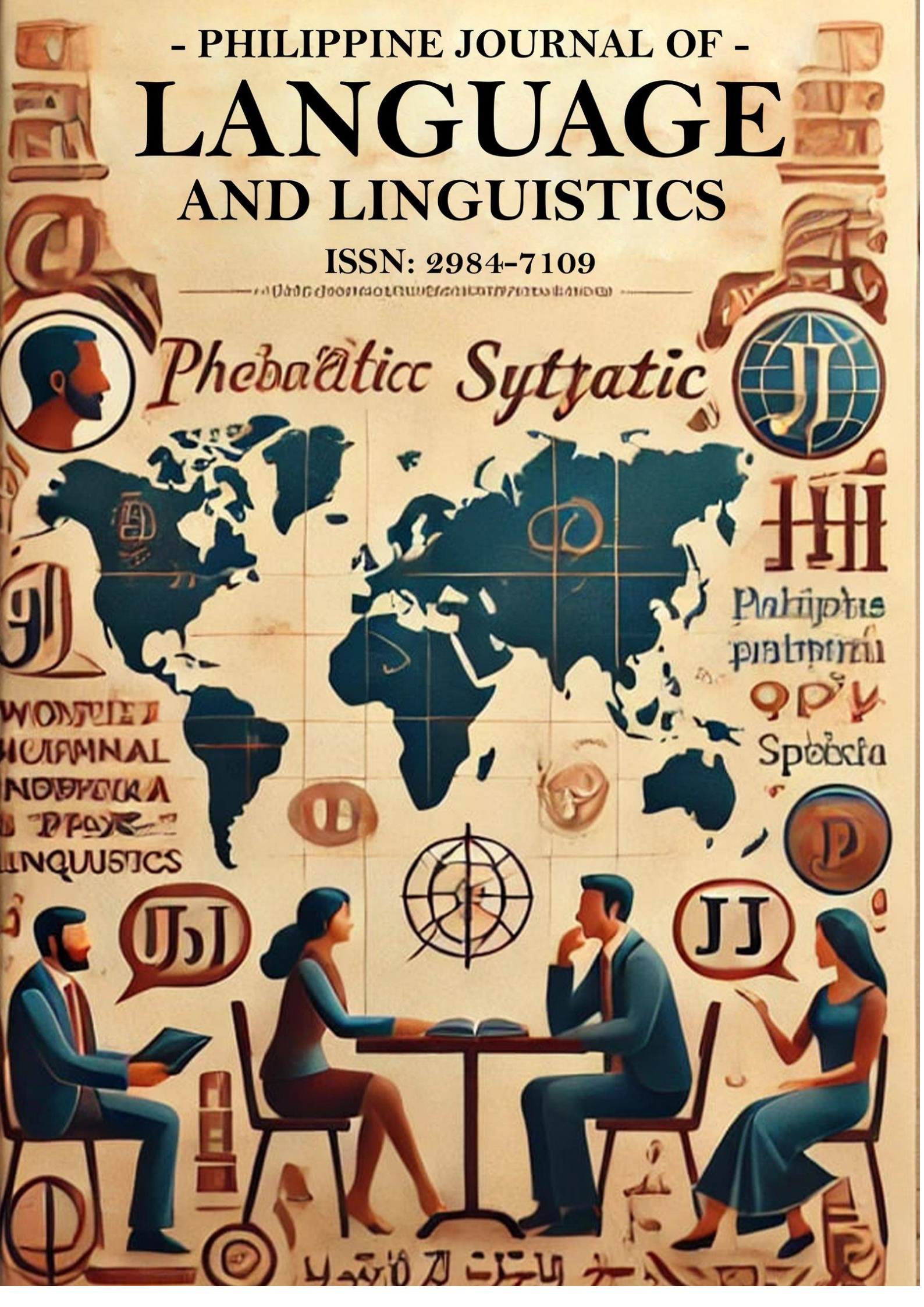


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Journal of Language and Linguistics is an international, open-access, peer-reviewed academic journal published on a bimonthly basis. The journal is committed to promoting high-quality research and scholarly discussion in the fields of language, linguistics, education, and related humanities and social science disciplines. It provides an academic platform for researchers, scholars, educators, and professionals from around the world to share innovative research findings, theoretical perspectives, and practical insights related to language studies and linguistic research.

The primary objective of the Journal of Language and Linguistics is to advance knowledge and understanding of language as a fundamental aspect of human communication, cultural identity, and social development. By publishing high-quality scholarly works, the journal contributes to the development of linguistic theory, language education, and interdisciplinary research related to language and society.

The journal welcomes various types of scholarly contributions, including original research articles, theoretical studies, review papers, case studies, and critical analyses. All submitted manuscripts undergo a rigorous peer-review process to ensure academic quality, originality, and methodological soundness.

Scope of the Journal

Journal of Language and Linguistics publishes research in a wide range of academic disciplines and sub-disciplines associated with language, linguistics, and the humanities. The journal encourages interdisciplinary research that explores the role of language in education, society, culture, and communication.

The scope of the journal includes, but is not limited to, the following fields: Educational Philosophy, Educational Psychology, Educational Sociology, Methods of Teaching, Anthropology, Archaeology, Communication Studies, Criminology, Education, Aesthetics, Language Studies, Epistemology, Ethics, Logic, Philosophy of Language, Linguistics, International Relations, Political Science, Geography, History, Law, Psychology, Health Studies, Economics, Trade, Cultural Studies, Literature, Civilization Studies, Marriage and Family Life Studies, Philosophy, Sociology, Demography, Library Science, Journalism, Media Studies, and Language Education.

These disciplines contribute to the broader understanding of language as a tool for communication, cultural expression, and social interaction. Research in these areas helps scholars examine how language shapes identity, cultural heritage, social structures, and educational practices.

Linguistics and Language Studies

A central focus of the journal is the study of language and linguistics from theoretical, applied, and interdisciplinary perspectives. The journal publishes research that explores the structure, function, and development of languages as well as their role in communication and society. Topics of interest include theoretical linguistics, applied linguistics, sociolinguistics, psycholinguistics, discourse analysis, language acquisition, language pedagogy, translation studies, language policy and planning, and language technology. Studies related to multilingualism, intercultural communication, and language diversity are also encouraged.

The journal also welcomes research examining the relationship between language and culture, language and identity, and language in the context of globalization. Such studies help explain how languages evolve and interact within changing social and cultural environments.

Interdisciplinary Perspectives

Journal of Language and Linguistics promotes interdisciplinary research that integrates language studies with other fields of the humanities and social sciences. Language plays a central role in many areas of human activity, including politics, education, media, law, and cultural development.

The journal therefore encourages studies related to journalism, media studies, international relations, sociology, political science, and cultural studies. Research examining political discourse, media language, intercultural communication, and public narratives is particularly relevant.

The journal also welcomes research in multicultural studies, gender studies, minority studies, and women's studies. These fields help scholars understand how language reflects social diversity, cultural identity, and social interaction in different communities.

Commitment to Academic Excellence

The Journal of Language and Linguistics maintains strict editorial and peer-review standards to ensure the publication of high-quality scholarly research. All manuscripts are evaluated through a double-blind peer-review process conducted by experts in the relevant fields.

The editorial board consists of experienced scholars and researchers from various academic institutions around the world. Their expertise helps maintain academic integrity and ensures that the journal contributes meaningfully to international scholarly discussions.

The journal follows internationally recognized ethical guidelines for academic publishing. Plagiarism, data manipulation, and unethical research practices are strictly prohibited. The journal promotes transparency, academic honesty, and responsible research conduct.

Global Academic Contribution

Journal of Language and Linguistics aims to contribute to global academic dialogue by publishing research from scholars representing diverse regions and academic traditions. The journal encourages international collaboration and supports research addressing global linguistic challenges, language education, and cross-cultural communication.

By promoting interdisciplinary and cross-cultural research, the journal seeks to strengthen academic cooperation and encourage the exchange of knowledge among scholars worldwide.



**ACTUAL SENTENCE DIVISION AND COMMUNICATIVE FUNCTION OF SENTENCE
PARTS (THEME–RHEME–FOCUS) IN UZBEK**

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ABSTRACT

This article examines the actual division of sentence parts and the communicative function of the sentence from functional-syntactic and linguopragmatic perspectives. Actual division is treated as an information-structuring mechanism which, alongside grammatical organization, determines how utterances distribute “given vs. new” information and “background vs. focus” within discourse. Special attention is paid to Uzbek, where relatively flexible word order, preverbal focus tendencies, case marking, derivational and inflectional morphology, intonation patterns, particles (-ku, -da, -mi), topic markers such as *esa*, and segmentation strategies play a key role in shaping theme–rHEME relations. The study also reviews the extent to which the topic has been investigated in Uzbek linguistics by drawing on textbooks, teaching manuals, monographs, dissertation abstracts, and dissertations. On this basis, it argues for the necessity of further genre- and corpus-based investigations within the framework of communication grammar.

Keywords: actual division, theme, rHEME, focus, communicative center, information structure, functional syntax, pragmatics, word order, intonation, particle, segmentation, presupposition, discourse.

INTRODUCTION

The sentence is one of the most fundamental units of language: it not only represents a fragment of reality in propositional terms, but also realizes a communicative intention in concrete speech. In other words, every sentence is simultaneously an informational statement (“what is said”) and a communicative act (“why it is said and what in it matters most”). This dual nature becomes especially visible when we distinguish between grammatical sentence structure and information structure. While grammatical relations (subject–predicate organization, complements, modifiers, adverbials, etc.) describe how elements are syntactically connected, actual sentence division explains how the same elements are organized according to communicative relevance: what is treated as already accessible in the discourse and what is presented as informative novelty, what remains in the background and what becomes the focal point of the utterance.

The relevance of this topic has increased with the rise of modern communication domains such as academic writing, media discourse, official documentation, and digital communication. These domains demand not only correctness, but also efficient information packaging: speakers and writers constantly decide which element should be foregrounded, which should be demoted, and how attention should be guided. Uzbek provides a particularly productive ground for studying these processes. Its morphological resources (case marking, tense–person markers, connective and particle systems) and a comparatively flexible word order allow speakers to restructure utterances in multiple ways without losing grammatical well-formedness. Consequently, actual sentence division is not a narrow syntactic issue; it intersects with pragmatics, stylistics, discourse organization, and speech culture, making it central to both theory and practice.

Degree of research (literature overview). In Uzbek linguistics, the study of actual sentence division and communicative function has developed along several lines. A first line is represented by theoretical grammar and semantic/meaning-based syntax. Works by N. Mahmudov and A. Nurmonov discuss the communicative aspect of sentence structure and emphasize that theme–rHEME partitioning



should not be confused with traditional grammatical segmentation. In their approach, the communicative center is commonly identified through question–answer diagnostics: questions target the rheme, whereas the theme is typically repeated or presupposed in the question frame. This methodological principle has been influential in Uzbek syntactic studies and remains practical for diagnosing information structure in real discourse.

A second line of research focuses on positional and word-order factors. Studies in this line explore how the placement of constituents—especially the tendency of focus to appear in preverbal positions—correlates with theme–rheme organization in Uzbek. Such analyses demonstrate that information structure is often encoded not by a single marker, but by a constellation of cues: position, morphology, and prosody working together.

Degree of research (literature overview) - continued. A third line of research is represented by dissertation-level studies that treat communicative (actual) structure as an independent object of analysis. In Uzbek scholarship, O. Bozorov’s dissertation abstract on the communicative (actual) structure of Uzbek sentences is frequently cited as an attempt to systematize theme–rheme relations and to describe their realizations across different sentence patterns. This line of work is significant because it moves beyond illustrative examples and aims at building a coherent descriptive apparatus for Uzbek information structure, including the role of contrast, emphasis, and context-dependent focusing.

A fourth line concerns linguopragmatic approaches and discourse-oriented descriptions. Research in this line examines how presupposition, speaker intention, addresser–addressee relations, evaluation, and discourse cohesion influence the distribution of communicative weight inside the sentence. In particular, studies devoted to segmentation constructions (topic detachment, afterthought structures, and other forms of splitting an utterance into communicatively unequal parts) show that the theme–rheme relation can be reconfigured not only within a single syntactic frame but also through text-building strategies. M. Umurzaqova’s PhD dissertation on the linguopragmatics of segmentation constructions is relevant here: it demonstrates that segmentation, punctuation, and pragmatic cues jointly shape what is treated as “background” and what is promoted to a focal, attention-capturing position.

At the same time, the current state of research indicates several gaps that require systematic treatment: a) a genre-based comparison of theme–rheme strategies in Uzbek (academic prose, official documents, journalism, digital communication), b) a detailed model of the intonation–punctuation–syntax interface as a focus-marking mechanism, and c) corpus-driven evidence for the relationship between morphological marking (case, particles, clitics) and “information weight.” These gaps suggest that the problem should be approached at the intersection of traditional syntax, pragmatics, and text linguistics, using both qualitative and quantitative methods.

Main body. In functional grammar, actual sentence division is a way of describing how an utterance is “packaged” for communication. It is crucial to separate two levels that often overlap but are not identical. The first is the grammatical level: subject, predicate, object, attribute, adverbial modifier, and other syntactic functions. The second is the informational level: theme (what the utterance is anchored to), rheme (the informative contribution about that anchor), and focus (the element that receives the highest degree of communicative prominence within the rheme or, in some contexts, within the theme). Uzbek data clearly show that a constituent may be grammatically secondary yet communicatively central, and conversely, a grammatically core constituent may be communicatively backgrounded.



A practical diagnostic for identifying rheme and focus is the question–answer test. Questions are designed to locate the unknown part of the utterance; the unknown typically corresponds to the rheme or the focal element within it. For instance, in response to “What did Karim do?”, the informative load falls on the predicate phrase: “Karim went to Moscow.” In response to “Who went to Moscow?”, the focal element is the subject: “Karim went to Moscow.” The propositional content remains comparable, but the communicative geometry changes because the addressee’s information needs change. This illustrates a fundamental property of actual division: it is context-sensitive and intention-driven.

In Uzbek, word order is one of the strongest tools for encoding information structure. Although Uzbek is commonly characterized as an SOV language, it also exhibits a degree of constituent mobility enabled by rich morphological marking (especially case suffixes) that preserve grammatical relations even when the linear order changes. Neutral information flow typically places the theme early and the rheme closer to the predicate. Yet speakers frequently front objects, adverbials, or other constituents to create topicalization or to set up a contrast, thereby shifting the communicative center. Compare “I went to the library today” with “To the library I went today.” The second pattern does not primarily change grammatical relations; it changes what is presented as the most relevant anchor for the addressee at that moment.

A particularly important tendency in Uzbek is the frequent association of focus with the preverbal position. In many utterances, the most informative element appears immediately before the finite verb (or verbal complex), creating a natural “focus window.” This does not mean that focus is always preverbal; rather, the preverbal slot functions as a highly productive place for focal placement. Morphology and context interact with this positional tendency: a case-marked object can be moved to the beginning for topicalization, but if the speaker intends to focus it as the decisive novelty, it is often placed closer to the predicate or reinforced by particles and prosody.

Prosody and logical stress constitute a second major channel for signaling actual division. In spoken Uzbek, focus can be highlighted through stronger stress, pitch movement, and pausing, often without drastic rearrangement of word order. The contrast between “I bought a **BOOK** yesterday” and “I bought a book **YESTERDAY**” shows how the same sentence frame may host different focal peaks depending on which element answers the implicit question in the discourse. In written language, prosody is not directly visible, but it can be indirectly encoded through punctuation, segmentation, and emphatic constructions. Short, separated clauses, parenthetical insertions, and marked punctuation may function as focus cues by creating interpretive pauses and directing the reader’s attention to a selected element.

Topic–Rheme–Focus” modeli



Particles and discourse markers are another essential resource. Uzbek particles such as -ku, -da, and -mi, as well as lexical focus operators like faqat (“only”), aynan (“exactly”), ham (“also/even”), and hech ham (“not at all”), can significantly reshape the distribution of communicative weight. These elements do not simply “add meaning”; they reorganize the pragmatic profile of the utterance. For example, “Only I said it” focuses the agent, while “I only said it” restricts the action and implies that other actions were not performed. The particle esa often operates as a contrastive topic marker: it does not merely connect two clauses, but sets up an opposition in which the second clause is interpreted relative to the first (“I came, whereas he did not”). This contrastive arrangement changes the communicative function of the subject in the second clause: it becomes a carrier of contrast rather than a neutral theme.

The “given–new” parameter is central to understanding why some constituents behave as themes and others as rhemes. “Given” information is typically recoverable from the prior context, shared knowledge, or the immediate situation; “new” information is introduced into the discourse as an update. Uzbek can introduce new discourse referents through indefinite expressions (often with bir “a/one” in a presentational function), which tend to be rheme-friendly: “A person came” introduces a new participant. In contrast, demonstratives or contextually definite expressions (“that person”) behave as theme-supporting devices, stabilizing reference and shifting the main communicative load toward what is said about that reference (“That person came”).

However, it is insufficient to reduce information structure to a simple “given = theme, new = rheme” equation. Uzbek provides many examples where something “given” becomes focal because it is contrasted with alternatives or corrected against an expectation: “Not Alisher, but Bahrom came.” Here Bahrom may already be known, yet he becomes focal because the utterance performs a corrective function. This is where the communicative function of the sentence becomes decisive: the utterance is not merely informing; it is adjusting the addressee’s belief state by selecting one



alternative and rejecting another. Such cases require a model that distinguishes between (i) familiarity/identifiability and (ii) prominence/contrast in the speaker's intention.

Actual division must also be examined beyond the boundaries of a single sentence, at the level of text and discourse. In coherent texts, theme–rheme progression creates informational continuity: a rheme in one sentence may become the theme in the next, forming a chain that gradually develops the topic. Academic writing is a particularly clear example: authors introduce a term, then elaborate it through definitions, classifications, evidence, and conclusions. This progression is not accidental; it is a communicative strategy that manages the reader's cognitive load. When theme–rheme progression is poorly controlled-e.g., when long themes bury the rheme or when focal points are not clearly signaled-the text becomes hard to follow even if it is grammatically correct.

Complex sentences add another dimension. In subordinate clause constructions, communicative weight is often distributed asymmetrically: the main clause tends to carry the central assertion, while subordinate clauses provide conditions, reasons, or background. Yet the distribution can be reversed or reshaped when the speaker intends to focus the condition itself (“We will start only if he comes”). Here the conditional clause is no longer mere background; it becomes focal, frequently strengthened by focus operators (faqat) and by placement near the predicate. This demonstrates that communicative function (asserting vs. restricting vs. contrasting) directly influences where focus is placed and how theme–rheme relations are built.

Presentational patterns also reveal important properties of Uzbek information structure. Expressions like “Bor ekan...” (“There was...”), “Kelib qoldi...” (“[Someone] happened to come”), and “Mana...” (“Here is...”) are used to introduce new entities or events into a narrative space. In such cases, the rheme can expand to include almost the entire sentence, because the primary purpose is to “stage” a new referent or situation. The theme is minimal or implicit, and the communicative nucleus is the introduction itself. Within this expanded rheme, there may still be a focal peak-often the identity of the new participant or a crucial circumstance (time, place, cause).

From an applied perspective, the study of actual sentence division is directly relevant to writing, translation, editing, and speech training. In academic Uzbek (and in academic English translations of Uzbek research), clarity is strongly dependent on how efficiently themes are anchored and how explicitly rhemes are presented. In journalism and media discourse, segmentation, inversion, and contrastive focusing can enhance expressiveness, but they should be controlled within stylistic norms to avoid ambiguity or unnecessary emotionality in contexts that require neutrality.

CONCLUSION

The actual division of sentence parts and the communicative function of the sentence constitute a core problem at the intersection of syntax, pragmatics, and discourse organization. Uzbek evidence confirms that grammatical functions and informational functions are not identical: theme–rheme–focus relations depend on speaker intention, contextual presuppositions, genre constraints, and addressee-oriented strategies of information packaging. Uzbek makes these relations particularly observable due to its morphological marking and its flexible constituent order, which allow speakers to shift communicative prominence without destroying grammatical well-formedness.

The most promising directions for further research include genre-based and corpus-based studies of theme–rheme strategies, a systematic account of the prosody–punctuation–syntax interface in focus marking, and empirically grounded analyses of how particles and topic markers contribute to focus semantics. Advancing research in these directions will strengthen “communication grammar” as a methodological framework for Uzbek and will provide concrete benefits for teaching academic writing, improving translation quality, and developing speech culture competencies.



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AI YORDAMIDA REALIYALARNI ANIQLASH VA TARJIMA QILISH USULLARI.

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ANOTATSIYA

Hozirgi kunda millionlab jahon durdonalari o'zbek tiliga mohirona tarjima qilinmoqda lekin ayrim bir jabhalarda haligacha muammolar ko'rinib turibdi. Ayniqsa, realiyalarni tarjima qilishda anchagina qiyinchiliklar bor deya olamiz. Hozirgi texnologiyalar rivojlangan asrda sun'iy intellekt realiyalarni aniqlash va uni tarjima qilishda insonlarga ko'p jabhalarda yordami tegmoqda. Bu tezisda aynan qanday usullar va yondashuvlar asosida realiyalarni aniqlash va tarjima qilish atroflicha yoritiladi. Bundan tashqari, Named Entity Recognition (NER) texnologiyasi realiyalarni tarjima qilishdagi o'rnini ham o'rganib chiqamiz.

Kalit so'zlar: *Realiya, sun'iy intellekt, AI tarjima vositalari, globallashuv, tarjima jarayoni*

METHODS OF IDENTIFYING AND TRANSLATING REALIA USING ARTIFICIAL INTELLIGENCE

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ABSTRACT

At present, millions of world literary masterpieces are being skillfully translated into the Uzbek language; however, certain challenges still remain in some areas of translation. In particular, significant difficulties can be observed in the translation of realia. In the era of rapidly developing technologies, artificial intelligence provides substantial assistance in identifying realia and translating them across various domains. This thesis explores the specific methods and approaches used to identify and translate realia with the help of artificial intelligence. In addition, the role of Named Entity Recognition (NER) technology in the process of translating realia is also examined.

Keywords: *Realia, artificial intelligence, AI-based translation tools, globalization, translation process.*

МЕТОДЫ ВЫЯВЛЕНИЯ И ПЕРЕВОДА РЕАЛИЙ С ИСПОЛЬЗОВАНИЕМ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА

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АННОТАЦИЯ

В настоящее время миллионы мировых литературных шедевров успешно переводятся на узбекский язык, однако в некоторых аспектах переводческой деятельности по-прежнему сохраняются определённые проблемы. В частности, значительные трудности возникают при переводе реалий. В эпоху стремительного развития технологий искусственный интеллект



оказывает существенную помощь в выявлении и переводе реалий в различных сферах. В данном тезисе подробно рассматриваются методы и подходы к выявлению и переводу реалий с использованием искусственного интеллекта. Кроме того, анализируется роль технологии распознавания именованных сущностей (Named Entity Recognition, NER) в процессе перевода реалий.

Ключевые слова: Реалии, искусственный интеллект, инструменты перевода на основе ИИ, глобализация, переводческий процесс.

KIRISH

Ayni vaqtda sun'iy intellekt har sohada insonning almashtirib bo'lmas yordamchisiga aylanmoqda. Shu bilan bir qatorda sun'iy intellekt ta'lim sohasini ham anchayin o'zgartirdi deyishimiz mumkin. Hozirgi kunda tarjima sohasida google translate va shunga o'xshash tarjima online tarjima saytlari matnlarni tez va oson tarjima qilib berishiga qaramay, realiyalarni tarjima qilishda bir necha xatoliklarni uchratishimiz mumkin. O'tkazilgan kuzatishlar shuni ko'rsatadiki, realiyalarni tarjima qilishda va aniqlashda sun'iy intellekt anchayin salmoqli ishlar qila oladi. O.S.Axmanovanning «Словарь лингвистических терминов » nomli lug'atida unga quyidagicha ta'rif berilgan: Realiya deganda — borliqdagi ash'yoviy madaniyat natijasi, mumtoz grammatikada esa, muayyan mamlakatning davlat qurilishi, muayyan xalqning tarixi va madaniyatini ifodalovchi so'zlar, ma'lum bir tilda muloqot qilish xususiyatlarini ifodalovchi lingvistik birliklar tushuniladi¹. V.N Komissarov «Теория перевода» asaridagi realiya tushunchasi bu muayyan xalq, mamlakat yoki tarixiy davrga xos bo'lgan, boshqa tilda to'liq ekvivalenti bo'lmagan predmet, hodisa, an'ana yoki tushuncha nomi². M. L. Vaysburd realiyaga mamlakatshunlik asnosida yondoshadi va bu haqda quyidagi fikrlarni aytadi: Bu muayyan mamlakat ijtimoiy va madaniy hayoti voqealari, ijtimoiy korxonalar yoki tashkilotlarning nomlari, kundalik buyum nomlari, tarixiy shaxslar nomlari va yana boshqa ko'plab narsalar nomlaridan iborat³. Ammo bunday qarashda mamlakat hayotidagi turli o'zgarishlar, taraqqiyot bosqichlari bo'lishi hamda bir mamlakatda keng tarqalgan narsa, boshqasida unday bo'lmasligini, shuningdek, bunday xil so'zlarning tillararo bir - biriga o'tib turishi mumkinligini e'tibordan qochirilgan. Bunga misol tariqasida sobiq ittifoq davrida paydo bo'lgan *sputnik* so'zini keltirish mumkin. Bu kalima aslida sobiq ittifoq davrida paydo bo'lgan. Chunki dunyo bo'yicha ilk bor aynan shu davlatda mazkur ish amalga oshirilgan. Muayyan so'zning realiya tarzida paydo bo'lishi, avvalo, o'sha realiya yaratilgan hudud, mamlakat, millat, elat bilan bog'liq bo'lishini ham nazardan qoschirmaslik lozim. O'sha narsaning qanday ahamiyat kasb etishi bilan u boshqa mamlakatlarga, balki dunyo bo'ylab tarqalib ketishi ham mumkin. Har bir xalqning, millatning o'z qadriyatlarini va madaniyatini bor. Realiyalar qadriyatlar va madaniyatlarini o'z holicha, o'zgartirilmagan holda boshqa millatlarga ochib berishda juda ham zarurdir. Aslida realiya u muayyan xalq, madaniyat, jamiyat yoki davrga xos bo'lgan, boshqa tillarda aynan muqobili bo'lmaydigan so'z yoki tushuncha (masalan, *mahalla*, *yurt*, *sumalak*, *kimono*, *Halloween* va boshqalar). Realiya lotincha "*reālis*" — "haqiqiy, mavjud, real" degan ma'noni bildiradi. Shundan fransuz tiliga *réalité*, rus tiliga *реалия*, keyinchalik boshqa tillarga ham o'tgan. Hozirgi kunda ko'pgina asarlar ko'plab tillarga tarjima qilingan. Tarjimon nafaqat tilni, balki tarjima qilinayotgan mamlakat va o'sha mamlakat madaniyatini ham bilishi kerak. Matnni ma'nosini asl ma'nosidan uzoqlashmagan holda tarjima qilish juda muhim sanaladi. Muammo ko'proq mos tarjima usulini tanlash va madaniy farqlar tufayli

¹ Axmanova O.S Словарь лингвистических терминов Сов. Энциклопедия, 1969

² Komissarov V.N. Теория перевода. – Moskva, 2019.

³ M. L. Vaysburd Реалия как элемент страноведения. – Риз.П. 3., - М., 1972



manbaa tili va tarjima qilinayotgan til o'rtasidagi til ifodasi va mazmundagi farqni imkon qadar bartaraf etishdadir. Tarjima nazariyasi va tarjimashunoslikda turli muammolar mavjud. Ulardan biri madaniyfarqlartufayli yuzaga keladigan muammolardir. U madaniyatlararo farq deb nomlanadi. Agar siz so'z yoki jumlaning to'g'ridan-to'g'ri biror tilga tarjima qilsangiz, u tarjima jarayonida asl ma'nosidan boshqacha ma'no berishi mumkin. Ba'zi vaqtlarda kitobxon tarjima asar o'qiganda o'sha gapning yo ma'nosini tushunmaydi, yoki boshqacha ma'noni tasavvur qiladi. Shuning uchun tarjima jarayonida mos tarjima usulini tanlash muhim ahamiyatga ega. Nida E "Language, Culture and Translating" kitobida shunday deydi, til nafaqat semantik vosita, balki madaniyatni ifodalovchi vositadir. U tarjimonda uchun madaniyatni chuqur tushunishni muhim deb biladi. Tarjima jarayonida tarjimonda faqat so'zlarning ma'nosini emas, balki madaniy kontekstdagi "qiymatlar, urf-odatlar, ijtimoiy normalar"ni ham inobatga olishi zarur. Nida "formal" va "dinamik" (hozirda "funktional") ekvivalentlik nazariyasini ilgari surgan. Realia (madaniyatga xos tushunchalar) tarjima qilinayotganda, Nida dinamik/ funktsional ekvivalentlikni afzal ko'radi — ya'ni tarjima natijasida maqsadli auditoriyada asl matndagi ta'sirni berishga harakat qilish kerak. U "ekvivalent effekt" tushunchasini keltiradi: ya'ni tarjima qilingan matnning qabul qiluvchi til foydalanuvchilari, asl matnning qabul qiluvchi auditoriyaga o'xshash reaksiyani ko'rsatishi kerak. "Language and Culture" nutqida u tarjimonda madaniyatlararo vositachilik sifatida ko'radi. U tarjimonda vazifasi: ikki madaniyat o'rtasidagi ma'no almashinuvini ta'minlash. Bu vositachilikning muhimligi, chunki tarjimonda faqat matnning o'girish bilan cheklanishi mumkin emas; u asl madaniy ma'nolarni va auditoriyani hisobga olgan holda tarjima strategiyalarini tanlashi zarur⁴.

Hozir realialarni tarjima qilishdagi bir necha usullarni ko'rib chiqamiz.

1. To'g'ridan-to'g'ri tarjima (transliteratsiya / transkripsiya) Realliyaga boshqa tilga asl shakliga yaqin holda o'tkaziladi. Bunda uning asosiy shakli saqlanib qoladi yoki deyarli o'zgarmaydi. Bunga bir necha so'zlarni misol qilishimiz mumkin. Misol uchun, yapon xalqining sport kiyimlaridan biri bo'lgan *kimono* boshqa tillarga tarjima qilinmagani uchun uning asl shaklidan foydalaniladi. Yana bir misol *madrassa* so'zi ham *maktab* so'ziga yaqin ma'noda bo'lsa ham bu ikki so'zni ma'nodosh so'z sifatida ishlatishimiz to'g'ri bo'lmaydi.

