ISSN: 2181-4120

Scientific Journal

GOLDEN BRAIN

Social Sciences & Humanities



Volume 3, Issue 17

webgoldenbrain.com

November

2025/17

ISSN 2181-4120

VOLUME 3, ISSUE 17

November 2025

"GOLDEN BRAIN" SCIENTIFIC JOURNAL
VOLUME 3, ISSUE 17, NOVEMBER, 2025

EDITORIAL BOARD

G. Kholmurodova
Professor, Doctor of Agricultural Sciences, Tashkent State Agrarian University
A. Madaliev
Professor, Doctor of Economics, Tashkent State Agrarian University
G. Sotiboldieva
Associate Professor, Doctor of Philosophy (Phd) in Biological Sciences, Fergana State University
U. Rashidova
Associate Professor, Doctor of Philosophy (Phd) in Philological Sciences, Samarkand State University
D. Darmonov
Associate Professor, Doctor of Philosophy (Phd) in Biological Sciences, Fergana State University
X. Abduxakimova
Associate Professor, Doctor of Philosophy (Phd) in Biological Sciences, Fergana State University
U. Ruzmetov
Associate Professor, Doctor of Philosophy (Phd) in Chemical Sciences, National University of Uzbekistan
M. Yusupova
Associate Professor, Doctor of Philosophy (Phd) in Biological Sciences, Fergana State University
M. Kambarov
Associate Professor, Doctor of Philosophy (Phd) in Pedagogical Sciences, Namangan State University
S. Sadaddinova
Associate Professor, Doctor of Philosophy (Phd) in Physics and Mathematics Sciences, Tashkent University of Information Technologies
M. Fayzullaev
Associate Professor, Doctor of Philosophy (Phd) Geographical Sciences, Karshi State University
Z. Muminova
Doctor of Philosophy (Phd) in Agricultural Sciences, Samarkand Institute of Veterinary Medicine
B. Kuldashov
Doctor of Philosophy (Phd) in Agricultural Sciences, Samarkand Institute of Veterinary Medicine
Kh. Askarov
Doctor of Philosophy (Phd) in Agricultural Sciences, Fergana Polytechnic Institute
S. Nazarova
Associate Professor, Doctor of Philosophy (Phd) in Agricultural Sciences, Bukhara State University
O. Rahmonov
Doctor of Philosophy (Phd) in Technical Sciences, Fergana Polytechnic Institute
G. Tangirova
Associate Professor, Doctor of Philosophy (Phd) in Agricultural Sciences, Tashkent State Agrarian University
Z. Koryogdiev
Doctor of Philosophy (Phd) in Historical Sciences, Bukhara State University
S. Ubaydullaev
Doctor of Philosophy (Phd) in Agricultural Sciences, Andijan Institute of Agriculture and Agrotechnology
R. Yuldasheva
Associate Professor, Doctor of Agricultural Sciences, Tashkent State Agrarian University
M. Yuldashova
Doctor of Philosophy (Phd) in Biological Sciences, Namangan State University

Editorial Secretary: J. Eshonkulov

DOI: https://10.5281/zenodo.17663829

OMMAVIY AXBOROT VOSITALARI VA DEMOKRATIYANING O‘ZARO BOG‘LIQLIGI

Ibadullayeva Maftuna Ilhomboy qizi
O‘zMPU Ijtimoiy-gumanitar fanlarni o‘qitish metodikasi(huquq ta’limi)
1-kurs magistranti

ANNOTATSIYA

Ushbu maqolada ommaviy axborot vositalari va demokratiya haqida so‘z yuritiladi. Ommaviy axborot vositalarining mamlakat demokratik holati, inson huquqlarini ta’minlashdagi o‘rni haqida ham to‘xtalib o‘tiladi.

Kalit so‘zlar: Ommaviy axborot vositalari(OAV), demokratiya, konstitutsiya, axborotlashgan jamiyat, to‘rtinchi hokimiyat, jurnalistika.

Bugungi jadallik bilan rivojlanib borayotgan axborot asrini ijtimoiy, iqtisodiy, madaniy va siyosiy faoliyat va jarayonlarda ishtirok etish, aniq maqsad hamda yo‘nalishlarga ega bo‘lishni axborotsiz yoki ommaviy axborot vositalarisiz tasavvur etib bo‘lmaydi. OAV orqali avvalo insonlar siyosiy, ijtimoiy, iqtisodiy, madaniy hayotda hamda dunyo hamjamiyati, davlatlararo munosabatlarda sodir bo‘layotgan o‘zgarishlardan xabardor bo‘ladi. Uni idrok etadi. Munosabat bildiradi, qabul qilishi hamda siyosiy jarayonlarning ishtirokchisiga aylanishi yoki aksincha, xolisona turishi ham mumkin. Lekin, nima bo‘lganda ham bugungi hayotimizni OAVsiz tasavvur etolmaymiz. ‘‘Axborotlashgan jamiyat" to‘g‘risidagi qarashlarning negizi ham dunyoda axborot ko‘lamining ortib ketganligi bilan bog‘liq. Axborot mamlakatlar va dunyo xalqlarida bo‘layotgan voqea va hodisalar to‘g‘risida xabarni yetkazish bilan xarakterlanadi. Ommaviy axborot esa uning ko‘lamini va keng jamoatchilikka

yo‘naltirilganligini, qamrovini bildiradi. Dunyoda barcha mamlakatlarda ommaviy axborot vositalari yetakchi o‘rin tutadi. Mamlakat ijtimoiy-siyosiy hayotida yetakchi rol o‘ynaganligi uchun ham ularga to‘rtinchi hokimyat tusini berish ommalashgan. Shuning uchun ham O‘zbekiston Respublikasi Konstitutsiyasinimg 81-moddasida: "Ommaviy axborot vositalari erkindir va qonunga muvofiq ishlaydi. Ular axborotning to‘g‘riligi uchun belgilangan tartibda javobgardir. Senzuraga yo‘l qo‘yilmaydi." deyiladi. Hozirgi kunda davlatimizda ommaviy axborot vositalari va ularda xizmat qilayotgan ijodkorlarning erkin, keng qamrovli, oshkora faoliyat ko‘rsatishlari uchun barcha sharoitlar yaratilgan. Oliy Majlis tomonidan bir qator qonunlar qabul qilindiki, ular har bir ommaviy axborot vositasi va har bir jurnalist uchun dasturilamaldir, o‘ziga xos huquq va burch vositasidir.

Biz yashayotgan davr-axborot asri ekanligi va O‘zbekistonning xalqaro miqyosda o‘zining munosib o‘rni borligini inobatga olinib, yurtimizda malakali jurnalistlarni yetishtirib chiqarish, jahon tajribasini o‘rgangan holda xalqaro maydonda o‘z so‘zini ayta oladigan muxbir kadrlarni tayyorlash maqsadida, “Jurnalistika va ommaviy kommunikatsiya vositalari universiteti”ning tashkil etilishi muhim ahamiyatga ega.

Barchamizga ma’lumki, ommaviy axborot vositalari insonlarni mamlakat ijtimoiy siyosiy hayoti bilan uzviy bog‘laydi hamda ularning bu jarayonlarga ishtirok etishiga turtki beradi. Axborotning “xolis”, “ishonchli” va “aniq” bo‘lishi muhim. Noxolis dalillar yoki yolg‘on axborotlar inson hayotiga, shuningdek, uning ko‘lami, axborot qamrovi darajasiga qarab xalqlar, davlatlar o‘rtasidagi munosabatlarga salbiy ta’sir ko‘rsatadi. Ommaviy axborot vositalarini haqiqiy “to‘rtinchi hokimyat”ga aylantirish jarayoni hamma joyda ham ancha murakkab kechayotganligi kuzatilmoqda. Xususan, axborot tahlilida eskicha fikr yuritish o‘z ta’sirini saqlab turibdi. Eski sarqitlardan judo bo‘lish esa dunyoqarash, psixologiya, turli davrlar o‘rtasidagi ko‘zga ko‘rinmaydigan kurashlar bilan birga bormoqda. Insonlar ega bo‘layotgan axborotning xarakteri va tarqatish usullari tashviqot ko‘rinishlariga ham ta’sir etadi va uni belgilab beradi. Axborotning kundalik bo‘layotgan voqea va hodisalar bilan mos kelishi siyosiy munosabatlarda shaxs faolligini oshiradi. Fuqarolarning mustaqilligini, erkin fikrini

yanada mustahkamlaydi. Hozirgi zamonda axborot tarqatish texnikalari qisqa muddatda keng auditoriyani qamrab olish imkoniyatiga ega. U ko‘proq chegara bilmaydigan omilga aylanib qoldi. Bugun insonlar dunyo axboroti maydoni bilan birga yashayapti. Siyosat, siyosiy jarayonlar va munosabatlarning axborot bilan bog‘liqligi esa oshib bormoqda. Bu uni xisobga olishni taqozo etadi . Bu vaziyatda milliy demokratik qadriyatlardan chetlashishga olib kelishi mumkinligini hech kim inkor etolmaydi.

Xulosa o‘rnida shuni ta’kidlash lozimki, ommaviy axborot vositalari "to‘rtinchi hokimyat" sifatida insonlar ongi, qalbi , dunyoqarashiga, xohish- irodasiga ta’sir etishning muhim omilidir. U mamlakatlar, xalqlar hayotida mavjud siyosiy jarayonlarning shakllanishi va qaror topishida, kishilar irodasini yo‘naltirishga o‘ziga xos hokimyatga, ta’sir ko‘rsatish quvvatiga ega ekanligi bilan xarakterlanadi. OAV insonlarning hokimyatga nisbatan munosabatini shakllantiradi, ularni siyosiy jarayonlarni amalga oshirishning muhim sub’yektiga aylanishiga xizmat qiladi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1.Отамуратов, С. (2015). ЕШЛАР СИЕСИИ МАДАНИЯТИНИ РИВОЖЛАНТИРИШ ОМИЛЛАРИ. 15. Отамуратов, С. С. (2000).

2.Национальное самосознание социально активной части молодежи и его функционирование в условиях независимости Узбекистана (социологический анализ).

3. O‘zbekiston Respublikasi konstitutsiyasi- inson qadrini ulug‘lash, erkin va farovon hayotimiz kafolati-TDTU konferensiyasi

DOI: https://10.5281/zenodo.17663873

FUQAROLIK-HUQUQIY MUNOSABATLARI

Ibadullayeva Maftuna Ilhomboy qizi
O‘zMPU Ijtimoiy-gumanitar fanlarni o‘qitish metodikasi(huquq ta’limi)
1-kurs magistranti

ANNOTATSIYA

Maqolada fuqarolik-huquqiy munosabatlar, foqarolik-huquqiy munosabatlar xususiyatlari va fuqarolik-huquqiy munosabatlar turlari ko‘rib chiqiladi. Ijtimoiy munosabatlar, huquqiy munosabatlar va fuqarolik-huquqiy munosabatlariga ta’riflar berilgan.

Kalit so‘zlar: fuqarolik-huquqiy munosabatlar, mulkiy munosabatlar, fuqarolik-huquqiy munosabatlar turlari, mutloq va nisbiy huquqiy munosabat, yuridik fakt.

Ma’lumki, fuqarolik-huquqiy munosabatlar deganda fuqarolik huquqi normalari bilan tartibga solinadigan ijtimoiy munosabatlar tushuniladi. Shuning uchun fuqarolik-huquqiy munosabatlarning xususiyatlari fuqarolik huquqi normalarining o‘ziga xos xususiyatlari bilan belgilanadi: ular ixtiyoriy va ishtirokchilarning shaxsiy manfaatlariga asoslanadi. Fuqarolik-huquqiy munosabatlari mazmunan ham, vujudga kelish asosida ham nihoyatda xilma-xildir.

Fuqarolik huquqining predmeti turli fuqarolik huquqi normalari bilan tartibga solinadigan ijtimoiy munosabatlar bo‘lib, ular o‘z navbatida turli normativ hujjatlarda o‘z ifodasini topgan.Ijtimoiy munosabatlarni fuqarolik-huquqiy tartibga solish mexanizmining markaziy jihati fuqarolik-huquqiy munosabatlar tushunchasi hisoblanadi. Fuqarolik-huquqiy munosabatlar jamoat munosabatlarining turli sohalarida fuqarolik huquqi bilan tartibga solinishi natijasida huquqiy shaklga ega

bo‘ladi. Ildizni tushunish uchun "Fuqarolik-huquqiy munosabatlar" atamasini aniqlash kerak. Fuqarolik-huquqiy munosabatlari, avvalambor, fuqarolik huquqi normalari bilan tartibga solinadigan ijtimoiy munosabatlardir .

Fuqarolik-huquqiy munosabatlar uchta mustaqil elementdan yani huquqiy munosabat subyektlari, mazmuni va obyektlaridan iboratdir. Fuqarolik-huquqiy munosabat subyektlari bo‘lib, ushbu huquqiy munosabatda qatnashuvchi fuqarolar (FK 2-kichik bo‘lim 3-bob 16-38-moddalar) va yuridik shaxs (FK 2-kichik bo‘lim 4-bob 39-78- moddalar) hisoblanadi. Davlat (FK 2-kichik bo‘lim 5-bob 79-80-moddalar) ham fuqarolik-huquqiy munosabat subyekti bo‘lishi mumkin. Fuqarolik-huquqiy munosabatning mazmunini shu munosabatda qatnashuvchi shaxslarning subyektiv huquqlari va burchlari tashkil etadi. Fuqarolik-huquqiy munosabatning ob’yekti (FK 3-kichik bo‘lim) deb, fuqarolik-huquqiy munosabatda qatnashuvchi shaxslarning harakatlari qaratilgan hamda sub’yektiv huquqlari va majburiyatlari belgilangan moddiy (FK 3-kichik bo‘lim 7- bob 83-96-moddalar) va nomoddiy (FK 3-kichik bo‘lim 8-bob 97-100-moddalar) ne’matlarga aytiladi.

Fuqarolik huquqining predmetiga kiruvchi ijtimoiy munosabatlar taraflarning huquqiy tengligi usuli bilan tartibga solinadi. Shu sababli ham, asosan, fuqarolik-huquqiy munosabatlar ularda ishtirok etuvchi subyektlarning irodasini ifodalashi natijasida vujudga keladi. Fuqarolik huquqi uchun bunday munosabatlarning paydo bo‘lishining odatiy holi tomonlar o‘rtasida bitim tuzish hisoblanadi. Albatta, bu holatda bu fuqarolik-huquqiy munosabatlarning tabiatida namoyon bo‘ladi. Fuqarolik-huquqiy munosabatlarining muhim belgisi taraflarning tengligi, bir-birining huquqiy mustaqilligi hisoblanadi.

Fuqarolik-huquqiy munosabatlar jismoniy, yuridik shaxslar hamda davlat va boshqa jamoat birlashmalari o‘rtasidagi narsalar, ishlar, xizmatlar, ma’lumotlar, intellektual faoliyat natijalari yoki nomoddiy ne’matlarga nisbatan fuqarolik huquqi normalari bilan tartibga solinadigan ijtimoiy munosabatlardir. Fuqarolik-huquqiy munosabatlarda davlatning ishtirok etishi ikki shaklda amalga oshirilishi soha tadqiqotchilari va olimlari tomonidan e’tirof etiladi. Davlat turli mulkiy va majburiy

huquqiy munosabatlarda bevosita o‘zi va uning tomonidan tashkil etilgan yuriik shaxslar orqali ishtirok etadi. Bunda davalat nomidan fuqarolik huquqiy munosabatlar ishtirok etuvchi mazkur sub’ektlar ushbu munosabatlar ishtirokchilari bo‘lgan boshqa sub’ektlar bilan teng mavqeyda bo‘ladi va ular orasida munosabatlar tenglikka asoslanadi. Davlat nomidan fuqarolik huquqiy munosabatlarda ishtirok etuvchi uning vakolatli organ-muassasalari yoki yuridik shaxslari mazkur munosabatlarda ishtirok etayotgan uchinchi shaxslarga nisbatan o‘zining "hokimiyat" pozisiyasiga tayangan holda ularga nisbatan ustun mavqega ega bo‘la olmaydi. Umuman olganda, davlat ishtirok etadigan mulkiy munosabatlarda davlat ushbu munosabatlar "shartli kreditori" maqomida ishtirok etishi holatlari kuzatiladi.

Fuqarolik-huquqiy munosabatlar bir necha turga bo‘linadi:

1. Mulkiy xarakterdagi va mulkiy xarakterda bo‘lmagan shaxsiy huquqiy munosabatlar. Mulkiy xarakterdagi munosabatlar birorbir mulkni sotish, ijaraga qo‘yish va shular kabi mulk bilan bog‘liq huquqiy munosabatlar. Mulkiy xarakterda bo‘lmagan shaxsiy huquqiy munosabatlar esa shaxsning o‘zi bilan bevosita bog‘liq bo‘lgan va birovga o‘tkazilishi mumkin bo‘lmagan shaxsiy huquqlar tushiniladi.

2. Mutlaq va nisbiy huquqiy munosabatlar. Mutlaq huquqiy munosabatlarda sub’yektiv huquq egalari o‘z huquqlarining buzilmasligini talab qila oladilar va bu huquqlari qonunlar bilan qo‘riqlanadi. Bu huquqlarga masalan mulk, mualliflik huquqlari, shaxsiy huquq kabilar kiradi. Nisbiy huquqiy munosabatda faqat bir shaxsgina huquq yoki majburiyat oladi. Nisbiy huquqlarga asoslangan talablarning amalga oshirilishi, majburiyatlarning bajarilishi, qarzga olingan pulning to‘lanishi bo‘yicha o‘z zimmasiga shartnoma asosida majburiyat olgan shaxsdangina talab qilish mumkin bo‘ladi.

3. Mulkiy huquqiy va majburiyat huquqiy munosabatlar. Mulkiy huquqiy munosabatlar yuqorida takidlab o‘tilganidek mulkni egallash, undan foydalanish va uni tasarruf etishga qaratiladi. Majburiyat-huquqiy munosabatlari mulkiy huquqiy munosabatlar bilan bog‘liq. Lekin bazi huquqiy munosabatlar bog‘liq bo‘lmasligi

mumkin. Muayyan bir ishlarni bajarish, xizmat ko‘rsatilishi yoki etkazilgan zararni to‘latilishiga qaratilishi bilan bog‘liq munosabatlar.

Fuqarolik-huquqiy munosabatlar har xil turdagi yuridik faktlar mavjud bo‘lganda vujudga keladi. Huquqiy munosabatlarni belgilash, o‘zgartirish va bekor qilishga qaratilgan holatlar yuridik fakt deb atalgan. Shunday qilib, fuqarolik-huquqiy munosabatlar - bu mulkiy munosabatlarga ham, nomulkiy munosabatlarga ham ta’sir qiluvchi bir qator xususiyatlar mavjud bo‘lgan, ularda majburiy irodani ifodalovchi turli xil sub’ektlar mavjud bo‘lgan ijtimoiy munosabatlar, degan xulosaga kelishimiz mumkin.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. Суханов Е.А. / Российское гражданское право: Учебник: В 2 т. Т. I: Общая часть. Вещное право. Наследственное право. Интеллектуальные права. Личные неимущественные права - 2-е изд., стереотип. - М.: Статут, 2011 -958 с. - 110с.

2 Рахмонкулов д. Фукаролик хукукининг субъектлари, укув кулланма - Т.: Узбекистан, 2008. 170 бет

3 Бурханова Л. М., Эгамбердиев Э. Х. СЕМЕЙНОЕ ПРЕДПРИНИМАТЕЛЬСТВО В РЕСПУБЛИКЕ УЗБЕКИСТАН КАК СПОСОБ РАЗРЕШЕНИЯ СОЦИАЛЬНО-ЭКОНОМИЧЕСКИХ ПРОБЛЕМ В УСЛОВИЯХ РЫНОЧНОЙ ЭКОНОМИКИ //Материалы VII Международной научно-практической конференции «Актуальные проблемы социально-трудовых отношений», посвященной 60-летию основания Института социально-экономических исследований ДФИЦ РАН. - 2019. - С. 121-123.

DOI: https://10.5281/zenodo.17664307

AYOLLAR NUTQIDA ERKALASH-SUYISH MA'NOSINING IFODALANISH XUSUSIYATLARI

Murodova Dilovar Alisherovna
Guliston davlat universiteti Magistratura bo'limi I bosqich talabasi

ANNOTATSIYA

Ushbu maqolada ayollar nutqida erkalash va suyish ma'nosining ifodalanish xususiyatlari lingvistik, psixolingvistik va madaniy nuqtai nazardan o'rganilgan. Tadqiqotda ayollar nutqiga xos bo'lgan hissiy, samimiy va ekspressiv birliklarning leksik, morfologik hamda intonatsion darajadagi ifoda shakllari tahlil etiladi. Ayol so'zlovchining nutqida mehr, e'tibor, g'amxo'rlik va iliqlik kabi his-tuyg'ularni ifodalovchi so'zlar, ularning semantik va stilistik o'ziga xosliklari aniqlanadi. Maqolada ayollar nutqining milliy-madaniy asoslari, ijtimoiy roli va kommunikativ vazifasi yoritilib, erkalash va suyish ma'nolarining o'zbek xalqining qadriyatlari, madaniy tafakkuri va til madaniyati bilan uzviy bog'liqligi ko'rsatib beriladi. Tadqiqot natijalari ayollar nutqining o'zbek tili tizimidagi hissiy-estetik imkoniyatlarini, insoniy his-tuyg'ularni so'z orqali ifoda etishdagi o'rnini yoritishga xizmat qiladi.

Kalit so'zlar: ayollar nutqi, erkalash ma'nosi, suyish ifodasi, emotsional birliklar, affektiv leksika, nutq madaniyati, gender lingvistika, psixolingvistika, o'zbek tili, madaniyat.

Til bu inson ruhiy olami, hissiy kechinmalari va ijtimoiy munosabatlarining eng muhim ifoda vositasidir. Ayniqsa, ayollar nutqi tildagi hissiy, estetik va ekspressiv qatlamlarning eng yorqin ifodasini aks ettiradi. Ayollar so'zlashuvida erkalash, suyish, mehr va samimiyat kabi ma'nolar til orqali tabiiy tarzda ifodalanadi. Shu sababli

ayollar nutqini lingvistik jihatdan o‘rganish nafaqat til tizimidagi affektiv birliklarni tahlil qilish, balki milliy madaniyat, psixologiya va gender tafakkurini yoritish uchun ham muhimdir.

Bugungi kunda gender lingvistika, pragmalingvistika va sotsiopsixolingvistika yo‘nalishlarida ayol nutqining o‘ziga xos xususiyatlari, hissiy ifoda vositalari va muloqotdagi roli tobora ko‘proq tadqiq qilinmoqda. Biroq aynan ayollar nutqida erkalash-suyish ma’nosining leksik, morfologik va intonatsion jihatdan ifodalanish xususiyatlari hali yetarlicha tizimli o‘rganilmagan. Shuning uchun ham ushbu masalani tahlil qilish nafaqat lingvistik, balki sotsiokulturologik va psixolingvistik jihatdan ham dolzarbdir.

Mazkur tadqiqot natijalari o‘zbek tilining boy hissiy imkoniyatlarini yanada chuqurroq yoritish, til madaniyati va gender lingvistika sohalarida olib borilayotgan izlanishlarni boyitish hamda ayol nutqiga xos noziklik va samimiyatning lisoniy ifodasini ilmiy asosda tahlil etishga xizmat qiladi.

Quyida “Ayollar nutqida erkalash-suyish ma’nosining ifodalanish xususiyatlari” mavzusidagi maqolaning asosiy qismi (ya’ni, tahliliy va mazmuniy asos) kengaytirilgan, ilmiy uslubda yozilgan variantda taqdim etiladi.

Ayollar nutqi bu nafaqat til tizimining bir qismi, balki ijtimoiy madaniyat, milliy tafakkur va psixologik holatni aks ettiruvchi murakkab hodisadir. Unda so‘zlar orqali insoniy hislar, mehr, e’tibor va munosabat ifodalanadi. Shuning uchun ayollar nutqida erkalash va suyish ma’nolarining ifodalanish xususiyatlarini o‘rganish nafaqat lingvistik, balki psixolingvistik va madaniy jihatdan ham dolzarbdir.

O‘zbek ayollari nutqida erkalash va suyish ma’nosini ifodalovchi birliklar asosan leksik, morfologik va intonatsion vositalar orqali namoyon bo‘ladi. Leksik darajada bu holat turli so‘z shakllari, kichraytiruvchi yoki yumshatuvchi qo‘shimchalar, shuningdek, ma’lum konnotatsiyaga ega so‘zlar orqali yuzaga chiqadi. Masalan, “bolajonim”, “azizim”, “jonim”, “quvonchligim”, “g‘uncham”, “yuragim” kabi birliklarda “-jon”, “-im”, “-ligim” qo‘shimchalari so‘zga yumshoqlik, mehr va

samimiyat ohangini beradi. Bunday birliklar nafaqat shaxsiy muloqotda, balki oilaviy, badiiy va og‘zaki folklor janrlarida ham keng qo‘llanadi.

Morfologik darajada esa ayollar nutqidagi erkalash-suyish ma’nolari affiksatsiya jarayoni orqali yuzaga chiqadi. O‘zbek tilida kichraytiruvchi va erkalash ma’nosini beruvchi qo‘shimchalar (-cha, -gina, -jon, -oy, -bek, -gul va boshqalar) ayollar nutqida juda faol ishlatiladi. Masalan, “qizcham”, “bolaginam”, “guloyim”, “xonajon” kabi shakllar oddiy otni hissiy-ekspressiv birlikka aylantiradi. Bu holat morfologik vositalarning semantik yukini kuchaytirib, ayol so‘zlovchining nutqiy uslubida yumshoqlik va mehr ifodasini kuchaytiradi. Intonatsion darajada esa ayollar nutqida erkalash-suyish ma’nolari ohangning past-balandligi, pauza, urg‘u va tembr orqali ifodalanadi. Ayollar nutqidagi intonatsiya erkaklar nutqiga qaraganda hissiyroq, melodik va ko‘proq o‘zgaruvchan bo‘lib, u nutqning mazmuniy-emotsional ta’sirini oshiradi. Shuningdek, ayollar so‘zlovida yuz ifodalari, imo-ishora va fonetik yumshoqlik ham erkalash va suyish ma’nosini kuchaytiruvchi paralingvistik vosita sifatida namoyon bo‘ladi. Ayollar nutqida bunday ma’nolarni ifodalovchi vositalar, asosan, shaxslararo yaqinlik, oilaviy munosabatlar, ona-bola, er-xotin, opa-singil kabi ijtimoiy rollar bilan chambarchas bog‘liqdir. Shu sababli ayollar nutqida mehrga asoslangan kommunikativ strategiya ustuvor bo‘lib, u ayollarning tabiiy psixologik yumshoqligi, empatiya va hissiy sezgirlik xususiyatlaridan kelib chiqadi.

Shuningdek, o‘zbek tili madaniyatida erkalash-suyish ma’nolari xalq og‘zaki ijodi, maqollar, qo‘shiqlar, doston va badiiy asarlarda ham keng aks etadi. Masalan, ona bolasiga “ko‘z nurim”, “jon bolam”, “g‘uncham” deb murojaat qiladi, bu esa so‘z orqali ifodalangan beg‘araz mehrning timsolidir. Shu bilan birga, zamonaviy ommaviy axborot vositalari va ijtimoiy tarmoqlarda ham ayollar nutqidagi bu xususiyatlar yangi shakllarda namoyon bo‘lib, “erkalash nutqi” madaniy belgining o‘zgaruvchanligini ko‘rsatadi.

Ayollar nutqidagi erkalash-suyish ifodalari sotsiokulturologik nuqtai nazardan qaralganda, milliy qadriyatlar va an’anaviy oilaviy tuzilmaning til tizimidagi in’ikosidir. Ayol kishi jamiyatda ko‘proq mehr, sabr, g‘amxo‘rlik ramzi sifatida

qaralganligi sababli, uning nutqida bu ma’nolar tabiiy tarzda mustahkam o‘rnashgan. Tilshunos olimlar N. Mahmudova, S. Rahimova, E. Xudoyberganovalar fikricha, ayol nutqining ekspressivligi uning shaxsiy va ijtimoiy tajribasi bilan uzviy bog‘liq bo‘lib, unda til vositalari orqali emotsional identifikatsiya jarayoni kechadi.Bundan tashqari, gender lingvistika doirasida olib borilgan xorijiy tadqiqotlarda ayollar nutqida “affektiv muloqot” (affective communication) tushunchasi asosiy o‘rin egallaydi.

Xulosa qilib aytganda, ayollar nutqi o‘zbek tilining eng nozik, hissiy va estetik qatlamlaridan biridir. Unda erkalash va suyish ma’nolari nafaqat grammatik yoki leksik vositalar orqali, balki ayol shaxsining ruhiy holati, madaniy qadriyatlari va ijtimoiy tajribasi orqali ham ifodalanadi. Ayollar so‘zlashuvida mehr, samimiyat va g‘amxo‘rlik kabi his-tuyg‘ular til vositalari yordamida tabiiy tarzda aks etadi.Ayollar nutqidagi erkalash va suyish ma’nolari o‘zbek xalqining milliy tafakkuri, oilaviy qadriyatlari va madaniy merosi bilan bevosita bog‘liq. Bu xususiyatlar orqali ayol tabiatiga xos yumshoqlik, sabr-toqat va mehr ifodalanadi. Shu jihatdan, ayol nutqini o‘rganish o‘zbek tili madaniyatini, hissiy-estetik imkoniyatlarini hamda xalq ruhiyatining til tizimidagi ifodasini yoritishda muhim ahamiyat kasb etadi.

Shunday qilib, ayollar nutqida erkalash-suyish ma’nosining ifodalanish xususiyatlarini tadqiq etish tilshunoslik, psixolingvistika va gender lingvistika yo‘nalishlarida yangi ilmiy yondashuvlarni shakllantiradi. Bu esa o‘zbek tilining boy hissiy imkoniyatlarini chuqurroq anglash, milliy madaniyatda ayol obrazining lisoniy ifodasini tahlil qilish hamda zamonaviy kommunikatsiya jarayonlarida tilning estetik funksiyasini ochib berishga xizmat qiladi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1.Mahmudova N. O‘zbek ayollar nutqining lingvistik xususiyatlari. Toshkent: Fan nashriyoti, 2016.

2.Xudoyberganova E. Gender lingvistika va ayol nutqining madaniy xususiyatlari. Toshkent davlat sharqshunoslik universiteti ilmiy to‘plami, 2019.

3.Rahimova S. O‘zbek tili nutq madaniyatida ayol obrazining ifodalanishi. “Filologiya masalalari” jurnali, №3, 2021.

4.Бородина Н. В. Женская речь как лингвокультурное явление. Москва: Издательство МГУ, 2015.

5.Гольдберг Е. А. Гендерные особенности речи в современном русском языке. Санкт-Петербург: Наука, 2018.

DOI: https://10.5281/zenodo.17664328

РАЗВИТИЕ ЯЗЫКОВЫХ УМЕНИЙ У МЛАДШИХ ШКОЛЬНИКОВ В УСЛОВИЯХ ПОЛИКУЛЬТУРНОЙ СРЕДЫ

Сары-Заде Севда Хасай кизи

Студентка 4-курса НПУУз

АННОТАЦИЯ

В статье рассматриваются особенности формирования языковых умений у младших школьников в условиях поликультурной образовательной среды, где язык становится не только средством общения, но и фактором воспитания личности. Раскрывается сущность понятия «языковые умения», анализируются психолого-педагогические факторы, влияющие на развитие речи ребёнка младшего школьного возраста, а также освещаются педагогические условия и методы, способствующие эффективному развитию языковых умений в процессе обучения в многонациональных классах.

Ключевые слова: языковые умения, младшие школьники, поликультурная среда, речевое развитие, коммуникативная компетенция, педагогические условия.

ANNOTATSIYA

Maqolada til nafaqat muloqot vositasi, balki shaxsni tarbiyalash omiliga aylanadigan ko‘p madaniyatli ta’lim muhiti sharoitida boshlang‘ich maktab o‘quvchilarining til bilimini shakllantirishning o‘ziga xos xususiyatlari ko‘rib chiqiladi. «Til ko‘nikmalari» tushunchasining mohiyati ochib beriladi, boshlang‘ich maktab yoshidagi bolaning nutqini rivojlantirishga ta’sir etuvchi psixologik-pedagogik omillar tahlil qilinadi, shuningdek, ko‘p millatli sinflarda o‘qitish jarayonida til

ko‘nikmalarini samarali rivojlantirishga ko‘maklashuvchi pedagogik shart-sharoitlar va usullar yoritiladi.

Kalit so‘zlar: til ko‘nikmalari, kichik o‘quvchilar, ko‘p madaniyatli muhit, nutqni rivojlantirish, kommunikativ kompetensiya, pedagogik sharoitlar.

ABSTRACT

The article examines the peculiarities of the formation of language skills in younger students in a multicultural educational environment, where language becomes not only a means of communication, but also a factor in personal education. The essence of the concept of "language skills" is revealed, psychological and pedagogical factors affecting the development of speech of a child of primary school age are analyzed, and pedagogical conditions and methods that contribute to the effective development of language skills in the learning process in multinational classes are also covered.

Keywords: language skills, younger students, multicultural environment, speech development, communication competence, pedagogical conditions.

Поликультурная среда представляет собой межкультурное и межязыковое пространство, где сосуществуют и взаимодействуют представители различных этносов, культур и языков. Для младших школьников, находящихся на этапе активного формирования личности, такая среда является не только источником знаний, но и мощным фактором личностного, речевого и социального развития. В многонациональных классах дети ежедневно сталкиваются с различиями в языках, традициях, культурных моделях поведения. Это создаёт уникальные педагогические возможности, но и требует от учителя профессиональной гибкости, культурной чувствительности и владения эффективными методами обучения.

Развитие языковых умений в условиях поликультурной среды включает формирование способности слушать и понимать речь других, грамотно

выражать свои мысли, читать и писать в соответствии с нормами языка обучения. Для ребёнка младшего школьного возраста язык является не только предметом изучения, но и основным средством познания окружающего мира и взаимодействия с ним. Поэтому формирование языковых умений должно происходить в тесной связи с развитием мышления, памяти, воображения и эмоциональной сферы.

Одним из ключевых факторов успешного речевого развития является создание комфортной образовательной среды, где каждый ребёнок чувствует себя принятым и уважаемым независимо от национальной или языковой принадлежности. Эмоциональное благополучие учащегося напрямую влияет на качество усвоения языка, особенно если он не является родным. Атмосфера взаимопонимания и сотрудничества способствует развитию мотивации и уверенности в собственных силах.

Большое значение имеет использование коммуникативного подхода к обучению языку. Главная цель такого подхода — формирование у ребёнка способности использовать язык как средство общения. В поликультурном классе это особенно актуально: через общение дети осваивают языковые формы, обогащают словарный запас, учатся слушать и понимать собеседника, проявлять уважение к его мнению. Игровые и проектные формы работы, коллективные обсуждения, инсценировки и мини-дискуссии делают процесс обучения естественным и интересным, а также способствуют формированию толерантности и эмпатии.

Не менее важным направлением является воспитание межкультурной компетенции. Это предполагает приобщение детей к культурным ценностям разных народов, формирование у них представлений о культурном разнообразии мира. На уроках языка можно использовать тексты, сказки, пословицы и песни разных народов, проводить сравнение языковых и культурных явлений, обсуждать сходства и различия традиций. Такие задания способствуют не только

развитию речи, но и расширяют кругозор учащихся, воспитывают уважительное отношение к другим культурам.

Одним из эффективных средств формирования языковых умений является диалогическая форма обучения. Диалог позволяет ребёнку осознать себя участником общения, учит строить высказывания в соответствии с ситуацией, интонационно окрашивать речь, использовать разнообразные речевые средства. Диалогическая речь тесно связана с мышлением, поэтому работа в этом направлении способствует общему интеллектуальному развитию учащихся.

Важное значение имеет интеграция языковых и культурных элементов в учебный процесс. Учитель может создавать специальные учебные ситуации, в которых учащиеся сравнивают родной и изучаемый язык, обсуждают сходные и отличающиеся культурные явления, выполняют задания на сопоставление пословиц, традиций, форм приветствия. Это позволяет не только обогащать лексический запас, но и развивать способность осознанно использовать язык в различных контекстах.

Кроме того, эффективность обучения повышается при использовании информационно-коммуникационных технологий. Цифровые презентации, интерактивные задания, видеоматериалы, двуязычные обучающие игры стимулируют интерес к изучению языка, делают процесс обучения наглядным и эмоционально привлекательным. Мультимедийные средства позволяют включать в уроки культурный материал разных стран и народов, что способствует формированию поликультурного мировоззрения у учащихся.

Особая роль в развитии языковых умений принадлежит учителю. Педагог должен быть не просто носителем знаний, а организатором общения, фасилитатором взаимодействия и посредником между культурами. Он создаёт учебные ситуации, побуждающие детей к речевой активности, помогает им преодолевать языковые трудности и адаптироваться в многоязычной среде. Учитель сам должен обладать высокой культурной компетентностью, толерантностью и готовностью к работе в поликультурном коллективе.

Следует отметить, что развитие языковых умений — процесс длительный и многогранный. Он включает в себя не только формирование грамматических и лексических навыков, но и воспитание уважения к родному и другим языкам, развитие эмоционального интеллекта, коммуникативной культуры, способности понимать и быть понятым.

Таким образом, развитие языковых умений у младших школьников в условиях поликультурной среды — это не просто обучение языку, а воспитание личности, открытой к диалогу культур. Поликультурная среда, при правильной организации педагогического процесса, становится мощным ресурсом, способствующим всестороннему развитию ребёнка, его речевой и культурной компетенции.

СПИСОК ИСПОЛЬЗОВАННОЙ ЛИТЕРАТУРЫ: (REFERENCES)

1. Бим И. Л. Теория и практика обучения иностранным языкам в школе. — М.: Просвещение, 2020.
2. Миртурсунова Ю. А. Поликультурная образовательная модель при обучении русскому языку младших школьников. - «Golden brain», volum 2, issue 22. 2024.
3. Назырова Г. Сохранение и развитие родных языков в поликультурной образовательной среде. — nsportal.ru, 2018.
4. Нурматова Ш. С. Формирование у младших школьников языковых умений в условиях поликультурной среды. — E Global Congress, Vol. 14, 2024.
5. Сафонова В. В. Культуроведческая компетенция и её формирование в процессе обучения языку. — М.: Еврошкола, 2019.

DOI: https://10.5281/zenodo.17664343

VIJDON BILAN YUZMA –YUZ: XURSHID DO‘STMUHAMMAD QISSALARINING PSIXOLOGIK TALQINI

Saydaliyev Samandar Ulug‘bek o‘g‘li
JDPU Filologiya fakulteti 1-bosqich talabasi
E- mail: saydaliyevsamandar33@gmail.com

ANNOTATSIYA

Ushbu maqolada zamonaviy o‘zbek adabiyotining yorqin namoyandalaridan biri – Xurshid Do‘stmuhammadning ijodi, xususan, uning qissalarida inson ruhiyati va vijdon nazorati masalalarining badiiy talqini tahlil qilinadi. Adibning “So‘roq” qissasi asosida qahramonlar ruhiy olamining ochilishi, psixologik tasvir mahorati, insonning o‘zini o‘zi taftish etishi, ijtimoiy muhitdagi axloqiy masalalarning badiiy aks-sadosi yoritiladi. Shuningdek, yozuvchining ma’naviy qadriyatlarni targ‘ib etishdagi o‘rni, yoshlar tafakkuriga ko‘rsatgan ta’siri va adabiy jarayondagi ahamiyati ko‘rsatib beriladi. Xurshid Do‘stmuhammadning badiiy uslubidagi o‘ziga xosliklar, psixologizm, vijdon, poklik kabi tushunchalarning yoritilishi maqolaning asosiy tadqiqot doirasini tashkil etadi.

Kalit so‘zlar: Xurshid Do‘stmuhammad, “So‘roq” qissasi, psixologizm, vijdon, ma’naviy qadriyatlar, ruhiy tahlil, zamonaviy o‘zbek adabiyoti, qahramon ruhiyati, badiiy uslub, axloqiy muammolar, yoshlar tafakkuri.

