O‘ZBEKISTON RESPUBLIKASI JAMOAT XAVFSIZLIGI UNIVERSITETI

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“O‘ZBEK TILI – MILLIY O‘ZLIGIMIZ VA MUSTAQIL DAVLATChILIGIMIZ TIMSOLI!”



TIL - MILLAT KO‘ZGUSI

RESPUBLIKA ILMIY AMALIY KONFERENSIYASI

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1989-yil 21- oktabrda o‘zbek tiliga Davlat tili maqomi berilgan tarixiy sanadir. Til – inson madaniyatining ifodasidir. “O‘zbek tili bayrami kunini belgilash to‘g‘risida” 2020-yil 10-aprelda qabul qilingan O‘zbekiston Respublikasi Qonunining 1-moddasi bilan 21-oktabr sanasi O‘zbek tili bayrami kuni etib belgilangani munosabati bilan O‘zbekiston Respublikasi jamoat xavfsizligi universiteti “Tillarni o‘rganisha kafedrasi” mazkur konferensiyani tashkil qildi.

To‘plamda berilgan tezislar oliy ta‘lim muassasalari professor-o‘qituvchilari, akademik litsey va maktab o‘qituvchilari, ilmiy izlanish olib borayotgan tadqiqotchilar, tinglovchilar va kursantlar tomonidan tayyorlangan.

Tashkilotchi: O‘zbekiston Respublikasi jamoat xavfsizligi universiteti, Tillarni o‘rganish kafedrasi

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To‘plamga kiritilgan ma’lumotlarning to‘g‘riligi va aniqligi uchun mualliflar mas’ulligi belgilangan.

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KIRISH SO‘ZI

Assalomu alaykum, universitet jamoasi, aziz mehmonlar!

Bugungi anjumanimizga xush kelibsizlar!

Hammamizga ma’lumki, o‘zbek tili o‘zbek xalqining ma’naviy mulkidir. Shu munosabat bilan 1989-yil 21- oktabrda o‘zbek tiliga Davlat tili maqomi berilgan tarixiy sanadir. Til – inson madaniyatining ifodasidir. Darhaqiqat, har bir millatning o‘zligi uning tili va adabiyotida namoyon bo‘ladi. Til umr bo‘yi o‘rganilayotgan fan, sayqal bergan sari ochilib, yashnaydigan san’at durdonasidir. Til aloqa vositasi ekan, so‘z insonning kamolini, ilm va fazilatini o‘lchab ko‘rsatadigan tarozidir. Jahonda 6000 dan ortiq til bo‘lib, har bir millat va elat uchun eng suyuklisi o‘z ona tilidir. Biz uchun ham o‘z tilimiz g‘ururimiz va sha’nimizdir.

Til – davlat timsoli, mulki, ruhi, millatning madaniy va ma’naviy boyligi, xalqning madaniyati, urf-odati, uning turmush tarzi, tarixidir. “O‘zbek tili bayrami kunini belgilash to‘g‘risida” 2020-yil 10-aprelda qabul qilingan O‘zbekiston Respublikasi Qonunining 1-moddasi bilan 21- oktabr sanasi O‘zbek tili bayrami kuni etib belgilandi. O‘zbek tiliga davlat tili maqomi berilganiga 36 yil to‘lishi va mazkur sana “O‘zbek tili bayrami” sifatida nishonlanishi munosabati bilan butun respublika miqyosida qator madaniy-ma’rifiy tadbirlar tashkil etilmoqda. Tilimizni e’zozlash, uning davlat tili sifatidagi maqomi, jamiyatdagi mavqeini yuksaltirish, yosh avlodni ona tiliga hurmat ruhida tarbiyalash hamisha dolzarb ma’naviy burchimiz bo‘lib qolishiga e’tibor qaratildi.

O‘zbek tilining xalqaro miqyosdagi obro‘-e’tiborini yuksaltirish uchun uni milliy va umumbashariy tushunchalar asosida taraqqiy etgan tillar safiga kiritishda o‘z hissamizni qo‘shishimiz zarurligi hamda har birimizdan tilimizga chuqur hurmat bilan yondashishni talab etishi ta’kidlandi. Xalqning, millatning mavjudligi, avvalo, uning o‘z tiliga egaligi bilan belgilanadi. 1989-yil 21-oktabrda “Davlat tili haqida”gi Qonun qabul qilinib, o‘zbek tilining huquqiy maqomi mustahkamlandi.

Ona tili – millat tafakkurining bebaho xazinasi, ulkan boyligi sifatida ijtimoiy hayotda muhim ahamiyat kasb etadi. Tilni asrash, rivojlantirish – millatning

yuksalishi demakdir. O‘zbekiston Respublikasi Konstitusiyasida davlat tilining maqomi huquqiy jihatdan mustahkamlab qo‘yilgan bo‘lib, “O‘zbek tili o‘zbek xalqining ma’naviy mulkidir” deya ta’kidlanishi jamoatchilikning g‘ururiga g‘urur qo‘shdi. Shu tariqa o‘zbek tili mustaqil Davlatimizning bayrog‘i, gerbi, madhiyasi qatorida turadigan, qonun yo‘li bilan himoya qilinadigan muqaddas davlat ramziga aylandi.

Prezidentimiz Shavkat Miromonovich Mirziyoyev ta’kidlaganlaridek: “Xalqimiz tafakkurining tiniq ko‘zgusi bo‘lgan til-bu bebaho xazinani asrab-avaylash va rivojlantirish bugungi kundagi eng sharafli vazifalarimizdan biridir” . Sizlarni yana bir bor O‘zbek tili bayrami bilan samimiy qutlab, barchangizga mustahkam salomatlik, oilangizga qut-baraka, tinchlik va omonlik tilayman.

O‘zbekiston Respublikasi Jamoat xavfsizligi universiteti boshlig‘i, polkovnik, O‘zbekistonda xizmat ko‘rsatgan yurist, yuridik fanlari doktori, professor M.X.Rustambayev

ДУХОВНОЕ ВОЗРОЖДЕНИЕ НАЦИИ ЧЕРЕЗ РОДНОЙ ЯЗЫК

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Родной язык - это не просто средство общения, а живая душа нации, в которой отражаются её история, характер и судьба. Через язык народ хранит и передаёт из поколения в поколение свою память, культуру, традиции и духовные ценности. История многократно показывала: когда язык вытесняют, ослабевает и национальная память. Недаром русский военачальник, участник Среднеазиатских завоеваний Российской империи генерал Скобелев, говорил: «Достаточно лишить народ его языка и культуры - и исчезнет целая нация». Эти слова, произнесённые более века назад, сегодня звучат как предупреждение, особенно в эпоху глобализации и унификации мировых культур.

Принятие Закона Республики Узбекистан «О государственном языке» от 21 октября 1989 года стало подлинно историческим событием, переломным моментом в судьбе узбекского народа. Этот закон был принят ещё до распада Советского Союза, в условиях, когда сама идея утвердить национальный язык в качестве государственного требовала не только политической воли, но и гражданского мужества. Это был революционный прорыв, ознаменовавший начало духовного освобождения, восстановления национального достоинства и самобытности. Для старшего поколения этот закон стал символом возвращения к корням. Многие из тех, кто родился и получил образование в советский период, оказались свидетелями эпохи массовой русификации, когда использование узбекского языка в официальных структурах, образовании и средствах массовой информации постепенно вытеснялось. Это было не стихийным процессом, а следствием господствующей системы того времени: централизованной языковой и кадровой политики, приоритета русского как “языка межнационального общения”, унификации делопроизводства и образовательных стандартов. Нормативные требования к документации, учебным программам и СМИ закрепляли русскоязычный стандарт, из-за чего узбекский постепенно оттеснялся в сферу быта и локальных практик.

До сих пор среди представителей титульной нации немало людей, свободно владеющих русским, но испытывающих трудности с грамотным письмом и выражением мысли на родном языке. Это - наследие времени, когда язык народа был фактически оттеснён на периферию общественной жизни. Именно поэтому современная языковая политика независимого Узбекистана имеет не только культурное, но и историко-нравственное значение: она восстанавливает справедливость, возвращая узбекскому языку его естественное место в общественной и государственной жизни.

За годы независимости в сфере развития узбекского языка достигнуты значительные, системные результаты. В 2020 году была утверждена

Концепция дальнейшего развития узбекского языка и совершенствования языковой политики на 2020-2030 годы, определившая стратегические направления государственной работы. Её ключевая цель - обеспечить полноценное функционирование узбекского языка во всех сферах общественной и государственной жизни при сохранении уважения к языковому многообразию страны. Среди приоритетных задач: стандартизация орфографии и терминологии; повышение качества преподавания узбекского языка на всех уровнях образования; расширение использования государственного языка в делопроизводстве и электронном документообороте; развитие цифровых и корпусных ресурсов и языковых технологий; поддержка издания научной, учебной и художественной литературы на узбекском; подготовка и переподготовка кадров (филологов, переводчиков, терминологов); совершенствование правовой базы и системы мониторинга исполнения.

В целях её реализации при Кабинете Министров создано Агентство по развитию узбекского языка при Министерстве юстиции, которое координирует исследования, нормотворческую и методическую деятельность. При Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои функционируют Институт лингвистических исследований и Центр перевода и терминологии, занимающиеся систематизацией орфографических норм, развитием терминологического фонда и созданием электронных лингвистических ресурсов. За последние годы изданы новые академические орфографические словари, подготовлен обновлённый проект узбекской латиницы, адаптированный к цифровой среде; активизировалось издание научной, художественной и учебной литературы на узбекском языке, особенно в общественных и естественных науках.

В государственных учреждениях, органах власти и образовательных организациях постепенно формируется полноценная языковая среда, где узбекский язык выступает не только символом идентичности, но и практическим инструментом государственного управления, науки, образования и цифровых коммуникаций. Расширяется его использование в электронных правовых базах, на официальных интернет-порталах, в системах электронного документооборота и делопроизводства. Это свидетельствует о выходе государственной языковой политики на качественно новый уровень, соответствующий задачам национального возрождения и стандартам глобального общения.

Важно подчеркнуть, что укрепление позиций государственного языка не направлено на вытеснение других языков или ограничение их использования. Напротив, современная языковая политика Узбекистана основывается на принципах уважения к культурному и языковому многообразию страны. Изучение и знание иностранных языков рассматривается как право и достоинство каждого гражданина. Чем больше языков знает человек, тем шире его кругозор, тем выше уровень культуры и конкурентоспособность в

современном мире. При этом развитие родной речи и освоение иностранных языков - процессы взаимодополняющие: сильная грамотность на родном языке ускоряет изучение других языков и повышает качество профессиональной коммуникации. К примеру, великий учёный Мухаммад аль-Хорезми владел многими языками и считал, что знание языка того или иного народа имеет большое значение в изучении его науки. И, как говорил Беруни: «Язык - это переводчик, который передаёт желание говорящего слушателю». Этот исторический опыт многоязычия как инструмента познания задаёт ориентир и для сегодняшнего дня: чтобы потенциал языка работал на науку и экономику, его необходимо целенаправленно формировать с детства.
Наряду с этим особое внимание уделяется воспитанию языковой культуры у молодёжи. Государственная концепция дальнейшего развития узбекского языка подчёркивает: знание родного языка - не просто навык, а показатель духовной зрелости личности. Через язык формируется мышление, мировоззрение и чувство принадлежности к народу. Именно поэтому образовательная политика ориентирована на углублённое изучение узбекского языка с ранних лет, внедрение интерактивных методов обучения, использование цифровых технологий и создание мотивационной среды для молодёжи. Именно такая языковая база формирует когнитивные предпосылки для успешной социализации в глобальной экономике. Сформированная в школе грамотность на родном языке трансформируется в повышенную обучаемость и языковую пластичность, что напрямую влияет на конкурентоспособность за рубежом.
В современном мире для трудового мигранта решающим становится владение иностранным языком. Однако конкурентоспособность начинается раньше - с грамотности на родном языке. Сильная языковая база формирует навыки чтения и анализа сложных текстов, логичность мышления и ясность изложения; на этой основе человек быстрее осваивает иностранные языки, точнее понимает инструкции и профессиональные стандарты, увереннее проходит собеседования и квалификационные тесты. В результате сокращается период адаптации за рубежом, повышается качество взаимодействия с работодателями и клиентами, растут шансы на более квалифицированную и высокооплачиваемую работу. По возвращении такие специалисты приносят в национальную экономику накопленный человеческий капитал - от новых практик и технологий до предпринимательских инициатив и обучения других. Отсюда вывод: глубокое владение родным языком - не только духовная ценность, но и фактор экономической устойчивости общества.
Эта логика созвучна мысли, проходящей через труды Мухаммада аль-Хорезми: научное открытие и инновация возможны в любой точке мира, если человек системно расширяет горизонты познания. Язык в этом процессе - не просто средство общения, а универсальный инструмент мышления и точной фиксации знаний. К какой бы сфере ни обращался учёный, он неизменно осознавал её связь с языком: от точности терминов и корректности

определений зависит достоверность выводов и воспроизводимость результатов. Поэтому укрепление языковой компетентности - как родной, так и иностранных - выступает базовым условием участия в глобальной науке, технологическом обмене и инновационном развитии.

Современная молодёжь Узбекистана вступает в жизнь в условиях цифрового века, когда глобальные информационные потоки могут легко размывать национальные границы. В этих условиях родной язык становится главным защитным кодом культуры, гарантом сохранения самобытности и национального достоинства. Сохранить язык - значит сохранить нацию, её характер, память и духовную силу. Отсюда и приоритет: сделать государственный язык языком современной науки, технологий и международных коммуникаций.

Политика государства направлена на то, чтобы узбекский язык стал не только предметом изучения, но и языком современности. Создаются цифровая экосистема на узбекском языке, переводятся мировые знания и терминология, поддерживаются национальные СМИ и литература - формируется сильное языковое пространство, способное конкурировать в глобальной культурной среде.

Вместе с тем узбекский язык получает всё более широкое признание за рубежом: в ряде европейских и американских университетов действуют курсы, ведутся переводы научных и художественных текстов, развиваются исследовательские проекты. В такой ситуации особенно заметен диссонанс, когда иностранный специалист уверенно обращается на узбекском, тогда как носители языка не всегда владеют нормами орфографии и официального стиля. Следовательно, внешнее признание языка должно сопровождаться внутренними стандартами грамотности и повседневной практикой его использования - это необходимое условие укрепления его статуса внутри страны и на международной арене.

Таким образом, развитие и глубокое изучение родного языка - стратегическая необходимость и духовный долг каждого гражданина. Родной язык связывает прошлое, настоящее и будущее народа, превращая культурное наследие в живую основу национальной идентичности.

Заключение.

Принятие Закона о государственном языке стало символом духовного возрождения и национального пробуждения Узбекистана. Сегодня, когда страна строит общество, ориентированное на инновации, знания и открытость миру, именно узбекский язык остаётся главным стержнем национального самосознания. Глубокое владение родной речью - источник личной гордости и общественной силы, ведь только тот народ, который бережёт и развивает свой язык, способен сохранить себя и уверенно смотреть в будущее.

Выводы

Родной язык - опора идентичности и ресурс когнитивного-экономичес-
кого развития.

Грамотность на узбекском языке коррелирует с более быстрым

освоением иностранных языков и повышенной конкурентоспособностью (в т.ч. в трудовой миграции).
Международное присутствие узбекского языка расширяется; этому должно соответствовать внимание к внутренним стандартам языковой культуры.
Практические рекомендации
Представляется плодотворным эмпирически оценить влияние школьной грамотности на успешность языковой адаптации мигрантов (тесты, сроки адаптации, зарплатные траектории).

HARBIYLASHGAN TA‘LIM MUASSASALARIDA KURSANTLARINING OG‘ZAKI NUTQ KOMPETENSIYALARINI TAKOMILLASHTIRISHNING PEDAGOGIK IMKONIYATLARI

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Hozirgi vaqtda mutaxassislarning nafaqat oliy ta‘limni egallash zarurati, balki ularning shaxsiy va kasbiy maqsadlarda xorijiy tilda og‘zaki va yozma muloqotni egallaganliklari muhim omil hisoblanadi. Mutaxassisning mehnat bozoridagi qiymatini oshiruvchi omillardan biri chet tilini egallashi hisoblanadi. Bu globallashuv jarayonida muhim rol o‘ynaydi, siyosiy, iqtisodiy, madaniy va shaxsiy millatlararo aloqalarni, mamlakatlar o‘rtasidagi madaniy munosabatlarni kengaytirishga xizmat qiladi.
Tahlillarning ko‘rsatishicha, xalqaro standartlarga ko‘ra, harbiy sohada tahsil oluvchi kursantlarga xorijiy tilni o‘qitish bo‘yicha amaldagi dastur xorijiy tilni egallash maqsadini qo‘yadi va “yetuk fuqarolik shaxsini shakllantirishni nazarda tutadi. Mazkur umumiy maqsad doirasida «bakalavrlarning kasbiy maqsadlarda madaniyatlararo aloqalarni amalga oshirish qobiliyati, raqobatbardoshlilik, doimiy o‘zgaruvchi ko‘p tilli va ko‘p madaniyatli dunyoda o‘zini-o‘zi rivojlantirishga intilish, ishlab chiqarish va ilmiy sohadagi vazifalarni hal etishda faollik, mustaqil ta‘lim olish ehtiyoji va boshqalar ustuvor hisoblanadi» [119].
Zamonaviy harbiy mutaxassis uchun kasbiy bilimlar bilan bir qatorda kasbiy va ishbilarmonlik kompetensiyaisi ham, og‘zaki nutq kompetensiya ham alohida ahamiyatga ega bo‘lib, bu ofiserning kasbiy sohada ham xorijiy tilda aloqani tashkil etish va muloqot jarayonida tahlil qilishga asoslangan holda optimallashtirish qobiliyatini anglatadi.
Yuqori darajadagi shakllangan kommunikativ ko‘nikmalar zamonaviy ofiserning og‘zaki nutq kompetensiyasining asosi ekanligini ta‘kidlaymiz, bu uning tegishli vazifalarni, birinchi navbatda, o‘qitish, bo‘ysunuvchilarni boshqarish bilan bog‘liq muammolarni sifatli hal qilish qobiliyatida namoyon bo‘ladi. Kommunikativ vazifalarning murakkabligi va nomuvofiqligi, ularning individual o‘ziga xosligi,

echimlarning ko‘p xilma-xilligi, ulardan faqat bittasi yoki bir nechtasi optimal natijaga erishishga olib keladi, ofitserdan to‘liq kommunikativ tayyorgarlikni talab qiladi. Shu sababli, o‘qishni tugatgandan so‘ng, harbiy jamoalarga rahbarlik qiladigan, turli toifadagi harbiy xizmatchilarni o‘qitib, tarbiyalaydigan, boshqa kasbiy vazifalarni hal qiladigan kursantlarning og‘zaki nutq kompetensiyasini rivojlantirish takomillashtirishning dolzarb muammosidir.

Ichki ishlar organlari xodimlarining kommunikativ ko‘nikmalarini shakllantirish asoslari oliy harbiy ta‘lim muassasalarida amalga oshiriladi, bu erda kursantlar o‘rganish jarayonida maxsus va psixologik-pedagogik bilimlarni o‘zlashtiradilar, tegishli ko‘nikmalarga ega bo‘ladilar, kommunikativ faoliyatda dastlabki tajribani to‘playdilar, shakllantiradilar. Kasbiy faoliyatni amalga oshirish uchun ob‘yektiv zarur bo‘lgan shaxsiy fazilatlar kommunikativ faoliyatga tayyorgarlikning asosiy o‘rni ofitser kadrlarining shaxsiy tarkibni tayyorlash, o‘qitish, psixologik tayyorlash, boshqa muammolarni hal qilishdagi kundalik faoliyati ularning harbiy kasbiy faoliyatining yetakchi bo‘g‘inlaridan biri ekanligi bilan izohlanadi.

Kursantlarning muloqot ko‘nikmalarini shakllantirishdagi oliy o‘quv yurtlari faoliyatini o‘rganish shuni ko‘rsatadiki, bu ishda ijobiy tajriba bilan birga jiddiy qarama-qarshiliklar, foydalanilmayotgan imkoniyatlar mavjud. Xususan, ushbu muammoni hal qilishda chet tilini o‘rganishning eng boy imkoniyatlari yetarli darajada o‘rganilmagan.

Harbiylashgan ta‘lim muassasalarida ingliz tilini o‘rganish jarayonida ko‘plab kursantlar ob’yektiv ravishda xos bo‘lgan diagnostik, prognostik, proyektiv-konstruktiv, tashkiliy-sozlash va eksperimental-baholash kabi muhim muloqot qobiliyatlarini to‘g‘ri rivojlantirmaydilar. Kursantlarning og‘zaki nutq kompetensiyasini rivojlantirish ularning umumiy kasbiy va pedagogik tayyorgarligining ajralmas qismi deb hisoblagan harbiy olimlar va o‘qituvchilarning ishlarida o‘rganilayotgan muammoning ko‘p jihatlari o‘rganildi.Og‘zaki nutq kompetensiya tili o‘rganilayotgan mamlakat bilan taqqoslangan holda taqdim eta olish kompetensiyasidir, kommunikativ kompetensiyalarni o‘z ichiga oladi. U xozirgi ko‘p madaniyatli dunyoda ta‘lim oluvchilarda chet tilini o‘rganish muhimligi tushunchasi, chet tilida muloqat qilish, o‘z ustida mustaqil ishlash va ijtimoiy moslashuv vositasi sifatida foydalanish ehtiyojini shakllantirish va rivojlantirish, fuqarolik, vatanparvarlik fazilatlarini tarbiyalashda, chet tili orqali madaniyatlararo muloqotni amalga oshirish istagi va xohishida namoyon bo‘ladi .

Mutaxassislarda og‘zaki nutq kompetensiyani rivojlantirish dolzarbligi nazariy va amaliy masalalarning yetarli ishlab chiqilmaganligida chet tilidan tayyorgarlik kopponenti sifatida og‘zaki nutq kompetensiyani rivojlantirishning zarurati bilan tushuntiriladi. Og‘zaki nutq kompetensiyani ko‘rsatilgan ta‘lim oluvchilarda takomillashtirishga yo‘naltirilgan o‘qitishning mazmuni va metodikasining ilmiy asoslangan nazariy asoslarini ishlab chiqish zarurati ko‘pgina olimlar tomonidan ta‘kidlangan .

Harbiy soha kursantlarining og‘zaki nutq kompetensiyalarini takomillashtirish quyidagi vazifalar orqali amalga oshirilsa maqsadga muvofiq bo‘ladi:

1. Kursantlarga tashkiliy pedagogik shart-sharoitlar yaratish, o‘qish davrida nafaqat o‘quv dasturida ko‘rsatilgan umumiy nazariy, umumiy kasbiy va maxsus fanlarni o‘rgatish, balki ijtimoiy, madaniy, professional va u yoki bu yo‘nalishdagi xorijiy tildagi bilimlarini takomillashtirish [139].
2. Auditoriya va auditoriyadan tashqari ishlar jarayonida kursantlarni har tomonlama takomillashtirishga erishish.
3. Kursantlarning og‘zaki nutq kompetensiyalarini takomillashtirishda barcha kursantlarning faol ishtirokini ta‘minlash [28].
Kursantlarni ta‘lim olishga ishtiyoqi, layoqatlari, bilim, malaka va ko‘nikmalarini takomillashtirish, ular tanlangan kasblarini egallashlari uchun umumkasbiy fanlarni o‘qitish, mustaqil va ijodiy ishlashlarini natijaviy tashkil qilish muxim vazifalardan biri hisoblanadi. Respublikamizga turli sohalarda keng qamrovli tafakkuri rivojlangan, erkin fikr yurita oladigan mutaxassislar zarur. Bu masalani bugungi kunda qanchalik dolzarb ekanligini Prezidentimiz Sh.M.Mirziyoyevning quyidagi fikrlari ham tasdiqlamoqda: “Bugungi tez o‘zgarayotgan dunyo insoniyat oldida, yoshlar oldida yangi-yangi, buyuk imkoniyatlar ochmoqda”. Ta‘lim-tarbiya jarayonida yoshlarni mustaqil va erkin fikrlashga o‘rgatish asosiy o‘ringa ko‘tarilishi zamon talabidir. Yurtimiz yoshlarining butun hayot davomida, ta’limning barcha bosqichlarida mustaqil fikr yurita olishi asosiy talab bo‘lib qolishi kerak.
Xorijiy tilda og‘zaki nutqni rivojlantirishda beshta muhim komponentga ahamiyat berish lozim. Bular:
Talaffuz
- Ravonlik
- Grammatika
- Lug‘at
- Tushunish

Shuningdek, kursantlar og‘zaki nutqini rivojlantirish strukturasiga manipulyasiya qilish va foydalanish qobiliyatiga ega bo‘lishi kerak.Bundan tashqari, Hetrakul so‘z boyligi ham og‘zaki nutqning tarkibiy qism ekanligini ta‘kidlaydi. Nutq mahoratida talaffuz ham muhim jihatdir. Nutqning ravonligi esa xorijiy tilda oson va bemalol muloqqot qilishda ko‘prik sanaladi.
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TIL VA MADANIYAT UZVIYLIGI: XALQ RUHINING IFODASI

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Kirish qismi: Har bir millatning o‘ziga xosligi, ruhiyati va tafakkuri, avvalo, uning tilida va madaniyatida namoyon bo‘ladi. Til - bu nafaqat aloqa vositasi, balki xalqning tarixiy xotirasi, ma’naviy boyligi va madaniy merosining ifodasi hisoblanadi. Til orqali inson o‘z fikrini, dunyoqarashini, qadriyatlarini va jamiyatdagi o‘rnini anglaydi. Shu boisdan ham til va madaniyat bir-biri bilan uzviy bog‘liq bo‘lgan ikki muhim ijtimoiy hodisa sifatida insoniyat taraqqiyotida beqiyos o‘rin tutadi.

Til jamiyat hayotining barcha jabhalarida faol ishtirok etadi, u xalqning turmush tarzi, urf-odatlari, an’analari va axloqiy me’yorlarini aks ettiradi. Har bir millatning tili - uning milliy o‘zligini, ma’naviy mustaqilligini va tafakkur darajasini belgilovchi asosiy omildir. Madaniyat esa til orqali o‘zini namoyon qiladi, avloddan avlodga o‘tadi va doimiy rivojlanib boradi. Shu ma’noda, til madaniyatning tashuvchisi, madaniyat esa tilning mazmunini boyituvchi kuch sifatida namoyon bo‘ladi.

Bugungi globallashuv jarayonlari til va madaniyat o‘rtasidagi bu uyg‘unlikka yangi talablar qo‘ymoqda. Dunyo tillari o‘rtasidagi o‘zaro ta’sir, internet va texnologiyalar ta’sirida yuzaga kelayotgan madaniy o‘zgarishlar milliy tillarni asrab-avaylash, ularni rivojlantirish masalasini yanada dolzarb qilib qo‘ymoqda. Shu boisdan, tilni nafaqat aloqa vositasi, balki milliy madaniyatni saqlovchi va rivojlantiruvchi ijtimoiy hodisa sifatida o‘rganish muhim ilmiy vazifalardan biridir. Mazkur maqolada til va madaniyat o‘rtasidagi uzviylik, ularning xalq ruhiyati va milliy o‘zlikni shakllantirishdagi o‘rni, shuningdek, madaniy identifikatsiya jarayonlarida tilning ahamiyati ilmiy asosda tahlil qilinadi.

Tilning jamiyatdagi roli haqida O‘zbekistonlik olimlar - A. Madvaliyev, N. Mahmudov, Sh.Yusupov va U.Tursunovlarning ilmiy qarashlariga tayanish maqolaga mahalliy ilmiy asos bag‘ishlagan. Tilning madaniy xotira sifatidagi o‘rni E. Sapir va B. Whorfning til–tafakkur nazariyasi doirasida keng yoritilgan.

O‘zbek olimlarining ta’kidlashicha, til va madaniyat bir-birini to‘ldiruvchi, ajralmas tushunchalardir. Ular millatning ruhiy, ma’naviy va ijtimoiy birligini ifoda etadi. Masalan, akademik A.Madvaliyev o‘z tadqiqotlarida tilni xalq madaniyatining eng muhim tarkibiy qismi sifatida baholaydi va “til xalqning tarixiy xotirasi, milliy o‘zligining timsoli” ekanligini ta’kidlaydi [1].

N. Mahmudov esa o‘zbek tili taraqqiyoti masalalarini o‘rganar ekan, tilning nafaqat aloqa vositasi, balki “millat tafakkurini shakllantiruvchi kuch” sifatida qarash lozimligini uqtiradi [2].

Professor Sh.Yusupov tilning milliy madaniyatdagi o‘rnini tahlil qilib, “madaniyat tildan oziqlanadi, til esa madaniyat orqali yashaydi” degan fikrni ilgari suradi [3] .

U.Tursunov esa madaniyatni millatning ijtimoiy-madaniy kodlari tizimi sifatida talqin etib, ularning eng asosiy tashuvchisi til ekanligini alohida qayd etadi [4].
Olimlarning ta’kidlashicha til milliy tafakkur, dunyoqarash, qadriyatlar va an’analar tizimini avloddan avlodga uzatuvchi eng muhim vositadir. Milliy tilni asrab-avaylash, uni rivojlantirish va ilmiy asosda o‘rganish - madaniyatni, milliy o‘zlikni va xalq ruhiyatini saqlash demakdir. Globalizatsiya sharoitida aynan til milliy mustaqillikni ta’minlovchi asosiy ma’naviy tayanch sifatida qaraladi.
Asosiy qism: Maqolaning asosiy g‘oyasi shundan iboratki, til va madaniyat bir-biridan ajralmas bo‘lib, ular birgalikda xalqning milliy o‘zligini, tafakkurini va ma’naviyatini shakllantiradi. Til — madaniyatni saqlovchi va avloddan avlodga yetkazuvchi vosita; madaniyat esa tilning semantik va ruhiy mazmunini boyitadi.
Muallif tahlillarida tilni faqat lingvistik tizim sifatida emas, balki ijtimoiy-madaniy hodisa sifatida ko‘rib chiqadi. Shu jihatdan maqola tilshunoslikni madaniyatshunoslik, sotsiologiya va falsafa bilan uyg‘unlashtirgan holda kompleks yondashuvni namoyon etadi.
Til va madaniyat bir-birini to‘ldiruvchi, o‘zaro ta’sirda rivojlanadigan ijtimoiy hodisalardir. Til - madaniyatning eng muhim tarkibiy qismi, uning tashuvchisi va ifodachisidir. Har bir tilda o‘sha xalqning dunyoqarashi, turmush tarzi, urf-odatlari, qadriyatlari va milliy tafakkuri mujassam bo‘ladi. Masalan, xalq maqollari, iboralar, afsonalar va xalq og‘zaki ijodi namunalarida millatning madaniy xotirasi, ruhiy olami va hayotga munosabati o‘z ifodasini topadi.
Madaniyat esa o‘z navbatida til orqali yashaydi, rivojlanadi va avloddan avlodga o‘tadi. Til bo‘lmasa, madaniyatni uzatish, uni saqlab qolishning imkoni bo‘lmaydi. Til madaniyatning saqlovchisi, madaniyat esa tilning ma’nosini boyituvchi manba sifatida e’tirof etiladi.
Til inson tafakkurining shakllanishida bevosita rol o‘ynaydi. Har bir xalq dunyoni o‘z tili orqali idrok etadi. Til birliklari orqali inson o‘z his-tuyg‘ularini, munosabatini, qadriyatlarini ifodalaydi. Shu nuqtayi nazardan, til xalq ruhiyatining eng nozik ko‘zgusidir. Masalan, o‘zbek tilida *“mehr”, “or-nomus”, “barkamollik”, “sadoqat”* kabi so‘zlarning chuqur ma’nosi xalqning ma’naviy olamini, insoniy fazilatlar haqidagi tasavvurini ifodalaydi.
Tilning boyligi va ifoda imkoniyatlari millatning tafakkur darajasi bilan chambarchas bog‘liq bo‘lib, tilni o‘rganish nafaqat lingvistik jarayon, balki madaniyatshunoslik va sotsiologik tadqiqotlar uchun ham muhimdir. Til orqali xalqning dunyoqarashi, qadriyatlar tizimi, axloqiy me’yorlari va madaniy qadamlari o‘rganiladi.
XXI asrda globallashuv jarayonlari natijasida tillar o‘rtasidagi aloqa kuchaydi, madaniy chegaralar nisbatan ochildi. Natijada ba’zi milliy tillar va madaniyatlar o‘zligini yo‘qotish xavfi ostida qoldi. Global axborot oqimida ko‘plab xalq tillarining so‘z boyligi qisqarib, xorijiy so‘zlar bilan to‘ldirilmoqda. Bu esa milliy madaniyatning o‘ziga xosligini zaiflashtiradi.
Shu nuqtayi nazardan, milliy tilni asrash va uni rivojlantirish masalasi har bir davlatning madaniy siyosatida ustuvor o‘rin tutadi. Tilni asrash bu - madaniyatni, tarixni, xalq ruhini saqlashdir. Shu boisdan o‘zbek tili, uning leksik boyligi va ibora

tizimi milliy madaniyatimizning eng muhim poydevori sifatida doimiy e’tibor talab qiladi.
Til va madaniyatning o‘zaro uyg‘unligi milliy o‘zlikni shakllantiruvchi asosiy omildir. Har bir xalq o‘z tilini rivojlantirar ekan, aslida o‘z tarixini, qadriyatlarini va milliy g‘oyasini mustahkamlaydi. Til nafaqat muloqot vositasi, balki xalqni birlashtiruvchi, milliy birlikni ta’minlovchi ruhiy kuchdir.
Tilni e’zozlash - madaniyatni e’zozlashdir. Tilni unutish esa millatning ruhini yo‘qotish bilan barobardir. Shu sababli, har bir millat o‘z tilini asrash, uni yosh avlodga to‘g‘ri yetkazish orqali ma’naviy mustaqilligini himoya qiladi.
Natija qismi: Yurtilgan tadqiqot natijalari shuni ko‘rsatadiki, til va madaniyat bir-birini to‘ldiruvchi va bir-biriga tayanadigan ijtimoiy-madaniy tizimlardir. Til orqali madaniyatning ma’naviy, axloqiy, estetik va tarixiy qadriyatlari uzatiladi, madaniyat esa tilning semantik boyligini va ifoda imkoniyatlarini kengaytiradi. Shu sababli, tilni o‘rganish, rivojlantirish va asrab-avaylash madaniyatni saqlash bilan tengdir.
Tahlillar natijasida aniqlanganki, til xalq ruhiyatining, tafakkurining va milliy o‘zligining eng muhim ifoda vositasidir. U millatning o‘tmishini, hozirgi ijtimoiy holatini va kelajak yo‘nalishini aks ettiradi. O‘zbek olimlarining ta’kidlashicha, tilni e’zozlash - bu milliy tafakkurni, madaniyatni va tarixiy xotirani asrashdir.
Globalizatsiya sharoitida madaniyatlar o‘rtasidagi o‘zaro ta’sir kuchaygani sari milliy tillarning o‘rni va nufuzi masalasi yanada dolzarb bo‘lib bormoqda. Tadqiqot natijalari shuni ko‘rsatadiki, milliy tilni rivojlantirish va uni zamonaviy texnologiyalar, ta’lim, ilm-fan, madaniyat sohalarida faol qo‘llash orqali madaniy mustaqillikni saqlab qolish mumkin.
Bundan tashqari, tilning milliy g‘urur, birlik va ma’naviy uyg‘unlikni shakllantirishdagi roli ham muhim ahamiyat kasb etadi. Har bir xalqning madaniy darajasi, avvalo, uning tilining boyligi, sofligi va ifoda kuchida namoyon bo‘ladi. Shunday ekan, tilni e’zozlash - bu xalqni, uning madaniyatini va ruhiyatini e’zozlashdir.
Shu tarzda olib borilgan tahlillar natijasida quyidagi ilmiy xulosalar shakllandi: Til madaniyatning ajralmas qismi bo‘lib, u xalq ruhiyatining asosiy ifodachisidir; Til va madaniyat uyg‘unligi milliy o‘zlikni saqlashning asosiy omilidir; Globalizatsiya sharoitida milliy tilning mavqei madaniy mustaqillik mezoni sifatida qaraladi; Tilni asrash, uni ta’lim, fan va madaniyatda rivojlantirish - milliy barqarorlikni ta’minlashning muhim yo‘lidir.
Xulosa qismi: Til va madaniyat bir-biridan ajralmas holda mavjud bo‘lgan, insoniyat sivilizatsiyasining eng muhim ikki tayanch ustunidir. Til - xalq tafakkurining, madaniyat esa uning hayot tarzi va ruhiyatining ifodasidir. Har bir xalqning tili uning madaniy xotirasi, tarixiy tajribasi, milliy o‘zligi va ma’naviy olamining eng aniq ko‘zgusi, tilni o‘rganish va uni asrab-avaylash esa nafaqat lingvistik, balki madaniy, ijtimoiy va falsafiy zaruratdir.
Maqolada tahlil etilganidek, til va madaniyat o‘rtasidagi o‘zaro aloqadorlik inson tafakkuri va jamiyat taraqqiyotining markazida turadi. Til xalqning tafakkur tarzini, qadriyatlarini, his-tuyg‘ularini va dunyoqarashini shakllantiradi. Madaniyat esa bu jarayonning amaliy ko‘rinishi bo‘lib, til orqali yashaydi va rivojlanadi. Shu jihatdan,

til madaniyatning tashuvchisi, madaniyat esa tilning ma’nosini va mazmunini boyituvchi manba hisoblanadi.
Globalizatsiya davrida madaniyatlar o‘rtasidagi chegaralar kengayib, tillar o‘rtasida o‘zaro ta’sir kuchaygan bir paytda, milliy tilni asrash va rivojlantirish masalasi alohida ahamiyat kasb etmoqda. Chunki til yo‘qolsa, xalqning milliy xotirasi, qadriyatlari va ruhiy birligi ham zaiflashadi. Shu sababli milliy tilni rivojlantirish, uni ta’lim, fan, madaniyat va texnologiya sohalarida faol qo‘llash bugungi kunning eng muhim ma’naviy vazifalaridan biridir.
Tilni saqlash va rivojlantirish - bu madaniyatni asrash, milliy ongni yuksaltirish va xalqni birlashtiruvchi ruhiy kuchni mustahkamlash demakdir. O‘zbek tili, o‘zining boy leksikasi, badiiy ifoda vositalari va ma’naviy mazmuni bilan xalqimizning tarixiy tajribasi va madaniy merosini aks ettiradi. Uni e’zozlash, to‘g‘ri o‘rganish va kelajak avlodga to‘liq yetkazish har bir fuqaroning nafaqat burchi, balki vijdoniy mas’uliyatidir.
Xulosa qilib aytganda, til va madaniyat uyg‘unligi xalqning ma’naviy mustaqilligi, ijtimoiy barqarorligi va madaniy o‘zligining kafolatidir. Tilning qudrati - madaniyatning qudratida, madaniyatning yuksakligi esa tilning boyligi va sof shaklida namoyon bo‘ladi. Shu boisdan, milliy tilni rivojlantirish, uni madaniy taraqqiyot jarayonlarining markazida saqlash har qanday jamiyatning ma’naviy kamoloti va milliy o‘zligini mustahkamlovchi eng muhim omil hisoblanadi.
Foydalanilgn adabiyotlar
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O‘ZBEK TILI: LOTIN YOZUVIGA ASOSLANGAN O‘ZBEK YOZUVIGA TO‘LIQ O‘TISHNING AFZALLIKLARI VA MUAMMOLARI

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O‘zbek tilining yozma tizimi mustaqillikdan so‘ng bosqichma-bosqich lotin yozuviga o‘tkazilishi O‘zbekiston Respublikasining til siyosatida muhim tarixiy burilish bo‘ldi. 1993-yil 2-sentabrda “Lotin yozuviga asoslangan o‘zbek alifbosini joriy etish to‘g‘risida”gi Qonunning qabul qilinishi milliy tilni jahon axborot

makoniga yaqinlashtirish, turkiy xalqlar bilan yozuv birligini ta’minlash hamda milliy o‘zlikni mustahkamlashga xizmat qildi. Shu bilan birga, oradan o‘tgan davr mobaynida lotin yozuviga to‘liq o‘tish jarayonida bir qator tashkiliy, texnik va psixolingvistik muammolar ham kuzatilmoqda.

Lotin yozuviga asoslangan o‘zbek alifbosiga o‘tishning ijtimoiy-lingvistik afzalliklari mavjud. Jumladan, lotin yozuviga o‘tishning asosiy afzalliklaridan biri – bu o‘zbek tilining xalqaro miqyosda qo‘llanish imkoniyatlarini kengaytirishidir. Hozirgi global axborot makonida ingliz tili va lotin grafikasiga asoslangan yozuvlar ustunlik qilmoqda. Shu sababli, o‘zbek tilining lotin yozuvidagi shakli xalqaro kommunikatsiya, internet, ilm-fan va texnologiyalar sohasida qulaylik yaratadi. Shuningdek, lotin yozuvi turkiy xalqlar orasidagi madaniy aloqalarni mustahkamlaydi. Turk, ozarbayjon, turkman va qisman qozoq tillarining lotin yozuviga o‘tganligi umumturkiy integratsiya jarayonini yengillashtiradi. Bu esa tilning o‘zaro o‘qilishi va tushunilishini osonlashtiradi.

Pedagogik nuqtayi nazardan, lotin yozuvining o‘zbek tilidagi tovush tizimiga yaqinligi, o‘quvchilarning talaffuz malakasini to‘g‘ri shakllantirishda muhim ahamiyat kasb etadi.

Lotin yozuviga asoslangan o‘zbek yozuviga o‘tishning madaniy va identitet jihatlari ham muhim ahamiyatga egadir. Chunki o‘zbek yozuvining joriy etilishi milliy o‘zlikni tiklash, sovet davridagi kirill yozuvidan ma’naviy mustaqillikni ta’minlash jarayonining tarkibiy qismi hisoblanadi. Lotin alifbosiga asoslangan yozuv o‘zbek xalqining tarixiy yozuv tizimlari – arab va uyg‘ur yozuvlaridan keyingi tabiiy bosqich sifatida e’tirof etiladi. Bu jarayon milliy o‘zlikni anglashi, madaniy xotirani yangilashi bilan ahamiyatlidir.

Lotin yozuviga to‘liq o‘tish jarayonida bir qator muammolar mavjud:

Texnik muammolar – hozirgi kunda o‘zbek tilidagi rasmiy hujjatlar, arxiv materiallari, elektron dasturlar va axborot tizimlarining aksariyati hanuz kirill yozuvida yuritilmoqda. Bu holat davlat idoralarida yozishmalarni yuritishda ikki xil yozuvdan foydalanishga olib keladi. Natijada hujjatlar aylanishida muvofiqlashtirish va izchillik buziladi. Shuningdek, ayrim dasturiy ta’minotlarda o‘zbek tilining lotin yozuvidagi harflari, xususan, *“o‘”* va *“g‘”* belgilarining to‘liq qo‘llab-quvvatlanmasligi, shuningdek, ularning kodlash tizimida (Unicode) farqli talqin qilinishi amaliy qiyinchiliklar tug‘diradi. Shu sababli, elektron matnlar, hujjatlar va saytlar dizaynida texnik nosozliklar, yozuvning buzilishi yoki noto‘g‘ri aks etish holatlari uchramoqda.

Psixolingvistik muammolar – lotin yozuviga o‘tish jarayonida aholining turli yosh va ijtimoiy guruhlarida bu yozuvni o‘zlashtirish darajasi bir xil emas. Ayniqsa, sovet davrida ta’lim olgan, kirill yozuviga ko‘nikkan yoshi katta avlod uchun yangi grafika murakkablik tug‘diradi. Ularning o‘qish va yozishdagi avtomatik ko‘nikmalari kirill yozuviga asoslanganligi sababli, lotin yozuvini qabul qilish jarayoni sekin kechadi. Bundan tashqari, ommaviy axborot vositalarida va ijtimoiy tarmoqlarda yozuvning aralash qo‘llanishi til sezgisi va yozma idrokda chalkashlik keltirib chiqarmoqda. Bu holat yosh avlod orasida yozuv madaniyatining pasayishiga, orfografik me’yorlarning buzilishiga olib kelmoqda.

Normativ muammolar – lotin yozuviga asoslangan o‘zbek alifbosida ayrim harflar *(“o‘”, “g‘”, “sh”, “ch”, “ng”)*ni ifodalashda muammolar mavjud. Ularning ayrimlari yozma shaklda ikki belgidan iborat *(“sh”, “ch”, “ng”),* bu esa texnik va amaliy jihatdan noqulaylik tug‘diradi. Masalan, internetdagi domen nomlarida yoki ma’lumotlar bazalarida bu belgilar noto‘g‘ri aks etishi mumkin.

Bundan tashqari, matbuot va nashriyotlarda turli yozuv variantlarining qo‘llanilishi orfografik bir xillikni buzmoqda. Masalan, “yo‘l-yo‘riq” so‘zi ba’zan “yol-yorik” tarzida noto‘g‘ri yoziladi, bu esa yozma nutqda aniq me’yorlarning shakllanmaganligini ko‘rsatadi. Normativ bazaning to‘liq shakllanmagani natijasida darsliklar, lug‘atlar va imlo qo‘llanmalarida ayrim farqlar kuzatiladi.

Tashkiliy muammolar – ta’lim tizimida lotin yozuviga o‘tish bosqichma-bosqich amalga oshirilgan bo‘lsa-da, bu jarayon bir xil darajada izchil kechmadi. Ayrim maktablarda o‘quvchilar lotin yozuvida ta’lim olayotgan bo‘lsa, ayrim o‘quv muassasalarida hanuz kirill yozuvida o‘qitish amaliyoti saqlanib qolgan. Bu esa o‘quvchi va talabalar orasida yozuv tizimlari bo‘yicha tafovutlarni keltirib chiqarmoqda. Ommaviy axborot vositalari, reklama, internet sahifalari va hujjat yuritish sohalarida yozuvning aralash qo‘llanilishi umumiy til me’yorlarining mustahkamlanishiga to‘sqinlik qilmoqda. Shu bois, davlat tilida yagona grafika asosida ish yuritish mexanizmlarini kuchaytirish zarur.

Yuqoridagi holatlar lotin yozuviga o‘tish jarayonini sekinlashtirgan, amalda yozuv dualizmini – ya’ni kirill va lotin yozuvlarining birgalikda qo‘llanishini yuzaga keltirgan. Bu esa nafaqat til birligini, balki madaniy va axboriy muhitning barqarorligini ham izdan chiqarishi mumkin. Shu bois, bu muammolarni bosqichma-bosqich va ilmiy asosda bartaraf etish muhim ahamiyat kasb etadi.

O‘zbek yozuviga to‘liq o‘tish samaradorligini oshirish va amaliy muammolarni bartaraf etish uchun tizimli, ilmiy asoslangan hamda davlat miqyosida muvofiqlashtirilgan chora-tadbirlarni amalga oshirish zarur. Bizningcha, quyidagi chora-tadbirlarni amalga oshirish maqsadga muvofiqdir.

Birinchidan, barcha o‘quv adabiyotlari va elektron resurslarni lotin yozuviga asoslangan o‘zbek yozuvida tayyorlash zarurdir. Tilni o‘rganish va o‘qitishda lotin yozuvida tayyorlangan yangi avlod o‘quv qo‘llanmalari, darsliklar, interaktiv dasturlar, mobil ilovalar va elektron lug‘atlar muhim ahamiyat kasb etadi. Bu vositalar orqali o‘quvchi va talabalar lotin yozuvida o‘qish, yozish va fikrlash ko‘nikmalarini mustahkamlash imkoniga ega bo‘ladi.

Shuningdek, davlat tomonidan moliyaviy va metodik qo‘llab-quvvatlash asosida “O‘zbek tili — lotin yozuvida” elektron platformasini yaratish maqsadga muvofiq. Ushbu platformada orfografik me’yorlar, grammatik qoidalar, interaktiv testlar va mashqlar jamlanishi mumkin. Bu nafaqat ta’lim tizimi, balki keng jamoatchilik uchun ham foydali manba bo‘ladi.

Ikkinchidan, matbuot va rasmiy hujjatlarda lotin yozuviga asoslangan o‘zbek yozuvini qat’iy qo‘llash mexanizmlarini joriy etish kerak. Yozuv tizimining barqarorligi, avvalo, rasmiy sohada amal qiladigan normativ hujjatlar orqali mustahkamlanadi. Shu sababli, davlat idoralari, mahalliy hokimiyatlar va ta’lim

muassasalarida yuritiladigan barcha hujjatlar, bayonlar, qarorlar va xatlar lotin yozuvida tayyorlanishi majburiy bo‘lishi lozim.
Matbuot, televideniye, radio va onlayn nashrlar faoliyatida ham yagona yozuv me’yorlariga amal qilinishi talab etiladi. Shunda fuqarolar orasida yozuvga nisbatan barqaror til madaniyati shakllanadi. Amaliy jihatdan bu jarayonni nazorat qilish uchun Davlat til agentligi huzurida maxsus monitoring bo‘limi tashkil etilishi maqsadga muvofiq bo‘ladi.
Uchinchidan, davlat amaldorlari, o‘qituvchilar va jurnalistlar uchun qayta tayyorlov kurslarini tashkil etish. Lotin yozuviga to‘liq o‘tishda ta’lim tizimi vakillari, ya’ni o‘qituvchilar, metodistlar va jurnalistlarning roli beqiyosdir. Ularning lotin yozuvida savodxonligi yuqori darajada bo‘lmasa, jamiyatga yetkaziladigan axborotda xatoliklar ko‘payadi. Shu sababli, maxsus malaka oshirish kurslari tashkil etilib, o‘qituvchilarga yangi imlo me’yorlari, elektron resurslardan foydalanish va zamonaviy o‘qitish metodlari bo‘yicha bilimlar berilishi zarur.
Jurnalistlar uchun esa tahririyatlar huzurida “Yozuv madaniyati va imlo” seminar-treninglarini muntazam o‘tkazish foydali bo‘ladi. Bu chora nafaqat til me’yorini mustahkamlaydi, balki ommaviy axborot vositalarida yagona yozuv madaniyatini shakllantiradi.
To‘rtinchidan, yoshi katta avlod uchun oson o‘rganish metodikasini ishlab chiqish. Lotin yozuviga o‘tish jarayonida yoshi katta avlodning yangi grafikani o‘zlashtirishini yengillashtirish ham muhim masalalardan biridir. Shu maqsadda ular uchun oddiy, bosqichma-bosqich o‘rganish metodikasi ishlab chiqilishi lozim.
Masalan, qisqa muddatli “Lotin yozuvini o‘rganamiz” nomli kechki kurslar, televizion o‘quv dasturlari, onlayn videodarslar va mobil ilovalar orqali o‘qish-yozish ko‘nikmalarini shakllantirish mumkin. Bunday loyihalar nafaqat savodxonlikni oshiradi, balki avlodlar o‘rtasidagi yozuv tafovutini kamaytiradi.
Beshinchidan, yagona orfografik me’yorlarni takomillashtirish va ommalashtirish. Lotin yozuvining muvaffaqiyatli joriy etilishi uchun eng muhim omillardan biri – imlo va orfografik me’yorlarning yagona, aniq va barqaror bo‘lishidir. Shu bois, mavjud alifbo va imlo qoidalarini xalqaro tajribalar asosida takomillashtirish zarur.
Tilshunos olimlar, amaliy mutaxassislar va axborot texnologiyalari sohasi vakillari hamkorligida Yagona elektron orfografik lug‘at yaratish, uni davlat tili siyosati doirasida majburiy me’yor sifatida joriy etish muhim ahamiyat kasb etadi.
Shuningdek, yangi imlo qoidalarini targ‘ib etuvchi keng qamrovli axborot kampaniyasi, ijtimoiy reklama va ommaviy tanlovlar orqali lotin yozuvining ommalashuvini ta’minlash mumkin.
Yuqoridagi chora-tadbirlar izchil amalga oshirilsa, lotin yozuviga o‘tish nafaqat texnik islohot, balki til siyosatining, ta’lim tizimining va madaniy taraqqiyotning ajralmas qismiga aylanadi. Eng muhimi, bu jarayon natijasida o‘zbek tili global axborot makonida o‘z o‘rnini mustahkamlaydi va milliy birlikning ramziga aylanadi. Bu jarayon tilning xalqaro nufuzini oshirish, milliy o‘zlikni mustahkamlash hamda ta’lim va ilm-fan sohasida yangi imkoniyatlarni ochishga xizmat qiladi. Shu bilan birga, jarayonni izchil, tizimli va bosqichma-bosqich amalga oshirish, muammolarni ilmiy asosda hal etish zarurdir.

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THE UZBEK LANGUAGE: PILLAR OF NATIONAL SOVEREIGNTY AND A NEW VOICE ON THE INTERNATIONAL STAGE

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Within Uzbekistan, the Uzbek language is unequivocally the central pillar of national sovereignty and public life. This was legally cemented with the “Law on the State Language” of 1989, even before independence, and reaffirmed in the Constitution of the Republic of Uzbekistan, which designates Uzbek as the sole state language (Constitution of the Republic of Uzbekistan, 1992, Art. 4). [2] This legal designation was a deliberate and symbolic break from the Soviet past, during which Russian held de facto primacy in government, higher education, and technical fields. The post-independence period has been characterized by a sustained policy of *o‘zbeklashtirish* (Uzbekification), aimed at establishing the language’s functional dominance across all spheres of public life. This includes its use in all legislative, judicial, and executive proceedings, its role as the primary medium of instruction in the education system, and its dominance in media and public signage. This linguistic shift is not merely administrative; it is a profound project of national identity construction, intended to foster a unified civic culture and to reassert the cultural heritage that was marginalized during the Soviet era. [4]

However, the implementation of this language policy has not been without its challenges and nuances. A significant development in recent years has been the official transition of the written language from the Cyrillic to the Latin alphabet, a process initiated in the 1990s but revitalized with a new government-backed alphabet in 2019. This reform is deeply symbolic, aiming to facilitate integration with global digital and economic systems and to further distance the nation from the

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Russian sphere of influence. Yet, this transition has been gradual, creating a generational divide and practical hurdles in publishing and education. [1] Furthermore, the place of minority languages, and particularly the status of Russian, remains a sensitive issue. While Russian was officially stripped of its special status in the 1990s, it persists as a de facto lingua franca in certain scientific, technical, and business contexts. The current government's pragmatic approach acknowledges this reality, even as it continues to prioritize the development and modernization of Uzbek lexical and terminological resources to meet the demands of a modern state.

On the international stage, the position of the Uzbek language is more emergent than established, but its promotion is increasingly tied to Uzbekistan's foreign policy objectives. Unlike global languages such as English or French, Uzbek's international footprint is largely regional and diaspora-focused. Its primary international function is to serve as a cultural unifier for the global Uzbek diaspora, maintaining linguistic and cultural ties with communities in neighboring Central Asian states, Turkey, Russia, and beyond. This is facilitated by state-supported cultural centers and a growing volume of digital content, including news websites and social media in Uzbek.

More strategically, the promotion of the Uzbek language is becoming an instrument of soft power and diplomatic engagement. As Uzbekistan seeks to position itself as a central player in Central Asia and a node on international trade corridors like China's Belt and Road Initiative, language becomes a vehicle for cultural diplomacy. The establishment of Uzbek language and culture studies at foreign universities – such as those in South Korea, Japan, and Germany – is often linked to bilateral agreements and reflects growing international interest in the country. [3] These academic programs not only foster cultural understanding but also create a cohort of foreign experts capable of engaging with Uzbekistan in trade, politics, and academia. The translation of classic and contemporary Uzbek literature into other languages is another key strategy, projecting a narrative of Uzbekistan as a civilization with a rich literary heritage, from the historical legacy of Alisher Navoi to modern writers.

Despite this progress, significant challenges remain for Uzbek's international standing. The global dominance of English as the lingua franca of science, diplomacy, and business presents a formidable barrier. For Uzbekistan to fully integrate into the global research community, it must navigate the tension between promoting Uzbek in higher education and ensuring its scientists and scholars can compete internationally, which often requires publishing in English. Furthermore, the ongoing digital presence of the language, including the development of sophisticated Natural Language Processing (NLP) tools and comprehensive digital corpora, is crucial for its survival and relevance in the 21st century.

In conclusion, the Uzbek language holds a place of paramount importance in the public life of Uzbekistan, functioning as the legal and symbolic bedrock of national identity and statehood. The decades-long project to establish its primacy over Russian and modernize its script underscores its domestic political significance. Simultaneously, on the international arena, Uzbek is transitioning from an inward-looking national symbol to a tool of strategic soft power and cultural connection.

While its global reach cannot yet rival that of major world languages, its deliberate promotion through academic partnerships and cultural diplomacy signals a clear intent to carve out a distinct and respected voice for Uzbekistan in the international community. The future trajectory of the Uzbek language will depend on the continued success of domestic language policies and the nation's ability to leverage its linguistic heritage as an asset in global engagement.

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INGLIZ TILIDAGI BADIIY ASARLARNI O‘ZBEK TILIGA TARJIMA QILISHDA LINGVOSEMANTIK MUAMMOLAR

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Tarjima – bu nafaqat ikki tilni bir biriga o‘girish, balki har ikkala tilning ma’daniyat va tarixini, e’tiqod va qarashlarini o‘zida mujassam etgan vositadir. Asosan globalizatsiya jarayonining yillar sari rivojlanib borayotganligi, texnika va kompyuter innovatsiyalarining jahon iqtisodiyotidagi yuqori o‘rinlarda bo‘lgan payt, ingliz tilidan o‘zbek tiliga tarjima qilish dolzarb masalaga aylangan. Shuningdek jahon miqyosida ingliz tilining universal kommunikatsiya vositasiga aylangan bir paytda o‘zbek tarjimon va tarjimashunoslarining zimmasiga og’ir ma’suliyat yuklatiladi. Bu maqolada g‘arb adabiyotining ingliz yozuvchilari asarlarini o’zbek tliga tarjima qilish jarayonida yuzaga keladigan lingvistik hamda semantik muammolarni, shu bilan bir qatorda tarjima qilish usullarining to‘g‘ri tallanishi va qo’llaniladigan metodlar haqida fikr yuritiladi.

Semantika yunoncha so‘z bo‘lib, anglatuvchi, aks ettiruvchi degan ma’nolarni bildiradi. Lingvistik semantika ma’noni tahlil qiladi. Ma’no nima ekanligini, so'zlarning qanday anglash mumkinligini, murakkab iboraning ma’nosi uning tarkibiy qismlaridan qanday bog‘lanishini tekshiradi. Ushbu jarayonning bir qismi idrok va mos yozuvlar o‘rtasidagi farqni o'zida jamlaydi. Sezgi ifoda bilan bog‘liq g‘oyalar va tushunchalar orqali ifodalanadi, havola esa ifoda qaratilgan obyekt hisoblanadi. Ma’no va grammatik jihatdan to‘g‘ri gaplar qanday hosil qilinishini belgilanadigan qoidalar o'rganadigan sintaksis va insonlarning muloqotda tildan qanday foydalanganliklari o'rganiladigan pragmatikaga zid keladi.

O‘zbek tilidagi so‘zlar va iboralar ingliz tilida to‘g‘ridan-to‘g‘ri ekvivalentga ega bo‘lmasligi mumkin. Bu leksik va semantik muammolarni keltirib chiqaradi. Masalan, o‘zbek tilidagi “mehmon” so‘zi ingliz tilida “guest” deb tarjima qilinadi, lekin bu so‘zning o‘zbek madaniyatidagi ma'nosi va ahamiyati ingliz tilida to‘liq aks ettirilmaydi. Tarjimon leksik va semantik muammolarni halqilish uchun sinonimlar, antonimlar va kontekstual tarjimalardan foydalanishi mumkin. Shuningdek, tarjimon asarning mazmunini saqlab qolish uchun ijodiy yondashuvlardan foydalanishi kerak. O‘zbek va ingliz tillarining grammatik tuzilmalari bir-biridan farq qiladi. Bu grammatik muammolarni keltirib chiqaradi. Masalan, o‘zbek tilida so‘z tartibi erkinroq bo‘lsa, ingliz tilida qat'iyroq tartib mavjud. Shuningdek, o‘zbek tilidagi ba'zi grammatik shakllar ingliz tilida mavjud emas. Tarjimon grammatik muammolarni hal qilish uchun ingliz tilining grammatik qoidalariga rioya qilishi kerak. Shuningdek, tarjimon o‘zbek tilidagi grammatik shakllarni ingliz tiliga moslashtirish uchun ijodiy yondashuvlardan foydalanishi mumkin.[1]

O‘zbek tilidagi asarda o‘zbek madaniyatiga xos bo‘lgan ko‘plab realiyalar mavjud. Bu realiyalarni ingliz tiliga tarjima qilishda muammolar yuzaga keladi, chunki ingliz tilida bu tushunchalar mavjud emas yoki ular boshqa madaniy kontekstda qo‘llaniladi. Tarjimon madaniy realiyalarni tushuntirish uchun izohlar yoki qo‘shimcha ma’lumotlar kiritishi mumkin. Shuningdek, tarjimon madaniy kontekstni saqlab qolish uchun ekvivalent tushunchalarni topishga harakat qilishi kerak.[2] Masalan ingliz yozuvchisi Jeyn Ostinning dunyoga mashhur bo’lmish “Pride and Prejudice” (“Andisha va G‘urur”) asarida ingliz madaniyatiga xos realiyalarni uchratish mumkin, asosan, ijtimoiy tabaqalanish, odob-axloq me’yorlari va marosimlarga oid namunalar ko’p. Asarning bir qismida, asliyat matnidan olinganda “Mrs. Bennet was delighted to speak of her daughters’ marriages and the fortune they had secured” deb aytilgan satr, o‘zbek tiliga to‘g‘ridan to‘g‘ri tarjima qilinganida “Xonim Bennet qizlarining turmushga chiqishi va ular topgan boylik haqida so’zlashdan mamnun edi”. Bu yerda “fortune” so’zi oddiy “boylik” yoki “omad” degan ma’noda emas, balki “jamiyatdagi mavqe, ijtimoiy va moliyaviy mustahkamlik” haqida so’z yuritiladi. G‘arb madaniyatida “fortune in marriage” kabi iboralar “muvaffaqiyatli turmush” ma’nosida ishlatiladi. O’zbek tiliga tarjima qilish jarayonida bo‘lsa, mutoalachiga ifodaliroq va ma’noliroq yetqazish maqsadida “Bennet xonim qizlarining yaxshi oilaga turmushga chiqib, jamiyatda munosib o‘rin topganidan behad mamnun edi” deb tarjima qilinsa, o‘quvchi bu jumlaning ahamiyatini to’g’ri anglashiga vosita bo‘ladi. [4]

O‘zbek tilidagi asarning uslubi va ohangi ingliz tilida to‘liq aks ettirilmasligi mumkin. Bu stilistik muammolarni keltirib chiqaradi. Masalan, o‘zbek tilidagi asarning poetik yoki emotsional uslubi ingliz tilida yo‘qolishi mumkin. Tarjimon stilistik muammolarni hal qilish uchun asarning uslubi va ohangini saqlab qolishga harakat qilishi kerak. [3] Linguosemantik muammolarni bartaraf etish uchun tarjima jarayonida quyidagi bir nechta usullardan foydalaniladi.

1. Literal tarjima (so‘zma-so‘z tarjima): Asliyat matnidagi har bir ibora va so’zni imkon qadar bevosita tarjima qilish uslubi.