2. Izohli qo'shimcha (footnote yoki matn ichidagi izoh) Realliyaga saqlanadi, ammo o'quvchiga qo'shimcha ma'lumot beriladi. Ma'lumot har xil usulda matn yoki rasm ko'rinishida bo'lishi mumkin. Misol uchun, *hanami* → (Yaponiyada bahor payti gilol gullarini tomosha qilish marosimi).

3. Analogik (o'xshash) tarjima Tarjimachi asl realiyaga yaqin, funktsional jihatdan teng bo'lgan o'xshash birlikni tanlaydi. Bu har doim to'liq ekvivalent bo'lmaydi, lekin o'quvchi uchun tushunarli qiladi. Misol: *Thanksgiving* → "Shukronalik bayrami" *ranch* → "ferma" (to'liq bir xil emas, lekin yaqin)

Ingliz tilida *bell-boy* degan realiya bor. Bu mehmonxonalarda mijozlarga xizmat qiladigan mulozimlardir. Aniqrog'i yuqingizni ko'tarishadigan, xonangizga biror narsa kerak bo'lsa keltirib beradigan xizmatchilar bo'lib, odatda ularning xizmatlari uchun choy-chaqa berish urfga kirgan. AQSH mehmonxonalarida ularga choy- chaqa bermasangiz, sayohatingiz qandaydir noma'lum sabablarga ko'ra noxush o'tishi ham mumkin. Masalan, dush qabul qilayotganingizda suv to'xtab qolishi, lift ishlamay qolishi, nomeringizning kaliti eshikka tushmay qolishi hech gap emas. Aslida, bunday kutilmagan ko'ngilsizliklarning ostida ana o'sha xizmatchilarning choy-chaqasini o'z vaqtida va odatdagi summada "rozi qilish" yotadi. Mazkur so'zni inglizcha - ruscha lug'atlarda коридорный, посыльный tarzida beriladi. Aslida bu koridor xizmatchisi yoki xat tashuvchi ma'nolaridan kengroq

M. L. Vaysburd Реалия как элемент страноведения. – Риз.Р. 3., - М., 1972

ma'noga ega. Buni rus tilida yana «мальчик в побегушках» (ish buyursangiz, yugurib bajaruvchi bolakay) ma'nosini bildiradi. Ruscha variant ana shu inglizcha realiyaning o'ziga xos realiya-ekvivalenti desak to'g'ri bo'ladi. Xuddi shunga o'xshagan misol sifatida nemis tilidagi *bunker* realiyasini ham misol keltirish mumkin. Rus tilida unga muqobil sifatida *dot* variant ham keltiriladi. Bundan tashqari uning rus va o'zbek tillarida tranaskriptsiya shaklida berilishini ham ko'rishimiz mumkin. Inglizcha o'lchov birliklaridan *inch* golland tilida *dyum*, ruschada *десятина*, fransuzchada *arpan* realiyalari bilan ifodalanadi.

Endigi navbatda biz Named Entity Recognition (NER) ga ham to'xtalib o'tamiz. Named Entity Recognition (NER) — **bu** matndagi maxsus nomlarni avtomatik aniqlash texnologiyasidir. U tabiiy tilni qayta ishlash (NLP)ning eng muhim vazifalaridan biridir. NERning vazifasi — matndagi muhim obyektlarni topib, ularni kategoriyalarga ajratish.

Misol uchun, **PERSON** — shaxs nomlari

Masalan: Alisher Navoiy, Elon Musk **LOCATION** — joy nomlari

Toshkent, Parij, Orol dengizi **ORGANIZATION** — tashkilotlar

BMT, Google, Oliy Majlis **DATE** — sanalar

12-mart, 2025-yil **TIME** — vaqt

soat 9:00 **MONEY** — pul birliklari

\$100, 1 mln so'm **PRODUCT** — mahsulotlar

iPhone, Tesla Model S **EVENT** — voqealar, bayramlar

Navro'z, Ikkinchi jahon urushi

NER aynan realiyalar bilan ishlashda juda muhim, chunki realiyalar ko'p hollarda maxsus nomlardan iborat bo'ladi. Shu bilan bir qatorda, NER realiyalarni tarjima qilishdan oldin ularni aniqlab beruvchi texnologiya bo'lib ham xizmat qiladi. Masalan, Navro'z bayramida Toshkentda sayillar o'tkazildi. NER bunday aniqlaydi, Navro'z — **EVENT / CULTURAL REALIA** Toshkent — **LOCATION**. Reliyaning turini aniqlab bo'lgandan so'ng, uni qaysi tarjima usuliga mosligini belgilaydi. **LOCATION** (joy nomi) → *transliteratsiya*: Toshkent **EVENT** (madaniy hodisa) → *tavsifiy + transliteratsiya*: Navruz (*Asian New Year celebration*)

XULOSA

Xulosa qilib aytadigan bo'lsak, tezisda realiyalar, uning tildagi ahamiyati, tarjima usullari va NER usullari ko'rib chiqildi. Shubhasiz, realiyalarni tarjima qilish boshqa so'zlarni tarjima qilishdan anchayin murakkabroq. Har bir realiyani tarjima qilish jarayonida o'z ma'no va shakli yo'qotmagan holda o'quvchiga yetkazib berish lozim. Bunda bir necha tarjima usullaridan foydalanish mumkin. Misol tariqasida, To'g'ridan-to'g'ri tarjima (*transliteratsiya / transkripsiya*), Izohli qo'shimcha (*footnote yoki matn ichidagi izoh*), Analogik (*o'xshash*) usullarini ko'rsatishimiz mumkin. Realiyani tarjima qilishda vaziyatga qarab bir necha usullarda foydalanishimiz mumkin, lekin bir usuldan doimo bir usuldan foydalanish noto'g'ri degan xulosaga keldik. Bunda albatta tarjimonning mahorati alohida ro'l o'ynaydi.

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ALISHER NAVOI'S "NASOYIMU-L-MUHABBAT" TALEK AS A LITERARY WORK

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ABSTRACT

This article examines Alisher Navoi's *Nasoyim ul-Muhabbat* as a literary work, highlighting its role in the preservation and dissemination of Sufi knowledge. Navoi's *tazkira* draws upon the works of prominent Sufi figures, including Junayd al-Baghdadi, Mansur Hallaj, Shaykh Farid al-Din Attar, Shaykh Sa'di Shirazi, and others. Through vivid poetic expressions, symbolic narratives, and citations of classical Sufi texts, the work reflects spiritual truths, divine mysteries, and the stages of spiritual perfection. This study emphasizes Navoi's literary artistry, his method of illustrating complex spiritual concepts, and the enduring impact of his *tazkira* in enriching the intellectual and moral understanding of readers.

Keywords: *tazkira*, Sufism, spiritual literature, Islamic mysticism, literary analysis.

Literature serves as a primary source for shaping human spirituality, and its significance in nurturing morally and spiritually developed generations is invaluable. A literary work organizes the seemingly chaotic flow of events into a coherent system, enabling readers to derive meaning and understanding for both mind and perception. It is accessible to all, from children to the elderly, and each reader can extract insights according to their intellectual and emotional capacity. Thus, literature functions as a school of moral guidance and a nurturer of love and compassion. Classical literature, in particular, possesses the power to convey the inner essence of existence through symbolic representations, serving as a means to harmonize the human soul with the truth of being.

In *Nasoyim ul-Muhabbat*, Navoi highlights the works of earlier Sufi masters. The poetry of Shaykh Farid al-Din Attar reflects the truths of divine mystery and ecstatic joy. Shaykh Sa'di Shirazi is praised as possessing "the complete ocean of knowledge and the perfect share of moral virtues," with the widespread renown of his *Bustan* and *Gulistan* emphasized. Shaykh Nizami is portrayed as living a life of piety and seclusion, "never appealing to worldly rulers like ordinary poets, nor yielding to desire or ambition." Shaykh Mahmud Shabistari's *Gulshan-i Raz* is noted for elucidating the essence of true knowledge and the secrets of spiritual truth.

It is particularly noteworthy that masters of the word depicted the subtle aspects of Sufi and monotheistic knowledge – the mysteries of spiritual enlightenment, the ranks of the *tariqa*, the process of purification, and the levels of spiritual perfection – through symbolic and allegorical narratives, as well as in vivid and emotionally charged poetic lines. This method allowed for a profound understanding of the theoretical meanings of Sufism while also facilitating the dissemination of Sufi ideas to a wider audience.

In discussing Sayyid al-Tu'ifa Junayd al-Baghdadi, Navoi employs his artistic style to describe him:

"Va ham aning so'zidurkim, [himmatingni Allohu azza va jalla tomonga qarat. Zinhor Allohu azza va jallani mushohada qiladigan basirat ko'zingni undan boshqasiga qaratmaginki, Allohning nazaridan qolasan. Junayddan so'radilar: amalsiz ato bo'ladimi? Aytdi: Har bir amaliing o'zi uning lufu inoyatidindur. Shayx Abu Ja'far Haddod debdurki, agar aql kishi suratia kirsar erdi, Junayd surati bo'lg'oy erdi".

Junayd al-Baghdadi, relying on his profound religious and philosophical knowledge, was able to reason logically and draw bold conclusions:



A human being cannot perform any service solely on their own. Every action is considered a blessing from Allah, and it is not logical to seek reward for these actions.

The teachings of Junayd al-Baghdadi sparked a powerful wave in the history of Sufism. His ideas have been repeatedly referenced throughout the history of Sufi thought .

Navoi writes in “Nasoyim”: «Chun bu tabaqada Junayd (vft. 909) paydo bo‘ldi, bu ilmg‘a tartib berib, bast qilib kutib bitidi. Chun Shibliy (vft. 946) arog‘a kirdi, bu ilmni minbar ustida aytib oshkoro qildi. Junayd so‘zidurkim, biz bu asroni yoshurun uylarda va sarbadorlarda mahramlarg‘a aytur erduk, Shibliy minbar ustidan oshkor qildi».

Thus, starting from the 11th century, the era of intellectual Sufism began. Among these figures, the teachings of Mansur Hallaj (858–922) occupy a special place.

Hallaj was born in 858 in a region called Tur in the province of Fars. His grandfather adhered to the Zoroastrian faith. Between 873 and 897, he studied Sufism under several sheikhs and also received instruction from Junayd al-Baghdadi. Later, he embarked on journeys dedicated to the propagation of Sufism, traveling through Ahvaz, Fars, Khorasan, Central Asia, and India. In 908, he returned to Baghdad via Mecca, gathering numerous disciples around him. His activities, however, provoked opposition from various currents, leading to his persecution. He was imprisoned for eight years, and in 921, after a seven-month trial, he was sentenced to death. On the 26th of March 922, following severe interrogation, he was crucified and his body burned.

His accusation stemmed from his doctrine of unity with God. Hallaj advanced the idea that God’s essence surpasses human comprehension and reason:

There exists a divine spirit, self-existent (not created), which the dervish seeking unity with God can unite with through his own created soul and partially manifest. In this state, the dervish ascends to the level of the saints and becomes a living witness of divine existence. Upon experiencing this state, Hallaj famously declared, “Anal-Haq” (“I am the Truth”). At one point, Bayazid Bastami had also attempted to explain this concept. Throughout history, those who opposed Hallaj argued that his teachings contradicted Islam. According to orthodox Islamic belief, even prophets cannot engage in direct communion with God; such interaction should occur exclusively through the angel Gabriel.

In his tazkira, Navoi employs a particularly fluent and elegant style to reflect the reverence and respect felt by readers. For example, he cites earlier Sufi figures such as Hasan Basri, Abu Yazid Bastami, Ibrahim Adham, Zunnun al-Misri, Abu Hafiz al-Haddad, Junayd al-Baghdadi, Mansur Hallaj, and Ali bin Usman Raznavi. Navoi’s tazkira draws upon Abdurahman Jami’s Nafahat al-Uns and Farid al-Din Attar’s Tazkirat al-Awliya, which explains the wealth of engaging information on these prominent figures.

To enhance the literary quality of his work, Navoi illustrates the teachings of some masters with examples from their poetry. In particular, in describing Ibrahim Havvos, he quotes the following verses (translation provided here):

When you express love for God, you may also act rebelliously toward Him.

And yet you boast of your love. Your action is curious.

But if you are sincere in love, obey God!

For surely the lover obeys the beloved .

One of the most important aspects of the literary artistry of the tazkira is Navoi’s proud citation of examples from the works of saints or the titles of the works they authored. Among these are Ali bin Usman al-Ghaznavi’s Kashf al-Mahjub, Abdullah Ansari’s Tabaqat al-Sufiyya and Manazil al-Sa’irin, Muhammad al-Ghazali’s Kimiya-yi Sa’adat, and Farid al-Din Attar’s Asrarnama. These references undoubtedly serve to provide readers with deeper knowledge and insight into these significant Sufi works.



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ARAB TILI SINTAKSISIDA ERGASH GAPLARINING

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ANNOTATSIYA

Ushbu maqolada arab tili sintaksisida ergash gaplarning o‘rni va tasnifi tadqiq etiladi. Maqolada klassik va zamonaviy arab tilshunoslik manbalari asosida shart ergash gaplarining sintaktik, semantik va pragmatik xususiyatlari yoritilgan. Shuningdek, Basra va Kufa maktablarining yondashuvlari, jazm talab qiluvchi va talab qilmaydigan shart vositalari, real, ehtimoliy va noreal (kontrfaktual) shart konstruktsiyalari tahlil qilingan. Maqola shart ergash gaplarning tipologik xususiyatlarini, ularning kommunikativ maqsadga xizmat qiluvchi funksiyalarini va qiyosiy tahlil orqali tarjima jarayonidagi muammolarni chuqurroq anglash imkonini beradi.

Kalit so‘zlar: arab tili, sintaksis, ergash gap, shart ergash gap, jazm, shart vositalari, real shart, noreal shart, kontrfaktual, semantik va pragmatik tahlil.

THE ROLE AND CLASSIFICATION OF SUBORDINATE CLAUSES IN ARABIC SYNTAX

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ABSTRACT

This article examines the role and classification of subordinate (dependent) clauses in Arabic syntax. Based on classical and modern Arabic linguistic sources, the study analyzes the syntactic, semantic, and pragmatic features of conditional subordinate clauses. It discusses the approaches of the Basra and Kufa schools, the distinction between jussive (jazm-requiring) and non-jussive conditional particles, as well as real, probable, and unreal (counterfactual) conditional constructions. The article provides insights into the typological characteristics of conditional subordinate clauses, their communicative functions, and highlights challenges in translation and comparative linguistic analysis.

Keywords: Arabic language, syntax, subordinate clauses, conditional subordinate clauses, jussive, conditional particles, real condition, unreal condition, counterfactual, semantic and pragmatic analysis

МЕСТО И КЛАССИФИКАЦИЯ ПРИДАТОЧНЫХ ПРЕДЛОЖЕНИЙ В СИНТАКСИСЕ АРАБСКОГО ЯЗЫКА

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АННОТАЦИЯ

В статье исследуются место и классификация придаточных предложений в синтаксисе арабского языка. На основе классических и современных источников арабского языкознания освещаются синтаксические, семантические и прагматические особенности условных



придаточных предложений. Также анализируются подходы басрийской и куфийской школ, условные средства, требующие и не требующие джазма, а также реальные, вероятностные и нереальные (контрфактуальные) условные конструкции. Статья позволяет глубже понять типологические особенности условных придаточных предложений, их функции, служащие коммуникативным целям, а также проблемы, возникающие в процессе перевода, на основе сравнительного анализа.

Ключевые слова: арабский язык, синтаксис, придаточное предложение, условное придаточное, джазм, условные средства, реальное условие, нереальное условие, контрфактуальность, семантический и прагматический анализ.

Arab tili sintaksisi murakkab va ko‘p qatlamli tizim bo‘lib, unda ergash gaplar bosh gap bilan grammatik va semantik munosabatda bo‘lgan sintaktik birlik sifatida muhim o‘rin egallaydi. Klassik arab nahv an‘anasida “ergash gap” tushunchasi mustaqil termin sifatida shakllanmagan bo‘lsa-da, mazkur hodisa fe‘l boshqaruvi, bog‘lovchi vositalar va gaplararo tobeklik munosabatlari orqali izohlangan.

Ergash gaplarning vujudga kelishi nutqning mantiqiy izchilligini ta‘minlash ehtiyoji bilan bog‘liq bo‘lib, ular sabab-natija, shart-javob, vaqt, maqsad va zidlik munosabatlarini ifodalashga xizmat qiladi. Ayniqsa, shart ergash gaplar arab tilining sintaktik tizimida alohida ahamiyat kasb etadi, chunki ular voqelikning amalga oshishi yoki oshmasligini ifodalovchi murakkab semantik munosabatlarni ifodalaydi.

Basra maktabi vakillari arab tilidagi sintaktik hodisalarni qat‘iy qoidalar asosida tahlil qilganlar. Sibavayh shart ergash gaplarni fe‘lning jazm holati bilan bevosita bog‘lab, shart vositalarining grammatik boshqaruv xususiyatini asosiy mezon sifatida belgilaydi. Ushbu yondashuvga ko‘ra, shart va natija qismlari o‘zaro grammatik jihatdan mustahkam bog‘langan bo‘lib, ulardan birining buzilishi butun konstruksiyaning sintaktik yaxlitligiga ta‘sir ko‘rsatadi.

Kufa maktabi grammatiklari esa shart ergash gaplarni talqin qilishda semantik va pragmatik omillarga ustuvor ahamiyat berganlar. Ularning fikricha, shart vositalarining ma‘nosi har doim formal grammatik belgilar bilan cheklanib qolmaydi, balki kontekst, nutq vaziyati va kommunikativ maqsad bilan belgilanadi. Bu yondashuv shart ergash gaplarning ko‘p ma‘noliligini ochib berishga xizmat qiladi.

Shart ergash gaplar odatda ikki asosiy komponentdan iborat bo‘ladi: shart qismi va natija qismi. Ushbu komponentlar o‘rtasidagi munosabat sabab–natija modeli asosida shakllanadi. Shart qismi orqali ma‘lum bir sharoit belgilanadi, natija qismi esa ushbu sharoit amalga oshganda yuzaga keladigan holatni ifodalaydi.

Zamonaviy arab tilshunosligida shart ergash gaplar jazm talab qiluvchi va talab qilmaydigan shart vositalari asosida tasniflanadi. Bu tasnif klassik nahv an‘anasini saqlagan holda, tilning hozirgi funksional ehtiyojlarini ham hisobga oladi.

Yevropalik arabshunoslar shart ergash gaplarni universal sintaktik nazariyalar doirasida tahlil qilib, ularni boshqa tillardagi shart konstruksiyalari bilan qiyoslaydilar. Ayniqsa, ل و vositasi orqali ifodalangan noreal shart konstruksiyalari kontrfaktual ma‘no ifodalashi bilan ajralib turadi.

Arab tilida shart ergash gaplarning sintaktik tabiati, avvalo, ularni ifodalovchi vositalarning xilma-xilligi bilan belgilanadi. Klassik nahv an‘anasida shart vositalari (ال شرط أدوات) grammatik boshqaruv xususiyatiga ko‘ra muhim tasnif mezoni sifatida qaraladi. Ushbu vositalar shart qismi va natija qismi o‘rtasidagi munosabatni belgilab, fe‘lning i‘rob holatiga bevosita ta‘sir ko‘rsatadi.

An‘anaviy tasnifga ko‘ra, shart vositalari jazm talab qiluvchi va jazm talab qilmaydigan turlarga ajratiladi. Jazm talab qiluvchi vositalar shart va natija qismlaridagi fe‘llarning jazm holatida



kelishini taqozo etadi. Bunday vositalarga إن, من, ما, مهما kabi birliklar kiradi. Ushbu konstruksiyalar, odatda, umumiy yoki ehtimoliy shartni ifodalaydi va ularning semantik mazmuni universal xususiyatga ega.

Masalan, إن vositasi orqali tuzilgan shart ergash gaplarda shartning amalga oshishi natijaning yuzaga kelishiga bevosita bog‘lanadi. Bu holat sabab–natija munosabatining grammatik jihatdan aniq va qat‘iy ifodalanishini ta‘minlaydi. Shu bilan birga, man va mā kabi nisbiy shart vositalari shartni shaxs yoki narsa bilan bog‘lab, umumlashtiruvchi semantikani yuzaga chiqaradi.

Arab tilida: عَظِيمًا أَتْرَهُ سَيَكُونُ، تَجَاخًا تَأْتِي إِنَّ

O‘zbek tilida: Agar muvaffaqiyatga erishsang, uning ta‘siri katta bo‘ladi.

Turi: Ehtimoliy shart

Izoh: إن vositasi bilan ifodalangan. Shart voqelik ehtimoli bilan bog‘liq, lekin kafolatlanmagan. Semantik jihatdan umumlashtiruvchi va xulosaga yo‘naltiruvchi.

Jazm talab qilmaydigan shart vositalari esa shart ergash gaplarning yanada murakkab semantik qatlamlarini ifodalaydi. إذا, لا, و, لا kabi vositalar yordamida tuzilgan konstruksiyalarda fe‘l jazm holatida kelmaydi va shartning voqelik bilan munosabati kontekst asosida belgilanadi. Xususan, إذا vositasi ko‘pincha real yoki ehtimoli yuqori bo‘lgan shartlarni ifodalash uchun xizmat qiladi.

Arab tilida: الإِمْتِحَانِ فِي سَتَنْجِحُ، جَيِّدًا دَرَسْتَ إِذَا

O‘zbek tilida: Agar sen yaxshilab o‘qisang, imtihonda muvaffaqiyatga erishasan.

Turi: Real shart

Izoh: إذا vositasi ishlatilgan. Shartning amalga oshish ehtimoli yuqori. Natija qismi (succeed) shartga to‘liq bog‘liq. Pragmatik jihatdan motivatsion va ilhomlantiruvchi ibora.

و vositasi esa arab tilida shart ergash gaplarning semantik jihatdan eng murakkab turini tashkil etadi. Klassik va zamonaviy tadqiqotlarda و orqali ifodalangan shart konstruksiyalari noreal yoki kontrfaktual shart sifatida talqin qilinadi. Bunday konstruksiyalarda shartning amalga oshmaganligi oldindan ma‘lum bo‘lib, natija qismi ham shu asosda noreal mazmun kasb etadi. Bu xususiyat و vositasini boshqa shart bog‘lovchilaridan tubdan farqlaydi.

Arab tilida: الإِمْتِحَانِ فِي لَمْ تَوْفَّقْتَ، جَيِّدًا دَرَسْتَ كُنْتُ لَوْ

O‘zbek tilida: Agar sen yaxshilab o‘qigan bo‘lganingda, imtihonda muvaffaqiyatga erishgan bo‘larding.

Turi: Noreal (kontrfaktual)

Izoh: و vositasi ishlatilgan. Shartning amalga oshmaganligi oldindan ma‘lum. Natija qismi ham noreal mazmun kasb etadi. Pragmatik jihatdan tavsiyaviy yoki izohlovchi ma‘no beradi.

Yevropalik arabshunoslar shart ergash gaplarni struktur-funksional yondashuv asosida tahlil qilib, ularni umumiy sintaktik nazariyalar doirasida o‘rganadilar. Bu yondashuvda shart ergash gaplar faqat grammatik birlik sifatida emas, balki kommunikativ maqsadga xizmat qiluvchi konstruksiya sifatida talqin qilinadi. Natijada shart–natija munosabati pragmatik kontekst bilan uzviy bog‘liqlikda ko‘rib chiqiladi.

O‘zbek tilshunosligida ham shart ergash gaplar bilan bog‘liq nazariy qarashlar mavjud bo‘lib, ular arab tilidagi shart konstruksiyalari bilan qiyosiy jihatdan o‘rganish imkonini beradi.

Ushbu qiyosiy yondashuv arab tilidagi shart ergash gaplarning tipologik xususiyatlarini chuqurroq anglashga xizmat qiladi va tarjima jarayonida yuzaga keladigan muammolarni izohlash uchun muhim nazariy asos yaratadi.

Arab tilida shart ergash gaplarning sintaktik va semantik xususiyatlarini umumlashtirib tahlil qilish shuni ko‘rsatadiki, mazkur konstruksiyalar til tizimida ko‘p qatlamli va murakkab hodisa sifatida namoyon bo‘ladi. Klassik nahv an‘anasida shart ergash gaplar, avvalo, fe‘l boshqaruvi va



i'rob bilan bog'liq hodisa sifatida izohlangan bo'lsa, keyingi davrlarda ularning semantik va pragmatik jihatlari ham izchil ravishda o'rganila boshlagan.

Umuman olganda, arab tilida shart ergash gaplarning o'rni va tasnifi haqidagi nazariy qarashlar klassik va zamonaviy yondashuvlar uyg'unligida shakllangan. Shart konstruksiyalarining morfosintaktik, semantik va pragmatik jihatdan kompleks tahlili ularni chuqurroq anglash, shuningdek, qiyosiy va tarjimashunoslik tadqiqotlari uchun mustahkam nazariy asos yaratadi. Aynan shu jihatlar mazkur bitiruv malakaviy ishining keyingi boblarida semantik va funksional tahlil orqali yanada kengroq yoritiladi.

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“LISON UT-TAYR” ASARIDA TASAVVUFY RAMZLAR VA SIFAT TALQINI

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ANNOTATSIYA

Ushbu maqolada Alisher Navoiy tomonidan yaratilgan “Lison ut-tayr” asarida tasavvufiy ramzlar tizimi va ularning badiiy-falsafiy talqini ilmiy-nazariy asosda tahlil qilinadi. Asarda qushlar timsoli orqali inson ruhiy kamolotining murakkab bosqichlari, nafs bilan kurash, ilohiy ishq sari intilish jarayonlari ifodalangan. Maqolada ramz va sifat tushunchalarining tasavvufdagi o‘rni ochib berilib, Simurg‘ obrazi orqali vahdat g‘oyasining badiiy talqini yoritiladi. Tadqiqot davomida asardagi yetti vodiy, qushlarning individual xarakterlari va ular orqali berilgan axloqiy-sufiy fazilatlar tahlil qilinadi.

Kalit so‘zlar: Lison ut-tayr, tasavvuf, ramz, sifat, Simurg‘, qushlar obrazi, ilohiy ishq.
**«СУФИЙСКИЕ СИМВОЛЫ И ТОЛКОВАНИЕ КАЧЕСТВ В ПРОИЗВЕДЕНИИ
«ЛИСОН УТ-ТАЙР»**

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АННОТАЦИЯ

В статье на научно-теоретической основе анализируется система суфийских символов и их художественно-философская интерпретация в произведении Алишера Навои «Лисон ут-тайр». Через образы птиц раскрываются этапы духовного совершенствования человека, борьба с нафсом и путь к божественной любви. Особое внимание уделяется символике Симурга и идее единства (вахдат).

Ключевые слова: Лисон ут-тайр, суфизм, символ, качество, Симург, образ птиц.

**“SUFY SYMBOLISM AND THE INTERPRETATION OF QUALITIES IN THE WORK
LISON UT-TAYR**

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ANNOTATION

This article provides a scientific and theoretical analysis of Sufi symbols and their artistic-philosophical interpretation in Alisher Navoi’s “Lison ut-Tayr”. The allegory of birds reflects the stages of human spiritual perfection, the struggle with the ego, and the journey toward divine love. The symbolism of Simurgh and the concept of unity are interpreted as central mystical ideas of the work.

Keywords: Lison ut-Tayr, Sufism, symbol, spiritual qualities, Simurgh, bird imagery.

KIRISH

Alisher Navoiy mumtoz sharq adabiyotining yirik namoyandasi sifatida nafaqat badiiy-estetik, balki chuqur falsafiy va tasavvufiy mazmunga ega asarlar yaratgan. “Lison ut-tayr” dostoni Fariddin Attorning “Mantiq ut-tayr” asari an’analariga tayangan holda, lekin mutlaqo o‘ziga xos badiiy-falsafiy qarashlar bilan boyitilgan. Asarda tasavvuf ta’limotining asosiy g‘oyalari – ilohiy ishq, ruhiy poklanish, nafsni yengish va komil inson darajasiga yetish ramziy obrazlar orqali ifodalanadi. Mazkur maqolaning maqsadi “Lison ut-tayr” asaridagi tasavvufiy ramzlar va sifatlar talqinini ilmiy jihatdan yoritishdan iborat.



ASOSIY QISM

Tasavvufiy ramz va sifat tushunchalarining nazariy asoslari Tasavvufiy adabiyotda ramz va sifat tushunchalari markaziy o‘rin egallaydi. Ramz – bu bevosita ifodalanmaydigan, ammo ko‘p qatlamli ma’naviy-ma’rifiy mazmuni o‘zida mujassam etuvchi badiiy-falsafiy vositadir. Tasavvuf ta’limotida ramzlar inson ruhiy olamidagi kechinmalarni, ilohiy haqiqat sari bo‘lgan ichki sayrni ifodalashga xizmat qiladi. Sifat tushunchasi esa insonning ma’naviy-axloqiy holatini belgilovchi fazilat va illatlarni anglatadi. “Lison ut-tayr” asarida ramz va sifatlar o‘zaro uzviy bog‘lanib, badiiy tizimni hosil qiladi.

Alisher Navoiy tasavvufiy ramzlardan foydalangan holda murakkab falsafiy g‘oyalarni sodda va ta’sirchan shaklda ifodalaydi. Bu esa asarning ilmiy-estetik qiymatini oshirib, uni mumtoz tasavvufiy adabiyot namunasiga aylantiradi.

Qushlar obrazi orqali insoniy sifatlarning talqini “Lison ut-tayr”da qushlar obrazi inson tabiatidagi turli xil sifat va holatlarning ramziy ifodasi sifatida namoyon bo‘ladi. Har bir qush o‘ziga xos xarakterga ega bo‘lib, muayyan axloqiy yoki ruhiy holatni ifodalaydi. Masalan, Hudhud obrazi tasavvufda murshid – ruhiy yetakchi sifatida talqin qilinadi. Hudhudning asosiy sifati ilm, hikmat va ma’rifat bo‘lib, u boshqa qushlarni haqiqat sari yetaklaydi.

Bulbul obrazi esa dunyoviy ishqqa berilib, ilohiy ishqni anglashdan uzoqlashgan inson sifatini ifodalaydi. Tovus kibr va nafs balosining timsoli bo‘lsa, Qarg‘a hasad va manmanlikning ramzidir. Navoiy ushbu obrazlar orqali insonni ruhiy kamolotdan to‘suvi salbiy sifatlarni ochib beradi va ulardan xalos bo‘lish g‘oyasini ilgari suradi.