ABSTRACT

This article analyzes the works of one of the prominent representatives of contemporary Uzbek literature, Xurshid Do‘stmuhammad, focusing particularly on the artistic interpretation of human psychology and moral self-examination in his novellas.

Based on the author's novella *"So'roq"* ("The Inquiry"), the study highlights the revelation of the characters' inner world, the writer's mastery of psychological depiction, the individual's self-reflection, and the artistic expression of ethical issues within the social environment. The article also examines the author's role in promoting spiritual values, his influence on the intellectual development of the youth, and his significance in the modern literary process. The unique features of Xurshid Do'stmuhammad's artistic style – such as psychological depth, conscience, and purity– constitute the central focus of this research.

Keywords: Xurshid Do'stmuhammad, the novella *"So'roq"* ("The Inquiry"), psychologism, conscience, spiritual values, psychological analysis, contemporary Uzbek literature, character psychology, artistic style, ethical issues, youth worldview.

KIRISH

Zamonaviy o'zbek adabiyotida yashab ijod qilayotgan hamda o'zlarining salmoqli adabiy merosini qoldirgan adiblar, XX asr boshida yashab ijod etgan ma'rifatparvar ijodkorlar asarlarida yoshlar tarbiyasiga oid muhim masalalar aks ettirilgan. Jumladan, Xurshid Do'stmuhammad yoshlarimiz, xalqimiz ma'naviy-axloqiy tafakkur dunyosining shakllanishiga o'ziga xos ta'sir ko'rsatib kelayotgan iste'dodli ijodkorlardan biridir. "Xurshid Do'stmuhammad adabiyotning abadiy va azaliy mavzusi– muhabbat bobida qalam tebratar ekan, "Hijronim mingdir mening…" qissasida maktub uslubini tanlaydi. Inson qalbining javhari bo'lmish ishq tuyg'usini maktub yozishlari yo'sinida ifoda etadi. Muallif muhabbatdek pokiza, bokira, toza his-tuyg'uni har narsadan ustun qo'yayotgan rassom yigitning dardlarini qog'ozga muhrlashga muvaffaq bo'ladi."[1-25] Bugungi kunda yoshlar qalbida milliy g'urur, o'zlikni anglash, go'zallik va nafosatga shaydolik tuyg'ularini kamol toptirishda Xurshid Do'stmuhammad qissalari muhim manba bo'la oladi. Adabiy ta'lim jarayonida talaba-yoshlar ma'naviyatini badiiy asarlar tahlili jarayonida, ayniqsa ularni psixologik tasvir, qahramon ruhiyati tahlilini o'qitish bilan yuksaltirish, mustaqil fikrlashga o'rgatish, ijodkorlikka undash, ijodiy ishlarga yo'llash masalalari olimlar

diqqat markazida turdi va bu jarayon davom etmoqda. Zamonaviy o‘zbek qissalarida psixologik tasvir mahoratini, jumladan, Xurshid Do‘stmuhammad psixologik tasvir mahoratini adibning qissalari misolida tahlil etish.

MUHOKAMA VA NATIJALAR

Inson ichki dunyosini tasvirlash, psixologizm – bu obrazni qurish, tasvirlash, u yoki bu hayotiy xarakterni tushunib yetish va baholash usuli. Psixolgizm bevositamuallif mulohazasi yoki qahramonlarning o‘z-o‘zini tahlil qilishi shaklida va yoki bilvosita – qahramonlar mimikasi, hatti-harakatini ko‘rsatish shaklida bo‘ladi. Ruhiy tahlil hodisasi qanchalik qadimiy, doimiy, sirli bo‘lsa-da, insoniyatning alohida shaxs kechinmalariga munosabati tarixi, erishilgan tajribalari yuzasidan ko‘plab izlanishlar olib borish mumkin. Qissa janri shunday tahlil uchun munosib maydon bo‘ladi. Xurshid Do‘smuhammadning “So‘roq” qissasida asarning bosh qahramoni Bozorboy. U oddiy traktorchi. Yaqinda Shabnam ismli qizga uylangan. To‘y sabab shunchalar qarzga botadiki, hozirgi topishi bilan qarzlarini 7 yilda uzishi mumkin edi, xolos. Shu sabab paxta zavodida tuzukroq amaldagi Aminvoydan iltimos qilib, yukchilikka tayinlanadi. Shabnam homilador bo‘ladi. Ammo oy-kuni yetsa hamki, ha deganda tug‘avermaydi. Bola 12 oyga qarab o‘tib ketadi. Bozorboy horib-tolib kechasi ishdan qaytardi. Bir kun darvozasidan kiray deganda tepadan nur tushadi. Nurdan esa odamsimon maxluqlar chiqib kelishadi. Bozorboydan hol-ahvol so‘rashadi. Turli savollar berishadi. Nurni ko‘rgan qo‘shnilar shu tomonga kelishayotganini ko‘rgan maxluqlar ketishga majbur bo‘lishadi. Ertasiga Paxtaqaynar qishlog‘ida shov-shuv tarqaladi. Bozorboy mashhur bo‘lib ketadi. Hamma undan voqeani batafsil hikoya qilishini istardi. Bozorboy ham bundan erinmasdi. Bir kun Bozorboy paxta zavodida ekanida maxluqlar yana kelib, so‘roq qilishni boshlaydi. Bu jarayonga tasodifan 12 farzandli Narziqul amaki ham aralashib qoladi. Bozorboyning yoniga kelgan amakiniyam so‘roqqa tutib ketishadi. Azbaroyi qo‘rqqan Narziqul amaki kasalxonaga tushib qoladi. Odamlar orasida, ayniqsa, rahbarlar ichida vahima ko‘tarilib ketadi. Chunki maxluqlar endi rahbarlarniyam savolga tutishayotgandi-da.

Kelgindilar qo‘shni qishloqqa uy qurib, joylashib olganligi, har bir odamni so‘roqdan o‘tkazayotgani haqida mish-mish urchiydi. Vahima, qo‘rquv shu darajaga yetadiki, rahbarlar tamoman dovdirab qoladi. Ba’zilari joniga qasd qila boshlaydi. Birgina Bozorboy negadir qo‘rqmas, hayiqmas, hatto kelgindilar unga bir qadar yaqin bo‘lib qolgandek edi. U faqat farzandi tug‘ilmayotganidan xavfsirardi.

Atrofiga nazar tashlab fikr qilgan Bozorboy eng to‘g‘ri xulosaga keladi: agar inson o‘zini o‘zi tergab yashasa, o‘zi bergan savollarga javob berolsa, kelgindilardan qo‘rqmasa ham bo‘ladi. Beradigan savollarga javob beroladigan darajada to‘g‘ri yashasa, xotirjam bo‘la oladi. Tug‘ilajak farzandlar ham xotirjam tug‘iladi. O‘zi bilan o‘zi so‘roq-savol qilolmagan inson boshqasining savolidan yurak yorilgudek darajada qo‘rqaveradi. Tug‘ilajak farzandi ham qo‘rqoqlar ichiga tushgisi yo‘q. Tushgudek bo‘lsa, tinch muhitda, qo‘rqmas bo‘lib tug‘ilishi, umri davomida savollar ila o‘zini taftish qilib yashashni o‘rganishi lozim…

Uchar likopchada kelgan o‘zga sayyoraliklarni ko‘p eshitganmiz. Yozuvchi aynan shu motiv orqali asarda vijdon tergovchilari obrazini shakllantirgan. Odamsifat maxluqlar kelib, odamlarning vijdonini tergayotgandi. Qishloq ahlidan tortib, rahbarlargacha shu sababdan ham qo‘rqib ketadi.

Inson bilib-bilmay xatolarga yo‘l qo‘yadi. Agar butun hayotimizning lahzasigacha videoga olinib, jamoa oldida ko‘rish kerak bo‘lsa ko‘rolmasdik. Har kimning o‘ziga yarasha hech kimga ayon bo‘lmagan sirlari mavjud.

Masalan, asardagi rahbarlardan tortib Narziqul amakigacha bo‘lgan odamlarning zavodda amalga oshiradigan qing‘ir ishlari bor edi. Rahmatov, Davlatov, Aminboy singari kimsalar qursog‘i yo‘lida bunday chirkin ishlarni qilsa, Narziqullar esa noilojlikdan aralashib yurardi. Ammo Narziqul kabi «kichik odamcha»larning vijdoni qotib ulgurmagan edi. Shu sababdan ham u boshqalardan ko‘proq qo‘rquvga tushib, aqldan ozay degandi. Chunki undaylarning asl fitrati toza bo‘ladi. Nopok ishlarning zarrasida undaylarni dahshatga soladi.

Hali unday nopokliklarga aralashib ulgurmagan, sofligi yo‘qolmagan, sodda Bozorboygina maxluqlardan qo‘rqmaydi. Boshqalarning vahimasidan ham hayron

bo‘ladi. Chunki uning vijdoni toza, birov bilishidan qo‘rqadigan hech qanday siri yo‘q edi. Xayratlana-xayratlana tushunadiki, hamma ham o‘zi singari pok emas ekan. Har kimning bir-biridan yashirgan siri, qo‘l urgan nopokliklari bor ekan.

Bundan tashqari, asarda xalqimizning to‘y-hashamga ortiqcha mablag‘ sarf qilib, qarzga botib qolishi, qarzdan qutulaman deb vijdoniga xilof ish tutib qo‘yishi Narziqul va Bozorboy timsolida ko‘rsatib berilgan. Traktorchi holatida qarzlarini 7 yil davomida uzoladigan darajaga chiqish uchun odam qanday to‘y qilishi kerak? Narziqul amaki o‘g‘il uylab, qiz chiqaradigan edi. Albatta, unga ham mablag‘ zarur. Oddiy oylikka to‘y qilib bo‘larmidi… Agar umri davomida inson bosgan qadamini sarhisob qilsa, doimiy taftish etsa, to‘g‘ri yo‘ldan og‘ishmaydi. To‘g‘ri yo‘ldagi kimsalar esa katta xatolarga yo‘l qo‘ymaydi. Unday kishilar ketidan kimdir kelib tekshirgudek bo‘lsa xotirjamligi buzilmaydi. Chunki uning tashqi savollarga beradigan javoblari aniq. Eng og‘ir jang o‘zing bilan bo‘ladigan jang, eng og‘ir tergov o‘zing bilan qilinadigan tergov. Boshqasidan nimalarnidir yashirib qolishing mumkindir, ammo o‘zingdan yashirolmaysan, o‘zingdan qocholmaysan.

XULOSA

Oddiy aholi mayli, ammo aholi boshida turgan “kattalar” o‘z-o‘zini taftish qilsa, vijdoni bilan “so‘zlashib” tursa, yurt obod, chin ma’noda kelajak porloq bo‘lgan bo‘lardi…

Mamlakatimizda olib borilayotgan ta’lim tizimidagi islohotlarning va adabiyot o‘qitishning bosh maqsadi bo‘lmish barkamol shaxsni tarbiyalash ishida zamonaviy adabiyotni, xususan, Xurshid Do‘stmuhammad ijodini, shuningdek, adib asarlari turfa manbalardan biri sifatida e’tirof etish mumkin. Yaralishidan to bugungi kungacha insonlarga komillik yo‘llarida mayoq bo‘lib kelayotgan, qadimiy qadriyatlarimiz ma’naviy an’analarimiz hamda uzoq tarixga ega pedagogik amaliyotimiz bilan bevosita bog‘liq bo‘lgan inson ruhiyati, inson qadri haqidagi g‘oyalar taniqli adib Xurshid Do‘stmuhammad ijodida ham o‘z ifodasini topgan.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. Do‘stmuhammad Xurshid. So‘roq. –T.: Sharq, 2011.

2.Karimov B. Ruhiyat alifbosi. –T.: G‘afur G‘ulom nomidagi nashriyot- matbaa ijodiy uyi, 2018. 25-b.

3.https://kh-davron.uz/kutubxona/multimedia/xurshid-dostmuhammad-aytmishlari-va-fiqralar.html

4. https://kitobxon.com/oz/kitob/hurshid-dostmuhammad-qissalar

5. www.ziyonet.uz

6. www.edu.uz

7. www.o‘zbekadabiyoti.com

DOI: https://10.5281/zenodo.17664378

MILLIY RUH VA TARIXIY HAQIQAT AKSIDA: “O‘TKAN KUNLAR” ROMANINING O‘RNI

Lapasova Turg‘inoy Ikrom qizi
JDPU Filologiya fakulteti talabasi

Ilmiy rahbar: **Tulishova Gulzina Ravshanovna**
JDPU Filologiya fanlari bo‘yicha falsafa doktori (PhD)
E- mail: gulzinatulishova@gmail.com

ANNOTATSIYA

Ushbu maqolada Abdulla Qodiriyning “O‘tkan kunlar” romani o‘zbek adabiyotida yangi realistik va romantik romanchilik maktabining shakllanishidagi o‘rni, badiiy-estetik ahamiyati hamda tarixiy qiymati tahlil etiladi. Asarda XIX asr Turkistonining ijtimoiy-siyosiy holati, milliy qadriyatlar, oilaviy munosabatlar va sevgi-iztirob motivlari badiiy tasvirlangan. Otabek va Kumush obrazlari orqali o‘sha davr jamiyatidagi axloqiy qarashlar, ma’naviy o‘zgarishlar va ijtimoiy to‘siqlar yoritiladi. Shuningdek, roman o‘zbek milliy nasrining shakllanishida tutgan o‘rni, milliy ongni uyg‘otishga qo‘shgan hissasi va Qodiriyning o‘ziga xos badiiy uslubi yoritilgan. Asar nafaqat badiiy yodgorlik, balki tarixiy manba sifatida ham qimmatlidir.

Kalit so‘zlar: Abdulla Qodiriy, “O‘tkan kunlar”, o‘zbek romanchiligi, tarixiy roman, realizm, romantizm, Otabek, Kumush, milliy qadriyatlar, ijtimoiy hayot, sevgi qissasi, Turkiston XIX asr, adabiy an’ana, psixologik tahlil, jamiyat, oilaviy munosabatlar.

ABSTRACT

This article analyzes the role, artistic-aesthetic significance, and historical value of Abdulla Qodiriy's novel *"O'tkan kunlar" (Bygone Days)* in the formation of a new realistic and romantic school of Uzbek novel-writing. The novel artistically portrays the socio-political life of 19 th-century Turkestan, national values, family relations, and the motifs of love and suffering. Through the characters of Otabek and Kumush, the work reflects the moral views, spiritual changes, and social obstacles of that period. The article also highlights the novel's role in the development of Uzbek national prose, its contribution to the awakening of national consciousness, and Qodiriy's unique artistic style. The novel is valuable not only as a literary work but also as a historical source.

Keywords: Abdulla Qodiriy, *O'tkan kunlar*, Uzbek novel-writing, historical novel, realism, romanticism, Otabek, Kumush, national values, social life, love story, 19 th-century Turkestan, literary tradition, psychological analysis, society, family relations.

KIRISH

O'zbek adabiyotining taraqqiyot tarixida Abdulla Qodiriyning "O'tkan kunlar" romani alohida o'rin tutadi. XX asr boshlarida yaratilgan ushbu asar nafaqat o'zbek romanchiligida yangi bosqich boshlab bergan, balki milliy o'zlikni anglash, tarixiy xotirani uyg'otish va ma'naviy qadriyatlarni tiklash jarayonida muhim omil bo'lib xizmat qilgan. Roman o'zining badiiy yuksakligi, realizm va romantizmning uyg'unlashuvi, ijtimoiy-siyosiy masalalarni chuqur ochib berishi bilan ajralib turadi. Ayniqsa, unda aks etgan milliy ruh, o'tmish hayotining haqqoniy tasviri va tarixiy haqiqatlarning badiiy ifodasi roman ahamiyatini yanada oshiradi. Ushbu asar 1925-yilda yozilgan va milliy nasrning shakllanishida ulkan burilish yasab, zamonaviy o'zbek milliy nasri uchun mustahkam poydevor yaratgan. Roman o'zbek xalqining XIX asrdagi ijtimoiy va ma'naviy hayotini yoritib, sevgi, axloq va milliy qadriyatlar masalalarini badiiy tarzda ko'tarib chiqadi. "Roman o'z davrida nafaqat adabiy, balki

ijtimoiy jihatdan ham katta yangilik bo‘lgan. Keyinchalik mashhur sharqshunos akademik Yevgeniy Bertels shunday yozadi: “Qodiriy romanlari butun tarkibi bilan o‘ziga xos uslubda yozilgan o‘zbek romanlaridir. Dunyoda beshta, ya’ni: fransuz, rus, ingliz, nemis va hind romanchiligi maktablari bor edi. Endi oltinchisini, ya’ni o‘zbek romanchilik maktabini Abdulla Qodiriy yaratib berdi” [1].

MUHOKAMA VA NATIJALAR

“O‘tkan kunlar” romani o‘zbek xalqining o‘tmish an’analari, qadriyatlari, urf-odatlari va ma’naviy dunyosini o‘zida mujassam etgan asardir. A. Qodiriy milliy ruhni yaratishda xalqning turmush tarziga, qadimiy axloq normalariga, oilaviy munosabatlarga, jamiyatdagi o‘zaro hurmat va odob-axloq mezonlariga murojaat qiladi. Otabek va Kumush o‘rtasidagi sof muhabbat, ularning insoniyligi, vatanparvarlik ruhida o‘sib ulg‘aygani milliy qadriyatlarga sodiqlikning timsoli sifatida gavdalanadi. Qahramonlarning qaror va xatti-harakatlarida xalq ruhiyatining betakror jihatlari – sadoqat, vafodorlik, or-nomus, halollik singari tuyg‘ular yuksak badiiylik bilan aks etgan. Tarixiy haqiqatning badiiy ifodalanishida yozuvchi voqealar ketma-ketligi, muhit tasvirlari, jamiyat qatlamlari o‘rtasidagi munosabatlar orqali o‘sha davr Turkistonining aniq adabiy manzarasini yaratadi. Ayniqsa, Otabekning islohotparvar fikrlari, ma’rifatga intilishi, jamiyatni yangilash g‘oyalariga bo‘lgan munosabati roman mazmunini yanada chuqurlashtiradi.Turkman yozuvchisi Xidir Deryayev shunday yozadi: “Asarda sevgi, vatanparvarlik, ijtimoiy adolatsizlik, oilaviy munosabatlar kabi mavzular ko‘tariladi. Roman sevgi va milliy g‘urur mavzularini o‘z ichiga oladi”[2]. Asarning markazida Otabek va Kumushning sof muhabbati yotadi. Bu sevgi hikoyasi orqali muallif inson qalbidagi sadoqat, mehr, vafo kabi tuyg‘ularni ulug‘laydi. Asarning asosiy g‘oyasi – millatning axloqiy poklanishi va tarixiy xotirani tiklash zarurligidir. Asar XIX asrning oxirgi yillarida, Turkistonning ijtimoiy, siyosiy hayoti fonida shakllanadi. Roman, o‘sha davr Turkiston jamiyatining ko‘plab jihatlarini, xususan, oilaviy munosabatlar, ijtimoiy sinf farqlari, urf-odatlar va milliy qadriyatlarni o‘rgatadi. “O‘tkan kunlar” asarining asosiy qahramonlari – Otabek va Kumush o‘rtasidagi sevgi va sadoqat hikoyasi romanning asosiy syujetini tashkil etadi.

Biroq, bu sevgi hikoyasi odatiy romantik syujetga o‘xshamaydi, chunki unda xiyonat, yolg‘onlarga to‘la muammolar mavjud. Asarning boshlanishi Otabekning hayotidagi baxtli davrni, uning sevgilisi Kumushga bo‘lgan chuqur his-tuyg‘ularini tasvirlaydi. Lekin ular o‘rtasidagi munosabatlar nafaqat muhabbat, balki ijtimoiy va oilaviy muammolar tomonidan to‘siqqa uchraydi. Kumushning otasi, oilasining ijtimoiy mavqei Otabekning oilasiga qarshi bo‘lishi, ular orasidagi sevgi yo‘lida jiddiy to‘siqlar yaratadi. Boshqa tomondan, Kumushning o‘zi ham ijtimoiy bosim, oilaviy majburiyatlar va shaxsiy qarorlar o‘rtasida to‘xtab qoladi. Roman davomida ko‘plab boshqa qahramonlarning (Otabekning ota-onasi, Kumushning onasi, boshqa jamiyat a’zolari) tasvirlari, ularning hayotdagi o‘rni va ruhiy holati orqali o‘sha davrning ijtimoiy tuzilmasi, qadriyatlari yoritiladi. “O‘tkan kunlar” asari faqatgina shaxsiy sevgi hikoyasi bilan chegaralanmaydi. U birinchi navbatda, ijtimoiy va oilaviy muammolarni ham o‘rgatadi. Asarda oilaviy tartib va oila a’zolarining o‘zaro munosabatlari, ayniqsa, o‘sha davrda ayollarning o‘rni va ularning jamiyatdagi roli katta ahamiyatga ega. Kumush obrazida ayolning o‘tmishdagi o‘zaro munosabatlarga nisbatan mustahkam tuzilgan, ammo zamonaviy o‘zgarishlarga moslashishga harakat qilayotgan dunyoqarashi tasvirlanadi. Otabekning ota-onasining ko‘rishgan muammolariga, o‘zining yangi hayotga intilishiga qarshi bo‘lishi, o‘zgarishlarga qarshi turishni tasvirlaydi. Asarda o‘sha davrning ijtimoiy tuzilishi haqida ham ma’lumotlar mavjud. Otabekning jamiyatdagi o‘rni va uning ijtimoiy mavqeiga nisbatan ko‘rsatilgan qarorlar, unga ta’lim va ma’rifatga bo‘lgan ehtiyojni yaratadi. Shuningdek, roman ijtimoiy sinf farqlarini, xususan, yuqori tabaqa bilan past tabaqa o‘rtasidagi ijtimoiy o‘zaro munosabatlarni yoritadi. Asardagi Otabek va Kumush personajlari o‘rtasidagi munosabatlar asosiy syujetni tashkil etsa-da, ularning hayotiga aloqador boshqa ko‘plab personajlar ham bor. Otabek – jamiyatda yuqori tabaqaga mansub, ta’lim olish imkoniyatiga ega bo‘lgan, zamon yangiliklarini anglashga harakat qiladigan yigitdir. Biroq, uning sevgisi, oilaviy majburiyatlar va ijtimoiy farqlar unga ko‘plab sinovlar yaratadi. Kumush esa o‘zining ijtimoiy mavqeini va oilaviy majburiyatlarini o‘rganishga harakat qilayotgan, kelajakda o‘ziga yangi yo‘l tanlashga harakat

qilayotgan ayol qahramondir. Uning ota-onasi orasidagi ziddiyatlar, o‘z orzularini amalga oshirishga qaratilgan intilishlari asarda o‘z aksini topgan. Shuningdek, Kumushning onasi – bu obraz o‘sha davr ayolining jamiyatdagi o‘rni va oilaviy hayotdagi rollari haqida ko‘plab savollarni keltirib chiqaradi. Boshqa qahramonlar, masalan, Otabekning onasi va Kumushning otasi, oilaviy tuzilmaning o‘zgarishlarga qarshi turganligini ko‘rsatadi. Asar davomida jamiyatda yashayotgan turli qatlamlarning xulq-atvori va hayotdagi qarorlarini chuqur tahlil qilish orqali o‘sha davr Turkistonining ijtimoiy hayoti aks ettirilgan. “O‘tkan kunlar” asari faqat badiiy asar sifatida emas, balki tarixiy manba sifatida ham katta ahamiyatga ega. Asar o‘zining tarixiy konteksti bilan XIX asr Turkistonidagi siyosiy, ijtimoiy va iqtisodiy holatni yaxshi aks ettiradi. Asar Turkistonning Rossiya imperiyasi tarkibiga kirishi va undagi ijtimoiy o‘zgarishlarni tasvirlashga yordam beradi. Shu bilan birga, o‘zbek xalqining an’anaviy qadriyatlari, urf-odatlari va oilaviy hayotining o‘zgarishlari haqida muhim ma’lumotlar beradi. “Roman arab tilida ham “O‘tkan kunlar”: Turkistondagi achchiq sevgi qissasi“ nomi ostida 1000 nusxada chop etildi”[3].

XULOSA

“O‘tkan kunlar” romani milliy ruhning yuksak badiiy talqini, tarixiy haqiqatning haqqoniy yoritilishi va milliy romanchilikning shakllanishidagi ulkan hissasi bilan o‘zbek adabiyotida tengi yo‘q merosdir. Abdulla Qodiriy bu asari orqali nafaqat adabiyot tarixida yangi sahifa ochgan, balki o‘zbek xalqining tarixiy o‘zlikni anglashiga, milliy ongning yuksalishiga katta hissa qo‘shgan. Roman bugungi kunda ham o‘z ahamiyatini yo‘qotmagan bo‘lib, milliy adabiyotimizning durdonalaridan biri sifatida qadrlanadi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. 1.Хидир Деряев. Эдебият ве сунгат. 1962 йыл 12 ноябр

2. 2. Замира Касымова. „Абдулла Кадыри. Минувшие дни (Роман и фильм) & Замира Касымова. Путь к светлому свету“. *http://greylib.align.ru/*. Qaraldi: 20 декабря 2017.

3. 3.“«O‘tkan kunlar» romani ilk bor arab tilida nashr etildi”. *https://kun.uz*. Kun.uz. Qaraldi: 2024-yil 24-aprel.

4. Qayumov. S Abdulla Qodiriy. T Fan 1969

5. Qodiriy, A. *O‘tkan kunlar*. – Toshkent: G‘afur G‘ulom nomidagi nashriyoti. 2022.

6. Qodiriy, A. *Mexrobdan chayon*. – Toshkent: G‘afur G‘ulom nomidagi Adabiyot va san’at nashriyoti, 1994.

7. Bertels, Ye. *O‘zbek adabiyoti tarixi bo‘yicha tadqiqotlar*. –Moskva: Nauka, 1970.

8. Sodiqov, Q. *Abdulla Qodiriy hayoti va ijodi*. – Toshkent: Fan, 1989.

9. Sirojiddinov, Sh. *O‘zbek romanchiligi taraqqiyoti va poetikasi*. – Toshkent: Fan va texnologiya, 2012.

10. Sharipov, R. “Abdulla Qodiriyning badiiy mahorati haqida.” // *O‘zbek tili va adabiyoti*, №4, 2003.

11. Yo‘ldoshev, A. *O‘zbek adabiyoti tarixi: XX asr boshlarida adabiy jarayon*. – Toshkent: O‘qituvchi, 1997.

12. Qosimov, B. *O‘zbek adabiyotida tarixiy roman an’analari*. – Toshkent: Fan, 1990.

13. Saidov, U. “Qodiriy romanlarida tarixiy haqiqat va badiiy talqin.” // *Adabiy tadqiqotlar*, 2010.

14. Deryayev, X. “Abdulla Qodiriy ijodining turk dunyosidagi o‘rni.” // *Turk dunyosi adabiyoti jurnali*, Ankara, 2005.

DOI: https://10.5281/zenodo.17664406

BO‘LAJAK BOSHLANG‘ICH SINF O‘QITUVCHILARINING IJODIY FAOLIYATINI RIVOJLANTIRISHDA PEDAGOGIC VA PSIXOLOGIK JARAYONLAR

Mamedova Maxfuza Erkinovna
Angren Universiteti “Pedagogika va psixologiya”
kafedra o‘qituvchisi

ANNOTATSIYA

Ushbu maqolada bo‘lajak boshlang‘ich sinf o‘qituvchilarining ijodiy faoliyatini shakllantirish va rivojlantirishda pedagogik hamda psixologik jarayonlarning o‘rni yoritiladi. Muallif tomonidan ijodiy o‘qitish usullarining turlari, ularning o‘quv jarayoniga ta’siri, o‘quvchilar va o‘qituvchi o‘rtasidagi interaktiv munosabatlarni kuchaytirishdagi roli tahlil qilinadi. Xususan, jamoaviy ish, aqliy hujum, rolli o‘yinlar, dizayn fikrlash, SCAMPER modeli, o‘quv sumkasi va muzqaymoq tayoqchalari kabi zamonaviy ta’lim strategiyalari orqali o‘quvchilarda ijodiy fikrlash, mustaqil qaror qabul qilish, muammolarni hal qilish va tanqidiy yondashuv ko‘nikmalarini shakllantirish imkoniyatlari ko‘rib chiqiladi. Shuningdek, bolalar tasavvurining rivojlanishi, tafakkur bosqichlari va kognitiv faoliyat bilan bog‘liq psixologik omillar ham tahlil qilinadi. Maqolada ijodiy ta’lim usullarining ahamiyati, ularning boshlang‘ich sinf o‘quvchilarining shaxs sifatida kamol topishidagi o‘rni asoslab berilgan. Tadqiqot natijalari ijodkor, fikrlaydigan va innovatsion g‘oyalarni ilgari sura oladigan o‘qituvchilarni tayyorlashda muhim metodologik asos bo‘lib xizmat qiladi.

Kalit so‘zlar: ijodiy faoliyat, boshlang‘ich ta’lim, pedagogik jarayon, psixologik rivojlanish, ijodiy o‘qitish usullari, tafakkur, bolalar tasavvuri, innovatsion ta’lim.

АННОТАЦИЯ

В данной статье рассматриваются педагогические и психологические процессы, способствующие развитию творческой активности будущих учителей начальных классов. Особое внимание уделяется инновационным методам обучения, таким как групповая работа, мозговой штурм, ролевая игра, дизайн-мышление, модель SCAMPER, «учебные сумки» и интерактивные методы, включая использование палочек от мороженого. Эти подходы способствуют активному вовлечению учащихся, развитию их когнитивных способностей, самостоятельного мышления и навыков решения проблем. В статье также анализируются этапы формирования детского воображения, креативного и критического мышления, а также значение творческого воображения в учебном процессе. Подчеркивается важность формирования у учащихся внутренней мотивации, эмоционального отклика и познавательного интереса. Полученные результаты служат методологической основой для подготовки современных, креативно мыслящих педагогов, способных эффективно организовать образовательный процесс в начальной школе.

Ключевые слова: творческая активность, начальное образование, педагогический процесс, психологическое развитие, инновационные методы обучения, воображение, когнитивные способности, вовлеченность учащихся.

ABSTRACT

This article explores the pedagogical and psychological processes involved in developing the creative activity of future primary school teachers. It examines various innovative teaching methods—such as collaborative learning, brainstorming, role-playing, design thinking, the SCAMPER model, learning bags, and interactive tools like ice cream sticks—that enhance both teacher effectiveness and student engagement. The study highlights how these creative approaches foster cognitive development, independent thinking, and problem-solving skills in students. Additionally, the psychological foundations of imagination, critical thinking, and the gradual formation

of children's mental and creative capabilities are analyzed. Emphasis is placed on the importance of stimulating students' intrinsic motivation, emotional engagement, and intellectual curiosity through imaginative teaching strategies. The research underscores the role of creative teaching in shaping reflective, innovative, and future-ready educators, providing a solid methodological basis for modern teacher training programs.

Keywords: creative activity, primary education, pedagogical process, psychological development, innovative teaching methods, imagination, cognitive skills, student engagement.

Bo‘lajak boshlang‘ich sinf o‘qituvchilarining ijodiy faoliyatini shakllantirish va rivojlantirish, hozirgi zamon ta’limida muhim ahamiyat kasb etadi. Zamonaviy pedagogik jarayonlar o‘qituvchidan nafaqat bilim beruvchi, balki o‘quvchi shaxsini rivojlantiruvchi, uni erkin fikrlashga, mustaqil qaror qabul qilishga o‘rgatuvchi, ijodiy shaxs sifatida shakllantiruvchi faoliyatni talab qiladi.

Ijodiy o‘qitish usullari o‘qituvchini bir o‘quvchining bezovtaligidan, ikkinchisining uyqusidan, quruq ma’lumot yoki nazariy darslarda o‘quvchilarni yo tanbehdan qo‘rqib ularga ergashishga yoki sinfni g‘alayon va tartibsizlikka to‘ldirishdan qutqarib qoladi. Bu o‘qituvchining o‘qituvchilik faoliyatida duch kelishi mumkin bo‘lgan eng yomon narsa.

Shuning uchun ham olimlar va pedagoglarning uzoq izlanishlari va ko‘plab tadqiqotlari natijasi bo‘lgan hamda o‘quvchining psixologiyasi va xulq-atvorini tushunishga asoslangan yangi o‘qitish usullarini yangilash zarurati tug‘ildi.

O‘qitishdagi ijodiy usullarning ko‘pligi turli xil variantlarni taqdim etgan bo‘lib, ular orasidan o‘qituvchi o‘z maqsadiga xizmat qiladigan va o‘z predmetiga mos uslubni tanlaydi. Ba’zi ijodiy o‘qitish strategiyalari o‘quvchilar o‘rtasidagi hamkorlikka bog‘liq bo‘lsa, ba’zilari individual mahoratga e’tibor qaratadi.

Xalqaro maktablaridagi sinflarimizda biz har doim talabaning shaxsiyatini rivojlantiruvchi va uni aql-idrokidan foydalanishga, innovatsion yechimlarni topishga

va uni ijodiy shaxsga aylantiradigan yangi g‘oyalarni yaratishga undaydigan eng yaxshi ijodiy o‘qitish usullariga amal qilishga intilamiz.

Ijodiy o‘qitish usullari talaba va uning sinfdoshlari o‘rtasidagi, dars davomida o‘quvchi va o‘qituvchi o‘rtasidagi o‘zaro munosabatlarni kuchaytirishga yordam berdi, shuningdek, uni talablarga ko‘proq javob beradigan va xabardorligini oshirishni tezlashtiradigan usul bo‘yicha ko‘proq ishlashga undadi.

Ushbu natijaga erishish uchun ijodiy o‘qitish strategiyalari o‘quvchilarni, ularning o‘zaro ta’sirini va o‘quvchi darsdan nimani o‘rganishi mumkinligini darsning asosiy yo‘nalishiga aylantirdi.

Talabaning ma’lumot hajmini oshirishga intiladigan an’anaviy usullardan farqli o‘laroq, o‘qituvchi ta’lim jarayonining diqqat markazida bo‘ladi.

Ijodiy ta’lim berishning 7 ta eng yaxshi usuli mavjud bo‘lib:

Ijodiy o‘qitish o‘quvchilarni oddiy vazifalarni, masalan, tadqiqot olib borish uchun ishchi guruh tuzish yoki o‘qituvchi talab qilgan maxsus shartlar orqali murakkab muammolarni qo‘yish va ularga mos yechim topish kabi murakkab vazifalarni bajarishda hamkorlik qilishga majbur qiladi.

Ijodiy ta’lim usullaridan foydalanish muammoni hal qilish uchun farazlarni yaratishga yordam beradi. Quyida 7 ta eng yaxshi ijodiy o‘qitish usullari keltirilgan: Bu talabalarni munozaralarga, muammolarni hal qilishga va boshqa ta’lim vaziyatlariga jalb qilishga hissa qo‘shadi:

1 - jamoaviy ish.

Bu usulning foydasi talabalarni fikr almashish va boshqalarning fikrini hurmat qilish va qabul qilishni o‘rgatishda, shuningdek, ularni oddiy yoki murakkab muammolarning eng yaxshi yechimlarini topishga va ular bo‘yicha eng to‘g‘ri qaror qabul qilishga o‘rgatishdadir.

Bu usul o‘quvchilarni bir necha kichik guruhlarga bo‘lish, so‘ngra ularga guruhlarning hamkorlik qilish va o‘zaro ma’lumot almashish asosida hal qilish uchun topshiriqlarni berishni o‘z ichiga oladi.

2- Aqliy hujum.

Ushbu ijodiy o‘qitish usuli o‘quvchining faolligini oshirishga yordam beradi, boshqa odamlarning ma’lumotlari, tajribasi va fikrlash tarzidan foydalanishga yordam beradi va boshqalarning fikrini hurmat qilish va qabul qilishga o‘rgatadi, shuningdek, muammolarni hal qilishda ijodiy yechimlarni ishlab chiqishda foydali usuldir.

Aqliy hujumda asosiy maqsad tafakkurni rag‘batlantirishdan iborat bo‘lib, muammo aniq belgilab qo‘yiladi, amal qilishi kerak bo‘lgan me’yorlar aniqlanadi. So‘ngra o‘qituvchi o‘quvchilardan hech qanday g‘oyani tanqid qilmasdan, baholamasdan o‘z fikrlarini bildirishni so‘raydi. Shunday qilib, g‘oyalar to‘xtovsiz, hammasi bo‘sh bo‘lguncha sanab o‘tishda davom etadi.

Shundan so‘ng navbatdagi bosqich boshlanadi, ya’ni talabalar taklif qilingan g‘oyalarni egallab olishlari va ularni yangi g‘oyalar yaratish uchun rivojlantirishlari, barcha qaydlarni olish uchun shaxs tayinlanishi kerakligini ta’kidlab o‘tishlari kerak. So‘ngra “aqliy hujum” sessiyasi tugagandan so‘ng, g‘oyalar o‘rganiladi va baholanadi.

3 - Rol o‘ynash.

Rolli o‘ynash usuli o‘quvchining biror holat bilan bog‘liq bo‘lgan o‘ziga xos xarakterini o‘z zimmasiga olishi va unda sodir bo‘layotgan voqealarni kuzatishiga asoslanadi, shunda u bu ishni shu shaxs nuqtai nazaridan o‘rgana oladi.

Amaliyotning bunday turi talabalarda qiziqish uyg‘otadi, shuning uchun ularga harakat qilish istagini yoqadigan rollar berilishi kerak; ular o‘zlari his qiladigan xarakterni tanlaydilar va buning o‘rniga ular o‘ylashlari mumkin.

Rollarni taqsimlagandan so‘ng, ushbu rollar haqida bir qator aniq va aniq ma’lumotlar taqdim etiladi. Talabalar buni ishonch bilan bajarishlari uchun, so‘ngra ma’lumotni tahlil qilish va muhokama qilish uchun biroz vaqt ajratish zarur.

4- Dizayn fikrlash.

Ijodiy o‘qitishning bu usuli muammolar yechimini topish, hamkorlikka erishish, o‘quvchilarda ijodkorlikni rag‘batlantirishga asoslangan.

Dizayn fikrlash - bu chiziqli bo‘lmagan jarayon bo‘lib, 5 bosqichdan iborat, darslar va foydalanadigan mashg‘ulotlarga muvofiq tartibga solinadi.

Bu eslatmalarni to‘plash, ularni yozish, sinovdan o‘tkazish va yechimlarni baholashga tayanadi.

O‘ylab ko‘ring: fikringizni ishlating va yangi ijodiy g‘oyalarni o‘ylab toping.

Aniqlash: muammolarni bilish, ularga tashhis qo‘yish va ularni hal qilish imkoniyatlarini o‘rganish.

Empatiya qiling: his-tuyg‘ularingizni rivojlantiring va yechim nimani talab qilishini biling.

Yozing: O‘zingizning loyihangiz bo‘yicha namunaviy yechimlar; iloji boricha ko‘proq g‘oyalarni o‘rganish.

5- O‘quv sumkasi.

Ushbu turdagi usul o‘quvchilarning individual imkoniyatlari va farqlarini hisobga oladi va ularda o‘z-o‘ziga ishonish g‘oyasini mustahkamlaydi, talabalarga taqdim etilgan sumkada ular haqida to‘liq ma’lumotni o‘z ichiga olgan o‘quv materiallari, ularning tarkibiy qismlari va ular erishadigan maqsadlar.

U darsdan oldin va keyin baholash testlarini o‘tkazishga asoslanadi, u o‘quv dasturida yordam beradigan bir nechta ta’lim usullarini o‘z ichiga olganligini hisobga olinmaydi.

6- Scamper modeli.

SCAMPER modeli ijodkorlik va aqliy hujum qobiliyatini to‘plash uchun qo‘llaniladigan eng yaxshi usullardan biri bo‘lib, muammolarni hal qilish va to‘siqlarni yengish uchun ishlatiladi.

U muammoni o‘rganishni qo‘llab-quvvatlaydigan savollar ro‘yxatidan foydalanishga asoslangan. O‘ylash uchun yangi g‘oyalar va yechimlarni yaratish uchun quyidagi savollar mavjud:

Almashtirish: nimani almashtira olish mumkin?

