moslashish va tiklanish qobiliyatini rivojlantirish orqali ta’lim sifatini yaxshilaydi. Bilimlarni tasodif elementlari bilan birlashtirgan o‘yinlar o‘quvchilarni hamma narsani nazorat qila olmaydigan kutilmagan vaziyatlarni boshqarishga o‘rgatadi. Tasodifiy elementlarning mavjudligi faqatgina bilimlarga asoslangan natijalarga e’tiborni kamaytirib, muvaffaqiyatga erishish nafaqat bilim balki tafakkur, tanqidir fikrlash hislatlariga ham bog`liq ekanligini ko`rsatib beradi.

Braunning (2017) ta’kidlashicha, "o‘yin orqali takroriy ta’sir o‘tkazish bilim va ko‘nikmalarni mustahkamlashga yordam beradi."

Mashg‘ulotlarga tasodifiy elementlarni qo‘shish rag‘batlantiruvchi omillarni oldindan aytib bo‘lmasligi va hattoki oxirgi urinish ham muvaffaqiyatga olib kelishi mumkinligi bilan o‘quvchilarni bilim darajasidan qat‘iy nazar o‘ziga qiziqtirib, mashg`ulotning oxirigacha ularning diqqatini saqlab tura oladi. Bu o‘yinlar nafaqat o‘zining ta’limiy ahamiyatini saqlab qoladi, balki shu bilan birga qiziqishlari va o‘rganish jarayoni turli bo‘lgan o‘quvchilarni o‘zining inklyuziv yondashuvi bilan darsga jalb etadi. Dars mashg‘ulotlarida tasodifiy elementlar va shartlarning ahamiyati ta’lim paradigmalari rivojlanib borgani sari ortib boradi, bu esa o‘quv natijalari bilan bir qatorda o‘quvchilarning faolligini oshirish uchun yangi istiqbollarni taqdim etadi.

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THE USE OF ART THERAPY IN THE PROCESS OF TEACHING ENGLISH IN PRESCHOOL EDUCATIONAL ORGANIZATIONS

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Abstract: This article explores the integration of art therapy techniques into English language instruction for preschool-aged children. By synthesizing theories of art therapy, early childhood development, and second language acquisition, this paper argues that creative interventions such as drawing, music, and role-playing enhance engagement, reduce anxiety, and facilitate holistic language learning. Empirical case studies and theoretical frameworks, including Vygotsky’s sociocultural theory and Krashen’s Affective Filter Hypothesis, underscore the pedagogical value of art therapy in fostering linguistic and emotional growth. Challenges related to teacher training, resource allocation, and cultural sensitivity are discussed, alongside recommendations for curriculum design and professional development.

Keywords: *art therapy, English language teaching, preschool education, emotional development, bilingualism*

Abstrakt: Ushbu maqolada maktabgacha yoshdagi bolalarga ingliz tilini o‘qitishda art-terapiya usullarini joriy etish masalalari o‘rganiladi. Shuningdek, san’at terapiyasi, bolaning erta rivojlanishi va ikkinchi tilni o‘zlashtirish nazariyalarini umumlashtirib, rasm chizish, musiqa va rolli o‘yinlar kabi ijodiy aralashuvlar faollikni oshirishi, xavotirni kamaytirishi va tilni yaxlit o‘rganishni osonlashtirishi ta’kidlanadi. Empirik keyslar va nazariy asoslar, jumladan, Vigotskiyning ijtimoiy-madaniy nazariyasi va Krashenning ta’sirchan filtr gipotezasi, badiiy terapiyaning til va hissiy o‘sishni rivojlantirishdagi pedagogik ahamiyatini ta’kidlaydi. O‘qituvchilarni tayyorlash, resurslarni taqsimlash va madaniy sezgirlik bilan bog‘liq muammolar muhokama qilinadi, o‘quv dasturlarini loyihalash va malakasini oshirish bo‘yicha tavsiyalar beriladi.

Tayanch iboralar: *art terapiya, ingliz tilini o‘qitish, maktabgacha ta’lim, hissiy rivojlanish, bilingualizm*

Абстракт: В данной статье рассматривается интеграция техник арт-терапии в преподавание английского языка детям дошкольного возраста. Синтезируя теории арт-терапии, раннего развития ребенка и овладения вторым языком, в данной работе утверждается, что творческие вмешательства, такие как рисование, музыка и ролевые игры, повышают вовлеченность, уменьшают тревожность и облегчают целостное изучение языка. Эмпирические кейсы и теоретические рамки, включая социокультурную теорию Выготского и гипотезу аффективного фильтра Крашена, подчеркивают педагогическую ценность арт-терапии в развитии языкового и эмоционального роста.

Обсуждаются проблемы, связанные с подготовкой учителей, распределением ресурсов и культурной чувствительностью, наряду с рекомендациями по разработке учебных программ и профессиональному развитию.

Ключевые слова: *арт-терапия, обучение английскому языку, дошкольное образование, эмоциональное развитие, билингвизм*

Introduction: The global emphasis on bilingualism has intensified the demand for innovative English language teaching (ELT) strategies in early childhood education (ECE). Preschoolers (ages 3–6) undergo rapid cognitive, social, and emotional development, making this period critical for language acquisition (Krashen, 1982). However, traditional ELT methods often prioritize rote memorization over experiential learning, potentially stifling creativity and elevating anxiety (Malchiodi, 2012). Art therapy—a modality leveraging creative expression to improve mental health and communication—offers a promising alternative. By integrating art therapy into ELT, educators can address the affective and cognitive dimensions of learning simultaneously. This article examines how art therapy techniques, grounded in developmental psychology and language acquisition theories, enhance English proficiency in preschool settings.

Theoretical Framework

Art Therapy: Definitions and Principles

Art therapy is defined as the therapeutic use of art-making to improve emotional, cognitive, and social functioning (American Art Therapy Association, 2013). Rooted in psychoanalytic and humanistic traditions, it emphasizes non-verbal expression as a bridge to verbal communication (Malchiodi, 2012). For preschoolers, who often lack the vocabulary to articulate complex emotions, art serves as a “symbolic language” (Kramer, 2000, p. 45), enabling them to process experiences and build self-efficacy.

Early Childhood Language Acquisition

Vygotsky’s (1978) sociocultural theory posits that learning is mediated by social interaction and cultural tools. In language acquisition, play acts as a “zone of proximal development” (ZPD), where children experiment with language through guided activities (Vygotsky, 1978). Similarly, Krashen’s (1982) Affective Filter Hypothesis suggests that low-stress environments optimize language retention by reducing emotional barriers. Art therapy aligns with these principles by fostering collaborative, play-based learning.

Intersection of Art Therapy and Language Learning

Art therapy’s dual focus on creativity and emotional regulation complements communicative language teaching (CLT) methodologies. CLT prioritizes authentic interaction over grammatical accuracy (Richards & Rodgers, 2014), while art therapy provides a non-judgmental space for linguistic experimentation. For example, drawing while labeling objects in English merges visual and verbal modalities, reinforcing vocabulary through multisensory engagement (Isbell & Raines, 2013).

Art Therapy Techniques in English Language Teaching

Visual Arts

Drawing, painting, and collage-making allow children to externalize thoughts while practicing vocabulary. A study by Lee (2019) found that preschoolers who drew scenes from English stories demonstrated 30% higher retention of target words compared to peers using flashcards. Activities like “color-by-word” (e.g., “Color the apple red”) integrate instruction with motor skill development.

Music and Movement

Songs and rhythmic activities leverage preschoolers’ natural affinity for melody. Music aids phonetic awareness, as seen in a study where children exposed to English nursery rhymes showed improved pronunciation (Medina, 1993). Movement-based games, such as “Simon Says” with English directives, reinforce comprehension through kinesthetic learning (Isbell & Raines, 2013).

Drama and Role-Playing

Role-playing immerses children in imaginary scenarios, such as “grocery store” or “doctor’s office,” where they negotiate meaning in English. Winston (2010) observed that dramatic play increased spontaneous speech among bilingual preschoolers by 40%, as it contextualizes language within socially meaningful interactions.

Case Studies and Empirical Evidence

Study 1: Visual Arts in Vocabulary Acquisition

In a 2020 intervention, Smith et al. introduced weekly drawing sessions paired with storytelling in English. Over six months, participants (N=50) scored significantly higher on vocabulary assessments than the control group, highlighting the role of visual representation in lexical retention.

Study 2: Music-Based Interventions

Johnson (2018) implemented a music-rich curriculum in a Turkish preschool, using English songs for daily routines (e.g., cleanup songs). Children exhibited faster command recall and greater enthusiasm for English lessons, underscoring music’s motivational benefits.

Study 3: Drama for Conversational Skills

A dual-language program in Canada incorporated puppet theater to teach English greetings and expressions. Post-intervention, 75% of children initiated conversations in English, compared to 35% pre-intervention (Chen & Brown, 2021).

Challenges in Implementation

Teacher Training and Resources

Few educators receive dual training in art therapy and ELT, leading to inconsistent implementation (Eisner, 2002). Schools may also lack materials like art supplies or musical instruments.

Assessment and Evaluation

Quantifying art therapy’s impact on language proficiency remains challenging, as creative outcomes are often qualitative. Standardized tests may overlook gains in confidence or creativity.

Cultural and Individual Differences

Art preferences vary culturally; for example, collaborative mural-making may clash with individualistic norms (Malchiodi, 2012). Additionally, children with sensory sensitivities might find certain materials overwhelming.

Recommendations for Practitioners and Policymakers

Curriculum Integration

Develop hybrid curricula aligning art activities with language objectives (e.g., “Paint and Describe” sessions).

Professional Development

Workshops co-led by art therapists and ELT specialists can equip teachers with cross-disciplinary strategies.

Family and Community Engagement

Involve families in art-English projects, such as creating bilingual storybooks, to reinforce learning at home.

Conclusion: Art therapy offers a transformative approach to preschool ELT, harmonizing emotional well-being with language development. While challenges exist, strategic investments in training and culturally responsive practices can maximize its potential. Future research should explore longitudinal impacts and digital adaptations (e.g., virtual art platforms).

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PRACTICAL METHODS TO BOOST ENGLISH LANGUAGE SKILLS IN YOUNG LEARNERS

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Abstract: The article emphasizes the value of introducing English to children at an early age, especially in today's increasingly interconnected world. Early proficiency in English can open doors to a wide range of opportunities and positively impact future career prospects. Although teaching English to young learners presents certain challenges, it can be both manageable and rewarding when approached correctly. Working with children is a unique experience—demanding yet enjoyable—as they are naturally energetic, have limited attention spans, and acquire language according to specific developmental stages. These characteristics necessitate thoughtful planning and adaptability from educators. Effective English instruction hinges on a solid understanding of how children acquire language and the use of engaging strategies to sustain their motivation. Given that children primarily learn through play and imitation, this paper delves into several key areas: foundational principles of teaching English to young learners, qualities of an effective language teacher, the importance of early foreign language education, teachers’ social and psychological preparedness, the emotional and physical characteristics of young learners, essential classroom roles of teachers, an overview of the Total Physical Response (TPR) method, and practical strategies for beginner English teachers.

Keywords: *role-play, teaching technique, flexibility, social skills, cognitive skills.*

The popularity of learning English as a second language continues to grow steadily. As a result, English is now commonly introduced at early stages of education, including kindergartens, preschools, and primary schools, either as a second or foreign language. This growing trend has led to the development of a specialized area within English language teaching focused on young learners. Modern theories of language acquisition emphasize that children learn most effectively through exploration, experimentation, and intrinsic motivation. Young learners often acquire language rapidly from their peers, driven by a natural desire to play and form friendships. They are also influenced by their everyday surroundings and the media, especially when something captures their interest. Children’s motivations for learning a new language can vary and evolve over time. Given the widespread presence of English in daily life, children quickly recognize its usefulness and are encouraged to learn it for multiple purposes.

Language serves as a crucial tool for communication and plays a significant role in fostering social relationships among individuals. English, as the most widely taught foreign language, is introduced to children at the early stages of their education. The primary objective of teaching English to young learners is to instill motivation and build their self-confidence, preparing them to continue learning the language at higher levels of education. Some children grow up in multilingual households, acquiring two or three languages simultaneously, while others learn additional languages in preparation for immigration to a new country. In today's interconnected world, language learning has become an essential requirement for children planning to relocate internationally.

Philips (2002) revealed that young learners are the children from the first year of formal school (five or six years old) to eleven of twelve years of age. Scott (2009) points out young learners are divided into level one (5-7 years old) and level two (8-9years old). Based on the level of class, Ytreberg (1993) divided young learners into two groups: lower class (students are in the 1, 2 and 3 grade), and upper class (students are in the 4, 5 and 6 grade). Based on the explanation above, it is concluded that kindergarten students are categorized at level one (5-7 years old). The characteristic of young learner Scott & Ytreberg (1993:2-4) noted the characteristics of young learners as the active learners, learn through sensory and five senses, respond the language well through concrete things (visual things) rather than abstract things, interested in physical movements and real activities to stimulate their thinking. They will be enthusiastic if they are taught using fun activities or being involved in activities, love to play, and learn best when they are enjoying themselves. From the opinions above we can conclude, Young learners are typically children in the early stages of education, usually between the ages of 3 and 12, who are beginning their journey of acquiring knowledge and language skills. This group is characterized by their curiosity, ability to absorb information quickly, and reliance on playful, interactive methods of learning.

Phillips (1999) emphasized that young learners are holistic learners, meaning they engage with language based on its practical use and what they can accomplish with it, rather than viewing it as an intellectual exercise or abstract system. The primary goal is to focus on activities that are meaningful and practical from the child’s perspective. For young learners, most activities should involve physical movement and sensory engagement, ensuring that their learning experience is interactive and enjoyable.

According to Scott and Lisbeth (1992), children between the ages of 8 and 10 are proficient users of their mother tongue. At this developmental stage, they have a solid understanding of basic linguistic rules in their native language. They are also capable of grasping abstract concepts and symbols, generalizing language patterns, and organizing linguistic knowledge. Moreover, as Halliwell (1992) points out, children at this age can interpret meaning without needing to understand every individual word, use language creatively, enjoy exploring new ideas, have a vivid imagination, and are naturally inclined to communicate. In teaching contexts, it is

often assumed that children acquire a foreign language in the same way they learn their mother tongue.

In fact, children have a strong potential to learn foreign languages and often do so more rapidly than individuals who begin learning after puberty (McLaughlin, 1978). However, this view is not universally accepted. Long (1990) argues that children may not always be able to acquire a foreign language to its fullest potential. Supporting this, Hashemi (2008) emphasizes that teaching young children is a delicate and sensitive task due to several important factors. - Language learning class for them is their first year of schooling

- They are highly motivated and energetic
- They are new sponges to absorb
- They have various language back grounds
- They are easily frustrated if corrected immediately
- They are ready to imitate and participate
- They love group work
- They love independence
- They need respect and attention
- They easily learn from their environments
- They are great competitors

To ensure long-lasting language acquisition, teachers must prioritize meaningful and practical activities that resonate with the physical and tangible nature of young learners’ understanding. By keeping children active, motivated, and immersed in enjoyable learning experiences, educators can help them build a strong foundation in English. Ultimately, teaching English to young learners is not just about imparting linguistic skills but also about fostering a love for learning and creating a positive, supportive environment that encourages confidence and curiosity.

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INVESTIGATING PDP CHALLENGES FACED BY NOVICE TEACHERS IN HIGHER EDUCATION IN UZBEKISTAN.

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Annotatsiya: Ushbu maqola O'zbekistondagi Oliy ta'lim muassasalarida yangi boshlovchi o'qituvchilarning malaka oshirish dasturlari bilan bog'liq asosiy muammolarini o'rganishga qaratilgan. Ushbu maqolada Oliy ta’limda yangi boshlovchi o’qituvchilar ishtirokida olib borilgan so’rovnomalar, intervyular va fokus guruh muhokamalari yordamida mavjud muammolar o’rganib chiqilgan. Shu bilan birga, ushbu maqolada samarali kasbiy rivojlanish yo'lidagi to'siqlar o'rganilib, O'zbekistondagi yangi boshlovchi o'qituvchilarni qo’llab quvvatlashga va ularga qulay muhit yaratishga e'tibor qaratgan holda ushbu muammolarni hal qilish uchun potentsial yechimlar taklif qilingan. Tadqiqotlar shuni ko’rsatadiki, kasbiy rivojlanish o’qituvchilarning ta’lin mahoratini oshirishga, guruhlarda innovatsiyalarni qo’llab-quvvatlashga va tralabalarning umumiy bilim ko’rsatgichlarini yaxshilashga yordam beradi (Guskey, 2002).

Kalit so’zlar: *yangi boshlovchi o’qituvchilar, kasbiy rivojlanish, murabbiylik, sifatli keys tadqiqot, o’qituvchi rivojlanishi, pedagogik ko’nikmalar*

Аннотация: Эта статья посвящена исследованию основных проблем, связанных с программами повышения квалификации для начинающих преподавателей в высших учебных заведениях Узбекистана. В статье рассматриваются существующие проблемы с помощью опросов, интервью и фокус-групп, проведенных среди начинающих преподавателей в высшем образовании. Также в статье изучаются препятствия на пути эффективного профессионального развития и предлагаются потенциальные решения для преодоления этих проблем, с акцентом на поддержку начинающих преподавателей в Узбекистане и создание благоприятной среды для их роста. Исследования показывают, что профессиональное развитие помогает преподавателям улучшать свои педагогические навыки, поддерживать инновации в группах и повышать общий уровень знаний студентов (Guskey,2002).

Ключевые слова: *начинающие преподаватели, профессиональное развитие, наставничество, качественное кейс-исследование, профессиональный рост преподавателя, педагогические навыки.*

Annotation: This article is focused on examining the main challenges related to the professional development programs for novice teachers in higher education institutions in Uzbekistan. The article explores existing issues through surveys, interviews, and focus group discussions conducted with novice teachers in higher education. Additionally, the article investigates the barriers to effective professional development and proposes potential solutions to address these issues, with a focus on supporting novice teachers in Uzbekistan and creating a conducive environment for their growth. Research indicates that professional development helps improve

teachers' pedagogical skills, supports innovation in groups, and enhances students' overall knowledge indicators (Guskey,2002).

Keywords: *novice teachers, professional development, mentorship, qualitative case study, teacher development, pedagogical skills.*

Introduction: Professional Development (PD) is essential for teacher’s both personal and professional growth as well as it shows teacher’s pedagogical skills. It’s especially important for novice teachers who are adapting to the requirements of higher education. In Uzbekistan, as in many other countries, the growth and performance of newly appointed academic staff are occasionally faced with multiple challenges related to professional development. Despite of the importance of PD, majority number of novice teachers report difficulties in accessing and benefiting from available PD programs. Comprehending the essence of these challenges is vital for developing focused solutions that might support the professional growth of novice teachers in higher educational institutions.

This study focuses on identifying and analyzing the key barriers that novice teachers face in accessing and participating in PD programs within higher education institutions in Uzbekistan. The research further aims to propose recommendations to enhance the availability, accessibility, and effectiveness of PD opportunities for novice educators.

Literature Review

The importance of professional development for teachers, particularly novice teachers, has been widely recognized in educational research. Studies have shown that professional development contributes to enhancing teachers’ instructional skills, fostering innovation in the classroom, and improving overall student outcomes (Guskey,2002). However, many novice teachers face barriers that hinder their professional growth, including a lack of mentorship, limited access to the sources as well as to the training programs, insufficient collaboration with colleagues, and heavy workloads (Ingersoll, 2001; Darling Hammond et al., 2009).

In the context of Uzbekistan, few studies have specifically focused on the challenges of professional development for novice teachers in higher education. However, reports anecdotal evidence suggest that several issues persist in the Uzbek educational system, such as outdated teaching methods, rigid academic structures, and lack of institutional support for new teachers (Tursunov, 2020).

Methodology

A qualitative case study approach was chosen for this research due to its ability to provide a comprehensive understanding of the challenges faced by novice teachers in the context of professional development in Uzbekistan. Case study methodology allows for an in-depth exploration of individual experiences and perceptions in specific settings, making it suitable for investigating the multifaceted nature of PD challenges.

The data for this study , involving 20 newly qualified both local and international novice teachers from various higher education institutions across Uzbekistan, were collected over a span of two years (2023 and 2025) as participants

transitioned from their first to second year of full- time teaching. The participants were employed as different discipline teachers at the University.

Data collection

The data were collected from multiple sources including a series of semi-structured interviews, focus groups and questionnaires. Each interview was audio-taped, transcribed and further analyzed. The in- depth interviews were conducted in the end of each semester throughout the first and second teaching year in order to encourage novice teachers to reflect on and analyze the challenges and successes they experienced throughout their professional activities. Most interviews lasted about two hours and all were conducted at the University. The second data source was field notes taken during focus group discussions organized once a year (two focus groups discussions together) with all the participants to share experiences, concerns, and conceptions about multiple aspects of teacher’s job, focusing on such aspects as teacher- student interactions, teacher’s role, classroom management, general climate in the classroom, classroom activities and instruction. In addition, the focus groups explored such emerging themes as early- career learning, career plans, professional identity development and the types of support that participants had received from colleagues and University leaders. The focus group discussions were facilitated by one of the researchers and lasted for about two hours. Interview and discussion topics covered the following areas:

1. Access to and availability of PD programs
2. Institutional support and mentorship for professional growth
3. The role of time management in balancing teaching, research and PD
4. Availability of sources (e.g. teaching materials, technological tools)
5. Barriers to effective participation in PD activities

The interviews lasted between 30 to 45 minutes, while the focus group discussions were approximately 1.5 hours. All sessions were audio-recorded and transcribed for analysis.

Data analysis

The data were analyzed using thematic analysis, a method suited for identifying patterns and themes in qualitative data. The transcribed interviews and focus group discussions were coded using Elvivo to generate initial themes, which were then organized into wider categories based on the research questions. Themes were analyzed in relation to the challenges novice teachers face in accessing PD programs and the factors contributing to the challenges.

Results

The analysis of the data revealed several significant challenges by novice teachers in Uzbekistan in relation with Professional Development:

1. **Lack of mentorship.**

   One of the most pervasive issues identified by participants was lack of mentorship and structured support for novice teachers. Most of them reported being isolated their teaching roles and noted that there were few opportunities for formal mentoring and guidance from faculty members. Most participants

reported feeling isolated in their teaching roles and noted that there were few opportunities for formal mentoring or guidance from senior faculty members.

2. **Limited access to Professional Development Opportunities.**
   Participants expressed frustration with the limited availability of PD programs. Many teachers noted that PD activities were either not advertised effectively or were inaccessible to teachers in rural or remote areas. Furthermore, the PD programs that were available did not always align with the specific needs of novice teachers, especially in terms of developing pedagogical skills or subject-specific knowledge.
3. **Time Constraints and Workload.**
   Time management emerged as a major barrier to PD participation. Novice teachers reported having heavy teaching loads and administrative responsibilities, leaving little time for professional development activities. Many felt that their schedules were overloaded, making it difficult to attend PD workshops or engage in self-directed learning. The demands of research and curriculum development further compounded the issue, creating significant time pressures.
4. **Limited Resources**
   A lack of adequate resources—such as up-to-date teaching materials, technological tools, and research databases—was another barrier to effective PD. Teachers reported that outdated textbooks and limited access to modern teaching technologies hindered both their teaching effectiveness and their ability to engage in meaningful PD. The limited availability of resources made it challenging for novice teachers to engage in professional learning that could enhance their teaching practices.

Discussion

The findings of this study highlight several key barriers that impede the professional development of novice teachers in Uzbekistan. The lack of mentorship and structured support is particularly concerning, as it deprives novice teachers of the guidance needed to navigate the complex teaching environment at the university level. Effective mentorship programs are essential for providing both emotional and professional support, which can help novice educators build confidence and competence.

The limited access to PD opportunities, particularly for teachers outside of major urban centers, reflects broader institutional and logistical challenges. These challenges emphasize the need for more decentralized and accessible PD initiatives, such as online courses or regional PD hubs, which can cater to teachers across the country.

Time constraints and workload challenges are also consistent with findings from other studies on novice teachers globally. The competing demands of teaching, research, and administrative duties make it difficult for novice teachers to find time for PD. To address this, institutions could consider providing more flexible PD options, such as asynchronous learning modules or scheduling PD activities during less busy periods of the academic year.

Finally, the lack of resources is a significant barrier to effective PD. Novice teachers require up-to-date teaching materials and access to modern technologies to enhance their instructional practices. Providing teachers with the necessary resources and training to use these tools effectively can significantly improve the quality of their teaching and the outcomes of PD programs.

Conclusion

This study sheds light on the key challenges faced by novice teachers in higher education institutions in Uzbekistan with respect to professional development. These challenges include a lack of mentorship, limited access to PD programs, time constraints, and insufficient resources. To address these issues, higher education institutions in Uzbekistan should prioritize the development of structured mentorship programs, improve the accessibility and relevance of PD opportunities, offer more flexible PD options, and invest in the resources necessary for effective teaching and professional development. By addressing these challenges, Uzbekistan can create a more supportive environment for novice teachers, fostering their growth and enhancing the overall quality of higher education

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IV. TIL O'QITISH JARAYONIDA MADANIY, IJTIMOIY VA TILSHUNOSLIK KOMPETENSIYALARINI RIVOJLANTIRISH

O‘ZBEK TILI IZOHLI LUG‘ATLARIDA “BILISH” MA’NOSINI ANGLATUVCHI TAFAKKUR FE’LLARINING IFODALANISHI

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Annotatsiya: Mazkur maqolada “bilish” ma’nosini anglatuvchi tafakkur fe’llarining O‘zbek tili izohli lugatlarida qanday izohlanganligi, ularning semantik turlari, kontekstual qo‘llanilishi va sinonimik qamrovi o‘rganiladi. Lug‘atlardagi fe’llar semantik birlik sifatida tahlil qilinib, ularning tafakkur jarayonidagi o‘rni ko‘rsatiladi. Shuningdek, bunday fe’llarning uslubiy xususiyatlari va morfologik shakllanishi ham tahlil qilinadi.

Kalit so‘zlar: *tafakkur fe’llari, bilish, izohli lug‘at, semantika, sinonim, kontekst.*

Аннотация: В данной статье рассматривается выражение глаголов мышления со значением "знать" в толковых словарях узбекского языка. Анализируются семантические типы, контекстуальное употребление и синонимический охват этих глаголов. Особое внимание уделяется их роли в процессе мышления, а также стилистическим и морфологическим особенностям.

Ключевые слова: *глаголы мышления, знать, толковый словарь, семантика, синоним, контекст.*

Annotation: This article examines the representation of thinking verbs meaning “to know” in Uzbek explanatory dictionaries. It analyzes their semantic types, contextual usage, and synonymic coverage. The paper also discusses the cognitive function of these verbs and investigates their stylistic and morphological characteristics.

Keywords: *thinking verbs, to know, explanatory dictionary, semantics, synonym, context*

Kirish qismi: O‘zbek tili leksik-semantik tizimi, o‘zining boyligi, qatlamliligi va kontekstga bog‘liq nozik semantik farqlari bilan ajralib turadi. Bu tizimda tafakkur (fikrlash) jarayonini ifodalovchi fe’llar alohida ahamiyatga ega bo‘lib, ular insonning ongli faoliyatini, bilish, anglash, tushunish, eslash kabi murakkab psixolingvistik holatlarini til orqali ifodalashga xizmat qiladi. Ayniqsa, “bilish” ma’nosini anglatuvchi fe’llar nutqning barcha qatlamlarida – ilmiy uslubdan tortib og‘zaki so‘zlashuvgacha – keng qo‘llaniladi. Bu fe’llar mazmunan chuqur, semantik jihatdan qatlamli bo‘lib, tafakkur faoliyatining turli bosqichlarini, uning dinamikasini ifodalab bera oladi.

Ushbu maqolada o‘zbek tili izohli lug‘atlarida “bilish” jarayoniga doir fe’llarning qanday izohlangani, ularning leksik ma’nosi, konnotatsiyaviy (qo‘shimcha) ma’nolari va sinonimik qamrovi tahlil qilinadi. Xususan, “bilmoq”, “anglamoq”, “tushunmoq”, “eslamoq”, “sezmoq” va “tanimoq” kabi fe’llarning semantik xususiyatlari lug‘at materiallari asosida yoritiladi.

Bu yerda alohida e’tibor beriladigan manba bu – O‘zbekiston Respublikasi Fanlar akademiyasi Hozirgi o‘zbek adabiy tili bo‘limi tomonidan tayyorlangan va **A.Madvaliyev tahriri ostida 2006–2008 yillarda chop etilgan 5 jildlik “O‘zbek tili izohli lug‘ati”** hisoblanadi. Mazkur lug‘at o‘zbek tilining zamonaviy leksik boyligini qamrab olib, har bir so‘zning semantik tavsifi, uslubiy belgilari va real kontekstlardagi qo‘llanish namunalarini beradi. Aynan shu lug‘at asosida “bilish” faoliyatini anglatuvchi fe’llar chuqur tahlil qilinib, ularning semantik oralig‘i va tafakkur faoliyatidagi o‘rni aniqlanadi.

Mazkur lug‘at nafaqat tilshunoslar, balki tarjimonlar, yozuvchilar va lingvodidaktika bilan shug‘ullanuvchi olimlar uchun ham muhim qo‘llanmadir. Undagi izohlar nafaqat ma’noni, balki so‘zning stilistik yuklamasi, funksional uslublardagi o‘rni, metaforik qo‘llanilishi va tarixiy semantik siljishlarini ham ochib beradi. Aynan “bilish” ma’nosidagi fe’llar ham bu lug‘atda keng yoritilgan bo‘lib,

ularning ma’no tafovutlarini tahlil qilish orqali o‘zbek tili tafakkur olamining ko‘lami aniqlash mumkin. Shu tariqa, maqolaning asosiy maqsadi — “bilish” ma’nosini anglatuvchi tafakkur fe’llarining lug‘aviy izohlari, qo‘llanish xususiyatlari, stilistik belgilari hamda ular orqali ifodalanayotgan bilish bosqichlarini tizimli tahlil qilishdan iboratdir.

Asosiy qism: Izohli lug‘atlar - bu tilning “xotirasi”, ya’ni undagi har bir leksik birlikning mazmuniy chegaralari, uslubiy konnotatsiyasi, morfologik va sintaktik tavsifi bilan birga, ko‘pincha kontekstual misollar orqali yoritib beriladi. Masalan, A. Madvaliyev bosh muharrirligida chop etilgan 5 jildlik **“O‘zbek tilining izohli lug‘ati”** (2006–2008) zamonaviy o‘zbek adabiy tilining boy leksik zahirasini chuqur va keng qamrovda tasvirlagan. Ushbu lug‘atda har bir so‘zga qisqacha va sodda izoh berilib, uning sinonimlari, ko‘plikdagi uslublar bo‘yicha ishlatilish o‘rni, ba’zida esa etimologik ildizi ham ko‘rsatiladi. Quyida bilish ma’nosini anglatuvchi bir necha fe’llarni ko’rib chiqamiz:

BILMOQ – Biror narsani idrok qilish, haqiqatdan xabardor bo‘lish, tushuncha hosil qilish ma’nolarini anglatadi. Ushbu fe’l izohli lug‘atda bir necha semantik yo‘nalishda tavsiflangan bo‘lib, har biriga mos kontekstual misollar keltirilgan.

1. **Fakt va haqiqatdan xabardorlik:**

Xalq har bir narsani biladi, eslaydi, unutmaydi. (A.Qahhor, Tanlangan asarlar) Bu misolda “biladi” fe’li xalqning ongli xotirasi, voqealarga nisbatan xabardorlik darajasini bildiradi. Bu umumiy bilish aktining ifodasidir.

2. **Til va millat tushunchasi bilan bog‘liq bilish:** *O‘zining tilini bilmagan odam-o‘z millatiga yotdir.(*S. Siyoyev, Til va qalb) Ushbu misolda “bilmagan” fe’li faqat xabardorlik emas, balki o‘zlikni anglatuvchi identifikatsiyaga urg‘u beradi. Tilni bilish – milliy ongni bildiruvchi semantik yuklamaga ega.

3. **Shaxsiy tanishlik va axborotga ega bo‘lish:** *Men u kishini yaxshi bilaman.* (Izohli lug‘atdan) Bu holatda “bilaman” fe’li biror shaxs haqida yetarli ma’lumotga ega bo‘lish, shaxsiy tanishlik orqali shakllangan bilimni bildiradi.

4. **Bilim va malakaga egalik:** *U matematika fanini yaxshi biladi.* (Izohli lug‘atdan) Bu kontekstdagi “biladi” o‘rganilgan, intellektual asosdagi bilimga egalikni anglatadi. Fe’l professional yoki akademik darajadagi idrokni ifodalaydi. Shunday qilib, “bilmoq” fe’li har xil kontekstda qo‘llanilib, turli xil tafakkur faoliyatini – faktni idrok qilishdan tortib, shaxsiy tajriba asosida tushunishga qadar – aks ettiradi.

5. **Anglamoq** – Yashirin yoki bilinar-bilinmas narsani fikr bilan ilg‘ab, tushunmoq, fahmlamoq ma’nolarini anglatadi.Ushbu fe’l izohli lug‘atda murakkab tafakkur faoliyatining chuqur bosqichlaridan biri sifatida tasvirlanadi. Fe’l konnotatsiyaviy (qo‘shimcha ma’no yuklamasi) jihatdan ham boy bo‘lib, unga nisbatan ko‘plab kontekstual holatlar mavjud.

1. **Yashirin ma’noni tushunish (konnotatsiyaviy anglash):**

Endi men bu gaplarning tag-ma’nosini angladim. (S. Siyoyev, Yurak sadosi)

Ushbu misolda “angladim” fe’li ochiq aytilmagan, lekin mavjud bo‘lgan ma’no taglayini, yashirin niyatni fahmlab olish holatini bildiradi. Bu - “tushunmoq”dan chuqurroq, intellektual sezgi bilan bog‘liq idrok aktidir.

2. **Hissiy holatni idrok qilish:**

O‘g‘lining ko‘zidagi nurlardan nimanidir angladi. (Mirmuhsin, Ulug‘bek xazinasi)
Bu kontekstdagi “angladi” so‘zi orqali inson o‘z yaqin kishisining ruhiy holatini, so‘zsiz, ichki sezgi orqali fahmlaydi. Bu - sezish bilan anglashning uyg‘unlashgan shakli bo‘lib, hissiy-intellektual idrokni ifodalaydi.

3. **Sukunat, imo-ishoradan anglash:**

Uning sukunatidan og‘ir g‘amni angladi. (Izohli lug‘atdan)
Mazkur misolda so‘z emas, balki sukunat – ya’ni bevosita muloqotsiz holat vositasi orqali fikrni ilg‘ash aks etgan. Bu anglash shakli og‘zaki muloqotga bog‘liq bo‘lmay, noverbal belgilar asosida vujudga keladi.

4. **Nigoh, ohang yoki kinoyadan ma’no ilg‘ash:**

Men uning nigohidan alamni anglardim. (Izohli lug‘atdan)
Bu holatda “anglardim” fe’li yuz ifodasi, nigoh orqali yetkazilgan hissiy signalni idrok qilishni bildiradi. Bu ham anglamoqning sezgi bilan uyg‘unlashgan shaklidir.

Umumiy xulosa: “Anglamoq” fe’li tafakkur faoliyatining murakkab, ko‘p qatlamli, ko‘pincha bevosita emas, balki fikr yuritish, ichki sezgi, intuitiv idrok orqali yuzaga chiqadigan bosqichini ifodalaydi. Bu fe’l ochiq faktni emas, balki yashirin yoki bilvosita tarzda anglashni bildiradi. U nutqda fikrning nozik, hissiy va ma’naviy jihatlarini ifodalash uchun ishlatiladi. Shuningdek, “anglamoq” ko‘pincha chuqur psixologik yoki falsafiy kontekstlarda uchraydi.

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KOMPYUTER TILSHUNOSLIGIDA SUN’IY INTELLEKTNING ROLI

Abdullayeva Soxibaxon
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Annotatsiya: Ushbu maqolada kompyuter tilshunosligi va sun’iy intellekt sohalarida tilning o‘rni va ahamiyati tahlil qilinadi. Kompyuter tilshunosligi tilni avtomatik tarzda qayta ishlash, tahlil qilish va tushunish uchun asosiy nazariy va amaliy vositalarni taqdim etadi. Sun’iy intellekt esa til orqali insoniy fikrlash jarayonlarini modellashtirish imkonini beradi. Maqolada tilni qayta ishlash texnologiyalari, mashina tarjimasi, nutqni tanish, tabiiy tilni qayta ishlash (NLP) kabi muhim yo‘nalishlar ko‘rib chiqiladi. Shuningdek, tilshunoslik va sun’iy intellekt integratsiyasining zamonaviy muammolari va istiqbollari haqida so‘z boradi. Ushbu ish til va texnologiya sohasidagi tadqiqotchilar va dasturchilar uchun foydali ma’lumotlar beradi.

Kalit so‘zlar: *Kompyuter tilshunosligi, sun’iy intellect, mashina tarjimasi,nutqni tanish, til modeli, avtomatik tahlil, til va texnologiya integratsiyasi, sun’iy intellektda til*

Kirish: Bugungi kunda til insoniyatning eng muhim vositalaridan biri sifatida nafaqat insonlar orasidagi muloqot, balki axborot almashinuvi va bilim yaratishda ham markaziy rol o‘ynaydi. Texnologiyalarning jadal rivojlanishi natijasida til sohasidagi ilmiy tadqiqotlar nafaqat an’anaviy lingvistik nuqtai nazardan, balki kompyuter texnologiyalari va sun’iy intellekt (SI) asosida ham olib borilmoqda. Bu yangi yondashuvlar tilni avtomatik tarzda qayta ishlash, uni mashinalar tomonidan tushunish va amaliy vazifalarda qo‘llash imkonini beradi.

Kompyuter tilshunosligi tilni tushunish va qayta ishlash uchun zarur bo‘lgan nazariy bilimlar va texnologiyalar to‘plamidir. U tilning fonetik, morfologik, sintaktik va semantik qatlamlarini modellashtirish orqali kompyuterlarning til bilan ishlash qobiliyatini oshirishga qaratilgan. Shu bilan birga, sun’iy intellekt tillarning murakkabligini o‘rganib, ularni inson miyasining fikrlash jarayonlariga yaqinlashtirishga harakat qiladi.

Tilni kompyuter yordamida qayta ishlash sohasida rivojlangan texnologiyalar – tabiiy tilni qayta ishlash (Natural Language Processing – NLP), nutqni tanish, mashina tarjimasi, til modellari yaratish kabi yo‘nalishlar bugungi kunda ko‘plab sohalarda – avtomatik tarjima, chatbotlar, ovozli yordamchilar, matnlarni tahlil qilish va boshqalarda keng qo‘llanilmoqda.

Maqolaning asosiy maqsadi kompyuter tilshunosligi va sun’iy intellektda tilning ahamiyatini, asosiy yo‘nalishlarini va ularning o‘zaro bog‘liqligini o‘rganishdir. Shu orqali tilshunoslik va texnologiyalar sohasidagi innovatsiyalarni chuqurroq anglash, shuningdek, ushbu sohalarning kelajakdagi rivojlanish istiqbollarini ko‘rsatish maqsad qilingan.

Asosiy qism: Bugungi zamon texnologiyalari tilshunoslik va sun’iy intellekt sohalarining birlashishi orqali yangi imkoniyatlar yaratmoqda. Til insoniyat uchun muloqot vositasi bo‘lib, uni kompyuter yordamida qayta ishlash, tushunish va

amaliyotda qo‘llash hozirgi kunda ilm-fan va texnologiya uchun eng dolzarb vazifalardan biridir.

Kompyuter tilshunosligi — tilni avtomatik tarzda tahlil qilish va qayta ishlashni o‘rganadigan fan bo‘lib, u inson tilining murakkab qatlamlarini raqamli shaklda modellashtirishga qaratilgan. Bu soha tilning fonetik, morfologik, sintaktik va semantik jihatlarini kompyuter dasturlari yordamida aniqlash va tahlil qilish imkonini beradi. Misol uchun, so‘zlarning shakllanishi va grammatik qoidalari, gaplar tuzilishi va ma’no qatlamlari shu yo‘nalishda o‘rganiladi.

Sun’iy intellekt (SI) esa kompyuter tizimlariga insoniy fikrlash, o‘rganish va qaror qabul qilish qobiliyatlarini berishga intiladi. SI va tilshunoslikning tutashishi inson tilining murakkabligini tushunishga va uni mashinalar orqali qayta ishlashga xizmat qiladi. Shu bilan birga, sun’iy intellekt yordamida tilga oid vazifalar — masalan, nutqni tanish, matnni avtomatik tarjima qilish, chatbotlar bilan muloqot qilish kabi amaliyotlar yanada samarali amalga oshirilmoqda.

Tabiiy tilni qayta ishlash (NLP) — kompyuter tilshunosligining eng rivojlangan yo‘nalishlaridan biri bo‘lib, u inson tilini mashina uchun tushunarli ko‘rinishga keltirish, ma’nolarni ajratish va kontekst asosida ishlash imkonini beradi. NLP algoritmlari yordamida matnni tahlil qilish, nutqni tanish, so‘zlarni aniqlash va ularning vazifalarini belgilash, hamda matnlarni mavzular bo‘yicha guruhlash kabi jarayonlar amalga oshiriladi.

Bugungi kunda NLP va SI texnologiyalari ko‘plab sohalarda keng qo‘llanilmoqda. Masalan, ovozli yordamchilar (Siri, Alexa), avtomatik tarjima tizimlari (Google Translate), chatbotlar va boshqa interaktiv tizimlar tilni inson tiliga yaqin darajada tushunish va ularga javob berish imkonini yaratmoqda. Bu esa inson-mashina muloqotini osonlashtiradi va ko‘plab ish jarayonlarini avtomatlashtirishga yordam beradi. Shunga qaramay, tilni qayta ishlash sohasida ko‘plab muammolar mavjud. Tabiiy tillarning murakkabligi, sinonimlar, homonimlar, kontekstga bog‘liq ma’nolarni aniqlash kabi qiyinchiliklar algoritmlarning to‘liq samaradorligini cheklaydi. Bundan tashqari, tillarning xilma-xilligi va ularning madaniy kontekstlari ham muammo tug‘diradi. Shu sababli, bu sohada doimiy tadqiqotlar olib borilmoqda va texnologiyalar takomillashmoqda.

Xulosa qilib aytganda, kompyuter tilshunosligi va sun’iy intellektning integratsiyasi tilni qayta ishlash sohasida yangi imkoniyatlar yaratmoqda. Bu soha nafaqat ilmiy tadqiqotlar uchun, balki amaliyotda ham katta ahamiyat kasb etmoqda. Kelajakda inson tilini mashinalar orqali yanada samarali tushunish va undan foydalanish texnologiyalari yanada rivojlanib, inson-mashina munosabatlarini yangi bosqichga olib chiqadi.

Kompyuter tilshunosligi va sun’iy intellekt tillarni avtomatik qayta ishlash va tushunishda muhim rol o‘ynaydi. Ushbu sohalarning integratsiyasi tilni nafaqat inson tiliga yaqin darajada tahlil qilish, balki uni amaliyotda samarali qo‘llash imkonini yaratadi. Tabiiy tilni qayta ishlash (NLP), nutqni tanish, mashina tarjimasi kabi texnologiyalar hayotimizda keng tarqalib, inson-mashina muloqotini soddalashtirmoqda va ko‘plab sohalarda ish jarayonlarini avtomatlashtirmoqda. Shu bilan birga, tilning murakkabligi, kontekstga bog‘liqligi va madaniy farqlar kabi

muammolar hali ham sohaning rivojlanishiga to‘siq bo‘lmoqda. Bu esa doimiy ilmiy izlanishlar va texnologik yangilanishlarni talab qiladi.

Kelajakda kompyuter tilshunosligi va sun’iy intellekt birgalikda tilni yanada chuqurroq anglash, inson tiliga moslashtirilgan samarali tizimlarni yaratish orqali inson va mashina o‘rtasidagi aloqani yangi bosqichga olib chiqadi. Shu tariqa, bu soha ilm-fan va texnologiyaning taraqqiyotida muhim o‘rin egallaydi va kundalik hayotimizda keng qo‘llaniladi.

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TILSHUNOSLIK KOMPETENSIYASINI RIVOJLANTIRISHDA AUTENTIK MATERIALLARDAN FOYDALANISH

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Annotatsiya: Mazkur maqolada tilshunoslik kompetensiyasini rivojlantirishda autentik materiallardan foydalanishning nazariy asoslari hamda amaliy ahamiyati yoritilgan. Autentik materiallar tilni o‘rganishda real hayotiy vaziyatlar asosida o‘rgatuvchi, o‘quvchilarda og‘zaki va yozma nutq malakasini shakllantiruvchi samarali vosita sifatida baholangan. Shuningdek, maqolada bu

materiallarning til o‘rganishga bo‘lgan motivatsiyani oshirishi, madaniy kontekstni tushunishga yordam berishi va kommunikativ kompetensiyani mustahkamlashi ta’kidlangan. Tadqiqot natijalariga ko‘ra, autentik materiallar yordamida tashkil etilgan ta’lim jarayoni o‘rganuvchilarning lingvistik va madaniy bilimlarini birgalikda rivojlantirishga xizmat qiladi.

Kalit so‘zlar: *Til o‘rgatish, interfaol metodlar, real muloqot, lingvistik kompetensiya, madaniyatlararo kommunikatsiya, ta’lim texnologiyalari.*

Annotation: This article discusses the theoretical foundations and practical importance of using authentic materials in developing linguistic competence. Authentic materials are considered an effective tool for teaching language learning based on real-life situations and forming oral and written speech skills in students. The article also emphasizes that these materials increase motivation for language learning, help to understand the cultural context, and strengthen communicative competence. According to the results of the study, the educational process organized using authentic materials serves to jointly develop the linguistic and cultural knowledge of learners.

Keywords: *Language teaching, interactive methods, real dialogue, linguistic competence, intercultural communication, educational technologies.*

Абстракт: В статье рассматриваются теоретические основы и практическое значение использования аутентичных материалов в развитии языковой компетенции. Аутентичные материалы считаются эффективным инструментом обучения языку на основе реальных жизненных ситуаций и развития навыков устного и письменного общения у учащихся. В статье также подчеркивается, что эти материалы повышают мотивацию к изучению языка, помогают понять культурный контекст и укрепляют коммуникативные компетенции. По результатам исследования, образовательный процесс, организованный с использованием аутентичных материалов, способствует совместному развитию языковых и культурных знаний обучающихся.

Ключевые слова: *Обучение языку, интерактивные методы, реальное общение, языковая компетенция, межкультурная коммуникация, образовательные технологии.*

Kirish qismi: Bugungi globallashuv jarayonida chet tillarini o‘qitish sohasida yangi, samarali yondashuvlar va innovatsion metodlarni joriy etish muhim ahamiyat kasb etmoqda. Ayniqsa, talabalar tilshunoslik kompetensiyasini shakllantirish va rivojlantirishda autentik materiallardan foydalanish ta’lim jarayonining dolzarb yo‘nalishlaridan biri sifatida maydonga chiqmoqda. Autentik materiallar - bu ona tilida so‘zlashuvchilar tomonidan real kommunikativ vaziyatlar uchun yaratilgan materiallar bo‘lib, ularning til o‘rganuvchilar uchun o‘ziga xos didaktik imkoniyatlari mavjud.

Autentik materiallar o‘z tarkibi, mazmuni va kontekstual yondashuvi bilan o‘quvchilarni real til muhiti bilan tanishtiradi, ularni tabiiy muloqotga tayyorlaydi, shuningdek, til elementlarini funksional kontekstda o‘rganish imkonini beradi. Bu esa nafaqat lingvistik bilimlarni, balki madaniy, kommunikativ, pragmatik va stilistik ko‘nikmalarni ham rivojlantiradi. Autentik materiallarga jurnal va gazeta

maqolalari, video va audio yozuvlar, reklama matnlari, bloglar, podkastlar, intervyular, ijtimoiy tarmoq postlari, qo‘shiqlar, filmlar va rasmiy hujjatlar kiradi.

Autentik matnlar yordamida o‘rganuvchilar tilning hozirgi kundagi real qo‘llanilishi, uslubiy xususiyatlari va madaniy konnotatsiyalarini tushunishga o‘rganadilar. Tilshunoslik kompetensiyasini rivojlantirishda bu holat ayniqsa muhim, chunki til faqat grammatik qoidalar majmuasi emas, balki ijtimoiy-madaniy kontekstda yashovchi murakkab hodisadir. O‘qituvchilar tomonidan to‘g‘ri tanlangan autentik matnlar talabalarni real nutqiy faoliyatga jalb etib, ularni muloqotga tayyorlaydi va mustaqil fikrlashga undaydi.

Amaliyot shuni ko‘rsatadiki, autentik materiallar asosida tashkil etilgan mashg‘ulotlar til o‘rganishga bo‘lgan motivatsiyani oshiradi, tilga qiziqishni kuchaytiradi hamda o‘rganilayotgan tilning ijtimoiy va madaniy jihatlarini o‘zlashtirishga xizmat qiladi. Bu jarayonda o‘quvchilarning og‘zaki va yozma nutq faolligi ortadi, ularning til bilan ishlash qobiliyati, ya’ni tilshunoslik kompetensiyasi yanada mustahkamlanadi.

Shuningdek, autentik materiallar asosida ishlab chiqilgan topshiriqlar orqali talabalarda so‘z boyligi, frazeologik birliklar, stilistik vositalar va nutq aktlarining ma’nodagi nozik farqlari haqida bilimlar shakllanadi. Bu esa ularning tilni chuqur anglab yetishlariga, konnotativ va denotativ ma’nolarni tahlil qilishga, kommunikativ strategiyalarni qo‘llashga imkon yaratadi.

Xulosa qilib aytganda, tilshunoslik kompetensiyasini shakllantirishda autentik materiallardan foydalanish ta’lim sifati va samaradorligini oshiradi. Bu yondashuv o‘quv jarayonini hayotiy, mazmunli va kontekstual qiladi. Autentik vositalar orqali o‘rganuvchilarda til sezgirligi, nutq moslashuvchanligi va madaniyatlararo muloqotga tayyorgarlik darajasi rivojlanadi. Shu bois, bu metodologiyani o‘quv dasturlariga tizimli va izchil tarzda integratsiya qilish zamonaviy til ta’limining ustuvor yo‘nalishlaridan biri bo‘lib qolmoqda.

Asosiy qism: Bugungi globallashuv jarayonida chet tillarini o‘rganishga bo‘lgan ehtiyoj ortib borayotgani sababli, ta’lim tizimida tilshunoslik kompetensiyasini shakllantirish dolzarb masalalardan biriga aylangan. Tilshunoslik kompetensiyasi deganda nafaqat grammatik bilimlar, balki fonetik, leksik, sintaktik, stilistik bilimlar majmuasi, ularni amaliyotda qo‘llay olish ko‘nikmalari tushuniladi. Bu kompetensiyani shakllantirishda esa zamonaviy metodlar, xususan, autentik materiallardan foydalanish muhim ahamiyat kasb etadi.

Autentik materiallar - bu real hayotda kommunikatsiya uchun mo‘ljallangan, o‘quv jarayoni uchun maxsus yaratilmagan matnlar, audio, video va boshqa turdagi axborot vositalaridir. Bunga gazeta va jurnal maqolalari, radio eshittirishlari, intervyular, film lavhalari, internetdagi forumlar, reklama matnlari, bloglar va ijtimoiy tarmoqlardagi postlar misol bo‘la oladi.

Bunday materiallar quyidagi afzalliklari bilan ajralib turadi: o‘quvchilarni real til muhitiga yaqinlashtiradi; madaniyatlararo kompetensiyani shakllantirishga xizmat qiladi; so‘z boyligini tabiiy kontekstda o‘rgatadi; muloqotga asoslangan ko‘nikmalarni rivojlantiradi; motivatsiyani oshiradi, chunki o‘rganuvchilar tilni "real hayotda qanday qo‘llanilishi"ni ko‘rishadi.

Ko‘plab tadqiqotlar shuni ko‘rsatadiki, autentik materiallardan foydalanish o‘quvchilarning til o‘rganishga bo‘lgan ishtiyoqini oshiradi, ularning fikrlash doirasini kengaytiradi va mustaqil o‘rganishga undaydi. Shuningdek, bu yondashuv orqali til o‘rganish faqat grammatikaga asoslangan formal jarayon bo‘lishdan chiqib, yanada tabiiy, hayotiy va mazmunli faoliyatga aylanadi.

Autentik materiallardan foydalanish tilshunoslik kompetensiyasini shakllantirishda nafaqat ta’lim sifati, balki o‘quvchilarning kommunikativ tayyorgarligini oshirishda ham muhim ahamiyatga ega. Bunday yondashuv orqali o‘quvchilar tilni real kontekstda o‘rganadi, madaniy tafovutlarni anglaydi va o‘z fikrlarini samarali ifoda etish malakalarini rivojlantiradi. Bu esa zamonaviy ta’limning asosiy maqsadlaridan biri — hayotiy va kasbiy faoliyatda qo‘llaniladigan bilim va ko‘nikmalarni shakllantirishga xizmat qiladi.

Xulosa qilib aytganda, autentik materiallardan foydalanish tilshunoslik kompetensiyasini shakllantirish va rivojlantirishda zamonaviy va samarali vosita sifatida katta ahamiyatga ega. Bunday materiallar o‘quvchilarga tilni sun’iy muhitda emas, balki haqiqiy hayotiy kontekstda o‘rganish imkonini beradi. Bu esa o‘z navbatida, nafaqat grammatik bilimlarni chuqurlashtiradi, balki so‘z boyligini kengaytiradi, madaniyatlararo muloqot ko‘nikmalarini shakllantiradi va real muloqotga tayyorlaydi.

Autentik manbalar orqali ta’lim olish til o‘rganuvchining tanqidiy fikrlash, mustaqil izlanish va ijodiy yondashuv malakalarini ham kuchaytiradi. Bu turdagi materiallarning ta’lim jarayonida qo‘llanilishi o‘qituvchi va talabalar o‘rtasidagi interfaol hamkorlikni mustahkamlab, til o‘rganishni yanada qiziqarli, hayotiy va foydali jarayonga aylantiradi.

Shu sababli, zamonaviy til o‘rgatish metodikasi doirasida autentik materiallardan foydalanishni tizimli ravishda yo‘lga qo‘yish, ularni dars rejalari va amaliy mashg‘ulotlarga integratsiyalash, o‘quvchilarning tilshunoslik kompetensiyasini rivojlantirishda muhim omil bo‘lib xizmat qiladi. Kelgusida bu yo‘nalishda olib boriladigan ilmiy-amaliy izlanishlar, metodik qo‘llanmalar va innovatsion yondashuvlar orqali ta’lim samaradorligini yanada oshirish mumkin.

Zamonaviy mehnat bozorida raqobatbardosh, muloqotga layoqatli, tahliliy fikrlay oladigan mutaxassislarni tayyorlashda aynan autentik materiallarga asoslangan til o‘rgatish yondashuvi ustuvor ahamiyat kasb etadi. Shu boisdan, ushbu yondashuvni ta’lim jarayonining ajralmas qismi sifatida joriy etish dolzarb va istiqbolli vazifalardan biridir.

Foydalanilgan adabiyotlar

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EXPLORING ETHICAL VALUES IN UZBEK PROVERBS

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Abstract: Proverbs are an integral part of traditional culture, embodying the moral ideals and social values of a nation. This paper explores the ethical dimensions of Uzbek proverbs, focusing on how they reflect and transmit values such as respect, honesty, generosity, humility, and responsibility. Using qualitative content analysis, the study examines selected proverbs from linguistic, thematic, and cultural perspectives. Particular attention is paid to the role of proverbs in shaping ethical behavior and promoting social harmony. The findings reveal that Uzbek proverbs are rich in moral guidance and continue to serve as valuable tools for ethical education in both family settings and broader social environments.

Keywords: *Uzbek proverbs, ethics, values, moral education, cultural heritage*

Аннотация: Пословицы - важнейшая часть народной культуры, в которой отражаются моральные идеалы и ценности общества. В данной работе рассматриваются узбекские пословицы как источник и средство передачи этических норм. Исследование направлено на выявление ключевых нравственных ценностей, таких как уважение, честность, щедрость, скромность и ответственность, отражённых в традиционных пословицах. Используя методы тематического, лингвистического и культурного анализа, автор выявляет, как пословицы формируют этическое поведение и укрепляют социальную гармонию. Результаты показывают, что пословицы по-прежнему играют важную роль в воспитании и передаче нравственных ориентиров.

Ключевые слова: *узбекские пословицы, этика, нравственные ценности, воспитание, культурное наследие*

Annotatsiya: Maqollar xalq og‘zaki ijodining muhim qismlaridan biri bo‘lib, xalqning axloqiy qadriyatlari va ijtimoiy me’yorlarini ifodalaydi. Ushbu maqolada o‘zbek maqollarining axloqiy jihatlari o‘rganilib, ularning hurmat, halollik, saxovat, kamtarlik va mas’uliyat kabi qadriyatlarni qanday ifodalashi tahlil qilinadi. Tanlab olingan maqollar mazmuniy, tilshunoslik va madaniy nuqtai nazardan tahlil qilinadi. Tadqiqot natijalari shuni ko‘rsatadiki, o‘zbek maqollari axloqiy tarbiya vositasi sifatida bugungi kunda ham dolzarbligini yo‘qotmagan va jamiyatda ijtimoiy uyg‘unlikni mustahkamlashga xizmat qilmoqda.

Kalit so‘zlar: *o‘zbek maqollari, etika, axloqiy qadriyatlar, tarbiya, madaniy meros*

1. Introduction.

Proverbs are one of the oldest and most enduring forms of folk wisdom, offering insight into the values, beliefs, and experiences of a community. In many cultures, including Uzbek culture, proverbs serve not only as linguistic expressions but also as moral signposts that guide human behavior and social interactions. They are concise, metaphorical statements that reflect the accumulated knowledge and ethical priorities of generations.

In Uzbek society, proverbs are deeply rooted in everyday speech and often used by parents, teachers, and elders to instruct and advise younger generations. These short sayings are more than rhetorical tools; they function as instruments of informal moral education that shape character and guide behavior. Despite their cultural significance, the ethical content of Uzbek proverbs has not been extensively examined in academic literature, especially in comparison to their linguistic and folkloric dimensions. (Karimov, 2018). Most existing studies focus on their linguistic structure or their folkloric value, while their role as ethical instruments remains underexplored.

This research seeks to address that gap by exploring the ethical dimension of Uzbek proverbs. It aims to show how these expressions reinforce societal norms and transmit moral ideals such as honesty, mutual respect, patience, and responsibility. In an age of globalization and rapid cultural change, revisiting traditional forms of moral education—such as proverbs—can provide valuable insights for contemporary society and contribute to preserving cultural identity.

Moreover, understanding the ethical framework embedded in these proverbs may aid in promoting intercultural communication, especially in multicultural settings where moral values often intersect. Thus, this research is both culturally specific and universally relevant.

2. Purpose of the Research

The main objective of this study is to analyze how ethical values are reflected and transmitted through Uzbek proverbs. The research will focus on the linguistic forms and thematic content of these proverbs to identify how they serve as carriers of moral knowledge.

More specifically, the research aims to:

- **To document and classify** a representative sample of Uzbek proverbs that express moral or ethical ideas.
- **Identify key ethical values** communicated in these proverbs, such as respect for elders, honesty, responsibility, humility, generosity, and community solidarity (Mamatov, 1999).
- **Analyze the linguistic strategies** (such as metaphor, parallelism, contrast, and symbolism) used in conveying ethical messages.
- **Explore the sociocultural functions** of proverbs in everyday life, including how they are used in oral instruction, family upbringing, and traditional ceremonies.

- **Compare the ethical values** found in Uzbek proverbs with those in proverbs from other cultures to explore similarities and differences.

By achieving these aims, the study hopes to provide a richer understanding of how language, culture, and morality interact, and how traditional knowledge systems can contribute to modern ethical discourse.

3. Research Methodology

This research is based on qualitative methods, particularly content analysis and ethnolinguistic interpretation. The methodology consists of several key stages:

1. **Selection of proverbs:** A collection of approximately 50 frequently cited Uzbek proverbs was compiled from printed anthologies, folklore databases, and interviews with native speakers. Priority was given to proverbs rich in moral or ethical implications.
2. **Thematic analysis:** Each proverb was examined to identify the ethical value it promotes. This included values related to interpersonal relationships (e.g., respect, trust, fairness), community ethics (e.g., cooperation, social responsibility), and personal virtues (e.g., patience, humility).
3. **Linguistic analysis:** Proverbs were studied for their linguistic features, such as metaphor, symbolism, repetition, and ellipsis. These rhetorical tools often enhance the ethical message, making it more memorable and impactful.
4. **Cultural context analysis:** Each proverb was interpreted within its cultural and historical context. (Tursunov, 2020). This involved consulting ethnographic literature and local cultural experts to understand how and when these proverbs are used in real-life situations.
5. **Comparative analysis:** Some Uzbek proverbs were compared to analogous sayings in other cultures, such as Russian, Persian, Arabic, and English. This provided insight into universal moral concepts and culturally unique expressions.

By combining these methods, the study aims to offer a multidimensional understanding of how Uzbek proverbs function as ethical tools within society.

4. Preliminary Findings and Expected Results

Preliminary analysis indicates that Uzbek proverbs reflect a strong emphasis on community-oriented ethics. Many of the sayings highlight the importance of social cohesion, mutual respect, and fulfilling duties of individuals within the family and broader society. The values expressed are often tied to traditional social structures and relationships, such as the family hierarchy, neighborly relations, and generational respect.

For instance:

- *"Olma olma bilan qizarar, odam odam bilan."* ("Just as apples ripen together, people grow through each other.") — This proverb emphasizes that people grow and improve in the presence of others, underscoring the importance of positive social influence, mentorship, and mutual support. (Abdurashidov, 2007).
- *"Kattaga hurmatda, kichikka izzatda bo‘l."* ("Respect the elders and honor the younger ones.") - This expression promotes respect for elders and kindness to

the younger generation, reflecting a deep-rooted cultural expectation of maintaining harmony and order within the social structure.

Other recurring themes include the virtue of patience: *"Sabr - do‘st, sabrsizlik - dushman."* ("Patience is a friend, impatience is an enemy."), the value of honesty: *"Halollik – eng katta boylik." ("Honesty is the greatest wealth.")*, and the necessity of generosity and hospitality.

These findings support the hypothesis that Uzbek proverbs are embedded with ethical lessons that serve both individual and collective purposes. They act as informal codes of conduct, passed down through generations, and continue to shape individual and collective behavior in contemporary Uzbek society.

The study is expected to conclude that Uzbek proverbs remain relevant moral tools in modern society. Moreover, they offer unique insights into how a culture frames its understanding of right and wrong, and how those views are linguistically encoded and socially transmitted.

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DIALOGIK NUTQ VA INTERAKTIV METODLAR: SAMARADORLIK TAHLILI

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Annotatsiya. Ushbu maqolada dialogik nutqning kommunikativ kompetensiyani shakllantirishdagi ahamiyati va uni rivojlantirishda interaktiv metodlarning samaradorligi tahlil qilinadi. Dialogik nutq til o‘rganish jarayonining ajralmas qismi bo‘lib, muloqotga asoslangan ta’lim strategiyalarining qo‘llanilishi ushbu kompetensiyani rivojlantirishda muhim rol o‘ynaydi. Tadqiqotda interaktiv metodlarning asosiy turlari, ularning afzalliklari va samaradorlik darajasi ko‘rib chiqiladi.

Kalit so‘zlar: *dialogik nutq, interaktiv metodlar, kommunikativ kompetensiya, til o‘qitish, rolli o‘yinlar, bahs va munozaralar, juftlik mashqlari.*

Zamonaviy ta'lim tizimida shaxsning kommunikativ kompetentligini rivojlantirish muhim vazifalardan biri hisoblanadi. Bu kompetentlikning asosi esa, o'z navbatida, dialogik nutqdir. Dialogik nutq - bu nafaqat axborot almashish vositasi, balki shaxsning fikrlash qobiliyatini, ijtimoiy adaptatsiyasini va o'zgalar bilan hamkorlik qilish ko'nikmalarini rivojlantiradigan muhim omildir. Shu sababli, ta'lim jarayonida dialogik nutqni shakllantirishga alohida e'tibor qaratilishi lozim. Interaktiv metodlar bu borada muhim rol o'ynaydi. Interaktiv metodlar - bu ta'lim oluvchilarni faol ishtirok etishga undaydigan, o'zaro muloqot, bahs-munozara va hamkorlikni rag'batlantiradigan usullardir.

Ushbu maqolaning maqsadi – dialogik nutqni rivojlantirishda interaktiv metodlarning o'rni va samaradorligini tahlil qilish, ularning amaliy afzalliklari va kamchiliklarini ko'rib chiqish, hamda ushbu metodlarning kognitiv va psixologik jihatlarini tadqiq etishdan iborat. Tadqiqotimiz davomida, interaktiv metodlarning ta'lim oluvchilarning kommunikativ kompetentligini rivojlantirishdagi o'ziga xos xususiyatlarini aniqlashga harakat qilamiz.

Interaktiv metodlar XXI asr ta'limining ajralmas qismiga aylandi. Ularning asosiy vazifasi – ta'lim oluvchining faol ishtirokini ta'minlash, bilim olish jarayonini qiziqarli va esda qolarli qilishdan iborat. Interaktiv metodlar nafaqat bilimlarni o'zlashtirishga yordam beradi, balki ta'lim oluvchilarning mustaqil fikrlash, muammolarni hal qilish, tanqidiy fikrlash va axborotni tahlil qilish qobiliyatlarini ham rivojlantiradi. Bundan tashqari, interaktiv metodlar orqali ta'lim oluvchilar o'zaro hamkorlik qilish, fikr almashish, guruhda ishlash, muloqot qilish va o'z nuqtai nazarini himoya qilish ko'nikmalarini shakllantiradilar. Interaktiv metodlar ta'lim jarayonining markaziga ta'lim oluvchini qo'yadi va o'qituvchining roli fasilitator (yo'naltiruvchi)ga aylanadi.

Dialogik nutq - bu ikki yoki undan ortiq shaxslar o'rtasidagi faol muloqot, fikr almashish va o'zaro ta'sir jarayonidir. Interaktiv metodlar ta'lim oluvchilarga o'z fikrlarini erkin bayon etish, o'zgalar fikrini tinglash va hurmat qilish, muloqot qilish va bahs-munozaralarda ishtirok etish imkoniyatini yaratadi. Misol uchun, "aqliy hujum" (brainstorming) metodi ta'lim oluvchilarni yangi g'oyalar yaratishga undaydi, "muammoli ta'lim" (problem-based learning) metodi esa real hayotiy muammolarni hal qilish orqali ularning tanqidiy fikrlash va qaror qabul qilish qobiliyatlarini rivojlantiradi. Rollarda o'ynash (role-playing) va munozaralar (debates) ta'lim oluvchilarga turli nuqtai nazarlarni tushunishga yordam beradi va ularning kommunikativ ko'nikmalarini oshiradi.

Interaktiv metodlarning afzalliklari:

Ta'lim jarayonini jonli va qiziqarli qiladi: Zerikarli ma'ruzalar o'rniga faol muhokamalar, guruh mashqlari va o'yinlar qo'llaniladi.

Talabalarning motivatsiyasini oshiradi: Faol ishtirok etish ta'lim oluvchilarga o'z bilimlarini chuqurroq anglashga yordam beradi.

Bilimlarni mustahkamlashga yordam beradi: Amaliy mashqlar orqali olingan bilimlar uzoq muddatli xotirada saqlanib qoladi.

Amaliy ko'nikmalarni shakllantiradi: Muloqot, hamkorlik, muammolarni hal qilish kabi ko'nikmalar rivojlanadi.

Tanqidiy fikrlashni rag'batlantiradi : Munozaralar, guruh loyihalari va muammoli vaziyatlarni tahlil qilish orqali talabalarning tanqidiy fikrlash qobiliyatlari oshadi.

Ijodkorlikni qo'llab-quvvatlaydi: "Aqliy hujum" va loyihalash kabi metodlar talabalarni o'z g'oyalarini erkin ifoda etishga va yangi yechimlar topishga undaydi.

Muloqotni rag'batlantiradi : Guruh loyihalari va munozaralar orqali talabalar bir-birlari bilan muloqot qilish, fikr almashish va hamkorlik qilish ko'nikmalarini rivojlantiradilar.

Muammolarni hal qilishni o'rgatadi : Muammoli vaziyatlarni tahlil qilish va loyihalash orqali talabalar muammolarni aniqlash, yechimlar topish va qaror qabul qilish ko'nikmalarini o'rganadilar.

Kamchiliklari:

Ko'p vaqt talab etadi: Interaktiv mashqlarni tayyorlash va o'tkazish an'anaviy ma'ruzalarga qaraganda ko'proq vaqt talab qilishi mumkin.

O'qituvchidan yuqori mahorat talab etadi: O'qituvchi ta'lim jarayonini boshqarish, muhokamalarni yo'naltirish va talabalarning faolligini ta'minlash uchun yaxshi ko'nikmalarga ega bo'lishi kerak.

Barcha mavzular uchun mos kelmasligi mumkin: Ba'zi mavzular interaktiv metodlar uchun mos kelmasligi mumkin.

Talabalarning individual xususiyatlarini hisobga olish zarurati: Interaktiv metodlar har bir ta'lim oluvchining ehtiyojlariga moslashtirilishi kerak.

Dialogik nutq nafaqat kommunikativ ko'nikma, balki shaxsning kognitiv va psixologik rivojlanishiga ham katta ta'sir ko'rsatadi. Kognitiv jihatdan, dialogik nutq ta'lim oluvchilarning fikrlash qobiliyatini, tahlil qilish, sintez qilish, baholash va muammolarni hal qilish ko'nikmalarini rivojlantiradi. Muloqot jarayonida ta'lim oluvchilar o'z fikrlarini aniq va ravshan ifoda etishga, o'zgalar fikrini tushunishga, turli nuqtai nazarlarni qabul qilishga va qarshi fikrlarni tahlil qilishga o'rganadilar. Psixologik jihatdan esa, dialogik nutq o'ziga ishonchni oshiradi, stressni kamaytiradi, ijtimoiy moslashuvchanlikni ta'minlaydi va hamkorlik ruhini uyg'otadi.

Ushbu maqolada dialogik nutqning zamonaviy ta’limdagi o‘rni va interaktiv metodlarning uning rivojlanishidagi ahamiyati tahlil qilindi. Ko‘rib chiqilganidek, interaktiv metodlar ta’lim oluvchilarning faol ishtirokini ta’minlash, ularning kommunikativ ko‘nikmalarini rivojlantirish, tanqidiy fikrlash qobiliyatini oshirish va hamkorlik ruhini shakllantirish uchun samarali vositadir.

Interaktiv metodlarning afzalliklari (ta’lim jarayonini qiziqarli qilish, motivatsiyani oshirish, bilimlarni mustahkamlash va amaliy ko‘nikmalarni shakllantirish) ularni zamonaviy ta’limning ajralmas qismiga aylantiradi. Shu bilan birga, ularning kamchiliklarini (vaqt talab etishi, yuqori mahorat talab etishi, barcha mavzularga mos kelmasligi va talabalarning individual xususiyatlarini hisobga olish zarurati) ham inobatga olish muhimdir.

Dialogik nutq nafaqat kommunikativ ko‘nikma, balki shaxsning kognitiv va psixologik rivojlanishiga ham katta ta’sir ko‘rsatadi. Muloqot jarayonida talabalar fikrlash qobiliyatini rivojlantiradilar, o‘zgalar fikrini tushunadilar va turli nuqtai nazarlarni qabul qiladilar.

Interaktiv metodlarning dialogik nutqni rivojlantirishdagi samaradorligini oshirish uchun quyidagilarni tavsiya etamiz:

Interaktiv metodlarni maqsadli qo‘llash: Har bir metodni o‘quv maqsadlariga mos ravishda tanlash va qo‘llash;

O‘qituvchilarning interaktiv metodlar bo‘yicha malakasini oshirish: O‘qituvchilarni interaktiv metodlar bo‘yicha treninglardan o‘tkazish;

Talabalarning individual xususiyatlarini hisobga olish: Interaktiv metodlarni har bir talabaning ehtiyojlariga moslashtirish;

Texnologiyalardan foydalanish: Interaktiv metodlarni texnologiyalar bilan integratsiyalash orqali ta’lim jarayonini yanada qiziqarli va samarali qilish.

Kelajakda ushbu sohada olib boriladigan tadqiqotlar interaktiv metodlarning turli yoshdagi va turli darajadagi ta’lim oluvchilarga ta’sirini aniqlashga, ularning samaradorligini baholash mezonlarini ishlab chiqishga va interaktiv metodlarni qo‘llashning yangi usullarini topishga qaratilishi lozim.