Nafs, ruh va aql o‘rtasidagi ziddiyat ramziy talqinda Asarda nafs, ruh va aql o‘rtasidagi murakkab munosabatlar ramziy obrazlar orqali yoritilgan. Nafs insonni moddiy dunyoga bog‘lab turuvchi kuch bo‘lsa, ruh ilohiy manbaga intiluvchi unsur sifatida talqin etiladi. Aql esa ushbu ikki kuch o‘rtasida muvozanatni ta’minlovchi vosita hisoblanadi. Qushlarning Simurg‘ sari bo‘lgan safarida ushbu ziddiyatlar badiiy shaklda namoyon bo‘ladi.

Navoiy nafsni yengish, ruhni poklash va aqlni ma’rifat bilan boyitish orqali komil inson darajasiga yetish mumkinligini tasavvufiy ramzlar yordamida asoslaydi.

Yettita vodiy va ma’naviy kamolot falsafasi “Lison ut-tayr”da keltirilgan yetti vodiy tasavvufdagi ruhiy sayr bosqichlarini ifodalaydi. Har bir vodiy insondan muayyan sifatlarni tark etishni, yangi fazilatlarni egallashni talab qiladi. Talab vodiysida inson maqsad sari intiladi, Ishq vodiysida esa ilohiy muhabbatni angelaydi. Ma’rifat vodiysi bilim va idrokni, Istifno vodiysi dunyoviy bog‘liqlikdan xalos bo‘lishni ifodalaydi.

Tavhid vodiysi vahdat g‘oyasini anglashga olib keladi, Hayrat vodiysida inson ilohiy sirlar oldida ojizligini his etadi, Fano vodiysida esa o‘z “men”idan voz kechib, ilohiy haqiqat bilan birlashadi. Ushbu vodiylar tizimi asarning falsafiy-axloqiy asosini tashkil etadi.

Simurg‘ obrazi va vahdat ul-vujud talqini Simurg‘ obrazi “Lison ut-tayr”ning markaziy ramzi hisoblanadi. Qushlar uzoq va mashaqqatli safardan so‘ng Simurg‘ni izlab topganlarida, aslida uning o‘zlarining jamlanmasi ekanini angelaydilar. Bu holat tasavvufdagi vahdat ul-vujud g‘oyasining badiiy ifodasidir. Ya’ni, ilohiy haqiqat tashqarida emas, balki insonning o‘z qalbida mujassam.

Navoiy ushbu ramz orqali insonni o‘zini anglashga, ichki dunyosini poklashga va ilohiy haqiqatni qalb orqali topishga da’vat etadi. Bu g‘oya asarning ilmiy-falsafiy ahamiyatini yanada oshiradi.

XULOSA

“Lison ut-tayr” asari tasavvufiy ramzlar va sifatlar talqini orqali insonni ruhiy kamolot sari yetaklovchi bebaho manbadir. Navoiy ramzlar yordamida nafaqat tasavvufiy ta’limotni badiiy ifodalaydi, balki o‘quvchini axloqiy poklanish va o‘zini anglashga chorlaydi. Asardagi qushlar,



vodiylar va Simurg‘ timsollari orqali berilgan g‘oyalar bugungi kunda ham o‘z dolzarbligini yo‘qotmagan.

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O‘ZBEK ADABIYOTIDA MA’NAVYIY-AXLOQIY TARBIYA MASALALARI

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ANNOTATSIYA

Mazkur maqolada o‘zbek adabiyotida ma’naviy-axloqiy tarbiya masalalarining badiiy va g‘oyaviy talqini ilmiy-nazariy jihatdan tahlil qilinadi. Mumtoz va zamonaviy o‘zbek adabiyoti namunalarida inson kamoloti, axloqiy yetuklik, vatanparvarlik, adolat, sabr, halollik va mehr-oqibat kabi fazilatlarining badiiy ifodasi yoritiladi. Adabiyotning tarbiyaviy imkoniyatlari, uning shaxs kamolotidagi o‘rni hamda jamiyat ma’naviy taraqqiyotiga ta’siri asoslab beriladi.

Kalit so‘z: ma’naviyat, axloq, tarbiya, badiiy adabiyot, inson kamoloti, milliy qadriyat

АБСТРАКТНЫЙ

В статье проводится научно-теоретический анализ проблем духовно-нравственного воспитания в узбекской литературе. Рассматриваются художественные интерпретации нравственных ценностей, таких как человечность, справедливость, патриотизм, честность и милосердие, в классической и современной узбекской литературе. Обосновывается воспитательная функция литературы и её роль в формировании духовно зрелой личности.

Ключевое слово: духовность, нравственность, воспитание, художественная литература, личностное развитие

ABSTRACT

This article provides a scientific and theoretical analysis of moral and spiritual education issues in Uzbek literature. It examines the artistic interpretation of ethical values such as humanity, justice, patriotism, honesty, and compassion in classical and modern Uzbek literary works. The educational function of literature and its role in shaping morally mature individuals are substantiated.

Keyword: spirituality, morality, education, fiction, personal development, national values

KIRISH

Ma’naviy-axloqiy tarbiya masalasi insoniyat taraqqiyotining barcha bosqichlarida dolzarb bo‘lib kelgan. Har bir jamiyat o‘zining ma’naviy qadriyatlari, axloqiy mezonlari va tarbiyaviy tamoyillariga tayangan holda rivojlanadi. Bu jarayonda adabiyot alohida o‘rin tutadi, chunki badiiy so‘z orqali inson ruhiyati, ichki kechinmalari va axloqiy tanlovlari chuqur ifodalanadi. O‘zbek adabiyoti tarixan ma’naviy kamolot, axloqiy yetuklik va insonparvarlik g‘oyalari targ‘ib etib kelgan.

O‘zbek mumtoz adabiyotidan tortib zamonaviy adabiyotga qadar bo‘lgan davrda ijodkorlar o‘z asarlarida insonning ichki dunyosi, uning jamiyat oldidagi mas’uliyati, ezgulik va yovuzlik o‘rtasidagi kurashni badiiy talqin etganlar. Shu jihatdan adabiyot nafaqat estetik zavq manbai, balki kuchli tarbiyaviy vosita sifatida ham namoyon bo‘ladi. Ayniqsa, yosh avlodni ma’naviy-axloqiy jihatdan tarbiyalashda adabiyotning o‘rni beqiyosdir.

Mazkur maqolaning maqsadi o‘zbek adabiyotida ma’naviy-axloqiy tarbiya masalalarining badiiy ifodasini tahlil qilish, adabiyotning tarbiyaviy funksiyalarini ochib berish hamda uning shaxs kamolotidagi ahamiyatini ilmiy asoslashdan iboratdir.

ASOSIY QISM

O‘zbek mumtoz adabiyotida axloqiy tarbiya g‘oyalari. O‘zbek mumtoz adabiyoti ma’naviy-axloqiy tarbiya masalalarini yuksak darajada ifodalagan boy adabiy merosga ega. Alisher Navoiy ijodi bu borada alohida ahamiyat kasb etadi. Uning asarlarida komil inson g‘oyasi markaziy o‘rinni egallaydi. Navoiy uchun insonning axloqiy pokligi, adolatparvarligi va xalqparvarligi eng muhim



mezon hisoblanadi. “Mahbub ul-qulub” asarida jamiyat a’zolarining axloqiy burchlari, halollik va adolat masalalari chuqur yoritilgan.

Shuningdek, Ahmad Yassaviy, Lutfiy, Bobur kabi mumtoz adiblar ijodida ham axloqiy tarbiya masalalari yetakchi o‘rin egallaydi. Ularning asarlarida insonni sabr-toqatli, kamtar, halol va vijdonli bo‘lishga da’vat etuvchi g‘oyalar ilgari suriladi. Mumtoz adabiyot orqali shakllangan axloqiy qarashlar xalq ongiga chuqur singib ketgan. Jadid adabiyotida ma’naviy uyg‘onish va tarbiya

Jadid adabiyoti o‘zbek adabiyotida ma’naviy-axloqiy tarbiya masalalarini yangi bosqichga olib chiqdi. Jadid adiblari jamiyatdagi jaholat, nodonlik va ma’naviy qoloqlikka qarshi kurash olib bordilar. Abdulla Avloniy, Mahmudxo‘ja Behbudiy asarlarida tarbiya masalasi markaziy mavzuga aylandi. Avloniyning “Turkiy guliston yoxud axloq” asari o‘zbek pedagogik va axloqiy tafakkurining muhim manbalaridan biridir.

Jadid adabiyotida insonni ilmi, vatanparvar va axloqan yetuk shaxs sifatida tarbiyalash g‘oyasi ilgari surildi. Bu davr adabiyoti millat ma’naviyatini yuksaltirishga xizmat qilgan muhim vosita bo‘ldi.

Zamonaviy o‘zbek adabiyotida axloqiy muammolar talqini

Zamonaviy o‘zbek adabiyotida ma’naviy-axloqiy tarbiya masalalari murakkab va ko‘p qirrali tarzda yoritiladi. Abdulla Qodiriy, Oybek, Said Ahmad, O‘tkir Hoshimov kabi adiblar asarlarida inson taqdiri, vijdon azobi, halollik va mas’uliyat masalalari chuqur tahlil etiladi. Xususan, O‘tkir Hoshimov ijodida insoniylik, mehr-oqibat va vijdon masalalari asosiy mavzulardan biri hisoblanadi.

Zamonaviy adabiyotda axloqiy muammolar real hayot bilan chambarchas bog‘langan holda tasvirlanadi. Bu esa o‘quvchini o‘z hayoti haqida mushohada yuritishga undaydi, ma’naviy xulosa chiqarishga yordam beradi.

Adabiyotning tarbiyaviy funksiyasi

Adabiyotning eng muhim vazifalaridan biri tarbiyaviy funksiyadir. Badiiy asar orqali o‘quvchi insoniy fazilatlarini anglaydi, yaxshilik va yomonlikni farqlashni o‘rganadi. O‘zbek adabiyotida yaratilgan ko‘plab asarlar yosh avlodni ma’naviy barkamollikka yetaklaydi. Badiiy obrazlar orqali axloqiy qadriyatlar singdiriladi, hayotiy saboqlar beriladi.

XULOSA

O‘zbek adabiyotida ma’naviy-axloqiy tarbiya masalalari chuqur ildizlarga ega bo‘lib, mumtoz adabiyotdan to zamonaviy adabiyotgacha uzviy davom etib kelmoqda. Adabiyot inson kamolotining muhim omili sifatida jamiyat ma’naviy taraqqiyotiga xizmat qiladi. O‘zbek adiblari o‘z asarlarida axloqiy yetuklik, insonparvarlik va milliy qadriyatlarni targ‘ib etib, adabiyotning tarbiyaviy imkoniyatlarini namoyon etganlar. Shu bois adabiyot nafaqat estetik, balki kuchli ma’naviy-tarbiyaviy vosita sifatida ham ahamiyatlidir.

FOYDALANILGAN ADABIYOTLAR

1. Alisher Navoiy. Asarlar to‘plami. Toshkent.
2. Abdulla Avloniy. Turkiy guliston yoxud axloq. Toshkent.
3. Abdulla Qodiriy. O‘tkan kunlar. Toshkent.
4. O‘tkir Hoshimov. Dunyoning ishlari. Toshkent.
5. Karimov I. Yuksak ma’naviyat – yengilmas kuch. Toshkent.



**ENHANCING FIRST YEAR STUDENTS' SELF LEARNING SKILLS THROUGH
ONLINE PLATFORMS**

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ABSTRACT

In recent years, the rapid and widespread integration of digital technologies into higher education has fundamentally reshaped traditional teaching and learning environments. Conventional, teacher-centered instructional models are increasingly being supplemented or replaced by technology-enhanced approaches that emphasize learner engagement and independence. In this context, online learning platforms have emerged as essential pedagogical tools for fostering learner autonomy, particularly among first-year university students who are in the critical phase of transitioning from secondary education to the demands of academic learning. For first-year students, the ability to manage learning tasks independently is especially important, as they often encounter new academic expectations, unfamiliar learning strategies, and increased responsibility for their own progress. Previous research highlights that self-directed learning is closely associated with learners' capacity to regulate cognitive, motivational, and behavioral aspects of their learning processes (Zimmerman, 2002). Self-regulation enables students to set goals, monitor their performance, and reflect on learning outcomes, all of which are essential skills in digital and blended learning environments.

***Keywords:** self-learning skills, first-year students, online platforms, learner autonomy, higher education*

INTRODUCTION

The development of self-learning skills has become a fundamental objective of contemporary higher education, particularly in response to the growing demands for lifelong learning and academic independence. Learner autonomy, as defined by Holec (1981), refers to learners' capacity to take responsibility for planning, monitoring, and evaluating their own learning processes. In higher education contexts, this ability is considered essential for academic success, as students are expected to manage learning tasks with minimal external supervision. However, first-year university students frequently experience challenges when adapting to independent academic study. The transition from teacher-guided secondary education to self-directed university learning often reveals difficulties such as ineffective time management, limited self-regulation skills, and a strong dependence on instructor guidance. These challenges may hinder students' academic performance and reduce their motivation to engage in independent learning activities. Moreover, traditional teacher-centered instructional approaches, which emphasize knowledge transmission rather than learner engagement, may be insufficient in fostering autonomous learning skills (Little, 2007). In recent years, the rapid advancement of information and communication technologies (ICT) has introduced new opportunities for supporting self-directed learning in higher education. Online platforms, including learning management systems, virtual courses, and digital learning resources, provide flexible and accessible learning environments that encourage students to take greater control of their learning. Such platforms enable learners to access instructional materials independently, regulate their learning pace, and engage in reflective and self-assessment practices (Moore & Kearsley, 2012). Therefore, investigating the role of online platforms in enhancing first-year university students' self-learning skills is of considerable academic and practical significance. Understanding how digital learning

environments contribute to the development of learner autonomy can inform more effective pedagogical strategies and support students in becoming independent, self-regulated learners during the early stages of higher education.

METHODS

This study employed a mixed-methods research design to examine the impact of online learning platforms on the development of students' self-learning skills. The mixed-methods approach was selected because it enables a more comprehensive analysis by integrating quantitative data with qualitative insights, thereby capturing both measurable learning outcomes and students' subjective learning experiences (Garrison, 1997). Such an approach is particularly suitable for educational research, where learning processes are complex and multifaceted. The participants of the study were first-year undergraduate students enrolled at a higher education institution. These students were selected due to their transitional stage from teacher-directed secondary education to more independent forms of academic learning. Their participation provided valuable insights into how online platforms support the development of self-directed learning skills at the early stages of university education. Data collection involved multiple instruments to ensure methodological triangulation. Quantitative data were gathered through structured questionnaires and the analysis of students' online learning activities, including task completion rates and interaction with digital resources. Qualitative data were obtained through semi-structured interviews, which allowed participants to express their perceptions, challenges, and experiences related to self-paced learning. The online learning environment incorporated several digital tools, including a learning management system (Moodle), video-based instructional materials, and interactive quizzes designed to promote engagement and self-assessment. Students were required to complete self-paced learning tasks, monitor their own progress, and reflect on their learning experiences through guided reflection activities. Quantitative data were analyzed using descriptive statistical methods to identify general trends in students' engagement and self-learning behaviors. Qualitative data were analyzed through thematic analysis, which enabled the identification of recurring patterns and themes related to learner autonomy, motivation, and self-regulation. The integration of both data sets provided a more holistic understanding of the role of online platforms in enhancing first-year students' self-learning skills.

RESULTS

The analysis of the collected data revealed a notable enhancement in students' self-learning skills as a result of consistent engagement with online learning platforms. Quantitative findings from the questionnaires demonstrated that a majority of participants experienced increased motivation and a heightened sense of responsibility for their own learning processes. These outcomes are consistent with the principles of self-regulated learning, which emphasize learners' ability to set goals, monitor progress, and adjust strategies independently (Zimmerman, 2002). Students particularly valued the flexibility and accessibility afforded by the online platforms, which allowed them to organize their study schedules according to personal preferences and learning needs. The data indicated that learners who regularly utilized the digital resources, including video-based lectures and interactive quizzes, reported improved time management and a greater capacity to plan and structure their study activities effectively. In addition, qualitative analysis from semi-structured interviews highlighted the critical role of immediate feedback and self-assessment tools. Participants noted that timely feedback enabled them to identify knowledge gaps, monitor their understanding, and adjust their learning strategies accordingly. Thematic analysis revealed that students perceived the online environment as supportive of independent learning, fostering both cognitive engagement and metacognitive reflection. Overall, the findings suggest that online learning platforms contribute positively to the development of autonomous learning skills by combining accessibility, flexibility, and interactive elements that

promote active learner participation. These results corroborate previous research indicating that well-designed digital learning environments can enhance students' self-directed learning capabilities, particularly during the early stages of higher education (Means et al., 2013).

DISCUSSION

The findings of this study underscore the significant role of online learning platforms in fostering self-learning skills among first-year university students. The availability of diverse digital resources, interactive exercises, and self-assessment tools creates an environment that supports learner autonomy and encourages independent decision-making within the learning process (Benson, 2011). By providing flexible access to materials and opportunities for active engagement, online platforms enable students to take ownership of their learning and develop strategies for effective self-regulation. Moreover, the personalized nature of online learning experiences appears particularly beneficial for students who are transitioning to higher education. First-year students often face challenges such as adjusting to unfamiliar academic expectations and managing increased responsibilities. Digital platforms allow learners to progress at their own pace, revisit content when necessary, and tailor their learning according to individual needs, thereby facilitating a smoother adjustment to autonomous academic study. Nevertheless, the study also highlights that some students require initial guidance and scaffolding to develop effective self-learning strategies. Without structured support, certain learners may struggle with maintaining self-discipline, setting achievable goals, and monitoring their progress. This observation aligns with Little's (2007) assertion that autonomy is not an innate skill but rather one that must be nurtured gradually through well-designed instructional support. In practice, this suggests that educators should integrate online platforms with targeted guidance, orientation sessions, and mentoring to help students build the necessary competencies for independent learning. These findings indicate that while online platforms provide a conducive environment for promoting self-directed learning, their effectiveness is maximized when combined with structured pedagogical interventions. This dual approach ensures that students not only have access to technological tools but also acquire the skills and strategies required to navigate and benefit from autonomous learning effectively.

CONCLUSION

In conclusion, this study demonstrates that online learning platforms play a crucial role in enhancing the self-learning skills of first-year university students. By providing flexible access to diverse learning resources, interactive tools, and opportunities for self-assessment, these digital environments foster learner autonomy, increase motivation, and support the development of self-regulation strategies. Such skills are particularly important during the initial stages of higher education, when students are adjusting to independent academic study and developing the ability to manage their own learning processes effectively. When thoughtfully integrated into higher education curricula, online platforms can also promote readiness for lifelong learning, equipping students with the competencies necessary to adapt to evolving educational and professional demands. However, the study emphasizes that the benefits of digital learning are maximized when accompanied by structured guidance and pedagogical support. Educators should therefore design learning experiences that combine technological tools with mentorship, scaffolding, and instructional strategies to ensure that students can develop sustainable, autonomous learning practices. Ultimately, the findings underscore the importance of leveraging online platforms not merely as supplementary tools, but as integral components of a pedagogical approach aimed at cultivating independent, self-directed learners. By doing so, higher education institutions can foster both immediate academic success and long-term personal and professional growth among students.



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**A COMPARATIVE ANALYSIS OF POSSESSIVE CASE SUFFIXES IN KOREAN AND
UZBEK**

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ABSTRACT

This study analyzes possessive suffixes in Korean and Uzbek from a contrastive linguistic perspective. The purpose of the study is to examine typological and pragmatic differences between the two languages. In Korean, possession is expressed by attaching *-ui* to a noun, but in actual spoken usage it is often omitted or replaced, and in many cases possession is determined by the conversational context.

In contrast, Uzbek expresses possession through grammatical possessive suffixes according to person, such as *-im*, *-ing*, *-i*, *-miz*, *-ingiz*, and *-lari*, which clearly reflect the characteristics of an agglutinative language.

Furthermore, in both Korean and Uzbek, possessive expressions show various pragmatic variations depending on factors such as the social relationship and degree of familiarity between the speaker and the listener, as well as the honorific system. This provides meaningful points of comparison not only at the grammatical level but also from a sociolinguistic perspective.

This contrastive analysis is expected to help Uzbek-speaking learners of Korean better understand the omission and substitution of Korean possessive markers, and conversely, to provide Korean speakers with foundational materials for learning the system of Uzbek possessive suffixes.

Keywords: Korean language, Uzbek language, possessive case suffixes, contrastive linguistics, agglutinative languages, pragmatic features, sociolinguistic factors, language typology

INTRODUCTION

Purpose and Significance of the Study. Language is a highly developed tool that reflects not only the transmission of information but also human cognitive systems, social relationships, and culture. In particular, grammatical elements expressing **possession** constitute a core mechanism through which humans define their relationship with the surrounding world, and they exist as an essential grammatical category in all individual languages. Possessive expressions are used with very high frequency in everyday language, as they encompass a wide range of meanings extending beyond simple ownership of objects to include family relations, body parts, and abstract attributes.

The Korean and Uzbek languages examined in this study both belong to the category of **agglutinative languages** from the perspective of morphological typology. The two languages share genealogical and structural similarities in that sentences are formed by sequentially attaching grammatical affixes to lexical roots. However, despite this common foundation, they display clear contrasts in the concrete ways in which possessive case is realized. In Korean, the possessive case particle *-ui* functions as a single, fixed marker that modifies a following noun regardless of person or number. In contrast, Uzbek employs a more complex system in which possession is marked doubly: through the possessive case suffix *-ning* attached to the possessor and through **personal possessive suffixes (Egalik qo'shimchalari)** attached to the possessed noun.

These structural differences frequently lead to grammatical errors in the process of learning Korean and Uzbek as foreign languages. For instance, Korean learners of Uzbek often omit personal possessive suffixes on the possessed noun, while Uzbek learners of Korean tend to redundantly use unnecessary personal pronouns. Therefore, a contrastive analysis of possessive expression systems in the two languages is not only linguistically significant but also provides essential foundational data for predicting and correcting learner errors in actual educational contexts.



Scope and Methodology. This study focuses on the Korean possessive particle *-ui* and its Uzbek counterparts, namely the possessive case suffix *-ning* and personal possessive suffixes (first, second, and third person in both singular and plural forms). The following research methods are employed:

First, the grammatical characteristics and syntactic constraints of possessive morphemes in each language are described, with particular attention to the conditions under which *-ui* is omitted in Korean and the phonological alternations of Uzbek possessive suffixes (consonant and vowel harmony).

Second, the possessive structures of the two languages are contrasted within a typological framework of **single-marking** and **double-marking**, visually analyzing how grammatical agreement operates between the possessor and the possessed noun.

Third, based on the results of the contrastive analysis, actual learner error cases are collected and their causes identified. Through this process, pedagogical implications relevant to Korean and Uzbek language education are derived.

THEORETICAL BACKGROUND AND DEFINITION OF THE POSSESSIVE CASE

Linguistic Definition of the Possessive Case. The possessive case (genitive or possessive case) is one of the grammatical case categories that define relationships between nouns within a sentence. It typically indicates relationships such as possession, affiliation, origin, or attribute between two nominal elements. From a typological perspective, the possessive case serves as a mechanism that explicitly marks the relationship between the **possessor** and the **possessum (possessed)**.

In traditional case grammar, the possessive case primarily functions as a determiner within a noun phrase, restricting or specifying the meaning of the head noun. However, modern linguistics emphasizes that “possession” does not refer solely to physical ownership. For example, *my book* denotes physical possession, *my hometown* expresses emotional attachment, and *my death* indicates agency. Therefore, the possessive case is more comprehensively defined as a “**marker of association.**”

Realization of the Possessive Case in Agglutinative Languages. In agglutinative languages such as Korean and Uzbek, the possessive case is typically realized through affixes attached to lexical stems. Unlike inflectional languages, where grammatical categories are fused into single forms, agglutinative languages exhibit clearly segmented morphemes, each representing an independent grammatical meaning.

Nevertheless, possessive marking can be classified according to its position:

- **Dependent-marking:** Possessive marking is attached to the possessor (e.g., Korean *-ui*).
- **Head-marking:** Possessive marking is attached to the possessed noun (e.g., Hungarian).
- **Double-marking:** Possessive marking appears on both the possessor and the possessed noun (e.g., Uzbek).

Grammatical Definition of Korean *-ui*. In Korean, the possessive case—also known as the genitive case—is realized through the particle *-ui*, which attaches to nouns and indicates that they modify the following noun. The main characteristics of Korean possessive marking are as follows:

1 Syntactic Uniformity

The form of *-ui* does not change according to person, number, or gender.

2 Semantic Diversity

It expresses a wide range of relationships, including possession (*Chulsoo-ui car*), subject relations (*my success*), object relations (*the arrest of the criminal*), and attributes (*the age of peace*).



3 Optional Omission

When the possessive relationship is clear from context, *-ui* is often omitted, resulting in compound noun constructions.

Definition of the Uzbek Possessive System. In Uzbek, the possessive case is called *Qaratqich kelishigi* and is realized by the suffix *-ning*. However, Uzbek possessive constructions obligatorily involve **personal possessive suffixes (Egalik qo'shimchalari)** attached to the possessed noun.

1 Grammatical Agreement

When *-ning* is attached to the possessor, the possessed noun must take a possessive suffix corresponding to the possessor's person and number.

2 Referential Explicitness

Since possessive suffixes encode possessor information, Uzbek can convey complete possessive meaning without explicit possessive pronouns.

Summary. In summary, the possessive case grammaticalizes the close associative relationship between two entities. Korean establishes an economical and uniform modifying system through the possessive particle *-ui*, while Uzbek exhibits a more precise and redundant agreement system by grammatically binding the possessor and the possessed noun through suffixes. These definitional differences deeply influence sentence structure and speakers' cognitive patterns in each language.

THE KOREAN POSSESSIVE SYSTEM: FOCUSING ON THE GENITIVE PARTICLE *-UI*

Morphological Characteristics of *-ui*. The Korean possessive case is realized by the single morpheme *-ui*. Although Korean is an agglutinative language, it maintains a notably simple and systematic structure in expressing possession.

1 Invariance by Person and Number

Unlike Uzbek and other person-marking languages, the Korean possessive particle does not change form regardless of person or number.

2 Phonological Stability

Unlike other Korean particles that vary depending on the phonological structure of the preceding noun, *-ui* remains phonologically invariant.

Syntactic Function of *-ui*: Dependent-Marking. Korean possessive constructions follow the structure [**Noun₁ (Possessor) + *-ui* + Noun₂ (Possessed)**], where *-ui* marks the possessor and modifies the head noun.

Semantic Versatility. The particle *-ui* expresses various relationships beyond simple ownership:

- **Canonical possession:** physical ownership
- **Whole-part relationships:** components or body parts
- **Subject/object relations:** in nominalized verb phrases
- **Attributes and location:** qualities or spatial relations

Omission and Optionality. One of the most distinctive features of Korean possessive constructions is the optional omission of *-ui*, especially in spoken language, when the relationship is contextually clear.

Examples: *mother's photo* → *mother photo*, *school's playground* → *school playground*.

With personal pronouns, contraction occurs:

- *na + ui* → *nae*
- *jeo + ui* → *je*
- *neo + ui* → *ne*



This optionality enhances linguistic economy but increases reliance on contextual interpretation.

Summary. The Korean possessive system represents a single-marking strategy characterized by morphological simplicity and semantic breadth. This contrasts sharply with the double-marking system of Uzbek, explaining why Korean learners often perceive Uzbek possessive suffixes as complex.

THE UZBEK POSSESSIVE SYSTEM: -NING AND PERSONAL POSSESSIVE SUFFIXES

Uzbek possessive constructions require grammatical agreement between the possessor and the possessed noun, forming a more complex system than Korean.

The Possessive Case Suffix *-ning*. The suffix *-ning* is functionally similar to Korean *-ui* and attaches to the possessor. However, it obligatorily triggers possessive suffixes on the possessed noun.

Personal Possessive Suffixes (*Egalik Qo'shimchalari*). The core of the Uzbek possessive system lies in possessive suffixes attached to the possessed noun, encoding the person and number of the possessor. These suffixes exhibit allomorphs depending on whether the noun ends in a consonant or a vowel.

인칭	접미사	예시 (kitob = 책)
1인칭 단수	-im/-m	kitobim (내 책)
2인칭 단수	-ing/-ng	kitobing (네 책)
3인칭 단수	-i/-si	kitobi (그의 책)
1인칭 복수	-imiz	kitobimiz (우리의 책)
2인칭 복수	-ingiz	kitobingiz (너희의 책)
3인칭 복수	-lari	kitoblari (그들의 책)

Consonant-final nouns

(e.g., *kitob* ‘book’):

kitobim (my book), *kitobing* (your book), *kitobi* (his/her book)

Vowel-final nouns

(e.g., *uy* ‘house’ / *ona* ‘mother’):

onam (my mother), *onang* (your mother), *onasi* (his/her mother)

Note: Although *uy* ends with the letter *-y*, it is phonologically treated as a consonant-final noun and thus follows the same pattern as *kitob*. In contrast, *ona* ends in a vowel and therefore takes the suffixes *-m* / *-ng* / *-si*.

Double-marking and omission of possessive pronouns. Uzbek clearly represents a prototypical **double-marking language**, in which grammatical markers appear on both the possessor (dependent) and the possessed noun (head).

Full structure:

Mening kitobim (“my book” – literally “my book-my”)

Mening (possessor marking) + *kitobim* (possessed noun marking)

Reduced structure:

Kitobim (“my book”)

Since the possessive suffix *-im* already encodes sufficient information about the possessor (“my”), the possessive pronoun *mening* is normally omitted unless emphasis or contrast is intended. This mechanism operates in the opposite direction from Korean: while Korean tends to omit the genitive marker *-ui*, Uzbek omits the possessor itself rather than the possessive marker.

Phonological changes in the attachment of possessive suffixes. When possessive suffixes are attached to Uzbek nouns, certain phonological alternations occur, especially with nouns ending in specific consonants. This aspect is considered one of the most challenging areas for Korean learners of Uzbek.

1. k → g alternation:

istak (wish) + *-im* → *istagim* (“my wish”)

2 q → g’ alternation:

qishloq (village) + *-imiz* → *qishlog’imiz* (“our village”)

3 Vowel deletion:

shahar (city) + *-i* → *shahri* (“his/her city”)

Summary. The Uzbek possessive system establishes a very strong grammatical linkage between the possessor and the possessed noun. Possessive suffixes are not merely optional or decorative elements but play a role as crucial as person agreement between the subject and the predicate. This highly structured and explicit system stands in sharp contrast to the relatively simple genitive marker system of Korean.

COMPARATIVE ANALYSIS OF KOREAN AND UZBEK

A comparison of possessive expressions in Korean and Uzbek reveals the following differences:

(The discussion continues.)