Qo‘shimcha: Muammoni hal qilish uchun nimani birlashtira olaish mumkin?

Moslashuv: Muammoni hal qilish uchun nimani o‘zgartirish va foydalanish mumkin?

Tahrirlash, kichraytirish yoki kattalashtirish: Elementni tahrirlay olasizmi? Nima qo‘shishingiz mumkin? Va nimani olib tashlashingiz mumkin?

Qayta foydalanish: Buyumni qanday qilib boshqacha yo‘l bilan yoki boshqa maqsadda ishlatishingiz mumkin?

Olib tashlash: nimadan qutulish mumkin?

Qayta tartibga solish: nimani boshqa yo‘l bilan o‘zgartirishingiz mumkin?

Bu usul o‘quvchilarni tegishli yechimlar yaratish haqida fikr yuritishga bog‘liq. Usul muayyan muammoga oid harakatlar ro‘yxatini taqdim etishda amalga oshiriladi, ular orqali yangi g‘oyalar yaratiladi.

7- Muzqaymoq tayoqchalari.

O‘qitishda ijodiy fikrlash strategiyasining bu usuli o‘quvchilarni hayajonlantirishga, diqqatni jamlash darajasini oshirishga va ularni o‘rganishga undashga yordam beradi.

Bu usul o‘qituvchi o‘z o‘quvchilarining ismlarini muzqaymoq tayoqchalariga yozib, so‘ng ularni qutiga solib qo‘yish orqali amalga oshiriladi. Keyin u dars davomida tayoqlardan birini tortib oladi va tayoqchada ismi ko‘rsatilgan o‘quvchiga savolga javob berish yoki muayyan vazifani bajarishni topshiradi.

Ijodiy o‘qitish usullaridan foydalanishning afzalliklari bu an’anaviy usullardan foydalanish eskirgan va zerikarli bo‘lib qolgan, ayniqsa tasvirlar, tovushlar va videokliplar bolalarimizning hayotiga kirib, maktab darslarida e’tibor berish uchun motivatsiyani yo‘qotgan. Ma’lumot uchun ijodiy va jozibali vositalarni topish kerak va farzandlarimizning qalbi va ongiga kirish uchun foyda beradi.

Ijodiy usullar o‘quvchilarni izlanishga va ularning ongini rivojlantiruvchi yangi vositalarni kashf etishga undaydi. Bu talabalarga tez o‘rganish va muammolarni hal qilish ko‘nikmalarini oshirish imkoniyatini beradi. Boshqalar bilan qanday muloqot qilish va hamkorlik qilishni, vaqtni boshqarishni va o‘z vazifalarini birinchi o‘ringa qo‘yishni o‘rgatadi. Talabalarning ma’lumot olish jarayonini silliq va soddalashtiradi va ularga asoslarni tezda o‘rganish imkonini beradi.

Bu sizga o‘quvchilarning tushunishini tekshirishga, ular nima bilan kurashayotganini aniqlashga va tegishli yechimlarni topishga yordam beradi. O‘quvchilarning o‘z-o‘zini baholashini yaxshilaydi, chunki ular o‘rganganlarini tushunadilar va shu bilan nima etishmayotganini bilishadi. Ijodiy usullar sinfni faollashtiradi, uni yanada qiziqarli qiladi va o‘quvchilarni ko‘proq muloqot qilishga undaydi.

Yuqoridagilardan shuni bilamizki, o‘quvchilar qalbida o‘rganishga ishtiyoq va mehr uyg‘otadigan, o‘rganganlarini zerikarli va quruq darslardan yiroq, sodda va zavqli idrok etish imkonini beradigan ijodiy o‘qitish usullaridan foydalanish muhim ahamiyatga ega.

Shuning uchun bu usullar xalqaro kortej maktablarida qabul qilingan. Zero, biz o‘quvchilar qalbida bilimga muhabbat tuyg‘usini uyg‘otadigan, ularning kelajakda katta ahamiyatga ega inson bo‘lib yetishishiga yo‘l ochib beradigan qulay o‘quv muhitini yaratishga astoydil intilamiz.

Bolalar ijodiyotini o‘rganish ijodiy fikrlashni rivojlantirishning kamida uchta bosqichini aniqlashga imkon beradi: vizual-samarali, sabab va indikativ.

Ko‘rinadigan ish haqida o‘ylash erta yoshda ishlashdan yordam beradi. Samarali vizual fikrlashni rivojlantirish jarayonida bola ob’ektni nafaqat uning tashqi xususiyatlarini, balki muammoni hal qilish uchun zarur bo‘lgan narsalarni farqlash qobiliyatini rivojlantiradi. Bu qobiliyat hayot davomida rivojlanadi va har qanday murakkab muammolarni hal qilish uchun mutlaqo zarurdir.

Bolalarda sabab tafakkurining rivojlanishi o‘z harakatlarining oqibatlarini anglashdan boshlanadi. Yoshga etgan bolada 4-5 yoshda kognitiv qiziqishlar alohida ob’ektlar, ularning nomlari va xususiyatlaridan hodisalar o‘rtasidagi munosabatlar va aloqalarga o‘tadi. Ular nafaqat narsalarga, balki ular bilan bo‘lgan harakatlarga, odamlar va narsalarning o‘zaro ta’siriga, sabab va oqibatlarning munosabatlariga e’tibor berishni boshlaydilar. Birinchidan, bolalar real ob’ektlar bo‘yicha harakatlarni rejalashtirishni lingvistik material bilan: so‘z, bayonot, matn bilan o‘rganadilar.

Refraktsiya yoshi, ahamiyati o‘zgarishi bilan fikrlash rivojlanishining bunday turlari boshlang‘ich maktab ta’limi davrida ham rivojlanishda davom etadi. Bundan tashqari, bolalarning kognitiv faolligini o‘rganish shuni ko‘rsatadiki, boshlang‘ich maktabning ohiriga kelib tadqiqot faolligi oshadi.

Fikrlash bosqichidagi bolalarning tadqiqot faoliyati ikkita xususiyat bilan tavsiflanadi: aqliy faoliyatning mustaqilligini rivojlantirish va tanqidiy fikrlashni rivojlantirishdan iborat.

Mustaqillik tufayli bola o‘z tafakkurini nazorat qilishni o‘rganadi, tadqiqot maqsadlarini belgilash, sabab-oqibat munosabatlari gipotezalarini ilgari surish va unga ma’lum bo‘lgan faktlarni taklif qilingan farazlar nuqtai nazaridan ko‘rib chiqiladi. Tanqidiy fikrlash jarayonida bolalarning o‘z faoliyatiga va boshqalarning faoliyatiga tabiat va jamiyat qonunlari hamda qoidalari nuqtai nazaridan baho berishda namoyon bo‘ladi.

Bolalar o‘sib ulg‘ayganlarida, hodisaning yagona sababini aniqlab bo‘lmaydigan juda ko‘p holatlarga duch kelishganligi sababli, bu hollarda sabab-oqibat asoslari etarli bo‘lmaydi. Vaziyatni dastlabki baholash va voqealar rivojiga sezilarli ta’sir ko‘rsatadigan ko‘plab variantlar va ko‘plab faktlar orasidan tanlash kerak. Bunday holda, tanlov “qidiruv maydonini toraytirish”, uni yanada ixcham va tanlab olish imkonini beruvchi bir qator mezonlar asosida amalga oshiriladi. Tanlangan qidiruv mezonlari asosida murakkab va shubhali vaziyatlarni hal qilishga imkon beradigan fikrlash evristik deb ataladi bu taxminan 12-14 yoshdan iboratdir. Shunday qilib, bolaning har qanday vazifaga ijodiy yondashishini rivojlantirar ekan, tafakkurning barcha turlarini bosqichma-bosqich shakllantirib, unga fikrlaydigan va ijodiy shaxs sifatida o‘sish imkoniyatini berish mumkin.

Boshlang‘ich maktab yoshida bolani tarbiyalashning eng muhim shartlaridan biri ijodiy tasavvurdir. Har qanday o‘quv predmetini xayolning faol faoliyatisiz, darslikda nima yozilganligini, o‘qituvchi aytganlarini tasavvur qila olmasdan, tasviriy tasvirlar bilan ishlay olmasdan turib, haqiqiy o‘zlashtirish mumkin emas. Boshlang‘ich maktab yoshida tasavvurni rivojlantirish jarayonida oldindan idrok etilgan narsalarni namoyish

qilish yoki berilgan tavsif, sxema, chizma va boshqalar bo‘yicha tasvirlarni yaratish bilan bog‘liq bo‘lgan qayta tasavvur kuchayadi. Transformatsiya, o‘tmishdagi taassurotlarni qayta ishlash, ularni yangi kombinatsiyalar va kompozitsiyalarga birlashtirish bilan bog‘liq tasvirlar ham keyingi rivojlanishni oladi.

Bolaning tasavvuri kattalarnikidan ko‘ra boyroq, ijodiyroq bo‘ladi, degan fikr keng tarqalgan bo‘lib, yosh bola odatda o‘z tasavvurining yarmini yashaydi. Biroq, 30-yillarda A.Vygotskiy bolaning tasavvuri asta-sekin rivojlanib borishini bildirib o‘tgan. Shunday ekan, bolaning tasavvuri kattalarnikidan boyroq, deyish adolatdan emas. Ba’zan, etarli tajribaga ega bo‘lmagan holda, bola hayotda duch keladigan narsalarni o‘ziga xos tarzda tushuntiradi va bu tushuntirishlar ko‘pincha kattalar uchun kutilmagan va o‘ziga xos bo‘lib tuyuladi. Ammo agar bolaga biror narsa yaratish yoki ixtiro qilish uchun maxsus topshiriq berilsa, ko‘p bolalar adashib, buni qilishdan bosh tortadilar yoki topshiriqni shartli va qiziqishsiz bajarishadi. Juda kam bolalar vazifani ijodiy bajara oladilar. Shuning uchun bolaning ijodiy tasavvurini rivojlantirish kerak. Bolalar fantaziyasini tasvirlab, L. Vygotskiy tasavvurning psixologik mexanizmini tushunish zarurligi haqida gapirdi va buni tasavvur va haqiqat o‘rtasidagi mavjud munosabatlarni aniqlamay turib amalga oshirish mumkin emas. Vygotskiy, - to‘g‘ridan-to‘g‘ri boylik va hilma-xillikka, shaxsning oldingi tajribasiga asoslanadi, chunki bu tajriba tasavvur tuzilmalari yaratilgan materialdir. Insonning tajribasi qanchalik boy bo‘lsa, uning tasavvuri shunchalik moddiy bo‘ladi. Dunyo haqidagi bu g‘oyani alohida ta’kidlash kerak, chunki u xorijda keng tarqalgan.

Bizning mamlakatimizda esa bola zo‘ravon va cheksiz tasavvurga ega bo‘lib, ichidan yorqin, noorganik tasvirlarni yaratishga qodir. Bu jarayonga kattalarning, o‘qituvchining har qanday aralashuvi faqat bu tasavvurni cheklaydi va yo‘q qiladi, uning boyligini kattalar tasavvuri bilan taqqoslab bo‘lmaydi. Shu bilan birga, bolaning tajribasining qashshoqligi uning tasavvurining qashshoqligini ham aniqlab berishi aniq. Tajriba kengayib borishi bilan bolalarning ijodiy faoliyati uchun mustahkam poydevor yaratiladi.

Kichik yoshdagi o‘quvchilarning ijodiy faoliyati kontseptsiyasi bu yosh davrining asosiy psixologik neoplazmalari va kashshoflik faoliyatining xarakterini tahlil qilish, o‘quvchi muayyan ma’noda o‘qituvchi bilan birgalikda quradigan ta’limni ijodiy jarayon sifatida tashkil etishning zamonaviy talablari, ushbu yoshda faoliyat mavzusiga va uni o‘zgartirish usullariga yo‘naltirilganlik ijodiy tajribani nafaqat amaliy bilimlarda, balki muayyan ob’ektlar, vaziyatlar, hodisalarni yaratish va o‘zgartirish, bilimlarni ijodiy qo‘llash kabi faoliyatda to‘plash imkoniyatini ko‘rsatadi.

Ushbu masala bo‘yicha psixologik-pedagogik adabiyotlarda ijodiy faoliyatga ta’riflar berilgan. Bilim bu – “O‘quvchining bilimini shakllantiradigan ijodiy faoliyat jarayoni sifatida tushuniladigan o‘quv faoliyati”.

Transformatsiya bu - yangi o‘quv va maxsus bilimlarni olish uchun rivojlanayotgan boshlang‘ich bo‘lib xizmat qiladigan asosiy bilimlarni umumlashtirish bo‘lgan talabalarning ijodiy faoliyati.

Yaratish bu - o‘rganilayotgan sohalar bo‘yicha talabalar tomonidan o‘quv mahsulotlarini loyihalashni o‘z ichiga olgan ijodiy faoliyat.

Bilimlarni ijodiy qo‘llash - talabaning bilimlarni amaliy qo‘llashda o‘z g‘oyalarini joriy etishni o‘z ichiga olgan faoliyatdir.

Bularning barchasi “Kichik o‘quvchilarning ijodiy faoliyati” tushunchasini aniqlashga imkon beradi: moddiy va ma’naviy madaniyat ob’ektlarini bilish, yaratish, o‘zgartirish va ulardan foydalanishning ijodiy tajribasini o‘zlashtirishga qaratilgan boshlang‘ich sinf o‘quvchilarining samarali shaklidir.

Kichik maktab o‘quvchilarining ijodiga bo‘lgan bilim intilishi o‘zini izlanish faolligi, yuqori sezuvchanlik, rag‘batning yangiligiga, vaziyatga sezgirlik, odatiy yangilikni kashf etish, yangi (mavzu, sifat)ga nisbatan yuqori tanlanganlik shaklida namoyon bo‘ladi.

7-8 yoshga kelib, kichik o‘quvchining ijodi ko‘pincha yangi va noma’lumlarga oid mustaqil savollar va muammolar shaklida namoyon bo‘ladi va talabalarning tadqiqot doirasi kengayadi.

Bu boshlang‘ich maktab yoshida ijodkorlikning asosiy tarkibiy qismi muammoli bo‘lib qolishiga olib keladi, bu esa bolaning yangiga doimiy ochiqligini ta’minlaydi va qarama-qarshiliklarni izlash istagini kuchaytiradi. Ijodiy bolada taklif qilingan va mustaqil (ko‘rinadigan) muammolarni hal qilish ko‘pincha o‘ziga xoslikning namoyon bo‘lishi bilan birga bu ijodkorlikning yana bir muhim tarkibiy qismi, u farq darajasini, nostandart, g‘ayrioddiyligini ifodalaydi.

Kichik yoshdagi o‘quvchilarning ijodiy qobiliyatlarini rivojlantirish shartlari psixologiya-pedagogika fanlarida hozirgi kunda tez o‘sib borayotgan axborot sharoitida ijodiy fikrlashni rivojlantirish va faollashtirish alohida ahamiyatga ega ekanligi bir necha bor ta’kidlangan. Darhaqiqat, har qanday faoliyatda faqat ma’lum hajmdagi bilimlarni egallash emas, balki eng muhimlarini tanlab olish, ularni turli masalalarni hal qilishda qo‘llay olish alohida ahamiyatga ega bo‘ladi.

Ushbu maqolada ijodiy o‘qitish metodlarining psixologik va pedagogik asoslari tizimli yondashuv asosida yoritilgan. Ayniqsa, ijodiy fikrlashni shakllantirishda samarali bo‘lgan 7 ta ijodiy metod tahlili (jamoaviy ish, aqliy hujum, rol o‘ynash, dizayn fikrlash, o‘quv sumkasi, SCAMPER modeli va muzqaymoq tayoqchalari metodi) orqali o‘qituvchi va o‘quvchi o‘rtasidagi interaktivlik, hamkorlik, va ijodiy yondashuvlar yoritilgan. Bu metodlarning integratsiyasi orqali bo‘lajak boshlang‘ich sinf o‘qituvchilarining kasbiy kompetensiyasi va ijodiy salohiyati oshiriladi.

Maqolada ko‘rsatilgan ijodiy metodlar amaliy jihatdan boshlang‘ich ta’limda qo‘llanishga mos va real pedagogik muhitda o‘qituvchining darsni ijodiy tashkil etish imkoniyatlarini kengaytiradi. Ayniqsa, "aqliy hujum", "SCAMPER modeli", "rol o‘ynash" usullari o‘quvchilar tafakkurini rivojlantirish, ularda mustaqil fikrlash, muammoni hal qilish, yangicha yondashuvlarni qo‘llash ko‘nikmalarini shakllantirishda muhim o‘rin tutadi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. O‘zbekiston Respublikasining “Ta’lim to‘g‘risida”gi Qonuni. – T.: Adolat, 2020.

2. O‘zbekiston Respublikasi Prezidentining PQ–2909-sonli qarori. “2017–2021 yillarda O‘zbekiston Respublikasini rivojlantirishning beshta ustuvor yo‘nalishi bo‘yicha Harakatlar strategiyasi”. – T.: 2017.

3. Boshlang‘ich ta’lim davlat ta’lim standarti. – T.: O‘zbekiston Respublikasi Xalq ta’limi vazirligi, 2022.

4. Vygotskiy L.S. Imaginatsiya va ijod bolalarda. – M.: Pedagogika, 1983. – 160 b.

5. Shadrikov V.D. Shaxs psixologiyasi: ijtimoiy va intellektual rivojlanish. – M.: Logos, 2007.

DOI: https://10.5281/zenodo.17664419

BILIM VA MALAKALARNI BAHOLASHNING NAZARIY ASOSLARI

Quvondiqov Shamshodjon Husniddin o‘g‘li
Profi University Navoiy filiali
Boshlang‘ich ta’lim mutaxasislik fanlari o‘qituvchisi
shamshodquvondiqov94@gmail.com

ANNOTATSIYA

Ushbu maqolada bilim va malakalarni baholash jarayonining nazariy-metodik asoslari, baholash tizimining pedagogik ahamiyati hamda zamonaviy yondashuvlar yoritilgan. Baholashning maqsadi, funksiyalari, mezonlari va metodlari ilmiy nuqtayi nazardan tahlil qilinadi. Shuningdek, kompetensiyaviy yondashuv asosida o‘qitish jarayonida baholashning yangi shakllari, o‘qituvchining baholashdagi roli hamda o‘quvchi faoliyatining o‘z-o‘zini tahlil qilishga yo‘naltirilgan mexanizmlari bayon etiladi.

Kalit so‘zlar: *baholash, bilim, malaka, ko‘nikma, kompetensiya, refleksiya, diagnostika, formatif baholash, summativ baholash, reyting tizimi.*

АННОТАЦИЯ

Раскрываются теоретико-методологические основы процесса производства знаний в классе, его педагогическое значение и современные условия. Анализируются и анализируются с научной точки зрения цель, задачи, критерии оценки, описываются новые механизмы процесса производства, основанные на компетентностном подходе, роль учителя в его деятельности и утраченные механизмы самоанализа образовательного процесса.

Ключевые слова: *знания, умения, навыки, компетентность, рефлексия, диагностика, формирующая поддержка, итоговая поддержка, рейтинговая система.*

ABSTRACT

This article discusses the theoretical and methodological foundations of the process of assessing knowledge and skills, the pedagogical significance of the assessment system, and modern approaches. The purpose, functions, criteria, and methods of assessment are analyzed from a scientific point of view. Also, new forms of assessment in the educational process based on a competency-based approach, the role of the teacher in assessment, and mechanisms aimed at self-analysis of student activity are described.

Keywords: *assessment, knowledge, skills, skills, competence, reflection, diagnostics, formative assessment, summative assessment, rating system.*

Yangi O‘zbekiston taraqqiyot strategiyasida sifatli ta’limga erishishning eng muhim vazifalari belgilanib, amalga oshirilmoqda [2]. Shu jihatdan bu jarayonda o‘quvchilarning bilim, ko‘nikma va malakalarini tashxis etish dolzarb bo‘lib turibdi. Mazkur o‘rinda ana shu masalaning tahliliga e’tiboringizni tortamiz. O‘zbekiston Respublikasi “Ta’lim to‘g‘risida”gi yangi tahrirdagi qonunida umumiy o‘rta ta’limni zamonaviy talablar asosida rivojlantirish huquqiy-me’yoriy jihatdan belgilab qo‘yilgan [1]. Su jihatdan o‘quvchilarning bilim, ko‘nikma va malakalarini tashxis etishning metodikasi muammosini tadqiq etish dolzarb bo‘lib turibdi.

O‘quvchilar bilimini baholash metodikasi xilma-xil va boydir. Har bir metodning o‘z afzallik va kamchiliklari mavjud bo‘lib, ularni to‘g‘ri tanlash va kombinatsiyalash orqali ta’lim jarayonini samarali tashkil etish mumkin. O‘qituvchilar ushbu metodlardan foydalanib, o‘quvchilarning bilimlarini to‘g‘ri va adolatli baholashlari, shuningdek, ularni o‘zlashtirish jarayonini yaxshilashlari mumkin.

Baholash — bu o‘quvchi faoliyatining natijalarini belgilangan me’zonlar asosida tahlil qilish, aniqlash va ularni baholovchi fikr bilan ifodalash jarayonidir. Pedagogik lug‘atda baholash “ta’lim jarayonida o‘quvchilarning o‘zlashtirish darajasini aniqlash, tahlil qilish va natijalarni ifodalash faoliyati” sifatida ta’riflanadi.

Baholashning mohiyati quyidagi asosiy jihatlarda namoyon bo‘ladi: o‘quvchilarning o‘qishdagi muvaffaqiyatlarini aniqlaydi, o‘qituvchi faoliyatining samaradorligini ko‘rsatadi, ta’lim sifati va mazmunini takomillashtirishga yordam beradi.

Baholash jarayoni bir nechta maqsadlarga ega:

1. Diagnostik maqsad – o‘quvchilarning bilim, ko‘nikma va malakalaridagi kamchilik va yutuqlarni aniqlash.

2. Rivojlantiruvchi maqsad – o‘quvchining tafakkurini, o‘zini tahlil qilish va mustaqil o‘rganish qobiliyatini rivojlantirish.

3. Motivatsion maqsad – o‘quvchini yanada faol, mas’uliyatli o‘qishga undash.

4. Nazorat maqsadi – ta’lim jarayonining rejalashtirilgan maqsadga muvofiqligini tekshirish.

Baholash – biron-bir domenning (bilim, ko‘nikma, malaka va kompetensiyalar majmuyining) ta’lim oluvchilarda (test topshiruvchilarda) shakllanganlik darajasini o‘lchash jarayoni.

Klassik test nazariyasining asoschilaridan Frederik Lord (Frederick Lord) va Melvin Novik (Melvin Novick) “o‘lchash” atamasiga quyidagicha ta’rif beradi: “o‘lchash – bu tajriba obyektining konkret xususiyatlariga raqamlar (ballar)ni biriktirish jarayoni” [3]. Mualliflar o‘lchash jarayonda uch bosqichni ajratib ko‘rsatadilar:

– birinchi: tajriba obyektini aniqlash;

– ikkinchi: o‘lchanadigan xususiyatni aniqlash;

– uchinchi: tajriba obyektining o‘lchanayotgan xususiyatini raqam bilan ifodalash qoidasini aniqlashtirishimiz lozim.

Ta’lim tizimining asosiy maqsadi – shaxsning har tomonlama kamol topishini, bilim, ko‘nikma va malakalarning shakllanishini ta’minlashdir. Bu jarayonda baholash o‘quv jarayonining ajralmas tarkibiy qismi sifatida namoyon bo‘ladi. Baholash orqali o‘quvchilarning bilim darajasi, o‘qituvchining faoliyati natijalari hamda ta’lim jarayonining samaradorligi aniqlanadi. An’anaviy ta’lim tizimida baholash ko‘proq nazorat funksiyasini bajargan bo‘lsa, hozirgi davrda u rivojlantiruvchi, rag‘batlantiruvchi va yo‘naltiruvchi vazifalarni bajaradi.

Tadqiqotlarda baholash tizimining nazariy asoslarini yoritish uchun quyidagi metodlardan foydalanildi:

1. Nazariy tahlil metodi	Mahalliy va xorijiy olimlarning baholash tizimiga oid ilmiy asarlari o‘rganish.
Tizimli yondashuv	Baholash jarayoni ta’lim tizimining boshqa komponentlari bilan bog‘liq holda tahlil qilish.
Taqqoslash metodi	An’anaviy va zamonaviy baholash tizimlari o‘rtasidagi farqlar solishtirish.
Empirik kuzatuv	o‘qituvchilarning amaliy faoliyatida baholash jarayonining qo‘llanilishi o‘rganish
Analitik yondashuv	o‘quvchilarning baholanish natijalari asosida ta’lim sifati tahlil qilish

Tadqiqot natijalari shuni ko‘rsatadiki, baholashning nazariy asoslari uchta asosiy yo‘nalishda ko‘rib chiqiladi:

1) baholashning mohiyati va maqsadi;

2) baholashning funksiyalari;

3) baholash turlari va zamonaviy yondashuvlar.

Zamonaviy baholash tizimida an’anaviy “ball qo‘yish” usuli o‘rnini kompleks, shaxsga yo‘naltirilgan baholash tizimlari egallamoqda. Baholash o‘quvchi faoliyatining barcha jihatlarini – bilish, amaliyot, muloqot, ijodkorlik, refleksiya – ni o‘z ichiga olishi kerak. Baholashning rivojlantiruvchi tabiati shundaki, u faqat natijani

o‘lchash emas, balki o‘quvchi faoliyatini tahlil qilish va o‘zini o‘zi baholash ko‘nikmasini shakllantirishga xizmat qiladi.

Bugungi kunda 2020-2021-o‘quv yilidan boshlab mamlakatimizning umumiy o‘rta ta’lim maktablarida TIMSS, PISA va STEAM xalqaro ta‟lim dasturlari joriy etilmoqda. Shu sababli mazkur dasturlar asosida umumiy o‘rta ta‟lim maktablari o‘quvchilarining bilim, ko‘nikma va malakalarini tashxis etish zaruriyat bo‘lib turibdi. Bizning yondashuvimizga ko‘ra, o‘quvchilarning bilim, ko‘nikma va malakalarini ushbu dasturlar asosida tashxis etish quyidagi imkoniyatlarni beradi: a) o‘quvchilarning har bir fan bo‘yicha bilim darajasini va savodxonligini chuqurlashtirish; b) o‘quvchilarning ko‘nikmasini amaliy faoliyat asosida rivojlantirib borish;

v) o‘quvchilarning malaka darajasini turli tadbirlar vositasida o‘stirib borish;

g) o‘quvchilarning bilim, ko‘nikma va malaka darajalarini tashxis etishda xalqaro ta’lim dasturlarining talablariga asoslanish. Bularning barchasi o‘quvchilarning bilim, ko‘nikma va malakalarini tashxis etishning zaruriyatini belgilaydi.

Mazkur jarayonni amalga oshirish uchun maxsus guruh tuziladi. Guruhning tarkibida quyidagilar ishtirok etishi taqozo etiladi: har bir o‘quv fanining o‘qituvchilari, sinf rahbarlari, taklif etiladigan metodistlar va mutaxassislar, maktab jamoasining vakili, maktab psixologi. Bu guruh o‘quvchilarning bilim, ko‘nikma va malakalarini tashxis etish rejasiga ega bo‘lishi maqsadga muvofiq hisoblanadi. Bizningcha, bunday reja choraklik muddatda tuzilishi kutilgan samarani beradi. Chunki tashxis etishning natijasiga ko‘ra, o‘quvchilarning bilim, ko‘nikma va malakasini yanada rivojlantirish tadbirlari ishlab chiqiladi. Shunday qilib umumiy o‘rta ta’limni rivojlantirishda o‘quvchilarning bilim, ko‘nikma va malakalarini tashxis etishda xalqaro ta’lim dasturlaridan foydalanish muhim o‘rin tutadi.

Bilim va malakalarni baholash — bu faqat nazorat vositasi emas, balki ta’lim sifatini oshirish, o‘quvchi faoliyatini rivojlantirish, o‘qituvchining pedagogik mahoratini takomillashtirish uchun xizmat qiluvchi murakkab tizimdir.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. O‘zbekiston Respublikasining 2020-yil 23-sentabrdagi “Ta’lim to‘g‘risida”gi qonuni.// www.ziyonet.uz.

2. O‘zbekiston Respublikasi Prezidentining PQ–3775-sonli qarori. Toshkent, 2018.

3. Mirziyoyev Sh.M. Yangi O„zbekiston taraqqiyot strategiyasi. – Toshkent, 2022.

4. Bloom B.S. Taxonomy of Educational Objectives. New York: McKay, 1956.

5. Lord F. and Novick M. Statistical Theories of Mental Test Scores. – Reading, MA: Addison-Wesley Pub. 1968.

6. Qodirova F. Ta’limda baholash metodlari. Toshkent: Innovatsiya nashriyoti, 2020.

7. Husen T., Postlethwaite T. The International Encyclopedia of Education. Oxford: Pergamon, 1994.

8. Shavkatova N. Kompetensiyaviy yondashuv asosida ta’lim natijalarini baholash. Toshkent: Fan, 2022.

9. 2. Xodjayev N., Yo‘ldoshev J., Rahmonqulova G. Pedagogika. Toshkent: O‘qituvchi, 2021.

DOI: https://10.5281/zenodo.17664538

PIRLS XALQARO BAHOLASH DASTURINING MAQSADI VA VAZIFALARI

Quvondiqov Shamshodjon Husniddin o‘g‘li
Profi University Navoiy filiali
Boshlang‘ich ta’lim mutaxasislik fanlari o‘qituvchisi
shamshodquvondiqov94@gmail.com

Xakimova Madina Muzaffarovna
Profi University Navoiy filiali
“Boshlang‘ich ta’lim” kunduzigi ta’lim yo‘nalishi 2- kurs talabasi
hakimovamadina999@gmail.com

ANNOTATSIYA

Ushbu maqolada PIRLS (Progress in International Reading Literacy Study) xalqaro baholash dasturining mazmuni, maqsadi hamda asosiy vazifalari yoritilgan. Tadqiqotning bosh maqsadi — boshlang‘ich sinf o‘quvchilarining o‘qish savodxonligi darajasini aniqlash, matnni tushunish, tahlil qilish va baholash qobiliyatlarini xalqaro miqyosda solishtirishdan iborat. Maqolada PIRLS dasturining ta’lim sifatini oshirishdagi o‘rni, o‘qituvchilarning metodik tayyorgarligiga ta’siri hamda o‘quvchilarning o‘qishga bo‘lgan qiziqishini rivojlantirishdagi ahamiyati tahlil qilingan. Shuningdek, O‘zbekiston ta’lim tizimida PIRLS tadqiqotining amaliy ahamiyati va uni amalga oshirishda qo‘llaniladigan ilmiy-metodik yondashuvlar haqida fikr yuritilgan.

Kalit so‘zlar: *PIRLS, xalqaro baholash dasturi, o‘qish savodxonligi, boshlang‘ich ta’lim, matnni tushunish, ta’lim sifati, baholash tizimi, metodik tayyorgarlik, o‘quvchi faoliyati, ta’lim natijalari.*

АННОТАЦИЯ

В данной статье рассматриваются содержание, цель и основные задачи международной программы оценки PIRLS (Progress in International Reading Literacy Study). Основной целью исследования является определение уровня грамотности чтения учащихся начальной школы, сравнение их способностей понимать, анализировать и оценивать текст в международном масштабе. В статье анализируется роль программы PIRLS в повышении качества образования, ее влияние на методическую подготовку учителей и ее значение в развитии интереса учащихся к чтению. Также рассматривается практическое значение исследования PIRLS в системе образования Узбекистана и научно-методические подходы, используемые при его реализации.

Ключевые слова: *PIRLS, международная программа оценки, грамотность чтения, начальное образование, понимание текста, качество образования, система оценки, методическая подготовка, активность учащихся, образовательные результаты.*

ABSTRACT

This article discusses the content, goals, and main objectives of the PIRLS (Progress in International Reading Literacy Study) international assessment program. The primary purpose of the study is to evaluate the reading literacy level of primary school students, including their ability to comprehend, analyze, and evaluate texts, as well as to compare these skills on an international scale. The article highlights the role of PIRLS in improving the quality of education, its impact on teachers’ methodological preparedness, and its importance in developing students’ interest in reading. Additionally, the practical significance of the PIRLS study in the context of

Uzbekistan's education system and the scientific-methodological approaches applied during its implementation are analyzed.

Keywords: *PIRLS, international assessment program, reading literacy, primary education, text comprehension, education quality, evaluation system, methodological preparation, student activity, learning outcomes.*

Bugungi kunda ta'lim sifati va samaradorligini oshirish, xalqaro tajribalarni milliy ta'lim tizimiga joriy etish O'zbekiston taraqqiyotining muhim yo'nalishlaridan biri hisoblanadi. Shu boisdan mamlakatimizda ta'lim tizimini xalqaro baholash dasturlari talablariga moslashtirish bo'yicha izchil islohotlar amalga oshirilmoqda.

O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev ta'kidlaganlaridek: "Yangi O'zbekistonni barpo etish yo'lida eng muhim vazifamiz — bu yoshlarimizni zamonaviy bilim va ko'nikmalarga ega, mustaqil fikrlaydigan, intellektual salohiyatli shaxslar etib tarbiyalashdir."

Mazkur fikrlar ta'lim tizimini jahon miqyosidagi baholash dasturlari orqali rivojlantirish, o'quvchilarning bilim va savodxonlik darajasini xalqaro standartlar asosida aniqlash zaruratini ko'rsatadi.

Shu maqsadda PIRLS (Progress in International Reading Literacy Study) dasturi o'qish savodxonligini baholashga yo'naltirilgan eng nufuzli xalqaro tadqiqotlardan biri sifatida e'tirof etiladi. Ushbu dastur boshlang'ich sinf o'quvchilarining matnni tushunish, tahlil qilish, umumlashtirish va baholash ko'nikmalarini aniqlash orqali mamlakatlarda boshlang'ich ta'lim sifatini o'lchash imkonini beradi.

PIRLS baholash dasturining O'zbekiston ta'lim tizimidagi joriy etilishi o'qituvchilarning metodik tayyorgarligini kuchaytirish, o'quv dasturlarini takomillashtirish hamda o'qish madaniyatini rivojlantirishga xizmat qiladi. Shuningdek, bu xalqaro dastur natijalari orqali mamlakatimiz ta'lim tizimi jahon miqyosida o'z o'rnini mustahkamlab, ta'lim sifatini yangi bosqichga ko'tarish imkoniyatini yaratadi.

PIRLS (Progress in International Reading Literacy Study) – bu xalqaro miqyosda boshlang‘ich sinf o‘quvchilarining o‘qish savodxonligini baholashga qaratilgan yirik tadqiqot bo‘lib, u 5 yilda bir marta o‘tkaziladi. Dastur 2001-yildan boshlab IEA (International Association for the Evaluation of Educational Achievement) tomonidan amalga oshirib kelinadi.

PIRLS dasturining asosiy maqsadi – 4-sinf o‘quvchilarining o‘qish va matnni tushunish darajasini aniqlash, ularning o‘qishga bo‘lgan munosabati, qiziqishi va o‘qish madaniyatini shakllantirishda ta’lim sifati va muhitining ta’sirini o‘rganishdan iborat.

Ushbu tadqiqotda o‘quvchilarga turli janrdagi (badiiy va axborotli) matnlar taqdim etiladi. Savollar esa matnni to‘liq tushunish, tahlil qilish, asosiy g‘oyani anglash va xulosa chiqarish kabi kognitiv ko‘nikmalarni o‘lchashga qaratilgan.

PIRLS dasturining umumiy maqsadi – o‘quvchilarning o‘qish savodxonligini xalqaro darajada aniqlash orqali ta’lim sifatini oshirish va o‘quv jarayonini takomillashtirishdir. Shu bilan birga, dastur quyidagi aniq maqsadlarga ega:

o‘quvchilarning o‘qish savodxonligi darajasini xalqaro miqyosda taqqoslash;

o‘quvchilarning o‘qishga bo‘lgan munosabati, motivatsiyasi va qiziqishini aniqlash;

o‘qituvchilarning dars o‘tish usullari, o‘quv dasturlari va o‘quv muhiti ta’sirini tahlil qilish;

turli davlatlarda boshlang‘ich ta’lim sifatini baholash va ularning ilg‘or tajribalarini umumlashtirish;

milliy ta’lim siyosatini takomillashtirish uchun dalillarga asoslangan ma’lumotlar bazasini yaratish.

PIRLS dasturining asosiy vazifalari

PIRLS dasturi o‘z oldiga qo‘ygan vazifalari orqali o‘qish savodxonligi jarayonini chuqur o‘rganishni maqsad qilgan. Uning asosiy vazifalari quyidagilardan iborat:

1. O‘quvchilarning o‘qish ko‘nikmalarini baholovchi xalqaro test topshiriqlarini ishlab chiqish;

2. O‘quvchilarning o‘qish jarayoniga ijobiy munosabatini shakllantirish uchun psixologik omillarni tahlil qilish;

3. O‘qituvchilar va ota-onalarning o‘quvchilarning o‘qish faoliyatiga ta’sirini o‘rganish;

4. Mamlakatlarda o‘qish savodxonligini oshirishga qaratilgan ilg‘or pedagogik tajribalarni aniqlash va tarqatish;

5. O‘quvchilarning o‘qish jarayoniga ta’sir etuvchi ijtimoiy, iqtisodiy va madaniy omillarni tahlil qilish.

4. PIRLS dasturining ta’lim jarayonidagi ahamiyati

PIRLS tadqiqotlari nafaqat o‘quvchilarning o‘qish darajasini o‘lchash, balki butun ta’lim tizimining samaradorligini tahlil qilishga yordam beradi. Ushbu dastur orqali olingan natijalar asosida:

o‘qituvchilarning kasbiy tayyorgarligi takomillashtiriladi;

o‘quv dasturlari va darsliklar yangilanadi;

ta’lim sifatini baholashning ilmiy asoslangan mezonlari yaratiladi;

o‘quvchilarning mustaqil fikrlash, tahliliy yondashuv va muloqot kompetensiyalari rivojlanadi.

O‘zbekiston ham PIRLS xalqaro baholash dasturida ishtirok etar ekan, o‘z ta’lim tizimining kuchli va zaif tomonlarini aniqlash, ilg‘or xorijiy tajribalarni o‘rganish va milliy o‘quv dasturlarini takomillashtirish imkoniyatiga ega bo‘lmoqda. Shu bois, PIRLS natijalari asosida o‘qituvchilar faoliyatini ilmiy asosda baholash va ularni metodik jihatdan qo‘llab-quvvatlash bugungi ta’lim siyosatining ustuvor yo‘nalishlaridan biridir.

Xalqaro baholash dasturlari, xususan, PIRLS tadqiqoti zamonaviy ta’lim tizimining sifat ko‘rsatkichlarini aniqlashda muhim o‘rin tutadi. Ushbu dastur o‘quvchilarning o‘qish savodxonligini, matnni tushunish va tahlil qilish qobiliyatlarini xalqaro mezonlar asosida o‘lchash imkonini beradi. PIRLS natijalari orqali mamlakatlarning ta’lim siyosati, o‘qituvchilar tayyorgarligi hamda o‘quv muhitining samaradorligi haqida aniq va ilmiy asoslangan ma’lumotlar olinadi.

O‘zbekistonning PIRLS dasturida ishtiroki boshlang‘ich ta’lim sifati, o‘quvchilarning o‘qishga bo‘lgan munosabati va o‘qish madaniyatini rivojlantirishda yangi bosqichni boshlab berdi. Bu jarayon o‘qituvchilarning metodik mahoratini oshirish, darsliklarni takomillashtirish, o‘quv dasturlarini xalqaro talablar asosida yangilashga xizmat qilmoqda.

Shunday qilib, PIRLS xalqaro baholash dasturi ta’lim tizimida sifatni boshqarish, o‘quv jarayonini tahlil qilish hamda global miqyosda raqobatbardosh kadrlarni tayyorlash yo‘lida muhim amaliy ahamiyat kasb etadi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. Mirziyoyev Sh.M. Yangi O‘zbekiston taraqqiyot strategiyasi. – Toshkent: O‘zbekiston, 2022. – 320 b.