2. Erkin tarjima: Berilgan matnning asosiy ma’nosini saqlab qolib, uni ikkinchi tilning tabiiy ifoda vositalariga va madaniy tarixiga moslab tarjima qilish.
3. Adaptatsiya: Asliyat matnining ruhini va ma’nosini saqlab qolgan holda, uni boshqa tilning madaniyatiga moslab o‘zgartirib tarjima qilish uslubidir.
Keltirilgan usullarning har biri o‘ziga xos afzallik va kamchiliklarga ega ekanligi, tarjimonning o‘z fikr yondashuvi doirasidan vas hu bilan bir qatorda matnning turi, maqsadi va auditoriyasidan kelib chiqqan holda mos usul yordamida tarjima qilinadi. Shuningdek, tarjimon asarning emotsional va poetik jihatlarini ingliz tilida aks ettirish uchun ijodiy yondashuvlardan foydalanishi mumkin. O‘zbek tilidagi idiomatik iboralar ingliz tilida to‘g‘ridan-to‘g‘ri tarjima qilinmasligi mumkin. Bu idiomatik muammolarni keltirib chiqaradi. Masalan, o‘zbek tilidagi “ko‘ngli ochiq” iborasi ingliz tilida “open-hearted” deb tarjima qilinishi mumkin, lekin bu ibora ingliz tilida boshqa ma'noga ega bo‘lishi mumkin. Tarjimon idiomatik muammolarni hal qilish uchun ekvivalent idiomatik iboralarni topishga harakat qilishi kerak. Shuningdek, tarjimon idiomatik iboralarni tushuntirish uchun izohlar yoki qo‘shimcha ma'lumotlar kiritishi mumkin.[3]
Tarjima jarayoni nafaqat bir tildan ikkinchi tilga so‘zlarni o‘girish balki, har ikkala tilning madaniyati va tarixini tubdan o‘rganib, ularning xususiyat va mohiyatlarini bir biriga bog‘lashdan iboratdir. Mazkur maqolada ingliz tilidan o‘zbek tiliga adabiy asarlarni tarjima qilish jarayonida duch kelinadigan muammolar va ularning yechimlari haqida o‘rganilgan. Tadqiqot davomida yoriligan savollar va olingan natijalar badiiy tarjima murakkabligi va ko‘p qirralarni o‘z ichiga qamrab olganligi yana bir bor tasdiqlandi.
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HARBIY XIZMATCHILARDA METAKOMMUNIKATIV KOMPETENSIYALARNI SHAKLLANTIRISHNING PSIXOLOGIK PREDIKTORLARI

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Kompetensiya va kompetensiyalar insonning tanlagan faoliyat sohasi bo‘yicha bilim, ko‘nikma, malaka hamda muayyan amaliy faoliyatni muvaffaqiyatli bajarishga imkon beruvchi kompleks psixologik-ijtimoiy omillar sifatida talqin etiladi. D.I.Ushakovning izohli lug‘atida “kompetensiya” atamasi “xabardorlik” ma’nosida, “kompetensiyalar” esa shaxsning bilim, tajriba va texnik topshiriqlarni hal etishdagi imkoniyatlarini aks ettiruvchi ko‘p qirrali to‘plam sifatida izohlangan [3]. Psixologiya fanida bu tushuncha sohaga oid psixologik bilimlarga egalik, moslashuvchanlik va o‘z faoliyatini adekvat boshqarish qobiliyati sifatida qo‘llaniladi. J.Raven kompetensiyani shaxsning muayyan predmet sohasi doirasida faoliyatni muvaffaqiyatli bajarish uchun zarur bo‘lgan maxsus bilimlar, fikrlash usullari, ko‘nikmalar hamda o‘z harakatlari uchun mas’uliyatni o‘z ichiga olgan kompleks qobiliyat sifatida tavsiflaydi [4]. Turli olimlar kompetensiya tushunchasiga nisbatan turlicha yondashganlar. S.G.Vershlovskiy va Yu.N.Kulyutkin uni shaxsiy sifat sifatida, V.Yu. Krichevskiy vazifalarni amalga oshirish qobiliyati sifatida, V.A. Slastenin esa kommunikativ, konstruktiv va tashkilotchilik kompetensiyalari majmui sifatida izohlagan. L.I.Panarin kompetensiyani ijtimoiy va texnik faoliyat tizimida namoyon bo‘luvchi ixtisoslashgan bilimlar majmui deb belgilaydi. Zimnyaya esa bu tushunchani “bilimga egalik va muammoli vaziyatlarda samarali yechim topish qobiliyati” sifatida ta’riflagan [5].

M.A.Choshanov kompetensiyani quyidagi belgilovchi xususiyatlar orqali tavsiflaydi: bilimlarning harakatchanligi (operatsion va mobil bilim), usullarni moslashuvchan qo‘llay bilish, turli yechimlar orasidan eng samaralisini tanlay olish hamda mavjud yechimlarni tanqidiy qayta ko‘rib chiqish qobiliyati [1]. Kompetentlilik esa nafaqat bilim va ko‘nikmalarga egalikni, balki ijtimoiy me’yorlar, qadriyat yo‘nalishlarini anglash, kasbiy o‘zini rivojlantirish va ijodiy salohiyatni amalga oshirishni ham o‘z ichiga oladi. Xulosa qilib aytganda, kompetensiya shaxsning bilim, ko‘nikma va malakalari majmui bo‘lib, har qanday muammoli vaziyatda samarali yechim topish mahoratini anglatadi. Pedagogik va psixologik adabiyotlarda “kompetensiya” va “kompetensiyalar” atamalari ko‘pincha sinonimik tarzda ishlatiladi, ayniqsa ta’lim jarayonini modernizatsiyalash kontekstida. UNESCO konsepsiyasiga ko‘ra, kompetensiyalarning asosiy atributlari quyidagilardan iborat: mas’uliyatni o‘z zimmasiga olish, qaror qabul qilishda ishtirok etish, madaniyatlararo bag‘rikenglik, samarali yozma va og‘zaki muloqot, yangi texnologiyalarni egallash va hayot davomida o‘rganish qobiliyati.

Metakommunikativ kompetensiya kommunikatsiya jarayonini boshqarish, ya’ni “kommunikatsiya haqidagi kommunikatsiya”ni amalga oshirish qobiliyati bo‘lib, u ijtimoiy-kommunikativ va psixologik kompetensiyalarning muhim tarkibiy qismi hisoblanadi. U nonverbal va paraverbal elementlar orqali muloqotni boshqarish, o‘zaro ta’sirni tartibga solish va ma’lumot almashinuvining samaradorligini ta’minlashni o‘z ichiga oladi [8].

Metakommunikativ kompetensiyaning asosiy ijtimoiy-psixologik atributlari:

Empatiya va emotsional intellekt – boshqalarning hissiy holatini to‘g‘ri talqin qilish va mos javob bera olish.

Non-verbal signallarni anglash – mimika, jest va ovoz ohangi orqali yashirin ma’nolarni sezish, xavfli vaziyatlarni oldindan baholash.
Kommunikativ refleksiya – muloqot jarayonini o‘z-o‘zini tahlil qilish va tuzatish qobiliyati.
Konfliktlarni boshqarishdagi psixologik moslashuv – stressli sharoitlarda muloqotni barqaror saqlash va ijtimoiy muvozanatni tiklash.
Harbiy xizmatchilarning kasbiy tayyorgarligida muloqotning o‘rni strategik ahamiyatga ega. U nafaqat jangovar samaradorlikni oshiradi, balki jamoaviy ruh, o‘zaro ishonch va psixologik barqarorlikni mustahkamlaydi. Harbiy psixologiyada muloqot shaxsning ijtimoiylashuvi, professional o‘sishi va emotsional muvozanatini ta’minlovchi asosiy psixologik mexanizm sifatida qaraladi. Bo‘lajak ofitserlar uchun metakommunikativ kompetensiya quyidagi ko‘nikmalarni qamrab oladi:
buyruq va signallarning psixologik ma’nosini anglash;
bo‘ysunuvchilarning hissiy reaksiyalarini oldindan baholash;
yashirin kommunikativ signallarni tahlil qilish;
axborot oqimini tartibga solish va kommunikativ shovqinlarni bartaraf etish;
ekstremal vaziyatlarda muloqotni boshqarish [6].
Tomasning “Nizoli vaziyatlarda xulq-atvor strategiyalarini aniqlash” metodikasining tavsiflovchi ko‘rsatkichlariga binoan, raqobatlilik ($Z=2,5$; $p<0,01$), hamkorlik ($Z=2,7$; $p<0,01$), murosalilik ($Z=3,4$; $p<0,01$), tortishuvdan qochish ($Z=2,9$; $p<0,01$) hamda moslashuvchanlik ($Z=2,8$; $p<0,01$) shkalalarining barchasi normal taqsimlanish qonuniyatiga mos kelmagani bois, noparametrik mezonlarda ifodalanishi ma’lum bo‘ldi. Shuningdek, metodikadan o‘rin olgan ko‘rsatkichlarning o‘rtacha qiymat ko‘rsatkichlari solishtirilganda raqobatlilik (6,85), hamkorlik (6,69), murosalilik (6,14), tortishuvdan qochish (6,45) hamda moslashuvchanlik (6,36) shkalalaridan raqobatlilikda ustun natija qayd etilganini kuzatish mumkin. bundan ma’lum bo‘ladiki, bo‘lajak ofitserlarda nizoli vaziyatlarda hamda muloqot jarayonida suhbatdoshni anglash asosan u bilan ma’lumot almashishdagi raqobat, ko‘proq information dalil keltirish zaruratidan kelib chiqar ekan. Shuningdek, murosalilik ko‘rsatkichi bo‘yicha nisbatan past ballar bo‘lajak ofitserlardagi yengilmaslik, idoraviy chidamlilik natijasida doim “oxirigacha borish” prinsipining kommunikativ strategiyalarga to‘la tatbiq etilganining natijasi sifatida baholanishiga imkon beradi. Raqobatlilik shkalasida eng yuqori o‘rtacha qiymat qayd etilgani bo‘lajak ofitserlarning nizoli vaziyatlarda faol, tashabbuskor va dominant pozitsiyani egallashga moyilligini ko‘rsatadi. Ushbu natija shaxsning **“men-pozitsiyasi”** yuqoriligi, o‘z fikrini qat’iy himoya qilish va kommunikativ ustunlikka intilish xususiyatlari bilan izohlanadi.
Psixologik nuqtayi nazardan bu strategiya **metakommunikativ kompetensiyaning irodaviy komponenti** bilan uzviy bog‘liqdir. Raqobatlilik, bir tomondan, harbiy kasb egalari uchun zarur bo‘lgan **barqaror qaror qabul qilish**, **mas’uliyatli liderlik** va **stressbardoshlikni** ifodalasa, ikkinchi tomondan, haddan tashqari raqobatga intilish **emotsional empatiya va ijtimoiy tinglash qobiliyatini** cheklashi mumkin. Shu sababli metakommunikativ kompetensiyani rivojlantirishda ushbu ko‘rsatkich bo‘yicha **samarali muloqot chegaralarini aniqlash va o‘zaro hurmat**

asosida fikr bildirish ko‘nikmalarini shakllantirish muhim ahamiyat kasb etadi. Hamkorlik ko‘rsatkichi bo‘lajak ofitserlarning o‘zaro kelishuvga intilishi, jamoa manfaatlarini shaxsiy pozitsiyadan ustun qo‘yishga moyilligini anglatadi. Bu strategiya **konstruktiv nizoni boshqarish** va **o‘zaro anglashuvni rivojlantirishga yo‘naltirilgan kommunikativ madaniyat** mavjudligidan dalolat beradi.

Tomas metodikasi natijalari bo‘yicha aniqlangan psixologik xususiyatlar shuni ko‘rsatadiki, bo‘lajak ofitserlarda **raqobatlilik va hamkorlik strategiyalari ustun**, bu esa ularning faol, tashabbuskor va jamoaviy muloqotga moyil ekanidan dalolat beradi. Shu bilan birga, **murosalilik, qochish va moslashuvchanlik** strategiyalarida **metakommunikativ refleksiya, o‘zaro tinglash va hissiy tahlil ko‘nikmalari**ni yanada rivojlantirish talab etiladi. Metakommunikativ kompetensiyani shakllantirishda asosiy vazifa **kommunikativ qat’iyatni ijtimoiy empatiya va refleksiv anglash bilan uyg‘unlashtirish**dir. Shu orqali bo‘lajak ofitserlar nafaqat buyruq beruvchi, balki **axborotni anglay oluvchi, tahlil qiluvchi va ijtimoiy jarayonlarni boshqaruvchi yetakchi shaxs** sifatida kamol topadilar.

Shu bois, harbiy kommunikatsiyada metakommunikativ kompetensiya xatoliklarni kamaytirish, psixologik xavfsizlikni ta’minlash va ijtimoiy intizomni mustahkamlash uchun zaruriy shartdir [7]. Metakommunikatsiya, G.Beytson ta’riflaganidek, inson tafakkurining “anglashni anglash” bosqichi bo‘lib, shaxs o‘z fikrining ta’siri va ma’nosini tahlil qilish imkoniga ega bo‘ladi. Falsafiy nuqtayi nazardan u germenevtik refleksiya jarayonining markazida turadi. Siyosiy muloqotda esa metakommunikativ kompetensiya liderning ijtimoiy kontekstni “o‘qish”, jamiyat kayfiyatini sezish va kommunikativ diskursni boshqarish qobiliyatini bildiradi. So‘zning o‘zi emas, balki uning metama’nosi ohang, pauza, imo, ramz va kontekst orqali uzatilgan ijtimoiy signal siyosiy kommunikatsiyaning asosiy quroli hisoblanadi. Demak, metakommunikativ kompetensiya shaxsni oddiy axborot iste’molchidan anglovchi va ma’no yaratuvchi subyektga aylantiradi. Harbiy-siyosiy kontekstda esa u strategik liderlik, axborot xavfsizligi va psixologik barqarorlikning tayanch komponenti sifatida namoyon bo‘ladi.

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THE RISE OF MODERNISM IN ENGLISH LITERATURE: JAMES JOYCE AND VIRGINIA WOOLF

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INTRODUCTION

Modernism in English literature represents one of the most influential artistic and intellectual movements of the twentieth century. Emerging at the turn of the nineteenth and twentieth centuries, it arose as a response to the crisis of traditional values, forms, and beliefs brought about by rapid social, cultural, and scientific changes. Industrialization, urbanization, world wars, and technological progress transformed the human worldview, raising questions about identity, meaning, and perception. Modernist writers sought to capture the complexity of human consciousness rather than external events. They focused on inner experiences, the fluidity of time, and the subjective nature of reality. Techniques such as stream of consciousness, symbolism, and fragmentation became central to their works. Among the most prominent figures of English Modernism, James Joyce and Virginia Woolf stand out for their innovative narrative styles and psychological depth.

Through experimental language and narrative structures, Joyce and Woolf redefined the novel as a means of exploring the human mind. Their works reflect a shift from realism to introspection, showing literature as not merely a reflection of reality but as a tool for understanding consciousness itself. Studying their contributions helps us grasp the essence of Modernism and its lasting impact on twentieth-century fiction.

RESULTS AND DISCUSSION

The analysis of James Joyce’s and Virginia Woolf’s works reveals that both authors played a fundamental role in shaping the principles of Modernist literature. Their creative innovations transformed narrative form, language, and the representation of

human consciousness, making literature more introspective and psychologically profound. James Joyce introduced a radical approach to narrative technique, particularly through the use of stream of consciousness and linguistic experimentation. His masterpiece Ulysses portrays the ordinary life of a single day in Dublin, yet beneath its surface lies a deep exploration of thought, memory, and identity. Joyce's narrative abandons traditional plot structure, focusing instead on the continuous flow of inner experiences. Through his manipulation of language, myth, and symbolism, Joyce turned the novel into a complex reflection of modern existence.

Virginia Woolf, in contrast, approached Modernism with a more lyrical and emotional sensitivity. In novels such as Mrs. Dalloway and To the Lighthouse, she explored the passage of time, the nature of self, and the fleeting impressions that shape human perception. Woolf's subtle narrative voice, shifting perspectives, and poetic rhythm allowed readers to enter the private worlds of her characters. Her concern with the role of women, individuality, and memory also added a profound social and philosophical dimension to Modernist fiction. The comparison of these two writers demonstrates that Modernism was not a unified movement but a broad and multifaceted exploration of human consciousness. While Joyce's work leaned toward intellectual complexity and structural experimentation, Woolf's writing reflected emotional depth and sensitivity to human experience. Together, they expanded the boundaries of fiction, influencing not only their contemporaries but also future generations of writers across the world. Their legacy confirms that Modernism was more than a literary style it was a revolution in perception, seeking to capture the fragmented reality of the modern world and the intricacies of the human mind.

CONCLUSION

The emergence of Modernism in English literature marked a turning point in the evolution of narrative art, reshaping the way writers and readers understood the relationship between language, reality, and consciousness. James Joyce and Virginia Woolf stand as two of the most influential figures of this transformation, each contributing uniquely to the redefinition of the modern novel. Joyce's complex linguistic experiments and symbolic structures opened new possibilities for expressing the depth of human thought and perception. His works, particularly Ulysses and A Portrait of the Artist as a Young Man, challenged readers to engage with language as a living, dynamic force that mirrors the chaos and beauty of modern life. Woolf, on the other hand, introduced a subtler, more introspective Modernism, emphasizing emotional experience, memory, and the delicate nuances of time. Through her novels, such as Mrs. Dalloway and To the Lighthouse, she revealed the inner workings of the human mind, highlighting the fluid and fragmented nature of identity. Together, Joyce and Woolf transformed fiction into a medium of psychological and philosophical inquiry. Their works demonstrated that literature could move beyond external realism to explore the hidden layers of consciousness. The Modernist movement they helped to shape not only altered the trajectory of

English literature but also inspired new artistic and intellectual directions throughout the twentieth century and beyond.

In conclusion, the legacy of Modernism through the innovations of Joyce and Woolf continues to influence contemporary writers and thinkers. Their exploration of consciousness, time, and identity remains a powerful reminder that literature is an ever-evolving reflection of human experience in a changing world.

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THE ELIZABETHAN ERA: THE GOLDEN AGE OF ENGLISH DRAMA AND SHAKESPEARE'S INFLUENCE

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INTRODUCTION

The Elizabethan Era, named after Queen Elizabeth I, is considered the Golden Age of English literature and drama. Spanning the late sixteenth and early seventeenth centuries, this period was marked by political stability, economic growth, and a flourishing of the arts. The combination of royal patronage, the rise of professional acting companies, and an expanding audience contributed to an unprecedented growth in theatrical activity. Central to this era was William Shakespeare, whose works transformed English drama and continue to influence literature worldwide. Shakespeare's plays encompass tragedies, comedies, and historical dramas, characterized by complex characters, poetic language, and innovative plot structures. His exploration of timeless themes such as love, power, ambition, and morality resonated with contemporary audiences and established enduring conventions of character development and dramatic storytelling.

Other playwrights, including Christopher Marlowe and Ben Jonson, also contributed to the richness of Elizabethan theatre, experimenting with dramatic form, stagecraft,

and language. The collaborative and competitive environment of the period encouraged creative innovation, making drama a central part of cultural life. Studying the Elizabethan Era provides insight into how the literary and theatrical achievements of this period shaped English drama and set the foundations for modern theatre. Shakespeare's unparalleled influence illustrates the enduring legacy of the Golden Age in shaping storytelling, performance, and the artistic expression of human experience.

RESULTS AND DISCUSSION

The Elizabethan Era marked a period of remarkable cultural growth and innovation, particularly in the field of drama. The establishment of permanent theatres such as The Globe, The Rose, and The Swan provided playwrights with new opportunities to experiment with structure, language, and performance. This period transformed drama from a form of popular entertainment into a sophisticated art form that reflected the complexities of human nature and society. William Shakespeare emerged as the defining figure of this golden age. His plays combined poetic mastery with profound psychological insight, elevating the status of English drama. In tragedies such as Hamlet, Macbeth, and Othello, Shakespeare explored the darker aspects of ambition, power, and moral conflict, revealing the vulnerabilities of human character. His comedies, including A Midsummer Night's Dream and Twelfth Night, celebrated imagination, wit, and the transformative power of love, while his historical plays like Henry IV and Richard III examined leadership, destiny, and the nature of political authority.

Shakespeare's innovation lay not only in his thematic depth but also in his use of language and structure. He expanded the expressive capacity of the English language, introducing new words, phrases, and poetic forms. His ability to blend prose and verse, tragedy and humor, realism and symbolism made his works accessible to both the educated elite and the common audience. At the same time, other dramatists such as Christopher Marlowe and Ben Jonson made significant contributions. Marlowe's Doctor Faustus introduced the figure of the overreaching Renaissance hero, driven by ambition and desire for knowledge. Jonson's satirical plays, including Volpone and The Alchemist, exposed the moral corruption of society, adding intellectual sharpness to the era's drama. Together, these playwrights established a new standard for English theatre, emphasizing artistic creativity, philosophical depth, and emotional authenticity.

Overall, the Elizabethan stage became a mirror of the age vibrant, dynamic, and deeply human. The works produced during this time not only entertained but also provoked thought, exploring the universal truths of human existence. Shakespeare's enduring influence continues to define the essence of dramatic art, proving that the creativity of the Elizabethan Era remains timeless.

CONCLUSION

The Elizabethan Era stands as one of the most brilliant and transformative periods in the history of English literature and drama. It was an age of artistic innovation, national pride, and intellectual awakening that gave birth to a new understanding of theatre as both entertainment and art. Central to this cultural flourishing was William

Shakespeare, whose genius redefined dramatic expression and elevated English theatre to a level of global significance.

Shakespeare's plays captured the essence of the human experience love, power, ambition, jealousy, betrayal, and redemption in ways that remain relevant across centuries. His ability to blend poetry, philosophy, and storytelling allowed his works to transcend time, language, and culture. Alongside him, playwrights such as Christopher Marlowe and Ben Jonson expanded the boundaries of dramatic art through their bold themes, intellectual depth, and stylistic innovation. Together, they established a tradition that continues to inspire playwrights, actors, and audiences worldwide. The Elizabethan stage, with its unique combination of creativity, language, and emotion, became a reflection of the Renaissance spirit a celebration of human potential and imagination. The influence of Shakespeare and his contemporaries extended far beyond their era, shaping the evolution of drama, literature, and even modern storytelling techniques. In conclusion, the Elizabethan Era truly deserves its title as the Golden Age of English Drama. It was a time when theatre became a mirror of life, art became a language of truth, and Shakespeare's words became eternal symbols of human thought and emotion.

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THE AGE OF ROMANTICISM: NATURE AND EMOTION IN THE POETRY OF WORDSWORTH AND COLERIDGE

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INTRODUCTION

The Age of Romanticism represents a turning point in English literature, characterized by a renewed focus on emotion, imagination, and the individual's relationship with nature. Emerging at the end of the eighteenth century, Romanticism was a reaction against the rationalism and materialism of the

Enlightenment. It sought to restore a sense of wonder, spirituality, and emotional depth to art and human experience. Among the leading figures of this movement, William Wordsworth and Samuel Taylor Coleridge played a foundational role in defining the ideals of Romantic poetry. Their joint publication, Lyrical Ballads (1798), is often considered the manifesto of English Romanticism. In this collection, the poets rejected artificial poetic conventions and turned to simple, natural language to express deep emotional truths and universal human experiences.

Wordsworth viewed nature as a living, moral force capable of nurturing the human spirit and awakening a sense of harmony between man and the natural world. Coleridge, while sharing similar ideals, explored the mystical and imaginative aspects of human perception, blending the real with the supernatural. Together, they transformed poetry into a medium for emotional reflection, personal insight, and philosophical exploration. The study of their works reveals how Romanticism redefined the purpose of poetry not merely as an aesthetic endeavor but as a profound dialogue between nature, emotion, and the human soul.

RESULTS AND DISCUSSION

The poetry of William Wordsworth and Samuel Taylor Coleridge embodies the core principles of Romanticism emotional intensity, spiritual connection with nature, and the celebration of individual imagination. Both poets sought to liberate poetry from the rigid conventions of neoclassical literature, creating a new form of expression that reflected the inner life of the human spirit. William Wordsworth emphasized the moral and healing power of nature. In his view, nature was not merely a backdrop for human activity but a living presence that communicates with the soul. In Lines Composed a Few Miles above Tintern Abbey and The Prelude, Wordsworth reveals how experiences in nature inspire reflection, moral growth, and a sense of unity between humanity and the natural world. His belief that “poetry is the spontaneous overflow of powerful feelings” underscores the Romantic conviction that emotion is the true source of artistic inspiration.

Samuel Taylor Coleridge, while sharing Wordsworth’s reverence for nature, expanded Romantic poetry through his fascination with imagination, mystery, and the supernatural. In works such as The Rime of the Ancient Mariner and Kubla Khan, Coleridge explores the boundaries between reality and dream, reason and faith, nature and the unknown. His concept of the “primary imagination” as a divine creative force highlights the Romantic idea that poetic creation mirrors the creative power of God.

The collaboration between Wordsworth and Coleridge in Lyrical Ballads symbolized the birth of a new poetic philosophy one that valued simplicity of language, emotional authenticity, and the exploration of the human soul. Their differing yet complementary perspectives enriched Romanticism: Wordsworth grounding it in nature and moral experience, and Coleridge elevating it through imagination and metaphysical thought. Overall, their works represent the harmony between emotion and intellect, reason and feeling, nature and the divine the essential balance that defines the Romantic spirit in English poetry.

CONCLUSION

The Age of Romanticism marked a transformative period in English literature, emphasizing the significance of emotion, imagination, and the intimate connection between humans and nature. William Wordsworth and Samuel Taylor Coleridge were central to this transformation, each contributing unique perspectives that defined the Romantic vision. Wordsworth's poetry celebrates the moral and spiritual lessons inherent in nature, portraying it as a source of inspiration, reflection, and personal growth. His works reveal that human emotions are closely intertwined with the natural world, highlighting the restorative power of simplicity, beauty, and contemplation. Coleridge, in contrast, explored the mystical, imaginative, and supernatural aspects of human experience, demonstrating how poetry could bridge the gap between reality and the extraordinary. His emphasis on creative imagination and symbolic storytelling expanded the boundaries of poetic expression.

Together, Wordsworth and Coleridge redefined English poetry by prioritizing emotional authenticity, the beauty of nature, and the imaginative capacities of the mind. Their works not only laid the foundations of Romanticism but also influenced generations of poets and thinkers, reinforcing the enduring belief that literature serves as a reflection of the human soul and its relationship to the world. In conclusion, Romantic poetry, as exemplified by Wordsworth and Coleridge, remains a testament to the power of emotion and imagination, illustrating how the natural world and human feeling are inseparably connected in the creation of meaningful art.

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THE LITERATURE OF THE NORMAN PERIOD IN THE 12TH–13TH CENTURIES

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The Norman Conquest of England in 1066 marked not only a political but also a cultural revolution. The introduction of the Norman-French language and continental literary traditions profoundly affected English writing. During the 12th and 13th centuries, English literature evolved from the Old English traditions of the Anglo-Saxons into a new, hybridized form known as Anglo-Norman and later Middle English literature.

The Norman Conquest established French as the language of the court, law, and literature, while English persisted among the common people. This linguistic duality defined the literary output of the era.

In the early Norman period, French became the dominant literary language, especially in aristocratic and clerical circles. However, Latin continued to serve scholarly and ecclesiastical purposes. English gradually reemerged by the late 13th century as a written medium, influenced by French vocabulary and syntax.

The fusion of languages gave rise to a rich and varied literary culture. Writers often composed in Anglo-Norman or Latin but infused their work with native English themes and sensibilities. This multilingual environment fostered a cross-cultural literary identity. The multilingualism of the period allowed for the coexistence of three literary languages — Latin, French, and English — each serving distinct social and cultural functions.

Historical writing flourished in this period. Chroniclers like *William of Malmesbury* and *Geoffrey of Monmouth* produced historical narratives blending fact with legend. Geoffrey's *Historia Regum Britanniae* (c.1136) introduced the mythic figure of *King Arthur*, profoundly influencing later medieval romance. Geoffrey's work demonstrates how Norman writers used history to construct a sense of national identity and legendary continuity. Religious instruction was a key function of Norman literature. Works such as *Ancrene Wisse* (early 13th century) and *The Owl and the Nightingale* reflect moral and spiritual concerns, combining allegory with lively vernacular expression.

By the late 13th century, English began to reclaim its literary status. The *Peterborough Chronicle* (continuing into the early 12th century) is one of the last Old English texts, while works like *Ormulum* and *Ancrene Wisse* show English adapting to French linguistic influence. This transition laid the foundation for later Middle English masterpieces, such as Chaucer's *Canterbury Tales* in the 14th century. The Norman period thus served as a bridge between Anglo-Saxon and Middle English literature, preparing the linguistic and thematic groundwork for later developments. The Norman period's greatest contribution lies in its synthesis of cultures — merging the heroic realism of the Anglo-Saxons with the refinement and romanticism of continental Europe. This fusion produced a literature that was both didactic and entertaining, religious and courtly, setting the stage for the English literary renaissance of the later Middle Ages.

Conclusion: The literature of the 12th and 13th centuries reflects a period of profound transition. The Norman influence reshaped the linguistic and cultural landscape of England, introducing new genres such as romance and transforming historical writing and religious prose. The period's multilingual nature and

innovative spirit forged the path toward the richness of Middle English literature that followed. In essence, the Norman period was a crucible of linguistic and literary transformation, producing works that bridged the old and the new in English culture.

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"TIL YASHASA – MILLAT YASHAYDI": HARBIY KURSANTLAR NIGOHIDA ONA TILI, MILLAT VA DAVLAT SUVERENITETI

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"Til yashasa – millat yashaydi" degan hikmatli ibora bejiz aytilmagan. Har bir millatning o‘ziga xosligini belgilovchi eng muhim omil bu – uning tili. Til xalqning ruhiy olami, tarixiy xotirasi, madaniy boyligining ifodasidir. Ayniqsa, bugungi globallashuv jarayonida har bir xalq o‘z tili va milliy qadriyatlarini asrab qolishga intilmoqda. Xususan, O‘zbekiston Respublikasi Milliy xavfsizlik tizimida tahsil olayotgan kursantlar uchun bu mavzu dolzarbligicha qolmoqda. Til bu – millatning o‘tmishi, buguni va kelajagini bog‘lab turuvchi ko‘prikdir. U orqali avlodlar o‘zaro muloqotda bo‘ladi, tarixiy xotira saqlanadi. Mashhur olim Alisher Navoyi tilni "ulug‘ ne’mat" deb atagan bo‘lsa, Islom Karimov: "O‘zbek tili – bu xalqimizning bebaho boyligi, faxrimiz va g‘ururimizdir", degan edi. Demak, millat qanchalik o‘z tiliga e’tibor bersa, shunchalik mustahkam va o‘zligiga sodiq bo‘ladi. Harbiy tizimda til faqat muloqot vositasi emas, balki intizom, aniqlik va tezkorlikni ta’minlovchi asosiy vositadir. Har bir buyruq, har bir hisobot, har bir og‘zaki yoki yozma topshiriq aniq va ravshan bo‘lishi kerak. O‘zbek tilida harbiy terminologiyaning shakllanishi, harbiy san’at va strategiyaning milliy ifodasi orqali mustaqil harbiy tafakkur yaratiladi.

Kursantlar – kelajak harbiy yetakchilari sifatida nafaqat harbiy bilimlarga, balki milliy qadriyatlarga, ona tiliga hurmat ruhida tarbiyalanishi zarur. Harbiy akademiyalarda olib borilgan suhbatlar shuni ko‘rsatadiki, kursantlar o‘z ona tilini yaxshi bilish va uni to‘g‘ri qo‘llash mas’uliyatini chuqur his qiladilar. Milliy ong – bu millat vakillarining o‘z milliy qadriyatlariga, tarixiga, tiliga va madaniyatiga bo‘lgan ijobiy munosabatidir. Bugungi globallashuv sharoitida bu ong zaiflashsa, natijada madaniy assimilyatsiya, g‘oya va mafkura tahdidlari kuchayadi. Harbiy

sohaga tayyorlanayotgan kursantlar uchun milliy ong – bu strategik tafakkurning asosidir.

O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni asosida o‘zbek tili davlat tili sifatida tan olingan. Bu qonun nafaqat rasmiy hujjatlar, balki harbiy sohada ham o‘z o‘rnini topgan. Harbiy xujjatlar, buyruqnomalar, o‘quv dasturlari o‘zbek tilida olib borilishi tilga bo‘lgan yuksak e’tiborni ko‘rsatadi. Bugungi raqamli asrda tilni saqlab qolish va rivojlantirish uchun ko‘plab imkoniyatlar mavjud. Harbiy soha vakillari, xususan kursantlar ona tilida elektron resurslardan foydalanish, harbiy terminologiyani o‘zbek tilida shakllantirish borasida ham faol ishtirok etishmoqda. Bu esa nafaqat til rivojiga, balki milliy xavfsizlik masalalariga ham bevosita ta’sir ko‘rsatadi. Bu jarayonda kursantlar ona tilining rasmiy, ilmiy va texnik tildagi imkoniyatlarini o‘zlashtirishlari lozim. Shu bilan birga, harbiy tarjima, diplomatik harbiy nutq va xalqaro harbiy hujjatlar bilan ishlash ko‘nikmalari ham shakllantirilmoqda.

Xulosa qilib aytganda, tilni asrash – bu faqat filologlarning emas, balki har bir fuqaroning, ayniqsa kursantlarning ham burchidir. Chunki ular ertaga xalq oldida xizmat qiladigan yetakchilar bo‘lishadi. Ona tilini bilgan, uni qadrlagan harbiy xodim kuchli, intizomli va milliy g‘ururga ega bo‘ladi. "Til yashasa – millat yashaydi" degan fikr bugungi yoshlar, ayniqsa kursantlar uchun hayotiy shior bo‘lishi lozim.

So‘nggi yillarda harbiy oliygohlar qoshida "Til madaniyati to‘garaklari", "Ona tilim – g‘ururim" haftaliklari va "Til – millat timsoli" mavzusidagi insholar tanlovi yo‘lga qo‘yildi. Bu tashabbuslarda kursantlarning o‘zbek tiliga bo‘lgan yondashuvi chuqur vatanparvarlik ruhi bilan sug‘orilgan. “Global xavfsizlik muammolari fonida o‘z madaniyatimizni, tilimizni anglash – bu mafkuraviy immunitet yaratish degani. Milliy ongimiz qanchalik kuchli bo‘lsa, bizga tahdidlar shunchalik ojiz bo‘ladi.”

Yuqoridagi tahlillardan kelib chiqib, quyidagi xulosalarni chiqarish mumkin:

Til – bu millatni millat qiluvchi asosiy tamoyildir;

Harbiy ta’limda ona tilining chuqur o‘zlashtirilishi – bu mafkuraviy va amaliy tayyorgarlikning ajralmas qismidir;

Kursantlarning ona tiliga bo‘lgan hurmati, uni rivojlantirishga bo‘lgan intilishi – bu davlat mustaqilligini mustahkamlovchi kuchli omildir;

Tilni asrash – bu faqat filologlarning emas, balki har bir harbiy xodim, ayniqsa yosh kursantning muqaddas burchidir.

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LANGUAGE AS THE REFLECTION OF A NATION: A TAPESTRY OF HISTORY, THOUGHT, AND IDENTITY

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The assertion that "language is the reflection of a nation" is a profound axiom that transcends the simplistic view of language as a mere tool for communication. It posits that a nation's language is a living repository of its collective soul – encoding its history, shaping its worldview, and embodying its cultural values. While the strong determinism of the Sapir-Whorf hypothesis, which suggests language rigidly dictates thought, has been largely tempered, the principle of linguistic relativity provides a robust framework for understanding this relationship. A nation's language is not a neutral medium; it is a dynamic and intricate reflection of its people, serving as a mirror to its past, a blueprint for its cultural norms, and a bastion of its unique identity in an increasingly globalized world.

Primarily, language functions as a historical archive, preserving the memory of a nation's past encounters, triumphs, and tribulations long after official records are forgotten. The English language provides a compelling case study. Its vocabulary is a palimpsest of invasion and assimilation. The core of the language, its grammar and most common words (e.g., *child*, *house*, *good*), is Germanic, a legacy of the Anglo-Saxon invasions. Following the Norman Conquest of 1066, a stratum of Latinate vocabulary (e.g., *justice*, *sovereign*, *liberty*) was imposed, primarily in the domains of law, governance, and aristocracy. This linguistic layering reflects a stark social history: the animal in the field was an Anglo-Saxon *cow*, *swine*, or *sheep*, but when served at the table of the Norman lord, it became French *beef*, *pork*, or *mutton*. [1] Thus, the English language itself fossilizes the class divisions of a conquered society. Similarly, the etymology of place names can reveal geographical and historical truths about lost settlements and forgotten landscapes, making language an indispensable artifact for historians and archaeologists.

Beyond its historical record, language shapes and reflects a nation's cultural values and worldview, a concept central to the theory of linguistic relativity associated with Benjamin Lee Whorf. [7] Different languages carve up the world in different ways, forcing their speakers to attend to certain aspects of reality over others. A canonical example is the plethora of words for snow in Inuit and Yupik languages. While often exaggerated in popular discourse, the underlying principle holds: the linguistic distinctions (e.g., *aput* for "snow on the ground", *qana* for "falling snow") reflect a deep, practical, and cultural necessity to perceive and categorize the environment with precision. [4] Conversely, the Australian Aboriginal language Guugu Yimithirr relies exclusively on absolute cardinal directions (north, south, east, west) instead of egocentric coordinates (*left*, *right*). This requires its speakers to maintain a constant, subconscious awareness of their orientation, fundamentally shaping their spatial

perception and navigation in a way that is foreign to most English speakers. [3] These examples demonstrate that language is not merely a labelling system but a cognitive toolkit that trains its users in culturally specific ways of perceiving and interacting with their world.

Gender roles, age, and status are often encoded in language. In many African languages, kinship terms are highly specific, reflecting the importance of family and community. In contrast, English tends to use more generalized terms, which may reflect a more individualistic cultural orientation. Language also evolves with societal changes. The emergence of gender-neutral pronouns, inclusive language, and digital slang reflects shifting values around identity, equality, and technology. These linguistic innovations are not arbitrary – they mirror the changing priorities and sensibilities of the nation.

Furthermore, language is a powerful vessel for cultural norms, social structures, and collective identity. The vocabulary of a language highlights what a culture deems important. Anna Wierzbicka, in her cross-linguistic studies, has shown how "key words" encapsulate core cultural concepts. The Russian word *toska,* for instance, conveys a complex blend of spiritual anguish, profound boredom, and vague yearning, a concept without a direct English equivalent that speaks volumes about a facet of the Russian psyche. [6] Similarly, the Japanese language is deeply encoded with markers of social hierarchy and group harmony. The intricate system of honorifics (*keigo*) and the contextual reliance on indirectness are not just grammatical rules; they are verbal enactments of the cultural values of respect, humility, and the prioritization of group cohesion over individual directness. To speak Japanese appropriately is to constantly negotiate and reaffirm one's social relationships. This contrasts sharply with the relative linguistic egalitarianism and valued directness in cultures like the United States, where language reflects a different set of social priorities.

In the face of globalization, the role of language as a guardian of national and cultural identity becomes even more critical. For many nations, especially those with minority or indigenous languages, language is the primary barrier against cultural homogenization. The Irish language (*Gaeilge*), despite centuries of English domination, remains a potent symbol of Irish national identity, its revival efforts intertwined with the nation's struggle for political and cultural independence. As the Irish statesman Pádraig Pearse famously declared, "*Tír gan teanga, tír gan anam*" – "*A country without a language is a country without a soul*". When a language dies, it is not merely a set of words that is lost; it is an entire unique worldview, a library of oral history, and a distinct way of being human that vanishes forever. [2] The preservation of a national language is, therefore, an act of preserving cultural diversity itself.

Literature, folklore, and oral traditions further illustrate how language preserves cultural heritage. Epics like the "Manas" in Kyrgyz or the "Mahabharata" in Sanskrit are linguistic monuments that transmit values, history, and identity. These texts are not just stories – they are cultural archives encoded in language.

Language encapsulates the customs, beliefs, and values of a nation. G.Sayfullayeva (2023) argues that language is "not only a means of communication, but also an important factor for the psyche and future of a nation". [5] Through idioms, metaphors, and proverbs, language conveys cultural wisdom and social norms. For instance, the Uzbek phrase "*Ko'p gap – kam amal*" (*Many words – little action*) reflects a cultural emphasis on modesty and pragmatism.

Finally, language reflects a nation's dominant modes of thought and rhetoric. The national style of communication – its preference for high-context (implicit) versus low-context (explicit) messaging – is deeply embedded in its linguistic conventions. A culture that values indirectness may often employ mitigation and hedging devices to soften requests and criticisms, leading to a complex pragmatic structure where the true meaning is often implied rather than stated. Conversely, a low-context culture may favor direct, assertive, and logical structures, prioritizing clarity and efficiency. These rhetorical preferences are often perpetuated through national institutions, literature, media, and public discourse, creating a self-reinforcing cycle where linguistic practice both mirrors and shapes national character.

In conclusion, the metaphor of language as a reflection of a nation is both accurate and profound. It is a reflection that is dynamic, not static – constantly being polished and reshaped by the people who use it. Through its etymological layers, it offers an unvarnished account of history. Through its grammatical structures and lexical categories, it shapes and reveals a culturally specific worldview. And through its pragmatic rules and key words, it codifies and perpetuates social values and a shared identity.

To study a nation's language is to gain privileged access to the inner workings of its culture, its history, and the mind of its people. It is, as the philosopher Ludwig Wittgenstein suggested, the very limit of one's world. In understanding and preserving the diverse languages of the world, we safeguard the rich, multifaceted tapestry of human experience itself.

In other words, language is more than a tool for communication – it is a repository of a nation's history, culture, values, and worldview. It encodes the collective memory of a people, shaping and reflecting their identity across generations. The phrase "*language is the reflection of a nation*" captures this profound relationship, suggesting that to understand a nation, one must understand its language. It is a living archive of collective memory and a dynamic mirror of societal change. Through language, nations express who they are, where they come from, and where they are going. As globalization accelerates and cultural boundaries blur, the preservation and promotion of national languages become even more critical. To safeguard the integrity and diversity of nations, we must recognize language not just as a tool, but as a treasure.

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Bugungi globallashuv jarayonida ingliz tili xalqaro muloqot, ta’lim, fan va texnologiya tili sifatida alohida ahamiyat kasb etmoqda. Shu boisdan uni samarali o‘qitish, ayniqsa fonetik jihatdan to‘g‘ri talaffuzni shakllantirish masalasi zamonaviy til ta’limi metodikasining dolzarb yo‘nalishlaridan biri hisoblanadi. Talaffuz — og‘zaki nutqning sifatini belgilovchi asosiy komponentlardan bo‘lib, u nafaqat tovushlarni to‘g‘ri aytish, balki urg‘u, intonatsiya, ritm, pauza va nutqning tabiiy jarayonini o‘z ichiga oladi. Shu bois fonetik kompetensiyani shakllantirish chet til o‘qitishning eng muhim bosqichlaridan biri sanaladi.
Tilshunos olima A. Celce-Murcia ta’kidlaganidek, talaffuzga e’tibor bermaslik natijasida o‘quvchilar kommunikativ vaziyatda so‘zlovchi sifatida to‘liq anglashilmay qolishi mumkin [2]. Demak, fonetik xatoliklar kommunikativ kompetensiya shakllanishiga bevosita to‘sqinlik qiladi. Shu jihatdan, fonetik qiyinchiliklarni erta aniqlash va ularni bartaraf etish samarali o‘qitish jarayonining ajralmas qismidir.
Ingliz tilini o‘rganayotgan o‘zbek tilidagi auditoriya uchun fonetik tizimdagi farqlar ko‘plab muammolarni keltirib chiqaradi. Masalan, [θ], [ð], [w], [v] kabi tovushlar talaffuzi, urg‘u va intonatsiya tizimi, qisqa va cho‘ziq unlilarni farqlashda ko‘plab fonetik xatolar kuzatiladi. Bu holat, avvalo, ona tili interferensiyasi, ya’ni ona tilining chet til fonetik tizimiga ta’siri bilan izohlanadi.
Zamonaviy metodik yondashuvlarda fonetik qiyinchiliklarni bartaraf etish uchun turli uslublar ishlab chiqilgan: audio-lingval yondashuv, kommunikativ metod, fonetik treninglar, vizual va audiovizual texnologiyalardan foydalanish, talaffuz o‘yinlari hamda interaktiv mashg‘ulotlar shular jumlasidandir.
J. Kenworthy fikricha, fonetik ko‘nikma muvaffaqiyatli shakllanishi uchun o‘quvchilar eshitish sezgirligini rivojlantirish, taqlid qilish va muntazam tahlil orqali nutqni takomillashtirib borishlari lozim [9]. Shunday ekan, ingliz tilini o‘qitishda fonetik qiyinchiliklar — bu tabiiy til o‘rganish jarayonining ajralmas qismi bo‘lib,

ularni to‘g‘ri tashxislash va ilmiy asosda yondashish o‘quvchilarda to‘g‘ri talaffuz, ravon nutq va kommunikativ muvaffaqiyatni ta’minlashda muhim ahamiyat kasb etadi. Chet tilini o‘rganish jarayonida fonetik ko‘nikmalarni shakllantirish o‘quvchining kommunikativ kompetensiyasini rivojlantirishda muhim ahamiyatga ega. Fonetika nafaqat talaffuzni o‘rgatish, balki tinglab tushunish, nutqni aniqlik bilan ifoda etish va muloqotda tabiiylikni ta’minlaydi. Shu sababli fonetik qiyinchiliklarni o‘z vaqtida aniqlash hamda ularni bartaraf etish metodikasini ishlab chiqish zamonaviy til o‘qitish jarayonining dolzarb vazifalaridan biridir [1].

Fonetik qiyinchiliklarning mohiyati va sabablari; Fonetik qiyinchiliklar — bu o‘quvchilarning chet tili tovush tizimini o‘zlashtirishda duch keladigan talaffuz, urg‘u, intonatsiya va ritm xatolaridir. Bunday qiyinchiliklar, asosan, ona tili va o‘rganilayotgan til fonetik tizimlari o‘rtasidagi farqlardan kelib chiqadi. Celce-Murcia ta’kidlaganidek, “har bir tilning fonologik tizimi o‘ziga xos segment va supersegment birliklardan iborat bo‘lib, ular nutqni farqlash, eshitish va artikulyatsiya qilishda hal qiluvchi rol o‘ynaydi.” Shuning uchun o‘quvchilar yangi tildagi tovushlarni o‘z ona tilidagi tovushlarga moslashtirib, noto‘g‘ri talaffuz qilishadi (interferensiya hodisasi) [2].

Masalan, o‘zbek tilida th (/θ/, /ð/) tovushlari mavjud emasligi sababli, inglizcha *think va this* so‘zlari ko‘pincha /s/ yoki /z/ tovushlari bilan almashtiriladi. Shuningdek, *ship va sheep* so‘zlaridagi farqni anglashda akustik differensiasiya muammosi yuzaga keladi. Fonetik qiyinchiliklarni quyidagi asosiy turlarga ajratish mumkin:

- Artikulyatsion qiyinchiliklar — tovush hosil bo‘lishidagi organlar (til, lab, tanglay, halqum) holatini to‘g‘ri shakllantira olmaslik [7] ;
- Akustik qiyinchiliklar — tovushlarni eshitish orqali farqlay olmaslik, ya’ni fonematik eshituvning sustligi;
- Urgu va intonatsiya qiyinchiliklari — gapning kommunikativ maqsadiga mos ohangni tanlay olmaslik [6];
- Ritmik muammolar — gapdagi urg‘u va pauzalarni teng taqsimlay olmaslik, bu esa nutqning tabiiyligini buzadi;

Fonetik qiyinchiliklarni bartaraf etish metodikasi. Fonetik ko‘nikmalarni shakllantirish jarayoni muntazam mashqlar, fonetik tahlil va eshitish-talaffuz integratsiyasiga asoslanadi. Tadqiqotchilar Celce-Murcia, Derwing & Munro quyidagi metodik yondashuvlarni samarali deb hisoblaydilar:

1. Eshitish-talaffuz mashqlari (Listening–Pronunciation drills) O‘quvchi talaffuz namunalarini tinglab, ularni takrorlaydi. “Minimal juftliklar” metodi tovushlarni farqlashga yordam beradi: *ship–sheep, pen–pan, fan–van.* Bu usul fonematik eshituvni rivojlantirib, talaffuzdagi aniq xatolarni kamaytiradi [8].
2. Vizual artikulyatsion yondashuv. O‘quvchi tovush chiqish jarayonini ko‘z bilan kuzatish orqali o‘rganadi. Buning uchun oynadan foydalanish yoki artikulyatsiya sxemalarini (diagrammalar) tahlil qilish samaralidir. Masalan, *th* tovushini chiqarishda til uchi tishlar orasiga chiqishi zarurligi amaliy mashq orqali o‘rgatiladi.
3. Fonetik o‘yinlar va dramatizatsiya. Fonetik ko‘nikmalarni kontekstual tarzda mashq qilish uchun rolli o‘yinlar, she’r va qo‘shiqlardan foydalanish tavsiya etiladi.

Bu usulni Harmer emotsional holatni faollashtiradi va tabiiy talaffuzni mustahkamlaydi deb ta’kidlaydi [5].

4. Ritm va intonatsiya mashqlariO‘qituvchi urg‘u va ohangni to‘g‘ri his etish uchun she’r, tahliliy dialog va qo‘shiqlardan foydalanadi. Misol uchun, *Are you coming? (so‘roq) va You are coming.* (tasdiq) gaplaridagi intonatsiya farqi o‘rgatiladi.

5. Audio-video texnologiyalar. O‘quvchilarning talaffuzini yozib olish, ularni model talaffuz bilan taqqoslash hamda refleksiya orqali xatolarni tahlil qilish — zamonaviy metodlardan biridir [4].

4. O‘qituvchining metodik roli. O‘qituvchi fonetik mashg‘ulotlarni har bir darsga integratsiyalash orqali o‘quvchining fonetik kompetensiyasini shakllantiradi. U quyidagilarga e’tibor qaratishi lozim: - yangi leksik birliklarni talaffuzi bilan birga o‘rgatish; - xatolarni konstruktiv tarzda tuzatish; - mustaqil fonetik mashqlar uchun audio manbalar bilan ta’minlash; - o‘quvchilarni talaffuzdagi o‘zgarishlarni kuzatishga o‘rgatish.

Xulosa qilganda, fonetik qiyinchiliklar — chet tilini o‘rganishning ajralmas muammosi bo‘lib, ularning sabablari lingvistik, fiziologik va psixologik omillar bilan bog‘liqdir. Bunday qiyinchiliklarni bartaraf etish uchun o‘qituvchi eshitish-talaffuz mashqlari, vizual yondashuvlar, ritmik mashqlar, audio-video texnologiyalar va kommunikativ metodlardan tizimli foydalanishi zarur. Shunday yondashuv fonetik kompetensiyani shakllantirib, o‘quvchilarning talaffuzdagi aniqlik, tabiiylik va ishonchlilikni ta’minlaydi.

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INGLIZ TILINI BILISH VA JAMOAT XAVFSIZLIGI: KOMMUNIKATSIYANING YANGI IMKONIYATLARI

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Bugungi globallashuv davrida ingliz tili nafaqat xalqaro biznes, fan va ta’lim sohasida, balki jamoat xavfsizligini ta’minlashda ham muhim ahamiyat kasb etmoqda. Terrorizm, kiberjinoyatlar, migratsiya jarayonlari va tabiiy ofatlar kabi transmilliy muammolar shuni ko‘rsatadiki, xavfsizlik masalalari ko‘pincha turli millat va tillar vakillarining hamkorligini talab qiladi. Shu bois ingliz tilini bilish jamoat xavfsizligi xodimlari, huquqni muhofaza qilish organlari, tibbiyot xodimlari hamda favqulodda vaziyatlarda xizmat qiluvchi mutaxassislar uchun strategik ko‘nikma hisoblanadi. Xalqaro tashkilotlar, jumladan BMT, INTERPOL, OSCE va boshqa ko‘plab xavfsizlik institutlari ingliz tilidan asosiy ishchi til sifatida foydalanadi. Axborotni tezkor va to‘g‘ri yetkazish, statistik ma’lumotlarni o‘rganish, xalqaro konferensiyalarda ishtirok etish jarayonlarida ingliz tili muhim o‘rin tutadi.

Tabiiy ofatlar yoki favqulodda holatlar paytida xalqaro yordam ko‘pincha ingliz tilida muvofiqlashtiriladi. Masalan, zilzila yoki suv toshqinidan zarar ko‘rgan hududlarga xorijiy mutaxassislar jalb etilganda, ularning o‘zaro hamkorligi ingliz tili orqali ta’minlanadi. Chegara nazorati, migratsiya xizmatlari va politsiya tizimida ingliz tilini bilish noqonuniy faoliyatlarni aniqlash, xorijlik fuqarolar bilan ishlash hamda xalqaro jinoyatlarga qarshi kurashishda yordam beradi.

Kommunikatsiyaning yangi imkoniyatlari. Ingliz tilini bilish jamoat xavfsizligida bir qator yangi imkoniyatlarni yaratadi:

1. Raqamli xavfsizlik. Kiberxavfsizlik sohasida ko‘plab dasturlar, ma’lumotlar bazasi va o‘quv qo‘llanmalar ingliz tilida mavjud. Mutaxassislarning ingliz tilini bilishi global kiber tahdidlarni aniqlash va ularga qarshi kurashishda sezilarli afzallik beradi.
2. Sun’iy intellekt va tarjima texnologiyalari. Ingliz tilini bilish bilan birga zamonaviy AI vositalaridan foydalanish tezkor tarjima va axborot uzatishda samaradorlikni oshiradi. Shu tariqa, lingvistik to‘siqlar jamoat xavfsizligi jarayonida sezilarli darajada kamayadi.
3. Madaniyatlararo kommunikatsiya. Xavfsizlik tizimida turli millat vakillari ishtirok etadi. Ingliz tilini bilish nafaqat professional axborot almashish, balki ishonchli va samarali hamkorlikni ta’minlaydi.

Amaliy jihatlar. Ingliz tilini bilishning jamoat xavfsizligida amaliy ahamiyatini quyidagi misollarda ko‘rish mumkin: Aeroport xavfsizligi xodimlarining xorijiy yo‘lovchilar bilan ingliz tilida muloqot qilishi orqali xavfli vaziyatlarning oldini olish; tibbiy yordam ko‘rsatishda chet ellik fuqarolarga aniq tushuntirish berish; xalqaro hamkorlikda jinoyatchilikka qarshi qo‘shma operatsiyalarni muvofiqlashtirish; mahalliy jamoatchilik bilan ishlashda ingliz tilini biluvchi mutaxassislarning xalqaro tajribalarni to‘g‘ridan-to‘g‘ri o‘rganishi.

Avvalgi jihatlarga qo‘shimcha ravishda, bu tilning qo‘llanilishi bir qator yangi yo‘nalishlarda ham alohida ahamiyat kasb etadi.

Birinchidan, xalqaro qonunchilik va hujjatlar bilan ishlash. Jamoat xavfsizligi sohasida qabul qilingan ko‘plab xalqaro shartnomalar, deklaratsiyalar va konvensiyalar ingliz tilida yoziladi. Terrorizmga qarshi kurash, kiberxavfsizlik va inson huquqlarini himoya qilishga oid asosiy hujjatlarni asl nusxada tushunish mutaxassislarning tez va to‘g‘ri qaror qabul qilishiga imkon beradi.

Ikkinchidan, trening va malaka oshirish imkoniyatlari. Xavfsizlik tizimi xodimlari uchun o‘tkaziladigan xalqaro trening va seminarlarda ingliz tili asosiy aloqa vositasi sifatida qo‘llanadi. Masalan, NATO, INTERPOL va OSCE doirasida tashkil etiladigan o‘quv dasturlari ingliz tilini mukammal bilgan mutaxassislar uchun keng imkoniyatlar yaratadi.

Uchinchidan, ommaviy axborot vositalari va monitoring. Global tahdidlar, xalqaro yangiliklar va xavfsizlikka oid dolzarb ma’lumotlar ko‘pincha ingliz tilida tarqatiladi. Shu bois, ingliz tilini biladigan mutaxassislar tezkor axborot oqimini kuzatib, xavf-xatarlarni erta aniqlashda ustunlikka ega bo‘ladilar.

To‘rtinchidan, turizm va xalqaro tadbirlar xavfsizligi. Katta sport musobaqalari, madaniy festivallar va siyosiy uchrashuvlarda xavfsizlikni ta’minlash jarayonida ingliz tili eng muhim vosita hisoblanadi. Turli millat vakillari bilan samarali muloqot qilish orqali xavfsizlik xodimlari vaziyatni boshqarishda yuqori natijalarga erishadi.

Beshinchidan, psixologik yondashuv. Favqulodda vaziyatlarda odamlarni tinchlantirish, ularga yordam berish va ishonch uyg‘otishda mutaxassisning ingliz tilida samarali muloqot qila olishi katta ahamiyat kasb etadi. Til bu jarayonda nafaqat aloqa, balki ruhiy ta’sir ko‘rsatish vositasi sifatida ham xizmat qiladi.

Shunday qilib, ingliz tilini bilish nafaqat shaxsiy rivojlanish va xalqaro hamkorlik, balki jamoat xavfsizligini ta’minlashda ham strategik ahamiyatga ega bo‘lib bormoqda. Ingliz tilini bilish jamoat xavfsizligi sohasida strategik ahamiyat kasb etadi. U nafaqat axborot almashish samaradorligini oshiradi, balki favqulodda vaziyatlarda tezkor yordam ko‘rsatish, huquqni muhofaza qilish faoliyatida xalqaro hamkorlikni mustahkamlash va yangi kommunikativ imkoniyatlarni yaratishga xizmat qiladi. Shunday ekan, xavfsizlik tizimida faoliyat yuritayotgan mutaxassislar uchun ingliz tili bilimlarini rivojlantirish eng muhim vazifalardan biridir.

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THE PLACE OF THE UZBEK LANGUAGE IN PUBLIC LIFE AND ON THE INTERNATIONAL STAGE

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The Uzbek language occupies a central place in the civic, cultural, and educational life of the Republic of Uzbekistan and is an increasingly visible marker of national identity in the international arena. As the sole official language of the most populous Central Asian state, Uzbek functions as a vehicle for public administration, education, media, and cultural expression. At the same time, historical legacies, script reforms, multilingual realities, and globalization shape both its domestic role and its international projection.

Since independence from the Soviet Union, Uzbekistan has consolidated Uzbek as the primary language of the state. Uzbek is used in government, legal documents, and official communication, and it is the main medium of instruction in the country's expanding network of Uzbek-language schools and higher-education programs. [1] National institutions – including the National University of Uzbekistan and specialized faculties of the University of Uzbek language and literature – play a central role in training teachers, standardizing norms, and producing scholarship in Uzbek. These institutional foundations ensure that Uzbek remains the dominant lingua franca in public life, even as Russian and other minority languages continue to be used in certain sectors and regions. [3]

The media landscape further amplifies Uzbek's public presence. Television, radio, newspapers, and increasingly digital platforms publish and broadcast principally in Uzbek, creating a broad public sphere where national discourse, cultural debate, and civic information circulate in the national language. At the same time, the coexistence of Russian-language media and bilingual outlets reflects Uzbekistan's multilingual reality and the practical needs of minority communities, expatriates, and transregional business ties. [2]

Beyond its domestic role, Uzbek enjoys growing – but still limited – visibility internationally. Academic programs in Turkic and Central Asian studies at universities in Europe and North America offer Uzbek language courses at various levels, facilitating research, diplomatic exchange, and cultural understanding. Specialized summer and exchange programs hosted in Uzbekistan provide intensive Uzbek-language instruction to foreign students, strengthening scholarly ties and producing a cadre of international specialists in Uzbek studies. [5] These academic channels contribute to the language's soft-power presence and to scholarly production in history, literature, and linguistics.

Uzbek cultural diplomacy – through UNESCO collaborations, cultural festivals, and support for diaspora communities – also projects the language abroad. Uzbekistan's engagement with international cultural institutions helps promote Uzbek literature,

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music, and intangible cultural heritage, raising awareness of the language's historical depth and contemporary creativity. Moreover, regional ties with other Turkic-speaking peoples (linguistic affinity with Turkish, Kazakh, Kyrgyz, etc.) create additional pathways for linguistic exchange and cooperation.

Several challenges temper the optimism about Uzbek's role. First, the script transition raises equity concerns: older citizens and those educated primarily under Cyrillic may find access to official information and services more difficult during the transition period. Second, bilingualism and diglossia – particularly the continued societal importance of Russian – create layered linguistic loyalties that complicate monolingual policy ambitions. Third, globalization and the dominance of English in science, business, and digital communication put pressure on local-language use in higher education and professional spheres. [4]

Language-planning scholarship from Uzbekistan and abroad has highlighted internal debates over standardization, dialectal diversity, and the appropriate pace of reform. Effective policy must balance national identity objectives with inclusive approaches that protect minority-language rights and ensure practical literacy across generations. Recent academic reviews of Uzbek language strategy call for comprehensive planning that integrates education, media, technology, and community engagement. [4]

To strengthen Uzbek's role both domestically and internationally, several policy directions are advisable. First, comprehensive language education policies should support teacher training, high-quality Uzbek-language materials, and lifelong learning programs to ease script transition and raise literacy. Second, digital modernization – Unicode-compliant fonts, localized software, and online content – must continue so that Uzbek is fully usable in the information age. Third, support for translation, bilingual higher education, and international exchange will enhance Uzbek's scholarly visibility while enabling citizens to participate in global knowledge networks. Finally, inclusive language planning must respect multilingual realities by ensuring that minority-language speakers and Russian-language users retain access to services and cultural participation.

In general, the Uzbek language is central to Uzbekistan's public life: it is the principal medium of state communication, education, and media, and a key symbol of national identity. Internationally, Uzbek's profile is growing through academic programs, cultural diplomacy, and regional Turkic connections, even as implementation issues – most notably the script transition and the coexistence of Russian – pose important policy questions. Thoughtful, well-resourced language planning that balances modernization with inclusivity can help Uzbek thrive as both the everyday language of a diverse nation and a living vehicle of culture on the international stage.

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ФОРМИРОВАНИЕ БИЛИНГВИЗМА У КУРСАНТОВ ВЫСШИХ ВОЕННЫХ ОБРАЗОВАТЕЛЬНЫХ УЧРЕЖДЕНИЙ

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Билингвизм – это способность человека использовать два языка для общения, мышления и восприятия информации. Он проявляется в овладении как минимум двумя системами языковых знаков, грамматических правил и лексических структур, что позволяет человеку свободно переходить от одного языка к другому в зависимости от ситуации, цели общения и контекста. Как известно, одной из основных целей преподавателя по иностранному языку является научить курсантов владеть тем или иным языком на уровне носителя языка. Названная цель требует от преподавателя определенных подходов и способов обучения, ориентированных не только на формирование языковой компетенции, но и на развитие коммуникативной, когнитивной и социокультурной сфер личности обучаемого. «Мы знаем, что изучение иностранных языков возможно в любом возрасте и культуре, тем не менее, возникает проблема взаимовлияния языков, вследствие чего появляется интерференция как языковая, так и культурная» [1].

Несмотря на то, что большинство курсантов не владеют русским языком на достаточном уровне, одной из приоритетных задач преподавателя является создание условий, при которых владение языком становится осознанным, устойчивым и приближенным к уровню билингвальной компетенции. В этом контексте билингвизм рассматривается не как изначально данное свойство личности, а как результат целенаправленного обучения, формирующего способность свободно использовать русский и родной языки в различных видах речевой деятельности.

«В настоящее время внимание исследователей привлекают искусственные формы языкового контакта, примером которого является двуязычие в ситуации обучения иностранному языку, когда формирование вторичной языковой системы происходит вне естественного языкового окружения, а в специально создаваемых условиях, целенаправленно» [2]. Именно поэтому процесс обучения русскому языку в высших военных образовательных

учреждениях строится таким образом, чтобы способствовать постепенному формированию функционального билингвизма курсантов. На занятиях – как аудиторных, так и внеаудиторных – преподаватель организует коммуникативно-познавательную деятельность, направленную на развитие всех компонентов речевой компетенции: фонетического, лексического, грамматического, социокультурного и прагматического.

Переход от уровня простого понимания отдельных языковых структур к уровню осознанного использования языка обеспечивается через систему заданий, включающих сравнение родного и русского языков, анализ сходств и различий в языковых нормах, моделирование типичных коммуникативных ситуаций профессионального и бытового характера. Такой подход способствует не только освоению языковых знаний, но и развитию когнитивных и коммуникативных способностей, необходимых для функционирования в билингвальной среде.

В контексте обучения курсантов билингвизм выступает инструментом развития языковой компетенции, формирования критического мышления и адаптации к профессиональной и международной среде. Здесь перечислим основные преимущества билингвизма: когнитивные – улучшает память, внимание, критическое мышление и способность к решению проблем; лингвистические – способствует более глубокому пониманию структуры языка, расширяет словарный запас и гибкость речи; культурные – позволяет лучше понимать и воспринимать культуру других народов; профессиональные – обеспечивает возможность участия в международной коммуникации, научных и профессиональных проектах.

В современных условиях глобализации владение несколькими языками становится важнейшим средством профессионального и личностного развития. Для курсантов, готовящихся к работе в многонациональной и международной среде, билингвизм выступает ключевым фактором успешного овладения языком. Учитывая специфику подготовки в высших военных образовательных учреждениях, развитие билингвизма позволяет интегрировать национальные, культурные и исторические знания в международный контекст, создавая условия для всестороннего языкового и интеллектуального роста.

Так, например, владение родным и вторым языком помогает курсантам сравнивать грамматические и лексические особенности, осознавать культурные различия и разрабатывать стратегии эффективного общения в профессиональной среде. Включение на старших курсах билингвальных материалов учит их сопоставлять источники информации на разных языках, анализировать тексты историко-культурного содержания, делать выводы и аргументировать собственную позицию (это особенно важно для работы с текстами по истории, культуре и профессиональной тематике, где требуется глубокое понимание контекста и способность формулировать собственные идеи). В результате данная работа способствует повышению всех видов речевой деятельности: аудирования, говорения, чтения и письма. Для

курсантов это означает иметь возможность активно использовать иностранный язык в профессиональной коммуникации, участвовать в международных проектах, конференциях и тренингах. Одновременно формируется высокая языковая гибкость, позволяющая адаптироваться к разным языковым и культурным ситуациям.

Таким образом, внедрение билингвизма в образовательно-воспитательный процесс способствует интеграции национальной образовательной системы в международное образовательное сообщество.