항목	한국어	우즈베크어
소유격 표지	조사 -의	소유 접미사 / 조사 -ning
인칭 반영 여부	없음	인칭 및 수 반영
소유격 위치	소유자 뒤에 조사 -의 부착	피소유 명사 뒤에 접미사
구어체 사용	-의 생략 가능	접미사 생략 불가능, 소유주 생략
표현의 다양성	단일(조사 중심)	이중(접미사+조사 가능)

These differences also influence learner errors. Uzbek learners of Korean often tend to overuse the genitive marker *-ui* or, conversely, attempt to omit it in all contexts. In contrast, Korean learners of Uzbek experience difficulties in acquiring the morphological variations of possessive suffixes.

CONCLUSION

This study has compared the ways in which possessive constructions are expressed in Korean and Uzbek. Korean marks possession uniformly through the genitive particle *-ui*, which can be omitted in colloquial usage. Uzbek, by contrast, possesses a well-developed system of possessive suffixes that explicitly reflects distinctions of person and number. In addition, the genitive marker *-ning* allows for a clearer representation of the relationship between the possessor and the possessed noun.

These structural differences may lead to cross-linguistic interference for learners of both languages. Therefore, Korean language instruction should clearly emphasize the usage and omission rules of *-ui*, while Uzbek language instruction should systematically teach the functions of possessive suffixes and the genitive marker *-ning*.

Future research should analyze patterns of possessive expression errors based on actual learner data and propose more concrete teaching and learning strategies accordingly.

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**THE ROLE OF PHILOSOPHICAL LYRICISM IN THE WORK OF ALEKSANDR
ARKADYEVICH FEINBERG**

(ANALYSIS OF THE POEM “WHOM SHOULD I BE GRATEFUL TO?”)

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ANNOTATION

It is well established that Uzbek literature is rich in poets and writers whose names are permanently inscribed in the cultural heritage. Among them, the bilingual poet, Aleksandr Arkadievich Feynberg occupies a significant place in the spiritual and literary consciousness of readers. Along with his contribution as a distinguished literary figure, he is also recognized as an intellectual who consistently advocated the principles of freedom of thought and justice. This article aims to provide a linguistic analysis of the poet's poem "Whom Should I Be Grateful To". Within this framework, such conceptual categories as memory, gratitude and the past are identified as the central thematic elements of the poem.

Keywords: freedom of thought, memory, gratitude, past, linguistics

ANNOTASIYA

Barchamizga ma'lumki o'zbek adabiyotida nomlari oltin harflar bilan bitilgan shoir va yozuvchilar bisyor. Ular orasida zullisonayn(ikki tillik) adib Aleksandr Arkadievich Feynberg insonlar qalbidan chuqur joy egallashga muvaffaq bo'lgan. U adabiyot namoyandasi bo'lish bilan bir birga fikr ozodligi va adolat yo'lida fidokorona kurashgan buyuk ma'naviy shaxs sifatida e'tirof etiladi. Mazkur maqolada shoirning "Kimdan minnatdor bo'layin" she'ri lingvistik nuqtai nazaridan tahlil qilinadi. Shu jumladan xotira, minnatdorchilik va o'tmish kabi hissiy aloqalar she'rning mavzuviy markazi desak mubolag'a bo'lmaydi.

Kalit so'zlar : fikr ozodligi, xotira, minnatdorchilik, o'tmish, lingvistika

АННОТАЦИЯ

Общеизвестно, что узбекская литература богата поэтами и писателями, чьи имена прочно вписаны в культурное наследие. Среди них двуязычный поэт Александр Аркадьевич Фейнберг занимает значимое место в духовно-литературном сознании читателей. Наряду с вкладом в художественную литературу он также признаётся интеллектуальной личностью, последовательно отстаивавшей принципы свободы мысли и справедливости. В данной статье ставится цель осуществить лингвистический анализ стихотворения поэта «Кому мне быть благодарным». В этом контексте такие концептуальные категории, как память, благодарность и прошлое, рассматриваются как ключевые тематические доминанты произведения.

Ключевые слова: свобода, мысли, память, благодарность, лингвистика

MAIN PART

One of the most pressing directions of modern philological studies is the exploration of the linguistic potential of multicultural literatures. The creative work of the bilingual poet A. A. Feinberg serves as a valuable source in this field. In his lyric poetry, Russian and Uzbek traditions harmoniously merge, and themes such as homeland and memory find a distinctive artistic expression. The poem "Whom Should I Be Grateful To" is closely connected in its content with feelings of memory and gratitude. In the poem, as the lyrical hero reflects on his present life, he recalls the people, events, and past days that shaped him into who he is today. This very process of recollection—memory—constitutes the inner spirit of the poem. Here, memory is not merely a remembrance of the past, but a force that awakens a sense of inner indebtedness in the soul. As a person recalls childhood,



parental affection, the guidance of teachers, or the peace of the homeland, a natural question arises: “To whom should I be grateful?”

The opening lines of the poem begin with the lyrical hero’s philosophical reflection on memory, time, and gratitude. The repeated interrogative sentence “Whom should I be grateful to, whom” immediately establishes the main ideological focus of the work. This question expresses the poet’s inner experiences, his life journey, and a personal reckoning with his past. The educational significance of this line lies in its ability to awaken a sense of gratitude in the human heart, encouraging individuals to realize that behind their achievements and life’s blessings stand the love, labor, and prayers of others. In this way, the reader learns to feel deeper respect and gratitude toward parents, teachers, and loved ones, while cultivating such essential human qualities as humility, kindness, and compassion. Images of memory and space: the images depicted at the beginning of the poem—such as the blue color, the gentle and dear courtyard, doorless apartment blocks, and jasmine-covered walls—revive the memories of the work’s subject related to childhood and youth. This space is portrayed as a symbol of a safe, sincere, and innocent life. Through these images, the poet shows that the past time is irreversible, yet it continues to live on in the human heart. The contrast of inner emotions: the line “In my heart, joy and sorrow are swift” reveals the contradictory state of the lyrical “I.” Joy and sorrow are depicted side by side, suggesting that human life is complex and multifaceted. It is precisely this inner tension that sharpens the question of gratitude even further. The image of the mother as a central moral support: In the poem, the image of the mother is presented without overt dramatic tension, yet with profound emotional impact. The line “I tell my mother: ‘I’ll be back soon’” reflects childhood trust and carelessness, as well as the constancy of maternal love. Later, the phrases “I deceive my mother” and “Now, yes, now...” convey a belated pang of conscience and the realization that time cannot be turned back. The mother embodies the source of compassion, a moral *اربع* (standard), and the symbol of a person’s greatest sense of indebtedness. The symbols of height, danger, and abyss: Images such as the roof, the attic, heated iron, and wind represent childish courage and recklessness. However, the lines “Above my head there is no abyss, it is as if I am above the abyss myself...” suggest that behind this courage lies the threat of life itself. This metaphor compares human existence to walking over an abyss. Dangers that go unnoticed in youth are understood only later in life. Time and philosophical conclusion: One of the most powerful moments of the poem is expressed in the line “I am afraid that he is not yet even nine...”. Through these lines, the irreversibility of time and the fact that childhood can remain only in memory are revealed. One can no longer jump down from the roof, and spring will not return with the same meaning as before. The moments when the mother waited on the veranda are gone. This passage concludes the poem with deep sorrow and a quiet, restrained tragedy.

CONCLUSION

One of the most powerful moments of the poem is expressed in the line “I am afraid that he is not yet even nine...”. Through these lines, the irreversibility of time and the fact that childhood can remain only in memory are revealed. One can no longer jump down from the roof, and spring will not return with the same meaning as before. The moments when the mother waited on the veranda are gone. This passage concludes the poem with deep sorrow and a quiet, restrained tragedy.

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O‘ZBEK TILI SINTAKTIK ALOQALAR VA MUNOSABATLARIDA DARAJALANISH

Yangiyo‘l shahar Maktabgacha va maktab ta‘limi bo‘limida
Maktabgacha ta‘lim tashkilotlari faoliyatini muvofiqlashtirish
sho‘basi bosh metodisti

Tursunova Lobar Abduxalimovna

ANNOTATSIYA

Mazkur maqolada o‘zbek tilidagi sintaktik aloqalar va munosabatlar tizimi darajalanish nuqtayi nazaridan tahlil qilinadi. Sintaksis birliklari o‘rtasidagi formal, semantik hamda kommunikativ bog‘lanishlarning turli bosqichlari aniqlanib, darajalanish hodisasining til tizimidagi o‘rni ochib beriladi. Tadqiqot davomida gap bo‘laklari, bog‘lanish vositalari, subordinativ va koordinativ munosabatlar, shuningdek, predikativlik kategoriyasi darajalanish mezonlari asosida ko‘rib chiqildi. Natijalar o‘zbek tili sintaksisining ichki ierarxik tuzilishini aniqlash, grammatik kategoriyalar o‘rtasidagi o‘zaro bog‘liqlikni tushuntirish va metodik jihatdan takomillashtirishga xizmat qiladi.

Kalit so‘zlar: sintaktik aloqa, sintaktik munosabat, darajalanish, subordinatsiya, koordinatsiya, predikativlik, gap bo‘laklari, grammatik bog‘lanish, semantik struktura

**ГРАДАЦИЯ В СИНТАКСИЧЕСКИХ СВЯЗЯХ И ОТНОШЕНИЯХ УЗБЕКСКОГО
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АННОТАЦИЯ

В статье рассматривается явление градации в системе синтаксических связей и отношений узбекского языка. Анализируются формальные, семантические и коммуникативные уровни взаимодействия синтаксических единиц. Особое внимание уделяется градации предикативности, подчинительных и сочинительных отношений. Полученные результаты способствуют более глубокому пониманию иерархической структуры синтаксиса узбекского языка.

Ключевые слова: синтаксическая связь, синтаксические отношения, градация, подчинение, сочинение, предикативность, структура предложения

**GRADATION IN SYNTACTIC CONNECTIONS AND RELATIONS OF THE UZBEK
LANGUAGE**

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ABSTRACT

This article explores the phenomenon of gradation within syntactic relations and connections in the Uzbek language. The study analyzes formal, semantic, and communicative levels of syntactic interaction. Special emphasis is placed on gradation in predicativity, subordinate and coordinate relations. The findings contribute to understanding the hierarchical structure of Uzbek syntax and its theoretical and methodological implications.

Keywords: syntactic relations, syntactic connection, gradation, subordination, coordination, predicativity, sentence structure



KIRISH

Til tizimi murakkab ierarxik tuzilishga ega bo'lib, uning barcha sathlari — fonetika, leksika, morfologiya va sintaksis — o'zaro bog'liq holda faoliyat yuritadi. Sintaksis esa til birliklarining mantiqiy, grammatik hamda kommunikativ birikish qonuniyatlarini o'rganadigan markaziy sathlardan biridir. Ayniqsa, sintaktik aloqalar va munosabatlar tizimi gapning tuzilishi, ma'no hosil qilishi hamda nutq jarayonidagi funksional ahamiyatini belgilaydi.

Zamonaviy tilshunoslikda darajalanish hodisasi nafaqat fonetika va semantika, balki grammatik strukturalar, xususan sintaktik tizim doirasida ham faol tadqiq etilmoqda. Darajalanish — bu til birliklari o'rtasidagi aloqalarning kuchi, intensivligi, grammatik mustaqilligi yoki semantik og'irligiga ko'ra bosqichma-bosqich tashkil topishidir. O'zbek tilida ham sintaktik birliklar o'rtasidagi bog'lanishlar turli darajada namoyon bo'ladi.

Mazkur maqolaning maqsadi — o'zbek tilidagi sintaktik aloqalar va munosabatlar tizimini darajalanish nuqtayi nazaridan ilmiy asosda tahlil qilishdir. Shu orqali gapning formal va semantik strukturasi, predikativlik darajalari hamda subordinativ-koordinativ munosabatlarning ichki ierarxiyasi ochib beriladi.

ASOSIY QISM

Sintaktik aloqa tushunchasi

Sintaktik aloqa — bu gap tarkibidagi birliklarning o'zaro grammatik bog'lanishidir. Bu bog'lanish formal vositalar orqali ifodalanadi: so'z tartibi, kelishik qo'shimchalari, bog'lovchilar, yordamchi so'zlar va intonatsiya.

Sintaktik aloqalar quyidagi turlarga ajratiladi:

Teng bog'lanish (koordinatsiya)

Ergash bog'lanish (subordinatsiya)

Predikativ bog'lanish

Darajalanish aynan mana shu aloqalar orasidagi grammatik mustaqillik va semantik markazlilik asosida kuzatiladi.

Sintaktik munosabatlar va ularning darajalari

Sintaktik munosabatlar — bu gap tarkibidagi birliklarning ma'no jihatdan o'zaro aloqasi. Sintaktik aloqa va uning tizimiy tabiati

Sintaktik aloqa gap tarkibidagi birliklarning grammatik va mazmuniy jihatdan o'zaro bog'lanish mexanizmini ifodalaydi. Ushbu aloqa til tizimining strukturaviy barqarorligini ta'minlaydi hamda nutqning semantik yaxlitligini yuzaga keltiradi. Sintaktik aloqaning tizimiy tabiati quyidagi jihatlar orqali namoyon bo'ladi:

formal ko'rsatkichlar orqali ifodalanishi

semantik moslashuv asosida yuzaga kelishi

kommunikativ vazifa bajarishi

ierarxik tuzilishga egaligi

Darajalanish aynan mana shu tizimiylik ichida, ya'ni birliklar o'rtasidagi bog'lanish kuchi va funksional yuklamaning farqlanishida kuzatiladi.

Sintaktik aloqa faqat grammatik mexanizm emas, balki kognitiv jarayonning ham natijasidir. Gap qurilishida so'zlar o'rtasidagi aloqa inson tafakkuridagi konseptual bog'lanishlarning tilga ko'chishidir. Shu sababli darajalanish hodisasi grammatik struktura bilan bir qatorda semantik va psixolingvistik omillar bilan ham uzviy bog'liq.

Sintaktik munosabatlarning darajalanish mezonlari

Sintaktik munosabatlar darajalanishi bir nechta ilmiy parametrlar asosida aniqlanadi:



Gap tarkibidagi birliklarning markaziy yoki periferik pozitsiyada turishi darajalanishni belgilaydi. Kesim odatda predikativ markaz bo‘lib, eng yuqori darajaga ega.

Nazariy asoslanishi. Mazkur tadqiqot struktur tilshunoslik, funksional grammatika va kognitiv sintaksis nazariyalariga tayangan holda olib borildi. Darajalanish hodisasi grammatik ierarxiya, sintaktik markaz va semantik yuklama tushunchalari orqali asoslandi.

XULOSA

Tahlillar shuni ko‘rsatdiki: Sintaktik aloqalar ierarxik xarakterga ega Predikativlik eng yuqori darajani tashkil etadi Subordinativ va koordinativ munosabatlar ichida darajalanish mavjud Darajalanish sintaksisni chuqurroq tushuntirish imkonini beradi

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**SEMANTIC FEATURES OF NANOTECHNOLOGY TERMS IN ENGLISH AND UZBEK
LANGUAGES: A COMPARATIVE LINGUISTIC ANALYSIS**

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ABSTRACT

This comparative study explores the semantic features and linguistic characteristics of nanotechnology terminology in the English and Uzbek languages. Through a systematic analysis of term-formation patterns, morphological structures, semantic relationships, and translation strategies, the research identifies both convergences and divergences in the ways these typologically distinct languages conceptualize and lexicalize nanotechnological concepts. The study examines mechanisms of morphological adaptation, the organization of semantic fields, borrowing patterns, and the challenges of terminological standardization in both linguistic contexts. The findings contribute to the broader fields of comparative linguistics, terminology studies, and scientific translation by highlighting language-specific and cross-linguistic tendencies in the development of specialized vocabulary.

Keywords: nanotechnology, terminology, comparative linguistics, English, Uzbek, semantic analysis, term formation, scientific translation.

INTRODUCTION

The globalization of scientific knowledge has created unprecedented demands for cross-linguistic terminological development, particularly in emerging fields such as nanotechnology. As nanotechnology research and applications expand worldwide, the need for precise, standardized terminology that transcends linguistic boundaries becomes increasingly critical. This comparative study examines how English and Uzbek languages—representing fundamentally different language families and typological systems—approach the challenge of developing nanotechnology vocabulary.

English, as a Germanic language with significant Romance influence, has emerged as the dominant language of scientific discourse and serves as the primary source language for nanotechnology terminology. Uzbek, a Turkic language with substantial Persian, Arabic, and Russian lexical influence, represents a different linguistic tradition with unique morphological and semantic characteristics. The interaction between these two languages in the domain of nanotechnology terminology provides valuable insights into broader questions of scientific knowledge transfer, terminological adaptation, and the influence of linguistic structure on conceptual organization.

MATERIALS AND METHODS

This study employs a multidimensional comparative framework examining: (1) morphological structures and word formation processes, (2) semantic field organization and conceptual categorization, (3) borrowing patterns and adaptation strategies, (4) translation equivalence and meaning preservation, and (5) standardization challenges and terminological variation. Through this comprehensive analysis, the research aims to contribute to understanding of how languages with different typological characteristics develop specialized scientific vocabularies and navigate the tension between international standardization and linguistic-cultural specificity.

English exhibits primarily analytic morphological structure with limited inflectional morphology, compensating through productive compounding and affixation. This typological feature facilitates rapid terminology development through combinations of existing lexical elements. The



highly productive "nano-" prefix enables systematic generation of new terms: nanoparticle, nanomaterial, nanotube, nanowire, nanodevice.

English compound structures allow semantic transparency through juxtaposition of meaningful elements: carbon nanotube, quantum dot, self-assembly, bottom-up synthesis. This compositional transparency facilitates comprehension even for previously unencountered terms.

Uzbek belongs to the Karluk branch of Turkic languages and exhibits agglutinative morphology, where grammatical and derivational elements attach sequentially to root morphemes. This typological characteristic influences terminology formation strategies. Rather than simple compounding, Uzbek employs suffix chains and possessive constructions to express complex concepts.

Historical linguistic influences complicate Uzbek terminological development. While modern Uzbek underwent language reforms emphasizing Turkic roots, scientific and technical vocabulary retains substantial borrowings from Persian, Arabic, and Russian. Contemporary nanotechnology terminology navigates this multilayered linguistic heritage while incorporating new international scientific terms.

RESULTS AND DISCUSSION

The "nano-" prefix serves as the morphological core of English nanotechnology terminology. Derived from Greek "nanos" (dwarf), this bound morpheme combines productively with various bases:

- **Nano- + noun:** nanoparticle, nanomaterial, nanostructure
- **Nano- + derived form:** nanofabrication, nanotechnology, nanoscience
- **Nano- + compound:** nano-biosensor, nano-electromechanical

English nanotechnology employs extensive compounding, creating semantically transparent multi-element terms:

- **Material + nanostructure:** carbon nanotube, silicon nanowire, gold nanoparticle
- **Process + object:** self-assembly, bottom-up synthesis, top-down fabrication
- **Property + structure:** single-walled nanotube, multi-walled nanotube

Uzbek frequently borrows English terms directly with minimal phonological adaptation:

- **nanotexnologiya** (nanotechnology) - direct transliteration
- **nanomaterial** (nanomaterial) - unchanged borrowing
- **nanozarra** (nanoparticle) - hybrid: nano + Uzbek 'zarra' (particle)

Some Uzbek terms employ calque translation, preserving semantic structure while using native or established loanword elements:

o'ta mayda zarralar texnologiyasi - (ultra-fine particles technology) - descriptive calque for nanotechnology

- **kvant nuqta** (quantum dot) - direct translation from Russian 'квантовая точка'
- **uglerod nanotubka** (carbon nanotube) - hybrid borrowing

When creating derivative forms, Uzbek employs its agglutinative morphology:

- **nanotexnologik** (nanotechnological) - nanotexnologiya + ik (adjectival suffix)
- **nanomateriallar** (nanomaterials) - nanomaterial + lar (plural suffix)
- **nanozarralarning** (of nanoparticles) - nanozarra + lar (plural) + ning (genitive)

Material designations reveal different adaptation strategies:

Carbon-based materials:

- English: carbon nanotube, graphene, fullerene
- Uzbek: uglevod nanotrubka, grafen, fulleren (primarily borrowing with phonological adaptation)



Metallic nanostructures:

- English: gold nanoparticle, silver nanowire
- Uzbek: oltin nanozarra, kumush nanosim (hybrid: native metal names + nano prefix)

Hybrid Formation. Hybrid formations combine borrowed elements (typically the "nano-" prefix) with native Uzbek or established loanword roots. This strategy balances international standardization with linguistic accessibility:

- nanoparticle → nanozarra (nano + Uzbek "zarra")
- nanowire → nanosim (nano + Uzbek "sim")
- nanodevice → nanoqurilma (nano + Uzbek "qurilma")

CONCLUSION

This comparative analysis reveals fundamental differences and convergences in how English and Uzbek languages approach nanotechnology terminology development.

This study demonstrates that terminological development in emerging scientific fields reflects complex interactions between linguistic structure, cultural factors, language policy, and practical communication needs. While English terminology develops relatively organically through its established scientific discourse tradition, Uzbek terminology development involves conscious decisions balancing international standardization, linguistic accessibility, and national identity considerations.

Future research directions include:

1. Longitudinal studies tracking terminological stabilization in Uzbek
2. Comparative analysis with other Turkic languages' nanotechnology terminology
3. Corpus-based investigations of actual terminology usage in scientific publications
4. Development of comprehensive English-Uzbek nanotechnology dictionaries
5. Investigation of comprehension and retention of different adaptation strategies among learners

Understanding these cross-linguistic terminological dynamics contributes not only to improved scientific communication and education but also to broader theoretical understanding of how languages adapt to accommodate rapid technological advancement and how linguistic typology influences specialized vocabulary development.

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TAHLILI

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ANNOTATSIYA

Mazkur maqolada Al-Ajrumiyya asarida arab tili nazariyasining ifodalanish xususiyatlari strukturaviy yondashuv asosida tahlil qilinadi. Tadqiqotning maqsadi asarda grammatik kategoriyalarning ierarxik joylashuvi, i‘rob tizimining nazariy funksiyasi hamda omil tushunchasining boshqaruv mexanizmi sifatidagi rolini aniqlashdan iborat. Tadqiqot tavsifiy, strukturaviy va terminologik metodlar asosida olib borildi. Tahlil natijalari shuni ko‘rsatdiki, asarda so‘z turkumlari ontologik asosni tashkil etadi, i‘rob sintaktik funksiyaning formal indikator sifatida namoyon bo‘ladi, omil esa grammatik boshqaruvni ta‘minlaydi. Xulosa sifatida “Ajrumiyya”ni faqat boshlang‘ich qo‘llanma emas, balki arab nahvining ixchamlashtirilgan nazariy modeli sifatida baholash mumkinligi asoslab beriladi.

Kalit so‘zlar: *Ajrumiyya, arab nahvi, i‘rob, omil, grammatik model, strukturaviy tahlil, so‘z turkumlari, sintaktik funksiya, nazariy grammatika.*

STRUCTURAL ANALYSIS OF THE THEORETICAL MODEL OF THE ARABIC LANGUAGE IN “AL-AJURUMIYYA”

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ABSTRACT

This article analyzes the theoretical representation of Arabic grammar in Al-Ajrumiyya through a structural approach. The study aims to identify the hierarchical organization of grammatical categories, the theoretical function of i‘rāb, and the role of the governing element (‘āmil) as a mechanism of grammatical control. The research employs descriptive, structural, and terminological methods. The findings demonstrate that parts of speech constitute the ontological foundation of the system, i‘rāb functions as a formal indicator of syntactic roles, and the concept of ‘āmil ensures grammatical governance. The study concludes that “Al-Ajrumiyya” should be regarded not merely as an elementary manual but as a condensed theoretical model of Arabic grammar.

Keywords: *Al-Ajrumiyya, Arabic grammar, i‘rab, amil, grammatical model, structural analysis, parts of speech, syntactic function, theoretical linguistics.*

СТРУКТУРНЫЙ АНАЛИЗ ТЕОРЕТИЧЕСКОЙ МОДЕЛИ АРАБСКОГО ЯЗЫКА В ПРОИЗВЕДЕНИИ «АЛЬ-АДЖРУМИЙЯ»

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АННОТАЦИЯ

В данной статье анализируется отражение теории арабского языка в труде Al-Ajrumiyya на основе структурного подхода. Цель исследования заключается в выявлении иерархической организации грамматических категорий, теоретической функции и‘раба и роли категории ‘амил как механизма грамматического управления. В работе применены описательный, структурный и терминологический методы анализа. Результаты показывают, что части речи образуют онтологическую основу системы, и‘раб выступает формальным показателем синтаксической функции, а ‘амил обеспечивает грамматическое управление.



Делается вывод о том, что «Аль-Аджрумия» представляет собой не только учебное пособие, но и сжатую теоретическую модель арабской грамматики.

Ключевые слова: *Аль-Аджрумия, арабская грамматика, иъраб, ъамиль, грамматическая модель, структурный анализ, части речи, синтаксическая функция, теоретическая лингвистика.*

KIRISH

Arab nahv ilmi asrlar davomida shakllangan va mukammallashgan grammatik tizim sifatida nafaqat amaliy til o'rgatish vositasi, balki nazariy tafakkur mahsuli sifatida ham alohida ilmiy ahamiyat kasb etadi. Klassik nahv manbalari orasida Al-Ajrumiyya alohida o'rin egallaydi. Ushbu asar ko'pincha boshlang'ich darajadagi darslik sifatida baholanadi. Biroq uning ichki tuzilishi, kategoriyalarni joylashtirish tamoyili va terminologik izchilligi mazkur matni faqat pedagogik qo'llanma sifatida emas, balki nazariy model sifatida ham o'rganish zaruratini yuzaga keltiradi.

Maqolada ko'tarilgan muammo shundan iboratki, "Ajrumiyya" asari asosan ta'limiy manba sifatida talqin qilinib kelinmoqda, uning nazariy-strukturaviy arxitekturasi esa yetarli darajada mustaqil lingvistik tahlil obyekti sifatida o'rganilmagan. Holbuki, asarda so'z turkumlari tasnifi, i'rob tizimi va omil tushunchasi o'zaro bog'liq va qat'iy ierarxik tartib asosida bayon qilingan. Bu esa asarni ixchamlashtirilgan nazariy konstruktsiya sifatida ko'rib chiqish imkonini beradi.

Mazkur masalaning tanlanish sababi klassik nahv merosini zamonaviy lingvistik yondashuvlar asosida qayta talqin qilish ehtiyojidir. Arab grammatik tafakkuri ko'p hollarda tarixiy yoki sharhiy yo'nalishda o'rganilgan bo'lsa-da, uning ichki strukturaviy mexanizmini aniqlash masalasi dolzarb bo'lib qolmoqda. Ayniqsa, i'rob va omil kategoriyalarining formal hamda funksional jihatdan qanday integratsiyalashgani ilmiy tahlilni talab qiladi.

Mavzuning dolzarbligi shundaki, arab tilshunosligida nazariy model masalasi ko'proq yirik va murakkab asarlar misolida tadqiq qilingan. "Ajrumiyya" kabi ixcham matnning nazariy yadrosini aniqlash esa nahv tizimining konsolidatsiyalangan shaklini ko'rsatish imkonini beradi. Bu esa klassik grammatik tafakkurning metodologik bosqichlarini aniqlashga xizmat qiladi.

Maqolaning ilmiy yangiligi shundan iboratki, unda "Ajrumiyya" asari strukturaviy model sifatida tahlil qilinadi. Asarda grammatik kategoriyalarning ontologik, funksional va formal qatlamlari ajratib ko'rsatiladi hamda so'z turi — vazifa — i'rob — omil zanjiri yagona nazariy konstruktsiya sifatida talqin qilinadi. Shu orqali mazkur asarning faqat ta'limiy emas, balki ixchamlashtirilgan nazariy grammatika modeli ekani asoslab beriladi.

ADABIYOTLAR TAHLILI

Arab nahv ilmi bo'yicha olib borilgan tadqiqotlar asosan tarixiy, sharhiy va maktablararo qiyosiy yo'nalishda rivojlangan. Klassik manbalar orasida Al-Kitab (muallifi: Sibawayh) arab grammatik tafakkurining dastlabki va eng muhim nazariy asosini yaratgan asar sifatida e'tirof etiladi. Ushbu manbada grammatik hodisalar keng qamrovli va chuqur mantiqiy tahlil asosida bayon qilingan. Keyingi davrlarda Ibn al-Hajibning Al-Kafiya hamda Ibn Hisham al-Ansarining Mughni al-Labib asarlari nahv nazariyasini yanada murakkab va tizimli shaklda rivojlantirgan.

Zamonaviy tadqiqotlarda klassik nahv ko'proq tarixiy evolyutsiya yoki maktablararo farqlar nuqtai nazaridan o'rganilgan. Xususan, Muhammad al-Tantawi va Shawqi Dayf kabi olimlar arab tilshunosligi tarixini davrlashtirish va nazariy yo'nalishlarini aniqlashga e'tibor qaratgan. Bu tadqiqotlarda nahvning shakllanish bosqichlari, Basra va Kufa maktablarining metodologik farqlari keng yoritilgan.

Biroq Al-Ajrumiyya asari ko'pincha pedagogik manba sifatida ko'rib chiqilgan. Unga yozilgan ko'plab sharhlar asosan matni izohlash va kengaytirishga qaratilgan bo'lib, uning ichki nazariy arxitekturasini mustaqil model sifatida tahlil qilishga yetarli darajada e'tibor berilmagan.



Sharhchilik an'anasi asarning ta'limiy ahamiyatini mustahkamladi, biroq uning strukturaviy konsepsiyasi alohida tadqiqot obyekti sifatida kam o'rganildi.

So'nggi yillarda strukturaviy lingvistika va formal grammatika nazariyalari rivojlanishi bilan klassik grammatik merosni qayta talqin qilish tendensiyasi kuchaydi. Ayrim tadqiqotchilar i'robni formal indikator, omilni esa boshqaruv mexanizmi sifatida talqin qilishga uringan. Biroq bu yondashuvlar ko'proq umumiy nazariy muhokamalar doirasida qolgan va "Ajrumiyya"ning ichki tizimini kompleks tahlil qilish darajasiga yetmagan.

Shu bois mazkur maqolada "Ajrumiyya" asari mavjud adabiyotlardan farqli ravishda strukturaviy model sifatida ko'rib chiqiladi. Adabiyotlar tahlili shuni ko'rsatadiki, klassik nahv manbalari keng qamrovli nazariy tafsilotlarga ega bo'lsa-da, ixcham matn shaklida konsolidatsiyalangan modelni aniqlash masalasi yetarli darajada yoritilmagan. Mazkur tadqiqot ana shu ilmiy bo'shliqni to'ldirishga qaratilgan.