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GENDER KONATATSIYASINING NAZARIY KELIB CHIQISHI

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Annotatsiya: Berilgan maqolada Maqolada ingliz iboralarining tarixiy asoslari haqida gap boradi.Maqolaning maqsadi asosan ingliz tilidagi ba'zi umumiy iboralarning ma'nolari, kelib chiqishi va ishlashini aniqlashdir. U ushbu kontseptsiya sohalarini o'rganadi,iboraning ma'nosini va "etimologiya" atamasining ma'nosini va ingliz iboralarining ildizini tavsiflaydi.

Kalit so‘zlar: *ibora, gender, lingvistika, etiomologiya, psixika, lingvistika.*

Har bir tilda bevosita tushunib bo'lmaydigan so'zlar yoki iboralar mavjud. Agar ma'nosini bilgan taqdirda ham barcha so'zlar va barcha grammatik iboralarni tushunish va ma'nosini aniq ta’riflash mushkuldir. Ibora - bu so'z yoki ibora ma'lum bir tilda so'zlashuvchilar orasida keng qo'llaniladi va majoziy ma'noda ma'nosi uning tom ma'nosidan farq qiladi. Quyidagi birliklar deyarli har bir sohada foydalanib kelinadi va o’sha tillardagi madaniyat va urf–odatlar asosida paydo bo’lganligi sababli, ularni boshqa masalan o’zbek tiliga to’g’ridan-to’g’ri, so’zma-so’z ma’nolarini keltirib chiqarish mushkul vazifadir.

Vaqt o‘tishi bilan insonning jinsi biologik xususiyatdan xarakterli ijtimoiy-psixologik xususiyatga aylandi. Shunday qilib, “gender” tushunchasi mavjud bo'lib, jamiyat odamlarga ularning biologik qavatiga qarab amalga oshirishni buyuradigan ijtimoiy va madaniy me‘yorlar to‘plamini anglatadi. “Gender” tushunchasi uzoq vaqt davomida grammatikadan tashqarida edi. Bu hodisa keng tarqalgan ijtimoiy-madaniy, psixolingvistik hodisa sifatida qaraladi. Til bilan bog‘liq zamin omili birinchi marta antik davrda Grammatik jins toifasini baholashda paydo bo‘lgan. Eng qadimiy va uzoq vaqt davomida turkum turkumining paydo bo‘lishi va faoliyatining sabablari to‘g‘risidagi yagona gipoteza tilshunoslikda jinsning tabiiy biologik kategoriyasi o‘zaro bog‘lanishiga asoslanib, ramziy va semantik xususiyatga ega bo‘lgan. Ushbu gipoteza tarafdorlari tabiiy voqelik - boshqa qatlam insonlarining (Herder, Gumboldt, Grimm va boshqalar) mavjudligi ta’siri ostida paydo bo‘lgan deb hisoblashadi, bir vaqtning o'zida tadqiqotchilar tushuntirish uchun til bo‘lmagan tajribadan foydalanganlar.

Turli xildagi turkum turkumlarini talqin qilishda baholashning paydo bo‘lishiga olib keldi. Ismlarda erkak jinsi kuch, faollik, energiya semantikasi, unga taalluqliligi sababli paydo bo‘lgan bo’lsa, ayol jinsining nomlari, aksincha, passivlik,bo‘ysunish bilan ajralib turardi. Shunday qilib, ijtimoiy voqelik shartlari tilning rivojlanish qonuniyatlariga ekstrapolyatsiya qilindi, bu E. Bornemanning asosiy gender tadqiqotlari tomonidan tasdiqlangan, bunda tahlil fanlararo yondashuv nuqtai nazaridan olib boriladi. Ramziy va semantik gipotezaga zarba turkumi mavjud bo‘lmagan tillarning ochilishi bilan bo'ldi.

Tildagi gender omilini o‘rganishda saksoninchi yillarning oxirida e’lon qilingan rus maktabining ko‘plab tilshunoslari I.I. Haleeva, A.V.Kirilina, D.Ch. Malishevskoy va boshqalar jasorat va ayollikni o‘rganishni asosiy deb hisoblaydigan lingvokulturologik yondashuv deb ataladi. Madaniy tushunchalar “Gender” toifasining ijtimoiy ahamiyati uning zamin muammolari bilan bog‘liq barcha til hodisalariga qo'llanilishini asoslaydi. “Qavat va uning ko‘rinishlari nafaqat til “ro‘yxatga olingan”, balki aksiologiyaga ega bo‘lib, dunyoning sodda tasviri nuqtai nazaridan baholanadi.1970-yillardagi tadqiqotlar ularda mavjud bo'lgan lingvistik fan muammosini “e‘tirof etish” ni ko‘rsatadigan xulosalarning nopokligi bilan ajralib turadi.

Til (nutq) xulq-atvorida “ayollar hamkorligi”ning “erkaklar raqobati”ga qarama-qarshi qo‘yish nazariyasi gender tilshunosligining aspektlaridan biriga aylandi. Deyl Spender (“Odam tomonidan yaratilgan til”, Spender, 1986)

ta’kidlashicha, til dastlab jamiyatda erkaklar ustunligini o‘rnatishga moyildir. Ushbu bayonot bir muammo bo‘yicha qo‘pol munozaraga sabab bo‘ldi. Haqiqatan ham shunga o‘xshash hodisalar tilning voqelikni yaratishi bilan bog‘liqmi yoki odamlarning tartibdagi so‘zlari fikrlash jarayonlariga aloqador emasmi? Atrofdagi dunyodan bilish jarayonida ob‘ektlar, xususiyatlar, jarayonlar nafaqat real, balki ichki dunyolar ham ajratiladi va chaqiriladi. Madaniyatning tasvirlari, ramzlari, standartlari va stereotiplarini oxirigacha etkazish mumkin, shuningdek, qadriyatlar jamiyati sifatida tan olingan axloqiy me’yorlar. Biologik-jinsiy voqelikdan kelib chiqadigan gender stereotiplari ushbu madaniyat doirasida ushbu qavat vakillariga xos bo‘lgan biologik belgilar, ijtimoiy rollar, mentalitet va xatti-harakatlarning xususiyatlarini aks ettiradi.

Erkaklik va ayollik atamalari gender stereotiplari bilan bog‘liq holda, o‘zlarini kontseptual metaforalarni P. Lakoff ifodalaydi, ular ichki ziddiyatli va ayni paytda erkaklar va ayollar substratlarining dinamik nisbatlarini o'tkazadi. Erkaklik va ayollik eng turli sohalarda, masalan, xatti-harakatlar turlarida, turli xil ijtimoiy faoliyat turlarida, shuningdek, ushbu hodisalarni tavsiflovchi tilda kuzatilishi mumkin. Keling, lug‘at tahlili natijalariga qaytaylik. XX asr o‘rtalarida ingliz lug‘atlarining tahlili feministik tilshunoslikning leksikografik manbalarda tilning seksistik qo‘llanilishini aks ettiruvchi va ko‘paytiradigan ta'minlanganligini ko‘rsatadi. Tadqiqot “Advanced Learner's Dictionary of Current English” A.S.Hornby lug‘atining illyustrativ kontekstlari (IC) materiallari bo'yicha olib borildi, nufuzli 1940-50-yillarda, prod. 1942, 1948, 1958 (ALDCE), shuningdek, ushbu manbada ko‘rsatilgandek kuzatishga qaratilgan:

–tilda ayollarning tushunarsizligi;

–ayollar maqomining erkaklarnikiga nisbatan ikkinchi darajaliligi;

-har ikkala jinsning stereotipik vakili, olib keladi

-boshqacha qilib aytganda, lug‘at yozuvlarida gender assimetriyasi qanday ko‘rsatilgan.

Qo’pol va haqoratli so'zlar balki ayollar yumshoq va itoatkor bo‘lganlari uchun ular odatda bunday ,jargon so‘zlardan qochishadi. Ularning fikricha, bunday so‘zlar nafaqat boshqalarni bezovta qiladi balkim “no’maqul” degan taassurot qoldiradi, balki u va boshqalar o‘rtasidagi munosabatlarni buzadi. Ayollar har doim o'zlarining inoyatiga va tildan foydalanishlariga ko‘proq e‘tibor berishadi. Ayollarning “la’nati, la’nati, do‘zax” kabi so‘zlarni aytishlarini, o‘z his-tuyg‘ularini ifodalash uchun “oh, azizim, xudoyim” degan so‘zlarni kamdan-kam eshitamiz. Diminutives ayollar “kichik” ma’nosiga ega bo‘lgan so‘zlarni ishlatishni yaxshi ko‘radilar, masalan, *bookmaker hanky*, *panties*. Ular, shuningdek, azizim,sevgilim kabi mehr-muhabbatni ko‘rsatadigan so‘zlarni ishlatishni yaxshi ko‘radilar.

Bundan tashqari, ayollar xushmuomalalikni ko‘rsatadigan so‘zlarni ishlatishni yaxshi ko‘radilar, masalan, iltimos, rahmat, va ular ko‘proq evfemizmni ishlatishadi, ammo “jargon” erkaklarning afzalligi hisoblanadi. Tadqiqotdan shuni ko‘rishimiz mumkinki, erkaklar va ayollar ta’kidlangan effektlarga erishishda

o‘zlarining lug‘at tanlashlariga ega. Biz tez-tez bir ayolning “xo‘p, bilasizmi…, menimcha…, menimcha….., ehtimol, men noto‘g‘riman, lekin… va hokazo.

Ayollar turli yo‘llar bilan quyidagicha ifodalaydi. Ayollar: *Men hayron bo‘ldim, siz menga yordam bera olasizmi?* Erkaklar: iltimos, menga yordam bering. Yuqoridagi misoldan ko‘ramizki, erkaklar to’g‘ridan-to‘g‘ri biror narsani so‘rashga moyil, ayollar esa xushmuomalaroq.So‘roq gaplar ayollar erkaklarnikiga qaraganda ko‘proq so‘roq gaplarni ishlatadilar. Ayollar so‘roq gaplarni yaxshi suhbatni davom ettirish strategiyasi sifatida ko'rishadi. Lakoff (1975) ta‘kidlaganidek, erkaklarnikiga qaraganda, ayollar o‘z fikrlarini ifodalash uchun so‘roq gaplardan ko‘proq foydalanadilar va ular teg savollaridan foydalanishni yaxshi ko‘radilar, chunki teg savollari ohangni kamroq taranglashtirishi mumkin .

Turli xil ijtimoiy, madaniy va siyosiy omillar bilan bir qatorda, til, shubhasiz, xurofotlarning eng katta tashuvchilaridan biridir. Biz ongli yoki ongsiz ravishda barcha e’tiqodlarimiz, qadriyatlarimiz va umidlarimizni so‘z boyligimiz, nutq uslubi va boshqalarni tanlash orqali tasvirlashga moyilmiz. Bundan tashqari, ma‘ruzachilarning gender tengligi kabi turli xil ijtimoiy muammolarga munosabati bizning tilimiz orqali ko‘rinishi mumkin.

Anketa natijalari shuni ko‘rsatadiki, jinslar va ularning til qo‘llanilishi o‘rtasida turli xil kutish va lug‘atdan tortib, kuch, birdamlik va bilvosita foydalanish, to‘xtash va undov odatlarigacha ko'plab dixotomiyalar mavjud. Biroq, jinslar o‘rtasidagi aloqani yaxshilash uchun bu dixotomiyalarni aniqlash etarli emas, balki ularni qabul qilish va ularni tanib olish va ularga rioya qilishni o‘rganish kerak. Farqlarni tushunishdan tashqari, muloqotdagi o‘xshashliklarni tan olish ham juda muhim, chunki ular jinslar o‘rtasidagi tafovutlarni bartaraf etishda katta yordam berishi mumkin.

Tadqiqotga ko‘ra, bugungi kunda muvaffaqiyatli muloqotda gender emas, balki kommunikativ kompetentsiya hal qiluvchi ahamiyatga ega. Muhim mahorat shaxsiy his-tuyg‘ular va ma’lumotlar bilan bo‘lishish qobiliyati, ushlab turish qobiliyati, adekvat shaxslararo munosabatlar va hayotiy masalalarni muhokama qilish qobiliyati mavjud.

Erkaklar ham, ayollar ham ushbu ko‘nikmalarning bir qismiga ega ekanligi isbotlangan, ammo bir erkak yoki bir ayol bu xususiyatlarning barchasiga ega bo‘lishi kamdan-kam uchraydigan hodisa.

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PRAGMATIKA VA TILNING KONTEKSTDAGI ISHLATILISHI

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Annotatsiya: Ushbu maqolada pragmatikaning tilshunoslikdagi o‘rni va tilning kontekstdagi ishlatilishi tahlil qilinadi. Pragmatika, til ma’nosini faqat so‘zlarning lug‘aviy ma’nosidan tashqari, ularning konkret muloqot vaziyatida qanday ishlatilishiga e’tibor qaratadi. Maqolada kontekst tushunchasi va uning til ma’nosini shakllantirishdagi roli, shuningdek, nutqning ijtimoiy va madaniy jihatlari o‘rganiladi. Shuningdek, pragmatik tadqiqotlarning kommunikatsiya jarayonini yaxshilashdagi ahamiyati ko‘rsatib o‘tiladi.

Kalit so‘zlar: *Pragmatika, Tilshunoslik, Kontekst, Nutq, Kommunikatsiya, Ma’no, Muloqot, Madaniyat, Ijtimoiy vaziyat*

Abstract: This article analyzes the role of pragmatics in linguistics and the use of language in context. Pragmatics focuses on the meaning of language, not only the lexical meaning of words, but also how they are used in a specific communicative situation. The article examines the concept of context and its role in the formation of linguistic meaning, as well as the social and cultural aspects of speech. The importance of pragmatic research in improving the communication process is also shown.

Keywords: *Pragmatics, Linguistics, Context, Speech, Communication, Meaning, Dialogue, Culture, Social Situation*

Kirish qismi: Til insoniyatning eng murakkab va boy vositalaridan biri bo‘lib, u orqali odamlar fikr almashadi, ma’no ifodalaydi va ijtimoiy munosabatlarni o‘rnatadi. Tilshunoslik sohasida tilning nafaqat so‘zlarning lug‘aviy ma’nosidan iborat ekanligi, balki uni qanday ishlatish, ya’ni kontekstda qanday qo‘llanishi ham muhimligi asta-sekin anglab yetildi. Aynan shu nuqtai nazardan pragmatika sohasining roli oshdi.

Pragmatika tilshunoslikning bir tarmog‘i bo‘lib, u til elementlarining ma’nosini faqat matn yoki so‘zlar doirasida emas, balki ularning real muloqot vaziyatida, ijtimoiy va madaniy kontekstda qanday ishlatilishidan kelib chiqib o‘rganadi. Har bir gap yoki iboraning ma’nosi faqat uning lug‘aviy tarjimasidan tashqari, gapirilayotgan vaziyat, muloqotda qatnashayotgan kishilar, ularning niyatlari va madaniyati bilan chambarchas bog‘liq.

Shu bois pragmatika tilning kontekstdagi ishlatilishini chuqur tahlil qilish, nutq jarayonida yuz beradigan ma’no almashinuvini tushunishga yordam beradi. Bugungi kunda kommunikatsiya jarayonining murakkabligi, globalizatsiya va madaniy xilma-xillikning ortishi pragmatikaning ahamiyatini yanada oshirmoqda. Ushbu maqolada pragmatikaning asosiy tamoyillari, kontekst tushunchasi hamda til elementlarining kontekstdagi ishlatilishi atroflicha ko‘rib chiqiladi.

Asosiy qism: Pragmatika - tilshunoslikning nutq va til ishlatish jarayonidagi ma’noni o‘rganadigan yo‘nalishi. U so‘zlarning lug‘aviy ma’nosidan tashqari, ularning nutqdagi haqiqiy ishlatilishiga, nutq ishtirokchilarining niyatlari, muloqot maqsadi, shuningdek, kontekstga bog‘liq bo‘lgan ko‘plab omillarga e’tibor qaratadi. Pragmatika yordamida til insonga nafaqat axborot uzatish vositasi, balki ijtimoiy harakat va xatti-harakatlarni boshqaruvchi vosita sifatida qaraladi.

Til elementlarining ma’nosini shakllantirishda kontekst muhim rol o‘ynaydi. Kontekst - bu muloqot bo‘lib o‘tadigan vaziyat, u yerda qatnashayotgan shaxslar, ularning oldingi suhbatlari, madaniy va ijtimoiy shart-sharoitlar majmui hisoblanadi. Kontekst bir necha turga bo‘linadi:

- Lingvistik kontekst - oldingi gaplar va matn ichidagi bog‘lanishlar;
- Situatsion kontekst - muloqot joyi, vaqti, ishtirokchilar va ularning holati;
- Madaniy kontekst - muloqot ishtirokchilarining madaniy qadriyatlari va urf-odatlari.

Bu kontekst turlari tilning ma’nosini to‘g‘ri tushunishda va nutqning adekvat ishlatilishida muhim ahamiyatga ega.

Til kontekstdan uzilmaydi; so‘z va iboralar ma’nosi kontekstga bog‘liq ravishda o‘zgaradi. Masalan, “Yaxshi” so‘zi turli vaziyatlarda turlicha ma’no kasb etadi - maqtov sifatida, rozilik bildiruvchi yoki hatto kinoya tarzida ishlatilishi mumkin. Shuning uchun pragmatika nutq ishtirokchilarining niyatini, shuningdek, nutqda yuzaga keladigan ma’no yuzasidan yuzaga kelishi mumkin bo‘lgan noaniqliklarni aniqlashga harakat qiladi.

Pragmatik tahlilda gapiruvchining niyati muhim o‘rin tutadi. Masalan, iltimos so‘zi ortida talab yoki taklif bo‘lishi mumkin; xulosa chiqarish nutq ishtirokchilarining bilish qobiliyatiga bog‘liq. Innuendo - bevosita aytilmagan, ammo kontekst orqali tushuniladigan ma’nolardir. Bu turdagi ma’nolarni aniqlash pragmatik tadqiqotlar uchun muhim vazifa hisoblanadi.

Tilni kontekstdagi to‘g‘ri va aniq ishlatish samarali kommunikatsiyaning asosi hisoblanadi. Pragmatika yordamida tilshunoslar nutqdagi noaniqliklar, noto‘g‘ri tushunishlar va madaniy farqlarni aniqlash, shuningdek, ularni bartaraf etish usullarini ishlab chiqish imkoniga ega bo‘ladi. Xususan, til o‘rganishda, tarjimada va xalqaro muloqotda pragmatikaning o‘rni katta.

Xulosa qismi: Pragmatika tilshunoslikning til ma’nosini kontekst asosida o‘rganadigan muhim yo‘nalishi bo‘lib, u nutqning haqiqiy ishlatilishini, muloqotdagi ishtirokchilarning niyatlari, vaziyat va madaniy omillar bilan chambarchas bog‘liqligini tahlil qiladi. Til faqat so‘zlar majmuasi emas, balki ularning kontekstda qanday ishlatilishi orqali to‘liq va aniq ma’no kasb etadi. Shuning uchun tilni o‘rganish va tushunishda pragmatikaning o‘rni beqiyosdir.

Kontekst tushunchasining kengligi va uning turli ko‘rinishlari - lingvistik, situatsion va madaniy kontekst - nutqning samarali va to‘g‘ri tushunilishida asosiy ahamiyatga ega. Tilning kontekstdagi ishlatilishi orqali biz nutqdagi ma’nolarni to‘g‘ri qabul qilish, noaniqliklarni bartaraf etish va muloqotdagi yuzaga keladigan tushunmovchiliklarni kamaytirish imkoniga ega bo‘lamiz.

Bugungi global va madaniy xilma-xillik davrida pragmatika kommunikatsiya jarayonlarini yaxshilashda, tarjima va til o‘rganishda katta yordam beradi. Shu bois, pragmatikaning nazariy va amaliy tadqiqotlari tilshunoslik, kommunikatsiya fanlari va amaliy sohalarda doimiy rivojlanib borishi muhimdir.

Xulosa qilib aytganda, pragmatika tilning kontekstdagi ishlatilishini chuqur tahlil qilish orqali muloqot samaradorligini oshiradi va insonlar o‘rtasidagi tushunishni mustahkamlaydi.

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THE ROLE OF MEMORY MECHANISMS AWARENESS IN EFFICIENT LANGUAGE LEARNING AND DEVELOPING VOCABULARY MEMORIZATION SKILLS

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Annotation: This article explores the impact of memory mechanisms awareness on efficient language learning. It examines fundamental cognitive processes such as encoding, storage, and retrieval, highlighting their roles in linguistic retention. The study integrates memory-enhancing techniques, including mind mapping, environmental impact, storytelling, and unusual associations, illustrating their effectiveness in improving study efficiency. Supported by cognitive psychology and neuroscience research, the discussion underscores the importance of structured learning strategies. The findings indicate that memory awareness enables learners to optimize recall and proficiency, shaping personalized study methods based on cognitive principles.

Key Words: *Memory mechanisms, language learning, encoding, retrieval, mind mapping,, environmental influence, storytelling, unusual associations,*

cognitive strategies, metacognitive awareness, linguistic retention, procedural memory, semantic memory, context-dependent learning

Introduction: Language learning is a cognitively demanding process that requires systematic encoding, retention, and retrieval of vast amounts of linguistic information. Traditional methods often emphasize repetition and immersion, but without a foundational understanding of memory mechanisms, learners may struggle with inefficiencies in recall and application. A growing body of research in cognitive psychology highlights that awareness of memory processes, coupled with strategic learning techniques, significantly enhances study efficiency.

This article explores the neurological and cognitive basis of memory in language acquisition and examines the impact of memory-enhancing techniques such as **mind mapping, environmental influence, storytelling, and unusual associations**. By integrating empirical evidence and practical applications, this discussion aims to demonstrate how structured memory awareness fosters improved retention, retrieval, and long-term proficiency in linguistic studies.

Cognitive Foundations of Memory in Language Learning

Memory mechanisms relevant to language acquisition operate at multiple cognitive levels. Three core memory functions—encoding, storage, and retrieval—play crucial roles in linguistic retention:

1. Encoding: Transforming Information into Memory

Encoding refers to the initial process by which new linguistic information is converted into a storable format within the brain.

- **Phonological Encoding:** Involves processing speech sounds and pronunciation patterns.
- **Semantic Encoding:** Attaches meaning to words, improving retention through contextual association.
- **Visual Encoding:** Creates mental imagery for words, aiding recall through pictorial representations.

2. Storage: Retaining Linguistic Information for Future Use

Storage involves preserving learned vocabulary, grammar, and pronunciation over time.

- **Working Memory:** Short-term retention aiding sentence processing, translation, and comprehension.
- **Long-Term Memory:** Facilitates the permanent retention of vocabulary, syntax, and language rules through repeated exposure and structured learning.
- **Procedural Memory:** Stores learned linguistic patterns, such as sentence structures and pronunciation fluency, leading to automatic language processing.

3. Retrieval: Accessing Stored Linguistic Knowledge

Retrieval strength is critical for language fluency, enabling learners to recall words and grammar structures swiftly.

- **Recognition-Based Retrieval:** Identifying familiar words within texts or conversations.

- **Recall-Based Retrieval:** Producing words, sentences, or grammatical constructions without cues.
- **Contextual Retrieval:** Enhanced by associations between words, images, and experiences, improving fluency in practical applications.

Memory-Enhancing Techniques for Efficient Language Learning

Awareness of cognitive principles allows learners to optimize language study through structured techniques. Four evidence-based methods—**mind mapping, environmental influence, storytelling, and unusual associations**—offer substantial benefits for memory retention.

1. Mind Mapping: Enhancing Linguistic Organization

Mind mapping, rooted in cognitive science, visually structures linguistic concepts to create interconnected semantic networks.

- **Application:**
  - Constructing hierarchical word relationships (synonyms, antonyms, thematic vocabulary groups).
  - Linking grammatical structures to form comprehensive syntax maps.
  - Associating phonetic patterns to strengthen pronunciation recall.
- **Psychological Basis:**
  - Stimulates dual-encoding processes (visual and semantic memory).
  - Reinforces neural connectivity between related concepts.
  - Improves metacognitive monitoring of learning progress.

2. Environmental Impact: Contextual Memory Enhancement

Environmental factors influence cognitive function, attention span, and memory recall. Structuring learning environments improves linguistic retention.

- **Optimized Study Conditions:**
  - Associating specific locations with linguistic learning enhances memory retrieval.
  - Utilizing sensory stimuli (colors, sounds, scents) to anchor vocabulary retention.
  - Engaging in immersion environments (language cafes, foreign media) strengthens practical recall.
- **Empirical Insights:**
  - Studies indicate that learners perform better when revisiting locations associated with prior learning sessions (context-dependent memory).
  - Environmental variability (learning in diverse locations) increases adaptability in linguistic retrieval.

3. Storytelling: Strengthening Semantic Connections

Narrative-based learning structures enhance memory by embedding linguistic elements within coherent stories.

- **Practical Applications:**
  - Constructing personalized language learning narratives to reinforce vocabulary retention.
  - Using fictional characters and events to anchor grammar rules in logical progression.

- Designing interactive story challenges to practice sentence construction.

- **Neuroscientific Insights:**
  - Storytelling engages the brain’s episodic memory system, increasing emotional and logical coherence in recall.
  - Linked concepts within a narrative enhance sequential retrieval of vocabulary and grammar structures.

4. Unusual Associations: Maximizing Distinctiveness in Memory Encoding Distinctive associations leverage the "Von Restorff effect," where unusual or exaggerated stimuli stand out in memory retention.

- **Examples in Language Learning:**
  - Inventing humorously exaggerated sentences to reinforce grammatical structures.
  - Using phonetic exaggeration techniques for pronunciation recall.
  - Associating words with absurd images to heighten distinctiveness in encoding.
- **Psychological Mechanisms:**
  - Encourages deeper cognitive processing through novelty-based encoding.
  - Elevates retrieval speed due to emotionally or visually striking associations.

Conclusion: An awareness of memory mechanisms fundamentally transforms language learning efficiency by enabling learners to apply structured cognitive techniques. Mind mapping enhances organization, environmental optimization strengthens contextual recall, storytelling improves semantic linkages, and unusual associations maximize retention through distinctiveness. By integrating these memory-enhancing strategies, educators and learners can create dynamic and effective study models for long-term language proficiency.

Future research could delve into individual differences in memory utilization, assessing whether tailored approaches based on cognitive profiles yield improved linguistic outcomes. As neuroscience and education increasingly intersect, leveraging memory awareness will remain central to advancing language acquisition methodologies.

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TALABALARDA LINGVISTIK KONPITENSIYALARNI RIVOJLANTIRISH ORQALI TIL SATXLARINI O‘ZLASHTIRISH METODIKASI

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Annotatsiya: Mazkur maqolada talabalarda lingvistik kompetensiyalarni rivojlantirish orqali til sathlarini bosqichma-bosqich o‘zlashtirish metodikasi yoritilgan. Til o‘rgatishda fonetik, leksik, grammatik, stilistik va pragmatik sathlarni chuqur o‘zlashtirishda kommunikativ yondashuvning ahamiyati tahlil qilinadi. Shuningdek, lingvistik kompetensiyaning tarkibiy qismlari – fonologik, morfologik, sintaktik, semantik va stilistik bilimlarni shakllantirish metodlari, ularning tilni faol o‘rganishga qo‘shadigan hissasi amaliy misollar orqali ko‘rsatilgan. Maqola til o‘qituvchilari va metodistlar uchun foydali nazariy hamda amaliy tavsiyalarni o‘z ichiga oladi.

Kalit so‘zlar: *til sathlari, fonetik sath, grammatik sath, leksik kompetensiya, stilistik kompetensiya, pragmatik yondashuv, til o‘rgatish metodikasi, kommunikativ yondashuv.*

Абстракт: В статье рассматривается методика постепенного освоения уровней языка путем развития языковых компетенций у учащихся. Значимость коммуникативного подхода в обучении языку анализируется на основе углубленного освоения фонетического, лексического, грамматического, стилистического и прагматического уровней. Также на практических примерах демонстрируются компоненты языковой компетенции — фонологические, морфологические, синтаксические, семантические и стилистические знания — и их вклад в активное изучение

языка. Статья содержит полезные теоретические и практические рекомендации для преподавателей иностранных языков и методистов.

Ключевые слова: *уровни языка, фонетический уровень, грамматический уровень, лексическая компетенция, стилистическая компетенция, прагматический подход, методика обучения языку, коммуникативный подход.*

Abstract: This article discusses the methodology for gradually mastering language levels through the development of linguistic competencies in students. The importance of the communicative approach in the in-depth mastery of phonetic, lexical, grammatical, stylistic and pragmatic levels in language teaching is analyzed. Also, the methods of forming the components of linguistic competence - phonological, morphological, syntactic, semantic and stylistic knowledge, and their contribution to active language learning are shown through practical examples. The article contains useful theoretical and practical recommendations for language teachers and methodologists.

Keywords: *language levels, phonetic level, grammatical level, lexical competence, stylistic competence, pragmatic approach, language teaching methodology, communicative approach.*

Kirish qismi: Zamonaviy til o‘rgatish jarayonida talabalar uchun nafaqat tilning nazariy asoslarini o‘zlashtirish, balki uni amaliy nuqtai nazardan mukammal o‘zlashtirish ham dolzarb ahamiyat kasb etadi. Til bilishning samarali shakllaridan biri bu - lingvistik kompetensiyani chuqur shakllantirish orqali til sathlarini (fonetik, leksik, grammatik, stilistik va pragmatik) tizimli ravishda egallashdir. Chunki lingvistik kompetensiya shaxsning til tizimini anglash, uning bo‘g‘inlari o‘rtasidagi bog‘liqlikni tushunish va mazkur bilimlarni amaliy nutq faoliyatida to‘g‘ri qo‘llash salohiyatidir.

Bugungi globallashuv sharoitida chet va ona tillarini o‘qitish metodikasini yangicha pedagogik texnologiyalar asosida qayta ko‘rib chiqish, ularni samarali va interaktiv uslublar orqali talabalarga yetkazish muhim vazifalardan biri hisoblanadi. Bu jarayonda tilning har bir sathi o‘ziga xos metodik yondashuvlarni talab qiladi. Masalan, fonetik sathda talaffuz va ohangni to‘g‘ri shakllantirish, grammatik sathda morfologik va sintaktik birliklardan to‘g‘ri foydalanish, leksik sathda boy so‘z boyligini hosil qilish, stilistik sathda esa til vositalarini kontekstga muvofiq tanlash kompetensiyalarini rivojlantirish zarur bo‘ladi [5].

Shu jihatdan qaralganda, lingvistik kompetensiyalarni shakllantirish orqali til sathlarini o‘zlashtirish metodikasi bo‘yicha olib borilayotgan ilmiy izlanishlar, ta’lim jarayonining samaradorligini oshirishda muhim omil bo‘lib xizmat qiladi. Ushbu maqolada aynan talabalarda lingvistik kompetensiyalarni bosqichma-bosqich rivojlantirish, til sathlariga mos metodik yondashuvlarni ishlab chiqish va ularning amaliy qo‘llanilishi masalalari atroflicha tahlil qilinadi. Shuningdek, til o‘rgatish jarayonida innovatsion usullar, interaktiv metodlar, integratsiyalashgan yondashuvlar va kommunikativ texnologiyalarning tutgan o‘rni ham alohida yoritiladi [6].

Ushbu maqolaning asosiy maqsadi - talabalar til o‘rganish jarayonida lingvistik kompetensiyalarni shakllantirish orqali fonetik, leksik, grammatik, stilistik va pragmatik sathlarni samarali o‘zlashtirish metodikasini ishlab chiqish va uni amaliyotda qo‘llashning optimal yo‘llarini aniqlashdan iborat.

Til o‘rgatish jarayonida lingvistik kompetensiyani rivojlantirish nazariy jihatdan tilshunoslik, psixolingvistika, pedagogika va metodika fanlarining tutashgan nuqtasida yotadi. Bu kompetensiya til strukturasi haqidagi bilimlar majmui, uni anglash, qo‘llash va sharoitga moslashtirish qobiliyatini o‘z ichiga oladi. Noam Chomsky tomonidan ilgari surilgan "kompetensiya va performans" konsepsiyasiga ko‘ra, til bilimini egallash — bu faqat qoidalarni bilish emas, balki ularni nutq jarayonida to‘g‘ri va samarali qo‘llay olishdir.

Til sathlarini o‘rgatishda esa har bir sath o‘ziga xos nazariy va amaliy yondashuvni talab qiladi:

Fonetik sath – talaffuz, intonatsiya, urg‘u va fonologik birliklar tizimi haqida bilim va ko‘nikmalarni o‘z ichiga oladi. Fonetik kompetensiyani rivojlantirish uchun audio-dasturlar, talaffuz mashqlari va fonetik transkripsiyadan foydalaniladi.

Leksik sath – so‘z boyligini shakllantirish, sinonim, antonim, omonim kabi leksik birliklar bilan ishlash orqali boyitiladi. Leksik kompetensiya til muhitida faol muloqot orqali mustahkamlanadi.

Grammatik sath – morfologik va sintaktik birliklarni to‘g‘ri tushunish va ularni amaliyotda ishlata olish qobiliyatini o‘z ichiga oladi. Bu sath uchun tahlil mashqlari, strukturaviy sxemalar, interaktiv testlar muhimdir.

Stilistik sath – matn yoki nutq kontekstiga qarab til vositalarini to‘g‘ri tanlashni o‘rgatadi. Stilistik kompetensiya matn tahlili, adabiy asarlar ustida ishlash orqali rivojlanadi.

Pragmatik sath – til vositalarini kommunikativ vaziyatga mos holda ishlatish qobiliyatini anglatadi. Bu sath muloqot stsenariylari, rol o‘yinlari va ijtimoiy vaziyatlarda ishlatiladigan til shakllari orqali rivojlantiriladi [3].

Shuningdek, til o‘rgatishning zamonaviy metodologiyasi CEFR (Common European Framework of Reference for Languages – Yevropa til kompetensiyalari umumiy tizimi) tamoyillariga tayanib, til kompetensiyasini A1 dan C2 darajasigacha bosqichma-bosqich shakllantirishni nazarda tutadi. Bu tizimda tilni egallashda to‘rt asosiy ko‘nikma – tinglab tushunish, o‘qish, yozish va gapirish – bir butun yondashuv orqali rivojlantiriladi.

Talabalarda lingvistik kompetensiyalarni shakllantirish — bu nafaqat tilga oid nazariy bilimlarni berish, balki ularni turli til sathlarida amaliy qo‘llashga o‘rgatish jarayonidir. Mazkur maqolada yoritilganidek, fonetik, leksik, grammatik, stilistik va pragmatik sathlar bo‘yicha kompetensiyalarni rivojlantirish, talabaning tilni ongli, to‘g‘ri va mazmunli ishlatish qobiliyatini oshiradi. Bu esa til o‘rgatish jarayonining sifat jihatdan yuqori darajaga ko‘tarilishiga xizmat qiladi.

Kompetensiyaviy yondashuv asosida tashkil etilgan metodika til o‘rganishda mustaqillik, ijodkorlik va muloqotga tayyorlikni ta’minlaydi. Shuningdek, interaktiv metodlar, kommunikativ mashqlar va integratsiyalashgan yondashuvlar orqali talabaning til muhitida erkin harakat qilishi uchun zarur zamin yaratiladi.

Natijada, til o‘rgatish jarayonida lingvistik kompetensiyalarga asoslangan yondashuv, zamonaviy talab va ehtiyojlarga mos, samarali, tizimli va natijador metodika sifatida o‘z o‘rnini topadi. Ushbu yondashuv asosida yaratilgan tavsiyalar va amaliy usullar, o‘qituvchilar hamda metodistlar uchun qo‘llanma vazifasini o‘tab, til o‘rgatish sifatini yangi bosqichga olib chiqadi.

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KOMMUNIKATIV USLUB STRATEGIYALARINI QO‘LLASH TEXNOLOGIYASI VA MASHQLAR TIZIMI

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Annotatsiya: Mazkur maqolada kommunikativ uslub strategiyalarining mazmuni, ularning til o‘rganish va o‘qitish jarayonidagi o‘rni hamda ahamiyati tahlil qilinadi. Shuningdek, bu strategiyalarni amaliyotda qo‘llashga xizmat qiluvchi samarali texnologiyalar va mashqlar tizimi ishlab chiqilgan. Muallif tomonidan kommunikativ kompetensiyani shakllantirishga qaratilgan metodik yondashuvlar yoritilib, o‘quvchilarning og‘zaki va yozma nutqini rivojlantirishga xizmat qiluvchi tavsiyalar berilgan. Maqola pedagoglar, til o‘rgatuvchilar va tilshunos tadqiqotchilar uchun foydali nazariy va amaliy material sifatida xizmat qiladi.

Kalit so‘zlar: *o‘qitish texnologiyasi, mashqlar tizimi, til o‘rgatish, metodika, nutq madaniyati, kommunikativ kompetensiya, didaktik yondashuv.*

Abstract: This article analyzes the content of communicative style strategies, their role and significance in the process of language learning and teaching. Also, a system of effective technologies and exercises has been developed to help apply these strategies in practice. The author highlights methodological approaches aimed at the formation of communicative competence and gives recommendations to develop students' oral and written speech. The article serves as a useful theoretical and practical material for educators, language teachers and linguistic researchers.

Keywords: *teaching technology, exercise system, language teaching, methodology, speech culture, communicative competence, didactic approach.*

Абстракт: В статье анализируется содержание стратегий коммуникативного стиля, их роль и значение в процессе изучения и преподавания языка. Также разработана система эффективных технологий и упражнений, помогающих реализовать эти стратегии на практике. Автор выделяет методические подходы, направленные на формирование коммуникативной компетентности, и дает рекомендации, способствующие развитию устной и письменной речи учащихся. Статья представляет собой полезный теоретический и практический материал для педагогов, преподавателей иностранных языков и исследователей-лингвистов.

Ключевые слова: *технология обучения, система упражнений, обучение языку, методика, культура речи, коммуникативная компетентность, дидактический подход.*

Kirish qismi: Bugungi globallashuv va axborot jamiyati sharoitida insonlar o’rtasidagi samarali muloqotga bo’lgan ehtiyoj tobora ortib bormoqda. Bu jarayonda til vositasida amalga oshiriladigan kommunikativ faoliyat muhim o’rin tutadi. Xususan, har bir shaxsning muvaffaqiyatli ijtimoiylashuvi, kasbiy faoliyati va shaxsiy munosabatlari uning kommunikativ kompetentsiyasi darajasiga bog’liqdir. Shu jihatdan, kommunikativ uslub strategiyalarini o’rgatish va ularni amaliyotda samarali qo’llash masalalari lingvistika va pedagogika sohalarida dolzarb mavzulardan biriga aylangan.

Kommunikativ uslub strategiyalari – bu til vositalari orqali maqsadga muvofiq va ta’sirli muloqotni yo’lga qo’yish uchun tanlanadigan maqsadli yondashuvlar majmuasidir. Ularning samarali qo’llanilishi shaxsning nutqiy madaniyati, ifodalilik, ta’sirchanlik va munosabat o’rnatish qobiliyatini kuchaytiradi. Shu bilan birga, bu kabi strategiyalarni shakllantirish uchun maxsus mashqlar tizimi va metodik yondashuvlar talab etiladi [3].

Ushbu maqolada kommunikativ uslub strategiyalarini qo’llash texnologiyalari hamda ularni mustahkamlashga xizmat qiluvchi mashqlar tizimi tahlil qilinadi. Bunda nazariy asoslar, metodik yondashuvlar va amaliy tavsiyalar orqali til o’rgatish jarayonida kommunikativ samaradorlikka erishish imkoniyatlari ko’rib chiqiladi.

Asosiy qism: Zamonaviy ta’lim jarayonida tilni faqat bilim sifatida emas, balki vosita sifatida egallash talab etiladi. Til orqali fikrni aniq, lo‘nda, maqsadga yo‘naltirilgan tarzda yetkazish, o‘zaro muloqotda strategik yondashuvlarni qo‘llash - bu kommunikativ uslub strategiyalarining asosini tashkil etadi. Bunday strategiyalar til egallovchiga nutqiy vaziyatga mos ravishda uslubiy tanlov qilish, maqsadli auditoriyaga mos ohang, leksik va grammatik birliklarni tanlash imkonini beradi.

Zamonaviy tilshunoslikda kommunikativ yondashuv markaziy o‘ringa ega bo‘lib, bu tamoyil tilni o‘rganish jarayonida kommunikativ maqsadga yo‘naltirilgan faoliyatni asosiy vosita sifatida belgilaydi. Kommunikativ uslub esa,

tilshunoslikdagi uslubshunoslik yo‘nalishida nutqning vaziyatga, auditoriyaga, maqsadga mos ravishda tashkil topgan shaklidir. Har bir muloqot ishtirokchisi o‘z fikrini ifodalashda ma’lum strategiyalarni ongli ravishda tanlaydi yoki tabiiy tarzda qo‘llaydi.

Ushbu strategiyalar til o‘rganuvchilarda shakllanmaguncha, ular nutqiy vaziyatlarda noaniqlik, izchillik yetishmasligi yoki fikrni to‘liq ifoda etmaslik kabi muammolarga duch keladilar. Shu sababli, kommunikativ strategiyalarni tizimli o‘rgatish zarurdir.

Kommunikativ strategiyalar turli mezonlarga ko‘ra tasniflanadi. Tadqiqotchi G. Brown va G. Yule fikricha [5], bu strategiyalar ikki asosiy guruhga bo‘linadi:

Nutqiy (lingvistik) strategiyalar – leksik va grammatik vositalarni tanlash, gap qurilishi, sinonimlar, so‘z tartibini moslashtirish.

Ijtimoiy-pragmatik strategiyalar – nutqiy vaziyat, suhbatdoshlik darajasi, madaniy muhitni hisobga olish orqali muloqot strategiyasini aniqlash.

Til o‘rgatish jarayonida kommunikativ strategiyalarni shakllantirish texnologik jihatdan izchil yondashuvni talab etadi. Quyidagi bosqichlar bu texnologiyaning asosini tashkil etadi.

Diagnostik bosqich: O‘quvchilarning mavjud til kompetensiyasi va kommunikativ faoliyatini baholash.

Rejalashtirish bosqichi: Maqsadli strategiyalarni aniqlash va ularga mos topshiriq/mashq tizimini ishlab chiqish.

Trening bosqichi: Interfaol usullar orqali mashqlar asosida strategik nutq faoliyatini shakllantirish.

Refleksiya bosqichi: O‘quvchilarning o‘z kommunikativ harakatlarini baholashi va takomillashtirish yo‘llarini aniqlashi.

Texnologik yondashuv doirasida muammoli vaziyatlar, rol o‘yinlari, interaktiv savol-javob, klasterlar va nutqiy stsenariylar asosida mashg‘ulotlar tashkil qilinadi. Mashqlar tizimi kommunikativ strategiyalarni amaliyotga tadbiq etish vositasidir. Mashqlar mazmuni, shakli va murakkabligi jihatidan bosqichma-bosqich rivojlanib boradi. Quyidagi mashq turlariga alohida e’tibor qaratiladi: Imitatsion mashqlar o‘qituvchi bergan namunaviy ifodalarni qaytarish, aynan takrorlash orqali talaffuz, sintaksis va uslubiy birliklarni mustahkamlash. Transformatsion mashqlar gap tarkibini o‘zgartirish, boshqa uslubda ifoda qilish (rasmiy-uslubiy, norasmiy-uslubiy) [4].

Interaktiv mashqlar suhbat, munozara, bahs, savol-javob asosida real nutqiy vaziyatni yaratish. Rolga asoslangan mashqlar (rol o‘yinlari) hayotiy vaziyatlarni modellashtirish orqali tilning amaliy qo‘llanishiga imkon yaratish. Yaratuvchan mashqlar –mustaqil ravishda og‘zaki yoki yozma shaklda mazmunli nutq tuzish.

Masalan:

“Siz do‘stingizni ishontirishga harakat qilyapsiz: tanlangan uslub qanday? Qanday strategiyalar qo‘llaysiz?”

“Telefon orqali rasmiy murojaat qiling: til vositalarini qanday tanlaysiz?”

Bugungi kunda til o‘qitish jarayonida faqat grammatik bilimlarni emas, balki kommunikativ kompetensiyani shakllantirish asosiy vazifalardan biri hisoblanadi.

Bu borada kommunikativ uslub strategiyalarini o‘rgatish va ularni amaliyotda qo‘llash texnologiyalarini ishlab chiqish ta’limning samaradorligini oshirishga xizmat qiladi [8].

Maqolada o‘rganilgan nazariy va amaliy tahlillar asosida quyidagi xulosalarga kelindi:

1. Kommunikativ strategiyalar o‘quvchilarning nutqiy faolligini kuchaytiradi, fikrni aniq, mantiqiy va auditoriyaga mos ravishda ifoda qilish imkonini beradi.

2. Uslubiy yondashuv va strategik fikrlash nutqning turli shakl va vaziyatlarda samarali tashkil etilishiga xizmat qiladi.

3. Strategiyalarni o‘rgatish texnologiyasi bosqichma-bosqich, interfaol metodlar asosida olib borilganda eng yuqori natijalarni beradi.

4. Mashqlar tizimi orqali o‘quvchilar nafaqat til vositalarini egallaydi, balki real hayotiy vaziyatlarda ularni samarali qo‘llash ko‘nikmalarini ham rivojlantiradi.

5. Ushbu yondashuv orqali o‘quvchilarda mustaqil fikrlash, ijodiy yondashuv va kommunikativ madaniyat shakllanadi.

Shu bois, til o‘rgatish jarayonida kommunikativ uslub strategiyalarini puxta o‘rganish, ularni o‘rgatish texnologiyasini takomillashtirish hamda zamonaviy mashqlar tizimidan samarali foydalanish dolzarb metodik yo‘nalishlardan biri sifatida muhim ahamiyat kasb etadi.

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TIL VA JAMIYATNING O‘ZARO TA’SIRI

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Annotatsiya: Mazkur maqolada til va jamiyat o‘rtasidagi o‘zaro ta’sir masalasi yoritilgan. Til inson fikri, hissiyotlari va bilimlarini ifodalovchi asosiy vosita sifatida nafaqat shaxslararo aloqani, balki jamiyatning madaniy, tarixiy va ijtimoiy tuzilishini shakllantirishdagi rolini ham bajarishi ta’kidlangan. Har bir jamiyat o‘ziga xos tilga ega bo‘lib, u orqali qadriyatlar, urf-odatlar va an’analar avloddan-avlodga o‘tadi. Shuningdek, maqolada sotsiolingvistika fani haqida ma’lumot berilib, uning til va jamiyat munosabatlarini o‘rganishdagi o‘rni tushuntirilgan. Sotsiolingvistika insonlarning tilga bo‘lgan munosabatini ularning yoshi, jinsi, ijtimoiy mavqei va bilim darajasiga qarab tahlil qiladi.

Kalit so‘zlar: *Tilning ichki funksiyasi, lingvomadaniyatshunoslik, pragmalingvistika, U.Labov faol sotsiolingvistik tadqiqotlari, Edward Sapir tadqiqot ishlari.*

Til insonning fikrini, his-tuyg‘ularini, niyatlarini va bilimlarini ifodalashda eng asosiy vosita hisoblanadi. U nafaqat shaxslar o‘rtasidagi aloqa vositasi, balki jamiyatning ijtimoiy, madaniy va tarixiy tuzilishini shakllantirishda muhim ahamiyatga ega. Til va jamiyat o‘rtasidagi o‘zaro bog‘liqlikni tahlil qilish, tilning jamiyatdagi rolini tushunish uchun juda muhimdir. Til jamiyatning asosiy aloqa vositasi bo‘lib, odamlar o‘rtasida ma'lumot almashinuvi, fikr va his-tuyg‘ularni ifodalashni ta'minlaydi. Har bir jamiyat o‘ziga xos tilga ega bo‘lib, bu til uning madaniyatini, tarixini va qadriyatlarini aks ettiradi. Til orqali jamiyatda yasalgan qoidalar, urf-odatlar va boshqa madaniy elementlar o‘rganiladi va avloddan-avlodga uzatiladi.

Bugungi kunda tilning jamiyat hayotidagi o‘rni, uning ijtimoiy tabiati, ijtimoiy funksiya(vazifa)lari, ijtimoiy omillarning tilga bo‘lgan ta‘sir mexanizmi bilan bog‘liq masalalarni o‘rganadigan alohida tilshunosliksohasi shakllangan bo‘lib, bu tilshunoslik sohasi sotsiolingvistika deb nomlanadi. Sof lingvistika lisoniy belgilarni, chunonchi, tovush va uning yozma ifodasini, uning boshqa belgilar bilan o‘zaro munosabatini, vaqt va zamonda o‘zgarishini va hokazolarni tahlil qilish bilan shug‘ullansa, sotsiolingvistika insonlar mazkur lisoniy belgilarni ularning yoshi, jinsi, ijtimoiy holati, bilimi va madaniyatlilik darajasiga ko‘ra qanday qo‘llashlarini, ya’ni ijtimoiy muhitning ularning nutqiy muomalasiga qanday ta‘sir qilishini o‘rganadi. Bu fan butun tilga tegishli bo‘lgan ijtimoiy jarayonlarni, til va jamiyat munosabatlarini, nutq so‘zlovchisiga, tilning kelib chiqishiga, uning umumiy xususiyatlariga munosabatlarni, turli tillarning individual variantliligiga va mikrojarayonlar (shaxslararo muloqot, kichik guruhlar muloqoti)ni, u yoki bu jamiyatdagi insonlarning tildan qanday foydalanishlarini tadqiq etadi. Sotsiolingvistika tilning ijtimoiy tabiatini, uning ijtimoiy funksiyalarini, shuningdek, ijtimoiy omillarning tilga ta‘sirini o‘rganadigan fandir.

Tilni to‘kis tadqiq etish uchun tilshunoslik doirasidagina ish ko‘rishning kamligi bugun shu fan mutaxassislarining hech biriga sir emas. Shu bois, zamonaviy lingvistik tadqiqotlarda boshqa fanlar yutuqlaridan ham keng foydalanilmoqda. Ana shunday urinishlarning samarasi o‘laroq, lingvomadaniyatshunoslik, kognitiv tilshunoslik, etnolingvistika, psixolingvistika, etnopsixolingvistika, pragmalingvistika kabi sohalar rivoj topmoqda va bu sohalar tilga, an’anaviy strukturalizmdan farqli ravishda doimiy harakatdagi, o‘sish-o‘zgarishdagi hodisa sifatida yondashayotgani bilan muhim ahamiyat kasb etmoqda. Sotsiolingvistika ham jamiyatshunoslik va tilshunoslik kesishgan nuqtada paydo bo‘lgan soha sifatida tilning asoslarini jamiyatdan, jamiyatning asoslarini tildan qidiradi, ijtimoiy-siyosiy omillarning tilga ta’siri va yana boshqa masalalarni tekshiradi. Tadqiqotlarda sotsiolingvistikaning rasman AQSHda shakllangani ko‘p aytilsa ham uning markaziy masalasi bo‘lgan til va jamiyatning o‘zaro ta’siri, tilning jamiyatda tutgan o‘rni, milliy tillar va davlat tili, til siyosatiga doir qarashlar hind, yapon, ingliz, nemis va chex tilshunosliklarida sotsiolingvistika nomi ostida bo‘lmasada, o‘rganilgan edi. Amerika tilshunosi U.Labov faol sotsiolingvistik tadqiqotlar ko‘p tilli Hindistonda hindiyni yagona davlat tiliga aylantirish g‘oyasi bilan bog‘liq vaqtlardayoq boshlanganini qayd etadi. Quyida tilning madaniyat, jamiyat, ijtimoiy strukturalar bilan bog’liqligini ko’rib chiqamiz:

Tilning jamiyatdagi eng muhim funksiyalaridan biri madaniyatni saqlash va rivojlantirishdir. Til, shuningdek, jamiyatning urf-odatlari, qadriyatlari va dunyoqarashini ifodalovchi vosita hisoblanadi. Madaniyat til orqali shakllanib, kelajak avlodlarga uzatiladi. Masalan, xalq dostonlari, maqollar, naqqoshlik va boshqa adabiy meroslar til orqali jamiyatga o‘rgatiladi va jamiyat o‘zining madaniy merosini til orqali himoya qiladi.

Jamiyatda tilning ijtimoiy rolini o‘rganish, uning jamiyatdagi stratifikatsiya va tengsizlikni qanday aks ettirishini tushunish uchun juda muhimdir. Jamiyatdagi har bir ijtimoiy guruh o‘ziga xos til yoki tilning ayrim xususiyatlaridan foydalanishi mumkin. Masalan, yuqori ijtimoiy qatlamdagi odamlar o‘zlarining nutqida an'anaviy yoki ilg‘or uslublarni qo‘llashadi, past qatlamdagi odamlar esa o‘z tilini sodda va qisqa tutishga moyil bo‘lishi mumkin.

- Til, shuningdek, jamiyatda sodir bo‘layotgan ijtimoiy, iqtisodiy va siyosiy o‘zgarishlarga ta'sir ko‘rsatadi. Masalan, yangi texnologiyalar, ijtimoiy tarmoqlar va globalizatsiya tilning rivojlanishiga olib keladi. Yangi so‘zlar, iboralar va tushunchalar jamiyatda o‘zgarishlar va yangi ehtiyojlarga javob berish uchun tilga kirib keladi. Shu bilan birga, til o‘zgarishlari jamiyatning madaniy evolyutsiyasini ham aks ettiradi.

Til milliy identitetning ajralmas qismidir. Millatlar o‘zining tilida o‘z tarixini, qadriyatlarini va madaniyatini saqlaydi. Tilning milliy shakllanishi va rivojlanishi jamiyatdagi o‘zlikni saqlash va mustahkamlashda muhim rol o‘ynaydi. Bundan tashqari, til millatlarni birlashtiruvchi vosita bo‘lib, uning o‘ziga xosligini va boshqalardan ajralib turishini ta'minlaydi. Tilning jamiyatdagi ahamiyatini anglashda uning ta'lim tizimidagi roli ham alohida ahamiyatga ega. Til o‘qitish va o‘rganish orqali yosh avlodni jamiyatda faol ishtirok etishga, o‘z fikrini ifodalashga

va boshqalar bilan samarali muloqot qilishga o‘rgatadi. Ta'lim jarayonida til, nafaqat bilim uzatish vositasi, balki ijtimoiy va madaniy qadriyatlarni yosh avlodga etkazish vositasi sifatida ham ishlatiladi. Ferdinand de Saussure tilni ijtimoiy hodisa sifatida tahlil qilgan va uni strukturalizm nuqtai nazaridan o‘rganishga asos solgan. U tilni va uning tarkibiy qismlarini jamiyatdagi ijtimoiy munosabatlar bilan bog‘lab ko‘rsatgan. Saussure tilni "sign" (belgi) sifatida ta'riflagan, bu esa jamiyatda semantik aloqalarni tashkil etadi. Amerikalik lingvist Edward Sapir til va madaniyat o‘rtasidagi bog‘liqlikni o‘rganishga katta hissa qo‘shgan . U tilning jamiyat va uning madaniyati bilan chambarchas bog‘liqligini ta'kidlagan.

Til va jamiyat o'rtasidagi o'zaro bog'liqlikni o‘rganish insoniyatning ijtimoiy, madaniy va tarixiy rivojlanishini yaxshiroq tushunishga imkon beradi. Til nafaqat odamlar o‘rtasidagi aloqa vositasi, balki jamiyatning turli qatlamlari, qadriyatlari, urf-odatlari va madaniy merosini aks ettiruvchi muhim vosita hisoblanadi. Tilning jamiyatdagi o‘rni va ahamiyati shundaki, u insonlarning fikrlash, hissiyot va tajriba almashish shakllarini belgilaydi. Jamiyatda tilning o‘zgarishi va rivojlanishi ijtimoiy, siyosiy, iqtisodiy o‘zgarishlar bilan chambarchas bog‘liq bo‘lib, yangi texnologiyalar, globalizatsiya, va ijtimoiy munosabatlardagi o‘zgarishlar tilning yangi shakllarini va so‘zlarini kiritishiga olib keladi. Shuningdek, tilning jamiyatdagi o‘zgarishlarga ta'siri bir tomondan, ijtimoiy stratifikatsiya, madaniy identitet va qadr-qimmatlarni saqlashda, boshqa tomondan, jamiyatni yagona va mustahkam bo‘lishiga yordam beradi. Tilning jamiyatga ta'siri, o‘z navbatida, har bir individning dunyoqarashi va ijtimoiy pozitsiyasiga ham ta’sir ko‘rsatadi. Olimlar, jumladan, Saussure, Sapir, Whorf, Labov va Bourdieu kabi mutaxassislar til va jamiyatni o‘rganishda turli yondoshuvlarni ishlab chiqdilar. Ular tilning jamiyatdagi funksiyalari va uning ijtimoiy o‘zgarishlarga qanday ta'sir qilishini chuqur tahlil qilishgan.

Xulosa sifatida shuni atya olamizki, til nafaqat ijtimoiy aloqaning asosiy vositasi, balki jamiyatni shakllantiruvchi kuch sifatida xizmat qiladi. Tilning jamiyatdagi ahamiyatini tushunish, shuningdek, uning ijtimoiy, siyosiy va madaniy jarayonlardagi rolini tan olish, kelajakdagi tadqiqotlar va ijtimoiy siyosatni shakllantirish uchun zarurdir. Jamiyatda tilning rivojlanishini qo‘llab-quvvatlash va uni saqlab qolish, uning madaniy merosini saqlash va kelajak avlodlarga etkazish uchun katta ahamiyatga ega.

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АНАЛИЗ ЮМОРИСТИЧЕСКОГО КОНТЕНТА НА АНГЛИЙСКОМ ЯЗЫКЕ С ИСПОЛЬЗОВАНИЕМ ЛИНГВИСТИЧЕСКИХ И ДИДАКТИЧЕСКИХ СТРАТЕГИЙ

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Аннотация: чтобы чтение настоящей юмористической литературы способствовало созданию образа студента о стране изучаемого языка, необходимо научить студента не только умению получать информацию на уровне содержания, но и определять национально-культурную составляющую текста.

Ключевые слова: *юмористический контент, менталитет, этносемантика, культура, литература, информация.*

Читая юмористические содержание студент знакомится с различными аспектами общества и культуры изучаемого языка, понимает чужой менталитет, формирует образ страны, что способствует ее культурному просветлению. Чтение и изучение литературы подлинно юмористических, фрагментов, рассказов играет важную роль в практическом овладении языком, выступает средством информационно-образовательной и профессионально-ориентированной деятельности студента, средством самообразования, а также является видом рекреационной деятельности.

Исследования показывают, что у человека, свободно владеющего языком, сигнальное слово сопровождается "культурным ореолом", который в данном случае не может быть включен в значение текста как выражение культурного явления. Соответственно, через юмористические тексты целесообразно использовать изучаемый иностранный язык как два функциональных средства обучения коммуникативным и социокультурным компетенциям. Для этих целей можно использовать тексты любого жанра. Однако юмористические тексты являются наиболее важными, поскольку они сохраняют в себе этносемантический и дискурсивный уровни.

Первый уровень–семантический, на котором основными единицами анализа являются двоякие единицы языка-слово и фраза и грамматическая категория. На этом уровне значение сообщения понимается напрямую, и одной из причин непонимания на этом уровне является наличие межъязыкового вмешательства. Непонимание на семантическом уровне возникает из-за недостаточного точного знания значения реальных языковых единиц.

Второй уровень-этносемантический, и, по мнению авторов, "каждое слово языка-это капля, отражающая культуру людей, говорящих на этом языке. Понимание на этносемантическом уровне обеспечивается знанием всей системы социокультурных и экспрессивно-оценочных значений, а также всех категорий вертикального контекста, отражающего культурное происхождение

данного языкового сообщества. Трудности на этом уровне понимания возникают, когда в восприятии письменного речевого сообщения передается целая система образных стереотипов, свойственных культуре самого читателя. Один и тот же факт можно понять по-разному на разных языках. Если для представителя узбекской культуры белый цвет-цвет чистоты и радости, то для индийского народа-цвет траура. Если для узбеков черная кошка-символ неудач и несчастий, то для англичан, наоборот, черная кошка приносит счастье и удачу. Комплекс фигур речи, тропы, отражающие филологический смысл данного народа, могут прервать процесс понимания, так как могут быть неверно истолкованы или неизвестны носителю языка другой культуры. Третий уровень понимания речевого сообщения-паралингвистический, который затрагивает ряд проблем невербального общения, а именно кинезику и просемику, которые могут относиться только к устному речевому сообщению.

Четвертый, дискурсивный уровень понимания речевого сообщения предполагает анализ коммуникативной модели речи, характерной для конкретной национальности. Модели социокультурного условного речевого поведения могут настолько различаться, что их невежество или непонимание приводят к фундаментальным сбоям в межкультурном общении. "На дискурсивном уровне информация проходит через своего рода социокультурный фильтр, представляющий собой сложную национально-историческую и культурную ассоциацию.

"На дискурсивном уровне информация проходит через своего рода социокультурный фильтр, который представляет собой сложное сочетание национальных исторических и культурных особенностей поведения, обычаев, религий и табу. Таким образом, успех в понимании посланий устной и письменной речи на иностранном языке, в том числе юмористических, во многом зависит от того, насколько хорошо известны основные особенности языка изучаемой культуры, а также национальные традиции, система ценностей, обычаи, традиции, образ жизни и даже общепринятые суеверия. На семантическом уровне раскрывается только лексический фон языковых единиц. Этносемантический уровень предполагает понимание социокультурного происхождения языковых единиц. Различие лексического и социокультурного происхождения языковых единиц можно проиллюстрировать некоторыми примерами. Таким образом, лексический фон слова иностранец объясняет и раскрывает его непосредственное значение, т. е. человек из иностранной страны (человек из другой страны), в то время как лексический фон слова иностранец является иностранным (что-то уникальное для другой страны). Социокультурный фон вышеупомянутых слов на самом деле, как британцы, эти слова используются с негативной точки зрения, через них британский народ показывает свой патриотизм, то есть антипатию к иностранцам и показывает, что все иностранное.

В процессе изучения юмористического содержания, помимо работы с лексическим и социокультурным происхождением языковых единиц, важно

также обратить внимание учащихся на культурную действительность, которая должна рассматриваться не только как особые объекты объективной действительности, но и как особые референты-элементы объективной действительности, т. е. объекты мысли, связанные с этим языковым выражением, также отражаются в сознании индивида. будет. Нет сомнений в том, что при определении культурного слоя текстов особое внимание следует уделять действительности, поскольку г. Д. По Томахин, утверждает что на самом деле сближение языка и культуры проявляется очень ярко: появление новых реалий в материальной и духовной жизни общества приводит к появлению в языке действительности и позволяет очень точно определить время появления новых реалий, поскольку словарь реагирует на все изменения в общественной жизни. Необходимо разработать специальный алгоритм социокультурного анализа текста, предвидеть восприятие языкового знака и дать возможность его расшифровать. Это помогает учащимся более точно определить смысл изучаемого материала и выделить неизменяемую информацию. В итоге, алгоритм чтения юмористической литературы должен быть разработан в соответствии с моделью, с учетом специфических жанровых особенностей и в зависимости от типа текста (анекдот, юмористический рассказ). Юмористический текст имеет универсальные функции любого культурного текста, поэтому чтение юмористических текстов помогает лучше понять культуру и жизнь носителей английского языка. Культура (реальный мир) является наиболее подходящей средой для сохранения текста, особенно юмора, поскольку юмористические тексты часто наполнены культурной информацией. Все вышесказанное указывает на необходимость выйти за рамки лингвистического анализа текста, выдвинуть на первый план социокультурное содержание обучения чтению.

Таким образом, отделение традиционного обучения от обучения и переход к анализу реального социокультурного содержания должны обеспечить реализацию современной цели лингводидактики-изучения иностранного языка не как цели, а как средства изучения культуры.

Чтение настоящей юмористической литературы играет важную роль в практическом освоении изучаемого языка, выступает как средство информационно-образовательной и профессионально-ориентированной деятельности студента, средство самообразования, а также является видом рекреационной деятельности. Кроме того, чтение способствует созданию условий для активной познавательной деятельности, развивает чувство уважения к другой культуре, в то же время повышает чувство гордости и любви к своей культуре. Н. А. Саланович считает, что посредством исследования чтения учащиеся не только знакомятся с новым для них миром, но и начинают ориентироваться в нем, учатся определять общечеловеческие ценности и, наконец, получают духовное удовлетворение от процесса обучения.

При этом для того, чтобы чтение настоящей юмористической литературы способствовало формированию у студента имиджа страны

изучаемого языка, необходимо научить студента не только умению получать информацию на уровне содержания, но и определять национально-культурную составляющую текста, то есть понимать социокультурное содержание и социокультурный смысл читаемого материала. акцент на усвоении культурно значимой информации при чтении юмористических текстов оправдан еще и тем, что студенты-филологи готовы воспринимать и понимать социокультурный смысл текста.

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TIL TA’LIMIGA OID KOMMUNIKATIV, INTEGRAR VA KOMPETENSIYAVIY YONDASHUVLAR

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Annotatsiya: Bugunga qadar til o‘qitish borasida ko‘pgina metodlar ustida tadqiqot va tajribalar olib borilgan. Bular orasida kommunikativ, integrar va kompetensiyaviy yondashuvlar o‘zining samaradorligi, tabiiyligi hamda ilmiy jihatdan yuqoriligi bilan ajralib turadi. Quyida ushbu yondashuvlar orqali leksik, grammatik, talaffuz tushunchalarini to‘g‘ri shakllantirish, o‘rganuvchilar ongida bilimlar sistemasini muayyan uslubda tartiblash kabi jarayonlar aks ettiriladi.

Kalit so’zlar: *kommunikativ yondashuv, integrar yondashuv, kompetensiyaviy yondashuv*

Abstract: To date, numerous studies and experiments have been conducted on various methods of language teaching. Among these, communicative, integrative,

and competency-based approaches stand out due to their effectiveness, naturalness, and strong scientific foundation. This paper explores how these approaches contribute to the proper formation of lexical, grammatical, and pronunciation skills, as well as the systematic organization of knowledge in learners’ minds through specific methodological techniques.

Keywords: *communicative approach, integrative approach, competency-based approach*

Аннотация: До сегодняшнего дня было проведено множество исследований и экспериментов по различным методам преподавания языков. Среди них коммуникативный, интегративный и компетентностный подходы выделяются своей эффективностью, естественностью и высокой научной обоснованностью. В данной работе рассматриваются процессы правильного формирования лексических, грамматических и фонетических понятий, а также систематизации знаний учащихся с использованием этих подходов.

Ключевые слова: *коммуникативный подход, интегративный подход, компетентностный подход*

Kirish: “Yondashuv” atamasi adabiyotda ham keng ma’noda, ham tor ma’noda ishlatilishi mumkin. So’zning keng ma’nosidagi yondashuv haqida gapirganda, biz ushbu konseptsiyaning uchta tarkibiy qismini nazarda tutamiz: a) lingvistik tarkibiy qism-o’rganish uchun til vositalarini qanday tanlashimiz; b) didaktik komponent-biz qanday texnika va texnologiyalarni qo’llaymiz va o’quv materialini ishlab chiqishni qanday tashkil qilamiz; c) o’qitishning psixolingvistik asoslari-talabalar va o’qituvchilarning o’rni qanday, talabalar tomonidan til materialini idrok etishning o’ziga xos xususiyatlari qanday hisobga olingan.

Yondashuv – bu ta’lim jarayoniga bo‘lgan umumiy qarash, ya’ni tilni qanday o‘rgatish kerakligi haqidagi nazariy asos. Yondashuv o‘qitish jarayonida qanday tamoyillarga asoslanish kerakligini belgilaydi. Har bir yondashuv turli metodikalarga yo‘l ochishi mumkin

Kommunikativ yondashuv – bu usulning yetakchi yo’nalishi aloqa hisoblanadi. Talabalar o’zlarining til qobiliyatlari va ko’nikmalarini haqiqiy chet tillari bilan aloqa qilish sharoitlarida qo’llaydilar. Bunday imkoniyatlar tufayli o’quvchilar oldinroq olingan bilim va ko’nikmlardan foydalangan holda o’z fikrlarini chet tilida erkin bayon qilishlari mumkin. Kommunikativ yondashuv (inglizcha: communicative approach) chet tili o‘qitishning asosiy metodologik yondashuvi bo‘lib, o‘quvchilarning real hayotdagi kommunikativ vaziyatlarga tayyorligini oshirishga qaratilgan. Bu yondashuvda tilning asosiy vazifasi — muloqot qilish va fikr almashish ekanligi ta’kidlanadi. Kommunikativ yondashuvning maqsadi nafaqat tilni o‘rganish, balki o‘rganilgan tilni o‘quvchining shaxsiy va ijtimoiy muloqotida qo‘llay olishidir. Kommunikativ yondashuvning asosiy maqsadi, asosan, til o‘rganishning funksional aspektlariga e’tibor qaratishdir.

Boshqacha qilib aytganda, kommunikativ yondashuv – bu til o‘qitishda asosiy e’tiborni o‘quvchilarning muloqot qilish qobiliyatini rivojlantirishga qaratadigan ta’lim nazariyasi va uslubidir. Ushbu yondashuv tilni grammatik qoidalar majmuasi sifatida emas, balki real hayotiy muloqot vositasi sifatida o‘rgatishni maqsad qiladi.

Kommunikativ yondashuv quyidagilar bilan tavsiflanadi

a) til o’rganish – bu muloqot qilishni o’rganish;
b) til individual sinov va xatolar tufayli yaratiladi.

Xitoy tilini o‘rganishda kommunikativ yondashuv

Xitoy tilini o’qitish jarayonida birinchidan, o’z yurtida boshq amillat vakillarining madaniyatini qanday qabul qiladi. Ikkinchidan, talabaning intellektual va psixofiziologik mexanizmlari qanday ishlaydi, yuksak aqliy faoliyati qay darajada ishlaydi(bu juda muhimdir). Uchinchidan, bu talabalarning o’zaro dialekt madaniyatiga o’rgatadi, bu esa hozirgi zamonning eng dolzarb masalalaridir.

XX asrning 60-yillarida E.I.Passov xorijiy tillarni o’rganishda kommunikativ usulni ishlab chiqdi. U ning bu usuli 40 yil davomida Rossiya va boshqa shaharlarda ham foydalanib kelingan. Xorijiy tillarni o’qitishdagi kommunikativ usul unda turli xil modifikatsiyalardan foydalaniladi. Kommunikativ usul yondashuvi bu dasturlarni tuzib, xorijiy tillarni so’zlashuv uslubida qo’llay bilishdir.

Rossiyada chet tillarini o‘qitishda kommunikativ usulning asoschisi Passov E. I., pedagogika fanlari doktori, professor, Rossiya Federatsiyasining xizmat ko‘rsatgan fan arbobi, xorijiy tillarni o‘qitish metodikasi sohasidagi taniqli olimdir. Aynan Passov E. I. o‘qitishning kommunikativ usuli tamoyillarini ishlab chiqdi:

1. Nutq yo‘nalishi prinsipi;
2. Uning shaxsiy jihatining etakchi roli bilan individuallashtirish prinsipi;
3. Funktsionallik prinsipi;
4. Vaziyat prinsipi;
5. Yangilik prinsipi.

Ta’limda integratsiya – bilimlarning bir-biri bilan organik birlashishi va yangi, yagona barqaror umumlashgan-yaxlit bilimni hosil qilish degan ma’nolarni anglatadi. Integratsiya tushunchasiga beriladigan ta’riflar turlicha bo’lib, bu ta’riflarning umumiylik tomoni: integratsiya atrofimizdagi borliqqa yaxlit, bir butun obyekt sifatida qarashga erishishdan iborat. “Integratsiya” tushunchasi bevosita XVIII asrlarda G.Spenser tomonidan qo’lyozmalarda qo’llanilgan.

Integrativ yondashuv – turli fanlardan olingan bilimlar, ko’nikma , malaka va tajribalarni hisobga olish, tayanish, birlashtirish va kompetentsiyalarini baravar rivojlanishini nazarda tutadi.

Psixologik turkum fanlarida barcha insonlarga xos bo’lgan fikrlash operatsiyalari bilish faoliyatining yaxlit qismi sifatida fikrlash strategiyalarining ko’p miqdordagi qismini tashkil qiladi hamda sintez orqali turli darajadagi va tavsifdagi tizimlarni birlashtiradi.