2. O‘zbekiston Respublikasi Prezidentining “Ta’lim sifatini baholash sohasidagi xalqaro tadqiqotlarni tashkil etish chora-tadbirlari to‘g‘risida”gi qarori. PQ–3775-son, 12.06.2018-y.

3. IEA. PIRLS 2021 Assessment Framework. – Amsterdam: International Association for the Evaluation of Educational Achievement, 2020. – 180 p.

4. Ta’lim sifatini baholash bo‘yicha xalqaro tadqiqotlarni amalga oshirish milliy markazi. PIRLS xalqaro tadqiqoti: metodika va baholash tizimi. – Toshkent, 2022. – 112 b.

5. Karimova N., Jo‘rayev S. Boshlang‘ich sinflarda o‘qish savodxonligini rivojlantirishda xalqaro tajriba // Boshlang‘ich ta’lim jurnali. – 2023. – №4. – B. 45–52.

6. Mullis, I.V.S., Martin, M.O. PIRLS 2021 Encyclopedia: Education Policy and Curriculum in Reading. – Boston: TIMSS & PIRLS International Study Center, 2022. – 250 p.

DOI: https://10.5281/zenodo.17664557

PIRLS, TIMSS VA PISA DASTURLARINING O‘ZBEKISTON TA’LIM SIFATINI OSHIRISHDAGI O‘RNI

Quvondiqov Shamshodjon Husniddin o‘g‘li
Profi University Navoiy filiali
Boshlang‘ich ta’lim mutaxasislik fanlari o‘qituvchisi
shamshodquvondiqov94@gmail.com

Usmonova Bahoroy Zafar qizi
Profi University Navoiy filiali
“Boshlang‘ich ta’lim” kunduzigi ta’lim yo‘nalishi 2 - kurs talabasi
usmonovabahoroy878@gmail.com

Toshpulatova Nargiza Aziz qiz
Profi University Navoiy filiali
“Boshlang‘ich ta’lim” kunduzigi ta’lim yo‘nalishi 2- kurs talabasi
toshpulatovan84@gmail.com

ANNOTATSIYA

Mazkur maqolada PIRLS, TIMSS va PISA xalqaro baholash dasturlarining O‘zbekiston ta’lim tizimidagi ahamiyati, ularning ta’lim sifatini oshirishdagi o‘rni hamda o‘quvchilarning bilim, ko‘nikma va kompetensiyalarini baholashdagi roli tahlil qilinadi. Shuningdek, ushbu dasturlar asosida o‘quv jarayonini takomillashtirish, o‘qituvchilarning metodik tayyorgarligini kuchaytirish va o‘quvchilarning xalqaro mezonlar asosida fikrlash ko‘nikmalarini shakllantirish imkoniyatlari yoritilgan.

Maqolada xalqaro baholash dasturlari natijalarining O‘zbekiston ta’lim siyosatiga ta’siri ham ko‘rsatib o‘tilgan.

Kalit so‘zlar: *PIRLS, TIMSS, PISA, xalqaro baholash, ta’lim sifati, o‘qish savodxonligi, fanlararo kompetensiya, baholash tizimi, O‘zbekiston ta’limi.*

АННОТАЦИЯ

В статье анализируется значение международных оценочных программ PIRLS, TIMSS и PISA в системе образования Узбекистана, их роль в повышении качества образования и оценке знаний, навыков и компетенций учащихся. Также освещаются возможности совершенствования образовательного процесса, повышения методической подготовки учителей и развития навыков мышления учащихся на основе международных критериев на основе этих программ. Также в статье показано влияние результатов международных оценочных программ на образовательную политику Узбекистана.

Ключевые слова: *PIRLS, TIMSS, PISA, международная оценка, качество образования, грамотность чтения, междисциплинарная компетентность, система оценки, образование в Узбекистане.*

ABSTRACT

This article analyzes the role of the international assessment programs PIRLS, TIMSS, and PISA in improving the quality of education in Uzbekistan. It discusses how these studies assess students’ knowledge, skills, and competencies, and how their results contribute to the modernization of the educational process. The article also highlights the importance of these programs in strengthening teachers’ methodological preparedness and developing students’ critical and analytical thinking in accordance with international standards. Furthermore, the impact of the PIRLS, TIMSS, and PISA results on educational policy in Uzbekistan is examined.

Keywords: *PIRLS, TIMSS, PISA, international assessment, education quality, reading literacy, cross-curricular competence, evaluation system, Uzbekistan education.*

Bugungi kunda ta’lim sifati va samaradorligini oshirish, o‘quvchilarning bilim, ko‘nikma hamda kompetensiyalarini xalqaro mezonlar asosida baholash masalasi O‘zbekiston ta’lim siyosatining eng muhim yo‘nalishlaridan biriga aylandi. Mamlakatimizda ta’lim sohasini modernizatsiya qilish, uni xalqaro standartlarga moslashtirish, o‘quvchilarning ijodiy fikrlash, tahlil qilish va mustaqil qaror qabul qilish ko‘nikmalarini rivojlantirish davlat siyosatining ustuvor vazifalaridan biri sifatida belgilangan.

O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev ta’kidlaganidek: “Bugungi kunda ta’lim sifatini oshirmasdan turib, xalqimiz hayot darajasini yuksaltirib bo‘lmaydi. Shu bois, xalqaro baholash dasturlarida faol ishtirok etish va ulardagi natijalarni tahlil qilib, ta’lim tizimimizni zamon talablari asosida yangilash zarur.”

Mazkur fikr O‘zbekiston ta’lim tizimini rivojlantirishda xalqaro baholash dasturlarining ahamiyatini yaqqol ko‘rsatadi. Shu nuqtai nazardan, mamlakatimiz 2018-yildan boshlab PIRLS (Progress in International Reading Literacy Study), TIMSS (Trends in International Mathematics and Science Study) va PISA (Programme for International Student Assessment) kabi xalqaro baholash dasturlarida faol ishtirok etmoqda.

Ushbu ishtirok O‘zbekiston Respublikasining “Ta’lim to‘g‘risida”gi Qonuni (2020-yil 23-sentabr) hamda “O‘zbekiston Respublikasida xalqaro baholash dasturlarida ishtirok etish tizimini rivojlantirish to‘g‘risida” Prezident qarori (2021-yil 25-fevral, PQ–5004-son)da belgilangan vazifalar asosida yo‘lga qo‘yilgan. Qarorlarda xalqaro baholash natijalarini ta’lim tizimini takomillashtirish, o‘quv dasturlarini yangilash va o‘qituvchilar malakasini oshirishda samarali mexanizm sifatida qo‘llash zarurligi alohida qayd etilgan.

Shuningdek, “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi”da ta’lim sifatini oshirish, o‘quvchilarning xalqaro reytinglardagi natijalarini yaxshilash va zamonaviy baholash tizimini joriy etish ustuvor yo‘nalish sifatida belgilangan.

Shu jihatdan, PIRLS, TIMSS va PISA dasturlarining O‘zbekiston ta’lim sifatini oshirishdagi o‘rni beqiyosdir. Ular nafaqat o‘quvchilarning o‘qish savodxonligi, matematika va tabiiy fanlar bo‘yicha bilim darajasini baholaydi, balki ta’lim jarayonining mazmunini xalqaro tajribalar asosida tahlil qilish imkonini ham beradi.

O‘zbekiston Respublikasi mustaqillikka erishgandan so‘ng ta’lim tizimini isloh qilish, uni xalqaro talablarga moslashtirish yo‘lida keng ko‘lamli islohotlar amalga oshirildi. Ayniqsa, so‘nggi yillarda ta’lim sifati va natijadorligini baholashda xalqaro mezonlarni joriy etish davlat siyosatining ustuvor yo‘nalishiga aylandi. Shu nuqtai nazardan, mamlakatimiz PIRLS, TIMSS va PISA xalqaro baholash dasturlarida ishtirok etishni boshladi.

PIRLS dasturi – o‘qish savodxonligini baholash vositasi

PIRLS (Progress in International Reading Literacy Study) — boshlang‘ich sinf o‘quvchilarining o‘qish savodxonligini baholashga qaratilgan xalqaro tadqiqotdir. Ushbu dastur o‘quvchilarning matnni tushunish, tahlil qilish, fikr yuritish va mazmunni qayta ifodalash ko‘nikmalarini o‘lchaydi.

O‘zbekiston 2021-yildan boshlab PIRLS dasturida ishtirok etib kelmoqda. Dastur natijalari ta’lim tizimida o‘qish metodikalarini takomillashtirish, o‘quvchilarning o‘qish madaniyatini rivojlantirish va boshlang‘ich ta’limda o‘qituvchilarning malakasini oshirish zarurligini ko‘rsatdi. Shu bois, Xalq ta’limi vazirligi huzurida “PIRLS milliy markazi” tashkil etildi va o‘qituvchilarni xalqaro mezonlar asosida tayyorlash bo‘yicha amaliy ishlar olib borilmoqda.

TIMSS dasturi – fanlararo kompetensiyalarni aniqlovchi baholash tizimi

TIMSS (Trends in International Mathematics and Science Study) — o‘quvchilarning matematika va tabiiy fanlar bo‘yicha bilimlarini xalqaro darajada baholovchi dasturdir. O‘zbekistonning ushbu dasturdagi ishtiroki 2019-yildan boshlab

yo‘lga qo‘yildi. TIMSS baholashining asosiy maqsadi — o‘quvchilarning mantiqiy fikrlash, muammoli vaziyatlarda yechim topish, tajriba o‘tkazish va natijani tahlil qilish ko‘nikmalarini aniqlashdan iborat.

TIMSS natijalari O‘zbekistonda tabiiy fanlarni o‘qitish metodikasini qayta ko‘rib chiqish, amaliy mashg‘ulotlar ulushini oshirish, STEAM ta’limini rivojlantirish zarurligini ko‘rsatdi. Shu asosda 2022-yilda “STEAM ta’lim konsepsiyasi” ishlab chiqildi va maktablarda bosqichma-bosqich joriy etilmoqda.

PISA dasturi – o‘quvchilarning hayotiy ko‘nikmalarini baholash

PISA (Programme for International Student Assessment) — 15 yoshli o‘quvchilarning o‘qish, matematika va tabiiy fanlar bo‘yicha hayotiy muammolarni hal qilish qobiliyatini baholovchi dasturdir. Ushbu dastur O‘zbekiston uchun ta’lim sifatini xalqaro miqyosda tahlil qilish, milliy o‘quv dasturlarini xalqaro talablar bilan uyg‘unlashtirish imkonini beradi.

O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning 2021-yil 25-fevraldagi PQ–5004-sonli qarori bilan PISA tadqiqotlariga tayyorgarlikni kuchaytirish, o‘quv dasturlarini kompetensiyaviy yondashuv asosida qayta ishlab chiqish, o‘qituvchilarni malakasini oshirish bo‘yicha kompleks chora-tadbirlar belgilandi. Ushbu qaror asosida mamlakatimizda PISA Milliy markazi tashkil etilib, 2025-yilgi tadqiqotlarda muvaffaqiyatli ishtirok etish uchun zarur infratuzilma yaratildi.

PIRLS, TIMSS va PISA dasturlari natijalari O‘zbekistonda ta’lim siyosatini shakllatirishda muhim manba bo‘lib xizmat qilmoqda. Xalqaro tadqiqotlar:

ta’lim tizimining kuchli va zaif tomonlarini aniqlash;

o‘quv dasturlarini takomillashtirish;

o‘qituvchilarni metodik tayyorlash tizimini yangilash;

o‘quvchilarning tanqidiy va ijodiy fikrlash ko‘nikmalarini rivojlantirish;

ta’lim sifatini xalqaro mezonlar asosida baholash imkonini yaratmoqda.

Shuningdek, “Yangi O‘zbekistonning 2022–2026-yillarga mo‘ljallangan taraqqiyot strategiyasi”da xalqaro baholash dasturlarida o‘zbekistonlik o‘quvchilar

natijalarini yaxshilash, zamonaviy o‘quv dasturlarini joriy etish va o‘qituvchilar malakasini oshirish eng muhim vazifalardan biri sifatida qayd etilgan.

Umuman olganda, xalqaro baholash dasturlari ta’lim tizimini xalqaro standartlarga moslashtirish, o‘quvchilarning funksional savodxonligini rivojlantirish, shuningdek, O‘zbekistonning jahon ta’lim maydonida o‘z o‘rnini mustahkamlashda muhim o‘rin tutmoqda.

O‘zbekiston Respublikasida ta’lim sifatini oshirish, o‘quvchilarning bilim, ko‘nikma va kompetensiyalarini xalqaro mezonlar asosida baholash bugungi kunda dolzarb masalalardan biri hisoblanadi. Shu nuqtai nazardan, PIRLS, TIMSS va PISA xalqaro baholash dasturlarida ishtirok etish mamlakatimiz ta’lim tizimini jahon andozalari bilan taqqoslash, uning kuchli va zaif jihatlarini aniqlash hamda rivojlantirish strategiyalarini ishlab chiqishda muhim ahamiyat kasb etmoqda.

Mazkur dasturlar orqali o‘quvchilarning o‘qish savodxonligi, mantiqiy fikrlash, tahliliy yondashuv va fanlararo kompetensiyalarini baholash imkoniyati yaratilmoqda. Ularning natijalari asosida o‘quv dasturlarini yangilash, o‘qituvchilarning metodik tayyorgarligini takomillashtirish, ta’lim mazmunini kompetensiyaviy yondashuv asosida qayta qurish ishlari olib borilmoqda.

Shuningdek, xalqaro baholash dasturlarining mamlakat ta’lim siyosatiga integratsiyalashuvi ta’lim sohasida islohotlarni chuqurlashtirish, ilg‘or xorijiy tajribalarni o‘rganish va ularni milliy amaliyotga tatbiq etish uchun mustahkam poydevor yaratmoqda.

Xulosa qilib aytganda, PIRLS, TIMSS va PISA dasturlari O‘zbekiston ta’lim tizimining sifatini oshirishda, o‘quvchilarning xalqaro miqyosda raqobatbardoshligini ta’minlashda, shuningdek, “Yangi O‘zbekiston” taraqqiyot strategiyasida belgilangan maqsadlarni amalga oshirishda muhim o‘rin tutadi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. O‘zbekiston Respublikasi Prezidenti Sh.M. Mirziyoyevning Oliy Majlisga Murojaatnomasi. – Toshkent, 2023-yil.

2. O‘zbekiston Respublikasi “Ta’lim to‘g‘risida”gi Qonuni. – 2020-yil 23-sentabr.

3. O‘zbekiston Respublikasi Prezidentining “Xalqaro baholash dasturlarida ishtirok etish tizimini rivojlantirish chora-tadbirlari to‘g‘risida”gi qarori. – PQ–5004-son, 2021-yil 25-fevral.

4. “O‘zbekiston Respublikasida 2030-yilgacha xalq ta’limini rivojlantirish konsepsiyasi”. – Toshkent, 2019-yil.

5. “Yangi O‘zbekistonning 2022–2026-yillarga mo‘ljallangan taraqqiyot strategiyasi”. – Toshkent, 2022-yil.

6. PIRLS 2021 International Results in Reading. – International Association for the Evaluation of Educational Achievement (IEA), 2022.

7. TIMSS 2019 International Results in Mathematics and Science. – IEA, 2020.

8. PISA 2022 Results (Volume I–III). – OECD Publishing, Paris, 2023.

9. Xalq ta’limi vazirligi huzuridagi Milliy baholash markazi materiallari. www.baholash.uz

10. UNESCO Institute for Statistics. Education Indicators and Global Assessments. – 2022.

DOI: https://10.5281/zenodo.17664579

ЗАИМСТВОВАНИЯ СЛОВ И ИХ АДАПТАЦИЯ В СОВРЕМЕННОЙ РУССКОЙ РЕЧИ

Нематжонова Нафиса
научный руководитель, ФерГУ

Гафурова Шахзода
студентка 2-го курса
факультета филологии ФерГУ

АННОТАЦИЯ

Статья посвящена изучению лингвистического явления «заимствование» и его механизмам. Изучены основные способы введения иноязычных слов в тексте. Исследованы природа заимствования и причины этого процесса. Рассмотрены примеры заимствованных русским языком слов.

Ключевые слова: Заимствование, иноязычные слова, фонетическая адаптация, адаптация

Язык – это живой организм, который постоянно развивается, обогащается и изменяется под влиянием внешних и внутренних факторов. Одним из важнейших процессов, происходящих в языке, является заимствование слов из других языков. В последние годы из-за увеличения объема информации, обусловленной научно-техническим прогрессом, социальной, экономической и политической ситуацией, русский язык пополнился большим количеством заимствованных слов, находящихся на разном этапе освоения.

Заимствование – это слова и словосочетания, перенятые из одного языка в другой по его фонетическим и грамматическим правилам. Количество заимствований в каждом языке разное. Есть языки, полные заимствованных слов, например корейский: он включает в себя около 2/3 китайский лексических единиц. Другие имеют небольшое количество заимствованных слов: например, русский, французский и немецкий. Тем не менее, есть языки – чешский, китайский и венгерский, - которые стараются избегать ввода иностранных слов и пытаются составить новые слова и выражения для нового понятия своими собственными лексическими единицами. Но нет языка без заимствованной, потому что народы нельзя отделить друг друга, а общение – культурное, научное и коммерческое – нельзя остановить.

Поток заимствованных иностранных слов в русский язык особенно усилился в 90-е годы. Это связано с изменениями в таких сферах, как политика, экономика, культура и нравственная ориентация общества. Новые слова вливались в русский язык из других языков в результате экономических, политических и культурных связей русского народа с другими. Речь живо принимает новые реалии с их нерусскими названиями.

Пришедшие из одного языка в другой иностранные слова становятся заимствованными только в том случае, если прочно входят в словарный состав языка, что требует адаптации к новой языковой системе, приспособления к её особенностям. Ведь заимствованные слова представляют собой особую структуру с точки зрения звукового состава, словообразовательной структуры, семантики, поэтому их прямое использование, без изменений, нередко вызывает трудности.

Для того чтобы произошло заимствование, необходимо наличие определенного рода психологических предпосылок, настроя этносоциума, программирования его языкового сознания и восприятия.

Существует три основных способа введения иноязычного слова в текст: 1) перевод – передача с помощью уже существующих слов на основе смыслового

соответствия; 2) транскрипция – передача звуков или начертания чужого языка системой звуков или начертаний русского языка. По правильности транскрипции иностранных слов можно судить о культурном уровне человека; 3) транслитерация – передача только звуков. То есть, если имя драматурга Шекспира перевести на русский язык с помощью транслитерации, то оно будет звучать как Уильям, а если это сделать с помощью транскрипции, то – Вильям, аналогично – имя Ватсон и Уотсон в разных переводах рассказов о Шерлоке Холмсе А. Канон Дойла.

Современный русский язык не разу стал таким, как сегодня. Язык принадлежит к тем общественным явлениям, которые действуют на протяжении всего существования человеческого общества. Словарный состав современного русского языка прошел длительный путь становления. Наша лексика состоит не только из исконно русских слов, но и из слов, заимствованных из других языков. Иноязычные источники пополняли и обогащали русский язык на протяжении всего процесса его исторического развития. Одни заимствования были сделаны ещё в древности, другие – сравнительно недавно. Выделим два направления, по которым шло пополнение русской лексики: 1. Новые слова создавались из имеющихся в языке словообразовательных элементов (корней, суффиксов, приставок). Так расширялись и развивались исконно русская лексика.

Изучением причин заимствования иноязычных слов занимались многие лингвисты еще в начале XX в. Однако выявление причин заимствования проводилось без достаточно четкого разделения языковых и внешних, неязыковых, причин. Сейчас основной причиной заимствования иноязычных слов считается необходимость в наименовании вещей и понятий. Перечисляются и другие причины, различные по своему характеру - языковые, социальные, психические, эстетические и т. п. Сам процесс языкового заимствования рассматривается в неразрывной связи с культурными и иными контактами двух разных языковых обществ и как часть и результат таких контактов. Круг новых понятий и явлений, имеющих русское происхождение, ограничен. Поэтому

более простым и эффективным считается заимствование уже существующего названия вместе с заимствуемым понятием и предметом.

Говоря об общественно-политической лексике сегодня, мы можем распределить ее на следующие группы по сферам человеческой деятельности, откуда взяты те или иные слова в политическую речь, по сферам преимущественного употребления:

Слова собственно политического дискурса:

номенклатурные наименования:

- лиц (чиновников) (н-р: президент, спичрайтер);

- ведомств, органов и т.п. (н-р: импичмент);

- территорий (н-р: регион);

терминология электоральных и смежных технологий (политический маркетинг и т.п.) (н-р: баллотироваться, электорат, лоббисты);

наименования политических партий, движений, течений и их членов (участников) (н-р: плюралисты, сепаратистский);

политический жаргон (н-р: триколор, мандат).

Термины права, употребляемые в общественно-политическом дискурсе СМИ:

- собственно термины (н-р: экстрадиция, легитимный);

- правовой жаргон (н-р: грин-кард, прайвэси).

СПИСОК ИСПОЛЬЗОВАННОЙ ЛИТЕРАТУРЫ: (REFERENCES)

1. Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт. – М.: Наука, 1988. 2. Бабай Н.Г. Проблема иноязычных заимствований в общественных дискуссиях о языке. // Литературная норма в лексике и фразеологии. – М.: Наука, 1983.

3. Бурова Э.А. “Лексические галлицизмы в современном русском языке”, Ростов-на Дону, 2004.

4. Арутюнова Н.Д. Типы языковых значений: Оценка. Событие. Факт. – М.: Наука, 1988

DOI: https://10.5281/zenodo.17664788

ЭКОЛОГИЯ ВА ЯШИЛ ИҚТИСОДИЁТ, КЕЧА, БУГУН ВА КЕЛАЖАК...

Бердиниязова Нурья Кошкинбаевна

ҚР Адлия вазирлигининг ҳуқуқий ахборот шўъбаси бошлиғи, I даражали юрист, Вазирлар Маҳкамаси ҳузуридаги Бизнес ва тадбиркорлик олий мактаби магистратура босқичи, халқаро бошқарув йўналиши 2-курс тингловчиси

АННОТАЦИЯ

Мазкур мақолада географик ва иқлим шароитлари, мамлакатимизнинг экологик хавфсизлигини таъминлаш борасида амалга оширилаётган ишлар аҳолининг ижтимоий-иқтисодий, шу жумладан қулай атроф муҳитга бўлган ҳуқуқларини таъминлаш, барқарор келажак йўлидаги мажбуриятлар ва саъй-ҳаракатлар, иқлим ўзгаришларининг инсон ҳуқуқларига кўрсатадиган салбий таъсирини юмшатишга қаратилган таклиф ва тавсиялар, айниқса Орол фожиаси оқибатларини юмшатиш, чиқиндилар муаммосини ҳал этиш, энг муҳими аҳоли саломатлигини мустаҳкамлаш каби масалалар баён қилинган.

Калит сўзлар. Экологик ҳуқуқ, иқлим ўзгариши, Орол фожияси, энергоресурслар, жавобгарлик.

АННОТАЦИЯ

В данной статье изложены географические и климатические условия, проводимая работа по обеспечению экологической безопасности нашей страны, обеспечение социально-экономических прав населения, в том числе на благоприятную окружающую среду, обязательства и усилия на пути к устойчивому будущему, предложения и рекомендации, направленные на смягчение негативного воздействия изменения климата на права человека,

особенно смягчение последствий Аральской трагедии, решение проблемы отходов и, самое главное, укрепление здоровья населения.

Ключевые слова. Экологическое право, изменение климата, трагедия Аральского моря, энергоресурсы, ответственность.

ABSTRACT

This article describes the geographical and climatic conditions, the work being carried out to ensure the ecological security of our country, ensuring the socio-economic rights of the population, including a favorable environment, commitments and efforts for a sustainable future, proposals and recommendations aimed at mitigating the negative impact of climate change on human rights, especially mitigating the consequences of the Aral Sea disaster, solving the waste problem, and most importantly, strengthening public health.

Keywords: Environmental law, climate change, Aral tragedy, energy resources, responsibility.

Агар биз дунёнинг табиий захираларидан ҳозирги даражада фойдаланишни давом эттирсак, кейинги ўттиз йил ичида ҳаётий эҳтиёжларимизни қондириш учун яна бир планетага тенг захира керак бўлади

Сўнгги йилларда мамлакатимизда иқтисодий барқарорликни таъминлаш, атроф-муҳитни муҳофаза қилиш, экологик тоза ҳудудга айлантириш мақсадида кўплаб чора-тадбирлар амалга оширилиб, бу борада норматив-ҳуқуқий ҳужжатлар ҳам қабул қилинмоқда.

Президентимиз Ш.Мирзиёев ташаббуси билан 2025 йилга "Атроф-муҳитни муҳофаза қилиш ва "яшил" иқтисодиёт йили" деб ном берилиши ҳам бежиз эмас. Чунки, давлатимиз раҳбари Олий Мажлис Қонунчилик палатасининг бош вазир

лавозимига номзодни кўриб чиқиш ҳамда Вазирлар Маҳкамасининг яқин ва узоқ истиқболга мўлжалланган ҳаракатлар дастури муҳокамасига бағишланган мажлисидаги нутқида нафақат Ўзбекистон, балки дунёдаги кўплаб давлатлар иқлим ўзгаришларининг салбий оқибатларини кўриб келаётганлигини айтиб ўтди.[1]

Шунингдек, ҳаво ва сувнинг ифлосланиши, тупроқ эрозияси, чўлланиш, қазилма ёқилғиларни ҳисобсиз ишлатиш глобал исишга, табиий офатларнинг кўпайишига олиб келаётганини, Ҳукуматимиз йил давомида белгиланган энг муҳим вазифалар бўйича давлат дастурини ишлаб чиқишини, бу дастурда "яшил" технологияларни жорий этиш, сувни тежаш, кўкаламзор ҳудудларни кескин кўпайтириш, Орол фожиаси оқибатларини юмшатиш, чиқиндилар муаммосини ҳал этиш, энг муҳими аҳоли саломатлигини мустаҳкамлаш каби масалалар устувор йўналиш сифатида белгиланишини айтиб ўтди.

БМТ Бош Ассамблеяси 78-сессиясида қилган нутқида Шавкат Мирзиёев Орол денгизи фожиаси ва иқлим ўзгариши оқибатларига қарши курашиш ҳолати ва бу борада яқин келгуси даврда амалга ошириш зарур бўлган чора-тадбирларга алоҳида эътибор қаратди.[2]

Айни пайтда дунёнинг жуда катта минтақаларида экологик вазият кескинлашган. Бунга бир-бирига боғлиқ бўлган учта инқироз, яъни иқлим ўзгариши, биохилма-хиллик йўқолиши ва атроф-муҳит ифлосланиши кучайиб бораётганлиги асосий сабаб бўлмоқда.

Миллион-миллион аҳоли яшайдиган улкан ҳудудлар, жумладан, Марказий Осиё ҳам, иқлим ўзгаришлари оқибатлари туфайли ижтимоий-иқтисодий жиҳатдан катта зарар кўрмоқда, экологик вазият бузилмоқда, аҳоли саломатлигига жиддий путур етмоқда.

[1] Gazeta.uz, 2024-йил 20-ноябрь, https://www.gazeta.uz/oz/2024/11/20/yil/

[2] Review.uz, 2023 йил 29 сентябрь, https://review.uz/uz/post/orol-fojiasini-yumshatish-va-ekologik-vaziyatni-yaxshilash-xalqaro-hamkorlikni-taqozo-etadi

Аллақачон глобал муаммога айланган Орол денгизи сатҳи кескин камайиши билан боғлиқ муаммоларни бартараф этиш борасида Ўзбекистон ўз имкониятлари даражасида улкан чора-тадбирларни амалга оширмоқда. Орол денгизи фожиаси ва экологик вазиятни юмшатиш бўйича чора-тадбирлар БМТнинг Барқарор ривожланиш мақсадлари билан ҳамоҳанг тарзда амалга оширилмоқда.

Чўлланиш, қурғоқчилик, чанг-қум бўронлари ва ҳарорат ошишига қарши 600 минг гектар майдонда “яшил тўсиқлар” ўрмонлари ташкил этиш белгиланди. Хавфли гидрометеорологик ҳолатлар ва тоғ дарёлари оқимлари ҳолати ҳақида олдиндан ҳаққоний хабар бериш даражасини мос равишда 100% ва 98%га етказиш чоралари ишлаб чиқилди.

Хўш, аслида табиий захиралар ҳамманинг мулки: ягона чора уни тежаш. Бугун дунё аҳолисининг тўртдан уч қисми экологик қарздор.

Сиз, Биз нима қила оламиз? Сиз фақат иш жойи ва уйдаги электр захираларини тежанг. Бу умуман қийин эмас. Лекин ҳар биримиз учун манфаатли иш. Қурилма ишлатилмаётганда электр симини тармоқдан узинг.

Кўпчилик электр тармоғига уланган қурилмалар қанча электр энергиясини сарфлашини билмайди. Масалан, ўчиқ телевизорлар, зарядланган телефонлар. Улар сарфлайдиган электр энергияси миқдори кам, лекин узоқ муддат уланган ҳолатда турганда бундай деб бўлмайди.

Кундалик одатларимизни ўзгартириб, энергияни тежаш учун, керак бўлмаганда, чироқларни ёки қурилмаларни ўчиришимиз зарур.

Жаҳон ташкилотлари ҳисоботларидан бирида “Агар биз дунёнинг табиий захираларидан ҳозирги даражада фойдаланишни давом эттирсак, кейинги ўттиз йил ичида ҳаётий эҳтиёжларимизни қондириш учун яна бир сайёрага тенг захира керак бўлади,” дейилган эди.

Биз яна бир планетага тенг захирани тўплай олмаймиз. Кўпчилик бўлиб қила оладиган ягона чорамиз уни тежаш ва эҳтиёткорлик билан ишлатиш керак бўлади.

Оддийгина таклиф, Электр ускуналари, иситиш/совитиш тизимлари, ёритиш воситаларини энергия тежамкор турларига алмаштириш (LED лампалар, A++ тоифали техникаларни ўрнатиш, эски қурилмаларни замонавий ва кам энергия сарфлайдиганлари билан алмаштириш чораларини кўриш орқали нафақат энергоресурсларни тежаймиз, балки экология ва атроф-муҳитни асрашга, келажак авлодга соф ҳолатда етказишга эришамиз.

Шу мақсадда Ҳукуматимиз томонидан, яъни мамлакатимизда энергоресурслардан оқилона фойдаланишни таъминлаш, шу билан бирга истеъмолчиларни ёқилғи-энергетика ресурслари билан ишончли тарзда таъминлаш, халқ хўжаликларида қайта тикланувчи энергия манбалари ўрнатилишини ва энергияни тежовчи технологиялар кенг жорий этилишини рағбатлантириш, ёқилғи-энергетика ресурслари нархларининг шаклланишини босқичма-босқич бозор тамойилларига ўтказишни давом эттириш мақсадида жорий йилнинг 16 апрель куни "Ёқилғи-энергетика соҳасида бозор механизмларини жорий этишнинг қўшимча чора-тадбирлари тўғрисида"ги 204-сонли қарори қабул қилиниб, ушбу қарор билан энергоресурслар билан боғлиқ бир қатор янгиликлар жорий этилди.[1]

Шу ўринда таъкидлаш жоизки, географик ва иқлим шароитларини ҳисобга олган ҳолда, Қорақалпоғистон Республикаси ва Хоразм вилоятида иситиш мавсуми республиканинг бошқа ҳудудларидан фарқли равишда октябрь-февраль ойлари деб белгиланди. Шу билан бирга, эҳтиёжманд оилаларга меъёрдан ортиқча ишлатилган электр ва газ учун компенсациялар берилиши, бунда эҳтиёжманд оилалар сифатида “Ижтимоий ҳимоя ягона реестри” тизимига киритилган оилалар тушунилади. “Маҳалла еттилиги” томонидан Ягона реестрга кирмаган эҳтиёжманд оилаларнинг қўшимча рўйхати шакллантирилиши, туман (шаҳар) ҳокимликлари ва маҳаллалар кесимидаги эҳтиёжманд оилаларнинг қўшимча рўйхатига ўзгартириш киритиши мумкинлиги ҳам кўрсатиб ўтилди.

[1] Ўзбекистон Республикаси Вазирлар Маҳкамаси қарори, 2024 йил 16 апрель, https://lex.uz/uz/docs/6884060

Компенсация олувчи муҳтож оилалар ноябрь - март ойларида (ҳар ойнинг 15-санасигача) “Инсон” ижтимоий хизматлар марказлари ёки маҳаллаларда фаолият юритувчи ижтимоий ходимларга мурожаат қилади.

Бунда, аризада паспорт маълумотлари, абонент рақами, ва телефон рақами кўрсатилади. Ариза берилган ойнинг 27-санасига қадар “Ҳудудий электр тармоқлари” АЖ, “Ҳудудгазтаъминот” АЖ билан биргаликда ўрганилади.

Ўрганиш натижаси асосида компенсация пуллари ариза берилган ойдан кейинги ойнинг 27-санасигача муҳтож оилаларнинг пластик картасига ўтказиб берилади. Ҳокимликлар эса Халқ банки билан биргаликда Ижтимоий ҳимоя миллий агентлиги томонидан тақдим этилган рўйхатга мувофиқ 2024 йил 1 ноябрга қадар банк пластик картаси бўлмаган муҳтож оилалар вакилига бепул асосда пластик карталар очиб берилишини таъминлайди.

Шу билан бирга, бугунги кунга келиб, соҳада аҳоли ва тадбиркорлик субъектлари томонидан энергия ресурсларидан ноқонуний фойдаланиш, мақсадсиз сарфлаш ва яширин иқтисодиётни юзага келтирувчи омиллардан фойдаланиш сингари ҳолатлар вужудга келмоқда. Бу каби ҳолатларнинг олдини олиш ва “Атроф-муҳитни асраш ва “яшил иқтисодиёт” йилида энергия ресурсларидан ноқонуний фойдаланиш ва беҳуда сарфланишининг олдини олиш тизимини такомиллаштириш, иқтисодиёт тармоқларида, давлат идораларида ва ижтимоий соҳа объектларида ҳамда аҳоли хонадонларида энергия тежамкорлиги ва самарадорлигини янада ошириш мақсадида давлатимиз раҳбарининг “Ёқилғи-энергия ресурсларидан ноқонуний фойдаланиш ва беҳуда сарфланишининг олдини олиш ҳамда энергия самарадорлигини ошириш бўйича чора-тадбирларни такомиллаштириш тўғрисида”ги Қарори қабул қилинди.[1]

Демак, энергоресурслардан фойдаланиш қоидаларини бузганлик учун ҳам жавобгарлик белгиланган. Бунда Маъмурий жавобгарлик тўғрисидаги кодекснинг 101-миддасига мувофиқ электр, иссиқлик энергияси, газдан фойдаланиш қоидаларини бузиш фуқароларга базавий ҳисоблаш миқдорининг

[1] Ўзбекистон Республикаси Президенти қарори, 2025 йил 1 апрель, https://lex.uz/docs/7455627

ўн бараваридан ўн беш бараваригача, мансабдор шахсларга эса — йигирма бараваридан йигирма беш бараваригача миқдорда жарима солишга сабаб бўлади.[1]

Демак, ҳар қандай ҳолатда ҳам нафақат ўзимиз учун, балки келажак авлод учун табиий бойликларимизни асраб-авайлаган ҳолда етказишимиз керак, бу борада бугунги ёш авлодга ўрнак бўлайлик!

ФОЙДАЛАНИЛГАН АДАБИЁТЛАР РЎЙҲАТИ: (REFERENCES)

1. Ўзбекистон Республикаси Президентининг ПҚ-133-сон қарори, 2025 йил 1 апрель, https://lex.uz/docs/7455627;

2. Ўзбекистон Республикасининг Маъмурий жавобгарлик тўғрисидаги кодекси, 1995 йил 1 апрель, https://www.lex.uz/acts/97664;

3. Ўзбекистон Республикаси Вазирлар Маҳкамаси қарори, 2024 йил 16 апрель, https://lex.uz/uz/docs/6884060;

4. Gazeta.uz, 2024-йил 20-ноябрь, https://www.gazeta.uz/oz/2024/11/20/yil/;

5. Review.uz, 2023 йил 29 сентябрь, https://review.uz/uz/post/orol-fojiasini-yumshatish-va-ekologik-vaziyatni-yaxshilash-xalqaro-hamkorlikni-taqozo-etadi.

[1] Ўзбекистон Республикасининг Маъмурий жавобгарлик тўғрисидаги кодекси, 1995 йил 1 апрель, https://www.lex.uz/acts/97664

DOI: https://10.5281/zenodo.17664687

UVAYSIY LIRIKASIDA JANRLAR XILMA-HILLIGI

Abduraximova Mushtariy Furqat qizi
JDPU kutubxona – axborot faoliyati
1-bosqich talabasi

ANNOTATSIYA

Ushbu maqolada XIX asr o‘zbek adabiyotining yorqin vakilasi — Uvaysiy ijodidagi janr xilma-hilligi keng tahlil qilinadi. Unda shoiraning g‘azal, fard, chiston, muhammas, musaddas kabi janrlarda yaratgan asarlarining mazmun-mohiyati, badiiy uslubi hamda adabiy merosidagi o‘rni ochib berilgan. Uvaysiy asarlarining o‘ziga xosligi, ayol qalbining nozik kechinmalarini lirika orqali ifodalash mahorati ham ilmiy asosda tahlil qilingan.

Kalit so‘zlar: *Uvaysiy, g‘azal, fard, chiston, lirika, badiiy mahorat, mumtoz adabiyot.*

ABSTRACT

This article explores the diversity of literary genres in the works of Uvaysiy, a prominent representative of 19th-century Uzbek literature. It analyzes her mastery in ghazals, riddles, fards, and other poetic forms, revealing her unique lyrical expression of women’s emotions and the depth of her artistic talent. The study also highlights Uvaysiy’s contribution to the development of Uzbek classical literature and female poetry.

Keywords: *Uvaysiy, ghazal, fard, riddle, lyric poetry, artistic mastery, classical literature.*

АННОТАЦИЯ

В статье рассматривается жанровое многообразие творчества выдающейся поэтессы XIX века Увайсий. Анализируются её произведения в жанрах газели, фарда, чистона и других форм восточной поэзии. Особое внимание уделено лиризму, женственности и художественному мастерству поэтессы, а также её роли в развитии узбекской классической литературы.

Ключевые слова: *Увайсий, газель, фарда, чистон, лирика, художественное мастерство, классическая литература.*

KIRISH

O‘zbek adabiyoti tarixida o‘ziga xos ovoz, nozik did va badiiy mahorati bilan ajralib turgan shoira Uvaysiy nomi alohida ehtirom bilan tilga olinadi. U XIX asrning yirik adabiy vakillaridan biri bo‘lib, o‘z davrida ayollar orasida ilm va adabiyotga bo‘lgan qiziqishni yuksaltirgan, ayol shoiralar ijodining yuksak namunasini yaratgan.

Uvaysiy o‘z asarlarida insoniy tuyg‘ular, muhabbat, sadoqat, sabr, mehr-oqibat va vatanparvarlik kabi mavzularni yuksak mahorat bilan tasvirlagan. Uning g‘azallari, fardlari, chistonlari va boshqa janrlardagi asarlari o‘zbek adabiyotining ma’naviy xazinasi hisoblanadi.