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O‘ZBEK TILINI DAVLAT TILI SIFATIDA O‘QITISHNING AHAMIYATI VA PEDAGOGIK YONDASHUVLAR

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Bugungi kunda butun dunyoda o‘zbek tili siyosiy-huquqiy, ijtimoiy-iqtisodiy, ma’naviy-ma’rifiy jabhalarda faol qo‘llanmoqda. Prezidentimiz ta’kidlaganlaridek, “Dunyodagi qadimiy va boy tillardan biri bo‘lgan o‘zbek tili xalqimiz uchun milliy o‘zligimiz va mustaqil davlatchilik timsoli, bebaho ma’naviy boylik, buyuk qadriyatdir. Har birimiz davlat tiliga bo‘lgan e’tiborni mustaqillikka bo‘lgan e’tibor deb, davlat tiliga ehtirom va sadoqatni, ona vatanga ehtirom va sadoqat deb bilishimiz, shunday qarashni hayotimiz qoidasiga aylantirishimiz kerak”. [1]

Mamlakatimiz mustaqillikka erishganidan so‘ng, milliy va davlat tilini rivojlantirish, uni har bir sohada faol qo'llash bo‘yicha katta ishlar amalga oshirildi. Davlat tili — millatning ma’naviy-ruhiy poydevori, milliy birlik va o‘zligimizni namoyon etadigan eng muhim omil. Davlat tili millatning tarixiy, madaniy merosi, uning milliy o‘zligining asosiy belgisi sanaladi. Milliy tilga ega bo‘lish mustaqil davlat sifatida taraqqiyot yo‘lidagi eng muhim qadamlardan biridir. Davlat tilini mukammal bilgan kursantlar o’z milliy g’oyalarini samarali targ‘ib qilish, mamlakat xavfsizligi, huquq-tartibot va mudofaa sohalarida zamonaviy talablarga mos harakat qilish imkoniga ega bo‘ladi. Mamlakatimizda davlat tili – milliy o‘zlikning muhim belgisi va yurtimizning barqaror taraqqiyotining kafolati sanaladi. Avvalo, davlat tilini bilish har bir fuqaroning konstitutsiyaviy huquqi va burchidir. Shu boisdan, kursantlarda o‘zbek tilini davlat tili sifatida chuqur va samarali o‘rganish juda

muhimdir, ular aynan davlat tilida erkin muloqot qilishlari, qarorlar qabul qilishlari hamda axborot almashishlari zarur. Bu esa komandirlik buyruqlari va harbiy vazifalarni aniq va tushunarli bajarish imkonini beradi.

Ikkinchidan, o‘zbek tilini davlat tili sifatida o‘rganish kursantlarda milliy ruh va iftixorni yuksaltirib, ularni vatanparvarlik ruhida tarbiyalashda muhim omil hisoblanadi. Milliy tilini mukammal bilish yoshlarni o‘z tarixi va madaniyati bilan bog‘lashda, uni asrash va rivojlantirishda muhim rol o‘ynaydi, davlat tilini chuqur va sifatli o‘rganish nafaqat kasbiy faoliyatda, balki milliy manfaatlarni himoya qilishda ham muhim ahamiyat kasb etadi. Shuningdek, davlat tilini mukammal o‘rganish kursantlarga xalqaro maydonda mamlakatimizning nufuzini oshirishga xizmat qiladi. Xususan, xalqaro harbiy hamkorliklarda, uchrashuvlarda va seminarlarda tilni erkin bilgan kursantlar milliy manfaatlarni yuqori darajada himoya qila oladi.

Bugungi kunda dvlat tilini chuqur o‘rganishda kursantlar o‘rtasida davlat tiliga nisbatan qiziqishni, intilishni kuchaytirish borasida ta’lim jarayonida innovatsion usullar, zamonaviy texnologiyalar, interaktiv o‘quv dasturlari keng joriy etilishi zarur. Rus tilida muloqot qilishga odatlangan kursantlar uchun davlat tilini o‘rganish ba’zan qiyinchiliklar keltirishi mumkin. Asosiy muammolar qatoriga tilga nisbatan motivatsiyaning pastligi, ta’limda zarur materiallar yetishmasligi va til o‘rganish usullarining kam samaradorligi kiradi.

Shu sababli, ta’lim jarayonida quyidagilarga e’tibor qaratilishi lozim:

- Motivatsiyani oshirish — davlat tilini o‘rganishning ahamiyati haqida tushuntirishlar o‘tkazish, davlat tilini yaxshi bilishning kasbiy va ijtimoiy afzalliklarini ko‘rsatish;
- Interaktiv va innovatsion usullardan foydalanish — til o‘rganishni qiziqarli va samarali qilish uchun onlayn resurslar, multimedia materiallar, guruhdagi interaktiv mashqlar joriy etish;
- Ta’lim vositalari va adabiyotlarni yangilash — rus guruhlar uchun maxsus tarzda mo‘ljallangan davlat tili darsliklari va qo‘llanmalarni yaratish.

Bunda pedagogik texnologiyalardan foydalanish til o‘rganish jarayonini osonlashtirib, uni qiziqarli va natijali qilishga yordam beradi. Pedagogik texnologiyalar — bu ta’lim jarayonini samarali tashkil qilish va maqsadga muvofiq olib borish usullari, metodlari, vositalari to‘plamidir. Ular yordamida til o‘rganish jarayonidagi muammolarni kamaytirish, tinglash, so’zlashish, o‘qish va yozish kabi malaka va ko‘nikmalarni mukammal rivojlantirish mumkin. [1]

O’zbek tilini o‘rganishni pedagogik texnologiyalar asosida tashkil etish ta’lim sifatini oshiradi, tilni samarali o‘zlashtirishga ko‘maklashadi. Bu yoshlarni davlat tilida erkin muloqot qilishga, milliy va kasbiy sohada muvaffaqiyatga erishishga yordam beradi. Shuning uchun ham pedagogik innovatsiyalardan foydalanish va ularni muntazam takomillashtirish zarur.

Rus guruhlarda o‘zbek tili mashg‘ulotlarini pedagogik texnologiyalarni qo‘llagan holda mustahkamlash mumkin, bunda gapirish, tinglab tushunish, eshitish va yozish kompetentsiyalari asosida amalga oshirish muhim vazifadir. Pedagogik texnologiyalar ushbu malaka va ko‘nikmalarni tizimli va samarali shakllantirishga

yordam beradi. Quyida har bir kompetensiya misolida pedagogik yondashuvlar va ularni mustahkamlash usullari ko‘rib chiqiladi:
1. Gapirish ko‘nikmasi: Tilda erkin va to‘g‘ri so‘zlashish, o‘z fikrini ifoda etish qobiliyati.
- rolli o‘yinlar va guruh bilan birgalikda muhokamalar — kursantlar turli vaziyatlarda o‘zbek tilida gapirishga jalb qilinadi;
- topshiriqlar asosida so‘zlashish — masalan, “Ichki ishlar organlari tizimi haqida gapiring”, “Kundalik hayotda zarur bo‘lgan muomala iboralari” kabi mavzular;
- multimedia vositalari yordamida nutq madaniyatini rivojlantirish.
2. Tinglab tushunish ko‘nikmasi: Tildagi ma’lumotni to‘g‘ri qabul qilish va tushunish qobiliyati.
- audio va videomateriallar — oddiy suhbatlar, ko‘rsatuvlar yoki dialoglarni eshitish va mazmunini tushunishga urinuvchi mashqlar;
- savol-javob usuli — eshitilgan matn bo‘yicha savollarga javob berish;
- tinglashni tahlil qilish — asosiy fikrlarni ajratish, muhim so‘zlarni topish. (musiqa ostida diktant yozish, qo‘shiq eshitib, matnni to‘ldirish)
3. Eshitib tushunish ko’nikmasi: Tildagi talaffuz va intonatsiyani to‘g‘ri eshitish va ta’riflash qobiliyati.
- talaffuz mashg‘ulotlari — tinglangan so‘zlarni takrorlash, fonetik qoidalarni o‘rganish;
- multimedia vositalari yordamida turli nutq uslublarini eshitish;
- intonatsiya va ritmni his qilish uchun interaktiv mashqlar.
4. Yozish ko‘nikmasi: To‘g‘ri va aniq yozish, grammatik qoidalarni qo‘llash qobiliyati.
- interaktiv yozish mashqlari — elektron dasturlar yoki qog‘ozda topshiriqlar bajarish;
- murojaatli yozish usullari — xat yozish, esse yozish;
- grammatikani o‘zlashtirish uchun qoidalar va misollar orqali mashqlar. [2]

Pedagogik texnologiyalar ta’lim jarayonida ustoz va o‘quvchi faoliyatini samarali muvofiqlashtirishni ta’minlaydi. Ular orqali ta’limning maqsad va vazifalari aniq belgilanib, maqsadga yo‘naltirilgan, natijali darslar tashkil etiladi. O‘zbek tilini o‘rgatishda pedagogik texnologiyalar tilning grammatikasi, leksikasi, talaffuzi, nutq madaniyati va kommunikativ ko‘nikmalarini rivojlantirishga yordam beradi. [3]

Rus guruhlarda o‘zbek tili mashg‘ulotlarida gapirish, tinglab tushunish, eshitish va yozish kompetensiyalarini pedagogik texnologiyalar asosida mustahkamlash ta’lim sifatini oshiradi. Bu kursantlarning tilni amalda erkin qo‘llashlari va kasbiy hamda ijtimoiy hayotda muvaffaqiyatli faoliyat ko‘rsatishlariga xizmat qiladi. Shuning uchun ham ta’lim jarayonida interaktiv, kommunikativ va texnologik usullardan samarali foydalanish zarur.

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MOTIVATIONAL STRATEGIES FOR ENGLISH LANGUAGE LEARNERS

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Motivation plays a vital role in the process of learning English as a second or foreign language. Without motivation, students often find it difficult to maintain interest, overcome challenges, and achieve their language learning goals. Therefore, understanding effective motivational strategies is essential for teachers working with English Language Learners (ELLs). Motivation can be broadly divided into intrinsic and extrinsic types. Intrinsic motivation comes from the learner’s personal interest and enjoyment in learning the language. In contrast, extrinsic motivation is driven by external factors such as rewards, grades, or future career opportunities.Gardner and Lambert (1972) introduced the concepts of instrumental and integrative motivation. Instrumental motivation involves learning English for practical purposes such as getting a job or passing an exam, while integrative motivation is linked to the desire to connect with English-speaking cultures and communities. These concepts remain influential in language learning research today. The Self-Determination Theory by Ryan and Deci (2000) highlights the importance of fulfilling psychological needs such as autonomy, competence, and relatedness to sustain motivation. Additionally, Dörnyei’s L2 Motivational Self System explains motivation by focusing on the learner’s ideal self-image as a competent English user and their perceived social obligations.

To foster motivation among ELLs, teachers can apply several practical strategies. First, making the learning content relevant and meaningful to students’ lives increases their engagement. When learners see the connection between English and their personal goals, such as career advancement or social integration, they become more motivated. The ARCS model, developed by Keller (1987), provides a useful framework by focusing on capturing Attention, establishing Relevance, building Confidence, and ensuring Satisfaction through positive feedback.

Promoting learner autonomy is also crucial. When students are allowed to choose topics, learning activities, or ways to demonstrate their knowledge, they develop a

sense of ownership and intrinsic motivation. Regular positive feedback from teachers encourages learners, boosts their confidence, and reduces anxiety related to language use. The integration of technology, such as language apps, videos, and interactive games, has been shown to enhance motivation by making learning more engaging and adaptive to modern learners' preferences.Setting clear and achievable goals helps learners focus their efforts and track progress, which further increases motivation. Collaborative learning through group work and peer interaction fosters social connection and provides meaningful opportunities to practice English. Using culturally relevant materials ensures that learners feel respected and that the content resonates with their background and experiences.

Despite these effective strategies, motivating all learners continuously is challenging. Diverse learner needs, large class sizes, limited resources, and varying personal circumstances can impact motivation levels. Therefore, teachers must be flexible, observe learners' responses, and adapt their approaches accordingly.

Additionally, creating a positive learning environment is crucial for supporting motivation. When learners feel safe and supported, they are more willing to participate actively without fear of making mistakes. This, in turn, increases their interest and persistence in language learning.It is also important to understand that motivation is a long-term process. Celebrating small achievements and recognizing progress during the learning journey helps sustain learners' interest. During periods when motivation dips, introducing new and creative methods—such as games, role-plays, or project-based activities—can help re-engage students and make learning more dynamic.Encouraging learners to self-assess allows them to recognize their own strengths and improvements. This boosts their confidence and drives them to put in more effort.

Ultimately, it is essential to remember that each learner is unique. While some may respond well to external rewards, others are motivated more by personal satisfaction and setting meaningful goals. Therefore, teachers should adapt their lessons to meet individual needs and preferences, finding motivational strategies that work best for each student

Conclusion

In conclusion, motivation is a key factor that significantly influences the success of English Language Learners. By understanding different types of motivation and applying effective strategies such as making learning relevant, promoting learner autonomy, providing positive feedback, and incorporating technology, teachers can create a supportive and engaging environment. Although challenges exist, a motivated learner is more likely to persist, participate actively, and achieve better language outcomes. Therefore, fostering and maintaining motivation should be a central focus in English language teaching..

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TEACHING ENGLISH VOCABULARY WITH TECHNOLOGY

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Introduction

In the twenty-first century, the rapid advancement of information and communication technologies has transformed the educational landscape. Language teaching—particularly the instruction of English vocabulary—has greatly benefited from the integration of digital tools and online resources. Vocabulary knowledge is widely acknowledged as a fundamental component of linguistic competence, forming the basis for reading comprehension, writing fluency, listening skills, and oral communication. As a result, educators have increasingly turned to innovative approaches to enhance vocabulary instruction, with technology emerging as a powerful catalyst in this endeavor. The integration of technological tools in vocabulary teaching allows learners to access authentic language materials, interact with dynamic digital environments, and engage in autonomous learning experiences that were previously difficult to achieve through traditional classroom methods.

Theoretical Background:

The integration of technology in vocabulary teaching is supported by several influential pedagogical theories, including Constructivism, Communicative Language Teaching (CLT), and Multimodal Learning Theory. Constructivist theory emphasizes learner autonomy and the active construction of knowledge through experiential learning. In this context, technology-based tools—such as mobile applications, interactive games, and digital flashcards—serve as platforms that enable learners to discover and internalize vocabulary through meaningful and personalized engagement.

Communicative Language Teaching (CLT) advocates for language acquisition through authentic communication, highlighting the importance of using language in real-life contexts. Technological resources such as online forums, virtual classrooms, and collaborative digital platforms support this approach by facilitating interactive environments where learners can practice vocabulary in meaningful, communicative settings.

Furthermore, Multimodal Learning Theory posits that learning is enhanced when information is delivered through multiple sensory channels, including visual, auditory, and kinesthetic modalities. This theory is particularly relevant to digital vocabulary instruction, as multimedia tools—such as educational videos, animations, and interactive exercises—present vocabulary in varied formats that can improve both comprehension and retention.

Technological Tools and Applications (Expanded)

The integration of technology into English vocabulary instruction has introduced a broad spectrum of tools and applications that cater to diverse learner needs, enhance engagement, and promote more effective language acquisition. These tools can be categorized into several key areas, including Mobile-Assisted Language Learning (MALL), Computer-Assisted Language Learning (CALL), Learning Management Systems (LMS), multimedia resources, and Artificial Intelligence (AI)-based applications. Each category contributes uniquely to vocabulary development and provides opportunities for both guided and autonomous learning.

1. Mobile-Assisted Language Learning (MALL)

MALL has gained significant attention due to the ubiquity of smartphones and tablets, allowing learners to practice vocabulary anytime and anywhere. Popular mobile applications such as *Duolingo*, *Memrise*, *Quizlet*, and *Anki* have revolutionized vocabulary learning through features like gamification, spaced repetition, and adaptive learning algorithms. These apps offer personalized learning paths, tracking user progress, and adapting to individual proficiency levels.

Duolingo utilizes short, interactive exercises and immediate feedback to reinforce vocabulary through daily practice.

Memrise combines user-generated content with mnemonic techniques and native speaker videos, promoting contextual understanding.

Quizlet allows learners and teachers to create custom flashcards and use learning modes such as “Learn,” “Match,” and “Test” to reinforce word retention.

Anki, a powerful flashcard app using spaced repetition, is particularly useful for long-term retention of vocabulary items.

These applications support self-directed learning and are especially effective in maintaining learner motivation through visual progress tracking and reward systems.

2. Computer-Assisted Language Learning (CALL)

CALL platforms have been instrumental in providing structured and interactive vocabulary instruction through computer-based activities. Unlike traditional paper-based methods, CALL offers a rich multimedia environment where learners can access glossaries, audio-visual materials, cloze tests, and vocabulary games. Programs such as *Rosetta Stone*, *Tell Me More*, and *English Central* integrate listening, reading, and speaking tasks, allowing learners to encounter and apply new vocabulary in various modes.

Additionally, many CALL platforms employ adaptive technologies that assess the learner’s performance and adjust the difficulty of tasks accordingly, thereby ensuring that instruction remains within the learner’s zone of proximal development.

This approach aligns with both cognitive and sociocultural theories of language learning, emphasizing scaffolding and individualized support.

3. Learning Management Systems (LMS)

Learning Management Systems like *Google Classroom*, *Edmodo*, *Canvas*, and *Moodle* are widely used in both formal and informal educational settings to manage and deliver instructional content. In vocabulary teaching, LMS platforms enable educators to design interactive lessons, embed multimedia content, assign quizzes, facilitate discussion forums, and track learners' performance over time. Teachers can incorporate vocabulary games, digital flashcards, collaborative writing tasks, and peer feedback mechanisms, fostering active engagement and collaborative learning. For example:

Google Classroom integrates seamlessly with tools like Google Docs and Google Forms, allowing teachers to create vocabulary tests and collaborative glossaries.

Moodle provides plugins for gamification and spaced repetition systems, supporting long-term vocabulary retention.

These systems are particularly useful in blended and online learning environments, where consistency, accessibility, and communication are critical for student success.

4. Multimedia Resources and Authentic Content

Multimedia tools offer rich input that simulates real-world language use, supporting incidental vocabulary learning through context. Platforms like *YouTube*, *BBC Learning English*, *TED Talks*, and language-learning podcasts immerse learners in authentic English usage. Learners are exposed to natural speech, diverse accents, colloquial expressions, and discipline-specific vocabulary, which helps bridge the gap between classroom language and real-life communication.

Digital storytelling tools (e.g., *Storybird*, *Book Creator*) allow learners to create their own narratives using newly learned vocabulary, reinforcing retention through production. Interactive videos with embedded questions (using platforms like *Edpuzzle* or *PlayPosit*) also allow teachers to guide learners' attention to target vocabulary items while maintaining engagement.

5. Artificial Intelligence (AI)-Driven Tools

The recent integration of Artificial Intelligence in education has opened new frontiers in vocabulary teaching. AI-powered applications such as *ChatGPT*, *Grammarly*, *Reverso Context*, and *Elsa Speak* provide dynamic, personalized feedback and contextual vocabulary support.

ChatGPT, for instance, can act as a conversational partner, offering real-time definitions, synonyms, and example sentences in response to user queries, enabling exploratory and contextual vocabulary learning.

Grammarly highlights word choice issues and suggests vocabulary enhancements within writing, promoting lexical variety and precision.

Reverso Context provides bilingual sentence examples for vocabulary items, aiding in understanding word usage across different contexts.

Elsa Speak, which focuses on pronunciation, helps learners internalize word meanings through oral practice, reinforcing vocabulary through auditory and kinesthetic channels.

These AI tools foster autonomous learning and can supplement classroom instruction by offering learners on-demand access to rich linguistic resources.

Pedagogical Advantages

The integration of technology into vocabulary teaching provides numerous pedagogical benefits. Firstly, it increases learner motivation through interactivity and gamification. Research indicates that learners are more likely to remain engaged when vocabulary learning is embedded in a game-like environment. Secondly, technology supports autonomous learning, enabling students to study vocabulary anytime and anywhere, beyond the constraints of the traditional classroom. Thirdly, it facilitates personalized instruction, as adaptive learning algorithms tailor content to individual learners' needs.

Additionally, technology enhances retention and recall through visual and auditory reinforcement. Videos, images, and sound effects help learners create mental associations, leading to deeper lexical retention. Digital corpora and concordancers, such as COCA (Corpus of Contemporary American English), allow learners to observe authentic language patterns and collocations, improving both accuracy and fluency.

Conclusion

Teaching English vocabulary with technology represents a significant paradigm shift in modern education. By integrating digital resources, educators can create interactive, multimodal, and student-centered learning environments that foster vocabulary growth and language proficiency. However, successful implementation depends on pedagogical planning, teacher competence, and equitable access to technological resources. As educational technologies continue to evolve, future research should focus on developing innovative strategies that combine artificial intelligence, gamification, and immersive environments to further enhance vocabulary acquisition and retention.

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GLOBALIZATSIYA DAVRIDA MILLIY TILNI ARSRASH MUAMMOLARI VA YECHIMLARI

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KIRISH

XXI asr — globallashuv va axborot texnologiyalari asri bo‘lib, u insoniyat hayotining barcha jabhalarini qamrab olmoqda. Globalizatsiya jarayoni mamlakatlar o‘rtasidagi iqtisodiy, siyosiy, madaniy aloqalarni kuchaytirish bilan birga, tillararo raqobatni ham kuchaytirdi. Bugun dunyoda ayrim tillarning nufuzi ortib borar ekan, milliy tillarning o‘zligini saqlab qolish masalasi dolzarb muammo sifatida maydonga chiqmoqda. Til — har bir millatning o‘ziga xosligi, ma’naviy boyligi va milliy o‘zligini ifodalovchi eng muhim belgidir. Shu sababli, milliy tilni asrab-avaylash, uni rivojlantirish va yosh avlod ongiga singdirish har bir jamiyatning muhim vazifalaridan biri hisoblanadi.

O‘zbekiston ham global madaniy va axborot oqimlari ta’sirida bo‘lgan davlatlardan biridir. Chet tillarining, ayniqsa, ingliz tilining ta’siri ortib borayotgan hozirgi davrda o‘zbek tilining qo‘llanish doirasini kengaytirish, uni ilm-fan, ta’lim, texnologiya va davlat boshqaruvi sohalarida faol ishlatish zarurati yanada kuchaymoqda. Shu bois, globalizatsiya sharoitida milliy tilni asrash muammolarini o‘rganish va ularning samarali yechimlarini ishlab chiqish dolzarb ahamiyat kasb etadi.

Globalizatsiya — bu butun dunyo xalqlari o‘rtasida iqtisodiy, siyosiy, madaniy va ijtimoiy aloqalarning jadallashuvi jarayonidir. Bu jarayon, bir tomondan, xalqaro muloqot, tajriba almashish va taraqqiyotga yo‘l ochsa, boshqa tomondan, milliy tillar va madaniyatlar uchun ma’lum xavf tug‘diradi. Ingliz tili hozirgi kunda “xalqaro muloqot tili”ga aylanib, ko‘plab mamlakatlarda ustuvor mavqega ega bo‘ldi. Natijada kichik tillarning faol qo‘llanilish doirasi torayib, ayrimlari yo‘qolib ketish xavfi ostida qolmoqda.

O‘zbekiston misolida ham globallashuvning bu ta’siri sezilmoqda. Ko‘plab yoshlar internet, ijtimoiy tarmoqlar va ommaviy axborot vositalari orqali xorijiy tillarga, ayniqsa, inglizcha va ruscha so‘zlashuv madaniyatiga yaqinlashmoqda. Bu holat ayrim paytlarda o‘zbek tilining sofligiga salbiy ta’sir ko‘rsatmoqda. Globalizatsiya davrida milliy tilni saqlab qolish yo‘lida bir qator muammolar mavjud:
Tilning qo‘llanish doirasining torayishi. O‘zbek tili ba’zan ilmiy-texnik, tibbiy va zamonaviy texnologiyalar sohalarida yetarlicha ishlatilmaydi.
Chet tillarining haddan tashqari ta’siri. Reklama, biznes, internet va kundalik so‘zlashuvda chet tillaridagi so‘zlar ko‘payib bormoqda.
Yoshlar orasida ona tiliga befarqlik. Ayrim yoshlar o‘zbek tilini “zamonaviy” emas deb hisoblab, xorijiy tillarga ustunlik berishmoqda.
Til siyosati va amaliyot o‘rtasidagi tafovut. Qonunlarda davlat tiliga e’tibor berilgan bo‘lsa-da, amaliyotda bu doimiy ravishda bajarilmaydi. Milliy tilni asrash faqat davlat siyosati darajasida emas, balki jamiyatning har bir a’zosi tomonidan amalga oshirilishi lozim bo‘lgan masaladir. Quyidagi yo‘llar bu borada muhim ahamiyat kasb etadi:
Ta’lim tizimida ona tilining nufuzini oshirish. O‘zbek tilida ilmiy-texnik darsliklar, zamonaviy adabiyotlar yaratish, til o‘qituvchilarining malakasini oshirish zarur.
Ommaviy axborot vositalarida til madaniyatiga e’tibor. Televideniye, radio va internet tarmoqlarida toza, adabiy o‘zbek tilidan foydalanishni keng targ‘ib qilish kerak.
Til va texnologiya uyg‘unligi. O‘zbek tilini raqamli texnologiyalarda, sun’iy intellekt, mobil ilovalar va dasturlash tillarida qo‘llashni rivojlantirish.
Milliy g‘urur va madaniyatni kuchaytirish. Yoshlar orasida “Ona tili — millat g‘ururi” degan tushunchani singdirish, til bayramlari, tanlov va targ‘ibot tadbirlarini ko‘paytirish.
TAKLIFLAR
1.Davlat siyosati darajasida tilni himoya qilish:
2.Milliy tilni rivojlantirish bo‘yicha davlat dasturlarini yanada kuchaytirish;
3.Rasmiy hujjatlar, ta’lim va OAVda davlat tilining to‘liq ustuvorligini ta’minlash.
4.Ta’lim tizimida milliy tilni chuqur o‘qitish:
5.Boshlang‘ich sinflardan boshlab ona tilini zamonaviy metodika asosida o‘qitish;
6.O‘quv dasturlariga milliy qadriyatlar va til madaniyatini singdiruvchi fanlarni kiritish.
7.Ommaviy axborot vositalarida til madaniyatini targ‘ib qilish:
8.Televizion va internet loyihalarda adabiy tilni targ‘ib qiluvchi ko‘rsatuvlarni ko‘paytirish;
9.Blogerlar, jurnalistlar va yozuvchilarni til me’yorlariga rioya qilishga undash.
10.Yoshlar orasida tilga hurmatni kuchaytirish:
11.Ijtimoiy tarmoqlarda “Ona tilim – faxrim” kabi aksiyalarni yo‘lga qo‘yish;
12.Milliy tilda kontent yaratishni rag‘batlantirish.
13.Global tarmoqlarda milliy tilni targ‘ib etish:
14.O‘zbek tilida mobil ilovalar, veb-saytlar, onlayn kurslar yaratish;
15.Tarjima texnologiyalarini o‘zbek tili uchun moslashtirish.

16.Xalqaro ilmiy konferensiyalarda o‘zbek tilining maqomini targ‘ib qilish;
17.Til siyosati, tarjima, leksikografiya va terminologiya sohalarida hamkorlikni yo‘lga qo‘yish.
18.Milliy g‘urur va madaniyatni mustahkamlash.

XULOSA

Xulosa o’rnida shuni ta’kidlash joizki, globalizatsiya shiddat bilan kechayotgan hozirgi davrda har bir millat o‘zining ma’naviy mustaqilligini, ayniqsa, milliy tilini asrab qolish orqali himoya qiladi. Til – bu millatning quroli, ma’naviy qalqoni, tarix va madaniyatini birlashtiruvchi kuchdir. Agar millat o‘z tiliga beparvo bo‘lsa, u asta-sekin o‘zligini yo‘qota boshlaydi. Shu bois, bugungi kunda milliy tilni himoya qilish masalasi nafaqat madaniy, balki strategik va g‘oyaviy ahamiyatga ega masala sifatida ko‘rilishi zarur. Ilmiy tahlillar shuni ko‘rsatadiki, global axborot oqimi, internet tarmoqlaridagi chet tillarining ustunligi, texnologik vositalarning tilga bosimi natijasida milliy tillarning o‘zligiga putur yetmoqda. Bu holatni oldini olish uchun davlat siyosati, ta’lim tizimi, OAV va ijtimoiy tarmoqlarda til madaniyatini himoya qilish bo‘yicha uzviy tizim yaratilishi zarur.

Harbiy ma’noda aytganda, til — millatning “ma’naviy fronti”dir. Uni himoya qilish — mamlakat suvereniteti, madaniy mustaqilligi va milliy xavfsizligini ta’minlashga tengdir. Shunday ekan, har bir fuqaro, ayniqsa yosh avlod, ona tiliga sadoqatli bo‘lishi, uni o‘rganish, rivojlantirish va targ‘ib etish borasida mas’uliyat bilan yondashmog‘i lozim. Shu tariqa, globalizatsiya bosimiga qarshi kurashda milliy tilni asrash — bu nafaqat madaniy vazifa, balki ilmiy, mafkuraviy va vatanparvarlik burchidir. Ona tilimizni asrash, uni zamon talablari bilan uyg‘unlashtirish va kelajak avlodga sof holda yetkazish – har birimizning sharafli va muqaddas vazifamizdir

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THE RENAISSANCE PERIOD AND THE WORKS OF WILLIAM SHAKESPEARE

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Introduction:

The Renaissance was one of the most remarkable periods in European history, often described as a bridge between the Middle Ages and the modern world. Originating in Italy during the 14th century and reaching England in the late 15th and early 16th centuries, it marked a time of intellectual awakening, artistic creativity, and cultural transformation. The movement was deeply inspired by the rediscovery of classical knowledge from ancient Greece and Rome, which emphasized human potential, individual expression, and the pursuit of knowledge across literature, philosophy, science, and the arts. Humanism, the central intellectual movement of the Renaissance, placed man rather than divine authority at the center of thought, encouraging writers and artists to explore the complexities of human nature and experience. In England, the Renaissance reached its height during the Elizabethan Age, when literature, theater, and poetry flourished as never before. It was within this dynamic and innovative cultural environment that William Shakespeare emerged as the most significant literary figure of the era. His works not only reflected the ideals and themes of the Renaissance but also shaped the development of English literature for generations to come. Shakespeare combined elements of classical tradition with deep psychological insight, universal themes, and extraordinary linguistic creativity. His plays and poems explore love, power, ambition, fate, identity, and morality subjects that resonate across time and continue to captivate audiences worldwide.

The study of the Renaissance period and the works of Shakespeare is essential for understanding how literature can both influence and be influenced by broader historical and cultural movements. Shakespeare's writings serve as a mirror of Renaissance humanism, while also transcending their age to speak to fundamental aspects of the human condition. By examining the relationship between the Renaissance and Shakespeare's works, we gain insight into how this period of rebirth not only transformed European culture but also produced literature of timeless value.

Results and discussion:

The analysis of the Renaissance period and the works of William Shakespeare demonstrates a strong interconnection between historical context and literary creativity. The Renaissance, with its revival of classical learning and emphasis on humanism, provided an intellectual and cultural foundation that allowed Shakespeare to develop as a playwright and poet of exceptional depth. The results

of this study show that Shakespeare's writings not only reflect the values of the Renaissance but also expand them, offering new perspectives on human experience that remain relevant in the modern world. One of the major findings is that Renaissance humanism significantly shaped Shakespeare's artistic vision. His characters are portrayed as complex individuals with inner struggles, emotions, and moral dilemmas an approach that differed from the more symbolic and religious representations of the medieval era. For example, Hamlet embodies the Renaissance ideal of the thinking individual, constantly questioning truth, morality, and existence. Similarly, in plays like Macbeth and King Lear, Shakespeare illustrates the consequences of ambition, power, and human weakness, reflecting the Renaissance interest in the darker aspects of human nature. Another key result is the evidence of classical influence on Shakespeare's works. The Renaissance's revival of Greco-Roman literature is visible in his frequent use of mythological references, structural elements borrowed from classical tragedy, and themes of fate versus free will. Plays such as Julius Caesar and Antony and Cleopatra clearly draw upon Roman history, yet Shakespeare adapts these sources with his own creativity, blending classical tradition with English cultural identity.

The discussion also reveals the impact of the Elizabethan socio-political environment on Shakespeare's writing. The Renaissance in England coincided with national growth, exploration, and political stability under Queen Elizabeth I, which encouraged artistic experimentation. Shakespeare's history plays, including Henry IV and Richard III, not only entertained but also engaged audiences in discussions about kingship, loyalty, and national identity. In this way, his works acted as a cultural dialogue between literature and society, embodying the Renaissance ideal that art should reflect and shape the human condition. Furthermore, the results highlight Shakespeare's linguistic innovation as a defining Renaissance contribution. He enriched the English language by introducing new words, phrases, and poetic techniques, many of which remain in common use today. His mastery of blank verse, imagery, and rhetorical devices expanded the expressive possibilities of English literature, reflecting the Renaissance spirit of creativity and exploration.

Finally, the discussion emphasizes Shakespeare's universal legacy. While rooted in the Renaissance, his works transcend time and culture, continuing to inspire readers and audiences worldwide. This suggests that the Renaissance was not merely a historical period but a lasting intellectual movement, and Shakespeare stands as one of its greatest representatives. His works embody the Renaissance ideals of curiosity, individuality, and artistic excellence, ensuring that the cultural achievements of this period remain alive in modern thought.

Conclusion:

The Renaissance was a turning point in European history that transformed art, science, literature, and human thought. It emphasized the rediscovery of classical knowledge, the rise of humanism, and the belief in the power of individual creativity. In England, this intellectual and cultural awakening reached its highest expression in the works of William Shakespeare, whose plays and poems remain some of the most profound achievements of the era. The study shows that Shakespeare's writings

were deeply shaped by Renaissance values while also extending beyond them. His exploration of human nature, moral conflict, ambition, love, and identity reflected the Renaissance fascination with the individual and the complexities of life. By drawing inspiration from classical sources, adapting them to the English stage, and innovating through language and dramatic form, Shakespeare created literature that spoke not only to his contemporaries but also to future generations. Moreover, Shakespeare's works illustrate how literature can both mirror and shape society. His histories engaged with questions of politics and leadership, his comedies celebrated imagination and transformation, and his tragedies probed the depths of human weakness and strength. In this way, his writing both reflected Renaissance ideals and contributed to the cultural identity of England. In conclusion, the Renaissance provided the fertile ground for Shakespeare's genius, and in turn, his works became one of the defining legacies of the age. Shakespeare embodies the very spirit of the Renaissance: a blending of tradition and innovation, reason and imagination, individual experience and universal truth. His writings not only capture the essence of a historical period but also transcend it, continuing to inspire, challenge, and enlighten audiences worldwide. Thus, the connection between the Renaissance and Shakespeare is a testament to the enduring power of literature to reflect human progress and to shape our understanding of life.

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TALABALARNING MUSTAQIL ISHLARINI TASHKILLASHTIRISH ORQALI IJODIY FAOLLIGINI RIVOJLANTIRISHNING MUHIM JIHATLARI

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Zamonaviy ta’lim muassasalari tizimida bugungi kunda chet tillarni mustaqil o‘rgatish va o‘rganish alohida ahamiyat kasb etmoqda. Bunday ta’limni tashkil etish masalasi rivojlangan jamiyatning ustuvor ijtimoiy-siyosiy va iqtisodiy masalasiga aylandi.

Bu haqida O‘zbekiston Respublikasining 2020 yil 23 sentyabrdagi ta’lim to’g’risidagi O‘RQ-637-sonli qonunida ham mustaqil ta’lim olish shartlari to’g’risida alohida ko’rsatib o’tilgan.

Oliy ta'lim muassasalarida mustaqil ta'lim jarayonini amalga oshirishda tizimli ishlarni yo'lga qo'yish, talabalarni mustaqil ishlashga o'rgatish ijodiy va ijtimoiy faol, ijtimoiy-siyosiy hayotda mustaqil ravishda o'z o'rnini topa olish malakasiga ega bo'lgan, maqsadli vazifalar qo'yish va hal qilish qobiliyatiga ega bo'lgan kadrlarning yangi avlodini shakllantirishga asos bo'ladi.

Ushbu maqolaning mavzusi “Talabalarning mustaqil ishlarini tashkillashtirish orqali ijodiy faolligini rivojlantirishning asosiy jihatlari” deb nomlanadi va uning asosiy maqsadi chet tillarini o'rganish jarayonida an'anaviy va noan'anaviy usullar va texnologiyalarga tayangan holda mustaqil chet tillarini o'rganish ko'nikmalarni mohirona tashkil etish, o’quvchilarda mustaqil fikrlashni va ijodiy faollikni rivojlantirishga qaratiladi. Shu bilan bir qatorda talabalarning mustaqil ta'lim olishlari, mustaqil ishlashni tashkillashtirish orqali ularning ijodiy yaratuvchanlik, tadqiqotchilik, mantiqiy tafakkurini va zaruriy kompetentsiyalarini rivojlantirishga alohida e'tibor beriladi.

Mashhur olim Benjamin Blum ta’limda mustaqil ishlarni tashkil etishning kognitiv darajalarini ishlab chiqqan. U bilimlarni o‘zlashtirish jarayonini bosqichlarga ajratgan. Blum taksonomiyasi o‘quvchilarning fikrlash darajalarini rivojlantirishga qaratilgan bo‘lib, bu jarayonda mustaqil ishlarning roli katta ekanligini ko‘rsatadi. U bilimlarni o‘zlashtirishni tushunish, qo‘llash, tahlil qilish, sintez qilish va baholash kabi bosqichlarga bo‘lib o‘rgangan.

Umuman ta’limda mustaqil ishlarni tashkillashtirish mavzusi turli davrlarda turli nazariy asoslar bilan o‘rganilgan. Bugungi kunda bu mavzudagi tadqiqotlar pedagogik texnologiyalar, ta’limda raqamli innovatsiyalar va masofaviy ta’lim bilan bog‘liq holda davom ettirilmoqda. Mustaqil ishlarning ta’siri, shakllari va samaradorligini tahlil qilish orqali, ta’lim jarayonida o‘quvchilarning mustaqilligini oshirishga qaratilgan yangi metodlar paydo bo‘lmoqda.

Mustaqil ish - bu o'quvchilarning o'z bilim va ko'nikmalarini rivojlantirish, o'z-o'zini o'rganish va ijodiy faoliyatini oshirish maqsadida bajaradigan ishlaridir. Bu ishlar o'quvchilarga muammolarni hal qilish, yangi g'oyalarni ishlab chiqish va o'z fikrlarini ifodalashda yordam beradi.

Ta’lim jarayonlarida chet tillarni o’qitishda asosan mustaqil ishlarni tashkil etishning quyidagi jihatlariga e’tibor qaratish maqsadga muvofiqdir:
Ma'lumotga asoslangan rejalashtirish: Mustaqil ishlar asosan o'quv dasturi va mavzularga mos ravishda rejalashtiriladi. Bunda o'quvchilar uchun aniq maqsadlar va vazifalar belgilanishi lozim bo’ladi.
Resurslarni tayyorlash: O'quvchilarga kerakli resurslar, manbalar va boshqa materiallar taqdim etilishi kerak. Bu materiallar mustaqil ishlar uchun yordam beradi.
Natijalarni baholash: Mustaqil ishlar tugagach, o'quvchilarning natijalarini baholash mexanizmlarini ishlab chiqish lozim. Bu o'quvchilarning o'z-o'zini baholash imkoniyatini yaratadi.
Loyihalar asosida o'qitish: O'quvchilarga aniq loyiha topshiriqlari berish, bu jarayonda ularning ijodiy yondashuvlarini rivojlantiradi. Masalan, o'quvchilar biror muammoni hal qilish yoki yangi g'oyani ishlab chiqish maqsadida loyiha yaratishlari mumkin.
Tadqiqot ishlarini bajarish: O'quvchilar mustaqil ravishda tadqiqot olib borishlari kerak. Bu jarayon ularning analitik fikrlash qobiliyatini rivojlantiradi va ijodiy yechimlar topishga yordam beradi. Tadqiqotlar uchun mavzularni tanlashda qiziqishlarini hisobga olish lozim.
Ijodiy amaliyotlar: O'quvchilar amaliy mashg'ulotlar orqali ijodiy ko'nikmalarini rivojlantirishlari mumkin. Masalan, chet tili darslarida ushbu amaliyotni ko’proq adabiy mavzularda, she’rlarni rollarga bo’lib o’qish yoki biron bugungi kunda dolzarb mavzudagi muommoli vaziyatlarni guruhlarda teatrlashtirish orqali rivojlantiriladi.
Guruhli faoliyatlar: O'quvchilarni kichik guruhlarga bo'lib, birgalikda muammo yechish, g'oyalar almashish va ijodiy yechimlar ishlab chiqish imkoniyati beriladi. Guruhda ishlash orqali o'zaro tajriba almashish va kreativ fikrlashni oshirish mumkin.
Asosan quyidagi asosiy aspektlar talabalarning chet tillarni o’qitishda mustaqil ishlarni samarali va to’gri tashkillashtirish orqali ularning ijodiy faolligi rivojlantiriladi:
Ijodiy yechimlar: O'quvchilar mustaqil ishlarida yangi g'oyalar va yechimlar ishlab chiqadilar. Bu jarayonda ularning ijodiy fikrlashlari rivojlanadi.
O'z fikrini ifodalash: Mustaqil ishlar orqali o'quvchilar o'z fikrlarini aniq va ravon ifodalashni o'rganadilar. Bu orqali ularning muloqot qilish qobiliyatlarini ham oshiradi.
Muammolarni hal qilish: O'quvchilar mustaqil ishlarida muammolarni aniqlash va ularni hal qilish uchun yangi yondashuvlar ishlab chiqadilar.
Innovatsion fikrlash: Mustaqil ishlar ijodiy faoliyatni oshirish orqali o'quvchilarda innovatsion fikrlash qobiliyatini rivojlantiradi.
Baholash mezonlari: O'quvchilarning mustaqil ishlarini baholashda aniq mezonlar va kriteriyalarni belgilash lozim. Masalan, ijodiy yondashuv, natijalar sifatlari, vaqtni boshqarish va guruhda ishlash qobiliyatlarini aniqlash maqsadga muvofiqdir.

O'z-o'zini baholash: O'quvchilarga o'z ishlarini baholash imkoniyatini berish juda muhim hisoblanadi. Bu ularning o'z-o'zini tahlil qilish qobiliyatini oshiradi.
Xulosa qilib aytganda chet tillarni o'qitishda mustaqil ishlarni tashkil etish orqali ijodiy faolliki rivojlantirish - ta'lim jarayonining muhim jihati bo'lib, bu o'quvchilarning mustaqil fikrlash, ijodkorlik va muammolarni hal qilish qobiliyatlarini oshirishga yordam beradi. Ushbu jarayonni muvaffaqiyatli tashkil etish uchun aniq maqsadlar, resurslar va baholash mexanizmlarini belgilash zarur. O'qituvchilar o'quvchilarning qiziqishlariga va ehtiyojlariga mos ravishda uslublarni tanlab, ularga kerakli qo'llab-quvvatlashni taqdim etishlari lozim.
Shunday ekan ushbu maqolada talabalarning mustaqil ishlarini tashkillashtirish orqali ijodiy faolligini rivojlantirish va ularni samarali qo'llash yo'llarini ochishga harakat qilindi.

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O'ZBEK TILI TIBBIY TERMINLARIDA POLIFUNKSIONALLIK

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Nutqda so'zlarning qo'llanish ko'lami keng va xilma-xildir. Yuqoridagi fasllarda tibbiy terminlarning shakldoshlik, polisemantik jihatlari ochib berilgan bo'lsa, ularda polifunksionallik holatlari ham kuzatilishi mumkin. So'zlarda polifunksionallik masalalari xususida T.Valiyev[1.13], I.Islomov, G.A.Sulaymonova, J.D.Eltazarov, A.Botirova, N.A.Qodirova[2.16], Sh.Gulyamova[3.46], D.A.Ganiyeva[4], A.N.Tatarinova[5.12], Syun Xun[6] kabi o'zbek va xorijiy olimlar qator tadqiqotlarni amalga oshirishgan. Bu masalada I.Islomov shunday deydi: polifunksionallik – so'zda polisemantiklik susayishi, ammo omonimlik darajasiga yetmagan ma'nosiga nisbatan ishlatiladi. Bu holat umumiste'moldagi so'zlar, terminlar doirasida kuzatilishi mumkin. Polifunksionallik, – deydi Sh.Gulyamova, – ba'zan tor, ba'zan keng tushuncha. Ular morfemalar doirasida ham kuzatilishi mumkin. Masalan, ayrim qo'shimchalar asos tarzida ham qo'llana oladi. Affikslar o'rtasida ham polifunksionallik mavjuddir, – ta'kidlaydi N.Qodirova. Bunda affikslar doirasidagi omonimlik, ko'p ma'nolilik

bilan polifunksionallik yondosh hodisa emasligini aytadi va farqli jihatlarini ilmiy asoslaydi.

Polifunksionallik – (yunonchadan polu va lot. functio ishlash, amalga oshirish, faoliyat) bir ohangdoshlikda turli funksiyalarning kombinatsiyasi. Tilshunoslik doirasida bu til birliklarining turli maqsad va vazifalarni bajara olish imkoniyatiga nisbatan qo‘llanadi. Ushbu terminnning izohidan kelib chiqib aytish mumkinki, bir shaklga ega birliklar turlicha, ammo bir-biriga aloqador funksiyalarni bajarishidir. Turli sohalarda uchraydigan bir xil terminlarni T.Valiyev ma’nosi jihatdan bitta atama sifatida baholaydi. A.N.Tatarinova esa sistemalararo atamalarni quyidagicha guruhlaydi:[6.16]

polifunksional so‘zlar – bir-biri bilan obrazli assotsiatsiyalar bilan bog‘langan tushunchalarni bildiruvchi atamalar;

intersistem (sistemalararo) omonimlar – teskari bog‘lanishni yo‘qotgan tushunchalarni bildiruvchi so‘zlar.

Turli sohalarda qo‘llangan terminlarning darajasiga qarab quyidagicha tasniflaydi:

turli, lekin o‘zaro aloqadorlikni bildiruvchi polifunksional so‘zlar, bir xil ma’noli turli termosistemalarda ishlatiladigan atamalar

aloqasizlikni ifodalovchi sohalararo omonimlar.

Polifunksionallik semantik, morfologik, sintaktik sathlarda kuzatilishi mumkin. Masalan, so‘z turkumlariaro ko‘chish hodisasini aytish mumkin. Bunda kontekstual tahlil masalaning mohiyatini ochib beradi. Ushbu jarayon gaplar doirasida ham kuzatilishini A.Mamajonov aytib o‘tgan. Olim bu masalani qo‘shma va sodda gaplar doirasida polifunksionallikning yuzaga chiqishini gaplarga shakliy o‘zgartirish kiritmasdan bir gap bo‘lagining ayni bir vaziyatda turli xil sintaktik vazifa bajara olishi bilan bog‘laydi. Masalan,

G‘oliblar musobaqada bilinadi. Ushbu gapdagi musobaqada so‘zi ikki xil gap bo‘lagi vazifasini bajarishi mumkin: pay tholi va vositali to‘ldiruvchi. Demak, bir gapda ikki xil gap bo‘lagining bir so‘z doirasida yuzaga kelishi polifunksionallikni hosil qilgan. Buni quyidagi misolda ham kuzatish mumkin: *Qushlar daraxtga qo‘nishdi. Daraxtga* so‘zi ham o‘rin holi, ham vositali to‘ldiruvchi bo‘lib kela oladi.

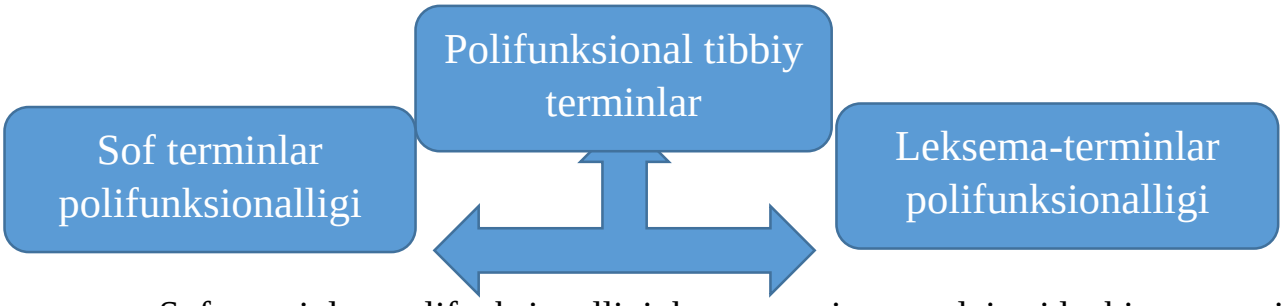
Olima G.Roziqovaning fikricha: Sintaktik polifunksionallik bir konstruksiyaning bir necha makrokonstruksiyalar tarkibida har xil funksional qismlar vazifasida kela olishidir.[7.70]

Polifunksionalizm masalasida olimlarning fikrlari turlicha. Ba’zi tilshunoslar til birliklariga xos polifunksionallikni polisemiya doirasida o‘rganishsa, bu muammo ayrim olimlar tomonidan polisemiya va omonimiya oralig‘idagi bog‘lovchi bo‘g‘in sifatida e’tirof etiladi. Uchinchi toifa olimlar esa ushbu hodisani so‘z semantik strukturasidagi turli so‘z turkumlariga xos ma’nolarning sinkretizmi sifatida baholashadi.[8.72]

Biz polifunksional geografik terminlarni polisemantiklik xususiyati susaygan, biroq omonimlik darajasiga yetmagan ko‘p ma’noli terminlar sifatida

tushunamiz, ular alohida ma’nolari bilan turli sohalarda qo‘llanadi.[9.144] Olim polifunksional geografik terminlarni quyidagicha guruhlaydi:
Sof terminlar polifunksionalligi;
Leksema-terminlar polifunksionalligi.

Yuqoridagi tasnif asosida o‘zbek tilidagi tibbiy terminlarning polifunksionallik tabiatini aniqlashda quyidagi tasnifni keltirish mumkin:



Sof terminlar polifunksionalligi bu termosistema doirasida bir atamaning turlicha vazifalarda qo‘llanishiga aytiladi. Bunda bir termin turli sohalarda turlicha ma’noda qo‘llanadi. Bunga misol qilib quyidagilarni aytish mumkin: assimilatsiya, dissimilatsiya, morfologiya, inversiya kabi terminlar. Ushbu terminlar ham bilogiya, ham tilshunoslik doirasida qo‘llanadi.[10.13]

ASSIMILATSIYA 1 *biol.* O‘simlik yoki jonivor organizmi faoliyati jarayonida tashqaridan qabul qilingan moddalarning o‘zlashishi, singishi, hazm bo‘lishi. 2 *lingv.* Talaffuzda so‘z tarkibidagi ikki tovushning bir-biriga ta’siri natijasida o‘zaro muvofiqlashuvi, bir-biriga singib o‘xshab ketishi (mas., ketdi-ketti, otga – otka, shanba - shamba).

DIFFERENSIAL 1 *mat.* Erkin o‘zgaruvchan miqdorning cheksiz kichik ixtiyoriy ortmasi. 2 *tex.* Mashina va mexanizmlarning turli qismlariga turlicha aylanish imkonini beradigan mexanizm.

DISSIMILATSIYA 1 *biol.* Organizm faoliyati jarayonida qabul qilingan murakkab organic moddalarning ajralishi, o‘zgarishi. 2 *lingv.* So‘zlarni talaffuz etganda artikulyatsiya o‘rni yoki usuli jihatdan o‘xshash tovushlardan birining o‘zgarishi, boshqa noo‘xshash tovush bilan almashinuvi.

Yuqoridagi terminlar sof polifunksinallikni yuzaga keltirgan. Ular O‘TILda termosistema doirasida misollar orqali berilgan. Ammo A.Qosimovning “Tibbiy terminlarning izohli lug‘ati”da berilgan misollarda ham sof atamalar polifunksionalligini kuzatish mumkin:

INVERSIYA 1 Genetikaga oid. Xromosoma ichidagi qayta qurilish; bunda xromosoma yoki gen ayrim bo‘lagi 180 gardusga buriladi.

Ushbu termin O‘TIL da faqat tilshunoslikka aloqador atama sifatida izohlangan:

INVERSIYA 1 *lingv.* Gapda so‘zlarning odatdagi tartibini buzib, o‘rinlarini almashtirish.

Shuningdek, polifinksional leksema-terminlar sirasiga quyidagilarni sanab o‘tadi: *daryo, ko‘l, quruqlik, tog‘, dovon, o‘rmon, o‘simlik, hayvonlar, ob-havo, iqlim, tuproq, soy, o‘zan, jar, yalanglik, vodiy, voha* kabilar. Ular turli sohalar bilan bir qatorda umumxalq leksikonida ham faol ishlatiladi. Olimning xulosasiga ko‘ra leksik birliklar uch turga bo‘linadi: *leksema, leksema-termin, termin.* Demak, ushbu

tasnifdan kelib chiqib aytish mumkinki, tibbiy terminlar doirasida ham bunday holatni kuzatish mumkin. Ya’ni sof tibbiy terminlar – faqatgina tibbiyot sohasiga aloqador bo‘lgan atamalar. Leksema-terminlar – ham umumiste’moldagi leksikonda, ham tibbiyot sohasida ishlatiladigan so‘zlar. Terminlar esa faqat bir sohaga aloqador, masalan, tibbiyot yo‘nalishidagina qo‘llanuvchi so‘zlarga nisbatan ishlatiladi.

Leksema-terminlar doirasidagi polifunksionallik omonimlikdan farqli ravishda ma’noviy zanjirni saqlagan holda ham umumiste’molda, ham tibbiyot sohasida qo‘llanuvchi so‘zlardir:

BEZ I 1 *anat.* Odam yoki hayvonning tirikligi uchun zarur moddalar ishlab chiqaradigan organ. 2 Shu organning yallig‘lanishi natijasida do‘mboqchaga aylangan holati. 3 *ko‘chma* Gap ta’sir qilmaydigan, bezbet, surbet.

Yuqoridagi so‘z inson organizmi uchun kerakli va foydali organ sanaladi. Ammo *“Gap ta’sir qilmaydigan”* ma’nosidagi yondosh tushuncha yuqoridagi sema bilan qisman ma’noviy zanjirni hosil qilgan. Demak, ushbu so‘z ham terminologiyada, ham umumiste’molda muayyan semalarda qo‘llanyapti. Bunda, avvalo, tibbiy termin sifatidagi ma’no yetakchilik qiladi, keyinchalik umumiste’moldagi ma’no yuzaga kelgan.

GANGISH 1 *tib.* Boshga tekkan qattiq zarba ta’sirida kallaning chayqalib esankirashi; fikr, diqqat bir necha sekund ixtiyoridan chiqib o‘ziga kela olmasligi. 2 *turm.* Bexosdan xabar topilgan voqea-hodisa yoki tashvish-nadomaddan nima qilarini bilmay qisqa muddat dovdirab qolish.

Ushbu so‘zda ham umumiste’mollik, ham terminologik xarakter mavjud. Quyidagi leksema-terminlar misolida ham shunday xulosani berish mumkin. Demak, polifunksionallikning ushbu ko‘rinishi terminlar va umiste’moldagi leksemalar doirasida kuzatiladi. Shunday ekan, polifunksionalizmni sinonimiya, omonimiya, polisemiya qatoridagi terminlar doirasida yuzaga keladigan dolzarb masalalardan, deyish mumkin.

KINDIK I 1 *anat.* Qorindagi Bolani yo‘ldosh orqali ona tanasi bilan birlashtiruvchi, Bolani oziq moddalari bilan ta’minlash uchun xizmat qiluvchi ichak-nay. 2 Bola tug‘ilgach shu ichak-nayni kesib tashlash natijasida qorin o‘rtasida hosil bo‘lgan kichik chuqurcha; qorinning o‘rta qismi. 3 *ko‘chma.* Markaz, o‘rta.

KINDIK II Dorboz yuradigan arqonning o‘rtaroq joyidan ko‘tarib turuvchi ikki yog‘och uchlarining bir-biri bilan, shuningdek, arqon bilan tutashgan, kesishgan joyi.

Ushbu so‘z I va II ma’nolari o‘zaro terminologik omonimiyani yuzaga keltirgan. Arab raqamlarida berilgan 1,2,3 -ma’nolari esa polifunksionalizmni hosil qilgan.

DORI [*f* – dori-darmon, davo, malham] 1 Kasalni davolash yoki kasallikning oldini olish uchun ishlatiladigan, tabiiy va kimyoviy yo‘l bilan olingan modda. 2 Umuman shifobaxsh narsa, vosita. 3 Narkotik modda (qoradori, nasha va b.). 4 *ko‘chma* Ruhiy dardga darmon bo‘ladigan, g‘am-g‘ussani tarqatadigan narsa, davo. 5 *s.t.* Tekinxo‘r yoki zararkunanda, kasal tarqatuvchi hasharotlarga, kemiruvchilarga qarshi ishlatiladigan kimyoviy modda. 6 Zahar. 7 *s.t.* Turli texnologik jarayonlarda

ishlatiladigan kimyoviy dorivor moddalar. 8 *ko‘chma s.t.* Spirtli ichimlik. 9 *s.t.* Portlovchi modda, porox. 10 *ko‘chma* Chora, tadbir, yo‘l; vosita.

Ushbu so‘zda, dastavval, terminologik ma’no yuzaga kelgan va yondosh ma’nolar uning doirasida o‘sib chiqqan. Xususan, *narkotik modda; zahar; spirtli ichimlik; chora; vosita; g‘am-g‘ussani tarqatadigan narsa, davo* kabilar yondosh ma’nolari sanaladi va umumiste’molda faol qo‘llanadi. Ular muayyan ma’no qirralari ila polisemiyani yuzaga keltiradi. Masalan, tibbiyotda qo‘llanadigan dorining ta’sir kuchi, vazifasiga ko‘ra aloqadorlik asosida narkotik moddaga nisbatan ko‘chma ma’no hosil qilgan. Dori kasallikka qarshi chora vosita bo‘lganligi bilan, shuningdek, achchiq ta’m-mazaga egaligi bilan; ichilgandan keyingi dardni arituvchi xususiyati bilan bir qator yondosh ma’nolarni yuzaga keltirgan.

ICHAK 1 *anat.* Turli shakl va hajmdagi ichaklarning umumiy nomi. 2 *s.t.* Rezinka yoki brezentdan yasalgan trubka, shlang.

YIRING BOYLAMOQ 1 Gazak olib, yiring hosil qilmoq; yiringlamoq. 2 *ko‘chma* Avj olmoq, zo‘raymoq.

YO‘LDOSH 1 Yo‘lda, safarda birga bo‘lgan kishi; hamroh. 2 *ko‘chma* Birga bo‘luvchi shaxs yoki narsa. 3 *astr.* Biror planeta yoki yulduz atrofida harakat qiluvchi osmon jismi. 4 *anat.* Homiladorlik paytida homilani ona tanasi bilan bog‘lab turadigan, bola tug‘ilgach, undan keyin tushadigan, homila pardalari va kindik tizimchasidan iborat tuzilma.

Ushbu so‘zda esa bosh ma’no termin doirasida emas, balki umumiste’moldagi so‘z atrofida yuzaga keladi. *Yo‘lda, safarda birgalikda, sherikchilikda bo‘lgan shaxsga* nisbatan yo‘ldosh so‘zi ishlatiladi. Tibbiyotda esa homilaning rivojlanishi uchun ona tanasi bilan bog‘liqlikni ta’minlaydigan tizimga nisbatan *yo‘ldosh* so‘zi ishlatiladi. Ko‘rinib turibdiki, tibbiy terminning shakllanishida umumiste’moldagi so‘zning ta’siri mavjud. Demak, ba’zan termin, ba’zan esa umumiste’moldagi so‘z asosida yondosh, ko‘chma ma’nolar yuzaga kelar ekan.

KARASH 1 *tib.* Kasallikdan til ustida paydo bo‘ladigan oq qatlam. 2 *ko‘chma* Tanadagi kir qatlam.

KASAL 1 *ot* Organizm me’yoriy holatini, faoliyatini buzuvchi narsa; kasallik, dard. 2 *sft.* Organizmning me’yoriy holati, faoliyati buzilgan, kasallikka yo‘liqqan; betob. 3 *ot* Organizmning me’yoriy holati, faoliyati buzilgan, kasallikka yo‘liqqan shaxs; bemor. 4 *ot ko‘chma* Narsa yoki uning qismidagi nosog‘, buzuq holat; nosozlik, illat. 5 *ot ko‘chma* Odatga aylangan ish, xatti-harakat. 6 *ot ko‘chma* Umuman, biror narsa istagi, shunga ishtiyoq, intilish; dard.

Ko‘rinib turibdiki, leksema-terminlar ham muayyan sohada, ham umumiste’molda qo‘llanar ekan. Yuqoridagilar shunday terminlarga misoldir. Bunda polifunksionallikning ko‘rinishi har ikki doirada ham kuzatiladi. Demak, so‘zlar o‘z va ko‘chma ma’nolari bilan turli sohalarda, umumiste’molda qo‘llanilar ekan ushbu jarayon so‘zning polifunksionalligi tushunchasi bilan aloqador sanaladi. Yuqoridagi misollardan tibbiy terminlar doirasida ham shu soha ichida ya’ni termonologik polifunksional so‘zlar mavjud, shuningdek, soha va umumiste’moldagi ma’nolariga ko‘ra leksema-terminlar polifunksionallligini guvohi bo‘lish mumkin.

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ОРГАНИЗАЦИЯ И ПРОВЕДЕНИЕ ЗАНЯТИЙ ПО РУССКОМУ ЯЗЫКУ НА ОСНОВЕ МЕТОДА «КРУГЛЫЙ СТОЛ»

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Метод «Круглый стол» является одной из наиболее эффективных форм активного обучения, способствующей развитию коммуникативных и аналитических умений курсантов на занятиях по русскому языку. В отличие от традиционных форм, данный метод направлен не только на усвоение языковых знаний, но и на формирование навыков аргументированного высказывания, ведения дискуссии, культуры речевого общения и сотрудничества. «Круглый стол – лекция или практическое занятие, в основе

его заложены несколько различных точек зрения на один и тот же вопрос, в результате обсуждения которых участники приходят к приемлемым для каждого из них позициям и решениям» [1].

Основная цель проведения «Круглого стола» на занятиях по русскому языку – создание условий для активного речевого взаимодействия курсантов, при котором они учатся выражать свои мысли грамотно, логично и корректно с точки зрения норм современного русского языка. К задачам метода можно отнести: развитие умений аргументировать собственную позицию, выслушивать и анализировать мнение собеседников; совершенствование навыков устной речи в различных коммуникативных ситуациях; формирование умений строить связное монологическое и диалогическое высказывание; воспитание культуры общения, взаимного уважения и толерантности в речевом взаимодействии. «Важными задачами при организации «круглого стола» являются: нахождение ответов на один-два проблемных вопроса по теме дискуссии; показ иллюстраций и других наглядных пособий при высказывании своего мнения; необходимость подготовки основных выступающих по проблемным вопросам» [2].

В рамках занятий по русскому языку особенностью метода является равноправное участие всех присутствующих в обсуждении предложенной темы. Преподаватель, так же, как и курсанты, располагается за «круглым» столом, что символизирует демократичность общения и равенство мнений. Для проведения «Круглого стола» подбираются темы, соответствующие целям обучения и речевым возможностям курсантов. Например, это могут быть темы, связанные с профессиональной деятельностью («Роль русского языка в служебном общении», «Командная речь как форма взаимодействия»), культурой общения («Этикет военной речи», «Язык и дисциплина»), а также с проблемами современного языка («Русский язык в эпоху цифровых технологий»).

Будучи ведущим методом обучения на определенном занятии, можно выделить этапы его реализации:

Подготовительный этап – определение темы, постановка целей, распределение ролей (ведущий, докладчики, участники). Курсанты заранее получают задания для поиска информации и формулировки аргументов.

Основной этап – проведение дискуссии в формате «Круглого стола». Участники высказываются по очереди, опираясь на правила общения: уважительное отношение, отсутствие прямой критики, стремление к дополнению и уточнению позиции собеседника.

Заключительный этап – подведение итогов, формулировка коллективного вывода или общего решения, отражающего результаты речевого взаимодействия [3].

Как и в классическом варианте, необходимо соблюдать ряд принципов:

Равенство участников. Все мнения важны, каждый курсант имеет право быть услышанным. Добавление, а не критика. Высказывания строятся по принципу дополнения, что стимулирует развитие диалога. Позитивное взаимодействие.

Участники стремятся к общему результату, проявляют доброжелательность и речевой такт. Роль ведущего. Преподаватель направляет обсуждение, контролирует регламент, поддерживает эмоционально-комфортную атмосферу.

Метод «Круглого стола» способствует не только развитию речевых навыков, но и формированию профессионально значимых качеств: уверенности в себе, умения взаимодействовать в коллективе, ответственности за коллективный результат. Для курсантов военных вузов это особенно важно, поскольку в служебной и учебной коммуникации ценятся точность, логичность, уважительность и умение убеждать словом.

Таким образом, метод «Круглый стол» на занятиях по русскому языку является эффективным средством формирования коммуникативной компетенции курсантов, развивает культуру речевого общения и способствует активизации познавательной деятельности. Он позволяет реализовать личностно-ориентированный подход, усиливает мотивацию к изучению языка и создает условия для взаимодействия преподавателя и курсантов на равных, что полностью соответствует принципам современного лингводидактического процесса.

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THE IMPORTANCE OF THE NATIVE LANGUAGE IN FORMING A SENSE OF NATIONAL IDENTITY

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National identity is a complex and multifaceted concept that binds individuals into a collective “we” fostering a sense of belonging and shared history, culture, and values. Among the many elements influencing national identity, the native language holds a crucial place. It is not merely a tool for communication but a core symbol and reflection for cultural expression, collective memory, and political cohesion. Understanding the importance of the native language in forming a sense of national identity requires examining its roles historically, culturally, and politically across diverse contexts.