O‘quv fanlariaro aloqadorlikni ta’minlashning didaktik jihatlari faqatgina muayyan o‘quv fanlari mazmunida turli bilim va tushunchalarni ifodalash bilan cheklanib qolmaydi deyiladi. Rossiyalik tadqiqotchi L.V.Pivovarova ishlarida integrativ metodikaning ta’limga texnologik yondashuvlar tavsifi quyidagicha bayon qilingan: “integrativ metodika” atamasini qo‘llashdan asosiy maqsad ta’limga texnologik yondashuvning asosiy xususiyatlarini aniqlab, ulardan foydalanishda pedagogik hamda axborot-kommunikatsiya texnologiyalarini uyg‘unlashtirishni tatbiq qilish modellarini ishlab chiqishdir. Ta’lim jarayonida integratsiyalashgan

texnologiyalarning qo‘llanishi bir qancha didaktik, metodik va kognitiv omillarga bog‘liq. Ta’lim jarayoni, uning sub’ektlari va ob’ekti o‘rtasidagi integrativ jarayonlarni tashkil qilishning o‘zi o‘quvchilarda o‘quv-bilish faoliyati natijasidagi kognitiv kategoriyalar asosidagi modellar mavjudligini taqozo qiladi. O‘quv fanlariaro aloqadorlikni ta’minlashga oid pedagogik tadqiqotlarda uni mustaqil tadqiqot yo‘nalishi sifatida mujassam rivojlanayotgan shaxsga nisbatan pedagogik ta’sir ko‘rsatish imkoniyati sifatida qarash lozim. So‘nggi yillarda amalga oshirilgan tadqiqotlarda o‘quv 466 fanlararo aloqadorlikning tarbiyaviy ahamiyatiga ham alohida e’tibor qaratilmoqda. O‘quv fanlariaro aloqadorlik ta’minlangan pedagogik sharoitda o‘qitish jarayonida tarbiyaviy tadbirlarni amalga oshirishda o‘qituvchining tutgan o‘rnini alohida ajratib ko‘rsatish lozim.

Integrativ yondashuvning asosiy tamoyillari

1. Fanlararo bog‘liqlik – ingliz tili boshqa fanlar (tarix, geografiya, biologiya va boshqalar) bilan bog‘langan holda o‘qitiladi.
2. Madaniy integratsiya – til o‘rganish jarayonida o‘quvchilar ingliz tilida so‘zlashuvchi mamlakatlarning madaniyati, qadriyatlari va an’analari bilan tanishtiriladi.
3. Turli til ko‘nikmalarining uyg‘unligi – o‘quvchilar bir vaqtning o‘zida gapirish, tinglash, o‘qish va yozish kabi ko‘nikmalarni rivojlantiradilar.
4. Real hayotiy vaziyatlarda qo‘llash – til o‘rganish haqiqiy hayotiy tajribalarga asoslanadi, masalan, loyihalar, tadqiqot ishlari, multimedia resurslaridan foydalanish.
5. Muammoli ta’lim – o‘quvchilarga muammolarni hal qilishga asoslangan topshiriqlar beriladi, bu ularning mustaqil fikrlashiga yordam beradi.

Kompetent yondashuv” tushunchasi XXI asr boshida ta’limni modernizatsiya qilish muammolari va yo’llari borasidagi munozaralar jarayonida ommalashdi. Rus tilshunosligida ta’lim jarayoniga kompetent yondashuv masalasi dastlab I.Zimnaya, A. Xutoriskiy, B.Elkonin kabi olimlar tomonidan tadqiq etilgan bo’lib, ularning ishlarida kompetensiyaga ega mutaxassis nafaqat ma’lum darajadagi bilim, ko’nikma va malakalarga egaligi, balki ularni ish faoliyatida qo’llay bilishi hamda samarali qo’llashi bilan farq qiladi. Kompetensiyaviy yondashuvga asoslangan o’qitishning asosiy mohiyati kasbga yo’naltiruvchi fanlardan tashkil qilingan ta’lim-tarbiya jarayonida o’quvchilar tomonidan egallangan bilim, ko’nikma va malakalarni o’z shaxsiy hayoti davomida shuningdek, kelgusi kasbiy va ijodiy faoliyatlarida qo’llay olish kompetensiyalarini shakllantirishga yo’naltirish sanaladi.

O’quvchilarda shakllantiriladigan kompetensiyalar uch darajaga ajratiladi:

a) *tayanch kompetensiyalar;*
b) *umumiy(predmetli) kompetensiyalar;*
c) *xususiy kompetensiyalar.*

Kompetensiyaviy yondashuv – bu ta’lim jarayonida asosiy e’tiborni nazariy bilimlarni berishdan ko‘ra, o‘quvchilarning real hayotda kerakli bilim, ko‘nikma va malakalarni qo‘llay olish qobiliyatini shakllantirishga yo‘naltirgan uslubdir. Bu yondashuv ingliz tilini o‘qitishda ham keng qo‘llanilib, o‘quvchilarni muloqotga

tayyorlash, turli vaziyatlarda til bilimlaridan foydalanish va mustaqil fikrlashga o‘rgatadi.

Kompetensiyaviy yondashuvning asosiy tamoyillari:

1. Bilim, ko‘nikma va malakalarni uyg‘un rivojlantirish – til faqat grammatik qoidalar orqali emas, balki real muloqot orqali o‘rganiladi.

2. Hayotiy vaziyatlarga asoslangan ta’lim – o‘quvchilar haqiqiy hayotda uchraydigan muammolarni hal qilish uchun til bilimlarini ishlatishadi.

3. Interaktiv o‘qitish usullari – o‘quvchilarning faol ishtirokini ta’minlaydigan metodlar qo‘llaniladi (rolli o‘yinlar, muhokamalar, loyihalar va boshqalar).

4. Muammoli ta’lim – o‘quvchilar berilgan vaziyat yoki muammoga mustaqil ravishda yechim topish orqali bilimlarini rivojlantiradilar.

5. Baholashning yangi usullari – o‘quvchilarni faqat test yoki yozma ish orqali emas, balki portfoliolar, taqdimotlar, loyiha ishlarini baholash orqali baholash.

Xulosa qismi: Yuqoridagilar asosida aytish mumkinki, til o‘rganishda qo‘llaniladigan ushbu yo‘nalishlar har jihatdan ilmiy tasdiqlangan. Zamonaviy til ta’limining samaradorligini oshirish uchun kommunikativ, integrativ va kompetensiyaviy yondashuvlar asosiy metodologik tamoyillar sifatida e’tirof etilmoqda. Bularning barchasi nafaqat grammatik va lug‘at boyligi orqali, balki aqliy fikrlash, zamonaviy qarash, ongostining rivojlanishi, og‘zaki va yozma nutq amaliyoti orqali o‘quvchini shakllantiradi. Shu sababli, chet tillarini o‘qitishda ushbu yondashuvlarni kombinatsiyalash o‘quv jarayonining samaradorligini oshirishda muhim omil hisoblanadi.

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MATNNING MULOQOT JARAYONIDAGI O‘RNI

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Annotatsiya. Maqolada matnning kommunikativ xususiyatlari va uning auditoriya bilan aloqasi tahlil qilinadi. Matn funksiyalari hamda pragmatik kontekstning roliga e’tibor qaratilib, axborot xati misolida ularning amaliy jihatlari yoritiladi.

Kalit so‘zlar: *matn, kommunikativ xususiyatlar, pragmatik kontekst, informativ funksiya, ekspressiv funksiya, apellyativ funksiya, adresant, adresat, axborot xati.*

Abstract. The article analyzes the communicative features of the text and its interaction with the audience. It focuses on text functions and the role of pragmatic context, illustrating their practical aspects using an informational letter as an example.

Key words: *text, communicative features, pragmatic context, informative function, expressive function, appellative function, addresser, addressee, informational letter.*

Аннотация. В статье анализируются коммуникативные особенности текста и его связь с аудиторией. Рассматриваются функции текста и роль прагматического контекста, а также их практические аспекты на примере информационного письма.

Ключевые слова: *текст, коммуникативные особенности, прагматический контекст, информативная функция, экспрессивная функция, апеллятивная функция, адресант, адресат, информационное письмо.*

Matn lingvistik birlik sifatida nafaqat strukturaviy, balki kommunikativ jihatdan ham o‘ziga xos xususiyatlarga ega. Tilshunoslikda matnning mazmuniy yaxlitligi, struktura darajalari va funksional jihatlari atroflicha o‘rganilgan bo‘lsa-da, uning kommunikativ jihatlari hali ham muhokama qilinadigan muhim masalalardan biri bo‘lib qolmoqda [1;15]. Har qanday matn muayyan ijtimoiy-madaniy kontekstda yaratiladi va uni o‘qiydigan auditoriya bilan dinamik aloqaga kirishadi. Shu bois, matn faqatgina axborot yetkazish vositasi bo‘lib qolmay, balki muallif va o‘quvchi o‘rtasidagi muloqotni shakllantiruvchi muhim omil sifatida ham namoyon bo‘ladi [2;30]. Matnning kommunikativ xususiyatlarini tahlil qilish, uni turli uslubiy, semantik va pragmatik omillar bilan bog‘lash lingvistik tadqiqotlar doirasida dolzarb yo‘nalishlardan biri hisoblanadi. Ushbu maqolada matnning kommunikativ funksiyalari, uning semantik tuzilishi va adresant-adresat munosabatlari tahlil qilinadi. Shuningdek, matnning pragmatik konteksti va

kommunikativ samaradorligini oshirish usullari ko‘rib chiqiladi. Tadqiqot natijalari matn tahliliga kommunikativ yondashuvning muhimligini asoslashga xizmat qiladi.

Matnning kommunikativ funksiyalari uning asosiy muloqot vositasi sifatida ishlashiga imkon beradi. Har qanday matn o‘z mohiyatiga ko‘ra, ma’lum bir maqsadga yo‘naltirilgan bo‘lib, u auditoriyaga turli shakllarda ta’sir ko‘rsatishi mumkin [3;25]. Matnning kommunikativ funksiyalari quyidagilardan iborat:

Informativ funktsiya matnning asosiy vazifalaridan biri bo‘lib, u auditoriyaga ma’lumot yetkazish bilan bog‘liq. Ushbu funktsiya ilmiy maqolalar, xabarlar, hujjatlar, darsliklar va boshqa rasmiy matnlarda yaqqol namoyon bo‘ladi [4;50]. Informativ funktsiya matnning mantiqiy tuzilishi va aniqligi bilan tavsiflanadi, ya’ni unda ortiqcha hissiyot yoki subyektiv yondashuv kam uchraydi. Asosiy maqsad – auditoriyani yangi ma’lumot bilan tanishtirish, uni ongli qabul qilishiga ko‘maklashishdir.

Ekspressiv funktsiya matn muallifining hissiyotlari va shaxsiy yondashuvini ifodalash bilan bog‘liq. Ushbu funktsiya asosan publitsistik maqolalar, adabiy asarlar, nutqiy chiqishlar va esse janrida keng qo‘llaniladi [5;75]. Ekspressiv funktsiyaga ega matnlar ko‘pincha baholovchi so‘zlar, metaforalar, ta’kidlovchi uslublar orqali muallifning ichki kechinmalarini yetkazishga harakat qiladi. Bu funktsiya matnni faqat axborot vositasi sifatida emas, balki auditoriya bilan emotsional bog‘lanish o‘rnatish vositasi sifatida ham shakllantiradi.

Apellyativ funktsiya matnning auditoriyani harakatga undash yoki ularga ta’sir ko‘rsatish maqsadida shakllanishini anglatadi [1;90]. Ushbu funktsiya reklama matnlari, targ‘ibot materiallari, ma’ruzalar va ommaviy axborot vositalaridagi chaqiriqlar shaklida namoyon bo‘ladi. Matnning bu turi buyruq, maslahat, iltimos yoki ta’sirchan chaqiriq shaklida bo‘lishi mumkin. Apellyativ funktsiya matnning kommunikativ samaradorligini oshirishga xizmat qiladi, chunki u bevosita auditoriyaning reaktsiyasiga yo‘naltirilgan bo‘ladi.

Fatik funktsiya muloqotni davom ettirish yoki matn orqali aloqa o‘rnatishni mustahkamlashga qaratilgan [2;45]. Ushbu funktsiya kundalik muloqotda, do‘stona xatlar, salomlashuv yoki rasmiy nutqlarning boshlang‘ich va yakuniy qismlarida yaqqol namoyon bo‘ladi. Fatik funktsiyaga ega matnlar auditoriya bilan aloqa o‘rnatish, uni ushlab turish yoki ma’lum bir kommunikativ kanalni ochiq saqlashga xizmat qiladi.

Poetik funktsiya matnning estetik jihatdan ifodaviy bo‘lishini ta’minlaydi [6;110]. Ushbu funktsiya adabiy matnlarda, she’riyatda va badiiy nutq elementlarida keng qo‘llaniladi. Poetik funktsiya matnning tovush tizimi, ritm, metaforalar, obrazlilik va boshqa badiiy vositalar orqali estetik ta’sir kuchini oshirishni maqsad qiladi. Bu funktsiya o‘quvchining hissiyotlariga ta’sir qilish, uni o‘yga toldirish va ijodiy tafakkurni rivojlantirishga yordam beradi.

Ushbu funksiyalar matnning mazmunini shakllantirishda muhim rol o‘ynaydi va matn auditoriyasining uni qanday qabul qilishiga bevosita ta’sir qiladi. Har bir funktsiya matnning umumiy kommunikativ samaradorligini oshirishga xizmat qiladi va matnning janri, stilistik xususiyatlari hamda pragmatik kontekstiga bog‘liq holda turlicha namoyon bo‘ladi.

Matnning kommunikativ ta’sirini chuqurroq tahlil qilishda uning pragmatik konteksti muhim omil sifatida qaraladi [8;25]. Pragmatik kontekst matnning samarali tushunilishi va qabul qilinishiga bevosita ta’sir ko’rsatadigan omillar yig‘indisidir. Bu omillar nafaqat lingvistik, balki ekstralingvistik jihatlarni ham o‘z ichiga oladi [9;40]. Matn pragmatik kontekstdan kelib chiqqan holda shakllanadi va uning maqsadga muvofiq qabul qilinishini ta’minlaydi [10;30].

Axborot xati misolida pragmatik kontekst quyidagi asosiy jihatlarni o‘z ichiga oladi:

- Xabarning berilish shart-sharoiti – Matn qanday kontekstda yaratilgani, uning yozilish sabablari va matndagi asosiy axborot manbalari aniqlanadi [11;50]. Bu jihat matnning kommunikativ vazifasini to‘g‘ri tushunish uchun muhimdir.
- Matnning stilistik va grammatik xususiyatlari – Axborot xatlarida rasmiylik darajasi, tanlangan lingvistik vositalar va jumlalarning tuzilishi muhim ahamiyat kasb etadi [12;75]. Rasmiy matnlar aniq va lo‘nda bo‘lishi kerak, shuningdek, grammatika nuqtayi nazaridan aniq tuzilgan bo‘lishi lozim.
- Auditoriyaning matnga bo‘lgan ehtiyoji va kutgan natijalari – Matn qabul qiluvchilarning ehtiyojlariga mos kelishi zarur [7;90]. Auditoriya matndan qanday xulosa chiqarishini oldindan hisobga olish matnning samarali qabul qilinishiga xizmat qiladi.

Axborot xatlarida pragmatik kontekstni to‘g‘ri shakllantirish muhim, chunki u matnning qabul qilinish jarayonini soddalashtiradi va uning kommunikativ samaradorligini oshiradi. Shu boisdan, matnning konteksti aniq, lo‘nda va auditoriyaga mos tarzda shakllantirilishi lozim. Pragmatik kontekstni chuqur tahlil qilish orqali matnning kommunikativ ta’sirini maksimal darajada oshirish mumkin.

Matnning kommunikativ samaradorligi adresant (matn muallifi) va adresat (matn auditoriyasi) o‘rtasidagi o‘zaro aloqaga bevosita bog‘liqdir [8;65]. Ushbu aloqa samarali kechishi uchun bir qator omillar muhim ahamiyat kasb etadi.

- Adresantning niyati va uslubi – Matn muallifi o‘z fikrlarini qanday shakllantirishi va yetkazishi, qaysi uslubni qo‘llashi matnning samaradorligiga ta’sir qiladi [9;80]. Rasmiy matnlarda aniq, lo‘nda va tushunarli bayon etish muhim bo‘lsa, badiiy yoki ekspressiv matnlarda obrazlilik va ifodaviylik kuchli bo‘lishi talab etiladi.
- Adresatning kutgan natijasi va tushunish darajasi – Matn auditoriyasining bilim darajasi, qiziqishlari va ehtiyojlari matnning qabul qilinishida hal qiluvchi omillardan biridir [10;95]. Agar matn adresatning kutgan natijasiga mos tushmasa, u o‘z kommunikativ vazifasini to‘liq bajara olmaydi.
- Matnning semantik va pragmatik xususiyatlari – Semantik jihatdan aniq va tushunarli matn o‘z mazmunini aniq yetkazadi, pragmatik jihatdan esa matn kontekstga mos va muayyan kommunikativ maqsadga yo‘naltirilgan bo‘lishi lozim [11;100].

Matnni muvaffaqiyatli kommunikativ birlik sifatida shakllantirish uchun adresant va adresat o‘rtasidagi aloqa izchil, tushunarli va mantiqiy bo‘lishi zarur.

Ushbu munosabatlar to‘g‘ri yo‘lga qo‘yilgan taqdirda matn o‘z auditoriyasiga aniq ta’sir ko‘rsatib, muloqot samaradorligini oshiradi.

Matnning kommunikativ xususiyatlari uning maqsadi, strukturasining o‘ziga xosligi, pragmatik konteksti va adresant-adresat o‘rtasidagi aloqaga bog‘liq holda shakllanadi. Ushbu jihatlar matnning samarali tushunilishi va qabul qilinishini ta’minlovchi muhim omillar hisoblanadi. Ayniqsa, axborot xati misolida bu xususiyatlar yaqqol namoyon bo‘lib, matnning maqsadga muvofiq tuzilishi va aniq kommunikativ ta’sir kuchiga ega bo‘lishini ta’minlaydi. Tadqiqot natijalari shuni ko‘rsatadiki, matnning kommunikativ xususiyatlarini o‘rganish nafaqat nazariy jihatdan, balki amaliy jihatdan ham dolzarb masala hisoblanadi. Kelgusida ushbu mavzuni yanada chuqurroq tadqiq etish orqali matn birliklarining kommunikativ samaradorligi va ularning auditoriya bilan o‘zaro ta’siri bo‘yicha yangi yondashuvlarni ishlab chiqish mumkin bo‘ladi.

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GENDER TENGLIGI HAQIDAGI TADQIQOTLAR YUZASIDAN MAQOLA

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Annotasiya: ushbu maqola aynan gender tengligi ustida olib borilgan tadqiqotlar haqida yozilgan. Maqola World Bank tomonidan nashr qilingan “Gender Equality Assessment in Uzbekistan” (2024) va UNESCO tomonidan “Global Education Monitoring Report” (2022) hisobotini yanada kengroq tahlil qiladi. World Banki tadqiqoti aynan O’zbekistondagi bo’layotgan gender tengligini ta’minlash borasida amalga oshirilgan islohotlari va ularning natijalarini tahlil qiladi. UNESCO esa har yili chop etadigan 2022-yilgi hisobotidagi ta’lim tizimida gender tafovutlari va ularga sabab bo’luvchi omillarni o’rganadi.

Kalit so’zlar: *gender, gender tenglik, muammolar, hisobot, maqola, streotip, ayollar, erkaklar, mehnat, kodeks.*

Barchaga ma’lumki, hozirgi zamonaviylashayotgan davrning ham o’ziga yarasha muammolari, streotiplari mavjud bo’lib, insoniyat haligacha shu kabi masalalar bilan kurashib kelmoqda. Bulardan biri, ikki jins orasida bo’layotgan o’zaro “kurash”dir. Endilikda ayollar o’z huquqlari uchun “kurashmoqda”, bunday muammolar ta’lim jarayonlarida ham shi tabiiy. So’nggi yillarda xotin-qizlarning huquq va manfaatlarini ta‘minlash, ular uchun yangi ish o’rinlari ajratish, maktab-litseylarda qiz bolalar davomatini yaxshilash, ular uchun mehnat va turmush sharoitlarini takomillashtirish davlat siyosatining ustuvor yo’nalishlaridan biriga aylandi. Jahon Banki (“World Bank”) tomonidan 2024-yilda e’lon qilingan ushbu hisobotda 2017-yildan boshlab O’zbekistonda gender tengligini rivojlantirishdagi amalga oshirilgan ishlar va ularning natijalari tahlil qilingan.

Bundan tashqari hisobotda ayollar va erkaklar o’rtasidagi tenglikni ta’minlash uchun qabul qilingan qonunlar, siyosat va dasturlar ko’rib chiqilgan. O’zbekistonda gender tengligini ta’minlash yo’lidagi yutuqlar va mavjud muammolarni aniqlashda muhim ahamiyatga ega ekanligi ham nazarga tutilgan. Shuningdek, u kelgusidagi islohotlar uchun ham asos bo’lib xizmat qilishi nazarda tutilgan.

“Gender Equality Assessment in Uzbekistan” (2024) hisobotining moliyaviy ishlari Buyuk Britaniya hamjamiyati tomonidan qoplab berilgan. Hisobotning asosiy xulosalari shuni ko’rsatadiki, 2017-yildan keyin mamlakatda gender tengligi reytinglari kamaygan bo’lib, sohada erishilgan sezilarli yutuqlar keltirilgan. Chunonan, ba’zi mehnat shartnomalarda ayollarga erkaklar bilan teng maosh to’lashni kafolatlovchi normalar qabul qilingan. Bundan tashqari, ayollarni oiladagi (maishiy) zo’ravonlikdan himoya qiluvchi normalar ham qabul qilingani ma’lum bo’ldi. 2022- yil oktabr oylariga kelib, xalqaro mehnat standartlari bilan tenglasha oladigan Mehnat kodeksi ham mamlakatda joriy etildi. 2023-yil aprel oyida esa katta o’zgarishlar bilan Jinoyat kodeksi va Ma’muriy javobgarlik to’g’risidagi kodekslariga oiladagi zo’ravonlikka, jumladan, oilaviy munosabatlardagi jismoniy, ruhiy va iqtisodiy zo’ravonlikka qarshi kurashishga qaratilgan o’zgartirishlar kiritildi.

Hisobotda O’zbekistonda ayollarning ta’lim xizmatlaridan kengroq foydalanilgani sezilarli darajada o’zgarganligi aytilgan. Masalan, 2017-2022-yillar orasida erkaklar o‘rtasida oliy ta’lim olish imkoniyati 3 baravar – 29 foizgacha ko’paygan bo’lsa, bu ko’rsatkich ayollar o‘rtasida to’rt baravar – 27,4 foizgacha oshgani ma‘lum bo’lgan. Mamlakatdagi muammolardan biri bo’lgan bolalar va onalar o’limi oxirgi 20 yilda tibbiy yordamdan teng foydalanishni ta‘minlashga qaratilgan chora-tadbirlar tufayli 1000 nafar tirik tug’ilgan chaqaloqda 34,6% o’limdan 9,2% tagacha kamaygan.

E’tiborlisi shundaki, qonunchilikda va inson kapitali rivojlanishidagi katta ijobiy o’zgarishlar sezilayotgan bo’lsa ham, O’zbekiston mehnat bozori salbiy ko’rsatkichlar bilan qolayotgani aytilgan. “*O’zbekistonda yosh xotin-qizlar o’rtasida ishsizlik darajasi 15,5% ni tashkil etadi, bu yosh erkaklar o’rtasidagi 10 foizlik ko’rsatkichdan ko’proq. Ta‘lim, ish yoki professional tayyorlovda bo’lmagan*

yosh ayollar ulushi 42% ni tashkil qiladi, erkaklarda esa bu ko’rsatkich 8,8% atrofida. Bundan tashqari, xizmat uchun haq to’lashda ham sezilarli darajada gender tengsizligi mavjud, ayollar erkaklarga qaraganda 34% kamroq maosh oladi. Bu 20% bo’lgan global o’rtacha ko’rsatkichdan yuqori “ deya maqolada ta’kidlangan. Buni izohlaydigan bo’lsak, mehnat bozorida ayollar ulushi erkaklarnikidan deyarli 3 martagacha kam bo’lib, hali ham ko’pchilik ayollar ishsiz o’tirgani ma’lum bo’ldi.

O’zaro jins vakillari o’rtasidagi ishchi kuchi ishtiroki va bandlik darajasidagi tafovutlar ta‘lim darajasi va uy xo’jaligidagi bolalar soni bilan bog’liqligi aytib o’tilgan. Masalan, umumiy o’rta va undan past ma’lumotga ega ayollarning atigi 10% i ishlaydi, to’liq o’rta ma’lumotga ega bo’lganlarining 33%i band, erkaklarda esa bu ko’rsatkichlar mos ravishda 15% va 56% ni tashkil etadi.

Hamda ayollar o’rtasida ishsizlik va bandlik past ko’rsatkichlarda ekanligi bois, O’zbekistondagi iqtisodiy rivojlanish kambag’allikni keltirib chiqarishi mumkinligi aytilgan. Ya‘ni, agar xotin-qizlar iqtisodiy faoliyatda erkaklar bilan birdek ishtirok etsa, O’zbekistonda milliy daromad 29% ga oshishi ma’lum bo’lgan. Ayollarning erkaklar bilan bir xil darajada maosh olishini ta’minlash 700 mingdan ortiq odamni kambag’allikdan chiqarishga yordam beradi. “*Biroq, ayollarga birinchi navbatda g’amxo’rlik va uy-ro’zg’or yumushlari uchun mas’ul sifatida qarashga undaydigan gender me‘yorlari gender tengligi va jinsidan qat‘i nazar, barcha fuqarolarga foyda keltiradigan iqtisodiy o’sish yo’lidagi taraqqiyotga to’sqinlik qilmoqda”* deya izoh qoldirgan “Gender Equality Assessment in Uzbekistan” (2024)

Qo’shimcha qilib shuni aytishim mumkinki, mamlakatda ancha ijobiy o’zgarishlar qilingan. Albatta, gender muammolari bo’yicha hamma to’siqlar ham olib tashlanmagan, ammo bu davlatning taraqqiyoti va iqtisodiyotiga zarar bermayotgani ko’rinib turibdi. Har safar zamonaviy sharoitda gender tushunchasi haqida gap ketganda, bu faqat “ayollar uchun yaratilgan muammo” emasligi, nafaqat ular, balki bu butun jamoa yoki ijtimoiy hayotning ham muammosi ekanligini ta‘kidlash kerak.

Navbatdagi tadqiqot UNESCO tomonidan umumjahon tadbir bo’lib, Global Education Monitoring Report (GEM) deb atalgan. U ta‘limdagi tengsizliklar, jumladan, gender tengligi masalasini chuqur tahlil qiladi. Ushbu hisobotda ta’lim tizimida gender tafovutlari va ularga sabab bo’luvchi omillar o’rganilgan. Dunyo miqyosida gender tengsizligi kamayayotgan bo’lsa-da, ba’zi mamlakatlarda qizlarning ta‘limga kirish imkoniyati hanuz cheklangan va bu ularning kelajagi uchun ham katta tafovut yasagan. Davlatlarda STEM fanlarida ayollarning ishtiroki hanuz pastligi ta‘kidlangan bo’lib, bu esa gender stereotiplari va jamiyatdagi mavjud qarashlar bilan bog’liqligi aytilgan. Chunki yuqorida aytilgandek, bu nafaqat ayollar orasida yashaydigan muammo, balki jamiyatimizda ham yashaydigan muammodir.

Ba‘zi davlatlarda qizlarning maktabni tark etish sabablari orasida iqtisodiy qiyinchiliklar, erta nikoh va gender asosidagi zo’ravonlik mavjud. Xotin-qizlar orasida zo’ravonlik, majburiy ravishda nikoh qilinish holatlari odatiydan ko’proq

kuzatilgan. Bunday holatlar esa ba’zi davlatlarda ularni rivojalnishi uchun katta to’siq yaratgan.

Gender tengligini oshirish ta’lim tizimining barqaror rivojlanishiga hamda iqtisodiy o’sishga ijobiy ta’sir qiladi. “Global Education Monitoring Report” (2022) asosan, o’z ichiga kitoblarni olgan bo’lib, u bir qancha ma’lumot manbalarini birlashtirgan holda, maktabdan tashqari va tugatish stavkalari bo’yicha izchil hisob-kitoblarni ta’minlaydigan yangi modellar natijalarini namoyish etadi. Shuningdek, u o’sha davrdagi o‘tgan 18 oy davomida e‘lon qilingan ta’limni baholash natijalarini ko‘rib chiqadi, ular quyi va yuqori boshlang‘ich va o‘rta maktablarda o‘qish, matematika va fan yutuqlari bo‘yicha gender farqining deyarli global tablosini taqdim etadi. Bunda maktablarda, ko’pincha, o’g’il bolalar qatnashayotgani ma’lum bo’ladi, qizlar esa uy ishlariga jalb qilinayotgani keltirilgan. Bundan tashqari, o’sha davrda sodir bo’lgan jarayon, COVID-19 ga, qaramay, ular iloji boricha hammani o’qishga, va sharoit yaratib berishga harakat qiladilar.

Qisqasi, UNESCO bu paytda nafaqat ayol-qizlarga, balki butun jamiyatga o’z e‘tiborini beradi, qo’ldan kelgancha xayriya va yordam qiladi.

Gender bo’yicha feministik tadqiqotlarning muammoli doirasi, bir tomondan, taxmin qiladigan pozitsiyalarning mavjudligi bilan ta’kidlanadi. Masalan, biz buni qayerdan kelib chiqqanini aniq aytolmaymiz, chunki ko’pchilik taxminlarimiz to’g’ri ham, noto’g’ri ham bo’lishi mumkin. Ko’pchilik olimlar buni patriarxat davridan kelib chiqqanligini isbotlashga urinsa, ba’zi oddiy odamlar bunga II Jahon urushini ayblashadi. O’sha vaqtda erkaklar bo’lmagani sababli, hamma narsa ayollar bo’yniga qolib ketgan va shuning natijasida mana shunday ziddiyatli muammo yuzaga kelgani haqida ham o’zaro fikrlar berilgan. Aynan muammoning ildizi topilmagani uchun ham haligacha bunday streotipni hayotimizdan olib tashlay olmaganmiz. Xulosa o’rnida aytamanki, agar jamiyatning faqat bir tarafiga e‘tibor qaratilsa, ammo boshqa tarafi asta-sekin kemirilayotgan bo’lsa, bilingki, bu davlat ham iqtisodiy taraflama, ham ma‘naviy taraflama cho’kayotgan bo’ladi.

Foydalanilgan adabiyotlar:

1. “O‘zbekistonda gender tengligi tahlili” hisoboti
2. «Global Education Monitoring Report» (2022)
3. “ Gender Trouble ” Judith Butler
4. Yangi O’zbekistonda Gender tenglik masalalari va muammolari
5. Gender tenglik muammolari

FORS TILIDAGI MATN BILAN ISHLASH USULLARI

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Annotatsiya: Mazkur maqolada fors tilidagagi matnlarni tarjima qilishda matnni o'qishdan oldin, bevosita matn ustida ishlash jarayoni va matn o‘qilgandan keyingi bosqich haqida va shuningdek tarjimada qo‘llaniladigan samarali usullar haqida fikr yuritiladi.

Kalit so‘zlar: *matn, tilni saqlash, o‘zlashmalar, ingliz tilining ta’siri, tarjima usullari, texnologiya va ilm-fan, ommalashuv, rasmiy doira, tilning dinamik tabiati*

Аннотация: В данной статье рассматривается процесс перевода персидских текстов до прочтения текста, непосредственно работа над текстом и этап после прочтения текста, а также эффективные методы, используемые при переводе.

Ключевые слова: *текст, сохранение языка, присвоения, влияние английского языка, методы перевода, технология и наука, популяризация, официальная сфера, динамическая природа языка.*

Abstract: This article discusses the process of working on the text before reading, directly on the text, and after reading the text when translating Persian texts, as well as effective methods used in translation.

Keywords: *text, language preservation, appropriation, English influence, translation methods, technology and science, popularization, formal environment, dynamic nature of language*

Matn ustida ishlash uch bosqichni o‘z ichiga oladi: matnni o'qishdan oldin, bevosita matn ustida ishlash jarayoni va matno‘qilgandan keyingi bosqich. Amaliy darslarda matn bilan ishlash uchun shunday matn tanlash kerakki, talaba unda bayon qilinadigan voqea- hodisaga butun vujudi bilan qiziqsin, acar bu ro‘y bermasa, samara bo‘lmaydi. Aksincha, qiziqish bildirilsa, so‘zlarning yodlash jarayoni kuchayadi. O‘qituvchi talabaning nafaqat matnda uchragan grammatik shakllarni to‘g‘ri analiz qilishi, balki uning mazmun – mohiyatini to‘g‘ri anhlashi, o‘z mulohazalarini ravon izhor qilish darajasiga ham e’tiborli bo‘lishi kerak. Ammo matnni tanlanganda undan talaba qanday manaviy oziq olishi mumkinligi aniqlab, shundan so‘nggina unga kerakli mashqlarni tuzish mumkin. Acar berilgan topshiriq va uy vazifasi oddiy va kunda takrorlanadigan bo‘lsa, eng qiziq va maroqli tekst ham uni o‘qishga talabani jalb qilmaydi. Matn murakkabroq bo‘lsa talabalarni o‘ylashga majburlaydigan vazifa tufayli maroq bilan o‘qilishi mumkin. Darsda raqobat muhitini tug‘dirishi mumkin.Matn yangi so‘zlar, grammatik shakllar, nutq modellari, ijobiy g‘oyalarga bo‘y bo‘ladi.Bularning birortasi talaba diqqatidan qolmasligi kerak. Mana shu omillar orqali diskussiya va bahs- munozaralar tashkil qilish mumkin. Matn ustida ishlash uch bosqichni o'z ichiga oladi:

1. Matnni o‘qishdan oldingi jarayon
2. Matn ustida ishlash jarayoni
3. Matnni o‘rganib, uni tahlil qilish jarayoniga bo‘linadi.

Matnni o'qishdan oldingi bosqichning mohiyati shundan iboratki, matnni o'qishga motivatsiya va stimul uyg'otish; talabalarning shu paytgacha to'plagan bilimiga tayangan holda matn mazmunini prognoz qilishga ko'nikma hosil qilish, bundan oldin o‘tilgan grammatik mavzuga doir til birliklarini matndan qidirib, topib, differentsiatsiya qila olish, fe'lga xos (bundan oldin o'tilgan) zamon va tus shakllarini to'g'ri topish, so'z yasash elementlarini to'g'ri aniqlash, talabalarni matndagi grammatik shakllarni tahlil qila olishga tayyorlash. Buning uchun

o‘qituvchi nazorati ostida quyidagi usullar vositasida ishlashi mumkin:

I. Semantik belgi-xususiyatiga ko'ra so'zlarni aniqlash:

1. Berilgan so‘zga sinonim,antonim so'zlarni topish

2. Jumla tarkibidagi bo'sh joyni ma'nosi to'g'ri keladigan so'z bilan to'ldirish;

II. So'zlarni formal belgisiga ko'ra topib ajratish:

1. Matndan o'tilgan mavzuga doir grammatik shakllarni aniqlash - so'zlarni bir xil belgisi (bir xil prefiksli, suffiksli, qo'shma so‘zlar)ga ko'ra ajratib qo'llanganini tushuntirish;

2. Talabalarni guruhlarga ajratish; nima uchun bunday shaklda qo‘llanganligini tushuntirish;

3. Ajratilgan so'z qaysi so'z turkumiga kiradi? Qaysi so‘zdan yasalgan? (kichik guruhlarda ishlash tavsiya qilinadi)

III. Transformatsiya usuli:

1. Ko'chirma gapni o‘zlashtirma gapga aylantirish;

2. Ikki sodda gapdan bitta qo'shma gap tuzish.

3. Ko'rsatilgan jumladagi mazmunni boshqa so‘zlar bilan yetkazish. Masalan, quyidagi matnni ko‘rib chiqsak:

شباهت عجیب میوه ها با اعضای بدن

قرن‌ها پیش، بسیاری از مردم از نظریه شباهت مواد غذایی به اعضاء بدن **پیروی می‌کردند**. بدین معنی که میوه‌ها، سبزیجات و گیاهان را براساس شباهت آنها به **اندام‌های بدن** برای درمان آن اندام انتخاب و مصرف می کردند.

هر محصول طبی‌ع‌ی و هر می‌وه‌ای برای یک‌ی از اعضای از بدن مفی‌د است، اما نکته جالب که ی‌ک شخص به آن اشاره کرده است، ای‌ن مساله است که می‌توان از شکل ظاهری هر می‌وه فهمی‌د که برای کدام ی‌ک از اعضای بدن مفی‌د است و **انگار که** آن محصول به شکل همان اندام مورد نظر ساخته شده است. هویج حلقه شده درست مانند چشم انسان مردمک و عنبیه دارد. تحقیقات نشان می‌دهد که مصرف **آن** باعث افزایش جریان خون چشم می شود.

وقتی گوجه فرنگی را از وسط دو نیم میکنید چهار خانه قرمز می بینید که دقیقاً مثل قلب چهار بخش مجزا دارد. تحقیقات نشان داده که گوجه فرنگی خون را تصفیه میکند.

حبه های انگور روی خوشه، شبیه قلب و هر دانه ی آن شبیه سلول های خونی است. امروزه تحقیقات نشان داده که انگور برای حیات قلب بسیار مفید می باشد.

گردو شبیه مغز انسان است. نیم کره راست و نیم کره چپ، قسمت بالا و پایین، حتی چین خوردگی های آن هم شبیه مغز می باشد. در حال حاضر می دانیم که گردو تعداد سلول هاي عصبی پیام رسان مغز را 36 مرتبه افزایش می دهد.

Bunda, talabalarga vazifa sifatida kichik matn beriladi, unda ular uchun yangi so‘zlarni aniqlash va lug‘at tarkibidan topish vazifasi beriladi. Shuningdek,bu so‘zlarni qanday ma’nodosh so‘zlari mavjudligini aniqlanadi.

IV. Lug'at bilan ishlash:

1. Ko'rsatilgan so'zni tez topish;

2.Yasama murakkab ot, sifat, fe'llarning tarkibini izohlash;

3. Matndagi so‘zni lug‘atdagi shakliga aylantirish.

V. Matn mazmunini taxmin qilish:

Matnning sarlavhasi, uning tuzilishi, o‘qituvchining nutqi, bular hammasi matnning umumiy mazmunini taxmin qilishga imkon tug‘diradi.

1.Matndagi yangi so‘zlarni lug‘atsiz ma’nosini ilg‘ay olish;
2. Sarlavhani o'qib, nima yoki kim haqida so'z borishini forschada aytish;
Matn tarkibidagi birinchi 2-3 gapni o‘qib, keyingi mazmunni taxmin qilish.

Ikkinchi bosqichning mohiyati shundan iboratki, bunda bevosita matn ustida ishlanadi. Nazorat ob'yekti - matnning mazmunini tushunish. Bunda matnning mazmuni, mohiyati va strukturasi, shuningdek tilga oid materialni tushunish nazarda tutiladi.

So‘zlarning imlosi ustida ishlash imkoniyati: Ma'lumki, arab-fors imlosidagi tillarda so‘zdagi tovush va harf bir xil bo‘lmaydi, ko'p hollarda tovush harfdan ortiq bo'ladi. Talaba xato gapirib, noto'g'ri talaffuz qildimi, demak xato bilan noto‘g‘ri yozadi.191 Shuning uchun yozuvga kuchli ahamiyat berish kerakligi ma’lum.

Ko'chirma diktant. O'qituvchi matnning muayyan parchasini (agar u katta bo'lsa) uyda 3 marta ko'chirib yozishni vazifa qilib beradi.(Buning uchun alohida daftar tutiladi).

Matn mazmunini ochish. Matndan uning asosiy mazmunini tashuvchi gaplarni ajratish; ikkinchi darajali ma'lumotlarni (matnning mazmuniga putur yetmagan holda) eng asosiy qismini yozish; O‘qitivchi matnning muayyan qismini tarqatadi.Talabalar faqat asosiy so'zlarni qoldirib, eng muhimini qoldiradi. O'qituvchi javoblarni frontal ravishda muhokamaga qo‘yadi (kichik guruhlarda bo‘lib ishlanadi.

O'qituvchi matnni qayta teradi va unda ba'zi ot va fe'l so'z turkumiga oid so‘zlarni termasdan ochiq qoldiradi.

Matnni rekonstruksiya qilish:
1. kalit so‘zlardan gap tuzish;
2. 10 ta gapni 5 ta gap shakliga keltirish;
O'qituvchi matnni tugal mazmunli bo'laklarga qirqib ajratadi va tarqatadi Talabalar kerakli mantiqiy ketma-ketlikda joylashtiradilar, (bu shakl asosankichik guruhlarda ishlanadi). (O'qituvchi hatto ular orasiga boshqa matndan parcha qo'shib qo'yishi mumkin).

Matndagi axborotni umumlashtirish:
Har bir abzats, abzatslar va butun matndagi asosiy voqeani ochib berishga xizmat qiluvchi so‘zlarni matn tarkibidan topib aniqlash; Matn bo‘yicha qisqacha rezyume shakllantirib, tuzish.

Uchinchi bosqichda esa matnni o‘rganib, tahlil qilinganidan keyingi bosqichga aytiladi.
Bu bosqichda asosiy urg'u matnning mazmuniga doir asosiy elementlarni aniqlashga qaratiladi. Vazifa berilganda talabaning matn mazmuni bo‘yicha o'z fikrini yozma va og'zaki izhor qila olishi aniqlanadi. Shuning uchun mashqlar reproduktiv-produktiv tusga ega bo'lishi kerakligi muhimdir.

Syujetni talqin qilish bo'yicha mashqlar:
1. Matndagi eng muhim voqea yoki epizodni aytish.

2. Matndagi biron voqea yoki talaba diqqatini jalb qilgan epizodning o'rni (ahamiyatini) izohlash;

3. O'qitivchi matnni 20-30 ta gapdan iborat qilib tarqatadi. Talabalar uni 10 ta gapga aylantirishadi.

Personajlarni tavsiflash:

1.Yozuvchi mulohazalarini ajratib ko'rsatish;

2. Matndagi alohida fragmentlarga savol qo'yish;

3.Muallif so‘zlari bilan qahramonlarni tavsiflash;

4. Talaba o'zining qarashlari va fikri bilan qahramonlarni tavsiflashi. (Sen o'zing bo‘lganingda nima qilgan va qanday qilgan bo‘larding?)

Xulosa qilib aytganda, matnni o‘qitishdan asosiy maqsad - o‘qish, uni tushunish va uning mazmunini anglashdir. Talabaning o‘qishga qiziqishini orttirish uchun eng avvalo bir xillikdan, faqat o'qib, oddiy tarjima ustida ishlash, qildirishdan saqlanish kerak. Buning uchun an'anaviy va ba'zi yangi texnologiyalardan o'rinli foydalanish kerak. Matnni tanlaganda uning tarbiyaviy jihati katta rol o'ynaydi,boisi badiiy matn inson ongi, xarakteri, dunyoqarashi va qalbiga kirib borish imkonini beradi. Ikkinchidan, o‘tilgan grammatik mavzuni qamrashi, mavzuga mosligi va albatta uning qiziqarli, maroqli bo'lishiga katta e'tibor berish juda ahamiyatga egadir.

Foydalanilgan adabiyotlar:

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СЕМАНТИКА ТЕРМИНОВ: ОСНОВНЫЕ ПОДХОДЫ

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В современной лингвистике вопросы семантики стали ключевыми, потому что необходимо объяснить функционирование языковых единиц в процессе общения. Описание языка лишь на внешнем уровне, предпринятое в разных лингвистических школах, позволило лучше понять, как языковые элементы взаимодействуют внутри языковой системы. Однако исследование языка с точек зрения его коммуникативного предназначения и семантического наполнения безотлагательно требует выхода за поверхностные формы языка в тот уровень, который определяет информативную ценность языковых единиц. Вот почему в последнее время лингвистика обратилась к объяснению глубинных закономерностей языкового механизма, в связи с чем на первый план выступил ряд новых проблем,

связанных как с общим методологическим, так и с методическим подходом к языковой семантике.

Прямое и переносное значение слова, границы сочетаемости слов, объяснение выбора того или иного слова в соответствии с набором его сем в определенном сочетании, проблемы лексической и грамматической синонимии, отграничение грамматически правильных структур от правильных и осмысленных, вопрос о полноценности коммуникативного акта в связи со смыслом отдельных высказываний — эти и другие вопросы в значительной степени обращены к общей теории языка, касаются сущности словесного знака, что заставило современное языкознание вновь вернуться к философским и гносеологическим проблемам мышления в его связи с языком и искать решения этих вопросов в содружестве с логикой, психологией, социологией и другими науками.

Знаковая материальность мышления одновременно представляет собой форму отчуждения индивидуального сознания и репрезентации его как общественного явления. Коммуникация с помощью языка в человеческом коллективе основана только на том, что язык является тем мостиком, который устанавливает связь между индивидуумами в рамках национального языка и между народами в рамках языка как такового. Общение людей есть не что иное, как обмен добытыми результатами теоретического и практического познания мира от самых элементарных единиц информации и до универсальных законов, относящихся к природе мироздания.

Существуют различные дефиниции семантики. В «Толковом словаре русского языка» Д.Н. Ушакова приводится следующее определение: «Семантика, семантики, мн. нет, ж. (от греч. semantikos - обозначающий) (лингв.). 1. То же, что семасиология. 2. Значение (слова, оборота речи и т. п.)». Здесь же дается определение семасиологии: «Семасиология, семасиологии, мн. нет, ж. (от греч. semasion - знак и logos- учение) (лингв.). Отдел лингвистики - учение о значениях слов»

Эту характеристику уточнил С.И. Ожегов: «**Семантика**, -и, ж. 1. То же, что семасиология. 2. В языкознании: значение, смысл (отдельного слова, оборота речи). ‖ *прил.* **семантический**, -ая, -ое»

Также приводится определение термина семасиология: «Семасиология, -и, ж. Отдел языкознания – учение о значениях слов. ‖ *прил.* **семасиологический**, -ая, -ое».

В словаре О. С. Ахмановой приводится дефиниция: «Семантика (англ. semantics, фр. sémantique, нем. semantik, исп. semäntica). 1. Значение слова, оборота речи или грамматической формы. Семантика грамматической формы. 2. То же, что семасиология. 3.Один из планов, или аспектов, исследования языка, выделяющий отношение языковых единиц к обозначаемым ими предметам, процессам и т. п.; ср. прагматика, синтактика. Семантика общая англ. *général semantics.* 1) Современное направление в общем языкознании, постулирующее непригодность естественных языков для удовлетворения современных потребностей общения (вследствие

их «нелогичности» и свойственного им «фетишизма слов») и ищущее путей замены их рациональными логическими «языками». 2) Раздел языкознания, изучающий основные закономерности строения внутренней (смысловой) стороны языковых единиц. Семантика функциональная англ. *functional semantics*. Теория, объясняющая семантические изменения слова совпадением функции называемых им физически разных предметов».

С развитием науки, техники, культуры в любом языке начинают появляться новые специальные понятия. Процесс пополнения словаря, появление новых слов и словосочетаний, новых значений у слов и словосочетаний непосредственно связаны с взаимодействием экстра- и интралингвистических факторов. Под воздействием этих факторов термины проникают в общелитературный язык, тем самым пополняя и обогащая язык и речь.

Семантические исследования в терминологии включают в себя основные направления, охватывающие изучение семантики термина. В фокусе внимания исследователей оказываются такие явления, как синонимия (дублетность), антонимия, омонимия, полисемия, метафоризация, метонимизация в терминологии. В настоящее время существует множество работ, посвященных исследованиям в сфере терминологической семантики. Это работы таких исследователей, как Л. А. Авакова, А. А. Брагина, П. В. Веселов, Б. Н. Головин, Р. Ю. Кобрин, В. П. Даниленко, Т. Л. Канделаки, Г. В. Козлова, З. И. Комарова, А. В. Раздуев, С. Г. Сабирова, Л. М. Мамаджанова, Н. К. Горбунова и др.

Проблеме мотивированности термина посвящена статья Т. Л. Канделаки «Семантика и мотивированность терминов». В статье А. А. Брагиной «Значение и оттенки значения термина» показано, что у термина могут сохраняться коннотации, поскольку термин является элементом общелитературного языка, строится по его же законам, тем самым тесно связан с лексической системой языка.

В.Н.Прохорова отмечает, что семантический способ терминообразования является наиболее продуктивным. Среди различных видов семантического терминообразования особенно выделяются метафорический и метонимический переносы.

Максимальную частность процессы метафоризации обнаруживают в области предметно ориентированной терминологии, представленной, прежде всего, конкретной терминологической лексикой. В сфере абстрактной лексики метафоризация признается менее продуктивной. Основными видами переноса при метафоризации являются переносы по сходству формы, местоположения и функции.

Метонимизация осуществляется во всех терминологических системах. При этом виде семантического переноса происходит взаимодействие слов как конкретной, так и абстрактной лексики. В области метонимического переноса В.Н. Прохорова выделяет несколько моделей, характерных для терминологии:

1) название действия – название результата действия, предмета, устройства, приспособления; 2) название действия – название инструментов, механизмов, при помощи которых осуществляется это действие; 3) действие – зафиксированный результат действия, документ; 4) название действия – количество продукта.

По своей структуре термины не отличаются от других слов и словосочетаний: они фонетически и морфологически оформлены, образуются по словообразовательным моделям языка, способами, характерными для данного языка.

По утверждению Л. М. Мамаджановой терминология — стихийно сложившаяся совокупность терминов, отражающая исторический процесс накопления и осмысления знаний в определённой области. Она пополняется за счёт общеупотребительной лексики и в то же время обогащает её. Терминология обладает теми же признаками, что и любая лексико-семантическая группа естественного языка: синонимией (языкознание - языковедение - лингвистика), антонимией (близорукость - дальнозоркость), градацией (микромир • макромир •космомир), родовидовыми связями (рыбы • сельдевые – атлантическая сельдь - салака), отношением «целое - части» (машина - ротор и статор) и др.

Терминологическая система появляется тогда, когда какая-либо область знания или деятельности сложилась в достаточной степени, имеет свою теорию, выявила и осознала все свои основные понятия и связи между ними. В отличие от терминологии, терминологическая система конструируется специалистами данной области из сознательно отбираемых, а в ряде случаев и специально создаваемых слов, и терминологических словосочетаний, терминов, заимствованных из другого языка, для изложения теории, описывающей данную область.

Терминологическая система обладает признаками системности, полноты охвата понятий какой-либо области знаний или деятельности, непротиворечивости, относительной устойчивости (т.е. применяется до тех пор, пока не опровергнута теория, лежащая в её основе) и в то же время открытости (т.е. способна включать новые термины) и динамичности (дефиниции терминов могут уточняться в результате углубления знания). В терминологической системе достигается минимальная степень вариантности; сознательно сокращаются или устраняются синонимия и многозначность. В каждом развитом языке насчитывается несколько тысяч терминов и терминологических систем. Их классифицируют, прежде всего, по областям знаний и деятельности, которые они обслуживают.

В. П. Даниленко, в свою очередь, отмечает, что в терминологии в основном реализуется «семантическая разновидность синонимии со свойственными ей функциями замещения»: 1) заимствованный термин – русский термин, например, *резолюция – решение*; 2) полный вариант наименования – краткий вариант наименования, *перфорационная карта – перфокарта*; 3) словесное выражение понятия – символическое выражение

понятия, *t - время*; 4) терминологическое сочетание – аббревиатура, *коэффициент полезного действия – КПД*; 5) фамильный термин – «термин, созданный путем выделения классифицирующих признаков понятия», *Джонсон-эффект - тепловой эффект.*

По утверждению В. П. Даниленко синонимы в терминологии соотносятся с одним объектом и не характеризуют его различные свойства и особенности, а также не выполняют стилистических функций. Терминологиям свойственна, таким образом, абсолютная синонимия. Для данного явления в терминологии было введено понятие терминологической дублетности, причиной появления которой являются разные источники формирования терминов.

На наш взгляд, термин должен быть однозначным, поскольку полисемантизм затрудняет их употребление и выбор нужного термина. В статистической терминологии термины в основном однозначные. В общелитературном языке преобладает огромное количество синонимов. А что касается терминологии полностью отрицать их присутствие нельзя. Синонимы в терминологии затрудняют перевод терминов-словосочетаний с одного языка на другой, так как встаёт вопрос выборки правильного варианта. Поскольку мы не являемся носителями данного иностранного языка, переводчику приходится сложно при выборе одного из синонимов.

Терминологами предлагаются различные классификации терминов-синонимов. К примеру, Б. Н. Головин и Р. Ю. Кобрин исследуя вопросы синонимии, выделяют три вида терминологических синонимов: 1) термины-дублеты иноязычного происхождения, например, *языкознание – языковедение – лингвистика*; 2) термины – синтаксические синонимы, т.е. синтаксические конструкции, соотносимые по структуре и совпадающие по значению. Данный тип синонимов учёные подразделяют на три подгруппы: слово – словосочетание (*тоннаж – регистровая вместимость судна*); словосочетание – словосочетание (*пассажирское судно – судно для пассажиров*); полная – краткая форма термина (*ТУ – технические условия*); 3) дефиниционная синонимия, т.е. совпадение значения термина и его дефиниции. Например, *датчик – выносной измерительный преобразователь*.

Под антонимией понимают семантическую противопоставленность, противоположность. В свою очередь термины-антонимы ничем не отличаются от общеупотребительных антонимов. По мнению Л. А. Аваковой, антонимия не свойственна терминологии и считается ее явным недостатком. Мы полагаем, что присутствие терминов-антонимов облегчает изучение языка специальности, поскольку обучающиеся одновременно будут знать семантическое значение и противоположных терминов.

В. П. Даниленко выделяет антонимию лексическую и словообразовательную. Лексическая антонимия может быть представлена такими примерами: северный – южный, быстрый – медленный и др. Словообразовательной антонимии свойственно образование с помощью аффиксов: партийный –антипартийный, идейный – безыдейный.

Так, например, в статистической терминологии присутствуют антонимы: *автомобильные перевозки пассажиров в регулярном сообщении – автомобильные перевозки пассажиров в нерегулярном сообщении, альбом форм централизованных государственных статистических наблюдений – альбом форм нецентрализованных государственных статистических наблюдений* и др. Они преимущественно образованы словообразовательным способом.

Терминологическое значение имеет свои специфические особенности, т.е. от принадлежности к какой-либо сфере науки и техники. Изучение семантики термина должно определяться от области его применения. Зная семантическую характеристику термина, мы можем адекватно употреблять его в той или иной профессиональной сфере деятельности.

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FORS TILIDA OT YASOVCHI PREFIKSAL ALLOMORFLAR

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Annotatsiya. Fors tili morfologiyasida affiksatsiya usuli orqali so‘z yasash eng sermahsul uslublardan hisoblanadi. Lug‘at boyligining yanada kengayishida prefikslar hamda ularning allomorflari orqali forsiy otlarning yasalishi muhim ahamiyatga ega. Bunday otlarning yasalashida prefiksal allomorflar + HZFN va

prefiksal allomorflar + O‘ZFN kabi modellari eng ko‘p uchraydigan modellardir. Mazkur maqolada fors tilidagi ot yasovchi prefiksal allomorflarning funksional-semantik xususiyatlari hamda kontekstda ishlatilish masalalari ko‘rib chiqilgan. Jumladan, ot yasovchi باز [*bāz*] prefiksi va uning وا – *[vā]* allomorfi, بر *[bar]* prefiksi va uning ور *[var]*, ابر *[abar]* allomorflari manbalar va badiiy adabiyotlardan keltirilgan misollar orqali tadqiqqa tortilgan.

Kalit so‘zlar: *HZFN (hozirgi zamon fe’l negizi), O‘ZFN (o‘tgan zamon fe’l negizi), prefiks, prefiksal allomorf, va neologik ot.*

Аннотация. В морфологии персидского языка словообразование методом аффиксации является одним из наиболее продуктивных способов. Образование персидских существительных через приставки и их алломорфы имеет важное значение для дальнейшего расширения словарного запаса. В образовании таких существительных наиболее распространены такие модели, как префиксальные алломорфы + ОГНВ и префиксальные алломорфы + ОГПВ. В данной статье рассматриваются функционально-семантические особенности именообразующих префиксальных алломорфов в персидском языке и вопросы их употребления в контексте. В частности, на примерах из источников и художественной литературы изучены существительная приставка باز [*bāz*] и ее алломорф وا – *[vā]*, приставка بر *[bar]* и ее алломорфы *[var]*, ابر *[abar]*.

Ключевые слова: *ОГНВ (основа глагола настоящего времени), ОГПВ (основа глагола прошедшего времени), префикс, префиксальный алломорф и неологическое существительное.*

Abstract. In the morphology of the Persian language, word formation through the method of affixation is one of the most productive methods. The formation of Persian nouns through prefixes and their allomorphs is important in the further expansion of vocabulary. In the formation of such nouns, such models as prefixal allomorphs + PrTVB and prefixal allomorphs + PTVB are the most common models. In this article, the functional-semantic features of noun-forming prefixal allomorphs in the Persian language and the issues of their use in the context are considered. In particular, the noun-forming prefix باز [*bāz*] and its allomorph *[vā]*, prefix بر *[bar]* and its allomorphs ور *[var]*, ابر *[abar]* were studied through examples from sources and literary books.

Key words: *PrTVB (present tense verb base), PTVB (past tense verb base), prefix, prefixal allomorph, and neological noun.*

Doktor Iron Kalbosi fikricha, “affiks o‘zi mustaqil ma’no anglata olmaydigan ko‘makchi morfema *(vāžak-e moqayyed)*ning bir turi hisoblanadi. So‘z yasovchi affikslar o‘zakka qo‘shiladigan o‘rniga ko‘ra 3ga bo‘linadi:

1) prefiks (*pišvand*) – o‘zakning old qismiga qo‘shiladigan qo‘shimcha. Masalan, “*nā” – “nādān”;*

2) suffiks (*pasvand)* – o‘zak ortiga qo‘shiladigan qo‘shimcha. Masalan, “*bān”* - “*mehrebān”;*

3) infiks (miy*ānvand*) - o‘zakning o‘rta qismiga qo‘shiladigan qo‘shimcha. Fors tilida infikslar mavjud emas”. *[کلباسی. 1371. ص - 22-21]*

Fors tilida O‘ZFNga prefiks qo‘shish orqali turli otlarni yasash mumkin. Masalan O‘ZFN+prefiks:

hisobot; taxminiy baho - برآورد =بر+آورد
daromad, kirish (muqaddima) - درامد = در+آمد
uchrashuv, tekshiruv - بازدید = باز+دید
sinish, inqiroz - ورشکست = ور+شکست *[انوری.1385 ص-140]*

Biz Doktor Iron Kalbosining *“Sāxt-e ešteγāyi-ye vāže”* asaridagi باز – *bāz* prefiksining وا [*vā*] allomorfi, بر [*bar*] prefiksining ور [*var*], ابر [*abar*] allomorflarining tahlili asosida ularning funksional-semantik vazifasini manbalar vositasida ko‘rib chiqamiz:

1)باز [*bāz*] prefiksining وا - *vā* allomorfi mavjud bo‘lib, u forsiy so‘z yasovchi qo‘shimcha hisoblanadi. Ushbu prefiksal morfema nafaqat fe’l yasaydi, balki fe’ldan boshqa so‘z turkumlariga tegishli so‘zlarni yasashda ham xizmat qiladi. Faqat fe’l yasash imkoniyati boshqa so‘z turkumlarini yasashiga nisbatan ancha keng. Ushbu prefiks hozirgi zamon fe’l negizi hamda o‘tgan zamon fe’l negizi kabi asos morfemalarga qo‘shilishi natijasida ba’zi neologik otlarni yasaydi.

Masalan, HZFN+**باز *[bāz]:***

بازپرس *[bāzpors]* - tergovchi
بازرس *[bāzras]* - inspektor, nazoratchi, revizor, taftishchi, tekshiruvchi

مثل آقای **بازپرس** صدای جیغ تخته را دربیاورد، اما زورش نمی رسید.

*Mesl-e āγā-ye **bāzpors** sedā-ye jiγ taxte rā dar biyāvarad, ammā zureš namirasad. [گیلانی. 1390 .ص-21]*

Tergovchiga o‘xshab yog‘ochni ham baqirtirvoradi, lekin bu gal kuchi yetmasdi.

بازجو *[bāzju]* – so‘roq (tergov)
بازتاب *[bāztāb]* – refleks (biologiyada)

O‘ZFN (yoki fe’lning noaniq qisqa shakli) +**باز [*bāz*]:**

بازنشست *[bāznešast*] - pensiya
بازدید *[bāzdid]* - uchrashuv, tekshiruv.
بازخواست [*bāzxāst*] – so‘roq qilish, javobgarlikka jalb qilish
بازگشت [*bāzgašt*] – qaytish

در **بازگشت** به کرمانشاه، به دستور سالار لشکر، آشیخ جواد محرر دیوان به او نوشتن و خواندن آموخت. *[بهنود. 1376 .ص – 14]*

*Dar **bāzgašt** be Kermānšāh, be dastur-e sālār-e laškar, Āšix Javād moharrer-e divān be u neveštan va xāndan āmuxt.*

“Kermonshohga **qaytishd**a lashkar sardori buyrug‘iga ko‘ra, devon kotibi Oshix Javod unga yozish va o‘qishni o‘rgatdi”.

وا– [*vā*] allomorfi باز [*bāz*] prefiksi kabi HZFN hamda O‘ZFNga qo‘shilib turli neologik otlarni yasaydi va stilistik jihatdan og‘zaki uslubda qo‘llanadi. *[کلباسی. 1371 .ص—86]*

Masalan, HZFN+وا **[*vā*]**:

وادار *[vādār]* - majburlash; niyat.
واگذار *[vāgozār]*–taqdimot, taqdim qilish

این انتقال البته در شرایطی صورت گرفته که سایپایی‌ها نیز به این راحتی قید بن‌رو را نزده و در قبال **واگذار** این سایت، امتیاز بزرگ از رنو گرفته‌اند.

*In enteγāl albatte dar šarāiti surat gerefte ke sāypāyiha niz be in rāhati qeyde bonrou rā nazade va dar qebāl-e **vāgozār**-e in sāyt, emtiyāz-e bozorg az renou gerefteand. [https://donya-e-eqtesad.com]*

Bu ko‘chirish Saipaliklar Bo‘nro saytini osonlikcha ***taqdim qilish*** shartiga ko‘nmay, saytni topshirish jarayonida Renodan katta imtiyozni qo‘lga kiritganlaridan so‘ng amalga oshdi.

واریز *[vāriz]* – hisobga pul o‘tkazish

با بهره گیری از این نرم افزار در مدت 24 ساعت وجه چکهای واگذاری به حساب متمرکز مشتریان **واریز** می گردد.

*Bā bahregiri az in narme afzār dar moddat-e 24 sāat vajh-e čekhā-ye vāgozāri be hesāb-e motamarkaz-e moštariyān **vāriz** migardad.*

[https://bmi.ir/fa/services/199]

Ushbu dasturdan foydalanib, 24 soat ichida havola cheklari mijozning markazlashgan **hisobi**ga o‘tkaziladi.

واکنش *[vākoneš]* - reaksiya

واگرا *[vāgarā]* – farq, tarqalish.

O‘ZFN (yoki fe’lning noaniq qisqa shakli) + وا [*vā*]:

وانمود *[vānamud]* – tasvir; namoyish.

واخواست *[vāxāst]* - e’tiroz, qarshilik (huquqiy sohada, iqtisodda)

حتما باید به دایره **واخواست** مراجعه کرد و موعد آن نیز مشخص و محدود است.

*Hatman bāyad be dāire-ye **vāxāst** morāj’e kard va mov’ed-e ān niz mošaxxas va mahdud ast. [https://donya-e-eqtesad.com]*

*Albatta **e’tirozlar** idorasiga murojaat qilish kerak hamda uning muddati aniq va chegaralangan.*

بازگو [*bāzgu*] –واگو [*vāgu*] kabi yasama otlari tarkibidagi **باز [*bāz*]** va **وا [*vā*]** prefiksal allomorflari almashinib qo‘llanilishi mumkin.

انتخاب صفت «دانشجو» برای شما، **بازگوی** واقعیتی است که دیگر دوران دانش آموزی را پشت سر گزارده اید.

*Entexāb-e sefat-e “dānešju” barā-ye shomā, **bāzgu-ye** vāγeati ke digar dovrān-e dānešāmuzi rā pošt-e sar gozārdeyid. [مفیدی. ص-78]*

"Talaba bo‘lish" endi o‘quvchilikni ortda qolganligi haqida **hikoya** qiladi.

واژه هاي مردم سالاري، پدرسالاري، مردسالاري، و زن سالاري آشناترند و آشنايي با آن ها به خواننده كمك مي كند كه **واگوي** همه سالاري را دريابند.

*Vāžehā-ye mardom-e sālāri, pedarsālāri, mardsālāri vazansālāri āšnātarand va āšnāiyi bā ānhā be xānande komak mi konad ke **vāgu-ye** hame sālāri rā dar yāband. [http://www.sid.ir/fa/journal/ViewPaper.aspx?id=55108]*

Demokratiya, matrearxat va patrearxat so‘zlari tanish tuyuladi va bu so‘zlarni tushunish o‘quvchiga barcha “Solori” qo‘shimchalarining m’nosini **anglashga** yordam beradi.

باز [*bāz*], وا [*vā*] prefiksining allomorfi funksiyasi jihatdan narsa-buyum hamda shaxs oti yasashda qo‘llanadi. Bu prefiksal allomorflar yasagan so‘zlar ba’zan stilistik jihatdan farq qiladi, ya’ni باز [*bāz*] prefiksidan yasalgan so‘zlar

asosan badiiy, ilmiy-publitistik uslubda qo‘llanilsa, وا [*vā*] prefiksidan yasalgan so‘zlar ko‘proq og‘zaki uslubda uchraydi. Ba’zi o‘rinlarda bir-birining o‘rnida almashib kela oladi. Shu bilan birga ba’zi hollarda وا [*vā*] prefiksidan yasalgan so‘zlarni ijtimoiy, iqtisodiy hamda siyosiy matnlarda ham uchratish mumkin. وا [*vā*] prefiksal allomorfiga nisbatan باز [*bāz*] prefiksi ko‘proq so‘z yasaydi.

2) بر [*bar*] prefiksining ور [*var*], ابر [*abar*] allomorflari mavjud bo‘lib, ushbu prefiks hozirgi zamon fe’l negizi hamda o‘tgan zamon fe’l negiziga qo‘shilishi natijasida keng ko‘lamli valentlikka ega bo‘lgan neologik otlarni yasaydi. *[Пейсиков.1973.С-191]*

Masalan, HZFN + **بر [*bar*]**:

برگذار *[bargozār]* - 1) amalga oshirish; 2) katta bo’lmagan sovg‘a.

برآیند *[barāyand]* - teng ta’sir etuvchi kuch.

برانداز *[barāndāz]* - 1) tashlash, vayron qilish, 2)boshdan oyoq kuzatish

O‘ZFN (yoki fe’lning noaniq qisqa shakli) + **بر – [*bar*]:**

برداشت *[bardāšt]* – 1) oldindan olish (kapital); 2) oldindan avans olish.

براورد *[barāvard]* –1) hisobot; 2) tannarx.

در حالی که سال جاری میلادی به پایان خود نزدیک میشود، مؤسسات تحقیقاتی و نشریات تخصصی **برآورد**های خود را درباره عملکرد اقتصاد کشورها در سالی که گذشت، منتشر میکنند.

*Dar hāli ke sāl-e jāri-ye milādi be pāyān-e xod nazdik mišavad, moassesāt-e tahγiγāti va našriyāt-e taxassosi **barāvard**hā-ye xodrā dar bāre-ye amalkard-e eγtesād-e kešvarhā dar sāli ke gozašt, montašer mikonand. [6111.1392. همشهری]*

Milodiy joriy yil tugashiga yaqin qolgan bir paytda tadqiqot muassasalari va maxsus nashriyotlar o‘tgan yildagi mamlakatlar iqtisodiy operatsiyalari haqidagi o‘z **hisobot**larini nashr qiladilar.

برخورد *[barxord]* –to‘qnashuv, mojaro, munosabat.

ور [*var*] prefiksal allomorfi بر [bar] prefiksi kabi HZFN hamda O‘ZFNga qo‘shilib turli neologik otlarni yasaydi yoki **بر – [*bar*]** prefiksidan yasalgan so‘zlarning stilistik jihatdan og‘zaki uslubdagi varianti sifatida qo‘llanadi. **Masalan, HZFN + ور [*var*]:**

وراندار *[varāndāz]* – 1) bekor qilish, yo‘qotish 2)boshdan oyoq kuzatish

O‘ZFN (yoki fe’lning noaniq qisqa shakli) + **ور – *var*:**

ورشکست *[varšekast]* - sinish, inqiroz.

وراندار – برانداز yasama otlari tarkibidagi بر –*bar* / رو –*var* prefiksal allomorflari almashinib kelganini ko‘rish mumkin.

دو روز پیش نیز عباس عبدی در گفت‌وگو با روزنامه اعتماد تاکید کرد که نباید به اپوزیسیون **برانداز** اهمیت داد، زیرا آنها در شرایط کنونی خیلی اهمیتی ندارند.

*Do ruz piš niz Abbās Abadi dar goftogu bā ruznāme-ye e’temād takid kard ke nabāyad be opuzisiyun **barandāz** ahamiyāt dād, zirā ānhā dar šarāit-e konuni xeyli ahamiyati nadārad. [http://farsi.alarabiya.net/fa/views/2018/06/03/]*

Ikki kun avval, Abbos Abadi “E’temad” gazetasiga bergan intervyusida muxolifatga **boshdan oyoq kuzatish** bilan e’tibor qilmaslik kerakligini ta’kidladi, chunki ular hozirgi vaziyatda umuman ahamiyatga ega emas..

مشغول تماشا و **وراندازی**ن محلوق کمیاب و عجیب بودم...

*Mašγul-e tamāšā o **varandāz-e** in maxluγ-e kamyāb o ajib budam…*

[https://weare.ir/interesting]

Bu ajoyib va kamyob mavjudotni tomosha qilish va **boshdan oyoq kuzatish** bilan band edim...

“**بر** –*bar* prefiksal morfemasining yana bir **ابر** – ***abar*** variant ham mavjud bo‘lib, bu qo‘shimcha qo‘shilgan so‘zga “oliyroq” ma’nosini beradi hamda fe’ldan tashqari barcha so‘zlarga qo‘shilib sifat va ot yasaydi”. *[کلباسی. 1371 ص—77-78]*

ابرجنایتکار *[abarjenāyatkār]* - (“qudratli”) yovuz jinoyatchi

ابرمرد *[abarmard]* – supermen, superqahramon

این اثر مهمترین اثر نیجه است که در آن نظریاتی چون، **«ابرمرد»** کاملترین صورت و مناسبترین معنی خود را پیدا می کند.

In asar mohemtarin asar-e Nijje ast ke dar ān nazariyāti čun, ***“abarmard”*** *kāmeltarin surat o monāsebtarin ma’ni-ye xod rā peydā mikonad.*

[https://ketabnak.com/book/39419]

Bu asar Nitsehning eng muhim asarlaridan biri hisoblanadi, chunki unda **“Supermen”** obrazi o‘zining eng to‘liq hamda eng munosib ijobiy ma’nosini topadi.

بر [*bar*], ور [*var*] prefiksal allomorflari funksiyasi jihatdan narsa-buyum oti yasashda qo‘llanadi. Bu prefiksal allomorflar yasagan so‘zlar ba’zan stilistik jihatdan farq qiladi, ya’ni بر –*bar* prefiksidan yasalgan so‘zlar asosan badiiy, ilmiy-publitistik uslubda qo‘llanilsa, ور [*var*] prefiksidan yasalgan so‘zlar ko‘proq og‘zaki uslubda ishlatiladi. Bu qo‘shimchalar ba’zi o‘rinlarda bir-birining o‘rnida almashinib kela oladi. Ammo ba’zi hollarda ور [*var*] prefiksidan yasalgan so‘zlarni ijimoiy, iqtisodiy hamda siyosiy matnlarda ham uchratish mumkin. Jumladan, برانداز *[barandāz]* - ورانداز - *[varandāz]* kabi so‘zlar aynan bir uslubga tegishli bo‘lgan matnlarda o‘rin almashib kela oladi. Manbalardagi misollarga ور – [*var*] prefiksal allomorfiga nisbatan بر –*bar* prefiksi ko‘proq so‘z yasaydi. ابر – *abar* prefiksal allomorfi shaxs otlarini yasash uchun xizmat qiladi. Bu prefiksdan yasalgan so‘zlarni me’yoriy til normlariga mos keladigan matnlarda uchratish mumkin. Ammo manbalarda **بر** *[bar]* prefiksi bilan ابر [*abar*] prefiksal allomorfining o‘rin almashgan holatini kuzatilmadi .