METODOLOGIYA

Mazkur maqolada tadqiqot klassik arab nahv manbalarini strukturaviy-lingvistik yondashuv asosida tahlil qilish metodologiyasiga tayandi. Tadqiqot obyekti sifatida Al-Ajrumiyya matni tanlandi. Tadqiqot predmeti esa asarda arab tili nazariyasining ifodalanish shakli, grammatik kategoriyalarning ierarxik joylashuvi hamda i'rob va omil tushunchalarining funksional mexanizmi hisoblanadi.

Tadqiqot jarayonida quyidagi ilmiy metodlardan foydalanildi:

Birinchidan, tavsifiy metod qo'llanildi. Ushbu metod yordamida asarda bayon qilingan grammatik kategoriyalar, ularning ta'riflari va o'zaro bog'liqligi aniqlashtirildi. So'z turkumlari, i'rob shakllari va omil tushunchasi izchil ravishda tavsiflandi.

Ikkinchidan, strukturaviy tahlil metodi asosiy metod sifatida qo'llanildi. Bu metod orqali asarning ichki nazariy arxitekturasi, ya'ni so'z turi — sintaktik vazifa — i'rob — omil o'rtasidagi sabab–natija munosabatlari aniqlashtirildi. Grammatik birliklar o'zaro bog'langan tizim elementi sifatida talqin qilindi.

Uchinchidan, terminologik analiz amalga oshirildi. "Kalima", "i'rob", "raf", "nasb", "jar", "jazzm", "omil" kabi tayanch tushunchalarning mazmun doirasi va funksional yuklamasi aniqlashtirildi. Terminlarning matn ichidagi qo'llanish chastotasi va semantik aniqligi tahlil qilindi.

To'rtinchidan, mantiqiy-model tahlili qo'llanildi. Ushbu metod yordamida asarda grammatik hodisalarning bayon etilish ketma-ketligi va ierarxik tartibi o'rganildi. Umumiy qoida, uning turlari va istisnolar berilish mexanizmi tahlil qilindi.

Tadqiqot jarayonida matnni kontekstual tahlil qilish tamoyili ham qo'llanildi. Asardagi grammatik kategoriyalar klassik nahv an'analari doirasida ko'rib chiqildi va dissertatsiya materiallari bilan qiyosiy asosda o'rganildi.

Mazkur metodologik yondashuv "Ajrumiyya"ni faqat sharhiy emas, balki strukturaviy-nazariy model sifatida tahlil qilish imkonini berdi. Natijada asarning ichki grammatik arxitekturasi va uning nazariy ixchamlashtirish tamoyillari aniqlashtirildi.

MUHOKAMA VA NATIJALAR

Tadqiqot natijalari shuni ko'rsatadiki, Al-Ajrumiyya asari grammatik qoidalar to'plami sifatida emas, balki ichki ierarxik tuzilishga ega nazariy model sifatida qurilgan. Asarda nazariy bayon "kalima" tushunchasidan boshlanadi va so'z uch turga — ism, fe'l va harfga ajratiladi. Ushbu tasnif grammatik tizimning ontologik asosini tashkil etadi. Keyingi barcha kategoriyalar aynan shu uchlikdan kelib chiqadi.

Tahlil jarayonida quyidagi strukturaviy zanjir aniqlashtirildi: so'z turi sintaktik vazifani belgilaydi, vazifa i'rob orqali ifodalanadi, i'rob esa omil ta'siri natijasida yuzaga keladi. Bu sabab–



natija ketma-ketligi asarning nazariy konstruksiyasini tashkil etadi. Demak, grammatik hodisalar tasodifiy emas, balki o‘zaro bog‘langan elementlar tizimi sifatida talqin qilingan.

Natijalar shuni ko‘rsatadiki, i‘rob asarda markaziy kategoriya sifatida namoyon bo‘ladi. Raf, nasb, jar va jazm shakllari sintaktik rolni aniqlaydi. I‘rob alomatlari harakatli va harfli shakllarga ajratiladi. Lafziy va taqdiriy i‘rob farqlanishi fonetik cheklovlar bilan grammatik zarurat o‘rtasidagi munosabatni ifodalaydi. Bu holat i‘robni faqat morfologik o‘zgarish emas, balki sintaktik funksiyaning formal indikator sifatida talqin qilish imkonini beradi.

Omil tushunchasi grammatik boshqaruv mexanizmining asosini tashkil etadi. Nasb va jazm qiluvchi birliklar muzore‘ fe‘l shakliga bevosita ta‘sir ko‘rsatadi. Muzore‘ fe‘lning shakliy o‘zgarishi sintaktik muhitga bog‘liq holda yuzaga keladi. Bu esa boshqaruv va bo‘ysunuv munosabatini aniq ko‘rsatadi. Omil kategoriyasi orqali grammatik tizim ichki dinamik mexanizmga ega ekanligi namoyon bo‘ladi.

Muhokama jarayonida aniqlanishicha, asarda ierarxik tartib qat‘iy saqlanadi. Avval umumiy qoida beriladi, keyin uning turlari, so‘ng istisnolar keltiriladi. Mufrad, tasniya va jam‘ shakllari formal mezon asosida tizimlashtiriladi. G‘oyri munsarif birliklar umumiy model doirasida cheklangan istisno sifatida izohlanadi. Bu yondashuv markaziy nazariy yadroni saqlaydi va periferik holatlarni tizimdan tashqariga chiqarmaydi.

Olingan natijalar “Ajrumiyya”ni faqat boshlang‘ich qo‘llanma sifatida emas, balki arab nahvining ixchamlashtirilgan nazariy modeli sifatida baholash mumkinligini ko‘rsatadi. Asarda so‘z turkumlari ontologik asosni tashkil etadi, sintaktik vazifalar funksional qatlamni hosil qiladi, i‘rob formal indikator vazifasini bajaradi, omil esa boshqaruv mexanizmini ta‘minlaydi. Ushbu elementlarning o‘zaro integratsiyasi nahvni mexanik qoidalar majmuasidan ko‘ra, ichki arxitekturaga ega tizim sifatida talqin qilish imkonini beradi.

Tadqiqot natijalari klassik arab grammatik tafakkurida nazariy ixchamlashtirish bosqichi mavjudligini ko‘rsatadi. “Ajrumiyya” ana shu bosqichning namunasidir va u arab tili nazariyasining konsolidatsiyalangan, tizimli va strukturaviy modelini ifodalaydi.

XULOSA VA TAKLIFLAR

Mazkur tadqiqot natijalari Al-Ajrumiyya asari arab nahvining faqat boshlang‘ich o‘quv qo‘llanmasi emas, balki ichki ierarxik tuzilishga ega ixchamlashtirilgan nazariy modeli ekanini ko‘rsatdi. Asarda grammatik kategoriyalar qat‘iy mantiqiy ketma-ketlik asosida joylashtirilgan. So‘z turkumlari ontologik asosni tashkil etadi, sintaktik vazifalar funksional qatlamni hosil qiladi, i‘rob formal indikator vazifasini bajaradi, omil esa grammatik boshqaruv mexanizmini ta‘minlaydi. Ushbu elementlarning o‘zaro bog‘liqligi sabab–natija zanjiri asosida qurilgan yagona strukturaviy modelni yuzaga keltiradi.

Tahlil shuni ko‘rsatdiki, i‘rob kategoriyasi morfologik o‘zgarish sifatida emas, balki sintaktik funksiyaning tashqi ko‘rsatkichi sifatida ishlaydi. Omil tushunchasi esa grammatik tizimning dinamik mexanizmini ifodalaydi. Bu jihatlar asarni klassik nahv tafakkurining nazariy ixchamlashtirish bosqichi mahsuli sifatida baholash imkonini beradi. Demak, “Ajrumiyya” arab tili nazariyasining konsolidatsiyalangan va tizimlashtirilgan shaklini namoyon etadi.

Tadqiqot natijalari asosida quyidagi takliflar ilgari suriladi. Birinchidan, “Ajrumiyya”ni strukturaviy grammatika nuqtai nazaridan boshqa klassik nahv manbalari bilan qiyosiy asosda o‘rganish maqsadga muvofiqdir. Ikkinchidan, i‘rob va omil kategoriyalarini zamonaviy formal va generativ grammatika konsepsiyalari bilan taqqoslash arab grammatik tafakkurining nazariy salohiyatini yanada chuqurroq ochib berishi mumkin. Uchinchidan, nahv merosini o‘rganishda pedagogik yondashuv bilan bir qatorda nazariy-model tahlilini ham keng qo‘llash zarur.



Mazkur maqola “Ajrumiyya”ni arab nahvining ixchamlashtirilgan nazariy modeli sifatida talqin qilish mumkinligini ilmiy asosda ko‘rsatdi hamda klassik grammatik merosni zamonaviy lingvistik metodologiya asosida qayta tadqiq etish zarurligini ta’kidladi.

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THE ROLE OF ENGLISH LANGUAGE PROFICIENCY IN GLOBAL COMMUNICATION

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ABSTRACT

This article explores the role of English language proficiency in global communication, focusing on its significance in fostering international cooperation, economic development, and cross-cultural understanding. English has become the dominant global lingua franca, facilitating communication across diverse regions, industries, and educational sectors. The paper discusses the various dimensions of English proficiency, its impact on personal and professional opportunities, and its necessity in today's interconnected world. Through examining the relationship between language skills and global communication, this study highlights the importance of English as a tool for bridging gaps in international relations and promoting mutual understanding.

Keywords: English proficiency, global communication, lingua franca, cross-cultural understanding, international cooperation, economic development.

INTRODUCTION

The ability to communicate effectively in English has become an essential skill in today's globalized world. As the most widely spoken second language, English serves as the primary means of communication in international business, science, technology, and diplomacy. This widespread use of English has led to its status as the global lingua franca, making proficiency in the language a key determinant of success in various sectors. The increasing interconnectedness of the world, driven by advancements in technology and global trade, has further amplified the need for effective communication across linguistic and cultural boundaries. This article aims to analyze the role of English language proficiency in global communication, examining how it facilitates international collaboration, influences economic growth, and enhances cross-cultural interactions.

LITERATURE REVIEW

English as a global language has been the subject of extensive research in the fields of linguistics, sociolinguistics, and education. According to Crystal (2003), English is spoken by over 1.5 billion people worldwide, with a significant portion of these speakers using it as a second language. This widespread adoption of English has made it the preferred medium of communication in international contexts. Studies by Graddol (2006) and Seidlhofer (2011) emphasize the importance of English in bridging communication gaps between speakers of different native languages, particularly in international business and academia.

Additionally, the concept of "lingua franca" refers to a common language used for communication between speakers of different native languages. English has increasingly filled this role, particularly in global contexts where mutual intelligibility is essential. According to Jenkins (2009), English serves not only as a tool for communication but also as a cultural bridge, helping individuals from diverse backgrounds to connect and collaborate. The rise of digital platforms and social media has further reinforced the dominance of English in global communication, as many online interactions, content, and platforms are primarily in English.

METHODOLOGY

This research adopts a qualitative approach, reviewing relevant literature and conducting a series of interviews with individuals from various sectors, including business, education, and international relations. Data collection focused on understanding the perceived importance of English

language proficiency in these fields and its impact on global communication. Interviews were conducted with professionals who have significant international exposure, and their insights provided a broader understanding of how English proficiency facilitates cross-border communication.

RESULTS

1. **Global Business:** English proficiency is a critical factor in global business communication. In multinational corporations, English is often the default language for meetings, emails, and documentation. According to a survey by the British Council (2013), 75% of global companies use English as the primary language of business. Professionals who possess strong English skills are more likely to advance in their careers, as they can engage with international clients, partners, and colleagues. Additionally, English proficiency enables individuals to access global markets, understand international trade regulations, and participate in global supply chains.
2. **International Education and Research:** In the realm of academia, English is the dominant language of instruction and research publication. The majority of top universities and academic journals use English as the primary language, making it essential for students and researchers to be proficient in the language. The increasing number of international students enrolling in English-speaking institutions further underscores the importance of English in the educational sector. Furthermore, English proficiency facilitates collaboration among researchers from different countries, allowing for the exchange of ideas and the advancement of scientific knowledge.
3. **Cross-Cultural Understanding:** English proficiency plays a significant role in fostering cross-cultural communication. It allows individuals from different linguistic backgrounds to engage in meaningful dialogue, share perspectives, and build relationships. In diplomatic and cultural exchanges, English serves as a neutral platform for understanding diverse viewpoints. The ability to speak English fluently also promotes cultural empathy, as it enables individuals to access and appreciate media, literature, and other cultural products in their original language.
4. **Economic Development:** Countries with higher levels of English proficiency tend to experience greater economic growth, as English is often linked to access to global markets, trade, and investment. A report by the Economist Intelligence Unit (2012) found a positive correlation between English proficiency and GDP per capita, suggesting that countries with better English skills attract more foreign direct investment and have stronger economic prospects. Furthermore, English is a key tool in the development of the global digital economy, where access to online platforms, e-commerce, and digital marketing often requires proficiency in English.

DISCUSSION

The findings indicate that English proficiency is integral to success in global communication, as it enhances access to business opportunities, educational resources, and cross-cultural exchanges. However, it is important to acknowledge the challenges that non-native English speakers may face in a world where English is the dominant language. While English has become a necessary skill for global communication, it should not be seen as the only avenue for cross-cultural interaction. Efforts to promote multilingualism and respect for linguistic diversity are crucial to ensure that English does not overshadow other languages and cultures.

Moreover, the rise of English as a global lingua franca has led to the development of "World Englishes," where different varieties of English emerge to reflect regional linguistic features and cultural identities. While this diversification of English is a positive development, it also highlights the importance of flexibility in language proficiency. Proficiency in "standard" English may not always be necessary, as long as individuals are able to communicate effectively within their specific cultural and professional contexts.



CONCLUSION

English language proficiency plays a pivotal role in global communication, serving as a tool for international business, education, cross-cultural understanding, and economic development. As the global lingua franca, English facilitates the exchange of ideas, the building of relationships, and the promotion of international collaboration. However, it is essential to recognize the importance of maintaining linguistic diversity and promoting multilingualism to ensure that English remains a bridge rather than a barrier in global communication. Future efforts should focus on enhancing English language education worldwide, while also respecting the richness of other languages and cultures.

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**THE EVOLUTION OF EPIC TRADITIONS AMONG TURKIC PEOPLES: HISTORICAL
CONTINUITY, ORAL POETICS, AND CULTURAL IDENTITY**

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ABSTRACT

The epic traditions of Turkic peoples constitute one of the most extensive and historically layered bodies of oral literature in Eurasia. Emerging within the socio-cultural framework of steppe nomadism, these traditions developed through successive stages shaped by mythological cosmology, tribal consolidation, Islamization, imperial expansion, and modern nation-building. This article investigates the historical evolution, narrative poetics, performance mechanisms, and ideological transformations of Turkic epic traditions. Drawing upon representative corpora such as the **Book of Dede Korkut**, the Kyrgyz **Manas**, the Uzbek **Alpomish**, and the Kazakh epic cycle of **Koblandy Batyr**, the study synthesizes comparative literary analysis with oral-formulaic theory and cultural memory studies.

The findings demonstrate that Turkic epics preserve stable compositional schemes and archetypal motifs while simultaneously adapting to shifting religious, political, and social contexts. The research argues that Turkic epic tradition functions as a dynamic cultural system that mediates between mythic past and contemporary identity, ensuring continuity across centuries of transformation.

Keywords: Turkic epic tradition, oral poetics, nomadic worldview, heroic archetype, Islamization, cultural memory

INTRODUCTION

Epic poetry among Turkic peoples represents not merely a genre of folklore but a civilizational phenomenon embedded in the historical experience of steppe societies. For nomadic and semi-nomadic communities, where written documentation was limited, epic narratives performed the function of historical archive, ethical code, and collective self-definition.

The Turkic world historically extended from the Altai region to Anatolia, encompassing diverse ecological zones and political formations. Despite linguistic and regional differences, epic traditions across this vast territory reveal striking structural parallels. These parallels suggest the existence of a shared narrative matrix shaped by early Turkic cosmology, clan-based organization, and warrior ethics.

Works such as the *Book of Dede Korkut* among Oghuz Turks, *Manas* among the Kyrgyz, *Alpomish* among Uzbeks, and *Koblandy Batyr* among Kazakhs embody collective memory while reflecting local historical experiences.

This study aims to:

1. Trace the chronological stages of development of Turkic epic traditions;
2. Examine their narrative and poetic structures;
3. Analyze religious and ideological transformations;
4. Explore their sociopolitical and identity-forming functions;
5. Evaluate their relevance in the modern era.

METHODS

This research applies an interdisciplinary qualitative approach combining:

- Comparative literary analysis
- Oral-formulaic theory (Milman Parry; Albert Lord)
- Structural narratology



- Cultural memory theory
- Historical anthropology

Primary epic texts from different Turkic traditions were analyzed comparatively to identify recurring motifs, compositional formulas, and ideological shifts. Special attention was given to performance context, as oral epics cannot be fully understood outside their performative environment.

The methodological principle guiding this study is that epic tradition should be viewed as a dynamic system rather than a fixed textual artifact.

RESULTS

Proto-Mythological Foundations and Cosmology. The earliest stratum of Turkic epic tradition reflects pre-Islamic cosmology centered on Tengri (Sky Deity), sacred ancestors, and animistic beliefs. In this stage:

- Nature and cosmos are active narrative agents.
- Heroes often receive divine sanction or prophetic dreams.
- Totemic animals (wolf, horse, eagle) symbolize tribal origins.

These mythological elements form a deep structural layer that persists even in later Islamicized versions. The cosmological worldview emphasizes harmony between sky, earth, and human society.

Tribal Consolidation and the Classical Heroic Pattern. As Turkic tribes consolidated politically between the 9th and 15th centuries, epic narratives shifted toward historical realism while preserving mythic symbolism.

A standardized heroic model emerges:

- Miraculous or divinely predicted birth
- Exceptional childhood strength
- Protection of homeland
- Conflict with rival tribes or foreign invaders
- Moral testing (loyalty, patience, endurance)
- Restoration of social balance

In *Alpomish*, captivity and perseverance symbolize loyalty to kinship ties. In *Manas*, unification of fragmented tribes becomes central. In *Koblandy Batyr*, territorial defense reflects steppe geopolitics.

The hero's identity is inseparable from collective survival. Unlike Western epics emphasizing individual fame, Turkic heroes represent communal continuity.

Islamization and Syncretic Adaptation. From the 10th century onward, Islam profoundly influenced Turkic societies. Epic narratives gradually incorporated Islamic theological vocabulary, prophetic references, and moral frameworks.

However, Islamization did not erase earlier cosmology. Instead, a syncretic synthesis occurred:

- Tengriist cosmic authority reinterpreted through monotheistic language.
- Shamanic visionary motifs reframed as divine inspiration.
- Heroic justice aligned with Islamic ethical ideals.

This layered structure demonstrates cultural resilience and adaptive continuity rather than rupture.

Oral-Formulaic Composition and Performance Ecology. Turkic epics evolved within performance settings shaped by communal gatherings, ritual celebrations, and court patronage. The bakhshi or manaschi functions simultaneously as poet, historian, and moral guide.

Oral-formulaic features include:



- Stock epithets (e.g., “brave lion,” “iron-hearted hero”)
- Parallel syntactic constructions
- Repetitive battle descriptions
- Improvisational expansion of episodes

Musical accompaniment (dutar, komuz, kobyz) enhances mnemonic structure and emotional intensity.

Importantly, each performance constitutes a re-creation rather than reproduction. This flexibility allowed epics to adapt to new historical contexts while preserving core narrative architecture.

Imperial and Literary Codification. During the Ottoman, Timurid, and later imperial periods, oral epics increasingly entered written form. Manuscript recording stabilized narrative variants and contributed to canon formation.

Textualization produced several consequences:

- Reduction of improvisational variability
- Standardization of ideological content
- Integration into courtly or literary culture

Yet oral performance traditions continued alongside written versions, creating a dual system of preservation.

Modern Nation-Building and Cultural Revival. In the 19th and 20th centuries, the rise of national consciousness transformed epic traditions into symbols of ethnic heritage. Folklorists collected and published epic texts, framing them as foundations of national identity.

Today, epics serve as:

- Educational texts
- State-sponsored heritage symbols
- Sources of cultural tourism
- Objects of international recognition

For example, the *Manas* epic has been recognized as part of intangible cultural heritage, strengthening its global cultural status.

DISCUSSION

The historical development of Turkic epic traditions reveals a pattern of continuity through adaptation. Each transformation—mythological, tribal, Islamic, imperial, national—did not replace previous layers but reinterpreted them.

From an anthropological perspective, epic narratives respond to periods of social tension: tribal conflict, religious conversion, state formation, or colonial pressure. The hero mediates crisis and restores equilibrium, symbolizing collective resilience.

From a literary perspective, Turkic epics exemplify the organic relationship between form and social structure. Episodic flexibility mirrors nomadic mobility; communal heroism reflects clan solidarity; syncretic theology mirrors layered belief systems.

Modern challenges—urbanization, digitalization, globalization—alter traditional performance environments. Yet new media platforms create opportunities for revitalization, allowing epic narratives to circulate beyond local boundaries.

CONCLUSION

The evolution of epic traditions among Turkic peoples represents a continuous cultural process shaped by mythological heritage, tribal organization, religious transformation, imperial codification, and modern national reinterpretation.



Despite historical change, core narrative structures—miraculous birth, heroic trial, communal defense, and restoration of order—remain stable across centuries. These epics function as living cultural systems that sustain historical consciousness and collective identity.

Future research may explore comparative analysis with Mongolic and Finno-Ugric epic traditions, gender representation in Turkic epics, and the impact of digital media on oral performance.

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**INGLIZ TILINI O'RGANISHDA SUN'IY INTELLEKTNING ROLI: TA'LIMNING
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ANNOTATSIYA

Ta'limning tezkor raqamli transformatsiyasi Sun'iy Intellekt (SI) ingliz tili o'qitish va o'rganishda markaziy vositaga aylantirdi. Ushbu maqola SI'ning an'anaviy o'qitish usullarini qayta shakllantirishdagi rolini o'rganadi, uning shaxsiylashtirilgan ta'lim, tezkor fikr-mulohaza berish va o'quvchilarni faol jalb etish imkoniyatlarini ta'kidlaydi. ChatGPT, Grammarly, Duolingo Max va Elsa Speak kabi keng qo'llaniladigan SI platformalari misolida, texnologiya til o'rganishni moslashuvchan va interaktiv usulda qo'llab-quvvatlashini ko'rsatadi.

Maqolada shuningdek SI integratsiyasining muammolari: axloqiy masalalar, ma'lumotlar maxfiyligi va inson bilan o'zaro aloqaning kamayish ehtimoli tahlil qilinadi. Tadqiqot shuni ko'rsatadiki, SI vositalari va malakali o'qituvchilarni uyg'unlashtirish orqali inklyuziv, samarali va o'quv markazli ta'lim muhiti yaratish mumkin.

Kalit so'zlar: *Sun'iy Intellekt; Ingliz tili ta'limi; Raqamli transformatsiya; Shaxsiylashtirilgan ta'lim; O'qituvchining roli; SI vositalari; Moslashuvchan o'qitish; Masofaviy ta'lim*

**THE ROLE OF ARTIFICIAL INTELLIGENCE IN LEARNING ENGLISH: A NEW ERA
OF EDUCATION**

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ABSTRACT

The rapid digital transformation of education has turned Artificial Intelligence (AI) into a central tool in teaching and learning English. This article examines the role of AI in reshaping traditional instructional methods, highlighting its potential for personalized learning, immediate feedback, and active student engagement. Using widely adopted AI platforms such as ChatGPT, Grammarly, Duolingo Max, and ELSA Speak as examples, the study illustrates how technology supports language acquisition through adaptive and interactive approaches.

The paper also analyzes the challenges associated with AI integration, including ethical concerns, data privacy issues, and the potential reduction of human interaction. The findings suggest that combining AI tools with skilled educators can foster an inclusive, efficient, and learner-centered educational environment.

Keywords: Artificial Intelligence; English language education; Digital transformation; Personalized learning; Teacher's role; AI tools; Adaptive learning; Distance education.

**РОЛЬ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА В ИЗУЧЕНИИ АНГЛИЙСКОГО ЯЗЫКА:
НОВАЯ ЭРА ОБРАЗОВАНИЯ**

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АННОТАЦИЯ

Стремительная цифровая трансформация образования превратила Искусственный Интеллект (ИИ) в один из ключевых инструментов преподавания и изучения английского языка. В данной статье рассматривается роль ИИ в преобразовании традиционных методов обучения, с акцентом на его возможности персонализированного обучения, оперативной обратной связи и активного вовлечения учащихся. На примере широко используемых платформ ИИ, таких как ChatGPT, Grammarly, Duolingo Max и ELSA Speak, показано, как современные технологии поддерживают процесс овладения языком посредством адаптивных и интерактивных подходов.

В статье также анализируются проблемы интеграции ИИ, включая этические вопросы, защиту данных и возможное снижение уровня межличностного взаимодействия. Результаты исследования показывают, что эффективное сочетание ИИ-инструментов и профессионального педагогического сопровождения способствует формированию инклюзивной, результативной и ориентированной на обучающегося образовательной среды.

Ключевые слова: Искусственный интеллект; обучение английскому языку; цифровая трансформация; персонализированное обучение; роль преподавателя; ИИ-инструменты; адаптивное обучение; дистанционное образование.

KIRISH

XXI asrda ta'lim tez rivojlanayotgan texnologiyalar va raqamli transformatsiya davriga kirib keldi. Sun'iy Intellect (SI) — odatda inson intellekti talab qiladigan vazifalarni bajarishga qodir kompyuter tizimlari — ta'lim jarayoniga tobora kengroq kirib bormoqda. Ingliz tili ta'limida SI o'quv natijalarini yaxshilash, shaxsiylashtirilgan o'qitish va o'quvchilarni faol jalb etish imkoniyatlarini yaratdi.

SI ta'limga kirib kelishi bir necha omillarga bog'liq: globalizatsiya, shaxsiylashtirilgan o'qitish ehtiyoji va COVID-19 pandemiyasi davridagi masofaviy ta'lim talabi. Shu davrda SI asosidagi vositalar avtomatik fikr-mulohaza berish, katta sinflarni boshqarishda yordam berish kabi vazifalarni bajarishda muhim rol o'ynadi.

An'anaviy ingliz tili o'qitish usullari hali ham qimmatli bo'lsa-da, zamonaviy o'quvchilar interaktivlik, moslashuvchanlik va tezkor javob kutishadi. ChatGPT, Grammarly, Duolingo Max, Elsa Speak va Replika kabi vositalar o'quvchilarga interaktiv mashqlar, real hayotga yaqin muloqot va individual ehtiyojlarga mos javob berishni ta'minlaydi.

Shuningdek, SI integratsiyasi axloqiy masalalar, ma'lumotlar maxfiyligi, o'qituvchi tayyorgarligi va inson bilan texnologiya o'rtasidagi muvozanatni talab qiladi. Shu sababli, ushbu maqola SI'ning ingliz tili ta'limidagi rolini, foydalari, muammolari va kelajak istiqbollari tahlil qiladi.



TADQIQOT METODOLOGIYASI

Tadqiqot sifatli tavsifiy yondashuvga asoslangan bo'lib, adabiyotlarni tahlil qilish va SI platformalarining case-study misollarini o'z ichiga oladi. Ma'lumotlar 2020–2025 yillar oralig'idagi akademik nashrlar, konferensiya maqolalari va hisobotlardan yig'ilgan.

Tadqiqot uch asosiy yo'nalishni o'rganadi:

1. Ingliz tili ta'limida keng qo'llaniladigan SI vositalari va ilovalari.
2. SI'ning o'quvchilarning motivatsiyasi, ishtiroki va til o'rganishga ta'siri.
3. O'qituvchilarning SI integratsiyasiga tayyorligi va qarashlari.

Ma'lumotlar mavzular bo'yicha tahlil qilindi, foydali trendlar, afzalliklar va muammolar aniqlanib, dalillar bilan asoslandi. Shu bilan birga, platformalardan foydalangan o'quvchilarning natijalari va mashqlarni bajarish tezligi kabi kvantitativ ma'lumotlar ham kiritildi.

NATIJAR VA MUHOKAMALAR

1. *SI orqali o'quv samaradorligini oshirish*

SI shaxsiylashtirilgan o'qitish, moslashuvchan o'qish va o'quvchilarning mustaqilligi uchun yordam beradi. Grammarly'ni ishlatgan talabalar uch oy ichida grammatik xatolarni 20–25% kamaytirgan, Duolingo Max esa so'z boyligini 30% oshirishga yordam bergan.

ChatGPT va Replika kabi interaktiv chatbotlar real hayot muloqotini mashq qilish imkonini beradi, bu esa ishonchni oshiradi va muloqot ko'nikmalarini yaxshilaydi. SI o'qituvchilarga katta sinflarda individual ehtiyojlarni aniqlash va moslashuvchan mashqlar tayyorlash imkonini beradi.

2. *Ingliz tili ta'limida SI vositalari*

Keng qo'llaniladigan SI platformalari:

- ChatGPT: yozma va og'zaki mashqlar, so'z boyligini oshirish.
- Grammarly: grammatika xatolarini aniqlash, stilistik tavsiyalar.
- Duolingo Max: moslashuvchan mashqlar orqali grammatika va so'z boyligini rivojlantirish.

- Elsa Speak: talaffuzni yaxshilash va og'zaki nutqni rivojlantirish.

- Replika AI: real hayot suhbatlari orqali nutq va ishonchni oshirish.

Ushbu vositalar o'quvchilarga har qanday joyda va vaqtda o'qish, motivatsiyani oshirish va interaktiv mashqlarni bajarish imkonini beradi.

3. *Afzalliklar va muammolar*

Afzalliklari:

- Shaxsiylashtirilgan o'qish va individual yondashuv;
- Tezkor fikr-mulohaza;
- O'quvchilarning mustaqilligi va motivatsiyasi;
- O'qituvchilarga ma'lumotlarga asoslangan rejalar tuzishda yordam;
- Masofaviy va inklyuziv o'qish imkoniyati.

Muammolar:

- O'qituvchilarning raqamli savodxonligi yetarli emas;
- Texnologiyaga ortiqcha bog'liqlik, ijodiy fikrning cheklanishi;
- Ma'lumotlar maxfiyligi va axloqiy masalalar;
- SI fikr-mulohazasi cheklangan insoniy va madaniy kontekst.

4. *O'qituvchining roli*

SI samarali bo'lsa-da, o'qituvchilar yo'l-yo'riq ko'rsatuvchi, mentor va axloqiy rahbar sifatida qoladi. Ular SI tavsiyalarini sharhlaydi, darslarni kontekstga moslashtiradi va o'quvchilarda tanqidiy fikr, ijodiy yondashuv va madaniy tushunchalarni rivojlantiradi. Professional rivojlanish dasturlari o'qituvchilarning texnologik va pedagogik bilimni oshirishga qaratilishi lozim.