The emergence of modern nation-states in Europe and around the world owes much to the unifying force of a shared language. Language has frequently served as a primary criterion for defining the boundaries of a nation. Scholars show that national identity is often “homogenized” and politically constructed through language policies that unify diverse populations under one linguistic system while

differentiating “insiders” from “outsiders”. For example, in early European nation formation, including in Nordic countries like Denmark and Iceland, the promotion of the mother tongue was a deliberate political choice to assert sovereignty, cultural uniqueness, and resistance against perceived foreign domination.

In this context, language is far more than a practical communication tool; it is a political symbol. Language legitimizes political authority and provides the cultural foundation for belonging and participation in the nation. It also enforces social norms by embedding historical narratives, literature, religion, and cultural values that shape collective memory and national pride.

The native language carries layers of cultural content, including traditions, folklore, history, and values that are central to national identity. Through language, stories of the past are passed down, maintaining a people's connection to their ancestors and homeland. This transmission fosters a collective memory critical for identity: it creates a shared “story” that members of a nation recognize and internalize.

For indigenous groups and minority communities, language takes on even more profound significance. It is an essential marker for differentiating identity from colonial or external powers, imbuing resistance and rights movements with cultural resilience. Losing a native language for many such groups is analogous to losing a vital link to their history, territory, and cultural essence. Thus, the survival and revitalization of native languages have become crucial in asserting indigenous and minority identities against oppression and assimilation.

Education systems play a vital role in shaping national identity through language. Schools teach the national language, not just as a subject but as the medium for all learning. Through curricula written and delivered in the native language, students absorb national cultural values, historical narratives, and social norms. Texts used in schools—literary works, historical documents, and symbolic national texts—serve as “icons” of identity, reinforcing students’ sense of belonging to their nation.

Educating younger generations in the native language helps sustain the language itself and ensures that cultural continuity is maintained. It also supports social cohesion by providing a linguistic common ground that transcends regional dialects or ethnic differences within the nation. Thus, language in education is a tool for both cultural preservation and nation-building.

Language is tightly intertwined with national pride and political identity. The declaration of a national or official language often becomes a defining moment in a nation's history and identity politics. In many post-colonial nations, adopting or revitalizing the native language is a reclamation of sovereignty and identity previously suppressed under colonial rule.

Moreover, language serves to distinguish between “us” and “them” demarcating the boundaries of national identity. Shared linguistic heritage fosters a sense of belonging, while differences in language can be markers of exclusion or “otherness”. This dynamic has sometimes led to linguistic nationalism and conflicts but it undeniably highlights language’s centrality in identity politics.

In a globalized world, the native language faces challenges from dominant international languages like English, Spanish, or Mandarin. Globalization promotes

cross-border communication and economic integration but can threaten linguistic diversity and, by extension, national identities tied to language.

Many countries now negotiate these dynamics by implementing bilingual education programs, official language policies, and language revitalization initiatives to protect and promote native languages. At the same time, new diasporas and multicultural realities complicate the notion of a fixed national identity. Yet, even in these contexts, the native language remains a potent symbol and practical tool for national cohesion.

Case Studies and Examples

In Colombia, language policy historically played a key role in forming national identity. Spanish became dominant over indigenous languages through political will and education policy, shaping a Colombian national character. Yet, indigenous languages remain vital for cultural identity among indigenous groups, reflecting ongoing negotiation in national identity formation.

In Northern and Central Europe, the promotion of mother tongues like Danish and Icelandic was integral to the nation-building process, resisting foreign linguistic influence and fostering national consciousness.

In Indonesia, national language policies have sought to unify a linguistically diverse population under Bahasa Indonesia, fostering national integration while also respecting regional languages. Such efforts demonstrate the delicate balance between linguistic unity and diversity in building national identity.

The Uzbek language is a fundamental pillar in shaping and expressing the national identity of the Uzbek people. As the only official language of Uzbekistan, it holds a privileged position as not only a practical communication tool but also a powerful symbol of unity, history, and culture.

Historically, the Uzbek language evolved from the Chagatai literary language, a Karluk Turkic language that richly incorporated influences from Arabic, Persian, and Russian. This linguistic heritage reflects the diverse cultural and historical currents that have shaped the Uzbek nation over centuries. Today, Uzbek serves as a living repository of the people's traditions, values, and collective memory, linking contemporary society with its rich ancestral past.

Under Soviet rule, Russian held a significant place as a language of administration and interethnic communication; many Uzbeks became bilingual. Since gaining independence in 1991, Uzbekistan has steadily foregrounded the Uzbek language as a cornerstone of national sovereignty and cultural revival. The country’s transition from the Cyrillic to a Latin-based alphabet is part of a broader effort to strengthen national identity and align more closely with global trends while emphasizing distinct cultural roots.

The promotion and development of the Uzbek language are not merely linguistic tasks but deeply tied to national consciousness. Language policies emphasize education and public use to foster a shared sense of belonging among the country’s diverse population, including ethnic minorities.

The Uzbek language embodies the spiritual and intellectual potential of the nation. It carries centuries of cultural achievements, literary traditions, and historical

experiences that continue to influence contemporary Uzbek identity. Political leaders notably recognize the language's role in uniting citizens around common goals, such as building a prosperous, enlightened society and reinforcing pride in national heritage.

In educational institutions, Uzbek is the medium of instruction and cultural transmission. Curricular content, literature, history, and arts taught in Uzbek inculcate national values and historical awareness, nurturing a national identity rooted in linguistic and cultural heritage. Preserving and cultivating the Uzbek language thus becomes a mission to safeguard the nation's intangible heritage.

Moreover, the Uzbek language serves as an important link between the country's past and its aspirations. It is featured prominently in national narratives, art, and media, forming a collective framework through which the Uzbek people understand their place in history and the world. This makes the language not only an instrument of communication but a living symbol of the nation's continuity, resilience, and identity.

The native language is indispensable in the formation and sustainment of national identity. It is the vessel through which culture, history, and collective memory flow, binding people to their past and each other. Beyond a mere communication tool, the native language is a political symbol and practical foundation for national unity and pride. Amid globalization and sociopolitical changes, protecting and promoting native languages remain pivotal to preserving distinct national identities worldwide.

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ROMANTICISM AND THE POETRY OF GEORGE GORDON BYRON

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Introduction:

The Romantic movement, which flourished in Europe from the late eighteenth to the mid-nineteenth century, marked a profound shift in literature, art, and thought. It arose as a reaction against the rationalism and rigid conventions of the Enlightenment and Neoclassicism, placing instead a strong emphasis on

imagination, passion, individual freedom, and the sublime power of nature. Romantic writers sought to capture the depth of human emotion, the mystery of existence, and the struggles of the human spirit in a rapidly changing world. Within this intellectual and artistic context, George Gordon Byron (1788–1824), widely known as Lord Byron, emerged as one of the most celebrated and controversial figures of Romanticism. His poetry reflects both the personal turbulence of his life and the broader ideals of the movement. Byron's works reveal a fascination with heroism, rebellion, exotic landscapes, and the complexity of human emotions, while simultaneously criticizing social conventions and political oppression. Byron's literary significance lies not only in the beauty and power of his verse but also in his creation of the archetypal "Byronic hero" a proud, passionate, and often tormented figure who embodies the Romantic spirit of defiance, melancholy, and unfulfilled desire. His major works, such as Childe Harold's Pilgrimage, Manfred, and Don Juan, exemplify his ability to blend lyrical intensity with dramatic narrative, while his active participation in political causes, including the Greek War of Independence, demonstrates the Romantic conviction that literature and life are inseparably linked. The study of Byron's poetry within the framework of Romanticism is therefore essential for understanding the ways in which literary art can express both individual experience and universal themes. His works not only illustrate the core features of Romanticism but also shaped the evolution of European literature, leaving an enduring legacy that continues to influence readers and writers around the world.

Results and discussion:

The exploration of Romanticism through the lens of George Gordon Byron's poetry reveals the depth of his contribution to the movement and his role as one of its most enduring voices. Byron not only embodied the ideals of Romanticism in his literary works but also in his personal life, where he cultivated the image of the passionate, rebellious poet whose experiences and imagination were inseparably connected. The discussion of Byron's poetry can be organized around several defining aspects: the creation of the Byronic hero, the portrayal of nature and exotic landscapes, the fusion of personal experience with universal themes, and the poet's engagement with social and political struggles.

1. The Byronic Hero

Perhaps Byron's greatest contribution to Romanticism is the creation of the Byronic hero, a literary archetype characterized by pride, passion, alienation, and defiance of conventional morality. Figures such as Childe Harold, Manfred, and Don Juan are not traditional heroes; they are tormented individuals haunted by inner conflict, seeking meaning in a world that often seems hostile or indifferent. The Byronic hero resonated deeply with Romantic audiences because it mirrored the movement's fascination with individualism, subjectivity, and the darker aspects of human existence. This archetype influenced countless later writers, from Pushkin and Lermontov in Russia to Shelley and Emily Brontë in England.

2. Nature and the Sublime

In keeping with Romantic traditions, Byron's poetry demonstrates a profound engagement with nature, often presenting it as a source of inspiration, mystery, and

emotional intensity. In Childe Harold's Pilgrimage, nature is depicted as both majestic and terrifying, embodying the sublime an aesthetic category central to Romanticism. Byron's descriptions of the Alps, the ocean, and foreign landscapes reflect not only his travels but also his belief in the transformative power of nature. Unlike earlier poets who celebrated nature as harmonious and orderly, Byron often presented it as vast, wild, and overwhelming, mirroring the turbulence of the human spirit.

3. Personal Experience and Universal Themes

Byron's works are deeply autobiographical, yet they transcend the personal to touch upon universal concerns. His own restlessness, exile, and romantic entanglements informed the passionate tone of his poetry. Childe Harold's Pilgrimage reflects both his personal journey across Europe and the broader Romantic theme of existential searching. Similarly, Manfred explores guilt, isolation, and the quest for redemption, reflecting Byron's inner conflicts while raising timeless questions about human destiny and the limits of knowledge. This intertwining of personal experience with universal issues is a hallmark of Romantic literature and gives Byron's poetry its emotional power and relatability.

4. Social and Political Engagement

Byron's poetry also demonstrates Romanticism's political dimension, where art becomes a form of resistance and a call for freedom. Byron admired revolutionary movements and became directly involved in the struggle for Greek independence from Ottoman rule. His poems often celebrate liberty and denounce tyranny, reflecting Romanticism's idealization of heroic resistance. In Childe Harold's Pilgrimage, for example, Byron praises nations that fight for freedom, while in Don Juan he uses satire to critique social corruption and hypocrisy. His commitment to political causes illustrates the Romantic conviction that the poet is not merely a creator of beauty but also a voice for justice and change.

5. Innovation in Style and Form

Byron's mastery of verse also contributed to his influence. He skillfully combined lyrical intensity with narrative breadth, using flexible stanza forms such as the Spenserian stanza in Childe Harold and the ottava rima in Don Juan. His use of irony, humor, and satire set him apart from other Romantics, giving his works both emotional depth and intellectual sharpness. Don Juan in particular demonstrates his originality: while dealing with love, passion, and adventure, it simultaneously critiques the moral pretenses of European society with wit and boldness.

The results of this analysis indicate that Byron was not simply a participant in the Romantic movement but one of its defining voices. His poetry encapsulates the essence of Romanticism intense emotion, the celebration of individuality, the exploration of nature and the sublime, and the fusion of art with life. At the same time, his innovations in style and his creation of the Byronic hero ensured his influence on generations of writers, both in England and across Europe. Byron's life and works also illustrate the inseparability of Romantic literature from personal biography and historical context, highlighting the movement's deep entanglement with social and political realities.

Conclusion:

The study of Romanticism through the works of George Gordon Byron reveals both the richness of the movement and the unique position Byron holds within it. As one of the most influential Romantic poets, he gave voice to the ideals of passion, imagination, freedom, and individuality while also embodying the contradictions of the era between reason and emotion, tradition and rebellion, personal experience and universal vision. Byron's creation of the Byronic hero established a literary archetype that has endured for centuries, influencing not only Romantic literature but also modern conceptions of the complex, flawed, and defiant hero. Byron's poetry demonstrates the Romantic fascination with nature, the sublime, and the emotional depth of human existence, while at the same time reflecting his personal struggles and turbulent life. His works such as Childe Harold's Pilgrimage, Manfred, and Don Juan combine lyrical beauty with profound philosophical insight and social critique. Moreover, his political engagement and active support of revolutionary causes illustrate the Romantic conviction that literature is not confined to the realm of imagination but is a vital force in shaping social and historical realities. Ultimately, Byron's legacy lies in his ability to bridge the personal and the universal, the aesthetic and the political, leaving behind works that continue to resonate with readers across cultures and generations. His poetry not only exemplifies the central features of Romanticism but also pushes beyond them, offering a vision of human experience that is at once passionate, tragic, and deeply inspiring. In this way, Byron stands as a towering figure of Romantic literature, whose influence remains essential to understanding the power and enduring appeal of the Romantic spirit.

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MODERNIST LITERATURE OF THE 20TH CENTURY: JAMES JOYCE AND ULYSSES

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Introduction:

The twentieth century marked a decisive break from traditional literary conventions, as writers responded to rapid social, political, and cultural transformations brought about by industrial progress, global conflict, and shifting philosophies of human identity. Within this intellectual and artistic climate emerged Modernism, a movement characterized by its rejection of linear narratives, embrace of experimentation, and focus on the fragmented nature of modern experience. Modernist literature sought to represent not only external reality but also the inner workings of human consciousness, challenging established notions of plot, character, and language. Among the leading figures of this movement was the Irish writer James Joyce, whose works profoundly altered the trajectory of the modern novel. His magnum opus, Ulysses (1922), has come to symbolize the very essence of Modernist innovation. Recasting Homer's Odyssey within the setting of a single day in Dublin, Joyce combined mythic structure with the ordinary lives of his characters, elevating the mundane into the realm of the epic. Through experimental techniques such as stream of consciousness, shifting narrative perspectives, and linguistic playfulness, Ulysses captured the complexity of human thought and the disjointed rhythm of modern urban life. This introduction establishes the relevance of Joyce's contribution to twentieth-century Modernist literature, highlighting Ulysses as both a reflection of its age and a groundbreaking redefinition of the novel form.

Results and discussion:

The study of James Joyce's Ulysses within the framework of Modernist literature reveals how the novel encapsulates the defining characteristics of the movement and transforms the possibilities of narrative art. The results of critical analysis show that Joyce's innovations in form, style, and subject matter were not merely aesthetic choices but deliberate responses to the cultural and intellectual crises of the early twentieth century. One of the most striking results is Joyce's use of stream of consciousness, which allows readers to enter the intimate flow of characters' thoughts, memories, and associations. By presenting the mental processes of Leopold Bloom, Stephen Dedalus, and Molly Bloom, Joyce demonstrates the fragmented and nonlinear nature of human consciousness. This psychological realism aligns with Modernist concerns about identity and perception, presenting characters not as fixed entities but as fluid, shifting selves shaped by time, language, and memory. Another important finding lies in Joyce's mythic method, which

overlays the structure of Homer's Odyssey onto the mundane events of a single day in Dublin. This blending of myth and modernity exemplifies Modernism's tendency to seek continuity between the past and present, using ancient frameworks to give meaning to the chaotic present. By elevating ordinary life into epic proportions, Joyce democratizes the heroic narrative, suggesting that every individual's experiences carry universal significance. The linguistic experimentation in Ulysses further illustrates Joyce's contribution to Modernist literature. Each episode of the novel employs distinct styles, ranging from parody and pastiche to symbolic language and experimental prose. This stylistic variety reflects Modernism's embrace of fragmentation and multiplicity, while also challenging readers to reconsider the role of language as a medium of representation. Joyce's willingness to push the boundaries of language demonstrates the Modernist preoccupation with the instability of meaning and the impossibility of absolute truth. In a broader cultural context, Ulysses can be discussed as a reflection of early twentieth-century society. The novel captures the political tensions of Ireland, questions of national identity, and the struggles of individuals in a rapidly changing world. By situating his narrative in Dublin, Joyce transforms the city into a microcosm of modernity itself complex, fragmented, and alive with contradictions. The work not only mirrors the external conditions of modern life but also critiques them, engaging with themes of alienation, morality, religion, and sexuality. Ultimately, the discussion demonstrates that Ulysses is more than a literary experiment; it is a cultural artifact that embodies the spirit of Modernism. Its results lie in its lasting influence on subsequent writers and literary traditions, redefining the possibilities of the novel and reshaping how literature could represent consciousness, time, and reality.

Conclusion:

The analysis of James Joyce's Ulysses within the framework of twentieth-century Modernist literature demonstrates the novel's groundbreaking role in redefining the form, style, and purpose of the modern novel. Joyce's use of stream of consciousness, narrative fragmentation, mythic parallels, and linguistic experimentation encapsulates the essence of Modernism, which sought to capture the complexities of human thought and the disjointed realities of modern existence. By merging the ordinary with the mythic, Joyce elevated everyday experience to the level of epic significance, offering a profound commentary on the human condition in a rapidly changing world. Ulysses not only reflects the cultural, social, and intellectual concerns of early twentieth-century society but also transcends them, becoming a universal exploration of identity, memory, and language. As a result, Joyce's work remains one of the most influential achievements of Modernist literature. It continues to challenge readers and inspire writers by questioning traditional narrative forms and expanding the boundaries of artistic expression. Ulysses stands as both a product of its time and a timeless masterpiece, solidifying James Joyce's legacy as a central figure in the evolution of twentieth-century literature.

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THE VICTORIAN ERA (1837–1901)

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Introduction

The Victorian Era (1837–1901) marks one of the most remarkable and complex periods in the history of English literature. Named after Queen Victoria, whose long reign symbolized stability and progress, this era witnessed dramatic transformations in nearly every aspect of life from industry and science to politics, religion, and culture. The Industrial Revolution reshaped society, introducing technological innovations and urban growth, but it also brought social inequality, poverty, and moral conflict. In this dynamic context, literature became a powerful tool for exploring the challenges and contradictions of the age. Victorian writers sought to understand and portray a world in transition a society torn between faith and doubt, wealth and poverty, progress and decay. Many authors addressed the moral consequences of industrialization and the rise of the working class. Charles Dickens, for example, exposed the harsh realities of urban life in novels like Oliver Twist and Hard Times, while Elizabeth Gaskell and George Eliot examined the struggles of ordinary people and the moral dilemmas of modern society.

This era also saw the development of realism as the dominant literary style. Unlike the emotional idealism of Romanticism, Victorian realism focused on accurate representation of everyday life and social issues. Writers aimed to depict characters and events truthfully, encouraging readers to reflect on their own values and responsibilities. At the same time, poetry continued to flourish, with figures such as Alfred Lord Tennyson, Robert Browning, and Matthew Arnold expressing the spiritual uncertainty and emotional intensity of the age. Moreover, the Victorian Era was a period of expanding literacy and readership, thanks to advances in printing and education. Literature became more accessible to all classes, and the novel emerged as the most popular and influential literary form. Female authors such as

Charlotte, Emily, and Anne Brontë broke new ground by exploring women's inner lives, social limitations, and desires for independence.

In essence, the Victorian Era represents a bridge between the emotional imagination of the Romantic Age and the modern skepticism of the twentieth century. It was a time when literature sought not only to entertain but also to instruct, inspire, and reform. Through their works, Victorian writers captured the hopes, fears, and contradictions of a rapidly changing world creating a literary legacy that continues to shape English culture and thought today.

Results and Discussion

The Victorian Era produced a vast and diverse body of literature that reflected the moral, social, and intellectual spirit of the age. One of the most significant results of this period was the rise of the novel as the dominant literary form. The Victorian novel became a mirror of society, depicting the complexities of human relationships, class divisions, and moral struggles. Authors such as Charles Dickens, George Eliot, Elizabeth Gaskell, and Thomas Hardy used fiction as a tool for social commentary, exploring the impact of industrialization, urban poverty, and the tension between tradition and progress. Dickens's Great Expectations and Bleak House revealed the injustices and hypocrisies of Victorian society, while Hardy's Tess of the d'Urbervilles exposed the tragic consequences of rigid morality and social constraints. Another defining feature of the Victorian literary landscape was the emergence of realism. Writers aimed to represent life as it truly was complex, imperfect, and morally ambiguous. This realism helped readers confront uncomfortable truths about inequality, gender roles, and moral responsibility. At the same time, many authors struggled with the growing conflict between faith and science, particularly after Charles Darwin's On the Origin of Species (1859) challenged traditional religious beliefs. Poets such as Matthew Arnold and Alfred Lord Tennyson expressed this spiritual uncertainty, blending beauty and melancholy in their works to capture the sense of doubt and hope that defined the age.

The era also marked a turning point in women's writing and gender consciousness. The Brontë sisters Charlotte, Emily, and Anne broke social and literary conventions by giving voice to women's inner emotions, desires, and struggles for independence. Their novels, such as Jane Eyre and Wuthering Heights, introduced passionate, complex heroines who questioned social norms and male authority. Later, authors like George Eliot (Mary Ann Evans) used psychological depth and moral analysis to portray women as intelligent, thoughtful individuals capable of shaping their destinies. In addition, Victorian literature reflected an increasing concern for social reform and morality. Many writers viewed literature as a moral instrument a way to awaken empathy and promote justice. Themes of duty, virtue, and compassion dominated both fiction and poetry. Yet, towards the end of the century, a new movement called Aestheticism, led by writers like Oscar Wilde, began to challenge moral seriousness by promoting the idea of "art for art's sake." This shift signaled the gradual transition from Victorian moral realism to modernist experimentation.

In discussion, the Victorian Era can be seen as a period of both tension and transformation. It balanced between optimism about progress and anxiety about

moral decline. Literature served as a reflection of society's achievements and fears capturing the voices of both reformers and skeptics. The age's greatest achievement was its ability to humanize social issues through powerful storytelling, making literature not only a form of art but also an instrument of conscience. Ultimately, the Victorian writers left behind a legacy of depth, compassion, and intellectual inquiry. Their works continue to resonate because they address timeless questions about morality, faith, identity, and the meaning of human existence in a changing world.

Conclusion

The Victorian Era stands as one of the most remarkable and transformative periods in English literary history. It reflected a time of progress, moral questioning, and intellectual expansion. The literature of this age rich in emotional depth, social realism, and moral reflection captured the complexities of a rapidly changing society. Writers like Charles Dickens, George Eliot, Thomas Hardy, and the Brontë sisters not only portrayed the struggles of ordinary people but also gave voice to pressing social and moral issues such as poverty, inequality, gender roles, and faith. This period was marked by a unique balance between optimism and doubt the belief in human progress alongside fears of spiritual decline. Victorian authors sought to educate, reform, and inspire their readers, using literature as a means to shape public conscience and moral understanding. By the end of the century, movements like Aestheticism and early Modernism began to challenge traditional values, paving the way for new artistic forms and perspectives.

In conclusion, the Victorian Era left a profound legacy that continues to influence literature and thought today. Its exploration of human nature, moral responsibility, and the conflict between tradition and change remains relevant in the modern world. The Victorians taught us that literature is not only a reflection of society but also a powerful force for empathy, progress, and moral growth.

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THE ROMANTIC PERIOD (1798–1837)

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Introduction

The Romantic Period (1798–1837) stands as one of the most influential and emotionally charged eras in the history of English literature. Emerging at the end of the eighteenth century, Romanticism developed as a powerful reaction against the rationalism of the Enlightenment and the growing materialism of the Industrial Revolution. While the Enlightenment emphasized logic, order, and scientific reasoning, Romanticism placed emotion, imagination, and individual experience at the center of human life and artistic creation. This movement celebrated the beauty of nature, the mystery of the human soul, and the boundless potential of creativity. The publication of Lyrical Ballads (1798) by William Wordsworth and Samuel Taylor Coleridge is widely regarded as the symbolic beginning of the Romantic Age. In their works, they rejected the formal, artificial language of the previous century and turned to simple, natural expression that reflected the feelings of ordinary people. Wordsworth viewed poetry as "the spontaneous overflow of powerful feelings," capturing the emotional essence of human experience. Romantic writers and poets sought freedom freedom from rigid social norms, artistic conventions, and political oppression. They explored themes of individualism, rebellion, idealism, and the deep connection between humanity and nature. The natural world was no longer just a setting but a living, spiritual force that mirrored human emotion. Figures such as Lord Byron, Percy Bysshe Shelley, and John Keats embodied the spirit of passionate creativity, questioning authority and celebrating imagination as the highest form of truth. Furthermore, the Romantic Period was not only about personal emotion but also about social consciousness. Many writers voiced their concern about industrialization, social inequality, and the loss of human connection in a rapidly changing world. Through their poetry and prose, Romantic authors encouraged readers to rediscover beauty, morality, and authenticity in both art and life.

In essence, the Romantic Period transformed English literature by giving voice to emotion, celebrating individuality, and redefining the relationship between humanity, nature, and art. It remains a timeless reminder of the power of imagination and the enduring value of emotional truth in human expression.

Results and Discussion

The Romantic Period brought a revolution in English literature, reshaping the themes, forms, and language of artistic expression. One of the most remarkable results of this era was the elevation of emotion and imagination as central forces in art. Romantic writers broke away from classical and neoclassical traditions that

valued reason, order, and restraint. Instead, they celebrated spontaneity, inspiration, and the inner world of human feelings. This shift transformed literature into a more personal and spiritual form of expression that reflected individual experiences and emotions. Poetry became the most powerful medium of the Romantic spirit. William Wordsworth and Samuel Taylor Coleridge led the movement with Lyrical Ballads (1798), where they emphasized natural language and the beauty of common life. Wordsworth found divine inspiration in nature, while Coleridge explored the supernatural and the power of imagination. Later poets such as Lord Byron, Percy Bysshe Shelley, and John Keats expanded the Romantic vision through their passionate, idealistic, and deeply emotional works. Byron's Childe Harold's Pilgrimage expressed heroic individualism and rebellion; Shelley's Ode to the West Wind symbolized freedom and transformation; and Keats's Ode to a Nightingale revealed the tension between beauty and mortality.

In prose, Romanticism fostered a new sensitivity toward human experience and social reality. The essays of Charles Lamb, the novels of Mary Shelley, and the writings of Jane Austen reflected the growing complexity of human emotion, moral reflection, and the individual's role in society. Mary Shelley's Frankenstein (1818), for example, combined Romantic imagination with Gothic horror to explore themes of creation, responsibility, and isolation. Another significant result of the Romantic movement was its redefinition of nature. For Romantic writers, nature was not merely a backdrop for human activity but a living, spiritual entity that communicated truth and beauty. This perspective contrasted sharply with the industrial mindset of the time, which viewed nature as a resource to be controlled and exploited. The Romantics' reverence for nature also reflected their resistance to industrialization and their longing for simplicity, purity, and emotional authenticity. The Romantic Period also encouraged individual freedom and the expression of personal vision. Writers saw the artist as a visionary a prophet who could reveal higher truths through creativity. This idea deeply influenced later literary movements, including Victorian poetry and even modernism.

In discussion, the Romantic Period can be seen as a cultural awakening that restored the emotional and imaginative dimensions of human life. It opened new possibilities for literature to explore the soul, challenge authority, and celebrate the infinite potential of the human spirit. The Romantic legacy endures in its call for freedom, beauty, and truth values that continue to inspire literature and art in every generation.

Conclusion

The Romantic Period (1798–1837) represents a turning point in the history of English literature and thought. It was an era when emotion triumphed over reason, imagination over intellect, and individuality over conformity. The Romantic writers sought to rediscover the spiritual and emotional dimensions of life that had been overshadowed by the rationalism of the Enlightenment and the materialism of the Industrial Revolution. Through their works, they awakened readers to the beauty of nature, the power of human feeling, and the importance of freedom in both art and life. Poets such as William Wordsworth, Samuel Taylor Coleridge, Lord Byron, Percy Bysshe Shelley, and John Keats reshaped the very essence of poetry, making

it a vehicle for personal reflection and universal truth. Their verses expressed a deep reverence for nature, a longing for idealism, and an awareness of the fragile yet profound human condition. Prose writers like Mary Shelley and Jane Austen added emotional depth and moral complexity to English fiction, enriching the literary landscape of the period. The legacy of Romanticism extends far beyond its time. It inspired later movements such as Victorian and modernist literature, and its themes freedom, individuality, imagination, and the harmony between humanity and nature continue to resonate in contemporary art and culture. The Romantic Period reminded the world that literature is not only a mirror of society but also a means of exploring the soul and elevating the human spirit.

In conclusion, the Romantic Age stands as a celebration of creativity, passion, and the boundless potential of the imagination. It remains one of the most beautiful and enduring chapters in English literary history a testament to the timeless power of emotion, art, and the human heart.

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THE RENAISSANCE PERIOD IN ENGLISH LITERATURE (1500–1660)

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Introduction

The Renaissance Period, which flourished in England from approximately 1500 to 1660, represents one of the most vibrant and transformative eras in the history of English literature. The term “Renaissance,” meaning “rebirth,” originated in Italy and spread across Europe, marking a renewed interest in classical knowledge, human potential, and artistic creativity. In England, this movement coincided with significant social, political, and religious changes, such as the Reformation, the rise

of humanism, and the establishment of the Tudor dynasty. These historical forces shaped a new cultural identity and encouraged the pursuit of learning, discovery, and expression. The Renaissance spirit inspired writers to move away from medieval traditions and embrace new ideas about humanity and the world. The focus shifted from strictly religious themes to more secular, human-centered subjects that celebrated reason, beauty, and emotion. English authors began to explore the complexity of human nature, the power of imagination, and the depth of personal experience. The invention of the printing press also played a crucial role in spreading knowledge and making literature more accessible to a growing audience. This period saw the emergence of many literary genres and styles, including lyric poetry, drama, and prose. Playwrights such as William Shakespeare and Christopher Marlowe revolutionized English drama, bringing to life complex characters and profound philosophical questions through poetic language and dramatic expression. Poets like Edmund Spenser and Sir Philip Sidney elevated English poetry to new artistic heights, blending classical influences with original imagination. Moreover, the Renaissance encouraged intellectual curiosity, leading to the translation of classical works, the development of literary criticism, and the refinement of the English language itself.

In essence, the Renaissance in English literature was not only a revival of classical forms but also a period of innovation and self-discovery. It marked the beginning of modern thought and artistic individuality, laying the foundation for future literary achievements in England and beyond. Through its emphasis on human experience, creativity, and knowledge, the Renaissance remains a cornerstone of Western literary and cultural history.

Results and Discussion

The Renaissance period in English literature produced remarkable results that transformed not only literary style but also the intellectual and cultural life of England. One of the most significant outcomes of this era was the birth of modern English drama. Playwrights such as William Shakespeare, Christopher Marlowe, Ben Jonson, and John Webster created works that explored universal themes of love, ambition, power, fate, and morality. Their plays combined poetic beauty with psychological depth, making the English stage a mirror of human experience. Shakespeare's masterpieces like Hamlet, Othello, King Lear, and Macbeth remain timeless representations of human nature and emotion. Poetry also reached its peak during the Renaissance. Writers like Edmund Spenser, with his epic The Faerie Queene, and Sir Philip Sidney, with his sonnet sequence Astrophel and Stella, redefined poetic language and form. They introduced intricate structures, allegory, and symbolism while expressing ideals of beauty, virtue, and love. The sonnet became one of the most popular poetic forms, allowing poets to explore both intellectual and emotional dimensions of human life. Moreover, metaphysical poets such as John Donne and George Herbert developed a unique style that blended spirituality, wit, and philosophical reflection. Prose writing flourished as well, reflecting the expanding scope of human thought and the growing importance of individual expression. The essays of Francis Bacon, for instance, introduced a new

scientific and rational approach to literature, encouraging critical thinking and empirical observation. His works demonstrated how prose could be used not just for storytelling, but also for intellectual exploration and moral reflection.

Another major result of the Renaissance was the enrichment and standardization of the English language. The translation of the Bible into English, most notably the King James Version (1611), had a profound influence on vocabulary, style, and linguistic unity. The increased use of printing technology made books and knowledge more widely available, helping literacy rates rise and fostering a more informed society.

In discussion, the Renaissance period can be viewed as the foundation of modern English culture and literature. It introduced the values of humanism emphasizing human dignity, reason, and creativity which replaced medieval religious rigidity with intellectual freedom. Through literature, writers reflected the optimism, curiosity, and confidence of a society discovering its potential. The interaction between classical ideals and new humanist perspectives led to a golden age of artistic and intellectual achievement that continues to shape literary traditions to this day.

Conclusion

The Renaissance Period in English literature stands as a defining chapter in the history of human thought and artistic expression. It was a time when writers, poets, and thinkers rediscovered the power of language, imagination, and knowledge. Inspired by the ideals of classical antiquity, English authors sought to understand the human experience in all its complexity exploring themes of love, beauty, morality, and destiny. Through their works, they established new literary forms, enriched the English language, and expanded the boundaries of creativity. The contributions of Renaissance writers such as William Shakespeare, Christopher Marlowe, Edmund Spenser, and Francis Bacon shaped the intellectual and cultural identity of England. Their masterpieces not only reflected the spirit of their age but also transcended it, speaking to universal human emotions and timeless truths. The Renaissance encouraged a shift from medieval religious rigidity to human-centered inquiry and artistic freedom, laying the groundwork for modern literature and thought.

In essence, the Renaissance was more than just a revival of classical knowledge it was a revolution of the mind and spirit. It awakened a sense of individuality, curiosity, and creative potential that continues to inspire writers and readers today. The legacy of this period endures as a reminder of the boundless capacity of literature to reflect, challenge, and elevate the human condition.

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ONA TILI VA ADABIYOT DARSLARINI TASHKIL ETISHNING ZAMONAVIY USULLARI

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Ona tilini o‘qitishda o‘qituvchi bilan o‘quvchining birgalikdagi faoliyatini tashkil etish shakllari, metodlari va usullari ta‘lim tizimining takomillashuvi bilan bog‘liq holda rivojlanib, yangilanib bormoqda.

XX asrning oxirgi yillariga qadar o‘qitish metodlari sifatida tushuntirishbayon metodi, suhbat metodi, analizsintez metodi, mustaqil ish metodi, induktiv va deduktiv metodlar ona tili ta‘limi darslarini tashkil etishda ko‘proq qo‘llanilib kelindi. Ayni vaqtda internet olamiga keng ko'lamli va shiddatli tezlikdagi axborotlar oqimi kirib kelmoqda. Axborotlarni tezkor sur'atda qabul qilib olish, ularni tahlil etish, qayta ishlash, nazariy jihatdan umumlashtirish, xulosalash hamda o'quvchiga yetkazib berishni yo'lga qo'yish ta'lim tizimi oldida turgan dolzarb muammolardan biri hisoblanadi. Ta'lim-tarbiya jarayoniga, xususan, til ta'limiga ham pedagogik texnologiyani tatbiq etish yuqorida qayd etilgan dolzarb muammoni ijobiy hal etishga xizmat qiladi. O‘qituvchi va o‘quvchining maqsaddan natijaga erishishida qanday texnologiyani tanlashlari ular ixtiyorida, chunki har ikkala tomonning asaosiy maqsadi aniq natijaga erishishga qaratilgan bo‘lib, bunda ishlatiladigan texnologiya o‘quvchilarning bilim saviyasi, guruh tabiati va sharoitga qarab tanlanadi Interfaol metodlar ortiqcha ruhiy va jismoniy kuch sarflamay, qisqa vaqt ichida yuksak natijalarga erishish maqsadini nazarda tutadi.

Interfaol metod-ta‘lim oluvchilarni faollashtiruvchi va mustaqil fikrlashga undovchi, ta‘lim jarayonining markazida ta‘lim oluvchi bo‘lgan metod.

Interfaol metod va usullar:

—Keys-stadi,
—Blist-so‘rov,
—Modellashtirish,
—Sinkveyn,
—BBB,

—Venn diagrammasi,
—T jadvali,
—Klaster,
—Balik skileti,
—Aqliy hujum,
—Zinama-zina,
—Muzyorar va hakozo.

Hozirgi kun ona tili o‘qituvchisi bu yangi ta‘lim usull va metodlaridan qay darajada foydalanyapti? Bizningcha darslarda bu metodlardan ayrim murabbiylar unumli foydalanmayapti. Jamiyatning axborotlashuvi ta‘lim tizimida uzluksiz innovatsiyalarni talab etadi. Bugun har qanday uslub darhol eskirishi va yangi metodlar bilan boyitilishi mumkin.

Dars mashg’ulotida kerakli natijalarga erishish qaysi omillarga bog’liq? Dunyoning turli mamlakatlarida ko‘plab tadqiqotchilar tomonidan ta‘limda innovatsiyalarni qo‘llash bo‘yicha izlanishlar olib borilgan. Ularda «innovatsiya», «interfaolusullar», «innovatsion texnologiyalar» to‘g’risida yaxshi axborotlar to‘plangan, biroq axborot texnologiyalarini ta‘lim muassasalarida o’rgatish samaradorligini orttirish bo’yicha aniq tavsiyalar yetarli emas.

Ona tili darslarida yangi pedagogik texnologiyalardan foydalanish turli bosqichlarda amalga oshiriladi. Ona tili o‘qitish metodikasida o‘quvchilarning savodini chiqarish, grammatik tushunchalarini shakllantirish, ularning nutqiy va imloviy savodxonligini oshirishda qo’llanadigan usullar, mashqlar variantlari ko‘p. Fonetik, grammatik, orfografik tushunchalarni mustahkamlash, nutqiy malakani mukammal shakllantirishda metodika fanidan belgilangan mashqlar qatorida o‘yinlar orqali ta‘limga ped texnologiyalarni tatbiq etish ham muhim o‘rin tutadi. O‘yinlarni boshqa mashq turlaridan farqi shuki, bunda bir tamondan, o‘quvchilarning zerikishi, charchog’iga barham berilsa, ikkinchidan tamondan,

Bolalarning fikrlash jarayoni tezlashadi, muayyan belgilangan malakalarning mufassal shakllanishi osonlashadi. Bu vazifani to'liq bajarish maqsadida, eng avvalo, olimlar hamda maktablar, akademik litsey, kasb-hunar maktablari va oliy ta'lim muassasalarida ishlayotgan o'qituvchilar hamkorligida bir necha muammolarni yechish lozim.

Jumladan:

- yangi pedagogik texnologiyalarning mohiyatini aniqlash va uning nazariy asoslarini yaratish;

- uning prinsiplarini ishlab chiqish;

- pedagogik texnologiyalarni amalda qo'llashning samarali yo'llarini tanlash va hokazo.

Hozirgi vaqtda ta'lim jarayonida o'qitishning zamonaviy metodlari keng qo'llanilmoqda.

O'qitishning zamonaviy metodlarini qo'llash o'qitish jarayonida yuqori samaradorlikka erishishga olib keladi. Bu metodlarni har bir darsning didaktik vazifasidan kelib chiqib tanlash maqsadga muvofiq. An'anaviy dars shaklini saqlab qolgan holda uni ta'lim oluvchilar faoliyatini faollashtiradigan turli-tuman metodlar bilan boyitish ta'lim oluvchilarning o'zlashtirish darajasi o'sishiga olib keladi. Shuningdek ta'lim jarayonida innovatsion texnologiyalar, pedagogik va axborot texnologiyalarini o'quv jarayonida qo'llashga bo'lgan qiziqish, e'tibor kundan-kunga kuchayib bormoqda, bunday bo'lishining sabablaridan biri, shu vaqtgacha an'anaviy ta‘limda o'quvchini faqat tayyor bilimlarni egallashga o'rgatilgan bo'lsa, zamonaviy texnologiyalar ularni egallayotgan bilimlarini o'zlari izlab topishlariga, mustaqil o'rganib, tahlil qilishlariga, hatto xulosalarni ham o'zlari keltirib chiqarishlariga o'rgatadi. O'qituvchi bu jarayonda shaxsni rivojlanishi, shakllanishi,
bilim olishi va tarbiyalanishiga sharoit yaratadi va shu bilan bir qatorda boshqaruvchilik, yo'naltiruvchilik funktsiyasini bajaradi. Ta'lim jarayonida o'quvchi asosiy figuraga aylanadi.

Pedagogik texnologiya va pedagog mahoratiga oid bilim, tajriba va interaktiv metodlar o'quvchilarni bilimli, yetuk malakaga ega bo'lishlarini ta'minlaydi.

Hozirgi kunda dars jarayonlarida an'anaviy metodlar qo'llanilish natijasida, ta'lim oluvchilarning axborotni eslab qolish ko'rsatkichining eng yuqori darajasi 30 foizni tashkil etar ekan. Noan'anaviy metodlar qo'llanilganda esa, ularning axborotlarni o'zlashtirish darajasi yanada ortib boradi. Bugungi kunda barcha fanlar qatori ona tili darslarini ham hozirgi zamon talablariga muvofiqlashtirish, zamonaviy ta'lim metodlari asosida o'qitish yuzasidan faol ishlar olib borilmoqda.

«Ona tili va adabiyot» darslariga noan'anaviy darslarni olib kirish va uni ta'lim mazmuniga singdirish, dars o'tishning yangi-yangi usullarini topish Davlat ta'lim standartlari talablarini bajarishga zamin yaratadi. Inson shaxsini har tomonlama kamol toptirish, o'sib kelayotgan yosh avlodda umuminsoniy va milliy qadriyatlarga hurmat tuyg'usini uyg'otishda, milliy tilga, o'z xalqining an'analariga iftixor hissini kamol toptirishda «Ona tili va adabiyot» darslarining o'rni beqiyosdir. Shuningdek, hozirgi davrda XXI asr pedagogidan nafaqat nazariy bilim balki shu bor bilimni o'quvchilar ongiga samaraliroq usullar orqali yetkazish, berilgan bilimning oson, puxta va tez o'zlashtirilishiga zamin yaratish, o'quvchilar ongida mantiqiy fikrlash, ijodkorlik va ravonlikni shakllantirish ham talab etilmoqda. Albatta bunday vazifalar innovatsion texnologiyalar, turli xil interaktiv o'yinlar orqali amalga oshiriladi. Biroq ta'lim mazmuni, usuli va vositalarini "o'quvchilarning ijodiy, mantiqiy, obrazli va assotsiativ fikrlash, tafakkur qilish, tafakkur mahsulini og'zaki va yozma shakllarda nutq sharoitiga mos ravishda to'g'ri va ravon ifodash kompetensiyalarini rivojlantirish"2 bosh maqsadidan kelib chiqib, izchil va sistemali, aniq amaliy natijalarni olish nuqtai nazaridan tashkil etib ta'lim samaradorligini ta'minlash dolzarb muammoligicha qolmoqda. Ta'limda interfaol metodlarni qo'llashdan asosiy maqsad - o'qituvchining o'z pedagogik xazinasini qayta ko'rib chiqishiga

yordamlashish, yanada yuqri sifatli metodik yo'nalishga intilishini hosil qilish, kelgusi o'ylar, izlanishlar, tajribalarga undashdir. Ta‘lim mazmunini boyitishga oid ishlarni muntazam ravishda olib borish lozim.

Oquvchilar ma‘naviyatini shakllantirishda pedagogik omillarni ham ko’plab topsa bo‘ladi. Ular ta‘lim mazmunini yangi sifat bosqichiga ko’tarishga mustahkam didaktik asos bo’la oladi va ularni ta‘lim mazmuniga ustalik bilan kiritish esa, o’ziga xos innovatsion jarayon bo’lib, bunda o’qituvchidan yuksak pedagogik mahorat talab etiladi. Xulosa qilib aytganda, ona tili va adabiyot fanining chuqur o'zlashtirilishi zamonaviy pedagog foydalanadigan interfaol metodlar, o'yinlar va computer texnologiyalaridan oqilona foydalanish orqali yanada puxta,oson va tez bo'lishi mumkin. Ona tili darslari o‘quvchilarning mantiqiy fikrlashi, og’zaki va yozma nutqlarini rivojlanishi, o‘z fikrini erkin va ravon bayon eta olishi, so’zlarni to‘g’ri va o‘z o‘rnida qo’llash ko‚nikma va malakalari rivojlantirishda asosiy fan hisoblanadi. shuning uchun ta‘limning dastlabki bosqichidayoq ona tilini o‘qitishga alohida etibor berish lozim. So‘nggi yillar davomida ta‘lim tizimiga an‘anaviy metodlar bilan birga zamonaviy pedagogik texnologiya usullari kirib keldi. Ulardan ona tili ta‘limi jarayonida foydalanish bo‘yicha yutuqlar qo‘lga kiritildi.

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INGLIZ TILINI O‘QITISHDA ZAMONAVIY TEXNALOGIYALARDAN FOYDALANISH METODIKASI

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Zamonaviy texnologiyalarning rivojlanishi hayotimizning barcha jabhalarini, jumladan, ta‘limni ham misli ko’rilmagan darajada o’zgartirdi. Butun dunyo hukumatlari axborot texnologiyalari infratuzilmasi va tizimlarini takomillashtirish hamda ta’lim texnologiyalaridan foydalanish imkoniyatlarini kengaytirish uchun ta’limga katta mablag‘ sarflab, ta’limga texnologiyalarni joriy etishga katta ahamiyat bermoqda. Zamonaviy texnologiyalarni ta‘limga integratsiya qilish to’xtatib bo’lmaydigan tendentsiyaga aylandi. Turli darajadagi o’qituvchilardan ta‘lim jarayonida zamonaviy texnologiyalardan foydalanish malakasiga ega bo’lish talab etiladi.

Bilamizki, ingliz tili nafaqat ta`limda balki, texnologiya, internet, axborot xatto turizmda ham eng kerakli bo`lgan universal tilga aylanib ulgurdi. Lekin har bir rivojlanish yaxshi olingan va berilgan ta`limga borib taqaladi. Bundan tashqari ayni paytda virtual olamdan foydalanish, kompyuter grafikalari yaratish maksimal darajada kuchayib bormoqda qolaversa, mashhur veb brauzerlarning ko`pchiligi asosan

Amerika davlatida joylashgan, o`z-o`zidan ular ish tili ingliz tilida yuritiladi. Yoki oddiy hayotimizda foydalanadigan texnika ham inglizcha qo`llanilish yo`riqnomasiga ega. Demak ingliz tili nafaqat ta`lim sohasida odatiy turmushimizda ham zarur bo`lib bomoqda. Undan foydalanish uchun ta`lim jarayonida uni yaxshiroq egallashimiz zarur.Ingliz tili ta‘limida zamonaviy texnologiyalardan foydalanishning ilmiy va afzalliklarini yaxshiroq tushunish va ingliz tili o’qituvchilari va o’qituvchilarini zamonaviy texnologiyalarni o’qitishga integratsiya qilishgaundashdir. Bundan tashqari, ushbu maqola zamonaviy texnologiyalarni ta‘lim muassasalariga samarali integratsiyalashuviga ta‘sir etuvchi omillarni ko’rib chiqadi va ta‘lim siyosatini ishlab chiquvchilarga samarali ta‘lim haqida ma‘lumot beradi.

Zamonaviy texnologiyalarning rivojlanishi ta‘limda katta o’zgarishlarni keltirib chiqardi, bu ta‘lim muhiti, o’qitish mazmuni, o’quv shakli va boshqalarning o’zgarishi bilan tasdiqlanadi.

Ko’pgina tadqiqotlar shuni ko’rsatdiki, zamonaviy texnologiyalar ta‘lim natijalarini yaxshilashi mumkin. Shu sababli, butun dunyo hukumatlari zamonaviy texnologiyalarni joriy etish integratsiyasiga katta ahamiyat bermoqda.

Masalan, AQSH Ta’lim Departamenti ―Milliy ta’lim texnologiyalari rejasi 2010 (NETP2010)‖ni e’lon qildi, o‘quvchilarning o‘qishini yaxshilash uchun kundalik shaxsiy va kasbiy hayotimizda qo‘llaniladigan ilg‘or texnologiyalarni butun ta’lim tizimimizga tatbiq etishga qaratilgan;

Buyuk Britaniya ta‘limda texnologiyadan foydalanishning afzalliklari haqida odamlarning xabardorligini oshirish uchun "Texnologiyalarni qo’llash strategiyasi va keyingi avlod o’quv kampaniyasi" ni boshladi; Xitoy, shuningdek, texnologiyani ta‘limga integratsiyalashuvini kuchaytirish uchun "Ta‘limni raqamlashtirishning o’n yillik rejasi"ni ham chiqardi.

Mavjud ta‘lim siyosatiga ko‘ra ko’plab ta‘lim texnologiyalari sinflarga journey qilingan va o’qituvchilar o’quvchilarning akademik samaradorligini va texnologik savodxonligini oshirishga erishish uchun o’qitishda texnologiyani integratsiyalashga da‘vat etiladi.

Zamonaviy texnologiyalarning paydo bo’lishi va zamonaviy texnologiyalarning ta‘limga afzalliklarini isbotlagan tadqiqotlar biz ingliz tilini o’qitish va o’rganishning yanada samarali usuliga erishish uchun ingliz tili ta‘limida zamonaviy texnologiyalardan foydalanishimizni taklif qiladi.

Ushbu maqolada integratsiyaning nazariy jihatlari yoritilgantexnologiyasini ingliz tili ta‘limiga kiritish va ingliz tilini o’qitish va o’rganishda zamonaviy texnologiyalardan foydalanishning afzalliklari haqida gap boradi. Bundan tashqari, ta‘limda zamonaviy texnologiyalardan samarali foydalanish bo’yicha takliflar ham berilgan.

Tadqiqotda, asosan, zamonaviy texnologiyalarni ingliz tili ta‘limiga integratsiyalashning nazariy asoslari, an‘anaviy o’qitish usullarining kamchiliklari, ingliz tilini o’qitish va o’qitishda zamonaviy texnologiyalardan foydalanishning afzalliklarini tahlil qilish orqali sifat metodologiyasi qabul qilingan. Ingliz tili ta‘limi uchun zamonaviy texnologiyalardan foydalanish bo’yicha Web of Science va SCOPUS jurnallarida chop etilgan oldingi tadqiqot va konferentsiya materiallaridan foydalaniladi.

Zamonaviy texnologiyalarni qanday qilib samarali integratsiya qilish kerak?

Zamonaviy texnologiyalardan foydalanish ingliz tilini o’qitish va o’rganish samaradorligi sezilarli darajada oshirishi mumkin, bu ko’plab tadqiqotlar bilan tasdiqlangan. Zamonaviy texnologiyalarni ta‘limga integratsiyalash butun dunyo bo’ylab ta‘limning milliy strategiyasiga aylandi. Biroq, zamonaviy texnologiyalardan samarali foydalanish darsda texnologiyani joriy etishdan ko’ra ko’proq foydaliroqdir. Ya‘ni, texnologiyaga ega bo’lish o’qitishda texnologiyaning muvaffaqiyatli integratsiyasini anglatmaydi.

Tadqiqotlar shuni ko’rsatdiki, maktablar texnologiyaga boy bo’lsa-da, ko’plab mamlakatlarda sinfda o’qitishda hali ham an'anaviy o’qitish usullari ustunlik qiladi. Bu xuddi yangi poyabzal kiyish, lekin eski kiyimda yurish kabi yo’l.

Masalan, ko’pgina mamlakatlarda o’quv xonalari interfaol doskalar bilan jihozlangan. Biroq, ko’pgina o’qituvchilar ularni kurs dasturlarini taqdim etish uchun ishlatiladigan oddiy taqdimot vositalari sifatida qabul qilishadi.

Bunday holda, sinfda o’qitish hali ham talabalarga emas, balki o’qituvchiga qaratilgan. Tadqiqot shuni ko’rsatdiki, o’qituvchilarning texnologik

kompetentsiyalari sinfda o’qitishda texnologiyadan samarali foydalanishga ta‘sir qiluvchi asosiy omil hisoblanadi, chunki texnologiyaning o’zi ta‘limga ta‘sir qila olmaydi va uning ta‘limga ta‘siri faqat texnologiyadan foydalanishning bevosita amaliyotchisi bo’lgan o’qituvchi orqali amalga oshirilishi mumkin.

Shu sababli, texnologiyadan faol sinfda o’qitish uchun samarali foydalanish uchun o’qituvchilarning texnologik kompetentsiyasiga ahamiyat berish kerak. Pedagogik kadrlarni zamonaviy texnologiyalardan foydalanish malakasini oshirishga alohida e‘tibor qaratish lozim. Bu ta‘lim siyosatchilari, maktab rahbarlari, o’qituvchilari, o’qituvchilari va boshqalarning birgalikdagi sa‘y-harakatlarini talab qiladi.

Ta‘lim siyosatini ishlab chiquvchilar va maktab rahbarlari o’qituvchilarni faqat texnologiya dasturiy ta‘minoti va apparat vositalari haqidagi bilimlar o’rniga o’qitishni yaxshilash uchun texnologiyadan qanday foydalanishni o’rgatish rejalarini amalga oshirishlari kerak. O’qituvchilar texnologiya o’qitish va o’qitishga olib kelishi mumkin bo’lgan samaradorlikdan xabardor bo’lishi va uni o’qitish amaliyotiga faol kiritishi kerak.

Ta‘kidlash joizki, o’qituvchilar o’quv jarayoniga rasmlar, tasvirlar, audio, video, animatsiya va boshqalarni olib kelish uchun texnologiyadan foydalanadilar, sinfdagi darslarni yanada qiziqarli va zavqli qiladilar, ularning maqsadi o’qitish ehtiyojlariga xizmat qilish, ya‘ni. nafaqat o’yin-kulgi uchun, balki o’rganish natijalarini yaxshilash. Ta‘lim maqsadini va ushbu maqsadga erishish uchun texnologiyadan qanday qilib eng yaxshi foydalanish mumkinligini tushunish kerak.

Ushbu maqolada texnologiya integratsiyasining nazariy asoslari va ingliztilini o’qitish va o’rganishda zamonaviy texnologiyalardan foydalanishning afzalliklari muhokama qilindi. Zamonaviy texnologiyalar ingliz ta‘limiga ko’p jihatdan foyda keltirishi mumkinligi sababli, ingliz tilini o’qitish va o’rganishga
zamonaviy texnologiyalarni integratsiyalashgan holda an'anaviy o’qitish usullarini isloh qilish muhimdir.

Texnologiyadan to’g’ri foydalanilsa, ingliz tili ta‘limi samaradorligini sezilarli darajada oshirishi inkor etib bo’lmaydigan haqiqat bo’lsa-da, zamonaviy texnologiyalardan unumli foydalanish o’qituvchilarning zamonaviy texnologiyalardan ta‘lim maqsadlarida foydalanish bo’yicha bilimlarini o’z ichiga oladi. Shuning uchun o’qituvchilarning o’qitishda texnologik kompetentsiyasini oshirishga e‘tibor qaratish lozim. Ayni paytda, zamonaviy texnologiyalar yordamida ma‘lumotlarga osongina kirish mumkin.

Biroq, barcha ma‘lumotlar talabalar uchun foydali emas, hatto ularning ba‘zilari zararli. O’qituvchilar talabalarga qimmatli ma‘lumotlarni aniqlash va tanlashda yordam berish uchun javobgardir.

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TIL MILLAT KO‘ZGUSI: MILLIY O‘ZLIK VA MADANIY IDENTIFIKATSIYANING ASOSIY OMILI SIFATIDA

Dexkanova Mamlakat Ustaxaitovna
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Insoniyat jamiyatining rivojlanish jarayonida tilning o‘rni har doim markaziy bo‘lib kelgan, chunki u nafaqat muloqot vositasi, balki millatning ruhiyati, tarixi va madaniy merosining aks etishi sifatida namoyon bo‘ladi. Har bir inson tug‘ilishi bilan ma’lum bir millatga mansub bo‘lib, uning ajralmas qismi sifatida shakllanadi, va bu bog‘lanishda til eng muhim omil hisoblanadi. Til shunchaki aloqa qurish uchun emas, balki millatning orzu-umidlari, qalb nidosi va dunyoqarashini ifodalovchi murakkab tuzilma bo‘lib, millatni millat qiladigan asosiy belgilardan biri sanaladi. O‘zbek tili kabi qadimiy va boy tillar esa xalqning milliy o‘zligi va mustaqil davlatchiligining timsoli bo‘lib, uning tarixi xalqning ko‘p asrlik kechmishi bilan chambarchas bog‘liqdir. Bobokalonlarimiz tilni asrab-avaylab, uni taraqqiyot yo‘lida rivojlantirganlar, va bu orqali jahonga o‘z so‘zlarini yetkazganlar, ilmiy kashfiyotlar va badiiy asarlar yaratganlar[3]. Shu nuqtai nazardan, til millatning ko‘zgusi sifatida uning ichki olamini ochib beradi va globallashuv sharoitida uni saqlash milliy identifikatsiyani mustahkamlashning kaliti hisoblanadi.

O‘zbek tilining tarixiy rivojlanishi turkiy tillar oilasining eng qadimiy vakillaridan biri sifatida maydonga chiqqanligi bilan ajralib turadi, va bu jarayonda qadimgi turkiy tilning ta’siri katta bo‘lgan. XI asrdan boshlab mustaqil til sifatida shakllangan o‘zbek tili XIII asrga kelib eski o‘zbek adabiy tiliga aylandi, va bu

[3] 8. Sanaqulov, U. (2005). O‘zbek adabiy tili tarixining ilk davrlari. Ziyouz.com.

davrda Mahmud Qoshg‘ariy, Yusuf Xos Hojib, Ahmad Yugnakiy, Atoiy, Sakkokiy va Lutfiy kabi allomalar uning rivojiga beqiyos hissa qo‘shganlar. Masalan, Mahmud Qoshg‘ariyning “Devonu lug‘otit turk” asari turkiy tillarning lug‘at boyligini va grammatik tuzilishini yoritib, o‘zbek tilining asoslarini mustahkamlagan[4]. Ushbu mutafakkirlarning merosi tilning adabiy shakllanishida muhim o‘rin egallagan, chunki ular orqali til nafaqat og‘zaki, balki yozma manbalarda ham rivojlangan. O‘n to‘rtinchi va o‘n beshinchi asrlarda Amir Temur va temuriylar davrida til yangi bosqichga ko‘tarildi, va Alisher Navoiy o‘z asarlarini ona tilida yaratib, uning shuhratini jahonga tarannum eta olgan mutafakkirlarimizdandir. Hazrat Alisher Navoiy ona tilimizning lug‘at boyligi, badeiiy imkoniyatlari, uning go‘zalligi va nafosati yanada yorqin namoyon etib, xalqimiz uchun nodir asarlar yaratganlar. Zahriddin Muhammad Bobur, Muhammadrizo Ogahiy, Boborahim Mashrab, Muqimiy va Furqat kabi mumtoz adiblarning ijodida tilning badiiy imkoniyatlari va go‘zalligi yanada namoyon bo‘ldi, va bu misollar tilning millat madaniyatini shakllantirishdagi rolini ko‘rsatadi. Globallashuv sharoitida bunday tarixiy meros tilni saqlashning asosiy omili bo‘lib qolmoqda, chunki u xalqning azaliy qadriyatlardan biri sanaladi.

Globallashuv jarayoni har bir xalq uchun o‘z milliy manfaatlarini himoya qilish masalasi dolzarb hisobladi, va bu borada ona tilini asrab-avaylash, rivojlantirish va yosh avlodni unga hurmat ruhida tarbiyalash muhimdir. Bugungi kunda tilni begona so‘zlardan himoya qilish va uni keyingi avlodlarga yetkazish har bir fuqaroning burchi bo‘lib, bu milliy an’analar va qadriyatlarning saqlanishini ta’minlaydi. Masalan, O‘zbekiston Respublikasida o‘zbek tilini rivojlantirish bo‘yicha qabul qilingan qonunlar va dasturlar tilning ijtimoiy hayotdagi o‘rnini mustahkamlaydi, va bu globallashuvning salbiy ta’sirlariga qarshi choradir. Xalqaro miqyosda tilning obro‘sini oshirish esa yoshlarni vatanparvarlik ruhida tarbiyalashga yordam beradi, chunki til ajdodlar merosiga vorislikni ta’minlaydi.

O‘zbek tilining har tamonlama taraqqiy topishi va adabiy til sifatida qadimiy turkiy til sifatida maydonga kelishida turkiy til katta hissa qo‘shganini takidlash tabiiydur. Shu borada Mahmud Qoshg‘ariy, Yususf Xos Hojib, Ahmad Yugnakiy, Atoiy, Sakkokiy, Lutfiy kabi ilmu fan va adabiyot namoyandalarining xizmati va qoldirilgan merosi muhim o‘rin egallaganini qayd etishimiz joizdur.

Bir so‘z bilan aytganda, ajdodlarimiz ona tilimiz orqali jahonga o‘z so‘zini aytib kelganlar, ulkan ilmiy kashfiyotlar, badiiy durdonalar yaratganlar.

Bugungi globallashuv davrda har bir xalq har qaysi mustaqil davlat o‘z milliy manfaatlarini ta’minlash, bu borada, avvalo, o‘z madaniyatini, azaliy qadryatlarini, ona tilini asrab-avaylash rivojlantirish yosh avlodni qadryatlarimizga hurmatda bo‘lishni tilimizni begona so‘zlarda himoya qilishimiz uni boricha keyingi avlodqa yetqazish har birimizning burchimiz deb bilaman. O‘zbek tilining xalqimiz ijtmoiy hayotida va xalqaro miqyosida obro- e’tiborini tubdan oshirish, unib-o‘sib kelayotgan yoshlarimizning vatanparvarlik, milli an’ana va qadryatlarda sadoqat, ulug‘ ajdodlaimizning boy merosiga vorislik ruhida tarbiyalash, mamlakatimizda

[4] Qoshg‘ariy, M. (1072). Devonu lug‘otit turk. (Original work published 1072)

davlat tilini to‘laqonli joriy etishni ta’minlash dolzarb masalalardan sanaladi. Kuni kecha ya’ne o‘n to‘rtinchi oktyabr kuni Prezident Administratsiyasi rahbari Saida Mirziyoyeva Oksfort universitetida “O‘zbekshunoslik dasturi” ning rasmiy ochilishiga ishtirok etidi. Endilikda O‘zbek tili endi dunyodagi eng nufuzli universitetlardan birida o‘rganiladi. Oksfort universinenining Osiyo Yaqin Sharq tadqiqotlari fakultetida “Oksfokt o‘zbekshunoslik dasturi” yo‘lga qoyildi. Ushbu dastur doirasida dunyoning eng nufuzli universitetlaridan birida zamonaviy va qadimiy o‘zbek tillari o‘qitiladi. Bu esa o‘zbek tilini mavqeyini yanada oshirishga dunyoning barcha burchaklarida jaran sochishiga, ilk qadam qoyildi deya olamiz. Bu esa butun dunyo bizning boy merosimiz o‘tmishdagi buyuk ajdodlarimizga bo‘lgan qiziqishidan dalolatdur. Oksfortda o‘zbek va qadimiy o‘zbek tillarini o‘qitishning yo‘lga qo‘yilishi xalqimizning boy madaniy merosi etirofidir. Ona tilimizni asrash va rivojlantirish millat ravnaqi va garovidur.

Tilning millat ko‘zgusi sifatidagi roli harbiy kontekstda ham o‘z ifodasini topadi, chunki u milliy identifikatsiyani mustahkamlash va jamoaviy ruhni shakllantirishda muhim vositadir. Qurolli Kuchlarda til birlashtiruvchi omil bo‘lib, askarlarning milliy o‘zligini va vatanparvarlik tuyg‘usini kuchaytiradi. O‘zbekiston Qurolli Kuchlarida o‘zbek tili rasmiy til sifatida qo‘llanilishi askarlarning madaniy va ruhiy bog‘lanishini ta’minlaydi, va bu harbiy ta’limda milliy qadriyatlarning o‘rgatilishiga yordam beradi. Tarixiy misol sifatida, Amir Temur davrida turkiy til harbiy strategiya va buyruqlarning birligini ta’minlagan, va bu millatni zafarlariga olib kelgan[5]. Globallashuv sharoitida harbiy kontekstda tilni saqlash milliy xavfsizlikni mustahkamlashning bir qismi bo‘lib, chunki u begona madaniy ta’sirlarga qarshi turadi va jamoaviy identifikatsiyani saqlaydi. Bunday yondashuv tilning nafaqat madaniy, balki strategik ahamiyatini ko‘rsatadi.

Globallashuvda tilni saqlash misollari ko‘p, masalan, Fransiyada Fransiya Akademiyasi inglizcha so‘zlarni cheklab, milliy tilni himoya qiladi, va bu O‘zbekiston uchun namuna bo‘lishi mumkin[6]. Shuningdek, Meksikada nahuatl tilini saqlash bo‘yicha dasturlar globallashuvning salbiy ta’sirlariga qarshi choralar ko‘radi, va bu tilning madaniy merosini saqlashga yordam beradi. O‘zbek tilida ham bunday yondashuvlar tilning boyligini saqlash va rivojlantirishga xizmat qiladi, chunki ular millatni begona ta’sirlardan himoya qiladi.

Tilni saqlash va rivojlantirish bo‘yicha quyidagi takliflarni ilgari surish mumkin: birinchidan, maktablarda o‘zbek tilini o‘rgatish dasturlarini kuchaytirish va globallashuv ta’sirlariga qarshi modullar kiritish orqali yoshlarni tarbiyalash; ikkinchidan, harbiy ta’limda tilni milliy identifikatsiya vositasi sifatida ishlatish va askarlar uchun maxsus kurslar tashkil etish; uchinchidan, xalqaro universitetlar bilan hamkorlikni kengaytirish, masalan, Oksford dasturiga o‘xshash loyihalarni ko‘paytirish; to‘rtinchidan, tilni raqamli platformalarda targ‘ib qilish va begona so‘zlarni cheklovchi qonunlarni takomillashtirish orqali milliy madaniyatni himoya qilish. Bu takliflar tilning millat ko‘zgusi sifatidagi rolini mustahkamlashga xizmat qiladi.