Tahlildan ma’lum bo‘ldiki,

1. باز – *bāz* prefiksi bilan yasalgan otlar universal bo‘lib, barcha uslubdagi matnlarda uchratish mumkin. وا – *vā* prefiksi bilan yasalgan yasama otlar asosan og‘zaki nutqqa xos bo‘lib, og‘zaki nutqdagi ba’zi so‘zlar, jumladan, واگذار *[vāgozār]*, واریز *[vāriz],* واخواست *[vāxāst]* kabi yasama otlar me’yoriy tilga kirgan.

2. بر – *bar* prefiksi bilan yasalgan otlar ham universal bo‘lib, barcha uslubdagi matnlarda uchratish mumkin, ور - *var* prefiksi bilan yasalgan yasama otlar asosan og‘zaki nutqqa xos, og‘zaki nutqdagi ba’zi so‘zlar, jumladan, ورشکست *[varšekast]*, ورانداز *[varāndāz]* kabi yasama otlar me’yoriy tilga kirgan. بر– *bar* prefiksining klassik shakli ابر – *abar* bo‘lib, hozirgi kunda bu prefiks neologik ot yasash uchun xizmat qiladi.

FOYDALANILGAN ADABIYOT VA MANBALAR RO‘YXATI

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INGLIZ TILIDA XOLAT FE’LLARINING SEMANTIK TAHLILI

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Annotatsiya: Ushbu maqolada ingliz tilidagi xolat fe’llarining semantik tahlili ko‘rib chiqiladi. *Can*, *may*, *must*, *should*, *will* kabi xolat fe’llari imkoniyat, zarurat, ruxsat, majburiyat va bashorat kabi modalliklarni ifodalaydi. Maqolada xolat fe’llarining turli kontekstlarda ma’nolarining qanday o‘zgarishi, sintaktik va pragmatik jihatdan qanday ishlatilishi tahlil qilinadi. Shuningdek, modallarning semantik murakkabligi va kontekstga bog‘liqligi tufayli ularni tarjima qilish va tushunishdagi qiyinchiliklar ham ko‘rsatib o‘tiladi. Tadqiqot ingliz tilining sintaksisi va semantikasida xolat fe’llarining o‘rni va vazifalarini chuqurroq anglashga yordam beradi, lingvistlar, til o‘rganuvchilar va o‘qituvchilar uchun foydalidir.

Kalit so‘zlar*:Xolat fe’llari, semantik tahlil, ingliz tilida modallik, imkoniyat, zarurat, majburiyat, ruxsat, pragmatika, sintaksis, til o‘rgatish*

Annotation: This article explores the semantic analysis of English modal verbs, focusing on their various meanings and functions in different contexts. Modal verbs such as *can*, *may*, *must*, *should*, and *will* express modality, including possibility, necessity, permission, obligation, and prediction. The paper examines how modal verbs convey different shades of meaning depending on syntactic structure and pragmatic usage. Furthermore, it highlights the challenges in translating and interpreting modals due to their semantic complexity and context-dependence. The study aims to provide a comprehensive understanding of modal verbs’ roles in English syntax and semantics, benefiting linguists, language learners, and educators.

Keywords: *Modal verbs, semantic analysis, English modality, possibility, necessity, obligation, permission, pragmatics, syntax, language teaching.*

Kirish qismi: Ingliz tilida xolat fe’llari (modal verbs) tilshunoslikda muhim o‘rin tutadi, chunki ular gap ma’nosini boyitishda va turli modalliklarni ifodalashda asosiy vosita hisoblanadi. *Can*, *may*, *must*, *should*, *will* kabi fe’llar yordamida gapda imkoniyat, ruxsat, zarurat, majburiyat, bashorat kabi turli ma’nolar bildiriladi. Xolat

fe’llari o‘zining qisqa shakli va o‘ziga xos sintaktik xususiyatlari bilan boshqa fe’llardan farq qiladi, shuningdek, ular gap tuzilishi va ma’no yaratishda noyob ahamiyatga ega.

Semantik jihatdan xolat fe’llarining vazifalari murakkab va ko‘p qirrali bo‘lib, ularning ma’nosi kontekstga, gapning tuzilishiga va nutqdagi pragmatik vaziyatga bog‘liq. Shu sababli, ular nafaqat grammatik, balki semantik va pragmatik tahlil uchun ham qiziqarli ob’ekt hisoblanadi. Xolat fe’llarining ma’nolari ko‘pincha bir-biriga yaqin bo‘lsa-da, ular gapdagi vaziyatga qarab farqlanadi va o‘zaro almashtirib qo‘yilganda ma’noda noaniqliklar yuzaga kelishi mumkin.

Til o‘rganuvchilar uchun xolat fe’llarining to‘g‘ri ishlatilishi ko‘pincha murakkablik tug‘diradi, chunki ular ingliz tilida ko‘plab grammatik va ma’no jihatidan o‘ziga xos qoidalar asosida ishlaydi. Shuningdek, tarjimonlar uchun ham xolat fe’llarining to‘g‘ri va aniqlik bilan tarjima qilinishi katta ahamiyatga ega, chunki ular kontekstga qarab turlicha ma’no kasb etishi mumkin.

Ushbu maqolada ingliz tilidagi xolat fe’llarining semantik jihatlari batafsil tahlil qilinadi, ularning turli kontekstlardagi ma’nolari o‘rganiladi va ularning nutqdagi funksiyalari ochib beriladi. Bu tadqiqot lingvistlar, til o‘rganuvchilar va o‘qituvchilar uchun foydali bo‘lib, ingliz tilidagi modallikni chuqurroq tushunishga xizmat qiladi.

Asosiy qism: Xolat fe’llari (modal verbs) ingliz tilida gap ma’nosini modallik orqali boyitish uchun ishlatiladi. Ular gapda zarurat, imkoniyat, ruxsat, majburiyat, ehtimollik va bashorat kabi modallarni ifodalaydi. Xolat fe’llari *can, could, may, might, must, shall, should, will, would* kabi fe’llardan iborat bo‘lib, ular boshqa fe’llar bilan birgalikda ishlaydi va asosiy fe’l shaklini o‘zgartirmaydi.

Har bir xolat fe’lining o‘ziga xos semantik yo‘nalishi bor:

- Can / Could — imkoniyat va qobiliyatni ifodalaydi. Masalan, *She can swim* (U suzadi).
- May / Might — ruxsat va ehtimollikni bildiradi. *May I come?* (Kelishim mumkinmi?), *It might rain* (Yomg‘ir yog‘ishi mumkin).
- Must — zarurat va majburiyatni ifodalaydi. *You must finish your homework* (Uy vazifangni bajarishing kerak).
- Shall / Should — taklif, maslahat va majburiyat ma’nosida ishlatiladi. *You should see a doctor* (Doktorga ko‘rinishing kerak).
- Will / Would — kelajakdagi hodisalar yoki odatlarni ifodalaydi. *I will call you* (Seni qo‘ng‘iroq qilaman).

Xolat fe’llari ko‘pincha kontekstga bog‘liq bo‘lib, ular tomonidan ifodalangan ma’no vaziyatga qarab o‘zgarishi mumkin.

Xolat fe’llari sintaksisda o‘ziga xos xususiyatlarga ega. Ular yordamchi fe’l sifatida ishlaydi va keyingi fe’l asosiy shaklda keladi (*bare infinitive*). Masalan, *She can sing, They must go*. Bu fe’llar shaxs va songa qarab o‘zgarishmaydi, ya’ni *he can, they can* kabi shakllarda bir xil qoladi.

Pragmatik jihatdan xolat fe’llari nutqdagi ohang va niyatni ifodalaydi. Masalan, *Could you help me?* iborasi oddiy savol emas, balki muloyim iltimosdir. Shu sababli, ular gapdagi maqsad va muloqot kontekstini belgilashda muhim ahamiyatga ega.

Xolat fe’llarini tarjima qilishda kontekstni hisobga olish muhimdir, chunki ularning ma’nosi va funksiyasi tillararo farq qiladi. Misol uchun, o‘zbek tilida xolat fe’llariga to‘g‘ridan-to‘g‘ri mos keladigan grammatik shakllar kam uchraydi, shuning uchun tarjima jarayonida ularning ma’nosi to‘liq aks ettirilishi uchun qo‘shimcha izohlar talab qilinishi mumkin.

Til o‘rganuvchilar uchun xolat fe’llarining to‘g‘ri ishlatilishi muhim bo‘lib, ular tilning noaniq va ko‘p qirrali jihatlarini o‘rganishda asosiy qiyinchiliklardan biridir. Shu bois, til o‘rgatishda xolat fe’llarining semantik va pragmatik jihatlari chuqur o‘rgatilishi lozim.

Xolat fe’llari ingliz tilida gap ma’nosini boyitishda va turli modalliklarni ifodalashda muhim vositadir. Ularning semantik tahlili tilshunoslikda chuqurroq tushuncha hosil qilishga yordam beradi. Har bir xolat fe’lining o‘ziga xos ma’nosi bor va ular kontekstga qarab turlicha qo‘llaniladi.

Sintaktik va pragmatik xususiyatlar xolat fe’llarining gap tuzilishida va nutqdagi niyatni ifodalashda muhim ahamiyatga ega. Shuningdek, tarjima va til o‘rgatishda xolat fe’llarining murakkabligi sababli alohida e’tibor qaratilishi zarur.

Kelajakda xolat fe’llarining semantik va pragmatik jihatlarini chuqurroq o‘rganish, ularni til o‘rgatish metodikasida yangi yondashuvlar yaratish va tillararo farqlarni hisobga olgan holda tarjima metodlarini takomillashtirish dolzarb masalalar sifatida qoladi.

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DARIY TILINING HOZIRGI O‘RTA OSIYO VA AFG‘ONISTON HUDUDIDA TARQALISHI VA BU HUDUDDAGI TILLAR BILAN O‘ZARO MUNOSABATI

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Afg‘oniston ko‘p millatli va ko‘p tilli mamlakatdir. Ma’lumotlarga ko‘ra, mamlakatda eroniy, turkiy, arabiy, shimoliy hind, dravid etnik gu-ruhlariga mansub 20 dan ortiq millat vakillari istiqomat qiladi. Hozirgi kunda Afg‘oniston aholisi so‘zlashadigan tillar va yirik dialektlar soni 30 dan ortiq bo‘lib, ular hind-yevropa (eron, hind, dard), turkiy, mo‘g‘ul, somiy, tillari oilasiga mansubdir. Bunday etnolingvistik xilma-xillik mamlakatdagi rasmiy til siyosatiga va umuman, til vaziatiga o‘z ta’sirini ko‘rsatishi tabiiy.

Dariy tili, pashtu tili bilan bir qatorda, Afg‘onistonning rasmiy davlat tili, o‘rta asrlardan beri hozirgi kungacha aholining aksariyat ko‘pchiligi tomonidan iste’molda bo‘lgan til maqomini egallab kelmoqda. Statistik ma’lumotlarga ko‘ra, mamlakatning 49% aholisi dariy tilini ona tili, 37% i ikkinchi til deb hisoblaydi.

Klassik dariy tili ham qadim madaniyatga ega bo‘lib, arab xalifaligi hukmronligi davrida ikki asrlik asoratni boshidan kechirib IX asrning ik-kinchi yarmiga kelib Buxoroda Somoniylar davlati (864-999) va Xuro-sonda Safforiylar (873-903) davlati barpo bo‘lgach, o‘z tili va madani-yatini qayta tiklash imkoniga ega bo‘ldi. Somoniylar davlati arab xalifaligi ta’siridan uzil-kesil qutilmagan bo‘lsa ham saroyda rasmiy yozishmalarni porsiy-dariy tilida olib borishdi va arab tilidan ilmiy va adabiy asarlarni dariy tiliga tarjima qilishni va shoir va yozuvchilarning fors tilida ijod qilishlarini qo‘llab quvvatlashdi.

Dariy tili egalari o‘zlarini arab tiliga nisbatan ichki ikki asrlik noro-ziligini, adabiy asarlarda ifodalashga intilishdi. O‘sha davrda klassik dariy tilida ijod etgan Rudakiy (880-yil tug‘ilgan) va Daqiqiy, Firdavsiy, Shahid Balxiy, Manuchehriy, Farruxiy, Anvariy va boshqa shoirlar o‘z asarlarida imkon boricha arab tilidan o‘zlashmalarni kamroq ishlatishga intilganlar. Lekin arab tili o‘zining leksik-grammatik tizimiga ko‘ra so‘z yasash imko-niyatlari cheksiz bo‘lganligi uchun va arab she'riy vazni aruz forsiy ada-biyotiga kirib kelganligi va forsiy she’riyatda mustahkam o‘rin egallaganligi, islomiy tasavvuf istilohlari she’riyatga boy ma’naviy imko-niyatlar yaratganligi sababli klassik dariy tiliga asrlar davomida o‘z ta’si-rini ko‘rsatib keldi.

Klassik dariy tili XX asrning boshlarigacha she’riyatda deyarli barcha eroniy tillar uchun yagona me’yoriy adabiy til bo‘lib xizmat qildi. Albatta, bu degani hech qanday o‘zgarishga uchramadi, degani emas, doimiy rivoj-lanishda, takomillashuv jarayonida bo‘ldi, ham fonologik, ham leksik, ham grammatik jihatdan o‘zgarib bordi. Lekin XX asrning boshlarigacha, klas-sik dariy tili me’yoriy adabiy til, deb qaralardi va bu tilga og‘zaki nutqdan yoki lahjalardan so‘z va iboralarni kiritish, tilni buzishga qaratilgan qo‘po-ruvchilik harakati, deb baholanardi.

Shuni qayd etish kerakki ba’zi bir eronshunos olimlar XVI asrdan boshlab “klassik dariy tilining fors, tojik, dariy tillariga bo‘linishiga zamin paydo bo‘ldi” degan fikr bildirishadi.

P.N. Xonlariy, M. Muin va M. Abulqosimiy va boshqa mualliflarning “Dastur”larida ko‘rsatilishicha klassik fors tili (klassik dariy tili – X.U.)ning fonetik tizimi dariy tilining fonetik tizimi bilan deyarli bir xil, hozirgi zamon fors tili esa keskin farq qiladi. Shuning uchun gap klassik fors tilidan uzoqlashish haqida ketadi, tojik va dariy tili haqida emas.

Zamonaviy dariy tili ham biznes va ishbilarmonlik muzokaralari tili hisoblanadi, chunki u poytaxt Kobul va boshqa yirik shaharlarda keng tar-qalgan. Dariy tilidan Afg‘onistondagi ommaviy axborot vositalari, jum-ladan, milliy radio, televideniya, shuningdek, hukumat internet resurslari ham faol foydalanmoqda. 2021-yil avgust oyida “Tolibon” islomiy radikal diniy-siyosiy yarim harbiylashtirilgan harakati mamlakatda hokimiyatni qo‘lga kiritganiga qaramay, ustunlik qiluvchi pashtunlarga mansub ko‘p-chilik rahbar va amaldorlar uchun dariy tili umumiy muloqot tili bo‘lib qoldi. Millati, etnik nuqtai nazardan, bu harakatni pashtun etnik guruhini ifodalovchi siyosiy partiya, deb hisoblash mumkin. Biroq, Tolibon rasmiy hujjatlarda pashtu tilidan foydalanishni oshirishga shoshilmayapti va dariy asosiy muloqot tili bo‘lib qolmoqda.

Ma’lumki, ozodlikparast afg‘on xalqi uzoq vaqt mo‘g‘ullarga qarshi kurashdi, keyin ingliz-afg‘on urushlarining shafqatsiz va qonli tarixiy davridan to‘liq omon qolishga majbur bo‘ldi. Ingliz bosqinchilari uch marta urindilar (1838-1842, 1878-1881 va 1919). Xorijiy bosqinchilarning maqsadi nafaqat Afg‘onistonni bosib olish, balki O‘rta Osiyoda ham o‘z ta’sirini yoyish edi. Biroq, chet elliklar Sharqda eng katta harbiy mag‘-lubiyatga uchradilar, mamlakatdan haydab chiqarildilar va afg‘onlar o‘jar va qahramonlik bilan kurasha oldilar.

Keyin Sobiq Ittifoq qo‘shinlarining cheklangan kontingentining Afg‘onistonda bo‘lishi (1979-1989) va nihoyat, AQSh va xalqaro xavfsizlik kuchlarining Afg‘onistondagi 20 yillik harbiy-siyosiy va iqti-sodiy mavjudligi tugadi. “Tolibon” harakati hokimiyat tepasiga kelishi bi-lan “mustaqil” davlatni shakllantirish jarayoni “boshlandi”.

Demak, hozirgi dariy tili o‘zining madaniy-tarixiy obro‘-e’tiboriga ko‘ra fors tilidan qolishmaydi va uni haqli ravishda fors tili bilan bir qa-torda “Sharqning fransuz tili” deyish mumkin. Zamonaviy Afg‘onistonda ko‘plab tarixiy joylar va yodgorliklar, shuningdek, YUNESKOning ko‘p-lab meros obyektlari (Dor ul-Amon, Tojbek, Ark saroylari, Bala Hisor qal’asi, Afg‘oniston Milliy muzeyi - Kobul muzeyi) mavjud.

Bundan tashqari Hindiston yarim orolida ham dariy tili keng tar-qalgan. Ma’lumotlarga qaraganda, Hindistonning ba’zi aholisi dariy tilini “pahnavarhind” – urdu tilining onasi deb hisoblashar ekan. Dariy tili Hindiston zaminidagi rivojini bu yurtda yaratilgan ko‘plab izohli lug‘atlardan ham bilish mumkin. Bu til Hindistonga XI asrda kirib kelgan. Ko‘plab shohlar davrida mazkur til saroy va adabiyot tili vazifasini bajargan. Beruniy ham o‘zining Hindistonga bag‘ishlab yozgan asarida bu yurtdagi yirik tillardan biri – dariy ekanligini ta’kidlagan. Akbarshoh davrida esa

bu til Hindistonning rasmiy til maqomiga ega bo‘lgan. Hozirda ham bu yurtda mazkur tilda so‘zlashuvchilar soni anchagina.

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V. QIYOSIY ADABIYOTSHUNOSLIK, CHOG‘ISHTIRMA TILSHUNOSLIK VA TARJIMASHUNOSLIK

MILLIY-MADANIY KOMPONENT: MOHIYATI, TURLARI VA TARJIMADA IFODALANISHI

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Annotatsiya: Ushbu maqolada tarjima jarayonida muhim o‘rin tutuvchi milliy-madaniy komponent tushunchasi, uning mohiyati va tasnifi tahlil qilinadi. Xususan, milliy-madaniy birliklarning tarjimada qanday ifodalanishi, tarjimonning bu boradagi yondashuvi va tanlovi asosida hosil bo‘ladigan adekvatlik darajasi ko‘rib chiqiladi. Shuningdek, ingliz tilidan o‘zbek tiliga nasriy matnlarni tarjima qilishda uchraydigan madaniy realiyalar misollar asosida tahlil etiladi. Maqolada madaniy komponentlarning tarjima usullari, ular orasidagi ekvivalentlik masalalari ham nazariy va amaliy jihatdan yoritilgan. Tarjimonning madaniy tafakkur va madaniyatlararo muloqotga tayangan holda qabul qilgan qarorlari tarjimaning sifatiga qanday ta’sir ko‘rsatishi tahlil qilinadi.

Kalit so‘zlar: *tarjima nazariyasi, madaniy realiyalar, ekvivalentlik, adekvatlik, tarjima usullari, nasriy tarjima, madaniyatlararo muloqot.*

Abstract: This article analyzes the concept of the national-cultural component, which plays an important role in the translation process, its essence and classification. In particular, it examines how national-cultural units are expressed in translation, the level of adequacy that is formed based on the translator's approach and choice in this regard. Also, cultural realities encountered in translating prose texts from English into Uzbek are analyzed based on examples. The article also covers the translation methods of cultural components and the issues of equivalence between them from a theoretical and practical perspective. It analyzes how the

decisions made by the translator based on cultural thinking and intercultural dialogue affect the quality of the translation.

Keywords: *translation theory, cultural realities, equivalence, adequacy, translation methods, prose translation, intercultural dialogue.*

Абстракт: В данной статье анализируется понятие национально-культурного компонента, его сущность и классификация, играющая важную роль в процессе перевода. В частности, будет рассмотрен уровень адекватности, который создается на основе подхода и выбора переводчика в этом отношении, а также то, как национально-культурные единицы выражены в переводе. Также на примерах анализируются культурные реалии, встречающиеся при переводе прозаических текстов с английского языка на узбекский. В статье рассматриваются методы перевода культурных компонентов, а также вопросы эквивалентности между ними как в теоретическом, так и в практическом плане. Анализируется, как решения, принимаемые переводчиком на основе культурного мышления и межкультурной коммуникации, влияют на качество перевода.

Ключевые слова: *теория перевода, культурные реалии, эквивалентность, адекватность, методы перевода, прозаический перевод, межкультурная коммуникация.*

Kirish qismi: Bugungi globallashuv jarayonida tillararo va madaniyatlararo muloqot tobora jadallashib borayotgan bir paytda tarjima faoliyatining ahamiyati yanada ortmoqda. Ayniqsa, adabiy tarjimada madaniy kontekstni to‘g‘ri anglash va uni asar ruhi, milliy koloritiga mos tarzda ifodalash tarjimaning muvaffaqiyatini belgilovchi muhim omillardan biridir. Bu jarayonda milliy-madaniy komponent tushunchasi markaziy o‘rinni egallaydi.

Milliy-madaniy komponentlar - bu xalqning tarixiy tajribasi, urf-odati, dunyoqarashi, yashash tarzi, diniy e’tiqodi va madaniy qadriyatlari bilan bog‘liq bo‘lgan til birliklari bo‘lib, ular matnda bevosita yoki bilvosita ifodalanadi. Bunday birliklarning tarjimasi doimo muayyan tanlovni talab qiladi: tarjimon ularga qanday yondashadi - to‘g‘ridan-to‘g‘ri tarjima qiladimi, tavsiflovchi usulni tanlaydimi yoki muqobil ifodani topadimi - bu holat tarjimaning adekvatligiga bevosita ta’sir ko‘rsatadi.

Mazkur maqolada milliy-madaniy komponent tushunchasining nazariy asoslari, ularning turlari va tarjima jarayonidagi ifoda vositalari xolis tahlil qilinadi. Shuningdek, ingliz tilidan o‘zbek tiliga nasriy matnlar tarjimasi misolida ushbu komponentlarning tarjimada qanday aks etishi, tarjima strategiyalari va uslublari ko‘rib chiqiladi.

Asosiy qism: Milliy-madaniy komponent (MMK) - bu har bir til va madaniyatga xos bo‘lgan lingvomadaniy birliklar majmui bo‘lib, ular til vositasida ifodalanadigan xalqning tarixiy tajribasi, dunyoqarashi, urf-odatlari, diniy e’tiqodi, hayot tarzi, an’anaviy qadriyatlarini o‘zida mujassam etadi. Bu komponentlar asosan leksik darajada - so‘zlar, frazeologik birliklar, toponimlar, antroponimlar, realiyalar va metaforalarda namoyon bo‘ladi.

Tarjima nazariyasida MMKlar "kulturospetsifik birliklar" yoki "madaniy realiyalar" deb ham yuritiladi. Tarjimonlar oldida ana shu birliklarni boshqa tilda ekvivalent tarzda yetkazish vazifasi turadi. Biroq bunday birliklar har doim ham ekvivalentga ega bo‘lavermaydi. Shu sababli, tarjimada madaniy komponentlar bilan ishlash murakkab va mas’uliyatli jarayon sanaladi.

Milliy-madaniy birliklarni tasniflash bo‘yicha turli yondashuvlar mavjud. Tarjima nazariyasi va madaniyatshunoslikka oid adabiyotlar asosida quyidagi asosiy turlar ajratiladi:

-Material madaniyat birliklari kiyim-kechak nomlari, ovqatlar, uy-joylar, an’anaviy mehnat qurollari va boshqalar (masalan, *tubeteika, pilaf, chapan*).

-Ijtimoiy madaniyat birliklari davlat tizimi, ijtimoiy institutlar, qonunlar, ta’lim tizimi va boshqalar (*mahalla, jamoat, do‘stlik*).

-Diniy va axloqiy birliklar: ibodat shakllari, diniy bayramlar, urf-odatlar (*iftorlik, hayit, duogo‘y*).

-Mentalitet va ma’naviy qadriyatlar ya’nikim xalqona hikmatlar, maqollar, ramzlar, urf-odatlarga oid iboralar (*boshi ochiq yurmaslik, mehmondo‘stlik, or-nomus*).

Bu birliklar nafaqat tilni, balki millatning ruhiyatini ifodalovchi kuchli vositalar bo‘lib, milliy-madaniy komponentlar tarjimada ko‘plab strategik yondashuvlarni talab etadi.

To‘g‘ridan-to‘g‘ri tarjima asliyatdagi birlikning ekvivalent shakli mavjud bo‘lsa, u aynan o‘z nomi bilan tarjima qilinadi (masalan, *pilaf → palov*, *tea → choy*).

Tavsifiy tarjima asliyatda mavjud leksik birlikning bevosita ekvivalenti bo‘lmasa, uning mazmuni tushuntirilib beriladi (masalan, *Thanksgiving → minnatdorchilik bayrami*).

Transliteratsiya til birliklari fonetik yozuv asosida beriladi, ayniqsa antroponim va toponimlarda qo‘llaniladi. (masalan, *Oxford → Oksford*).

Moslashtirish (adaptatsiya) milliy madaniyatga yot birliklar o‘rniga o‘xshash madaniy birliklar qo‘yiladi (masalan, *pub → choyxona* deb berilishi mumkin).

Izohli tarjima ko‘pincha ilmiy yoki adabiy tarjimalarda qo‘llanilib, tarjimada birlik saqlanadi, ammo unga tushuntiruvchi izoh keltiriladi.

Tarjimada milliy-madaniy komponentlarning ifodalanishi, ayniqsa, ingliz tilidan bevosita tarjima qilingan adabiy nasr asarlarida yaqqol namoyon bo‘ladi. Masalan, Ernest Xemingueyning asarlaridagi *Thanksgiving, Super Bowl, apple pie* kabi birliklar tarjimon tomonidan tavsifiy yoki moslashtiruvchi usullar bilan ifodalanadi.

Joan Roulingning “Garri Potter” turkumidagi realiyalar, sehrli atamalar, maktab tizimi, britan mentalitetiga oid iboralar tarjima jarayonida turlicha yondashuvni talab qiladi. O‘zbek tarjimasida *Hogwarts* - “Xogvarts maktabi”, *Muggle* - “Sehr-jodudan bexabar odam” tarzida izohli-tavsifiy yondashuvlar qo‘llanilgan.

Tarjimon G‘.G‘ulom, O. Hoshimov, N.Komilov kabi mutaxassislar asarlarida MMKlar tarjimada to‘g‘ri tanlangan strategiyalar evaziga milliy ruhi bilan saqlanib

qolgan. Bu esa tarjima asarning o‘ziga xosligini yo‘qotmasdan, madaniyatlararo muloqotni ta’minlashiga xizmat qilgan.

Milliy-madaniy komponentlarni to‘g‘ri tarjima qilishda tarjimonning lingvistik bilimlari bilan bir qatorda madaniyatlararo kompetensiyasi ham muhim ahamiyatga ega. Tarjimon manba va qabul qiluvchi madaniyatni yaxshi bilishi, realiyalar o‘rtasida moslik topa olishi, kerak bo‘lsa, izoh bera olishi zarur. Chunki har bir tarjima - bu faqat til emas, balki madaniyatlararo muloqot akti hisoblanadi.

Xulosa qismi: Tarjima nazariyasi va amaliyotida milliy-madaniy komponentlarning o‘rni tobora muhim ahamiyat kasb etmoqda. Chunki har bir til nafaqat aloqa vositasi, balki uning ortida turgan xalqning butun madaniy olami, tafakkuri va ijtimoiy-tarixiy tajribasini ham ifodalaydi. Shunday ekan, tarjima faqat so‘zlarni boshqa tilga ko‘chirish emas, balki bir madaniyatni boshqa bir madaniyat bilan uzviy muloqotga kiritish jarayonidir.

Tadqiqot davomida aniqlanishicha, milliy-madaniy komponentlar turli soha va darajadagi til birliklari orqali namoyon bo‘ladi. Ular tarkibiga material madaniyat, ijtimoiy institutlar, diniy qadriyatlar, axloqiy-mental birliklar va boshqa ko‘plab elementlar kiradi. Bunday birliklarning tarjimasi esa tarjimonning madaniyatlararo kompetensiyasi, tanlagan strategiyasi va asarning maqsadli auditoriyasiga bog‘liq holda turlicha yechimlarni talab qiladi.

Tarjima jarayonida qo‘llaniladigan to‘g‘ridan-to‘g‘ri tarjima, tavsifiy tarjima, moslashtirish, izohlash, transliteratsiya kabi usullar milliy-madaniy birliklarning ma’no va ruhi saqlanishiga xizmat qiladi. Biroq har bir usulni joyida va kontekstga mos holda qo‘llash — tarjimonning salohiyati, bilim darajasi va didiga bog‘liq.

Amaliy misollar tahlili shuni ko‘rsatadiki, ingliz tilidan o‘zbek tiliga bevosita tarjima qilingan nasriy asarlarda milliy-madaniy komponentlarning uzatilishi turlicha yondashuvlarni talab qilmoqda. Bu borada tarjimonning asosiy vazifasi — madaniy tafovutlarni sezish, ularni inkor etmasdan, balki muvozanatli tarzda o‘zbek o‘quvchisiga tushunarli, ammo asliyatga sodiq shaklda yetkazishdan iboratdir.

Xulosa qilib aytganda, milliy-madaniy komponentlar tarjimaning ruhiy, estetik va madaniy qiymatini belgilovchi asosiy omillardan biri bo‘lib, ularni to‘g‘ri ifoda etish madaniyatlararo muloqot samaradorligini oshirishga xizmat qiladi. Bu esa o‘z navbatida tarjimon oldidagi mas’uliyatni yanada oshiradi va tarjimani madaniyatlararo ko‘prikka aylantiradi.

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“MAIN FEATURES OF THE USE OF ERGONYMIC UNITS IN ENGLISH AND UZBEK AND THEIR CONSIDERATION IN TRANSLATION”

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Annotation: Analysis and Insights This article explores previously overlooked aspects of how ergonyms function in English. Drawing on findings from modern newspaper sources and data from the Corpus of Contemporary American English (COCA), it aims to refine existing recommendations for translating ergonyms and enhancing translation quality. A primary focus is placed on translating ergonyms from Uzbek into English**.**

Keywords: *Translation, proper names, ergonyms, appositions, articles.*

Annotatsiya: Ushbu maqola ingliz tilida ergonimlarning ishlashiga oid ilgari e'tibordan chetda qolgan jihatlarni o'rganadi. Zamonaviy gazeta materiallari va Zamonaviy Amerika Ingliz Tili Korpusidan (COCA) olingan ma'lumotlarga asoslanib, ergonimlarni tarjima qilish bo'yicha mavjud tavsiyalarni takomillashtirish va tarjima sifatini oshirishga qaratilgan. Asosiy e'tibor ergonimlarni o‘zbek tilidan ingliz tiliga tarjima qilishga qaratilgan.

Kalit so‘zlar: *Tarjima, to‘g‘ri ismlar, ergonimlar, apozitsiyalar, artikllar.*

Аннотация: В данной статье рассматриваются ранее упущенные аспекты функционирования эргонимов в английском языке. Основываясь на данных современных газетных источников и корпуса современного американского английского языка (COCA), автор стремится уточнить существующие рекомендации по переводу эргонимов и повысить качество перевода. Особое внимание уделяется переводу эргонимов с узбекского языка на английский.

Ключевые слова: *перевод, собственные имена, эргонимы, аппозиции, артикли.*

Introduction. Ergonyms are specialized proper names used to denote organizations, businesses, institutions, and other social entities. Examples include names like “United Nations,” “Apple Inc.,” or “Amnesty International.” They often consist of a proprietary element, a classifier (e.g., "company," "corporation"), and sometimes geographical indicators.

The study of ergonyms in different languages focuses on their structure, cultural context, and the challenges they pose in translation. For instance, translating ergonyms from Uzbek to English requires balancing accuracy with cultural and linguistic relevance. In Uzbek: The classifier often precedes the proprietary name (e.g., “O‘zbekiston Milliy Banki” translates to “National Bank of Uzbekistan”).

In English: The classifier typically follows the proprietary name (e.g., “Apple Corporation”). As for geographical indicators, Uzbek ergonyms often integrate geographical indicators (e.g., “Toshkent Shahar Hokimligi” – “Tashkent City Administration”), whereas in English, such indicators may be omitted if they are not critical to understanding. In addition, symbolic vs. literal use**:** Some ergonyms are symbolic, reflecting cultural or national values. For instance, “Buyuk Ipak Yo‘li Xolding” (Great Silk Road Holding) refers to cultural heritage, requiring nuanced translation into English to retain its meaning. Ergonyms, which refer to names of organizations, businesses, or other social entities (e.g., “United Nations,” “Amnesty International,” “Apple”), often present challenges in translation. Observations reveal frequent inconsistencies in their usage in newspaper texts and translation efforts. This study proposes a systematic approach to handling ergonyms in translation. Translators are advised to select methods such as calquing, transcription, or direct graphic transfer, ensuring key information in the original name is retained. However, adherence to theoretical guidelines alone is insufficient.

Method: Translators must also consider practical aspects like grammatical adjustments and real-world usage. A particular challenge is posed by translating proper names (PNs) associated with ergonyms, such as anthropo-names. These require nuanced handling due to their grammatical and contextual dependencies. Although transcription rules often apply, adjustments are frequently necessary to align with target language norms. Structural Characteristics of Ergonyms Ergonyms in Uzbek and English share several similarities in structure, including the inclusion of geographic indicators, word-class classifiers, and proprietary elements. Depending on their composition, ergonyms may be categorized as real, symbolic, or conditional, with implications for translation strategies. For example, Uzbek ergonyms typically position classifiers before proprietary elements, while English ergonyms often place them after, functioning as attributive modifiers. This structural divergence necessitates careful adjustment during translation to ensure clarity and natural flow in the target language. Adding classifiers like “corporation” or “company” may be required to enhance comprehensibility. Challenges with Appositions in Ergonyms Incorporating appositions to properly describe ergonyms is a key difficulty in translation.

Symbolic and conditional ergonyms, in particular, often require additional descriptors in English to convey their intended meaning. For instance, while “Microsoft Corporation” is commonly shortened to “Microsoft,” appositional descriptors like “technology company” or “software maker” are often added for precision and context. Articles and Ergonyms in Translation This section discusses the use of articles with ergonyms, particularly in the context of symbolic and conditional ergonyms. These ergonyms often do not include a proper noun

component and are used without articles in English. Examples: - "Intel, Uber and Univision confirmed their membership..." (Independent) - "Both Human Rights Watch and Amnesty International have condemned the Saudi government...” (Newsweek — COCA) Similarly, Uzbek companies and organizations of the same type do not require articles in their English counterparts: - “...the options under discussion included Alibaba taking an equity stake in M.Video..." (Reuters) Symbolic names combined with generic names, however, can use a definite article: - “Engineer Sandeep Sovani... recently ran airflow simulations for the software company Ansys." (Popular Science — COCA) - "The Reuters news service reported that development today.” (PBS — COCA) This principle also applies to Russian ergonyms: - “Last month, the Russian company Gazprom began oil production..." (CSMonitor — COCA) Articles as Part of Ergonym Structures.

Result: Proper names often appear with descriptors that function as appositions, sometimes accompanied by articles. Examples include: - "The World Meteorological Organization said there was no point waiting until the end of the year...” (PBS — COCA) – “Companies coming under the new Canadian sanctions include the Mytishchi Machine Building Plant, the Kalinin Machine Building Plant, and the Tikhomirov Scientific Research Institute of Instrument Design.” (RT) In both English and Uzbek contexts, symbolic ergonyms may incorporate articles depending on usage and context: - “Developed by billionaire Mikhail Prokhorov, the head of the Oneksim Group.”(RT) Omission of Articles in some instances, articles are omitted despite the presence of classifiers: - “...after European Central Bank President Mario Draghi was quoted by German newspaper Handelsblatt saying..." (WashPost — COCA) - "On Wednesday, computer chip company Intel released its mid-year diversity report." (CSM — COCA) - "Electronics retailer Best Buy will no longer sell security software from Russian internet security company Kaspersky Lab." (The Verge)

Discussion: Proper nouns in Uzbek may need transliteration (e.g., "O‘zbektelekom" becomes "Uzbektelecom"). Transliteration might need adjustments to fit English phonetic norms. Adding Descriptors: To make the ergonym comprehensible in English, translators often add descriptors. For example:

Uzbek: “O‘zmilliybank”

English: “Uzbekistan National Bank”.

Articles: English requires definite ("the") or indefinite articles (“a”) for ergonyms, which Uzbek does not use. Translators must decide whether to add articles based on context. Cultural Sensitivity: Names rooted in Uzbek culture or history, such as “Alisher Navoiy nomidagi Davlat Teatri” (State Theater named after Alisher Navoi), require careful adaptation to maintain cultural significance.

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THE TURKISH LANGUAGE: A BRIDGE OF CULTURAL IDENTITY, HISTORY, AND MODERN EXPRESSION

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Abstract: The Turkish language functions as more than a communication tool; it is a dynamic embodiment of cultural identity, collective memory, and evolving values. From its ancient origins in Central Asia to its modern global influence, Turkish has absorbed elements from many civilizations while preserving its own unique grammatical structure, vocabulary, and cultural expressions. This article examines the historical development of the Turkish language, its rich collection of idiomatic expressions and literature, its role in social norms and interactions, and its continuing evolution amidst globalization and multiculturalism. The study also explores the importance of Turkish in preserving identity and transmitting cultural values across generations.

Keywords: *Turkish language, cultural identity, idiomatic expressions, Turkish history, literature, sociolinguistics, globalization, language reform, national unity, linguistic diversity.*

Introduction: The Turkish language serves as a powerful vessel of Turkish cultural heritage, connecting past and present. Through its vocabulary, idioms, literature, and syntax, Turkish reflects the shared experiences, values, and worldview of the Turkish people. As a historically rich and linguistically adaptive language, Turkish has withstood centuries of transformation while maintaining its core identity.

1. Historical Evolution of the Turkish Language

The history of Turkish spans centuries and continents, from Mongolia to North Africa. It developed through three primary stages:

- Old Turkic (7th–13th centuries): Represented by the Orkhon inscriptions, this stage reflects the nomadic roots, spiritual beliefs, and tribal order of early Turkish society.

- Middle Turkish (13th–20th centuries): During the Ottoman Empire, Turkish incorporated Arabic and Persian elements.

- Modern Turkish (20th century–present): Atatürk’s 1928 language reform replaced the Arabic script with the Latin alphabet.

2. Proverbs and Idiomatic Expressions: Culture in Words

- “Azıcık aşım kaygısız başım” - simplicity leads to peace of mind.

- “Bir fincan kahvenin kırk yıl hatırı vardır” - a kind gesture is long remembered.

- “Kalbim pır pır ediyor” - expressing nervous excitement.

3**. Turkish Literature: Mirror of Cultural Identity**

- Classical: Poets like Fuzuli, Baki, and Nedim expressed Sufi ideas.

- Folk: Dede Korkut epics reflect nomadic heritage.

- Modern: Orhan Pamuk and Yaşar Kemal explore identity and memory.

4. Turkish in Social Interaction and Everyday Culture

- Politeness: Use of titles like Bey, Hanım.

- Hospitality: Phrases such as “Hoş geldiniz”.

- Emotional Nuance: Words like “gönül”, “sevda”.

5. A Language of Diversity and Global Influence

- Cultural Exchange: Includes Arabic, Persian, French, English influences.

- Multilingualism: Minority languages like Kurdish, Armenian, Georgian are **supported.**

Conclusion: The Turkish language is a living, evolving testament to the cultural richness, historical continuity, and social complexity of Turkish society. From ancient inscriptions to modern global media, Turkish encapsulates values, traditions, and identity. Understanding Turkish is key to understanding not only a language but an entire civilization.

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THE BRITISH LIBRARY HOUSES A COLLECTION OF MANUSCRIPTS IN TURKISH AND OTHER TURKIC LANGUAGES

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Abstract. The foundation date of the British Library (The National Library of England) dates back to the 1750s. The library which had previously served in the British Museum was separated from the British Museum through a legal regulation and was brought to an independent structure under the name British Library. The British Library officially opened by the Queen in the year of 1998 contains over 150 million documents. The British Library is regarded as the world's second largest library in terms of books and other contents. The building of The British Library is located in the immediate vicinity of the St. Pancras-Kings Cross station which is considered to be the meeting point of national and international train services in central London. There are not any catalogs in the British Library prepared for Turkish manuscripts and containing all Turkish manuscripts in the library as of today. The catalogs and brochures in Turkish manuscripts prepared in 1888 and 1958 are not enough for today's researchers. The British Library has a wide variety of Turkish manuscripts. It is possible to find a great number of manuscripts written in the language of Gokturk, Old Uyghur Turkic, the area of Karahanlı-Harezm-Kipchak representing the East Turkic, and Azerbaijan Turkic, Old Anatolian Turkish, Ottoman Turkish and Turkish Turkish representing Western-Oghuz Turkic from Chagatay Turkic. Apart from these, the British Library has treatises in almost all Turkish dialects (Bashkurt, Uzbek, Tatar, Kazakh, Kirghiz, Chuvash, etc.).

Key words: *British Library, Turkish and Turkic Manuscripts, London, England, Eastern Turkish, Western Turkish, Claudis Rich, Charles Pierre Henry Rieu, Glyn Munro Meredith-Owens, The United Kingdom*

Annotatsiya. Britaniya kutubxonasi (Angliya Milliy kutubxonasi)ning tashkil topgan sanasi 1750-yillarga borib taqaladi. Ilgari Britaniya muzeyida faoliyat olib borgan bu kutubxona, qonuniy tartibga muvofiq, Britaniya muzeyidan ajratilib, mustaqil tashkilot sifatida "Britaniya kutubxonasi" nomi bilan qayta tashkil etilgan. 1998-yilda rasmiy ravishda Qirolicha tomonidan ochilgan ushbu kutubxonada 150 milliondan ortiq hujjat mavjud. Britaniya kutubxonasi, kitoblar va boshqa materiallar soni bo‘yicha dunyodagi ikkinchi yirik kutubxona sifatida e’tirof etiladi. Kutubxona binosi London shahrining markaziy qismida joylashgan bo‘lib, milliy va xalqaro temir yo‘l qatnovlarining tutash nuqtasi hisoblangan Sent-Pankras – Kings-Kross vokzali yaqinida joylashgan. Hozirgi kunga kelib, Britaniya kutubxonasida mavjud barcha turkcha qo‘lyozmalarni o‘z ichiga olgan va aynan shu qo‘lyozmalarga bag‘ishlangan alohida kataloglar mavjud emas. 1888 va 1958-yillarda tayyorlangan turk qo‘lyozmalariga oid katalog va broshyuralar esa bugungi tadqiqotchilar uchun yetarli emas. Britaniya kutubxonasida juda boy turkcha qo‘lyozmalar to‘plami mavjud. Bu yerda G‘okturk, Qadimgi Uyg‘ur turkiy tili,

Sharqiy turkiy tilni ifodalovchi Qoraxoniy-Xorazm-Qipchoq hududiga oid, va G‘arbiy-O‘g‘uz turkiy tillarini aks ettiruvchi Ozarbayjon turkchasi, Qadimgi Anadolu turkchasi, Usmonli turkchasi hamda zamonaviy Turkiya turk tilida yozilgan ko‘plab qo‘lyozmalarni topish mumkin. Bundan tashqari, Britaniya kutubxonasida deyarli barcha turkiy lahjalarda (boshqird, o‘zbek, tatar, qozoq, qirg‘iz, chuvash va boshqalar) yozilgan risolalar ham mavjud.

Kalit so‘zlar: *Britaniya kutubxonasi, turk va turkiy qo‘lyozmalar, London, Angliya, Sharqiy turkchasi, G‘arbiy turkchasi, Claudis Rich, Charles Pierre Henry Rieu, Glyn Munro Meredith-Owens, Birlashgan Qirollik*

Аннотация. Дата основания Британской библиотеки (Национальной библиотеки Англии) относится к 1750-м годам. Библиотека, ранее являвшаяся частью Британского музея, была выделена из его состава посредством правового акта и преобразована в независимую организацию под названием Британская библиотека. Официальное открытие Британской библиотеки состоялось в 1998 году по инициативе королевы, и на сегодняшний день она содержит более 150 миллионов документов. Британская библиотека считается второй по величине библиотекой в мире по количеству книг и других материалов. Здание Британской библиотеки расположено в непосредственной близости от станции Сент-Панкрас-Кингс-Кросс, которая является важнейшей транспортной развязкой для национальных и международных железнодорожных сообщений в центре Лондона. На сегодняшний день в Британской библиотеке нет каталогов, подготовленных для турецких манускриптов, которые бы содержали все турецкие манускрипты библиотеки. Каталоги и брошюры по турецким манускриптам, подготовленные в 1888 и 1958 годах, недостаточны для современных исследователей. Британская библиотека обладает широким ассортиментом турецких манускриптов. Здесь можно найти большое количество манускриптов на языке Гоктюрк, старом уйгурском тюркском, а также материалы, относящиеся к Караханидскому, Хорезмскому и Кыпчакскому регионам, представляющие Восточный тюркский, а также Азербайджанский тюркский, Староанатолийский тюркский, Османский тюркский и современный Турецкий тюркский, происходящие от Чагатайского тюркского. Помимо этого, Британская библиотека содержит трактаты практически на всех тюркских диалектах (башкирский, узбекский, татарский, казахский, киргизский, чувашский и т.д.).

Ключевые слова: *Британская библиотека, турецкие и тюркские манускрипты, Лондон, Англия, Восточный тюркский, Западный тюркский, Клаудиус Рич, Шарль Пьер Генри Рьё, Глин Монро Мередит-Оуэнс, Великобритания.*

Introduction. In this study the Turkish manuscripts in the British Library are outlined. By presenting the history of the library, it was aimed to follow the navigation and the exploration of current Turkish manuscripts. The Turkish manuscripts are roughly classified according to their own era; some examples from the manuscripts of the relevant period were presented. The catalog and brochure studies about the Turkish manuscripts are also included in the notes on how to obtain

the Turkish manuscripts in the library. The works were also classified in terms of their contents. The British Library which has around 4000 Turkish manuscripts written in various fields such as ottoman poetries, journals, a collection of biographies, decrees, history books, literature, music, astronomy, interpretation, Koran has been attracting researchers’ attention.

It is difficult to say a clear thing about the current situation and the number of Turkish manuscripts in the British Library (The National Library of England). It is possible to talk about roughly 4000 manuscripts in Turkish. However, in this number 4000, there are sometimes voluminous ottoman poetries, history books, religious works as well as fragments consisting of only one page or sheet. According to the information obtained from the library, there are about 4000 Turkish manuscripts in the British Library. But we only have access to catalog information of about 1300 of these manuscripts. An attempt is being made to prepare a catalog in the form of a hand list of all Turkish manuscripts preserved in the British Library. However, this issue has not yet been adequately addressed in terms of reading and cataloging a large number of Ottoman Turkish manuscripts, especially the writings of Chagatay and other Turkish dialects. It is possible to obtain more comprehensive information about the relevant manuscript in the independent works about the manuscripts kept in the library. The information provided in the current catalog work or manual lists is more limited and more problematic.

The Turkish manuscripts in the British Library vary in their contents. Thousands of manuscripts written in the field of ottoman poetries, Masnavi, journals, medical works, musical works, encyclopedias, history books, diplomatic correspondences, decrees, recollections, geographical works, mathematics, science, astronomy, faith, mysticism, Islam, Bible, Koran, interpretation, politics, grammar, language, literature, anthology are waiting for researchers. The journals and other works within must be carefully studied.

Main part. The foundation date of the British Library dates back to the 1750s. The British Library is the national library of the United Kingdom. In this article, expressions such as the British Library, the National Library of England, and the National Library of England are used to express the same meaning. In addition, although the official name of the country is the United Kingdom, the famous word England is also intended to express the United Kingdom. The legal foundations of the British National Library were laid in 1969. The intention to establish the British Library emerged in the report of the National Libraries Committee Presidency established in the British Parliament. In 1971, the official report on this subject was accepted and the British National Library gained legal status. The British Library Act, submitted to the parliament in 1972, was approved by the parliament, but the British Library was able to start its active work on July 1, 1973. With this legal process, different sections have been added to the British Library, which operates as a part and department of the British Museum, over time.

Initially, the printed books section was established and over the 200 years that followed, it became the largest section of the British Museum. This library served as a general library, that is, a public library. In addition, a procedure called "legal

deposit" was put into practice for the Library of the British Museum. A real or legal person transfers a copy of the books they own to the library in return for a legal protocol. In this way, both the library acquires books and the books of individuals or institutions are preserved in the library as a compilation collection on a legal basis.

In this context, the Library of the British Museum has the world's leading collections. In fact, in the late 19th century, the collections of Soviet statesman Lenin were offered to readers in a specially built reading room in the Library of the British Museum. In fact, Lenin donated so many books to the library that it is said that the number of these books is more than those in Moscow and Petersburg. The Lenin collection is not covered by legal deposit. The Library of the British Museum contains a wide range of content, including not only printed books but also music sound recordings, maps, manuscripts, special collections, and periodicals. In the records, we witnessed that Lenin used the pseudonym Jacob Richter. In addition to Lenin, there are also collections of famous names such as Karl Marx, Charles Dickens, George Bernard Shaw and Virginia Woolf.

In 1983, when the British Library took over the British Institute of Recorded Sound, the records and volume of the India Office Library and Records expanded. This unit, which was further enriched with special collections and recordings, was renamed the Sounds Archive and is today considered one of the world's leading sound archives. The process of moving the British Library, which currently operates in a very modern and functional building, from the British Museum dates back to the early 1900s. The space problem experienced in the British Museum had emerged in the early 1900s. Providing space and preservation for millions of books, collections, maps and newspapers was not an easy task. First of all, a separate building was allocated for newspapers and they were moved to their current location in Colindale.

England, which was trying to dominate the world with its colonial order, showed a special interest and concern for Islamic manuscripts and collections, especially in the Middle East. Today, there are thousands of manuscripts in the British Library. In addition to manuscripts, there are also many Turkish printed works in the British Library, and the number of Turkish printed and manuscript works in the British Library can be expressed in tens of thousands. Turkish works are not limited to Turkey, the Balkans and the Middle East. Manuscripts or printed works from almost every part of the Turkish world are kept in the library. In addition to printed and manuscript works in many Turkish dialects such as Bashkir, Tatar, Kirghiz, Kazakh, Crimean, Yakut, Chuvash, Uzbek, Turkmen, Azeri, Karakalpak, thousands of manuscripts written in Gokturk, Uyghur, Karahanli, Harezm, Kipchak, Chagatay, Ottoman Turkish are also kept in the British Library. All of these works in the library are mentioned under the name Turkish. In classification studies, expressions such as Ottoman Turkish, Kok Turkish, Uyghur, Chaghatay, Eastern Turkic are used. Almost all types of alphabets used by Turks throughout history, such as Göktürk (Runic), Old Uyghur, Cyrillic, Arabic and Latin, are available in the British Library. Factors such as grants and purchases played a role in the acquisition of Turkish manuscripts in the British Library. The role of Western

orientalists, especially in grants, cannot be underestimated. (Caferoğlu Ahmet., 2000, 44.)

At that time, the Sloane and Harleian libraries located within the British Museum constitute the core of the Turkish manuscripts in today's British Library. According to the information we obtained from the library data, the British collector Claudius Rich (1787-1820) donated 124 Turkish manuscripts to the library. Among these works is Kısasü'l-Enbiyâ written in Çağatay Turkish. The Turkish manuscripts collected by Claudius Rich were also collected in a catalogue. The catalogue mainly includes the works between Add. 7830-7939 in the British Museum. This catalogue, which includes a total of 109 Turkish manuscripts, forms the basis of the second catalogue prepared by Charles Pierre Henry Rieu (1820-1902) in 1888. It is known that Claudius Rich, who also traveled in Iran, Iraq and Turkey, was on a diplomatic mission in Baghdad for the United Kingdom in the early 19th century.

General Sir Tomkyns Hilgrove Turner (1764-1843) was an Englishman of military origin and accompanied the famous Rosetta Stone to be brought from Egypt to England. Sir Tomkyns Hilgrove Turner's son-in-law Henry Octavius Coxe (1811-1881) was an English scholar and librarian. He initially worked as the curator of manuscripts at the British Museum. Later, it can be said that Henry Octavius Coxe, who worked at the Bodlein Library in Oxford, was influential in the British Museum indirectly in the acquisition of Turkish manuscripts from the collection of his father-in-law, General Sir Tomkyns Hilgrove Turner. Another British collector who donated manuscripts to the British Library was Sidney John Alexander Churchill (1862-1921), who was originally a British diplomat. He served as the British consul in Iran for many years. Sidney John Alexander Churchill, who spoke Persian very well, donated Arabic, Persian, Turkish and Hebrew manuscripts to the British Museum indirectly to the British Library. The “Churchill Manuscripts” hold a special place in the library’s Persian manuscript catalogue. The 12-volume manuscript of the comprehensive Redhouse dictionary prepared by the famous Turkologist and orientalist Sir James William Redhouse (1811-1892) was transferred to the Turkish Manuscripts section of the British Library via the British Museum.

Conclusion and Evaluation. The British Library, which houses millions of documents and manuscripts, is also a rich library in terms of Turkish manuscripts. Known as the second largest library in the world, the number of Turkish manuscripts in the British Library is roughly around 4000. However, since magazines and some manuscripts contain more than one manuscript, we can increase this number even higher. For this, every inventory registered in the library must be examined carefully.

From Gokturk texts in Runic letters to the letters of Ziya Pasha, one of the writers of the Tanzimat period; from the Manichaean texts in Old Uyghur letters to Rabguzî's Kısasü'l-Enbiyâ written in Khwarezm Turkish; from Zemahşerî's Mukaddimetü'l Edeb dictionary to Senglah Dictionary, Abuşka Dictionary, from the works of Ali Şir Nevaî to Balıkesirli Zâtî; From the Divan of Kadı Burhaneddin to the Divan of Shah Ismail; from Âşık Paşa's Garibnâme to the memoirs of Babur; from the Turkish poems of Sultan Veled to the works of Fakih Ahmed; from the

Hüsrev ü Şirin of Şeyhi to the Muhabbetnâme of Harezmi; from the letters of Sultan Alp Arslan to the letters and decrees of the Safavid and Ottoman sultans; from the Divan of the Turkmen national poet Mahtumkulu to the Divan of another Turkmen poet Bayram Han; from Sufism to music and songs; from interpretations and interpretations of the Quran to works on mathematics, astronomy and physics; from Yunus Emre to Esrar Dede; from Ahmet Paşa to Şeyh Galib; from the Divan of Âşık Ömer to Zihnî of Bayburt; The British Library, which preserves a wide range of Turkish works in the Gokturk-Uyghur-Arabic-Latin-Cyrillic alphabet, from Central Asian history to Anatolian history, from Tarih Reşidî to Tarih-i Râşid; from Keçecizâde İzzet Molla Divanı to Fitnat Hanım Divan, from Enderunlu Fazıl Divanı to Râsih-i Enderunî Divanı; from Niyazi Misri poems to Kırımlı Rahmi Efendi poems, is an important center for our cultural and literary history. There is no catalog prepared for all Turkish manuscripts in the British Library and including all the works. The Turkish manuscripts in the library were first made by the English orientalist, traveler and antiquarian Claudius Rich (1787-1821). This catalog study, consisting of 118 pages, has not been published. This first catalogue of Turkish manuscripts, measuring 33x20 cm, includes Turkish manuscripts collected by Claudius Rich. The catalogue mainly includes works from Add. 7830-7939 in the British Museum. This catalogue, which includes a total of 109 Turkish manuscripts, forms the basis of the second catalogue prepared by Charles Pierre Henry Rieu (1820-1902) in 1888.

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ARAB TILIDAN O‘ZBEK TILIGA O‘ZLASHGAN ILMIY ATAMALARINING LEKSIK-SEMATIK HUSUSIYATLARI

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Annotatsiya: Hozirgi o‘zbek tili lug‘atida arab tilidan o‘zlashgan ilmiy va ijtimoiy so‘zlarning leksik-semantik hususiyatlari haqida umumiy ma’lumotlar

beriladi. Maqola arab tilidan o‘zbek tiliga o‘zlashgan so‘zlarning paydo bo‘lishi, leksik-semantik o‘zgarishlar va ularning zamonaviy o‘zbek tilidagi qo‘llanilishi haqida tahlil qiladi. Shuningdek, ilmiy atamalar va ularning mantiqiy ma’nolariga oid misollar keltiriladi.

Kalit so‘zlar: *Til tarixi, o‘zlashma so‘zlar, asil ma’no, ko‘chma ma’nolar, leksik-sematik hususiyatlar, ilmiy atamalar.*

Hozirgi o‘zbek tili lug‘at tarkibi o‘zbek xalqining uzoq yillar mobaynida davom etgan madaniy, iqtisodiy va siyosiy aloqalarining natijasida shakllangan murakkab hodisadir. Shu sababli, o‘zbek tilidagi so‘zlar faqat uning ichki rivojlanish jarayonlarining mahsuli emas, balki boshqa xalqlar bilan o‘rnatilgan aloqalar orqali kirib kelgan so‘zlarning natijasi hamdir. O‘zbek tilining lug‘at tarkibida arab tilidan o‘zlashgan so‘zlar katta o‘rin egallaydi. Bu o‘zlashuvlar, xususan, ilmiy va diniy atamalarda o‘zining eng yuqori nuqtasiga yetadi. O‘rta asrlarda Islom dini va arab tilining tarqalishi, ilm-ma’rifat va madaniyat sohasidagi yutuqlar bu jarayonni kuchaytirdi.

Arab tilining o‘zbek tiliga kirib kelishi bevosita Islom dini bilan bog‘liq bo‘lib, ko‘plab arabcha so‘zlar o‘zbek tiliga ilm-fan, madaniyat, din va ijtimoiy hayot bilan bog‘liq sohalarda o‘zlashtirilgan. Bunday so‘zlarning leksik-semantik ma’nolari o‘zgarib, yangi ijtimoiy sharoitga moslashgan. Mazkur maqolada arab tilidan o‘zbek tiliga o‘zlashgan ilmiy atamalar va ularning leksik-sematik hususiyatlari tahlil qilinadi. Bu atamalarni sohaviy yo‘nalishiga qarab tasniflash va ular orasidagi semantik o‘zgarishlarni tahlil qilish, o‘zbek tilining boy leksik boyligini va uning tarixiy rivojlanishini tushunishga yordam beradi.

Arab tilidan o‘zbek tiliga kirgan ilmiy atamalar, asosan, o‘rta asrlarda Islom madaniyatining tarqalishi bilan bog‘liq bo‘lib, turli sohalarda keng qo‘llanilgan. Ushbu atamalar nafaqat ilmiy va ma’rifiy, balki diniy sohada ham keng tarqalgan. Bunday so‘zlar o‘zbek tilining leksik boyligini tashkil etadi va tilning rivojlanishiga katta ta’sir ko‘rsatgan. Quyida ba’zi ilmiy atamalarni ko‘rib chiqamiz.

Arab tilidan o‘zbek tiliga o‘zlashgan ilmiy va ta’lim so‘zlari bir qator muhim atamalarni o‘z ichiga oladi. Masalan, arab tilidagi *‘ilm* (علم), o‘zbek tilida «ilm» yoki «bilim» ma’nolarida qo‘llaniladi. Bu atama o‘qish, o‘rganish va tadqiqot qilish bilan egallangan bilim, ko‘nikma, nazariya va fan kabi ma’nolarni ifodalaydi. O‘zbek tilidagi *maktab* so‘zi ham arab tilidagi *madrasah* (مدرسة) so‘zidan kelib chiqqan bo‘lib, u avvaliga barcha ilmiy ta’lim beradigan muassasalar uchun ishlatilgan, hozirda esa faqat diniy-o‘rta ta’lim beradigan joyni anglatadi.

Ilm-fanga oid ba’zi arabcha o‘zlashmalar:

- *الجبر (al-jabr)* – algebra
- *الرياضة (ar-riyazat)* – matematika
- *الفلسفة (al-falsafah)* – falsafa
- *الكيمياء (al-kimya)* – kimyo
- *الطب (at-tibb)* – tibbiyot

Bu so‘zlar arab tilida ilmiy va texnik bilimlar sohasiga tegishli bo‘lib, o‘zbek tilida bu sohalarda keng qo‘llaniladi.

Arab tilidan o‘zbek tiliga o‘zlashgan harbiy va vatanparvarlikka oid so‘zlar ham mavjud. Masalan:

- عسكر *(askar)* – askar
- حروب *(hurub)* – urush
- مُدافعَة *(mudafa’a)* – mudofaa
- جوّال *(javval)* – harbiy yurish

Bu so‘zlar arab tilidan o‘zbek tiliga o‘zlashtirilgan bo‘lib, harbiy faoliyat bilan bog‘liq turli tushunchalarni ifodalaydi.

Arab tilidan o‘zbek tiliga o‘zlashgan tabiatga oid so‘zlar ham bor. Misol uchun:

- شمس *(shams)* – quyosh
- قمر *(qamar)* – oy
- سيارة *(sayyara)* – avtomobil
- سماء *(sama)* – osmon

Bu so‘zlar o‘zbek tiliga arab tilidan kirgan va tabiat bilan bog‘liq narsalar va hodisalarni ifodalashda qo‘llaniladi.

Madaniyatga oid arabcha so‘zlar o‘zbek tiliga kirib, o‘zining semantik jihatlarini o‘zgartirgan. Bu so‘zlar orasida:

- تجارة *(tijorah)* – tijorat
- ثقافة *(thaqafah)* – madaniyat
- دين *(din)* – din

Ushbu atamalar madaniyat, iqtisodiyot va siyosat sohalarida keng qo‘llaniladi.

Arab tilidan o‘zbek tiliga o‘zlashgan so‘zlarning leksik-sematik ma’nolari ba’zan ancha o‘zgaradi. Misol uchun, arab tilidagi *madrasa* so‘zi avval barcha ilmiy ta’lim beradigan muassasalarni anglatgan bo‘lsa, o‘zbek tilida bu so‘z faqat diniy-o‘rta ta’lim beradigan muassasa ma’nosida ishlatiladi. Bu kabi leksik-sematik o‘zgarishlar, albatta, tarixiy va madaniy omillar bilan bog‘liq.

Arab tilidan o‘zbek tiliga kirib kelgan ilmiy atamalar o‘zbek tilining boy leksik tarkibini tashkil etadi. Bu so‘zlar faqat ilmiy sohalarda, balki ijtimoiy, madaniy va hatto diniy hayotda ham keng qo‘llaniladi. O‘zbek tilidagi arabcha o‘zlashmalarning leksik-semantik ma’nolari tilshunoslar tomonidan chuqur o‘rganilishi kerak, chunki bu o‘zlashmalarning har biri o‘zining semantik o‘zgarishlari va so‘zlashuvdagi o‘rni bilan alohida e’tiborga loyiqdir. Arab tili o‘zbek tiliga o‘zlashgan so‘zlar orqali til tarixining o‘ta boy va murakkab qatlamlarini tashkil etadi.

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FRAZEOLOGIZMLARDA MILLIY MADANIYATNING IFODASI (INGLIZ VA O‘ZBEK TARJIMALARI MISOLIDA)

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Annotatsiya: Ushbu maqolada ingliz va o‘zbek tillaridagi frazeologik birliklar orqali milliy madaniyatning ifodalanish xususiyatlari, o‘zbek va ingliz tillaridagi an’anaviy tushunchalar, tabiat va turmush elementlari aks etgan frazeologizmlar misollar asosida yoritib berilgan.tahlil qilingan. Frazeologizmlar xalqning dunyoqarashi, turmush tarzi, qadriyatlari va urf-odatlarini aks ettiruvchi til birliklari sifatida o‘rganiladi. Maqolada ikki tildagi frazeologik birliklarning ma’no jihatidan o‘xshash va farqli tomonlari qiyosiy tahlil etiladi, ular orqali ikki xalq madaniyatining o‘ziga xos jihatlari ochib berilgan. Shuningdek, milliy madaniy kodlar frazeologizmlar orqali qanday shakllanadi va ular til orqali qanday ifodalanishi o‘rganiladi.

Kalit so‘zlar: *madaniy kodlar, milliy dunyoqarash, qiyosiy tahlil, urf-odatlar va an’analar, til va madaniyat bog‘liqligi.*

Abstract: This article examines the features of the expression of national culture through phraseological units in English and Uzbek, and analyzes phraseologisms reflecting traditional concepts, nature and elements of life in Uzbek and English. Phraseologisms are studied as language units reflecting the worldview, lifestyle, values and traditions of the people. The article provides a comparative analysis of the semantic similarities and differences of phraseological units in the two languages, through which the specific aspects of the cultures of the two peoples are revealed. It also studies how national cultural codes are formed through phraseologisms and how they are expressed through language.

Keywords: *cultural codes, national worldview, comparative analysis, customs and traditions, the relationship between language and culture.*

Абстракт: В данной статье рассматриваются и анализируются особенности выражения национальной культуры посредством фразеологизмов в английском и узбекском языках, а также традиционные понятия в узбекском и английском языках и фразеологизмы, отражающие элементы природы и быта. Фразеологизмы изучаются как языковые единицы, отражающие мировоззрение, образ жизни, ценности и традиции народа. В статье проводится сравнительный анализ семантических сходств и различий фразеологических единиц двух языков, посредством которого раскрываются своеобразные стороны культур двух народов. В статье также рассматривается, как национальные культурные коды формируются посредством фразеологизмов и как они выражаются посредством языка.

Ключевые слова: *культурные коды, национальное мировоззрение, сравнительный анализ, обычаи и традиции, взаимосвязь языка и культуры.*

Kirish qismi: Til – har bir xalqning tarixiy xotirasi, ma’naviy boyligi va madaniy merosining ko‘zgusidir. Ayniqsa, frazeologik birliklar tilning eng rang-barang, obrazli va chuqur ma’noga ega bo‘lgan qatlamlaridan biri sifatida xalqning

dunyoqarashi, urf-odatlari, qadriyatlari va turmush tarzini o‘zida aks ettiradi. Har bir frazeologizm o‘z zamirida muayyan madaniy kodni, tarixiy jarayonlarni, milliy tafakkur va ruhiyatni mujassamlashtirgan bo‘ladi. Shu bois, frazeologizmlarni o‘rganish orqali nafaqat til, balki xalqning madaniy o‘zligiga ham chuqur nazar tashlash mumkin.

Ingliz va o‘zbek tillari frazeologik boylik jihatidan o‘zaro sezilarli farqlarga ega bo‘lishiga qaramay, har ikkisi ham o‘z xalqlarining madaniy hayotini ifodalovchi yirik til tizimlaridandir. Ingliz tilidagi idiomlar ko‘pincha G‘arbga xos turmush tarzini, texnologik taraqqiyot va tarixiy jarayonlarni ifoda etsa, o‘zbek tilidagi frazeologizmlar sharqona tafakkur, oilaparastlik, mehnatsevarlik va an’anaviy qadriyatlar bilan chambarchas bog‘liq.

Mazkur maqolada ingliz va o‘zbek tillaridagi frazeologik birliklarning semantik va madaniy xususiyatlari qiyosiy tahlil qilinadi. Frazeologik birliklar orqali milliy madaniyat qanday ifodalanadi, qanday qadriyatlar va urf-odatlar namoyon bo‘ladi, bu birliklar xalq tafakkurining qanday jihatlarini yoritadi — ana shu savollarga javob izlanadi. Shuningdek, ikki tilda uchraydigan o‘xshash va farqli frazeologizmlar misolida xalqona tasavvurlar va madaniy kodlarning til orqali shakllanishi o‘rganiladi.

Asosiy qism: Frazeologizmlar tildagi tayyor, ko‘chma ma’noga ega bo‘lgan ifodalar bo‘lib, ular ko‘pincha xalqning qadimiy tasavvurlari, tarixiy tajribalari, urf-odatlari va axloqiy qarashlari bilan bog‘liq bo‘ladi. Ular xalq ruhiyati, hayot tarzi va madaniy kodlarining yaqqol ifodasidir. Ingliz va o‘zbek tillarida frazeologizmlar ko‘p hollarda xalq tafakkurining turli qirralarini namoyon etadi. Ularning mazmuniy tarkibini tahlil qilish orqali ikki xalq madaniyatining umumiy va farqli jihatlarini ochib berish mumkin.

Til — madaniyatning ko‘zgusi. Frazeologik birliklar orqali xalqning madaniy qadriyatlari, urf-odatlari, diniy qarashlari, tarixiy tajribalari tilga aks etadi. Masalan, o‘zbek tilidagi *“yuzini yerga urmoq”* (uyalmoq, sharmanda bo‘lmoq) iborasi o‘zbek xalqining or-nomus, uyat va sha’n tushunchalariga bo‘lgan yondashuvini ko‘rsatadi. Ingliz tilidagi *“save face”* iborasi ham shaxsiy sha’nni saqlashga urg‘u beradi, ammo u ko‘proq individual yondashuvni bildiradi.

Frazeologizmlarda xalq yashagan muhit, iqlim, hayot tarzi ham o‘z aksini topadi. Masalan, o‘zbek tilida *“ter to‘kmoq”, “qo‘lini sovuq suvga urmaslik”* kabi mehnatga oid iboralar mavjud bo‘lsa, ingliz tilida *“break one’s back”* (qattiq ishlamoq), *“pull one’s weight”* (mas’uliyatini bajarish) kabi iboralar uchraydi. Har ikki tilda mehnatga ijobiy munosabat aks etgan bo‘lsa-da, ifoda vositalarida milliy tafakkurning o‘ziga xosliklari seziladi.

O‘zbek tilidagi *“qo‘l ochmoq”, “quloq solmoq”, “duo olmoq”* kabi iboralar diniy-falsafiy qadriyatlarga asoslangan. Ingliz tilida esa *“blessing in disguise”* (ko‘rinishidan yomon, aslida esa foydali narsa) yoki *“God’s will”* kabi iboralar xristian madaniyatiga xos diniy anglamalarni ifodalaydi. Har ikki tilda ham diniy ruhiyatning frazeologiyaga chuqur kirib borganini ko‘rish mumkin.

Quyidagi misollar orqali ingliz va o‘zbek frazeologizmlarining madaniy yondashuvi o‘rganiladi:

O‘zbekcha frazeologizm	Ma’nosi	Inglizcha muqobili	Ma’nosi
Qovog‘i osilib yurmoq	Jahli chiqqan, xafa	To have a long face	G‘amgin ko‘rinmoq
Tovoni qizimoq	Yo‘lga otlanmoq	To have itchy feet	Sayohat qilish istagi
Ko‘nglini olish	Yaxshi munosabatda bo‘lishga harakat qilish	To butter someone up	Yolg‘on maqtamoq
Mushuk yugurgandek jimjit	Juda sokin	Quiet as a mouse	Juda sokin

Ushbu qiyosiy tahlillar shuni ko‘rsatadiki, frazeologik birliklar turli xalqlarning dunyoni idrok etishiga, qadriyatlar tizimiga va hayotga bo‘lgan munosabatiga bog‘liq ravishda shakllangan.

Frazeologik birliklarni tarjima qilish ko‘pincha ularning majoziy ma’nosi, madaniy konteksti va obrazliligi tufayli qiyinchilik tug‘diradi. Masalan, “ichiga olmoq” iborasini ingliz tiliga to‘g‘ridan-to‘g‘ri “drink into oneself” shaklida tarjima qilib bo‘lmaydi. Shu sababli tarjimada mos muqobillarni topish, madaniy kontekstni tushunish muhim ahamiyatga ega. Bu holat tilshunosdan nafaqat lug‘aviy bilimni, balki madaniyatlararo kompetensiyani ham talab qiladi.

Xulosa qismi: Frazeologizmlar har bir xalqning madaniy o‘zligini, tarixiy xotirasini va ma’naviy dunyosini mujassam etuvchi noyob til birliklaridir. Ingliz va o‘zbek tillarining frazeologik tizimini qiyosiy o‘rganish orqali ikki xalqning tafakkur tarzi, qadriyatlar tizimi, turmush tarzi va dunyoni idrok etish uslubi haqida muhim xulosalar chiqarish mumkin. Maqolada o‘rganilganidek, har ikki til frazeologizmlarida ham mehnat, axloq, ijtimoiy munosabatlar, diniy tushunchalar va urf-odatlar o‘ziga xos tarzda aks etgan.