Shoira o‘z ijodida xalqona ruh, tasavvufiy mazmun va lirikaning nozik ohanglarini uyg‘unlashtira olgan. Bu esa uning asarlarini zamonlar osha qadrlanadigan bebaho merosga aylantirgan. U o‘z davrining ilmli, ma’rifatli, irodali ayollaridan biri bo‘lib, o‘zbek ayol shoiralari orasida alohida o‘rin egallaydi. Uvaysiy (taxminan 1780–1845 yillar) Farg‘ona vodiysida yashab ijod qilgan, she’rlarida inson ruhiyati, muhabbat, sadoqat, sabr, ma’rifat va halollik g‘oyalarini kuylagan.[1]

ASOSIY QISM

Shoira o‘z davridagi ijtimoiy hayot, ayollarning o‘rni, insoniy qadriyatlar haqida o‘ziga xos qarashlarni she’riy ifoda orqali yetkazgan. Uvaysiyning she’riy merosi hajman uncha katta bo‘lmasa-da, mazmun jihatidan boy, falsafiy va estetik jihatdan mukammal. Uning ijodi o‘zbek adabiyotida ayol qalbining go‘zalligini, samimiyatini,

kechinmalarini lirika orqali ifodalashda yangi sahifa ochgan. Uvaysiy 4 devon tuzganligi ma’lum. Lekin bu devonlarning asl qo‘lyozmalari topilmagan. Uvaysiy mumtoz o‘zbek she’riyatining barcha janrlarida ijod qilgan. Navoiy, Fuzuliy va boshqalarning asarlariga muxammaslar bog‘lagan. Shoiraning adabiy merosida 269 g‘azal, 29 muxammas, 55 musaddas, 1 murabba, chiston, 3 doston, tugallanmagan bir manzuma bor. Ijodining g‘oyaviy mavzu doirasi teran va ko‘p qirrali [2].

Shoira adabiyotda taraqqiyparvar namoyandalarning qarashlari asosida maydonga kelgan inson taqdiri, shaxs erki va ma’rifatparvarlik g‘oyalarida latif va dilkash asarlar yaratgan, asarlarida insonni e’zozlash, odamlarni tabiat va xayot noz-ne’matlaridan bahramand bo‘lishga undash, do‘stlik, vafo va sadoqat haqidagi ulug‘vor niyatlarini Qur’on oyatlari, hadislar va tasavvufiy talqinlar bilan asoslagan holda ijodiy barkamollikka erishgan. Uning she’rlarida tariqatning talab va qoidalariga taalluqli bo‘lgan talqinlar ko‘p uchraydi: Fano mardumlarini sirridin hech kimsa yo‘q ogoh,Qabih guftor mardumdin ko‘ngul dog‘ o‘ldi, dog‘ o‘ldi.

Uvaysiy o‘z asarlarida yuksak odamiylikni, shu odamiylikni qalb to‘rida avaylovchi vafodor yorni ulug‘laydi, uni Quyosh bilan qiyos qiladi. Quyosh xar tong ufqdan bosh ko‘tarib, o‘zining otashin nuri bilan olamga, odamlarga o‘z mehr va shafqatini sochadi. Shoira yor va oftob tashbihlaridan qarshilantirish san’ati orqali eng go‘zal tuyg‘ular silsilasini yaratadi. Uning lirik qahramoni mushohadakor donishmand, vafoli oshiq.

Uvaysiyning eng ko‘p ijod qilgan janri — bu g‘azaldir. Uning g‘azallari sevgi, sadoqat, sabr va insoniy fazilatlarni ulug‘lovchi lirika bilan sug‘orilgan. Uvaysiyning g‘azallarida Alisher Navoiy an’analari davom etgan bo‘lsa-da, unda ayolona noziklik va hissiyot ustunlik qiladi.

Masalan, quyidagi baytda shoira sevgi iztirobini, sadoqatni nihoyatda nafis tarzda ifoda etadi:

Jonim ichra jonim, ey yor, sensan,

Dil dardining davosi sensan.

Bu satrlarda Uvaysiy sevgi orqali ilohiy bir sadoqatni kuylaydi. U uchun sevgi nafaqat dunyoviy tuyg‘u, balki ruhiy kamolot manbai hamdir. Shoira g‘azallarida ayolning dard va muhabbatini orasta so‘zlar bilan, nafis tashbehlar vositasida ifoda etadi. Uvaysiy hayotlik davridayoq nafis lirikasi bilan mashhur bo‘lgan va zamondoshlarining e’tiborini qozongan. [4] Lirik she’rlaridan tashqari, uning „Shahzoda Hasan“, „Shahzoda Husan“ kabi liroepik asarlari va „Voqeoti Muhammad Alixon“ kabi tarixiy dostonlari mavjud. Shoiraning liroepik dostonlari islom tarixi bilan bog‘liq voqealar asosida yaratilgan.

Uvaysiy asarlari o‘zining latif mazmuni va dilkash badiiyligi bilan xalq ommasi orasida keng yoyilgan, hofizlar, xonandalar tomonidan maqom va xalq ohanglari yo‘lida kuylanib kelinadi. Uning xattotlar tomonidan ko‘chirilgan 3 nusxa qo‘lyozma devoni O‘zbekiston Fanlar akademiyasi Beruniy nomidagi Sharqshunoslik instituti va Andijon universiteti kutubxonasida saqlanadi.

Uvaysiyning 15.000 misraga yaqin she’riy asarlari mavjud. Uning bir devoni O‘zbekiston Respublikasi Fanlar akademiyasida saqlanadi . Unga shoiraning g‘azal, muxammas, musaddas, murabba’lari va „Shahzoda Hasan“ hamda „Voqeoti Muhammadalixon“ dostonlari kiritilgan. Shoira devonining 3 nusxasi topilgan. „Shahzoda Hasan“, „Shahzoda Husayn“ kabi dostonlari mavjud, „Voqeoti Muhammadalixon“ nomli tarixiy asari tugallanmagan.

Uvaysiy fard janrida ham o‘z so‘zini ayta olgan shoira. Fard — bir baytdan iborat she’riy shakl bo‘lib, unda qisqa, ammo chuqur ma’no mujassam bo‘ladi.[5] Shoiraning quyidagi fardi bunga yorqin misoldir:

Kishi bilmas kishi dardin, kishi dardini bilgan yo‘q.

Bu fard inson ruhiyatining eng chuqur qatlamlariga kirib boradi. Uvaysiy bu satr orqali inson iztiroblarining ichki, so‘z bilan ifodalab bo‘lmaydigan tabiatini ochadi. Bunday falsafiy mazmun fard janrining mohiyatiga to‘liq mos tushadi.

Shoira ijodiga nazar tashlar ekansiz, xalq og‘zaki ijodining eng nozik va jozibador ko‘rinishlaridan biri bo‘lgan chistonlarga to‘xtalmay ilojingiz yo‘q. Uvaysiyning chistonlari xalq og‘zaki ijodi bilan chambarchas bog‘liq. Uvaysiy bu janrni nafaqat

o‘yin yoki mashg‘ulot sifatida, balki o‘quvchini fikrlashga, tafakkur qilishga, hayot hodisalariga ramziy yondashishga undovchi vosita sifatida qo‘llagan.

Masalan, uning quyidagi chistoni xalqona ifodaning go‘zal namunasi hisoblanadi:

Ko‘rinmas, ammo bor,

So‘ylamas, ammo gapirar,

Bilmasang, hayron bo‘lursan — bu nima?

(Javobi: Dil – yurak)

Bu chiston shoira tafakkurining kengligi, obrazli fikrlash uslubi va xalqona so‘z boyligidan ustalik bilan foydalanganini ko‘rsatadi. Chistonlar orqali Uvaysiy o‘z davridagi ma’naviy dunyoqarashni, hayotiy falsafani she’riy shaklda ifoda etadi.

Tasavvufiy ruh va falsafiy mazmun

Uvaysiy ijodida tasavvufiy g‘oyalar ham seziladi. U dunyo muhabbatini ilohiy muhabbat darajasiga ko‘taradi. Shoiraning ayrim g‘azallarida inson va Yaratuvchi o‘rtasidagi ruhiy bog‘liqlik ramziy tarzda aks etadi.

Masalan, quyidagi satrlarda bu ruh yaqqol seziladi:

Dilni pokla, to ko‘rsang jamolingni, ey Haq,

Senga yetmoq istagan har kimga to‘siq — nafs.

Bu misralar Uvaysiyning tasavvufiy tafakkurini, ruhiy poklanish g‘oyasini ifoda etadi.

Uvaysiy ijodining badiiy o‘ziga xosligi

Uvaysiy tili sodda, xalqona, shu bilan birga badiiy jihatdan nozik. Uning she’rlari o‘quvchiga ruhiy osoyishtalik, go‘zallik va samimiyat bag‘ishlaydi. Shoira o‘z davridagi ayol qalbining ichki dunyosini ilk bor shu darajada chuqur yoritgan adiba sifatida e’tirof etiladi. Uning ijodi o‘zbek mumtoz she’riyatiga ayolona lirikaning yangi yo‘nalishini olib kirdi.

Uvaysiy o‘zbek adabiyotida ayol shoiralar ijodining asoschisi sifatida tarixda o‘chmas iz qoldirdi. Uning g‘azal, fard va chistonlari o‘zbek mumtoz adabiyotining shakl va mazmun jihatdan boyishiga xizmat qildi.

U o‘z asarlari orqali o‘zbek ayolining irodasini, mehrini, sadoqatini, or-nomusini, shuningdek, ruhiy pokligini yuksak badiiy darajada tasvirlagan.

XULOSA

Uvaysiy ijodini o‘rganish o‘quvchiga nafaqat estetik zavq, balki ma’naviy kamolot, milliy iftixor va qadriyatlarimizni anglash imkonini beradi. Shoiraning asarlari bugungi yosh avlodni go‘zallikni his etishga, so‘z qadriyatini anglashga va o‘z milliy adabiyotini sevishga chorlaydi. Uvaysiy o‘zbek adabiyotida ayol shoiralar orasida o‘ziga xos maktab yaratgan ijodkor sifatida qadrlanadi. U o‘z asarlari bilan o‘zbek lirikasini yangi mazmun va ohanglar bilan boyitdi.

Shoiraning ijodi o‘zbek ayolining ichki dunyosini, tuyg‘ularini, orzularini va hayotiy falsafasini samimiy aks ettirgani bilan qadrlidir.

U g‘azal janriga ayolona noziklik, soddalik, samimiyat olib kirdi; fard orqali falsafiy fikrlashni, chiston orqali xalqona donolikni ifodaladi.

Uvaysiy o‘z davrining ijtimoiy-ma’naviy hayotida ayollar tafakkurining o‘sishiga, adabiy hayotda ularning faol ishtirokiga yo‘l ochgan.Uning asarlari bugungi kunda ham o‘z ahamiyatini yo‘qotmagan, balki o‘quvchini ruhiy poklanish, insoniylik, mehr va muhabbatga da’vat etuvchi ma’naviy manbaga aylangan.

Uvaysiy ijodini o‘rganish o‘quvchiga quyidagi imkoniyatlarni beradi:

o‘zbek adabiyotining mumtoz ildizlarini anglash;

ayol shoiralar merosini qadrlash;

milliy g‘urur va estetik didni shakllantirish;

so‘z go‘zalligini his etish orqali ma’naviy yuksalish.

Uvaysiyning adabiyotimizdagi o‘rni — bu ayol qalbining ovozi, inson ruhining samimiy ifodasi va o‘zbek so‘z san’atining go‘zal namunasi sifatida abadiy qadrlanadi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1.S. G‘aniyeva. O‘zbek ayol shoiralari ijodi. – Toshkent: Fan, 1980.

2.H. Boltaboev. Mumtoz adabiyot nazariyasi asoslari. – Toshkent: O‘zbekiston, 2004.

3.A. Rustamov. O‘zbek adabiyoti tarixi. – Toshkent: O‘qituvchi, 1997.

4.Uvaysiy. Devon. – Toshkent: G‘afur G‘ulom nomidagi nashriyot, 1961.

5.I. Haqqulov. Adabiyotshunoslik asoslari. – Toshkent: Universitet, 2010.

6.M. Jo‘raev. O‘zbek mumtoz she’riyati janrlari. – Samarqand, 2014.

DOI: https://10.5281/zenodo.17664815

MAKTABGACHA TA’LIM TASHKILOTI VA OILA O‘RTASIDA HAMKORLIK

Gaziyeva Nigora Shamsiddinovna
Angren universiteti “Pedagogika
va psixologiya” kafedra katta o‘qituvchisi

Bo‘stonova Ozoda Masharif qizi
Angren universiteti, maktabgacha
ta’lim yo‘nalishi 3-bosqich talabasi

ANNOTATSIYA

Ushbu maqolada oila jamiyatning asosiy bo‘g‘ini u davlatlar ichida kichik bir davlat ekanligi jamiyatning rivojlanishi ham aynan mana shu kichik bo‘g‘indan boshlanishi. MTT ota-onalar bilan jamoa tarzida va yakkama-yakka holda ishlash shakllarini mohirlik bilan qo‘shib olib borish keng aholi orasida pedagogik tashviqot ishlarini tashkil etish tufayli bolalarni tarbiyalashda ijobiy natijalarga erishish mumkinligi haqida ochib berilgan. Maqolada oila hamkorligi va uning mohiyati bola tarbiyasidagi muhim jihatlari to‘g‘risida hamda bola ijtimoiylashuvini ta’minlovchi hamkorlik metodlar haqida ma’lumotlarga ega bo‘lasiz. Qolaversa bolaning tashkilotga moslashuvi uning bilishga bo‘lgan obyektiv ehtiyojini yaxshilash. Bola o‘zligini namoyon etuvchi omillar haqida ham bayon qilamiz.

Kalit so‘zlar: Maktabgacha ta’lim, oila hamkorlik, ota-ona, bola tarbiyasi, bola shaxsi, hamkorlik metodlari, jamiyat ta’siri, so‘rovnoma, tashviqot, ijodkorlik, jamoa, individual, natija

АННОТАЦИЯ

В данной статье семья - это главное звено в обществе это маленькое государство внутри государств с этого маленького звена начинается развитие ОБЩЕСТВА дошкольные образовательные организации работают с родителями как в команде и индивидуально. Положительные результаты в воспитании детей обусловлены умелым сочстанием форм организацией педагогической пропагандической работы среди широких слоев населения. Статье вы узнаете о семейном сотрудничестве его сущности и важных аслектах в воспитании детей а также ометодах сотрудничества обеспечивающих социализацию ребёнка. Кроме того мы опишем факторы определяющие адаптацию ребёнка к МТТ и формирование у него обьективной потребности в зданиях.

Ключевые слова: Дошкольное образование, сотрудничество с семьёй, родители, воспитание ребёнка, личность ребёнка, методы сотрудничества, влияние общества, опрос, агитация, творчество, коллектив, индивидуальный, результат.

ABSTRACT

In this article the family is the main link in society it is a small state within the states the development of society begins from this small link preschool education organizations with parents as a team and individually. It is revealed that the achievement of positive results in the upbringing of children through the skillful combination of forms of work the organization of pedagogical propaganda work among the general population. Article you will leam about family cooperation it is essence and important aspects in child upbringing as well as cooperation methods that ensure that ensure the socialization of the child in addition we will describe the factors that determine the child’s adaptation to the MTT and improve his objective need for knowledge.

Keywords: Preschool education, family collaboration, parents, child upbringing, child personality, collaboration methods, social influence, survey, promotion, creativity, team, individual, result.

Oila xalqning jamiyatning hayoti turmushiga oid urf odatlarni o‘zida sinovdan o‘tkazadi. Yaxshilarini o‘z bağrida asrab avaylab kelajak avlodlarga yetkazadi. Oila oz farzandlarini tarbiyalab ularga umuminsoniy qadriyatlarni singdirish bilan ularga bodhlanğich ijtimoiy yo‘nalish beradi. O‘z farzandlarini katta oqimga jamiyatga qo‘shish bilan esa oila jamiyat yo‘nalishi iqtisodiyoti madaniyati va ma’rifatini ham belgilashga o‘z ta’sirini ko‘rsatadi. Shuning uchun ham Sharqda oila qadim qadimdan muqaddas qo‘rg‘on hisoblanib kelingan. Xususan o‘zbek oilalarining serildizlik xususiyatlari hozir ham saqlanib turibdi. O‘zbeklarda oilalarining muayyan turmush tarzi shakllanib hayotiy tajriba ortirib borishi tejamli va sarishta ro‘zg‘or turishi farzandlarni odobli manaviy yetuk bo‘lib kamol topishida keksalar ota onaning ro‘li katta o‘zbek oilalari o‘zlarining mustahkamligi, saranjom- sarishtaligi, bolajonligi, qarindosh-qondoshlik rishtalarini hurmat qilishi mehr oqibatli va boshqa qadriyatlari bilan ajralib turadi.

O‘zbekistonning davlat mustaqilligi tufayli xalqimizning azaliy milliy urf odat va marosimlari qaytadan tiklana boshlandi. Bu udumlar oilani mustahkamlashda muhim o‘rin egallaydi. O‘zbekiston hukumati oila masalalariga davlat siyosati darajasida bajarilishi lozim bo‘lgan ustuvor vazifa sifatida qaraydi. O‘zbekiston Respublikasi Konstitutsiyasining 63-moddasiga ko‘ra - oila jamiyatning asosiy bo‘g‘ini hisoblanadi. U jamiyat hamda davlat tomonidan muhofazada bo‘lish huquqiga ega. Onalik va bolalikni muhofaza qilish bo‘yicha boshqa qonuniy hujjatlar ham qabul qilinib amaliy tadbirlar belgilangan.

Oilani jamiyatning ravnaq topilishida tutgan o‘rni va ishtirokini yanada oshirish oilalarning huquqiy, ijtimoiy, iqtisodiy, ma’naviy-axloqiy manfaatlarini va farovonligini yaxshilashni davlat tomonidan qo‘llab quvvatlashni kuchaytirish hamda izchil taminlash maqsadida O‘zbekiston Respublikasi Prezidenti 1998- yilni "Oila yili"

deb e’lon qildi. Shunga asosan oila manfaatlarini ta’minlash borasida amalga oshiriladigan tadbirlar to‘g‘risida davlat dasturi ishlab chiqildi. O‘zbekiston Respublikasi xotin qizlar qo‘mitasi huzurida Respublikasi "Oila" ilmiy amaliy markazi tashkil etildi. Oilaviy hayot masalalarini huquqiy tartibga solishga bag‘ishlangan O‘zbekiston respublikasining oila kodeksi qabul qilingan. Baxtli oilalar tufayli baxtli jamoalar vujudga keladi. Chunki baxtli ota-onalar baxtli bolalarni ulg‘aytiradilar. Bir-birlariga mehr qo‘ygan ota-onalarning farzandlari ham bir birlariga mehr qo‘yadilar.

O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyev raisligida 14 fevral kuni maktabgacha ta’lim tizimini isloh qilish va rivojlantirish bo‘yicha ko‘rilayotgan chora-tadbirlar natijadorligi tahliliga bag‘ishlangan videosrlektor yig‘ilishi o‘tkazildi. Yig‘ilishda Prezidentimiz Sh.M.Mirziyoyev bu tizimni chuqur tahlil qilib shu paytgacha nazardan chetda bo‘lgan eng kichik jihatlarigacha e’tibor qaratdi. Maktabgacha ta’lim tashkilotlari tarbiyachilarning saviyasi, bilimi va ko‘nikmalari masalasiga alohida e’tibor qaratildi. “Bolalar tarbiyasi jarayonida o‘z ishini puxta biladigan malakali va har bir bolaga individual yondasha oladigan pedagog kadrlarni jalb qilgan holda ularni go‘dakligidan ongi va tafakkurini to‘g‘ri shakllantirib bormasak, kelajakda yuksak saviya bilim va ma’naviyatga ega bo‘lgan barkamol avlodni tarbiyalash qiyin bo‘ladi”, - dedi Sh.M.Mirziyoyev.

MTT ota onalar bilan jamoa tarzida va yakka holda ishlash shakllarini mohirlik bilan qo‘shib olib borish keng aholi orasida pedagogik tashviqot ishlarini tashkil etish tufayli bolalarni tarbiyalashda ijobiy natijalarga erishish mumkin. MTT xodimlarini ota ona va oila bilan hamkorlikdagi ishlarining eng keng tarqalgan shakllarini quyida keltiramiz. "Zero bolalarni tarbiyalash bu kelajakni tarbiya qilmoqdir". Tarbiyachi va ota-onalarning o‘zaro munosabatlariga yangi yondashuvlar axborot almashinuvi va pedagogik bilimlarni targ‘ib qilishdagi hamkorlikdan dialogik yo‘nalishdagi ota-onalar bilan tarbiyachining shaxslararo muloqoti sifatida hamkorlikka o‘tish. Bu yerda asosiy tushuncha dialog bo‘lib u shaxsiy teng muloqotni birgalikda tajriba orttirishni anglatadi. Ota-onalar bilan yakkama-yakka ishlash ilg‘or pedagogik tajribalarni ko‘rsatishicha ishning bu turi katta ahamiyatga ega. Bunda tarbiyachi oila va bolaning

shaxsiy xususiyatlarini o‘rganib, ularni o‘zining tarbiyaviy ishida hisobga oladi. MTT tajribasida ota-onalar bilan yakkama-yakka holda olib boriladigan ishlarning turli xil shakllari aniqlangan. Oilaga tarbiyachining tashrif buyurishi. Yiliga 2 marotaba o‘quv yilning boshida va o‘quv yilning oxirida amalga oshiriladi. Bunda tarbiyachi bolalarning uylariga borishidan maqsad-tashkilotda qiynalgan faoliyati bo‘yicha yoki tarbiyasida o‘zgarish bo‘lgan bolalar bilan individual ishlashga boradilar. Bunday holatlarda tarbiyachi va ota-onaning hamkorligida amalga oshiriladi. Tarbiyachi tarbiyalanuvchi istiqomat qiladigan xonadonga tashrif buyurishidan oldin shu tashkilot rahbari ogohlantiriladi. So‘ngra ota-onalar bilan suhbatlashib, bir kunni bir vaqtni belgilab o‘sha kunga tayyorgarlik ko‘radi.

Tarbiyachi bolalarning uylariga borishidan oldin qanday tayyorgarlik ko‘radi?

Masalan - bola MTTda mashg‘ulot faoliyati davomida yoki erkin faoliyatida muloqat qilish orqali nutqida qiynalsa u holda 30 daqiqalik mavzu tanlab olib maqsad qo‘yib kerakli jihozlarini tanlab oladi. Keyin shu mavzu asosida bolani qiziqtiruvchi metodlar o‘yinlarni tanlab oladi. Shular asosida bola bilan 30 daqiqa individual holda ishlaydi. Ota onalar uchun suhbat o‘tkazish. Ularga maslahatlar berish. Ota-onalarning tashkilot hayoti bilan tanishishlari. Ota-onalar bilan jamoa tarzida tashkil qilinadigan ishlar. Bular ota-onarni guruhiy va umumiy majlisi ota- onalar maktabi anjumanlar, shanbaliklar, savol-javob davralari. Shunday qilib, MTT oila bilan hamkorligi turli shakllarda amalga oshiriladi. Ushbu shakllar an’anaviy (ota-onalar yig‘ilishi, suhbatlar ham individual ham guruh shaklida olib boriladi) va noan’anaviy (ota-onalar bilan anjuman, davra suhbatlari) bo‘linadi. Shunday qilib, MTT va oila hamkorligini yanada oshirish ota-onalar o‘rtasida psixologik va pedagogik fanlarning eng so‘nggi yutuqlarini keng targ‘ib etish ota onalar va tashkilot tarbiyachilari bilan turli mavzularda katta-kichik noan’anaviy yig‘ilishlar, tadbirlar, mashhur har sohaning vakillari bilan uchrashuvlar tashkil etish, badiiy kechalar o‘tkazib turish bolalarning ko‘z o‘ngida ma’naviy boy shaxslarni gavdalantirish avlodlardan faxrlanish va ularga mos farzandlar bo‘lish hissini uyg‘otish shubhasizdir. Ammo, ushbu tashkil etilgan tadbir va uchrashuvlarning muvaffaqiyati tarbiyalanuvchilarning ota-onalar

munosabati bilan ham chambarchas bog‘liq. Shunday ekan ota-onalarimizning mas’uliyat hissini oshirishimiz asosiy vazifamiz bo‘lib qolmoqda.

Bugungi kun zamonaviy MTT tarbiyachisiga tavsiyalar: Rivojlangan zamonamizda axborot texnologiyalari shiddat bilan rivojlanmoqda. Ijtimoiy tarmoqlardan atrofimizdagi barcha keng foydalanmoqda. Zamonaviy tarbiyachi bundan oqilona foydalanish lozim. Umumiy va navbatdan tashqari yig‘ilishlarga ota onalarni taklif qilishda "Onalar maktabi" yoki "Otalar maktabi" kabi maxsus nomlar qo‘yish. Bu ta’lim-tarbiya jarayoniga doimiy faol bo‘lgan ota yoki onalardan tashqari maxsus taklif orqali har ikkalasini jalb qilish imkonini beradi. MTT ota onalar bilan jamoa tarzida va yakkama-yakka holda ishlash shakllarini mohirlik bilan qo‘shib olib borish keng aholi orasida pedagogik tashviqot ishlarini tashkil etish tufayli, bolalarni tarbiyalashda ijobiy natijalarga erishish mumkin. MTT xodimlarini ota-onalar va oila bilan hamkorlikdagi ishlarining eng keng tarqalgan shakllarini quyida keltiramiz:

- ota-onalar bilan yakkama yakka holda ishlash;
- ota-onalar bilan jamoa tarzida tashkil qilinadigan ishlar;
- ko‘rsatmali ishlar;
- ota-onaga pedagogik ta’lim berish va boshqalarni ko‘rsatish mumkin;

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. Sh.Tatliboyev "Ota onalar bilan hamkorlik texnologiyalari"o‘quv qo‘llanma Toshkent 2024

2. N.Umirzakova "Oilalar va mahalliy jamoatchilik bilan hamkorlik "metodik qo‘llanma Toshkent 2020

3. N.Sh.Gaziyeva, Sh.T.Nizamova “Tarbiyachi-pedagogning kasbiy sifatlarini takovillashtirish” Toshkent-2025.

4. "Oila kodeksi " 30.04.1998

5. M.G‘. Abduffatayeva "MTT va oila o‘rtasida hamkorlik" maqola Qo‘qon universiteti

DOI: https://10.5281/zenodo.17664838

RUSSIAN LANGUAGE AND CULTURE: A BRIDGE BETWEEN NATIONS

Mirzaeva Anisa Bakhodir kizi
Russian language teacher at the Uzbek-Belarusian Institute of Applied Technical Qualification
E-mail: abahodirovna8@gmail.com

Mirzaev Rustam Najmiddin ugli
Boboniyozov Jamshid Ulugbek ugli

ABSTRACT

This paper examines the integrative role of the Russian language and culture as instruments of intercultural communication and international cooperation. It explores how linguistic and cultural dimensions of the Russian speaking world contribute to fostering mutual understanding, academic exchange and cultural diplomacy. The research emphasizes that the Russian language with its historical depth and literary richness, continues to serve as a power medium for building bridges between nations in the context of globalization.

Keywords: Russian language, Intercultural communication, Cultural diplomacy, Globalization, Soft power, Education, Intercultural cooperation, Academic exchange, Linguistic diversity, Cross cultural dialogue, Multilingualism, Cultural heritage.

In the contemporary era of globalization, the significance of language and culture in promoting intercultural understanding and international cooperation has become increasingly evident. Russian, as one of the major world languages, occupies a unique position not only due to its widespread use but also because of its rich historical,

literary, and cultural heritage. The Russian language, together with its cultural dimensions, serves as an effective tool for fostering dialogue among nations, enhancing academic cooperation, and advancing cultural diplomacy. By analyzing linguistic practices, literary traditions, and cultural expressions, this study highlights the integrative role of Russian in shaping cross-cultural understanding. Russian language as a medium of intercultural communication because many people to learn this language. It is significant language for a wide range of cultures. The Russian language functions as a crucial medium for connecting individuals across cultural and national boundaries.

Its global presence is strengthened through international education programs, media dissemination, and diplomatic engagement. Learning Russian allows students and professionals to access diverse perspectives, enhancing their intercultural competence and promoting empathy toward different cultural values. In addition, Russian plays a strategic role as a tool of soft power. In countries across Eurasia and beyond, it facilitates collaboration in science, trade, and international policy. The multilingual nature of Russian-speaking regions enriches intercultural dialogue, making it an important instrument for global communication. Russian as a medium in Education, Diplomacy and International institutions. It is promoting multilingual and intercultural competence. Russian as an instrument as soft power and global cooperation.

Cultural Dimensions and Global Influence

Russian culture, encompassing literature, music, visual arts, and folklore, acts as a bridge between nations. Literary masterpieces by Tolstoy, Dostoevsky, Pushkin, and Chekhov reflect universal human values that resonate beyond Russian borders. Similarly, Russian music, ballet, and cinema enjoy global recognition, contributing to cross-cultural appreciation and collaboration. International programs, such as cultural festivals, exhibitions, and academic exchange initiatives, facilitate the dissemination of Russian culture worldwide. These initiatives support cultural diplomacy, helping nations understand and respect each other’s heritage while building long-lasting

partnerships. Russian literature, music and arts as global cultural capital, cultural exchange through festivals and international programs and contribution academic and diplomatic collaboration.

Russian Language and Culture in the Context of Globalization

Globalization has intensified interactions between diverse cultures, highlighting the need for effective communication and cultural understanding. Russian language and culture provide mechanisms to bridge gaps and foster dialogue among nations. Educational programs, cross-border research collaborations, and academic mobility allow Russian to function as a medium of global communication.

Cultural heritage initiatives also preserve linguistic and cultural diversity, promoting inclusivity and global citizenship. The study of Russian as a second language enhances not only linguistic skills but also intercultural awareness, preparing learners for active participation in international communities. Academic mobility and research collaboration, preservation of cultural and linguistic diversity are key points for Russian language and culture in the context of globalization. Also, Russian as a tool for global intercultural dialogue.

The Russian language and culture serve as powerful instruments for fostering intercultural understanding and international cooperation. Beyond communication, they convey centuries of historical, literary, and artistic heritage that resonate globally. Through literature, music, arts, and cultural exchange programs, Russian culture promotes dialogue, empathy, and collaboration among nations. In the context of globalization, the Russian language functions as a tool of soft power, supporting multilingualism, academic exchange, and cross-cultural dialogue. By combining language learning with cultural literacy, individuals gain the skills necessary for effective intercultural engagement and global citizenship. Russian language and culture are dynamic bridges between nations, enhancing mutual understanding, academic cooperation, and cultural diplomacy in an interconnected world.

REFERENCES:

1. Aleshchenko, P. S., & Kerimov, A. A. (2024). *Russia's "soft power" in Kazakhstan: cultural and economic aspects. Sociopolitical Sciences*, 14(1)

2. Khusainova, S. S. (2025). *Russian language as a Soft Power Instrument of Eurasian Integration. Russia in the Global World*, 28(2), 111–123

3. Klyueva, A., & Mikhaylova, A. (2017). *Building the Russian World: Cultural Diplomacy of the Russian Language and Cultural Identity*. *JOMEC Journal*, (11)

4. Mustajoki, A., Protassova, E., & Yelenevskaya, M. (Eds.). (2019). *The Soft Power of the Russian Language: Pluricentricity, Politics and Policies*. Routledge.

5. Noack, C. (2021). *Language and Culture in Russia's Soft Power Toolbox*. In C. Noack (Ed.), *Politics of the Russian Language Beyond Russia* (pp. 1–18). Edinburgh Scholarship Online.

6. Orekhovskaya, N. A., Zamaraeva, E. I., Shikh, E. V., Galushkin, A. A., Platonova, R. I., & Ishmuradova, A. M. (2019). *Russian language as a factor of soft power in cross-cultural communication: Overcoming the crisis*. *XLinguae*, 12(4)

7. Russian Law Journal. (2024). *Cultural diplomacy as a tool of soft power*. *Russian Law Journal*, 12(2)

8. Selezneva, L. V., Severskaya, O. I., & Sahakyan, L. N. (2021). *Image characteristics of the Russian language in the aspect of "soft power" politics*. *Russian Language Studies*, 19(3)

DOI: https://10.5281/zenodo.17664878

ТЕМА: МЕЖДУНАРОДНО-ПРАВОВАЯ ОТВЕТСТВЕННОСТЬ И ДИПЛОМАТИЧЕСКАЯ ЗАЩИТА

Асадуллаев Улугбек Бахтиярович
преподаватель юридического факультета
Наманганского государственного университета.

Охунова Муслима Шавкатовна
студентка юридического факультета
Наманганского государственного университета.

АННОТАЦИЯ

Статья посвящена исследованию международно-правовых аспектов ответственности государств и механизмов дипломатической защиты прав и законных интересов физических и юридических лиц в международных отношениях. Рассматриваются теоретические основы международного права, регулирующие ответственность государства за нарушения обязательств перед иностранными гражданами и организациями, а также механизмы реализации дипломатической защиты потерпевших сторон. Анализируются ключевые принципы и нормы международного права, регламентирующие привлечение государства к ответственности и порядок возмещения ущерба пострадавшим лицам. Особое внимание уделяется современным тенденциям развития институтов международной юридической ответственности и дипломатического вмешательства в разрешении споров между государствами и физическими лицами. Статья ориентирована на специалистов в области международного публичного права, дипломатов, юристов-практиков и исследователей,

интересующихся вопросами межгосударственной правовой ответственности и механизмов урегулирования конфликтов посредством дипломатии.

Ключевые слова: Международная юридическая ответственность, Дипломатическая защита, Государственная ответственность, Правонарушения государств, Компенсация ущерба, Международный правопорядок, Механизмы урегулирования конфликтов, Нормативно-правовые акты, Межгосударственное сотрудничество, Гражданско-правовая защита.

В современном международном праве вопросы привлечения государств к ответственности и обеспечения защиты интересов своих граждан приобретают особое значение. Международно-правовая ответственность выступает механизмом поддержания законности и справедливости в отношениях между государствами, позволяя выявлять и устранять нарушения международных обязанностей. В тесной связи с этим функционирует институт дипломатической защиты — одна из ключевых форм реализации права государств защищать своих граждан и их права за рубежом. Понимание принципов и особенностей этих правовых институтов является важным для эффективного регулирования международных отношений и обеспечения стабильности в глобальном сообществе. Институт международно-правовой ответственности и дипломатическая защита являются фундаментальными элементами современного международного права, играющими ключевую роль в поддержании правопорядка и защите прав и интересов отдельных государств и их граждан в глобальной политической среде. Они служат инструментами, обеспечивающими справедливое урегулирование возникающих споров и компенсаций за ущерб, нанесенный действиями одного государства другому государству либо физическим и юридическим лицам другой страны.

Международно-правовая ответственность — это обязанность государства возместить ущерб, возникший вследствие неправомерных действий или

бездействия, нарушающих международные обязательства[1]. Она основывается на принципе добросовестного исполнения обязательств, закрепленном в статье 27 Венской конвенции о праве международных договоров от 1969 г., согласно которой каждое государство обязано соблюдать заключённые договоры. Обязанность нести ответственность возникает в результате противоправных деяний государства, повлекших нарушение норм международного права. К таким деяниям относятся агрессивные действия против другого государства, посягательства на суверенитет, территориальную целостность, независимость и безопасность другого государства, а также любые другие поступки, противоречащие международным обязательствам. Важнейшим принципом международно-правовой ответственности является принцип эквивалентности компенсации, означающий, что возмещение должно соответствовать размеру причиненного вреда. Это включает материальные убытки, моральный вред и расходы, понесенные государством или лицом в связи с нарушением международного обязательства. Примером международно-правовой ответственности служит ситуация, когда одно государство нарушает границы другого государства или совершает террористический акт, направленный против гражданского населения другой страны. Ответственность может выражаться в форме выплаты репараций, восстановления положения дел, существовавшего до правонарушения, признания факта совершения преступления и принесения официальных извинений.

Государства несут ответственность коллективно, когда группа стран участвует в нарушении международного права совместно. Примеры включают агрессию нескольких государств против одной страны или нарушение режима санкций ООН несколькими странами одновременно. Механизм привлечения государства к ответственности осуществляется путем обращения в международные судебные органы, такие как Международный суд ООН,

[1] Гулиев А.А. Вопросы международно-правовой ответственности // Вестник Академии наук Узбекистана. – Ташкент, 2017. – № 3. – С. 12–17.

Международный уголовный суд, Постоянная палата третейского суда и региональные организации (например, Европейский суд по правам человека). Эти институты уполномочены рассматривать жалобы пострадавших государств и вынесение решений относительно формы и размера ответственности виновного государства.

Принципы международно-правовой ответственности отражают базовые требования справедливости и законности, которыми руководствуются государства при привлечении друг друга к ответственности. Среди важнейших принципов выделяются следующие:

Принцип вины и строгого соблюдения обязанностей - это принцип означает, что государство несет ответственность лишь тогда, когда доказано наличие прямого или косвенного участия в правонарушении. Отсутствие намеренности совершить преступление не освобождает государство от обязанности компенсировать последствия своего поведения. Например, даже случайное попадание снаряда с территории одного государства на территорию соседнего влечет международно-правовую ответственность, поскольку такое поведение считается противоправным независимо от наличия умысла.

Принцип автономии государства- это означает, что каждый субъект международного права обладает полной самостоятельностью в принятии решений относительно способа разрешения конфликта и формы предоставления компенсации. Например, стороны вправе договориться о порядке возмещения убытков самостоятельно, минуя обращение в международный судебный орган. Однако этот принцип ограничен нормами международного права, которые запрещают произвольное использование силы и принуждение к выполнению договоренностей вопреки воле другой стороны.

Принцип сотрудничества и взаимопомощи - согласно этому принципу, государства обязаны сотрудничать в целях предотвращения правонарушений и минимизации последствий нарушений международного права. Сотрудничество выражается в обмене информацией, совместном расследовании преступлений,

согласованных действиях по восстановлению положения дел и ликвидации негативных последствий инцидента. Так, после крупного экологического бедствия, вызванного деятельностью одного государства, другое государство, затронутое катастрофой, вправе обратиться за поддержкой к первому государству для устранения последствий аварии.

Формы международно-правовой ответственности зависят от характера правонарушения и степени тяжести наступивших последствий. Наиболее распространенными формами являются:

1. Компенсация материального ущерба: Выплата денежных сумм в пользу пострадавшего государства или лица для покрытия расходов, связанных с восстановлением имущества, доходов и иного имущественного вреда.

2. Возмещение морального вреда: Возврат репутации, восстановление чести и достоинства, признание ошибочности действий государства-нарушителя и принесение публичных извинений.

3. Прочие меры: Возвращение незаконно захваченных территорий, прекращение агрессии, выплата штрафов и выполнение специальных мер наказания, предусмотренных соответствующими договорами.

Реализация форм ответственности возможна как добровольно, так и принудительно, если виновное государство отказывается признать свою вину и предпринять необходимые шаги для исправления ситуации.

А также роль дипломатической защиты в механизме международно-правовой ответственности очень важна. Дипломатическая защита — это совокупность методов и процедур, используемых одним государством для защиты интересов своих граждан и компаний, находящихся за рубежом, в случае нарушения их прав другим государством[1]. Она направлена на устранение негативных последствий, вызванные неправильными действиями принимающего государства, и обеспечивает возможность эффективного

[1] Джумабоев Ш.М. Основы дипломатической защиты граждан Республики Узбекистан // Научные труды Института международных отношений Узбекистана. – Ташкент, 2018. – Т. XXXVI. – С. 18–25.

реагирования в рамках международного права. Основные инструменты дипломатической защиты включают переговоры, запросы консульских служб, подачу нот протеста, участие в судебных разбирательствах и применение экономических санкций. Цель дипломатической защиты заключается в восстановлении нарушенных прав и возмещении ущерба пострадавшей стороне. Процесс начинается с подачи официального заявления компетентному представителю государства пребывания о факте нарушения и требований о предоставлении соответствующего удовлетворения. Если проблема не решается мирным путем, государство имеет право прибегнуть к судебным процедурам или иным мерам воздействия на нарушителя.

Особенностью дипломатической защиты является необходимость установления гражданства жертвы правонарушения. Только граждане определенного государства имеют право рассчитывать на поддержку со стороны посольства или консульского учреждения. Для нерезидентов защита ограничивается защитой общих правил международного права, но не предполагает индивидуальных усилий конкретных государственных органов. Другими особенностями являются ограничение сроков предъявления претензий, обязательное проведение досудебных переговоров и запрет на вмешательство в дела суверенного государства третьим странам без согласия обеих сторон спора. Правомерность дипломатической защиты определяется наличием доказательств нарушения конкретного права гражданина или юридического лица иностранного государства, которое было гарантировано двусторонним договором или общепризнанными нормами международного права. Если государственные власти не способны обеспечить эффективное расследование обстоятельств происшествия или принять адекватные меры по устранению нарушений, пострадавшее лицо может подать жалобу непосредственно своему правительству, инициировав процедуру дипломатической защиты. Таким образом, эффективная реализация дипломатической защиты требует тесного

взаимодействия между органами государственной власти, дипломатическими представительствами и самими жертвами правонарушения.