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[5] Temur, A. (1405). Tuzukot-i Temuriy. (Original work published 1405)

[6] Académie française. (2020). Rapport sur la langue française. https://www.academie-francaise.fr/

Xulosa

Til millatning hayotiy ruhiyati va tafakkurining ifodasi bo‘lib, uni asrash avloddan avlodga o‘tkazish barchamizning muqaddas burchimizdir. Ona tiliga hurmat ona Vatanga, ajdodlarga va milliy qadriyatlariga hurmat demakdir, va til bor joyda millatning tarixi, madaniyati va ruhiyati yashaydi. Shu sababli, ona tilini sevish va unga hurmat bilan qarash milliy g‘ururimizni asrash va kelajagimizni mustahkamlashdir. Til millat ko‘zgusi bo‘lib, bu ko‘zgu doimo musaffo va porloq bo‘lishi kerak, chunki u millatni jahonga aks ettiruvchi vositadir.

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CHET TILDAN O‘ZLASHGAN SO‘ZLARNI MUSTAQIL DARSDA O‘RGATISH XUSUSIDA

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“Bizning til, adabiyotimizning eng so‘ng kunlari farg‘onali Umarxon zamonida edi. Til, adabiyotimiz Umarxon paytida birdan yashnab ko‘tarildi-da, undan keyin sekin-sekin pasaya boshladi. Bora-bora yiqilishning, yo‘qolishning eng og‘ir, eng qora daqiqalarini o‘tkazdi”.

Fitrat, “Tilimiz” maqolasidan

O‘zbekistonning Yevropa ta’lim muhitiga va kengashlariga kirib borishi hamda o‘z istiqbolini belgilashi yo‘lida chet tillarni o‘rganish-o‘rgatishning Umumyevropa kompetentsiyasi talablari asosida tashkil etilishi alohida ahamiyat kasb etmoqda. U yoki bu yo‘nalishning bo‘lajak mutaxassisi dunyoda yuz berayotgan sohaviy va ilmiy qiziqish doirasidagi yangilik va o‘zgarishlardan xabardor bo‘lishi bilan birga, o‘ta dolzarb ma’lumotlar va axborotlarni topa bilishi, o‘rganishi va mazmunini qayta ishlashi hamda o‘z faoliyatida foydalana olishi maqsadga muvofiqdir.

Dunyo tillari orasida bironta ham til yo‘qki, unda ozmi, ko‘pmi o‘zlashgan so‘z uchramasin yoki “ma’lum darajada aralashgan bo‘lmasin”. Dunyo tillarining umumiy soni ham oz emas. Hozirgi davrda 2500–3000 til borligi qayd etiladi. Bu tillariing har birining o‘z tarixi, taqdiri, jamiyat hayotida tutgan o‘rni va mavqei bor. Bundan tashqari, ular o‘zaro munosabat, hamkorlik, bir-biridan so‘z qabul qilish va o‘zlashtirish kabi xarakterlovchi belgi hamda xususiyatlarga ega [3:14].

Lekin qiyoslab ko‘rish mobaynida ko‘p so‘zlarning boshqa tillarga oid ekanligi aniqlandi. Nemis tili so‘zlari deb berilgan *abonent* (fransuzcha), *akkredetiv* (lotincha-fransuzcha), *arest* (lotincha), *bankrot* (italyancha), *garnitur* (fransuzcha), *granata* (lotincha), *gruppa* (fransuzcha-italyancha), *kansler* (lotincha), *kvartira* (lotincha-fransuzcha), *klaviatura* (lotincha-fransuzcha), *komendatura* (fransuzcha), *pavian* (fransuzcha), *panel* (fransuzcha), *partiya* (fransuzcha), *passajir* (fransuzcha), *passat* (niderlandcha), *politsiya* (grekcha), *plakat* (fransuzcha), *ratsion* (lotincha), signal (lotincha), *takt* (lotincha), *tush* (fransuzcha), *fanera* (fransuzcha), fokus (lotincha-fransuzcha), *front* (fransuzcha), *shtativ* (lotincha) boshqa tillarga oidligi aniqlandi [3:44].

Nemischa so‘zlarning o‘zbek tilida rod kategoriyasining berilishiga to‘xtaladigan bo‘lsak, tabiiyki, artikllar o‘z-o‘zidan tushib qoladi va grammatik rod, son bildiruvchi xususiyatlarini yo‘qotadilar. Bundan tashqari, rus tilida rod kategoriyasi bo‘lishiga qaramasdan, nemischa so‘zlar rus tiliga o‘zlashganida rodlarga mansubligi jihatidan anchagina o‘zgarishlarga duch kelgan. Bu o‘zgarishlarni quyidagi guruhlarga bo‘lib o‘rganish tavsiya etiladi:

1. Nemis tilida muayyan bir rodga qarashli otlar rus tiliga ham shu rodda qabul qilingan. O‘zbek tiliga rus tilidagi shakli kirib kelgan. Masalan: a) ikkala tilda ham mujskoy rod: *der Ranzen*–ranes, *der Bund* –bunt; b) ikkala tilda ham jenskiy rod: *die Mark* – marka, die Hiilse – gilza. Bu yerda qizig‘i shundaki, nemischa so‘zlar o‘zlarining qaysi rodga mansub bo‘lishidan qat’i nazar, rus tiliga sredniy rod bo‘lib qabul qilinmagan, ya’ni birorta o‘zlashma yo‘qki, rus tilida sredniy rodda qabul qilingan bo‘lsin.

2. Nemis tilidagi muayyan rod kategoriyasidagi otlar rus tiliga o‘zgarib, boshqa rod bo‘lib o‘tishgan va o‘zbek tiliga ularning rus tilidagi shakli olingan: a) mujskoy rod jenskiy bo‘lib: *der Schacht* – shaxta, *der Damm* – damba; b) jenskiy rod mujskoy bo‘lib: *die Rolle* –rolik, *die Klappe* – klapan; v) sredniy rod mujskoy bo‘lib: *das Malbrett* – molbert, *das Mundstilck* –mundshtuk; g) sredniy rod jenskiy bo‘lib: *das Rathaus* – ratusha, das *Fraulein* – freylina va boshqalar.

Ayrim misollar shuni ko‘rsatadiki, nemischa o‘zlashmalarga rus tilida qo‘shilgan rod yasovchi qo‘shimchalar o‘zbek tiliga qabul qilinganida tushib qolgan. Masalan,

nemischa *die Sprotte* so‘zi rus tilida: jenskiy rod – *shprota*, mujskiy rod –*shprot* va ko‘plikda–*shproti* shakllarida qo‘llaniladi. O‘zbek tiliga esa faqat *shprot* shakli kirib kelgan. Analogik misol sifatida *der Backenbart* so‘zini olish mumkin. Bu o‘zlashma ruschada jenskiy rod – *bakenbarda* va *bakenbardi* – ko‘plik formalariga ega. O‘zbek tilida esa *bakenbard* so‘zi hamma holatlar uchun ishlatiladi. Nemischa o‘zlashmalarning yuqoridagi tarif rus va o‘zbek tillariga qabul qilinganligi ularning ma’nosiga (sonini hisobga olmaganda) ta’sir ko‘rsatmaydi. Ammo butunlay boshqa holatni *der Kegel* so‘zida kuzatish mumkin. Bu o‘zlashma ham uch xil ko‘rinishda: *kegel* (kegl), *keglya* va *kegli* shaklida rus va o‘zbek tillariga kirib kelgan. Lekin uchalasi uch xil ma’no bilan o‘zlashgan: *kegel* –bosmaxona harflarining katta-kichiklik o‘lchami; *kegli* – ma’lum tartibda tikilgan figuralarni shar yumalatib yuborib yiqitish uyini; *keglya* – kegli uyinlaridagi butilkasimon yog‘och figura. *Der Kegel* so‘zi nemis tilida ko‘p ma’noli so‘zdir. Rus tilida shu ma’nolarini bir-biridan farqlash uchun grammatik rod va son kategoriyalari qo‘l kelgan [3:80].

Divan so‘zi o‘zbekchaga ruschadan o‘zlashgan, ruschaga esa fransuz tilidan kirgan. Fransuzchada *kursi, o‘rindiq, yumshoq mebel* ma’nosida qo‘llanadi. Fransuzlar bu so‘zni turkchadan olgan. Turk tilida u bir necha ma’noni anglatgan. Birinchi ma’nosi – sulton a’yonlari majlisi. Keyingisi – ana shu majlis o‘tkaziladigan, keng va uzun o‘rindiqlari bor xona. Bu xonadagi o‘rindiqlar ham divan so‘zi bilan ifodalangan. Bu so‘zning tamom boshqa ma’nosi ham bo‘lgan – u she’rlar to‘plamini anglatgan. *Divan* so‘zini izohli lug‘at o‘girish va yotish uchun mo‘ljallangan suyanchiqli, ikki chetida dastasi yoki yostiqchasi bo‘lgan yumshoq mebel deya ta’riflaydi. Bu so‘z jonli tilda ba’zan *devon* shaklida ham qo‘llanadi.

So‘zning forschadan bevosita o‘zlashgan shakli– devon Alisher Navoiy asarlarida yuqoridagi kabi ma’nolarda qo‘llangan. U *daftar, she’rlar to‘plami, davlat mahkamasi, davlat kirim-chiqim ishlari boshlig‘i, shoh saroyi* kabi turli ma’nolarni ifodalagan. Bu so‘z hozirgi o‘zbek tilida ham shunga o‘xshash ma’nolarda ishlatiladi. *Devon* Sharq mamlakatlarida davlatning bosh idorasini, ayrim vazirliklarning mahkamalarini, shunday mahkama binosini anglatgan.

Pijamaning asli-nasli forschaga borib taqaladi. Poy va joma so‘zlaridan, *oyoq uchun kiyim* degan ma’noni anglatadi. Yevropa tillariga hind tilidan o‘tgan. Rus tiliga esa nemis tilidan kirgan.

Dastlab yengil va keng, belda bog‘ich bilan tutib turiluvchi ishtonlar shunday atalgan. Poyjoma turkiy xalqlarda ichto‘n – ishton deb nomlangan.

Pijama Yevropaga XIX asr oxirlarida Hindistondan olib borilgan. Biroq u bu yerda XX asr boshlaridagina shuhrat qozongan. Pijama XX asrning 20-yillarida ayollar garderobiga ham kiritiladi, ammo o‘n besh yillardan so‘nggina ommalashadi. Hozir pijama asosan uyqu kiyimi sifatida ishlatiladi.

Kioska so‘zi bizga rus tilidan o‘zlashgan. Rus tiliga esa fransuz yoki nemis tilidan o‘tgan. Fransuzlar bu so‘zni turkchadan qabul qilgan. Turkchaga esa forschadan o‘tgan. Forscha ko‘shk o‘zbekchada ham qo‘llanadi. U Navoiy va Bobur asarlarida *bezakli bino, qasr* ma’nolarida ishlatilgan. Hozirgi tilimizda baland, bahavo qilib solingan yengil imoratni anglatadi va asosan o‘tmishdagi binolarni ifodalaydi.

Forscha *ko‘shk* qadimgi oromiy-suryoniy tillaridagi *ko‘shka* so‘ziga borib taqaladi. U *minora, saroy* ma’nosiga ega bo‘lgan. Bir paytlar shohlarning saroyi, boylarning hashamatli imoratlarini ifodalagan so‘z bugun torgina savdo uychasini anglatyapti.
Jasmin yoki Jasmina degan ismi keng qo‘llaniladi. Bugunda o‘zbek qizlariga ism sifatida tanlashadi. Jasmina ismidagi oxirgi *-a* xuddi Imona ismidagi kabi xato qo‘shilgan. Chunki so‘zning bunday shakli yo‘q.
Jasmin forscha yosuman so‘zining Yevropa tillaridagi ko‘rinishidir. Rus tilida bu so‘z dastlab yasmin shaklida qo‘llangan, XVIII asr oxirlaridan hozirgi ko‘rinishi ommalashgan. O‘zbek tilida bu so‘zning bevosita fors tilidan o‘zlashgan variantlari ham bor: yasmin, yosmin va yosuman. U xushbo‘y, oq, sariq, moviy to‘p gulli manzarali butadir. *Yosuman* shakli ko‘chma ma’noda hiylagar, makkor ayolni anglatadi. Shu nomdagi qahramon afsona, ertak va dostonlarda jodugar va hiylagar kampir obrazini gavdalantiradi. Masalan, Alisher Navoiyning “Farhod va Shirin” dostonidagi Yosuman yengilmas Farhodni hiyla bilan hushdan ketkazib, Xisrav huzuriga keltiradi.
Limon so‘zi dunyoning juda ko‘p tillarida uchraydi. sitrus mevani ifodalovchi bu so‘z Yevropa tillariga arab tili orqali yetib borgan. Asli forscha. Izohli lug‘at bu so‘zni asosan janubiy mamlakatlarda o‘sadigan doimo yashil subtropik o‘simlik va uning tuxumsimon sariq nordon xushbo‘y mevasi deya ta’riflagan. Limon oxirgi 20–25 yil ichida O‘zbekistonda ham ko‘p yetishtiriladigan mevaga aylandi.
Bu meva nomi Alisher Navoiy va Bobur asarlarida limu va lemu shakllarida uchraydi. “Boburnoma”da limonga shunday ta’rif beriladi: *Yana limudur, bisyor bo‘ladur, ulug‘lug‘i yumurtqacha bo‘lg‘ay, yumurtqa andomliqtur*.
Ba’zi tadqiqotlarda so‘zlarning kelib chiqishi quyidagi semantik guruhlarga ajratib ko‘rsatiladi: *Ximik tushunchani* ifodalovchi- Alchimie, Alchemie, e, Alkohol, r, Mumie, e, Natron, r, Elixier, s u.a.; *O‘simlik nomlari*- Alfa, e, Anilin, s, Berberitze, e, Haschisch, s, Safran, r u.a.; *Matematika va astronomiyani ifodalovchi tushunchalar*- Algebra, e, Algorithmus, r, Ziffer e, Azimut, s, u.a.; *Meva va sabzavot nomlari*- Aprikose, e, Aubergine, e, Limone, e; *Mato, materiallar nomlari*- Gamasche, e, Gaze, e, Kattun, r, Koton, r, Satin, r; *Hayvon nomlarini ifodalovchi*- Gazelle, e, Giraffe, e; yoki *Musiqa asboblari* - Gitarre, e; *Sport va uyin nomlari*- Hasard, s, Matt, matt, Schach, s schachmatt, rochieren, Racket, s. [1].
Qadimgi Rim madaniyati va davlatchiligi asnosida bir qancha sohalarga so‘zlar kirib kela boshlagan. Aynan o‘sha davrlarda Rim imperiyasining davlat tili lotin tili bo‘lgan. Nemis tili lug‘ati tarkibini quiydagi sohalar boyitgan: qishloq xo‘jaligi (Pflanze, ahd. pflanza, lat. planta. Wein, ahd. win, lat. vinum u.a.), harbiy (Kampf, ahd. kampf, lat. campus, Wall ahd. wal, lat. vallum u.a.), qurilish sohasida (Fenster ahd. venester, lat. fenestra, Kammer ahd. kamera, lat. camera u.a.), savdo-sotiq va uy anjomlari (Pfund, ahd. pfunt, lat. pundus, Tisch, ahd. tisc, lat. discus u.a).
Lotin tilidan so‘zlarning kirib kelishi keyinchalik ham davom etdi, chunki bu til nemis tili so‘z boyligining ortishiga boshqa tilllardan ko‘ra ko‘proq ta’sir etgan desak mubolag‘a bo‘lmaydi. Lotin tilidagi so‘zlar son jihatdan nafaqat nemis tili lug‘ati tarkibida, balki Yevropaning ko‘pgina tillari tarkibida ham salmog`i anchagina. Chunki ko‘pgina tilshunoslar Yevoropaning qator tillarining “Bobo tili”

sifatida lotin tilini e’tirof etishadi. Keyinchalik V-VII asrlarga kelib Germaniya hududida xristian dinining kengayishi natijasida yana lotin tilidan din va cherkov an’analari sohasiga (Kloster lat. claustrum, opfern lat. operari u.a.) oid so‘zlar o‘zlashdi. Lotin tili nafaqat din sohasi tili, balki u ilm-fan, ta’lim va davlat boshqaruvi sohalarida ham asosiy til hisoblangan [4].

Blis...[*nem.* Blitz-chaqmoq, yashin]-o‘zlashma qo‘shma so‘zlarning tarkibiy qismi bo‘lib, kuchli tezlik, tez o‘tadigan, bir on kabi ma’nolarni bildiradi. Mas.: blitsintervyu [blis... +*ingl*. Interview-uchrashuv]-qisqa, bir onli, qiziqarli suhbat, bliskrig [blis... + *nem.* Krieg-urush]-yashin tezligidagi urush; blissavol [blis...+savol]-uzoq uylashga vaqt berilmaydigan savol; blisturnir [blis...+*nem.* Turnier-musobaqasi]-tez o‘tkaziladigan yoki jamoaviy sport musobaqasi (mas.: tez muddatda, qoidagi binoan, 5 minutda o‘tkaziladigan shaxmat musobaqasi) [5].

Bron(y)... [nem. Brunja-zirh, qoplama, sovut]-o‘zlashma qo‘shma so‘zlarning tarkibiy qismi bo‘lib, shu so‘zlarning bron (zirh)ga aloqadorligini bildiradi. Mas.: bronedrezina, bronekater, bronepoezd, broneavtomobil [brone...+avtomobil]-pulemyot, ba’zan to‘p bilan jihozlangan, zirh bilan qoplangan harbiy avtomobil; bronetransportyor [brone...+ transportyor]-jang maydoniga askarlar tashiydigan va razvedka qiladigan zirhli mashina; bronteshar-bron (zirh)ni teshib o‘tadigan qurol turi [5].

... ITET [*nem.* -ität]- so‘z yasovchi qo‘shimcha; asosan, umumlashtiruvchi, jamlovchi mavhum otlar hosil qiladi va bu so‘zlar sifat, xususiyat (xossa), yig‘in, to‘planish kabi ma’nolarni bildiradi. Mas.: bonitet, vassalitet, immunitet, kvalitet, neytralitet, paritet, prioritet, suverenitet, fakultet, generalitet [*nem.* Generalität & *lot*. generalis-umumiy, asosiy, bosh + ...itet]- qurolli kuchlarning oliy rahbarlar tarkibi; generallik unvoniga ega bo‘lgan shaxslar; mentalitet [*nem.* Mentalität & *lot*. mentus, mentalis-aqliy+... itet]- ayrim kishi yoki ijtimoiy guruhga xos fikrlash tarzi, aqliy qobiliyat darajasi, ma’naviy salohiyat, rasm-rusumlar, urf-odatlar, diniy e’tiqod va boshqalar; munitsipalitet [*nem.* Municipalität & *lot.* municipium-o‘z-o‘zini boshqaruvchi jamoa +... itet]- bir qancha mamlakatlarda: mahalliy o‘z-o‘zini boshqarish organi va u egallagan, joylashgan bino [5].

... Meister [*nem.* Meister-usta, rahbar]-o‘zlashma qo‘shma so‘zlarning ikkinchi tarkibiy qismi bo‘lib, biror sohadagi mahorat egasi, usta, mutaxassis degan ma’nolarni ifodalaydi. Mas.: baletmeyster, brandmeyster, kapelmeyster, losmeyster, tansmeyster, grossmeyster [nem. Großmeister & groß- katta, yuqori+ ... meyster]-shaxmat yoki shashkadagi eng oliy sport unvoni; konsertmeyster konsert + ... meyster] -1) orkestrdagi barcha skripkalar ergashadigan skripkachi; 2) orkestrning torli cholg‘u asboblar guruhlaridagi asosiy boshqaruvchi sozanda; 3) konsertlarda xonandalar, sozandalarga muayyan partiyani o‘rgatuvchi, mashq qildiruvchi pianinochi; pochmeyster [pochta+... meyster]- chor Rossiyasida va boshqa ba’zi mamlakatlarda: shahar pochta xizmati boshlig‘i; xormeyster [xor +... meyster]- xor rahbari, dirijori [5].

... MEN, ... MAN [*ingl.* man, *nem.*, *goll*. Mann- odam, kishi]-o‘zlashma qo‘shma so‘zlarning ikkinchi tarkibiy qismlari bo‘lib, o‘zi qo‘shilgan birinchi so‘z anglatgan sohada, joyda faoliyat yurituvchi shaxs nomini bildiradi. Mas.: biznesmen,

ombudsmen, rekordsmen, sportsmen, supremen, kongresmen. Flagman [*nem*. Flaggeman *goll*. vlagman-bayroqdor]-flot yoki eskadra komandiri; 2) komandir joylashgan va uning bayrog‘i ko‘tariladigan kema.
OBER ... [*nem*. Ober-bosh, yuqori, katta] -o‘zlashma qo‘shma so‘zlarning birinchi qismi bo‘lib, lavozim yoki biror sifatning yuqoriligini, kattaligini ko‘rsatadi. Mas.: ober-konduktor, ober-ofitser, ober-prokuror, oberton [ober... +... ton]- 1) texnikada: asosiy tonga nisbatan ancha yuqori chastotali murakkab tebranishlardan tashkil topgan ton; 2) musiqada: asosiy tovush bilan birga paydo bo‘ladigan va unga boshqacha tus beradigan tovush[5].
PLAS... [*nem.* Platz -joy, maydon & *fr*. place]-qo‘shma so‘zlarning tarkibiy qismi bo‘lib, muayyan joy, maydon ma’nolarini bildiradi. Mas.: plasdarm [fr. Place d’armes-qo‘shinlar uchun maydon]-hujum qilayotgan qo‘shinlar tomonidan suvning qarshi qirg‘og‘ida egallangan yoki qarama-qarshi qirg‘oqqa chekinayotgan qo‘shinlar tomonidan tutib turilgan joy; [*nem.* Platz -joy + Karte- bilet]- uzoq yo‘llarga yuradigan poezd vagonlaridagi alohida joy uchun beriladigan chipta [5].
RENTGENO ... [nem. Röntgen -nemis fizigi Vilgelm Rentgan nomidan]-o‘zlashma so‘zlarning tarkibiy qismi bo‘lib, shu so‘zlarning rentgan nurlari, ular yordamida turli kasalliklarni aniqlash va davolash bilan aloqadorligini ko‘rsatadi. Mas.: rentgenanatomiya, rentgendiagnostika, rentgenologiya, rentgenometr, rentgenometriya, rentgenospektroskopiya, rentgenoterapevt, rentgenotexnika, rentgenogramma [5].
Mustaqil ta’lim darslarida ushbu lug‘at va chet tildan kirib kelgan o‘zlashgan so‘zlarning o‘rgatishda. ya’ni ularni nutq faoliyati turlarini o‘rgatishda qo‘l keladi. Shuningdek, og‘zaki va yozma matnlarni o‘zlashtirish jarayonida tarjima qilish va nutqda bevosita qo‘llash kursantlarda malaka va ko‘nikmalarning shakllanishiga olib keladi.
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THEORETICAL ASPECTS RELATED TO DIFFERENTIATED INSTRUCTION

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Introduction

Differentiated Instruction (DI) is considered one of the teaching approaches, meaning it includes all the diverse learning needs that fit to all. It also enables students to absorb information, process, and convey it in ways that is suitable with their unique learning styles. In DI, learners come from different backgrounds. In other words, they possess diverse strengths and weaknesses; they have their own interests, necessitating varying support from teachers to have effective learning outcomes. Despite adhering to a strict curriculum, teachers work out intensive grouping techniques and methods to meet students' needs. And, in turn , differentiated instruction offers various benefits both for students and teachers by allowing every learner to get content or knowledge in a way that fits to their level, interest, and the most importantly one - style (visual, auditory, kinesthetic, etc.). On the other hand, this approach promotes equity in learning and improves motivation in class. Despite students' readiness level or background, all of them could benefit and succeed equally. Because teacher's instruction and attitude are often tailored to each learner's level and interest, that leads to better academic performance. When it comes to teachers, if they use differentiated instruction, it can provide better classroom management which helps them conduct lessons without misunderstanding or mental distress because engaged students are less likely to behave badly during the lesson. So this teaching approach can build a supportive environment between students and teachers, as well as between students and students. Also, it helps teachers modify content, process, and outcomes according to individual learners' abilities, interests, and readiness levels [1].

The concept of differentiated instruction is based on the belief that students learn in different ways and that effective teaching must account for these differences. Carol Ann Tomlinson, one of the key theorists in this field, defines differentiated instruction as a method in which teachers proactively plan varied approaches to what students need to learn, how they will learn it, and how they will show what they have learned [2]. This concept promotes inclusion and ensures that every learner has an equal opportunity to achieve academic success.

Constructivism serves as a major theoretical foundation for differentiated instruction. According to this theory, learners actively construct knowledge through experience and reflection. Jean Piaget emphasized that learning occurs when students engage in problem-solving and discovery-based tasks appropriate to their developmental stage [3]. Therefore, differentiated instruction allows teachers to

design lessons that are developmentally suitable for each learner, fostering deeper understanding.

Lev Vygotsky's Social Learning Theory is another key theoretical base for differentiated instruction. His concept of the Zone of Proximal Development (ZPD) explains that students learn best when tasks are slightly above their current ability but achievable with support [4]. Teachers use differentiation to adjust their instruction and provide scaffolding that helps students progress from guided to independent learning.

Howard Gardner's Theory of Multiple Intelligences also provides strong theoretical support for differentiated instruction. He proposed that individuals possess different types of intelligences—linguistic, logical-mathematical, spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal, and naturalistic [5]. Differentiated instruction enables teachers to create learning activities that cater to multiple intelligences, ensuring that all students can engage meaningfully in the learning process.

Differentiated instruction offers several significant benefits for both students and teachers. It promotes student engagement by addressing diverse learning styles and preferences. Students become more motivated and confident when they experience success at their level of readiness. Furthermore, it encourages active participation, creativity, and collaboration in the classroom [6]. Teachers who apply differentiated instruction often report better classroom management and improved student outcomes.

Despite its many benefits, implementing differentiated instruction also presents challenges. Teachers may find it time-consuming to plan multiple learning activities for students at different levels. A lack of resources, training, or administrative support can also make the process difficult [7]. Additionally, assessing individual progress in a differentiated classroom requires flexibility and creativity in evaluation methods.

To apply differentiated instruction effectively, school teachers should begin by assessing students' readiness levels, learning preferences, and interests. Lesson planning should include a variety of activities that allow for choice and flexibility. Using group work, peer learning, and project-based learning can help meet diverse student needs. According to Heacox [8], teachers should also integrate ongoing formative assessment to guide instruction and provide feedback that supports individual growth.

Hall [9] suggests that collaboration among teachers is key to sustaining differentiated practices. When teachers share strategies, resources, and experiences, it becomes easier to design inclusive lessons that benefit all learners. Professional development and support from school leadership are also critical for successful implementation.

Conclusion

The theoretical aspects of differentiated instruction show that it is not just a teaching technique, but a philosophy based on respect for student diversity. Grounded in constructivism, Vygotsky's social theory, and Gardner's multiple intelligences, it

provides a framework for meeting individual learning needs. When applied thoughtfully, differentiated instruction leads to equitable and effective education where every student is given the chance to succeed.

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СУЩНОСТЬ И ЗНАЧЕНИЕ ВНЕАУДИТОРНОЙ РАБОТЫ ПРИ ОБУЧЕНИИ АНГЛИЙСКОМУ ЯЗЫКУ В ВОЕННО-АКАДЕМИЧЕСКИХ ЛИЦЕЯХ

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Современная система образования, особенно в специализированных образовательных учреждениях – таких как военно-академические лицеи, – требует комплексного подхода к формированию личности учащегося. Особое значение приобретает внеаудиторная деятельность, которая, дополняя учебный процесс, способствует развитию патриотизма, гражданской зрелости, дисциплины, социальной ответственности, а также языковой и коммуникативной компетентности. Учитывая возрастающую роль иностранного языка в современном мире, всё более актуальной становится интеграция английского языка в структуру внеаудиторной работы.

Под внеаудиторными занятиями по английскому языку понимаются необязательные систематические занятия учащихся во внеурочное время под руководством учителя. Главной целью этой внеаудиторной деятельности является создание условий для гармоничного развития учащихся – не только

в академическом, но и в нравственно-эстетическом, физическом и коммуникативном плане, где в числе приоритетных задач можно выделить воспитание уважения к военной службе и героическим традициям Родины, формирование устойчивой мотивации к изучению английского языка как средства межкультурного общения, развитие творческих и лидерских качеств, социализация и расширение общего кругозора учащихся.

В педагогической науке изначально сформулированы признаки, отличающие внеаудиторную работу от аудиторной. Говоря об организации внеаудиторных занятий, мы, прежде всего, подразумеваем следующее: разработка замысла, планирование, подготовительные мероприятия, мониторинг, прогноз. Основные отличия внеаудиторных занятий от традиционных организационных форм обучения заключаются в том, что урок (или учебная пара) ограничен стандартом, учебной программой, учебником, временными рамками, а выбор темы, содержания, структуры, продолжительности внеаудиторного занятия во многом принадлежит учителю и зависит лишь от индивидуальных особенностей обучаемых, посещающих
эти занятия. Таким образом, внеаудиторные занятия — огромный методический полигон для творчества учителя. Учитель сам становится автором этих занятий.

Потенциал работы, выходящей за рамки учебного расписания, можно охарактеризовать следующими положениями:

– исследователи выделяют содержательную составляющую, которая предоставляет возможность выйти за пределы программного материала и тем самым позволяет проявить свои личностные качества в полной мере и реализовать свой творческий потенциал;

– внеаудиторная работа – это совместное бытие и совместная деятельность учащихся с преподавателями и другими обучаемыми, которое формирует опыт нравственного поведения через взаимодействие с различными людьми, обусловливает социокультурную идентификацию обучающихся и влияет на создание ценностной общности в лицейской среде;

– ей присущ конвергентный характер, раскрывающий междисциплинарные связи в образовательно-воспитательной среде лицея.

– на макроуровне через взаимодействие с другими образовательными учреждениями проявляется «средовой характер», который «расширяет представления обучаемых о законах нравственности и морали в современном мире, дает информацию к размышлению о выборе собственного культурного развития».

В связи с тем, что посещение внеаудиторных занятий, в отличие от традиционной организационной формы обучения, необязательно, на первый план выходит необходимость мотивации, заинтересованности учащихся.

В педагогике традиционно представлено несколько классификаций форм внеаудиторной работы учащихся:

1) по охвату участников: массовые (тематические вечера и т.п.), групповые (тематический клуб, олимпиады, выпуск газеты и т.п.) и индивидуальные

(реферат и т.п.); 2) по длительности мероприятий: систематические (тематический кружок, школьный музей и т.п.) и эпизодические (встречи с интересными людьми, постановка спектаклей и т.п.); 3) по направлениям: военно-патриотическая, краеведческая, экскурсионная, научно-исследовательская и т.д.; 4) по источникам познания: работа с книгой или наглядностью, «живое слово» и др. [1]

Изучая опыт отдельных учителей, которые много лет успешно занимаются организацией и проведением внеаудиторных занятий по английскому языку в военно- академических лицеях, мы пришли к выводу, что дидактическими целями и задачами таких занятий, как правило, являются: повышение уровня языковой компетенции учащихся; углубление и расширение знаний по английскому языку; развитие интереса учащихся к предмету; развитие их языковых способностей; воспитание у учащихся интереса и вкуса к самостоятельным занятиям английским языком; воспитание и развитие инициативы и творчества; интеллектуальное развитие; подготовка к практической творческой деятельности; повышение общего уровня развития учащихся; подготовка учащихся к дальнейшему образованию и самообразованию.

Для реализации основной цели решения названных важных задач внеаудиторной деятельности существуют различные формы и методы работы, которые подбираются с учётом возраста учащихся, их интересов, уровня подготовки и целей воспитания. Среди наиболее эффективных можно перечислить предметные кружки и факультативы; тематические мероприятия и праздники с включением элементов английского языка; проектная и исследовательская деятельность, включающая создание презентаций, буклетов и видеоматериалов на английском языке; интерактивные формы – квесты, викторины, конкурсы, настольные игры, дискуссии; экскурсии, выставки и встречи с военными, ветеранами, иностранными гостями; военно-спортивные и культурные мероприятия, дополненные простыми командами или элементами английской лексики.

Методически корректно организуя внеаудиторные занятия по английскому языку, учитель должен опираться на методические принципы, которые соответствуют именно этой форме учебной деятельности и позволяют организовать ее в наиболее оптимальных вариантах, с наиболее оптимальными результатами.

Методические принципы внеклассной работы вытекают из специфики этой формы учебной деятельности, из целей и задач внеурочной работы по данной дисциплине, из существующих особенностей английского языка, как учебного предмета. Основными при организации внеклассных мероприятий следует считать следующие принципы:

– принцип добровольности. В отличие от учебных занятий, которые носят обязательный характер, в различных внеаудиторных мероприятиях учащиеся принимают участие не ради оценивания своей учебной деятельности, а из

желания познать непознанное. Добровольность вступления обязывает учащихся к дисциплинированности и активности.
– Принцип равного п р а в а как сильных, так и слабых школьников на участие в любом внеаудиторном мероприятии по английскому языку.
– Принцип избирательности. Конкретные условия, в которых организуется внеаудиторная работа (возраст и подготовленность учащихся, наличие у них интереса к английскому языку, направленность и качество этого интереса, этап внеклассной работы и т. д.), так же как и задачи, стоящие перед нею, требуют ограничения содержания работы. При этом не имеет значения, обязательная это программа по английскому языку или наука о языке во всей своей сложности. Принцип избирательности реализуется во внеаудиторной работе многопланово, охватывая и содержание (выбор направления, конкретной темы, определение ее объема и аспекта подачи материала), и форму.
– Принцип научной углубленности. Избранный для внеаудиторных занятий материал не может повторять в объеме и характере работы изученное на аудиторном учебном занятии. Действие этого принципа проявляется не только в том, что на внеаудиторных занятиях находят место темы, не включенные в обязательную программу или слабо в ней представленные, но и в том, например, что программные темы даются здесь шире, чем в учебнике.
– Принцип практической направленности. Реализация принципа практической направленности проявляется в тесной связи изучения английского с жизнью: показ учащимся роли английского языка в разных ее областях, практической значимости получаемых знаний. Для этого учитель находит убедительные примеры конкретного приложения не только языка в целом или каких-то его разделов, но и самых разных явлений, отдельных фактов.
– Принцип занимательности. Данный принцип находит свое выражение в разнообразии и вариативности форм внеаудиторных занятий, методов и приемов работы.
– Принцип связи обучения с жизнью. Реализация этого принципа позволяет обеспечить тесную связь внеаудиторной работы по английскому языку с условиями жизни и деятельности обучающихся. Основные условия реализации этого принципа, следующие: систематическое ознакомление курсантов с актуальными событиями в жизни нашей страны и за рубежом; широкое использование краеведческого материала; встречи с людьми, использующими английский язык в своей профессиональной деятельности.
– Принцип коммуникативной активности обучающихся. Предпосылкой более высокой коммуникативной активности обучающихся во внеаудиторной работе является возможность выбрать наиболее интересующий и доступный вид деятельности: ведение переписки с зарубежными коллегами, чтение книг на изучаемом языке, развитие умений и навыков устной речи на занятиях научного кружка и т.д.
– Принцип учета уровня языковой подготовленности обучающихся и преемственности внеаудиторной работы с учебными занятиями иностранного

языка. От понимания содержания используемого материала, готовности обучающихся включать его в речевую деятельность во многом зависит формирование интереса к иноязычной деятельности.

– Принцип сочетания коллективных, групповых и индивидуальных форм работы. Умелое сочетание коллективной, групповой и индивидуальной форм работы основано на хорошем знании преподавателями контингента обучающихся, их интересов, возможностей, планов. Это позволяет оптимально подобрать партнёров, распределить их роли. Индивидуальные, групповые и коллективные виды деятельности должны органически сочетаться между собой.

– Принцип межпредметных связей в подготовке и проведении внеаудиторной работы по иностранному языку. В осуществлении межпредметных связей реализуется одно из требований системного подхода к проводимой работе по обучению и воспитанию обучаемых. С учётом этого требования внеаудиторная работа по иностранному языку проводится не изолировано, а тесной взаимосвязи с другими учебными предметами. Включение правового материала позволяет значительно уменьшить междисциплинарные барьеры. В процессе осуществления различных межпредметных связей курсанты убеждаются, что им нужна не механическая сумма знаний по различным предметам, а их взаимосвязанная система, способная к динамической перестройке, что требует специфика их будущей профессиональной деятельности [2].

Эффективность и результативность внеаудиторной работы зависит как от учета указанных выше принципов, так и от соблюдения следующих условий: вовлечение в работу всех обучающихся, независимо от уровня их знаний; сочетание инициативы обучающихся с направляющей ролью преподавателя; занимательность и новизна содержания, форм и методов работы; эстетичность всех проводимых мероприятий; четкая организация и тщательная подготовка всех запланированных мероприятий; наличие целевых установок и перспектив деятельности; широкое использование методов педагогического стимулирования активности учащихся; гласность. Все вышеназванные принципы и условия дополняют друг друга и в комплексе обеспечивают целенаправленное, последовательное, систематическое и, вместе с тем, разностороннее влияние на развитие личности.

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https://studfile.net/preview/9572299/page:4/

XITOY TILIDA LOKATIVLARNING IFODALANISH XUSUSIYATLARI HAQIDA

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Xitoy tilida lokativlarning katta qismi ko‘makchilar orqali ifodalanadi. Ko‘makchilarning grammatik xususiyatlari fe’llar bilan o‘hshash. Ko‘makchilar ot, olmoshdan oldin yoki keyin qo‘llanadi. Gapda tarkibida ko‘makchi mavjud bo‘lgan lokativlikni ifodalaydigan so‘z birikmasi hol vazifasini bajaradi va narsa-hodisaning, harakatning vaqtini, joyini ifodalash uchun qo‘llanadi[7]. Masalan:

我在家等你

“Wo zai jia deng ni.”

“Men seni uyda kutaman.”

Ushbu gapda 在家 “zai jia” harakatni sodir bo‘ladigan joyni ifodalaydi.

Xitoy tilida ko‘makchilar soni ko‘p emas, lekin ularning qo‘llanish doirasi keng, undan tashqari bitta ko‘makchi turli xil vaziyatda har xil grammatik xususiyatlarga ega bo‘ladi. Xitoy tilida vaqtni va o‘rin-joyni ifodalovchi ko‘makchilar yordamida lokativlarni ifodalash mumkin.

Lokativlikni ifodalovchi ko‘makchilarning o‘ziga xos grammatik xususiyatlari haqida gapirgan quyidagizlarni ajratib ko‘rsatish kerak.

1) Xitoy tilida ba’zi so‘zlar ham fe’l ham ko‘makchi bo‘lib hisoblanadi[8]. Masalan, 在 “zai” fe’li:

小明不在家。“Xiaomin bu zai jia.” “Siyaomin uyda emas.”

书在桌子上放着。“Shu zai zhuozi shang fangzhe.” “Kitoblar stol ustida.”

Birinchi gapda 在 “zai” fe’l, ikkinchi gapda esa ko‘makchi vazifasida qo‘llanadi.

2) Lokativlikni ifodalovchi ko‘makchilar reduplikativ shaklga ega emas[9].

3) Ko‘makchilar gapda yakka holda qo‘llanila olmaydi, shunigdek, yakka holda gapning egasi, kesimi yoki boshqa bir bo’lagi vazifasini bajara olmaydi. Masalan, 阿里从 “Ali cong”, 从图书馆 “cong tushuguan” deb bo‘lmaydi. Biroq, agar, masalan, 你在大学学习吗？ “Ni zai daxue xuesi ma?” deb savol berilsa 在“zai” deb javob bersa bo‘ladi. Bu, o‘z navbatida, istisno bo‘lib hisoblanadi. Boshqa barcha hollarda ko‘makchilarni yakka holda qo‘llab javob berib bo‘lmaydi. Masalan: 这本

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[7]故播刘。实用现代汉语语法。- 北京，2012年。- 264页。

[8]故播刘。实用现代汉语语法。- 北京，2012年。- 268页。

[9]高级汉语。- 华语教学出版社，2011年。 - 67页。

书从图书馆借的吗？“Zhe ben shu cong tushuguan jiede ma?” savoliga**从** “cong” deb javob berib bo‘lmaydi[10].

Lokativlikni ifodalovchi tarkibida ko‘makchisi bor so‘z birikmasi gapda *hol* vazifasini bajaradi. Masalan:

我的一个老同学从上海来了。

“Wode yige laotongxue cong Shanghai laile.”

“Mening bitta sobiq kursdoshim Shanhaydan keldi.”

Shuningdek, *aniqlovchi* vazifasini ham bajaradi:

李希光是中国科技工作者学习的榜样。

“Li Xiguang shi Zhongguo keji gongzuozhe xuexide bangyang.”

“Li Siguang Xitoy ilm va texnika ahlining havas qiladigan insoni.”

To‘liqlovchi vazifasida ham qo‘llanadi:

鲁迅生于1881**年**[11]。

“Lu Xun shenyu 1881 nian.”

“Lu Sin 1881 yilda tug‘ilgan.”

他来自美国南部的一个城市[12]。

“Ta lai zi Meiguo nanbude yige chengshi”

“U Amerikaning janubiy qismidan kelgan.”

To‘ldiruvchi vazifasida ko‘pincha **在** “zai” yoki **是** “shi” fe’lli gaplarda qo‘llanadi:

我初次见到您是在一次电影招待会上。

“Wo chuci jiandao nin shi zai yici dianying zhaodaihui shang.”

“Men sizni birinchi marta kino taqdimotida uchratganman.”

Ega vazifasida ham qo‘llanadi:

从8:00 **到**12:00**是工作**时间。

“Cong 8:00 dao 12:00 shi gongzuo shijian.”

“Ish vaqti ertalab soat 8:00 dan 12:00gacha.”

Quyida lokativlikni ifodalovchi ko‘p qo‘llaniluvchi ko‘makchilar haqida to‘htalib o‘tamiz.

从 “cong” ko‘makchisi haqida.

从“cong” ko‘makchisi narsa-hodisani ro‘y bergan (berayotgan) boshlang‘ich punktini bildiradi, bu holda ushbu ko‘makchidan keyin odatda joyni yoki yo‘nalishni ifodalovchi so‘zlar qo‘llanadi. Masalan:

他姐姐从美国来了。

“Ta jiejie cong Meiguo laile.”

“Uning opasi Amerikadan kelgan.”

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[10]丁声树。现代汉语语法讲话。商务印书馆， 1961年。- 163 页。

[11]故播刘。实用现代汉语语法。- 北京，2012年。- 269页。

[12]朱德藩。现代汉语语法研究。商务印书馆，2007 年。- 211页。

明天大家先到我家集合，从我这儿走比较近。

“Mingtian dajia xian dao wo jia jihe, cong wo zher zou bijiao jin.”

“Ertaga hamma avval mening uyimda yig‘iladi, menikidan borish yaqinroq.”

Shu bilan birga **从** “cong” ko‘makchisi narsa-hodisani ro‘y bergan (berayotgan) boshlang‘ich vaqtini bildiradi, bu holda ushbu ko‘makchidan keyin vaqtni ifodalovchi so‘zlar qo‘llanadi. Masalan:

他从昨天下午开始就有点不舒服。

“Ta cong zuotian xiawu kaishi jiu you dian bu shufu.”

“U kecha tushlik paytidan boshlab o‘zini yomon his qildi.”

Shuningdek, **从** “cong” ko‘makchisi narsa-hodisani kelib chiqishini ham bildiradi, masalan:

汉语的各种方言都是从古代汉语演变分化出来的。

“Hanyude gezhong fangyan dou shi cong gudai hanyu yanbian fenhua chulaide.”

“Xitoy tilidagi turli xil shevalar qadimgi xitoy tilidan o’zgargan holda ajralib chiqqan.”

从 “cong” ko‘makchisi yordamida turli xil lokativlikni ifodalovchi konstruktsiyalar hosil bo‘ladi: [“**从**…**到**…”] [“cong…dao…”], [“**从**…**起**…”] [“cong…qi…”], [“**从**…**以来**…”] [“cong…yilai…”], [“**从**…**往**…”] [“cong…wang…”], [“**从**…**以后**…”] [“cong…yihou…”] va boshqalar.

[“**从**…**到**…”] [“cong…dao…”] konstruktsiyasi narsa-hodisaning boshlanish vaqtini, joyini, shu bilan miqdorni ham ifodalaydi, o‘zbek tiliga “…-dan…-gacha” deb tarjima qilinadi. Gapda hol, kesim, ega, to‘ldiruvchi va aniqlovchi vazifasida qo‘llanishi mumkin. Masalan, ushbu konstruktsiya ishtirok etgan so‘z birikmasining hol vazifasida qo‘llanilishiga oid misollarni ko‘rib chiqamiz:

那天，从天亮到深夜，全城的鞭竹声不绝于耳[13] 。

“Na tian, cong tianliang dao shenye, quanchengde bianzhusheng bu jueyu er.”

“O‘sha kuni erta tongdan tungacha hamma yoqda paqildoqlarni ovozi tinmadi.”

Ushbu konstruktsiya ishtirok etgan so‘z birikmasining kesim vazifasida qo‘llanilishiga oid misolni ko‘rib chiqamiz:

海风，**从八**级到九级，**又从九**级到十级[14]。

“Haifeng, cong ba ji dao jiu ji, you cong jiu ji dao shi ji.”

“Dengiz shamolining tezligi sakkizdan to‘qqizgacha, so‘ngra to‘qqizdan o‘n m/s gacha o‘zgardi. ”

Ushbu konstruktsiya ishtirok etgan so‘z birikmasining ega vazifasida qo‘llanilishiga oid misollarni ko‘rib chiqamiz:

从开花到果子成熟，大约得三个月。

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[13]故播刘。实用现代汉语语法。- 北京，2012年. - 274页。

[14]高级汉语。华语教学出版社，2011年 - 45页。

“Cong kaihua dao guozi chengshu, dayue dei san ge yue…”
“Daraxtlarning gullaganidan to mevalarni pishishiga qadar hali yana uch oy bor.”

从城市到农村有一千多公里的路程。

“Cong chengshi dao nongcun you yi qianduo gonglide lucheng.”
“Shahardan qishloqqacha ming kilometrdan ortiq masofa bor.”
Ushbu konstruktsiya ishtirok etgan so‘z birikmasining to‘ldiruvchi vazifasida qo‘llanilishiga oid misolni ko‘rib chiqamiz (ushbu konstruktsiya to‘ldiruvchi vazifasida asosan **是** “shi” fe’lli gaplarda qo‘llanadi)[15]:

这条高速公路是从三元桥到首都国际机场，**全**长15**公里**。

“Zhe tiao gaosu gonglu shi cong sanyuanqiao dao shoudu guoji jichang, quan chang 15 gongli.”
“Bu magistral yo‘li Sanyuanqiaodan poytaxt aeroportigacha o‘n besh kilometrni tashkil qiladi.”
Ushbu konstruktsiya ishtirok etgan so‘z birikmasining aniqlovchi vazifasida qo‘llanilishiga oid misolni ko‘rib chiqamiz:

从北京到张家口的铁路长二百公里。

“Cong Beijing dao Zhangjiakoude tielu chang erbai gongli.”
“Pekindan Zhangjiakougacha bo‘lgan temir yo‘l uzunligi 200 kilometrni tashkil qiladi.”

[**从**…**起**…] [“cong…qi…”] konstruktsiyasi [**从**…**开始**…] [“cong…kaishi…”] ma’nosiga ega, bu ikkita konstruktsiya vaqtni bildiradi, o‘zbek tiliga “…-dan boshlab” deb tarjima qilinadi. [**从**…**起**…] [“cong…qi…”] konstruktsiyasi odatda gapning boshida qo‘llanadi va gapda hol vazifasini bajaradi. Masalan:

从今天起，我就要在中国学习，**生活了**[16]。

“Cong jintianqi, wo jiu yao zai Zhongguo xuexi, shenghuo le.”
“Ertadan boshlab men Xitoyda o‘qib yashamoqchiman.”

从三十年代起，他写了很多重要论文，**成了国**际上有名的地质学家。

“Cong sanshi niandaiqi, ta xiele henduo zhongyao lunwen, chengle guojishang youmingde dizhixuejia.”
“U o‘ttizinchi yillardan boshlab ko‘p maqolalar yozdi va dunyodagi mashhur mintaqashunos olim sifatida tanildi.”
[**从**…**以来**…] [“cong…yilai…”] konstruktsiyasi o‘tgan zamondan boshlab gapirilayotgan paytga qadar bo‘lgan vaqtni bildiradi, o‘zbek tiliga “…-dan buyon” deb tarjima qilinadi. Ba’zi hollarda **从** “cong” tushib ham qoldiriladi. Masalan:

从开学以来，我还没有请过假。

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[15]朱德藩。现代汉语语法研究。商务印书馆，2007 年。- 216页。

[16]故播刘。实用现代汉语语法。- 北京，2012年. - 275页。

“Cong kaixue yilai, wo hai meiyou qingguo jia.”
“O‘qish boshlanganidan buyon men ta’tilga chiqmaganman.”

他从自己开这个公司以来，**天天夜里十点多**钟才到家[17]。

“Ta cong ziji kai zhege gongsi yilai, tiantian yeli shidian duozhong cai dao jia.”
“U o‘zining firmasini ochganidan buyon har kuni kech soat o‘ndan keyin uyga qaytadi.”

从到中国以来，**我**还没有生活病。

“Cong dao Zhongguo yilai, wo hai meiyou shengguo bing.”
“Xitoyga kelganimdan buyon hali kasal bo‘lmadim.”

[**从**…**以后**] [“cong…yihou…”] konstruktsiyasi “…-dan keyin (boshlab)” ma’nosiga ega, bunda han “cong” tushirib qoldirilishi mumkin[18]. Masalan:

从今天后，**我决定不再工作**。

“Cong jintian hou, wo jieding bu zai gongzuo.”
“Bugundan boshlab men boshqa ishlamayman, deb qaror qildim.”

从 “cong” ko‘makchisi bir necha sinonimlarga ega, bular **由** “you”, **自从**“zicong”, **自** “zi”, **打** “da”.

由 “you” ko‘makchisi bir necha ma’noga ega, xususan u narsa-hodisa ro‘y berayotgan (bergan) joyni, vaqtini, kelib chiqishini bildiradi, **从** “cong” ko‘makchisi ifodalaydigan ma’no bilan bir xil. **由** “you” ko‘makchisi adabiy nutqda, **从** “cong” esa og‘zaki nutqda ko‘p qo‘llanadi. Masalan:

明天大家先到方先生家集合，**由方先生 那儿走比**较近。

“Mingtian dajia xian dao Fang xiansheng jia jihe, you Fang xiansheng nar zou bijiao jin.”
“Ertaga hamma avval janob Fangning uyida yig‘iladi, janob Fangnikidan borish yaqinroq.”

由1979**年开始**，**他就从事**业余写论文**作**，**已**经坚持十八年了[19].

“You 1979 nian kaishi, ta jiu cong shiyeyu xie lunwen, yijing jianchi shiba nian le.”
“1979 yildan boshlab u har kuni ishdan bo‘sh vaqtlarida maqola yozar edi, bunga esa 18 yil bo‘ldi.”

“You shangwu 9:00 dao xiawu 3:00, shi tamen dui waibangongde shijian.”
“Ularning ofisdagi ish vaqti ertalab soat 9:00 dan tushlikdan keyin soat 3:00 gacha.”

由 “you” va **打**da” ko‘makchilari ham narsa-hodisa ro‘y berayotgan (bergan) joyni, vaqtini bildiradi, **打** “da” shimoliy shevada qo‘llanadi, **自**“zi” adabiy nutqga xos. **自**

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[17]丁声树。现代汉语语法讲话。商务印书馆， 1961年。- 169页。

[18]刘月华。汉语语法论集。现代出版社，1992年。- 233页。

[19]丁声树。现代汉语语法讲话。商务印书馆， 1961年。- 170 页。

从“zicong” ko‘makchisi faqat o‘tgan zamonda ro‘y bergan narsa-hodisani ifodalaydi.

阿里自从来中国以后，汉语水平提高的很快[20]。

“Ali zicong lai Zhongguo yihou, hanyu shuiping tigaode henkuai.”

“Ali Xitoyga kelganidan keyin uning xitoy tili darajasi tez o‘sdi.”

他来自中国。

“Ta laizi hanguo.”

“U Koreydan kelgan.”

在 “zai” ham ko‘makchi, ham fe’ldir. Fe’l vazifasida **在** “zai” “mavjud, bor” ma’nosiga ega, gapda kesim vazifasini bajaradi. **在** “zai” bilan qo‘llaniluvchi to‘ldiruvchi o‘rin-joyni bildiradi. Masalan:

我母亲在家， **我父**亲不在家。

“Wo muqin zai jia, wo fuqin bu zai jia.”

“Mening onam uyda, otam esa uyda emas.”

在“zai” ko‘makchi vazifasida qo‘llanganda narsa-hodisani ro‘y bergan vaqtini, joyini ifodalaydi.

在 “zai” ko‘makchisi yordamida bir nechta konstruktsiyani hosil qiladi, bulardan ba’zilari narsa-hodisani ro‘y bergan vaqtini ifodalaydi, xususan: [**在**…时候] [“zai…shihou”], [**在**…时期] [“zai…shiqi”], [**在**…时刻] [“zai…shike”], [**在**…**年代**] 、[“zai…niandai”], [**在**…**同**时] [“zai…tongshi”].

在 “zai” ko‘makchisi yordamida narsa-hodisani, harakatni ro‘y bergan joyini ifodalaydigan konstruktsiyalar ham mavjud, masalan: [**在**…**前**（**以前**，**之前**）] [“zai…qian (yiqian, zhiqian)”], [**在**…**后** （**以后**，**之后**）] [“zai…hou (yihou, zhihou)”], [**在**…**里**] [“zai…li”], [**在**…**上**] [“zai…shang”], [**在**…**下**] [“zai…xia”], [**在**…**中**] [“zai…zhong”] va boshqalar. Masalan:

这趟火车每天**在七点**钟通过这座桥[21]。

“Zhetang huoche meitian zai qidian zhong tongguo zhe zuo qiao.”

“Bu poyezd har kuni soat yettida shu ko‘prikdan o‘tadi.”

就在这个时候，一家飞机朝这儿飞来。

“Jiu zai zhe ge shihou, yi jia feiji cha zher feilai.”

“Aynan shu paytda bitta samolyot bu yerga uchib keldi.”

“Yakshanba kuni biz oilamiz bilan Zhangnikida kun bo‘yi bo’ldik.”

Aytib o‘tish kerakki, xitoy tilida lokativ ma’nodagi birliklar ko‘makchilardan tashqari yana ot, fe’l, olmosh, sifatlar orqali ham ifodalanishi mumkin. Ular haqida keyingi maqolalarda to‘htalib o‘tamiz.

Foydalanilgan adabiyotlar ro'yxati:

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[20]故播刘。实用现代汉语语法。- 北京，2012年。- 280页。

[21]故播刘。实用现代汉语语法。- 北京，2012年。- 280页。

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AKSIOLOGIK YONDASHUV ASOSIDA O‘QUVCHILARNING MULOQOT MADANIYATINI SHAKLLANTIRISH MAZMUNI

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Muloqot madaniyatining shakllanishi ta’lim jarayonida muhim ahamiyatga ega, chunki u o‘quvchilarga nafaqat bilim berish, balki ijtimoiy ko‘nikmalarni ham shakllantirishga yordam beradi. Shuningdek, texnologik taraqqiyot muloqot madaniyatiga yangi o‘zgarishlar kiritmoqda; raqamli kommunikatsiya vositalari orqali muloqot qilishda yangi qoidalar va me’yorlar paydo bo‘lmoqda. Muloqot madaniyatini shakllantirish insonlar o‘rtasidagi munosabatlarni mustahkamlash, ijtimoiy muammolarni hal qilish va jamiyatda barqarorlikni ta’minlash uchun zarurdir.

Muloqot madaniyatini shakllantirish, ta’lim jarayonining muhim jihatlaridan biri bo‘lib, bu jarayon aksiologik yondashuvlar asosida amalga oshirilishi zarur. “Aksiologiya — qadriyatlar haqida o‘rganish va ularni tahlil qilish fanidir”[1], shuning uchun o‘quvchilarda muloqot madaniyatini shakllantirishda qadriyatlarning ahamiyati katta. Muloqot madaniyati, o‘z navbatida, shaxsning ijtimoiy hayotda muvaffaqiyatli faoliyat yuritishi uchun zarur bo‘lgan ko‘nikmalarni o‘z ichiga oladi. O‘quvchilarni muloqot madaniyatiga o‘rgatish, ularning fikrlarini ifodalash, boshqalar bilan samarali muloqot qilish qobiliyatlarini shakllantirishga yordam beradi.

Aksiologik yondashuvlar o‘quvchilarda muloqot madaniyatini shakllantirishda muhim ahamiyatga ega, chunki bu yondashuvlar o‘quv jarayonida qadriyatlar va axloqiy me’yorlarni o‘rganishga yordam beradi. Olimlar muloqot madaniyatini shakllantirishda o‘quvchilarning ijtimoiy va emotsional ko‘nikmalarini oshirish zarurligini ta’kidlaydilar.[2] Bu ko‘nikmalar o‘quvchilarga boshqalar bilan samarali muloqot qilish, fikr almashish va hissiy aloqalarni shakllantirish imkonini beradi. Aksiologik yondashuvlar orqali o‘quvchilar o‘zaro hurmat va tushunishni o‘rganadilar, bu esa muloqotning asosiy tamoyillaridan biridir.

Muloqot madaniyatini shakllantirishda o‘quvchilarga etika va estetikani o‘rgatish muhimdir, chunki bu ularning muloqotdagi axloqiy jihatlarni tushunishlariga yordam beradi. Olimlar shuningdek, muloqot madaniyatining shakllanishida guruh ishlarining ahamiyatini ta’kidlaydilar, chunki bunday faoliyat o‘quvchilarga bir-birlarini tinglash va fikr almashish imkonini beradi.[3] O‘quv jarayonida aksiologik

yondashuvlarni qo‘llash orqali o‘quvchilar o‘z fikrlarini ifodalash va boshqalar bilan konstruktiv munozaralar olib borish ko‘nikmalarini shakllantiradilar
Konstruktiv munozara — bu fikr almashish va muammolarni hal qilish jarayonida ishtirokchilarning bir-birining fikrlarini hurmat bilan eshitishi va o‘z nuqtai nazarlarini asosli va mantiqiy tarzda ifodalashiga qaratilgan muloqot usuli. "Konstruktiv" so‘zi, asosan, biror narsani qurish yoki yaratishga oid bo‘lib, ijobiy va foydali yondashuvni anglatadi. Bu so‘z, muammolarni hal qilishda yoki munozara jarayonida samarali va konstruktiv fikr almashishni ifodalaydi. Konstruktiv yondashuv, tanqidiy fikrlash va hamkorlikni rag‘batlantiradi. Bu jarayonda ishtirokchilar o‘zaro tushunish, hamkorlik va tanqidiy fikrlash orqali yechim izlashadi. Konstruktiv munozara bilim olish va ijtimoiy ko‘nikmalarni shakllantirishga yordam beradi.
Konstruktiv munozaralar olib borish ko‘nikmalari o‘quvchilarda bir qator ijobiy natijalarga olib keladi, bularning ichida eng muhimi fikrlash va tahlil qilish qobiliyatini shakllantirishdir. Munozaralar davomida o‘quvchilar turli nuqtai nazarlarni eshitib, muammolarni chuqurroq tushunishga erishadilar, bu esa ularning analitik fikrlash qobiliyatini oshiradi. Shuningdek, konstruktiv munozaralar o‘quvchilarga emotsional intellektni shakllantirishda yordam beradi; ular boshqalar bilan hissiy aloqada bo‘lishni, empatiya ko‘rsatishni va o‘z his-tuyg‘ularini boshqarishni o‘rganadilar. Bu ko‘nikmalar ijtimoiy munosabatlarda muvaffaqiyatga erishishda muhim ahamiyatga ega. “Konstruktiv munozaralar o‘quvchilarga fikr almashish va yangi g‘oyalarni qabul qilish imkonini beradi, bu esa muloqot madaniyatini shakllantiradi.”[4] Shuningdek, ularni birgalikda muammolarni hal qilishga undaydi; o‘quvchilar jamoaviy ish ko‘nikmalarini shakllantiradilar va har bir ishtirokchining fikrini qadrlashni o‘rganadilar.
Tanqidiy fikr yuritish ham konstruktiv munozaralarning ajralmas qismidir; o‘quvchilar argumentlarni baholash, dalillarni tahlil qilish va mantiqiy yondashuvni qo‘llashni o‘zlashtiradilar. Konstruktiv munozaralar o‘quvchilarga jamiyatda ijtimoiy mas’uliyatni anglashda yordam beradi, ular jamiyatdagi muammolarni muhokama qilib, ushbu muammolarni hal qilish yo‘lida faol ishtirok etishni o‘rganadilar. Nihoyat, konstruktiv munozaralarda ishtirok etish o‘quvchilarga boshqalar bilan hurmatda bo‘lishga va samimiy muloqot qilishni o‘rganishga yordam beradi, bu esa ularning shaxsiy va professional hayotida ijobiy ta’sir ko‘rsatadi. Shu sababli, konstruktiv munozaralar olib borish ko‘nikmalari nafaqat akademik muvaffaqiyatga, balki shaxsiy shakllanishga ham katta hissa qo‘shadi. O‘quvchilar bu ko‘nikmalar orqali nafaqat bilim olishadi, balki ijtimoiy hayotda muvaffaqiyatli ishtirok etish uchun zarur bo‘lgan qobiliyatlarni ham shakllantiradilar.
Muloqot madaniyatining shakllanishi shuningdek, o‘quvchilarning ijtimoiy mas’uliyatni anglashlariga yordam beradi, bu esa ularga jamiyatda faol va samarali ishtirok etish imkonini beradi. Aksiologik yondashuvlar yordamida o‘quvchilar o‘zaro muloqotda ochiqlik, samimiyat va ishonchni shakllantiradilar, bu esa ularning shaxsiy va professional hayotlarida muvaffaqiyatga erishishlariga yordam beradi. Shuningdek, olimlar ta’kidlaydiki, muloqot madaniyatini shakllantirish uchun

o‘quvchilarga turli madaniy kontekstlarda muloqot qilish tajribasini berish zarur, bu esa ularning global dunyoda muvaffaqiyatli ishlashlariga yordam beradi. “Muloqot madaniyatining shakllanishi o‘quvchilarning o‘zini o‘zi anglashlariga va shaxs sifatida o‘sishlariga ham ijobiy ta’sir ko‘rsatadi, chunki bu jarayon ularni boshqalar bilan samarali aloqada bo‘lishga undaydi.”[5]

Shu nuqtai nazardan, o‘quvchilarning muloqot madaniyatini shakllantirishda aksiologik yondashuvlarning qo‘llanilishi ilmiy-metodik muammo sifatida ko‘rib chiqilishi nafaqat ijtimoiy balki pedagogik ehtiyojligini anglatadi. O‘quvchilar muloqot madaniyatini shakllantirishda mavjud muammolarni bartaraf etish uchun pedagogik qadriyatlarga asoslangan tizimli islohotlarni o‘z vaqtida amalga oshirish, individual o‘quv jarayonini ta’minlash, o‘quvchilarni qo‘llab-quvvatlash va ularning motivatsiyasini oshirish zarur. Bu kompleks yondashuv muammoni faqat alohida qismlarini emas, balki butunligini hal qilishga yo‘naltirilgan bo‘lishi kerak.

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DISTANCE EDUCATION IN THE DIGITAL ERA: PEDAGOGICAL APPROACHES, TECHNOLOGICAL INTEGRATION, AND EVIDENCE FROM UZBEKISTAN AND GLOBAL PRACTICE

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Introduction

Distance education, often synonymous with online or e-learning, has evolved from correspondence courses to complex digital ecosystems that support synchronous and asynchronous communication. The digital transformation of education, particularly since the COVID-19 pandemic, has accelerated the development of flexible and inclusive learning environments. Scholars such as Dhawan (2020, p. 8) and Nguyen

(2015, p. 310) emphasize that the success of distance education depends not only on technology but also on pedagogy — the systematic design of learning experiences that promote interaction, reflection, and engagement.

Extended Literature Review

A significant body of research distinguishes between the technological and pedagogical components of online education. Moore (2018, p. 24) proposed that effective online teaching requires transactional presence — an integration of communication, feedback, and cognitive engagement. In the 21st century, Learning Management Systems (LMS) such as Moodle, Blackboard, and Canvas have enabled scalable and flexible learning environments.In Uzbekistan, digital education initiatives supported by the Ministry of Higher Education have expanded access to remote learners, including those under probation or in rural areas.

Table 1. Typologies of Distance Education

Type	Description	Pedagogical Implications
Synchronous	Real-time interaction using video conferencing tools.	Enhances immediacy and social presence.
Asynchronous	Learners access materials at flexible times.	Promotes autonomy but requires strong self-regulation.
Blended/Hybrid	Combines synchronous and asynchronous modes.	Balances flexibility with interaction.

Methodology

This research applies a narrative synthesis of literature published between 2015 and 2024, integrating international studies with Uzbek educational reforms. Sources include peer-reviewed journals, governmental reports, and case studies on digital pedagogy. The method prioritizes comparative and interpretive approaches over statistical meta-analysis.