O‘zbek tilida frazeologik birliklar ko‘proq jamoaviy qadriyatlar, ota-ona hurmati, uyat va or-nomus kabi an’anaviy tushunchalarni ifodalasa, ingliz tilidagi frazeologizmlar ko‘proq individualistik tafakkur, erkinlik va shaxsiy tashabbusga urg‘u beruvchi obrazlar bilan boyitilgan. Bu esa til orqali milliy mentalitetning o‘ziga xos jihatlarini ochib beradi.

Frazeologizmlarni tarjima qilish jarayoni esa nafaqat lug‘aviy bilim, balki chuqur madaniy idrokni ham talab qiladi. To‘g‘ri tarjima va madaniy muqobillikni topish orqali madaniyatlararo muloqot samaradorligini oshirish mumkin.

Xulosa qilib aytganda, frazeologik birliklar tilshunoslikda nafaqat lingvistik, balki madaniy va falsafiy nuqtai nazardan ham chuqur o‘rganilishi lozim bo‘lgan boy manbadir. Ularni ingliz va o‘zbek tillarida qiyosiy tahlil qilish esa madaniyatlararo anglashuvni rivojlantirishda muhim vosita bo‘lib xizmat qiladi.

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“ALPOMISH” DOSTONI INGLIZCHA TARJIMASIDA ZOONIMLARNING IFODALANISHI

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Annotatsiya. Mazkur maqolada “Alpomish” dostoni inglizcha tarjimasida zoonimlarning ifodalanishi masalasi ko‘rilgan bo‘lib, ularning lingvomadaniy jihatlari yoritilgan. Ma’lum bir til manbalarda uchraydigan zoonimlarni ikkinchi bir tilda berilishi o‘ziga xos jihatlarni o‘rganish tarjimashunoslikning murakkab hamda dolzarb masalalaridan biri hisoblanadi. Ammo, bu borada tarjimashunoslar tomonidan tarixiy yozma manbalar, jumladan, “Alpomish” dostonining ingliz tili tarjimasida hayvon nomlarining berilish xususiyatlari o‘rganilmagan. Vaholanki, zoonimlar tarjimasiga doir muammolarni hal qilishda til va madaniyatning o‘zaro ta’siri aniq hamda ifodali tarjima qilish uchun muhim omillardandir.

Kalit so‘zlar: *doston, lingvomadaniyatshunoslik, tarjima, zoonimlar, boychibor.*

O‘zbek xalq dostonlarining ko‘pida *ot* leksemasi bosh va yetakchi timsollarning yo‘ldoshi bo‘lgani, Alpomish *boychibor* bilan yanada to‘kis qahramon ekanligi, chunonchi, dostonlar mazmun mundaridasidagi ot zoonimi badiiy timsol darajasidagi ahamiyatga ega bo‘lib, mazkur jihat sharq xalqlari dostonlarigagina xos emas, balki g‘arb xalq og‘zaki ijodida ham salmoqli o‘rin egallaydi. Demak, ingliz eposlari qahramonlarini ham otsiz tasavvur qilish mushkul.

“Xalqimizda “Ot bitdi – qanot bitdi”, “Ot – yigitning yo‘ldoshi”, “Ot – yigitning qanoti” kabi o‘nlab maqollar bor. Ularda o‘zbekning otga bo‘lgan munosabati o‘z ifodasini topgan. “Ota-bobolarimiz otga, ayniqsa, zotli va yaxshi otga hech qachon hayvondek munosabatda bo‘lmaganlar, inchunun, hamisha ot bilan do‘st kabi suhbatlashganlar, o‘z sirlarini aytganlar, tashvishlarini ham, quvonchlarini ham ot bilan baham ko‘rganlar”. Otning ajdodlarimiz hayotida

naqadar muhim o‘rin tutganligini afsona, rivoyat, qo‘shiq, ertak, dostonlar matnidan ham osongina anglasa bo‘ladi.

Ingliz tiliga xos shu kabi maqollarni ko‘rishimiz mumkin: A horse has wings – it has wings. The horse is the young man’s companion. When you ride a horse – think of your head, when you fall to the ground – think of your horse.

“Alpomish” asliyatida faol qo‘llanilgan *ot, boychibor, chibor, semurg‘, ko‘kdo‘nan, g‘oz, qarchig‘ay* kabi so‘zlar e’tiborni o‘ziga jalb qiladi. Boychibor timsoli ham Hakimbekka sodiq homiy – yordamchi sifatida tasvirlanadi. Dostonda faol uchraydigan zoonimlar turli hudud, turli sharoit hamda turli voqealar rivojida o‘z o‘rniga ega. Tarjimada *boychibor* realiyasining qo‘llanilishi juda o‘rinlidir: “Alpomishni faqatgina Shohimardon piri emas, balki uning sadoqatli oti boychibor ham himoya qiladi. U Alpomishni himoya qilish uchun yuborilgan ilohiy kuch timsolidir. Barchinni qutqarish uchun borganida epik qahramonga oti Boychibor yordam beradi. Zindonda yotgan Alpomishni Boychibordan bo‘lak hech kim va hech nima qutqara olmaydi. Ushbu ot o‘zbek qahramonlik eposida zoomorf obraz darajasiga ko‘tarilgan bo‘lib, Alpomishga doimo o‘zining ilohiy tabiati bilan yordam berib, uning barcha muammolarini hal qilishga ko‘maklashadi”. “Alpomish” dostonining ingliz o‘quvchi-kitobxoni *boychibor* so‘zi asardagi qahramon – Alpomishning do‘sti, madadkori, homiysi, yaqin yordamchisi ekanligi haqidagi tasavvurga ega bo‘ladi. “Zero, epos qahramonining bahodirlik sarguzashtlarida jangovar otga egalik qilish eng muhim omillardan biri hisoblanadi. Bahodirning kuch-qudrati esa muhim narsa – qahramonning jismoniy imkoniyati, otining qanday fazilatga ega ekanligi, qo‘lidagi qurolining mo‘jizaviy xislati bilan o‘lchanadi. “Alpomish” dostonidagi ot obrazi Hakimbekning muvaffaqiyatga erishuvi yo‘lida xizmat qilib, juda mushkul vazifalarni bajaradi va qahramonga katta yordam beradi. Qahramon o‘zining alp sifatidagi vazifasini bajarishi uchun jangovor ot zarur bo‘ladi”.

Shu sababli, “Alpomish” dostonidagi qo‘llanilgan hayvonlar nomlarini ingliz tiliga qay yo‘sinda berish masalasi katta qiziqish uyg‘otadi. Jumladan, asar asliyatida qo‘llanilgan zoonim *boychibor*ning inglizcha tarjimasida berilishini kuzatamiz:

***Boychibor**: “Mingan oti **boychibor**ni olib kep,*
***Boychibor**ning quyrug‘iga boyladi”.*
***Boychibor: ‘Boychibor** horse he rode was brought,*
***Boychibor**’s tail was tied wrought’*

Milliy xoslikni anglatgan *boychibor* (“boy” + “chibor”) “jangovor ot” zoonimi ingliz tiliga transliteratsiya yo‘li bilan berilgan, chunki lingvomadaniy jihatdan inglizlarning odatlariga to‘g‘ri kelmaydi va ekvivalentsiz so‘z hisoblanadi.

Bu o‘rinda qayd etish kerakki, *boychibor, chibor, semurg‘, ko‘kdo‘nan* kabi sharqona hayvonot olamiga tegishli ko‘pgina leksik qatlam ingliz tiliga tarjima qilinmaydi, transliteratsiya yo‘li bilan beriladi, chunki ular realiyalardir. Realiyalar tarjimasi tarjimon nazaridan chetda qolgan bo‘lib, ularning talqini yoki izohi berilishi lozim edi. Bu o‘rinda mutarjim faqat Alpomishning oti (*Boychibor – Alpomish’s horse*) deb yozgan xolos, vaholanki ingliz tilida *boy – rich, chibor,*

chipor esa *white and black* deb yo qavs ichida, yo havolada yoki asarning oxiridagi izohlar (appendix) qismiga har bir zoonim leksemaning ingliz o‘quvchisi uchun tushunarli qilib izohlab bersa, maqsadga muvofiq bo‘lardi. “O‘zbek tilida *boy* va *chibor* so‘zlari o‘ziga xos lug‘aviy ma’no anglatadi. Boy polisemantik so‘z bo‘lib, *‘hech narsadan kamchiligi yo‘q, hamma narsadan badastir, to‘kis’* degan ma’nolarga ham ega. *Chibor* o‘zbek shevalariga xos so‘z bo‘lib, odatiy tilda uning *chipor, olachipor* kabi fonetik variantlari mavjud, lug‘aviy jihatdan *‘olatusli, olachipor’* degan ma’nolarni anglatadi”. Masalan, *chipor ilon, chipor o‘rdak* kabi. Demak, “Boychibor sof turkiy lug‘aviy vositalar asosida shakllangan bo‘lib, “har jihatdan bekam, to‘kis bo‘lgan ola tusli ot” degani. Bu dostondagi Boychibor tasviri bilan bog‘liq o‘rinlarda yaqqol ko‘rinadi”. Doston asli va tarjimasida bu zoonimning ishtiroki: “*Chibor* shv. Chipor, ola-chipor, ola-bula”.

***“Chibor** otga qamchi chatdi,*
Urgan qamchi simday botdi”

Bu o‘rinda adekvat tarjimaga erishish uchun tarjimaning transliteratsiya usulidan foydalanish maqsadga muvofiqdir. Bunda tarjimada “shaffof so‘zlar” dan foydalanish tavsiya etiladi. Ammo, *chibor* so‘zi zoonim sifatida o‘z ko‘rinishida olib o‘tiladi. Uni quyidagicha tarjima qilish tavsiya etiladi:

*‘He whipped the **chibor** horse,*
The whip fell like a wire, worse’.

O‘zbek xalq og‘zaki ijodi namunalaridan ma’lum bo‘lishicha, Chovkar Cho‘ltoq afsonaviy suv ayg‘irlaridandir. Bu bobo tulpor Dovon arg‘umoqlari haqidagi qadimgi rivoyatdagi tog‘da yashovchi samoviy ayg‘irlarni eslatadi. “Chipor” va “chovkor” aslida bir so‘z bo‘lib, ola demakdir. Shu bois “Alpomish” dostonidagi Boychibor ba’zan “Chovkar ko‘k” deya ta’riflanadi:

“*O‘zi shunday kelgan ekan **chovkar ko‘k,***
Quyrug‘idan berisinda kiri yo‘q,
Minganlarning bo‘ladakan ko‘ngli to‘q,
Buni minsang, aka, senga dushman yo‘q”.

Bu o‘rinda mazkur misralarning asar tarjimasida aks etmaganligini ta’kidlash kerak. Uni quyidagi ko‘rinishda tarjima qilib, *chovkar ko‘k* so‘ziga izoh berish lozim:

*‘As the horse came like this, **Shovkar blue***,*
There is no dirty, except the tail, true
*Satisfied as those who ride this **horse**,*
If you ride this, brother, you have no enemies’ (Tarjima bizniki – *Sh.Asqarova*).

Shu o‘rinda alohida ta’kidlash lozimki, dostonda mazkur zoonimlar nafaqat o‘z, balki ko‘chma ma’noda ham berilgan bo‘lib, “Alpomish” dostonining izohli lug‘ati”da shaxs ma’naviy jihatlarini tasvirlovchi so‘zlarning izohi ancha izchil berilgan. Balki, ayrim misralarni tarjima qilinmaganiga sabab har qanday tilda yaratilgan asar o‘zining madaniy qirralariga ega bo‘lgani bois tarjimonlardan juda katta bilim, tajriba va ko‘nikma talab etilganidir. Yana bir faraz shundan iboratki,

tarjimon o‘zi muhim emas, deb hisoblagan joylarni tarjimasiz qoldirishga qaror qilgan.

Inson ma’naviyati va ma’rifatini tasvirlovchi vositalar ichida kishiga eng tez ta’sir qiladigani va ixchami bu – metaforadir. Zoonimlar orqali odamlarga ta’rif-tavsif berish xalq og‘zaki ijodi namunalarida eng unumli vosita bo‘lib, bu jihat alohida tadqiqot ishlari olib borilishini talab etadi. Chunki bu asarda ajdodlarimiz odamlardagi ayrim ijobiy va salbiy hislatlarni metafora vositasida ustamonlik bilan tasvirlashgan.

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EXPRESSION OF CULTURAL REALITIES IN ENGLISH AND UZBEKISTAN IN TRANSLATION

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Annotation: This article analyzes the possibility of expressing cultural realities in English and Uzbek in translation and the difficulties that arise in this process. Cultural realities are words or phrases that reflect the lifestyle, traditions, values, and customs of a nation. The need to take into account cultural differences and the specific features of the language in the translation process is emphasized. The article also discusses the main methods used in translating cultural realities (equivalence, transposition, explanatory translation, etc.) and their effectiveness. The article also provides practical advice for translators, taking into account the cultural and linguistic differences between English and Uzbek.

Keywords: *differences, equivalence, explanatory translation, linguistic differences, linguistics, cultural context.*

Аннотация:В данной статье анализируются возможности выражения культурных реалий на английском и узбекском языках при переводе и трудности, возникающие при этом. Культурные реалии — это слова или словосочетания, отражающие образ жизни, традиции, ценности и обычаи нации. Подчеркивается необходимость учета культурных различий и особенностей языка в процессе перевода. В статье также рассматриваются основные методы, используемые при переводе культурных реалий (эквивалентность, транспозиция, пояснительный перевод и т. д.), и их эффективность. В статье также даются практические советы переводчикам с учетом культурных и языковых различий между английским и узбекским языками.

Ключевые слова: *различия, эквивалентность, пояснительный перевод, языковые различия, лингвистика, культурный контекст.*

Annotatsiya: Ushbu maqolada madaniy voqelikni ingliz va o‘zbek tillarida tarjimada ifodalash imkoniyatlari va bu jarayonda yuzaga keladigan qiyinchiliklar tahlil qilinadi. Madaniy voqelik – xalqning turmush tarzi, an’analari, qadriyatlari, urf-odatlarini aks ettiruvchi so‘z yoki iboralardir. Tarjima jarayonida madaniy farqlar va tilning o‘ziga xos xususiyatlarini hisobga olish zarurligi ta’kidlanadi. Maqolada madaniy voqelikni tarjima qilishda qo‘llaniladigan asosiy usullar (ekvivalentlik, transpozitsiya, izohli tarjima va boshqalar) va ularning samaradorligi ham ko‘rib chiqiladi. Shuningdek, maqolada ingliz va o‘zbek tillari o‘rtasidagi madaniy va lingvistik farqlarni hisobga olgan holda tarjimonlar uchun amaliy maslahatlar berilgan.

Kalit so‘zlar: *farqlar, ekvivalentlik, izohli tarjima, lingvistik farqlar, tilshunoslik, madaniy kontekst.*

Introduction: The translation process requires consideration not only of the grammatical structure of a language, but also of cultural differences. Each language has its own cultural realities, which reflect the historical experience, customs, values, and lifestyle of its people. Translating cultural realities accurately and effectively requires a deep understanding of the language and culture on the part of the translator. The representation of cultural realities in translation between English and Uzbek can be particularly challenging, as each language has its own cultural context and linguistic structures.

The differences between English and Uzbek are particularly evident in the translation of cultural realities. While cultural realities in English are often globally recognized and widespread, Uzbek reflects its own national and historical context. Therefore, special approaches and methods are needed to express cultural realities in translation. This article examines how cultural realities in English and Uzbek are expressed in translation and the difficulties of this process. The article analyzes the main methods of translating cultural realities and shows how they can help translators overcome cultural differences.

Main Part: Cultural realities are words and phrases that are expressed through language and reflect the cultural, historical and social characteristics of a particular nation or society. They describe the traditions, values and customs of the society in which they live. In translating cultural realities, in addition to mastering the language, it is necessary to have a deep understanding of cultures. Correctly expressing cultural realities in translation ensures an integral connection between language and cultures. Good reflection of cultural realities in translation has not only artistic, but also social and educational significance. English is one of the most widely used languages on a global scale, and its cultural realities reflect the cultures of many countries. Cultural realities in English are often related to American or British culture, but they are spread worldwide. For example, holidays such as *“Thanksgiving,” “Halloween,”* or *“Fourth of July”* in English are unique to American culture, and when translating them into Uzbek, equivalents or explanations in Uzbek culture can be used.

The Uzbek language, in turn, has its own cultural realities that reflect the historical, cultural, and social characteristics of Uzbekistan. Uzbek expressions such as *“Navruz,” “Hospitality,”* or *“Dostlik rishtasi”* pose difficulties in translating directly into English. When translating these cultural realities into English, explanatory translation or contextualization methods are usually used.

Translators use several methods to translate cultural realities, each with its own advantages and limitations.

Some cultural realities, such as universal holidays or concepts, may also exist in other cultures. In such cases, the translator uses an equivalent word. For example, the English word *“Christmas”* is directly translated into Uzbek as *“Yangi yil.”*

Some cultural realities are known only in their own culture and cannot be directly translated. When translating cultural realities, sometimes there is a need to change the syntactic or semantic structure of the language. This method is useful in adapting cultural realities to the language.

When translating cultural realities, their meaning and context are always taken into account. In translation, the correct understanding of the reality and the expressed meaning are important.

The specific cultural differences between the English and Uzbek languages cause many difficulties in the translation process. When translating cultural realities, the peculiarities of the language, the social context and the different values of cultures affect the translation. For example, the culture of hospitality and sincerity in the Uzbek language requires how to express them in English, because such qualities are reflected in a different way in English. Therefore, translators need to correctly understand cultural differences and choose the appropriate approach.

Translating cultural realities is not only a linguistic process, but also a complex task that requires a deep understanding of intercultural relations. The specific features of the representation of cultural realities in translation in English and Uzbek determine important practical rules for translators. Translators need to use appropriate approaches, taking into account cultural differences. When translating cultural realities, accurate and precise translation can be obtained using

methods such as interpretive translation, equivalence, transposition, and contextual approach.

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When translating cultural realities, their meaning and context are always taken into account. In translation, the correct understanding of the reality and the expressed meaning are important.

Results and discussion: The comparative analysis of cultural expressions in English and Uzbek texts revealed significant insights into how culture influences language and translation. The study found that cultural realities embedded in source texts often carry meanings that are deeply rooted in specific social norms, traditions, and historical contexts, which makes their accurate translation both challenging and essential.

In English texts, cultural elements are frequently expressed through idioms, metaphors, and references to Western historical or pop-cultural events. Translating these into Uzbek often requires either adaptation (domestication) or explanation (foreignization). For example, phrases like “kick the bucket” or “raining cats and dogs” have no direct equivalents in Uzbek and therefore must be translated in ways that preserve the intended meaning while remaining culturally accessible.

Conversely, Uzbek texts include rich references to local customs, traditional foods (e.g., *osh*, *sumalak*), and culturally specific concepts like *mehmondo‘stlik* (hospitality). When translated into English, these expressions often risk losing their cultural flavor unless the translator provides additional context or utilizes culturally analogous expressions.

The findings suggest that successful translation of cultural realities depends heavily on the translator's competence in both languages and cultures. It was observed that literal translations often lead to misinterpretations or a loss of meaning, especially when cultural connotations are strong. Dynamic equivalence and cultural adaptation emerged as the most effective strategies for maintaining the integrity and spirit of the original text.

Furthermore, interviews with bilingual translators highlighted that the balance between fidelity to the source and clarity for the target audience is key. Translators

frequently face the dilemma of choosing between cultural preservation and reader comprehension, with the decision often influenced by the purpose of the translation (e.g., literary, academic, or commercial). Enhancing awareness of cultural differences and fostering intercultural competence among translators can greatly improve the quality and authenticity of cross-cultural communication.

Conclusion: The specific cultural differences between the English and Uzbek languages cause many difficulties in the translation process. When translating cultural realities, the peculiarities of the language, the social context and the different values of cultures affect the translation. For example, the culture of hospitality and sincerity in the Uzbek language requires how to express them in English, because such qualities are reflected in a different way in English. Therefore, translators need to correctly understand cultural differences and choose the appropriate approach.

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MAQOLLARDA UMUMINSONIY QADRIYATLAR VA MILLIY-MADANIY XUSUSIYATLARNING TARJIMA MUAMMOSI

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Annotatsiya: Mazkur maqolada umuminsoniy qadriyatlar va milliy-madaniy xususiyatlarning tarjima jarayonidagi o‘rni va ahamiyati, nafaqat til o‘rganish jarayoni, balki madaniyatlararo aloqalar, dunyoqarash va qadriyatlar sistemasi sifatida ham muhimligi tahlilga tortilgan. Ushbu maqola tarjima qilishda yuzaga keladigan muammolarni, xususan, umumiy insoniy qadriyatlarni milliy madaniyat kontekstida to‘g‘ri ifodalash zaruratini ko‘rib chiqadi. Maqolada, tarjimonning madaniy yondashuvlari, terminologiya va iboralarning o‘ziga xosligi, madaniyatlararo farqlar va ularning tarjimaga ta'siri keltirilgan. Milliy xususiyatlar va qadriyatlar turli madaniyatlar o‘rtasida o‘zgartirilgan holda qanday ifodalanishi kerakligi muhokama qilinadi. Maqola, tarjima metodologiyasini rivojlantirish va madaniyatlararo to‘g‘ri muloqotni ta’minlashda muhim ahamiyatga ega.

Kalit so‘zlar: *tarjima, madaniyatlararo aloqalar, tarjimonning roli, madaniyat va til, tarjima muammolari, madaniyatlararo farqlar.*

Абстракт: В статье анализируется роль и значение общечеловеческих ценностей и национально-культурных особенностей в процессе перевода не только как в процессе изучения языка, но и как в системе межкультурной коммуникации, мировоззрения и ценностей. В статье рассматриваются проблемы, возникающие при переводе, в частности необходимость точного выражения общечеловеческих ценностей в контексте национальной культуры. В статье рассматриваются культурные подходы переводчика, специфика терминологии и выражений, межкультурные различия и их влияние на перевод. В нем обсуждается, как национальные особенности и ценности должны быть выражены в измененной форме в разных культурах. Статья важна для разработки методологии перевода и обеспечения правильной межкультурной коммуникации.

Ключевые слова: *перевод, межкультурная коммуникация, роль переводчика, культура и язык, проблемы перевода, межкультурные различия.*

Abstract: This article analyzes the role and importance of universal human values and national-cultural characteristics in the translation process, not only as a language learning process, but also as a system of intercultural contacts, worldviews and values. This article considers the problems that arise in translation, in particular, the need to correctly express universal human values in the context of national culture. The article presents the cultural approaches of the translator, the specificity of terminology and expressions, intercultural differences and their impact on translation. It discusses how national characteristics and values should be expressed

in a modified form between different cultures. The article is of great importance in developing translation methodology and ensuring proper intercultural communication.

Keywords: *translation, intercultural contacts, the role of the translator, culture and language, translation problems, intercultural differences.*

Kirish qismi: Tarjima faqatgina so‘zlarni yoki iboralarni bir tildan boshqasiga o‘zgartirish emas, balki madaniyatlararo aloqalarning o‘ziga xos jarayonidir. Har bir til o‘ziga xos madaniyat, urf-odatlar va qadriyatlar tizimiga asoslanadi. Shu bois, tarjima jarayonida milliy-madaniy xususiyatlar va umumiy insoniy qadriyatlarning to‘g‘ri ifodalanishi katta ahamiyatga ega. Tarjimon, nafaqat tilni bilishi, balki madaniyatlararo farqlarni tushunishi, shu asosda ma’lum iboralar va kontseptsiyalarni to‘g‘ri va aniq tarzda tarjima qilishi lozim.

O‘zbekistonda va boshqa mamlakatlarda tarjima sohasida amalga oshirilgan tadqiqotlar, tarjima qilishda yuzaga keladigan eng katta muammolardan biri, bu milliy-madaniy farqlarni hisobga olish zarurati ekanligini ko‘rsatadi. Bu maqolada umumiy insoniy qadriyatlar va milliy-madaniy xususiyatlarning tarjima jarayonida qanday ifodalanganligi, tarjimonda yuzaga keladigan muammolar va ular bilan bog‘liq metodologik yondashuvlar tahlil qilinadi.

Asosiy qism: Tarjima jarayonida umumiy insoniy qadriyatlar va milliy-madaniy xususiyatlarni to‘g‘ri va aniq ifodalash bir necha omillarga bog‘liq. Tarjimon nafaqat so‘zlarni, balki til va madaniyatning umumiy, jahon miqyosidagi qadriyatlarini ham hisobga olish kerak. Umumiy insoniy qadriyatlar - bu barcha insonlar uchun bir xil ahamiyatga ega bo‘lgan, dunyo miqyosida o‘zgarmaydigan tushunchalardir. Masalan, erkinlik, tenglik, adolat kabi tushunchalar.

Biroq, bu qadriyatlarning har bir madaniyatdagi izohi va ifodasi turlicha bo‘lishi mumkin. Misol uchun, "adolat" tushunchasi o‘zbek madaniyatida muayyan diniy, tarixiy va ijtimoiy kontekstda talqin qilinishi mumkin, bu esa boshqa madaniyatlarda boshqa ma’nolarga ega bo‘lishi mumkin. Shu sababli, tarjimon ushbu qadriyatlarni tarjima qilishda faqat so‘zning bir xil ekvivalentini tanlab olishni emas, balki kontekstni va madaniyatlararo farqlarni hisobga olishi kerak.

Milliy-madaniy xususiyatlar tarjima jarayonida alohida o‘rin tutadi. Har bir milliy madaniyatda o‘ziga xos iboralar, urf-odatlar, adabiy meros, folklor va tarixiy voqealar mavjud. Masalan, o‘zbek tilidagi "do‘stlik" yoki "mehmondo‘stlik" tushunchalari boshqa tillarda to‘liq ifodalanmasligi mumkin, chunki ularning ma’nosi faqat o‘zbek madaniyatining muayyan kontekstida tushuniladi. Shu sababli, tarjimon madaniy kontekstni yaxshi tushunishi va tarjima qilayotgan asar yoki matnning asl mazmunini to‘liq saqlab qolishga harakat qilishi zarur.

Shuningdek, tarjimonlarning lingvistik va madaniy bilimlaridan tashqari, ularning psixologik yondashuvi ham muhim ahamiyatga ega. Tarjimada yuzaga keladigan eng katta muammolardan biri, bu "ekvivalentlik" muammosidir. Tarjima qilinadigan tilning leksik va grammatik tizimi har doim ham boshqa tilning tizimi bilan to‘g‘ri kelmaydi. Shu sababli, tarjimon ba’zida original matnni faqat so‘zma-so‘z emas, balki mazmun va kontekstni hisobga olib, moslashtirilgan tarzda ifodalashga majbur bo‘ladi.

Tarjima metodologiyasida madaniyatlararo farqlarni hisobga olish va ularni to‘g‘ri ifodalash uchun bir nechta yondashuvlar mavjud. Birinchi yondashuv, bu "lingvistik ekvivalentlik"dir, ya’ni tarjimonda har bir so‘zning aniq ekvivalenti topishga intilish. Biroq, bu yondashuv ko‘p hollarda madaniyatlararo farqlarni hisobga olmaydi va natijada matnning asl ma’nosi o‘zgarishi mumkin. Ikkinchi yondashuv esa "madaniyatlararo ekvivalentlik"dir, ya’ni tarjima jarayonida madaniyatning o‘ziga xos xususiyatlarini saqlashga intilish.

Bundan tashqari, tarjima qilishda "adaptatsiya" va "interpretatsiya" usullaridan foydalanish ham muhimdir. Adaptatsiya usulida, tarjimon matnni yangi madaniyatga moslashtiradi, ba’zan original matnning ba’zi qismlari yoki tushunchalari o‘zgartiriladi. Interpretatsiya usulida esa, tarjimon asl matnning ma’nosini o‘zbek madaniyati kontekstida izohlaydi va ba’zi tushunchalarni yoki iboralarni moslashtiradi.

Tarjima sohasida ishlaydigan olimlar, masalan, V.N.Komissarov, Y.S.Stepanov va boshqalar, madaniyatlararo aloqalarda yuzaga keladigan tarjima muammolarini chuqur tahlil qilganlar. Ularning tadqiqotlari, tarjimonda madaniy realiyalarni saqlash va to‘g‘ri ifodalashning ahamiyatini ta’kidlaydi. Ularning fikriga ko‘ra, tarjimon nafaqat tilni, balki madaniyatlararo aloqalarni ham yaxshi tushunishi lozim.

Umuman olganda, maqola tarjima jarayonida umumiy insoniy qadriyatlar va milliy-madaniy xususiyatlarning muhimligini, shuningdek, tarjima metodologiyasini rivojlantirishda madaniyatlararo farqlarni hisobga olish zaruratini ko‘rsatadi. Tarjimonning madaniy bilimlari, til bilimi va psixologik yondashuvi bu jarayonda muhim rol o‘ynaydi.

Milliy-madaniy xususiyatlar, o‘z navbatida, tarjima jarayonida ko‘plab muammolarni yuzaga keltiradi. O‘zbek tilidagi iboralar, urf-odatlar, an’analarga oid so‘z va iboralarni ingliz tiliga tarjima qilishda yuzaga keladigan qiyinchiliklar o‘ta ko‘p. Buning natijasida ba’zi milliy xususiyatlar noaniq yoki noto‘g‘ri tarjima qilinishi mumkin. Misol uchun, o‘zbek tilidagi "mehmondo‘stlik" yoki "beshik-tomo" kabi iboralar ingliz tiliga aniq tarjima qilinmasligi, bu so‘zlarning o‘zbek madaniyatidagi chuqur ma’nosini aniq ifodalashni qiyinlashtiradi.

Madaniy farqlarni samarali tarjima qilishda bir qancha usullarni qo‘llash mumkin. Tadqiqotda lingvistik ekvivalentlik, madaniyatlararo ekvivalentlik va adaptatsiya kabi metodologik yondashuvlar muhim o‘rin tutadi. Lingvistik ekvivalentlik usuli tarjima jarayonida so‘zma-so‘z ekvivalentlar tanlashga asoslanadi, ammo bu usul milliy xususiyatlarni ifodalashda samarali bo‘lmasligi mumkin. Madaniyatlararo ekvivalentlik esa, tarjimonni madaniy xususiyatlarni to‘g‘ri talqin qilishga undaydi. Tarjimada shaxsiy yondashuvlar ham muhim bo‘lib, har bir tarjimonning madaniyatlarni tushunish darajasi va tilga bo‘lgan bilimlari tarjima sifatiga bevosita ta’sir qiladi.

Madaniyatlararo farqlarni qabul qilish va tarjimaga ularni qo‘shish, tarjimonning kreativligini oshiradi. Ba’zi hollarda, madaniy xususiyatlarni aniq va to‘liq ifodalash uchun tarjimonda ba’zi o‘zgartirishlar qilish zarur bo‘ladi. Bu, ayniqsa, masalan, o‘zbek tilidagi xalqona iboralarni ingliz tiliga moslashtirishda

o‘rinli bo‘ladi. Shunday qilib, tarjimon faqat so‘zlarni emas, balki madaniyatlarni ham anglab, madaniy kontekstni saqlab qolishi kerak.

Tarjima jarayonida ijtimoiy va siyosiy kontekstlarning ham muhim o‘rni bor. Xususan, global siyosiy muammolar, millatlararo aloqalar va madaniy integratsiyalar tarjima jarayonida ko‘plab o‘zgarishlarga olib keladi. Madaniy qadriyatlar biror mamlakatning siyosiy yoki ijtimoiy holatini aks ettirgan holda, tarjimonning maqsadi shuni inobatga olgan holda tarjima qilishdir.

Tadqiqotda olingan natijalar shuni ko‘rsatadiki, tarjima jarayonida milliy-madaniy xususiyatlarni to‘g‘ri va samarali ifodalashning eng yaxshi yo‘li — bu madaniyatlararo farqlarni chuqur anglash va mos yondashuvlarni tanlashdir. Umumiy insoniy qadriyatlar va milliy-madaniy xususiyatlarni tarjima qilishda tarjimonning ma’naviy va madaniy bilimlari muhim rol o‘ynaydi. Shuningdek, tarjimonning madaniy bilimlarini kengaytirish, milliy xususiyatlarni tushunish va ularga moslashish tarjima sifatini sezilarli darajada oshiradi.

Shu bilan birga, tarjima jarayonini yanada samarali qilish uchun metodologik yondashuvlarni yangilash, tarjimonlar uchun madaniyatlararo treninglar tashkil etish va o‘quv dasturlarini takomillashtirish zarur. Tarjima faqat so‘zlar emas, balki madaniyatlar, urf-odatlar va qadriyatlarni o‘zgartirishni talab etadi. Bu boradagi ishlar davom ettirilishi kerak, chunki madaniyatlararo farqlarni to‘g‘ri tushunish va ifodalash o‘zaro anglashuv va kommunikatsiya jarayonining asosidir.

Xulosa: Maqolalarda umumiy insoniy qadriyatlar va milliy-madaniy xususiyatlarning tarjima muammosi haqidagi tahlil, tarjima jarayonida yuzaga keladigan murakkabliklarni va ularni hal qilish yo‘llarini yoritib berdi. Tarjima faqatgina so‘zlar yoki iboralarni o‘zgartirish emas, balki bir madaniyatdan boshqa madaniyatga o'tish jarayonidir, bu esa tarjimonning faqat til bilimiga emas, balki madaniy kontekstni tushunishiga ham bog‘liqdir.

Tarjimaning eng asosiy maqsadi - bu asl matndagi mazmunni va ma’noni to‘liq va aniq etkazishdir. Biroq, har bir madaniyatda umumiy insoniy qadriyatlar turlicha talqin qilinishi mumkin. Masalan, "erkinlik", "tenglik" yoki "adolat" kabi qadriyatlar, bir tomondan, global miqyosda teng ahamiyatga ega bo‘lsa, boshqa tomondan, ularning yoritilishi va ifodalash usullari har bir millat va madaniyatda o‘ziga xos bo‘lishi mumkin. Tarjimon, shu qadriyatlarni ma’no va kontekstga mos ravishda ifodalashda, madaniyatlararo farqlarni hisobga olishga majbur.

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SOCIOPRAGMATIC ANALYSIS OF THE TRANSFORMATION OF SIMPLE SENTENCES INTO DIFFERENT SPEECH FORMS

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Annotation: This thesis examines the issues of how simple sentences change and adapt in different speech forms (formal, informal, academic, literary and everyday communication) from a sociopragmatic perspective. Simple sentences are considered the simplest and most basic units of language, but they are transformed in various ways under the influence of social context, cultural norms and communicative goals. The thesis analyzes how simple sentences are transformed in different speech forms, under what socio-pragmatic factors they are formed, and the role of language in expressing social dynamics. The results of the study show that the flexibility of simple sentences allows us to understand the important role of language in social life and how it can change in different contexts.

Keywords: *Speech forms, Transformation, Social context, Communicative purposes, Formal and informal speech, Pragmatic analysis.*

Аннотация: Данное диссертационное исследование рассматривает вопросы того, как простые предложения изменяются и адаптируются в различных формах речи (формальной, неформальной, академической, литературной и повседневной коммуникации) с социопрагматической точки зрения. Простые предложения считаются самыми простыми и основными единицами языка, но они трансформируются различными способами под воздействием социального контекста, культурных норм и коммуникативных целей. В диссертации анализируется, как простые предложения преобразуются в разных формах речи, какие социопрагматические факторы их формируют, а также роль языка в выражении социальных динамик. Результаты исследования показывают, что гибкость простых предложений позволяет понять важную роль языка в социальной жизни и как он может изменяться в разных контекстах.

Ключевые слова: *Формы речи, Трансформация, Социальный контекст, Коммуникативные цели, Формальная и неформальная речь, Прагматический анализ*

Annotatsiya: Ushbu dissertatsiya oddiy jumlalar qanday qilib turli nutq shakllarida (rasmiy, norasmiy, akademik, adabiy va kundalik muloqot) o'zgarib va moslashib borishini sotsiopragmatik nuqtai nazardan o'rganadi. Oddiy jumlalar tilning eng oddiy va asosiy birliklari hisoblanadi, ammo ular ijtimoiy kontekst, madaniy me'yorlar va kommunikativ maqsadlar ta'sirida turli yo'llar bilan transformatsiya qilinadi. Dissertatsiyada oddiy jumlalar qanday qilib turli nutq shakllarida o'zgartirilishini, ularni shakllantiruvchi sotsiopragmatik omillarni va tilning ijtimoiy dinamikani ifodalashdagi rolini tahlil qilish amalga oshiriladi. Tadqiqot natijalari oddiy jumlalarning moslashuvchanligi tilning ijtimoiy hayotdagi ahamiyatli rolini tushunishga imkon berishini va u qanday qilib turli kontekstlarda o'zgarishi mumkinligini ko'rsatadi.

Kalit so‘zlar: *Nutq shakllari, Transformatsiya, Ijtimoiy kontekst, Kommunikativ maqsadlar, Rasmiy va norasmiy nutq, Pragmatik tahlil*

Sociopragmatics is a subfield of pragmatics that studies how sociocultural factors influence language use in context. It focuses on the interaction between language and social norms, conventions, and expectations. In discourse analysis, specifically sociopragmatics, researchers study how simple sentences change in different types of discourse, such as spoken exchanges, written texts, and institutional communication.

Sociopragmatic research focuses on how language is used in social contexts, examining the relationship between linguistic forms and social meanings. This approach is particularly relevant in analyzing the variation of simple sentences across different types of discourse, as it emphasizes how context influences language use and meaning.

Sentence transformation is the process of changing the structure of a sentence while maintaining its original meaning. This can take many forms, such as changing from active to passive voice, changing tense, or repeating for clarity or emphasis. Understanding these changes is important in discourse analysis because they can affect how information is received and interpreted by an audience.

Speech can be divided into several types, including:

Written speech: This includes texts such as articles, essays, and social media posts. In written speech, sentence modification is often aimed at increasing clarity or persuasion.

Spoken speech: This includes conversations, speeches, and interviews. Here, sentence modification may be influenced by factors such as audience engagement and the need for speed.

Digital discourse: With the rise of platforms like Twitter and Facebook, the shift in microblogging phrases reflects the limitations of character limits and the informal nature of online communication.

Simple sentences are among the most basic and simplest units of language. They usually consist of a single independent clause, consisting only of a subject and a predicate (for example, "He is reading a book"). However, the simple structure of simple sentences makes them flexible in a variety of speech forms.

In social discourse, simple sentences can be modified or expanded to suit a particular context, audience, or communicative purpose. For example, in formal discourse, simple sentences are often more precise and detailed, while in informal discourse they may be shorter and more concise.

The importance of simple sentences in social discourse is that they form the basis of discourse and serve as a basis for the creation of complex structures. At the same time, they help to increase the effectiveness of discourse by changing or reformulating it depending on the social context.

In linguistics, studies of how simple sentences change and adapt in different forms of speech provide a deeper understanding of how language is used and what functions it performs in social contexts. Simple sentences, which consist mainly of a single independent sentence segment, are considered the simplest and most basic units of language. However, in different forms of speech (e.g., formal, informal, academic, literary, everyday communication, etc.), simple sentences are modified or reformulated to suit specific communicative purposes, social norms, and cultural contexts.

An important aspect of studying this process is to approach it from a sociopragmatics perspective. Sociopragmatics is concerned with how language is used in social contexts, and how social relations, cultural values, and communicative purposes influence language choices during speech. By studying how simple sentences change and adapt across different speech forms, we can gain a deeper understanding of the social aspects of language, as well as how language expresses and shapes social dynamics across different speech forms.

This thesis discusses how simple sentences change in different speech forms, how they are transformed under the influence of social, cultural and communicative factors, as well as the importance of this process in understanding the social functions of language. The main goal of the research is to shed light on the relationship between language and society by analyzing how simple sentences adapt in different speech forms and how socio-pragmatic factors influence language choice.

A simple sentence consists of a subject and a predicate and expresses a complete thought. The basic structure can change depending on the context in which it is used. These changes can include changes in formality, politeness strategies, or the addition of contextual information that suits the speaker's communicative purposes.

Several factors contribute to how simple sentences change across different types of speech:

Contextual awareness: Speakers adapt their language based on their understanding of the listeners' background knowledge and expectations.

Social relationships: The nature of the relationship (e.g., familiarity and formality) influences speakers' choice of simpler or more complex constructions.

Cultural norms: Different cultures have different expectations about politeness and indirectness in communication, which affect how direct statements are expressed.

In sociopragmatic research, the context of speech plays an important role in how sentences change. The structure of a sentence can be influenced by factors such as the speaker's intention, the relationship between the interlocutors, and cultural norms. For example, in a formal setting, a speaker may choose to use more complex sentence structures to convey authority, while in a casual conversation, simpler sentences may be chosen for ease of understanding.

In summary, sociopragmatic research shows that simple utterances are not static but undergo changes in response to different discursive contexts. Understanding these changes enhances our understanding of language use in social interactions and highlights the dynamic relationship between language structure and sociocultural factors.

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ABDUQODIR DOMULLA FAOLIYATIDA MA`RIFATPARVARLIK VA MILLAT TARBIYASI MASALASI

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Annotatsiya: Ushbu maqolada ilk bor o`zbek jamoatchiligiga nomlari va asarlari hali tanish bo`lmagan uyg`ur ma`rifatparvarlaridan biri millat fidoyisi Abduqodir Domullaning ibratli faoliyati haqida ma`lumotlar keltirilgan. Sharqiy Turkistondagi milliy ozodlik harakatining rahnamosi sifatida yangi zamonaviy maktab, matbaa, milliy taraqqiyot yo`lidagi xizmatlari ko`rib chiqildi, ijtimoiy-siyosiy va ma’rifiy harakat borasidagi ibratli va jasoratli ishlari bo`yicha xulosa qilindi.

**Tayanch so`z va iboralar:** *jadidchilik harakati, ma`rifatparvarlik, adabiy ta`sir, ijodiy munosabat, ma`rifiy asarlar, adabiy mezon va o`lchov, darslik va qo`llanmalar, xalq maorifi va teatr, ijodiy yondashuv.*

Аннотация: В статье впервые представлены сведения о выдающемся творчестве националиста Абдукадыра Домуллы, одного из уйгурских просветителей, имя и творчество которого пока не известны узбекской

общественности. Был рассмотрен его вклад как лидера национально-освободительного движения в Восточном Туркестане в новую современную школу, типографию и национальное развитие, а также сделаны выводы о его образцовой и смелой работе в общественно-политическом и просветительском движении.

Ключевые слова и фразы: джадидское движение, просвещение, литературное влияние, творческое отношение, просветительские произведения, литературные критерии и измерения, учебники и пособия, народное образование и театр, творческий подход.

Abstract: This article presents for the first time information about the exemplary work of one of the Uyghur enlighteners, the national devotee Abdukadir Domulla, whose name and works are not yet familiar to the Uzbek public. As the leader of the national liberation movement in East Turkestan, his services to the new modern school, printing house, and national development were considered, and conclusions were drawn on his exemplary and courageous work in the socio-political and enlightening movement.

Key words and phrases: *Jadid movement, enlightenment, literary influence, creative attitude, enlightening works, literary criterion and measurement, textbooks and manuals, folk enlightenment and theater, creative approach.*

Siyosiy-iqtisodiy aloqalardan tashqari ijtimoiy, madaniy, ilmiy, adabiy sohalarda ham mustahkam rishtalarda, ayniqsa, Shinjongning asosiy qismini tashkil etgan uyg`urlar O`rta Osiyo xalqlarining madaniyati taraqqiyotiga o`z hissalarini qo`shib kelganlar. Bu aloqalar XIX asr oxiri XX asr boshlari – Qo`qon xonligi davrida yuqori cho`qqisiga yetgan. Qo`qon xonligi va Sharqiy Turkiston xalqlari o`rtasida kechgan ijtimoiy-siyosiy, iqtisodiy munosabatlar, etnodemografik jarayonlar ikki o`lkada yashovchi aholining ijtimoiy, ma`naviy va madaniy hayotiga, ilmiy va adabiy jarayondagi rivojlanishlarda ham o`z ta`sirini qoldirgan. Turmush tarsi, tafakkuri, dunyoqarashi, madaniy hayoti mushtarak bo`lgan bu ikki xalq o`rtasidagi madaniy munosabatlar tilning yaqinligi va dinning birligi jihatidan ham mustahkam bo`lgan.[4]

XIX asr oxiri XX asr boshida Turkistonda vujudga kelgan va uning hayotida muhim ahamiyat kasb etgan ijtimoiy-siyosiy, ma`rifiy harakat bo`lgan jadidchilar tom ma`noda yurt taraqqiysi, og`riqli dardida yongan vatanparvar, ma`rifatparvar shaxslarni tarix sahnasida bir maqsad yo`lida kengashga chorladi. Mahmudxo`ja Behbudiy, Munavvarqori Abdurashidxonov, Abdurauf Fitrat, Ubaydulla Asadullaxo`jayev, Abdulla Avloniy Ashurali Zohiriy, Obidjon Mahmudov[5] kabi keng bilimlar egasi va bu bilimlarini vatan rivoji yo`lida sarflashga intilgan, o`rni kelsa ushbu jarayonlarni moddiy jihatdan qo`llab quvvatlashda o`z hissasini mablag`ini ayamagan siymolar jadidchilik harakatining yorqin namoyandalari

[4] Ҳурматжон Фикрат., Қодир Акбар. Ўзбек адабиёти тарихи. Урумчи: Шинжонг халқ нашриёти, 2005. (уйғур тилида) (Hurmatjon Fikrat., Qodir Akbar. History of Uzbek literature.Urumchi: Xinjiang People’s Publishing House, 2005. (in Uyghur).

[5] Unutilmas siymolar. Jadidchilik harakatining namoyandalari. Toshkent: Akademiya,1999.23-bet.

bo`ldilar.[6] Jadidchilik “Millat va Vatan ning hayot-mamot masalasi kun tartibiga qo`yilgani haqida bong urdi…ona Turkiston ko`ksidagi maorif, matbuot, teatr nihollariga hayot baxsh etdi.”Albatta, bu g`oyalarning asosida milliy uyg`onish, o`zlikni ahnglash, milliy mustaqillik uchun kurash yotar edi. Xalq erki va ozodligi yo`lida jon berish evaziga bo`lsa-da erishishga qattiq bel bog`ladilar, elni ortlaridan ergashtirishga urindilar.

Mashhur ma`rifatparvar va shoir Abduqodir domla hijriy 1271-yil 1855-1854-yillari Qoshg‘arga yaqin bo'lgan manzilda Abdulvoris ismli ziyoli kishining oilasida dunyoga kelgan. Ba'zi manbalarda Qoshg‘ar shahrida tug`ilgan deyiladi. U beg`ubor bolalik davrini o'z qishlog'ida o'tkazgan. Boshlang‘ich ma’lumotni Mashhaddagi mashhur Hazrati Sulton madrasasida olgan. 15 yoshga yetganda Qoshg‘ar shahridagi mashhur bilim yurti "Xonliq” madrasasiga o‘qishga kirib u o'rinda tanilgan. Mashhur mudarrislardan ilm o'rgangan, keyin turli sabablar tufayli Buxoroga borib o`z harajati bilan u yerdagi Abdulazizxon madrasasi[7]ga o‘qishga kirgan.

Bu jarayonda u zamonasi uchun umumiy odatga aylangan Islom aqidalarini pishiq o`rganish bilan cheklanib qolmay ilmi tajvid, aqoyid, adabiyot, tarix, jug`rofiya ilmiy mantiq, hisob kabi darslarni ham pishiq o`rgangan. Shu orqali o`zining bilim doirasini kengaytirgan va fan madaniyat saviyasini yuqori ko`targan. O`z ona tilidan boshqa arab, urdu, fors tillarini puxta egallagan. Shoirning bunday ko`p tilni oz fursat ichida mukammal egallashi, uning dunyoqarashini uzluksiz yangilab, narsa va hodisalarga bo`lgan tushuncha va tunushni ilgarilatish rolini o`ynagan. O`qish jarayonida u o`zidan ilgari o`tgan Xo`ja Xofiz, Shayx Sa`diy, So`fi Olloyor, Xo`ja Ahmad Yassaviy, Xuvaydo, Fuzuliy, Navoiy, Mashrab kabi shoirlarning asarlari bilan pishiq tanishgan. Ularning asarlaridagi ilg`or idea va g`oya va yuksak darajadagi badiiyat ruh shoirda dastlabki qadimdagi adabiyotga bo`lgan havas o`tini uyg`otgan.

Shoir Buxoroda bir muddat o`qib, o`qishni tugatgandan keyin, Samarqand, Ufa qatorlik joylarga safar qilib, bu yerlarda bir muddat mudarrislik qilgan. Bu manzillarda aqoyidi zaruriya “ Ibodat islomiyat” kabi kitoblarni yozgan. Bu kitoblar o'z vaqtida Ufada nashr qilingan bo'lib, shu davrdagi madrasalarda darslik materiallarining kamchilik holatini oldini olgan. Abduqodir domla keyin Toshkent, Xo'jand, Qozon, Istanbul kabi joylarda sayohatda bo'lib, 1907-yil Vataniga qaytib kelgan.

Bu vaqt Qoshg`arda yangicha fan, maorif bilan eski usuldagi maorif o'rtasida keskin to'qnashuv yuz berib, zo‘r darajadagi islohot yo'lga qo'yilayotgan edi. Yangidan o‘zining ilgarilash yo'lini topayotgan yangicha fanniy maorif qo'llashga, madad berishga tashna bo`layotgan bir zamon edi. Chet ellarda yangicha fanniy maorifning gullanish vaziyatini o'z ko'zi bilan ko'rib, uning istiqboliga zo'r ishonch bilan qaragan Abduqodir domla yangicha ilm-fan, maorifni jon dili bilan qo'llab,

[6]. Qosimov B va mual.jamoasi. Milliy uyg`onish davri o`zbek adabiyoti.Toshkent: “O`zbekiston”, 23-bet.

[7] Buxorodagi me’moriy yodgorliklardan biri Abdulazizxon madrasasi ashtarxoniy Abdulazizxonning buyrug‘i bilan me’mor Mimxoqon ibn Xo‘ja Muhammadamin tomonidan 1652-yilda qurilganYUNESKO tashkilotining Butun Jahon yodgorliklari ro‘yxatiga kiritildi. https://www.mirarab.uz. sahifasidan olindi(Sh.K.)

uning taraqqiyotiga yaqindan ko'ngillik bo'ldi. U ilgarigi an`anaviy o'qitish usuliga ijodiy vorislik qilgan holda o'qitish usuli, o'qitish mazmuni, darslik materiali kabi jihatlarda bir yurish islohotlarni olib borib, o'zi yo'lga qo'yilayotgan ehtiyoji va umumiy yuzlanishiga loyiqlashtirdi.

Bu fursatlarda u “ Sarfun-nahf ” (morfologiya va sintaksis), “ Tahsili hisob ” (“Hisob ilmi”), “ Jo'g'rofiya ilmi ”, “Aqoyidi javhariya”da (“Negizlik aqoidlar”), “Mutolayi hidoyat” (“Boshlang`ich o`qitishlik”), “Bidoyati sarf”, (“Morfologiyadan dastlabki asos”), “Hidoyati navh”, (“Sintaksisdan o`qitishlik”), “ Ta`limi sibyon” (“Go‘daklarga tarbiya”), “Fasoyat-ul atfol” (“O'smirlarga nasihat”) kabi kitoblarni yozadi va ularni shu davrdagi ilg'or matbaalardan bo`lgan “Matbayi xurshid”, “Matbayi nur” nomlik matbaalarda bostiradi. Bu kitoblar shu davrdagi fanniy maorif uchun zarur bo'lgan o'qitish qurollik rolini o'ynab qolmasdan, balki o`smirlarning axloqiy, aqliy, jismoniy va go'zallik tarbiyasi jihatdan kam bo'lmagan muhim qurol bo'lish rolini o'ynaydi.

Abduqodir domla maorifning oldidagi zaruriy muhim ishlardan bo`lgan darslik material tuzish ishlari bilan mashg`ul bo`lib qolmasdan, balki yana bevosita madrasalarda mudarrislik qilib, darslik materiallarining amaliy qo`llanuvchanligini bevosita sinovdan o`tkazdi. O`tilgan bir yurish darslik materiallari va yangicha o`qitish usuli shu davrdagi yangicha maorif qarashidagilar va toliblarning qizg`in qo`llashi va madad berishiga erishdi. Maorifdagi islohot g`oyasi ma`rifatparvar ijodkorning dong`ini har tarafga taratdi, oddiy xalq ichida mashhur qildi. Bu hol shu davrdagi mutaasib diniy kuchlarning, yangicha maorifga tish-tirnog`I bilan qarshi turganlarning hasadini qo`zg`atmay qo`ymadi.

Bular Abduqodir Domlani “jadid” va “dahriy” deb ayblab xalq orasiga bo`lmag`ur ig`volarni tarqatdi. Ishning haqiqatini bilib yetolmagan, zamonning taraqqiyotiga unchalik ham nazar tashlay olmagan bir qism kishilar fitnachilarning ig`volariga ishonib ketadi. Natijada Abduqodir Domla va uning atrofidagi yangilik tarqatuvchi, yangilikka intiluvchi bir qism taraqqiyparvar zotlar johillik, nodonlik, xurofotlik va mutaasiplikning bosimiga uchraydi. Bu xil vaziyatning oz fursat ichida o`nglanmasligini oldindan bilib yetgan Abduqodir Domla Hajga borishni bahona qilib, yana bir qaytib Vatanidan ayrilishga majbur bo`ladi. U 1918-yili 64 yoshlarga borib qolganda Toshkantga undan Shamay, Ufa, Qozon, Ural, Turkiya kabi shaharlarga borib, u yerlarda bir muddat sayohatda bo`lgandan keyin, Makkaga yetib boradi va u yerda bir necha yil turib qoladi, keyin Misrga borib, u yerdagi olim va ulamolar bilan uchrashadi. Abduqodir Domlaning O`rta Osiyodagi shuhrati va ilmlaridan xabardor Misr olim va ulamolari unga nihoyatda katta iltifotlarni ko`rsatishadi. Unga yuksak baholarni berishadi. Abduqodir Domla bilan Misrda ilmiy suhbatda bo`lgan tatar xalqining buyuk tarix olimi Zokir Qodiriy 1951-yil ayni chog`da olib borilgan ilmiy suhbatda olgan taassurotini bayon qilib Abduqodir Domla islom dunyosida tengdosh oz topiladigan yetishgan zo`r mutafakkir va muslih islohotchi mujohit kurashchan buyuk olim edi”[8] deb baho bergan.

[8] Mual.jamoasi. Shinjong uyg`ur adabiyoti tarixi. Urumchi, 2006. V tomlik. 4-jild. 235—248-betlar.(uyg`urcha)

Zamonasidagi ilg'or fikrlashga ega savdogar, bo‘ylar bilan zich hamkorlashib, ularning iqtisodiy jihatdagi qo‘llashni qo‘lga kiritib, ilg‘or fikrlashgaga ega Abduqodir Domla Germaniya, Fransiya, Turkiya, Misr kabi davlatlardagi o'qishda 52 yoshni chiqaradi. Ular keyingi vaqtdagi ilg'or fikrga ega ziyolilarning vakiliga aylanadi. O‘zi ham yoshlarga bo‘lgan tarbiyani bo‘shashtirmay izchil ravishda yaxshi tutib, ham diniy, ham yangicha dunyoviy ilmlardan xabardor bo‘lgan bir qism ilg‘or ziyolilarni yetishtirib chiqaradi.

Abduqodir Domlaning qo`llashi, madad berishi orqasida shu chog‘larda Qoshg`ardagi to'qon madrasa, vangliq madrasa, xonlik madrasa va hayitgoh madrasa kabi ilm dargohlari yana ham kuchayib va gullab yashnab, yoshlarni yangicha ilm bilan qurollantiradigan ilm beshigiga aylandi. Ilm tahsili qilish uchun uzoq-uzoqlardan kelgan ilm talabgorlari bu o'rinlarda ehtiyot bilan ilm egallab, o`zini yangicha bilimlar bilan qurollantirib, keyingi vaqtlarga kelganda dongliq ilm egalariga aylandi. Abduqodir Domla ma'rifat mash`alini egiz ko'tarib, kishilarni ilm maorif ma'rifat bilan shug'ullanishga rag'batlantirib ham qolmasdan jamiyatga diqqat qilib, yetim-yesirlarning, ishsizlarning holini kuzatdi. Ularning bu holatga kirib griftor bo'lishining sabablarini ma'rifatsizlik va yo`qsizlikdan izlab, ularni bu holatdan qutultirishning yo'llari ustida izlandi. U yig`ilgan o`sha, zakot, boylarning sadaqa joriyalari, ehsonlari va nazirlardan kelgan pullarni tul-xotin, yetim bo'lgan ojiz yag'irlarga ulashib berib, ularning yaxshi kunga erishishlariga yordam beradi.

Ularga ilm o`rgatishning zarurligini his qilib, Qoshg`arda “Matla ul hidoyat” nomlik maktab ta'sis qilib va uni o'zi boshqarib, yetim-yesirlarning ilm o'rganishlari uchun afzal yaxshi sharoit hozirlab beradi.

Turkistondagi jadidlar singari Abdulqodir elning ozodligi va hurligini har narsadan ustub qo`yar ekan, unga erishuv – olib boradigan yo`l ilm-ma`rifat deb bildi.eski o`qitish usulini qattiq tanqid qildi, yangicha o`qitishga asoslangan maorif zaruriyatini chuqur his qildi. Faqat Abduqodir Domlaning ilm ahlini qo`llab, ham zamonaviy ilmlarni, ham diniy bilimlardan yaxshi xabardor zamonasining ilg'or fikrli ziyolilarning hurmatini qozonadi. Mana shu chog‘larda Qoshg‘arda xorijlik musofirlarning mahalliy aholiga shifoxona, maktab kabilarni tashkillab, ijtimoiy qulayliklarni yaratib, yetim-yesirlar, och-yalang`och kimsalarning kasalini davolash, bolalarini maktablarda tekin o'qitish bahonasi bilan ularga o`zlarining dinini, e`tiqodini tarqatib, ularni bu dinning muxlislariga aylantirish uchun harakat olib borayotgandi. Ular yana bular bilan ham chegaralanib qolmay, o‘zlarining matbaalaridan foydalanib, keng ko`lamda umumlashtirish uchun tirishqoqlik ko`rsatayotgandi. Bu hol Qoshg`ardagi bir ilg`or dini ziyolilari diqqatini tortmay qolmaydi. Abduqodir domla bu masalaga nihoyatda jiddiy qarab, shu davrdagi bir qism ilg`or diniy ziyolilar bilan mustahkam bir saf tuzib, Shvet shifoxonasi tarqatmoqchi, Shvetlarni Qoshg`ardan quvib chiqarmoqchi bo`lishdi va shahardagi har qaysi masjidlarni bu ishdan habardor qilib, ommaning kuchi bilan Shvetlarnig vakolatxonasiga haybat bilan bostirib kiradi.

Abduqodir Domla turmadan chiqquncha bo`lgan oraliqda o`z uyida boshqalar tarafidan yollangan qotil tomonidan mahfiy rafishda o`ldirilgan. Marhum shu chog`larda 69-70 yoshlarga yetib qolgan vaqtlari edi. Abduqodir Domlaning vafoti

ahvoli atasi saharda sezilgandan keyin, bu habar chaqmoq tezligida butkul fhahar va fhahar atrofidagi qishloqlarga tarqaldi. Butkul Shahar xalqining yuragi alamdan o`rtandi. Qotilga bo`lgan g`azab, nafrat uchquni ko`zlarda chaqnadi, og`ir musibatga cho`mdi. Marhumning musibatiga bo`lgan qayg`usini ifodalab, janozaning oldida she`r o`qishib, davra qilib yo`l ochib bordi. Marhumning yaqin qarindoshlari, do`stu-og`aynilari marhumga nisbatan qalbida hurmat tuyg`usi tiklagan o`n minglarcha musibat ahli dod-faryod urib aza ochishdi. Marhumning vafotidan keyin xalq va uning yaqin do`stlari uning vafotiga atab nurg`un marsiyalar yozadi. Marsiyalarda munofiq, Vatan sotqini, xoinlarni, pul uchun vijdonini sotgan vijdonsiz g`alchalarni qattiq ayblaydi. Marhumning bevaqt o`limiga bo`lgan achinishni ifodalaydi.

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POLIGLOTLIK VA UNING JADIDLAR IJODIDAGI TALQINI

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Annotatsiya: Ushbu maqolada ijodkorlarning ko‘p tilni bilishgani, bunga yoshlarni ham da’vat qilishgani, til va uning sofligi uchun kurashishgani, til odobini targ‘ib etishgani xususida fikr yuritilgan. Ularning bu haqdagi maqolalari, til odobi aks etgan she’riy misralari tahlilga tortilgan.

Kalit so‘zlar: *til, til odobi, shoir, poliglot, g‘azal, maqola, jadid.*

Аннотация: В данной статье рассматривается знание несколькими языками со стороны творческих личностей, их призывы к молодежи овладевать языками, борьба за чистоту языка, а также пропаганда речевого этикета. Анализируются их статьи, посвящённые данной теме, и поэтические строки, в которых отражён речевой этикет.

Ключевые слова: *язык, речевой этикет, поэт, полиглот, газель, статья, джадид.*

Annotation: This article discusses how writers and poets were multilingual, encouraged young people to learn multiple languages, fought for the purity of language, and promoted linguistic etiquette. Their articles on these topics, as well as poetic verses reflecting linguistic etiquette, were analyzed.

Keywords: *language, linguistic etiquette, poet, polyglot, ghazal, article, jadid.*

Asosiy qism: Aksariyat jadidlar poliglot bo‘lishgan, ya’ni ular bir necha tilni bilishgan. Ulardan biri Siddiqiy Ajziy bo‘lib, u o‘zbek tili bilan birga fors-tojik, arab, turk, ozarbayjon va rus tillarini mukammal darajada egallagan. U «Mir’oti ibrat» asarining «Xotima»sida shunday deydi:

Do‘rt ish bana bundan erdi maqsud,
Bundan o‘la xalq baxti mas’ud:
Ilmi a’lo olmoq va fununni,
Davlatni, lisonni, zakunni.

Shoir fikricha, to‘rt narsa: ilm-fan, davlat, til, qonunsiz hech bir millat istiqbolga erisha olmaydi. Ularni qo‘lga kiritmagan millat halokatga mahkumdir. Demak, til insonni va u mansub bo‘lgan millatni yuksaltiruvchi kuchlardan biridir.

Is’hoqxon Ibrat ham o‘z davrida to‘rt tilni bilgan. Bular: arab, fors, hind-urdu va ingliz tillari bo‘lgan. Ammo u Sharq xalqlari tillari bilan bir qatorda G‘arb xalqlari tillarini ham bilish zarur deb hisoblagan. Shu sababli Arabistonda bo‘lgan davrida fransuz tilini, Hindistonda ingliz tilini o‘rgangan. Buni tasdiqlab, zamondoshi Ibrohim Davron uning “turkcha, forscha, hindicha, ruscha lison bilib, yana ruscha, fransuzcha, armanicha va boshqa xatlar yozmoqqa mohir” bo‘lganini alohida ta’kidlaydi.

Is’hoqxon Ibrat bu muhim masalada o‘z xalqiga yordam berish maqsadida olti tilli: arabcha, forscha, hindcha, turkcha, sartcha (o‘zbekcha) va ruscha so‘zlarni o‘z ichiga olgan «Lug‘ati sittati alsina»ni ham tuzgani ma’lum.

Ibratning shoir sifatida yaratgan asarlarida til odobiga da’vat motivi alohida o‘ringa ega. Jumladan, u “Ado qilasiz” sarlavhali g‘azalida “suchuk til” iborasini qo‘llab, dilbari jononga qarata shunday murojaat qiladi:

Suchuk til bila tabassum qilib, so‘rab holim,
Avvalda va’da berib, oxiri jafo qilasiz.

Unda oshiq suygan dilbaridan boshqasiga qarasa, ko‘zining qarosi kuygayligini, agar gapirsa, tili tilim-tilim bo‘lishini ta’kidlaydi. Shu o‘rinda shoir tilim so‘zini omonim sifatda qo‘llagan. Birinchisida uni zabon/til ma’nosida, ikkinchisida esa bo‘lak-bo‘lak/tilim-tilim ma’nosida ishlatgan:

Ko‘zum qarosi kuygayki, boshqaga qarasam,

Agar gapursam, *tilimni tilim-tilim qilasiz*.

Mahmudxo‘ja Behbudiy o‘zbek adabiy tili, uning sheva va lahjalari, til me’yorlari, imlosi, so‘zlar etimologiyasi haqidagi dolzarb fikr-mulohazalari, ilg‘or qarashlari qatorida har bir zamonaviy kishining birdaniga ikki emas, to‘rt tilni bilishi lozimligini ta’kidlab “Ikki emas, to‘rt til lozim” sarlavhali maqolasini yozgan. Unda “Biz turkistoniylarg‘a turkiy, forsiy, arabiy va rusiy bilmoq lozimdur” degan alohida ta’kid mavjud. muallifning fikricha, bunga xalqimizning aksari “o‘zbakiy so‘ylashur”ligi, madrasa va udabo tili fors tili ekani, eski va yangi maktablarda forsiy nazm va nasr kitoblari ta’lim berilib kelgani, shar’iy va diniy kitoblar bo‘yicha arabiy ta’lim berilishi, mudarrislarning taqriru tarjimalari forschaligi sababdir.

Shu o‘rinda Behbudiy “Fors shoiru udabosi asarlari qiyomatg‘acha lazzati ketmayturgan xazinai ma’naviydurki, mundan foydalanmoq uchun ovrupoyilar milyardlar sarf etarlar” deb bashorat qilgani bugungi kunda o‘z isbotini topmoqda.

Behbudiy yozganidek, “farang va rus donishmandlarining asarlaridan foydalanmoq turkiy yo rusiy va farangiy bilmak ila mumkin bo‘lur, na uchunki bugun usmonli, Kafkaz va Qazon turklari zamona ulamosi asarini turkiyg‘a tarjima qilib, ko‘paytirgandurlar, ya’ni turkiy bilgan kishi zamonni bilur”. Uning fikricha, “arabiy til din uchun na daraja lozim bo‘lsa, rusiy ham tiriklik va dunyo uchun lozimdur”.

Mahmudxo‘ja Behbudiyni mana shular asosida turkistonlik ziyolilar orasidan yetishib chiqqan ilk tilshunos deb atashadi. Uning lingvosotsiologiya, dialektologiya, lingvokulturologiya, etnolingvistika bo‘yicha qarashlari hozirgacha o‘z ahamiyatini saqlab kelmoqda. Mahmudxo‘ja Behbudiyning tilshunoslikka doir “Ikki emas, to‘rt til lozim”, “Har millat o‘z tili ila faxr etar”, “Til masalasi”, “Sart” so‘zi majhuldir”, “Sart so‘zi ma’lum bo‘lmadi” singari maqolalari xuddi shu jihatdan ahamiyatlidir.

Behbudiy fikricha, “begona tildan so‘z olmoqdan qutulgan til yo‘qdur. Anglischani arabchadan so‘ngra eng boy til derlar”.

Mahmudxo‘ja Behbudiy til va dil birligi xususida alohida to‘xtalib, bu borada «...til birligining foydalari juda yaxshi ma’lum. Zero, til birligi do‘stlik, muhabbat, bir-biriga yordam va jipslashuvning asosi», degan amaliy xulosaga keladi. Yana u (umum)adabiy til masalasida tilni soddalashtirish, omma tushunadigan shaklga olib kelish fikrini qo‘llab-quvvatlasa-da, tilni soflashtirish, ya’ni arabcha, forscha so‘zlar o‘rniga muqobillarini qidirib topish va tilga tatbiq etish masalasini «ijrosi mumkin emas, quruq xayoli fosidgina» deb baholaydi. Sabab, asrlar davomida arab va fors tili ta’sirida qolgan turkiy tilni «yana bir necha ming sanada bularni ta’siridan chiqarmoq» ishiga berilsak, «ma’nan va moddatan va fannan mahkum millatlarni(ng) tili (qatorida) bo‘lgan tilimizg‘a yana taraqqiy etgan millatlarni(ng)» tilidan yangi so‘zlar kirib kelaveradi, deb uqtiradi. Ko‘pchilik ma’rifatparvarlar o‘zlashmalardan voz kechish va ularni turkiycha so‘zlar bilan almashtirish masalasini kun tartibiga qo‘ygan bir paytda Behbudiy bu sohada shoshma-shosharlik bilan hukm chiqarish yaramasligi, bunday o‘ta muhim, qiyin bir ishning amalga oshishi uchun yuz yillab vaqt kerakligini uqtiradi. Agar asrlar davomida arab va fors so‘zlaridan foydalanib kelingan millat tili lug‘atidan ularning quvib chiqarilishi

yomon oqibatlarga olib kelishi ta’kidlanadi. Olim voz kechilgan so‘zlar o‘rnini boshqa bir hukmron til so‘zlari egallashi mumkinligidan ogohlantiradi. Mahmudxo‘ja Behbudiyning bu bashorati oradan yigirma yillar o‘tib o‘z isbotini topgani ayon, ya’ni tilimizdagi fors va arab o‘zlashmalar o‘rnini ruscha so‘zlar egallay boshlagani sir emas.

Xullas, o‘zbek ijodkorlarining aksariyati yo zullisonayn (ikki tilda), yo ko‘p tilli (poliglot, ya’ni ikkitadan ortiq tilda) ijod qilishganki, bu holat ularning asarlari o‘sha tillar sohiblari orasida ham keng tarqalishiga bevosita zamin yaratgan.

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MADANIY REALIYALAR ORQALI INGLIZ TILI LEKSIKASINI O‘RGATISH: LINGVOMADANIY YONDASHUV

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Annotatsiya: Mazkur maqolada madaniy realiyalar orqali ingliz tili leksikasini o‘rgatishning ahamiyati va samaradorligi tahlil qilinadi. O‘qituvchining madaniy kontekstni taqdim etishi, til o‘rgatishda nafaqat tilning grammatik va sintaktik tomonlarini, balki madaniy me’yorlarini ham hisobga olish zarurligi ko‘rsatilgan. Leksik unitlarning, ya'ni so‘zlarning va iboralar tizimining o‘ziga xosligini yoritishda lingvistik va madaniy elementlarning uyg‘unligi muhim ahamiyatga ega. Maqolada lingvomadaniy yondashuvni qo‘llash orqali ingliz tilini o‘rgatishda o‘quvchilarning til ko‘nikmalarini yanada samarali rivojlantirishga qaratilgan amaliy tavsiyalar berilgan.

Kalit so‘zlar: *madaniy realiyalar, ingliz tili, leksika, lingvistik va madaniy elementlar, lingvomadaniy yondashuv, til o‘rganish, o‘quv jarayoni, madaniy kontekst.*

Абстракт: В данной статье анализируется важность и эффективность обучения английской лексике через культурные реалии. Показано, что преподаватель должен обеспечивать культурный контекст и что при обучении языку необходимо учитывать не только грамматические и синтаксические аспекты языка, но и культурные нормы. Сочетание языковых и культурных элементов важно для выяснения уникальности лексических единиц, то есть систем слов и фраз. В статье даются практические рекомендации, направленные на более эффективное развитие языковых навыков студентов при обучении английскому языку с использованием лингвокультуро-логического подхода.

Ключевые слова: *культурные реалии, английский язык, лексика, лингвистические и культурные элементы, лингвокультурный подход, изучение языка, процесс обучения, культурный контекст.*

Abstract: This article analyzes the importance and effectiveness of teaching English vocabulary through cultural realities. It shows the need for the teacher to provide a cultural context, to take into account not only the grammatical and syntactic aspects of the language, but also cultural norms in language teaching. The combination of linguistic and cultural elements is important in highlighting the uniqueness of lexical units, that is, the system of words and phrases. The article provides practical recommendations aimed at more effectively developing students' language skills in teaching English through the use of a linguocultural approach.

Keywords: *cultural realities, English, lexicon, linguistic and cultural elements, linguocultural approach, language learning, learning process, cultural context.*

Kirish qismi: Ingliz tilini o‘rgatishda faqat tilning struktura va grammatik qoidalariga e'tibor qaratish bilan cheklanib qolish etarli bo‘lmaydi. Tilni o‘rgatish jarayonida, ayniqsa, madaniy kontekstni hisobga olish ham juda muhimdir. Ingliz tilining leksikasi nafaqat so‘zlar va iboralardan, balki bu tilga xos madaniy realiyalardan iborat bo‘lib, ularning o‘rganilishi tilni to‘liq tushunishga yordam beradi. Madaniy realiyalar orqali ingliz tili leksikasini o‘rgatish, o‘quvchilarga tilning nafaqat nazariy, balki amaliy jihatlarini ham yoritib beradi. Shu nuqtai nazardan, lingvomadaniy yondashuv orqali o‘quvchilarga ingliz tilining madaniy mohiyatini, uning turli madaniyatlar bilan bog‘liqligini tushuntirish zarurati yuzaga keladi.