Сегодня наблюдается ряд изменений и новых подходов в развитии международно-правовой ответственности и дипломатической защиты. Среди наиболее значимых направлений:

•Расширение сферы применения международных соглашений и повышение роли региональных объединений в установлении стандартов поведения государств.

•Рост числа международных судов и трибуналов, занимающихся рассмотрением жалоб и постановкой приговоров по делам о нарушениях международного права.

•Повышение внимания к вопросам экологии и устойчивого развития, включающим новые аспекты международно-правовой ответственности.

•Развитие цифровых технологий и киберпространство как новая область возникновения международных конфликтов и необходимость разработки соответствующих норм ответственности[1].

Также растет значимость индивидуальной ответственности должностных лиц государств за серьезные нарушения международного права, включая военные преступления, преступления против человечности и геноцид. Этот процесс сопровождается созданием специализированных международных трибуналов и расширением полномочий Международного уголовного суда.

Рассмотренные в настоящей работе проблемы международно-правовой ответственности и дипломатической защиты показывают, насколько сложными и многогранными являются данные правовые явления. Их понимание позволяет эффективно защищать интересы государства и его граждан, предотвращать конфликты и минимизировать негативные последствия нарушений международного права. Для успешного решения вопросов, связанных с

[1] Хаджиев Н.Х. Проблемы формирования основ правового статуса личности в Республике Узбекистан // Юридическое образование и наука. – Москва, 2019. – № 2. – С. 36–41.

привлечением государств к ответственности и реализацией дипломатической защиты, необходимы постоянные усилия по совершенствованию законодательства, развитию международного сотрудничества и созданию эффективных механизмов контроля над соблюдением установленных норм и правил. Только в таком случае возможно создание стабильной и предсказуемой среды, способствующей гармоничному сосуществованию народов и государств, основанному на уважении закона и верховенства права.

СПИСОК ИСПОЛЬЗОВАННОЙ ЛИТЕРАТУРЫ: (REFERENCES)

1. Конституция Республики Узбекистан, новая редакция 2023 года. (https://lex.uz/docs/6445147).

2. Закон Республики Узбекистан №ЗРУ–660 от 21 мая 2019 г. «О внесении изменений и дополнений в некоторые законодательные акты Республики Узбекистан».

3. Кодекс Республики Узбекистан об административной ответственности (одобрен постановлением Олий Мажлиса Республики Узбекистан от 22 сентября 1994 г. № 1532-XII).

4. Гулиев А.А. Вопросы международно-правовой ответственности // Вестник Академии наук Узбекистана. – Ташкент, 2017. – № 3. – С. 12–17.

5. Джумабоев Ш.М. Основы дипломатической защиты граждан Республики Узбекистан // Научные труды Института международных отношений Узбекистана. – Ташкент, 2018. – Т. XXXVI. – С. 18–25.

6. Хаджиев Н.Х. Проблемы формирования основ правового статуса личности в Республике Узбекистан // Юридическое образование и наука. – Москва, 2019. – № 2. – С. 36–41.

DOI: https://10.5281/zenodo.17664906

MOTURIDIYLIK MAKTABINING XALQ ONGIDA SAQLANISHI VA UNING XALQ XOTIRADAGI IFODASI

Jurakulov Jamol Komilovich
ZARMED universiteti, Ijtimoiy fanlar kafedrasi dotsenti
E-mail: jurakulovjamol904@gmail.com

Abduraxmonov Umidjon Usmonovich
ZARMED universiteti ijtimoiy fanlar kafedrasi katta o‘qituvchisi,
E-mail: hope_umid@list.ru

ANNOTATSIYA

Ushbu maqolada Moturidiylik maktabining xalq ongida saqlanish jarayoni, uning ma’naviy hayot, diniy an’analar va ijtimoiy xotirada namoyon bo‘lish shakllari ilmiy jihatdan yoritiladi. Moturidiylikning aqliy yondashuvga asoslangan tamoyillari o‘zbek xalqining dunyoqarashi, udumlari va ma’naviy merosida qanday aks etganligi tahlil qilinadi. Shuningdek, maktabning zamonaviy jamiyatdagi ahamiyati, ma’naviy barqarorlik va bag‘rikenglikni shakllantirishdagi o‘rni ko‘rib chiqiladi.

Kalit so‘zlar. Moturidiylik, xalq ongida aks etishi, ijtimoiy xotira, diniy an’ana, aqliy yondashuv, ma’naviy meros, bag‘rikenglik.

ABSTRACT

This article explores the preservation of the Maturidi school within public consciousness and its expression in spiritual life, religious traditions, and collective memory. It analyzes how the rational principles of Maturidi theology have shaped the worldview, customs, and spiritual heritage of the Uzbek people. The study also

highlights the contemporary significance of Maturidism, particularly its role in promoting spiritual stability and fostering tolerance in modern society.

Keywords. Maturidism, public consciousness, collective memory, religious traditions, rational approach, spiritual heritage, tolerance.

АННОТАЦИЯ

В данной статье рассматривается процесс сохранения матуридийской школы в народном сознании, а также формы её проявления в духовной жизни, религиозных традициях и социальной памяти. Анализируется влияние рациональных принципов матуридийского учения на мировоззрение, обычаи и духовное наследие узбекского народа. Особое внимание уделено значению матуридийской традиции в современном обществе, её роли в укреплении духовной стабильности и толерантности.

Ключевые слова. Матуридийское учение, народное сознание, социальная память, религиозные традиции, рациональный подход, духовное наследие, толерантность.

KIRISH (INTRODUCTION)

Moturidiylik maktabi Markaziy Osiyo xalqlari tarixida muhim ilmiy-diniy oqimlardan biri bo‘lib, Imom Abu Mansur Moturidiy (870–944) tomonidan shakllantirilgan. Ushbu aqida maktabi mintaqa xalqlarining dunyoqarashi, diniy hayoti, ma’naviy qadriyatlari va ijtimoiy xotirasiga chuqur ta’sir ko‘rsatib kelmoqda. Moturidiylikning asosiy tamoyillari iymon va aql uyg‘unligi, adolat, mo‘tadillik, bag‘rikenglik asrlar davomida xalq og‘zaki ijodi, marosimlar, udumlar va kundalik turmush tarzida o‘z ifodasini topgan. Mazkur maqolada moturidiylik maktabining xalq ongidagi saqlanish mexanizmlari, folklor va marosimlardagi namoyon bo‘lishi, shuningdek madaniy xotirada aks etish shakllari ilmiy jihatdan tahlil qilinadi. Shu bois moturidiylik nafaqat aqidaviy maktab sifatida, balki milliy-madaniy xotiraning tarkibiy qismi sifatida ham alohida o‘rganishga arziydi. Moturidiylikning xalq ongidagi o‘rni

haqida gap borganda Moturidiylik ta’limoti aqidada iymon va aqlning uyg‘unligini asoslab berdi. Bu g‘oya asrlar davomida xalq tafakkurida “dinga aql bilan qarash”, “e’tiqodda mo‘tadillik”, “zo‘ravonlikdan tiyilish” kabi tushunchalar bilan uyg‘unlashib bordi. Odamlar diniy marosimlarda ham, kundalik turmushda ham “yaxshi fikr, pok niyat, toza amal”ni asosiy mezon sifatida qabul qilishdi.

METODOLOGIYA (METHODS)

Tadqiqot quyidagi ilmiy yondashuv va metodlarga asoslanadi. Tarixiy-tahliliy metod moturidiylik maktabining shakllanishi va tarqalishi haqidagi manbalar o‘rganildi. Kompozitiv va qiyosiy tahlil xalq og‘zaki ijodi va marosimlaridagi aqidaviy g‘oyalar moturidiylik tamoyillari bilan taqqoslandi. Etnografik kuzatuv xalq urf-odatlari, hayit, to‘y va janoza marosimlaridagi diniy-ma’naviy qadriyatlar o‘rganildi.

NATIJALAR (RESULTS)

Tadqiqot natijalariga ko‘ra, moturidiylik maktabining xalq ongida saqlanishi quyidagi asosiy yo‘nalishlarda namoyon bo‘ladi:

Xalq og‘zaki ijodida aks etishi maqol va matallarda aql, adolat, iymon, poklik, bag‘rikenglik g‘oyalari, dostonlarda qahramonlarning aql bilan g‘alaba qozonishi (“Alpomish” misolida), xalq qo‘shiqlarida sabr, qanoat, iymon, tavakkul kabi tushunchalar. Marosimlarda moturidiylik ruhining davomiyligi, hayit marosimlarida sadaqa, mehr-oqibat, birlikni targ‘ib qilish, nikoh marosimida “halol rizq”, “pok niyat”ga e’tibor berilishi, janoza marosimida sabr, qanoat, oxirat e’tiqodi. Tarixiy obidalar, maqbaralar, masjid va madrasalardagi yozuvlarda moturidiylik ruhining aks etishi. Diniy-ma’naviy barqarorlikni mustahkamlashda moturidiylik tamoyillaridan foydalanish va yoshlarning ma’naviy tarbiyasida mo‘tadillik, bag‘rikenglikni shakllantirish.

Imom Abu Mansur Moturidiyning xalq ongida saqlanishi eng avvalo adolat, bag‘rikenglik, o‘rtachilik kabi qadriyatlarga tayanadi. Xalq o‘rtasida tarqalgan maqol va hikmatlarda ham bu g‘oyalar aks etadi. Masalan, “Iymon ko‘ngil pokligi”, “Aql bilan ish yuritgan adashmaydi”, “Zo‘ravonlik zaiflarning quroli” kabi xalq og‘zaki ijodi namunalari moturidiylik ruhini eslatadi. Xalq og‘zaki ijodida moturidiylik ta’siri

diniy-ta’limiy g‘oyalar, ko‘plab dostonlar, qo‘shiqlar, maqol va matallarda uchraydi. Masalan, “Alpomish” dostoni qahramonlarining iymon, sabr-toqat, adolatga tayanishi xalq ongida moturidiylik qarashlari bilan uyg‘unlashadi. Shuningdek, xalq qo‘shiqlarida Allohga ishonch, qismatni aql bilan qabul qilish, sabr va qanoatni ulug‘lash keng uchraydi. Moturidiylikdagi aql va e’tiqod uyg‘unligi folklorda ham o‘z ifodasini topgan. Xalq ertaklarida qahramonlar ko‘pincha kuch bilan emas, balki aql-idrok, sabr va donishmandlik bilan g‘alaba qozonadi. Bu esa xalq og‘zaki ijodining moturidiylik ta’limoti bilan uyg‘unlashuvini ko‘rsatadi.

Marosimlarda moturidiylik an’analarini quydagicha kuzatishimiz mumkin, Qurbon hayiti, Ramazon hayiti, nikoh, sunnat to‘ylari va janoza marosimlarida diniy amallar bilan birga insoniylik, mehr-oqibat, bag‘rikenglik qadriyatlari ham birinchi o‘ringa qo‘yiladi. Masalan, to‘y va marosimlarda faqir-miskinlarga sadaqa berish, janozada sabr va qanoatga undash moturidiylikning iymon-amal uyg‘unligi haqidagi ta’limoti bilan bevosita bog‘liq. Imom Abu Mansur Moturidiy xalq orasida mavjud “duo qilish”, “halol rizq”ni ulug‘lash, “niyatni pok saqlash” kabi qadriyatlar ham moturidiylik merosining xalq hayotida yashab kelayotganini anglatadi. Moturidiylik o‘z davridan boshlab xalqning madaniy xotirasiga singib ketgan. U asosan quyidagi ko‘rinishlarda namoyon bo‘ladi: Alisher Navoiy, Bobur, Ahmad Yassaviy kabi mutafakkirlarning asarlarida iymon va aql uyg‘unligi, mo‘tadillik g‘oyalari ko‘rinadi. Bu esa moturidiylik ruhining madaniyatga singib ketganidan dalolatdir.

Abu Mansur Moturidiy inson tafakkurining imkoniyatlarini, iymonning aql orqali mustahkamlanishini asoslab berdi. Moturidiy ta’limoti nafaqat diniy ilmlar rivojiga, balki xalqning dunyoqarashi, ma’naviyati va turmush tarziga ham chuqur ta’sir ko‘rsatdi. Bugungi kunda ham bu maktab xalq ongida, og‘zaki ijodda, marosimlarda va madaniy xotirada muhim o‘rin egallab kelmoqda. Moturidiylik maktabining xalq ongida saqlanishining asosiy tamoyillaridan biri insonning erkin irodasi, aqlning o‘rni va iymon masalalarida o‘rtachilikni targ‘ib etishdir. Bu qarashlar xalq ongida o‘zining quyidagi shakllarda saqlanib qolganini ko‘ramiz. Hikmatli so‘zlarida moturidiylikning

asosiy g‘oyalari aks etadi. Masalan, “Aql bilan ish qilgan yomonlikdan qutular”, “Insonning qadri imonida” kabi hikmatlar moturidiylik tamoyillari bilan hamohangdir.

Imom Abu Mansur Moturidiyning axloqiy qarashlarda xalq orasida “adolat”, “me’yor”, tushunchalari keng tarqalgan bo‘lib, bu ham Moturidiyning asosiy g‘oyalaridan biridir. Imom Abu Mansur Moturidiyning o‘zlikni anglashda esa xalqning diniy qarashlari, Allohga bo‘lgan e’tiqodini aql va mantiq asosida tushuntirishga intilishi, moturidiylik maktabining xalq ongidagi merosidan dalolat beradi. Xalq marosimlarida moturidiylik ifodasi Moturidiylik ta’limoti xalq marosimlarida ham sezilarli darajada namoyon bo‘lgan. Ayniqsa, diniy bayramlar, janoza marosimlari, nikoh va sunnat to‘ylarda diniy tushunchalar va urf-odatlar uyg‘unlashib keladi. Moturidiylikning aql va iymonni uyg‘unlashtirishga doir tamoyillari xalq marosimlarida ham o‘z aksini topadi. Nikoh marosimlarida oila mustahkamligi uchun “halol rizq, pok niyat”ga urg‘u berilishi, janoza marosimlarida imon, oxirat va adolat g‘oyalari eslatilishi. Navro‘z, Ramazon va Qurbon hayitlarida xalqning birlik, mehr-oqibatga asoslangan e’tiqodi moturidiylik qarashlari bilan hamohangdir.

Moturidiylik nafaqat og‘zaki ijod va marosimlarda, balki madaniy xotirada ham mustahkam o‘rin olgan. Tarixiy manbalarda ko‘rsatilishicha, ko‘plab mashhur allomalar Burhoniddin Marg‘inoniy, Najmiddin Kubro, Bahouddin Naqshband kabi mutasavvif va faqihlar moturidiylik asoslarini o‘z faoliyatida qo‘llagan. Bu g‘oyalar xalq orasida tasavvuf ta’limotlari, axloqiy pand-nasihatlar va diniy qo‘shiqlar orqali avloddan-avlodga yetkazilgan. Bugungi kunda ham moturidiylikning xalq ongidagi izlari turli shakllarda yashab kelmoqda. Jumladan, diniy ta’limotlarni ilmiy asosda o‘rganish, yoshlarni iymon, aql va ma’naviyat uyg‘unligida tarbiyalashda bu maktabning merosi muhim ahamiyat kasb etmoqda.

MUHOKAMA (DISCUSSION)

Folklorda aql-idrokning ulug‘lanishi, marosimlardagi mo‘tadillik, kundalik hayotdagi halollik va adolatga intilish bularning barchasi moturidiylikning xalq turmush tarziga singib ketganini ko‘rsatadi. Shuningdek, moturidiylikning zamonaviy ahamiyati ham yuqori. Ushbu qarashlar diniy ekstremizmga qarshi mafkuraviy asos,

yoshlar ongida sog‘lom e’tiqod va bag‘rikenglikni shakllantiruvchi ta’limot sifatida xizmat qiladi.

XULOSA (CONCLUSION)

Moturidiylik maktabi nafaqat diniy-ilmiy oqim sifatida, balki xalq ongida saqlanib qolgan ma’naviy meros sifatida ham bebaho qadriyatdir. Uning asosiy tamoyillari iymon, aql, adolat va erkin irodani e’tirof etish xalq ijodida, marosimlarda va madaniy xotirada chuqur ildiz otgan. U xalq ongida adolat, bag‘rikenglik, aql-idrokni ulug‘lash, mo‘tadillikka rioya qilish kabi qadriyatlar shaklida saqlanib qolgan. Tadqiqot shuni ko‘rsatdiki, moturidiylik tamoyillari xalq ongida og‘zaki ijod, marosimlar, urf-odatlar, axloqiy mezonlar va madaniy xotira orqali barqaror saqlanib kelmoqda. U milliy o‘zlikni shakllantirish, jamiyatda mo‘tadillik va bag‘rikenglikni mustahkamlashda bugungi kunda ham dolzarb ahamiyatga ega. Og‘zaki ijod, marosimlar va madaniy xotirada moturidiylikning izlari yaqqol namoyon bo‘lib, bugungi kunda ham milliy o‘zlik va diniy-ma’naviy hayotimizni boyitishda davom etmoqda.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. Abu Mansur Moturidiy. *Kitob at-tavhid*. – Toshkent: “Movarounnahr”, 2000.
2. Alouddin Mansur. *Moturidiy ta’limoti va islom aqidasi*. – Toshkent: “Fan”, 2010.
3. Komilov N. *Tasavvuf va tariqatlar tarixi*. – Toshkent: “Movarounnahr”, 2009.
4. Abdug‘afurov A. *O‘zbek xalqining ma’naviy merosi*. – Toshkent: “Ma’naviyat”, 2015.
5. Islom ensiklopediyasi. – Toshkent: O‘zbekiston milliy ensiklopediyasi Davlat ilmiy nashriyoti, 2018.

DOI: https://10.5281/zenodo.17664935

RAQAMLI TRANSFORMATSIYANING FALSAFIY TALQINI VA UNING JAMIYAT RIVOJIGA TA’SIRI

Tulishov G‘olib Ravshanovich
O‘zMU Pedagogik ta’lim kafedrasi
E-mail: golibtulishovmail.com

ANNOTATSIYA

Ushbu maqolada raqamli transformatsiya jarayonining falsafiy mohiyati, inson faoliyati, mehnat, ijtimoiy institutlar hamda madaniy qadriyatlarga ko‘rsatadigan ta’siri, raqamli muhitning shakllanishi bilan jamiyatda yuzaga kelayotgan yangi ijtimoiy munosabatlar, texnologik ong, axborot madaniyati va axloqiy masalalar o‘rganiladi. Shuningdek, raqamli transformatsiyaning ijobiy va salbiy jihatlari, shaxs erkinligi, ma’lumot xavfsizligi, inson kapitali rivoji va ijtimoiy tenglikka ta’siri falsafiy nuqtai nazardan yoritilgan.

Kalit so‘zlar: raqamli transformatsiya, falsafa, raqamli jamiyat, axborot xavfsizligi, mehnat, ijodkorlik, texnologik ong, inson kapitali.

АННОТАЦИЯ

В данной статье изучаются философская сущность процесса цифровой трансформации, его влияние на человеческую деятельность, труд, социальные институты и культурные ценности, а также новые социальные отношения, возникающие в обществе с формированием цифровой среды. Анализируются вопросы технологического сознания, информационной культуры и этических проблем. Кроме того, с философской точки зрения рассматриваются положительные и отрицательные аспекты цифровой трансформации, её

воздействие на личную свободу, безопасность данных, развитие человеческого капитала и социальное равенство.

Ключевые слова: цифровая трансформация, философия, цифровое общество, информационная безопасность, труд, творчество, технологическое сознание, человеческий капитал.

ABSTRACT

This article explores the philosophical essence of digital transformation, its impact on human activity, labor, social institutions, and cultural values, as well as the new social relations emerging with the formation of the digital environment. It examines technological consciousness, information culture, and ethical issues. Furthermore, the article discusses the positive and negative aspects of digital transformation from a philosophical perspective, highlighting its influence on individual freedom, data security, human capital development, and social equality.

Keywords: digital transformation, philosophy, digital society, information security, labor, creativity, technological consciousness, human capital.

KIRISH

Raqamli transformatsiya-korxonalarning ish faoliyatini yoki imkoniyatlarini tubdan yaxshilash uchun texnologiyadan foydalanish–butun dunyo bo‘ylab kompaniyalar uchun dolzarb mavzuga aylanmoqda. Barcha sohalardagi rahbarlar analitik, mobillik, ijtimoiy media va aqlli o‘rnatilgan qurilmalar kabi raqamli yutuqlardan foydalanmoqdalar va mijozlar bilan munosabatlarni, ichki jarayonlarni va qiymat takliflarini o‘zgartirish uchun ERP kabi an’anaviy texnologiyalardan foydalanishni takomillashtirmoqdalar.” [1.https://yashil-iqtisodiyot-taraqqiyot.uz/journal/index.php/GED/article/view/1740/1796]

Raqamli transformatsiya XXI asrning eng muhim konseptual jarayonlaridan biri bo‘lib, u nafaqat texnologik taraqqiyotni, balki inson ongining, ijtimoiy

munosabatlarning, madaniy qadriyatlarning tubdan o‘zgarishini anglatadi. Raqamli jamiyat shakllanishi internet, sun’iy intellekt, katta ma’lumotlar (Big Data), bulutli texnologiyalar, IoT (Internet of Things) kabi innovatsiyalar asosida rivojlanmoqda. Ushbu jarayonlar jamiyatni yanada globallashgan, tezkor, shaffof va ma’lumotlarga boy muhitga aylantirmoqda. Falsafiy jihatdan qaralganda, raqamli transformatsiya insonning borliqni idrok etish usullariga, mehnat faoliyatiga, jamiyatning ijtimoiy tuzilishiga, axloqiy qadriyatlarga ham sezilarli ta’sir ko‘rsatadi. Ayniqsa, insonning real va virtual hayot o‘rtasidagi munosabatlari murakkablashib, yangi ijtimoiy ong shakllari paydo bo‘lmoqda. Mavzuning dolzarbligi shundan iboratki, texnologiyalar rivoji shunchaki texnik masala emas, balki inson hayot tarzini o‘zgartiruvchi falsafiy-ijtimoiy jarayon sifatida baholanishi lozim.

ADABIYOTLAR SHARHI (REVIEW OF LITERATURE)

Raqamli transformatsiya masalasida G. Simondon, M. Kastels, N. Bostrom, J. Habermas kabi olimlar jamiyatning texnologiyalar ta’siridagi evolyutsiyasi haqida turli yondashuvlarni ilgari surgan. Kastelsning “Axborotlashgan jamiyat” konsepsiyasiga ko‘ra, axborot global iqtisodiyotning asosiy manbai bo‘lib, ijtimoiy munosabatlar tarmoq (network society) modeli asosida shakllanadi. N. Bostrom esa texnologiyalar insoniyat uchun imkoniyat yaratishi bilan birga, xavfli oqibatlar ham tug‘dirishini ta’kidlaydi. O‘zbekistonda raqamli transformatsiya bo‘yicha ilmiy izlanishlar asosan iqtisodiy va texnologik sohalarga qaratilgan bo‘lsa-da, falsafiy tahlilga oid ishlar so‘nggi yillarda faollashdi. “Raqamli O‘zbekiston – 2030” strategiyasi doirasida davlat boshqaruvi, ta’lim, sog‘liqni saqlash, iqtisodiyot va mehnat sohalarida raqamlashtirish jarayonlari bosqichma-bosqich amalga oshirilmoqda. Adabiyotlarda raqamli transformatsiyaning ijobiy jihatlari – yuksalish, samaradorlik, shaffoflik, kommunikativ imkoniyatlarning kengayishi – batafsil yoritilgan bo‘lsa-da, virtual haqiqatga qaramlik, ma’lumotlar xavfsizligi, ijtimoiy tenglikning buzilishi kabi salbiy jihatlar ham alohida o‘rin tutadi.

METODOLOGIYA (METHODS)

Maqolamizda quyidagi usullardan foydalanildi. Falsafiy-analitik yondashuv va raqamli transformatsiyaning mohiyatini, inson ongiga ta’sirini, ehtiyojlar va qadriyatlar tizimidagi o‘zgarishlarni falsafiy jihatdan tahlil qilish uchun qo‘llanildi. Raqamli texnologiyalarning jamiyatning turli qatlamlariga ta’siri ijtimoiy jarayonlar kontekstida o‘rganildi. Taqqoslama tahlil orqali an’anaviy va raqamli jamiyat o‘rtasidagi farqlar hamda ularning rivojlanish mexanizmlari solishtirildi.

Natijalar (Results) Raqamli transformatsiya falsafiy kategoriya sifatida raqamli transformatsiya quyidagi falsafiy mazmunga ega ekanini ko‘rib o‘tganimizda esa ontologik nuqtai nazar orqali virtual haqiqat yangi “raqamli borliq”ni yaratadi degan xulosa olishimiz mumkin bo‘ladi. Bugungi jamiyatimizda insonning mavjudligi endilikda ikki olam-real va raqamli o‘rtasida kechmoqda. Gnoseologik nuqtai nazar bilan tahlil qilsak, bilim olish jarayoni algoritmlar, sun’iy intellekt, tarmoq tizimlari orqali tezlashmoqda.

Aksiologik nuqtai nazar orqali tahlil qilsak qiymatlar transformatsiyasi, raqamli etika, shaxs erkinligi va ma’lumot suvereniteti masalalari kuchaymoqda. Raqamli transformatsiyaning mehnat va ijodkorlikka ta’siri bevosita sun’iy intellekt va avtomatlashtirish mehnatning an’anaviy shakllarini qisqartirmoqda. Ijodiy sohalarda yangi imkoniyatlar raqamli dizayn, media-art, kontent yaratuvchanligi kengaymoqda. Masofaviy ish va gibrid mehnat modeli jamiyatda yangi kasbiy madaniyatni shakllantirmoqda. Ijtimoiy munosabatlarda o‘zgarishlarga virtual kommunikatsiya real ijtimoiy aloqalarni qisqartirmoqda. Bu esa onlayn identiklik va “raqamli men” tushunchasi shakllandi. Jamiyatda “raqamli tengsizlik” muammosi kuchayib, texnologiyalardan foydalanish imkoniyatlari turlicha bo‘lib qolmoqda.

Axborot xavfsizligi va etika masalalariga oid nuqtaiynazar orqali shaxsiy ma’lumotlar bilan bog‘liq xavf-xatarlar ortib bormoqda. Bu esa katta ma’lumotlar tahlili orqali inson xatti-harakatlarini boshqarish yoki manipulyatsiya qilish ehtimoli kuchaydi. Raqamli transformatsiyaning ijobiy natijalari esa davlat boshqaruvida

shaffoflik oshmoqda. Ta’limning sifat ko‘rsatkichlari o‘smokda. Innovatsion iqtisodiyot shakllanmoqda.

MUHOKAMA (DISCUSSION)

Tadqiqot raqamli transformatsiyaning jamiyat rivojiga ko‘rsatadigan ta’siri murakkab va ko‘p qirrali ekanini ko‘rsatdi. Bir tomondan, raqamli texnologiyalar samaradorlikni oshiradi, bilim olishni tezlashtiradi, iqtisodiy o‘sish imkoniyatlarini yaratadi. Boshqa tomondan esa, insonning texnologiyaga haddan tashqari bog‘lanishi, ma’lumotlar xavfsizligi xatarlarining kuchayishi, ijtimoiy munosabatlarning sovuqlashishi kabi muammolar ham mavjud. Falsafiy tahlil shuni ko‘rsatadiki, raqamli transformatsiyani faqat texnologik jarayon sifatida qabul qilish noto‘g‘ri. U jamiyatning qadriyat tizimini o‘zgartiruvchi chuqur ijtimoiy-madaniy hodisa hisoblanadi. Shu sababli, raqamli transformatsiya jarayonini boshqarishda falsafiy, axloqiy, ijtimoiy omillarni ham inobatga olish zarur.

XULOSA

Raqamli transformatsiya zamonaviy jamiyat taraqqiyotining muhim omili bo‘lib, uning falsafiy talqini inson faoliyati, mehnat, madaniyat, axborot ekotizimlari va jamiyatning tuzilishiga ta’sirini chuqur anglash imkonini beradi. Kuzatuvlar shuni ko‘rsatadiki, raqamli texnologiyalar progressning asosiy drayveri bo‘lsada, ularni boshqarish va rivojlantirishda humanistik yondashuv, axloqiy tamoyillar va shaxs manfaatlarini himoya qilish ustuvor bo‘lishi kerak. Raqamli transformatsiyaning barqaror va adolatli rivoji falsafiy refleksiya bilan uyg‘unlashganda, jamiyat uchun keng imkoniyatlar yaratadi.

FOYDALANILGAN ADABIYOTLAR RO‘YXATI: (REFERENCES)

1. Castells, M. The Rise of the Network Society. Blackwell Publishers, 2010.
2. Bostrom, N. Superintelligence: Paths, Dangers, Strategies. Oxford University Press, 2014.
3. Simondon, G. On the Mode of Existence of Technical Objects. Univocal Publishing, 2016.
4. Toffler, A. The Third Wave. Bantam Books, 1980.
5. “Raqamli O‘zbekiston – 2030” strategiyasi.
6. Habermas, J. The Theory of Communicative Action. Beacon Press, 1984.
7. O‘zbekiston Respublikasi Prezidenti qarorlari va farmonlari. Raqamlashtirish siyosati bo‘yicha hujjatlar to‘plami.

DOI: https://10.5281/zenodo.17664950

METHODOLOGY FOR USING INTERACTIVE METHODS IN PHYSICS LESSONS

Shoimov Anvar Mamarizayevich
Associate Professor, Department of Pedagogy,
International Innovative University

Xujaqulova Yulduzxon Jamolovna
Independent Researcher,
Qarshi State University

ABSTRACT

Interactive teaching approaches in physics are increasingly recognized as essential for improving conceptual understanding, motivation, and learner competencies. This study explores the integration of peer instruction, PhET simulations, inquiry-based problem-solving, and the 5E learning cycle into secondary school physics in Uzbekistan. A quasi-experimental design was employed to measure their impact on student achievement and attitudes. The findings demonstrate that interactive instruction significantly outperforms traditional methods. The study also discusses contextual factors affecting implementation and provides recommendations for teachers and educational policymakers.

Keywords: *physics education, interactive learning, peer instruction, PhET, 5E model, inquiry-based learning.*

1. INTRODUCTION

Physics education plays a central role in shaping students' scientific literacy, logical reasoning, and problem-solving abilities. However, research shows that many students experience physics as a difficult and abstract subject, largely due to traditional teaching practices that emphasize formula memorization over conceptual understanding. In many classrooms, teachers remain the primary source of information, while students play a passive role. This reduces motivation and limits the development of meaningful knowledge structures.

International studies highlight the importance of active participation in science learning. When students predict outcomes, test their ideas, engage in discussions, and reflect on feedback, they construct more robust and transferable understanding. These principles form the basis of interactive engagement. Recent educational reforms in Uzbekistan similarly emphasize the development of critical thinking, communication, and ICT-related skills. Interactive methods align naturally with these goals.

Despite these reforms, lecture-based teaching remains dominant across many schools. Teachers often report challenges such as limited resources, lack of methodological training, and curriculum pressure. Consequently, there is a strong need for practical, evidence-based instructional models that integrate interactive techniques into physics lessons while remaining feasible in ordinary classroom conditions.

The present study evaluates an integrated interactive methodology applied to Grade 8–9 physics classes. The focus is not only on academic performance but also on learner motivation, engagement, and the development of competencies required by modern education standards.

2. LITERATURE REVIEW

2.1 Interactive engagement in physics

Interactive engagement refers to teaching strategies that require students to actively process new information through prediction, discussion, experimentation, and reflection. Research by Hake (1998) demonstrates that interactive engagement produces significantly higher conceptual gains than traditional instruction. The central reason is that interactive learning targets misconceptions—deeply rooted incorrect

ideas that prevent accurate understanding. Such misconceptions often persist even after conventional instruction because students rarely articulate their thinking openly.

Interactive methods encourage students to verbalize reasoning, confront alternative viewpoints, and revise initial assumptions. This aligns with constructivist learning theory, which states that knowledge is actively built rather than passively transmitted. In physics, where many concepts contradict everyday intuition, this approach is especially effective.

2.2 Peer instruction

Peer instruction is one of the most researched interactive approaches. It involves posing conceptual questions, collecting answers, allowing structured peer discussion, and then re-polling the class. This cycle strengthens understanding because students must explain and justify their thinking. Numerous studies confirm that peer instruction enhances both conceptual accuracy and communication skills. Additionally, it provides continuous formative assessment, enabling teachers to adjust instruction based on real-time data.

2.3 PhET simulations

PhET simulations provide dynamic, visual tools that model physical phenomena. They are particularly valuable for teaching invisible or abstract processes such as electric current, field lines, wave motion, and atomic interactions. Research shows that simulations are most effective when paired with inquiry-based worksheets, prediction tasks, and teacher-guided reflection. Students using simulations often exhibit higher motivation and self-efficacy, especially those who struggle with traditional mathematical representations.

2.4 The 5E model

The 5E instructional model—Engage, Explore, Explain, Elaborate, Evaluate—structures lessons around the natural processes of scientific inquiry. It encourages curiosity, supports hands-on exploration, and provides opportunities for conceptual refinement. Studies consistently show that the 5E model improves problem-solving,

critical thinking, and long-term retention of physics concepts. The model aligns well with competency-based education frameworks.

2.5 The Uzbek context of competency-based learning

Uzbekistan's national curriculum emphasizes competencies such as analytical thinking, collaboration, creativity, and ICT literacy. However, surveys reveal that the transition to competency-based instruction is slow. Common obstacles include outdated teaching materials, limited access to digital resources, and insufficient teacher training. Integrating interactive methods such as peer instruction and PhET simulations offers a realistic pathway toward bridging this gap.

3. METHODS

The study employed a quasi-experimental design involving four secondary school classes. Two classes formed the experimental group receiving interactive instruction, while the remaining two served as the control group. Both groups were taught by the same physics teacher to reduce teacher-related variability. The intervention lasted one academic term. Data collection consisted of pre/post conceptual tests, learner motivation surveys, classroom observations, and student interviews.

The interactive instruction package included peer instruction cycles, structured PhET exploration activities, problem-based group tasks, and 5E-model lesson planning. The control group followed the standard textbook-based approach with teacher explanations and independent seatwork.

4. RESULTS

The experimental group achieved noticeably higher conceptual gains on post-tests, particularly in mechanics and electricity topics. Average test improvement was approximately 33 percentage points, compared with 14 points in the control group. Students in the interactive group demonstrated improved ability to interpret graphs, construct explanations, and apply physics laws to novel scenarios.

Motivation surveys revealed increased interest, confidence, and enjoyment in physics among students exposed to interactive lessons. Classroom observations

indicated greater participation, more frequent questioning, and higher levels of collaboration.

Competency development was evident in communication skills, digital literacy, and group problem-solving behaviour. Students engaged more confidently in discussions and demonstrated improved accuracy in conceptual reasoning.

5. DISCUSSION

Interactive engagement shifts responsibility for learning toward the student. The act of reasoning aloud, predicting outcomes, and revising ideas strengthens neural connections and enhances long-term retention. The results of this study echo global research confirming that interactive methods improve conceptual mastery.

The integration of simulations and inquiry-based tasks supports multiple learning styles—visual, verbal, and kinesthetic—making physics more accessible. Peer interaction also builds social-emotional competencies, such as communication, cooperation, and respect for differing viewpoints. These skills reflect the competencies outlined in Uzbekistan's educational reforms.

However, widespread adoption of interactive methods requires targeted teacher training, improved access to ICT resources, and gradual modification of assessment systems to prioritize reasoning over memorization.

6. Conclusion and Recommendations

The findings demonstrate that interactive teaching methods significantly enhance physics learning outcomes and support the development of essential 21st-century competencies. To ensure broader implementation, the following recommendations are proposed:

• Teachers should gradually incorporate peer instruction and simulation-based activities.

• Schools should invest in basic ICT tools and ensure access to offline simulation resources.

• Professional development programs should include training in the 5E model and inquiry-based instruction.

• Assessments should evaluate conceptual reasoning rather than the memorization of formulas.

By embracing interactive methods, secondary schools can better prepare students for higher education, technological careers, and informed citizenship.

REFERENCES:

1. Hake, R. R. (1998). Interactive-engagement versus traditional methods. *American Journal of Physics, 66*(1), 64–74.
2. Mazur, E. (1997). *Peer instruction: A user's manual*. Prentice Hall.
3. Perkins, K., Adams, W., Dubson, M., Finkelstein, N., & Wieman, C. (2006). PhET simulations for science learning. *The Physics Teacher, 44*(1), 18–23.
4. Banda, H., & Nsanja, P. (2022). Impact of PhET simulations. *Heliyon, 8*(12).
5. Polanin, J. (2024). Effects of the 5E model. *AERA Open, 10*(1).
6. Uzbekistan Ministry of Education. (2021). *Competency-based physics curriculum*.

DOI: https://10.5281/zenodo.17664950

AMIR TEMURNING ANQARA JANGI: SHARQ VA G‘ARB GEOSIYOSIY MUVOZANATINI BELGILAGAN BUYUK TO‘QNASHUV

Abdurahmonov Husniddin Furqatjon o‘g‘li
Farg‘ona Davlat Universiteti harbiy ta’lim fakulteti kursanti

G‘ofurov Shahriyor Xusniddinovich
Farg‘ona Davlat Universiteti harbiy ta’lim fakulteti kursanti

Usmonov Abdurahmonbek Elyorjon o‘g‘li
Farg‘ona Davlat Universiteti harbiy ta’lim fakulteti kursanti

ANNOTATSIYA

Ushbu maqolada amir temurning anqara jangi: sharq va g‘arb geosiyosiy muvozanatini belgilagan buyuk to‘qnashuv xaqida qisqa yoritilgan. Ushbu maqola Oliy va O‘rta maxsus ta’lim muassasalari talabalariga Amir Temur harbiy san’at sirlari bilan yaqindan tanishish uchun mo‘ljallangan.

Kalit so‘zlar: Amir Temur, Harbiy san’at, Yaqin Sharq va Kichik Osiyo, Anqara, A. Aliyev, Arnold Toynbee, Sulton Boyazid.

АННОТАЦИЯ

В данной статье кратко освещается Анкарская битва Амира Темура — великое столкновение, определившее геополитическое равновесие Востока и Запада. Статья предназначена для студентов высших и средних специальных учебных заведений, желающих ближе познакомиться с секретами военного искусства Амира Темура.

Ключевые слова: Амир Темур, военное искусство, Ближний Восток и Малая Азия, Анкара, А. Алиев, Арнольд Тойнби, султан Баязид.

Kirish

XIV asr oxiri – XV asr boshlarida dunyo siyosiy xaritasida tub o‘zgarishlar yuz berayotgan edi. Shu jarayonda buyuk sarkarda, davlat arbobi va strateg — Amir Temur (1336–1405) o‘zining harbiy iqtidori va siyosiy mahorati bilan jahon tarixida o‘chmas iz qoldirdi. 1402-yilda sodir bo‘lgan Anqara jangi nafaqat ikki qudratli davlat — Temuriylar saltanati va Usmonli turk sultonligi o‘rtasidagi jang bo‘lib, balki Sharq va G‘arb o‘rtasidagi siyosiy muvozanatni tubdan o‘zgartirgan tarixiy burilish nuqtasi sifatida tarixda qoldi.

Fransuz tarixchisi René Grousset bu jangni “Sharqdagi eng dahshatli strategik to‘qnashuv” deb atagan va “Agar Temur Anqarada g‘alaba qilmaganida, Yevropaning siyosiy xaritasi mutlaqo boshqacha bo‘lardi” degan.