Results and Analysis

Findings indicate that distance education effectiveness varies depending on instructional design and learner support. Studies by O'Doherty et al. (2018, p. 5) and Dumford & Miller (2018, p. 45) show that hybrid models improve engagement. In Uzbekistan, online courses delivered through national LMS platforms have demonstrated potential for scalability but face infrastructural limitations.

Most definitions of **distance education** discuss common themes such as the use of technology, the recognition of confusion surrounding related terminology, the consideration of physical distance, and comparisons with traditional classroom instruction.

At the same time, **Dhawan** conducted a study on online learning and identified its **strengths, weaknesses, opportunities, and challenges**, summarizing them as follows:

Strengths: flexibility in time and location; accessibility for a wider audience; broad availability of courses and content; and instant feedback.
Weaknesses: technical disparities; differences in learners' abilities and self-confidence levels; time management issues; frustration, fatigue, misunderstanding, distraction; and lack of personal and physical presence.
Opportunities: innovation and digital development; design of flexible curricula; reinforcement of skills such as problem-solving, critical thinking, and adaptability; inclusion of users of various ages; and innovative pedagogical approaches that can fundamentally transform all aspects of education.
Challenges: unequal distribution of ICT (information and communication technology) infrastructure; educational quality concerns; digital literacy gaps; the digital divide; and the cost of technology.

Table 2. Comparative Effectiveness of Online Modalities

Modality	Key Strengths	Limitations
Synchronous	Immediate feedback, social presence.	Requires stable connectivity, limited flexibility.
Asynchronous	Flexible access, reflection time.	Lower engagement risk, delayed feedback.
Blended	Combines flexibility and engagement.	Requires high instructional planning.

Discussion

Pedagogically, the integration of Communicative Language Teaching (CLT) principles into online environments can enhance learner interaction. For Uzbekistan, adopting hybrid CLT-based frameworks through Zoom, Moodle, and Telegram has shown positive outcomes (Lapitan et al., 2021, p. 6). Challenges persist in digital literacy, access inequality, and educator preparedness. Targeted faculty development programs and structured digital onboarding for students are essential to bridge these gaps.

Conclusion

Distance education represents both an opportunity and a challenge for modern pedagogy. When instructional design prioritizes interaction, feedback, and accessibility, outcomes are comparable to traditional education. The Uzbek experience demonstrates that policy support, infrastructure investment, and continuous teacher training are critical to sustaining quality. Future research should examine longitudinal outcomes and learner motivation in hybrid environments.

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TURIZM SOHASI LUG’ATLARINI SHAKLLANTIRISH VA TERMINOLOGIYA MASALALARI

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Turizm sohasining rivojlanishi bilan birga, uning terminologiyasi va atamalarining lingvistik xususiyatlarini o‘rganish muhim ahamiyat kasb etmoqda. Turizm atamalari — bu sohaning o‘ziga xos, ayniqsa, xalqaro va mahalliy kontekstlarda keng qo‘llaniladigan maxsus so‘zlar va iboralardir. Ular nafaqat ma’lumotlarni qisqa va aniq ifodalash imkonini beradi, balki lingvistik jihatdan semantik va sintaktik xususiyatlarga ham ega bo‘lib, turli tillarda o‘ziga xos tarzda hosil bo‘ladi va rivojlanadi. Bu atamalarning lug‘atlarda aks etishi, ularning ma’nolari, sinonimlari, antonimlari va terminologik to‘plamlari bilan bog‘liq muhim masalalarga ham taalluqlidir. Turizm atamalarining lingvistik xususiyatlarini o‘rganish, ularning so‘zlashuv amaliyotida qanday ishlatilishini, morfologik va semantik o‘ziga xosliklarni aniqlashni ta’minlaydi, bu esa lug‘at tuzish va terminologiya ishlab chiqishda muhim qadamdir.
Hozirgi davrda turizm sohasida ishlatiladigan terminlar nafaqat xalqaro aloqalarni rivojlantirishga xizmat qiladi, balki milliy madaniyat va til taraqqiyotiga ham ta’sir ko‘rsatadi. Ularning lug‘atlarda aks etishi, ma’no boyligini kengaytirish bilan birga, til taraqqiyotini ham ta’minlaydi. Turizm atamalarining lingvistik xususiyatlarini chuqurlashtirgan holda, ularning amaliyotdagi o‘rni va madaniy ma’no bilan bog‘liqligi ham muhimdir. Bu sohada olib borilgan ilmiy izlanishlar, ayniqsa, axborot texnologiyalari bilan integratsiya qilinishi va xalqaro hamkorlikda terminlarning moslashuvchanligini oshirish muhim ahamiyat kasb etadi.
Shu bilan birga, turizm atamalarining lingvistik xususiyatlarini tahlil qilish, ularning til taraqqiyotiga va madaniy aloqalarga ta’sirini ham o‘rganishni talab etadi. Bu

ilmiy izlanishlar, nafaqat lingvistik nuqtai nazardan, balki turizm va madaniyat sohalarida ham dolzarb muammo bo‘lib, terminologiyaning to‘g‘ri va samarali ishlatilishini ta’minlashga qaratilgan. Ushbu tadqiqotning asosiy maqsadi, turizm atamalarining lingvistik xususiyatlarini, ularning lug‘atlarda qanday aks etishini hamda ularning amaliy va madaniy kontekstdagi o‘rnini o‘rganishdan iborat bo‘lib, bu boradagi ilmiy yondashuvlar va natijalar, soha rivojiga, til taraqqiyotiga va madaniyat aloqalariga yangi istiqbollar ochadi.

I. Turizm atamalarining lingvistik xususiyatlarini asosiy tushunchalar

Turizm atamalarining lingvistik xususiyatlari asosan ularning semantik, morfologik va sintaktik jihatlari bilan bog‘liq bo‘lib, ular turizm sohasining o‘ziga xos tilshunoslik xususiyatlarini tashkil etadi. Bu atamalar turli tillarda, ayniqsa o‘zbek tilida, qisqa, aniq va izchil ifodalarga ega bo‘lishi bilan ajralib turadi. Ularning lingvistik xususiyatlari, avvalo, ularning semantik qirralarini, ya’ni ma’nolarini, sinonim va antonimlarini, shuningdek, terminlarning lug‘atlarda aks etishini o‘rganishni talab qiladi.

Turizm atamalarining semantik jihatidan, ular odatda konseptual va amaliy ma’nolarni ifodalash uchun mo‘ljallangan bo‘lib, ular asosan turizm jarayonlari, joylar, xizmatlar va mahsulotlarni ta’riflashda ishlatiladi. Masalan, "mehmonga xizmat ko‘rsatish", "sayohat", "ekskursiya" kabi atamalar o‘z semantik yuki va ma’nolari bilan turizm sohasining rivojlanishiga xizmat qiladi. Shuningdek, ushbu atamalar ko‘pincha xalqaro va mahalliy kontekstlarda keng tarqalgan bo‘lib, ular til bilan bog‘liq kommunikatsiya jarayonida muhim rol o‘ynaydi. Semantik qirralarini chuqurroq o‘rganish, ayniqsa, sinonimlar va antonimlar orqali, atamalarning mantiqiy va lingvistik muvofiqligini ta’minlashda muhimdir.

Morfologik jihatdan, turizm atamalari odatda qisqa bo‘lib, ularning tuzilishi o‘zbek tilining morfologik qonunlariga muvofiq ravishda hosil qilinadi. Ular odatda bir yoki ikki bo‘lakdan iborat bo‘lib, ko‘pincha asosiy so‘z va qo‘shimchalardan tashkil topgan bo‘ladi. Masalan, "turizm markazi", "mehmanxona", "avtobus" kabi atamalar morfologik jihatdan oddiy tuzilishga ega. Bu esa, ularning tilshunoslik nuqtai nazaridan, morfologik tizim bilan moslashuvchanligini va yangi atamalarni hosil qilishda asosiy element bo‘lib xizmat qilishini ta’minlaydi. Bundan tashqari, turizm atamalarining morfologik xususiyatlari, ularning sinonim va antonim shakllarining hosil bo‘lishiga ham ta’sir ko‘rsatadi.

Sintaktik jihatdan, turizm atamalari odatda nom va sifat vazifasida ishlatiladi, jumladan, ularning keng tarqalgan sintaktik strukturalarini ko‘rish mumkin. Masalan, "qiziqarli sayohat", "yaxshi mehmonxona", "zamonaviy transport". Bu atamalar odatda sifat bilan birga ishlatiladi va ular bilan bog‘liq bo‘lgan predikatlar yoki boshqa so‘zlar bilan bog‘lanadi. Ularning sintaktik tuzilishi, ayniqsa, so‘z birikmalari va frazeologik birlashmalar orqali, turizm sohasining kommunikativ faoliyatini ta’minlashda muhim rol o‘ynaydi. Bu, ayniqsa, lug‘atlarda ularning to‘g‘ri joylashishi va ma’nolarining aniq ifodalanishi uchun muhim.

Shuningdek, turizm atamalarining lingvistik xususiyatlarini o‘rganish, ularning til taraqqiyotiga va madaniy aloqalarga ta’sirini ham anglashga yordam beradi. Bu atamalar, xalqaro madaniyat va iqtisodiy aloqalar rivojlanishi bilan, yangi so‘z va

iboralarni o‘z ichiga oladi, shuningdek, ularning tillardagi moslashuvchanligi va o‘ziga xosligi muhim ahamiyat kasb etadi. Ularning lug‘atlarda aks etishi, ayniqsa, axborot texnologiyalari va zamonaviy kommunikatsiya vositalarining rivojlanishi bilan yanada kengayib bormoqda. Bu jarayon, o‘z navbatida, turizm terminologiyasining xalqaro va mahalliy tillardagi moslashuvchanligini ham ta’minlaydi.

Natijada, turizm atamalarining lingvistik xususiyatlarini chuqur o‘rganish, nafaqat tilshunoslik uchun, balki turizm va madaniyat sohalarida ham muhim ahamiyatga ega bo‘lib, ular orqali so‘zlashuv jarayonlarini yanada samarali va aniq qilish imkonini yaratadi. Bu esa, o‘z navbatida, lug‘at tuzishda va terminologik bazani rivojlantirishda asosiy rol o‘ynaydi. Shu bilan birga, bu sohada olib boriladigan ilmiy izlanishlar, ularning axborot texnologiyalari bilan integratsiyasi va xalqaro hamkorlikda rivojlanishi, turizm terminologiyasining zamonaviy talablarga mos kelishini ta’minlaydi. Bunday yondashuvlar, nafaqat tilshunoslik, balki madaniyat va iqtisodiyot sohalarining rivojlanishiga ham salmoqli hissa qo‘shadi.

II. Lug‘atlarda turizm atamalarining semantik va sintaktik aks etishi

Lug‘atlarda turizm atamalarining semantik va sintaktik aks etishi turizm sohasida ishlatiladigan terminlarning ma’nolari va ularning grammatik qurilishi qanday bo‘lishini o‘rganishga qaratilgan. Bu jarayon, birinchi navbatda, turizm atamalarining lug‘atlarda qanday ifodalanganini va ularning tilshunoslik asosida qanday aks ettirilishini aniqlashga yordam beradi. Semantik aks etish atamalarning ma’nolarini, sinonimlar, antonimlar va terminlarning umumiy ma’no doirasini ochib beradi. Sintaktik aks etish esa, atamalar qanday grammatik shakllarda, jumladagi qanday o‘rinlarda va qanday sintaktik qurilmalarda ishlatilishini ko‘rsatadi. Semantik aks etishda, turizm atamalarining ma’no kengligi va nozikliklari muhim ahamiyatga ega. Turizm terminlari odatda, turli kontekstlarda, masalan, sayyohlik, mehmonxona, transport, gastronomiya va madaniyat sohalarida keng qo‘llaniladi. Bu atamalar lug‘atda har birining aniq va qisqa ifodasi bilan birga, o‘ziga xos semantik xususiyatlarni namoyon etadi. Masalan, “hotel” yoki “mehmonga joy” atamasi umumiy tushunchani ifoda etadi, ammo ularning sinonimlari yoki antonimlari, shuningdek, ularning ma’no kengayishi yoki torayishi turli lug‘atlarda qanday aks etishini ko‘rsatadi. Bu atamalarning semantik xususiyatlarini aniqlashda, ularning ma’nosining aniq belgilanishi, sinonimlar va antonimlarning mavjudligi muhim ahamiyatga ega.

Sintaktik aks etish bo‘yicha, turizm atamalarining sintaktik qurilishi, ya’ni, ularning grammatik shakli va jumladagi funksiyasi muhim rol o‘ynaydi. Bir tomondan, bu atamalar odatda, nom yoki sifat shaklida ishlatiladi, masalan, “sayohat paketlari”, “mehmonga xizmat”, “transport xizmatlari”. Boshqa tomondan, ularning sintaktik birikmalarda o‘rnashuvi, ya’ni, qanday grammatik birliklar bilan bog‘lanishi, ularning lug‘atdagi aks etishini belgilaydi. Masalan, “turizm sohasida ishlatiladigan terminlar” yoki “sayyohlik joylari” kabi iboralar, atamalar qanday sintaktik kontekstda ishlatilishini ko‘rsatadi.

Lug‘atlarda turizm atamalarining semantik va sintaktik aks etishi, ayniqsa, terminologik to‘plamlarda, tahririy va o‘quv materiallarida, shuningdek, axborot

texnologiyalari bilan integratsiyalashgan lug‘atlarda muhim ahamiyat kasb etadi. Bu jarayon, atamalarni ma’no va grammatik jihatdan to‘g‘ri va aniq aks ettirish imkonini beradi. Masalan, zamonaviy elektron lug‘atlar va terminologik ma’lumot bazalarida, atamalarning semantik va sintaktik jihatdan to‘g‘ri aks etishi, ularning xalqaro va mahalliy tillardagi moslashuvchanligini ta’minlaydi. Bu, o‘z navbatida, turizm sohasida axborot almashinuvi va kommunikatsiya jarayonlarini soddalashtiradi.

Shuningdek, lug‘atlarda turizm atamalarining semantik va sintaktik aks etishi, ularning til taraqqiyotiga va madaniy aloqalarga ta’sirini ham o‘rganishni talab etadi. Turizm sohasida ishlatiladigan terminlar, xalqaro madaniyatlar va tillar o‘rtasidagi muloqotni ta’minlaydi, bu esa, o‘z navbatida, lingvistik rivojlanishga va madaniy aloqalarga o‘z hissasini qo‘shadi. Bu jarayon, ayniqsa, turizm sohasida yangi terminlar paydo bo‘lishi va mavjud terminlarning ma’nosining kengayishi bilan bog‘liq bo‘lib, ularning lug‘atlarda aks etishini doimiy ravishda yangilab borishni taqozo etadi.

Xulosa qilib aytganda, lug‘atlarda turizm atamalarining semantik va sintaktik aks etishi, ularning mazmuni va grammatik qurilishini to‘g‘ri ifodalashga asoslangan bo‘lib, bu esa, o‘z navbatida, turizm terminologiyasining samarali ishlatilishini va lug‘atlarning zamonaviy talablar bilan mos kelishini ta’minlaydi. Bu jarayon, shuningdek, tilshunoslik va terminologiya sohalarida olib boriladigan ilmiy izlanishlar uchun muhim bo‘lib, ularning amaliyotda qo‘llanilishi, madaniyatlararo muloqot va xalqaro hamkorlikda muhim rol o‘ynaydi. Shuning uchun, semantik va sintaktik aks etishning o‘rganilishi, turizm terminologiyasining rivojlanishi va kengayishi uchun asosiy shartlardan biridir.

Ushbu tadqiqot turizm atamalarining lingvistik xususiyatlarini, ularning semantik va sintaktik aks etishini, shuningdek, madaniyat va amaliyotdagi o‘rnini chuqur o‘rganishga qaratilgan bo‘lib, bu sohada olib borilgan ilmiy izlanishlar muhim ahamiyat kasb etadi. Tadqiqot davomida turizm atamalarining o‘ziga xos lingvistik xususiyatlari, ularning qisqa, aniq va semantik jihatdan boy bo‘lishi bilan birga, ularning lug‘atlarda qanday aks etishi o‘rganildi. Ayniqsa, bu atamalarning xalqaro va mahalliy kontekstlarda qanday ishlatilishi, sinonimlar va antonimlar bilan bog‘liqligi hamda terminologik to‘plamlarga integratsiyasi muhim natijalar sifatida aniqlangandi. Bu jarayonlar lug‘at tuzishda, terminologiyani standartlashtirishda va amaliy tildagi qo‘llanilishini yanada yaxshilashda asosiy ahamiyat kasb etadi. Shuningdek, ushbu tadqiqot turizm atamalarining lingvistik xususiyatlarini tahlil qilish orqali ularning til taraqqiyotiga va madaniy aloqalarga ta’sirini ham o‘rganadi. Bu soha bo‘yicha olib borilgan ilmiy ishlanmalar, ayniqsa, axborot texnologiyalari bilan integratsiya va terminlarning xalqaro hamda mahalliy tillardagi moslashuvchanligini ta’minlashda muhim qadamlar bo‘ldi. Natijada, turizm sohasidagi terminologiyaning to‘g‘ri va samarali ishlatilishi, lug‘atlarning zamonaviy talablarni qondirishiga yordam beradi.

Umuman olganda, ushbu tadqiqot turizm atamalarining lingvistik va terminologik jihatdan o‘ziga xosligini ochib berish bilan birga, ularning lug‘atlarda qanday aks etishini ham yoritdi. Bu esa, lug‘atlarni ishlab chiqish va takomillashtirishda muhim

asos bo‘lib xizmat qilmoqda. Kelajakda, mazkur sohada yangi texnologiyalar va xalqaro standartlar bilan integratsiyalashgan terminologiya rivojlanishi, shuningdek, turizm va lingvistika sohalaridagi hamkorlikni kengaytirish muhim ahamiyatga ega bo‘ladi. Shu bilan birga, bu tadqiqot madaniyatlararo muloqot va til taraqqiyotiga ham ijobiy ta’sir ko‘rsatishi mumkin. Yana shuni ta’kidlash joizki, turizm atamalarining lingvistik xususiyatlarini chuqur o‘rganish, ularning zamonaviy talablar va texnologik rivojlanishga mos kelishini ta’minlashda muhim qadam bo‘lib, kelajakdagi ilmiy izlanishlar uchun mustahkam asos yaratadi. Bu esa, nafaqat lingvistik va terminologik jarayonlarni yaxshilashga, balki turizm sohasining rivojlanishiga ham xizmat qiladi.

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АУДИРОВАНИЕ В ОБУЧЕНИИ ИНОСТРАННОМУ ЯЗЫКУ

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Аудирование на начальном этапе изучения английского языка является одной из наиболее значимых и актуальных проблем современной методики преподавания, поскольку без умения воспринимать и понимать звучащую речь невозможно полноценное речевое общение. В наши дни методика преподавания иностранных языков активно развивается, и традиционные подходы постепенно уступают место современным инновационным методам. Естественно, методика обучения иностранным языкам должна соответствовать общим требованиям системы высшего образования и рассматриваться как неотъемлемая часть развивающего обучения. Недооценка роли аудирования может привести к существенным трудностям в формировании языковой компетенции обучающихся. Изучение этого вида речевой деятельности в методике до сих пор не получило достаточной глубины, а сам термин «аудирование» сравнительно недавно вошёл в активный методический обиход. Под аудированием понимается процесс восприятия и осмысления устной речи. Известно, что аудирование представляет собой один из наиболее сложных видов речевой деятельности.

Оно является неотъемлемым компонентом устного общения, осуществляемого в профессиональной, общественной или личной сфере. Без владения этим навыком невозможно полноценное овладение иностранным языком и использование его в соответствии с требованиями современного общества.

Аудирование можно рассматривать как самостоятельный вид коммуникативной деятельности, обладающий собственными мотивами, связанными с потребностями человека или спецификой его деятельности. Оно проявляется, например, при просмотре фильмов и телепередач, пользовании Интернет-ресурсами, прослушивании радио и других формах восприятия устной речи. В связи с этим очевидна актуальность и значимость проблемы обучения аудированию. Основным средством овладения иностранным языком является языковая среда. Аудирование, представляющее собой процесс понимания воспринимаемой на слух речи, относится к перцептивно-мысленным и мнемическим видам деятельности. Уже на начальном этапе обучения ему следует уделять особое внимание. Овладение навыками аудирования способствует реализации воспитательных, образовательных и развивающих целей обучения. Этот вид речевой деятельности формирует у обучающихся способность внимательно воспринимать звучащую речь, предвосхищать смысл высказывания, а также развивает культуру слушания не только на иностранном, но и на родном языке.

Аудирование вносит значительный вклад в достижение образовательных целей, обеспечивая обучающимся возможность понимать устные высказывания, даже если они имеют элементарный характер, на иностранном языке — в данном случае на английском, одном из наиболее распространённых языков мира. Кроме того, аудирование является эффективным средством обучения иностранному языку, так как способствует овладению его звуковой системой, включая фонемный состав, интонационные особенности, ритм, ударение и мелодику речи.

Одновременно аудирование облегчает процесс формирования других видов речевой деятельности — говорения, чтения и письма. Именно поэтому оно рассматривается не только как вспомогательное, но и как одно из основных средств обучения иностранному языку, способствующее комплексному развитию коммуникативной компетенции обучающихся.

В методике преподавания иностранного языка выделяются два основных подхода к обучению аудированию. Первый подход предполагает формирование навыков аудирования посредством выполнения специальных упражнений, когда аудирование рассматривается как самостоятельная цель обучения и как отдельный вид речевой деятельности. Второй подход основывается на интеграции упражнений по аудированию с элементами говорения, чтения и письма. В данном случае аудирование выступает не как цель, а как средство обучения другим видам речевой деятельности, что реализуется через неспециальные упражнения. Процесс восприятия связной речи сопровождается сложной мыслительной деятельностью и

осуществляется в условиях, зависящих от различных акустических факторов. В связи с этим возникает необходимость в использовании упражнений, направленных на осмысление содержания воспринимаемой речи. Подобные упражнения принято называть речевыми. Специальные речевые упражнения ориентированы не только на развитие умений аудирования, но и на достижение сопутствующих целей, таких как закрепление лексического и грамматического материала.

Специальные речевые упражнения направлены на то, чтобы обучающиеся научились использовать усвоенные образцы речи в собственном речевом синтезе, а также распознавать и понимать знакомые конструкции в различных коммуникативных ситуациях. При выполнении подобных упражнений рекомендуется избегать перевода, чтобы способствовать формированию непосредственного восприятия иноязычной речи. Эти упражнения могут быть ориентированы как на понимание общего смысла высказывания, так и на выделение отдельных смысловых групп. Неспециальные упражнения, в свою очередь, направлены не только на развитие умений аудирования, но и на формирование других видов речевой деятельности — говорения, чтения и письма. Их основная цель заключается в том, чтобы использовать аудирование как средство обучения этим видам речевой активности. Речь, как известно, является основным компонентом мыслительной деятельности. Исходя из этого, можно утверждать, что овладение правильным чтением невозможно без развития навыков аудирования, поскольку в процессе чтения — как вслух, так и про себя — человек опирается на внутреннюю речь, которая обеспечивает контроль над восприятием и воспроизведением информации. Следовательно, аудирование служит эффективным средством тренировки внутреннего проговаривания и способствует развитию речевой культуры. Аналогичные взаимосвязи наблюдаются и при письме: наряду с памятью активно функционирует внутренняя речь, с помощью которой человек невольно «проговаривает» написанное. Что касается говорения, то оно неразрывно связано с умением слушать и понимать собеседника. Поскольку основной формой общения на занятиях по иностранному языку является диалог, обучение аудированию приобретает особую значимость для формирования свободной и естественной коммуникации обучающихся.

Как отмечалось ранее, аудирование является фундаментом речевого общения, с него начинается овладение устной коммуникативной деятельностью. Владение этим видом речевой деятельности обеспечивает способность понимать высказывания собеседника, адекватно реагировать на услышанное и грамотно формулировать собственные ответы, что составляет основу диалогической речи. Роль аудирования в процессе обучения иностранному языку трудно переоценить. Однако, как и другие виды речевой деятельности — говорение, чтение и письмо — оно не существует изолированно. Все компоненты речевой системы взаимосвязаны и взаимозависимы. Коммуникативная функция аудирования занимает особенно важное место на начальном этапе изучения иностранного языка, так как именно через

восприятие речи на слух начинается формирование полноценной коммуникативной компетенции обучающихся.

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O’ZBEK VA INGLIZ TILLARIDA ZAMON KATEGORYASINING CHOG’ISHTIRMA ASPEKTI

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KIRISH

Ingliz va o’zbek grammatikasinng qiyosiy tahlili tilshunoslikda muhim va murakkab qisimlaridan biridir. Tilshunoslikda zamon kategoriyasi yordamida harakat yoki holatning nutq paytiga nisbatan kechish vaqti aniqlanadi. Aniqroq qilib aytadigan bo’lsak,zamon fe’l shakllari orqali voqea yoki harakatning o’tgan, hozirgi,kelasizamonlarda sodir bo’lishi ifodalanadi.Shuning uchun ham, zamon kategoriyasi nafaqat grammatik ,balki semantik va kommunikativ jihatdan ham muhim ahamiyatga ega hisoblanadi. Shu sababli, ushbu tillarni o’rganish nafaqat tildagi qoidalarni o’zlashtirishga, balki boshqa xalqlarning madaniyatini chuqurroq tushunishga ham yordam beradi. Ushbu maqolada ingliz va o’zbek tillaridagi zamon kategoriyalari tahlil qilinadi va ularning o’rtasidagi farqlar,o’xshashliklar keltiriladi.

TADQIQOTNING MAQSAD VA VAZIFALARI

MAQSAD:

Mazkur tadqiqotning asosiy maqsadi – ingliz va o’zbek tillaridagi zamon kategoriyasining grammatik, morfologik va semantik jihatlarini taqqoslab o’rganish,ularning o’xshash va farqli tomonlarini aniqlash hamda bu farqlarini til o’rganish, tarjima va o’qitish jarayonida amaliy qo’llash imkonyatlarini ochib berishdan iborat.

VAZIFALAR:

Ushbu maqsadga erishish uchun quyidagi vazifalar belgilanadi;

1.O’zbek va ingliz tillarida zamon kategoriyasining nazariy asoslarini tahlil qilish;

2. Har ikkala tilda zamonning grammatik ifodalanish vositalarini (fe’l shakllari, yordamchi fe’llar, qo‘shimchalar, zamon ko‘rsatkichlari) aniqlash;
3. Ingliz tilidagi analitik zamon shakllari va o‘zbek tilidagi agglutinativ zamon shakllarining o‘zaro munosabatini solishtirish;
4. Har ikkala tilda zamon kategoriyasining semantik maydonini (o‘tgan, hozirgi va kelasi zamon turlari) tahlil qilish;
5. Tarjima jarayonida ingliz va o‘zbek tillaridagi zamon mosliklarini aniqlash, ularning tarjima muammolarini ko‘rsatish;
6. O‘rganilgan tahlil natijalariga asoslanib, ingliz tilini o‘rgatuvchi o‘qituvchilar va tarjimonlar uchun metodik tavsiyalar ishlab chiqish.

Tadqiqotning dolzarbligi:

Globalizatsiya sharoitida ingliz tili xalqaro aloqa vositasi sifatida keng qo‘llanilmoqda. Shu bilan birga, o‘zbek tili milliy madaniyat va tafakkurning ifodachisi sifatida o‘zining grammatik tizimini chuqur o‘rganishni talab qiladi. Har ikki tilning zamon kategoriyasini qiyosiy o‘rganish, o‘zaro tarjima va o‘qitish jarayonlarida tilshunoslar, o‘qituvchilar hamda tarjimonlar uchun muhim amaliy va nazariy ahamiyatga ega.

ASOSIY QISM

Zamon kategoryasi har qanday tilning grammatik tizimida muhim ro’l o’ynidi,sababi u harakat yoki holatning vaqt bilan bog’liqligini ifidalaydi. Ingliz va o’zbek tillarida zamon kategoryasi mavjud bo’lsada ularning grammatik tuzilishi, ifoda vositalari va qo’llanish hjihatlari sezilarli farqlanadi.

INGLIZ TILIDA ZAMON KATEGORYASI

Ingliz tili zamon tizimi murakkabligi bilan ajralib turadi. Jumaniyazov (1997) ta’kidlashicha, ingliz tilida 12 ta zamon mavjud bo‘lib, ular yordamchi fe’llar va asosiy fe’llarning birikmasi orqali ifodalanadi.

Masalan, ingliz tilida simple, continuous, perfect va perfect continuous zamon turlari farqlanadi.

Abdurahmonova (2016) fikriga ko‘ra, bu zamonlar o‘ziga xos semantik ma’noga ega bo‘lib, ingliz tilini o‘rganayotgan talabalar malum bir qiyinchiliklarga duch kelishadi.

Masalan:

• “I read” – Men o’qiyman (hozirgi oddiy zamon)
• “I am reading” – Men men o’qiyapman (hozirgi davom zamoni)

Mansurov (2003) ta’kidlashicha, ingliz tilidagi Present Perfect zamoni (“I have cleaned” – Men tozalab bo‘lganman) o‘tgan va hozirgi vaqt o‘rtasidagi bog‘lanishni bildiradi. Ingliz tilida zamon yordamchi fe’llar orqali shakllanadi, shuning uchun bu tizim o‘zbek tilidagi qo‘shimchalarga qaraganda murakkabroqdir.

O‘zbek tilida zamon kategoriyasining ifodalanishi:

O‘zbek tilida zamon kategoriyasi qo‘shimchalar yordamida shakllanadi. Xolmatova (2014) o‘z tadqiqotida o‘zbek tilida zamon qo‘shimchalari asosiy rol o‘ynashini ta’kidlaydi.

Masalan:

• “Men yuguryapman” – hozirgi zamon

• “Men yugurdim” – o‘tgan zamon
• “Men yuguraman” – kelasi zamon
Abdurahmonova (2016) fikricha, o‘zbek tilidagi hozirgi zamon ba’zi hollarda kelasi zamon ma’nosini ham bildirishi mumkun, bu esa ingliz tiliga nisbatan semantik jihatdan kengroq tizimni ko‘rsatadi.
O‘zbek tili sodda tuzilganligi sababli, zamon shakllarining o‘rganilishi ingliz tiliga nisbatan osonroq kechadi.
Ingliz va o‘zbek tillarida zamon kategoriyasining taqqoslanishi:
Ingliz va o‘zbek tillaridagi zamon tizimining qiyosiy tahlili ularning o‘ziga xos grammatik tuzilishini ochib beradi.
Mansurov (2003) fikricha, ingliz tili yordamchi fe’llar orqali zamonni ifodalasa, o‘zbek tili qo‘shimchalar orqali ifodalaydi. Shu bois ingliz tili o‘rganishda ko‘proq grammatik tafsilotlarni talab qiladi.
Jumaniyazov (1997) fikricha, o‘zbek tilidagi zamonlar kontekstga qarab o‘zgaradi va bu jihatdan ingliz tiliga nisbatan soddaroq tizimga ega.
XULOSA
Yuqoridagi tahlil shuni ko‘rsatadiki, ingliz va o‘zbek tillarida zamon kategoriyasi turlicha ifodalanadi.
Ingliz tili zamonni yordamchi fe’llar orqali shakllantirsa, o‘zbek tili uni qo‘shimchalar yordamida bildiradi. Bu tizimlar orasidagi farqlar talabalarda o‘rganish jarayonida qiyinchiliklar keltirib chiqarsa-da, ularni taqqoslab o‘rganish til o‘rganishda muhim ahamiyatga ega.
Chunki ingliz tilidagi zamon tizimi 12 ta shakldan iborat bo‘lib, ularning har biri ma’lum semantik va sintaktik vazifani bajaradi. O‘zbek tilida esa uch asosiy zamon (hozirgi, o‘tgan va kelasi) mavjud bo‘lib, ular turli qo‘shimchalar yordamida hosil qilinadi. Ingliz tilidagi zamon shakllarining murakkabligi til o‘rganuvchilar uchun qiyinchilik tug‘diradi, o‘zbek tili esa soddaligi bilan farqlanadi.
Zamon kategoriyasini qiyosiy tahlil qilish ikki tilda vaqt ifodasining o‘ziga xos xususiyatlarini aniqlash, tarjima jarayonida ma’no aniqligini ta’minlash hamda til o‘rganuvchilarda grammatik tafakkurni rivojlantirishda katta ahamiyat kasb etadi. Shuningdek, bu tadqiqot ingliz va o‘zbek tillaridagi grammatik tizimlarning umumiylik va farqlarini anglash orqali lingvistik bilimlarni chuqurlashtirishga yordam beradi.
Shunday qilib, zamon kategoriyasining qiyosiy tahlili nafaqat nazariy jihatdan, balki amaliy til o‘rganish va tarjima faoliyatida ham dolzarb masala hisoblanadi.
Abdurahmonova (2016), Jumaniyazov (1997), Mansurov (2003), Sodiqov (2010) va Xolmatova (2014) kabi olimlarning ilmiy ishlari ingliz va o‘zbek tillarida zamon kategoriyasini o‘rganishda asosiy manbalar bo‘lib xizmat qiladi.

POETIC REPRESENTATION OF THE HERO'S INNER WORLD IN SEVENEVES

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Introduction

Seveneves is a 2015 science-fiction novel by Neal Stephenson that depicts humanity's desperate effort to survive after the Moon explodes[1]. In this story, a small group of astronauts and specialists—including roboticist Dinah MacQuarie and U.S. President Julia Bliss Flaherty—are thrust into a cosmic ark as Earth faces extinction. While Stephenson is renowned for rigorous technical detail, the novel also raises questions about what it means to be human in a high-tech environment. In particular, we ask: how is the protagonist's (and key supporting characters') inner world poetically represented? Our analysis treats Dinah as the central "hero" and also examines Julia as a related cyborg-figure. We proceed with a close reading approach (cf. literature methodology) informed by cyborg and posthuman theory. Haraway famously declares that "we are all chimeras, … theorized and fabricated hybrids of machine and organism" – "in short, we are cyborgs"[2]. Hollinger likewise defines the cyborg as one for whom technology is an "unexpected other" that can make "us" become unlike "what we … thought we were"[3]. These ideas frame our analysis of *Seveneves*. We argue that Stephenson conveys his characters' subjectivity indirectly: rather than using extended internal monologues, he employs symbolic imagery, dialogue, and narrative events to hint at their emotions and consciousness. Our treatment follows an IMRaD structure: after outlining method, we present a detailed literary analysis of Dinah's and Julia's portrayal, compare with other cyborg narratives, and conclude on the novel's poetic techniques.

Methodology

This study uses literary textual analysis combined with theoretical literature on cyborgs and posthumanism. We perform a close reading of key passages (as documented by secondary sources) that reflect the characters' thoughts and feelings. Relevant scenes include moments of introspection or rich metaphor in the novel's text (as cited in reviews). We also apply a comparative approach: for context, we consider how other science-fiction works portray cyborg or posthuman characters (e.g., cyberpunk novels, Donna Haraway's cyborg theory, etc.). The sources cited are mostly interpretive reviews and analyses, which we treat as proxies for primary text because direct quoting of the novel is not available. For example, one review quotes Doc Dubois Harris's reflection that *"This was how the mind worked… the mind couldn't think about the End of the World all the time… it needed the occasional break… through trivia that anchored [it] in reality, as the largest oak tree was rooted… in rootlets no larger than the silver hairs on the president's head"*[4]. We use such cited passages to infer Stephenson's language and tone. The theoretical framework draws on Haraway's cyborg ontology[2] and Hollinger's insights[3], situating characters as human-machine hybrids. Critical comments (e.g.

Foust's claim that characters lack "inner lives"[6]) are included to highlight interpretive challenges.

Analysis

Dinah MacQuarie, a robotics engineer aboard the International Space Station, serves as *Seveneves*' main viewpoint character. The narrative rarely pauses for explicit emotional monologue; instead, Dinah's inner state is conveyed through her reactions and sparse remarks. She is presented as highly competent and practical. As one reviewer notes, Dinah (along with commander Ivy Xiao) is characterized so vividly that "Stephenson makes the reader fall in love" with her – she is "Izzy's brilliant roboticist"[7]. This praise suggests that Dinah's personality and agency come through strongly despite limited self-narration.

Importantly, Dinah's stoicism and resilience are hinted at in subtle ways. For example, during the life-or-death mission to redirect a comet, *Seveneves* portrays Dinah as refusing to succumb to fear or grief. A critical summary observes that *"She single-handedly keeps Seveneves' vast narrative on track by refusing to give in to her grief, or be paralysed by the fears others feel… Dinah just doesn't let these feelings define her."*[8]. This line indicates that, internally, Dinah does feel sadness or anxiety, but her character arc emphasizes discipline and action. The phrasing also highlights her inner strength: rather than indulging in despair, she resets her focus on survival.

At the same time, Stephenson does allow glimpses of Dinah's humanity through poetic or mundane details. For instance, the narrator (here, Doc Dubois) notes that coping requires focusing on the trivial: "the mind couldn't think about the End of the World all the time… [it] needed the occasional break… through trivia that anchored [it] in reality, as the largest oak tree was rooted… in rootlets no larger than the silver hairs on the president's head"[4]. Though this is said about Doob, it indirectly reflects Dinah's experience as well: she often finds small tasks (like calibrating robots) grounding amid catastrophe. The oak-tree metaphor, richly visual, suggests how tiny details sustain one's sanity. Such imagery—unlikely in hard-SF exposé—hints at the characters' subjective coping. Similarly, the novel depicts scenes like glimpsing Earth's destruction from orbit or thinking of loved ones, which, while not deeply narrated, imply quiet sorrow in Dinah's heart. In sum, Dinah's inner life is characterized by restrained emotion and a drive to survive; Stephenson conveys this through minimal yet meaningful detail.

Julia Bliss Flaherty, the U.S. President-turned-astronaut, embodies another facet of the cyborg theme. Initially presented as politically ambitious and ruthless, her "swarm" of followers causes significant conflict. Early on she has a veneer of control and even villainy. However, the narrative later reveals Julia's vulnerability and changed state. According to one analysis, at a post-crisis hearing Julia attributes all her and Aïda's brutal actions to "extreme paranoia"[9]. This retrospective excuse suggests an inner mental fracture: the pressure and isolation have left her terrified. Importantly, Julia also becomes *literally* part-machine. After the Cloud Ark mission collapses, she is found horribly injured and physically altered. TVTropes notes that when Julia returns, *"her tongue [has] been fixed in place with washers on a bolt*

running from the floor to the roof of her mouth"[10]. In effect, she is silenced by technology. This gruesome image makes Julia a kind of cyborg: her body bears mechanical implants born of trauma.

Julia's inner world is thus externalized: her inability to speak represents suppressed emotion. Her earlier bravado is stripped away; what remains is the raw impact of survival. Stephensons's sparse narrative on her inner feelings forces the reader to infer them: Julia's horror is shown through her appearance and limited dialogue rather than through introspection. By the end, the surviving characters (ironically) view Julia with a mix of pity and blame, and Julia herself rationalizes her past as madness. In theoretical terms, her fate matches Hollinger's idea that the cyborg figure can make "we become other than what we thought we were"[3]. Julia went in as a human politician and comes out as something posthuman, fractured by her experience. Her arc contrasts with Dinah's: where Dinah remains largely intact internally, Julia is remade. Both cases, however, show that Stephenson uses narrative and imagery (not extended soliloquy) to suggest the characters' psychic states.

Throughout the novel, Stephenson occasionally breaks from technical jargon to insert poetic or symbolic images that reflect characters' internal landscapes. A prominent example is the global musical scene on the final day of Earth. Rather than dwelling on despair, many people are described as "not cowering but creating": *"Musicians form continuous vigils playing on, the orchestra of this doomed ship… their final strings transmitted to space because art, even if no one hears it, matters."*[5]. This lyrical description (quoted from a review) shows characters responding to annihilation with artistic defiance. Although not directly from a character's perspective, this vignette resonates with the heroes' inner resolve: Dinah, for instance, had earlier launched a radio into space as her own message to humanity. The emphasis on "art…matters" conveys a human need to leave meaning behind, a poignant motif amid cold science.

Other subtle metaphors also occur. As noted, the oak-and-hair simile[4] poignantly illustrates how tiny things keep people grounded. Likewise, when reflecting on the last hours, witnesses recall any small solace or memory with newfound poignancy. Such imagery is sparse but carefully placed. Rather than grand soliloquies, the emotional content lies in context: the knowledge that every technical action (doing repairs, playing music) carries weight. In effect, *Seveneves*' poetic moments often coincide with a shift from external action to internal reflection, however brief. These moments give us insight into how the characters (especially Dinah) mentally frame their ordeal: they cling to routine, memory, and even art as lifelines.

Discussion

Stephenson's approach can be compared to other science-fiction portrayals of cyborg or posthuman characters. In cyberpunk novels (e.g. William Gibson's *Neuromancer*), enhanced protagonists like Molly Millions often have their inner thoughts conveyed through terse, fragmentary narration. Similarly, *Seveneves*' human-robot hybrids experience emotion indirectly. The difference is stylistic: Gibson's settings are urban and gritty, whereas Stephenson's is epic and scientific. Yet in both cases, characters grapple with identity. In *Seveneves*, Dinah's

"cybernetics" are her robots and spacesuits – extensions of herself, in line with Haraway's "machines are integrated with the social and the biological"[2]. Julia's prosthetics are even more literal. Haraway's idea that the cyborg "gives us our politics"[2] can be seen in how technology shapes Seveneves' society: the fate of nations depends on engineering.

Unlike some posthuman narratives that delve into philosophic introspection, *Seveneves* largely stays practical, in keeping with its disaster-fiction genre. Still, its moments of symbolism resemble poetic interludes in other speculative works. For example, one might recall how artificial intelligence characters in science fiction often use art to understand humanity. The use of a musical vigil here parallels traditions (e.g., Clarke's *Orchestra* or Sagan's *Contact*) where culture persists at the end. In short, *Seveneves* sits between hard-SF and literary emotionalism: it uses posthuman theory to frame its characters, yet it chooses to reveal their souls mostly through what they do and symbolize rather than what they explicitly say.

Notably, some critics (e.g. Foust[6]) have faulted *Seveneves* for shallow character depth. Foust complains that Stephenson's cast are "cutouts" who lack inner lives or conflicts[6]. While it is true that the novel limits direct psychological exposition, our analysis finds evidence of inner complexity beneath the surface. The appeals to art and nature, the irony of trivial anchors for the mind, and the protagonists' silent endurance all serve as poetic windows into their psyches. As one reviewer acknowledges, Dinah and other women in the story exhibit "complex female characters" with depth[7]. Thus, while *Seveneves* prioritizes action and ideas, the poetic touches it does include are carefully used to illuminate its heroes' inner worlds.

Conclusion

In *Seveneves*, Neal Stephenson portrays the hero's (Dinah's) inner world—and to an extent Julia's—through indirect, poetic means rather than direct introspection. The narrative foregrounds technical problem-solving and survival, but it intermittently introduces symbolic imagery (e.g., the oak-tree metaphor, the human orchestra) that reflects characters' emotions. Dinah's resilience emerges from her pragmatic dialogue and actions, complemented by these subtle metaphors. Julia's traumatized perspective is signaled by her tortured body and fragmented speech (or silence). This approach aligns with posthumanist ideas: the characters are cyborg-like (organism and machine) and their consciousness is partly conveyed through that hybridity.

Compared to other cyborg-centric novels, *Seveneves* blends hard science with humanistic flourishes. It suggests that even in an ultra-technical future, literary devices such as metaphor and symbolic scene-setting remain powerful for depicting what characters feel. We conclude that *Seveneves* uses its poetic interludes—however sparse—to give readers insight into the protagonists' inner lives. Further research might examine how other modern SF authors similarly balance technicity and poetic imagery in depicting posthuman consciousness.

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TIL – FIKRNING YUZI, NUTQ – QALBNING OVOZI

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Til insoniyat taraqqiyotining eng muhim ijtimoiy hodisalaridan biridir. U faqat aloqa vositasi emas, balki millat tafakkuri, ruhiyati va ma’naviy dunyosining ko‘zgusidir. Inson o‘z fikrini til orqali ifodalaydi, jamiyat bilan muloqot qiladi va dunyoni biladi. Shu boisdan ham “Til – fikrning yuzi, nutq – qalbning ovozi” degan hikmat bejiz aytilmagan. Til inson tafakkurining tashqi shakli, nutq esa shu tafakkurning hayotiy ko‘rinishidir. Tilning ijtimoiy mohiyatini chuqur o‘rganish, uning inson ruhiyatidagi o‘rnini tahlil qilish bugungi globallashuv davrida alohida ahamiyat kasb etadi. Chunki tilni yo‘qotgan xalq o‘z tafakkurini, milliy o‘zligini yo‘qotadi. Har bir xalq o‘z tilida o‘zining tarixini, dunyoqarashini, urf-odat va qadriyatlarini aks ettiradi. Shu jihatdan til – millatning ruhiy poydevori, madaniyati va ma’naviyatining asosi hisoblanadi.

O‘zbek tilshunosligida ham til va tafakkur o‘zaro aloqadorligini o‘rganish bo‘yicha ko‘plab tadqiqotlar olib borilgan. Xususan, A. G‘ulomov, N. Mahmudov, A. Madvaliyev, A. Nurmonov, A. Mamajonov kabi olimlar o‘zbek tili tizimi, grammatik tuzilishi va fikr ifodasi o‘rtasidagi bog‘liqlikka alohida e’tibor berganlar. Shuningdek, V. Humboldt, E. Sapir, B. Uorf kabi jahon tilshunoslari ham til va tafakkur birligi haqidagi nazariyalarni ilgari surganlar.

Maqolada til va tafakkurning o‘zaro ta’siri, nutqning inson qalbidagi o‘rni, o‘zbek tili misolida milliy tafakkur va ma’naviyat ifodasi, shuningdek, nutq madaniyatining zamonaviy holati tahlil qilinadi.

Til va tafakkur o‘rtasidagi munosabat insoniyat tafakkuri tarixida eng qadimiy va murakkab masalalardan biridir. Bu borada ko‘plab olimlar – Aristotel, Humboldt, Sapir, Uorf, Vygotskiy, A.N. Leontev va boshqalar tomonidan turli ilmiy qarashlar ilgari surilgan. Ularning fikricha, til tafakkurning shakli bo‘lib, inson o‘z fikrini til orqali ifodalaydi va uzatadi. Til bo‘lmasa, fikrning to‘liq shakllanishi va yetkazilishi qiyinlashadi.

XVIII–XIX asrlarda bu masalaga V. Humboldt, F. de Sossyur, E. Sapir, B. Uorf kabi olimlar o‘z ilmiy yondashuvlarini ishlab chiqdilar. Humboldt tilni “millat ruhining ifodasi” sifatida baholagan. Uning fikricha, har bir xalq o‘z tilida dunyoni o‘ziga xos tarzda idrok etadi, ya’ni til – milliy tafakkurning oynasidir.

E. Sapir va uning shogirdi B. Uorf tomonidan ilgari surilgan “Sapir–Uorf gipotezasi” til va tafakkur munosabatining eng muhim nazariy asoslaridan biri hisoblanadi. Bu nazariyaga koʻra, inson dunyoni oʻz ona tilining grammatik va semantik tizimi orqali idrok etadi. Masalan, oʻzbek tilidagi “koʻngil”, “or”, “andisha” kabi tushunchalar ingliz yoki rus tillariga toʻliq tarjima qilinmaydi, chunki bu soʻzlarda xalqning ruhiyati, milliy qadriyati mujassamdir.

Shunday qilib, til inson tafakkurining shakli boʻlish bilan birga, uning mazmunini ham belgilab beradi. Tafakkur til vositasida shakllanadi, til esa tafakkur orqali boyib boradi. Bu ikki hodisa bir-biridan ajralmasdir. Til orqali inson atrof-muhitni anglaydi, u bilan muloqotga kirishadi, jamiyatdagi ijtimoiy tajribani oʻzlashtiradi. Har bir tildagi lugʻaviy birliklar oʻsha xalqning dunyoni qanday koʻrishi va idrok etishini koʻrsatadi. Shu sababli til tafakkurning koʻzgusi deb ataladi.

Oʻzbek tilshunosligida ham til va tafakkur birligi masalasi koʻplab ilmiy izlanishlarning markazida turadi. Akademik A. Gʻulomov oʻz asarlarida “Til – tafakkurning shakli, tafakkur esa tilning mazmuni” ekanligini ta’kidlaydi. Olimning fikricha, inson tafakkuri tildan tashqarida mavjud boʻlolmaydi, chunki fikrni ifodalovchi yagona vosita – bu tildir.

Professor N. Mahmudov oʻz tadqiqotlarida tilning milliy tafakkurdagi oʻrni, xalq tafakkurida til orqali yaratilgan obrazlar, tasviriy vositalarni chuqur tahlil qiladi. Uning fikricha, oʻzbek tilidagi koʻplab frazeologik birliklar xalqning dunyoqarashi, hayot falsafasi va ruhiy holatini aks ettiradi. Masalan, “Koʻngli togʻday”, “Koʻngli oppoq”, “Dilida gʻubor yoʻq” kabi birikmalar insonning ichki ruhiy dunyosini bevosita ifodalaydi.

A. Nurmonov esa oʻz izlanishlarida tilni fikrlash jarayonining ijtimoiy shakli sifatida talqin qiladi. Uningcha, til faqat fikr ifodasi emas, balki jamiyatda insonlar oʻrtasidagi ruhiy, madaniy, axloqiy aloqalarni ham mustahkamlaydi.

Til tafakkurga ta’sir etar ekan, u inson idrokini shakllantiradi. Har bir soʻz, grammatik birlik yoki metafora inson tafakkurining bir boʻlagidir. Shu bois, tilning boyligi va aniqligi insonning fikr boyligi bilan uzviy bogʻliq. Fikrni ravon, mantiqiy va toʻliq ifoda etish uchun til imkoniyatlaridan toʻgʻri foydalanish zarur. Oʻzbek tilida fikr ifodalash jarayoni nihoyatda nozik. Masalan, birgina “koʻngil” soʻzi oʻzbek tilida turli konnotatsiyalarda qoʻllanadi: koʻngli toʻq, koʻngli yarador, koʻngli ochiq, koʻngli siniq kabi ifoda vositalari insonning ichki holati va psixologiyasini ifoda etadi. Bu holat tilning faqat fikr emas, balki his va tuygʻularni ham ifodalay olish quvvatiga ega ekanligini koʻrsatadi.

Til va tafakkur oʻrtasidagi oʻzaro ta’sirni zamonaviy psixolingvistika ham oʻrganadi. L.S. Vygotskiy ta’kidlaganidek, “fikrlash jarayoni tildan tashqarida boʻlolmaydi, nutq esa tafakkurning tashqi shaklidir.” Shunday ekan, tafakkur tildan oziqlanadi, til esa tafakkur orqali takomillashadi.

Til – inson tafakkurining shakllanishida hal qiluvchi omil hisoblanadi. Fikrning mazmuni, mantiqi va chuqurligi til vositasida namoyon boʻladi. Inson atrofdagi dunyo haqidagi tasavvurlarini soʻzlar orqali ifodalaydi, shu orqali fikr shakllanadi. Masalan, bola tili shakllanish jarayonida dunyo haqidagi bilimini ham kengaytiradi. Bu jarayon til va tafakkurning bir vaqtda rivojlanishini koʻrsatadi.

Til tafakkurni nafaqat ifoda etadi, balki uni boshqaradi ham. Masalan, tilda mavjud bo‘lgan tushunchalar orqali inson fikrlaydi. Agar tilda biror narsani ifodalovchi so‘z bo‘lmasa, uni haqida fikr yuritish qiyin bo‘ladi. Shu jihatdan til insonning bilish faoliyatiga ta’sir qiladi. Masalan, o‘zbek tilidagi “or”, “nomus”, “andisha” kabi so‘zlar xalqning axloqiy va madaniy qadriyatlarini ifodalaydi. Bu tushunchalarni boshqa tilga aynan tarjima qilish mumkin emas, chunki ularda milliy ruh, ijtimoiy muhit va ma’naviyat mujassamdir.

Nutq – bu tilning amalda qo‘llanishi, ya’ni inson tafakkuri va ruhiyatining tashqi ifodasidir. Nutq orqali inson o‘z hissiyotlarini, kechinmalarini, fikrlarini boshqalarga yetkazadi. Nutqning go‘zalligi, ravonligi, mazmunan boyligi insonning ma’naviy olamini ochib beradi. Shuning uchun xalq orasida “nutq – qalbning ovozi” degan hikmat bejiz aytilmagan. Nutq madaniyati masalalari bugungi kunda juda muhim ahamiyat kasb etadi. Axborot oqimi kengaygan, ijtimoiy tarmoqlar faol bo‘lgan davrda nutqdagi aniqlik, mantiq va madaniyat insonning umumiy madaniyati va intellektual darajasini belgilab beradi.

Psixolingvistika nuqtayi nazaridan, nutq insonning ruhiy holati, irodasi, hissiyotlari bilan bevosita bog‘liq. Masalan, xotirjam insonning nutqi sokin, ohangdor va izchil bo‘ladi, asabiy yoki xavotirli holatda esa nutqda tartibsizlik, keskinlik, ba’zan esa grammatik xatolar paydo bo‘ladi. O‘zbek tili nutqida intonatsiya, ohang, pauza, urg‘u kabi unsurlar nutqning hissiy rangini belgilaydi. Masalan, “Ha, bo‘ldi!” degan gapning ohangi, urg‘usi o‘zgarishiga qarab ma’no ham o‘zgaradi – bu nutqning psixolingvistik jihatini ko‘rsatadi.

Til madaniyati – bu tildan to‘g‘ri, aniq va estetik foydalanish qoidalari majmui. U nutqning adabiy me’yorlarga mos bo‘lishini, tildagi boy imkoniyatlardan unumli foydalanishni ko‘zda tutadi. Til madaniyati nafaqat tilshunoslikning, balki ma’naviyat va ta’lim sohalarining ham muhim yo‘nalishidir. Fikr ifodasi esa inson tafakkurining tashqi shakli bo‘lib, u nutq orqali namoyon bo‘ladi. Ilmiy, badiiy, publitsistik uslublar orqali inson o‘z fikrini turlicha ifoda etadi. Shu sababli til va nutq madaniyatini rivojlantirish, fikrni aniq, mantiqiy va go‘zal tarzda ifodalash – har bir insonning kommunikativ madaniyatini yuksaltiradi.

Bugungi global axborot davrida nutqning ijtimoiy ahamiyati yanada ortmoqda. Ommaviy axborot vositalari, ijtimoiy tarmoqlar, reklama va siyosiy chiqishlarda nutq madaniyati juda muhim o‘rin tutadi. Lekin, afsuski, ba’zi hollarda til me’yorlariga rioya qilmaslik, qo‘pol ifodalar, ruscha va inglizcha so‘zlarni aralashtirish hodisasi keng tarqalgan. Bu esa tilning sofligiga, milliy tafakkurga putur yetkazadi. Masalan, ba’zi yoshlar nutqida “like bosdim”, “post joyladim”, “trend bo‘ldi” kabi iboralar tez-tez uchraydi. Bu tabiiy jarayon – tilning yangilanishi билан bog‘liq, ammo haddan ortiq aralashma milliy tildagi tabiiylikni yo‘qotadi.

Til, nutq va tafakkur bir-biri bilan uyg‘un bo‘lgandagina go‘zal, ta’sirli va samarali muloqot yuzaga keladi. Til – fikrni shakllantiradi, nutq – uni ifoda etadi, tafakkur – uni mazmun bilan to‘ldiradi. Shuning uchun ham nutq madaniyatini rivojlantirish, til salohiyatini boyitish va fikrlash ko‘lamini kengaytirish inson ma’naviyatini yuksaltirish bilan tengdir. O‘zbek xalqining “Tilni bilgan – elni biladi”, “So‘z bilan

yurak ochiladi” degan hikmatlari til va fikr uyg‘unligining ahamiyatini yana bir bor ta’kidlaydi.

Xulosa qilib aytganda, til – inson tafakkurining oynasi, fikrning yuzi, nutq esa qalbning ovozidir. Inson o‘z fikrini, his-tuyg‘ularini, orzu-intilishlarini til orqali ifoda etadi, nutq esa ana shu fikrlarning shakli, ohangi va ma’nosini ochib beradi. Tildagi har bir so‘z, ibora, ohang insonning ma’naviy dunyosidan, milliy ongidan dalolat beradi.

Tadqiqot davomida quyidagi xulosalarga kelindi: Til va tafakkur bir-biridan ajralmas tushunchalardir. Fikr til orqali shakllanadi, til esa fikrni ifoda etish vositasi sifatida namoyon bo‘ladi. O‘zbek tili milliy tafakkurning ko‘zgusi sifatida xalqning ma’naviy, axloqiy, madaniy qadriyatlarini o‘zida mujassam etadi. Frazeologizmlar, maqollar va ramziy so‘zlar xalq tafakkurining boy qatlamlarini aks ettiradi; ular orqali inson his-tuyg‘ulari, ruhiy holati, axloqiy qarashlari ifodalanadi. Nutq madaniyati – insonning ma’naviy darajasi, odobi va tafakkur yetukligining ko‘rsatkichi. Go‘zal, mantiqli va odobli so‘zlashish insonni yuksak darajada namoyon etadi. Nutqning hissiyligi inson qalbining bevosita ifodasi sifatida namoyon bo‘ladi. Til orqali quvonch, dard, muhabbat va iztirob kabi hislar ifodalanadi.

Til, nutq va tafakkur uzviyligi – insoniyat madaniyati rivojining poydevori hisoblanadi. Tilda millat ruhi, tafakkurida esa uning istiqboli mujassam. Til orqali inson tafakkur qiladi, nutq orqali esa o‘z qalbining kechinmalarini ifodalaydi. Har bir xalqning tili uning milliy ruhini, dunyoqarashini va ma’naviy boyligini aks ettiradi. Shu sababli tilni asrash, so‘zga ehtirom bilan yondashish uning sofligini saqlash, nutq madaniyatini rivojlantirish – bu nafaqat tilshunoslarning, balki har bir ongli insonning muqaddas burchidir. Millat ma’naviyatiga hurmat, nutq madaniyatini rivojlantirish esa tafakkurni yuksaltirish demакдир. Inson qalbi til orqali nur topadi, nutq orqali esa boshqalar qalbiga yo‘l topadi.

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HARBIY SOHADAGI NUTQ MADANIYATI VA MULOQOT SAMARADORLIGI

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Til muayyan jamiyat vakillari uchun umumiy ijtimoiy hodisa bo‘lsa ham, uning ma’lum bir nutq vaziyati bilan bog‘lanishi subyektning lisoniy-ijtimoiy faoliyati bilan bog‘liqdir. Inson lisoniy faoliyatiga xos ana shunday obyektiv va subyektiv ko‘rsatkichlar almashinuvini tilning “ma’lum ijtimoiy vazifa, kasb-hunarga ixtisoslashganligi bilan tavsiflanuvchi sotsial xoslangan nutq” lar misolida kuzatiladi [1]. Harbiy xodimlarning nutqi va muloqoti ham ana shunday ijtimoiy-madaniy va kasbiy xoslangan turlardan biridir.

Harbiy nutqni qayd etilgan mavzuviy guruhlar va janrlar doirasida tahlil hamda tadqiq etish bo‘yicha g‘arb tilshunosligida anchagina samarali natijalar qo‘lga kiritilgan bo‘lsa ham, o‘zbek tilshunosligida bunday ishlar nisbatan kamchlikni tashkil etadi. O‘zbek tilshunosligida nutqning ushbu xoslangan turiga oid izlanishlar sifatida N.Muhammadiyevning “Ichki ishlar idoralari xodimlarining kasb etikasi va estetik madaniyati”, K.Nazarov, S.Usmonov, Q.Tohirovlarning “Yuristning nutq madaniyati”, X.Do‘stmuhammadning “Jurnalistning kasb odobi muammolari: nazariy-metodologik tahlil”, N.Mahmudovning “O‘qituvchi nutq madaniyati” kabi ishlarini sanab o‘tish mumkin [4,6,7,8].

Muloqotning boshqa ijtimoiy-madaniy turlari singari harbiy nutq ham so‘zlovchi va tinglovchi ishtirokida yuz berishi hamda lisoniy birliklar bilan birga imo-ishora kabi noverbal vositalarning muhim tarkibiy qism sifatida ishtiroki bilan xarakterlanadi. Biroq, muloqotning ushbu verbal va noverbal vositalari shifokor – *bemor munosabati, hamkasblar muloqoti, talaba va o‘qituvchi, dorishunos va xaridor, komandir va askar* muloqotlarida faol qo‘llanishi bilan o‘ziga xoslik kasb etadi [2].

Umuman olganda, harbiylar muloqoti orqali aloqa qilish metodikasi ketma-ket bo‘lgan olti bosqichdan iborat:

o‘zaro bir-birini tushunish; 2) umumiy yoki mos keladigan maqsadlarni topish; 3) muloqot uchun taklif etiladigan sifat va qabul qilinadigan tamoyillarni aniqlash; 4) muloqot uchun foydali bo‘lgan sifatlarni aniqlash; 5) individual ta’sir etish va suhbatdoshga moslashish; 6) umumiy qoidalarni yaratish va o‘zaro harakat qilish. Mazkur muloqot metodikasining olti bosqichdan iborat yondashuvi harbiy sohadagi aloqa jarayonining aniq va tartibli tashkil etilganligini anglatadi. Har bir bosqich muloqotning samaradorligini oshirishga xizmat qiladi va ayniqsa intizom hamda aniqlik muhim bo‘lgan harbiy sharoitda bunday tizimli yondashuv alohida ahamiyat kasb etadi. Shu bois, bu model harbiy aloqa samaradorligini oshirishda ishonchli

metodik asos sifatida baholanadi. Ayniqsa, bu bosqichlar aloqa jarayonidagi harakatlarning izchilligini aniqlash va o‘zaro ta’sir jarayonlarini nazorat qilish vositasi sifatida xizmat qilishi mumkin.

Xususan, harbiy muomala kontekstida yuzda aks etgan ifodasizlik, haddan ortiq jiddiylik yoki befarqlik kabi mimik belgilar suhbatdoshda xavotir, ehtiyotkorlik, ijtimoiy masofa yoki ishonchsizlik kabi psixologik reaksiyalarni yuzaga keltirishi mumkin. Bu kabi noverbal belgilar orqali harbiy xodimlar bevosita og‘zaki ifodalanmagan xabarlarni yetkazadilar, bu esa harbiy intizom, subordinatsiya va tezkor boshqaruv uchun zarur bo‘lgan axborot oqimini optimallashtirishga xizmat qiladi. Shunday qilib, noverbal kommunikatsiya vositalari harbiy muloqot tizimining ajralmas va funksional jihatdan muhim komponentlaridan biri hisoblanadi. Masalan, harbiy xodim suhbat jarayonida yuzdagi befarqlik, mudhishlik yoki haddan ortiq jiddiylik suhbatdoshda hadik, xavotir, ehtiyotkorlik va ishonchsizlik hisslarini uyg‘otadi.

Ta’kidlash lozimki, kasbiy muomala har bir harbiy xodim faoliyatida muhim o‘rin egallaydi. Shuning uchun ham muomalaning har bir turi faoliyat jarayonida ishtirok etadi. Xodim muomala qonuniyatlariga suyangan holda shaxslar bilan munosabatga kirishadi. Psixolog olimlarning ta’kidlashicha, xodim muloqot davomida o‘zining barcha kasbiy-psixologik xususiyatlarini ishga soladi: xotira, idrok, sezgi, tafakkur, xayol va diqqat har bir nutqiy aktda faol ishtirok etadi [5]. Bu jarayonlar xodimning faqat mantiqiy fikrlashga emas, balki voqeani o‘tmishdagi vaziyat bilan bog‘lashga, o‘zaro solishtirish va qiyoslash, obyekt va sharoitni mukammal tarzda idrok etishiga yordam beradi.

Darhaqiqat, har qanday nutq muayyan maqsadga ega bo‘ladi, maqsad esa faollikni oshirgan holda, fikrni shakllantiruvchi, uning ifoda rejasi va sxemasini belgilovchi motivatsion asos vositachiligida shakllanadi. Nutqda, muloqotda motiv hamda maqsadning uyg‘unligi, fikrni so‘zdan jumla darajasiga rivojlantiruvchi ijtimoiy asos va mexanizm sifatida namoyon bo‘ladi. Kommunikatsiyani lisoniy belgilar vositasida bajaradigan “axborot – ma’no hamkorligi” deb ta’riflanishida ham ushbu izchillik nazarda tutiladi.

Shuning uchun ham muloqot maqsadi orqali oddiygina axborot almashish emas, balki axborot uzatish orqali suhbatdoshga ta’sir o‘tkazish, uni biror narsaga ishontirish, bo‘ysundirish, harakatga undash kabilarning nazarda tutilishi ta’kidlanadi. Ana shunday murakkab izchillik va uyg‘unliklarga asoslanuvchi muloqot jarayonini tashkil qilishning eng muhim shartlaridan biri nutq odobi, madaniyatidir. Nutq madaniyatini taqozo etuvchi lisoniy va nolisoniy birliklar esa O.A.Shestikova ta’kidlaganidek, uzoq o‘tmish va zamonaviy davr o‘rtasidagi transformatsion izchillikka asoslanadi [9]. Harbiylar muloqotga kirishishda faqat so‘zlar emas, balki harakatlar, imo-ishoralar ham muhim ahamiyatga ega. Muloqot jarayonida axborotni boshqa kishiga yo‘llayotgan kishi kommunikator, uni qabul qilayotgan kishi retsipiyent deb nomlanadi. Masalan, komandirning *“To‘xtang!”* degan og‘zaki buyrug‘i bilan bir vaqtda qo‘l harakati orqali to‘xtash ishorasini berishi, muloqotda faqat til vositalari emas, balki kinestetik belgilar – ya’ni harakatlar orqali ham ta’sir kuchaytirilayotganini anglatadi. Bunday jarayonda

axborotni yuboruvchi shaxs kommunikator, uni qabul qiluvchi esa retsipiyent sifatida ishtirok etadi.