5. *Kelajak istiqbollari va tavsiyalar*

- ✓ VR va AR integratsiyasi orqali interaktiv til o‘rganish muhiti yaratish;
- ✓ AI asosida individual kurslar va aqlli o‘quv tizimlarini ishlab chiqish;
- ✓ Ta’lim muassasalari, siyosatchilar va texnologiya kompaniyalari hamkorligi;
- ✓ AI’ning uzoq muddatli ta’siri bo‘yicha tadqiqotlarni davom ettirish.

XULOSA

Sun’iy Intellekt ingliz tili ta’limini shaxsiylashtirish, tezkor fikr-mulohaza berish va mustaqil o‘qish imkoniyatlari bilan o‘zgartirdi. Shunga qaramay, insoniy fazilatlar — empatiya, madaniy tushuncha va ijod — o‘qituvchilar orqali amalga oshadi.

Samarali ta’lim uchun SI va insoniy o‘qitish uyg‘unligi zarur. Ta’lim muassasalari o‘qituvchilarni tayyorlash, infratuzilma yaratish va axloqiy qoidalarni ishlab chiqishga sarmoya kiritishi lozim. Kelajakda VR, AR va moslashuvchan AI kurslari orqali o‘quvchilarni yanada interaktiv, inklyuziv va samarali ta’lim muhiti kutmoqda. SI ta’limda innovatsiya katalizatori sifatida xizmat qiladi va o‘quvchilar hamda o‘qituvchilar uchun yangi imkoniyatlar yaratadi.

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**PEDAGOGICAL AND PSYCHOLOGICAL FOUNDATIONS OF PROFESSIONAL AND
PEDAGOGICAL TRAINING OF FUTURE TEACHERS**

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ABSTRACT

This article examines the pedagogical and psychological foundations of professional and pedagogical training of future teachers within the context of modern educational transformation. The study analyzes theoretical approaches to teacher preparation, emphasizing the integration of pedagogical knowledge, psychological competence, and professional skills. Particular attention is given to the development of reflective thinking, motivation, communicative competence, and emotional intelligence as essential components of effective teaching practice. The paper explores contemporary models of teacher education, highlighting the role of learner-centered approaches, competency-based frameworks, and continuous professional development. The interconnection between pedagogical theory and psychological principles is considered a key factor in shaping professionally competent, adaptable, and socially responsible educators. The findings underline the importance of creating a supportive educational environment that fosters personal growth, professional identity formation, and readiness for innovative teaching activities.

Keywords: professional teacher training, pedagogical foundations, psychological foundations, teacher education, professional competence, reflective practice, communicative competence, emotional intelligence, learner-centered approach, competency-based education, professional development.

INTRODUCTION

The rapid transformation of modern society, globalization processes, and the digitalization of education have significantly increased the requirements for the professional competence of teachers. In this context, the professional and pedagogical training of future teachers has become one of the central issues in contemporary educational research. The effectiveness of educational reforms largely depends on the quality of teacher preparation, which must be grounded in solid pedagogical and psychological foundations.

Professional and pedagogical training is a complex, multidimensional process that integrates subject knowledge, teaching methodology, psychological awareness, and practical experience. Modern teacher education programs are expected not only to provide theoretical knowledge but also to develop critical thinking, creativity, emotional stability, communicative competence, and reflective abilities. These qualities enable future teachers to adapt to dynamic educational environments and respond effectively to diverse learners' needs.

The pedagogical foundations of teacher training emphasize learner-centered approaches, competency-based education, and the formation of professional identity. At the same time, psychological foundations focus on understanding learners' cognitive development, motivation, individual differences, and socio-emotional characteristics. The integration of these two dimensions ensures the holistic development of future educators and strengthens their readiness for professional activity.

Despite significant research in teacher education, there remains a need to systematize and clarify the interrelationship between pedagogical and psychological components in the preparation of future teachers. Therefore, this article aims to analyze the key pedagogical and psychological principles underlying professional teacher training and to determine their role in shaping competent, reflective, and innovative educators.

Pedagogical Foundations of Professional Teacher Training



The pedagogical foundations of professional and pedagogical training of future teachers are based on modern educational paradigms that prioritize competency development, learner-centeredness, and lifelong learning. Contemporary teacher education emphasizes the transition from traditional knowledge transmission to the formation of professional competencies that enable effective teaching practice in diverse educational settings.

A competency-based approach plays a crucial role in teacher preparation, focusing on the development of subject, methodological, social, and digital competencies. This approach ensures that future teachers acquire not only theoretical knowledge but also practical skills necessary for planning, implementing, and evaluating the teaching–learning process. Pedagogical training also highlights the importance of reflective practice, which allows future teachers to analyze their professional actions, identify challenges, and continuously improve their instructional strategies.

Additionally, innovative pedagogical technologies—such as problem-based learning, project-based learning, and collaborative learning—are widely integrated into teacher education programs. These methods promote active learning, critical thinking, and creativity, contributing to the professional growth of future educators.

Psychological Foundations of Teacher Education

Psychological foundations are essential for understanding the internal mechanisms that influence the professional development of future teachers. Psychological preparedness includes the development of motivation for teaching, emotional stability, self-regulation, and professional resilience. These factors directly affect teachers' effectiveness, job satisfaction, and ability to manage classroom challenges.

An important aspect of psychological training is the development of emotional intelligence, which enables future teachers to recognize and manage their own emotions as well as understand the emotional states of learners. High levels of emotional intelligence contribute to positive teacher–student relationships, conflict resolution, and a supportive classroom climate.

Furthermore, psychological knowledge of cognitive development, learning styles, and individual differences allows future teachers to design inclusive and differentiated instruction. The formation of professional identity and self-efficacy is also emphasized, as it influences teachers' confidence, decision-making, and commitment to the profession.

Integration of Pedagogical and Psychological Components

The effectiveness of professional teacher training largely depends on the integration of pedagogical and psychological components within a unified educational framework. Pedagogical knowledge without psychological understanding may lead to ineffective teaching practices, while psychological awareness without pedagogical competence limits instructional effectiveness.

An integrated approach supports the holistic development of future teachers by aligning teaching methods with learners' psychological characteristics and developmental needs. This integration fosters adaptive teaching, reflective thinking, and innovative problem-solving skills. Practice-oriented training, including teaching internships and microteaching, serves as a bridge between theory and practice, enabling future teachers to apply pedagogical and psychological principles in real educational contexts.

Conditions for Effective Professional and Pedagogical Training

The successful implementation of pedagogical and psychological foundations in teacher education requires specific organizational and pedagogical conditions. These include a supportive learning environment, qualified academic staff, continuous feedback mechanisms, and the use of modern educational technologies.



Mentorship and pedagogical supervision play a significant role in guiding future teachers during their professional development. Additionally, continuous assessment and self-evaluation contribute to the formation of reflective practitioners who are capable of lifelong professional growth.

CONCLUSION

In conclusion, the professional and pedagogical training of future teachers is a multidimensional and dynamic process grounded in strong pedagogical and psychological foundations. Modern educational demands require teachers not only to possess subject knowledge and methodological skills but also to demonstrate psychological readiness, emotional intelligence, reflective thinking, and adaptability to changing learning environments.

The analysis confirms that pedagogical foundations ensure the development of professional competencies, instructional strategies, and innovative teaching practices, while psychological foundations contribute to motivation, self-efficacy, emotional stability, and an understanding of learners' individual characteristics. The integration of these components forms the basis for holistic teacher preparation and supports the formation of professional identity.

Effective professional training is achieved when pedagogical theory and psychological principles are interconnected within practice-oriented educational models. Teaching internships, reflective activities, mentorship, and competency-based approaches play a significant role in strengthening professional readiness.

Therefore, the improvement of teacher education programs should focus on enhancing the integration of pedagogical and psychological disciplines, fostering reflective practice, and creating supportive learning environments that encourage continuous professional growth. Such an approach will contribute to preparing competent, innovative, and socially responsible educators capable of meeting the challenges of modern education.

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IMPORTANCE OF SYSTEMATIC DEVELOPMENT THROUGH INDEPENDENT LEARNING SKILLS

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ABSTRACT

In the modern educational environment, the development of independent learning skills has become a crucial factor in ensuring systematic and sustainable personal and professional growth. Independent learning enables individuals to take responsibility for their own educational progress, set clear goals, manage time effectively, and critically evaluate information. Through structured self-directed learning processes, learners enhance their analytical thinking, problem-solving abilities, and adaptability to rapidly changing social and technological conditions. This article examines the importance of systematic development through independent learning skills, highlighting their role in fostering lifelong learning, self-regulation, and continuous improvement. The study emphasizes that integrating independent learning strategies into educational systems contributes to higher academic achievement, stronger motivation, and long-term competence development.

Keywords: independent learning, systematic development, self-directed learning, lifelong learning, critical thinking, self-regulation, educational growth, personal development, learning strategies, academic achievement.

INTRODUCTION

In the context of rapid globalization, technological advancement, and the continuous expansion of information, education systems are undergoing significant transformation. Traditional teacher-centered approaches are gradually being replaced by learner-centered models that emphasize autonomy, flexibility, and active participation. In this evolving educational landscape, independent learning skills have become a fundamental component of systematic personal and professional development.

Independent learning refers to an individual's ability to take responsibility for their own learning process by setting goals, selecting appropriate strategies, monitoring progress, and evaluating outcomes. These skills are essential not only for academic success but also for adapting to the demands of a knowledge-based society. Learners who develop independence demonstrate stronger critical thinking abilities, improved problem-solving skills, and higher levels of motivation and self-discipline.

Systematic development through independent learning ensures continuity and structure in the acquisition of knowledge and competencies. Rather than relying solely on external guidance, learners engage in purposeful and organized self-directed activities that foster long-term intellectual growth. This structured approach enhances cognitive flexibility and prepares individuals to respond effectively to complex real-world challenges.

The purpose of this article is to explore the significance of independent learning skills as a foundation for systematic development. It examines the theoretical background of self-directed learning, identifies key components of independent learning competence, and analyzes their impact on academic performance and lifelong learning. By understanding the importance of cultivating these skills, educational institutions can better support learners in achieving sustainable and meaningful development.

Theoretical Foundations of Independent Learning

Independent learning is widely discussed in modern pedagogical theory as a key element of learner-centered education. It is closely connected with the concepts of self-directed learning, self-

regulated learning, and autonomous education. The theoretical foundation of independent learning is based on constructivist approaches, which emphasize that knowledge is actively constructed by learners rather than passively received from instructors.

Researchers argue that independent learning involves cognitive, metacognitive, and motivational components. The cognitive component includes the ability to analyze, synthesize, and apply information. The metacognitive component refers to planning, monitoring, and evaluating one's learning process. The motivational component ensures persistence, responsibility, and goal orientation. Together, these elements create a structured mechanism for systematic development.

Independent Learning as a Tool for Systematic Development

Systematic development requires consistency, structure, and purposeful progression. Independent learning supports this process by encouraging learners to organize their educational activities according to clearly defined objectives. When learners set measurable goals, select appropriate resources, and assess their performance, they create a continuous cycle of improvement.

Through systematic self-study, individuals gradually build professional competencies and intellectual independence. This structured process strengthens analytical thinking, creativity, and adaptability. Moreover, independent learning promotes long-term knowledge retention because learners engage deeply with the material rather than relying solely on external instruction.

Key Skills Supporting Independent Learning

The effectiveness of independent learning depends on the development of specific skills:

Goal-setting skills – the ability to define clear, realistic, and achievable learning objectives.

Time management skills – organizing tasks efficiently to maintain productivity and balance.

Critical thinking skills – evaluating information objectively and making reasoned judgments.

Self-assessment skills – reflecting on performance and identifying areas for improvement.

Information literacy – locating, analyzing, and using reliable academic resources.

The integration of these skills ensures that learning is not random but structured and progressive. As a result, systematic development becomes sustainable and measurable.

The Role of Educational Institutions

Although independent learning emphasizes learner autonomy, educational institutions play a crucial role in fostering these skills. Teachers should design curricula that encourage active participation, research-based tasks, and problem-solving activities. Providing guidance on effective learning strategies and creating supportive learning environments can significantly enhance students' independence.

Digital technologies also contribute to systematic independent learning by offering flexible access to educational resources, interactive platforms, and self-assessment tools. When properly integrated, technology strengthens learners' responsibility and engagement.

Impact on Lifelong Learning and Professional Growth

In the modern labor market, continuous professional development is essential. Independent learning skills enable individuals to adapt to new knowledge, technologies, and professional requirements. Systematic self-improvement increases competitiveness, innovation capacity, and career sustainability.

Thus, independent learning is not limited to academic settings but extends throughout life. It forms the foundation of lifelong learning and ensures consistent intellectual and professional growth.

In conclusion, independent learning skills play a decisive role in ensuring systematic and sustainable development in both academic and professional contexts. In a rapidly changing world characterized by technological progress and the continuous expansion of knowledge, the ability to learn autonomously has become a fundamental competence. Independent learning fosters



responsibility, critical thinking, self-regulation, and adaptability — qualities that are essential for long-term success.

Systematic development is achieved when learning is organized, goal-oriented, and reflective. Through structured self-directed learning processes, individuals are able to continuously improve their knowledge, skills, and competencies. This approach not only enhances academic performance but also strengthens professional competitiveness and lifelong learning capacity.

Therefore, integrating independent learning strategies into educational systems should be considered a priority. By cultivating goal-setting, time management, information literacy, and self-assessment skills, institutions can support learners in achieving consistent and meaningful development. Ultimately, independent learning serves as the foundation for continuous intellectual growth and sustainable personal advancement.

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**O‘TKIR HOSHIMOVNING “DUNYONING ISHLARI” ASARINING BADIY-FALSAFIY
XUSUSIYATLARI**

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ANNOTATSIYA

Biz bu dunyoda yashar ekanmiz avvalo bir narsani anglab olishimiz zarur. Bizdan yemay yedirgan,kiymay kiydirgan,yo‘qdan bor qilgan,issiqni issiq,sovuqni sovuq demasdan bizga shunday imkoniyatlarni yaratib qo‘ygan,eng muhimi esa yo‘qdan bor qilib shu darajagacha kelishimizga sababchi bo‘lgan va bizni kelajagimiz uchun o‘zlarini o‘zliklaridan kechgan, bularning barchasini zamirida bizning ota-onamiz bordir. Ushbu maqolada taniqli yozuvchi O‘tkir Hoshimovning qalamiga mansub "Dunyoning ishlari" asari haqida fikr yuritiladi. Bu asarni xuddi onalar haqida deb ayta olamiz. Chunki adib bu asarda butun dunyo onalari haqida aytib o‘tadi,bu asarni o‘qir ekansiz,asardagi voqealar xuddi sizning hayotingizda sodir bo‘layotgandek tuyuladi,aslida ham shunday. Bu asarni o‘qir ekansiz shunday jumlagga ko‘ziz tushadi "Butub dunyo onalari bu asarni o‘qishini xohlardim" deb yoziladi.

Kalit so‘zlar: ona, Alla, bolalik, paypoq, ko‘ylak, do‘st, qarz, xotira, oddiy aholi, sovet davri.

THE ARTISTIC AND PHILOSOPHICAL FEATURES OF O‘TKIR HOSHIMOV’S WORK

“THE AFFAIRS OF THE WORLD”

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ABSTRACT

As we live in this world, we must first understand one important truth. Behind everything we have achieved stand our parents — those who fed us without eating themselves, clothed us without thinking of their own needs, created opportunities for us out of nothing, endured heat and cold without complaint, and sacrificed their own comfort for our future. Most importantly, they devoted their lives to raising us and helping us become who we are today.

This article discusses the work *“The Affairs of the World”* by the well-known writer O‘tkir Hoshimov. It can be said that this work is dedicated to mothers. In this book, the author speaks about mothers all over the world. While reading it, the events described seem as if they are happening in your own life — and in fact, they truly reflect real life. One of the most touching lines in the work expresses the author’s wish that all mothers of the world could read this book.

Keywords: mother, lullaby, childhood, socks, dress, friend, debt, memory, ordinary people, Soviet period.

ХУДОЖЕСТВЕННО-ФИЛОСОФСКИЕ ОСОБЕННОСТИ ПРОИЗВЕДЕНИЯ ОТКИРА

ХОШИМОВА «ДЕЛА МИРА»

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АННОТАЦИЯ

Живя в этом мире, мы прежде всего должны осознать одну важную истину. За всеми нашими достижениями стоят наши родители — те, кто кормил нас, не доедая сам, одевал нас, не думая о собственных нуждах, создавал возможности из ничего, переносил жару и холод, не жалуясь, и жертвовал своим благополучием ради нашего будущего. Самое главное — именно они посвятили свою жизнь тому, чтобы вырастить нас и помочь нам стать теми, кем мы являемся сегодня.



В данной статье рассматривается произведение известного писателя Откира Хошимова «Дела мира». Можно сказать, что это произведение посвящено матерям. В книге автор говорит о матерях всего мира. Читая её, создаётся ощущение, будто описываемые события происходят в вашей собственной жизни — и действительно, они отражают реальность. В произведении есть трогательная мысль о том, что автор хотел бы, чтобы все матери мира прочитали эту книгу.

Ключевые слова: мать, колыбельная, детство, носки, платье, друг, долг, память, простой народ, советский период.

O‘zbekiston xalq yozuvchisi O‘tkir Hoshimov Toshkentning Do‘mbirobod dahasida 1941-yilning 5-avgustida tavallud topgan bo‘lib, bolaligi urush qiyinchiliklari, muhtojliklari davrida kechgan. Shu tufayli u o‘rta maktabni a‘lo baholar bilan bitirgan bo‘lsa ham oilaviy sharoiti yuzasidan ishlab turib o‘qishga majbur bo‘lgan. Noyob iste’dod sohibi O‘tkir Hoshimov adabiyotga Abdulla Oripov, Omon Muhtorov, Shukur Holmirzaev singari bir qator tengdoshlari bilan birga kirib keldi. O‘sha paytda adabiyotimizning Oybek, G‘afur G‘ulom, Abdulla Kahhor, Maksud Shayhzoda singari ulkan yozuvchilari hayot bo‘lib, ularning nazariga tushish hammaga ham nasib qilavermasdi. O‘tkir Hoshimov esa Abdulla Kahhordek mashhur san’atkor e’tiborini jalb qilgan yoshlardan edi. Adib faoliyati davomida juda ko‘plab asar, qissa, ocherklar yozishga ulgurdi. Uning asarlarida inson hayoti, fojeali voqealar, bolalik chog‘lari hamds oddiy aholing hayoti yoritilgan. Shunday asarlaridan biri bu “Dunyoning ishlari” asaridir. Bu asar ona haqidagi, ona qalbining cheksiz sahovati to‘g‘risidagi o‘ziga xos qasidadir. Asardagi Ona - farzandi, uning oromi, baxti uchun jonini, jahonini berishga tayyor. U ming-minglab o‘zbek onalarining timsoliga aylandi. Har bir o‘zbek kitobxonida o‘z onasining qandaydir fazilatini topgandek bo‘ladi. Qissadagi "Alla", "Oq marmar, qora marmar" kabi novellalarda onaning farzandi qalbida qoldirgan armonlari haqida yozilgan. Kishi bularni o‘qir ekan, ko‘ngli allanechuk bo‘lib ketadi.

O‘tkir Hoshimovning «Dunyoning ishlari» asarini yozishiga asosiy sabab, onalar mehnatini, fidoyiligini va ularning qadr-qimmatini ulug‘lash, ularga bo‘lgan cheksiz muhabbatini ifodalash, shuningdek, Sovet davridagi oddiy qishloq hayotini o‘z bolalik xotiralari orqali yorqin tasvirlash bo‘lgan. Asar, ayniqsa, onaga bo‘lgan qarzdorlik hissini uyg‘otib, insoniyatni insofga, insoniylikka va o‘z yaqinlarini qadrlashga undaydi. Ushbu asarda 3 ta asosiy g‘oya ustun turadi. Bular:

Ona obrazi: Asar, birinchi navbatda, fidoyi onalarga bag‘ishlangan. Yozuvchi o‘z onasining hayotini, chekkan mashaqqatlarini umumlashtirib, barcha onalarning hayotini qissa orqali ko‘rsatib bergan.

Bolalik xotiralari: Asarning asosini adibning bolalik davridagi voqealari tashkil etadi. Sovet davri qishloq hayoti, oddiy oilalar turmushi, yozuvchining onasi bilan uyg‘unlashgan holda tasvirlangan.

Insoniy qadriyatlar: Asar orqali yozuvchi insonlarni insofli, insonparvar bo‘lishga, o‘z yaqinlarining qadriga yetishga chaqiradi. Asar o‘zbek xalqining qalbida onalar haqida chuqur o‘y-hayollarni uyg‘otib, ularga bo‘lgan mehr-muhabbatni kuchaytiradi.

“Dunyodagi eng bebaho, ammo hamisha benazir tarqatiladigan xazina bor. Bu-ona mehri!”, - deb yozadi O‘tkir Hoshimov. Adib onalar mehrini shunday ta’sirli jumlar orqali ta’riflaydi. Ushbu asar asosan onalar balki o‘z onalarimiz haqida bo‘lib, unda onaning qanday buyuk zot ekanligi, mehribonligi, faqat bolam-bolam deb tinmay farzandini qayg‘urishi haqida juda chiroyli jumlar keltirilgan. O‘z hayoti davomida qancha qiyinchiliklarni, og‘ir kunlarni boshidan o‘tkazgan bo‘lishiga qaramay biror marta ham nolimagan, noshukrlik qilmagan, har bir inson bolasiga begona bo‘lsa ham mehr ulashgan, har bir mashaqqatga sabr qilgan, mehri daryo, qalbi keng onalarimiz haqidadir ushbu asar. Adib asarda onalarimizni shunday ta’riflaydiki ko‘zga yosh olmasdan iloji yo‘q.



Adib asar davomida shunday deydi: “Onalarimizning biz tushunmaydigan, bizning o‘lchovimizga sig‘maydigan o‘z olamlari bor”,- deb ta‘kidlaydi.

O‘zbekiston xalq yozuvchisi Said Ahmad qissani shunday tariflagan: „Dunyoning ishlari“ asarini qissa emas, doston deb atashni istardim. U qo‘shiqday o‘qiladi. Uni o‘qib turib, o‘z onalarimizni o‘ylab ketamiz. Shu mushfiq, shu jafokash onalarimiz oldidagi bir umr uzib bo‘lmas qarzlarimizning aqalli bittasini uza oldikmi, degan bir andisha, bir savol ko‘z oldimizda ko‘ndalang turib oladi. Qissa bizni insofga, insonni qadrlashga, hurmat qilishga chaqiradi. Jonli va hayotiy tasvirlar, o‘zbekona yondashuv va xarakter, qahramonlar o‘rtasidagi suhbatlar mutolaa ta‘sirini kuchaytiradi. Shuningdek, shu davrning voqealikasi keng bayon qilingan. Asar adibning bolalik davridagi voqealari asosida qurilgan. Sovet davridagi oddiy qishloq oilalari, odamlar turmush tarzi adibning onasi bilan uyg‘unlashtirib tasvirlangan. O‘tkir Hoshimov shu kichik asarida ham dunyoning ishlarini mujassamlashtirilgan.

Bas, shunday ekan, bu asar sizlarga bag‘ishlanadi, aziz Onajonlar! Bu jumlni o‘qir ekansiz asarda adibning o‘z boshidan kechirgan voqealari ekanligi va ismlari o‘zgarganligiga amin bo‘lasiz. Asar boshida "Oq, oydin kechalar" hikoyasi berilgan va bu hikoyada ona va bola tunda osmonga qarab yotishganda oddiy yulduz orqali onani farzandi uchun kattaroq yulduz senga, menga mittisi ham bo‘laveradi degan gapi taqsiqga sazovor. Chunki ona yeb turgan ovqatini ham bolasidan ayamaydi. U kichkina yulduz yetimlarga o‘xshaydi, yetimlarga rahm qilish kerak deb qo‘yadi oddiygina qilib. Menimcha hammamiz osmonda yulduz uchsa niyat qilamiz, lekin asarda yana bir insonni joni uzildi... deyiladi e‘tibor bersangiz. Asardagi “Tush” hikoyasi ham onamizni yanada qadrlashimiz kerakligini uqtiradi. Negaki, onamiz bizga biron bir yumush buyursa erinamiz, uni bajargimiz kelmaydi va darrov uff deymiz. Ba‘zida hayot tashvishlari bilan band bo‘lib bir marta bo‘lsa ham xabar olishga vaqt ajrata olmaymiz. Asarda yozuvchi ham 2 kun ishdan kech keladi har kuni onasi uni uxlamasdan kutib turadi. Shunda onasiga jahl qilib “Nega uxlamadingiz?”,- deydi, shunda onasi “Uyqu qayerda bolam”- deydi. Oradan ancha vaqt o‘tib ona olamdan o‘tadi, afsuski farzand bu safar ishdan kelganda uni hech kim kutib olmaydi, barcha chiroqlar o‘chiq holda bo‘ladi. Shundan u onasini qadriga yetish kerakligini tushunib yetadi. “Tasalli” hikoyasida, onasini so‘nggi manzilga kuzatgan farzand kechinmalari yozilgan. Onasini qabrga qo‘yguncha jala tinmagan, qabrga qo‘ygandan so‘ng quyosh charaqlab ketgan shu hodisadan ham bir ma‘no, bir yupanch izlagan farzand dunyoda yaxshi insonlar ko‘pligini, shu insonlar ichida onasi ham borligini, bunga tabiat ham amin ekanligini tushunadi. Nami qurib ulgurmagan tuproq uyumiga tikilganicha o‘yga to‘ladi.

Bo‘ldi endi, bolam! Bunaqada o‘zingizni oldirib qo‘yasiz”, dunyoning ishlari shu ekan”, iloj qancha?

“Ilgarilari bir haqiqatni bilardim. Ona uchun bolaning katta-kichigi bo‘lmaydi. Endi yana bir haqiqatni angladim. Bola uchun ham onaning katta-kichigi bo‘lmas ekan. Ona-ona ekan. Unga boshqa sifat kerakmas”.

“Dunyoning ishlari” qissasining asosiy qahramonlari yozuvchining o‘zi bolalikdagi obrazi va uning jafokash, mehribon onasi bo‘lib, bu asar asosan Sovet davridagi oddiy qishloq hayotini, insoniy qadriyatlarini, ayniqsa ona mehrini, unga bo‘lgan qarzdorlik hissini, adolat va insonparvarlikni ulug‘laydi, shu bilan birga, hayotning murakkab ishlari-yu, odamlarning turmush tarzi tasvirlangan.

Xulosa qilib aytadigan bo‘lsak, ushbu asarni barcha o‘qimasdan iloj yo‘q. Ushbu asar orqali holi onalarimiz oldidagi qarzlarimiz, qilishimiz kerak bo‘lgan ishlarimiz ko‘p ekanligini tushunib yetamiz. Onalarimiz haqiqatda biz uchun haqiqiy qahramondir. Negaki, hayot qiyinchiliklariga bardoshli, o‘z joni og‘risada buni atrofdagilarga, ayniqsa farzandiga bildirmay ichiga yutadigan, hamda faqat farzandim deb yashaydigan mehribon inson ekanligini bilishimiz mumkin. Asardagi barcha voqealar insonga o‘z ta‘sirini o‘tkazmasdan qolmaydi.



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**ITALYAN VA O‘ZBEK ERTAKLARIDA ARXETIPLAR, QAHRAMONLIK MODELI VA
MILLIY MENTALITET IFODASI.**

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ANNOTATSIYA

Ushbu maqolada o‘zbek va italyan xalq ertaklaridagi universal arxetiplar qiyosiy tahlil qilinadi. Tadqiqotda olimlarning arxetiplar nazariyasiga tayanilgan holda, ikki xalqning qahramonlik modellari va ularning milliy mentalitet bilan bog‘liqligi yoritilgan. O‘zbek ertaklaridagi jamoaviylik va axloqiy mezonlar, italyan ertaklaridagi individualizm va pragmatizm bilan solishtiriladi.

Kalit so‘zlar: arxetip, qahramonlik modeli, mentalitet, o‘zbek ertaklari, italyan ertaklari, Soya, Donishmand, kollektiv g‘ayrushuriylik.

**АРХЕТИПЫ, ГЕРОИЧЕСКАЯ МОДЕЛЬ И ВЫРАЖЕНИЕ НАЦИОНАЛЬНОГО
МЕНТАЛИТЕТА В ИТАЛЬЯНСКИХ И УЗБЕКСКИХ СКАЗКАХ**

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АННОТАЦИЯ

В данной статье проводится сравнительный анализ универсальных архетипов в узбекских и итальянских народных сказках. В исследовании, опирающемся на теорию архетипов, освещаются модели героизма двух народов и их взаимосвязь с национальным менталитетом. Коллективизм и этические нормы в узбекских сказках сопоставляются с индивидуализмом и прагматизмом в итальянских сказках.

Ключевые слова: архетип, модель героизма, менталитет, узбекские сказки, итальянские сказки, Тень, Мудрец, коллективное бессознательное.

**ARCHETYPES, HEROIC MODELS, AND MANIFESTATIONS OF NATIONAL
MENTALITY IN ITALIAN AND UZBEK FOLKTALES**

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ANNOTATION

This article presents a comparative analysis of universal archetypes in Uzbek and Italian folktales. Based on the theory of archetypes, the study highlights the heroic models of the two nations and their connection to the national mentality. The collectivism and moral standards found in Uzbek tales are compared with the individualism and pragmatism characteristic of Italian tales.

Keywords: archetype, heroic model, mentality, Uzbek folktales, Italian folktales, The Shadow, The Sage, collective unconscious.