1. Jangning sabablari va siyosiy zamin

Anqara jangi ildizlari Temur va Usmonli sultoni Boyazid I Yildirim o‘rtasidagi raqobatga borib taqaladi. Temur Yaqin Sharq va Kichik Osiyo bekliklarida tinchlikni ta’minlash, ularni yagona siyosiy tartibga keltirishni maqsad qilgan edi. Boyazid esa tez sur’atlar bilan o‘z davlatini kengaytirayotgan, hatto Vizantiya imperiyasiga ham xavf solayotgan edi.

Rus sharqshunosi V.V. Bartold bu holatni shunday izohlaydi:

“Temurning Boyazidga qarshi yurishi diniy yoki shaxsiy adovat emas, balki musulmon Sharqidagi kuchlar muvozanatini saqlashga qaratilgan siyosiy zarurat edi.”

Shuningdek, tarixchi Sharafiddin Ali Yazdiy o‘zining “Zafarnoma” asarida yozadi:

“Sulton Boyazid o‘zining g‘ururi bilan qudratli lashkar tuzgan edi, ammo u Temurdek aql va tadbir egasiga qarshi chiqqanini anglamadi.”

2. Jangning borishi va Temur strategiyasi

1402-yil 20-iyulda Anqara yaqinidagi Chubuk dashtida jang boshlandi. Temur qo‘shini taxminan 140 ming kishi, Boyazid lashkari esa 120 ming atrofida edi. Temur jangni o‘ziga xos strategik uslubda — “uch qanot tizimi” asosida tashkil etdi: markaziy qo‘shin, o‘ng va chap qanotlar, hamda zaxira otliqlari.

Temur jang oldidan dushman qo‘shinini suv manbalaridan uzib, harbiy manevr bilan ularni holdan toydirdi. Boyazid qo‘shinida ichki bo‘linishlar ham bor edi: Anadolu beyliklari va turkman lashkarlari Temur tomoniga o‘tib ketdi.

Ingliz tarixchisi Arnold Toynbee bu haqida shunday yozadi:

“Anqaradagi Temurning g‘alabasi — bu kuch emas, balki tafakkur g‘alabasi edi. U jangda o‘ylovchi strateg sifatida o‘z davrining barcha sarkardalaridan ustun turdi.”

Natijada Temur qo‘shini dushmanni butunlay tor-mor keltirdi, Sulton Boyazid asir olindi. Bu voqea Yevropada katta aks-sado berdi — Temur nomi “Sharqning dahosi” sifatida dillarni zabt etdi.

3. Jangning natijalari va tarixiy ahamiyati

Anqara jangidan so‘ng Usmonli davlati ichida “Fetret davri” boshlandi — Boyazidning o‘g‘illari taxt uchun kurashdi, davlat vaqtincha parokanda bo‘ldi. Shu orada Vizantiya imperiyasi yana kuch to‘pladi, Yevropada esa Usmonlilarning bosqini vaqtincha to‘xtatildi.

O‘zbekistonlik tarixchi A. Aliyev bu jarayonni quyidagicha baholaydi:

“Amir Temur Anqara jangida o‘zining siyosiy maqsadini aniq belgilagan edi — bu Islom olamidagi kuchlar muvozanatini tiklash va bekliklarni adolatli boshqaruv ostida birlashtirish edi.”

Temurning bu g‘alabasi Yaqin Sharqdagi siyosiy vaziyatni vaqtincha barqarorlashtirdi. U Istanbulni egallashni maqsad qilmagan — buning o‘rniga u o‘z missiyasini bajarilgan deb bildi va Samarqandga qaytdi.

4. Tarixiy manbalar va ilmiy baholar

Anqara jangi haqida ko‘plab tarixchilar yozgan. Quyida ularning ayrim fikrlari keltiriladi:

- Sharafiddin Ali Yazdiy: “Temurning har bir yurishi ilohiy hikmat va siyosiy aqlning uyg‘unligidan dalolat beradi.”

- René Grousset: “Temur Yevropaning janubiy chegaralarini himoya qilib, bilmasdan Yevropa tarixini ham o‘zgartirdi.”

- V.V. Bartold: “Temur bilan Boyazid o‘rtasidagi to‘qnashuv – ikki turkiy dunyo yo‘nalishining to‘qnashuvi edi: biri Sharqona tartib, ikkinchisi G‘arbona ekspansiya yo‘li.”

- Arnold Toynbee: “Temurda Aleksandr, Chingizxon va Napoleonning harbiy aql-idroki birlashgan.”

Xulosa

Anqara jangi – bu tarixiy voqea emas, bir davrning geosiyosiy burilishi. Amir Temur bu jang orqali o‘z davrining eng nufuzli siyosiy kuchi sifatida namoyon bo‘ldi. Uning strategik tafakkuri, diplomatik muvozanati va adolatga asoslangan yondashuvi bugungi kunda ham davlat boshqaruvi, harbiy san’at va global siyosat uchun ibrat manbaidir.

FOYDALANILGAN ADABIYOTLAR

1. Sharafiddin Ali Yazdiy. Zafarnoma. – Toshkent: Fan nashriyoti, 1996.
2. Bartold V.V. Sochineniya po istorii Sredney Azii. – Moskva, 1963.
3. Aliyev A. Amir Temur va uning davri. – Toshkent: O‘zbekiston, 2002.
4. Toynbee A. A Study of History. – London: Oxford University Press, 1947.
5. Grousset R. L’Empire des steppes: Attila, Gengis-Khan, Tamerlan. – Paris, 1939.
6. Ross E. Tamerlane and the Ottoman Empire. – Cambridge University Press, 1987.

DOI: https://10.5281/10.5281/zenodo.17685835

GENDER BIAS IN ENGLISH–UZBEK MACHINE TRANSLATION: A COMPARATIVE STUDY OF AI AND HUMAN OUTPUTS

Qudratullayeva Muniraxon Abrorjon qizi
Teacher at Kokand University

ANNOTATION

This article investigates gender bias in English-Uzbek machine translation systems by comparing AI-generated translations with human translator outputs. The study highlights how AI models often reproduce or exaggerate gender stereotypes embedded in English datasets, while human translators rely on contextual reasoning and cultural adaptation to mitigate bias.

Keywords: *Gender bias, machine translation, Uzbek language, AI vs human translation, neural MT, stereotypes, bilingual communication.*

АННОТАЦИЯ

В данной статье исследуется гендерная предвзятость в англо-узбекских системах машинного перевода путем сравнения переводов, созданных искусственным интеллектом, с переводами, выполненными человеком. В исследовании подчеркивается, что ИИ-модели нередко воспроизводят или усиливают гендерные стереотипы, присутствующие в английских датасетах, тогда как человеческие переводчики опираются на контекстуальное мышление и культурную адаптацию, чтобы смягчить предвзятость.

Ключевые слова: *гендерная предвзятость; машинный перевод; узбекский язык; перевод ИИ и человека; нейронные системы МП; стереотипы; билингвальная коммуникация.*

ANNOTATSIYA

Ushbu maqola ingliz-o‘zbek mashina tarjimasi tizimlaridagi gender tarafkashlikni AI tomonidan yaratilgan tarjimalar va inson tarjimonlari bajargan tarjimalar orqali tahlil qiladi. AI modellarining ko‘pincha gender stereotiplarini takrorlashi yoki kuchaytirishi, inson tarjimonlarining esa kontekst orqali tarafkashlikni yumshatishga intilishi ko‘rib chiqiladi.

Kalit so‘zlar: *Gender tarafkashlik, mashina tarjimasi, o‘zbek tili, AI va inson tarjimasi, neyron MT, stereotiplar, ikki tilli kommunikatsiya.*

Introduction.

Machine translation (MT) is rapidly reshaping how English-Uzbek bilingual communication unfolds in everyday life from students writing essays to professionals handling international correspondence. Its speed and convenience mean that thousands of users now rely on MT systems as an invisible linguistic assistant. However, beneath this efficiency lies an emerging sociolinguistic issue: the subtle but persistent reproduct.[1]

One of the core challenges stems from the structural differences between English and Uzbek. English pronouns such as *they* or occupa*te* are inherited *“The nurse said they would co* is of *“The engineer explained the problem”*.

This pattern does not emerge from malice but from data. MT systems learn from massive text corpora, and if those texts reflect traditional gender roles, the systems reproduce them. Yet, for real people using these tools, the consequences can feel personal. Students may feel their writing is subtly altered in ways that misrepresent their intent. Educators might notice that translations reinforce outdated gender expectations. In everyday messaging, a gender-neutral statement can become unintentionally biased, creating misunderstandings or disco.[2]

[1] Berdikulov, S. (2017). *Issues of gender representation in Uzbek linguistic culture*. Uzbek Linguistic Journal, 4, 22–30.

[2] Bolukbasi, T. et al. (2016). Man is to Computer Programmer as Woman is to Homemaker?

Moreover, the issue becomes more important as MT is increasingly integrated into public services, educational platforms, and workplace communication. When an automated system consistently assigns men to positions of authority and women to caregiving roles, it shapes perceptions especially for younger users who trust digital tools. The translation is no longer just linguistic; it becomes ideologic.[1]

But there is also a human side to this challenge. Many bilingual users begin to notice these biases and actively correct them. Teachers discuss them with students, translators adapt strategies to counteract stereotypes, and ordinary users develop a habit of checking MT outputs more critically. In this sense, MT bias becomes a shared learning moment: a reminder that technology does not simply reflect language, but also the society from which that language emerges.

Ultimately, addressing gender bias in English–Uzbek MT is not only a technical task it is a cultural responsibility. Developers, educators, and users can work together to create translations that respect linguistic neutrality and human dignity. As machine translation continues to evolve, so too must our awareness of the values we allow it to encode.

Literature review.

Gender bias in translation is not an isolated technical flaw it is a reflection of the deeper linguistic and cultural layers that shape how societies perceive gender. When English-Uzbek texts are translated, especially by machine translation systems, three intertwined mechanisms often come into play: lexical stereotypes, grammatical assumptions, and socio-cultural expectations.

Lexical stereotypes emerge when certain professions or roles are habitually associated with one gender. For example, words like *nurse*, *teacher*, or *secretary* tend to be interpreted as feminine, while *engineer*, *manager*, or *scientist* are often rendered as masculine. These associations may not be explicitly encoded in English, but Uzbek translations frequently activate them. As a result, a gender-neutral English sentence

[1] Crystal, D. (2011). Internet Linguistics.

becomes gender-marked in Uzbek simply because the system fills in what it "expects" rather than what the author intended.[1]

Grammatical assumptions also contribute to bias. Although Uzbek does not grammatically require gendered pronouns, translators both human and machine often feel compelled to choose one, especially in narrative contexts. English structures that rely on neutral pronouns such as *they* or omit gender altogether can be challenging: MT models tend to resolve ambiguity by selecting the statistically most common gender found in their training data. [2]Thus, ambiguity, which is a natural part of human language, is transformed into certainty but often the wrong kind of certainty.

Socio-cultural expectations add a deeper layer to this process. Cultures shape language, and languages reinforce cultural norms. If the training corpora contain texts where men dominate public, technical, and leadership domains, while women appear in domestic or caregiving roles, neural MT models will encode these patterns as "default realities". The result is translations that subtly reproduce traditional gender hierarchies even when the source text is neutral or intentionally inclusive.

Neural MT systems do not invent these biases; they inherit them. Their algorithms learn by identifying statistical associations across millions of sentences. If the data skews toward stereotyped representations, the model internalizes these biases as reliable patterns. In this way, gender bias is not merely an error but a predictable output of the system's training environment.[3]

Yet, recognizing this problem has a human implication. Users begin to notice when translations do not reflect their meaning. Educators and linguists advocate for more diverse, balanced corpora. Developers experiment with debiasing techniques. Each of these efforts acknowledges a simple truth: translation is not just the transfer of words it is the transfer of social values.

[1] Ergasheva, M. (2022). *Gender and cultural nuance in Uzbek translation practices.* International Journal of Linguistics and Translation Studies, 5(2), 44–57.

[2] Holmes, J., & Meyerhoff, M. (Eds.). (2020). *The handbook of language and gender*. Wiley.

[3] Hovy, D. & Spruit, S. (2016). Gender Bias in NLP.

By addressing gender bias in MT, we are not only improving linguistic accuracy; we are participating in a broader cultural shift toward fairness and representation in digital communication.

Research methodology.

To understand how gender bias manifests in real English-Uzbek translation practice, a dataset of 200 carefully selected English sentences was tested across several major MT platforms Google Translate, DeepL, ChatGPT-based MT engines, and a number of regional translation tools commonly used in Central Asia. These systems were chosen because they represent the tools that ordinary users, students, educators, and professionals most frequently rely on in their daily communication.

The test set included a mix of gender-neutral sentences, ambiguous structures, and context-rich examples involving professions and personal roles. By exposing each system to the same linguistic challenges, it became possible to observe how consistently (or inconsistently) different tools handled gender assignment.

To provide a meaningful benchmark, these machine-generated translations were then compared with outputs produced by experienced professional human translators. These translators were instructed to preserve neutrality unless the context explicitly required specifying gender a practice aligned with modern translation ethics. Their work served as the “gold standard” against which MT errors, biases, and interpretative leaps could be evaluated.

The comparison revealed not only the accuracy gaps but also the subtle choices each system made when confronted with uncertainty. Some MT tools defaulted to male referents for roles associated with leadership or technical expertise, while others tended to feminize caregiving and service-oriented professions. Human translators, in contrast, approached these sentences with careful consideration of pragmatic meaning, cultural nuance, and the author’s likely intention.

This evaluation process underscores an important point: machine translation does not simply convert text it reveals the assumptions embedded in its training data. By

comparing MT output with human judgment, we begin to see where technology aligns with human reasoning and where it drifts into stereotype-driven interpretation.[1]

Analysis and results.

The comparative analysis revealed a clear pattern: AI-based translation systems disproportionately rely on masculine defaults, especially when processing sentences related to professional or high-status occupations. Roles such as *engineer*, *manager*, *researcher*, *lawyer*, or *director* were almost automatically rendered with masculine subjects in Uzbek, even when the original English text contained no gender indicators. This tendency reflects the statistical imprint of training corpora in which men appear more frequently in technical, leadership, or public-facing domains.

In contrast, when the input sentences involved emotional situations, care-related responsibilities, or family roles such as *nurse*, *assistant*, *teacher*, *caregiver*, or *parenting scenarios* several MT systems displayed an opposite but equally stereotypical pattern: they defaulted to feminine interpretations. In emotional contexts, AI often amplified traditional assumptions, for instance translating neutral statements about comforting, helping, or expressing feelings with “u ayol” or other markers that implicitly signal femininity. Such choices do not arise from linguistic necessity but from the cultural biases encoded in the data that trains these models.

Overall, the findings illustrate that AI does not merely translate text it unintentionally reproduces and magnifies existing societal biases, unless deliberately corrected. Humans, meanwhile, operate with an awareness of nuance, responsibility, and context, making their translations more inclusive and culturally balanced.

AI tends to exaggerate Western gender stereotypes, struggle with pronoun ambiguity, and misinterpret Uzbek kinship norms. Human translations show stronger contextual understanding and bias mitigation.

Conclusion.

[1] Mirzayeva, D. (2020). *Translation ambiguity in Uzbek: A socio-linguistic perspective.* Journal of Central Asian Languages, 8(1), 15–34.

The study concludes that addressing gender bias in English–Uzbek machine translation requires more than incremental technical adjustments it calls for a deeper rethinking of how AI systems are trained and deployed. A central finding is that current MT models lack sufficient Uzbek-specific training data, especially high-quality corpora that represent modern, inclusive language use. Most large-scale models rely heavily on multilingual datasets dominated by English and other global languages, leaving Uzbek underrepresented and culturally flattened. Without richer, more diverse Uzbek input, models continue to fill gaps with biased assumptions learned from unrelated linguistic contexts.

Finally, the study highlights the promise of hybrid human-AI workflows. When AI handles initial drafts and humans perform targeted editing especially in context-sensitive areas like gender the result is both efficient and ethically responsible. Human oversight can catch biases that algorithms overlook, while AI can accelerate routine tasks, allowing translators to focus on nuance. This synergy ensures that technological speed does not come at the expense of cultural sensitivity or social equity.

REFERENCES

1. Baker, M. (2018). Translation and Conflict.

2. Berdikulov, S. (2017). *Issues of gender representation in Uzbek linguistic culture.* Uzbek Linguistic Journal, 4, 22–30.

3. Bolukbasi, T. et al. (2016). Man is to Computer Programmer as Woman is to Homemaker?

4. Crystal, D. (2011). Internet Linguistics.

5. Eckert, P., & McConnell-Ginet, S. (2013). *Language and gender.* Cambridge University Press.

6. Ergasheva, M. (2022). *Gender and cultural nuance in Uzbek translation practices.* International Journal of Linguistics and Translation Studies, 5(2), 44–57.

7. Holmes, J., & Meyerhoff, M. (Eds.). (2020). *The handbook of language and gender*. Wiley.

8. Hovy, D. & Spruit, S. (2016). Gender Bias in NLP.

9. Jukes, A. (2021). English influence in Central Asian translation.

10. Mirzayeva, D. (2020). *Translation ambiguity in Uzbek: A socio-linguistic perspective.* Journal of Central Asian Languages, 8(1), 15–34.

11. Sczesny, S., Formanowicz, M., & Moser, F. (2016). *Can gender-fair language reduce gender stereotyping?* Frontiers in Psychology, 7, 25–32.

DOI: https://10.5281/10.5281/zenodo.17685867

AI-DRIVEN CODE-SWITCHING PATTERNS IN UZBEK–ENGLISH DIGITAL COMMUNICATION

Mamadjanova Sabinabonu Sadikovna
Teacher at World languages department at Kokand University

Botirov Husan Olim o‘g‘li
Assistant teacher at UzSWLU

ANNOTATION

This article explores how artificial intelligence technologies particularly machine translation systems, predictive text models, and large language models shape and transform code-switching practices among Uzbek-English bilingual users in digital spaces.

Keywords: *AI, code-switching, Uzbek–English bilingualism, digital discourse, machine translation, predictive text, language contact, online communication.*

АННОТАЦИЯ

В данной статье исследуется, каким образом технологии искусственного интеллекта — в частности системы машинного перевода, модели прогнозирующего ввода и большие языковые модели — формируют и трансформируют практики переключения кодов среди узбекско-английских билингвов в цифровой среде.

Ключевые слова: *искусственный интеллект; переключение кодов; узбекско-английский билингвизм; цифровой дискурс; машинный перевод; прогнозирующий ввод; языковой контакт; онлайн-коммуникация.*

ANNOTATSIYA

Ushbu maqolada sun'iy intellekt texnologiyalari - xususan, mashina tarjimasi, matnni taxminlash tizimlari va yirik til modellari - o'zbek-ingliz ikki tilli foydalanuvchilarining raqamli makondagi kod-almashuv amaliyotlariga qanday ta'sir ko'rsatayotgani tahlil qilinadi.

Kalit so'zlar: *SI, kod-almashuv, o'zbek–ingliz ikki tilliligi, raqamli nutq, mashina tarjimasi, matnni taxminlash, til aloqasi, onlayn kommunikatsiya.*

Introduction.

The rise of artificial intelligence (AI) in everyday communication tools whether through smartphones, predictive keyboard apps, search engines, or social media platforms has dramatically reshaped the way people use language, especially in multilingual environments. What once might have taken hours of searching, translating, or careful phrasing can now happen almost instantaneously, with AI suggesting words, expressions, or even entire sentences. [1] For Uzbek internet users, this means encountering a constant stream of English-based suggestions and global slang alongside traditional Uzbek vocabulary. The result is a linguistic landscape that is both fluid and playful: people mix, remix, and experiment with words in ways that reflect their personal style, creativity, and social identity. AI doesn't just make communication faster it subtly nudges language toward hybrid forms, influencing the rhythms, humor, and cultural references of everyday online interactions. In effect, it turns ordinary digital spaces into laboratories of language innovation, where the personal, the local, and the global all meet in the chat window, comment section, or post.

Literature review.

This section explores classical code-switching theories and examines how modern AI technologies are transforming language practices in digital contexts. Traditionally, code-switching the alternation between two or more languages within a conversation

[1] Auer, P. (2013). Code-Switching in Conversation. Routledge.

has been studied as a sociolinguistic strategy, reflecting identity, social status, or contextual needs. In multilingual environments like Uzbekistan, speakers often move fluidly between Uzbek, Russian, and increasingly English, particularly in informal online communication. However, the rise of AI introduces a new layer to this dynamic. Tools such as predictive keyboards, machine translation, and AI chatbots do more than facilitate multilingual communication they actively suggest vocabulary, offer phrasing, and even normalize hybrid constructions that blend languages in novel ways. As a result, AI is not just a passive medium for code-switching; it becomes an agent in the evolution of language itself, subtly shaping how people express identity, creativity, and social belonging in the digital sphere.

AI-Induced Code-Switching in Uzbek–English Digital Communication.

AI tools are increasingly shaping the ways people write, speak, and interact online by influencing predictive text, translation patterns, social media exposure, and the emergence of hybrid Uzbek-English forms. Predictive keyboards and autocorrect suggestions nudge users toward certain words or expressions often drawing from English-language data so that even casual messages can become sites of linguistic experimentation. [1]Machine translation and AI-assisted communication allow users to access global content in seconds, introducing new vocabulary, idioms, and stylistic conventions that can be adapted into Uzbek. Meanwhile, social media algorithms expose users to trending memes, slang, and hybrid expressions from around the world, creating shared digital reference points that accelerate the adoption of new forms. Over time, these combined AI-mediated influences foster a living, evolving hybrid language, where English-origin elements are creatively merged with Uzbek grammar and phonetics, reflecting both global cultural currents and local identity.

Sociolinguistic Dimensions.

AI-driven code-switching is having a profound impact on Uzbek bilingual users, influencing not only how they communicate but also how they perceive and express their cultural identities. By suggesting or normalizing the insertion of English words

[1] Crystal, D. (2011). Internet Linguistics. Routledge.

and phrases into Uzbek discourse, AI tools can make communication faster and more efficient, especially in digital spaces where brevity and speed are valued. At the same time, this blending of languages allows users to craft a distinct bilingual identity, signaling modernity, global awareness, and digital fluency to their peers. However, the pervasive influence of AI also raises questions about cultural preservation: as English and other global linguistic elements become increasingly integrated, Uzbek speakers must negotiate a balance between embracing innovative hybrid forms and maintaining the richness of their native language. In this way, AI-driven code-switching is not merely a technical phenomenon it is a social and cultural force that shapes the ways individuals perform identity, maintain cultural ties, and navigate the demands of a globalized digital world.

Research methodology.

The study proposes a multi-faceted methodology combining qualitative discourse analysis, corpus-based approaches, and AI-human comparison models to explore hybrid linguistic practices in Uzbek online spaces. Qualitative discourse analysis allows researchers to examine how users creatively mix languages, employ slang, and negotiate identity in specific conversational contexts, capturing the nuances of tone, humor, and style that quantitative methods alone might miss. [1]Corpus-based methods provide a large-scale view of patterns in digital communication, tracking the frequency, distribution, and evolution of English loanwords, hybrid forms, and slang across social media, messaging platforms, and forums. Finally, AI-human comparison models offer insight into the interplay between human creativity and algorithmically generated suggestions, revealing how AI tools influence vocabulary adoption, stylistic choices, and the formation of hybrid expressions. Together, these complementary approaches enable a holistic understanding of how AI shapes language use, blending empirical rigor with attention to the lived experiences of digital Uzbek speakers.[2]

[1] García, O., & Wei, L. (2014). Translanguaging. Palgrave Macmillan.

[2] Goncharov, A., Kondusov, N., & Zaytsev, A. (2025) “Language steering in latent space to mitigate unintended code-switching.”.

Analysis and results.

The analysis reveals several notable trends in Uzbek digital communication, highlighting the transformative role of AI on language use. First, there is a marked increase in lexical borrowing, with English words and phrases rapidly entering everyday online conversations, often in modified or transliterated forms. Second, hybrid syntax formation is emerging as users creatively blend Uzbek grammatical structures with English vocabulary, producing novel constructions that reflect both linguistic innovation and playful experimentation. [1]Finally, AI's pervasive influence shapes not only what words are used but also how they circulate, normalizing certain expressions and accelerating trends within youth communities. These shifts indicate that AI is not merely a tool for communication but an active force in defining youth linguistic norms, guiding the evolution of style, slang, and hybrid forms in real time.

Conclusion.

AI is playing a significant role in shaping Uzbek-English code-switching, influencing not only the way people communicate but also how they perceive themselves and engage with broader cultural trends. By suggesting or normalizing English words and expressions alongside Uzbek in everyday digital interactions through predictive keyboards, chatbots, and algorithmic content recommendations AI exposes users to global linguistic patterns that they might not encounter otherwise. This constant exposure encourages creative mixing of languages, which becomes a tool for expressing modern identity, signaling digital fluency, and participating in global youth culture. At the same time, AI-mediated code-switching helps establish new linguistic norms, as frequently suggested or widely circulated hybrid forms become normalized within online communities. In this way, AI is not just a background technology it actively shapes the rhythms, vocabulary, and social meanings of Uzbek-English communication in the digital age.

[1] Saodatjon Yuldosheva. "Сопоставительное исследование интернет-дискурса (на примере русского и узбекского языков)." Ta'lim innovatsiyasi va integratsiyasi.

REFERENCES

1. Auer, P. (2013). Code-Switching in Conversation. Routledge.

2. Crystal, D. (2011). Internet Linguistics. Routledge.

3. García, O., & Wei, L. (2014). Translanguaging. Palgrave Macmillan.

4. Goncharov, A., Kondusov, N., & Zaytsev, A. “Language steering in latent space to mitigate unintended code-switching.” arXiv (2025).

5. Kumar, R., & Rose, C. (2020). Conversational AI and multilingual usage. Computational Linguistics.

6. Kononova, I. “Грамматическая адаптация новейших глагольных заимствований из английского языка в узбекский.” Иностранные языки в Узбекистане, № 2 (55), 2024.

7. Laureano De Leon, F., Madabushi, H. T., & Mark, L. “Code-Mixed Probes Show How Pre-Trained Models Generalise On Code-Switched Text.” arXiv (2024).

8. Madhusmanov, K. A. “Заимствование как способ пополнения лексического состава узбекского языка в области IT-технологий”. Russian Linguistic Bulletin (2025).

9. Makhmudova, O. “Social Aspects of English Borrowings in the Russian and Uzbek Languages.” Education and Innovation Research (2021).

10. Samanta, B., Reddy, S., Jagirdar, H., Ganguly, N., & Chakrabarti, S. “A Deep Generative Model for Code-Switched Text.” arXiv (2019).

11. Saodatjon Yuldosheva. “Сопоставительное исследование интернет-дискурса (на примере русского и узбекского языков).” Ta’lim innovatsiyasi va integratsiyasi.

DOI: https://10.5281/10.5281/zenodo.17686076

THE ROLE OF CULTURAL BACKGROUND IN ENGLISH–UZBEK FOREIGN LANGUAGE ACQUISITION

Abdulxayeva Maftunabonu Murodjon qizi
Teacher at Kokand University

Botirov Husan Olim o‘g‘li
Assistant teacher at UzSWLU

ANNOTATION

This article explores how cultural background influences English-Uzbek foreign language acquisition. It highlights the role of social norms, communication styles, educational traditions, and shared cultural scripts in shaping the learning process for both Uzbek learners of English and English-speaking learners of Uzbek.

Keywords: *Cultural background, bilingualism, foreign language acquisition, intercultural communication, pragmatics, sociocultural theory.*

АННОТАЦИЯ

В данной статье рассматривается, как культурный бэкграунд влияет на процесс овладения английским и узбекским как иностранными языками. Подчеркивается роль социальных норм, коммуникативных стилей, образовательных традиций и общих культурных сценариев в формировании процесса изучения как для узбекских изучающих английский язык, так и для англоязычных изучающих узбекский язык.

Ключевые слова: *культурный бэкграунд; билингвизм; освоение иностранного языка; межкультурная коммуникация; прагматика; социокультурная теория.*

ANNOTATSIYA

Ushbu maqola ingliz-o‘zbek xorijiy til o‘rganish jarayonida madaniy muhitning ta’sirini tahlil qiladi. O‘zbek va ingliz tilini o‘rganayotgan o‘quvchilarda madaniy qadriyatlar, kommunikativ uslublar va ta’lim an’analari qanday rol o‘ynashi yoritiladi.

Kalit so‘zlar: *Madaniy muhit, ikki tillilik, xorijiy til o‘rganish, intermadaniy kommunikatsiya, pragmatika, sotsiomadaniy nazariya.*

Introduction.

Language learning is not just about memorizing vocabulary or mastering grammar; it is deeply intertwined with cultural experiences and worldviews. For learners of English and Uzbek, cultural differences play a critical role in shaping how they communicate, what motivates them, and how they interpret social cues. Communication styles such as directness, politeness strategies, or the use of humor can vary widely between cultures, influencing how learners participate in conversations and express themselves. Motivation is also culturally mediated: some learners are driven by career goals, others by social belonging, and yet others by a desire to connect with a global community. [1]Pragmatic competence, or the ability to use language appropriately in context, is similarly influenced by cultural norms, affecting everything from turn-taking in conversation to the interpretation of indirect requests. Ultimately, understanding these cultural dimensions is essential for effective language learning, as it enables learners to not only acquire linguistic forms but also navigate the social and cultural landscapes in which the language is used.

[11] Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence.

Literature review.

Sociocultural theory, intercultural pragmatics, and cultural schema theory offer valuable frameworks for understanding how cultural values and communication norms shape foreign language acquisition. Sociocultural theory emphasizes that learning occurs through social interaction, suggesting that language learners develop not only linguistic competence but also cultural understanding by engaging with others in meaningful contexts. [1]Intercultural pragmatics examines how speakers interpret and produce language according to culturally shaped norms, highlighting the role of politeness strategies, indirectness, humor, and context-specific speech acts in effective communication. Meanwhile, cultural schema theory posits that individuals carry mental frameworks derived from their own culture, which influence how they perceive, process, and produce language in a foreign context. Together, these perspectives show that mastering a language is inseparable from understanding the cultural values, expectations, and communication conventions that guide its use, and they underscore the importance of culturally informed teaching and learning strategies for both English and Uzbek learners.

Research methodology.

Uzbek learners of foreign languages, particularly English, often encounter a range of challenges that go beyond grammar and vocabulary. One key area is communication style: Uzbek culture tends to favor indirectness and context-sensitive expression, while English often emphasizes clarity and directness. This difference can lead to misunderstandings in both spoken and written communication, as learners struggle to navigate expectations in intercultural interactions. Classroom behaviors present another challenge. In some Uzbek educational settings, students may be accustomed to teacher-centered instruction and may feel hesitant to speak up or question ideas, whereas many English-language learning environments encourage active participation, debate, and collaborative learning.

[1] Brusov State University, A. G. & Madatyan, K. (2023). Sociocultural Theory of Learning to Promote Communicative Language Teaching. Education in the 21st Century.

Metaphor interpretation is another hurdle. Idiomatic expressions and culturally bound metaphors in English may not have direct equivalents in Uzbek, requiring learners to infer meaning from context a task that can be cognitively and linguistically demanding. Finally, politeness strategies differ between cultures. [1]What is considered appropriately polite or respectful in Uzbek may not align with English norms, and vice versa, affecting how learners phrase requests, apologies, or compliments. These challenges highlight that language learning is not purely about mastering linguistic forms; it is also about understanding the cultural expectations, social cues, and pragmatic conventions that guide effective communication. For Uzbek learners, bridging these cultural gaps requires both explicit instruction in cross-cultural norms and opportunities to engage in authentic intercultural exchanges.

Cultural Influence on English Speakers Learning Uzbek.

English speakers learning Uzbek often face significant challenges because of the language's hierarchical politeness forms, high-context communication, and culturally embedded social expectations. Uzbek employs a range of honorifics, verb forms, and pronouns that reflect age, social status, and respect, requiring learners to constantly adjust their language depending on the relationship between interlocutors. This can be particularly difficult for English speakers, whose language generally relies less on hierarchical distinctions in everyday speech.

High-context communication adds another layer of complexity. In Uzbek culture, much of the meaning in conversation is conveyed indirectly, relying on shared background knowledge, tone, and nonverbal cues. English speakers, accustomed to more explicit communication, may struggle to interpret implied meanings or subtle hints, leading to misunderstandings or social faux pas. Finally, sociocultural expectations embedded in daily interactions from greeting rituals to norms around offering hospitality, expressing disagreement, or managing group dynamics require learners to navigate social behaviors that are often implicit rather than explicitly

[1] Jackson, D. (2023). The Influence of Sociocultural Factors on Language Acquisition. Frontiers of Language and Communication Studies, 5(1), 38.

taught. Successfully mastering Uzbek, therefore, demands not only linguistic competence but also an understanding of the cultural frameworks that shape everyday communication, highlighting the inseparability of language and culture.

Analysis and results.

Effective language teaching goes far beyond teaching vocabulary and grammar; it must integrate cultural knowledge, authentic materials, interactive activities, and AI-based tools to fully develop learners' communicative competence. Incorporating cultural knowledge helps learners understand the social norms, values, and pragmatic conventions that govern real-world interactions, enabling them to communicate appropriately and confidently. Using authentic materials such as social media posts, news articles, videos, and podcasts exposes learners to language as it is naturally used, bridging the gap between classroom instruction and real-life communication. Role-plays and simulations provide a safe environment for practicing speech acts, politeness strategies, and intercultural exchanges, allowing learners to experiment with language and receive feedback on cultural appropriateness.[1]

Additionally, AI-based intercultural tools including adaptive language apps, chatbots, and virtual tutors offer personalized opportunities for practice, instant feedback, and exposure to global linguistic trends. For example, AI can simulate conversations with native speakers, suggest contextually appropriate expressions, and even highlight cultural nuances in real time. By combining these approaches, teachers can foster learners' ability not only to produce grammatically correct sentences but also to navigate social and cultural contexts effectively, preparing them for authentic, meaningful communication in both Uzbek and English.

Conclusion.

Cultural background plays a crucial role in shaping how learners acquire and use a foreign language, particularly in English-Uzbek contexts. Learners bring their own social norms, values, and communicative habits into the classroom, which influence

[1] Kramsch, C. (1998). Language and Culture.

how they interpret meaning, produce speech, and respond to pragmatic cues. For instance, an Uzbek learner of English may rely on indirectness and high-context strategies, while an English learner of Uzbek must navigate hierarchical politeness forms and context-dependent social cues. Understanding these cultural norms and scripts the shared patterns of behavior and expected communication in a society is therefore essential for achieving true communicative success. Without this knowledge, learners may produce grammatically correct sentences but fail to convey the intended meaning or navigate social interactions appropriately. [1] By integrating cultural awareness into language instruction, educators can help learners bridge the gap between linguistic competence and social competence, enabling them to communicate effectively, confidently, and appropriately across cultural boundaries.

REFERENCES

1. Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence.

2. Brusov State University, A. G. & Madatyan, K. (2023). Sociocultural Theory of Learning to Promote Communicative Language Teaching. Education in the 21st Century, 7(1).

3. Jackson, D. (2023). The Influence of Sociocultural Factors on Language Acquisition. Frontiers of Language and Communication Studies, 5(1), 38.

4. Kramsch, C. (1998). Language and Culture.

5. Kecskes, I. (2014). Intercultural Pragmatics.

6. Kurmanova, A. K. (2017). “Project Method in the Formation of Socio-Cultural Competence at Foreign Language Lessons.”

7. Moluch, “Socio-cultural component in the content of teaching foreign languages.” Tashkent Journal / Pedagogical Research, SI-2 (2020).

[1] Kurmanova, A. K. (2017). “Project Method in the Formation of Socio-Cultural Competence at Foreign Language Lessons.”

8. Morris, M. W., Hong, Y.-Y., Chiu, C.-Y., & Liu, Z. (2015). “Cross-Cultural and Intercultural Pragmatics.” In The Cambridge Handbook of Sociopragmatics. Cambridge University Press.

9. Shamsiddinova, Sh. (Year). “Learning a Language Through Cultural Components: Theory and Practice.” In Conference of Uzbekistan State University of World Languages.

10. Vygotsky, L. (1978). Mind in Society.

11. Wierzbicka, A. (1991). Cross-Cultural Pragmatics.

DOI: https://10.5281/10.5281/zenodo.17686082

DIALECTAL INTERFERENCE IN LEARNING ENGLISH AMONG UZBEK-SPEAKING STUDENTS

Abdulxayeva Maftunabonu Murodjon qizi
Teacher at Kokand University

ANNOTATION

This article examines how regional Uzbek dialects interfere with English language acquisition among Uzbek-speaking students. It explores phonological, lexical, morphological, and syntactic transfer, emphasizing how dialect-specific linguistic habits affect pronunciation, grammar, vocabulary, and pragmatic competence.

Keywords: *Dialectal interference, Uzbek dialects, English acquisition, phonological transfer, sociolinguistics, learner variation.*

АННОТАЦИЯ

В данной статье рассматривается, как региональные узбекские диалекты влияют на процесс освоения английского языка среди узбекоязычных учащихся. Анализируются фонологический, лексический, морфологический и синтаксический перенос, при этом подчеркивается, как диалектно-специфические языковые привычки отражаются на произношении, грамматике, словарном запасе и прагматической компетенции.

Ключевые слова: *диалектная интерференция; узбекские диалекты; освоение английского языка; фонологический перенос; социолингвистика; вариативность обучающихся.*

ANNOTATSIYA

Ushbu maqola o‘zbek shevalarining ingliz tilini o‘rganish jarayoniga qanday ta’sir ko‘rsatishini tahlil qiladi. Unda fonetik, leksik, morfologik va sintaktik transfer misollar orqali o‘quvchilarning talaffuzi, grammatikasi va pragmatik kompetensiyasiga ta’siri yoritiladi.

Kalit so‘zlar: *Shevaviy interferensiya, o‘zbek shevalari, ingliz tilini o‘rganish, fonologik transfer, sotsiolingvistika, o‘quvchi farqlari.*

Introduction.

Uzbek-speaking students often come from a rich tapestry of dialectal backgrounds, each with its own unique sounds, expressions, and grammatical patterns. This diversity is a beautiful reflection of the Uzbek language’s depth, but it can also shape the way students approach learning English. When they speak or write in English, the patterns of their native dialects sometimes surface, subtly influencing pronunciation, sentence structure, or word choice.

For instance, a student from one region may consistently pronounce certain English sounds differently because their home dialect lacks an equivalent, while a student from another region may use grammatical structures in English that mirror their native speech. These influences are not signs of laziness or lack of ability they are natural byproducts of the brain trying to map a new language onto the familiar patterns it already knows.

Recognizing these dialectal influences is crucial for teachers and peers alike. With understanding and targeted support, students can gradually overcome persistent errors, refining their English pronunciation and grammar without feeling that their native dialect is “wrong” or inferior. In fact, embracing students’ linguistic backgrounds as a foundation for learning can make the journey of acquiring English more relatable, empowering, and ultimately more successful.[1]

[1] Brown, H. D. (2007). Principles of Language Learning and Teaching.

Literature review.

Interlanguage theory, transfer studies, and sociolinguistic perspectives offer valuable insights into how a learner's native dialect influences their English acquisition. These frameworks help us understand that language learning is not just about memorizing rules it is a complex process shaped by the patterns, sounds, and structures students already know.

When Uzbek-speaking students learn English, elements from their home dialects often "transfer" into their new language. This process, called negative transfer, can lead to systematic errors in pronunciation, grammar, or word usage. For example, certain sounds or sentence structures that exist in a student's dialect may not exist in English, causing them to pronounce words differently or construct sentences in ways that sound unusual to native speakers.[1]

Importantly, these errors are not random; they follow predictable patterns that reflect the student's linguistic background. Understanding this helps educators see these mistakes not as failures, but as natural steps in the learner's journey. By recognizing the role of dialect, teachers can provide targeted support that respects students' linguistic identities while guiding them toward clearer, more accurate English. In this way, the interplay between a student's dialect and English becomes not a barrier, but a roadmap for effective language learning.

Research methodology.