Lingvomadaniy yondashuv tilni o‘rgatishda, ingliz tilining mazmunini va uning ijtimoiy kontekstini tushunishni ta’minlashga yordam beradi. Bu yondashuv o‘quvchilarning ingliz tilidagi so‘zlarni, iboralarni va madaniy elementlarni to‘g‘ri ishlatish ko‘nikmalarini rivojlantiradi. Shuningdek, madaniyat va tilning o‘zaro bog‘liqligini tushunish orqali o‘quvchilar ingliz tilini faqatgina so‘z o‘rgatish nuqtai nazaridan emas, balki madaniy va ijtimoiy ahamiyatini hisobga olgan holda o‘rganadilar. Bu maqolada ingliz tilining leksikasini o‘rgatishda madaniy realiyalarni qo‘llashning afzalliklari va uni samarali tarzda qanday amalga oshirish mumkinligi muhokama qilinadi.

Asosiy qism: Ingliz tilini o‘rgatish jarayonida madaniy realiyalarni tushunish, o‘quvchilarga faqat so‘zlarning ma'nosini o‘rgatish bilan cheklanmasdan, tilning ijtimoiy va madaniy kontekstini ham taqdim etishni anglatadi. Madaniy realiyalar - bu o‘quvchilarga ingliz tilining o‘ziga xosligini, o‘z madaniyati va tarixiy an’analari bilan bog‘liq bo‘lgan so‘zlar va iboralarni tushunishga yordam beradigan elementlardir. Masalan, "Thanksgiving" (Shukronalik kuni) kabi so‘zlar faqat ingliz tilidagi so‘zlarga xos emas, balki bu so‘z orqali ingliz tilida muloqot qiladigan odamlarning madaniy an'analarini ham aks ettiradi. Ingliz tilida madaniy realiyalarni o‘rgatish, o‘quvchilarga tilning qo‘llanilish kontekstini yaxshiroq tushunishga yordam beradi. Madaniy realiyalar o‘z ichiga quyidagilarni oladi, masalan:

Tarixiy va madaniy atamalar: Masalan, "London Eye", "Big Ben", "Statue of Liberty", "Hollywood" kabi so‘zlar madaniyat bilan bog‘liq.

Ijtimoiy an’analar: "Cheers", "Sorry", "Excuse me" kabi iboralar ingliz tilida keng qo‘llaniladigan, lekin faqat o‘sha madaniyatda tushuniladigan odatlar va iboralardir.

Maxsus festival va bayramlar: "Christmas", "Easter", "Halloween" kabi bayramlar ingliz tilining madaniy qismiga kiradi va o‘quvchilarga nafaqat tilni, balki bayramlar bilan bog‘liq urf-odatlarni ham tushunishga yordam beradi.

Lingvomadaniy yondashuv ingliz tilini o‘rgatish jarayonida til va madaniyat o‘rtasidagi o‘zaro bog‘liqlikni ta'kidlaydi. Bu yondashuv orqali o‘quvchilar nafaqat so‘zlarning to‘g‘ri ishlatilishini, balki ularning madaniy va ijtimoiy ahamiyatini ham tushunadilar. Lingvomadaniy yondashuvni qo‘llash orqali o‘quvchilar tilni yengilroq o‘rganadilar, chunki ular ingliz tilini faqat yozma yoki og‘zaki muloqot vositasi sifatida emas, balki ingliz madaniyati, urf-odatlari va hayot tarzi bilan bog‘liq bo‘lgan element sifatida ham tushunadilar.

Masalan, ingliz tilini o‘rgatishdagi lingvomadaniy yondashuvni qo‘llagan holda, o‘qituvchilar o‘quvchilarga ingliz tilidagi iboralarni faqat grammatik to‘g‘rilik nuqtai nazaridan emas, balki bu iboralarning madaniy va kontekstual ahamiyatini ham tushuntirishi zarur. "How are you?" so‘zi ingliz tilida oddiy salomlashuv bo‘lsa, lekin ba'zi madaniyatlarda bu so‘zni so‘rash, shaxsiy yondashuvni anglatadi.

Madaniy realiyalarni ingliz tiliga o‘rgatishning samarali metodlari quyidagilardan iborat bo‘lishi mumkin:

Madaniy mavzularni darsda muhokama qilish: Madaniy mavzular, masalan, ingliz tilidagi mashhur festivallar, bayramlar yoki milliy an’analar haqida darslar o‘tkazish orqali o‘quvchilarni tanishtirish.

Kross - madaniy faoliyatlar: Ingliz tilida muloqot qiladigan odamlarning madaniy an'analari va turmush tarziga oid faoliyatlar, masalan, film tomosha qilish, ingliz tilidagi kitoblarni o‘qish yoki ingliz tilidagi yangi maqolalar, bloglar va hikoyalarni tahlil qilish.

Video va audio materiallar: Madaniy realiyalarni ko‘rsatishda video va audio materiallar yordamida madaniyatni jonli ravishda ko‘rsatish o‘quvchilarning diqqatini jalb qiladi va ularning madaniy bilimlarini boyitadi.

Amaliy mashqlar: Madaniy kontekstda so‘zlarni ishlatish mashqlari o‘quvchilarga tildan foydalanishning amaliy jihatlarini o‘rganishga yordam beradi. Masalan, o‘quvchilarga "New Year" bayrami bilan bog‘liq inglizcha iboralar yoki "Halloween"ga oid so‘zlarni ishlatib, ro‘l o‘ynash mashqlari qilish.

Madaniy realiyalar orqali ingliz tili leksikasini o‘rgatish, til o‘rganish jarayonini yanada boyitadi. Bu yondashuv nafaqat tilni o‘rgatish, balki o‘quvchilarning madaniyatga bo‘lgan qiziqishini uyg‘otish va ularni ingliz tilini faqat til sifatida emas, balki uning madaniy ahamiyatini ham o‘rganish imkonini beradi. Madaniy realiyalarni ingliz tili darslariga integratsiyalash o‘quvchilarni yanada samarali, qiziqarli va amaliy tarzda o‘qitishga yordam beradi.

Madaniy realiyalar orqali ingliz tili leksikasini o‘rgatish jarayoni til o‘rgatishda muhim va samarali yondashuv bo‘lib, o‘quvchilarga tilni faqat grammatik va leksik jihatdan emas, balki uning madaniy kontekstida ham tushunishga imkon yaratadi. Lingvomadaniy yondashuv orqali ingliz tilini o‘rganish, o‘quvchilarni boshqa madaniyatlar bilan tanishtiradi, ularni tilni ishlatishda yanada aniqroq va maqsadga yo‘naltirilgan qila oladi. Madaniy realiyalarni ingliz tili darslariga integratsiyalash nafaqat so‘zlarning ma’nosini o‘rganish, balki ularga madaniy, ijtimoiy va tarixiy ahamiyatini tushuntirish imkoniyatini beradi.

Bunday yondashuv, o‘quvchilarga tilni yengil va samarali o‘rganish imkonini yaratadi, chunki ular tilni nafaqat muloqot vositasi sifatida, balki ingliz madaniyati va uning turli qatlamlarini ifodalovchi asar sifatida ham qabul qiladilar. Madaniy realiyalarni o‘rgatish orqali o‘quvchilar ingliz tilidagi iboralarning kontekstual ahamiyatini yaxshiroq anglashadi va bu ularga tilni yanada erkin va to‘g‘ri qo‘llash imkonini beradi.

Shuningdek, lingvomadaniy yondashuvni qo‘llash orqali o‘quvchilarda dunyoqarashning kengayishi, madaniyatlararo farqlarni tushunish va ularga hurmat bilan qarash hissi shakllanadi. Madaniy realiyalarni ingliz tiliga integratsiyalashning eng katta afzalliklaridan biri, bu o‘quvchilarni faqat til o‘rganish jarayonida emas, balki butun dunyo madaniyatiga bo‘lgan qiziqishlarini rivojlantirishga yordam beradi.

Shu bilan birga, bunday yondashuvda ba'zi qiyinchiliklar ham mavjud, masalan, madaniy tafovutlar yoki o‘quvchilarning ba'zi iboralarni tushunmasliklari. Biroq, bularni yengish uchun to‘g‘ri metodikalar va didaktik yondashuvlarni qo‘llash orqali madaniy realiyalarni ingliz tiliga o‘rgatish jarayonini yanada samarali qilish mumkin.

Xulosa qilib aytganda, madaniy realiyalar orqali ingliz tili leksikasini o‘rgatish, o‘quvchilarga yanada kengroq va chuqurroq til bilimlarini taqdim etadi,

ularning madaniy tafakkurini rivojlantiradi va global miqyosda muvaffaqiyatli kommunikatsiya o‘rnatishlariga yordam beradi.

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PRAGMATICS IN TRANSLATION: BALANCING LITERALISM AND COMMUNICATIVE EFFECT

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Annotation: This research explores the importance of pragmatics in translation, focusing on the relationship between word meanings and clear communication. Translators often lose crucial nuances in the process of literal translation. Cultural-specific expressions can present significant challenges during translation.Moreover, maintaining the tone of the language is emphasized as essential. If a message is not conveyed in the proper context, its meaning may be lost. The study analyzes various texts, demonstrating that integrating pragmatic knowledge can enhance translation quality.

Keywords: *Pragmatics, translation, literal meaning, communicative effectiveness, cultural context, idiomatic expressions, translation strategies, meaning adaptation, cross-cultural communication, translator’s choices*

Introduction: Translation, in its essence, transcends the simplistic act of lexical substitution; it is, rather, a deeply intricate and intellectually demanding hermeneutic endeavor that necessitates a profound and nuanced understanding of semantic intricacies, communicative intentionality, and the multifaceted socio-cultural contexts that inextricably shape meaning-making. While a robust command of linguistic systems undoubtedly provides the foundational scaffolding upon which the translation process rests, it is the often-subtle, yet critically important, domain of pragmatics that ultimately determines the success and efficacy of cross-linguistic communication. Pragmatics, as a sophisticated branch of semiotics concerned with the situated use of language, the dynamic interplay between linguistic form and

contextual interpretation, and the inferential processes by which meaning is co-constructed between speaker and hearer, plays an indispensable role in shaping translations that move beyond mere surface-level correspondence to achieve authentic communicative equivalence. Indeed, while literal translations may, at first glance, project an aura of grammatical accuracy and a semblance of fidelity to the source text, a failure to rigorously engage with the complex web of pragmatic variables – encompassing such crucial elements as the intended rhetorical effect, the culturally determined parameters of politeness and decorum, the potential for culturally embedded allusions and references to be misinterpreted or lost in translation, and the pervasive influence of implicit or indirect speech acts – can readily yield translations that are perceived by the target audience as ambiguous, unnatural, stylistically jarring, or, in more egregious instances, demonstrably misleading and even ideologically skewed. The challenges are particularly acute when dealing with instances of idiomatic language, culturally specific forms of humor, indirect communication strategies, and textual elements that are deeply embedded within the unique historical and cultural fabric of the source language community; successfully rendering such elements requires not only a sophisticated command of linguistic resources but also a finely tuned sensitivity to pragmatic norms and a capacity for nuanced cultural mediation.[3]

Materials and Methodology

Materials: The primary materials for this study include a curated selection of source and target text pairs taken from a variety of real-life contexts. These include literary texts (short stories and novel excerpts), film subtitles, advertisements, public service announcements, and translated interviews. These texts were selected for their rich use of pragmatic features such as idiomatic expressions, speech acts, politeness markers, indirect language, cultural references, and tone. The chosen examples reflect both interlingual (between different languages) and intercultural (between different cultural contexts) translation challenges.

Methodology: The methodology implemented in this study centers on a rigorous comparative textual analysis. Each source text, meticulously selected for its pragmatic richness, was systematically juxtaposed against its corresponding translated version, with a particular emphasis placed on the nuanced strategies employed to navigate and render pragmatically loaded content. Instances of direct, or literal, translation were carefully contrasted with those instances where the translator opted for adaptation, strategic modification, or even wholesale transformation, all with the overarching aim of preserving the intended communicative force and persuasive impact of the original message.

To provide a structured framework for this detailed analysis, key theoretical concepts drawn from the field of pragmatics – including, but not limited to, Austin and Searle's groundbreaking speech act theory, Grice's influential theory of implicature, Bühler's concept of deixis, Strawson's work on presupposition, and Brown and Levinson's seminal politeness theory – were systematically applied. These established theoretical frameworks served as invaluable tools for assessing the degree to which translators successfully interpreted the speaker's or writer's

underlying intentions, skillfully adjusted the register and tone of the translated text to suit the target audience, and thoughtfully considered the pre-existing knowledge, cultural assumptions, and communicative expectations of the intended readership. Furthermore, core principles from the discipline of translation studies, such as Nida's concept of dynamic equivalence, Vermeer's Skopos theory, and Nord's functional translation model, were judiciously employed to rigorously evaluate the effectiveness and appropriateness of the translation strategies adopted in each case.[5]

The collected data, comprising a diverse range of translated texts, was meticulously categorized according to specific pragmatic challenges encountered during the translation process. These categories included, but were not restricted to:

- The skillful translation of idiomatic expressions and metaphorical language, such as rendering the English idiom "to kick the bucket" into a culturally relevant equivalent in another language (e.g., "pasar a mejor vida" in Spanish).
- The careful adjustment of politeness and formality levels to align with the social norms and hierarchical structures of the target culture, for example, adapting honorifics in Japanese or addressing individuals appropriately in societies with strict social protocols.
- The effective handling of culturally bound references and allusions that may not be readily understood by a foreign audience, such as explaining historical events, literary references, or popular cultural phenomena that are specific to the source culture.
- The consistent preservation of the speaker's or writer's tone, attitude, and overall communicative intention, ensuring that the translated text accurately reflects the intended emotional coloring and persuasive purpose of the original message.

Each carefully selected example was subjected to rigorous analysis, with particular attention paid to how well the translation managed to maintain both the denotative, or literal, meaning of the source text and its intended communicative effect on the target audience. The overall success of each translation was judged not solely on the basis of linguistic accuracy and grammatical correctness, but also on the basis of factors such as clarity of expression, naturalness of style, and overall appropriateness within the specific cultural context of the intended readership.[1]

Results

The meticulous analysis of the carefully selected texts unequivocally demonstrated that a heightened pragmatic awareness exerts a substantial and demonstrably positive influence on the overall quality, effectiveness, and cultural appropriateness of the translation process. The study yielded the identification of several recurring patterns in the strategies employed by translators as they skillfully adapted source texts to ensure that both the denotative meaning and the intended communicative intent were faithfully preserved and effectively conveyed within the target language context.

Firstly, in specific instances involving idiomatic expressions and culturally ingrained phrases, it was observed that translations which prioritized the maintenance of a direct, literal meaning frequently resulted in awkward, unnatural,

or even confusing sentences and passages for the target audience, thereby hindering effective communication. Conversely, in those cases where translators opted to utilize equivalent expressions that resonated more naturally with the target culture or skillfully rephrased the original idiom in a manner that was both culturally sensitive and contextually relevant, the intended message was consistently conveyed with greater clarity, enhanced fluency, and improved overall naturalness. To illustrate this point, consider the common English idiom “kick the bucket,” which, rather than being subjected to a direct, word-for-word translation, was judiciously replaced with culturally appropriate and idiomatic equivalents in the target language, effectively conveying the same underlying meaning and emotional tone.

Secondly, the study revealed that politeness strategies, levels of formality, and modes of address were frequently and strategically adjusted by translators based on a thorough understanding of the prevailing cultural expectations and social norms of the target audience. In numerous compelling examples, translators skillfully modified direct requests, explicit commands, and assertive statements into more indirect, deferential, and polite forms, meticulously aligning their linguistic choices with the established communicative conventions and social protocols of the target culture. This strategic adaptation clearly demonstrated a nuanced understanding of the intricate social context, the interpersonal dynamics, and the established relational hierarchies that were at play within the source text, underscoring the central importance of pragmatic competence in cross-cultural communication.

Thirdly, the study findings underscored the critical importance of carefully adapting culturally bound references, allusions, and shared knowledge assumptions to ensure effective communication. Translators who chose to retain references that were unfamiliar, obscure, or lacked resonance for the target culture, without providing adequate contextualization or explanatory information, often ran the significant risk of losing the intended communicative effect, confusing or alienating their audience, or even inadvertently causing offense. In contrast, translations that were deemed successful invariably involved either the skillful replacement of such culturally specific references with more readily accessible and locally relevant equivalents or the strategic inclusion of brief, yet informative, clarifying annotations, which effectively maintained audience engagement, enhanced comprehension, and facilitated a more seamless and culturally sensitive reading experience.[2]

Discussion: The results of this study provide strong evidence for the essential role of pragmatic competence in achieving high-quality translation. The observed patterns in how translators adapted source texts to retain both meaning and communicative intent emphasize the limitations of solely literal approaches and highlight the significance of cultural sensitivity and audience awareness.

The persistent failure of literal translations of idioms to resonate with target audiences reinforces the enduring argument within translation studies that translators must transcend word-for-word equivalence (Larson, 1977/2014). As shown by several examples in this study, successful idiom translation demands creativity, cultural knowledge, and the skill to identify equivalent expressions that invoke a similar emotional response in the target language.

Adjustments made to politeness strategies and formality levels further reflect the importance of grasping the social context and cultural norms of the target audience (O'Hagan & Mangiron, 2013). Translators who adeptly navigated these complexities exhibited an acute awareness of power dynamics, social hierarchies, and the potential for miscommunication if politeness conventions are not observed. This finding corresponds with research in intercultural communication that stresses the importance of adapting communication styles to align with the recipient's cultural norms.

The difficulties faced in translating culturally bound references underscore the translator's role as a cultural mediator (Beekman & Callow, 1974). Simply transferring cultural references without offering context or explanation can lead to confusion and a loss of intended meaning. The most effective translations either substituted culturally specific references with more familiar equivalents or provided brief explanations for clarity.

The findings of the study also emphasize the significance of capturing the tone and emotional expression of the source text (Larson, 1984/1998). Literal translations often failed to communicate the speaker's attitude or emotion, resulting in a reduced communicative impact. Translators who were sensitive to these nuances were able to create translations that resonated authentically with the target audience[4].

Conclusion: In the realm of translation studies, pragmatics acts as a critical framework for understanding how meaning is constructed and conveyed beyond the literal aspects of language. Translators are required to not only decode words but also interpret speaker intentions, social cues, and contextual meanings that are often deeply rooted in cultural norms. A purely literal translation, while lexically precise, can result in misunderstandings or fail to achieve the intended communicative effect, especially when dealing with idiomatic expressions, humor, politeness forms, or culturally loaded references.

This highlights the necessity of pragmatic competence. A proficient translator must be able to navigate between literal meaning and communicative effectiveness, employing suitable translation strategies to adapt the source message for distinct linguistic and cultural audiences. Such strategies may include meaning adaptation, cultural substitution, modulation, or even omission and addition, dictated by the communicative goals and constraints of the target language.

Furthermore, translation is fundamentally a form of cross-cultural communication, with the translator assuming the role of a cultural mediator. This position necessitates a profound understanding of both source and target cultures, enabling the translator to discern implicit meanings and to make informed choices on how to convey them appropriately. The success of a translation frequently hinges on the translator’s capacity to manage pragmatic elements such as implicature, presupposition, speech acts, and politeness strategies - all influenced by culture and context.

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MAQTASH FUNKSIONAL-SEMANTIK MAYDONINING SOTSIOLINGVISTIK XUSUSIYATLARI

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Annotatsiya: Ushbu maqolada maqtashning tilshunoslik va sotsiolingvistika nuqtai nazaridan chuqur tahlil etilib, maqtashning funksional-semantik jihatlari, uning ijtimoiy, psixologik va madaniy o‘lchamlari, shuningdek, maqtashning turli ijtimoiy guruhlar, jins, yosh va etnik kelib chiqishga bog‘liq farqlari o‘rganilgan. Maqtash, ijtimoiy muloqotda shaxslarning yoki guruhlarning fazilatlarini ulug‘lash va baholash vositasi sifatida, jamiyatdagi aloqalar va ijtimoiy rollarning shakllanishida muhim rol o‘ynaydi va maqtashning kommunikativ vazifalarini, semantik ma’nolarini va ijtimoiy kontekstdagi o‘zgarishlarini yoritishga qaratilgan. Maqtashning lingvistik va sotsiolingvistik jihatlari jamiyatdagi shaxslar o‘rtasida o‘zaro hurmatni mustahkamlash, ijtimoiy munosabatlarni rivojlantirish va ijtimoiy xavfsizlikni ta’minlashda muhim ahamiyatga ega.

Kalit so‘zlar: *kommunikativ funktsiyalar, semantik xususiyatlar, ijtimoiy munosabatlar, psixologik ta’sirlar, madaniy farqlar, tilshunoslik, ijtimoiy guruhlar, ijtimoiy xavfsizlik.*

Абстракт: В статье представлен углубленный анализ похвалы с лингвистической и социолингвистической точки зрения, рассматриваются функционально-семантические аспекты похвалы, ее социальные, психологические и культурные измерения, а также различия в похвале в разных социальных группах, гендере, возрасте и этнической принадлежности. Похвала, как средство прославления и оценки качеств отдельных лиц или групп в социальной коммуникации, играет важную роль в формировании отношений и социальных ролей в обществе и призвана пролить свет на коммуникативные функции, семантические значения и изменения в социальном контексте похвалы. Лингвистические и социолингвистические аспекты похвалы важны для укрепления взаимного уважения между людьми в обществе, развития социальных отношений и обеспечения социальной безопасности.

Ключевые слова: *коммуникативные функции, семантические свойства, социальные отношения, психологические эффекты, культурные различия, лингвистика, социальные группы, социальная безопасность.*

Abstract: This article provides an in-depth analysis of praise from the perspective of linguistics and sociolinguistics, studying the functional-semantic

aspects of praise, its social, psychological and cultural dimensions, as well as the differences in praise depending on different social groups, gender, age and ethnic origin. Praise, as a means of glorifying and evaluating the qualities of individuals or groups in social communication, plays an important role in the formation of social relations and social roles in society and aims to shed light on the communicative functions, semantic meanings and changes in social context of praise. Linguistic and sociolinguistic aspects of praise are important in strengthening mutual respect between individuals in society, developing social relations and ensuring social security.

Keywords: *communicative functions, semantic features, social relations, psychological effects, cultural differences, linguistics, social groups, social security.*

Kirish: Maqtash, jamiyatdagi ijtimoiy munosabatlar va individual aloqalar nuqtai nazaridan ahamiyatli kommunikativ vosita hisoblanadi. Har bir til va madaniyatda o‘ziga xos maqtash turlari mavjud bo‘lib, ular orqali ijtimoiy aloqalar o‘rnatilib, shaxsiy sifatlar ulug‘lanadi. Maqtash, faqatgina ijobiy baholash yoki yuksaltirishning vositasi bo‘lib qolmay, balki jamiyatdagi turli sotsial guruhlar o‘rtasidagi aloqalarni yaxshilash, ijtimoiy mavqeni ta’riflash va ruhiy holatni yuksaltirishda ham muhim rol o‘ynaydi.

Bu maqola, maqtash funksional-semantik maydonining sotsiolingvistik xususiyatlarini tahlil qilishga bag‘ishlanadi. Maqtash so‘zi va uning turli ifodalari o‘zining semantik va funksional qatlamlarida, ijtimoiy va madaniy kontekstlarda qanday ishlatilishini o‘rganish, jamiyatdagi ijtimoiy munosabatlarning, shuningdek, til va kommunikatsiyaning rivojlanishini tushunishga yordam beradi. Maqtashning lingvistik va sotsiolingvistik o‘lchamlari o‘zaro chambarchas bog‘liq bo‘lib, ularning tahlili individual va kollektiv xulq-atvorni, shaxslar o‘rtasidagi ijtimoiy rollarni va madaniy qiymatlarni yoritishda katta ahamiyatga ega.

Maqtashning funksional-semantik maydoni nafaqat uning tilshunoslik jihatlarini, balki uning sotsiolingvistik tafsilotlarini ham o‘z ichiga oladi. Maqtashning ijtimoiy rollarga, jinsga, yoshga, jamiyatdagi mavqega bog‘liq ravishda turlicha ifodalanishi, uni o‘rganishning dolzarbligini oshiradi. Bu jarayonda, maqtashning ijtimoiy, psixologik va madaniy o‘rnini ko‘rsatish, til va tilshunoslik orqali kommunikativ strategiyalarni ishlab chiqish juda muhimdir [4].

Shuningdek, maqtashning turli madaniy kontekstlarda qanday farq qilishi va uning psixologik ta’sirlari, jamiyatda qanday ijtimoiy funksiyalarni bajarishi kabi savollarni ham o‘rganish kerak. Maqtashning jamiyatdagi ahamiyati va uning turli funktsiyalarini tahlil qilish, ularning til va ijtimoiy jarayonlar bilan bog‘liqligini chuqurroq tushunishga imkon yaratadi. Shu bilan birga, maqola maqtashning lingvistik jihatlari va uning semantik talqinlarini ko‘rib chiqish orqali, uni faqat ijobiy qiymatlar bilan cheklamay, balki uning kommunikativ va psixologik jihatlarini ham tadqiq etadi. Maqtashni o‘rganish orqali, til va tilshunoslikdagi yangi yo‘nalishlar hamda ijtimoiy jarayonlarning tahlili amalga oshiriladi.

Asosiy qism: Maqtash - bu ijtimoiy muloqotda shaxsiy yoki guruh sifatlarini ulug‘lash va ijobiy baholashni ifodalovchi kommunikativ aktdir. Bu tushuncha, tilshunoslikda ikki asosiy komponentdan iborat: funksional va semantik. Funksional

jihat, maqtashning ijtimoiy muloqotdagi o‘rnini ko‘rsatadi, ya’ni u qanday maqsadlarda, qanday vazifalarni bajarishda ishlatiladi. Semantik jihat esa, maqtashning qanday ma’no qatlamlari va mazmunini ifodalashini aniqlaydi [7].

Maqtash turli kommunikativ vazifalarni bajaradi. Uning funksiyalari quyidagi asosiy jihatlarni o‘z ichiga oladi:

Maqtash, ijtimoiy aloqalarda, do‘stlik, hurmat, sevgi kabi hissiyotlarni ifodalashda ishlatiladi. Bu orqali ikki tomon o‘rtasidagi ishonch va yaqinlikni mustahkamlash mumkin.

Maqtash shaxsning o‘ziga bo‘lgan ishonchini oshirish, ruhiy holatini yuksaltirish, motivatsiya berish uchun ham ishlatiladi.

Maqtash, ayniqsa, ijtimoiy guruhlar o‘rtasida bir-biriga hurmat ko‘rsatish va o‘zaro o‘rni barqarorlashtirish uchun vosita sifatida ishlatiladi.

Maqtash, sotsiolingvistik nuqtai nazardan, ijtimoiy munosabatlarning yanada murakkab qatlamlarini aks ettiradi. Har bir jamiyatda maqtashni ishlatishning o‘ziga xos usullari va an’analari mavjud. Bu usullar, odamlarning ijtimoiy mavqeiga, yoshiga, jinsiga, madaniyati va etnik kelib chiqishiga qarab farq qiladi. Shuningdek, maqtashning jamiyatdagi funksiyasi va uning qanday ishlatilishi ijtimoiy va madaniy kontekstga bog‘liq [5].

Maqtashning jins va yoshga bog‘liq jihatlari uning ifodalanishida muhim rol o‘ynaydi. Masalan, erkaklar o‘rtasida ishlatiladigan maqtashlar ko‘pincha aqliy yoki jismoniy kuch bilan bog‘liq bo‘lsa, ayollar o‘rtasida mehr-oqibat, go‘zallik va ma’naviy fazilatlar ta’riflanadi. Yoshlar o‘rtasida ishlatiladigan maqtashlar ko‘pincha shaxsiy yutuqlar va ijtimoiy muvaffaqiyatlarga bag‘ishlanadi, kattalar esa ko‘proq axloqiy sifatlar yoki ijtimoiy roldagi muvaffaqiyatlarni ta’riflaydilar.

Maqtashning etnik va madaniy kontekstdagi ifodalari ham muhim ahamiyatga ega. Har bir millat va madaniyatda maqtashning o‘ziga xos yo‘llari mavjud. Masalan, bir madaniyatda maqtashda ko‘proq yuzaki va to‘g‘ridan-to‘g‘ri baholar ishlatilsa, boshqa madaniyatda ehtiyotkorlik va ko‘proq o‘zimni kamsitmaslikka qaratilgan so‘zlar ishlatiladi. Etnik farqlar ham maqtash so‘zlarining turli kontekstlarda va turli darajalarda ishlatilishini belgilaydi.

Ijtimoiy mavqe, jamiyatdagi turli qatlamlar o‘rtasida maqtashning qanday ishlatilishini belgilaydi. Misol uchun, rasmiy muhitda yuqori lavozimdagi shaxslarni maqtashda odatda ulkan yutuqlar, bilimlar yoki tajriba ta’riflanadi. Norasmiy muhitda esa, yaqin odamlarni maqtashda ko‘pincha mehr-oqibat, yaxshilik, yoki samimiy fazilatlar ulug‘lanadi. Bunday maqtashlar jamiyatda o‘zaro hurmat va samimiyatni mustahkamlaydi.

Maqtashning psixologik tomonlari uning odamlar o‘rtasidagi munosabatlar va ruhiy holatlariga ta’sirini tahlil qiladi. Psixologik nuqtai nazardan, maqtash, odatda, ijobiy hissiyotlarni uyg‘otadi va o‘zaro ishonchni mustahkamlaydi. Bu jarayonda, maqtashning quyidagi psixologik funksiyalari mavjud:

Maqtash, turli madaniyatlarda va millatlarda bir xil bo‘lmasligi sababli, uning madaniy o‘lchami alohida ahamiyatga ega. Har bir madaniyatda maqtashning o‘ziga

xos ifodalari, ko‘rinishlari va kontekstlari mavjud. Madaniy farqlarni tahlil qilish, maqtashning o‘ziga xos usullarini va jamiyatdagi rolini yaxshiroq tushunishga yordam beradi. Shuningdek, maqtashning jamiyatdagi tarixiy rivojlanishini va madaniyatlararo ta’sirlarni o‘rganish bu sohaning yangi yondashuvlarini ishlab chiqish imkonini beradi [1].

Maqtash funksional-semantik maydoni o‘z ichiga ijtimoiy, psixologik, lingvistik va madaniy aspektlarni olib, jamiyatdagi ijtimoiy munosabatlarni mustahkamlashda katta ahamiyatga ega. Maqtashni o‘rganish orqali uning turli kommunikativ, psixologik va sotsiolingvistik xususiyatlarini chuqurroq tushunish mumkin. Jamiyatdagi individlar o‘rtasida o‘zaro hurmat va aloqalarni rivojlantirishda, maqtash tilshunoslik nuqtai nazaridan hamda sotsiolingvistik jihatdan o‘rganilayotgan bir muhim fenomen sifatida qoladi.

Maqtashning funksional-semantik maydonining sotsiolingvistik xususiyatlarini o‘rganish, tilshunoslik va sotsiolingvistikaning samarali yondashuvlari orqali, til va jamiyat o‘rtasidagi o‘zaro aloqalarni yaxshiroq tushunishga imkon yaratadi. Maqtash, ijtimoiy muloqotda faqatgina individlarning shaxsiy fazilatlarini ta’riflash vositasi bo‘lmasdan, balki jamiyatdagi ijtimoiy rol va mavqelarni, shuningdek, guruhlar o‘rtasidagi aloqalarni mustahkamlashda muhim funktsiyani bajaradi.

Maqtashning funksional jihatlari kommunikativ vazifalar bilan chambarchas bog‘liq bo‘lib, ijtimoiy munosabatlarni mustahkamlash, shaxslarning psixologik holatini yaxshilash va ijtimoiy tenglikni ta’minlashga qaratilgan. Maqtash, shuningdek, o‘zaro ishonchni oshirish, ruhiy qo‘llab-quvvatlash, va samarali kommunikatsiya o‘rnatishda muhim vosita sifatida ishlatiladi.

Semantik jihatdan maqtash, o‘ziga xos ijobiy sifatlar va fazilatlarni ta’riflashda asosiy ahamiyatga ega. Bu sifatlar, insonning tashqi ko‘rinishi, axloqiy xulqi, aqliy yutuqlari va ijtimoiy yuksalishini o‘z ichiga oladi. Shunday qilib, maqtash ijtimoiy munosabatlar va shaxsiy identifikatsiyaning yaratilishida muhim o‘rin tutadi.

Maqtashning ishlatilishida jins, yosh, etnik kelib chiqish va ijtimoiy mavqe kabi sotsiolingvistik faktorlar katta rol o‘ynaydi. Maqtashning ijtimoiy kontekstga mos ravishda farqlanishi, uning individual va guruh munosabatlarida qanday vosita sifatida ishlatilishini belgilaydi. Boshqacha aytganda, maqtashning sotsiolingvistik jihatlari uning ijtimoiy tizimdagi ahamiyatini oshiradi, madaniyatga xos usullarni va qadriyatlarni aks ettiradi [3].

Har bir madaniyatda maqtashning o‘ziga xos usullari mavjud, bu esa uning ifodalanishida madaniy an’analar va psixologik farqlarni ko‘rsatadi. Madaniyatlararo farqlar maqtashning lingvistik shakllari, kontekstlari va qabul qilinishida sezilarli ta’sir ko‘rsatadi. Madaniy o‘zgarishlar va globalizatsiya ta’siri ostida maqtashning ifodalash usullari o‘zgarishi mumkin, bu esa sotsiolingvistik tadqiqotlar uchun yangi yo‘nalishlarni ochadi.

Xulosa qismi: Maqtashning psixologik ta’siri o‘ziga bo‘lgan ishonchni oshirish, ijtimoiy qo‘llab-quvvatlash va o‘zaro hurmatni mustahkamlashda muhim rol o‘ynaydi. Bu jarayon, ayniqsa, ijtimoiy xavfsizlik va stabilitetni saqlashda katta ahamiyatga ega. Maqtashni o‘zaro aloqalarni mustahkamlash va psixologik yuksalishga erishish vositasi sifatida ko‘rish mumkin.

Maqtash funksional-semantik maydoni o‘zining lingvistik, ijtimoiy va psixologik jihatlari bilan jamiyatdagi aloqalar va munosabatlar tizimini chuqurroq tushunishga imkon beradi. Maqtashning kommunikativ funksiyalari, semantik ma’nolari, va sotsiolingvistik farqlari ijtimoiy muloqotdagi o‘rni va ahamiyatini belgilaydi. Shuningdek, maqtash tilning ijtimoiy amaliyotlar bilan qanday bog‘lanishini ko‘rsatadi va uni ijtimoiy tizimda o‘zgarishlarga moslashtirish imkoniyatlarini ochadi. Kelajakdagi tadqiqotlar uchun, maqtashning sotsiolingvistik aspektlarini yanada chuqurroq o‘rganish va uning zamonaviy jamiyatda qanday o‘zgarishlarga uchrayotganini tahlil qilish zarur. Bunday tadqiqotlar, maqtashning yangi ijtimoiy kommunikatsiya shakllaridagi roli va uning madaniy o‘lchamlari haqida yangi tushunchalar yaratishga yordam beradi.

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SPEECH GENRES AND THEIR PRAGMATIC EQUIVALENCE IN THE TRANSLATION PROCESS

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Annotatsiya: Ushbu maqolada nutq janrlari va ularning tarjima jarayonidagi pragmatik ekvivalentligi masalasi yoritilgan. Nutq janrlari - ya’ni rasmiy, norasmiy, publitsistik, badiiy va ilmiy uslubdagi matnlar - har biri o‘ziga xos kommunikativ maqsad va kontekstga ega bo‘lib, tarjimada ularning mazmuni bilan bir qatorda nutq

uslubiga xos pragmatik xususiyatlarni ham adekvat ifodalash muhim hisoblanadi. Maqolada tarjima jarayonida nutq janrining stilistik va pragmatik xususiyatlarini saqlab qolish yo‘llari, tarjimonning kontekstni anglash qobiliyati va madaniyatlararo tafovutlarni hisobga olish zarurati tahlil qilinadi. Shuningdek, turli janrdagi matnlar asosida tarjimada yuzaga keladigan pragmatik muammolar va ularning echimlari amaliy misollar orqali ko‘rsatib beriladi. Ushbu tadqiqot pragmatik sadoqatni ta’minlovchi tarjima strategiyalarining ishlab chiqilishiga xizmat qiladi.

Kalit so‘zlar: *janrlari tarjima, kontekst, madaniy tafovut, kommunikativ maqsad, stilistik xususiyatlar, janr mosligi, funksional yondashuv, tarjimashunoslik.*

Abstract: This article discusses the issue of discourse genres and their pragmatic equivalence in the translation process. Discourse genres — that is, texts in official, informal, journalistic, artistic and scientific styles — each have their own communicative purpose and context, and in translation, it is important to adequately express their content as well as the pragmatic features inherent in the style of speech. The article analyzes ways to preserve the stylistic and pragmatic features of the discourse genre in the translation process, the translator's ability to understand the context, and the need to take into account intercultural differences. Also, pragmatic problems that arise in translation based on texts of different genres and their solutions are shown through practical examples. This study serves to develop translation strategies that ensure pragmatic fidelity.

Keywords: *genres of translation, context, cultural difference, communicative purpose, stylistic features, genre compatibility, functional approach, translation studies.*

Абстракт: В статье рассматривается проблема жанров дискурса и их прагматической эквивалентности в процессе перевода. Речевые жанры, то есть тексты в официальном, неофициальном, публицистическом, художественном и научном стилях, имеют каждый свою коммуникативную цель и контекст, и при переводе важно адекватно выразить наряду с их содержанием и прагматические особенности, присущие стилю речи. В статье анализируются способы сохранения стилистических и прагматических особенностей речевого жанра в процессе перевода, способность переводчика понимать контекст, необходимость учета межкультурных различий. Также на практических примерах иллюстрируются прагматические проблемы, возникающие при переводе текстов разных жанров, и пути их решения. Это исследование способствует разработке стратегий перевода, обеспечивающих прагматическую точность.

Ключевые слова: *жанровый перевод, контекст, культурные различия, коммуникативная цель, стилистические особенности, жанровая сочетаемость, функциональный подход, переводоведение.*

Introduction: Speech genres are various forms of language formed in accordance with different communicative and social situations, each genre is distinguished by its own communicative style, purpose, content and structure. The study of speech genres, their analysis in the context of translation studies, allows translators to correctly convey not only the grammatical and lexical aspects of the

language, but also its pragmatic content. Each of the speech genres consists of language forms that perform a specific communicative function, and their pragmatic properties - that is, the purpose of speech, situation, context, cultural traditions and values - are of particular importance in the translation process. Ensuring the pragmatic equivalence of speech genres in the translation process depends not only on the translator's linguistic knowledge, but also on a deep understanding of the social and cultural context. Each speech genre serves to communicate through its communicative purpose and language means, which forces the translator to correctly transfer the pragmatic features inherent in a particular genre. For example, the differences between the official speech genre and literary texts, their pragmatic purposes and language means may be different. It is very important to take these differences into account in translation, to preserve the specific pragmatic elements of the speech genre.

At the same time, different cultural and social contexts can significantly affect the quality of translation. The article considers scientific approaches and practical examples of how to ensure pragmatic equivalence of speech genres in translation, and by what methods the communicative purposes and stylistic features inherent in speech genres can be conveyed without changes. This process plays an important role in creating new approaches to ensuring pragmatic fidelity in translation studies.

Main part: Speech genres are one of the important concepts studied in linguistics. A speech genre can be defined as a social language form of language formed in accordance with communicative purposes. Each speech genre has its own structure, language means, lexical and grammatical features, which are used in various communication situations of the language.

Government documents, regulatory documents, official letters and other legal texts. This genre requires clear and concise expression, and highly formal and standardized forms of language are used.

Friendly conversations, family communication, conversations on social networks and similar situations. This genre uses specific euphemisms, irony, informal expressions and other communicative means.

Literary works, poems, novels and stories. Artistic speech is distinguished by its aesthetic features and rich language expressions.

Speech used in the media, the purpose of which is to disseminate information and interest the audience. This genre uses carefully selected vocabulary and stylistics.

A form of language found in scientific articles, research, and conference papers. Scientific speech is clear and concise, and includes special terminology and complex grammatical structures.

Each of the speech genres has its own pragmatic characteristics. Pragmatics is a branch of linguistics that studies the contextual aspects of speech, that is, the intentions of the participants in the speech process, the situation, and cultural factors. The pragmatic characteristics of speech genres are as follows:

Each speech genre has its own specific communicative purpose. For example, the purpose of formal speech is to disseminate information and formalize important

decisions, while artistic speech is aimed at conveying aesthetic satisfaction and emotions.

The speech genre and its pragmatic characteristics depend on the specific communication situation. For example, in formal speech, the language must be formal, while in informal speech, informal expressions are used that reflect the closeness between the participants in the speech.

Each speech genre is formed in accordance with its cultural context. For example, in some nations, formal speech strictly adheres to codes of etiquette, while in others it is characterized by the naturalness of speech.

Ensuring pragmatic equivalence of speech genres in the translation process is one of the main tasks of the translator. Ensuring pragmatic equivalence requires not only achieving linguistic equivalence, but also taking into account all pragmatic aspects of communication, namely, purpose, context, cultural and social nuances.

Each speech genre has its own stylistic characteristics. The translator must take these characteristics into account and ensure stylistic equivalence. For example, when translating scientific speech, it is necessary to maintain a clear and concise style, while in artistic speech, aesthetic elements should be conveyed. Speech genres can be formed differently in different cultures. The translator must take into account cultural differences and try to ensure cultural equivalence in the translation process. For example, the English phrase “good morning” is translated into Uzbek as “Hayrli tong”, but other expressions can also be used depending on the context.

Each speech genre has a communicative intention. The translator must try to maintain this intention. For example, it may be wrong to replace strict and precise expressions in formal speech with free and figurative expressions in artistic speech.

The translator may encounter a number of difficulties in maintaining pragmatic equivalence of speech genres. These problems include:

The pragmatic meaning or context specific to a particular discourse genre may be lost in translation. For example, the lack of clear equivalents when translating medical or legal terminology in formal speech into another language.

Problems that arise when translating the specific cultural context of a discourse genre. For example, the English holiday “Thanksgiving” does not exist in Uzbek culture, so it is difficult to understand and translate such a holiday correctly.

Some discourse genres use words with multiple meanings or multiple contexts. In such cases, the translator’s task is to choose the correct pragmatic meaning of the word.

Conclusion: Discourse genres and their pragmatic equivalence are one of the problems that require special attention in translation studies. Each discourse genre is distinguished by its communicative goals, stylistic and pragmatic features. In order to correctly transfer these features during the translation process and preserve the essence of the speech genre, the translator's linguistic, pragmatic and cultural knowledge is necessary. By ensuring the pragmatic equivalence of speech genres, the translation process becomes more accurate, correct and qualitative. Therefore, the study of speech genres and the determination of their pragmatic equivalence are of urgent importance in the field of translation studies.

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SPELLONIMLARNING MADANIY VA LINGVISTIK AHAMIYATI

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Annotatsiya: Ushbu maqola fantastik asarlardagi spellonimlarning (ertaklardagi sehrli nomlar) rolini tahlil qiladi. Maqolada spellonimlarning ertak diskursidagi ahamiyati, ularning voqealar rivojiga ta’siri, sehr va g‘ayritabiiylikni ifodalashdagi roli, shuningdek, qahramonlarning identifikatsiyasi va xarakteri bilan bog‘liq o‘zgarishlar ko‘rib chiqiladi. Maqola, ertaklardagi spellonimlarni o‘rganish orqali xalq og‘zaki ijodining chuqur ildizlarini va milliy madaniyatni yoritishni maqsad qiladi. Tilshunoslik nuqtayi nazaridan, spellonimlar xalq tilining o‘ziga xos jihatlarini va metaforik ifodalash imkoniyatlarini ochib beradi.

Kalit so‘zlar: *Tilshunoslik,metforik,spellonim,fantastic,sehrli nomlar.*

Abstract. This article analyzes the role of spellonyms (magical names) in fantasy works. It discusses the significance of spellonyms in the fairy tale discourse, their impact on the development of the plot, their role in expressing magic and supernatural elements, as well as the changes related to the identification and character of the heroes. The article aims to shed light on the deep roots of folk oral traditions and national culture through the study of spellonyms in fairy tales. From a linguistic perspective, spellonyms reveal the unique features of the folk language and its metaphorical expression possibilities.

Key words: *Linguistics, metaphorical, spellonym, fantastic, magical names.*

Аннотация. Эта статья анализирует роль спеллонимов (волшебных имен) в фантастических произведениях. В ней рассматривается значимость спеллонимов в дискурсе сказок, их влияние на развитие сюжета, роль в выражении магии и сверхъестественных элементов, а также изменения, связанные с идентификацией и характером героев. Статья направлена на

освещение глубоких корней народных устных традиций и национальной культуры через изучение спеллонимов в сказках. С лингвистической точки зрения, спеллонимы раскрывают уникальные особенности народного языка и возможности его метафорического выражения.

Ключевые слова: *Лингвистика, метафорический, спеллоним, фантастический, магические имена.*

Har bir xalqning folklori, halq og’zaki ijodi uning madaniy merosining ajralmas qismidir. Ertak va afsonalar insoniyat tafakkurining qadimiy namunalari bo‘lib, ular orqali xalqning dunyoqarashi, qadriyatlari va axloqiy tushunchalari aks etadi. Ertaklardagi sehrli personajlar ya’ni spellonimlar muhim semantik ma’noga ega bo‘lib, ular nafaqat syujet rivojiga, balki ertakning umumiy ma’nosiga ham ta’sir ko‘rsatadi. Spellonimlar – bu ertak va fantastik asarlardagi qahramonlar, sehrli mavjudotlar yoki jodugarlarning nomlari bo‘lib, ular ko‘pincha g‘ayritabiiy kuchlarga ega bo‘ladi. Ushbu nomlar xalq ijodiyoti mahsuli bo‘lib, ba’zan tarixiy, diniy yoki mifologik obrazlarga asoslangan bo‘ladi. Ko‘plab spellonimlar xalqning tarixiy va mifologik tasavvurlariga asoslanadi. Masalan, Simurg‘ nomi, O‘rta Sharq va Markaziy Osiyo mifologiyasida uchraydigan qudratli va donishmand qushning nomidir. Bu qush, ko‘pincha, qahramonlarga yo‘l ko‘rsatadigan va ularga ruhiy yoki ma'naviy yordam beradigan obraz sifatida tasvirlanadi. Ertaklarning paydo bo’lish tarixiga nazar solsak, ular dastavval og’zaki bayon etilgan janrlardan bo’lgan.[6, 110]

O‘zbek xalq sehrli ertaklarida dev, qanotli ot, ajdarho, jodugar, semurg‘, pari kabi timsollar uzoq davrlar: turli e’tiqodlar, inson va tabiat munosabatlari hamda olamni anglash jarayonida shakllangan badiiy tafakkur mahsuli sifatida folklor asarlaridan (shu bilan birga, yozma badiiy adabiyot namunalaridan ham) mustahkam o‘rin oldi. Bundan tashqari, ertaklarda g‘ayritabiiy timsollar zamiridagi mifologik ifoda qahramonning biron predmet bilan bog‘liq “jon”i mavjudligi, bir holatdan ikkinchi holatga o‘tish –evrilish hodisasi, sehrli uzuk, telpak, jom, gilam, kamon, afsun (duo), tutatqi kabi predmetlar orqali maqsadga erishish bilan bog‘liq motivlar orqali yorqinroq aks etadi. Folklorshunos olim K.Imomovning ta’kidlaganidek, “Tilsimli ertaklar o‘ziga xos poetikasi bilan ajralib turadi. Avvalo, fantastik uydirmalar, rang-barang tasviriy hamda tilsim voqealarisujet chizig‘ini bezab turadi. Ayniqsa, tilsim voqealar lo‘nda ifodalangan sujetlarda hayratomuz hodisalarni bunyod etadi... Tilsim vositalari sujetning asosiy bezagi, ertak poetikasining muhim va yaxlit ko‘zga tashlanuvchi, ahamiyati zo‘r badiiy figuralaridan hisoblanadi”. Zamonaviy o'zbek ertaklarida sehrli obrazlar va mifologik tasvirlar keng o'rin tutadi. Ushbu ertaklar o'zbek xalqining qadimiy an'analari va zamonaviy adabiyotning o'ziga xos yondashuvlarini o'z ichiga oladi. Sehrli obrazlar bu ertaklarda ko'pincha axloqiy saboqlarni taqdim etish, yaxshi va yomonlikni ajratish, yoki insonning ma'naviy o'sishidagi muhim bosqichlarni tasvirlashda ishlatiladi .

“Olmos Botir” ertagidagi sehrli qahramonlar “Yalmog’iz kampir” va “Bulbulig’oyo” va “Uchar devlar”obrazlarlarini oladigan bo’lsak.“Kampirning uchta dev bolasi bor ekan.

Ular kelib, atrofni hidlab: – Ona, bu erdan odamzodning isi kelyapti-ya, – debdilar. Kampir: – Shunday-shunday, bolalarim, odamzodning bolasi bizning yurtga bosh urib kelibdi. Sizlar ertaga uni Ko‘hi Qofga olib borasizlar, – debdi. Bolalari: – Xo‘p, ona, – debdilar. Har qaysisi etti ko‘za qatiq bilan etti tandir nonni ebdi. Erta tong qorong‘isida Olmos botir bir devning orqasiga minibdi, ikki dev ikki yonida osmonga uchib ketibdi.

Ko‘z ochib-yumguncha, Ko‘hiqofga etib borishibdi. Kampirning uchta dev bolasi mavjudligi, ularning maxluq, bahaybat va kuchli bo‘lishi, qahramonlikka oid sehrli tasavvurlarni ko‘rsatadi. Devlar ko‘pincha kuch, dahshat yoki xavf-xatarni ramzi hisoblanishadi, lekin bu hikoyada ular o‘zlarining ona tomonidan boshqarilayotganliklarini ko’rish mumkin. Ular berilgan vazifani itoatkorlik bilan ado etayatgan mavjudotlar sifatida ko‘rsatilgan.

Devlar odamzodning "is"ini sezish orqali ular insonlar yashamaydigan, boshqa bir olamda yashashlarini ko‘rsatishadi. Ularning “odamzodning isi”ni sezishi, odamzodning kelishi va uning hayoti devlar uchun qiziqarli, yangi va begona bo‘lishi mumkinligini bildiradi. Olmos botir – ertak qahramonidir, "Botir" so‘zi kuchli, jasur,”Olmos” – qimmatbaho, kuchli va chidamli bir tosh sifatida, Botirning shaxsiyatiga mos keladi va uning kuchli va mustahkam xarakterini tasvirlaydi.

Ikkita devning osmonga uchishi – Bu tasvir biror narsaning eng yuqori nuqtasiga erishish yoki boshqa olamga, sirli joyga erishish, ruhiy va jismoniy ozodlikni ifodalaydi. Osmonga uchish, real hayotdan o’zga olamga chiqish va yuqoriga ko‘tarilish g‘oyasini ifodalaydi. Bu yerda devlar va Olmos botirning Aosmonga uchishi hikoyaning fantastik ruhini yanada kuchaytiradi. Ko‘hiqofga yetib borish – Bu qismni, devlar va Olmos botirning maqsadga yetishishidagi muvaffaqiyat deb talqin qilish mumkin. Ko‘hi Qofga yetib borish, biror olamni zabt etish yoki maqsadga erishishning maqsadga yo‘naltirilgan bir nuqtasi sifatida qabul qilinadi. Devlar va Yalmog’iz kampir ko’p ertaklarda salbiy qahramon sifatida namoyon bo’lishadi, lekin bu ertakda ular Olmos botirga maqsadiga erishish yo’lida yordam berishadi. [2, 190]

Zamonaviy O’zbek halq ertaklaridan biri Momir va Somir ertagidagi “Devlar oilasi” spellonimlardir. “Devlar Somirni makonlariga olib borib, o‘z tillariga o‘rgatib, o‘z emishlaridan edirib, tarbiya qila boshlabdilar. Somir o‘n uch yoshga kiribdi, bilaklari kuchga to‘libdi. Somir tog‘lar orasida sang‘ib. yurishdan zerikib, g‘orlardan, o‘rmonlardan bir necha yuz ayiq tutib kelibdi. Oldin o‘z kuchini sinamoq uchun qirq ayiqning bo‘yniga ajdar yolidan qilingan arqonni bog‘lab, uning uchini ushlab turib, ayiqlarni hayday boshlabdi.

Ayiqlar oldinga yurgach, Somir bir zarb bilan ularni orqaga tortibdi. Ayiqlarning kallasi uzilib erga tushibdi.” Bu parchani tahlil qiladigan bo’lsak, Somir o‘z kuchini sinamoq uchun qirq ayiqning bo‘yniga ajdar yolidan qilingan arqonni bog‘lab, uning uchini ushlab turib, ayiqlarni hayday boshlabdi." Bu yerda, Somirning jasorati va kuchini sinab ko‘rishiga e’tibor qaratiladi. O‘zi uchun qiyin bo‘lishi mumkin bo‘lgan bir ishni bajarishga qaror qiladi, lekin u buni osonlik bilan amalga oshiradi. Ayiqlarning kallasi uzilib erga tushibdi."

Bu tasvir juda ta’sirli va kuchli. Bu yerda kuch va shiddatning muhimligini ko‘rsatuvchi amaliy bir misol keltiriladi. Somirning jismoniy kuchi o‘zining jismoniy qudratini va yuksak darajadagi mahoratini tasvirlaydi.

Ajdar yolidan qilingan arqonni bog‘lab" iborasi o‘zida ma'naviy va simbolik ma'nolarni aks ettiradi. Bu element kuchli kuchga ega bo‘lgan bir narsa yoki holatni ifodalash uchun ishlatilgan bo‘lishi mumkin. Ajdar tasviri, kuch va shiddatning timsoli sifatida ko‘rsatilgan. Ajdar yolidan qilingan arqon" iborasi, sehrli va mistik elementni o‘zida mujassam etadi. Ajdar, ko‘plab qadimiy mifologiyalar va afsonalarda kuch, sehr va ma'naviyatni timsoli sifatida ko‘rsatilgan. Ajdar, ayniqsa, kuchli, xavfli va sirli mavjudot sifatida ifodalanadi.

Arqonning ajdar yolidan qilinganligi, uning oddiy bir arqon emasligini, balki sehrli kuchga ega ekanligini ko‘rsatadi. "Ayiqlarning kallasi uzilib erga tushibdi" tasvirida real va fantastik elementlarning uyg‘unlashuvi mavjud. Ayiqlar, oddiy hayvonlar bo‘lishi mumkin, lekin Somirning ularni bir zarb bilan orqaga tortishi va ularning boshini uzib erga tushishi, realdan ko‘ra ko‘proq sehrli yoki mistik bir kuchni anglatadi. Bu sehrli qudratning jismoniy shaklda ko‘rsatilgan namunasidir.

Ertakdagi spellonimlar ya’ni devlar bahaybat bo’lishlariga qaramasdan asosiy qahramon Somirning aqliy va jismoniy kuchi oldida ojiz ekanliklari tasvirlanadi. Ayiqlar, oddiy hayvonlar sifatida qaralmasligi kerak, ular bu yerda qahramonning kuchini sinash uchun ishlatiladigan mistik to‘siqlar sifatida namoyon bo‘ladi. Somirning bu ayiq bilan bo‘lgan jangida, u oddiy hayvonlarni o‘zidan kuchliroq va sehrli bir vosita sifatida ishlatadi, shu bilan birga, ular haqiqiy hayotdan ko‘ra ko‘proq ramziy ma'no kasb etadi. [2, 203]

Xulosa: Maqola, fantastik asarlardagi spellonimlarning (sehrli nomlar) madaniy va lingvistik ahamiyatini keng qamrovli tahlil qiladi. Ertaklardagi spellonimlar nafaqat voqealar rivojini shakllantiruvchi muhim elementlar bo‘lib, balki ular xalq og‘zaki ijodining noyob jihatlarini va milliy madaniyatni aks ettiradi. Sehrli nomlar voqealarning rivojlanishiga bevosita ta’sir ko‘rsatadi, qahramonlarning xarakterini va identifikatsiyasini o‘zgartiradi, hamda sehr va g‘ayritabiiylikni ifodalashda alohida rol o‘ynaydi. Tilshunoslik nuqtayi nazaridan, spellonimlar xalq tilining boyligini, uning metaforik va semantik imkoniyatlarini ochib beradi. Maqolada yoritilgan bu aspektlar, o‘zbek xalq ertaklarining til va madaniyat bilan bog‘liq chuqur ildizlarini, shuningdek, ularning tarixiy va madaniy merosini yanada yaxshi tushunishga yordam beradi. Demak, spellonimlarning tahlili nafaqat lingvistik, balki madaniy ahamiyatga ega bo‘lib, xalq ijodining betakror xususiyatlarini aks ettiradi.

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MADANIY PRAGMATIK BIRLIKLAR VA ULARNING ADEKVAT TARJIMASI MUAMMOLARI

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Annotatsiya: Maqolada madaniy pragmatik birliklar va ularning tarjimasi bilan bog'liq muammolar tahlil qilinadi. Madaniy pragmatik birliklar, ya'ni, tilshunoslikda til va madaniyat o'rtasidagi o'zaro bog'liqlikni ifodalovchi elementlar, tarjima jarayonida katta qiyinchiliklarga sabab bo'ladi. Bu birliklar, tilga xos bo'lgan madaniy kodlar, so'z birikmalari, idiomatik ifodalar va boshqa maxsus til birikmalaridan iborat bo'lishi mumkin. Maqola, madaniy pragmatik birliklarni tarjimada to'g'ri va adekvat ifodalash uchun zarur bo'lgan usullarni, metodlarni va yondashuvlarni ko'rib chiqadi, shuningdek, o'zaro madaniy tafovutlar va tilning kontekstual xususiyatlarini hisobga olish zarurligini ta'kidlaydi.

Kalit so'zlar: *til va madaniyat, pragmatika, idiomatik ifodalar, madaniy tafovutlar, kontekstual tarjima, tilshunoslik, tarjima metodlari*

Abstract: The article analyzes cultural pragmatic units and the problems associated with their translation. Cultural pragmatic units, that is, elements that express the interrelationship between language and culture in linguistics, cause great difficulties in the translation process. These units can consist of cultural codes, word combinations, idiomatic expressions and other special language combinations specific to the language. The article considers the methods, techniques and approaches necessary for the correct and adequate expression of cultural pragmatic units in translation, and also emphasizes the need to take into account intercultural differences and the contextual features of the language.

Keywords: *language and culture, pragmatics, idiomatic expressions, cultural differences, contextual translation, linguistics, translation methods*

Абстракт: В статье анализируются культурно-прагматические единицы и проблемы, связанные с их переводом. Культурно-прагматические единицы, то есть элементы, отражающие взаимосвязь языка и культуры в лингвистике, вызывают большие трудности в процессе перевода. Эти единицы могут состоять из культурных кодов, фраз, идиоматических выражений и других специальных языковых комбинаций, характерных для данного языка. В статье рассматриваются методы, приемы и подходы, необходимые для правильного и адекватного представления культурно-прагматических единиц в переводе, а также подчеркивается необходимость учета межкультурных различий и контекстуальных особенностей языка.

Ключевые слова: *язык и культура, прагматика, идиоматические выражения, культурные различия, контекстный перевод, лингвистика, методы перевода*

Kirish: Tarjima jarayoni, ikki tildagi tushunchalarni o'zaro aks ettirishni talab qiladi, lekin bu jarayon nafaqat lingvistik masala, balki madaniy va pragmatik kontekstlarni ham hisobga olishni zarur qiladi. Madaniy pragmatik birliklar – bu tilning o'zi bilan chambarchas bog'liq bo'lgan, lekin ko'pincha boshqa madaniyatlar uchun noma'lum yoki tushunarsiz bo'lishi mumkin bo'lgan ifodalar, so'z birikmalari va gap tuzilmalari – tarjimonda murakkab muammolarni yuzaga keltiradi. Bunday birliklar nafaqat tilning grammatik va leksik xususiyatlarini, balki uning foydalanilish konteksti, madaniy qadriyatlar, ijtimoiy munosabatlar va amaliy maqsadlar bilan ham chambarchas bog'liqdir.

Tarjima, asosan, ikki xil asosiy muammo bilan duch keladi: birinchidan, madaniy pragmatik birliklarning tilga xos xususiyatlari va ularni boshqa tilga mos ravishda to'g'ri, ma'noli tarzda ifodalash zaruriyati, ikkinchidan, bunday ifodalar o'rtasidagi tafovutlarni hisobga olishda yuzaga keladigan qiyinchiliklar. Shunday qilib, tarjimon nafaqat tilni, balki ikki madaniyat o'rtasidagi nozik farqlarni ham chuqur tushunishi kerak.

Ushbu maqola madaniy pragmatik birliklarning tarjimadagi muammolarini tahlil qilib, ularni adekvat tarzda tarjima qilish usullari va metodlarini ko'rib chiqadi. Asosiy maqsad, madaniy kodlar va til birliklarini tarjimada qanday qilib samarali va to'g'ri ifodalash mumkinligini aniqlashdir. Maqolada shuningdek, pragmatik yondashuvlar va madaniy tafovutlarning tarjima jarayonidagi o'rni ham o'rganiladi.

Asosiy qism: Madaniy pragmatik birliklar - bu tilning nafaqat lingvistik, balki madaniy va ijtimoiy kontekstlariga bog'liq bo'lgan ifodalar, so'z birikmalari va iboralardir. Bu birliklar har bir madaniyatda o'ziga xos bo'lib, ularning tarjimasi boshqa tilga ko'pincha qiyinlik tug'diradi. Madaniy pragmatik birliklar quyidagi turlarga bo'linadi:

Idiomatik ifodalar: Bu ifodalar, so'zlarning oddiy ma'nosi kontekstda boshqa bir ma'no hosil qilish uchun ishlatiladi. Masalan, "qizil chiroq" ifodasi ko'plab tillarda "to'xtash" yoki "ogohlantirish" ma'nosini anglatadi.

Frazalar va iboralar: Bunday birliklar maxsus madaniyatga xos bo'lib, har bir tilda turlicha ifodalanadi. Masalan, ingliz tilidagi "break a leg" iborasi, xuddi shu tarzda tarjima qilinmaydi, chunki u har bir madaniyatda o'ziga xos ma'noga ega.

Proverb va maqollar: Madaniy tafovutlar sababli, bir tildagi maqol va naql boshqa tilda mos kelmasligi mumkin. Ularni tarjimaga kiritish jarayonida madaniy tafovutlarni hisobga olish zarur.

Madaniy pragmatik birliklarni tarjimaga kiritishning eng katta muammosi - bu til va madaniyatning o'zaro bog'liqligi va madaniy tafovutlar. Madaniyatlar o'rtasidagi farqlar, tillardagi an'anaviy iboralar, urf-odatlar va ijtimoiy kontekstlar, ba'zan til o'zgarishiga ta'sir qilib, ma'lumotlarni to'g'ri va aniq yetkazish imkoniyatini cheklaydi. Tarjimada uchraydigan asosiy muammolar:

Madaniy tafovutlar: Bir tilda mavjud bo'lgan madaniy tushunchalar va an'analarning boshqa tilda mavjud emasligi. Bunda tarjimon ularni yoki o'xshash ifodalar bilan almashtirishi, yoki to'liq izoh berishi kerak bo'ladi.

Leksik muammolar: Ba'zi so'zlar yoki iboralar boshqa tillarda mavjud emas. Bu holatda tarjimon bu so'zlarning ma'nosini aniqlab, ularni moslashtirish yoki tushuntirishga majbur bo'ladi.

Pragmatik yondashuvlar: Madaniy pragmatik birliklar o'ziga xos maqsad va vazifaga ega. Masalan, "salom" so'zining tarjimasi bir madaniyatda o'ziga xos ifoda sifatida ishlatilishi mumkin, lekin boshqa madaniyatda bu so'zning ahamiyati yoki foydalanish shakli boshqacha bo'lishi mumkin [4].

Madaniy pragmatik birliklarning tarjimasi uchun bir nechta metodlar va yondashuvlar mavjud:

Ekvivalentlik yondashuvi: Tarjimada har bir madaniy birlikning ekvivalentini topish, ya'ni, boshqa madaniyatda shunday ma'no yoki qiymatni anglatadigan ifodani qidirish. Bu usul, ayniqsa, ma'lum bir iboralar va terminlar uchun samarali bo'lishi mumkin.

Adaptatsiya: Agar madaniy birlikning ekvivalentini topish mushkul bo'lsa, tarjimon o'z tilidagi shunga yaqin ifodani tanlashi mumkin. Masalan, "Thanksgiving" kabi amerikan an'analarini boshqa madaniyatda moslashtirish, ularni o'z madaniyatining kontekstida tushuntirish.

Transliteratsiya: Ba'zan, ayniqsa maxsus nomlar yoki madaniy ob'ektlar bilan bog'liq hollarda, tarjimon o'z tiliga moslashtirish o'rniga, original shaklni saqlab qoladi. Masalan, geosiyosiy atamalar yoki diniy terminlarni tarjimaga kiritishda transliteratsiya usuli qo'llaniladi [2].

Izohli tarjima: Madaniy birliklarni tushuntirish uchun qo'shimcha izohlar berish. Bu usul, ayniqsa, til o'rtasidagi farqlar katta bo'lgan hollarda samarali.

Madaniyatlar o'rtasidagi tafovutlar, tilshunoslikda katta o'rin tutadi. Madaniyatdagi qadriyatlar, urf-odatlar, ijtimoiy normalar va evenilar ko'pincha tilga aks etadi. Tarjima jarayonida bu tafovutlarni tushunish va e'tiborga olish zarur. Tarjimon faqatgina til bilimiga ega bo'lishi yetarli emas, balki madaniyatlar o'rtasidagi farqlarni bilish va ularga mos ravishda yondoshuvni topish ham muhimdir.

Pragmatika - bu tilning ijtimoiy, muloqotdagi va kontekstual xususiyatlarini o'rganadi. Madaniy pragmatik birliklar faqat tilning grammatik qoidalariga bog'liq emas, balki ularga qarab ularning kontekstdagi qo'llanilishi ham farqlanadi. Shunday qilib, tarjimon tilni qanday ishlatishni, qaysi kontekstda nima maqsadda ishlatilganini tushunishi kerak. Bu esa tarjimadagi noaniqliklarni kamaytiradi va adekvat tarjimani ta'minlaydi.

Madaniy pragmatik birliklarni tarjimaga kiritish, tilshunoslikda murakkab va ko'plab omillarni hisobga olishni talab qiladigan jarayondir. Tarjimon madaniyatlar o'rtasidagi farqlarni tushunishi va ushbu birliklarni to'g'ri va aniq tarzda tarjima qilish uchun turli metod va yondashuvlarni qo'llashi kerak. Madaniy pragmatik birliklarning adekvat tarjimasi, faqatgina til bilimiga emas, balki madaniy va ijtimoiy kontekstni chuqur tushunishga ham bog'liqdir [3].

Xulosa qismi: Madaniy pragmatik birliklar va ularning adekvat tarjimasi muammolari, tilshunoslikda eng murakkab va ko'plab o'zgaruvchan masalalardan biri hisoblanadi. Tarjima jarayonida, til va madaniyatning o'zaro bog'liqligi,

madaniy tafovutlar va pragmatik xususiyatlar muhim rol o'ynaydi. Madaniy pragmatik birliklar nafaqat so'zlarning o'zi, balki ularning ma'nosi, ishlatilishi va konteksti bilan bog'liq bo'lib, bu birliklarning to'g'ri va aniq tarjimasi uchun tarjimon madaniyatlarni, ijtimoiy va pragmatik xususiyatlarni chuqur tushunishi zarur.

Tarjimada uchraydigan asosiy qiyinchiliklar madaniy farqlar, leksik moslikning yo'qligi va kontekstual tafovutlar bilan bog'liqdir. Bu muammolarni samarali hal qilish uchun tarjimonlar turli usullarni qo'llashlari mumkin: ekvivalentlik, adaptatsiya, transliteratsiya va izohli tarjima kabi metodlar madaniy birliklarni to'g'ri ifodalashda yordam beradi.

Madaniy pragmatik birliklarning tarjimadagi roli, tilshunoslik va madaniyatshunoslikni birlashtiradi va tilni o'zgartirishdan ko'ra, uning asl ma'nosini va ahamiyatini saqlab qolish uchun qo'llaniladi. Shunday qilib, madaniy pragmatik birliklarning adekvat tarjimasi - bu nafaqat tilning o'zini, balki uning orqasidagi madaniy, ijtimoiy va pragmatik qatlamlarini ham hisobga olishni talab qiladigan murakkab jarayondir. Tarjimadagi muvaffaqiyat bu jarayonda madaniy tafovutlarni chuqur anglash, tillar o'rtasidagi o'zaro bog'liqlikni va pragmatik yondashuvlarni to'g'ri qo'llashga bog'liqdir.

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MUHAMMAD AL-HATTOBNING "TARJIMA VA MADANIYAT ARAB MATNLARIDA"ASARIDA MADANIY YONDASHUVLARNING TARJIMASHUNOSLIKDAGI O‘RNI

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Annotatsiya: Mazkur maqolada Muhammad Abdulmon’im al-Hattobning *“Translation and Culture in the Arab Context”* nomli fundamental asari asosida tarjima va madaniyat o‘rtasidagi munosabatlar ilmiy nuqtai nazardan yoritiladi. Asarda ilgari surilgan asosiy g‘oyalar – tarjimonning madaniy kompetensiyasi, madaniyatlararo tafovutlarni tarjimada adekvat aks ettirish yo‘llari, arab madaniy konteksti va tarjima jarayonidagi strategik yondashuvlar tahlil qilinadi. Tarjimashunoslik nazariyasi doirasida bu asarning o‘rni, dolzarbligi va amaliy ahamiyati aniqlanadi.

Kalit so‘zlar: *tarjimashunoslik, madaniyatlararo kommunikatsiya, arab tili, madaniyat tafovuti, tarjima strategiyalari, madaniy kompetensiya*

Abstract: This article examines the relationship between translation and culture from a scientific perspective based on Muhammad Abdulmon'im al-Khattab's fundamental work "Translation and Culture in the Arab Context". The main ideas put forward in the work - the cultural competence of the translator, ways to adequately reflect intercultural differences in translation, the Arab cultural context and strategic approaches in the translation process - are analyzed. The place, relevance and practical significance of this work within the framework of translation studies theory are determined.

Keywords: *translation studies, intercultural communication, Arabic language, cultural difference, translation strategies, cultural competence*

Абстракт: В данной статье рассматривается взаимосвязь между переводом и культурой с научной точки зрения на основе фундаментального труда Мухаммада Абдулмонима аль-Хаттаба «Перевод и культура в арабском контексте». Основными идеями, выдвинутыми в работе, являются культурная компетентность переводчика, способы адекватного отражения межкультурных различий в переводе, арабский культурный контекст, стратегические подходы в процессе перевода. Определены место, актуальность и практическая значимость данной работы в рамках теории переводоведения.

Ключевые слова: *переводоведение, межкультурная коммуникация, арабский язык, культурные различия, стратегии перевода, культурная компетентность*

Kirish qismi: Tarjimashunoslik sohasi globallashuv davrida nafaqat lingvistik kompetensiyani, balki madaniy anglashni ham talab etuvchi fanlararo soha sifatida shakllanmoqda. Ayniqsa, arab tili kabi chuqur diniy, tarixiy va madaniy qatlamlarga ega tillarda tarjima faoliyati ko‘p bosqichli jarayonni o‘z ichiga oladi. Muhammad Abdulmon’im al-Hattobning *“Translation and Culture in the Arab Context”* asari zamonaviy tarjimashunoslikda madaniyatlararo tafovutlarga yo‘naltirilgan nazariy yondashuvlarning yetuk namunasi hisoblanadi. Asarda tarjima jarayonida madaniyatning o‘rni, tarjimonda zarur bo‘lgan madaniy kompetensiyalar, madaniy realiyalarni tarjimada aks ettirish usullari va arab kontekstining o‘ziga xos jihatlari atroflicha ochib berilgan.

Asosiy qism: Muhammad Abdulmon’im al-Hattob — arab tarjimashunosligi va madaniyatlararo kommunikatsiya sohasida tanilgan zamonaviy olim. U Al-Azhar

universitetida tarjimashunoslik bo‘yicha ilmiy faoliyat olib borgan va bu sohada bir qator muhim asarlar yaratgan. Uning *“Translation and Culture in the Arab Context”* (2019) asari arab tilidagi tarjima jarayonining madaniy jihatlarini chuqur tahlil etadi.