KIRISH

XXI asrda globallashuv jarayonlari, madaniyatlararo muloqotning jadallashuvi va identifikatsiya masalalarining dolzarblashuvi sharoitida xalq og‘zaki ijodini ilmiy jihatdan qayta talqin etish muhim nazariy va amaliy ahamiyat kasb etmoqda. UNESCOning nomoddiy madaniy merosni muhofaza qilishga oid konsepsiyasida og‘zaki ijod namunalari jamiyatning tarixiy xotirasi va mental modelini shakllantiruvchi asosiy omillardan biri sifatida e‘tirof etiladi. Xususan, xalq ertaklari axloqiy me‘yorlar, ijtimoiy rollar va qadriyatlar tizimini avloddan avlodga uzatuvchi barqaror madaniy mexanizm sifatida namoyon bo‘ladi. Zamonaviy folklorshunoslikda ertaklarni faqat badiiy matn sifatida emas, balki madaniy-antropologik va psixologik hodisa sifatida o‘rganish

tendensiyasi kuchaymoqda. O'zbek folklorshunosligida M. Afzalov o'z tadqiqotlarida xalq ertaklarining janriy xususiyatlari va ularning hayotiy-ijtimoiy ildizlarini yoritib, ertaklarni xalq dunyoqarashining badiiy modeli sifatida talqin etgan. H. Zarifov esa ertak obrazlari va syujetlarining qadimiy mifologik qatlam bilan bog'liqligini ko'rsatib, ularni xalq tafakkurining tarixiy taraqqiyoti bilan uzviy aloqada tahlil qilgan. K. Imomov va Sh. Turdimovlarning tadqiqotlarida esa ertaklarda aks etgan axloqiy ideal va milliy mentalitet masalalariga alohida e'tibor qaratiladi. Italyan folklorshunosligida xalq ertaklarini tizimli o'rganish XIX asr oxirida G. Pitrè faoliyati bilan boshlangan bo'lib, u italyan folklorini hududiy va ijtimoiy qatlamlar asosida tasniflashga harakat qilgan. XX asrda esa Italo Kalvino tomonidan tuzilgan "Fiabe italiane" to'plami italyan xalq ertaklarini ilmiy muomalaga kiritishda muhim bosqich bo'ldi. Kalvino ertaklarni nafaqat syujet jihatidan, balki ularning ijtimoiy, axloqiy va madaniy funksiyalarini hisobga olgan holda tahlil qiladi. Uning fikricha, italyan ertaklari "real hayot bilan fantaziya o'rtasidagi muvozanat"ni aks ettiradi va ular orqali italyan jamiyatiga xos pragmatik tafakkur va individual tashabbus yaqqol namoyon bo'ladi.

Arxetiplar nazariyasiga asoslangan tadqiqotlar xalq ertaklarini chuqurroq anglash imkonini beradi. K.G.Yung tomonidan ishlab chiqilgan "kollektiv g'ayrushuriylik" konsepsiyasi ertaklardagi takrorlanuvchi obraz va syujet modellarini tushuntirishda muhim metodologik asos bo'lib xizmat qiladi. Ushbu nazariya doirasida "Qahramon", "Soya", "Donishmand" kabi arxetiplar insoniyat tajribasining universalligini ifodalasa-da, ularning konkret madaniyatdagi talqini milliy mentalitet bilan chambarchas bog'liq ekanligi ta'kidlanadi. Ertaklarning strukturaviy umumiyligini V. Propp o'zining "Ertak morfologiyasi" asarida ilmiy asoslab bergan bo'lsa, J. Campbell tomonidan ishlab chiqilgan "Qahramon safari" modeli qahramonlik syujetining universal bosqichlarini aniqlaydi. Biroq mazkur yondashuvlar ko'pincha umumiy tipologiya bilan cheklanib, alohida milliy madaniyatlarda arxetiplarning mazmuniy transformatsiyasini yetarli darajada ochib bermaydi. Shu nuqtai nazardan, o'zbek va italyan xalq ertaklarini arxetiplar va qahramonlik modeli asosida qiyosiy tahlil qilish, ularning milliy mentalitet bilan bog'liqligini aniqlash bugungi folklorshunoslik va madaniyatshunoslik fanlari uchun dolzarb ilmiy vazifa hisoblanadi. Mazkur maqolada aynan ushbu ilmiy bo'shliqni to'ldirish, ya'ni ikki xalq ertaklaridagi universal arxetiplarning milliy talqinini ochib berish maqsad qilib qo'yilgan.

ASOSIY QISM

Arxetip (yunoncha arche – boshlanish, typos – nusxa, namuna) – bu insoniyatning ibtidoiy davrlaridan buyon ongosti qatlamlarida shakllangan universal obraz va syujet sxemalaridir. Arxetiplar masalasi folklorshunoslik va madaniyatshunoslikda muhim metodologik vosita hisoblanadi. Xalq ertaklari ana shu arxetiplarning eng barqaror va eng qadimiy ifoda shakllaridan biridir. Folklor matnlarida arxetiplar nafaqat badiiy obraz, balki ijtimoiy xulq-atvor modeli, axloqiy me'yorlar tizimi va mental stereotiplarni uzatish vazifasini bajaradi. Shu bois arxetiplarni tahlil qilish orqali xalq tafakkurining ichki mexanizmlarini ochib berish mumkin. Arxetip tushunchasi zamonaviy gumanitar fanlarda transdisiplinar kategoriya sifatida talqin qilinadi. Analitik psixologiya doirasida ishlab chiqilgan ushbu konsepsiya folklorshunoslikda mental strukturalarni rekonstruksiya qilish vositasi sifatida qo'llaniladi. Karl Gustav nazariyasiga ko'ra, arxetiplar-bu tarixiy tajriba davomida kollektiv g'ayrushuriylikda shakllangan, barqaror semantik yadrolarga ega psixik modellardir. Folklor matni ushbu arxetiplarning semiotik realizatsiya maydoni hisoblanadi. Ertak syujetlari va obrazlarida arxetiplar individual qahramonlar orqali emas, balki ijtimoiy xulq-atvorning normativ modeli sifatida namoyon bo'ladi. Shu sababli ertaklarni arxetipik tahlil qilish - bu badiiy obrazni emas, balki xalq tafakkurining strukturaviy mexanizmini tahlil qilishdir.



Bu qarashlar Vladimir Propp tomonidan ishlab chiqilgan funksional yondashuv bilan uzviy bog‘liq. Propp ertak qahramonlarini individual shaxs sifatida emas, balki funksiyalar tashuvchisi sifatida talqin qiladi. Ushbu yondashuv arxetiplarning shaxsdan ustun turuvchi, umumiylik xarakteriga egaligini ilmiy jihatdan asoslaydi.

O‘zbek xalq ertaklarida qahramon arxetipi aksiologik jihatdan normativ xarakterga ega. Ya’ni qahramon shunchaki syujet harakatlantiruvchisi emas, balki ijtimoiy-axloqiy idealning personifikatsiyasi hisoblanadi. Bu holat o‘zbek mentalitetiga xos bo‘lgan kollektivism va axloqiy mas’uliyat paradigmasi bilan belgilanadi. Masalan, “Uch og‘ayni botirlar” ertagi struktural jihatdan tahlil qilinganda, unda qahramonlik funksiyasi individual muvaffaqiyat bilan emas, balki ijtimoiy muvozanatni tiklash bilan yakunlanadi. Kenja botir obrazi bu yerda Propp terminologiyasi bilan aytganda, nafaqat “kurashuvchi”, balki “tartib o‘rnatuvchi” funksiyasini bajaradi. Uning g‘alabasi shaxsiy manfaat emas, balki jamoa farovonligi bilan baholanadi. Shuningdek, “Semurg” ertagida qahramon arxetipi milliy model asosida shakllanadi. Qahramon sinovlar orqali faqat jismoniy emas, balki ma’naviy transformatsiyadan o‘tadi. Bu jarayonda “Donishmand yordamchi” arxetipi faol ishtirok etib, qahramonning yetilishi ijtimoiy tajriba orqali amalga oshirishini ko‘rsatadi. Ushbu model o‘zbek folklorida “komil inson” konsepsiyasining arxaik ildizlarini ochib beradi. Italiyan xalq ertaklarida qahramon arxetipi aksiologik emas, balki pragmatik-semiotik xarakterga ega. Bu ertaklarda qahramonning tarbiyaviy boyligi emas, balki vaziyatlardan chiqib olish kompetensiyasi markaziy o‘rinni egallaydi. Ushbu xususiyat Italo Kalvino tomonidan tuzilgan “Fiabe italiane” to‘plamida tizimli ravishda kuzatiladi.

Masalan, “Giovannin senza paura”(Qo‘rqmas Jovannin) ertagi qahramonlikning klassik jasorat modeli bilan emas, balki emotsional neytrallik va ratsional qaror qabul qilish orqali rivojlanadi. Qahramon qo‘rquvni yengmaydi, balki uni inkor qiladi. Bu holat italyan madaniyatiga xos bo‘lgan l’ingegno (topqirlik) tushunchasining arxetipik ifodasidir.

“Gallo Kristallo” ertagida esa qahramonlik modeli bevosita ijtimoiy harakatlar bilan bog‘lanadi. Qahramonning sinovlardan o‘tishi ijtimoiy iyerarxiyani buzish va qayta konfiguratsiya qilishga xizmat qiladi. Bu yerda ertak syujeti ijtimoiy strukturani tanqid qilish funksiyasini bajaradi, ya’ni qahramon arxetipi ijtimoiy transformatsiya agenti sifatida namoyon bo‘ladi. Soya arxetipi har ikki madaniyatda mavjud bo‘lsa-da, uning semiotik ifodasi tubdan farqlanadi. O‘zbek ertaklarida Soya tashqi, ob‘ektivlashtirilgan yovuzlik sifatida - Dev, Ajdaho obrazlarida namoyon bo‘ladi. Bu obrazlar ontologik yovuzlik tushunchasiga mos keladi va ular bilan kurash faqat jismoniy emas, balki axloqiy bog‘liqlikni talab etadi.

Italiyan ertaklarida esa Soya ko‘pincha ichki va ijtimoiy xarakterga ega. “Naso d’Argento” ertagida yovuzlik taqiqlar va manipulyativ diskurs orqali amalga oshiriladi. Bu holat Soya arxetipining psixologik transformatsiyasini ko‘rsatadi: yovuzlik tashqi kuch emas, balki ijtimoiy munosabatlar ichida yashiringan mexanizm sifatida talqin qilinadi. Qiyosiy tahlil shuni ko‘rsatadiki, har ikki madaniyatda qahramon sinovlardan o‘tadi, biroq bu jarayonning teleologik yo‘nalishi farqlidir. O‘zbek ertaklarida qahramonlik modeli jamiyatni normativ holatga qaytarishga xizmat qilsa, italyan ertaklarida u mavjud tizim ichida individual moslashuv va muvaffaqiyatga erishish vositasi sifatida namoyon bo‘ladi.

Xulosa qilib aytganda, ertaklar har bir millatning hayotiy falsafasini saqlovchi kodlardir. Ularni qiyosiy o‘rganish nafaqat adabiyotshunoslik, balki madaniyatlararo muloqotni tushunish va xalqlarning psixologik portretini chizishda muhim ahamiyatga ega.

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**ФОРМИРОВАНИЕ НАВЫКОВ РАСПОЗНАВАНИЯ ФЕЙКОВОЙ ИНФОРМАЦИИ
СРЕДИ МОЛОДЕЖИ**

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АННОТАЦИЯ

В данной статье рассматриваются вопросы формирования навыков распознавания фейковой информации среди молодежи. В условиях стремительного развития цифровых технологий и активного распространения информации через социальные сети проблема дезинформации приобретает особую актуальность. Анализируются понятие фейковой информации, ее виды, социально-психологические и технологические факторы распространения, а также роль медиаграмотности в противодействии информационным угрозам. Особое внимание уделяется развитию критического мышления, навыков проверки источников и анализа контента. В статье представлены практические рекомендации по формированию устойчивости молодежи к информационным манипуляциям.

Ключевые слова: фейковая информация, медиаграмотность, критическое мышление, информационная безопасность, молодежь, дезинформация, цифровая среда.

**FORMATION OF SKILLS FOR RECOGNIZING FAKE INFORMATION AMONG
YOUTH**

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ABSTRACT

This article examines the development of skills for recognizing fake information among young people. In the context of the rapid advancement of digital technologies and the active dissemination of information through social media, the problem of disinformation has become particularly relevant. The paper analyzes the concept of fake information, its types, as well as the socio-psychological and technological factors contributing to its spread. Special attention is given to the role of media literacy in countering information threats. The importance of developing critical thinking, source verification skills, and content analysis abilities is emphasized. The article also presents practical recommendations for strengthening young people's resilience to informational manipulation.

Keywords: fake information, media literacy, critical thinking, information security, youth, disinformation, digital environment.

**YOSHLAR O'RTASIDA FEYK AXBOROTNI ANIQLASH KO'NIKMALARINI
SHAKLLANTIRISH**

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ANNOTATSIYA

Ushbu maqolada yoshlar o'rtasida feyk (soxta) axborotni aniqlash ko'nikmalarini shakllantirish masalalari ko'rib chiqiladi. Raqamli texnologiyalarning jadal rivojlanishi va ijtimoiy tarmoqlar orqali axborotning keng tarqalishi sharoitida dezinformatsiya muammosi alohida dolzarblik kasb etmoqda. Maqolada feyk axborot tushunchasi, uning turlari, tarqalishining ijtimoiy-psixologik va texnologik omillari, shuningdek, axborot xavfsizligiga qarshi kurashishda mediata'limning roli tahlil qilinadi. Tanqidiy fikrlashni rivojlantirish, manbalarni tekshirish va kontentni tahlil qilish ko'nikmalarini shakllantirishga alohida e'tibor qaratilgan. Maqolada

yoshlarning axborot manipulyatsiyalariga nisbatan barqarorligini oshirish bo'yicha amaliy tavsiyalar berilgan.

Kalit so'zlar: feyk axborot, mediata'lim, tanqidiy fikrlash, axborot xavfsizligi, yoshlar, dezinformatsiya, raqamli muhit.

ВВЕДЕНИЕ

В современном обществе информация стала одним из ключевых ресурсов развития. Стремительное распространение интернета и социальных сетей существенно изменило способы получения и передачи данных. Молодежь является наиболее активной частью цифровой аудитории и ежедневно сталкивается с огромным объемом информации из различных онлайн-источников. Однако наряду с достоверными сведениями активно распространяются ложные, искаженные и манипулятивные материалы.

Фейковая информация представляет собой умышленно или неосознанно распространенные недостоверные сведения, которые могут формировать ошибочные представления о событиях, людях и социальных процессах. Особую опасность она представляет для молодежи, поскольку в этом возрасте активно формируются мировоззрение, ценностные ориентиры и гражданская позиция.

Алгоритмы социальных сетей способствуют быстрому распространению эмоционально окрашенного и сенсационного контента, что усиливает эффект дезинформации. В результате формируются так называемые «информационные пузыри», ограничивающие кругозор пользователя и усиливающие влияние манипулятивных сообщений.

В этой связи формирование у молодежи навыков критического анализа информации, проверки источников и осознанного потребления медиаконтента становится одной из приоритетных задач системы образования и общества в целом.

Понятие фейковой информации и ее виды

Фейковая информация — это недостоверные сведения, распространяемые с целью введения аудитории в заблуждение либо по причине недостаточной проверки данных. В научной литературе различают следующие формы:

- полностью вымышленные новости;
- манипулятивные заголовки (clickbait);
- информация, вырванная из контекста;
- фальсифицированные экспертные мнения;
- материалы, созданные с использованием технологии deepfake.

Развитие искусственного интеллекта значительно упростило создание визуально правдоподобного, но ложного контента, что усложняет процесс его распознавания.

Социально-психологические и технологические факторы распространения фейков

Распространение фейковой информации среди молодежи обусловлено рядом факторов.

Психологические факторы:

- эмоциональная восприимчивость;
- эффект подтверждения (стремление верить информации, соответствующей собственным убеждениям);
- влияние мнения большинства.

Технологические факторы:

- алгоритмы социальных сетей, продвигающие популярный контент;
- формирование информационных пузырей;
- высокая скорость распространения сообщений.



Социальные факторы:

- недостаточный уровень медиаграмотности;
- отсутствие системного обучения навыкам проверки информации;
- слабый контроль цифровой среды со стороны взрослых.

Механизмы формирования навыков распознавания фейковой информации

Для повышения устойчивости молодежи к дезинформации необходимо формирование следующих компетенций:

Оценка источника информации

Проверка автора, домена сайта, репутации ресурса.

Навыки фактчекинга

Сопоставление информации с несколькими источниками, проверка дат, статистики, изображений.

Критическое мышление

Умение отличать факты от мнений, анализировать аргументацию, выявлять манипуляции.

Цифровая гигиена

Осторожное отношение к ссылкам, отказ от распространения непроверенных сообщений, защита персональных данных.

Развитие медиаграмотности в системе образования

Включение медиаграмотности в образовательные программы является эффективным инструментом профилактики дезинформации. Практические меры могут включать:

- введение специализированных учебных курсов;
- анализ примеров фейковых новостей на занятиях;
- проведение дебатов и дискуссий;
- тренинги по цифровой безопасности.

Комплексный подход способствует формированию у молодежи устойчивого иммунитета к информационным манипуляциям.

ЗАКЛЮЧЕНИЕ

Таким образом, проблема фейковой информации является одной из ключевых угроз современного цифрового общества. Молодежь как наиболее активная группа пользователей интернета особенно подвержена воздействию дезинформации. Недостаточный уровень критического мышления и навыков проверки источников повышает риск формирования искаженного восприятия реальности.

Формирование навыков распознавания фейковой информации должно стать стратегическим направлением образовательной политики. Развитие медиаграмотности, критического анализа и цифровой культуры способствует укреплению информационной безопасности общества в целом.

Эффективная профилактика распространения фейков возможна лишь при взаимодействии образовательных учреждений, семьи и средств массовой информации. Подготовка ответственного и осознанного цифрового пользователя является важнейшим условием устойчивого развития современного общества.

Перспективным направлением дальнейших исследований является проведение эмпирических исследований уровня медиаграмотности молодежи, разработка диагностических методик и внедрение инновационных образовательных технологий в данной сфере.



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BUSINESS TERMINOLOGY FROM LINGUISTIC AND CULTURAL PERSPECTIVES

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ABSTRACT

This study explores the significance of business terminology from a linguoculturological perspective, emphasizing the interrelationship between language, culture, and economic activity. Drawing upon the theoretical foundations of the anthropocentric paradigm and contemporary linguoculturology, the research examines business terms as culturally marked linguistic units that encode historical, social, and ideological meanings. The study argues that business terminology is not merely a system of technical lexical items used in professional communication, but a dynamic repository of socio-economic experience reflecting cultural values, power relations, and institutional development. Through diachronic and synchronic analysis, the research investigates the evolution of business lexicon from early mercantile discourse to modern globalized economic communication. Particular attention is paid to semantic shifts, borrowing processes, conceptual metaphors, and the role of professional language in constructing economic identity and social hierarchy. The findings demonstrate that business terms function as instruments of conceptualization, professional differentiation, and cultural transmission within economic discourse.

The linguoculturological approach adopted in this study contributes to a deeper understanding of how economic knowledge is verbalized, structured, and disseminated through language, and how business terminology reflects broader socio-cultural transformations in contemporary society.

Keywords: *linguoculturology; business terminology; economic discourse; anthropocentric paradigm; cultural semantics; professional language; conceptualization; socio-cultural identity; semantic evolution; globalization and language.*

Linguoculturology emerged as a relatively new interdisciplinary field in the 1990s, when the necessity arose to distinguish cultural studies as a separate branch within linguistics. This field encompasses a broad and semantically rich range of concepts. According to scholars in the discipline, the formation and development of linguoculturology owe much to the intellectual legacy of Wilhelm von Humboldt. By the beginning of the twenty-first century, linguoculturology had become one of the leading domains in global linguistic scholarship. The study of the relationship between language and culture plays a crucial role in understanding the interdependence of language, society, and cultural practice. V.N. Telia emphasizes that linguoculturology investigates the human factor, more precisely, the cultural factor inherent in human beings. In this sense, the core of linguoculturology lies within the anthropological paradigm, which places the human being as a cultural phenomenon at the center of scholarly inquiry. Similarly, V.V. Vorobyov defines linguoculturology as a complex, synthesizing field of knowledge that examines the interrelations and interdependencies between language and culture through systematic methods oriented toward contemporary cultural priorities and universal values. V.A. Maslova further notes that the text constitutes the genuine point of intersection between linguistics and culture, as it is simultaneously the highest manifestation of language and a form of cultural existence. Linguoculturology, therefore, studies language as a cumulative repository of cultural values. In Uzbek linguistics, research in linguoculturology has gained increasing prominence in recent years. Professor N. Mahmudov's article "In Search of Comprehensive Approaches to the Study of Language..." provides an in-depth analysis of linguoculturology and the anthropocentric paradigm. This work may be regarded as one of the earliest systematic contributions to linguoculturological research in Uzbek linguistics.



It is well established that any idea is verbalized through language and discourse. Linguoculturology examines culture in its inseparable connection with language. In both oral and written communication, specific features of national and professional culture are manifested. Consequently, linguistic research enables scholars to analyze culturally marked units and realia characteristic of particular societies or professional communities. The names of **business terms**, which constitute the object of the present dissertation, represent an essential component of professional culture and embody significant linguistic and cultural markers. As linguistic units denoting fundamental concepts of economic and commercial activity, business terms have preserved and transmitted rich etymological, historical, and socio-cultural information over centuries. Their evolution from early mercantile usage to contemporary globalized discourse reflects the dynamic nature of language and economic transformation.

Throughout human history, economic exchange and commercial activity have been central to social development. Consequently, the terminology associated with trade, finance, and entrepreneurship has continuously evolved. Initially emerging to denote basic economic transactions and material exchange, business terminology gradually expanded to encompass complex institutional, legal, and financial concepts as societies advanced. The study of business terms is closely connected with the investigation of a society's economic history, cultural development, and interactions with other nations. Business terminology often reflects historical trade routes, colonial encounters, technological innovation, and globalization processes. In this regard, the diachronic and synchronic analysis of business lexicon provides valuable insights into the economic worldview, value systems, and communicative practices of a given linguistic community.

Across different historical periods, societies have developed distinctive economic systems, and corresponding terminologies have emerged to conceptualize and regulate these systems. Advances in commerce, banking, industrialization, and digital technology have generated new lexical units, while older terms have undergone semantic shifts. Thus, business terminology serves as evidence of both linguistic creativity and socio-economic change. Business terms also function as markers of professional identity. Mastery of specialized vocabulary signifies belonging to particular economic or corporate communities. In this sense, business language operates as a form of symbolic capital, distinguishing experts from non-specialists and reinforcing professional hierarchies. Historically, economic terminology has frequently been associated with social stratification and power relations. Concepts related to capital, ownership, labor, and profit have not only described economic realities but have also shaped ideological discourses. In modern society, business terminology continues to influence perceptions of status, authority, and institutional legitimacy.

Moreover, business language reflects innovation and adaptability in response to technological progress and globalization. From traditional trade lexicon to contemporary digital finance and startup culture, business terminology demonstrates humanity's intellectual capacity to conceptualize increasingly complex economic phenomena.

In conclusion, business terms are not merely functional lexical units; they are dynamic and culturally embedded elements shaped by historical, social, and economic development. Their linguoculturological analysis enables a deeper understanding of how language encodes economic knowledge, professional identity, and cultural values within a given society.

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BASIC CONCEPTS AND PRINCIPLES OF LINGUOCULTUROLOGY

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ABSTRACT

This article examines the theoretical foundations and developmental perspectives of English media discourse as one of the significant domains of contemporary linguistic research. Emerging as a dynamic field at the intersection of language, society, and culture, English media discourse reflects the interaction between communicative practices and socio-cultural realities within English-speaking contexts and beyond. The study outlines the historical evolution of media discourse research and highlights major theoretical frameworks, including the anthropocentric paradigm and discourse-analytic approaches. Particular attention is paid to the relationship between language, ideology, and representation in media texts. The paper also addresses key methodological debates, such as synchronic and diachronic approaches to discourse analysis, as well as universal versus culture-specific features of media communication. Furthermore, the article identifies principal research directions within English media discourse studies, including genre analysis, stylistic and rhetorical strategies, comparative media studies, and pedagogical applications. The growing relevance of English media discourse in global and Uzbek linguistic scholarship is emphasized. The study demonstrates that English media discourse serves as a powerful medium for constructing social reality, shaping public opinion, and transmitting cultural values.

Keywords: English media discourse; discourse analysis; anthropocentric paradigm; media language; ideology and representation; critical discourse analysis; synchronic and diachronic approaches; genre analysis; media communication; socio-cultural identity.

Linguoculturology, one of the leading branches of modern linguistics, began to take shape in the last quarter of the twentieth century. According to the researchers, the term linguoculturology originated in connection with research conducted by the Moscow School of Phraseology under the direction of V.N. Telia. V.A. Maslova, who has created serious research in the field of linguoculturology, divides the development of this field into 3 stages:

- 1) the creation of the first research that led to the formation of science (the work of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A.A. Potebnaya, E. Sepir);
- 2) separation of linguoculturology as a separate field;
- 3) stage of development of linguoculturology.

By the beginning of the 21st century, linguoculturology has become one of the leading disciplines in world linguistics. Linguoculturology is the study of language as a cultural phenomenon, in which interrelated language and culture are the subject. In particular, V.N. Telia writes: "Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon." According to G.G. Slisshkin, "Linguoculturology focuses on the human factor, more precisely, the cultural factor in man. The fact that the center of linguoculturology consists of a cultural phenomenon indicates that the science of man belongs to an anthropological paradigm." Although there is a consensus on the object of study of linguoculturology, there are some controversial views. For example, according to V.N. Telia, linguoculturology studies only the synchronous connection of language and culture. V.A. Maslova believes that this field studies the language both synchronously and diachronically. V.N. Telia also emphasizes that the object of linguoculturology is universal, while V.A. Maslova emphasizes the



need to study the linguocultural features of the language of a particular people or fraternal peoples. One of the challenges is that a number of training manuals have been developed in this regard. Linguists admit that the most famous of them is the textbook created by V.A. Maslova. This textbook describes the methods, object and subject, directions in the field of linguoculturology, examples of linguoculturological analysis of a particular language unit. Linguoculturological research can be seen in the study of the following issues: 1) linguoculturological features of a particular speech genre. It often deals with myths, the language of folklore genres; 2) the study of the expression of the linguocultural concept in a work written in a certain style. It mainly analyzes the language of fiction; 3) comparative work. In this case, linguistic and cultural units, mainly in Russian, are compared with English, German, and French; 4) aspects of linguoculturology related to pedagogical science. The main goal is to develop students' skills in identifying and analyzing linguoculturological units. Research in the linguocultural approach has begun to appear in Uzbek linguistics in recent decades. For example, Z.I. Solieva's dissertation is devoted to the study of sentiment in the Uzbek and French languages, i.e. the national and cultural features of moral and educational texts. Professor N. Mahmudov's article "In search of ways to perfect the study of language" provides an in-depth and well-founded account of the essence of the anthropocentric paradigm and its problems in linguoculturology in general.

According to V.I. Karasik, the emergence of linguistics in linguoculturology is explained by the inevitable problem of what language is an integral part of. As a multifaceted natural product, language is the most common phenomenon of existence. Language is an important means of communication, it is a component of communicative activity: an important component of the creation of the world, the analysis of information as a means of influencing the way of providing information and managing interpersonal relationships, directing people to this or that action, the recording of social relations, language as an important custodian of the community experience is a key component of culture.

Linguoculturology is essentially related to knowledge of culture and or knowledge of language, but according to V.I. Karasik, it is correct to consider this field of knowledge, which is interrelated in relation to language and culture, as a complex of two categories of sciences. From the point of view of linguistics, focused on linguoculturology, a number of successful attempts have been made to explain the culturally important nature and nature of existence in the form of linguistic signs. In this sense, V.I. Karasik pays special attention to the study of linguistics, in which he primarily refers to the famous work of E.M. Vereshagin and V.G. Kostomarov. When studying language as an organic part of human existence in the social and natural environment, linguists rely on the thesis that the linguistic-cultural interpretation of language is the study of that language by comparing it with the mother tongue or another foreign language. Therefore, as a unit of research, the lacunae, that is, the "minus-facts" of reality that have no meaning, belong objectively only to a particular ethnocultural community (names of clothing, appliances, food, customs, etc.). It turns out that they are comparable to another language in the lexical system of one language, and, of course, require an adequate understanding of additional information about a particular folk culture.

There are four basic aspects of language that have been studied: phonology, syntax, semantics, and pragmatics. In the XVII-XVIII centuries, both natural sciences and socio-historical actively developed. The concept of "languages" is being revived again, now in a culturological aspect, as a synonym for culture. Thus, when studying synchronic and diachronic analysis in English and Uzbek in the modern world, it is necessary to see the difference between formational and civilization approaches. These languages can be studied as a single line of human development ("human culture as a whole", a formational approach that highlights what is common to all peoples), as well as an



original feature of any people (“local culture”, a civilization approach that studies the uniqueness of each culture of speech). This science is engaged in the study of various kinds of cognition, studies a person in all his features and manifestations, and also deals with the relationship of two principles, such as: science and its application in practice. It should be noted that many scientists often try to explore these two concepts in more detail and make their interpretation in the history of linguistics on the example of the Enlightenment, Romanticism, and soon. It can be said that linguistics is part of the cultural heritage from which the main types of human activity originate. From this theory it is pertinent to say that linguoculturological aspects of any language is considered to be one of the most crucial side of the comparative analysis of the two languages to identify what cultural heritage this or that nation, ethnos and society carries on. Relying on this statement, it should be mentioned that linguocultural aspects are usually realized through the manifestation of pragmalinguistic aspects of language in discourse. Let's consider from this position some phrases of a cultural kind in Uzbek and English. The phrase “to work like a horse «is translated into Uzbek like “eshshakdek ishlar” . The fact is that among the ordinary Uzbek people a donkey was more common than a horse –an expensive animal that wealthy people and servants of rich nobles could afford. The horse did not do the work of a donkey and for the most part served only as a vehicle for the rich. And all the menial work was done with the help of donkeys, who were harnessed to carts, loaded with goods, forced to turn mill wheels. There were comparatively fewer horses than donkeys, their meat was considered edible, so horses were treated differently than donkeys. There is another set of expressions to be analyzed such as “ko‘z bo‘yamoq” – “to throw dust in someone’s eye”. The semantic component of these phraseological units, at first glance, seems that it should have a universal character, but this is not always the case. Literally, these phrases mean “to paint the eyes”, but based on the linguistic and cultural aspects, they mean “to deceive, to tell a lie.” The thing is that the concept of norm is various in different cultures. Based on this, representatives of different cultures evaluate the same situation differently. For example, in the Uzbek language there is a phraseological unit like “Mehmon otangdan ulug‘” (the guest is more valuable than the father) , but in European culture the guest is not so exalted, so phraseological units\set of expressions associated with the guest are rare. Let’s analyze the other expression that demonstrates cultural differences. In English, there is an expression “to make a confession”, meaning repentance. It has two synonyms: 1) to come clean; 2) to make a clean breast.