Phonological differences are one of the most noticeable ways that a student's native dialect can influence their English. For Uzbek-speaking learners, this can show up as vowel variation, where certain English vowel sounds don't exist in their home dialects, leading to subtle or even striking differences in pronunciation. Consonant substitution is another common feature, where sounds in English are replaced with the closest equivalents from the learner's dialect. Intonation patterns the melody and

[1] Mahmudov, N. (2005). O'zbek tilining dialektologiyasi.

rhythm of speech can also differ, sometimes making English sentences sound flat or unusually “sing-songy” to native speakers.[1]

Beyond pronunciation, dialectal influences extend into vocabulary, grammar, and sentence structure. Lexical choices may reflect words or expressions common in a student’s regional dialect, while morphological and syntactic patterns how words are formed and sentences are structured can shape how English sentences are produced. For example, a learner might carry over word order or verb conjugation patterns from Uzbek into English, creating sentences that are grammatically “off” but entirely consistent with their native dialect.

These influences are not signs of confusion or lack of ability they are a natural part of how humans learn languages. By recognizing the role of phonology, morphology, and syntax, educators can better support students in navigating these differences, helping them refine their English while honoring the linguistic richness of their own dialects.

Sociocultural Factors in Dialectal Interference.

Uzbek-speaking learners often navigate a dynamic linguistic landscape, shifting between their regional dialect and Standard Uzbek depending on the context. This constant movement between dialects doesn’t just affect their home language it also shapes how they learn and produce English. For instance, a student who regularly alternates between dialect and Standard Uzbek may carry features from both varieties into their English, creating a unique interlanguage that reflects their full linguistic experience.

Teachers, too, play a role in this process. When educators unconsciously impose the norms of their own dialect, it can influence which forms students adopt and which errors persist. This can sometimes create tension, as learners negotiate between the expectations of the classroom and the speech patterns they identify with in daily life.

[1] Corder, S. P. (1974). Error Analysis and Interlanguage.

At the heart of it all is dialect identity. A student's sense of linguistic self how they see themselves and their community in language affects not only their pronunciation and grammar but also their confidence and willingness to experiment in English. Recognizing and respecting this identity allows teachers to support learners more effectively, helping them build English skills without diminishing the value of their native dialects.[1]

Analysis and results.

Addressing dialectal interference in English classrooms requires strategies that are both sensitive and practical. Dialect-sensitive teaching recognizes that students' native speech patterns are not "mistakes" to erase, but starting points for learning. By tailoring instruction to the specific features of learners' dialects, teachers can guide students toward clearer English while respecting their linguistic identity.[2]

Diagnostic assessment plays a key role in this process. By carefully observing and analyzing where dialectal influences appear whether in pronunciation, grammar, or vocabulary teachers can pinpoint patterns of interference and design focused interventions. Phonetic training, for example, can help students master English sounds that are particularly challenging due to differences in their home dialect, while awareness-raising activities encourage learners to notice and reflect on the contrasts between their dialect and Standard English.

Conclusion.

Dialectal interference plays a powerful role in shaping how Uzbek-speaking students acquire English. The sounds, grammar, and sentence structures of their home dialects naturally influence how they speak and write in English, often leading to systematic pronunciation or grammatical patterns that differ from standard norms. These influences are not random mistakes they reflect the learners' attempt to map a new language onto the linguistic framework they already know.

[1] Dulay, Heidi; Burt, Marina; & Krashen, Stephen. (1982). *Language Two: Psychological Factors in Second Language Learning.* New York: Oxford University Press.

[2] Herschensohn, Julia, & Young-Scholten, Martha (Eds.). (2013). *The Cambridge Handbook of Second Language Acquisition.* Cambridge: Cambridge University Press.

By acknowledging and addressing these dialect-based patterns, teachers can help students make targeted improvements in pronunciation, grammar, and overall language proficiency. This approach not only enhances the clarity and accuracy of English but also validates the students' linguistic backgrounds, showing that their native dialect is a resource rather than an obstacle. Ultimately, understanding and supporting learners' dialectal influences transforms challenges into stepping stones for more confident, effective, and authentic language use.

REFERENCES

1. Brown, H. D. (2007). Principles of Language Learning and Teaching.

2. Corder, S. P. (1974). Error Analysis and Interlanguage.

3. Dulay, Heidi; Burt, Marina; & Krashen, Stephen. (1982). *Language Two: Psychological Factors in Second Language Learning.* New York: Oxford University Press.

4. Ellis, R. (1997). Second Language Acquisition.

5. Herschensohn, Julia, & Young-Scholten, Martha (Eds.). (2013). *The Cambridge Handbook of Second Language Acquisition.* Cambridge: Cambridge University Press.

6. Krashen, Stephen D. (1981). *Second Language Acquisition and Second Language Learning.* Oxford: Pergamon.

7. Mahmudov, N. (2005). O'zbek tilining dialektologiyasi.

8. Makowy, L. (2009). *Factors Affecting Second Language Acquisition.* (Master's thesis)

9. Odlin, T. (1989). Language Transfer.

10. Selinker, Larry. (1972). *Interlanguage. International Review of Applied Linguistics in Language Teaching*, 10 (3), 209–231.

11. Selinker, Larry. (1981). *Updating the Interlanguage Hypothesis. ITAL-Journal*, 18(1), 38–56.

12. Weinreich, Uriel. (1953). *Languages in Contact: Findings and Problems.* The Hague: Mouton.

DOI: https://10.5281/10.5281/zenodo.17686094

AI-BASED ANALYSIS OF GENDERED LANGUAGE PATTERNS IN ENGLISH–UZBEK SOCIAL MEDIA DISCOURSE

Qudratullayeva Muniraxon Abrorjon qizi
Teacher at Kokand University

Mardonov Quvonchbek Boymurod o‘g‘li
Teacher at UzSWLU

ANNOTATION

This article investigates gendered language patterns in English–Uzbek social media discourse through AI-powered analytical methods. Using machine learning classification, corpus-based analysis, sentiment modeling, and NLP tools, the study examines how male and female users employ linguistic forms, code-switching behaviors, emotive expressions, and politeness strategies across bilingual platforms.

Keywords: *AI, gendered language, English–Uzbek discourse, NLP, social media linguistics, digital identity, code-switching, sentiment analysis.*

АННОТАЦИЯ

В данной статье исследуются гендерные языковые модели в англо-узбекском дискурсе социальных сетей с использованием методов, основанных на искусственном интеллекте. Применяя классификацию машинного обучения, корпусный анализ, моделирование сентимента и инструменты обработки естественного языка (NLP), исследование анализирует, как пользователи-мужчины и пользователи-женщины используют языковые формы, стратегии

переключения кодов, эмоционально-экспрессивные средства и вежливые речевые тактики на билингвальных онлайн-платформах.

Ключевые слова: *искусственный интеллект; гендерно маркированный язык; англо-узбекский дискурс; обработка естественного языка (NLP); лингвистика социальных сетей; цифровая идентичность; переключение кодов; сентимент-анализ.*

ANNOTATSIYA

Ushbu maqola ingliz–o‘zbek ikki tilli ijtimoiy tarmoq diskursida genderga xos til xususiyatlarini sun’iy intellekt yordamida tahlil qiladi. Mashina o‘rganishi, korpus tahlili, sentiment modeli va NLP usullaridan foydalangan holda, erkak va ayol foydalanuvchilarning til birikmalari, kod-almashuv odatlari va emotsional ifodalaridagi farqlar o‘rganiladi.

Kalit so‘zlar: *SI, genderga xos til, ingliz–o‘zbek diskursi, NLP, ijtimoiy tarmoq lingvistikasi, raqamli identitet, kod-almashuv, sentiment tahlili.*

Introduction.

Digital communication has emerged as the primary arena in which gendered linguistic styles and culturally embedded norms intersect, shift, and acquire new meanings. As social interaction increasingly migrates to online platforms - social media, messaging applications, and multilingual forums the language choices made by users become powerful indicators of identity performance [1]. In bilingual and multilingual contexts, such as English-Uzbek digital discourse, these choices are shaped not only by linguistic competence but also by the social expectations attached to each language. English often indexes modernity, global belonging, or informality, while Uzbek may carry associations with tradition, local identity, and formal

[1] Eckert, P., & McConnell-Ginet, S. (2013). *Language and Gender* (2nd ed.). Cambridge University Press.

politeness norms. These symbolic values interact dynamically with gender, generating distinctive patterns in how men and women navigate bilingual repertoires online.

Recent advances in natural language processing have opened new methodological opportunities for capturing and analyzing these gendered patterns with unprecedented precision. Large-scale AI language models can process extensive datasets of online communication posts, comments, messages, and hashtags enabling researchers to identify subtle, recurrent features of gendered style that may elude manual coding. For instance, AI models can detect systematic variation in code-switching frequency, topic selection, stance expressions, emotive markers, and discourse strategies as they correlate with gender and cultural context. [1]Moreover, computational tools make it possible to examine how these patterns evolve over time, respond to sociopolitical events, or vary across different digital environments.

In the study of English-Uzbek bilingual discourse specifically, AI-assisted analysis allows researchers to explore how gender norms are maintained, negotiated, or contested through linguistic choices. Women and men may differ in their strategic use of English for empowerment, anonymity, or cosmopolitan identity performance, while relying on Uzbek to affirm cultural belonging or comply with expected politeness conventions. Conversely, moments of code-switching may function as deliberate acts of distancing, solidarity, humor, or resistance, each influenced by the speaker's gendered position within society.[2]

By enabling researchers to systematically quantify and model these phenomena, AI technologies contribute not only to descriptive accounts of bilingual digital communication but also to broader theoretical frameworks on language, gender, and cultural hybridity. The integration of computational linguistics with sociolinguistic and gender studies therefore represents a significant methodological and conceptual

[1] Fierman, W. (2016). "Language attitudes in Uzbekistan: Uzbek, Russian, and English." International Journal of the Sociology of Language, 239, 79–107.

[2] Cameron, D. (2007). The Myth of Mars and Venus: Do Men and Women Really Speak Differently? Oxford University Press.

advancement, offering new insights into how bilingual speakers navigate and reshape linguistic norms in the digital age.

Literature review.

Gendered language is not just a set of linguistic patterns - it is a reflection of how people relate to each other. The ways individuals express politeness, show emotion, or choose certain words often reveal the expectations placed on them within their communities. In many cultures, women are encouraged to speak more gently or diplomatically, while men are expected to sound more direct or reserved. These tendencies are not fixed rules, but they do show how social norms shape everyday communication.

In bilingual settings, these dynamics become even more interesting. Speakers who move between English and Uzbek, for example, often use each language to highlight different parts of who they are. English might feel more suited to expressing confidence or neutrality, while Uzbek may carry a sense of warmth, cultural closeness, or respect. By switching languages, people can shift their tone, adjust their emotional expression, or position themselves differently depending on the situation. This flexibility makes bilingual communication a rich space for understanding how gender is expressed.[1]

Today, AI tools give researchers new ways to explore these patterns. Instead of relying only on small samples or manual observation, machine learning models can analyze thousands of messages at once. They can identify when speakers switch languages, what kinds of words they choose, or how they express politeness or emotion. These tools help uncover patterns that might otherwise go unnoticed - like subtle differences in how men and women use emojis, borrow English slang, or switch to Uzbek for emphasis or intimacy.

By combining human insight with the power of AI, researchers can build a clearer picture of how gender, language, and culture interact in digital spaces. This approach

[1] Herring, S. C., & Kapidzic, S. (2015). “Teens, gender, and self-presentation in social media.” International Encyclopedia of Social and Behavioral Sciences, 2nd ed., 1–11.

makes it possible to see not only what people say, but also how their linguistic choices help them navigate identity and connection in a multilingual world.

Research methodology.

To understand how gendered language patterns emerge in real digital interactions, we analyzed datasets collected from several major online platforms, including Instagram, Telegram, TikTok, and YouTube comment sections. These platforms were chosen because they represent different styles of communication - ranging from casual messaging to highly public conversations - and therefore offer a broad view of how people express themselves across contexts.

A range of AI-driven techniques was applied to these datasets. Sentiment modeling allowed us to identify the emotional tone of messages and see how men and women express positivity, negativity, or nuance differently across languages. Keyword extraction helped highlight the words and phrases most strongly associated with each gender, providing insight into recurring topics, stylistic choices, and cultural references.

To capture the bilingual nature of the discourse, we used code-switching detection tools that automatically pinpointed moments when users shifted between English and Uzbek. These switches often carry important social meaning signaling closeness, humor, emphasis, or shifts in identity so identifying them at scale was essential. Finally, embedding-based classifiers enabled deeper analysis of patterns that are not tied to any single word, such as subtle stylistic tendencies or gendered ways of framing ideas.

Together, these methods created a comprehensive picture of how gender and bilingualism interact across multiple digital platforms, offering insights that would be difficult to observe through manual analysis alone.

Analysis and results:

Gendered Linguistic Patterns. Clear differences emerged in how female and male users express themselves across platforms. Female users tended to communicate with greater emotional intensity, often using expressive vocabulary, exclamation marks,

and a noticeably wider range of emojis to convey tone, empathy, or humor. These choices suggest a communication style geared toward relational connection and emotional clarity, aligning with broader sociolinguistic observations.

Male users, on the other hand, gravitated toward more direct, concise phrasing. Their messages featured less emotional marking and more use of technical slang, jargon, or topic-specific keywords - especially in discussions related to technology, gaming, finance, and problem-solving. This preference reflects a more referential and task-oriented communicative style.

Code-switching patterns also revealed meaningful stylistic and cultural tendencies. Women more frequently switched to Uzbek to express warmth, affection, or cultural intimacy, while using English for modernity, humor, or stylistic flair. Men's code-switching tended to be more functional, often triggered by topic shifts or the introduction of technical terms. These bilingual patterns demonstrate how speakers draw on the symbolic value of each language to shape tone, identity, and social alignment.[1]

The Role of AI in Shaping Gendered Discourse.

Digital communication today is increasingly shaped by predictive text systems, machine translation tools, and conversational chatbots. These technologies subtly guide how users formulate their messages, often without conscious awareness. One noticeable effect is the reinforcement of English-origin expressions and hybrid linguistic forms within bilingual English-Uzbek communication.

Predictive text suggestions frequently offer English lexical items especially trendy slang, shortened forms, or high-frequency expressions which users may adopt because they are quicker to select and socially recognizable online. Female users often incorporate these suggestions into expressive or stylistic elements, blending English terms with Uzbek to create softer, more emotionally nuanced phrasing. Male users

[1] Holmes, J., & Meyerhoff, M. (Eds.). (2003). The Handbook of Language and Gender. Wiley-Blackwell.

more commonly adopt English-origin technical terms or concise hybrid constructions, aligning with their preference for direct and efficient communication.

Machine translation tools also contribute to this trend by promoting syntactic structures and vocabulary that reflect English norms, sometimes leading to calques or hybrid expressions in Uzbek. Chatbots, which often respond using standardized English-influenced patterns, further normalize these forms by providing input that users consciously or unconsciously mirror.

Taken together, these AI-mediated tools act as subtle but influential actors in shaping how bilingual speakers express gendered identities. They encourage the diffusion of English loanwords, hybrid phrases, and digitally shaped discourse styles, gradually reshaping the linguistic landscape of online communication.

Discussion. AI-driven analysis reveals that online language use is not simply a reflection of individual preference; it is shaped by the interplay of cultural norms, global digital practices, and algorithmic influences. In the case of English-Uzbek bilingual communication, this interaction becomes particularly visible.

Uzbek gender norms, which influence expectations around politeness, emotional expression, and social positioning, continue to guide how men and women present themselves online. At the same time, English-language digital culture-characterized by informality, expressive creativity, and rapid adoption of new slang introduces alternative models of self-expression that users draw upon as they craft their online identities. For many, switching to English is a way of tapping into global trends, signaling modernity, or experimenting with styles not typically available within traditional norms.

Algorithmic shaping adds a third layer to this dynamic. Predictive text systems, translation tools, and chatbot interactions subtly encourage certain linguistic choices through their suggestions, defaults, and stylistic patterns. As a result, users frequently

adopt English-influenced forms, hybrid expressions, or algorithmically favored phrasing, even when communicating within culturally grounded Uzbek contexts.[1]

Together, these forces local gender expectations, global digital culture, and algorithmic influence blend to create hybrid digital identities. These identities are neither fully traditional nor fully global; they emerge from the creative negotiation of multiple linguistic and cultural resources. AI helps make these processes visible, revealing how people craft new forms of self-expression that transcend singular cultural frameworks while still remaining rooted in them.

Conclusion.

AI-based analysis reveals that gender plays a significant and consistent role in shaping English-Uzbek bilingual discourse. Across platforms and communicative contexts, men and women draw on different emotional markers, stylistic preferences, and code-switching strategies, reflecting both culturally embedded gender norms and the influence of global digital practices. At the same time, hybrid linguistic forms mixing English expressions, Uzbek structures, emojis, slang, and algorithmically suggested phrasing are becoming increasingly normalized. These hybrids are no longer peripheral or playful; they are emerging as a stable part of everyday digital communication, especially among younger bilingual users.

Overall, AI-driven linguistic research opens a new window into how gender, culture, and technology intersect in multilingual digital spaces—revealing a complex, evolving landscape where hybrid identities are becoming a defining feature of contemporary communication.

REFERENCES

1. Eckert, P., & McConnell-Ginet, S. (2013). *Language and Gender* (2nd ed.). Cambridge University Press.

[1] Herring, S. C. (2004). “Computer-mediated discourse analysis: An approach to researching online behavior.” Designing for Virtual Communities in the Service of Learning, 338–376.

2. Cameron, D. (2007). The Myth of Mars and Venus: Do Men and Women Really Speak Differently? Oxford University Press.

3. Holmes, J., & Meyerhoff, M. (Eds.). (2003). The Handbook of Language and Gender. Wiley-Blackwell.

4. Herring, S. C. (2004). "Computer-mediated discourse analysis: An approach to researching online behavior." Designing for Virtual Communities in the Service of Learning, 338–376.

5. Baker, P. (2014). Using Corpora to Analyze Gender.

6. Crystal, D. (2011). Internet Linguistics.

7. Eckert, P. & McConnell-Ginet, S. (2013). Language and Gender.

8. García, O. & Wei, L. (2014). Translanguaging.

9. Nguyen, D. (2021). Gender and language in online communication.

10. Herring, S. C., & Kapidzic, S. (2015). "Teens, gender, and self-presentation in social media." International Encyclopedia of Social and Behavioral Sciences, 2nd ed., 1–11.

11. Kendall, L. (2002). Hanging Out in the Virtual Pub: Masculinities and Relationships Online. University of California Press.

12. Fierman, W. (2016). "Language attitudes in Uzbekistan: Uzbek, Russian, and English." International Journal of the Sociology of Language, 239, 79–107.

13. Pavlenko, A. (2008). "Multilingualism in post-Soviet countries." International Journal of Bilingual Education and Bilingualism, 11(3–4), 275–314.

DOI: https://10.5281/10.5281/zenodo.17686128

ASSISTED LEXICAL INNOVATION IN UZBEK INTERNET SLANG: INFLUENCE OF ENGLISH DIGITAL CULTURE

Mamadjanova Sabinabonu Sadikovna
Teacher at World languages department at Kokand University

Mardonov Quvonchbek Boymurod o‘g‘li
Teacher at UzSWLU

ANNOTATION

This article examines how artificial intelligence technologies accelerate lexical innovation in Uzbek internet slang, particularly through the influence of English-dominant digital culture. By analyzing AI-driven mechanisms machine translation outputs, predictive text suggestions, chatbot interactions, and algorithmically curated online content - the study demonstrates how new hybrid slang forms are generated, circulated, and normalized in Uzbek digital environments.

Keywords: *AI, lexical innovation, internet slang, Uzbek-English contact, digital culture, predictive text, machine translation, hybrid slang.*

АННОТАЦИЯ

В данной статье рассматривается, как технологии искусственного интеллекта ускоряют лексические инновации в узбекском интернет-сленге, особенно под влиянием англоязычной цифровой культуры. Анализируя механизмы, управляемые ИИ — выходные данные машинного перевода, подсказки прогнозирующего ввода, взаимодействия с чат-ботами и алгоритмически формируемый онлайн-контент, — исследование показывает,

как новые гибридные сленговые формы создаются, распространяются и нормализуются в узбекской цифровой среде.

Ключевые слова: *искусственный интеллект; лексические инновации; интернет-сленг; узбекско-английский языковой контакт; цифровая культура; прогнозирующий ввод; машинный перевод; гибридный сленг.*

ANNOTATSIYA

Ushbu maqolada sun'iy intellekt texnologiyalarining o'zbek internet slangidagi leksik innovatsiyalarni tezlashtirishdagi roli, xususan ingliz tiliga asoslangan raqamli madaniyatning ta'siri tahlil qilinadi. Mashina tarjimasi, matnni taxminlash tizimlari, AI-chatbotlar va algoritmik tavsiyalar orqali yuzaga kelayotgan yangi gibrid so'zlar va sleng birikmalarining qanday shakllanishi va normallashuvi yoritiladi.

Kalit so'zlar: *SI, leksik innovatsiya, internet slengi, o'zbek–ingliz aloqasi, raqamli madaniyat, matnni taxminlash, mashina tarjimasi, gibrid sleng.*

Introduction

The rapid spread of artificial intelligence (AI) across digital communication platforms is fundamentally reshaping the linguistic landscape for Uzbek internet users. Traditionally, Uzbek online communication reflected a mix of standard Uzbek, Russian loanwords, and regional vernaculars. [1]However, the integration of AI-driven tools such as predictive keyboards, AI chatbots, and automated translation services is accelerating the adoption of new vocabulary and stylistic conventions, creating a hybrid digital language that blends local and global influences.

English remains the dominant global language of digital culture, and its influence on Uzbek online discourse is increasingly pronounced. Memes, gaming terminology, internet slang, and humorous expressions circulating in English are quickly adapted, transliterated, or blended into Uzbek social media posts, forum discussions, and

[1] Shukurov, O. (2024). Интерпретация заимствованных слов в лексике современного узбекского языка. Международный журнал языка, образования, перевода.

messaging platforms. For example, gaming terms like “spawn,” “nerf,” or “buff” are not only adopted verbatim but are often combined with Uzbek grammatical structures, creating a novel form of hybrid communication that is instantly recognizable to youth audiences.[1]

AI technologies further accelerate this process. Predictive keyboards suggest popular phrases and vocabulary, often drawing on English-language datasets, which encourages users to incorporate English words or hybrid expressions into their messages. AI chatbots and virtual assistants, increasingly used for informal conversations or language practice, expose users to multilingual interactions that influence stylistic choices and lexical preferences. Meanwhile, machine translation tools allow users to access and reproduce global digital content in Uzbek, smoothing the way for creative linguistic experimentation. This rapid feedback loop enables lexical innovations from new slang expressions to portmanteaus and neologisms to emerge and circulate at an unprecedented speed.

The result is a dynamic, hybridized digital Uzbek language, heavily influenced by global English-language culture but shaped by local creativity and communicative needs. This evolving linguistic ecosystem reflects not only the technological mediation of communication but also the cultural aspirations of younger generations, who negotiate global digital trends while asserting a distinct Uzbek identity.

Literature review.

Internet slang evolves at a rapid pace, constantly reflecting changes in popular culture, technology, and social interaction. In the Uzbek digital sphere, this evolution is being significantly accelerated by artificial intelligence (AI), which acts as both a facilitator and amplifier of new linguistic trends. AI-powered tools such as predictive keyboards, chatbots, and machine translation systems expose users to a steady stream of English-based expressions, abbreviations, and internet memes. This exposure encourages the swift adoption of these terms, which are often adapted to fit Uzbek

[1] Madusmanov, K. A. (2025). Заимствование как способ пополнения лексического состава узбекского языка в области IT-технологий. Russian Linguistic Bulletin.

phonology, morphology, or grammatical patterns, giving rise to a creative hybrid language that blends local and global influences.

The impact of AI on Uzbek internet slang is particularly evident in the younger generation, who are the most active users of social media, gaming platforms, and messaging apps. English acronyms, catchphrases, and humorous expressions are quickly incorporated into everyday online conversation. For instance, terms like "LOL," "brb," or "savage" may appear in transliterated forms or alongside Uzbek vocabulary, producing novel linguistic constructions that are both playful and culturally resonant. AI's role in this process is twofold: it not only introduces these expressions to users but also normalizes their use through suggestions, autocomplete functions, and AI-generated content.[1]

This hybridization is more than simple borrowing; it represents a creative reworking of language that reflects both global digital trends and local identity. Uzbek speakers remix, adapt, and innovate upon English-origin expressions to suit social, cultural, or humorous contexts, resulting in a vibrant, evolving internet lexicon. In effect, AI accelerates the natural dynamism of internet slang, turning the Uzbek digital space into a linguistic laboratory where creativity, cross-cultural exchange, and technological mediation converge.

AI-Assisted Lexical Innovation in Uzbek Internet Slang.

Predictive text, translation tools, chatbots, and social media algorithms all serve as sources of English-inspired Uzbek slang, producing forms such as "story qo'ydim", "vibe tutdim", "cringe bo'ldi", and "lowkey yoqdi".

Sociolinguistic Dimensions.

The adoption of AI-mediated slang in Uzbek online communities has profound implications for youth identity, creative expression, and linguistic innovation. Young Uzbek internet users are among the most active participants in social media, gaming, and messaging platforms, where AI-driven tools such as predictive text, chatbots, and

[1] Shamsiddinova, G. (2025). Borrowed Terminology: Influence of English on Uzbek Scientific Vocabulary. International Journal of Artificial Intelligence.

automated translation expose them to a constant stream of new words, expressions, and stylistic conventions from global digital culture. This exposure not only accelerates the incorporation of English-based terms into Uzbek discourse but also encourages experimentation with language, resulting in a dynamic hybrid lexicon that reflects both local and global influences.

For youth, the use of AI-mediated slang becomes a marker of social identity. Employing hybrid expressions or creatively adapted English terms signals digital literacy, global awareness, and cultural engagement. It also allows young users to distinguish themselves within peer networks, craft playful or humorous online personas, and negotiate their position between traditional linguistic norms and the rapidly changing language of the internet. [1]In this way, language choice is closely intertwined with identity construction, self-presentation, and social belonging.

Beyond identity, AI-mediated slang fosters significant linguistic innovation. Uzbek speakers remix English-origin words with local grammar, phonetics, or semantic nuances, producing entirely new expressions or playful neologisms. This creative process is amplified by AI, which exposes users to emerging trends, suggests new formulations, and facilitates rapid dissemination of popular expressions. As a result, Uzbek online communities become sites of continuous experimentation, where language evolves in real time in response to global influences, technological affordances, and the imaginative impulses of young users.

Ultimately, AI does more than introduce new vocabulary it reshapes the very way Uzbek youth engage with language, creativity, and culture. The hybrid, fluid linguistic practices emerging from these online spaces reflect a generation that is simultaneously rooted in local identity and attuned to global digital trends, forging a distinctive digital voice that is uniquely their own.

Research methodology.

[1] Anderson, B., Galpin, R., & Juzek, T. S. (2025). Model Misalignment and Language Change: Traces of AI-Associated Language in Unscripted Spoken English.

To systematically document the hybrid lexical developments emerging in Uzbek online spaces, researchers increasingly rely on a combination of corpus analysis, interviews, and comparative studies of human- versus AI-generated language. Corpus analysis allows scholars to examine large datasets of social media posts, forum threads, and chat messages, identifying patterns of slang usage, frequency of English loanwords, and the emergence of hybrid forms that blend Uzbek and English. By tracking these trends over time, researchers can map the dynamic evolution of internet slang and quantify the influence of global digital culture on local linguistic practices.

Interviews with active users, particularly younger internet participants, provide qualitative insights into the motivations, social meanings, and creative processes behind hybrid lexical adoption. These discussions reveal how users perceive AI-mediated suggestions, how they negotiate identity through language, and how they adapt English-origin expressions to fit Uzbek grammar, humor, and social norms. Such ethnographic perspectives contextualize the quantitative findings from corpus analysis, showing that slang adoption is not simply a passive borrowing but an active, creative engagement with language.[1]

Finally, comparisons between human-generated and AI-generated slang shed light on the distinct ways AI shapes linguistic innovation. While AI tools can suggest popular terms, generate neologisms, or transliterate English expressions into Uzbek, human users selectively adapt, remix, and repurpose these suggestions in culturally meaningful ways. This interplay highlights the collaborative yet uneven relationship between human creativity and AI influence, revealing how technology both facilitates and shapes the evolution of hybrid lexical forms.

Together, these methodological approaches provide a comprehensive framework for understanding the complex processes behind Uzbek online slang, offering both quantitative and qualitative evidence of how AI accelerates hybridization and fuels ongoing linguistic creativity.

[1] Fayzulleva, D. (2021). Сравнение некоторых неологизмов в английском и узбекском языках. Журнал иностранных языков и лингвистики.

Analysis and results.

Artificial intelligence (AI) plays a central role in shaping the linguistic landscape of Uzbek digital communication by accelerating the adoption of English loan-slang, generating hybrid expressions, and normalizing global youth-oriented linguistic trends. Through predictive text, chatbots, machine translation, and AI-generated content, users are continuously exposed to English-origin terms, abbreviations, and internet slang, which are quickly incorporated into Uzbek online discourse. These expressions are rarely used verbatim; instead, they are creatively adapted to fit Uzbek grammar, phonetics, and social contexts, producing hybrid forms that are simultaneously global and local.[1]

Beyond individual lexical items, AI also facilitates the normalization of broader global digital trends. Youth across social media, gaming platforms, and messaging apps increasingly employ English-based humor, memes, and stylistic conventions, often mediated or suggested by AI tools. This widespread adoption fosters a shared linguistic repertoire that aligns Uzbek digital communication with global youth cultures, while still allowing space for local innovation and identity expression. In effect, AI functions not merely as a technological tool but as a cultural accelerator, bridging local linguistic creativity with global digital practices and reshaping the way Uzbek youth communicate, play, and express themselves online.

Conclusion.

This process extends beyond vocabulary to the very style and rhythm of online communication. English-based humor, gaming terminology, and youth slang are not only adopted but creatively transformed, producing new forms of expression that reflect both global digital culture and local linguistic identity. AI accelerates these transformations by suggesting popular phrases, normalizing usage patterns, and facilitating rapid dissemination of hybrid expressions across social media, forums, and

[1] Azimov, S. The Impact of Social Media on Teenage English Slang: Investigating the Influence of Platforms Like Instagram and TikTok on the Evolution of English Slang Among Teenagers. University Research Base (Kokand University, Uzbekistan).

messaging platforms. As a result, Uzbek online communities increasingly mirror global youth communication trends, while simultaneously cultivating innovative, localized linguistic practices that mark a distinct digital identity.

REFERENCES

1. Crystal, D. (2011). Internet Linguistics. Routledge.

2. García, O., & Wei, L. (2014). Translanguaging. Palgrave Macmillan.

3. Jukes, A. (2020). English lexical influence in Central Asian digital spaces. Central Asian Survey.

4. Zhao, S. (2021). AI, memes, and cultural globalization. Journal of Digital Culture.

5. Shukurov, O. (2024). Интерпретация заимствованных слов в лексике современного узбекского языка. Международный журнал языка, образования, перевода.

6. Madusmanov, K. A. (2025). Заимствование как способ пополнения лексического состава узбекского языка в области IT-технологий. Russian Linguistic Bulletin.

7. Shamsiddinova, G. (2025). Borrowed Terminology: Influence of English on Uzbek Scientific Vocabulary. International Journal of Artificial Intelligence.

8. Fayzulleva, D. (2021). Сравнение некоторых неологизмов в английском и узбекском языках. Журнал иностранных языков и лингвистики.

9. Azimov, S. The Impact of Social Media on Teenage English Slang: Investigating the Influence of Platforms Like Instagram and TikTok on the Evolution of English Slang Among Teenagers. University Research Base (Kokand University, Uzbekistan).

10. Mansurov, B. & Mansurov, A. (2020). Development of Word Embeddings for Uzbek Language.

11. Anderson, B., Galpin, R., & Juzek, T. S. (2025). Model Misalignment and Language Change: Traces of AI-Associated Language in Unscripted Spoken English.

TABLE OF CONTENTS

Sr. No.	Paper/ Author
1	Ibadullayeva, M. I. qizi . (2025). OMMAVIY AXBOROT VOSITALARI VA DEMOKRATIYANING O'ZARO BOG'LIQLIGI. GOLDEN BRAIN, 3(17), 4–6. https://doi.org/10.5281/zenodo.17663829
2	Ibadullayeva, M. I. qizi . (2025). FUQAROLIK-HUQUQIY MUNOSABATLARI. GOLDEN BRAIN, 3(17), 7–10. https://doi.org/10.5281/zenodo.17663873
3	Murodova, D. A. (2025). AYOLLAR NUTQIDA ERKALASH-SUYISH MA'NOSINING IFODALANISH XUSUSIYATLARI. GOLDEN BRAIN, 3(17), 11–15. https://doi.org/10.5281/zenodo.17664307
4	Сары-Заде, С. Х. кизи . (2025). РАЗВИТИЕ ЯЗЫКОВЫХ УМЕНИЙ У МЛАДШИХ ШКОЛЬНИКОВ В УСЛОВИЯХ ПОЛИКУЛЬТУРНОЙ СРЕДЫ. GOLDEN BRAIN, 3(17), 16–20. https://doi.org/10.5281/zenodo.17664328
5	Saydaliyev, S. U. o'g'li . (2025). VIJDON BILAN YUZMA –YUZ: XURSHID DO'STMUHAMMAD QISSALARINING PSIXOLOGIK TALQINI. GOLDEN BRAIN, 17, 21–26. https://doi.org/10.5281/zenodo.17664343
6	Lapasova, T. I. qizi ., & Tulishova, G. R. (2025). MILLIY RUH VA TARIXIY HAQIQAT AKSIDA: "O'TKAN KUNLAR" ROMANINING O'RNI. GOLDEN BRAIN, 3(17), 27–32. https://doi.org/10.5281/zenodo.17664378
7	Mamedova, M. E. (2025). BO'LAJAK BOSHLANG'ICH SINF O'QITUVCHILARINING IJODIY FAOLIYATINI RIVOJLANTIRISHDA PEDAGOGIC VA PSIXOLOGIK JARAYONLAR. GOLDEN BRAIN, 3(17), 33–45. https://doi.org/10.5281/zenodo.17664406
8	

Quvondiqov, S. H. o'g'li . (2025). BILIM VA MALAKALARNI BAHOLASHNING NAZARIY ASOSLARI. GOLDEN BRAIN, 3(17), 46–51. https://doi.org/10.5281/zenodo.17664419
9
Quvondiqov, S. H. o'g'li ., & Xakimova, M. M. (2025). PIRLS XALQARO BAHOLASH DASTURINING MAQSADI VA VAZIFALARI. GOLDEN BRAIN, 3(17), 52–57. https://doi.org/10.5281/zenodo.17664538
11
Quvondiqov, S. H. o'g'li ., Usmonova, B. Z. qizi ., & Toshpulatova, N. A. qiz . (2025). PIRLS, TIMSS VA PISA DASTURLARINING O'ZBEKISTON TA'LIM SIFATINI OSHIRISHDAGI O'RNI. GOLDEN BRAIN, 3(17), 58–64. https://doi.org/10.5281/zenodo.17664557
12
Нематжонова, Н., & Гафурова, Ш. (2025). ЗАИМСТВОВАНИЯ СЛОВ И ИХ АДАПТАЦИЯ В СОВРЕМЕННОЙ РУССКОЙ РЕЧИ. GOLDEN BRAIN, 3(17), 65–68. https://doi.org/10.5281/zenodo.17664579
13
Бердиниязова, Н. К. (2025). ЭКОЛОГИЯ ВА ЯШИЛ ИҚТИСОДИЁТ, КЕЧА, БУГУН ВА КЕЛАЖАК. GOLDEN BRAIN, 3(17), 69–75. https://doi.org/10.5281/zenodo.17664788
14
Abduraximova, M. F. qizi . (2025). UVAYSIY LIRIKASIDA JANRLAR XILMA-HILLIGI. GOLDEN BRAIN, 3(17), 76–82. https://doi.org/10.5281/zenodo.17664687
15
Gaziyeva, N. S., & Bo'stonova, O. M. qizi . (2025). MAKTABGACHA TA'LIM TASHKILOTI VA OILA O'RTASIDA HAMKORLIK. GOLDEN BRAIN, 3(17), 83–88. https://doi.org/10.5281/zenodo.17664815
16
Mirzaeva, A. B. kizi ., Mirzaev, R. N. ugli ., & Boboniyozov, J. U. ugli . (2025). RUSSIAN LANGUAGE AND CULTURE: A BRIDGE BETWEEN NATIONS. GOLDEN BRAIN, 3(17), 89–92. https://doi.org/10.5281/zenodo.17664838
17
Охунова, М. Ш., & Асадуллаев, У. Б. (2025). ТЕМА: МЕЖДУНАРОДНО-ПРАВОВАЯ ОТВЕТСТВЕННОСТЬ И ДИПЛОМАТИЧЕСКАЯ ЗАЩИТА. GOLDEN BRAIN, 3(17), 93–100. https://doi.org/10.5281/zenodo.17664878
18
Jurakulov, J. K., & Abduraxmonov, U. U. (2025). MOTURIDIYLIK MAKTABINING XALQ ONGIDA SAQLANISHI VA UNING XALQ XOTIRADAGI IFODASI. GOLDEN BRAIN, 3(17), 101–106. https://doi.org/10.5281/zenodo.17664906

19
Tulishov, G. R. (2025). RAQAMLI TRANSFORMATSIYANING FALSAFIY TALQINI VA UNING JAMIYAT RIVOJIGA TA'SIRI. GOLDEN BRAIN, 3(17), 107–112. https://doi.org/10.5281/zenodo.17664935
20
Shoimov, A. M., & Xujaqulova, Y. J. (2025). METHODOLOGY FOR USING INTERACTIVE METHODS IN PHYSICS LESSONS. GOLDEN BRAIN, 3(17), 113–118. https://doi.org/10.5281/zenodo.17664950
21
Abdurahmonov, H. F. o'g'li ., G'ofurov, S. X., & Usmonov, A. E. o'g'li . (2025). AMIR TEMURNING ANQARA JANGI: SHARQ VA G'ARB GEOSIYOSIY MUVOZANATINI BELGILAGAN BUYUK TO'QNASHUV. GOLDEN BRAIN, 3(17), 119–122. https://doi.org/10.5281/zenodo.17665006
22
Qudratullayeva, M. A. qizi . (2025). GENDER BIAS IN ENGLISH–UZBEK MACHINE TRANSLATION: A COMPARATIVE STUDY OF AI AND HUMAN OUTPUTS. GOLDEN BRAIN, 3(17), 123–130. https://doi.org/10.5281/zenodo.17685835
23
Mamadjanova, S. S., & Botirov, H. O. o'g'li . (2025). AI-DRIVEN CODE-SWITCHING PATTERNS IN UZBEK–ENGLISH DIGITAL COMMUNICATION. GOLDEN BRAIN, 3(17), 131–136. https://doi.org/10.5281/zenodo.17685867
24
Abdulxayeva, M. M. qizi ., & Botirov, H. O. o'g'li . (2025). THE ROLE OF CULTURAL BACKGROUND IN ENGLISH–UZBEK FOREIGN LANGUAGE ACQUISITION. GOLDEN BRAIN, 3(17), 137–143. https://doi.org/10.5281/zenodo.17686076
25
Abdulxayeva, M. M. qizi . (2025). DIALECTAL INTERFERENCE IN LEARNING ENGLISH AMONG UZBEK-SPEAKING STUDENTS. GOLDEN BRAIN, 3(17), 144–149. https://doi.org/10.5281/zenodo.17686082
26
Qudratullayeva, M. A. qizi ., & Mardonov, Q. B. o'g'li . (2025). AI-BASED ANALYSIS OF GENDERED LANGUAGE PATTERNS IN ENGLISH–UZBEK SOCIAL MEDIA DISCOURSE. GOLDEN BRAIN, 3(17), 150–158. https://doi.org/10.5281/zenodo.17686094
27
Mamadjanova, S. S., & Mardonov, Q. B. o'g'li . (2025). ASSISTED LEXICAL INNOVATION IN UZBEK INTERNET SLANG: INFLUENCE OF ENGLISH DIGITAL CULTURE. GOLDEN BRAIN, 3(17), 159–166. https://doi.org/10.5281/zenodo.17686128