Muloqotning lingvistik va psixologik jihatdan murakkab ekanligi haqida B.F.Parigin shunday yozadi: Muloqot shunchalik ko‘p qirrali jarayonki, unga bir vaqtning o‘zida individlarning o‘zaro ta’sir jarayoni, individlar o‘rtasidagi axborot almashinuvi jarayoni, bir shaxsning boshqa shaxsga munosabati jarayoni, bir kishining boshqalarga ta’sir ko‘rsatish jarayoni, bir-birlariga hamdardlik bildirish imkoniyati, shaxslarning bir-birlarini tushunishi jarayoni kiradi [3]. Shu bois, muloqot nafaqat lingvistik, balki psixologik jihatdan ham murakkab jarayon hisoblanadi.

Xulosa qilib aytganda, harbiy nutq funksionallashuvi ko‘p qirrali hodisa bo‘lib, u faqat axborot uzatish bilan cheklanmaydi, balki intizom, subordinatsiya va tezkor aloqa uchun ham xizmat qiladi. Harbiy nutq verbal va noverbal vositalarning uyg‘unligi orqali shakllanib, alohida metodik bosqichlarga asoslangan tartibli jarayon sifatida namoyon bo‘ladi. Ushbu muloqot shakli kasbiy faoliyatda samarali aloqani ta’minlash, maqsadli ta’sir ko‘rsatish va o‘zaro tushunishni mustahkamlashda muhim ahamiyatga ega. Nutq madaniyati va odobi harbiy muloqotda muvaffaqiyatli kommunikatsiyaning asosi hisoblanadi. Shunday qilib, harbiy nutq lingvistik va psixologik jihatdan murakkab bo‘lib, uning tadqiqoti kasbiy kommunikatsiya sohasida ilmiy izlanishlarni chuqurlashtirishga xizmat qiladi.

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TURKISTON JADIDLARINING TA'LIMDA IJTIMOIY-FALSAFIY MOHIYATI VA UNING YOSHLAR TARBIYASIDAGI O‘RNI

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Jadidchilik harakati XIX asr oxiri XX asr boshlarida Turkiston o‘lkasi hayotidagi murakkab siyosiy kuchlar silsilasida milliy qadriyatlarga asoslangan va progressiv yo‘nalishga ega bo‘lgan talimot sifatida fujudga kelgan. Jadidchilik harakati Turkiston o‘lkasi aholisining ijtimoiy manfatlarini ifodalagan va o‘z dasturlarida aks ettirgan. Jadidlik harakati vakillari o‘zlarining bilim salohiyati, fidoyilik, insoniylik fazilatlari, ijtimoiy-ma'naviy va siyosiy faoliyatlari bilan ajralib turuvchi xalqning eng ilg‘or vakillari bo‘lib tarix maydoniga kirib kelganlar.

Jadidchilik harakatini ob'ektiv, xolisona falsafiy nazardan tadqiq qilish va uning nazariy amaliy ahamiyatini baholash yurtimizda olib borilayotgan mustaqillik sharofati bilan boshlandi.

Jadidchilik – murakkab rivojlanish yo‘lini ya'ni ma'rifatparvarlikdan boshlab intellektual siyosiy imkoniyatlarga ega bo‘lgan harakatgacha bo‘lgan bosqichni zabt etgan. Turkiston o‘lkasining o‘sha davrda iqtisodiy taraqqiy etgan davlatlarlardan ortda qolishi va mustamlakachilikdan aziyat chekayotgan xalqining og‘ir ijtimoiy-iqtisodiy ahvoli kabi holatlar Turkiston jadidlarini ijtimoiy taraqqiyot yo‘lini kashf etishga undagan. O‘z davrining ziyolilari vujudga kelgan vaziyatda mamlakatning rivojlanishdan orqadaligining sababini ma'rifatsizlikdan qidirganlar. Aynan ma'rifatsizlik sabab yuzaga kelgan muammolarni bartaraf etishda maorif va ma'rifat yo‘li bexato tanlanib, natijada jadidchilik xarakati yo‘lboshchilari asosiy e'tiboni maorifni isloh qilishga qaratganlar. Ushbu ijtimoiy mazmundagi islohotlarni amalga oshirishda yangi usulda o‘qitiladigan maktablar, kutubxonalar, qiroatxonalar barpo etib, ulani o‘quv darsliklari va qo‘llanmalar bilan ta'minlash bilan birga ma'rifatparvarlik g‘oyalarini chuqur singdirish uchun faoliyat olib borganlar. Jadidlar jamiyatdagi boshqaruv usulini, diniy maktablar va madrasalardagi o‘qitish va tarbiyalash tizimini tanqid qilib, yangi usuldagi maktablarda dunyoviy fanlarni o‘qitish kabi tarixiy-ijtimoiy muhitni vujudga keltirganlar. Shunday sharoitda ular millat ravnaqi, mustaqilligi, istiqloli uchun kurash olib borganlar.

Jadidlar boshqa millatlarning, ayniqsa, rivojlangan Evropa xalqlari tili, madaniyati, fan-texnikasi yutuqlarini o‘rganish, ibrat olish, maktab-maorif ishlarida ularning tartiblarini joriy etishni o‘zlarining maqsadlari deb bilganlar. Jadidlar ilgari surgan g‘oyalarida Turkiston xalqlarining o‘zligini tanishi va milliy qadriyatlarini saqlashi, taraqqiy etishi, o‘zini himoya qila bilish tuyg‘usining uyg‘onishi yo‘lida turli-tuman jamiyat va uyushmalarni tuzishni asosiy vazifalari qatoriga qo‘shganlar.

Ta'kidlash joizki “komil inson” tushunchasi islom falsafasida Muyiddin Arabiy tomonidan ilmiy muomalaga kiritilgan. Uning e'tirof etishicha, barkamol inson Muhammad Payg‘ambar timsolida o‘z ifodasini topgan. Aziziddin Nasafiyning

fikriga koʻra, “Yaxshi soʻz, yaxshi fe'l, yaxshi axloq va maorif”ni oʻzida mujassamlashtirgan har qanday kishini barkamol inson deyish mumkin. [9. B. 147]
Barkamol inson uchun xalqqa naf keltirish, birovlarning mushkulini engillashtirishdan boshqa muddao boʻlmaydi. Barkamol insonning butun sa'y-harakati halollikka, rostgoʻylikka, ezgulikka qaratilgan boʻlib, odamlarni mehribon boʻlishga, bir-biriga ozor bermaslikka, hamdard boʻlishga, ijtimoiy masalalar echishda suyanishga chorlaydi. Aziziddin Nasafiy falsafiy qarashlarida barkamol inson boshqalardan yaxshilig-u yomonlikni zukkolik ila bilib olish qobiliyati bilan ajralib turadi, ya'ni ijtimoiy oʻzgarishlar bunday kishilar qalbida boshqalardan avvalroq oʻz aksini topadi deb tushuntiradi. Shunday ekan, olamdagi mavjudotlar orasida barkamol insondan ulugʻroq, donoroq kishi yoʻq, chunki mavjudotning eng pastidan eng a'losigacha boʻlgan martabalar barkamol inson martabalaridir, barkamol inson mavjudot xulosasi va qaymogʻidir.[17. B. 149]
Barkamollikning oliy belgisi – Haq yoʻlidan borib, xalqqa foyda keltirishdir. Inson oʻzining kundalik faoliyati bilan boshqalarga qancha foyda keltirsa, yomonlarni toʻgʻri yoʻlga boshlasa, Haq yoʻlida fidoiylik qilsa, shunchalik yuksaklikka – barkamollikka koʻtariladi. Barkamol inson oʻzining kamoloti va ulugʻligi, ya'ni barkamol inson oʻzining xokisorligi, nomurodligi bilan ajralib turadi. Ilm, odob-axloq jihatdan qudratli boʻlgan kishi, oʻzi istagan barcha orzu – umidlarini roʻyobga chiqara oladi. Yaxshilik – ezgulikni qaror toptirishga kuch – qudrati etganligi uchun ham bunday kishi barcha imkoniyatlarini voqelikka aylantiradi.
Komillikka eltuvchi yoʻl barcha illatlardan forigʻ boʻlish, ezgu fikrlarga va ezgu amallarga tayanish, haq yoʻlida ilm – ma'rifatga intilish orqali boradi. Barcha fazilatlar manbaini oʻqish, oʻrganish va ma'rifat tashkil etadi. Shu oʻrinda Abu Rayxon Beruniyning quyidagi hikmatini keltirmoq oʻrinlidir: “Ilm olish dastlab axloqiy poklikni talab qiladi. Shuningdek, ta'lim va tarbiya bir butunlikni koʻrsatadi, faqat shu borliqqa amal qilgan shogirdlar kamolot sari bora oladi”. [17. B. 36]
Jadidchilik falsafasi va uning ijtimoiy mohiyati bilan bogʻliq masalalar asosan va koʻp jihatdan ma'rifatchilikka yoʻgʻrilganligi bilan izohlanib kelingan. Garchand Turkiston jadidlarining falsafiy qarashlarida ontologiya va gnoseologiyaning umumnazariy masalalari kamroq uchrasa-da, lekin oʻsha davr ijtimoiy hayoti va millat taqdiri bilan bogʻliq falsafiy muammolar jadidlarning diqqat markazida turgan, ular bu borada muayyan fikrlarni bayon qilganlar. [13. B. 98]
Jadidlar faoliyatidagi tashabbuskorlik, tadbirkorlik, siyosiy haraktchanlik, hurfikrlilik, hamjihatlilik, bagʻrikenglik, murosasozlik tamoyillari ularning ijtimoiy taraqqiyotning asosi sifatida gʻoyaviy jihatdan ifodalanib kelingan. Zekrokim, mamlakat iqtisodiyotiga xorijiy investisiyasini kiritish, shu bilan birga ma'naviy va moddiy jihatdan millatni ichidin emirish, oʻzligini yoʻqotish, pirovard natijada shoʻa daavrdagi ruslashtirishga qaratilgan reaksion kosmopolit gʻoyalarga nisbatan ijtimoiy - falsafiy qarashlar ularning asarlari bayon etilgan boʻlib, ma'rifatparvarlik gʻoyalari bilan uygʻun ravishda tushunilardi.
Jadidlarning konseptual ijtimoiy-falsafiy gʻoyalari hozirgi innovasion oʻzgarishlarning darakchisi, bugungi kundagi strategiya yoʻnalishdagi demokratik islohotlarning genetik asosi boʻlib xizmat qilmoqda. Chunki ularning siyosiy

dasturlari umuminsoniy xususiyatlarni asosan erk, ozodlik, adolat, mustaqillik kabi g‘oyalarni tarannum etadi. Bu esa o‘z navbatida jadidchilik harakati mustaqillikka g‘oyaviy asos bo‘ladigan nazariyalarni ilgari surganligidan dalolatdir.

Ma'rifatparvar Turkiston jadidlarning xalq va millat uchun amalga oshirgan eng katta xizmatlari shunda ediki, ma'rifatparvarlar og‘ir ijtimoiy muammolarni ijobiy hal qilish asoslarini islohot orqali evalyusion yo‘l bilan hal qilish asosini ishlab chiqdilar hamda ijtimoiy iqtisodiy o‘zgarishining maksimal samarali yo‘lini ilgari surib, mustamlakachilikga barham berishni talab qildilar.

Ma'rifatparvar jadidlar qismati qanchalik ayanchli bo‘lmasin, ularning millat ongining shakllanishidagi buyuk xizmatlarini e'tirof etmog‘imiz kerak. Jadidlar mafkurasining milliy tafakkurning shakllanishidagi ahamiyati shunchalik ulug‘vor bo‘lganki, uning ta'sirini XX asrning yigirmanchi-o‘ttizinchi yillarida etishgan har bir ziyoli timsolida ko‘rishimiz mumkin.

Jadidlar yoshlarga murojaat qilib, ularni millatning taraqqiyoti uchun kurashishga chaqiradi va bu qatlamni millat taraqqiyotining poydevorlari, deb tushunadi. Turkiston o‘lkasining ravnaqi va taraqqiyoti g‘ayratli yoshlarni zamonaviy ta'lim beradigan maktablar va oliy dargohlarda ta'lim olish tartibini yo‘lga qo‘yish orqali amalga oshiriladi degan fikr jadidlar falsafasida namoyon bo‘ladi. Shuning uchun ular mavjud bo‘lgan mushkul ishlarda bajarishda yolg‘iz yoshlarimizning ilm salohiyatiga suyanamiz deb yozadilar. Ma'rifatparvarlik asosiga qurilgan jadidlar maktabi zamonaviy ilimning beshigi sanalib, ushbu beshikdan so‘ng o‘rta maxsus va oliy o‘quv yurtlarida yoshlarning ta'limni zanjirsimon davom ettirishi kerakligini targ‘ib qilganlar.

Jadid ma'rifatparvarligi bashariyat sivilizasiyasi yutuqlari, asosan, ilg‘or ilm-fan, m'naviyatga, umuminsoniy va milliy qadriyatlarga asoslangan jamiyatni qurish, qoloqlikka qarshi kurash mustamlakachilikga qarshi, milliy mustaqillikni qaror toptirishga qaratilgan, demokratiyaga asoslangan harakat bo‘lganligi shubhasizdir.

Ma'rifatparvar Mahmudxo‘ja Behbudiy fuqarolar milliy ongini, o‘stirish va jamiyat hayotini insonparvarlashtirish uchun, omma o‘z milliy o‘zligini teran anglamog‘i darkor deb ta'kidlagan. Maorif bu milliy g‘ururni shakllantirishning dastlabki vositasi ekanligini e'tirof etadi. Shunday ekan maorifni isloh qilmay turib jamiyatni gumanizm bilan sug‘orib bo‘lmaydi deb ta'kidlagan.

Shu bilan birga ma'rifatparvar Mahmudxo‘ja Behbudiyning fikricha jamiyatni inson qadriga e’tibor millatning ma'naviy saviyasi bilan bog‘liqligini e'tirof etib, fuqarolarning ma'naviy saviyasini oshirishning eng muhim omili bu faqatgina dunyoviy va zamonaviy fanlarni o‘qib o‘rganish ekanligini takidlagan. Aynan shu sabab bo‘lsa kerak Samarqandda mahalliy aholi uchun yangi kutubxona va qiroatxona faoliyat yuritgan. Behbudiyning fikriga ko‘ra, jamiyatni inson qadrining eng muhim omillardan biri xalqlar o‘rtasidagi do‘stlik-birodarlik, madaniy-ma'rifiy aloqalarni rivojlantirishdir. Ayniqsa, ko‘p millatli mamlakat sharoitida turli millat vakillarining yakdil bo‘lishi, inoq yashashi, ishlashdemokratik jarayonlarni amalga oshirish garovi ekanligini uqtiradi. Ma'rifatparvar Mahmudxo‘ja Behbudiyning e'tiroficha, jamiyat hayotini demokratlashtirishning eng muhim sharti milliy

mustaqil davlat va milliy armiyani shakllantirishdan iborat boʻlmogʻi lozim. [17. B. 117]

Yoshlar tarbiyasida ma'naviy- mafkuraviy jarayonlarning ilmiy-nazariy va amaliy jihatlarini ishlab chiqish, unda jamiyat ma'naviyatini yanada yuksaltirish, milliy ma'naviyat va umuminsoniy qadriyatlarini milliy gʻoyada uygʻunlashtiruvchi faoliyatiga zaruriyatini kuchaytirishga, shuningdek, oliy ta'lim muassasalarining ma'naviyat va ma'rifat sohasidagi ishlarini «Ma'naviyat va ma'rifat» jamoatchilik markazlari, uning qoshidagi boʻlimlari bilan uzviy aloqalarini tiklagan holda, ma'rifiy targʻibot kengashlarini tuzish tashabbusini oʻrtaga tashlamoqdamiz. Intellektual yoshlarning shakllanishiga yoʻnaltirilgan milliy gʻoyaning bosh maqsadi qabul qilinajak qarorlaning strategik gʻoyalar va talablarga mosligiga erishishdir. Milliy modelning asl maqsad-mohiyati esa yoshlarga shunchaki ta'lim berish emas, balki ularni komil inson sifatida shakllantirishdir.

Xulosa qilib aytganda, jadidlar ta’limoti yoshlarni zamonaviy ilmlar ,savodxonlik asosida tarbiyalash muammosi turli davrlarda dolzarb boʻlgan kabi, jadid namoyondalari tomonidan oʻziga xos talqin qilingan boʻlib, bugungi kunda ham bu muammo oʻzining nazariy va amaliy ahamiyatini yoʻqotmagan.

Jadidlarning bu boradagi firk-mulohazalari hozirgi globallashuv jarayoni shiddat bilan ilgarilab borayotgan bugungi davrda ham jamiyatimiz taraqqiyotida muhim ahamiyat kasb etadi.

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THE SIGNIFICANCE OF COMPARATIVE TEACHING IN FOREIGN LANGUAGE EDUCATION (BASED ON MILITARY TERMINOLOGY)

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INTRODUCTION

The comparative approach in foreign language teaching provides a systematic framework for analyzing linguistic similarities and differences between two or more languages [1]. When applied to military terminology, this approach not only strengthens linguistic competence but also fosters understanding of professional discourse and intercultural nuances. Comparative analysis allows learners to identify equivalent terms, detect false cognates, and interpret specialized vocabulary accurately within context.

LITERATURE REVIEW

Recent pedagogical research emphasizes the growing importance of interactive and student-centered approaches in foreign language education, particularly in specialized domains such as military training. Kurbanova (2023) highlights that interactive teaching methods significantly enhance learners' engagement, motivation, and professional readiness in the educational process [6]. Her studies demonstrate that active participation through discussions, role-plays, and simulation tasks contributes to the development of communicative competence and critical thinking among cadets. In the context of military education, Kurbanova (2023) further notes that the teacher's role extends beyond knowledge transmission to that of a facilitator and motivator[7]. Interactive methods—when integrated with

discipline-specific content—help bridge theoretical knowledge and practical application, promoting autonomy and professional responsibility in learners[5]. According to Hutchinson and Waters [2], English for Specific Purposes (ESP) must focus on learners' communicative needs and professional objectives. In the military context, terminology functions as a highly structured subsystem reflecting hierarchy, accuracy, and conciseness [3]. Grucza [4] emphasizes that specialized terms are culturally bound and often lose meaning without contextual or comparative explanation. Previous research (Borisova, 2015; Alekseeva, 2019) indicates that contrastive methods, especially when combined with authentic materials, enhance students' lexical retention and translation proficiency.

RESULTS AND DISCUSSION

The analysis also showed that contrastive teaching reduces literal translation errors. For instance, the Uzbek term *"jangovar holat"* is not directly *"battle situation"*, but contextually *"combat readiness"*. Such awareness develops through systematic comparison.

Comparative teaching of military terminology proved to be an efficient method for enhancing both lexical and communicative competence among cadets. By systematically contrasting English and Uzbek military terms, students gained a clearer understanding of structural, semantic, and functional features of specialized vocabulary.

The research revealed that **comparative analysis** enables learners to:

Identify **semantic equivalence** and recognize non-equivalent terms.

Understand **conceptual gaps** caused by cultural or structural differences between languages.

Develop **translation awareness**, avoiding literal translation mistakes common in technical fields.

Build **contextual thinking**, where terms are interpreted based on situation and function, not isolated memorization.

To illustrate the results, the following table presents a comparative analysis of selected English and Uzbek military terms frequently used in ESP instruction.

Table 1. Comparative Teaching of Military Terminology (English–Uzbek Contrast)

English Term	**Uzbek Equivalent**	**Literal Translation**	**Semantic / Functional Notes**
Command post	*Buyruq markazi*	Command center	Both terms denote a control location; Uzbek term is more institutional and broader.
Reinforcement	*Qo'shimcha kuchlar*	Additional forces	Equivalent meaning; often used in tactical contexts to indicate support units.
Deployment	*Joylashtirish*	Placement	In English, implies strategic positioning of forces; Uzbek translation may lack nuance of readiness.

English Term	Uzbek Equivalent	Literal Translation	Semantic / Functional Notes
Ceasefire	*O‘t ochishni to‘xtatish*	Stop firing	Equivalent in meaning; English form is lexicalized, Uzbek is descriptive.
Combat readiness	*Jangovar holat*	Battle state	Semantic correspondence strong, but English version emphasizes preparedness rather than current state.
Peacekeeping mission	*Tinchlikni saqlash missiyasi*	Peacekeeping task	Culturally parallel; widely used in UN and NATO contexts.
Chain of command	*Buyruq zanjiri*	Order chain	Metaphorical equivalence; illustrates military hierarchy and discipline.
Rules of engagement	*Jangovar qoidalar*	Combat rules	Uzbek term focuses on procedures; English includes legal and ethical scope.
Drill	*Saf mashg‘uloti*	Formation exercise	Functional equivalent; Uzbek term used in training contexts.
Field operation	*Maydon amaliyoti*	Operation in the field	Contextually equivalent, though English may imply wider tactical maneuver.

The comparative teaching process showed that when students analyzed lexical pairs, they developed deeper semantic awareness and intercultural understanding. The analysis demonstrated three key tendencies:

1. Semantic expansion through contrast.
When English and Uzbek terms did not fully overlap in meaning, learners were encouraged to explore pragmatic differences. For example, *deployment* conveys not only physical placement but strategic readiness—this awareness improved cadets' ability to interpret orders and texts precisely.

2. Reduction of literal translation errors.
Initial tests showed that 65% of students translated terms word-for-word (e.g., *"battle situation"* for *jangovar holat*). After comparative training, this rate decreased to 15%. Learners began to understand that professional accuracy requires context-based translation rather than direct lexical substitution.

3. Development of intercultural and professional competence.
Military discourse often reflects values such as **discipline, hierarchy, and coordination**. By comparing linguistic expressions, students recognized how each language encodes cultural aspects of military life. For instance, *chain of command* metaphorically expresses authority flow, while the Uzbek equivalent *buyruq zanjiri* retains similar imagery but conveys collective responsibility.

Pedagogical implications indicate that comparative teaching enhances lexical retention, translation accuracy, and professional confidence. Integrating **contrastive linguistics** into ESP instruction encourages analytical thinking, critical awareness, and linguistic flexibility. For example, translation exercises based on real military reports allowed cadets to discuss why *"rules of engagement"* cannot be directly rendered as *"jang qoidalari"* without losing legal nuance. Such tasks stimulate reflection on the relationship between language, culture, and professional practice.

In summary, comparative teaching transforms the traditional memorization-based approach into a dynamic process of reasoning and discovery. It bridges linguistic and cultural gaps, ensuring that learners not only know the terminology but also **understand how and when to use it effectively** in authentic military communication contexts.

CONCLUSION

Comparative teaching in foreign language education, particularly within military English, strengthens students' linguistic awareness and intercultural competence. It enables learners to relate new lexical units to their native linguistic framework, improving retention and comprehension. Incorporating contrastive exercises, authentic materials, and translation-based tasks provides a holistic and effective learning environment. Future studies should explore digital comparative platforms and bilingual military corpora to further enhance self-directed learning and translation accuracy.

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THE ROLE OF NON-EQUIVALENT VOCABULARY IN TRANSLATION THEORY

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In translation theory, the phenomenon of non-equivalent vocabulary (also known as untranslatable or culture-specific lexical units) occupies a particularly important place. These are words and expressions in one language that lack direct lexical or semantic equivalents in another due to cultural, historical, or conceptual differences. The existence of non-equivalent vocabulary presents a significant challenge for translators, as it requires not only linguistic competence but also deep cultural awareness and creativity to convey the intended meaning accurately. The study of non-equivalent lexicon is essential in understanding the intricate relationship between language and culture. Every language reflects the worldview, traditions, and values of its speakers; therefore, words that are unique to a certain community often carry meanings that are deeply rooted in cultural context. From this perspective, translation becomes more than a linguistic process it is an act of intercultural communication and interpretation. Within modern translation studies, various approaches have been proposed to deal with such lexical units, including descriptive translation, functional substitution, borrowing, and commentary. Each of these methods aims to preserve the communicative function and emotional coloring of the source text while making it understandable to the target audience.

Non-equivalent lexical items can be classified into several categories depending on their nature and origin. The first group includes culture-bound words that represent objects, customs, or traditions specific to one nation, such as names of food, clothing, or social institutions. The second group comprises historical or ethnographic terms that have no modern or foreign analogues. The third type includes idioms, proverbs, and phraseological units whose figurative meaning cannot be reproduced word-for-word. Furthermore, linguistic researchers distinguish between absolute and relative non-equivalence: absolute when no equivalent exists, and relative when an approximate equivalent can be used depending on context. Understanding these categories allows translators to choose the most appropriate strategy for rendering meaning. The classification also contributes to comparative linguistics by illustrating how different languages conceptualize the same reality through unique lexical systems. Ultimately, identifying the type of non-equivalence is the first step toward resolving translation difficulties effectively.

The primary causes of non-equivalence lie in the deep interconnection between language and culture. Every society develops its own linguistic symbols based on unique environmental, historical, and social experiences. Linguistic reasons include differences in lexical structure, word formation, and semantic fields across languages. For instance, some languages have highly specific terms for concepts that others express through phrases. Cultural reasons, on the other hand, stem from lifestyle distinctions, traditions, and religious or ethical norms that shape the vocabulary. Additionally, emotional connotations, humor, and politeness norms

vary greatly between languages, making translation even more complex. The interaction of these factors produces lexical units that are inseparable from cultural identity. Therefore, translators must approach non-equivalent vocabulary not only as a linguistic problem but also as a cultural phenomenon requiring ethnolinguistic awareness and interpretative skill. The recognition of these causes enhances cross-cultural understanding and prevents ethnocentric misinterpretations.

Translation theorists have proposed multiple frameworks for dealing with non-equivalent vocabulary. Eugene Nida's concept of "dynamic equivalence" emphasizes reproducing the same effect on the target audience as the source text has on its readers. Peter Newmark suggested communicative and semantic translation as alternative strategies, each prioritizing different aspects of meaning and style. Catford's theory of "translation shifts" also plays a crucial role in explaining how linguistic structures adapt to express foreign concepts. Functionalism, represented by Vermeer's *Skopos Theory*, views translation as goal-oriented communication, where cultural adaptation is sometimes more important than literal fidelity. These theoretical perspectives collectively show that non-equivalent vocabulary requires flexible thinking rather than strict word-for-word transfer. The translator's creativity, contextual interpretation, and awareness of target audience expectations are central to achieving successful translation outcomes. Thus, theory provides the intellectual foundation for practical solutions to linguistic asymmetry.

Despite the availability of translation strategies, non-equivalent vocabulary continues to pose numerous challenges. One major difficulty lies in preserving the stylistic tone and emotional nuance of the source term. Literal translation may distort meaning, while excessive explanation can disrupt the flow of the target text. Additionally, some cultural concepts carry connotations that are difficult to render without loss of authenticity. The translator must also consider the reader's cultural background and level of understanding to avoid confusion or misinterpretation. Another limitation is that translation often reflects asymmetrical knowledge between languages; some terms may remain partially untranslatable due to the absence of conceptual parallels. The dynamic nature of language evolution further complicates this issue, as meanings shift over time and across contexts. Thus, translating non-equivalent vocabulary remains an area where complete equivalence is theoretically unattainable, and creative approximation becomes the only viable solution.

In the process of translating non-equivalent vocabulary, the translator acts as more than a linguistic converter - they become a cultural mediator. This role requires sensitivity to both linguistic systems and the cultural values embedded within them. A translator must interpret not just the words but the worldview they represent. Through informed decision-making, they bridge the gap between two linguistic communities, allowing mutual understanding without distorting the original message. Cultural mediation involves awareness of historical background, social norms, and contextual meanings. In literary translation, for instance, the translator's task includes recreating cultural imagery and emotional resonance. In technical or legal translation, it means adapting concepts to align with institutional frameworks of the target culture. The success of this mediation depends on intercultural

competence, empathy, and analytical thinking. Ultimately, the translator's cultural intelligence transforms linguistic transfer into an act of cross-cultural dialogue.

The analysis of non-equivalent vocabulary in translation theory reveals the profound complexity of cross-linguistic communication. It becomes clear that translation is not a mere mechanical transfer of words, but an intellectual and cultural process requiring deep interpretive effort. The discussion of various examples and theoretical frameworks demonstrates that non-equivalence is a natural and inevitable feature of language diversity. Translators are constantly challenged to balance accuracy, naturalness, and cultural fidelity. Depending on the text type and communicative purpose, different strategies such as borrowing, descriptive translation, or functional substitution can be applied effectively. However, each method has its limitations, as it may lead to partial meaning loss or stylistic shifts.

The role of culture in shaping linguistic units is particularly emphasized. Languages evolve within specific social, historical, and psychological environments, which means that many lexical items reflect experiences that cannot be easily transferred across cultures. The translator, therefore, must possess not only bilingual competence but also intercultural literacy. The discussion also highlights how translation studies have evolved from viewing equivalence as an absolute concept to understanding it as dynamic and context-dependent. Through this shift, the translator's role has expanded into that of a cultural mediator and interpreter of worldviews. Overall, the discussion confirms that dealing with non-equivalent vocabulary is both a linguistic challenge and an opportunity to enhance intercultural understanding.

In conclusion, non-equivalent vocabulary occupies a central and influential position in modern translation theory. It reflects the deep cultural, historical, and conceptual differences that exist among languages and societies. The research shows that the challenge of translating non-equivalent words lies not in the absence of direct equivalents, but in the complexity of transferring meaning, emotion, and context simultaneously. Translators must, therefore, combine linguistic precision with creative adaptation to achieve functional and communicative equivalence. The study further demonstrates that non-equivalence is not a sign of imperfection in language but an indicator of cultural richness and human diversity. Each language contains unique elements that mirror the identity and values of its speakers. By addressing non-equivalent vocabulary through informed strategies such as explanation, borrowing, or contextual adaptation translators contribute to cultural dialogue and mutual understanding. Consequently, non-equivalence should be viewed not as a barrier, but as a gateway to exploring the profound relationship between language, thought, and culture. The findings underline the importance of continuous research in this field, as it plays a vital role in developing translation methodologies that respect linguistic diversity while ensuring effective global communication.

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"БОБУРНОМА"ДА ҚЎЛЛАНИЛГАН ҲАРБИЙ ИСТИЛОҲЛАР ВА УЛАРНИНГ ҚИЁСИЙ ТАҲЛИЛИ

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"Бобурнома"нинг кишини ҳайратга солувчи хусусиятларидан бири Бобурмирзони ўз даврининг комил инсони, турли соҳалардан мукаммал илмга эга бўлган забардаст олим, етук мутаффакир эканлигини кўрсата олган тарихий-мемуар асарлиги билан ажралиб туради. "Бобурнома"ни ўрганган деярли барча олимлар унда келтирилган фактик-аналитик маълумотларни тарих, география, биология, тиббиёт, этнография, тилшунослик, адабиётшунослик, ҳарбий санъат ва бошқа турли назарий фанлар ҳамда амалий соҳалар учун катта ҳисса қўшган жаҳон дурдоналаридан бири, бебаҳо ва бетакрор қийматга эга манба эканлигини эътироф этишган. Бобур мирзо ҳарбий мақсадлар ва ҳаракатларни баён қилишда ҳарбий қўмондон сифатида фикр юритган ва ўз фикрларини қоғозга тушириб борган. "Бобурнома"да ҳарбийга соҳага оид термин(истилоҳ)лар ва иборалар қўлланилмаган саҳифа деярли топилмаса керак. Ушбу асар таржимасида давр руҳини акс эттиришда тарихий, миллий-маданиятга хос сўзлар муҳим ўрин тутади.

А.В.Федоров тўғри таъкидлаганидек [1. 284-292.], қадимий, бадиий асар таржимасидан мақсад замондош ўқувчини адабий ёдгорлик билан таништириш. Бу мақсадни амалга оширишда эса замонавий тилни қўллаш асосида зарур, тарихий руҳни акс эттириш учун грамматик ҳамда луғавий бирликлардан ўринли, танлаб фойдаланишда, албатта, лингвомаданий хусусиятлари кўзда тутилади. Аслиятдаги архаиклашган тил воситаларига

таржимон ўз тилидан муқобил, мос тарихий-архаик вариант қидириб топишга уринмай, жиддий бадиий услубий сабабларни ҳисобга олиши зарур ҳамда тарихий ҳақиқатни бузмай асарни ўз тилига ўгириши лозим бўлади.

“Бобурнома”дан қуйидаги парчаларда келтирилган: буронғор, жувонғор, ировул/ҳировул каби ҳарбий истилоҳлар кенг қўлланилган. Улар қуйидаги маъноларни англатади. Масалан: буронғор – *қўшиннинг ўнг қаноти*, жувонғор – қўшиннинг чап қаноти, ировул – *лашкарнинг олдинда борувчи қисми, яъни авангард.* Қуйидаги жумла мазмунига эътибор берамиз.

Ғанимнинг буронғори бизнинг жувонғоримизни босиб орқаға эврулди, ировул ҳам ўнг қўл сари қолиб, олимиз яланг бўлди[2. 80.].

Бобурнома асарининг инглизча таржимасида *буронғор – right, жавонғор – left, ировул – van* сўзлари орқали таржима қилинган. Инглиз тилида қўшиннинг ўнг ёки чап қаноти тушунчаларининг фақат *right* ва *left* сўзлари билан ифодаланиши оддий ҳолат ҳисобланади ва бу сўзлар ҳозирги инглиз тилида ҳам ҳарбий терминлар сифатида истифода этилади.

His right beat our left, then wheeled (again) to our rear. (As has been said), the front of our centre was bare through our van’s being left to the right[3. 139.].

Инглизча van лексемаси хусусида алоҳида тўхталадиган бўлсак, ушбу сўз ҳозирги инглиз тилида “илғор” ҳамда ҳарбий истилоҳ сифатида “илғор отряд” маъносида қўлланилади. У XVII асрнинг бошларида vanguard сўзининг қисқартирилган шакли сифатида пайдо бўлган. Vanguard лексемаси инглиз тилига XIV-XV асрларда француз тилидан ўзлашган. Французча avant – олдин, garde – қоровул. “Бобурнома”да қўлланган ировул истилоҳи мўғил тилидаги ҳировул сўзининг фонетик ўзгаришга учраган ўзлашманинг бир тури ҳисобланади.

“Бобурнома” асарида қўшиннинг марказий қисмини ифода этиш учун ғўл истилоҳи қўлланилган. Масалан: *Эртасига биз ҳам буронғор, жувонғор, ғўл, ҳировулни тартиб қилиб, кежим кийиб, яроғланиб, ясол ясаб, тура кўтарган яёқларни олимизға солиб, ғаним устига юрудук* [2. 64-65.].

Next day we moved out against him, formed up with right and left, centre and van, our horses in their mail, our men in theirs, and with foot-soldiers, bearing mantelets, flung to the front [3. 113.].

Юқорида келтирилган жумлада ясол истилоҳи “жанговар саф”ни англатади. Ушбу истилоҳ “отларга ёпиладиган зирҳли ёпинчиқ” маъносидаги кежим, “одам бўйи баробар қалқон” маъносидаги тура ҳамда “пиёда аскар” маъносидаги яёқ сўзлари ҳам ҳарбий истилоҳлар сирасига киради. Инглизча таржимада ясол ясаб бирикмасини таржима қилишда to form феълидан фойдаланилган. “Бобурнома”да қўлланилган кежим инглиз тилида “*метал ҳалқалар* ёки *япроқлардан ясалган кийим* ёки *ёпинчиқ*” маъносидаги *mail* сўзи билан берилган. Ушбу инглизча сўз айнан жанговар отларга ёпиладиган зирҳли ёпинчиқнинг муқобиллигини тўлиқ таъминламагани учун таржимон horses (отлар) сўзини қўллаб матнга аниқлик киритган. “Одам бўйи баробар қалқон” маъносидаги тура сўзининг муқобиллигини таъминлаш мақсадида таржимон *mantelet* лексемасини танлаган. Манбаларда ушбу сўзнинг

муқобиллари сифатида инглиз тилида бир нечта маънолари келтирилади. Биринчиси, “елкага илиб юриладиган енгсиз нимча”, иккинчиси, “ёғочдан ясалган катта ўлчамдаги қалқон, тўсиқ” ва ҳозирги кунда анча фаол қўлланадиган иккита маъноси мавжуд. Ҳарбий соҳага алоқадор бўлган “ўт очиш нуқтасини ёпиб турувчи тўсиқ” ҳамда “кузатувчи яширинган жой” маъноларини англатади. “Бобурнома”да “пиёда аскар” маъносида қўллаган яёқ сўзини таржима қилишда мутаржим “foot-soldier” сўзидан фойдаланган. Аслида, инглизча foot-soldier, infantryman билан мутлақ синоним ҳисобланади. Аммо, ҳозирги инглиз тилида ушбу сўз ҳарбий терминлик хусусиятини йўқотган. У асосан корхона, ташкилот ва бошқа идораларнинг энг қуйи лавозимларда ишлайдиган оддий ходимларга нисбатан қўлланилади.

Хотима ўрнида шуни айтиш лозимки, “Бобурнома” асарининг инглизча таржимасини амалга оширилиши аввало, Бобур сиймосининг жаҳон шарқшуносларини, Ғарбий Европадаги кенг китобхонлар томонидан яна бир бор эътироф этилганлигидан далолатдир. Таржима аслиятдаги миллий ва тарихий аҳамият касб этувчи сўзлар, термин (реалиялар), хусусан, Бобур ва бобурийлар сулоласи даврига оид лавҳаларни қайта яратишда аввалги нашрларга нисбатан анчагина ижобий ишлар амалга оширилган дейиш мумкин. Бизнингча, мазкур инглизча таржимани аввалги таржималар билан аслиятга солиштирган ҳолда таҳлил қилиш алоҳида монографик изланишни тақозо этади.

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YURIDIK MATNLARDA EKSTRALINGVISTIK OMILLARNING AKS ETISHI

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Yuridik matn keng tushunchani ifodalaydi. Yurisprudensiya sohasidagi normativ-huquqiy hujjat – turli qonun, qaror, farmon, nizom, axborotlar yuridik matn sanaladi. Bunday matnlar maxsus talablarga muvofiq tuziladi va huquq sohasidagi ilmiy axborotlarni yetkazish bilan bir qatorda jamiyatda huquqiy tarbiya va huquqiy madaniyat yuksalishiga xizmat qiladi. Yuridik matn tuzish talablari bir qator qonun

hujjatlarida o‘z ifodasini topgan. Jumladan, “Normativ-huquqiy hujjatning matni lo‘nda, oddiy va ravon tilda bayon etiladi. Normativ-huquqiy hujjatda foydalaniladigan tushunchalar va atamalar turlicha izohlash imkoniyatini istisno etadigan, ularning qonun hujjatlarida qabul qilingan ma’nosiga muvofiq yagona shaklda qo‘llaniladi. Eskirgan hamda ko‘p ma’noni anglatadigan so‘zlar va iboralar, majoziy taqqoslashlar, sifatlashlar, kinoyalar qo‘llanilishiga yo‘l qo‘yilmaydi”. (“Normativ-huquqiy O‘zbekiston Respublikasi hujjatlar qonunining to‘g‘risida”gi 4-bobi 24-moddasi) Shunga ko‘ra yuridik matnlar mazmunan tushunarli, ommabop bo‘ladi. Bunday matnlarda badiiy bo‘yoqdor va ko‘chma ma’nodagi so‘zlar ishlatilmay, huquqqa doir so‘z va atamalar qo‘llaniladi. Qisqalik va ixchamlik yuridik matnning birinchi belgisi. Bunday matnlar shaklan siqiq bo‘lsa-da, mazmunan keng ma’noni ifodalaydi va sharhlashni taqozo etadi. Shu bois yurisprudensiyada sharh-matnlar ham keng tarqalgan. Yuridik matnlar uslubiy mohiyatiga ko‘ra quyidagi turlarga bo‘linadi: ilmiy matn – huquqiy masalaga doir tezis, maqola, ma’ruza, annotatsiya, taqriz); rasmiy matn – a) ish yuritish hujjatlari; b) protsessual hujjatlar; ommabop matn – ommabop maqola, suhbat, axborot. Mazkur matnlar ham o‘ziga xos belgilari bilan bir-biridan farqlanadi. Yuridik ilmiy matnlarda huquqshunoslikka doir atamalar, ilmiy iste’moldagi birliklar qo‘llansa, yuridik rasmiy matnlarda qolip yetakchilik qiladi. Ommabop matnlarda esa huquqiy muammolar va jamiyat hayoti bugungi kun nuqtayi nazaridan tahlil qilinadi. Rasmiy uslub tilning boshqa uslublaridan o‘ziga xosligi bilan ajralib turadi va vazifasi jihatdan yuridik, diplomatik va ma’muriy faoliyatga xizmat qiladigan nutq ko‘rinishidir. Bu uslub, asosan, hujjatlilik belgisi bilan boshqa funksional uslublarga nisbatan tarixiydir. Rasmiy uslubning dastlabki ko‘rinishlari eng qadimgi davrlarga borib taqaladi. Qadimgi xoqonlik, davlat va xonliklarning qonun, yorliq amr va farmonlari, shuningdek, har xil arznoma, rasmiy xat, vaqfnoma, vasiqa va boshqa turli xil hujjatlar; hokimliklar, bekliklar va tumanlar o‘rtasidagi o‘zaro har xil yozishmalar rasmiy uslubning ancha ilgari paydo bo‘lganligidan dalolat beradi. O‘sha davrdagi hujjatlar tilida faol qo‘llangan xoqon, budun, tuzukot, chopovul, dorug‘a, qushbegi, qozi, qozikalon, qozixona, a’lam, munshiy, mirzo, devonbegi, amir, xon, vazir kabi davlatchilik va huquqqa oid leksik birlik atama)lar ishtirok etgan matn va dastxatlar o‘z davri yozma nutqining dastlabki namunalaridir. Bu uslubning ijtimoiy vazifasi hozirgi kunda ham juda keng bo‘lib, barcha rasmiy hujjatlar mana shu uslubda yoziladi. Jumladan, bu uslubda qonun, qaror, farmon, buyruq, rezolutsiya, turli diplomatik bitim, 107 shartnoma, deklaratsiya, kon vensiya va maxsus rasmiy axborotlar, xullas, turli mavzudagi arizalar, tarjimayi hol, tavsifnoma, tilxat, turli xil bayonnomalar yetakchi o‘rin tutadi.

Rasmiy uslub asosan yozma, ba’zan og‘zaki shaklda voqe bo‘ladi. Bu uslubning asosiy xususiyatlari: 1. Aniqlik. Odatda, bunday hujjatlar tilida hech qanday noaniqlik, g‘alizlik, ortiqcha izohtalab o‘rinlar bo‘lmaydi. Fikr, mazmun sodda, lo‘nda, tushunarli ifodalanadi: Moliya yilida soliq solinadigan daromad (foyda)ga ega bo‘lgan yuridik shaxslar daromad (foyda) solig‘i to‘lovchilar hisoblanadi. Yuridik shaxslar daromad (foyda) solig‘i bo‘yicha budjet bilan hisob-kitoblarni mustaqil ravishda amalga oshiradilar. Ayrim tarmoqlar, yuridik shaxs

birlashmalari budjet bilan hisob-kitoblarni O‘zbekiston Respublikasi Vazirlar Mahkamasi qaroriga binoan markazlashtirilgan tartibda amalga oshirishlari mumkin. (O‘zbekiston Respublikasi Soliq kodeksining 13-moddasi) 2. Qolip. Fikr tayyor holdagi nutqiy shtamp − qoliplashgan birikmalar yordamida bayon etiladi. Masalan: O‘zbekiston Respublikasi Jinoyat kodeksi ...moddasining birinchi Fuqarolik kodeksining qismiga ...moddasi muvofiq..., bo‘yicha javobgarlikka tortiladi, ...orden bilan mukofotlanadi, ... “O‘zbekiston Qahramoni” unvoni berilib, oliy nishon – “Oltin Yulduz” medali topshirilsin; ...rasmiy vizit bilan tashrif buyurdi, ...ozodlikdan mahrum etildi, ...amnistiya e’lon qilinsin kabi qoliplashgan ifodalar rasmiy uslubga xosligi bilan ajralib turadi.[22] Rasmiy uslubga xos bo‘lgan bunday qoliplashgan nutqiy ifodalar qo‘llanilishi ijobiy holdir. Chunki rasmiy uslubni ma’lum bir qurilmalar asosida shakllantirish va takomillashtirish huquq, diplomatiyaga oid tushunchalarning tez va yengil tushunilishi, fuqarolar tomonidan oson o‘zlashtirilishiga yordam beradi, ularning ongiga qonun va qonunosti hujjatlari mazmun va mohiyati tez yetib borishiga ko‘maklashadi. Shu sababdan rasmiy uslub yoki qonunlar tilini ma’lum bir qurilmalar asosida qoliplashtirish zarur. Huquqiy me’yorlarni ifodalashda mumkin qadar shunday tayyor holdagi qoliplashgan ifodalardan foydalanish lozim. Lekin bunday qoliplashgan ifodalarni adabiy til hamda uning tarkibiy qismi bo‘lgan yuridik til me’yorlariga muvofiq qisqa va aniq tarzda tuzish kerakki, oddiy fuqaro ham tez o‘zlashtirib olishga erishsin. Ayniqsa, qonunlar va ularning moddalarini tayyorlashda bunday birikmalarni qo‘llash tartibini qat’iylashtirish zarur.

Rasmiy uslubga xos hujjatlar xususiyatlariga ko‘ra quyidagicha tasniflanadi. Yuridik munosabatlar doirasidagi hujjatlar: qonun, kodeks, hukm, farmon, farmoyish, qaror, nizom v. b. Ma’muriy-idoraviy doiradagi hujjatlar: buyruqlar, ariza, tavsifnoma, tarjimayi hol, ma’lumotnoma, tilxat v. b. Diplomatik munosabatlarga oid hujjatlar: bitim, bayonot, nota, kommyunike, memorandum, konvensiya, deklaratsiya v. b. Bu hujjatlarning barchasi o‘ziga xos lisoniy xususiyatlarga ega bo‘lsa-da, ularda til ikki xil vazifani bajaradi: 1) informativ (axborot berish); 2) voluntativ (buyurish). Jumladan, ma’lumotnoma rasmiy guvohlik belgisiga ega va unda xabar berish vazifasi amalga oshadi. Buyruq, qaror va farmonda buyurish vazifasi amal qiladi. Bayonnomalarda esa buyurish (zimmasiga yuklansin, bajarilsin, tasdiqlansin) ma’nosidan tashqari, axborot berish (eshitildi, tinglandi, muhokama etildi) vazifasi ham o‘z in’ikosini topadi. Arizada iltimos, shikoyat ma’nolari aks etadi. Rasmiy uslub dialektizm, jargon, kichraytirish-erkalash qo‘shimchalarini olgan so‘z va jonli so‘zlashuv nutqi elementlaridan xoli bo‘ladi. Tasviriy vositalar, obrazli so‘zlar bu uslubda qo‘llanilmaydi. So‘roq, undov, modal so‘zlar nihoyatda kam qo‘llaniladi. Rasmiy uslubda har doim rasmiylik ma’nosi ustun turadi. Tildagi rasmiy uslub uchun xos bo‘lgan so‘zlar va qoliplashgan barqaror iboralar, qat’iy odat tusiga kirib qolgan shakllar hujjat tiliga xos leksik-grammatik xususiyatlar hisoblanadi. Masalan, muhokama qilindi, qaroriga muvofiq, ma’lumot uchun qabul qilinsin, ruxsat berishingizni so‘rayman,

[22] G. Gulyamova. Yuristning yozma nutqi. Darslik -Toshkent: TDYUI, 2020.-107-bet.

ishonch bildiraman, tadbirlar ishlab chiqilsin, zimmasiga yuklansin kabi. Rasmiy uslubda yoziladigan hujjatlar turli-tuman bo‘lsa, ularning lingvistik xususiyatlari ham bir-biridan farq qiladi. Rasmiy uslubda qo‘llaniladigan lug‘aviy birliklar, atamalar boshqa uslublarda uchramaydi. Ayniqsa, yuridik hujjat tiliga nazar tashlasak, mazkur hujjat matnlari tarkibida qo‘llaniladigan so‘z va atamalar katta bir leksik qatlamni tashkil etadi: ma’muriy javobgarlik, bosqinchilik, tovlamachilik, firibgarlik, aybdor, retsidiv jinoyat, jabrlanuvchi, sudlanuvchi, guvoh va hokazo. Rasmiy uslub leksikasini quyidagicha tasniflash mumkin: 1. Diplomatiyaga oid atamalar: elchi, konsul, delegatsiya, bayonot, deklaratsiya, vakil, ultimatum, bitim, shartnoma, nota, konsulxona, elchixona, dekret, doktrina, ahdnoma, kommyunike, konvensiya, ratifikatsiya, memorandum, diplomat, protest, muzokara, uchrashuv, rasmiy vizit, murojaat, simpozium, rezolutsiya, parlament, kongress va h.k. 2. Huquq, qonunga oid atamalar: huquq, qonun, konstitutsiya, qonun loyihasi, modda, jinoyat, jazo, bosqinchilik, firibgarlik, notarius, kriminalistika, yengil jazo, og‘ir jazo, ayblov hukmi, jinoyat obyekti, mahkum, o‘ta xavfli retsidivist, huquqiy ong, da’vo va h.k. 3. Davlat qurilishi va boshqaruvi bilan bog‘liq atamalar: davlat, suveren davlat, unitar davlat, totalitarizm, respublika, davlat gerbi, davlat bayrog‘i, davlat madhiyasi, konstitutsiya, prezident, parlament, Vazirlar Mahkamasi, prezident devoni, tuman, viloyat, hokim v. b. 4. Rasmiy uslub hujjatlarida eskirgan so‘z va iboralar ma’lum maqsadda qo‘llanadi: janob, janobi oliylari, shoh, shahzoda, malika va h.k. Bunday so‘z va iboralar, asosan, hukumatlararo tabrik xatlarida qo‘llanadi. Rasmiy uslub o‘ziga xos grammatik xususiyatlari bilan ham boshqa uslublardan ajralib turadi: a) shaxs otlari ko‘p qo‘llaniladi: guvoh, da’vogar, tergovchi, prokuror, ijrochi, javobgar, jinoyatchi, er, xotin, Davlat maslahatchisi, vazir, Vazirlar Mahkamasi raisi; b) fe’lning buyruq maylidagi lug‘aviy birlik (so‘z)lar faol ishlatiladi: yuklansin, topshirilsin, aniqlansin, tayinlansin, ozod qilinsin, bajarilsin; d) fe’lning majhul nisbatdagi shakllari ham rasmiy uslubga xosdir: ko‘riladi, tayinlanadi, saylanadi, bajariladi; e) qisqartma otlar ham qo‘llaniladi: MDH, BMT, JK, JPK, FK, FPK, IIV, YNESKO v. b.

Ma’lumki, yuridik til uchun asos rasmiy uslub sanaladi. Rasmiy uslubda har doim rasmiylik ma’nosi ustun turadi. Tildagi rasmiy uslub uchun xos bo‘lib qolgan so‘zlar va qoliplashgan barqaror iboralar, qat’iy odat tusiga kirib qolgan shakllar (qurilmalar) hujjat tiliga xos leksik-grammatik xususiyatlar hisoblanadi. Masalan: muhokama qilindi, zimmasiga yuklansin, qaroriga muvofiq ravishda, ma’lumot uchun qabul qilinsin, ruxsat berishingizni so‘rayman, ishonch bildiraman kabi. Bunday qoliplashgan birikmalar hujjatlar matniga rasmiylik belgisini kiritadi. Qoliplashgan birikmalarni o‘rganish va yodda saqlash hujjatlar tayyorlash jarayonini tezlashtiradi. Hujjat tayyorlashda har bir hujjatning o‘ziga xos xususiyatlari, zaruriy qismlari, lisoniy talablari e’tiborga olinishi kerak. Hujjatlar tilida biron bir shaxsga murojaat etilganda siz olmoshi bosh harf bilan yoziladi. Ot turkumiga oid so‘zlar ko‘p ishlatiladi. Son, odatda, raqam (I, II, X; 1, 2, 10) bilan yoziladi. Pul bilan bog‘liq o‘rinlarda raqamdan so‘ng qavs ichida shu raqam ifodasi so‘zlar bilan qayd etiladi. Fe’lning harakat nomi shakli: ta’minlashingizni so‘rayman, tashkil etilishi to‘g‘risida, yordam berish maqsadida kabi qurilmalarga

tez-tez murojaat etiladi. Majhul nisbatdagi fe’llar va o‘tgan zamondagi fe’llar (masalan: belgilab qo‘yilsinki, qoniqarli deb topilsin, so‘ralsin, eshitildi, qaror qilindi, alohida qayd etilsin, nomzodi ko‘rsatilsin kabilar) serunum qo‘llaniladi. Hujjatlarda, asosan, ikki tarkibli sodda gaplar va murakkablashgan sintaktik butunliklar ko‘proq uchraydi. Hujjatlarga oid gaplar tarkibida inversiya (gapda odatdagi so‘z tartibi o‘zgarishi)ga yo‘l qo‘yilmaydi. Hujjatlar matni birinchi shaxs yoki uchinchi shaxs nomidan yoziladi. Qonun moddalari esa shaxssizlik xususiyatiga ega. Chunki qonunlar davlat amri bo‘lib, davlat nomidan ifodalanadi. Hujjatchilikda imlo qoidalariga va tinish belgilaridan foydalanishga alohida e’tibor berish lozim. Har bir hujjat nomi matn tarkibida atoqli ot sifatida bosh harf bilan boshlanib, undan keyin nuqta qo‘yilmaydi. Qolgan o‘rinlarda hujjat nomlari kichik harflar bilan yoziladi. Hujjatlarni tayyorlashda alohida e’tibor berish talab etiladi: quyidagilarga 1) har bir hujjatni tuzishda uning zaruriy qismlariga qat’iy rioya qilinishi lozim, ya’ni zaruriy qismlarning o‘rin almashinuviga yo‘l qo‘yilmaydi; 2) har kim o‘z bilganicha hujjat to‘ldirishiga ruxsat etilmaydi; 3) hujjatlardan ariza, tarjimayi hol, tilxat, tushuntirish xati, shaxsiy ishonchnoma, ba’zan hisobot, bildirishnoma, bildirgi ham hujjat to‘ldiruvchining o‘z dastxatida yoziladi. Qolgan hujjatlar esa kompyuterda tayyorlanadi; 4) hujjat matnida tuzatish va o‘chirishga yo‘l qo‘yilmaydi, bunday hujjatlar haqiqiyligini yo‘qotadi, ya’ni qalbaki deb hisoblanadi; 5) alohida ahamiyatga ega bo‘lgan hujjatlar to‘ldirilganda hujjat to‘ldiruvchi imzosi muassasa, xo‘jalik yoki notarial idoralar tomonidan tasdiqlanishi shart.

Hujjat matnini tuzishda quyidagilarga amal qiling: hujjat jo‘natilayotgan (yozilayotgan) tashkilot nomi, mansabdor shaxs ismi, otasining ismi va familiyasini rasmiy nomlanishlariga to‘la muvofiq holda yozish; hujjat matniga aniq sarlavha qo‘yib, sarlavhani bosh harflar bilan yozish (masalan: XIZMAT SAFARI HAQIDA); hujjat turiga muvofiq uning zaruriy qismlarini o‘z o‘rniga muvofiq joylashtirish, tartibi, harflar hajmini to‘g‘ri belgilash; gap qurilishida so‘zlar tartibiga qat’iy rioya qi lish; matnda ko‘chma ma’noli so‘z va iboralar, qochi rim yoki kinoyaga ishora qiluvchi birikmalar, mavhum ma’noli so‘zlarni qo‘llamaslik; murakkab tuzilishdagi jumlalar, ritorik va his hayajon mazmunidagi gaplardan foydalanmaslik; norasmiy va asoslanmagan ma’lumot yoki dalil larni kiritmaslik; muayyan andazaga solingan, qoliplangan, soha atamasi sifatida qabul qilingan birikmalarni qo‘llash; qabul qilinmagan qisqartma va belgilarni qo‘llamaslik; matnning yozilish sanasi, imzolovchi shaxs la vozimi va ismi, familiyasini aniq ko‘rsatish. Masalan, 2017-yil 18-yanvar, “Chaqar” shirkati raisi Olimjon Safarov kabi. Hujjat tayyorlash va ish yuritishda imlo me’yorlariga hamda tinish belgilarining to‘g‘ri qo‘yilishiga qat’iy amal qilish lozim. Hujjat matnida vergul, nuqtali vergul, ikki nuqta, qavs, tire nisbatan faol ishlatiladi. Unutmang! Hujjat nomi va matn sarlavhasidan keyin nuqta qo‘yilmaydi. so‘zlar va gaplarda imlo me’yorlariga amal qilish, tinish belgilarni o‘z o‘rniga to‘g‘ri qo‘yish, tuzatish yoki o‘chirishlarga yo‘l qo‘ymaslik;

Foydalanilgan adabiyotlar ro‘yhati

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ТИЛИМИЗ РАВНАҚИ УЧУН БАРЧАМИЗ МАСЪУЛМИЗ

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ЖХУ “Тилларни ўрганиш” кафедраси доценти

Ҳар қандай миллат ўзининг она тили ва адабиётини равнақ топтириш, унинг софлигини сақлаб қолиш ҳамда географияси янада кенгайтиришни мақсад қилади, албатта. Миллий адабиётни жаҳон миқёсида тарғиб этиш, жаҳон дурдоналари ва бошқа жанрдаги матнларни ўзбек тилига ўгириш учун она тилимизни авайлаб асраган ҳолда унинг мазмунан бой луғавий имкониятлари ва салоҳиятидан кенг фойдаланишимиз лозим. Бугунги кунда кескин ривожланиш ва глобаллашув шароитларида тилнинг софлигини сақлаб қолиш мунтазам равишда тизимли чора-тадбирларнинг қабул қилинишни тақозо этмоқда. Кейинги йилларда маданиятлараро мулоқот майдонида тилларнинг ўзаро таъсири жадаллашиб бормоқда: янги сўзлар, атамалар, байналминал иборалар (айниқса инглиз ва рус тилларидан) она тилимизга кириб келмоқда. Мазкур ўзлашмалардан фойдаланиш бир жиҳатдан, замон билан ҳамнафас бўлишни тақозо этса, иккинчи жиҳатдан, тилимизнинг жозибадорлигига соя солгандек бўлади.
Назаримизда, мазкур масаланинг ечими қуйидагича бўлмоғи лозим: агарда бошқа тиллардан кириб келаётган сўзларнинг ўзбек тилида муқобили мавжуд

бўлса, уларни қабул қилиш шарт эмас (ёки мазмунан изоҳ бериш лозим); агарда ўзлашма сўзларга муносиб муқобиллари мавжуд бўлмаса (реалия сўзлар бўлса), ундай ҳолатда уларни қабул қилиш керак. Мисол ўрнида шуни таъкидлаш керакки, миллий таомларимиз (*палов, норин, чойхона* ва бошқалар), спортнинг кураш турига оид атамалар (*ҳалол, чала, ёнбош, ғирром* ва бошқа сўзлар) реалия сўзлар (бир ҳалқда мавжуд бўлиб, бошқа ҳалқларда мавжуд бўлмаган предмет ва буюм номлари) бўлгани учун бошқа тилларда ҳам ўзбекона оҳангда янграши ҳар биримизда фахр туйғусини уйғотиши табиий.

Яна бир ёрқин мисол тариқасида Ўзбекистон Вазирлар Маҳкамаси ҳузуридаги Атамалар комиссиясининг самарали фаолияти натижасида ўзбек тилига 40 та сўз таржимаси киритилди, яъни она тилимизда 40 та хорижий сўз ўз эквивалентларига эга бўлди. Илмий асосланган янги сўз ва атамаларни расмий муомалага мунтазам киритиш Ўзбек тилини ривожлантириш ҳамда тил сиёсатини такомиллаштириш концепциясида 2020-2030 йилларга мўлжалланган. Бинобарин, мазкур жараён давомий тарзда амалга оширилиб борилади. Атамаларнинг янги таржималарида инглиз, немис, француз, юнон, лотин ва рус тилларидан ўзлаштирилган сўзлар қўлланилган.

Рўйхатда кенг қўлланиладиган “обсуждение”, “доставка”, “лидер”, “пароль” каби сўзлар, шунингдек, яқинда лексиконга кирган “смарт”, “челлендж”, “IT-парк” ва “IT-технологии” каби сўзлар мавжуд.

Таржима устида Фанлар академиясининг Ўзбек тили, адабиёти ва фольклори институти мутахассислари Вазирлар Маҳкамаси ҳузуридаги Давлат тилини ривожлантириш департаменти билан ҳамкорликда ишланган.

Хорижий тиллардаги атамалар оммавий ахборот воситалари ва ижтимоий тармоқларда кенг муҳокама қилинди, тилимиз тақдирига бефарқ бўлмаган ватандошларимизнинг таклифлари инобатга олинди. Бу ишлар ўз вақтида олиб борилмоқда, чунки амалий ҳаракатлар ўзбек тилининг софлигини сақлаш, унинг тўлақонли фаолият юритиши ва ривожланишига катта таъсир кўрсатади, дея таъкидлайди комиссия аъзолари. Мазкур қарор тил соҳасидаги кенг кўламли ислоҳотларнинг мантиқий давоми ҳамда давлат тилини софлаштириш, унинг замонавий фан, таълим, техника ва житимоий ҳаётдаги қўлланилишини мустаҳкамлашга қаратилган.

40 та сўз учун янги эквивалентлар қуйидагилардан иборат:

Аванс – Bo‘nak – Бўнак
Автопилот – Avtoboshqaruv – Автобошқарув
Айсберг – Muztog‘ – Музтоғ
Бодикамера – Yonkamera – Ёнкамера
Брызговик – Loyto‘skich – Лойтускич
Внедорожник – Yo‘ltanlamas – Йўлтанламас
Дискуссия – Bahs, munozara – Баҳс, мунозара
Доставка – Yetkazish – Етказиш
Зона – Hudud – Ҳудуд
Карвинг – O‘ymabezak – Ўймабезак

Конфиденциал – Maxfiy – Махфий
Кластер – Klaster – Кластер
Коворкинг – Ish markazi – Иш маркази
Коловорот – Qo‘lparma – Қўлпарма
Коридор – Yo‘lak – Йўлак
Котлован – Xandaq – Хандақ
Лебёдка – Chig‘ir – Чиғир
Лидер – Yo‘lboshchi, yetakchi – Йўлбошчи, етакчи
Линк – Havola – Ҳавола
Маркировка – Tamg‘alash – Тамғалаш
Маршрут – Yo‘nalish – Йўналиш
Мастер-класс – Mahorat darsi – Маҳорат дарси
Мотивация – Ruhlantirish, rag‘bat – Руҳлантириш, рағбат
Навигатор – Yo‘llagich – Йўллагич
Наждак – Qumqog‘oz – Қумқоғоз
Оправа – Gardish – Гардиш
Отвёртка – Buragich – Бурагич
Пароль – O‘ron – Ўрон
Переплёт – Muqovalash – Муқовалаш
Полик – To‘shama – Тўшама
Портфолио – Yig‘majild – Йиғмажилд
Прогрессив – Ilg‘or – Илғор
Растушёвка – Qoshpardoz – Қошпардоз
Светофор – Yo‘lchiroq – Йўлчироқ
Силлабус – Ishchi dastur – Ишчи дастур
Смарт – Aqlli – Ақлли
Челлендж – Chorlov – Чорлов
Шуруп – Buramamix – Бурамамих
IT-парк – AT parki, Axborot texnologiyalari parki – АТ парки, Ахборот технологиялари парки
IT-технологии – Axborot texnologiyalari – Ахборот технологиялари
Мазкур сўзларнинг она тилимизда қўлланилиши тил софлигини сақлаб қолишга хизмат қилади, бироқ уларинг тилимзда “яшаб” кетиши учун ҳар бир миллатдошимизнинг фуқаролик позицияси, ватанпарварлик намунасини намоён қилган ҳолда улардан ўз нутқларида унумли ва ўз ўрнида фойдаланиб туришлари муҳим омилдир. Бунинг учун ҳар бир ўзбек фарзандида болалигидан тилимиздан ғурурланиш, уни асраш ҳисини уйғотиш лозим. Тил тарғиботи борасида ОАВнинг ўрни беқиёс, албатта. Телевидение, радио ва газеталар орқали чиқишлар қилаётган айрим нотиқларнинг ўзларининг сўз бойликларига, тил равонлигига янада эътиборли бўлишлари, реклама матнларидаги ўзига хос нуқсонларни тузатишга жиддий ёндашишлари жоиз деб ўйлаймиз. Сабаби, минг афсуслар билан айтиш мумкинки, бугун телеканалларимиз шевада гапиришни табиийлик деб қабул қиляпти. Ўйлаймизки, оммавий ахборот воситаларида адабий тил нормаларига риоя

қилиш қонунлар билан назорат қилиниши керак. Шу боис, тилимизни нафақат асраш, балки уни ўрганишни ҳам тарғиб қилишимиз керак.
Яна бир статистик маълумотларга мурожаат қиладиган бўлсак, ўзбек тили 10 минг тилдан иборат дунё рўйхатида муносиб равишда 40-ўринда туради, яъни тил соҳиблари сонидан келиб чиққан ҳолда. Бу жуда яхши натижа. Умид қиламизки, яқин йилларда она тилимизнинг мавқеи поғонама-поғона юқорилаб, янада юксалиб боради.