Linguoculturology emphasizes the dynamic interaction between language and culture, exploring how each shapes and is shaped by the other. It reveals the deep connection between linguistic structures and cultural practices, offering a richer understanding of human societies. There are some basic concepts of linguoculturology

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**THE HISTORY OF THE STUDY OF ARCHAISMS AND HISTORICISMS IN WORLD
LINGUISTICS**

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ABSTRACT

This article examines the historical development of research on archaisms and historicisms in world linguistics. The study explores theoretical approaches to lexical obsolescence, focusing on the dynamic interaction between active and passive vocabulary layers. Drawing on Russian, Uzbek, and Western linguistic scholarship, the paper analyzes the processes of lexical archaization, semantic shift, and lexical disappearance. Particular attention is devoted to the classification of obsolete vocabulary, the distinction between obsolete and dead words, and the stylistic and cultural functions of archaic lexemes in literary and communicative contexts. The study demonstrates that lexical obsolescence is not merely a process of linguistic loss but a complex phenomenon reflecting social, historical, and cultural transformation.

Keywords: *archaisms; historicisms; lexical obsolescence; passive vocabulary; active vocabulary; archaization; lexical mortality; semantic change; linguistic evolution; dead words.*

The study of archaisms and historicisms has long occupied a central place in the research of linguists, literary scholars, translation theorists, and specialists in related disciplines. Even today, the investigation of archaic and historical vocabulary remains a significant issue in modern linguistics. As the lexical system of a language constantly undergoes processes of growth and development, it is essential to examine the stages of vocabulary evolution as well as the reasons why certain words fall out of active usage. The Russian linguist I.I. Sreznevsky emphasized the historical value of lexical units, stating that every word represents a concept that once existed in the life of a people: whatever existed in reality had its verbal expression. For historians, each word serves as a witness, a monument, and a fact of national life, and the importance of a word increases with the significance of the concept it expresses. Taken together, words constitute a system of concepts that reflects the everyday life and worldview of a people (author's translation).

The lexical stock of a language is continuously enriched by new words that emerge as a result of social transformation, technological advancement, and the development of science and culture. The accumulation of lexical items, the expansion of stylistic resources, and the refinement of grammatical structures contribute to the overall progressive development of language. At the same time, as N.M. Shansky notes, an opposite process also occurs: certain obsolete words gradually disappear from the lexical system. Although this process is not decisive in lexical development, it significantly influences the structure of vocabulary and testifies to its continuous refinement. Thus, linguistic change is manifested not only in the appearance of new lexical units but also in the gradual withdrawal of words from active usage.

The Uzbek linguist M.T. Irisqulov observes that the disappearance of words from everyday speech is a natural phenomenon for living languages. Alongside lexical enrichment, the elimination of unnecessary lexical doublets and outdated forms is both natural and necessary, as it enables language to fulfill its primary function—serving as an effective means of human communication. The emergence of new words and meanings, as well as the obsolescence of others, is a gradual and long-term process. Shansky emphasizes that at any given stage, the vocabulary of a language consists of two layers: the active and the passive lexical strata.



Sh. Rahmatullaev proposes a different classification, distinguishing between the “modern layer” and the “contemporary layer” instead of using the traditional active/passive dichotomy. According to him, defining lexical modernity solely in quantitative terms (active vs. passive usage) is methodologically insufficient. Words belonging to the modern layer are not determined by their frequency in individual speech but by their relevance within the language system as a whole. Even specialized terms, though familiar only to experts, may belong to the modern layer. Words carrying either novelty or archaic coloring are classified within the contemporary layer, which includes lexemes marked by innovation or obsolescence.

Other Uzbek scholars, including A. Hojiev and A. Ahmedov, identify widely used and frequently occurring words as common vocabulary, actual lexicon, or normative words—terms that collectively correspond to active vocabulary. Words that gradually lose functional productivity shift from the active to the passive lexical layer. Russian linguists such as D.E. Rosenthal, I.B. Golub, and M.A. Telenkova regard passive vocabulary as a component of the lexical system whose usage is restricted and often stylistically marked, primarily functioning in literary texts. In contrast, scholars such as N.M. Shansky and N.I. Fomina argue that passive vocabulary remains part of the contemporary lexicon, understandable to speakers but rarely used in everyday communication. From this perspective, passive vocabulary represents a cultural repository preserving historical and cultural heritage.

Based on these theoretical positions, the present study adopts the distinction between active vocabulary (words widely used in modern communication and lacking archaic or innovative connotations) and passive vocabulary (words no longer in active use). The active layer includes both general national vocabulary and restricted-use words such as terms and professionalisms. The passive layer comprises:

1. obsolete words (archaisms and historicisms);
2. neologisms not yet fully integrated into active literary usage.

The obsolete lexicon of modern literary language constitutes a complex and multilayered system. Each word possesses its own historical trajectory. While some words disappear completely, others survive in limited usage. The loss of a word or one of its meanings is a gradual process of linguistic archaization: first, the word moves from the active to the passive layer, and only later may it disappear entirely. However, archaic words may sometimes return to active usage, often with significant semantic shifts.

Shansky identifies several criteria for classifying obsolete words:

1. degree of obsolescence;
2. causes of archaization;
3. possibilities and character of usage.

Uzbek linguists distinguish between “old words,” “obsolete words,” and “dead words.” A word may be historically old yet functionally modern (e.g., basic lexemes such as *hand*, *stone*, *give*, *one*, *five*, *I*). Obsolete words differ from dead words: although functionally inactive, obsolete words may still be used for stylistic or historical purposes, whereas dead words are entirely absent from contemporary usage and incomprehensible without specialized dictionaries.

English-language scholarship refers to lexical obsolescence through terms such as *lexical mortality*, *lexical death*, *lexical loss*, *lexical disappearance*, *lexical decline*, *lexical obsolescence*, and *lexical replacement* (Harrison, Rudnicka, Tichy).

Foreign linguists define obsolete words in several ways:

- as a resource in language planning and vocabulary development;
- as a stylistic device for reconstructing historical atmosphere in literary works;



- as a pedagogical tool for expanding readers' vocabulary.

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DYNAMIC NATURE OF LANGUAGE AND CULTURE

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ABSTRACT

This article explores the dynamic nature of language and its intrinsic relationship with culture, emphasizing the continuous processes of evolution, adaptation, and transformation within linguistic systems. Language is not a static entity; it reflects historical, social, and cultural developments, simultaneously shaping and being shaped by human experience. The study examines mechanisms of lexical change, including the emergence of neologisms, the obsolescence of archaic forms, and the functional redistribution of active and passive vocabulary layers. Special attention is given to the interaction between linguistic innovation and cultural values, demonstrating how shifts in society, technology, and ideology influence both language use and cultural expression. By analyzing theoretical perspectives from contemporary linguistics, sociolinguistics, and linguistic anthropology, the article underscores the role of language as a dynamic cultural tool that transmits knowledge, identity, and heritage across generations.

Keywords: *dynamic language; cultural change; lexical evolution; neologisms; archaic words; active and passive vocabulary; sociolinguistics; linguistic anthropology; language and identity; cultural transmission*

Language and culture are dynamic and continuously evolve in response to societal changes, technological advancements, and global influences. Linguoculturology examines how cultural shifts, such as globalization or technological development, impact language use and vice versa. Language may adapt to new cultural realities, and new cultural practices may emerge from changes in language.

In summary, the main principles of linguoculturology focus on understanding the deep interconnection between language and culture. It emphasizes that language is not just a tool for communication but also a medium through which cultural identity, values, and worldviews are expressed and transmitted.

In current etymology the investigation of language through its interrelation with culture has become a real issue. The investigation of the issue "language and culture" from one point, has an old, long-standing history, being specified at first by the interest of etymology to their communication and interrelation, from another point, regardless of the presence of a lot of logical work, numerous issues keep on being left not completely talked about and created. Language not only reflects the reality, but also deals with its interpretation creating particular reality, in which human being exists. The prominent thinker A.M. Khaydegger named language as "the house of objective reality". Language, according to linguist Maslova V.A., is considered to be the way, on which we penetrate not only into modern mentality of nation, but also into the outlook of ancient people to the world, society and themselves. The repercussions of longpassed years, outliving through the ages, are preserved today in proverbs, sayings, phraseological units, metaphors, symbols of culture. They are considered to be valuable sources of information about culture and mentality of nation, tinned with myth, legend, and custom. Linguoculturology as an independent field of linguistics first appeared in the 70th of the 20th century on a base of the triad by Emil Benvenist: language, culture and human personality. The aim was to activate the facts about language and culture of the country of studying language with the help of philological methods of teaching. The scientists who works in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. According to V.

Maslova's research the term "linguoculturology" means the science, which appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language. It should be emphasized that linguoculturology concerns both the science of culture and the science of language. It represents a certain unity of knowledge about national-cultural peculiarities of nation and their reflection in language.

The aim of linguoculturology is to study the methods which the language embodies in its units, to keep and to transmit culture.

The main task of linguoculturology is to study and to describe language and culture in their interaction. According to V. Teliya goal of this field of linguistics is to study and to describe interrelation of language and culture, language and ethnos language and national mentality.

As it is known, linguoculturology studies interrelation of language and culture, but being different from culture-oriented linguistics, the main attention is focused on the linguistic aspect. Linguoculturology is linked with culture-through-language studies as a system of ruling principles of solving general schooling and humanitarian tasks, but besides it, linguoculturology possesses a number of specific features: 1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology; 2) the main object of culturology is interrelation of language and culture and interpretation of this interaction; 3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming "the language picture of the world"; 4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country (Vorobyov, p. 32).

The subject of linguoculturology is the public types of presence of countries which are imitated in an arrangement of language correspondence and which are based upon their social belongings. All in all the subject of linguoculturology is the language image of the world.

At present object of linguoculturology is the language-talk action, considered by the esteem importance see point. Such an assurance of the object of linguoculturology gets from Humboldt origination, as per which, language takes dynamic part in immensely significant circles of social talk life; in reasoning and understanding the truth. "Language in accordance with the considered conception, is a universal form of the initial conceptualization of the world, expresser and safe-keeper of unconscious, spontaneous knowledge on the world, historical memory on the socially meaningful events in the human life. Language is a mirror of culture reflecting the images of passed culture, intuition and categories of world outlook" (Postovolova, 30).

Thoughts of B. von Humboldt effectively created in the Russian science. For instance, Tolstoy believed that relations among culture and language can be considered as the connection of an entire and its parts. Language can be caught as a segment of culture or instrument of culture, especially, when we manage artistic language or the language of the legends. Simultaneously in connection with culture, it is overall, self-ruling. It tends to be thought about separated from culture, which is being finished by "unadulterated" efficient primary etymology or in correlation with culture it is considered as a marvel of equivalent importance and equivalent right. Thought of these two articles independently, and simultaneously, similarly, makes it conceivable to apply various terms what's more, ideas identified with culture, utilized and getting old in the semantics. Such a development of "etymological way to deal with the wonders of culture for no situation can be considered as something of "progress" of terms of culturology to the etymological terms, however with primarily more definite way to deal with culture as something like semantic entirety.



According to the purposes of the investigations Linguoculturology can be divided into five main fields:

1. Linguoculturology of separate social group, ethnos in any bright epoch from the point of view of culture (the investigation of concrete linguistic situation).

2. Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos in a period of time. 3. Comparative linguoculturology (the investigation of linguocultural demonstrations of different but interconnected ethnoses.

4. Confrontational linguoculturology (the youngest field). There are only several works in this area. The most interesting is M. Golovanivskaya "French mentality from the point of view of Russian person".

5. Linguocultural lexicography (practice the compiling of linguo-area studies dictionaries).

Consequently, we came to conclusion that linguoculturology is a new actively developing field of linguistics. Every culture has a number of concepts which are the markers of its identity. For example, the key markers in British culture are law, lie, privacy, etc. Moreover, every language is an original system which is etched in native speakers' mind and build up their world perception, therefore linguoculturology is a promising field for linguistic investigations.

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**THE RELATION OF PRAGMATIC MARKERS WITH CULTURE AND ITS ROLE IN
REPRESENTING CULTURE**

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ABSTRACT

This article examines the intrinsic relationship between language and culture, emphasizing the crucial role of linguistic systems in representing, transmitting, and shaping cultural knowledge. Language serves not merely as a communicative tool but as a cultural medium that encodes values, beliefs, social norms, and historical experiences of a community. The study highlights how lexical choices, idiomatic expressions, discourse structures, and **pragmatic markers** reflect cultural priorities and worldview. It further explores the mechanisms through which culture is preserved and communicated through language, including the use of proverbs, metaphors, culturally specific terms, and pragmatic markers in both spoken and written discourse. Drawing on theoretical frameworks from sociolinguistics, linguistic anthropology, and cultural studies, the article demonstrates that understanding the interdependence of language, culture, and pragmatic markers is essential for interpreting texts, cross-cultural communication, and the study of national identity. The findings underscore that language acts as both a repository and a mirror of cultural heritage, mediating between generations and social groups.

Keywords: *language and culture; cultural representation; linguistic anthropology; sociolinguistics; lexical reflection of culture; idiomatic expressions; cultural discourse; national identity; proverbs and metaphors; cross-cultural communication; pragmatic markers*

Language and culture are two of the most important elements in all societies, because they help define what it means to be a member of that society. Language is a fundamental way that people communicate with one another, while culture is the shared values and traditions of a particular group. Language can be used to express ideas, feelings, and emotions as well as to create new words and phrases. Because language is so central to human life, it's no surprise that many linguists believe that language shapes our thoughts. Culture is defined by shared values, beliefs, traditions, behaviors, activities, institutions, and material things (such as food or art) that are passed down from one generation to another.

Language and culture can be divided into three categories: communication, meaning, and knowledge. Communication refers to how we speak to one another, while meaning refers to what we say and how we say it. Knowledge refers to everything, like art, music, beliefs, values, customs - that help us understand who we are as a society and how we fit into the world around us.

Culture can affect how people think about themselves and the world around them; for example, members of different cultures might have different ideas about what makes someone "normal." In order for an individual or group's actions to be considered culturally appropriate or "normal," they must meet certain standards set by their culture. For example: In Western cultures there is a standard for behavior between friends or romantic partners called "polite behavior." This means that when two people meet each other they should avoid any type of physical contact until they've been formally introduced by someone else, which language is the most important aspect of culture. The language that a person speaks reflects their culture, and vice versa. For example, English-speaking people tend to be more individualistic than those who speak Spanish or French. This is because English was developed in Europe and is therefore more individualistic than Spanish or French. The same goes for other languages, for example, Indian languages are more collectivist than

Chinese or Japanese languages. Language also affects society's views on gender roles. In the US, men are typically seen as breadwinners while women are expected to stay at home and take care of children and elderly family members. This idea originated in the time when most women were considered to be unable to support themselves financially due to their lack of education and skillset. Language has a huge impact on culture by allowing groups of people to communicate with each other effectively so they can work together toward common goals. For example, American English differs from British English because of its use of slang words such as "cool," "awesome," or "cool beans." These terms are used in everyday conversation without any kind of thought about whether or not they make sense for the situation at hand; thus they become part of our culture.

Language can be used to communicate with people from different cultures, but it cannot fully communicate their values or norms. For example, if a person from one culture spoke to someone from another culture about the value of family ties, they would use language such as "family is important" or "family members should help each other." These phrases may not accurately communicate how important family ties are to that particular culture because it does not explain why they hold this value. The same goes for other aspects of their cultural identity - they may not use language to explain why they believe certain things like having respect for elders or being proud of their heritage.

Language plays a crucial role in representing and shaping culture in several significant ways:

1. **Communication and Expression:** Language is the primary medium through which individuals communicate their thoughts, beliefs, values, and experiences. It allows people to express their cultural identity, share stories, traditions, and knowledge, and establish connections with others within their cultural group.

2. **Cultural Identity:** Language is closely tied to cultural identity. The vocabulary, grammar, idioms, and metaphors used in a language often reflect the cultural norms, values, and worldview of a particular group. By speaking a specific language, individuals signal their cultural belonging and heritage.

3. **Preservation of Cultural Heritage:** Language serves as a repository of cultural heritage and traditions. Through language, cultural practices, rituals, folklore, myths, and historical narratives are passed down from generation to generation, preserving the collective memory of a culture.

4. **Worldview and Perception:** Language shapes how individuals perceive and interpret the world around them. Different languages encode unique ways of categorizing and conceptualizing reality, influencing how people think, reason, and interpret their experiences within their cultural context. 5. **Social Norms and Values:** Language reflects and reinforces social norms, values, and hierarchies within a culture. The use of language can signal social status, gender roles, power dynamics, and other social distinctions, shaping interpersonal relationships and interactions within a society.

6. **Cultural Expression:** Language is a powerful tool for artistic and cultural expression. Literature, poetry, songs, proverbs, and other forms of creative expression in a language convey cultural themes, aesthetics, emotions, and values, providing insights into the cultural world of a community.

7. **Intercultural Communication:** Language plays a critical role in facilitating intercultural communication and understanding. Learning another language enables individuals to engage with different cultures, bridge cultural divides, and develop empathy and respect for diverse cultural perspectives.

8. **Globalization and Cultural Exchange:** In the context of globalization, languages serve as conduits for cultural exchange, hybridity, and the spread of ideas across borders. Multilingualism and

cross-cultural communication foster cultural openness, diversity, and the blending of cultural influences.

In essence, language not only serves as a tool for communication but also as a reflection of culture, a vehicle for cultural transmission, and a key component of cultural identity and expression. The interplay between language and culture is intricate and dynamic, shaping individuals' perceptions, behaviors, and relationships within the complex tapestry of human cultural diversity.

There are several theories regarding the relationship between language and culture. Broadly speaking, these theories can be grouped into two categories, namely stating a subordinative relationship, in which language is under the scope of culture, and a coordinative relationship, namely an equal relationship with the same position. Most experts say that culture is the main system, whereas language is only a subsystem, nothing or no one has said otherwise. In regard with the coordinative relationship between language and culture, Masinambouw (1985) states that language and culture are two systems that are "attached" to humans because culture is a system that regulates human interaction, while language or culture is a system that functions as a means of sustainability the facility (cited in Chaer, 1995, p. 217-218). Sapir emphasized the close relationship between language and culture and emphasized that language and culture cannot be separated from one another, so that one cannot understand one without knowing the other. Whorf, Sapir's student, expanded the idea. He not only said there was an influence, but the relationship between language and culture was determinative. Speakers of different languages, according to Whorf, will view the world differently as long as the language they use is structurally different (Wardhaugh, 1986, p. 212-213). On the Sapir-Whorf hypothesis, there are two statements that need to be considered. First, if speakers of a language have certain words to give objects while speakers of other languages do not have it in the same way, then the speakers of the first language will be easier to talk about the objects. This is evident if we pay attention to technical terms in trade, employment or profession. For example, doctors will be easier to talk about medical phenomena because they have vocabulary (terms) about it. Second, if a language has a concept of differentiation while others do not, those who use the first language will better understand differentiation in their environment, especially regarding concepts that are the center of attention for linguistic differentiation.

In a mass media (1971), a person named "Kang En" (perhaps a pseudonym) wrote a provocative article, based on the SapirWhorf hypothesis. The three issues raised were: greeting words, tenses and greetings. According to him, the language that borrows the word kinship (father, mother, brother) as a greeting, results in the user community being familiar. Languages that do not recognize tenses (when) result in people not appreciating time / lack of discipline. The language that greeting uses how do you do and "how are you", has a different impact on the user community.

According to Vygotsky (1962, as cited in Nunan, 2010), language plays a crucial role in cognitive development, at least from the time the child promotes language competence. Language, first developed as a means of social communication, is later internalized and becomes an essential tool in the shaping of cognitive processes relevant for the elaboration of the abstract symbolic system that will enable the child to organize thought. Vygotsky (1978, as cited in Turuk, 2008) states that the child acquires knowledge through contacts and interactions with people as the first step, then later assimilates and internalizes this knowledge adding his personal value to it. When talking about the relationship between language and culture, it is crucial to dwell on the concept of "culture". There exist various attempts to interpret this concept. The interpretation of language and culture in modern linguistics is different. For instance, G.V.Yelizarova includes the concept of "culture" in the list of axiomatic concepts that seem intuitively transparent. However, it is very difficult to define such a complex concept. There are also definitions of culture that seek to cover all aspects of this concept

without dwelling on one aspect, such as “Culture is how we live here”. The initial approach to the definition of culture is based on the idea that culture is a homogeneous state inherent in all societies. Differences in society are interpreted not as differences in their essence and content, but as differences in the level of cultural development. Progress from savagery to civilization has served as a measure. It is believed that the more features of a society under its control, the more culturally developed it is. We find in the works of E. Taylor the clearest expression of such an approach to the understanding of culture. At the end of the XIX century, with the beginning of F. Boas' anthropological research, the term "culture" began to be applied to different societies. Such a modification of attitudes toward culture is very important in terms of how important language becomes. From then on, language and culture are considered inextricably linked. A. Vezhbitskaya gives a particularly effective definition of culture proposed by Clifford Gerts. It says that culture is a historically formed model of the essences embodied in symbols. It is a system of inherited perceptions through which people communicate with each other, and their knowledge of life and the rules of life are recorded and developed on the basis of these perceptions. E. Sepir described culture as something that is the basis for the functioning and thinking of this society. The content and structure of culture are interpreted differently depending on the components involved, the objectives of the study, and the schools to which researchers in different fields of science and culture belong. The social approach to the definition of culture is based on the fact that this situation is viewed in a completely different way from the biological and physiological aspects of nature, not limited to the individual, but specific to a group of people with whom he communicates. The cognitive approach to the definition of culture is that culture can be considered in terms of intellectual realities, structures, and processes as it is mastered by the individual. Such an approach to the concept of culture pays special attention to culture as a process of knowledge and cognition and is called cognitive (V. Gudenaf). The semiotic approach is based on the understanding of culture, first of all, as a system of signs that can be used as a means of communication of world perception (K. Levi-Strauss). However, none of these definitions can be considered complete, as they reveal only one aspect of the multifaceted aspects of culture, which are limited to an “approach” to culture and do not consider it as a whole. M.K. Mamardashvili and A.M. Pyatigorsky note that "culture is a phenomenon that introduces the automation of objectively oriented thinking." All cultural researchers recognize the special role of language in this complex situation structure, regardless of which specific scientific school it belongs to. E. Sepir writes: “There is no doubt that language plays an important role in the accumulation of culture and its historical heritage. This applies equally to the highest levels of culture and its simplest forms. In the simplest society, a large part of the cultural fund is preserved in the form of a more or less precisely defined language. The use of the term "simplest culture" may be questionable. In our opinion, there are different cultures, but there are no "simplest" or "developed" cultures. According to Z.K. Tarlanov, “language is not a simple form and a simple means of communication, it is a completely independent world, and although its laws and rules are inherently expressed through language, the social psychology of language owners and their It is inextricably linked with the type and composition of the culture it creates.

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**INTERTEXTUAL AND MULTIMODAL PRAGMATIC FEATURES OF ENGLISH AND
UZBEK ONLINE NEWSPAPER HEADLINES: A COMPARATIVE ANALYSIS**

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ANNOTATION

This study examines the intertextual and multimodal pragmatic features of English and Uzbek online newspaper headlines, highlighting how cultural norms, cognitive framing, and visual cues influence audience perception. A corpus of 240 headlines (120 English, 120 Uzbek) published between 2024–2026 was analyzed using critical discourse analysis, intertextual mapping, and multimodal analysis. Findings show that English headlines employ intertextual references to previous events and pop culture, amplified through visual cues such as typographic emphasis and color coding, which enhance engagement and emotional impact. Uzbek headlines prioritize institutional authority and culturally resonant historical references, often avoiding dramatization and visual exaggeration. The study provides implications for cross-cultural media communication, translation studies, and the cognitive processing of news headlines.

Keywords: intertextuality, multimodality, online headlines, discourse pragmatics, English and Uzbek media, visual rhetoric, cognitive framing, media linguistics.

INTRODUCTION

Online news headlines are the primary interface between digital media and readers, acting not only as information conveyors but also as cognitive and pragmatic triggers. They shape readers' perceptions, frame the narrative, and often carry implicit or explicit persuasive strategies.

Intertextuality, as theorized by Julia Kristeva, allows a headline to evoke prior texts, historical events, or cultural narratives to enrich meaning. Multimodality, in line with Gunther Kress, examines the combined effect of textual, visual, and typographic elements in communication.

This research investigates how English and Uzbek online newspaper headlines employ intertextual and multimodal pragmatic strategies to influence reader interpretation, with the goal of identifying both cross-cultural similarities and distinctions.

LITERATURE REVIEW

Intertextuality: Headlines often rely on references to previous news, political events, or pop culture. For instance, English headlines such as “Another Watergate Moment in Washington” invoke historical knowledge to frame current events, while Uzbek headlines like “Yangi Qonun ‘Mustaqillik kunini’ yodga oladi” reference national historical events for cultural resonance.

Multimodality: Visual elements, typographic emphasis, and color cues enhance pragmatic impact. English media frequently use bold fonts, color coding, and italicized urgent markers (“BREAKING: Market Plunges”), whereas Uzbek media generally maintain uniform typographic presentation with limited visual emphasis.

Pragmatic strategies: The choice of verbs, modifiers, and punctuation affects how a headline manipulates attention and emotional response. English headlines tend to exaggerate through verbs like “crash,” “explode,” “soar,” while Uzbek headlines often favor neutral verbs such as “kuzatildi,” “olindi”.



METHODS

1. The outline of the study

The study employed a comparative corpus-based methodology. Analytical frameworks included:

Critical discourse analysis (Teun A. van Dijk)

Intertextual mapping (Julia Kristeva)

Multimodal pragmatics (Gunther Kress)

2. Corpus

240 headlines: 120 English, 120 Uzbek

Sources: BBC, The Guardian, NYT; Kun.uz, Daryo.uz, Gazeta.uz

Period: January 2024 – December 2026

Topics: political, economic, social

Excluded: blogs, advertisements, opinion pieces

3. Analysis Procedures

Intertextual Analysis: Headlines coded as historical, political, pop culture, or social context.

Multimodal Analysis: Examined font style, color, imagery, punctuation.

Pragmatic Analysis: Coded for emotional intensity, curiosity gaps, and persuasive effects.

Example Coding:

English: “As Trump Said, ‘Lock Her Up’ Echoes Again” → pop culture + political intertext

Uzbek: “Mustaqillik Bayrami Kunidagi Qonun Yangi Mazmun Kasb Etadi” → historical intertext

RESULTS

1. Intertextual Patterns

Element: English (%), Uzbek (%)

Historical reference: 15, 22

Political event: 32, 50

Pop culture/media: 38, 8

Social context: 15, 20

2. Multimodal Features

English headlines with visual emphasis: 41%

Uzbek headlines with visual emphasis: 12%

Examples:

English: “BREAKING: Market Crashes!” (bold, red, exclamation)

Uzbek: “Bozor Narxlari O‘zgarishiga Doir Rasmiy Bayonot” (neutral text)

3. Pragmatic Effects

Feature

Analysis

Curiosity gap

English Example: “What This Means for Your Future”

Uzbek Example: “Qarorning Asosiy Jihatlarini Ma’lum Qilindi”

English engages, Uzbek informs

Emotional intensity

“Shocking Turn in Election Race”

“Saylov Jarayonida Kutilmagan O‘zgarish”

English dramatic, Uzbek neutral

Persuasive framing



“You Won’t Believe This Market Crash”

“Bozor Ko’rsatkichlari Bo’yicha Rasmiy Hisobot E’lon Qilindi”

English manipulative, Uzbek informative

4. Lexical and Syntactic Observation

English headlines: avg. 6.2 words, compact and dramatic

Uzbek headlines: avg. 9.4 words, full formal sentences

DISCUSSION

The findings of this study demonstrate that the construction of online newspaper headlines in English and Uzbek reflects not only linguistic differences but also broader cultural, pragmatic, and communicative norms embedded in each media environment. Headlines function as condensed discourse units whose primary role is to attract attention, frame information, and guide the reader’s interpretation of the news story.

One of the most prominent differences between the two media systems lies in the use of intertextual references. English-language headlines frequently draw upon global political events, historical analogies, and popular culture references in order to activate readers’ background knowledge and generate cognitive engagement. For instance, headlines such as “Another Watergate Moment in Washington” or “A New Cold War Emerging Between Global Powers” rely on historically loaded expressions that immediately evoke complex political narratives. These intertextual references allow journalists to communicate complex meanings through a minimal number of words, making headlines more efficient in the fast-paced digital news environment.

In contrast, Uzbek headlines demonstrate a more restrained use of intertextuality and tend to reference nationally significant events or institutional discourse. Headlines such as “Mustaqillik Bayrami Arafasida Yangi Qaror Qabul Qilindi” or “Prezident Farmoni Iqtisodiy Islohotlarni Jadallashtiradi” illustrate how Uzbek media discourse emphasizes political authority and national context rather than global cultural references. Uzbek headlines, on the other hand, often rely on more neutral lexical structures and formal expressions, such as “Bozor Ko’rsatkichlarida O’zgarish Kuzatildi” or “Saylov Jarayonida Yangi Bosqich Boshlandi.” These constructions prioritize informational clarity and maintain a more balanced tone, reflecting the traditionally formal style of Uzbek journalistic discourse.

From a pragmatic perspective, the study confirms that English headlines often employ what media scholars refer to as the curiosity gap. This strategy involves presenting partial information in a way that encourages readers to click on the article in order to learn the full story. Headlines such as “What This New Law Means for Millions of Citizens” or “Why Experts Are Worried About the Latest Economic Trend” deliberately create informational gaps that stimulate curiosity. Uzbek headlines, however, typically provide a more direct summary of the article’s content, reducing ambiguity and offering readers a clearer understanding of the topic before opening the full text. This suggests that Uzbek news discourse places greater emphasis on transparency and informative value than on persuasive engagement.

These differences can also be interpreted within the broader framework of cultural communication styles. Media discourse in English-speaking contexts often reflects an individualistic communication model in which emotional appeal, novelty, and persuasive framing are highly valued. Conversely, Uzbek media communication is more closely aligned with collectivist cultural norms, where the emphasis is placed on social stability, institutional legitimacy, and informational reliability. As a result, headline structures tend to reflect these broader cultural preferences in their linguistic and pragmatic design.



CONCLUSION

This study has demonstrated that English and Uzbek online newspaper headlines differ significantly in their intertextual, multimodal, and pragmatic strategies, reflecting broader cultural, communicative, and media-system distinctions. The analysis of a corpus consisting of English and Uzbek headlines revealed that English-language media frequently employ intertextual references to global political events, historical episodes, and popular culture in order to activate readers' prior knowledge and stimulate immediate cognitive engagement. Such references, combined with multimodal elements such as typographic emphasis, punctuation, and visually marked lexical choices, contribute to the creation of emotionally intensified and attention-grabbing headlines designed to compete within a highly saturated digital information environment.

In contrast, Uzbek online headlines tend to prioritize institutional credibility, informational clarity, and cultural resonance with national historical and political narratives. Their pragmatic orientation is therefore more informational than sensational, which results in syntactically fuller and stylistically more neutral constructions.

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