Al-Hattob asarida tarjimani faqat til o‘zgarishi emas, balki madaniyatlararo muloqot sifatida ko‘rib chiqadi va tarjimonda madaniy kontekstning ahamiyatini ta’kidlaydi. U, tarjimonda madaniy realiyalarni to‘g‘ri aks ettirish uchun moslashtirish, ekvivalent izlash, izohli tarjima kabi strategiyalarni taklif etadi. Shuningdek, tarjimondan talab qilinadigan madaniy kompetensiyalarni yoritadi.

Al-Hattobning ilmiy faoliyati arab tarjimashunosligida muhim o‘rin tutadi va uning asarlari bu sohada ilmiy tadqiqotlar uchun qimmatli manba hisoblanadi.

Al-Hattob o‘z asarida tarjimani faqat tilshunoslik doirasida emas, balki madaniy jarayon sifatida ko‘rib chiqadi. U tarjimani “kulturoloji vositachilik” deb atab, tarjimonni ikki madaniyat o‘rtasida muloqot tashkil etuvchi mediator sifatida talqin qiladi. Uning fikricha:“Tarjima – bu ikki tilda emas, ikki madaniyatda fikrlay olish san’atidir.”Bu yondashuv Lotman, Nida, Venuti, Baker singari tarjima nazariyotchilarining fikrlariga hamohangdir. Al-Hattobning asosiy g‘oyasi shundan iboratki, har bir til o‘z madaniy xotirasiga egadir, va tarjimon bu xotirani to‘g‘ri anglab, uni boshqa madaniyatga mos ravishda ifodalashi kerak.

Arab tilida madaniy yuklama kuchli bo‘lgan so‘zlar va iboralar ko‘p uchraydi. Al-Hattob arab tilining quyidagi jihatlarini tarjima jarayonida e’tiborga olish lozimligini ta’kidlaydi: Quyida ushbu asardan olingan ba'zi dolzarb misollarni arab tilida keltiraman: Al-Hattob asarida diniy matnlarning tarjimasi, ayniqsa Qur’on va hadislarning tarjimasi masalasiga alohida e’tibor qaratadi. Diniy matnlarni tarjima qilishda madaniyatlararo tafovutlarni hisobga olish zarur ekani takidlaydi.

Masalan:"الصلواة خيرٌ من النوم" (as-salāh khayrun min an-nawm)

Tarjimasi: "Namoz uxlagandan yaxshiroqdir."

Bu misolda, "الصلاة" (as-salāh) va "النوم" (an-nawm) kabi so‘zlar nafaqat ma’no, balki madaniy kontekstda ham juda ahamiyatlidir. Tarjimada bu madaniy nuqtalarni hisobga olish kerak.

Arab madaniyatida ba’zi ijtimoiy iboralar va adabiyotda ishlatilgan so‘zlar, boshqa madaniyatlarda turlicha talqin qilinadi. Al-Hattobning yondashuvi bu tafovutlarni tarjimaga yondashishda hisobga olish zarurligini ko‘rsatadi.

Masalan:"العين بالعين" (al-‘ayn bi-al-‘ayn)

Tarjimasi: "Ko‘z ko‘zga, tish tishga" (ya'ni, "qasos qilish").

Bu ibora arab madaniyatida o‘ziga xos ahamiyatga ega bo‘lib, boshqa madaniyatlarda ko‘pincha "qasos" ma’nosida ishlatiladi. Ammo ba’zi madaniyatlarda bu ibora salbiy yoki tahdid sifatida qabul qilinishi mumkin. Tarjimada bu ijtimoiy nuanslarni hisobga olish zarur.

Arab adabiyati va an'analari ko‘pincha boshqa madaniyatlarda qiyin tarjima qilinadi, chunki ular o‘ziga xos konnotatsiyalarga ega.

Masalan:"الخيول لا تلد إلا الجياد" (al-khuyūl lā talid illā al-jiyād)

Tarjimasi: "Otlar faqat yaxshi otlarni tug‘diradi."

Bu misol arab madaniyatida ulug‘lanadigan otlar va ularning rolini ko‘rsatadi. Bu ibora, bir tomondan, odatda muvaffaqiyat va mehnatning natijasini anglatadi.

Boshqa madaniyatlarda esa bu iboraning to‘liq ma’nosini anglash qiyin bo‘lishi mumkin. Tarjimon bu kontekstni yaxshi tushunishi va tarjima jarayonida aynan shu madaniy jihatni hisobga olishi zarur.

Arab tilidagi ba'zi so‘zlar yoki iboralar faqat arab madaniyatiga xos bo‘lib, boshqa tillarga to‘g‘ridan-to‘g‘ri tarjima qilishda qiyinchiliklar yuzaga keladi.

"الفول المدمس" (al-fūl al-mudammas)

Tarjimasi: "Foul" (yoki "boshqa turdagi dukkakli o‘simlik" deb tarjima qilish mumkin).

Bu so‘z arab madaniyatida mashhur bo‘lgan an'anaviy taomni ifodalaydi. Boshqa madaniyatlarda uning o‘zi yoki aynan shu atama mavjud bo‘lmasligi mumkin, shuning uchun tarjimon aniq madaniy kontekstni tushunib, moslashtirilgan tarjima qilish zarur.

Tarjima jarayonida tarixiy yoki madaniy ma’nolarning o‘zgarishi ham muhim ahamiyatga ega. Al-Hattob bunday misollarda madaniy moslashtirishning muhimligini ta’kidlaydi.

Masalan:"ما خاب من استشار" (mā khāba man ishtashār)

Tarjimasi: "Maslahat so‘ragan kishi xato qilmaydi."

Bu ibora, arab madaniyatida maslahat olishning ahamiyatini ifodalaydi. Boshqa madaniyatlarda esa bu ibora o‘xshash qabul qilinishi mumkin, ammo tarjimonning bu iboraning tarixiy va madaniy ma'nosini tushunishi va to‘g‘ri yetkazishi zarur.

Al-Hattobning asarida keltirilgan bunday misollar, tarjimashunoslikda madaniy kontekstning qanchalik ahamiyatli ekanligini ko‘rsatadi. Bu misollar arab tilidagi matnlarning tarjimasi jarayonida madaniyatlararo tafovutlarni hisobga olish zarurligini isbotlaydi va tarjimonlardan chuqur madaniy kompetensiyani talab qiladi.

Al-Hattobning yondashuviga ko‘ra, tarjimon bu singari birliklarni madaniy jihatdan moslashtirish orqali o‘quvchiga tushunarli va madaniy jihatdan adekvat tarjima taqdim etishi kerak. Muallif tarjimonlar uchun bir nechta strategik yondashuvlarni taklif etadi:

Strategiya nomi	**Mazmuni**
Adaptatsiya	Madaniy birlikni boshqa madaniyatdagi o‘xshash tushuncha bilan almashtirish.
Izoh bilan tarjima	Madaniy birlikni o‘z holicha tarjima qilib, qo‘shimcha izoh keltirish.
Generalizatsiya	Maxsus madaniy tushunchani umumiy tushunchaga aylantirish.
Transliteratsiya	So‘z shaklini asliga yaqin holda o‘quvchiga yetkazish.

Bugungi globallashuv sharoitida madaniy jihatdan sezgir tarjima, ayniqsa, diplomatik, siyosiy, diniy va adabiy matnlar tarjimasida alohida ahamiyat kasb etmoqda. Al-Hattobning modeli bu borada quyidagi imkoniyatlarni taqdim etadi:

- Madaniyatlararo mojarolarning oldini olish.
- Tarjima orqali madaniy qadriyatlarni tushunarli yetkazish.

- Tarjimani faqat ma’noni o‘tkazuvchi emas, balki madaniyatni ifodalovchi vosita sifatida ko‘rish.

Muhammad Abdulmon’im al-Hattobning *“Translation and Culture in the Arab Context”* asari zamonaviy tarjimashunoslikda madaniyat omilining markaziy o‘rinni egallashini asoslovchi muhim ilmiy manba sifatida e’tirof etiladi. Al-Hattob tarjimani faqat til o‘zgargan bir jarayon sifatida emas, balki madaniyatlararo kommunikatsiya va muloqot sifatida ko‘rib chiqadi. Asarda, tarjimonning madaniy anglash qobiliyati va madaniyatlararo farqlarni his etish qobiliyati alohida ta’kidlanadi, bu esa tarjima jarayonining samarali bo‘lishi uchun zarur shartdir.

Muallif ilgari surgan nazariy tamoyillar, strategiyalar va amaliy tavsiyalar tarjima jarayonida madaniy sezuvchanlikni ta’minlashda muhim vosita sifatida xizmat qiladi. Tarjimashunoslikda madaniy elementlarni inobatga olish, ayniqsa, arab tilidagi diniy, adabiy va ijtimoiy matnlar tarjimasida alohida dolzarbdir. Chunki bu matnlar o‘ziga xos madaniy konnotatsiyalarga, diniy talqinlarga, tarixiy asoslarga ega bo‘lib, ular faqat lingvistik ekvivalentlar bilan ifodalanmaydi. Al-Hattobning yondashuvi ushbu matnlarni tarjima qilishda madaniyatni saqlab qolish va maqsadli auditoriyaga tushunarli yetkazish muhimligini ta’kidlaydi.

Al-Hattobning taklif etgan tarjima strategiyalari, jumladan, adaptatsiya, izohli tarjima va ekvivalent izlash kabi metodlar madaniy tafovutlarni yengib o‘tish, o‘quvchi uchun ma’no va mazmunni aniq yetkazish imkoniyatini yaratadi. Tarjimonda madaniy tafovutlarni yengib o‘tish uchun tarjimonlar, nafaqat til, balki madaniyatlararo kompetensiyaga ham ega bo‘lishlari kerak. Bu esa tarjimashunosning faqat texnik bilimlarga ega bo‘lishini emas, balki madaniy anglashuvga ham ega bo‘lishini talab qiladi.

Muhammad al-Hattobning nazariyasi, ayniqsa, arab tilidagi matnlarni tarjima qilishda o‘zining amaliy ahamiyatini ko‘rsatadi. Tarjima nafaqat muloqot vositasi, balki bir madaniyatni boshqasiga o‘rgatish va tushuntirish vositasi sifatida qaraladi. Shunday qilib, Al-Hattobning asari zamonaviy tarjimashunoslikda madaniyatlararo muloqotning muhimligini va tarjimashunosning madaniy kompetensiyasini mustahkamlash zarurligini chuqur tahlil qiladi.

Shuningdek, ushbu asar nafaqat arab tilidagi matnlar, balki boshqa madaniy kontekstdagi tarjimalarda ham qo‘llaniladigan amaliy yondashuvlarni taklif etadi. Tarjimada faqat tilning o‘zgarishi emas, balki madaniyatlarning o‘zaro ta’siri, ularning tafovutlari va umumiyliklari ham hisobga olinishi kerakligini ko‘rsatadi. Bunday yondashuv tarjima nazariyasini yanada rivojlantirish va global madaniyatlararo anglashuvni mustahkamlashda muhim ahamiyatga ega.

Xulosa qilib aytganda, Muhammad al-Hattobning *“Translation and Culture in the Arab Context”* asari zamonaviy tarjimashunoslikda madaniyatlarning tarjimadagi o‘rni va ahamiyatini qayta ko‘rib chiqishda muhim hissa qo‘shadi. Bu asar tarjimashunoslar uchun amaliy qo‘llanma bo‘lib xizmat qiladi va tarjima jarayonida madaniy sezuvchanlikni ta’minlashda, shuningdek, madaniyatlararo tafovutlarni yengib o‘tishda qo‘l keladigan strategik yondashuvlarni taqdim etadi.

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EUPHEMISMS AS A REFLECTION OF SOCIAL ROLES: WOMEN'S SPEECH AS AN EXAMPLE (BASED ON MAY ALCOTT'S LITTLE WOMEN)

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Abstract: This article examines the use of euphemisms in women's speech and their analysis, along with the social function that women play in society and the close relationship that exists between euphemisms and women. The subject is further examined by examining the speech of characters in May Alcott's "Little Women" to reveal how language was used to convey the social standing, cultural standards, and behavioral expectations of women in the 19th century. Through the speech of the novel’s female characters, the paper highlights how euphemisms serve as markers of politeness, modesty, and emotional restraint—qualities traditionally associated with femininity.

Key words: *Euphemisms, "Little Women", women's speech*

Introduction: Euphemisms are the act of substituting softer, more acceptable terms for unpleasant, incorrect, or socially unacceptable thoughts; they are a reflection of societal norms and cultural standards. Language is an essential component of human thought, society, and culture. Women's language is even more replete with euphemistic terms, which is indicative of their social standing and the speech conventions that are expected of them. The book "Little Women" by May Alcott is a valuable resource in this context. Euphemisms are not only language phenomena, but also units of speech that are tightly linked to social consciousness, gender stereotypes, and cultural norms. World literature frequently reflects women's desire to convey moral, ethical, physical, and emotional issues in a gentler, more socially acceptable manner. This is explained by their social position as "decency" and "femininity." The use of euphemisms in women's discourse in Louisa May Alcott's "Little Women" novel demonstrates how language reflects social positions. The idioms and words used in the discourse of four sisters with distinct personalities and personal attributes—Meg, Jo, Beth, and Amy—are at the focus of the analysis of the euphemisms employed in the work. Euphemistic terms that represent the

sociocultural standards of their era are also used to enhance their speech in their talks with one another.

Topics like death, disease, poverty, romantic feelings, and female body are not explicitly, freely, and directly expressed by the expressions and speech units employed in the work; instead, they are expressed in a soft, feminine, cultured, and more socially acceptable manner. This enables the reader to observe how it reflects the cultural and moral expectations that were placed on women's speech in American society during the 19th century. For instance, their language was also impacted by the prevailing social norm that women should be sensitive, kind, and mild.

For instance, rather than using the terms "death" or "died," the author of this work employs euphemistic phrases like "passed away" and "gone to a better place" when discussing death. The use of euphemisms in language, on the other hand, subtly reveals the lovely aspects of human discourse, including the culture of communication. This softens speech and provides a form of cultural and religious solace. Expressions like "weakness," "delicate health," and "not feeling well" are used when someone is ill. This softens the conversation between people and prevents health issues from being fully discussed, portraying women as reliant and frail.

In contrast to the aforementioned analysis, euphemisms are frequently and extensively employed in speech to convey amorous emotions. Soft terms like "fondness," "affections," and "feelings," for instance, are frequently utilized in the work to convey feelings of love, attraction, or sexuality. These phrases are particularly prevalent in the discourse of characters like Amy and Meg, indicating that they are more in keeping with societal norms.

Jo March's personality deviates slightly from these broad guidelines, though. Jo is shown as a free-spirited person who refuses to fit into the stereotypically feminine role and tries to voice her opinions honestly. Her speech contains less euphemisms, demonstrating how social conventions and human nature and upbringing frequently influence the usage of such terms in our society. For instance, she frequently discusses particular subjects in a straightforward, even masculine, way. The author is attempting to use words to depict Joe outside of the societal "framework" here. Joe's sparse usage of euphemisms demonstrates her independence and feminist stance. Therefore, the novel "Little Women"'s euphemistic discourse, particularly through the representations of women, enables a thorough examination of gender stereotypes, cultural values, and social thought from the 19th century. This demonstrates once more that euphemisms are a socially conscious phenomenon in addition to being a language unit.

The study of women's speech linguistic traits uses euphemisms as a socio-cultural indicator. Euphemistic inclinations in women's language are a crucial instrument in illustrating their cultural profile, especially in the context of 19th-century literature. Women were viewed as possessing more "feminine" traits in this era's society, such as decency, devotion, obedience, softness, and femininity. As a result, they favored softer, more culturally acceptable types of speech over rude, sharp, or direct sentiments.

For example, in the novel "Little Women", the phrases "she is not well", "she's gone to rest", "he cares for her deeply" that come out of the mouths of the characters actually express much more serious and profound socio-psychological situations, but such expressions are given not directly, but in a euphemistic way. The main reason for this is the preservation of feminine speech etiquette, as well as the preservation of the "feminine" style of language expected of women by society.

Thus, euphemisms are an important source for portraying women not only from a linguistic perspective, but also within the framework of cultural studies and gender studies. Through them, we gain a deeper understanding of the stereotypes, moral norms, and cultural pressures of what a woman “should” be at that time. This, in turn, provides a foundation for analyzing the continuing traces of euphemistic expressions in modern women's language.

The use of euphemisms in speech is still necessary even if women's status in society has significantly improved under contemporary sociopolitical circumstances. On the one hand, this situation shows that moral ideals and cultural continuity have been preserved, but on the other hand, it is a result of the continued existence of societal constraints and cultural censorship on women's speech.

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These euphemisms are comparable to the way women in Alcott's 19th century discourse softened and obliquely expressed challenging subjects. However, social networks, the media, and popular culture frequently push modern women to do this. Consequently, euphemisms function as a communication tactic in addition to being a moral or cultural requirement.

At the same time, there is a tendency among modern women to abandon euphemisms. Especially in a cultural context where feminist ideas are widespread, a style of speech is emerging that calls for the open and direct expression of every aspect of women's lives. This phenomenon indicates a gradual decrease in the level of social pressure and censorship on women's language.

Euphemisms are therefore still used in contemporary women's speech as a cultural legacy, a personal social strategy, a form of self-defense, and a means of securing social acceptance. In this sense, the cultural "gentleness" that was ingrained in contemporary communication patterns from the language of women in Alcott's day endures.

In conclusion: In addition to linguistics, euphemisms in women's speech are a significant subject of study for disciplines like social psychology, gender studies, and cultural studies. Through the use of euphemism terms, Louisa May Alcott's novel "Little Women" illustrates the social role, psychological state, and attitude toward cultural ideals of women in the 19th century. Through their speech, Meg, Jo, Beth, and Amy all convey a distinct social and cultural stance. Specifically, the

linguistic level also reflects the rejection of the image of Jo by the image of euphemisms.

According to research, women's language contains euphemisms, which allow for the soft and appropriate expression of delicate, nuanced, and occasionally socially unacceptable subjects within the context of conversation. This demonstrates the transference from culture to language of moral standards, feminine conduct, and the need to fit in.

Even if euphemisms are still used in contemporary women's discourse, their shape and frequency have changed. This shift has an impact on language as well because modern women aim to think more honestly and openly. Euphemism, however, continues to play a significant role in women's speech as a tool for social adaptation and communication culture.

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FORS ADABIYOTIDA TASAVVUFIY MOTIVLAR VA ULARNING O‘ZBEK ADABIYOTI BILAN MUSHTARAK JIHATLARI

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Annotatsiya: Mazkur maqolada fors adabiyotida keng o‘rin egallagan tasavvufiy motivlarning badiiy ifodasi va ularning mazmun-mohiyati tahlil qilinadi. Xususan, Jaloliddin Rumiy, Hofiz Sheroziy, Sa’diy, Attor kabi mashhur mutasavvif shoirlarning asarlarida ifoda topgan ilohiy ishq, haqiqat izlash, nafsni poklash kabi g‘oyalar sharhlanadi. Shuningdek, ushbu motivlarning o‘zbek adabiyotidagi aks sadosi, xususan, Alisher Navoiy ijodidagi o‘xshashlik va o‘zaro ta’sirlar ham tahlil qilinadi.

Kalit so‘zlar: *fors adabiyoti, tasavvuf, ilohiy ishq, Rumiy, Hofiz, Navoiy, haqiqat, nafs, mushtaraklik, g‘oyaviy o‘xshashlik, adabiy ta’sir*

Абстракт: В статье анализируется художественное выражение и сущность мистических мотивов, распространенных в персидской литературе. В частности, обсуждаются такие идеи, как божественная любовь, поиск

истины и очищение души, выраженные в произведениях известных суфийских поэтов, таких как Джалалуддин Руми, Хафиз Ширази, Саади и Аттар. Также будет проанализировано отголоски этих мотивов в узбекской литературе, в частности сходства и взаимодействия в творчестве Алишера Навои.

Ключевые слова: *персидская литература, суфизм, божественная любовь, Руми, Хафиз, Навои, истина, страсть, общность, идейное сходство, литературное влияние*

Abstract: This article analyzes the artistic expression of mystical motifs that are widespread in Persian literature and their content. In particular, the ideas of divine love, the search for truth, and the purification of the soul, which are expressed in the works of famous mystical poets such as Jalaluddin Rumi, Hafiz Shirozi, Sa'di, and Attar, are commented on. The echo of these motifs in Uzbek literature, in particular, the similarities and mutual influences in the work of Alisher Navoi, are also analyzed.

Keywords: *Persian literature, mysticism, divine love, Rumi, Hafiz, Navoi, truth, soul, commonality, ideological similarity, literary influence*

Kirish: Fors adabiyoti - Sharq mumtoz adabiyotining eng yirik va chuqur ildizlarga ega bo‘lgan tarmoqlaridan biridir. Uning shakllanishida tasavvuf — ya’ni ruhiy kamolot, ilohiy ishqqa yetishish va nafsni yengish g‘oyalari muhim o‘rin tutgan. Tasavvufiy adabiyot nafaqat diniy-falsafiy mazmunga, balki chuqur badiiy-estetik qamrovga ham ega bo‘lib, xalqlarning ruhiy-ma’naviy hayotiga bevosita ta’sir ko‘rsatgan.

Fors tilida ijod qilgan mutasavvif shoirlar - Jaloliddin Rumiy, Farididdin Attor, Hofiz Sheroziy, Sa’diy Sheroziy va boshqalar o‘z asarlarida inson qalbidagi ichki kurash, ma’naviy poklanish, ilohiy ishq orqali komillikka intilish g‘oyalarini ilgari surganlar. Ularning ijodi o‘zbek mumtoz adabiyotiga, ayniqsa Alisher Navoiyga kuchli ta’sir ko‘rsatgan.

Mazkur maqolada ana shu tasavvufiy motivlarning badiiy ifodasi va g‘oyaviy mazmuni hamda fors va o‘zbek adabiyotidagi mushtarak jihatlar tahlil qilinadi.

Asosiy qism

Fors adabiyotida tasavvufiy g‘oyalarning shakllanishi

Tasavvuf IX–X asrlarda islomiy olamda ruhiy va falsafiy oqim sifatida shakllandi. Fors adabiyotida bu g‘oyalar avvaliga diniy axloqiy nasihatlar orqali, keyinchalik esa g‘azal, ruboiy, masnaviy singari badiiy shakllarda ifodalanadi. Ayniqsa, Farididdin Attorning *"Mantiq ut-tayr"* asarida qushlar orqali nafs, qalb, ruh, ishq, o‘zlikni inkor qilish kabi tasavvufiy tushunchalar timsollar orqali ifodalangan. Bu asar tasavvuf falsafasining badiiy namunasi sifatida Sharq adabiyoti uchun o‘ta muhimdir.

Jaloliddin Rumiy va ilohiy ishq konsepti

Rumiyning *"Masnaviy Ma’naviy"* asari dunyo tasavvufiy adabiyotining durdonasi hisoblanadi. Unda ilohiy ishq — insonning Ollohga nisbatan cheksiz muhabbati, dunyoviy ishqdan voz kechish orqali haqiqat sari intilish asosiy g‘oya sifatida ilgari suriladi. Rumiy tilida yozilgan ruboiylar va hikmatlarda ko‘pincha

“ma’shuq”, “sharob”, “mayxona”, “saki” kabi ramziy tushunchalar orqali ilohiy mohiyat ifoda etiladi [2].

Jaloliddin Rumiy asarlarida ishq — bu oddiy tuyg‘u emas, balki mavjudotning harakatlantiruvchi kuchidir. “Masnaviy Ma’naviy” asarida u shunday deydi:

“Ishqdir - olamni harakatga keltirgan.”

(*Rumiy, “Masnaviy”*)

Rumiyga ko‘ra, inson Ollohdan uzoqlashgan va ishq uni Yaratganga qaytaruvchi vositadir. Rumiy asarlaridagi sharob, mayxona, saki kabi tasvirlar ramziy bo‘lib, ular ilohiy zavq, qalb ochilishi va ruhiy hushyorlikni anglatadi. Bunday obrazlar o‘zbek adabiyotiga ham chuqur kirib kelgan.

Hofiz Sheroziy – ishq va ichki kechinmalar shoir

Hofiz asarlarida ilohiy ishq bilan birga, insoniy tuyg‘ular, dard, ayriliq, ruhiy iztirob ham nazokat bilan ifodalanadi. Uning g‘azallari chuqur ramziy ma’noga ega bo‘lib, sharob - ilhom, mayxona - qalb, saki - Haq deb talqin qilinadi. U o‘z davrida tasavvuf va dunyoviy ishqni uyg‘unlashtirgan shoir sifatida tanilgan [3].

Hofiz Sheroziy asarlarida tasavvuf bilan dunyoviylik o‘zaro uyg‘unlikda namoyon bo‘ladi. U shunday yozadi:

“Garchi mayxonadaman, ammo ko‘nglim Ma’budda - may menga Haq yo‘li ko‘zgusi.”

(*Hofiz, Diwan*)

Hofizda shubha, ruhiy kurash, savol-javoblar ko‘p. U Haq bilan munosabatni shaxsiy kechinma orqali ochadi. Bu metodologiya keyinchalik Navoiy g‘azallarida ham uchraydi.

Navoiy tasavvufiy g‘oyalarni o‘ziga xos badiiy falsafa bilan uyg‘unlashtirgan. Ayniqsa, “Farhod va Shirin”, “Layli va Majnun” dostonlarida tasavvufiy ishqning yuksak timsollari mavjud [5]:

“Ishq — bu jondin judo bir jon erur,
Har kim ul ishqdin o‘ldi, jon erur.”

(*Navoiy, “Layli va Majnun”*)

Bu yerda Navoiy tasavvufdagi “fano” holatini ya’ni Haq yo‘lida o‘zligini yo‘qotib, haqiqiy jonga — ruhiy haqiqatga yetishni ifodalaydi.

Fors adabiyoti o‘zbek mumtoz adabiyotining shakllanishiga bevosita ta’sir ko‘rsatgan. Ayniqsa, Alisher Navoiyning “Xamsa”sida, g‘azallarida Rumiy, Attor, Hofiz kabi mutasavvif shoirlarning g‘oyalari aks etadi. Masalan, “Layli va Majnun” dostoni Majnunning ma’naviy kamolot sari yo‘li orqali tasavvufiy yo‘lni ifodalaydi. Navoiy ham ilohiy ishqni, Haqqa yetishish g‘oyasini, nafsni yengish, sabr va tavakkulni ko‘plab asarlarida ilgari suradi.

Fors va o‘zbek adabiyotidagi tasavvufiy motivlar umumiy ildizlarga ega bo‘lsa-da, ularning ifodalanishida farqlar mavjud. Fors adabiyotida obrazlar ko‘proq ramziy, dramatik va falsafiy tilda berilgan bo‘lsa, o‘zbek adabiyotida ular ko‘proq ijtimoiy-ma’rifiy ruhda, didaktik yondashuv orqali ifodalanadi. Biroq ikkala adabiyotda ham asosiy maqsad - insonni ma’naviy yetuklik sari yetaklashdir [4].

Xulosa qism: Fors adabiyoti, ayniqsa tasavvufiy ruhdagi asarlar, Sharq madaniyatida o‘ziga xos o‘rin egallagan. Rumiy, Attor, Hofiz, Sa’diy kabi mutasavvif shoirlar tomonidan ilgari surilgan ilohiy ishq, ma’naviy poklanish, nafs ustidan g‘alaba kabi g‘oyalar o‘zbek adabiyotiga, ayniqsa Alisher Navoiy merosiga chuqur ta’sir ko‘rsatgan.

Mazkur maqolada ko‘rib chiqilganidek, fors va o‘zbek adabiyoti o‘rtasidagi mushtaraklik faqat adabiy shakllardagina emas, balki falsafiy-ruhiy yo‘nalishlarda ham aks etadi. Bu esa ikki xalq o‘rtasidagi tarixiy-madaniy bog‘liqlikni yana bir bor isbotlaydi. Kelgusida fors adabiyotidagi tasavvufiy motivlarni yanada chuqurroq o‘rganish - Sharq badiiy tafakkurining rivojlanish tarixini to‘liq anglashga xizmat qiladi.

Fors adabiyotida shakllangan tasavvufiy motivlar - Sharq adabiy tafakkurining yuksak bosqichidir. Farididdin Attor, Jaloliddin Rumiy, Hofiz Sheroziy kabi ijodkorlar tasavvufni estetik, poetik va falsafiy nuqtai nazardan chuqur tahlil etganlar. Ularning g‘oyalari o‘zbek mumtoz adabiyotiga, ayniqsa Alisher Navoiy ijodiga kuchli ta’sir ko‘rsatgan.

Bu ta’sir faqat shakliy emas, balki mazmuniy, g‘oyaviy va falsafiy jihatdan chuqur mushtaraklikni ifoda etadi. Tarixiy-madaniy rishtalar natijasida ikki adabiy maktabning bir-birini boyitganini ko‘rish mumkin. Bugungi kunda ushbu adabiy merosni chuqur tadqiq etish - nafaqat adabiy tarix uchun, balki ma’naviy-ma’rifiy taraqqiyot uchun ham muhim ahamiyatga ega.

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LEV TOLSTOYNING ANNA KARENINA ASARIDAGI BOLALAR SHAXSIYATI

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Annotasiya: Quyidagi maqolada buyuk rus romannavisi Lev Tolstoyning Anna Karenina asaridagi bolalar qahramonlari haqida fikr va mulohazalar berilgan. Garchi kitob kata hajmda bo’lsada, yosh bolalar qahramonlari sanoqlidir, lekin ular asarning foqealar rivoji uchun asosiy ko’prik bo’la olgan. Maqolada bolalar shaxsiyati,oila va jamiyatning bola psixologiyasiga ta’siri Anna Karenina romanidagi bolalar orqali ko’rsatib bergan.

Kalit so’zlar: *bola, qahramon, shaxsiyat, oila, ota-ona, jamiyat, xiyonat, bolalik*

Annotatsiya: В данной статье представлены мысли и размышления о детских персонажах в произведении великого русского романиста Льва Толстого "Анна Каренина". Хотя книга большого объема, героев маленьких детей немного, но они стали главным мостом для развития событий в произведении. В статье через детей из романа Анны Карениной показано влияние детской личности, семьи и общества на детскую психологию.

Ключевые слова: *ребенок, герой, личность, семья, родители, общество, предательство, детство*

Annotation*:* The following article gives an opinion and experiences about the characters of children in the story of Anna Karenina by Russian novelist Leo Tolstoy. The article shows the personality of children, the influence of society on children's psychology in the novel of Anna Karenina.

Key words: *child, hero, personality, family, parents, society, betrayal, childhood.*

Anna Karenina jahon adabiyoti durdonalaridan biri hisoblanadi. Asar 1875 yildan boshlab kichik qismlarga bo’lib-bo’lib chop etila boshlagan va 1877 yilgacha davom etgan. Asarda asosan umumiy uch juftlik ya’ni, bosh qahramon Anna Varonskiyning muhabbati va ularning fojeaviy qismatlari, Levinning hayotda uchragan har qanday qiyinchiliklarni mardonavor yengib o'zligini kashf qilganligi va Kity bilan baxtga erishganligi va Dolli bilan Stefan Obolonskiyning turmush tarzlari bir chiziqda tasvirlangan (Angela N. Blount, 2018). Yozuvchi shu ikki qahramonning taqdirini yoritib berar ekan beixtiyor Rossiya davlatining XIX asrdagi voqea hodisalarini o'z o'quvchisiga yetqazib bera olgan. XIX asrdagi Rossiya jamiyati va undagi aristokratlar odob axloqlari, oila va burch, taqdir va erk, muhabbat va xiyonat, jamiyat va shaxs asarda chuqur tahlil qilingan". Har qanday baxtli oila bir biriga o'xshashdir va ha bir baxtsiz oila o'z yo'lida baxtsizdir" deb yozilgan sitata butun asarning asosiy g'oyasini bera olgan. Shunday muammoli jamiyatni asar orqali tahlil qilar ekanmiz, o'sha davr bolalarini shunchaki chetda qoldirish mushkul. Bolalarning hayoti va taqdiri, go'zal yoshlik va beboshligi asarga o'zgacha ruh bag’ishlagan. Kitobxon asar bolalari o'ynasa xayolan o'ynaydi, yig'lasa ular bilan yig'lab, xuddi ularni ovutgandek bo'ladi. Har bir jamiyatda bo'lganidek, baxtli jamiyatda o'sib ulg'aygan bolaning ruhiyati bilan baxtsiz oilada tarbiya topgan farzandlar orasida bepoyon farq mavjud. Asarni o'qish jarayonida bir nechta yosh qahramonlar bilan o'sha davrga qaytib qolishimiz mumkin.

Bosh qahramon Anna va Aleksey Kareninalarning farzandlari Seryoja asar boshidan o'quvhi bilan birga bo'ladi. Hamma jamiyatdagi boy qatlam bolalaridek

Seryoja ham boshida to'liq oilada tarbiya topadi. Asosan onasi bilan birga bo'ladi. Yoshligidan har xil sohalarga qiziqtiriladi. Otasi yuqori mansabdor shaxs bo'lganligi uchunmi uni yaxshi ko'rsada har doim u bilan suhbat qilishdan hadiksirab turardi. Anna sabab ahyon-ahyonda Varonskiyga duch kelganda bolalarcha onasini begona erkakdan qizg’onardi. U bilan uchrashib qolganda beixtiyor otasidadek viqor bilan yurardi, xuddi ko’zlari bilan “Bu yerda nima qilyapsan?” degandek qarash qilardi (Tolstoy, 1980). Ammo onasi Anna Kareninaning xiyonati sabab, Annaning o’z o’g’lini xohlagan paytda ko’rish huquqidan mahrum qilingan edi. Seryoja esa onasini sog’inib usiz azob chekar edi. Bu holat ayniqsa u tog’asi Stefan Arkadyevich bilan bo’lgan uchrashuvda yaqqol ko’zga ko’rinadi. Tog’asi bilan suhbat chog’ida onasini eslamaslikni takrorlasada, aslida u azoblanayotganligini bildirib qo’yadi. Shuning uchun ham u juda siqilib yig’laydi va uni yolg’iz qo’yishlarini, hech kimni ko’rish istagi yo’qligini aytadi (Petrov, 2021). O'zi istagan paytda u bilan birga bo'la olmasligi unga azob berardi. Har qanday zamonda xiyonat qoralanadi, ayniqsa u ayol zoti tomonidan sodir etilgan bo’lsa. O’z oilasidan, ayniqsa farzandining kamolotini qurbon qilgan Anna jamiyatda qidirgan baxtini topa olmaydi hattoki u yana farzandli bo’lsada. Anna Varonskiy ismli, oliy martabali, yosh va ko’rkam yigitga ko’ngil qo’ydi, garchi u sog’lom bir oilaning mag’rur bekasi bo’lsa ham. Ular qiz farzandli bo’lishdi. Farzand orqali oila o’z baxtini topadigandek tuyuladi kitobxonga ammo xiyonat asosida, boshqalarning baxtsizligi evaziga qurilgan oila baxt va xotirjamlik topa olishmaydi. Onasi Anna Kareninani o'limi haqidagi xabarga hech ishonmaydi va onasining mehrini juda ko'p qumsaydi. Seryoja orqali Lev Tolstoy jamiyatda ajrashgan oilalarning bolalarini qanday taqdir kutayotganini tasvirlamoqchi bo'ladi. Aynan Seryoja qahramoni kitobxonni ochiq qolgan savollarga javob berishga undaydi. Chunki asarda uning taqdirigina ochiq yakunlanmagan va asarning ayniqsa bosh qahramon Annaning fojeaviy taqdirini aynan shu qahramon bilan yanada dramatik talqin qiladi.

Romanni keng boyitgan va o’quvchi e’tiborini torta oladigan yana bir yosh qahramon Levin va Kitining farzandi Dmitriydir. Dmitriy qahramoni orqali romannavis Rossiya jamiyatidagi baxtli oilada unib o'sgan baxtli farzand timsolini yaratgan. Albatta asar yakunida paydo bo'lgan Dmitriy obrazining hissiyot va kechinmalari haqida ma’lumot yo'q. Biroq, birgina shu bola uning otasi Levin obrazini hayotga qarashini o'zgartiradi. Otasi allanechuk odamni ta'sirlantiradigan hissiyotlarni va mas’uliyatni chuqur his qiladi. Muhabbatdan yaralgan bu farzand Levin va uning onasi uchun to'liq baxt hissini bera oladi.

Anni obrazi asarda ko'p tilga olinmasada, asardagi muammolarning asosiy qismi u bilan bog'liqdir. Anni Anna Karenina va Varonskiyning muhabbati mevasidek tuyulsada, keyinroq Annaning iztiroblari sabachisi bo'ladi. Onasi Annini juda sevadi, Anni onasining yonida bo'lsada, onasi unga birinchi farzandi Seryoja kabi mehr bera olmaydi, ya'ni o'g'lini sevganchalik qizini seva olmaydi. Bu obraz Annani jamiyatdan va onalik baxtidan mahrum qilgandek. O'g'li Seryoja uzoqdaligi uchun baxtni his qilmaganidek, Anni yonida bo’lsa ham Anna baxt hissini tuya olmaydi. Annaning ruhan azoblanishi uni jamiyatdan uzib qo'yadi va fojeaviy o'limi sabab, uning kichkinagina qizchasi Anni Varonskiylar oilasi bilan qoladi. Garchi

uning keyingi taqdiri ham xuddi Seryojadek ochiq qolgan bo'lsada, ko'p savollarni kitobxonlarda qoldirgan. Kitobxon notinch jamiyatda o'sayotgan bolalarning keyingi taqdiri haqida o’zlari xulosa chiqara oladilar.

Asarning boshida gavdalantirilgan Obolonskiy va Dollining 6 nafar farzandlari ham romandagi voqealarning tashkillashtirib beradigan asosiy qahramonlardir. Sergey va Dollining 6 nafar shirin farzandlari bor. Ammo har bir davrda, amaldorlar oilaviy hayoti mujmalroq bo’lganidek, bu oilada ham oilaviy kelishmovchiliklar yetarlicha edi. Sergey boy zodagonlardan va Rossiya davlati uchun xizmat qiladigan shaxs edi. Uning ayoli Dolli esa mehribon ona, faqat oilaviy shirin tashvishlar bilan band edi. Shirindan-shakar farzandlari u uchun eng qimmatli boyligi edi. Afsuski, ketma-ket farzand dunyoga keltirgan Dolli deyarli o’zi uchun yashamaydi. U farzanlarining tarbiyasi, ularni oq yuvub oq tarash bilan tongni tunga ulaydi va erining xiyonatidan azoblanadi.

Garchi Sergey ayoli va farzandlarini yaxshi ko’rsada, uning o’zi nima uchun ayoliga xiyonat qilganliginini tushunmas edi hamda bundan afsuslanar edi. Shunday muammoli vaziyatda, oilasini saqlab qolish uchun ham bolalarning o’rni juda beqiyosdir. Begunoh farzandlari uchun mehribon ona Dolli turmush o’rtog’ini kechiradi va farzandlari uchun hammasiga ko’z yumadi. Dolli har doim bolalarining baxtli yashashi uchun harakat qilar va ularning tarbiyasi uchun alohida e’tibor berar edi. Farzandlari bilan yozda qishloqdagi uyiga dam olish uchun ketadi va o’sha yerda uzoq vaqt turmush o’rtig’isiz yashaydi. Kitobxon Dollining farzandlarini baxtli oilada yashagan deb taxmina qiladi, chunki har qanday bayram bo’ladimi yoki cherkovga borishmi, Dolli farzandlari uchun alohida oldindan tayyorgarlik ko’rar edi. Ular uchun alohida kiyimlar tiktirar edi. Dolli bolalariga o’zlarini cherkovda qanday tutishini qat’iy o’rgatardi. Ko’chada farzandlari bilan yurganida, u turmush o’rtog’ining xiyonitidan aziyat ko’rsada, o’zini baxtli ayolday mag’rur tutardi, chunki bolalari uning hayotini mazmuni edi. Ayniqsa ular bilan birga suzish havzasiga suzishga borardi va bolalarining xursandligidan rohatlanardi. Hayot tashvishlari, ayniqsa ayol uchun og’ir yuk sanalmish xiyonatga farzandlari uchun ko’z yumgan ayol tarbiyalagan bolalar jamiyat va oila uchun foydali shaxs bo’lib yetishadi. Garchi romannavis Dollining farzandlarini shaxsiyatini va psixologiyasini asarda ochiq ifodalamagan bo’lsada, kitobxon osonlik bilan yosh bolalarning xarakterini kashf qila oladi.

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PECULIARITIES OF THE CONCEPT OF HOMELAND IN ENGLISH AND UZBEK PROVERBS

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Annotation: This article analyzes proverbs in English and Uzbek from a linguocultural perspective and examines their status as phraseological units in paremiology. The study compares proverbs from the oral traditions of two cultures – Western and Eastern. Additionally, the concepts of “concept” and “notion” are defined based on scholars’ perspectives, and their differences are identified. English and Uzbek proverbs are analyzed as phraseological units from a linguocultural point of view.

Keywords: *homeland, cultural context, notion, linguocultural studies, proverb, folklore.*

Annotatsiya: Ushbu maqola ingliz va o‘zbek maqollarini lingvomadaniy nuqtai nazardan tahlil qiladi va ularning paremiologiyadagi frazeologik birlik sifatidagi maqomini o‘rganadi. Tadqiqot G‘arbiy va Sharqiy madaniyatlarga xos og‘zaki an’analardan kelib chiqqan maqollarni taqqoslaydi. Shuningdek, “konsept” va “tushuncha” atamalariga olimlar nuqtai nazaridan ta’rif berilgan va ularning farqlari aniqlangan. Ingliz va o‘zbek maqollari lingvomadaniy nuqtai nazardan frazeologik birlik sifatida tahlil qilingan.

Kalit so‘zlar: *vatan, madaniy mazmun, tushuncha, lingvomadaniyatshunoslik, maqol, xalq og’izaki ijodi*

Аннотация:Данная статья анализирует пословицы английского и узбекского языков с лингвокультурной точки зрения и рассматривает их статус как фразеологических единиц в паремиологии. В исследовании сравниваются пословицы из устных традиций двух культур — западной и восточной. Кроме того, даются определения понятий «концепт» и «понятие» с точки зрения различных учёных, а также выявляются их различия. Английские и узбекские пословицы рассматриваются как фразеологические единицы с лингвокультурной позиции.

Ключевые слова: *родина, культурный контекст, понятие, лингвокультурология, пословица, фольклор*

Introduction. The concept of the *homeland* is a universal idea that resonates deeply across cultures, symbolizing the land of one's birth, cultural roots, and emotional belonging. While the term itself may vary across languages, its essence remains consistent: The Homeland is a source of identity, pride, and love. This article explores the concept of the Homeland as reflected in English and Uzbek proverbs, highlighting both the shared values and unique cultural nuances that define these two rich traditions.

Theoretical Framework. In both English and Uzbek proverbs, the Motherland is portrayed as an integral part of an individual's identity. English proverbs like “Home is where the heart is” and “East or West, home is best” emphasize the emotional and spiritual connection to one's homeland. Similarly, Uzbek proverbs such as “Vatan – ona, uydan uyi yo‘q” (The Motherland is a mother; there is no home like it) and “Yurtning suvi mushtdek, tuprog‘i tuzdek” (The water of the homeland is like a fistful of gold, its soil like salt) reflect the deep reverence Uzbeks hold for their land. These proverbs illustrate that the

Motherland is not just a physical place but a cornerstone of personal and collective identity.

Method: Loyalty to the Homeland is a recurring theme in both English and Uzbek proverbs. English sayings like "For king and country" and "There's no place like home" underscore the importance of serving and protecting one's homeland. In Uzbek culture, this sentiment is equally strong, as seen in proverbs such as "Vatan uchun jon fido" (To give one's life for the Motherland) and "Vatansiz inson - qanotsiz qush" (A person without a Motherland is like a bird without wings). These proverbs highlight the idea that the Motherland is worth sacrificing for, as it represents the collective heritage and future of its people.

. The Homeland as a Nurturing Force. The nurturing aspect of the Motherland is a common thread in both traditions. English proverbs like "The land is our mother; she provides for us" draw a parallel between the land and a maternal figure who sustains her children. Similarly, Uzbek proverbs such as "O‘zingni ona vataningga hizmat qilguncha, hech kimga xizmat qilma" (Serve your Motherland before serving anyone else) and "Vatan - onang, uni sev" (The Motherland is your mother; love her) emphasize the idea that the Motherland is a source of life, care, and sustenance. These proverbs remind us to honor and protect the land that nurtures us.

Subheading of Findings. Sacrifice and Resilience for the Homeland. Sacrifice and resilience are central to the concept of the Motherland in both English and Uzbek proverbs. The English proverb "Dulce et decorum est pro patria mori" (It is sweet and honorable to die for one's country) reflects the ultimate sacrifice one can make for their homeland. In Uzbek culture, this idea is echoed in proverbs like "Vatan uchun o‘lganlar - abadiy yashaydi" (Those who die for the Motherland live forever) and "Vatan yo‘lida qurbon bo‘l - yodgor bo‘l" (Sacrifice yourself for the Motherland and be remembered). These proverbs highlight the courage and selflessness required to defend the Motherland, portraying it as a noble and sacred duty.

Results: Cultural Nuances: Unique Perspectives on the Motherland. While English and Uzbek proverbs share many similarities, they also reflect unique cultural perspectives. English proverbs often emphasize individualism and personal connection to the land, as seen in "A man's home is his castle." In contrast, Uzbek proverbs frequently highlight collective responsibility and communal ties, as in "Vatan - hammamizning onamiz" (The Homeland is the mother of us all). This reflects the strong communal values and interconnectedness inherent in Uzbek culture. Additionally, Uzbek proverbs often draw on the natural beauty and agricultural significance of the land, reflecting Uzbekistan's rich history as an agrarian society. Proverbs like "Yurtning suvi mushtdek, tuprog‘i tuzdek" (The water of the homeland is like a fistful of gold, its soil like salt) illustrate the deep connection between the people and the fertile land they cultivate.

The concept of the Homeland in English and Uzbek proverbs reveals both universal truths and cultural distinctions. Both traditions celebrate the Motherland as a source of identity, loyalty, nurturing, and resilience, while also reflecting unique cultural values and historical contexts. Through these proverbs, we gain a deeper understanding of how the Motherland shapes human experience, inspiring love,

sacrifice, and a sense of belonging. Whether in the rolling hills of England or the fertile valleys of Uzbekistan, the Motherland remains a timeless and unifying force, binding people to their roots and to one another.

Discussion: The pain of separation from the Homeland is a poignant theme in both English and Uzbek proverbs. English sayings like "Absence makes the heart grow fonder" and "The wanderer longs for home" capture the deep yearning for one's homeland. Uzbek proverbs such as "Vatandan ajralgan kuyikar" (Those separated from the Motherland burn with longing) and "Vatansiz hayot — guldan ajralgan barg" (Life without a Motherland is like a leaf separated from a flower) express a similar sentiment. These proverbs remind us that the bond between individuals and their homeland is unbreakable, even in times of physical separation.

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THE SCIENTIFIC AND THEORETICAL FOUNDATIONS OF RESEARCHING TRANSLATIONS OF UZBEK NOVELS

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Abstract: The paper will attempt to search the theoretical and scientific foundations for the research in Uzbek novel translation. The paper will discuss the predominant theoretical models from translation studies, literary theory, and cultural studies that can be applied to investigate the challenges of translating Uzbek literature into a different language. Furthermore, the paper will discuss methodological solutions suitable for the analysis of various facets of these translations, such as linguistic transfer, cultural adaptation, ideological shifts, and reception of Uzbek literature in other linguistic and cultural contexts. By establishing a solid scientific and theoretical foundation, this paper hopes to provide a model for valid and insightful research in the field of Uzbek novel translations.

Key words: *Uzbek novels, translation studies, literary translation, cultural adaptation, translation theory, postcolonialism, reception studies.*

Abstrakt: Tadqiqotning nazariy-ilmiy asoslarini o‘zbek romanlari tarjimasida izlashga harakat qilinadi. Ishda o‘zbek adabiyotini boshqa tilga tarjima qilish muammolarini o‘rganishda qo‘llanilishi mumkin bo‘lgan tarjimashunoslik, adabiyot nazariyasi va madaniyatshunoslikning ustuvor nazariy modellari muhokama

qilinadi. Bundan tashqari, ishda ushbu tarjimalarning lingvistik ko‘chirish, madaniy moslashuv, mafkuraviy o‘zgarishlar va o‘zbek adabiyotini boshqa lingvomadaniy kontekstlarda qabul qilish kabi turli jihatlarini tahlil qilish uchun mos keladigan uslubiy yechimlar muhokama qilinadi. Ushbu maqola mustahkam ilmiy-nazariy asos yaratib, o‘zbek romanlari tarjimasi sohasidagi asosli va chuqur tadqiqotlar uchun namuna bo‘lishga umid qiladi.

Tayanch iboralar: *O‘zbek romanlari, tarjimashunoslik, badiiy tarjima, madaniylashtirish, tarjima nazariyasi*

Аннотация:В работе будет предпринята попытка найти теоретические и научные основы исследования в узбекском переводе романов. В работе будут обсуждаться преобладающие теоретические модели переводоведения, литературоведения и культурологии, которые могут быть применены для исследования проблем перевода узбекской литературы на другой язык. Кроме того, в работе будут обсуждаться методологические решения, подходящие для анализа различных аспектов этих переводов, таких как лингвистический перенос, культурная адаптация, идеологические сдвиги и восприятие узбекской литературы в других языковых и культурных контекстах. Создавая прочную научно-теоретическую основу, эта работа надеется стать образцом для обоснованных и глубоких исследований в области узбекского романа.

Ключевые слова: *узбекские романы, переводоведение, литературный перевод, культурная адаптация, теория перевода, постколониализм, рецепциоведение.*

1. Introduction: Literary translation is a key mechanism of intercultural communication and introduction of national literatures to the world. Uzbek novels, as they are long-standing, of various themes, and with their own cultural idiosyncrasies, constitute a fascinating topic of translation research. Yet, a systematic and theory-driven effort is needed in order to decipher the complex processes and products of such translations. This article propagates the need for creating a solid scientific and theoretical foundation for the study of the translation of Uzbek novels based on related interdisciplinary approaches.

Translation studies offers a set of theoretical models immediately applicable to the study of Uzbek novel translations. They offer various ways of observing the translation process and product.

The initial theories of translation, like those of Vinay and Darbelnet (1995) and Jakobson (2004), were concerned with the linguistic nature of translation, which explained different translation methods and problems of linguistic equivalence. These theories can be used to examine lexical, syntactic, and stylistic decisions of Uzbek novel translators and how far they succeed in linguistic accuracy and naturalness in the target language.

Functionalist theories like Skopostheorie (Vermeer, 1989) and the concept of translation brief (Nord, 1997) focus on the purpose (Skopos) of the translation and on the target audience. These theories require researchers to look at the particular aims of translating Uzbek novels, either to introduce Uzbek culture, to reach a particular readership, or to create a particular literary impact in the target language.

Analyzing the translation strategies employed with reference to the purpose can provide valuable insight into the decisions made by the translator.

Studies (DTS): DTS, as promoted by Toury (1995), is concerned with describing and explaining translation phenomena as they manifest in real-life situations. Theoretical notions like norms, initial norm, and operational norms can be used in Uzbek novel translations to explain existing practices and constraints that affect translators' decisions and the reception of translated texts within the target culture.

Bassnett and Lefevere's (1990) rendering as rewriting and Venuti's (1995) emphasis on invisibility of the translator highlight the cultural and ideological nature of translation. In the case of Uzbek novel translations, these theories are particularly effective in explaining how cultural specificity, historical narrative, and postcolonial perspectives are negotiated and framed in the target language. They can also shed light on the power dynamics involved in the translation process and the potential for translations to affirm or undermine dominant cultural representations. Literary criticism offers helpful resources for studying the aesthetic, thematic, and stylistic features of Uzbek novels and how they are translated.

By comparing the source and target text, researchers can identify shifts in meaning, shifts in style, and shifts in narrative structure. Fidelity and equivalence concepts in comparative literature can be discussed in the context of the particular linguistic and cultural settings of the Uzbek language and the target language.

Analysis of how narrative devices such as point of view, character building, and plot construction are translated can reveal to what extent the translator preserves the original literary skill. Observing instances of narrative adaptation or manipulation can provide insight into the translator's interpretation of the text and his or her strategies for engaging the target audience.

The unique stylistic features of Uzbek authors, for instance, their use of figurative language, idiomatic and folk expressions, and cultural references, pose formidable challenges to translators. Stylistic comparison of the source language and target language can provide insight into the translator's effort to reproduce the voice and artistic sense of the author in the target language.

Cultural Studies Insights

Cultural studies provides a broader context in which to account for the social, political, and cultural circumstances shaping both the reception and production of Uzbek novels as well as their translations.

Translation is cultural transfer, and scholars can apply theories of cultural reception and exchange to study how Uzbek identity and culture are portrayed and understood through translated novels. Studying the paratexts (e.g., translator's notes, afterwords, forewords) can provide valuable insight into the framing and interpretation of Uzbek literature for the target reader.

Translations are never neutral; they are more likely to be influenced by ideological agendas and the power structure. Analysis of translators' and publishers' choices can reveal underlying ideological biases and how translations can help in framing cultural stereotypes or propagating particular political narratives.

Looking into how translated Uzbek novels are received by readers, critics, and the wider cultural environment in the target culture can be of critical importance in assessing the impact and relevance of such translations. This can include looking at book reviews, sales data, and posts in internet forums to see how Uzbek literature is interpreted and perceived in various cultural contexts.

Methodological Approaches

Investigating the translation of Uzbek novels requires both qualitative and quantitative methods.

Close reading and comparative textual analysis of source and target texts are necessary to establish translation strategies, shifts in meaning, and stylistic modifications. Corpus-based methods can also be employed to analyze large corpora of translated text and identify recurring patterns and trends.

Conduct interviews with translators, editors, publishers, and readers to collect useful qualitative data about the translation process, translator challenges, and the reception of translated works. Study archival materials, such as translators' correspondence, editorial notes, and publishing contracts, to gain insights on translations and the historical and institutional contexts of Uzbek novels in translation. Surveys, questionnaires, or analysis of online discussions could collect data on readers' perceptions and interpretations of translated Uzbek novels.

Conclusion: Researching Uzbekistan's novel translation is a sophisticated and interdisciplinary endeavor that necessitates robust theory and science for a solid foundation for grappling with its various meanings. Researchers could leverage some of the core frameworks of translation studies, literary criticism, and cultural studies to develop systematic and sophisticated analyses of the linguistic, cultural, and ideological aspects of translation as they relate to Uzbekistan's novels. Researchers should develop methodological protocols to study a range of methodologies to provide fuller, less normative assessments of the translation process, including its effects on readers' reception of Uzbek literature. A strong theory and methodology, in tandem, would serve to advance neologism studies, and create a greater appreciation for the global reach and significance of the Uzbek literary heritage.

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AGATA KRISTINING '10 TA NEGR BOLASI' ROMANIDA DETEKTIV JANRNING POETIK XUSUSIYATLARI VA YOZUVCHILIK USLUBI

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Annotatsiya: Mazkur maqolada Agata Kristining “10 ta negr bolasi” romanidagi individual yozuvchilik uslubi tahlil qilinadi. Asarda detektiv janrning an’anaviy xususiyatlari, muallifning leksik-semantik vositalardan foydalanish usuli va xarakterlar orqali ochiladigan stilistik uslublari yoritiladi. Shuningdek, roman tilining soddaligi, dialoglarning tabiiyligi va obrazlarning chuqur psixologik tasviri orqali Kristining o‘ziga xos yozuvchilik mahorati namoyon bo‘ladi.

Kalit so‘zlar: *Agata Kristi, detektiv janr, uslub, leksik-semantik tahlil, obraz, dialog, stilistika.*

Аннотация: В данной статье рассматривается индивидуальный стиль писательницы Агаты Кристи на примере романа «Десять негритят». Анализируются характерные черты детективного жанра, особенности лексико-семантических средств и стилистика, проявляющаяся через образы и диалоги персонажей. Особое внимание уделяется простоте языка, естественности диалогов и психологической глубине героев.

Ключевые слова: *Агата Кристи, детектив, стиль, лексико-семантический анализ, образ, диалог, стилистика.*

Annotation: This article analyzes Agatha Christie’s individual writing style through her novel *“And Then There Were None”*. The study explores the distinctive features of the detective genre, the author's use of lexical and semantic

tools, and stylistic devices expressed through characters and dialogues. Particular focus is given to the simplicity of the language, the natural flow of dialogues, and the deep psychological portrayal of the characters.

Keywords: *Agatha Christie, detective genre, style, lexical-semantic analysis, character, dialogue, stylistics.*

Kirish. XX asr adabiyotida detektiv janri alohida o‘rin egallaydi. Bu janr nafaqat o‘quvchini qiziqtiruvchi sarguzasht va jumboqlar bilan boyitilganligi, balki muallifning badiiy uslubi, tafakkuri va hayotiy kuzatuvlari orqali chuqur ijtimoiy hamda psixologik masalalarni yoritishga xizmat qilishi bilan ajralib turadi. Ushbu janrda ijod qilgan yozuvchilar orasida Agata Kristi nomi alohida e’tirofga sazovor. Uning ijodi jahon adabiyoti xazinasiga katta hissa qo‘shgan, ayniqsa, detektiv janrida yaratilgan asarlari o‘zining o‘tkir syujeti, aqlga sig‘mas ssenariylari va hayotiy obrazlari bilan mashhurdir.

Agata Kristining eng ko‘p bahs-munozaralarga sabab bo‘lgan va shu bilan birga detektiv janrning klassik namunasi sifatida tan olingan romanlaridan biri - bu “O‘nta negr bolasi” asaridir. Mazkur roman o‘zining g‘oyaviy mazmuni, syujet qurilishi va personajlar psixologiyasi orqali yozuvchining individual uslubini ochib beradi. Roman syujeti bo‘yicha sirli orolda yig‘ilgan o‘n nafar kishi ketma-ket sirli tarzda halok bo‘ladi va asar davomida bu voqealarning asl sabablari detektiv ssenariy asosida fosh etiladi. Aynan shunday kompozitsion qurilish va til vositalari orqali Agata Kristi o‘ziga xos uslubini namoyon etadi.

Ushbu maqolada yozuvchining “O‘nta negr bolasi” romanidagi individual uslubi quyidagi jihatlar orqali tahlil qilinadi: detektiv janrga xoslik, leksik-semantik vositalarning qo‘llanilishi, obraz va dialoglar orqali uslubiy xususiyatlarning ifodalanishi.

Asosiy qism: Agata Kristining “10 ta negr bolasi” asari detektiv janrning klassik namunalaridan biri hisoblanadi. Ushbu janrga xos bo‘lgan elementlar – sarguzasht, sirli jinoyatlar, tahlil, taxmin qilish va yakunda barcha jumboqlarning ochilishi – roman tarkibida to‘liq mujassam. Biroq Kristining yondashuvi bu elementlarni oddiy ketma-ketlikda emas, balki o‘quvchini doimiy hayajon va psixologik bosim ostida ushlab turuvchi poetik tuzilishda ifodalaydi.

Roman syujeti an’anaviy “detektiv – jinoyat – tergov” sxemasidan farqli o‘laroq, tergovchisiz va gumondorlar ichida yashirin qotil mavjud bo‘lgan ssenariy asosida qurilgan. Bu esa Agata Kristining o‘ziga xos uslubini yaqqol namoyon etadi: u o‘quvchini o‘zi tergovchi bo‘lishga undaydi. Odil Sud tomonidan ayblari ochiqlanishning imkoni bo'lmagan o‘n nafar jiyonatchi shaxslarning sirli orolga sirli ravishda chaqirilishi, ularning birin-ketin sirli tarzda halok bo‘lishi hamda har bir qatlning bolalar she’riga mos ravishda amalga oshirilishi, syujetning poetik tuzilishini yaratadi. Bu she’riy asos syujetga ritm, izchillik va ichki dramatizm bag‘ishlaydi.

Kristi poetik strukturani nafaqat kompozitsiyada, balki o‘lim sahnalarining badiiy ifodasida ham qo‘llaydi. Har bir o‘lim o‘ziga xos dramatik holatga ega bo‘lib, bu sahnalar o‘zida emotsional kuchni jamlaydi. Shu tariqa, detektiv janrga

xos sirli syujet, mantiqiy bog‘lanish va noaniqlik hissi badiiy poetika bilan uyg‘unlashadi.

Agata Kristining “10 ta negr bolasi” (hozirgi nomi “Va hech kim qolmadi”) asari detektiv janrning klassik namunalaridan biri hisoblanadi. Ushbu janrga xos bo‘lgan elementlar – sarguzasht, sirli jinoyatlar, tahlil, taxmin qilish va yakunda barcha jumboqlarning ochilishi – roman tarkibida to‘liq mujassam. Biroq Kristining yondashuvi bu elementlarni oddiy ketma-ketlikda emas, balki o‘quvchini doimiy hayajon va psixologik bosim ostida ushlab turuvchi poetik tuzilishda ifodalaydi.

Roman o‘zining bir qismi sifatida, Armstrongning g‘oyib bo‘lishi haqidagi iqtibosni o‘zida aks ettiradi. Asarda shu kabi mavzular va mushtarak holatlar ham uchraydi: "Armstrong g‘oyib bo‘ldi. Endi, barcha holatlarni ko‘rib chiqqanimizdan so‘ng o‘z-o‘zidan jumboq echimi paydo bo‘lgandek. Armstrong, boya aytgandek, cho‘kib o‘lgan. Agar u savdoyi bo‘lsa, qolgan to‘qqiz odamni o‘ldirib, eng oxiri qoyadan o‘zini dengizga tashlab, joniga qasd qilishga nima halaqit berardi?! Holbuki, bu bilan shunchaki qirg‘oqqacha yetib olmoqchimi? "

Shu tarzda, syujet va poetik elementlar bir-birini qo‘llab-quvvatlab, o‘quvchini chuqurroq o‘ylashga, taxmin qilishga undaydi.

Agata Kristi "10 ta negr bolasi" romanida leksik-semantik vositalarni o‘tkir va nozik ishlatgan. Uning tili sodda va tushunarli, ammo har bir so‘z ortida chuqur ma’no yotadi. Asarni o‘qish davomida qahramonlar o‘rtasidagi muloqotlar va ularning psixologik holati bilan bog‘liq nozik tafsilotlar yoritiladi. Kristi o‘zining yozuvchilik uslubida odatda qisqa, aniq va manoli ifodalarni ishlatadi, bu esa o‘quvchiga voqealar va qahramonlarning ichki holatini tezda qabul qilish imkonini beradi.

Bundan tashqari, Kristi asarda har bir qahramonning psixologiyasini ochib berishda leksik-semantik vositalarni samarali qo‘llaydi. Uning so‘zlari va iboralari o‘zgaruvchan, murakkab psixologik holatlarni ifodalashga yordam beradi. Masalan, Vera Kleytornning ichki monologi va boshqalarga bo‘lgan ishonchsizligi, qo‘rquv va adashish holati muayyan so‘zlar orqali juda aniq ifodalanadi.

"Dengiz… Bugun biram sokin, gohida shafqatsiz bo‘ladi… O‘z qa’riga tortadi. Cho‘kib ketdi… Murdasi topildi… Dengizda cho‘kib ketdi… Cho‘kib ketdi, g‘arq bo‘ldi, suv yutdi… Yo‘q, eslab o‘tirmaydi… Bu haqda o‘ylamaydi! Hammasi o‘tmishda qolgan".

Asardagi dialoglar muhim ahamiyatga ega. Har bir suhbatda qahramonlarning ichki kechinmalari va syujet rivoji aks etadi. Asardagi diologlar aniq va ravon tuzilganligi o‘quvchiga nafaqat voqealar, balki personajlarning o‘zi haqida ham aniq tasavvur beradi. Shu bilan birga, Kristini o‘qish davomida kitobxon har bir so‘zda yangi sirlar olamiga kiradi.

Vera Kleytornning dialogidagi quyidagi so‘zlar aynan buni tasdiqlaydi: "– Axir kimgadir ishonish kerak-ku, – dedi Vera. – O‘ylashimcha, Blor masalasida adashyapsiz. Men haliyam qotil Armstrong deb o‘ylayapman. Sizga go‘yo orolda bizdan boshqa kimdir bordek tuyulmayapti-mi, – u Filippga o‘girildi. – O'sha kimdir bizni kuzatib, poylab yurgandek. "

Bu dialogda, Vera o‘zining ichki shubhalarini va qo‘rquvini ochiq aytmoqda. U birinchidan, qotilning kimligini topishga urinadi, ikkinchidan esa orolda kimdir ulardan tashqari ham borligiga gumon qiladi. Shubha va xavotirning har bir so‘zda, har bir gapda aks etishi, o‘quvchida o‘zi ham sirni hal qilishga intilish hissini kuchaytiradi. Vera o‘zining so‘zlari bilan jamiyatdagi aloqalar va ishonchni muhokama qiladi, bu esa uning psixologik portretini to‘liq aks ettiradi.

Agata Kristi qahramonlarni ko‘pincha oddiy insonlar sifatida tasvirlaydi, ammo har bir obrazning psixologik portreti juda murakkabdir. Har bir personajning o‘ziga xos va murakkab ichki dunyosi, sirli o‘tmishi, aybi yoki kechmishdagi gunohlari mavjud bo‘lib, bu uni juda chuqur va ko‘p qatlamli qiladi. Kristi, odatda, ularning ruhiyatini bevosita tasvirlamaydi, balki personajlarning harakatlari, nutqi, tashqi va ichki muloqotlari, shubhali xatti-harakatlari orqali ochib boradi. Shu tarzda, o‘quvchi har bir obrazni faqat tashqi ko‘rinishi yoki birinchi taassurot asosida emas, balki uning ichki olami, motivlari va kechmishidagi sirlar orqali tanib oladi.

Misol uchun, Vera Kleytorn obrazini ko‘rib chiqaylik. Uning personaji aybdorlik hissi va ichki taranglik bilan to‘la. U o‘zini oqlashga, hatto o‘z xatti-harakatlarini qandaydir tarzda himoya qilishga urinadi, lekin bu barcha urinishlar unga yanada katta ruhiy bosim olib keladi. Vera o‘zini xatolarga yo‘l qo‘ygan, ya’ni o‘ldirgan shaxs sifatida ko‘rib, uning ichki monologlari orqali bu hissiyotlar juda aniq ko‘rsatiladi. Har bir qadamidan oldin o‘zini oqlashga, ehtiros va vahima orasida chayqalishi, ayniqsa, o‘limlarni kuzatgach, unga ta’sir qilayotgan psixologik bosimni yanada kuchaytiradi. Bu, o‘quvchiga uning ruhiy holatini chuqurroq anglash imkoniyatini yaratadi, va shu bilan birga, Vera obrazining kuchli psixologik portretini yaratadi.

Kristi shu tarzda, har bir qahramonning ruhiy holatlarini ko‘rsatishda yuqori badiiy mahorat ko‘rsatadi. Ularning ichki kechinmalarini dialoglar va tashqi xatti-harakatlar orqali ifodalash, o‘quvchini haqiqiy insoniy muammolarni his qilishga undaydi. Asar davomida personajlarning har bir gapi, ularning muloqotlari va tashqi aloqalari orqali ular o‘rtasidagi murakkab munosabatlar, shubhalar va ishonchsizlik yuzaga chiqadi.

Dialoglar romanning asosiy dramatik vositasiga aylangan. Kristining dialog yozishdagi yondashuvi juda aniq va keskin. Har bir dialog qisqa, lekin juda ma’noli bo‘lib, o‘quvchiga ko‘p narsalarni anglash imkonini beradi. Bu nafaqat voqeani rivojlantirish, balki personajlar o‘rtasidagi murakkab psixologik ziddiyatlarni ochish uchun zarur vosita hisoblanadi. Dialoglarda odatda shubha, xavotir, aybni yashirish yoki boshqa bir qahramonni ayblash kabi psixologik bosimlar aks etadi. Har bir personaj o‘zining ishonchsizligi yoki gumonlarini faqat gapiradigan so‘zlar orqali emas, balki ularning tili, gapirish uslubi va sozlash tarzida ham aks ettiradi. Bu esa o‘quvchini har bir so‘zni diqqat bilan tahlil qilishga, taxmin qilishga undaydi.

– Qo‘rqinchli joyi yo‘q, – dedi u, – hushidan ketdi, shu xolos. Tezda o‘ziga keladi.

– Konyak olib keling, Rojers, – buyruq berdi Lombard.

Rojers bo‘zdek oqarib ketgan, qo‘li tinimsiz qaltirardi. – Hozir, ser, – shunday deya xonadan chiqib ketdi.

– Gapirgan kim bo‘lishi mumkin? O‘sha odam qayerga yashiringan? – Vera o‘ziga-o‘zi savollar yog‘dirardi. – Bu ovoz… u xuddi… xuddi…

– Bu nimasi axir? – o‘shqirdi general Makartur. – Kimdan chiqqan bema’ni hazil?

Personajlar orasida kimdir ishonchni yo‘qotadi va boshqa biror kishiga bo‘lgan shubhalar ortadi. Bu, o‘z navbatida, o‘quvchini har bir personajga nisbatan o‘z fikrini doimiy ravishda yangilab turishga majbur qiladi. Vaqt o‘tishi bilan, ular o‘rtasida savollar va shubhalar ko‘payadi, va bularning barchasi dialoglar orqali juda tez va tabiiy ravishda rivojlanadi.

Romanni mutoala qilish jarayonida voqealar keskinlashib borgan sari Kristi har bir suhbatni o‘tkir va ma’noli qilib, o‘quvchini doimo yangi taxminlar qilishga va kimdir boshqa qahramon bilan bog‘liq bo‘lishi mumkinligini o‘ylashga undaydi. Ushbu struktura, shubha va qiziqish hissini uzluksiz ravishda ushlab turadi, bu esa o‘quvchini doimiy ravishda voqeani aniqlashga, kim qotil ekanligini topishga undaydi.

Agata Kristining “10 ta negr bolasi” romanida yozuvchining detektiv janrga bo‘lgan o‘ziga xos yondashuvi va individual uslubi yaqqol namoyon bo‘ladi. Kristi asarda klassik detektiv janr elementlarini saqlagan holda, o‘quvchiga noodatiy syujet kompozitsiyasini taqdim etadi. An’anaviy tergovchi qahramon yo‘qligi, qotilning ham gumondorlar orasida yashiringanligi va barcha voqealarning bolalar she’riga muvofiq tarzda yuz berishi asarni nafaqat sirli, balki psixologik jihatdan ham murakkab qiladi.

Roman kompozitsiyasida bolalar she’rining poetik asos sifatida qo‘llanilishi voqealar rivojiga estetik va dramatik tus beradi. Bu orqali Kristi o‘quvchini faqat syujet rivojidan bahramand bo‘lishga emas, balki har bir voqeani chuqur anglashga, tahlil qilishga undaydi. Har bir o‘lim voqea yoki jinoyat sifatida emas, balki o‘ziga xos badiiy sahna, ma’naviy-psixologik akt sifatida tasvirlanadi. Shu bilan birga, sudlovchi, sudlanuvchilarni sudlashdan ruhiy tasalli topadi. Bu sahnalar orqali o‘quvchi har bir qahramonning ruhiy holati, ichki azobi, xavotiri va ishonchsizligi bilan tanishadi.

Shuningdek, Kristi o‘zining individual uslubini leksik-semantik vositalar orqali ham ko‘rsatadi. U soddaligi bilan chuqur ma’no beruvchi ifodalarni tanlaydi, har bir so‘z orqali obrazlar psixologiyasini ochishga erishadi. Ayniqsa, Vera Kleytorn, Emiliy Brent singari qahramonlarning ichki monologlari, dialoglari va harakatlaridagi nozik psixologik holatlarni tasvirlash orqali o‘quvchida kuchli empatiya uyg‘otadi.

Dialoglar asarda syujetni rivojlantirish vositasi sifatida emas, balki qahramonlar o‘rtasidagi ishonch, shubha, qo‘rquv va ziddiyatlarni aks ettiruvchi badiiy qurilmadir. Har bir dialog ichida yashirin sir, psixologik ziddiyat va yangi taxminlarga asos bo‘ladigan jihatlar mujassam. Kristining bunday yondashuvi romanni faqat detektiv emas, balki psixologik roman sifatida ham baholash imkonini beradi.

Xulosa qilib aytganda, Agata Kristining “10 ta negr bolasi” romani detektiv janrining nafaqat klassik namunasi, balki uni yangi bosqichga olib chiqqan asar sifatida e’tirof etiladi. Asarda detektiv elementlar – sirli jinoyatlar, psixologik portretlar, tahlil va yakuniy jumboq echimlari – chuqur badiiy va poetik struktura bilan uyg‘unlashgan.

Kristining o‘ziga xos uslubi, xususan, syujet qurilishi, poetik asoslar, psixologik obrazlar yaratishdagi yondashuvi, uning asarini adabiy jihatdan yanada boyitgan. Leksik-semantik vositalarning nozik va maqsadli qo‘llanilishi, dialoglar orqali personajlar ruhiyati va munosabatlarini yoritish Kristining detektiv adabiyotdagi alohida o‘rnini belgilaydi.

Bu roman orqali Agata Kristi o‘quvchini passiv kuzatuvchidan faol tahlilchi – tergovchiga aylantiradi. Shu sababli ham asar o‘quvchini doimiy ravishda fikrlashga, shubhalanishga, har bir harakat va so‘zda ma’no izlashga majbur qiladi. Bu esa uni nafaqat badiiy asar, balki inson psixologiyasining badiiy tadqiqotiga aylantiradi.

Agata Kristining “10 ta negr bolasi” asari — bu faqat detektiv syujet emas, balki o‘quvchini o‘zini anglashga, inson ruhiyatini tahlil qilishga undovchi psixologik-badiiy romandir. Bunday ga'royib syujetli asar dedektiv janri olamida hamon yagonaligicha qolmoqda.

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SHARQIY TURKISTONDA YASHAGAN SHOIR DILAFKORNING IJOD KO‘LAMI, “G‘ALAT” RADIFLI G‘AZALINING TIL XUSUSIYATLARI

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O‘zbek tili va adabiyoti kafedrasi o‘qituvchisi

Annotatsiya: Ushbu maqolada o‘zbek kitobxonlariga shu vaqtgacha ma’lum bo‘lmagan “Shinjong o‘zbek adiblari” to‘plamidagi asli yurtdoshimiz bo‘lgan,

ammo taqdir taqozosi bilan Sharqiy Turkistonda yashagan shoir Dilafkorning ijod ko‘lami, “G‘alat” radifli g’azalining til va adabiy xususiyatlari – lingvistik hamda poetik tadqiqi berilgan. Shuningdek, g’alat so’zining ma’nolari, boshqa shoirlar ijodidan misollar va qo’llanilishi yuzasidan mulohazalar keltirilgan.

Kalit so‘zlar: *Dilafkor, g‘azal, “Shinjong o‘zbek adiblari”, devon, g‘alat, g‘alati, to‘plam, lirik asarlar.*

Abstract: This article presents the scope of the work of the poet Dilafkor, who was originally from our country, but by fate lived in East Turkestan, and the linguistic and literary features of the ghazal with the rhyming phrase "Galat" - a linguistic and poetic study. The meanings of the word galat, examples from the work of other poets, and comments on its use are also presented.

Key words: *Dilafkor, gazelle, “Uzbekskie poetry Sintszyana”, divan, strange, chujoy, collection, lyrical production.*

Аннотация: В данной статье представлено направление творчества поэта Диляфкора, который был родом из нашей страны, но волею судьбы жил в Восточном Туркестане, а также лингвистические и литературные особенности газели с рифмованной фразой «Галат» - лингвистическое и поэтическое исследование. Также приводятся значения слова галат, примеры из произведений других поэтов и комментарии по его использованию.

Ключевые слова: *Дилафкор, газель, «Узбекские поэты Синьцзяна», диван, ошибка, странный, сборник, лирические произведения.*

Jahon va o‘zbek adabiyotida nasriy va she’riy asarlarning lingvistikasi hamda poetikasi bo‘yicha dual tarzda bir qancha tadqiqotlar amalga oshirilgan, shunga qaramay, turli davrlarda, turli xil jo‘g‘rofiy hududlarda, turli janrlarda ijod qilgan ko‘plab adiblarimizning tili va uslubi, ya’ni lisoniy vositalari hamda poetikasi to‘liq tadqiq etilmagan. Tahlil obyekti sifatida saylagan mavzumiz – XX asr boshlari Sharqiy Turkiston shoirlari ijodining lingvopoetik хусусиятлари, xususan, millatdoshimiz, Shinjongda yashagan shoir Dilafkorning asarlari ko‘lami va til xususiyatlari – lingvistik hamda poetik tadqiqiga diqqatni qaratamiz. Mazkur shoir haqida dastlab “Shinjong o‘zbek adiblari”[9] to‘plamida, “Уйғур адабиётининг қисқача тарихи”[10] asari hamda olima Sh.Karimovaning ma’lumotlarida keltiriladi.

“Dilafkor[11] - XIX asrda yashab, adabiy ijod bilan shug‘ullangan o‘zbek shoirlaridan biri Mansur Sa’dullo o‘g‘li bo‘lib, u taxminan 1844-45-yillari O‘zbekistonning Kattaqo‘rg‘on atrofidagi Qo‘njinay qishlog‘ida tug‘ilgan. 1898-

[9] “Shinjong o‘zbek adiblari”. Muallif bu antologiyaga 1911-yil “Bayozi Muhallo” nomli toshbosmaga kiritilgan matnlarga tayangan. Bu haqda qarang: Shinjong o‘zbek adiblari. Nashrga tayyorlovchi: Qodir Akbar. Shinjong xalq nashriyoti.1989 y., 1989 شىنجاڭ ئۇزبېكستان ياز غۇچىلىرى. نەشر قىلىشقا تەييارلانغان: قادىر ئەكبەر. شىنجاڭ خەلق نەشرىياتى

[10] Уйғур адабиётининг қисқача тарихи. Алмута, 1983.

[11] O‘zbek adabiyotida Dilafkor taxallusli ikki shoir o‘tgan. Bu to‘plamga kiritilgan Dilafkor – Mansur Sa’dullo o‘g‘li, ikkinchisi esa Mulla Abdulboriy ibni Shermuhammad hoji bo‘lib, u Piskandiy va Dilafkor taxalluslarini qo‘llagan ijodkor hisoblanadi. Mulla Abdulboriy 1882-yili Toshkentda tug‘ilgan, 1952-yili Piskentda vafot topgan. Po‘lotjon domulla Qayyumiyning “Tazkirayi Qayyumiy” kitobining 2-daftarida ushbu shoir nomi uchraydi: “Bu kishi Toshkan atrof shoirlaridan bo‘lib, Piskand qasabasidandur. Nomi Mulla Abdul Boriy bo‘lub, nima kasbda ekani bilinmadi. Andijon shaharidan turib vataniga xat yozganidan Farg‘ona vodiysiga kelib yurgani, savdogar bo‘lgani ehtimol tutiladi”. Tazkiranavis bu ma’lumotlarga qo‘shimcha tarzda kichik devonini 1914-yili Toshkentda toshbosmadan chiqargani haqidagi ma’lumotlarni ham keltirib, “Salomnoma”sidan parcha keltiradi. Kitobxonlarning bu ikkisining o‘rtasida hududiy va ijodiy tafovutlar borligini tavsiya qilib qolamiz(SH.K.)

1900-yillar oralig‘ida Shinjongga kelib, Qog‘aliqda yashagan. Shoirning “Ra’no va Suxangul” dostoni va ba’zi she’rlari bizgacha yetib kelgan”. (…) Dostoni va asarlari adibning shoir sifatida ancha barkamol lirik asarlar yaratganligi haqida ma’lumot beradi. “Shinjong o‘zbek adiblari”[12] to‘plamiga shoirning Yorkentdan topilgan qo‘lyozma daftaridagi ayrim she’rlari (g‘azal va muxammaslari, to‘rtliklari, taxmislari) kiritilgan. Qo‘lyozmani saqlagan peshqadam kishilarning bergan ma’lumotlariga asoslanganda shoir Mansur qori nomi bilan Yorkentda tijorat qilib, shu yerda vafot qilgani aytiladi.

Dilafkor ijodi bilan tanishar ekanmiz, ular orasida “G‘alat” radifli bir g‘azali nomi bilan e’tiborni tortadi. Xalq tilida ko‘p ham qo‘llanavermaydigan “g‘alat” so‘zi talaffuzda so‘z oxirida tovush tushish hodisasiga uchragan yoki “g‘alati” so‘zidagi -i tovushi talaffuzda orttirilganday ko‘rinadi. Faol muomaladagi “g‘alati” so‘zi bilan hatto bir qarashda bir xil ma’no bildiradiganday tuyuladigan ushbu so‘zlarning ma’nodoshlari va izohiga diqqatni qaratib ma’nolarini aniqlashtirib olish zaruriyatdir.

Amaldagi “O‘zbek tilining izohli lug‘ati” da “g‘alat” so‘zi quyidagicha izohlanadi: **G‘alat** [*a.*غلت – xato, yanglish, nuqson, sahv; adashish] **1** *esk. kt*. Xato, noto‘g‘ri, yanglish. *So‘zni nusxaparastlik bilan, ma’noga e’tibor bermay, buzib ko‘chirish va g‘alat o‘qishdan saqlanish lozim.* A.Azizov, G‘azal va g‘azalxon. *Muhandisning xatosi ba’zan “guldasta” bilan ravoq orasida sezilib qolardi. Poydevor g‘alat qo‘yilganmikin?* Mirmuhsin, Me’mor. Ko‘ramizki, lug‘atda asosan “yanglish”, “xató”, “noto‘g‘ri” ma’nolarida tushunilishi izohlangan, ammo ikkinchi izoh - ma’nosida “g‘alati” so‘zi o‘rnida “g‘alat” shaklida ishlatilgan misollar keltirilgan: **2** *ayn*. **g‘alati**. *Chindan **g‘alat** erur dunyo ishlari, Miyang g‘ovlab ketar o‘ylagan sari.* A.Oripov, “Yillar armoni”.

Ayni izohli lug‘atda “g‘alati” so‘zi quyidagicha izohlanadi: **G‘alati** [*a. + f.* غلتی– xato tarzda, noto‘g‘ri] **1.** Odatdagi, hammaga ma’lum bo‘lganidan boshqacha; qiziq. *Sizlarda qanday – bilmadim-u, ammo biz taraflarda kelintushdi juda **g‘alati** bo‘ladi*. S.Siyoyev, Yorug‘lik.

2. Nimaligi aniq bo‘lmagan, anglab bo‘lmaydigan; tayinsiz. *Jilmaymoqchi bo‘lgan edi, uning o‘rniga yuzida **g‘alati** bir ifoda paydo bo‘ldi.* S.Zunnunova, Olov.

3. O‘z tabiiy holatini o‘zgartgan, allanechuk bir holatli. *Nega g‘alatisan, Vitya. Ranglaring quv o‘chgan-a. Yo qorning ochdimi?* R.Fayziy, Sen yetim emassan.

4. Juda qoyil; ajoyib. *Sen to‘g‘ringda bir g‘alati ocherk yozmoqchiman.* S.Ahmad, Ufq. [13]

Bu ikkala so‘z ma’nolarini aniqroq farqlash uchun 1-shakl, ya’ni “g‘alat” so‘zining antonimi sifatida lug‘atda keltirilgan **G‘alatsiz** (*esk. kt*. Xatosiz, nuqsonsiz, bexato. *Bir necha kunda qalin bir devonni g‘alatsiz va go‘zal bitadigan*

[13] “O’zbek tilining izohli lug‘ati”. “O‘zbekiston milliy ensiklopediyasi” Davlat ilmiy nashr.3-nashr.Toshkent – 2022

devkor, chidamli xattotlar orasida obro‘... qozonish og‘ir edi. Oybek, Navoiy.) so‘ziga diqqatni qaratsak, maqsad hosil bo‘ladi.. Ko‘ramizki, g‘alati so‘zi uchun g‘alatisiz shakli umuman antonim bo‘la olmaydi. Shuningdek, sinonim so‘zlar lug‘atida ham g‘alat so‘zining ma’nodoshlari yanglish, xató noto‘g‘ri, adash sifatida berilganligidan bu ikki so‘z yaqqol farqlanishini ko‘ramiz**.** Erkin Vohidov bir maqolasida yozadi: “Eskidan qolgan **g‘alati mashhur** degan gap bor. Bu *mashhur bo‘lgan xato* demakdir. *G‘alat* so‘zining o‘zbek tilida *g‘alati* shaklida *qiziq, ajoyib* degan ma’no kasb etgani o‘zi g‘alati mashhurdir”. Chunki g‘alat so‘zi arabchada *xato, nuqson, adashish* kabi ma’nolarni anglatadi. Unga forscha *-i* izofasi qo‘shilgan va o‘zbek tilida asliyatdagidan boshqa mazmunni bildiradi.[14]

Shuningdek, Zokirjon Xolmuhammad o’g’li Furqatning maktub shaklidagi “Sabog‘a xitob” asaridagi “Agar xat bersalar yoningda saqla, *G‘alat* aydim, dil-u joningda saqla” baytida ham *g’alat* so’zi x*ato, yanglish* ma’nolarini bildirib turibdi.[15]

Mashrabning “Bir Xudodin o’zgasi barcha g’alatdur Mashrabo” misrasida ham g’alat-xato sifati bilan baholangan makonlar beriladi.

Dilafkor “Ey dil…” nidosi bilan boshlangan “G‘alat” radifli murojaat-xitob g‘azalida ikki kunlik umr uchun insonning behuda so‘zlar, hoy-u havas uchun ozorlar chekishi g‘alatligini aytadi. Radif so‘z- ***“g‘alat”*** har baytning oxirida takrorlanib kelib, g‘azalda dastlab o‘qiganda xayolga keladigan *qiziq* ma’nosida emas, balki *nuqson, yanglish, xato va adashishlik* ma’nolarini bildirishi yuqoridagi ilmiy manbalardan ma’lum endi:

*Ey dil, hoy-u havas deb chekkan ozoring **g‘alat,***
*Ikki kunlik umr uchun behuda guftoring **g‘alat.***

Ushbu g‘azal adibning diniy-ma’rifiy va tasavvufiy ruhdagi ijod mahsuli bo‘lib, unda o‘zbek mumtoz adabiyotining azaliy mavzulari – nasihat, hikmat orqali insonni riyokorlik, manmanlik, shuhratparastlik, dunyoga hirs qo‘yishdan uzoq bo‘lishga chaqiriq mujassam. Misralardagi “dunyo”, “oxirat”, “taqvo”, “toat”, “qalb” kabi tasavvufiy; “haj”, “zakot”, “ro‘za”, “ilm”, “xayr-ehson” kabi diniy tushunchalar haqiqiy ma’nosidan uzoqlashib, riyokorlik va manfaatchilik vositasiga aylanib qolgani qoralangan. Ijodkorning lirik obrazi tanqid ostiga olingan, chunki u “galat” ishlar bilan mashg‘ul, ya’niki Allohga bandaman deb boshida dastor-u, ammo riyo qiladi; qori, ammo doimo dunyo uchun tilovat qiladi; ro‘za tutadi, ammo ko‘chada har kim bilan “musht ila sho‘rish” soladi; garov qilgan, qarzdor bo‘lsa-da, el hoji desin deb izzat-u hurmat uchun ziyorat qiladi; rohman deydi, biroq qur’a tashlab, “dam ochib har kishiga qismatidin axbor ber”ishni kasb aylagan; mol-

[14] https://daryo.uz/2021/06/23/tilimizni-bilamizmi-togrisi-xato-xatosi-togri-galati-mashhur-soz-jumlalar.

[15] Фуркат. Танланган асарлар. - Т.: Гафур Гулом. 1975. - Б. 283.

dunyosi mo‘l, ammo “xaris etib bermay zakot-u shirina, makr- tazvir ila” xayr-ehson beradi; xalq aro yaxshi tabib deya shuhrat olaman deb, “zafiron haybo‘lmalakdin doru” qiladi. Xullas, g’azal qahramonining har bir ishi “g‘alat”. She’r baytlarida ritmni oshirishda *makr- tazvirga xayr-ehsonni*, *kulguga ozorni*, *ozor yetkazishga pushaymonlikn*i qarshilantirib, poetik vositalar – antiteza, parallelizmlardan ham unumli foydalanilgan: “Makr tazvir ila qilgan xayr ehsoning g‘alat”, “Majlisi ichra kulgu birla mardum ozoring g‘alat”, “Avval ozor yetkuzub oxir pushaymoning g‘alat”; yoki bu qarama-qarshilik “Bandaman deb xolisayililloh ibodat qilmading, Qilg‘oning borcha riyo boshingda dostoring g‘alat” misralaridagi bandalik (Allohga somelik) va riyokorlik tushunchalarining o‘zaro ziddiyatida yanada yaqqol ifodalab berilgan. Shuningdek, she’rdagi insonning jamiyatdagi maqomi bilan bog‘liq tushunchalar, ya’ni “shuhrat”, “obro‘”, “hurmat”, “tavozu”ga erishmoq uchun ayrim ulamolikka da’vogarlarning “mag‘rurlik”, “makr”, “tazvir”, “riyokorlik”, “xiyonat”ga berilmoqliklari g‘alatligi ta’kidlanadi.

G‘azal o‘zbek adabiy tiliga xos so‘zlar bilan bir qatorda *mardum, mahdum, Dilafkor, guftor, dastor, oqil, taqvo, iqror, axbor, xaris, ehson, makr* kabi arabcha va forscha leksik qatlamlar ko’p qo‘llanilganligi bilan hamda murakkab tuzilishdagi, asosan, undalmali gaplar va qo‘shma gaplarning turlari keng ishlatilishi bilan ham o‘z davri adabiy safdoshlari hamda mumtoz adiblarimiz ijodi an’analariga mos keladi. Shu bilan birga *kasb aylading, qilding tilovat* kabi o‘tgan zamon II shaxsni ifodalovchi ot+ fe’l shaklidagi qo‘shma fe’llar, *taqvo qilma, bo‘lma mag‘rur, shuhrat ol* kabi xuddi shu shakldagi buyruq mayllari, *oqil o‘lsang, qilmasa tangri qabul* singari shart mayli shakllaridagi g‘azalning morfologik xususiyatlari ham nasihat, ham tanbeh ohanglarini yuzaga keltirishga xizmat qilgan. Ayniqsa, II-shaxs egalik shakli bilan kelgan asosan ot turkumidagi so‘zlar tizimli tarzda qofiyani vujudga keltirib, undan keyin kelgan radif so‘z ***g‘alat***ning ma’nosini va ohangini bo‘rttirgan. Qarang:

ozoring, guftoring, dostoring, obrozing, iqroring, takroring, axboring, abg‘oning, ehsoning, doru qilg‘oning, xiyonating, ziyorating, toating + g‘alat.

Obrozing g‘alat birikmasida o‘sha davr uchun qo‘llanishi yangi bo‘lgan *obraz* so‘zini keltirib, madh(maqtov)ingga har kim til ochsa, tavozu pesha (tavozelik) obrazini yaratganing xatolik (tavozu pesha obrozing g‘alat) demoqchi bo‘ladi shoir.

Umuman, she’rda g‘alat-xató, yanglish so‘zi ko‘p qo‘llanilgan bo‘lsa-da, shaxsiy manfaat uchun diniy amallardan foydalanishni tanqid qilish asosiy g‘oya hisoblanadi. Xolisayililloh (Alloh uchun) ibodat, ro‘za, hoji, ziyorat, zakot, ehson kabi ko‘plab haj va xayriya bilan bog‘liq islomiy leksik birliklar orqali insonni samimiy ibodat, axloqiy poklikka, yetuklikka va ma’naviyatga chaqirish ko‘zda tutilgan ushbu she’r chuqur axloqiy va falsafiy ma’nosi bilan ham qiymatga egadir.

Foydalanilgan adabiyotlar:

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2. “O‘zbek tilining izohli lug‘ati”. “O‘zbekiston milliy ensiklopediyasi” Davlat ilmiy nashr.Toshkent – 2022

3. https://daryo.uz/2021/06/23/tilimizni-bilamizmi-togrisi-xato-xatosi-togri-galati-mashhur-soz-jumlalar.

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ЗАИМСТВОВАНИЯ И КАЛЬКИРОВАНИЕ: ВЛИЯНИЕ АНГЛИЙСКОГО ЯЗЫКА НА СОВРЕМЕННЫЙ ТУРЕЦКИЙ: КАК АНГЛИЙСКИЙ ЯЗЫК ВЛИЯЕТ НА ЛЕКСИКУ И ФРАЗЕОЛОГИЮ ТУРЕЦКОГО ЯЗЫКА

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Аннотация: В статье рассматривается влияние английского языка на современный турецкий язык, с акцентом на заимствования и калькирование, а также на изменения, произошедшие в лексике и фразеологии турецкого языка в последние десятилетия. Английский язык, как глобальный и международный язык, оказывает заметное воздействие на турецкий через заимствование терминов, фраз и выражений, особенно в сферах технологий, бизнеса, массовой культуры и интернета. В статье анализируются причины, последствия и типы заимствований, а также влияние этих изменений на структуру турецкой речи. Рассмотрены примеры прямых и адаптированных заимствований, а также влияние англоязычных фразеологизмов на повседневную и профессиональную речь. Статья предоставляет подробный анализ текущего состояния влияния английского на турецкий язык и последствия этого процесса для языковой идентичности и культурной самобытности Турции.

Ключевые слова: *английский язык, турецкий язык, заимствования, калькирование, лексика, фразеология, англицизмы, глобализация, культура, технологии, интернет, международная коммуникация.*

В последние десятилетия наблюдается значительное влияние английского языка на многие мировые языки, и турецкий язык не является исключением. Примером этого влияния являются заимствования и калькирование, которые затронули различные аспекты лексики и фразеологии турецкого языка. Этот процесс объясняется глобализацией, технологическим прогрессом и массовым распространением английского через различные каналы — от бизнеса и науки до культуры и интернета. Влияние английского языка на турецкий проявляется не только в заимствованиях, но и в переработке фразеологизмов, а также в изменении структуры общения в повседневной жизни. В этой статье мы подробно рассмотрим, как английский язык влияет на лексику и фразеологию турецкого языка, а также обсудим причины, последствия и возможные направления развития этого процесса.

1. Влияние английского на лексику турецкого языка

Лексика является одним из наиболее ярких отражений заимствований. За последние десятилетия в турецком языке появилось множество англицизмов, которые стали неотъемлемой частью повседневной речи. Заимствования происходят не только в самых новых и технически сложных областях, таких как IT и наука, но и в более обыденных сферах, например, в сфере развлечений, моды и бизнеса.

1.1. Прямые заимствования

Прямые заимствования из английского языка в турецкий язык являются наиболее распространенным видом лексических изменений. Эти слова используются в своем оригинальном виде, без изменений в написании или произношении. Такие слова могут быть обозначениями новых технологий, понятий, а также явлений, которые появились благодаря развитию современной цивилизации. Примеры прямых заимствований:

"internet" — используется в турецком языке без изменений.

"computer" — в турецком языке также не претерпевает изменений и используется в тех же контекстах.

"smartphone" — аналогично широко используется в турецком языке без перевода.

"email" — слово, которое стало настолько привычным, что часто используется без обращения к турецкому эквиваленту (e-posta).

Эти слова, хотя и не имеют турецких аналогов, широко употребляются в повседневной речи и документации. Они свидетельствуют о том, как английский язык помогает восполнить пробелы в лексике, внося новые термины для новых реалий.

1.2. Адаптированные заимствования

Некоторые англицизмы подвергаются адаптации в турецком языке, чтобы соответствовать его фонетической и орфографической системе. В таких случаях английские слова модифицируются с учетом особенностей турецкого языка, чтобы они стали более понятными и удобными для носителей турецкого языка.

Примеры адаптированных заимствований:

"klüp" (от англ. "club") — в турецком языке слово "club" преобразуется в "klüp", что соответствует турецкой фонетической системе.

"televizyon" (от англ. "television") — заимствованное слово адаптировано с учетом турецкой орфографии.

"selfie" (фото на телефон) — используется как "selfi" или "selpi", что также является адаптацией под турецкое произношение.

Эти адаптированные заимствования делают английские слова более доступными для восприятия в турецком контексте.

1.3. Использование англоязычных аббревиатур

В последние десятилетия английские аббревиатуры стали активно проникать в турецкий язык. Это явление особенно характерно для таких областей, как бизнес, экономика, техника и интернет.

Аббревиатуры, такие как “CEO” (Chief Executive Officer), "TV" (Television), "SMS" (Short Message Service), также часто встречаются в турецкой речи. В отличие от обычных заимствований, аббревиатуры остаются неизменными и используются как в разговорной, так и в официальной речи.

"CEO" — в турецком языке это слово активно используется без перевода, обозначая руководителя компании.

"VIP" (Very Important Person) — также заимствовано в турецкий без изменений, обозначая важного или влиятельного человека.

Это явление подтверждает влияние английского на деловую и профессиональную коммуникацию.

2. Влияние английского на фразеологию турецкого языка

Английский язык также оказывает влияние на фразеологию турецкого языка. Заимствованные фразы и выражения, а также метафоры из английского языка становятся частью турецкой речи, особенно среди молодежи и в профессиональных кругах. Это влияние имеет глубокие корни в глобализации и распространении английской культуры через интернет и другие медиа-каналы.

2.1. Заимствованные фразеологизмы

Среди фразеологических единиц, пришедших из английского, можно выделить несколько ярких примеров, которые стали частью турецкого языка:

"*Time is money*" — в турецком языке эта фраза используется как "*zaman paradır*", что дословно означает "*время — деньги*". Она стала популярной в бизнес-среде и обозначает, что время имеет ценность и его не стоит тратить напрасно.

"*Break the ice*" — эта фраза используется в турецком языке как "*buzları kırmak*" и обозначает процесс разрядки напряженной атмосферы, установления контакта между людьми.

"*The big picture*" — фраза, обозначающая общее представление или главную цель, часто используется как "*büyük resim*" в турецкой деловой и повседневной речи.

Эти фразеологизмы активно используются в разговорной речи, а также в деловой и официальной среде. Их использование помогает поддерживать международную коммуникацию и обеспечивает точность выражений в глобальном контексте.

2.2. Метафоры и выражения

Метафоры, пришедшие из английского языка, также находят свое отражение в турецкой фразеологии. Например, фраза "*thinking outside the box*" (мыслить нестандартно) стала популярной в деловом контексте и используется в турецком языке как "*kutu dışında düşünmek*". Это выражение используется для обозначения креативного подхода, нестандартного решения проблем.

2.3. Английские слова как часть фраз

С развитием интернета и социальных сетей, многие англоязычные фразы и слова стали частью турецкой разговорной речи, особенно среди молодежи.

Это выражается в употреблении таких фраз, как "check it out"(проверь это), "hang out" (тусоваться), "no problem" (нет проблем) и многих других, которые становятся широко распространенными.
Эти фразы активно используются в повседневной жизни, а также в социальных сетях, где английский язык часто служит универсальным средством коммуникации.

3. Причины заимствований и калькирования

Существует несколько причин, по которым английский язык оказывает такое сильное влияние на турецкий:

1. **Глобализация**. С распространением английского языка как международного языка общения происходит быстрое распространение новых понятий и выражений, которые используются по всему миру. Турция, как часть глобализированного мира, активно заимствует эти термины для того, чтобы оставаться в контексте мировых процессов.
2. **Развитие технологий и науки**. Современные технологии, такие как интернет, искусственный интеллект и биотехнологии, активно развиваются на английском языке. Это приводит к заимствованию терминов из этих областей, поскольку они необходимы для точной передачи новых знаний.
3. **Культура и массовые медиа**. Английский язык также оказывает влияние через фильмы, сериалы, музыку и другие формы массовой культуры, которые активно потребляются в Турции. В результате молодежь и даже взрослые часто заимствуют английские фразы и выражения из этих источников.

4. Последствия влияния английского языка

Влияние английского на турецкий язык имеет как положительные, так и отрицательные последствия. С одной стороны, оно помогает упростить коммуникацию в глобальном контексте и облегчить восприятие новых технологий. С другой стороны, слишком частое использование англицизмов может привести к языковому обеднению и утрате уникальности турецкого языка.

Исходя из вышеизложенного можно сделать выводы что английский язык оказывает значительное влияние на турецкий язык, как в лексике, так и в фразеологии. Заимствования и калькирования становятся неотъемлемой частью современной турецкой речи, особенно в контексте глобализации, развития технологий и массовой культуры. Это влияние помогает турецкому языку быть более гибким и актуальным в современном мире, но также требует внимательного подхода, чтобы сохранить богатство и уникальность турецкой языковой традиции.

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CHOG‘ISHTIRMA FRAZEOLOGIYA: O‘ZBEK VA INGLIZ TILLARIDA EMOTSIONAL IFODANING LINGVISTIK VOSITALARI

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Annotatsiya: Ushbu maqolada o‘zbek va ingliz tillaridagi frazeologik birliklar orqali ifodalanadigan emotsional holatlarning lingvistik vositalari tahlil qilinadi. Chog‘ishtirma yondashuv asosida har ikki tildagi frazeologik birliklar o‘rganilib, ular orqali ijobiy va salbiy emotsiyalarni ifodalashdagi o‘xshashlik va farqlar aniqlanadi. Shuningdek, madaniy omillar, milliy mentalitet va tilga xos obrazlar tahlil qilinib, frazeologizmlarning emotsional ifoda vositasi sifatida tutgan o‘rni yoritiladi. Maqola tilshunoslik, tarjima nazariyasi va madaniyatlararo kommunikatsiya sohalarida izlanish olib borayotgan tadqiqotchilar uchun foydali bo‘lishi mumkin.

Kalit so‘zlar: *chog‘ishtirma frazeologiya, emotsional ifoda, o‘zbek tili, ingliz tili, frazeologik birliklar, madaniy omillar, lingvistik vositalar, ijobiy va salbiy emotsiyalar.*

Абстракт: В статье анализируются языковые средства выражения эмоциональных состояний посредством фразеологизмов в узбекском и английском языках. На основе сопоставительного подхода изучаются фразеологические единицы в обоих языках, посредством которых выявляются сходства и различия в выражении положительных и отрицательных эмоций. Анализируются также культурные факторы, национальный менталитет и языковая образность, подчеркивается роль фразеологизмов как средства выражения эмоций. Статья может быть полезна исследователям, проводящим исследования в области лингвистики, теории перевода и межкультурной коммуникации.

Ключевые слова: *сравнительная фразеология, эмоциональное выражение, узбекский язык, английский язык, фразеологические единицы, культурные факторы, языковые средства, положительные и отрицательные эмоции.*

Abstract: This article analyzes the linguistic means of emotional states expressed through phraseological units in Uzbek and English. Based on a comparative approach, phraseological units in both languages are studied, and similarities and differences in the expression of positive and negative emotions are identified through them. Also, cultural factors, national mentality and language-

specific images are analyzed, and the role of phraseologisms as a means of emotional expression is highlighted. The article may be useful for researchers conducting research in the fields of linguistics, translation theory and intercultural communication.

Keywords: *comparative phraseology, emotional expression, Uzbek language, English language, phraseological units, cultural factors, linguistic means, positive and negative emotions.*

Kirish qismi: Til inson tafakkuri, dunyoqarashi va ichki kechinmalarining in’ikosidir. Har bir millat o‘zining tarixiy taraqqiyoti, madaniyati, urf-odatlari va milliy mentaliteti asosida shakllangan til orqali o‘ziga xos dunyoni aks ettiradi. Shu ma’noda, frazeologik birliklar tilda faqat tayyor nutq birligi sifatida emas, balki xalqning ruhiy holatini, emotsional kechinmalarini va estetik dunyoqarashini ifodalovchi muhim lingvistik vosita sifatida namoyon bo‘ladi.

Frazeologizmlar nafaqat leksik-semantik, balki madaniy-pragmatik jihatdan ham boy qatlam hisoblanadi. Ayniqsa, emotsional ifodaning tildagi vositalari qatorida frazeologik birliklar o‘ta samarali va obrazli ifoda kuchiga ega bo‘lib, ular orqali inson kayfiyati, ichki kechinmalari, ijobiy va salbiy hissiyotlari aniqlik bilan yetkaziladi. Misol uchun, o‘zbek tilidagi “ko‘ngli tog‘dek ko‘tarildi” yoki ingliz tilidagi “on cloud nine” frazeologizmlari orqali quvonchli holat tasvirlanadi. Bu kabi birliklar har bir tilda emotsional holatni ifodalashda muhim kommunikativ vosita bo‘lib xizmat qiladi.

Chog‘ishtirma tilshunoslikda frazeologik birliklarni qiyosiy o‘rganish, ayniqsa emotsional ifoda vositasi sifatida tadqiq etish dolzarb masala hisoblanadi. O‘zbek va ingliz tillari o‘rtasidagi strukturaviy, semantik va madaniy tafovutlarni aniqlash orqali har ikki tilda frazeologik emotsiyalarni qanday tarzda ifodalashi, qanday obrazlar vositasida ifoda topishi va bu ifodalarning tarjima jarayoniga ta’siri o‘rganiladi.

Ushbu maqolada o‘zbek va ingliz tillarida emotsional ifodaning frazeologik vositalari tahlil qilinadi. Tadqiqotda asosiy e’tibor ijobiy va salbiy emotsiyalarni ifodalovchi frazeologik birliklarga qaratiladi, ularning semantik yuki, obrazli ifodasi, madaniy asoslari va funksional xususiyatlari chog‘ishtirma tahlil asosida ochib beriladi. Maqolaning maqsadi - emotsional ifodaning frazeologik ko‘rinishlari orqali ikki xalq tilining emotsional -madaniy tafakkurini solishtirish va umumiy hamda o‘ziga xos xususiyatlarni aniqlashdir.

Asosiy qism: Frazeologik birliklar - bu ma’no jihatidan butunlay tayyor, ko‘pincha obrazli va ko‘chma ma’noga ega bo‘lgan barqaror so‘z birikmalaridir. Ular tilda estetik, emotsional, ekspressiv vazifani bajaradi. Emotsional ifoda tilshunoslikda inson hissiyotlarini, kayfiyatini va ichki kechinmalarini ifodalash vositalari sifatida qaraladi. Frazeologik birliklar aynan mana shu emotsional yondashuvda tildagi eng tabiiy, obrazli va samarali vositalardan biri sanaladi.

Har bir xalq o‘z milliy dunyoqarashi asosida o‘ziga xos obrazlar, ramzlar va ifoda vositalariga ega. Shuning uchun frazeologizmlar o‘zbek va ingliz tillarida bir xil emotsiyani bildirsa-da, turli obraz va struktura orqali ifodalanishi mumkin.

O‘zbek va ingliz tillarida quvonch, xursandchilik, faxr, orzu-umid kabi ijobiy emotsiyalar turli frazeologik birliklar orqali ifodalanadi.

O‘zbekcha frazeologizm	**Ma’nosi**	**Inglizcha muqobili**	**Ma’nosi**
Ko‘ngli tog‘dek ko‘tarilmoq	Juda xursand bo‘lmoq	To be on cloud nine	Nihoyatda baxtli bo‘lmoq
Osmonga chiqqandek bo‘lmoq	Quvonchdan uchmoq	To walk on air	Juda quvonchli holatda bo‘lmoq
Yuzidan nur yog‘ilmoq	Quvonch ifodasida bo‘lmoq	To be beaming	Baxtiyor ko‘rinish

Ikkala tilda ham yuqoridagi frazeologik birliklar quvonch holatini ifodalaydi, ammo ularning leksik tarkibi va obrazlari milliy madaniyatga xos.

Salbiy emotsiyalar - g‘azab, qayg‘u, tushkunlik, qo‘rquv va umidsizlik - frazeologizmlar orqali kuchli ekspressivlik bilan ifodalanadi.

O‘zbekcha frazeologizm	**Ma’nosi**	**Inglizcha muqobili**	**Ma’nosi**
Ko‘ngli g‘ash bo‘lmoq	Hafsalasi pir bo‘lmoq	To be down in the dumps	Qayg‘uga botmoq
Yuragi orqaga tortmoq	Qo‘rqmoq	To have cold feet	Qo‘rquv sababli ikkilanish
Ich-eti yonmoq	G‘azablanmoq	To see red	Juda jahli chiqmoq

Mazkur frazeologizmlarda til va madaniyatga xos obrazlar seziladi: o‘zbek tilida yurak, ich-et, ko‘ngil kabi ichki kechinmalar bilan bog‘liq obrazlar ko‘p uchrasa, ingliz tilida ko‘proq holatni metaforik tarzda ifodalovchi iboralar qo‘llaniladi.

Frazeologik birliklarni bir tilga ikkinchisiga tarjima qilishda to‘g‘ridan-to‘g‘ri semantik moslik yetarli emas. Chunki ularning emotsional qiymati, obrazliligi va madaniy konnotatsiyasi ham muhim rol o‘ynaydi. Shuning uchun tarjimada ko‘pincha ekvivalent, analog va deskriptiv tarjima usullaridan foydalaniladi.

Masalan:

Ekvivalent tarjima: “ko‘ngli tog‘dek ko‘tarildi” — “to be on cloud nine”

Analog tarjima: “yuragi orqaga tortdi” — “to have cold feet”

Deskriptiv tarjima: “ich-eti yonmoq” — “to be extremely angry”

Bu esa frazeologik ifodalarning nafaqat lingvistik, balki madaniyatlararo tafovutlarini ham aks ettiradi.

Xulosa qismi: Frazeologik birliklar har bir tilning madaniy-ma’naviy boyligini, xalqning tafakkuri, emotsional olami va estetik qarashlarini mujassamlashtiruvchi muhim til vositasidir. O‘zbek va ingliz tillaridagi emotsional ifodaning frazeologik vositalarini chog‘ishtirish orqali har ikki xalqning hissiy kechinmalarini qanday obrazlar orqali ifoda etishi, qanday til vositalarini tanlashi va bu jarayonda madaniyatning qanday rol o‘ynashi aniqlab berildi.

Tadqiqot shuni ko‘rsatdiki, ijobiy va salbiy emotsiyalar har ikki tilda frazeologizmlar orqali jonli, obrazli va ta’sirchan ifodalanadi. Biroq ularning

semantik tuzilmasi, leksik tarkibi va metaforik ifodasi o‘ziga xos milliy madaniyat va tafakkur bilan chambarchas bog‘liq. Shu sababli, frazeologik birliklarni tarjima qilishda nafaqat til birliklari, balki madaniy kontekst ham hisobga olinishi lozim.

Mazkur maqola natijalari tarjima nazariyasi, til va madaniyat munosabatlari, chog‘ishtirma frazeologiya hamda til o‘qitish sohalarida qo‘llanilishi mumkin. Ayniqsa, emotsional nutqni samarali yetkazish, xalqaro kommunikatsiyada madaniy tafovutlarni inobatga olish va til o‘rganuvchilarga real til muhitini tushuntirishda muhim ahamiyat kasb etadi.

Kelgusida mavzuni yanada kengroq o‘rganish, boshqa emotsional holatlar, ijtimoiy-madaniy konnotatsiyalar va ommaviy axborot vositalaridagi frazeologik ifodalarni tahlil qilish orqali yanada boy va chuqur ilmiy xulosalarga erishish mumkin.

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НОМИҚ КАМОЛ ВА АБДУЛЛА ҚОДИРИЙ ИЖОДИЁТИДА ЎЗИГА ХОСЛИК ВА УМУМИЯТ

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Аннотация: Мазкур мақолада турк ҳамда ўзбек адабиётида замонавий насрнинг асосчилари бўлган Номиқ Камол ва Абдулла Қодирий ижодидаги ўхшаш ва фарқли жиҳатлар ёритилади. Роман жанрининг икки халқ адабий ҳаётига кириб келиши ва шаклланиши билан боғлиқ қарашлар “Интибоҳ” ва “Ўткан кунлар” романлари негизида ёритилади. Иккала асарнинг вужудга келишидаги бирламчи омиллар ҳақида сўз боради.

Калит сўзлар: *роман, жанр, Танзимот, Номиқ Камол, Абдулла Қодирий, миллатпарварлик.*

Аннотация: В данной статье освещаются сходства и различия в творчестве Намыка Кемаля и Абдуллы Кадыри, которые являются основателями современной прозы в турецкой и узбекской литературе. Взгляды, связанные с проникновением и формированием жанра романа в литературную жизнь двух народов, освещаются на основе романов “Интибах” и “Минувшие дни”. Также идет речь о первичных факторах возникновения обоих произведений.

Ключевые слова: *роман, жанр, Танзимат, Намык Кемаль, Абдулла Кадыри, патриотизм.*

Abstract: This article highlights the similarities and differences in the works of Namık Kemal and Abdullah Kadiri, who are the founders of modern prose in Turkish and Uzbek literature. The views related to the penetration and formation of the novel genre in the literary life of the two nations are highlighted on the basis of the novels “Intibah” and “Days by Gone”. The primary factors of emergence of both works are also discussed.

Keywords: *novel, genre, Tanzimat, Namık Kemal, Abdullah Kadiri, patriotism.*

Номиқ Камол ва Абдулла Қодирий асарлари турк ва ўзбек насрининг инжа дурдонаси, ўз замонасининг беназир намуналаридир. Номиқ Камол турк бадиий сўз санъати оламида, Қодирий эса ўзбек адабиёти дунёсида инқилобий бурилишларга сабаб бўлдилар. Бири турк тилдаги, иккинчиси ўзбек тилидаги бадиий адабиёт нуфузини юксак даражага кўтардилар. Бугунги кунда икки мамлакат бадиий адабиётининг насрий намуналари Номиқ Камол ва Қодирий асос солган мактабнинг мантиқий давомчилари саналади.

Номиқ Камол (1840-1888) ва Абдулла Қодирий (1894-1938) ижодининг бадиий жиҳатларини қиёсий ўрганиш турк дунёси адабиёт ихлосмандлари учун долзарблигини сақлаб қолмоқда. Бу иккала адиб ижодининг бадиий маҳорати қирраларини чоғиштириш соҳасидаги изланишлар ҳали адабиётшуносликда кўзга ташланмайди. Шу нуқтаи назардан биз қуйида Номиқ Камол ва Абдулла Қодирий адабий меросида ўхшашлик ва ўзига хосликларнинг аҳамиятга молик ўринларини кўрсатишга уриниб кўрамиз. Бизнинг қиёсий таҳлилимизга асос сифатида Номиқ Камол ва Қодирий шахси, даҳоси, улар яшаб ижод қилган тарихий-маданий шароитнинг ўхшашлигини кўрсатиш мумкин.

Маълумки, Номиқ Камол шахси Усмонли империяси ва Танзимот даври билан чамбарчас боғлиқ. Ҳар бир миллат адабиётида янги бир жанрнинг туғилиши маълум бир сабаб, тарихий вазият, эҳтиёж ва заруратнинг пайдо бўлиши билан боғлиқ бўлган. Турк адабиётида жанр жиҳатдан тамомила янги бўлган Европа тушунчасидаги романнинг туғилиши XIX асрнинг иккинчи ярмига тўғри келса-да, бунинг асосий сабаби бироз аввалроқ, XIX асрнинг ўрталарида мамлакатнинг ижтимоий-сиёсий ва маданий ҳаётида рўй берган ўзгаришлар билан боғлиқ. XVIII асрга келиб Усмонли империясининг таназзули яққол кўзга ташланиб қолди. Кетма-кет мағлубиятлар, ўлканинг

кенг ҳудудида кузатилаётган қўзғолонлар маъмуриятни шошириб қўйди. Султон Салим III даврида илк маротаба ғарб усулидаги “Низоми жадид” армиясини тузилади. Қўшинда амалга оширилган бундай ислоҳот натижасида империя ўз йўналишини ҳар томонлама ғарбга томон буришга мажбур бўлди. “Гулхона хатти Ҳумоюний”нинг кучга кириши билан ҳар жабҳада янгиланиш ҳаракатлари бошланди. Мактаб таълимида турк тилига қайтиш, журналистик фаолиятнинг бошланиши, кучаяётган миллатчилик натижасида адабиётда ҳам янги давр бошланди. Янги адабий муҳит ижтимоий ва сиёсий ўзгаришларга параллел равишда вужудга келган бўлса, маданий ўзгаришлар таъсирида тараққий этди. Ижтимоий ва сиёсий мавзулар билан бир қаторда кундалик ҳаётда учрайдиган воқеалар ҳам адабий муҳокама мавзусига айланди.

Номиқ Камол романини (“Интибоҳ”) Қодирий (“Ўткан кунлар”) романи билан қиёслаш икки қардош халқ миллий ўзлик ғояларининг янги талқинда намоён бўлишини ўрганиш йўлида бир уриниш десак, хато бўлмайди. Иккала санъаткор миллий ўзлик мавзуидаги юксак бадиий асарни яратишар экан, фожиали севги тарихини сюжетга асосий манба қилиб олишди. Хусусан, Номиқ Камол ўзи оид бўлган жамиятдаги муаммоларни ифодаларкан, узоқ тарихга эга бўлган халқ оғзаки ижоди намунаси, *маддоҳ ҳикояларид*ан “Ханжарли хоним” (*Hançerli Hanım Hikâye-i Garibesi*) сюжетига мурожаат қилади. Шунингдек, пейзаж ва портрет тасвирларида девон адабиётининг таъсири яққол кўзга ташланади. Биринчи фасл ўзининг аввалида келтирилган байтнинг изоҳидан иборат бўлиб, унда баҳорнинг гўзаллиги ва бу гўзалликнинг унсурлари ҳақида (чаман, атиргул, лола, булбул) сўз боради. Девон шеъриятида кенг қўлланилган мазкур унсурларни мумтоз услубда изоҳлагандан сўнг муаллиф ўзи айтмоқчи бўлган фикрни келтириб ўтади. Ўзининг хаёлот олами билан девон шеърияти орасидаги зиддиятни ифодалашга уринади:

“Doğu’ya özgü hayallerle fazla haşır neşir olmaktan mıdır, nedir, ben gülden söz ettikçe bülbülü bir türlü unutamam. Gerçi güle aşık olmadığını bilirim. Fakat zavallı kuşun sevdalı hallerine bakılırsa o ufacık gönlünde ne büyük bir aşkın izi hissedilir.

O aşk da varsa kendi özgürlüğünedir, tutulup da kafese hapsedilince şakıması şöyle dursun, çoğu zaman yaşaması bile mümkün olamıyor”. (2 бет)

*(“*Шарққа хос бўлган хаёлларга ортиқча алоқадор бўлганимгами, билмадим, негадир гул ҳақида сўз борганда булбулни ҳеч унутолмайман. Ваҳоланки, булбулнинг гулга ошиқ эмаслигини биламан. Лекин бечора қушнинг савдойи ҳолатига қаралса, шу миттигина қалбида қанчалар улкан муҳаббатнинг изи борлигини кўриш мумкин.

Бу ишқ эса, ўз озодлигига булган муҳаббатдир. Булбулни тутиб, қафасга солиб қўйилса, сайраш уёқда турсин, кўп ҳолларда яшаши ҳам имконсиз бўлиб қолади*”).*

Номиқ Камол юқоридаги сўзлари билан бир томондан “гул билан булбул” тушунчасини киши билмас танқид остига олса, бошқа томондан ўзининг мана шу – гул ва булбул “ҳақиқати”ни тан олувчи ва янгиликларга

мутлақ ёпиқ бўлган маданият вакили эканлигига ишора қилади. Булбулнинг ноласини озодлик орзуси билан боғлаб, ўзи қаламга олган кўплаб ва шеърларидаги ҳуррият масаласини энди романда ҳам акс эттиришга ҳаракат қилади. Бу эса унинг *“эскидан озиқланган янги”* адабий қарашлари ҳосиласи эди.

Абдулла Қодирий ҳам “Ўткан кунлар”ни яратар экан, халқ адабиётидан таъсирлангани сир эмас. Романда ахлоқий-дидактик руҳнинг устуворлиги, унинг халқона содда ва жозибали тил, енгил ва сержило услубда ёзилганлиги, чуқур фалсафий мазмун касб этиши, сюжети, композицияси, образлар дунёси, характер яратиш усуллари, конфликт ва коллизиялари, умуман, бутун тузилиши шундан далолат беради. Аммо Қодирий ўзбек халқ оғзаки ижодидан таъсирланиб, романни мана шу таъсир доирасидагина ёзган экан-да, деган бир томонлама хулоса чиқариш мутлақо ноўрин. Адабиётнинг жамики истеъдодли вакиллари сингари Қодирий хам халқ оғзаки ижоди ва халқ китоблари анъаналаридан ижодий фойдаланган ҳолда, уларни *янги форматда* қайта ишлаган, ривожлантирган ва ўзгача мазмун билан бойитган. Зеро, ҳар қандай чинакам асар анъана бағридаги новаторликдан иборат.

Номиқ Камол ижодига назар ташлайдиган бўлсак, унинг энг ёрқин ижод намуналарининг Ватан, миллат, ҳуррият, ҳуқуқ каби мавзуларга бағишланганини кўрамиз (“Ватан ёхуд Силистра”, “Жалолиддин Хоразмшоҳ” драмалари; “Жезми” романи; “Ҳуррият” қасидаси вҳк.). Ў.Гўчгунга кўра, “Интибоҳ”ни бошқа муаллифнинг бошқа асарларидан ажратиб турадиган жиҳат шундаки, романда юқорида саналган мавзулар кўлами яққол кўзга ташланмайди. Яъни, қайсидир маънода “Интибоҳ”ни Номиқ Камол ижодининг туб бурилиши, деб аташ мумкин. Шундай бўлса-да, матн остидаги кўринмас чизгилар яна ўша мавзуларга ишора қилаверади – бу сафар адиб ахлоқий меъёрларга даққатни қаратиш орқали миллат ичидаги муаммоларга ойна тутади. Романда муаллиф Али бейни икки аёл билан бўлган муносабатлари ичида йўлини йўқотиб қўйган йигит сифатида тасвирлайди. Бу жиҳатга биз давр нуқтаи назаридан ёндашиб, Номиқ Камол Али бей образи орқали ўша замондаги Усмонли империясининг аянчли аҳволини тасвирламоқчи бўлган, деган фикрдамиз. Нафақат Али бей, унинг атрофидаги деярли барча қаҳрамонларда Танзимот даври Усмонли империясидаги муайян ҳолат ёки вазият акс этган, дейиш мумкин: бу қаҳрамонлар ногаҳон ўзи ҳам билмайдиган йўлга тушиб қолган, бегона йўлда ҳақиқий йўлбошчидан маҳрум бўлиб қолган, охирги йилларини яшаётган Усмонли империясининг муайян бир шахсдаги инъикоси эди. Жамиятнинг асосий ижтимоий-маданий, маърифий ҳамда тарбиявий муаммоларини бу тарзда кўтариб чиқиш, буларни кенг эпик кўламда кўрсатиш муайян типлар воситасида даврга хос бўлган янги нуқтаи назарни бадиий акс эттиришни ўргатди. Бу эса давр ижтимоий ҳаётини бадиий тасвирлаш ва умумлаштириш тажрибасини такомиллаштирди.

Қодирий ҳам хонликлар таназзулга юз тутиб бораётгани, халқнинг, миллатнинг аҳволи нима бўлишидан қайғуга тушади, романда буни Юсуфбек ҳожининг хатти-ҳаракати, гап-сўзлари орқали ифодалайди. Унингдек ақли

тиниқ шахслар элни бирлаштириш, ўзаро низоларга барҳам бериш тарафдори бўлади. Шунинг учун ҳам Муҳаммад Ражаббек қўрбошининг уйида “саҳройи қипчоқ” элидан, “саҳройи итлар”га бош эгишдан қутулиш учун, уларни йўқ қилиш ниятида тузилаётган режаларига Юсуфбек ҳожи қўшилмайди. Ичкаридан чиқадиган фитна-фасодни кутиб, шаҳар дарвозаси тагида босқинчи ўрис қўшини пайт пойлаб ётганидан огоҳлантиради; мажлис аҳлига қипчоқдан кўра каттароқ ёвнинг борлигини, кунлари “кофир қўлиға қолиши тўғрисида” ўйлашлари, элни парчаламасдан бирлаштириш лозимлигини таъкидлайди ва норози бўлиб мажлисдан чиқиб кетади.

Номиқ Камолнинг “Интибоҳ” ҳамда Абдулла Қодирийнинг “Ўткан кунлар” романлари ёзилган йиллар орасидаги муддат қарийб 50 йилни ташкил этса, уларнинг яратилиш сабаби, шароити ва адиблар дунёқараши ҳам фарқлилик кўрсатади. Ҳар икки асар ўз моҳиятини белгилаб берувчи бир-биридан фарқ қилувчи хусусиятларга эга бўлишига қарамай, уларни муштарак этувчи жиҳатлар, умумийлик мавжудки, иккала романни ягона тизимга бўйсундиради. Мисол учун, улар услуби ва композициясига кўра бир-биридан кескин фарқ қилса-да, ғоявий жиҳати, мавзу ва мазмун (сюжет) томонлама ўзаро муштаракдир, яъни иккаласида ҳам севишганлар ҳаёти, уларнинг руҳий дунёси, орзу ва интилишлари, ташвиш ва кулфатлари; юқорида саналган жиҳатлар фонида эса миллат ва Ватан қайғуси ифодаланган. Иккинчидан, воқеликни ифодалашдаги вазифанинг муштараклиги алоҳида аҳамиятга молик. Шунингдек, бир жанрда яратилган икки асар бадиий-тасвирий тизимнинг умумийлиги билан ҳам ўзаро алоқадордир: композицион ўзига хослиги, тимсол ва рамзлари, характер яратиш маҳорати ҳам муайян тизимни ташкил этади. Доимий ривожланишдаа бўлган бундай бадиий санъаткорлик тизими халқ тарихи, маданияти, турмуши ва тилига хос хусусиятларни, миллий ўзига хосликни ёрқин ифода этади.

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FILM DIALOGLARIDAGI MUQOBILSIZ LEKSIKANING O‘ZBEK TILIDAGI IFODA USULLARI

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Annotatsiya: Tadqiqot ishida tarjimaning umumiy xususiyatlari ko‘rib chiqildi, muqobilsiz leksikaning tavsifi, o‘zbek tili misolida beekvivalent leksikaning turlari, shuningdek uni tarjima qilish usullarini film dialoglarida ishlatilishi o‘rganilgan.

Kalit so‘zlar: *tarjima, muqobilsiz leksika lug‘at, transkripsiya, transliteratsiya, izlash, tushuntirish, film dialoglari.*

Kirish: Film dialoglarida tarjimada so‘zlar transformatsiyasi - zamonaviy tarjima nazariyasida eng murakkab jarayon bo‘lishi bilan birga tadqiq etilishi zarur bo‘lgan yo‘nalishlardan biridir.

Tarjima qilish san’atida ikki va undan ortiq tildagi lug‘atlarni bilishlik yetarli bo‘lmaydi. Lug‘atlar, so‘zlar va iboralar, leksik modullarga qo‘shimcha tarzda ikki davlat, millat va dialektik tizimlardagi madaniy qadriyatlarni, falsafiy dunyoqarash asoslari ham tadqiq etilishi talab etiladi.

Tarjimashunoslikning birlamchi asoslari - bu nafaqat tilning leksik va grammatik jihatlarini, balki tillarning muloqotdagi ijtimoiy va psixologik elementlarini ham qamrab oladigan ko‘p o‘ta murakkab tuzilgan til fondiga suyanadi. Globallashuv jarayonlari davlat, millat, til chegaralarini xiralashtiradigan zamonaviy dunyoda tarjimaning ahamiyati yil sayin ortib bormoqda. Tarjimon mutaxassislari nafaqat matnlarni tarjima qilishadi, balki ular madaniyatlar va qadriyatlarni ham tavsiflovchi, ham anglatuvchilari bo‘lishlari talab qilinadi. Ayni paytda bu kabi san’atkorona harakatlarni matnda emas, film qahramonlarining tillaridan aytish, dialoglarda to‘liq aks ettirish bu jarayonlarni yanada murakkablashtiradi. Bu bosqichda mutaxassis nafaqat tarjimon bo‘lib qoladi, balki u tillararo aloqada vositachiga ham aylanishga majbur bo‘ladi.

Tarjimada asosiy vazifadan biri kontekstni tushunish. Bir tilda aytilgan so‘zlar boshqasida bir xil ma’noga ega bo‘lmasligi ham kuzatiladi. Shunday qilib, tarjimon asl va maqsadli tillarni chuqur bilishi, shuningdek madaniy voqelik bilan tanishib, tadqiq etishi talab etiladi.

Tarjima nazariyoti dolzarb muammolariga bag’ishlangan adabiyotlarda tarjimada so‘zlar transformatsiyalarida talqin (interpretatsiya) turlarining o‘zgaruvchanligi haqida munozaralar davom etmoqda. Tarjimonlar interpretatsiya uchun asos bo‘lib xizmat qiluvchi grammatik, leksik, semantik va mantiqiy ma’nolariga e’tibor qaratish lozim.

Tarjimadagi konversiv transformatsiya hodisasini yoritib berish orqali jarayon tushuntirilishi yetarli bo‘lmaydi. Dastlabki, asl matnni semantik mazmunini boshqa

tilga tarjima qilishda konversiv transformatsiyaning ta’sir darajasini tadqiq etish muhim.

Buning uchun ushbu transformatsiyani ko‘p tomonlama: leksik-semantik (denotativ), grammatik (morfologik va strukturaviy-sintaktik), semantik va diskursiv-ekspressiv jihatlardan kelib chiqib talqin etilishi tamoyilini tadqiq etilishi zarur.

Mavjud holat tahlili va metodologiya

Hozirda tarjimonlikdagi tendentsiyalar texnologik yechimlarning rolini ham o‘z ichiga olgan - avtomatik tarjimonlar, neyron tarmoqlar va boshqa yangiliklar tarjimon faoliyatining ajralmas qismiga aylanib, rivojlanishda davom etmoqda.

Biroq, mashina tarjimasi yutuqlariga qaramay, tarjimada haqiqiy aniqlik darajasini va anglash uchun qulay tarzda ifodalinishiga erishish uchun insonning ijodkorligi va sezgi ulushi tizimli ravishda qo‘shilishiga zarurat bor. Bu, ayniqsa, muqobilsiz so‘zlar lug‘atni tarjima qilinishida namoyon bo‘ladi.

Muqobilsiz so‘zlar lug‘atni qo‘llash orqali tarjima qilish murakkab vazifa bo‘lib, tarjimondan nafaqat tillarni chuqur bilishni, balki ma'lum so‘zlar va iboralarni ishlatadigan madaniy kontekstlarni ham nozik tushunishni talab qiladi.

Muqobilsiz so‘zlar lug‘ati - bu maqsadli tilda o‘xshash bo‘lmagan atamalar, frazeologik birliklar va madaniy tushunchalar jamlanmasi bo‘lib, undagi so‘zlarni ba’zilari xalqaro atama sifatida tan olingan bo‘lishi mumkin. Bunday so‘zlarga an’analar, tarix yoki mentalitet bilan bog‘liq bo‘lgan aniq tushunchalarni o‘z ichiga oladi, ularni shunchaki sinonimlar bilan almashtirib bo‘lmaydi. Har qanday tilning leksik tarkibida milliy madaniy o‘ziga xos ma’noga ega so‘zlar ajralib turadi, ular faqat ma’lum bir xalqqa xos bo‘lgan va taqqoslanadigan tilning ona tilida so‘zlashuvchisi bo‘lmagan referentlarni aks ettiradi.

Masalan, o‘zbek madaniyatida turli xil tushunchalarni bildiradigan maxsus lug‘atni topishingiz mumkin: milliy taomlar nomlari (manti, mastava, samsa, norin, gumma, atala va boshqalar), raqs nomlari (Lazgi, Tanovar), murojaatlar (opa,aka, -xon, - bek), marosimlar (xatna-tuy, beshik-tuy, fotiha-tuy), kiyim-kechak (ichigi, paranja, chopon, yaxtak), maishiy buyumlar (tandir, tancha (sandal), lagan, so‘ri).

Bir qator tadqiqotchilar qayd etishlaricha tarjimonlikda muqobilsiz so‘zlar lug‘atni o‘rganish “tarjima” va “ekvivalent (muqobil)” tushunchalari bilan, muqobillik muammosi va milliy madaniyat ob’ektlari yoki hodisalarini bildiruvchi lug‘atni tarjima qilish usullari bilan bog'liq.

Muqobilsiz lug‘atni tadqiq qilish va takomillashtirib borish usullariga quyidagilar kiradi: transkriblash, transliteratsiya, izlanish, eksplikatsiya.

Transkripsiya va transliteratsiya – bu asl nusxaning leksik birligini harflar yordamida uning shaklini qayta tiklash usullari. Transkripsiya paytida chet tilidagi so‘zning tovush shakli, transliteratsiya paytida esa uning grafik shakli (harf tarkibi) takrorlanadi.

Kalkulyatsiya – bu asl nusxaning leksik birliklarini uning tarkibiy qismlarini-morfemalarni yoki so‘zlarni (barqaror iboralar holatida) ularning leksik yozishmalari bilan almashtirish yo‘li bilan birga tarjima qilish usuli.

Kalkulyatsiyaning mohiyati yangi so‘z yoki barqaror kombinatsiyani yaratishdir. Bu asl leksik birlikning tuzilishini nusxalaydi.

Tushuntirish yoki tavsiflovchi tarjima – bu leksik-grammatik o‘zgarish bo‘lib, unda leksik birlik ushbu ma’noni to‘liq tushuntirish yoki ta’rif beradigan ibora bilan almashtiriladi.

Film dialoglarida so‘z boyligini ifodalash usullari juda muhim, chunki ular asarning mazmuni va asosiy g‘oyasini yetkazishga yordam beradi.

Ushbu usullardan ba’zilari:

So‘zlashuv lug‘atidan foydalanish. Aktyorlarning filmlardagi nutqi jonli, so‘zlashuv nutqiga imkon qadar yaqin.

Jargon va frazeologik birliklarni qo‘llash. Bu filmdagi voqealarni haqiqiyligini tasavvur qilish imkoniyatini beradi va o‘sha davrning mentaliteti va haqiqiy muhitiga chuqurroq kirib borishga yordam beradi.

Stilistik vositalardan foydalanish. Bularga ritorik savollar, taqqoslashlar, ro‘yxatlar va boshqalar kiradi. Bunday usullar tomoshabinlarning qahramonlarga bo‘lgan hamdardligini oshiradi, syujetni yaxshiroq tushunishga va qahramonlarning anglash darajasini rivojlanishiga hissa qo‘shadi, shuningdek, asar atmosferasini tushunishni chuqurlashtiradi.

Subtekstdan foydalanish. Filmlardagi dialoglar haqiqiy nutqni taqlid qilganligi sababli, bu yerda subtekstning roli katta. Subtekstning orqasida fe‘l-atvori, suhbatdoshga bo‘lgan munosabati yoki o‘z ongidagi yashirin fikrlar ko‘pligi tufayli aytilmagan narsalar yashiringan.

Shunday qilib, film dialoglarida so‘z boyligini ifodalash usullari kerakli kayfiyatni tiklashga, ijobiy va salbiy belgilarni aniqlashga, shuningdek, muallifning g‘oyalarini leksik va stilistik vositalar orqali uzatishga yordam beradi.

Yuqoridagi usullarning barchasi umumiy ko‘rinish hamda atmosfera (holatni) namoyon qilsa-da, bu dialoglardagi muhim jihat – ishlatilayotgan so‘zning tinglovchi tomonidan qabul qilinishiga erishishdir. Bu o‘rinda ishlatilayotgan so‘zlarning tasnifiga qarash lozim bo‘ladi. Ya’ni ular ichida muqobilsiz leksikani ajratish hamda uni imkon qadar tushunarli bo‘lishiga erishish muhim.

Film tarjimasi kinematografiya paydo bo‘lganidan beri mavjud bo‘lsa-da, hozirgacha u tarjima faoliyatining alohida turi sifatida yetarlicha ilmiy yoritilmagan.

Ushbu masala bo‘yicha maxsus tadqiqotlar faqat so‘nggi 10-15 yil ichida amalga oshirildi. Ushbu faktning ko‘rsatkichlaridan biri tadqiqot mavzusining o‘zi uchun yagona atamaning yo‘qligi.

Mashhur tarjimon Mishel Birdi kino tarjimasining besh turini ajratib turadi:

1) sinxron tarjima, unda tarjimon tomoshabin bilan birgalikda filmni birinchi marta ko‘radi va “uning mazmunini iloji boricha to'g'ri yetkazishga harakat qiladi”;

2) filmga bitta aktyor yoki tarjimonning o‘zi tomonidan ovoz berish;

3) filmni ikki aktyor – erkak va ayol tomonidan – asl nusxaning tovushli ovozi fonida ovoz berish;

4) to‘liq dublyaj, film aktyorlar tomonidan to‘liq ovoz berilganida “qahramonning artikulyatsiyaga kirishga harakat qilish uchun nutqni shunday o‘zgartirish kerak;

5) subtitrlar.

Film dialogni tarjima qilishda og‘zaki matnning vizual qator bilan qoplanadi, chunki kinodialogning tovush vaqt doiralari bilan cheklanganligi tarjimada ahamiyatsiz semantik yukni ko‘taradigan ma‘lumotlarning bir qismini - dialoglar, interjektsiyalar va boshqalarni tarkibiy tashkil etish belgilarini o‘tkazib yuborishga olib keladi.

Shuning uchun film dialoglarini subtitrlar yordamida taqdim qilinishida tarjimon ko‘pincha tarjima matnini qisqartirish yoki tarjimon uchun ma’lumotni uzatishning sodda va qulay usullari bilan almashtirish uchun qisqartirilgan lug‘at qatlamini o‘tkazib yuborishga majbur bo‘ladi.

Hozirgi vaqtda ko‘p film tarjimasini asl tilga maksimal darajada yaqinlashtirish zarurligini angladilar va shu asosda tarjimalarda haqoratli lug‘at, jargon va hatto tabu lug‘ati paydo bo‘ladi. Shu tarzda “invektiv lug‘at”, “qisqartirilgan lug‘at” va “jargon lug‘ati” tushunchalarini aniqlash zarur. Bu lug‘atlarda esa muqobilsiz so‘zlar lug‘ati asosini ham taqdim etish zarurati bor.

“Invektiv lug‘at” tushunchasi va uning turlari hozirgi vaqtda mahalliy va xorijiy tilshunoslikda tilning pragmatik tomonini o‘rganish ustuvor va faol ishlab chiqilgan yo‘nalishlardan biri hisoblanadi, bu yerda til belgisi va ona tilida so‘zlashuvchilar o‘rtasidagi munosabatlar tadqiqot markaziga qo‘yiladi. Til belgisi odamlar tomonidan ta’sir qilish usuli sifatida ishlatiladi. Bu birinchi navbatda so‘z boyligiga tegishli.

Invektiv lug‘atni lingvistik pragmatikaning yorqin namoyishi deb hisoblash mumkin. Invektiv - bu haqoratli nutq. Shubhasiz, bu nutqning maqsadi haqoratni ifodalashdir. Biroq, “haqorat qilish” fe’lining talqini invektiv strategiyaning tarkibiy qismlari haqida hech qanday ma’lumot bermaydi, chunki uning ma’nosi “xafa qilish” va “kamsitish” fe’llari orqali tushuntiriladi.

Tadqiqotchilar til nuqtai nazaridan kamroq “rivojlangan” ma’ruzachilar deyarli faqat neytral nutq vositalaridan foydalanadilar, til qobiliyati yanada rivojlangan shaxslar (bu ikkala til xususiyatlari ham ko‘proq yoki kamroq yuqori ta’lim darajasiga mos kelishi shart emas) bajonidil foydalanadilar.

Nutqni diversifikatsiya qilish va kerakli stilistik effektga erishish uchun nutq vositalarini, hatto mahalliy tilni ham kamaytirish usuli orqali film dialoglariga yetishmayotgan bo‘yoqlar kiritilishi mumkin. Ba'zi tadqiqotchilar ta’kidlashicha stilistik jihatdan kamaytirilgan so‘zlar aynan shu sababli kamaytirilgan bo‘lib, ular ko‘pincha nutqda past ijtimoiy mavqega ega odamlar, ma’lum ijtimoiy guruhlarda qo‘llaniladi.

Til nuqtai nazaridan, stilistik jihatdan qisqartirilgan bayonotlar ko'p qirrali hodisadir. Tilning turli darajalarida kambag‘allashib qolayotgani haqida aytishimiz mumkin, lekin tadqiqotchilar bu o‘rinda lug‘at haqida gapirishadi, ularning fikriga ko‘ra, bu ijtimoiy muhitning asosiy belgisiga aylanadi.

Qanday bo‘lmasin, tarjimada ushbu til elementlarini e’tiborsiz qoldirmaslik kerak, chunki invektiv lug‘at film qahramoning nutq predmetiga munosabatini tavsiflovchi lug‘at bilan bog‘liq, ya’ni uning ushbu mavzuni baholashi “pragmatik ma’noning eng yorqin vakilining aks ettirilishi” deb hisoblanadi.

Yuqorida aytilganlarning barchasi, fikrimizcha, invektiv muammolarni til rivojlanishining hozirgi bosqichini aks ettirsa, ularning ichidagi muqobilsiz so‘zlar lug‘atini ham boyitib boraveradi.

Muqobilsiz so‘z lug‘atini yanada kengaytiradigan manba bu “jargon lug‘ati” tushunchasidir. So‘nggi paytlarda ijtimoiy yoki kasbiy mansubligidan, yoshidan, foydalanishning kommunikativ xususiyatlaridan qat’iy nazar, aholining barcha qatlamlari tomonidan jargon so‘z birikmalaridan ommaviy foydalanish kuzatilmoqda.

Tadqiqotchilar zamonaviy nutqdagi jargonni ishlatilishida aynan shu toifadagi so‘zlar muqobilsiz so‘zlar toifasiga kirishini ta’kidlashadi. Eng qiziq jarayon bu atama yoki so‘z birliklarini keyinchalik aks ettirilayotgan muhit va voqelikni qahramonlarning tilida standartlashtirishga olib kelishidir. Shunda tarjimon bu film dialoglarini “silliqlashga”, targ‘ibot shtamplari bilan to‘yingan ommaviy nutqlarning yuzsizligiga o‘ziga xos reaksiya bildirib borishiga majbur bo‘ladi.

Jargon so‘zlar va ular ortidagi atamalar umuman zamonaviy til uchun muhim bo‘lgan tendentsiyalarni aks ettiradi va uni har tomonlama o‘rganmasdan, zamonaviy tilning lingvistik tavsifini keltirish va ayniqsa personajning obrazi orqali fil g‘oyasini taqdim qilish murakablashib boraveradi.

Bunday til materialini o‘rganish qiziqarli va qaysidir ma’noda zarurdir - agar bu o‘ziga xos “tildagi til” nafaqat og‘zaki nutqda mavjud bo‘lsa, balki gazeta va jurnallar sahifalarida, televideniya va filmlarda tobora ko‘proq ishlashini kuzatishimiz mumkin. Shuning uchun zamonaviy tarjimonlar jargonni o‘rganishi va undan foydalanishga qiziqishi kerak degan xulosaga kelamiz.

Xulosa: Muqobilsiz so‘zlar lug‘ati tarjimasi leksikografiyaning murakkab, ammo muhim jihati bo‘lib, tarjimondan nafaqat ko'nikmalarni, balki madaniy kontekstlarni chuqur tushunishni ham talab qiladi. Ushbu leksik to'siqlardan muvaffaqiyatli o'tish tarjima qilingan matnni ham, uning auditoriyasini ham boyitadi, bu orqali filmni ko‘ruvchilarga (tomoshabin) film qahramonlari dialoglari orqali davr, zamon, holat hamda madaniy-ma’rifiy ahvolni to‘liq anglashga yordamlashisga erishish mumkin.

Film tomoshabinlariga ma’lum bir tilga xos madaniy nyuanslarni yaxshiroq tushunishga imkon beradi. Asosiysi, har bir til birligi nafaqat ma’noga, balki hissiy va madaniy rangga ham ega ekanligini anglash hamda ko‘p hollarda so‘zma-so‘z tarjima o‘z ahamiyatini yo‘qotadigan vaziyatga olib kelishiga yo‘l qo‘ymaslik kerak. Shuning uchun tarjimonlar ta’sir va hissiy stress uchun ekvivalent - muqobilini yaratish uchun lug‘atning moslashuvi va o‘zgarishiga e’tibor berishlari kerak.

Oxir oqibat, muqobilsiz so‘z lug‘atini tarjima jarayonida qo‘llashga erishish sezilarli muvaffaqiyatga erishishga, tarjimonning nafaqat so‘zlarni topishi, balki turli madaniyatlar va urf-odatlar o‘rtasida ko‘prik yaratish qobiliyatiga bog‘liq.

Bu tarjimani nafaqat texnik jarayonga, balki odamlarni bir-biriga yaqinlashtiradigan va dunyoqarash ufqlarini kengaytiradigan san’atiga aylantiradi.

Zamonaviy tilshunoslik fanida lingvokulturologiya muammolarini o‘rganish alohida e'tiborga loyiqdir. Tilshunoslarning so‘nggi paytlarda paydo bo‘lgan ilmiy ishlari til hodisalarini uning kumulyatif va madaniy funktsiyasi bilan o‘zaro

bog‘liqligida o‘rganishning dolzarbligini ko‘rsatadi. Bu, xususan, muqobilsiz so‘zlar lug‘ati masalasiga ham tegishli.

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