СОВРЕМЕННЫЕ ТЕНДЕНЦИИ ОБУЧЕНИЯ ИНОСТРАННОМУ ЯЗЫКУ ДЛЯ ПРОФЕССИОНАЛЬНЫХ ЦЕЛЕЙ

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В последнее время прослеживается тенденция разумного сочетания традиционных и интенсивных методов обучения, основанных на функционально-коммуникативной лингводидактической модели языка, и разработке целостной системы обучения студентов речевому общению на профессиональные темы. Особую актуальность при обучении иностранным языкам представляют следующие методы:
информационно-коммуникационные,
проектный метод,
исследовательскую деятельность учащихся,
разноуровневое обучение,
дифференцированное обучение,
технологию обучения в сотрудничестве или групповую работу,
здоровьесберегающие технологии.
Возможности обучения иностранному языку в неязыковом вузе расширяются с каждым годом: укрепляется материально-техническая база высших учебных заведений; в процессе обучения все активнее внедряются нетрадиционные технологии, мультимедийные средства обучения; у преподавателей появляется все больше возможностей использовать разнообразные аутентичные источники, пособия и т.д.
Между тем, по мнению большинства современных специалистов, инновационные технологии преподавания иностранных языков для профессиональных целей заключаются в разумном сочетании традиционных и интенсивных методов обучения, основанных на функционально-коммуникативной лингводидактической модели языка, и разработке целостной системы обучения студентов речевому общению на профессиональные темы.

Основой для обучения иностранному языку в условиях неязыковой среды согласно классическому фундаментальному методу, по-прежнему, продолжает служить текст. Задачей преподавателя является отбор тех видов и типов текстов по изучаемой специальности, которые помогут студенту реализовать коммуникативные возможности говорения. Например, можно различать тексты: по средству передачи (устные и письменные); по характеру изложения (описание, сообщение, рассказ, рассуждение); их комбинации в специальных видах текстов, таких как аннотации, рецензии и т.п.; по степени специализированности и отношения к адресату (исследовательские, такие как монографии, научные статьи, обучающие, то есть статьи и тексты из учебников, справочников, словарей и т.п.)

Совершенно необходимо в современных условиях отбирать для работы профессионально релевантный материал, учитывать предварительные знания обучаемых по языку и специальности, возраст, цель коммуникации, вид коммуникации, ступень обучения и др. После отбора словообразовательных, лексических и грамматических структур, необходимых для освоения изучаемых текстов, согласно фундаментальному методу, начинается их тренировка. Современной тенденцией использования этого классического метода является активное использование «диалогической» формы упражнений, в том числе и при введении лексики, а также широкого использования мультимедийных средств. Уместно также тренировать не только терминологическую и общенаучную лексику, но и служебную лексику научной прозы и модально-оценочную лексику устной формы общения.

Одним из самых серьезных и всеобъемлющих методов изучения иностранного языка в современном образовании продолжает оставаться лингвосоциокультурный. Этот метод предполагает апелляцию к такому компоненту, как социальная и культурная среда. Цель изучения языка с помощью данного метода - облегчение понимания собеседника, формирование восприятия на интуитивном уровне, когда в языке, как в зеркале, отражаются география, климат, история народа, условия его жизни, традиции, быт, повседневное поведение, творчество.

Фундаментальный и лингвосоциокультурный методы – самые старые и традиционные способы обучения иностранному языку, на которые продолжают опираться современные специалисты, вырабатывая собственную оптимальную методику преподавания иностранного языка в зависимости от конкретной цели и условий. Использование классической методики в условиях современного неязыкового вуза позволяет не только оперировать самыми разнообразными лексическими пластами, но и обучать студентов смотреть на мир глазами «native-speaker», понимать язык как реальное, полноценное средство общения.

Наиболее современным методом обучения иностранному языку является коммуникативный. Для коммуникативной методики преподавания разработаны специальные пособия. В них множество практических заданий по составлению диалогов и обсуждению различных вопросов, переводные

упражнения отсутствуют, тексты небольшие, обычно взяты из реальных источников и не адаптированы. К таким учебникам прилагаются видео или аудио диски. При работе с лексикой используются подстановочные упражнения, а также логические загадки, головоломки, замена транскрипций словами. «Коммуникативные» учебники красочны, в них множество фотографий и рисунков, иллюстрирующих тексты или являющиеся основой для различных заданий. Для английского языка часто используют другое название коммуникативного метода - «оксфордский» или «кембриджский», так как основы этого метода, ныне используемого для преподавания любых языков, а не только английского, были разработаны совместными усилиями преподавателей-лингвистов и психологов ведущих британских университетов.

Большим преимуществом коммуникативной методики преподавания иностранных языков является то, что она наиболее современна и полнее отражает потребности общества в коммуникации в целом. Однако, при обучении иностранному языку студентов различных неязыковых специальностей, следует отметить, что использование одного коммуникативного метода представляется недостаточным для глубины постижения грамматического строя иностранного языка в сравнении с родным, умения адекватно письменно переводить с одного языка на другой, использования усилий механической памяти для запоминания профессиональных слов и выражений. В условиях преподавания иностранного языка для профессиональных целей в современном вузе коммуникативная методика с успехом может применяться как прикладная, нацеленная на успешное развитие способностей к устному общению, создающая дополнительную мотивацию к изучению языка.

В настоящее время современные информационные технологии дают неограниченные возможности для развития относительно нового, перспективного метода обучения иностранному языку, в том числе и студентов неязыковых факультетов - дистанционного обучения.

В отличие от других форм заочного обучения, обучение на основе компьютерных телекоммуникаций дает возможности: оперативной передачи любой информации; хранение этой информации в памяти в течение нужного времени, ее редактирование и т.д.; интерактивности с помощью специально создаваемой для этих целей мультимедийной информации и оперативной обратной связи с преподавателем и другими участниками обучающего курса; доступа к различным источникам информации, в том числе удаленным и распределенным базам данных, многочисленным конференциям по всему миру через систему Internet; организации совместных телекоммуникационных проектов, а также международных, электронных конференций, компьютерных аудио и видео конференций.

Между тем, следует отметить, что дистанционное обучение иностранному языку без систематической обратной связи с квалифицированным преподавателем, как правило, обречено на неудачу, несмотря на

разнообразные попытки придать ему элементы развлекательности и коммуникативности. Перспективность этого метода обучения зависит от организации и методического качества используемых материалов, а также мастерства педагогов, участвующих в этом процессе.
Таким образом, можно выделить наиболее общие тенденции в развитии методики обучения иностранному языку в условиях современного неязыкового вуза:
- успешное сочетание использования элементов фундаментального и социокультурного методов;
- усиливающаяся дифференциация содержания обучения в зависимости от профессиональных целей и уровней владения языком;
- усиление роли взаимодействия и речевой активности обучаемых;
- применение в обучении новых технических средств.
Общей целью развития и совершенствования методов преподавания иностранных языков на неязыковых факультетах в вузах является поиск наиболее эффективных способов обучения на основе интеграции и взаимообогащения различных методов.
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ИНДИВИДУАЛ ТАЪЛИМ ТРАЕКТОРИЯСИ АСОСИДА МАЛАКА ОШИРИШНИНГ ИСТИҚБОЛЛАРИ

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Бугунги кунда ривожланган мамлакатлар билан иқтисодий, маданий, илмий-техникавий соҳаларда ўрнатилаётган дўстона муносабатлар хорижий тилларни мукаммал ўрганишни тақозо этмоқда. Ушбу зарурат ёш авлодда она тилини пухта билган ҳолда яна бошқа чет тилини, хусусан, инглиз тилини чуқур ўрганиш, бу тилда бемалол мулоқот қила олиш кўникма ва малакаларини ҳосил қилиш, етук мутахассисларни тайёрлаш, малакасини оширишга янада долзарб вазифаларни қўймоқда.
Иқтисодий тадқиқотлар маркази ва ЮНЕСКО ҳамкорлигида ўтказилган тадқиқотлар республикамизда малака ошириш тизимидаги ижобий ўзгаришлар билан бир қаторда айрим муаммолар мавжудлигини кўрсатди: “малака оширишнинг жорий тизими, асосан билимларни аудиторияда

беришга йўналтирилган. Малака ошириш институтлари ишини ташкил этишда педагогларнинг мустақил фаолиятига имкон бермайди. Малака ошириш жараёнида натижадорликка эришишга тўсқинлик қилувчи асосий омил педагоглар малакасини оширишнинг индивидуал траекториясини белгилашга йўналтирилган мослашувчан ўқув режаларининг йўқлигидир” [51; 11-б.].

Дарҳақиқат, келажак авлоднинг инглиз тилини билиш компетенцияларини ривожлантириш ўқитиш сифати, халқаро андозаларга мос дарслик, методик қўлланмаларга ҳам боғлиқ. Аммо, ушбу талаблар бажарилсаю, умумий ўрта таълим мактаб инглиз тили ўқитувчиларининг (кейинги ўринларда мактаб инглиз тили ўқитувчиларининг) компетентлиги давр талабларига жавоб бермаса, ислоҳотлардаги мақсадларга эришиб бўлмайди. Шундай экан, аввало, мактаб инглиз тили ўқитувчиларининг узлуксиз касбий ривожланишини тўғри ташкил этиш зарур.

Тадқиқот мақсадидан келиб чиқиб узлуксиз касбий ривожланиш, индивидуал таълим траекториясининг мазмун-моҳияти, ривожланган мамлакатлар олимларининг шу йўналишдаги илмий қарашлари диссертациянинг биринчи бобида таҳлил қилиб ўтилди. Мазкур таҳлиллар асосида мактаб инглиз тили ўқитувчиларининг индивидуал касбий ривожланиш траекториясини шакллантириш, узлуксиз касбий ривожланишини ташкил этишда диагностикани амалга ошириш йўлларини кўриб чиқамиз.

Инглиз тили ўқитувчиларининг касбий ривожланишида диагностика ўтказишдан мақсад уларнинг узлуксиз малака ошириш траекториясини белгилаш ва белгиланган траектория асосида малакасини ошириш орқали касбий эҳтиёжларини қондиришдир. Мана, бир неча йилдирки, малака ошириш муассасаларининг фаолиятига танқидий баҳо берилган ҳолда янги ислоҳотларни амалга ошириш ғояси илгари сурилмоқда. Чунки, айрим ечимини кутаётган масалалар, жумладан, малака ошириш мазмунида касбий эҳтиёжлар инобатга олинмаётганлиги, малака ошириш режали ва белгиланган вақтда амалга оширилиши шарт эканлиги, узлуксиз малака оширишга бўлган рағбатлантирувчи механизмнинг йўқлиги, малака оширишнинг барча турларидан фойдаланиш амалда механизмининг йўқлиги, педагог қаерда, қачон, қандай малака оширса ҳам унга мотивация берадиган ҳуқуқий асосланган механизмнинг йўқ эканлиги кабилар.

Амалдаги малака ошириш тартибига кўра, мактаб инглиз тили ўқитувчилари 5 йилда камида 1 марта малака оширишлари лозим эди. Дарҳақиқат, уларнинг 5 йилда 144 соатлик ўқув дастури асосида малака ошириши ва сертификат олгандан кейин уларнинг ўз устида ишламаслиги, малака ошириш курсининг амалдаги натижасини ўрганмаслик ва қайта алоқанинг деярли йўқлиги катта хажмдаги соҳага оид касбий янгиликлардан етарлича ўрганиш имкониятини чеклашга олиб келмоқда эди. Шунингдек, аудиториянинг таркиби ўртача 25 нафар тингловчидан иборат бўлса, уларнинг иш стажи ва фаолият олиб бораётган ҳудуди, ундан ташқари касбий компетентлилиги ҳам турли даражада. Ушбу муаммолар малака ошириш курсига индивидуал ёндашиш,

аниқ касбий эҳтиёжларидан келиб чиқилган дастурлар асосида узлуксиз малака ошириши заруратини пайдо қилди.

Юқоридаги муаммолар ечими сифатида Ўзбекистон Республикаси Президентимизнинг 2020 йил 6 ноябрдаги “Ўзбекистоннинг янги тараққиёт даврида таълим-тарбия ва илм-фан соҳаларини ривожлантириш чора-тадбирлари тўғрисида”ги фармонини келтиришимиз мумкин. Шунингдек, “Таълим-тарбия тизимини янада такомиллаштиришга оид қўшимча чора-тадбирлар тўғрисида”ги қарорда халқ таълими тизимидаги ислоҳотларни янада такомиллаштириш ва илмий жиҳатдан қўллаб-қувватлаш бўйича аниқ вазифалар белгилаб берилди. Жумладан, Халқ таълими вазирлиги, Таълим сифатини назорат қилиш давлат инспекцияси ҳамда Олий ва ўрта махсус таълим вазирлиги билан биргаликда 2021 йил 1 июнга қадар халқ таълими ходимларининг малака ошириш жараёнини “ҳаёт давомида ўқиш” тамойили асосида ташкил қилиш, ходимларнинг касбий эҳтиёжларини ташхис қилиш асосида ишлаб чиқилган индивидуал ривожланиш дастурига мувофиқ малакасини ошириш тартибини амалиётга жорий этиш вазифаси юклатилди. Бундай самарали тизимни яратиш, педагог кадрлар касб малакасининг ҳақиқий даражасини ҳисобга олиб ташкил қилинадиган малака оширишни назарда тутади [14]. Бу эса, ўз навбатида:

таълим муассасалари раҳбарларининг ўз ходимлари малакасини оширишни таъминлашга бўлган масъулиятини ошириш;

педагогнинг ўз касбий маҳорати бўйича мустақил ишлаш, ўз меҳнати самарадорлигини ошириш бўйича манфаатдорлигини таъминлаш, уларни касбий маҳоратларини оширишга доир фаолиятга рағбатлантириш тизимини такомиллаштириш;

малака оширишнинг узлуксизлигига эришиш;

умумий ўрта таълим мактаблари алоҳида буюртмачи сифатида иш кўриши;

ўқув-тарбия жараёни сифатининг ички назорати ва таҳлилини холисона амалга ошириш;

рейтинг тизими бўйича ҳар бир педагог касб фаолиятининг мониторингини олиб бориш ва педагогик ташхислаш;

малака оширишга бўлган эҳтиёжларини аниқлаб бориш;

педагог кадрларнинг компетентлик даражасини ўрганиш уларни табақалаштиришни тақозо этади.

Ушбу ислоҳотлар айнан педагогнинг ўзида мавжуд профессионализм даражасини касбий диагностика ўтказиш асосида белгилаш ва унинг давр талабларига жавоб беришига эришишга йўналтирилган аниқ мақсадли малака ошириш шаклларини белгилашга қаратилган. А.Авлоний номидаги халқ таълими муаммоларини ўрганиш ва истиқболларини белгилаш илмий-тадқиқот институти ташаббуси ва раҳбарлигида ҳудудий марказларда ҳам халқ таълими ходимлари учун электрон платформа яратилмоқда. Бу платформанинг вазифаси педагогларнинг узлуксиз касбий ривожланиш фаолиятини ташкил этиш, педагогнинг малака ошириши жараёнларини мониторинг қилиш ва шахсий ҳисобини юритиш имкониятини таъминловчи

ягона маълумотлар базасига асосланган, таълимнинг масофавий шаклини тўлиқ жорий этиш имконини берувчи тизимнинг электрон шаклидир.
Шунингдек, халқ таълими ходимларининг узлуксиз касбий ривожланиш тизимидаги таълим олиш натижаларини баҳолашда кредит-модул тизимини жорий этиш бошланди. Унга кўра, педагог бир йилда йиғилиши лозим бўлган кредитлар (академик соатлар)нинг энг кам ҳажми назарда тутилмоқда. Педагогларнинг малака ошириш бўйича эҳтиёжлари ўрганилади ҳамда “Узлуксиз касбий таълим” махсус электрон платформаси орқали уларнинг индивидуал касбий ривожланиш траекторияси тузилади ҳамда малака даражаси, билими, илмий-педагогик салоҳияти, иш тажрибаси, психологик тайёргарлиги ва индивидуал касбий ривожланиш траекториясига мос келадиган табақалашган малака ошириш дастурлари бўйича ўқитиш амалиёти йўлга қўйилади.
Ҳар бир педагог юқорида қайд этилган “Узлуксиз касбий таълим” платформаси орқали тақдим этилган ўқув модулларини ўзлаштириб бўлгач, платформадаги баҳолаш мезонлари орқали баҳоланади ва тўпланган кредитлар педагогнинг шахсий кабинетида жамланади. Кредитларнинг белгиланган миқдорини йиққан педагог шу йил учун малака ошириш курсини тўла ўтаган ҳисобланади ва уни тасдиқловчи ҳужжат тақдим этилади.
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THE RELATIONSHIP BETWEEN UZBEK AND OTHER LANGUAGES: LINGUISTIC AND CULTURAL INTERACTION

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INTRODUCTION

Language is one of the most dynamic reflections of culture and identity. The Uzbek language, belonging to the Turkic family, has been molded through centuries of contact with neighboring linguistic communities. Its evolution reflects the nation’s geographic position at the crossroads of civilizations—linking East and West, the Islamic world, and post-Soviet societies. Historically, the Uzbek language has incorporated features and lexical items from Persian, Arabic, Russian, and more recently English, resulting in a complex yet harmonious linguistic system. This paper explores how linguistic and cultural interactions between Uzbek and other languages have shaped the development, usage, and perception of Uzbek in both historical and modern contexts.

The study applies a qualitative comparative method, combining linguistic and cultural analysis.

1) Historical review – examination of written sources from different periods (Chagatai, Soviet, and modern Uzbek).
2) Lexical analysis – identification of common borrowings from Arabic, Persian, Russian, and English.
3) Sociolinguistic observation – analysis of code-switching and bilingual practices among Uzbek speakers in urban and academic settings.
4) Cultural interpretation – evaluation of how intercultural interaction has influenced Uzbek identity, language prestige, and communicative behavior.

The research reveals that Uzbek has integrated thousands of lexical units through direct and indirect borrowing. From Arabic and Persian: religious, literary, and philosophical vocabulary (e.g., kitob, ilm, adab). From Russian: administrative, technical, and scientific terms (e.g., proyekt, zavod, plan). From English:

contemporary and technological vocabulary (internet, marketing, software). Code-switching, especially among bilingual youth, illustrates ongoing linguistic hybridity, while stylistic borrowing influences even monolingual Uzbek speech. These linguistic exchanges are not only linguistic phenomena but also indicators of historical power dynamics, modernization, and cultural adaptation.

Linguistic contact between Uzbek and other languages has played a vital role in shaping the nation's communicative landscape. The influence of Arabic and Persian is linked to the Islamic and literary traditions of Central Asia, which enriched Uzbek with cultural depth and aesthetic sophistication. Russian influence during the Soviet period introduced structural changes, new scientific terminology, and promoted bilingualism, which persists today. In the global era, English exerts a strong influence, particularly in higher education, technology, and media. While this process contributes to modernization, it also raises concerns about language purity and identity preservation. Therefore, maintaining a balanced approach—embracing useful international elements while protecting linguistic heritage—is crucial for sustaining Uzbek's cultural and communicative vitality.

The interaction between Uzbek and other languages demonstrates that linguistic diversity is both a resource and a challenge. Uzbek has continually adapted to changing historical conditions by absorbing foreign elements without losing its core identity. In contemporary Uzbekistan, linguistic and cultural interaction fosters openness, creativity, and cross-cultural understanding. Future research and policy should aim to promote the Uzbek language globally while preserving its authenticity as a symbol of national unity and cultural wealth.

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RAQAMLI ASR VA O‘ZBEK TILI: TILNI SAQLASH VA RIVOJLANTIRISH MASALALARI

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Raqamli asr insoniyat tarixida yangi bosqich bo‘lib, til va muloqot vositalarining tubdan o‘zgarishiga sabab bo‘lmoqda. O‘zbek tili uchun bu jarayon yangi

imkoniyatlar bilan birga muammolarni ham keltirib chiqarmoqda. Internet, ijtimoiy tarmoqlar, sun’iy intellekt va boshqa raqamli texnologiyalar tilning shakllanishi va qo‘llanishiga ta’sir qilmoqda. Mazkur maqolada o‘zbek tilining raqamli asrdagi holati, duch kelayotgan muammolar, shuningdek, tilni saqlash va rivojlantirish uchun ilmiy asoslangan takliflar ko‘rib chiqiladi.

Raqamli texnologiyalar tilga nafaqat vosita, balki yangi muloqot platformasi sifatida ta’sir ko‘rsatmoqda. Har bir milliy til raqamli infrastrukturaga integratsiya qilinishi orqali yangi imkoniyatlarga ega bo‘ladi. Tilshunos olimlar til o‘zgarishini, ayniqsa, texnologik inqilob davrida til evolyutsiyasining tezlashishini ta’kidlaydilar. Raqamli kommunikatsiya, ijtimoiy tarmoqlar, va elektron yozishmalar an’anaviy til qoidalaridan chetlashishga, qisqartmalar, slang va aralash tillarning kengayishiga olib keladi. Bu esa, o‘z navbatida, til madaniyati va tilni saqlash masalalarini dolzarb qiladi. Shu bilan birga, texnologiyalar tilning normativ usullarini qayta ko‘rib chiqishga imkon yaratadi, yangi grammatik va leksik jarayonlarni keltirib chiqaradi.

Til – millatning o‘zligini ifoda etuvchi muhim vosita. Raqamli muhitda til yangi formatlarda ifodalanmoqda: elektron matnlar, audio-video kontent, chatbotlar, tarjima tizimlari va boshqalar. Shu bilan birga, raqamli kommunikatsiya tilning me’yoriy qoidalaridan chetga chiqish, aralash tillar, noto‘g‘ri yozuv va gap tuzilmalarining ko‘payishiga olib kelmoqda. So‘nggi yillarda o‘zbek tilida internet-resurslar, ijtimoiy tarmoqlardagi kontent va mobil ilovalar soni ortib bormoqda. Biroq, o‘zbek tilining tabiiy tilni qayta ishlash (NLP) sohasidagi imkoniyatlari hali to‘liq o‘rganilmagan. Masalan, Google Translate va boshqa mashina tarjimasi tizimlarida o‘zbek tilining qo‘llanishi cheklangan. Masalan, 2023-yilgi ma’lumotlarga ko‘ra, o‘zbek tilida faol ishlaydigan Telegram kanallari soni 30 mingdan oshdi, bu o‘zbek tilining raqamli maydonda keng tarqalganligini ko‘rsatadi[8]. Shunga qaramay, o‘zbek tilining quyidagi sohalarda yetishmovchiligi mavjud:

Texnik sohalarda terminologiya kamligi — ayniqsa IT, sun’iy intellekt, va yangi fan sohalarida.

Raqamli xizmatlarda ona tilining kam qo‘llanilishi — mobil ilovalar, veb-saytlar va platformalarda o‘zbek tilida sifatli interfeyslar kam.

Mashina tarjimasi tizimlaridagi cheklovlar — Google Translate va boshqa tizimlarda o‘zbek tilining to‘liq qo‘llab-quvvatlanmasligi[7].

Hozirgi kunda ijtimoiy tarmoqlarda aralash til — o‘zbek, rus, ingliz tillari so‘zlari bir-biriga aralashgan nutq ko‘plab yoshlar orasida keng tarqalgan, bu til madaniyatining pasayishiga olib kelmoqda. Buni oldini olishda o‘zbek tilining raqamli muhitda rivojlanishi uchun tabiiy tilni qayta ishlash (Natural Language Processing — NLP) sohasidagi ishlanmalar muhim hisoblanadi.

UzbekTagger — o‘zbek tilida so‘zlarni morfologik jihatdan ajratish va tahlil qilish vositasi. Bu texnologiya so‘zlarning grammatik xususiyatlarini aniqlash, sintaktik tahlil uchun poydevor yaratadi. Bu NLP tizimlarida to‘g‘ri ishlash uchun asos hisoblanadi[2].

UzMorphAnalyser — so‘z ildizlarini aniqlash va lemmatizatsiya funksiyalarini amalga oshiradi, bu o‘zbek tilining morfologik murakkabligini hisobga olgan holda ishlab chiqilgan[3].
So‘z vektorlar modeli — semantik tahlilda so‘zlarning ma’nolarini aniqlash uchun ishlatiladi. Bu o‘zbek tilida so‘zlar orasidagi ma’no aloqalarini tushunishga yordam beradi[4].
Avtomatik transliteratsiya vositalari — o‘zbek tilining yozuv tizimlari (kirill, rasmiy lotin va yangi lotin) o‘rtasida avtomatik o‘tishni ta’minlaydi, bu esa raqamli ma’lumot almashinuvini soddalashtiradi[5]. Bu ishlanmalar tilni raqamli asrga moslashtirish va uni saqlashda yangi bosqich ochmoqda.
Xulosa o‘rnida shuni aytish mumkinki, raqamli asr o‘zbek tili uchun yangi imkoniyatlar va murakkab sinovlarni birdek olib kelmoqda. Zamonaviy texnologiyalar tilni global muloqotga moslashtirish va kengaytirish imkonini bersada, til madaniyati va normativ qoidalarining saqlanishi muhim ahamiyatga ega. Tabiiy tilni qayta ishlash sohasidagi ilmiy yutuqlar, xususan morfologik analizatorlar, so‘z vektor modellari va avtomatik tarjima tizimlari, o‘zbek tilining raqamli muhitda samarali qo‘llanilishini ta’minlashda poydevor bo‘lmoqda. Shu bilan birga, tilga kirib kelayotgan begona so‘zlar, terminologiya yetishmovchiligi va raqamli savodxonlikdagi muammolar o‘zbek tilining barqaror rivojlanishiga to‘sqinlik qilmoqda. Tilni saqlash va rivojlantirish uchun ilmiy tadqiqotlarni kengaytirish, raqamli resurslarni yaratish, ta’lim tizimida ona tiliga e’tiborni oshirish hamda davlat siyosatida ona tilining maqomini mustahkamlash zarur. Faqat shunday yo‘l bilan o‘zbek tili raqamli asrning talablariga moslashib, milliy madaniyat va millat ruhining ajralmas qismiga aylana oladi.
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YOSH HARBIY XIZMATCHI OFITSERLARDA MULOQOT MADANIYATINI SAMARALI SHAKLLANTIRISHNING PSIXOLOGIK JIHATLARINING SHARQ MUTAFFAKKIRLARI QARASHLARIDA YORITILISHI

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Kirish. Bugungi kunda harbiy sohaga oid islohotlar nafaqat texnik, balki inson omiliga bog‘liq jihatlarni ham o‘z ichiga olmoqda. Jumladan, yosh harbiy xizmatchi ofitserlarning shaxsiy va kasbiy sifatlarini shakllantirishda muloqot madaniyatining ahamiyati tobora ortib bormoqda. Harbiy jamoalarda sog‘lom psixologik muhitni ta’minlash, bo‘ysunuvchilar va rahbarlar o‘rtasida konstruktiv munosabatlarni shakllantirish, harbiy intizom va jamoaviylikni mustahkamlash – bularning barchasi samarali muloqotga bevosita bog‘liqdir.

Mashhur rus psixologi va pedagogi A.V.Petrovskiy muloqot tushunchasiga “Bu shaxslararo munosabatlarning asosiy shakli bo‘lib, odamlar o‘rtasida axborot, his-tuyg‘u va ma’lumotlar almashinuvi, bir-birini tushunish va ijtimoiy ta’sir jarayonidir[1] deb urg‘u bergan. O‘zbekiston Respublikasi Jamoat xavfsizligi Universiteti pedagogika fanlari bo‘yicha falsafa doktori (PhD) Z.Sh.Alimardonov tomonidan “Muloqot- kishilarning hamkorlikdagi faoliyati, ehtiyojlari asosida tug‘iladigan, ular o‘rtasidagi aloqa rivojlanishining ko‘p qirrali jarayonidir”[2] deb ta’rif bergan. Shundan ko‘rinadiki yosh ofitserlarning harbiy xizmatga yangi kirib kelgan davrida, ularning atrofdagilar bilan to‘g‘ri va madaniyatli muloqot qilish qobiliyatlari ularning kelgusi faoliyat samaradorligini belgilashda muloqot jarayoni muhim ahamiyatga egadir.

Sharq mutafakkirlarining asarlarida ham muloqotga, odob-axloq, ma’naviyat va shaxslararo munosabatlarga katta e’tibor qaratilgan. Abu Nasr Forobiy, Abu Ali Ibn Sino, Alisher Navoiy, Ahmad Yassaviy kabi allomalar insoniy fazilatlar, nutq madaniyati, ichki va tashqi muvozanat haqida chuqur fikrlar bildirganlar. Ularning qarashlari nafaqat tarixiy, balki zamonaviy harbiy psixologiyada ham dolzarb ahamiyat kasb etadi.

Shu bois, ushbu maqolada yosh harbiy xizmatchi ofitserlar shaxsida muloqot madaniyatini shakllantirishning psixologik asoslari va bu boradagi Sharq mutafakkirlarining qarashlari tahlil qilinadi.

Yosh harbiy xizmatchi ofitserlarning muloqot madaniyatini shakllantirish mavzusida mavjud adabiyotlarni tahlil qilinganda, quyidagi 2 ta asosiy yo‘nalish ajralib turadi: 1) harbiy psixologiya 2) Sharq falsafasi.

Harbiy psixologiya sohasida olib borilgan tadqiqotlarda muloqot madaniyati shaxsning harbiy faoliyatdagi samaradorligini oshirishda muhim omil sifatida ko‘riladi hamda olib borilgan tadqiqotlarda psixologik treninglar, stressni boshqarish va empatiya rivojlantirish metodlari orqali yosh ofitserlarning kommunikatsiya qobiliyatlarini takomillashtirishga alohida urg‘u berilgan. Shuningdek, amaliy metodlarning harbiy jamoada psixologik barqarorlikni ta’minlashdagi roli bo‘yicha ilmiy tadqiqotlar olib borilmoqda.

Sharq mutafakkirlarining muloqot va axloq haqidagi qarashlari esa asosan hukmdorlar, mulozimlar, yuqori mansab egalarining o‘z atrofidagi insonlar bilan muloqot qilish odobi, ularning insoniyligi, ma’naviy kamoloti va ichki muvozanati nuqtai nazaridan tahlil qilingan (Forobiy, Ibn Sino, Navoiy, Yassaviy asarlarida). Ularning asarlarida muloqot - shaxsiy fazilatlarni rivojlantirish va ijtimoiy munosabatlarni sog‘lomlashtirish vositasi sifatida ko‘rsatilgan bo‘lib, bu qarashlarni

o‘rganish orqali kelgusida zamonaviy pedagogik yondashuvlarni, harbiy kasbiy tayyorgarlikni ma’naviy-axloqiy asosda boyitishga imkon yaratadi.

Adabiyotlar tahlilidan ko‘rinib turibdiki, yosh ofitserlarning muloqot madaniyatini rivojlantirishda zamonaviy psixologik usullar va Sharq mutafakkirlarining falsafiy qarashlarini uyg‘unlashtirish samarali natijalar beradi. Shu bilan birga, mavjud tadqiqotlarda amaliyotga tatbiq etish bo‘yicha metodologik masalalar va psixologik qo‘llanmalar kam yoritilganligi seziladi, bu esa kelgusida yanada chuqur tadqiqotlar uchun istiqbolli yo‘nalish hisoblanadi.

Ushbu maqolada yosh harbiy xizmatchi ofitserlarda muloqot madaniyatini shakllantirishning psixologik jihatlari va Sharq mutafakkirlarining qarashlari tadqiq qilindi. Tadqiqotda quyidagi metodologik yondashuvlar qo‘llanildi:

1. Harbiy psixologiya, kommunikatsiya nazariyasi hamda Sharq falsafasi bo‘yicha ilmiy manbalar va klassik asarlar tahlil qilindi. Bu usul mavzuning nazariy asoslarini chuqurroq anglashga yordam berdi.

2. Sharq mutafakkirlarining muloqot va axloqiy tarbiya haqidagi qarashlari zamonaviy psixologik konseptlar bilan taqqoslandi va uyg‘unlashtirildi.

3. Mavzu bo‘yicha mavjud ilmiy manbalar va nazariyalar asosida yosh ofitserlarning muloqot madaniyatini shakllantirish jarayoni psixologik jihatdan tahlil qilindi.

4. Olingan nazariy bilimlar asosida muloqot madaniyatini rivojlantirish uchun metodologik yo‘nalishlar taklif qilindi.

Bu metodologiya maqolaga konseptual va amaliy jihatdan muvozanatli yondashuvni ta’minlab, mavzuning har tomonlama tahlil qilinishiga imkon yaratadi.

Muloqot madaniyatining psixologik mohiyati va uning harbiy sohadagi roli haqida gap ketganda, albatta muloqot madaniyati tushunchasiga alohida urg‘u berib o‘tish maqsadga muvofiqdir. Maqolada ko‘rsatib o‘tilgan sharq mutaffakirlari va olimlarning adabiyotlarini va ilmiy izlanishlarini o‘rganish natijasida muloqot madaniyati quyidagicha ta’rif berish maqsadga muvofiq. Muloqot madaniyati - bu insonning atrofdagilar bilan mazmunli, hurmat asosidagi, madaniyatli va maqsadga yo‘naltirilgan aloqalarni o‘rnatish qobiliyatidir. Psixologik nuqtayi nazardan, bu nafaqat til vositasida axborot almashinuvi, balki shaxslararo munosabatlar, hissiy ta’sir, xatti-harakatlar, mimika va intonatsiya orqali yuzaga keladigan murakkab jarayondir.

Harbiy sohada esa muloqot madaniyati yanada murakkab va muhim ahamiyatga ega. Harbiy xizmatchilar o‘rtasida buyruq va topshiriqlar aniq, lo‘nda va tushunarli bo‘lishi, bo‘ysunuvchilar va rahbarlar o‘rtasida ishonchli va samimiy aloqa o‘rnatilishi zarur. Bu esa ofitserning nafaqat kasbiy bilimiga, balki uning muloqotdagi madaniyatiga ham bevosita bog‘liq.

Muloqotda yuqori madaniyatga ega bo‘lgan ofitser o‘ziga bo‘ysunuvchilarning ishonchini qozonadi, jamoada sog‘lom psixologik muhit yaratadi, nizoli holatlarni zo‘ravonliksiz hal eta oladi. Shuningdek, u zamonaviy harbiy yetakchi sifatida jamoani ilhomlantira oladi, ya’ni liderlik fazilatlarini namoyon eta oladi.

Sharq falsafasida inson va uning ichki dunyosi, ma’naviy pokligi va axloqiy mukammalligi ustuvor mavzulardan biri bo‘lib kelgan. Sharq mutafakkirlari

muloqotni insoniy kamolotga yetishish vositasi deb bilganlar. Ular fikricha, muloqot nafaqat axborot almashish vositasi, balki tarbiya, ta’sir va ta’lim vositasidir.

Abu Nasr Forobiy o‘zining “Fozil odamlar shahri” asarida yetuk shaxsiy fazilatlar egasini ideal boshqaruvchi deb bilgan. U muloqotda donolik, sabr, muloyimlik va tushunish qobiliyatini yuqori qadrlagan. Forobiy uchun so‘zlashuv madaniyati bu insoniy mukammallikning ko‘zgusi edi. [3]

Ibn Sino esa inson psixologiyasi va ruhiy holatlarining muloqotdagi ahamiyatini chuqur o‘rgangan. U muloqotda ruhiy muvozanat, etika va axloqiy me’yorlarga rioya qilishni tavsiya etgan. Uningcha, har bir inson muloqot orqali o‘z fikrini aniq va ravshan ifoda etishga, boshqalarni tinglashga va o‘zini tuta bilishga intilishi kerak.[4]

Alisher Navoiy asarlarida esa so‘zning qudrati, axloqiy tarbiya va odobli muloqot muhim o‘rin egallaydi. Navoiy tilning pokligi, so‘zning shirinligi va muloqotda odob saqlashni oliy fazilat deb bilgan. U "Xamsa" dostonlarida rahbar va bo‘ysunuvchilar o‘rtasidagi munosabatlarda hurmat, adolat va insof tamoyillarini ilgari suradi.[5]

Ahmad Yassaviy esa muloqotni tasavvufiy ruhda tushunib, har bir so‘zni qalbdan chiqishi, rostgo‘ylik va halollik bilan aytilishini ta’kidlagan. Uning nazarida, muloqot bu – qalblar orasidagi ko‘prik bo‘lib, unda samimiyat, sabr va kechirimlilik ustuvor bo‘lishi kerak.[6]

Sharq mutafakkirlarining ushbu fikrlari bugungi yosh harbiy xizmatchi ofitserlarning kasbiy va axloqiy fazilatlarini shakllantirishda beqiyos manba bo‘la oladi. Ularning qarashlari zamonaviy psixologik yondashuvlar bilan uyg‘unlashib, harbiy shaxsda muloqot madaniyatini mustahkamlashga xizmat qiladi.

Yosh harbiy xizmatchi ofitserlar muloqot madaniyatini egallashda o‘ziga xos psixologik xususiyatlarga egadirlar. Bu jarayonda shaxsning ichki ruhiy holati, o‘zini anglash, motivatsiya, hissiy boshqaruv qobiliyatlari muhim ahamiyat kasb etadi.

Birinchidan, yosh ofitserlarda muloqot madaniyatini shakllantirish uchun o‘z-o‘zini anglash va o‘zini boshqarish qobiliyatlarini rivojlantirish zarur. Bunda ular o‘z hissiyotlarini, fikrlarini va harakatlarini ongli ravishda boshqarishni o‘rganadilar, bu esa harbiy jamoada stress va nizolarni kamaytirishga yordam beradi.

Ikkinchidan, yosh ofitserlarning empatiya qobiliyatini rivojlantirish muhimdir. Boshqalarni tushunish, ularning ehtiyojlari va hissiyotlariga sezgirlik - samarali muloqotning asosiy shartlaridandir. Empatiya yordamida rahbar va bo‘ysunuvchi o‘rtasidagi munosabatlar mustahkamlanadi.

Uchinchidan, muloqotda konstruktiv fikr almashinuvi va tanqidiy fikrlashni rivojlantirish lozim. Yosh ofitserlar boshqalar fikrini ochiq tinglash, o‘z fikrini asoslab ifoda etish va nizoli vaziyatlarni xotirjam hal etish ko‘nikmalarini o‘zlashtirishlari kerak.

Shuningdek, stressga chidamlilik va psixologik barqarorlikni oshirish yosh ofitserlarda samarali muloqot madaniyatini shakllantirishda muhim omil hisoblanadi. Harbiy xizmat sharoitida yuzaga keladigan stress va qiyinchiliklarga

qarshi kurashish, xotirjamlikni saqlash - bu muloqotning sifati va natijadorligini bevosita ta’sir qiluvchi jihatlardir.
Bunday psixologik jihatlarning shakllanishi uchun o‘quv jarayonida psixologik treninglar, rolli o‘yinlar, guruhli muhokamalar va mentorlik tizimi samarali vosita bo‘la oladi.
Yosh harbiy ofitserlarda muloqot madaniyatini samarali shakllantirish uchun bir nechta amaliy yo‘nalishlarni ko‘zda tutish muhimdir.
Birinchidan, yosh ofitserlarning ta’limi va tarbiyasi jarayonida psixologik tayyorgarlikka katta e’tibor qaratish zarur. Bu - o‘zini anglash, stressni boshqarish, hissiyotlarni nazorat qilish, hamda empatiya kabi ko‘nikmalarni rivojlantirishni o‘z ichiga oladi.
Ikkinchidan, ofitserlarni yetakchilik va kommunikatsiya bo‘yicha muntazam treninglar va seminarlar orqali qo‘llab-quvvatlash lozim. Bu jarayonlarda sharq mutafakkirlarining axloqiy qadriyatlari va falsafiy qarashlari asos sifatida qo‘llanilishi mumkin, chunki ular insoniylik, sabr-toqat, hurmat va halollik kabi universal tamoyillarni targ‘ib qiladi.
Uchinchidan, mentorlik tizimini rivojlantirish muhim ahamiyatga ega. Tajribali ofitserlar yoshlarni shaxsiy va kasbiy jihatdan qo‘llab-quvvatlab, ularning muloqotdagi madaniyatini shakllantirishda o‘z tajribalarini o‘rtoqlashishlari kerak.
To‘rtinchidan, harbiy jamoada ochiq va sog‘lom muloqotni rag‘batlantirish lozim. Nizoli vaziyatlarda konstruktiv fikr almashish, muammolarni birgalikda hal etish usullarini o‘rganish va jamoa a’zolari o‘rtasida ishonchni mustahkamlash uchun maxsus platformalar yaratilishi zarur.
Har bir rahbar yosh ofitserlarning muloqot madaniyatini shakllantirish muntazam jarayon ekanligini yodda tutish lozim. kelgusida bu sohada ilmiy tadqiqotlar olib borish, yangi pedagogik va psixologik metodlarni joriy etish ham muhimdir.
XULOSA o‘rnida, yosh harbiy xizmatchi ofitserlarda muloqot madaniyatini shakllantirish harbiy sohaning muvaffaqiyatli faoliyati uchun muhim shartlardan biridir. Muloqot madaniyati nafaqat shaxsiy kasbiy fazilatlarni, balki harbiy jamoaning umumiy ruhiy muhitini, intizom va tartibni saqlashni ta’minlaydi. Ushbu jarayonda psixologik jihatlar, jumladan, o‘zini anglash, hissiy boshqaruv, empatiya va stressga chidamlilik kabi ko‘nikmalar markaziy o‘rin tutadi.
Sharq mutafakkirlarining muloqot, axloq va insoniylik haqida ilgari surgan qarashlari yosh ofitserlarning shaxsiy va professional rivojlanishida muhim manba hisoblanadi. Abu Nasr Forobiy, Ibn Sino, Alisher Navoiy, Ahmad Yassaviy kabi allomalar ta’kidlagan insoniy fazilatlar va muloqotning ruhiy-axloqiy asoslari bugungi harbiy psixologiya uchun ham qimmatli yo‘nalishlarni beradi. Ularning fikrlari zamonaviy pedagogik va psixologik yondashuvlar bilan uyg‘unlashib, yosh ofitserlarning muloqot madaniyatini mustahkamlashda amaliy qo‘llanilishi mumkin.
Muloqot madaniyatini rivojlantirish jarayonida amaliy psixologik treninglar, kommunikatsiya ko‘nikmalarini oshirish, mentorlik tizimi va jamoaviy faoliyat muhim rol o‘ynaydi. Ayniqsa, stressni boshqarish va hissiy intellektni rivojlantirish yosh ofitserlarga murakkab harbiy sharoitlarda o‘zini erkin va ishonch bilan tutishga yordam beradi.

Harbiy jamoada sog‘lom va samarali muloqotni ta’minlash, nizoli vaziyatlarni zo‘ravonliksiz hal qilish, rahbarlar va bo‘ysunuvchilar o‘rtasida ishonchli va samimiy aloqalarni o‘rnatish yosh ofitserlarning professional kamoloti va harbiy xizmat samaradorligini oshirishga xizmat qiladi. Shu sababli, muloqot madaniyatini shakllantirish va uni doimiy ravishda rivojlantirishga katta e’tibor qaratish zarur.
Umuman olganda, yosh harbiy xizmatchi ofitserlarning muloqot madaniyatini psixologik asoslarda shakllantirish, Sharq mutafakkirlarining axloqiy va ma’naviy qarashlarini hisobga olib, harbiy intizom, jamoaviylik va kasbiy samaradorlikni oshirishda muhim vosita bo‘lib xizmat qiladi. Kelajakda bu yo‘nalishda chuqur tadqiqotlar va amaliy izlanishlar olib borilishi harbiy kadrlar tayyorlash sifatini yanada yaxshilashga yordam beradi.
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TIL-MILLAT BOYLIGI

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Har bir xalq va millatning o‘zligini namoyon etuvchi milliy va umuminsoniy qadriyatlari, tarixi bo‘ladi. Tiriklik uchun toza havo bilan quyosh nuri, nonu suv qanchalik hayotiy zarurat bo‘lsa, millatning yashashi va ravnaq topishini ham uning ona tilisiz tasavvur etib bo‘lmaydi. Mamlakatimizda demokratik huquqiy davlat, erkin fuqarolik jamiyati qurish jarayonida, eng avvalo, o‘zbek tilining mavqeini yuksaltirishda 1989 yilning 21 oktabrida “Davlat tili haqida”gi Qonunning qabul qilinishi beqiyos ahamiyat kasb etdi.
Ushbu huquqiy hujjat o‘zbek tilini davlat va jamiyat hayotining barcha sohasida qo‘llashning qonuniy asoslarini yaratish bilan barobar, uni asrab-avaylash, yanada boyitish, ilmiy-ijodiy faoliyatda to‘laqonli foydalanish imkonini paydo qildi.
Mana ushbu kunga ham 36 yil to‘ldi. Shu davr ichida xalqimiz ona tilimiz – inson ma’naviyatining ko‘zgusi, uni asrab avaylash har birimizning eng oliy burchlarimizdan biri ekanligini anglab yetmoqdamiz. Mustaqillik yillarida yaratilgan keng imkoniyatlar natijasida o‘zbek tilining milliy o‘ziga xosligi, so‘zga boy hamda tarixiy ildizlari chuqur ekanligi yanada yaqqolroq namoyon bo‘lmoqda.

O‘zbek tiliga davlat tili maqomi berilishi uning rivojlanishida, ma’naviy-madaniy meros, umummilliy boylik, oliy qadriyat sifatida shakllanishida kuchli omil bo‘layapti [1]. Shu bilan birga, boshqa tillarning ham izchil taraqqiy topishini har tomonlama kafolatlamoqda. Jumladan, davlat tilini o‘rganish uchun fuqarolarga shart-sharoit yaratish, shuningdek, yurtimizda yashovchi millat hamda elatlarning tillariga izzat-hurmat bilan munosabatda bo‘lish huquqiy hujjatning alohida moddasida belgilab qo‘yilgan.

Ma’lumki, davlat tili va boshqa tillarning rivojlanishida ta’lim muassasalari katta ahamiyat kasb etadi. Qonunga muvofiq, maktabgacha ta’lim muassasalari davlat tilida faoliyat ko‘rsatishi bilan birga, milliy guruhlar zich yashaydigan joylarda ularning o‘z tillarida ham faoliyat yuritadigan maktabgacha ta’lim muassasalari tashkil etilishi ta’minlanishi belgilangan. Shuningdek, yurtimiz aholisiga ta’lim olish tilini erkin tanlash huquqi berilgan bo‘lib, davlat tilida hamda boshqa tillarda umumiy, o‘rta maxsus, kasb-hunar ta’limi va oliy ma’lumot olish ta’minlangan. Xususan, maktab ta’limi 7 ta — o‘zbek, qoraqalpoq, rus, qozoq, qirg‘iz, turkman hamda tojik tillarida olib borilmoqda.

Mazkur hujjat davlat boshqaruvida, ijtimoiy hayotda, xalqaro va millatlararo munosabatlarda, ishlab chiqarishda, sudlov ishlarida, notarial harakatlarda, fuqarolik holatini qayd etuvchi hujjatlarda, axborot olish hamda inson hayoti va faoliyati bilan bog‘liq turli munosabatlarda davlat tili hamda boshqa tillarning qo‘llanilishini tartibga soluvchi normalarni qamrab olgan.

Qonunda O‘zbekiston Respublikasining qonunlari davlat tilida qabul qilinib, shu tilda va boshqa tillarda e’lon qilinishi belgilab qo‘yilgan. Bu esa mamlakatimizda yashovchi turli millat hamda elatlarning nafaqat o‘z tillaridan erkin foydalanishi, balki yurtimizda olib borilayotgan islohotlarning huquqiy asoslaridan o‘z vaqtida boxabar bo‘lishi, qonun normalarini to‘g‘ri talqin etish imkoniyatlarini kengaytirmoqda.

Shu bilan birga, unda davlat hokimiyati, mahalliy hokimiyat va boshqaruv organlarida ish yuritish, hujjatlarni qabul qilish hamda e’lon etish davlat tilida amalga oshirilishi mustahkamlab qo‘yilgani holda, ushbu hujjatlar boshqa tillarda tarjima qilinishi va e’lon etilishi, mahalliy hokimiyat hujjatlari muayyan millat vakillari zich yashaydigan joylarda mazkur millat tilida qabul qilinishi hamda e’lon etilishi ifodalangan [2]. Bu ularga o‘z tillaridan foydalanishida keng imkoniyat tug‘diradi, o‘z fikrini to‘liq va tushunarli tilda bayon qilishga sharoit yaratadi.

Albatta, bularning barchasi “Davlat tili haqida”gi Qonunning hayotimizda samarali tatbiq qilinishiga qaratilishi bilan e’tiborlidir. Zero, ona tili — millatning tarixiy, ma’naviy-madaniy qiyofasini o‘zida ifodalovchi beqiyos boylikdir. Uning sofligini saqlash esa millat qiyofasini, ruhining pokizaligini ta’minlash bilan chambarchas bog‘liq.

Ona tilimiz o‘z jozibasi hamda qiyosi yo‘q betakrorlikka ega. Dunyoda tillar ko‘p biroq ular orasida O‘zbek tilidek so‘zga, ibora va ibratlarga boy til bo‘lmasa kerak. Bugun dunyo tilshunoslari o‘zbek tilidagi boy ma’naviy me’rosni o‘rganib shu mazmundagi gaplarni takidlashmoqdalar [3]. Bunday tadqiqot ishlaridan faqat faxr va iftixor tuyg‘ularini tuyasan, kishi. Darhaqiqat. Ilk bor onaning tilidan aytilgan

alla. Shu orqali milliy kuy va milliy tilimiz ongda shaklllanadi. Bunda esa go‘dakka alladagi ezguliklar va yaxshiliklar hamroh bo‘ladi. Birgina alla tufayli uning hayolida ona Vatan, tarix, tinchlik kabi tushunchalar paydo bo‘ladi. Biz bilamizki, til ijtimoiy hodisa. Jamiyat taraqqiy etishi bilan u ham ma’lum darajada shaklanib boradi. Bizning o‘zbek tilimiz ham asrlar davomida shakllanib, sayqallanib kelmoqda. Bunda albatta Mahmud Qoshg‘ariy, Yusuf hos Hojib, Ahmad Yassaviy, Hazrat Alisher Navoiy, Bobur, Mashrab kabi mutafakkir-shoirlarimiz va Qodiriy, Cho‘lpon, G‘afur G‘ulom, Oybek, Hamid Olimjon, Abdulla Qahhor va Mirtemir singari ulug‘ adiblarimizning rang-barang tili, xalqchil va serjilo uslubini chuqur o‘rganish ma’naviyatimizni ham, nutq va tafakkurimizni ham behad boyitadi.

Milliy til va uning ravnaqi yo‘lida g‘amxo‘rlik qilish soha vakillarigagina tegishli ilmiy-amaliy soha yoki mavsumiy bir tadbir emas. Aksincha, bu avlodlardan-avlodlarga o‘tib, boyib va sayqallanib kelayotgan xalq tilining sofligi va istiqboli haqida qayg‘urish, ona tilining to‘laqonli yashash huquqi uchun, millat ma’naviyati, ma’rifati va madaniyati uchun kurashdir. Bu eng ulug‘ muhorabadir.

Bu jihatdan Alisher Navoiy ijodi va faoliyati barcha avlodlarga yuksak namunadir. Buyuk mutafakkir “Muhokamat ul-lug‘atayn” asarida bu muhim muammo xususida shunday yozadi: “xalq orasidan chiqqan iste’dod ahli salohiyat va qobiliyatlarini o‘z tillari turganda o‘zga til bilan zohir qilmasalar va ishga solmasalar edi. Agar ikkala tilda ijod etish qobiliyatlari bo‘lsa, o‘z tillarida ko‘proq yozsalar edi”. Navoiy haqiqiy millatparvar shoir sifatida o‘zbek tili va adabiyotimizning nechog‘lik boy, rang-barangligi va cheksiz imkoniyatlarini butun ijodi va serqirra faoliyati bilan isbotlab, uning nufuzini jahon miqyosiga olib chiqdi.

Ona tilimizning matonatli jonkuyar ijodkorlaridan biri bo‘lgan Abdulla Qahhorning adabiyot va tanqidchilik yoxud yoshlar ma’naviyati hamda madaniyatiga bag‘ishlangan bironta nutq yo maqolasi yo‘qki, unda adabiy tilimizning beqiyos boyligi va imkoniyatlaridan faxrlanib yozmagan, uning jiddiy muammolaridan tashvishlanib, keskin fikrlar aytmagan bo‘lsin. Mana, Abdulla Qahhorning ancha yillar muqaddam talabalar bilan uchrashuvdagi nutqidan bir parcha: “Sizlar institutni bitirgandan keyin joylarga borib o‘quvchilarga ingliz, nemis, fransuz, ispan tillarini o‘rgatasizlar. Mening sizlarga aytadigan eng zarur gapim shuki, sizlar boradigan joylaringga chet tillar bilan birga, birinchi navbatda, o‘z ona tilimiz — o‘zbek tiliga cheksiz muhabbat tuyg‘usini olib boringlar! O‘zbek tili g‘oyat boy, nihoyat chiroyli, har qanday fikr va tuyg‘uni ifodalashga qodir ekanini amalda ko‘rsatinglar; qayerda va qanday sharoitda ishlamanglar, til madaniyatimizning mash’ali bo‘linglar!” Bu so‘zlar zamiridagi hayotiy ma’no, ezgu maqsad va tilak O‘zbekistonimizning kelajagi bo‘lmish bugungi yoshlarimiz uchun hayotiy bir dasturilamaldir. O‘z navbatida mumtoz asarlarni tushunib yodlab, ulardagi badiiy so‘z jilolari va tagma’nolarini hayot bilan, inson ruhiyati bilan bog‘lab tahlil etib o‘rgangan holda kelajak avlodga yetkazib berish har birimizning eng oliy burchimizdir.

O‘zbek tilida so‘zlashish naqadar baxt. Biz esa mana shunday baxtiyor insonlarmiz. Kelajagimizga bo‘lgan ishonch yurtimizda ma’naviyatga bo‘lgan e’tibordandir. Bugun kimdan so‘ramaylik mustaqilligimiz va bugungi dorilamon kunlarimizga shukrona aytishadi. Biz kelajagi buyuk davlatlar qatoridamiz. Bugun bizning

tilimizni dunyo tan oldi. Jahon arenalarida esa O‘zbekiston deb ataluvchi davlat nomi qayta-qayta takrorlanmoqda. O‘zbek farzandi “men o‘zbekman” deb, ko‘zlarida faqat quvonch yoshlari bilan bayrog‘imizni quchmoqda. Bunda esa o‘zbek tilida so‘zlashadigan har bir kishining ko‘nglida muqaddas tilimizga nisbatan yanada g‘ururlanish tuyg‘usi paydo bo‘ladi. Shunday ekan tilimizdagi barcha ezgu so‘zlar hamrohimiz bo‘lib, dilimizda o‘zbek tiliga bo‘lgan mehr aslo so‘nmasin. Zero, til millat va Vatan timsoli.

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“MILLIY TILIMIZ - MILLATIMIZ BOQIY RUHIDIR”!!!

Muhammadxonov Shuhratxon

Tarbiyaviy va mafkuraviy ishlarni tashkil etish bo‘limi katta ofitseri

Katta leytenant

So’z inson ziynati, til esa millat ziynati deb bekorga aytishmagan zahmatkash xalqimiz. Albatta, har bir millatning millatligini bildirib turuvchi, uning mustaqilligi va ertangi kunini belgilab beruvchi asosiy birlik bu uning milliy tilidir. “Har bir millat o`z tili ila faxr etar” deb tarixda buyuk jadid bobomiz Mahmudxo‘ja Behbudiy bayon etgan. Til - millatni millatlardan ajratib turuvchi asosiy belgilardan biridir. Har bir xalqning o'z tili uning bebaho boyligi, iftixori va najoti hisoblanadi. O'zbek tilining rivojlanishi va uni asrash, millatning yuksalishi demakdir. O'zbek tiliga davlat tili maqomini berish, uning go'zalligini va jozibasini dunyoga tanitish uchun amalga oshirilgan ishlar muhim ahamiyatga ega.

Til - insonlarning o'zaro aloqa vositasi bo'lib, millatning ruhidir va uning madaniyati, tarixi va identitetini ifodalaydi. Til - bu murakkab muloqot tizimi bo'lib, insonlar o'rtasida fikr va his-tuyg'ularni ifodalashda muhim rol o'ynaydi. Har bir millatning o'z tili bor, bu til uning bebaho boyligi, iftixori va najoti hisoblanadi. Til orqali xalqning madaniyati, an'analari va tarixiy tajribalari avloddan-avlodga o'tadi. Milliy ruhimiz, milliy qadriyatlarimizni tarannum etuvchi milliy tilimiz, O'zbek tili 1989-yil 21-oktyabrda davlat tili maqomini oldi. Bu voqea O'zbekiston Respublikasi Konstitutsiyasida mustahkamlab qo'yilgan va davlat hujjatlari, gazeta va jurnallarning o'zbek tilida chop etilishi yo'lga qo'yildi. O'zbek tilining davlat tili maqomi berilishi xalqimizning milliy mustaqillikka erishish yo'lidagi muhim qadamlaridan biri bo'ldi.

Til - bu nafaqat muloqot vositasi, balki millatning ruhidir. O'zbek tilining davlat tili maqomi berilishi, uning rivojlanishi va saqlanishi uchun muhim qadamdir. Har bir inson o'z ona tilini sevishi va uni o'rganishi zarur, chunki til - bu millatning ko'zgusi va uning madaniyatini ifodalaydi. Bu ma'lumotlar tilning ahamiyati va o'zbek tilining o'rni haqida umumiy tasavvur beradi. Agar sizda qo'shimcha savollar bo'lsa, iltimos, so'rang!

Til millatning mulki, uning hayoti, o'tmishi, kelajagi, qalbi hisoblanadi. Har bir millatning tilida o'sha xalqning qadriyati, ma'naviyati, o'zligi namoyon bo'ladi. Demak, til - millatni millat, xalqni xalq qilib birlashtirib turadigan bebaho, nodir xazinadir. Bu xazinada o'sha millatga tegishli bo'lgan ma'naviyat ming yillar, asrlar davomida sayqallanib, rivojlantirilib, ko'z qorachig'iday asrab- avaylab kelinadi.

Mening o'zbek tilim ham tillar ichida o'z o'rniga, mavqeiga ega bo'lgan, eng boy, eng jozibador tillardan biridir. Dunyo tillari ichida nufuziga ko'ra o'zbek tili rivojlangan 40 talik o'rinda turadi. Bu tilda dunyo tamadduniga tamal toshini qo'ygan, insoniyat sivilizatsiyasiga salmoqli, ulkan hissa qo'shgan alloma va mutafakkirlar ijod qilgan. Nafaqat ijod qilgan, balki uni sayqallab, boyitib avlodlarga yetkazib kelishgan. Bu yo'lda kerak bo'lsa kurashgan, tilining sofligini, yaxlitligini saqlab qolish uchun ma'naviy jangga kirishgan, jonlarini fido qilishgan. Masalan olaylik, Qoshg'ariy-u Navoiylar, Ibn Sino-yu Zamaxshariylar, Avloniy-u Qodiriylar, Fitrat-u Behbudiylar bu yo'lda ne-ne ishlarni qilishganidan ma'rifat ahli xabardor albatta.

Qoshg'ariy turk tilining nozik bilimdoni va yetuk targ'ibotchisi bo'lib, u " arab tili bilan ikki uloqchi ot singari teng poyga qilib o'zib borayotgan turk tilini ko'klarga ko'taradi, uning o'ziga xos xususiyatlarini mahorat bilan ko'rsatib beradi. 13-, 14-asrlarda yashab ijod etgan Abu Hayyon al- Andalusiyning turkiy va arab tili muqoyasasiga bag'ishlangan asarini olamizmi, Navoiy hazratlarining o'zbek adabiy tiliga asos solib , tilimizni sayqallab, rivojlanishiga va yashab qolishiga qo'shgan bemisl hissasini olamizmi hamma- hammasi shu til, shu millat vakillarining bir farzand sifatida ko'rsatgan fidoyiliklarining natijasidir.

Navoiy yashagan davrni olaylik, bu davrga kelib fors tilining mavqe'i juda oshib ketdi. Bu til yozma va og'zaki adabiyot tiliga aylanib bordi. Hattoki turk tilida ijod qiluvchi ijodkorlar ham o'z tillari qolib, fors tilida ijod qilishga o'tib olishdi. Bu juda achinarli hol edi. O'zbek tili jar yoqasiga kelib, yo'q bo'lib ketish arafasida turgan edi.Shunda Navoiy hazratlari birinchilardan bo'lib Ona tili himoyasi uchun , uni asrab qolish uchun "kurash' boshladi. Ma'naviy kurash, ijodiy kurash boshlandi.

To'g'ri, tan olib aytish kerakki, fors tili ham nihoyatda go'zal, boy, maftunkor tillardan biri edi. Bu tilda ijod qilgan odam" maza' qilardi. Agar Navoiy ham xuddi boshqalar kabi shu tilda ijod qilganida bormi, eng buyuk forsiy alloma ijodkorlar ham uning oldiga tusha olmas edi. Jomiy hazratlari: "Bu qalamga falakdan ofarinlar yog'ilsin! Chunki bu qalam sohibi forsiy til egalari, forscha nazm durlarini teruvchilar uchun rahm qildi: u ham shu forsiy tilda yozganda boshqalarga so'z aytishga majol qolmasdi", deganlarida naqadar haq edilar. Zero, Navoiy ham forscha ijod qilishni juda yaxshi ko'rgan, shu tilde ijod qilishni xohlagan, lekin tanazzul yoqasiga kelib qolgan ona tili-chi, uni kim himoya qiladi? Shuning uchun Navoiy

ona tilining himoyasi uchun, uni asrab qolish uchun ijod qildi.Inchinun bu vazifani o’zbek tilida yaratgan bebaho, o’lmas asarlari orqali sharaf bilan ado etdilar.
Keyingi davrlarda ham tilshunos va adabiyotshunos olimlarimiz tomonidan juda ko’p ishlar amalga oshirildi,islohotlar qilindi. Ayniqsa, 1989-yil 21- oktabr sanasida qabul qilingan O’zbekiston Respublikasining “ Davlat tili haqida” gi qonuni xalqimiz erishgan eng katta va quvonchli hodisa bo’ldi. O’zbekiston Respublikasi Konstitutsiyasida davlat tilining maqomi huquqiy jihatdan mustahkamlab qo’yildi. Shu tariqa o’zbek tili mustaqil davlatimizning qonun yo’li bilan himoya qilinadigan muqaddas timsollaridan biriga aylandi. Bundan tashqari istiqlol yillarida boshqa sohalar qatori til borasida, xususan,o’zbek tilining o’rni va ta’sirini kuchaytirish, uni tom ma’nodagi milliy qadriyatga aylantirish borasida ulkan ishlar amalga oshirildi.
Vatanimiz mustaqilligining 17 yillik bayrami arafasida 80 mingdan ortiq so’z va so’z birikmalarini , fan, texnika , san’at va madaniyat sohalariga oid terminlarni ,tarixiy va eskirgan atamalarni o’z ichiga olgan yangi 5 jildli “ O’zbek tilining izohli lug’ati nashr etildi. Bundan tashqari, “O’bek tilining omonim so’zlar lug’ati”, “ O’zbek tilining ma’nodosh so’zlar lug’ati”, “O’zbek tilining paronim so’zlar lug’ati”, “O’zbek tilining frazeologik lug’ati” kabi lug’atlarning yaratilishi hamda O’zbekiston Respublikasi Vazirlar Mahkamasining 1995-yil 24-avgust kuni “O’zbek tilining asosiy imlo qoidalarini tasdiqlash haqida” gi qarorining qabul qilinishi bu borada qilingan ishlarning natijasi sifatida maydonga keldi.
Men nima uchun yuqorida Navoiy hazratlarining tilimiz rivojiga qo’shgan xizmatlarini ta’kidlab o’tdim, axir buni sen aytmasang ham millat farzandlari, xalqimiz juda yaxshi biladiku, dersiz.Gap shundaki , milliy tilni asrab-avaylash, uning sofligini, birligini saqlash, zamonlar chig’irig’idan eson-omon o’tkazib, uni avlodlarga yetkazish masalasi hamma davrlarda ham o’z dolzarbligini yo’qotmaydi. Bugungi kunga kelib tilimizning sofligi va yaxlitligi borasida o’z yechimini kutib turgan juda ko’p iltimoiy muammolar paydo bo’lmoqda. Bu muammolarni yechish faqatgina tilshunoslar, adabiyotshunoslar hamda shu soha vakillari bilan hal bo’ladigan ish emas. Buning uchun har bir o’zbek oilasida, xonadonida, farzandlar tarbiyasida , kundalik muomala jarayonlarida o’z ona tiliga bo’lgan cheksiz hurmat va muhabbat ruhini singdirish, korxona va tashkilotlarda, ommaviy axborot vositalarida milliy tilimizga bo’lgan qarashlarni o’zgartirish kerak.
Avvalo bu, oilada sof ona tilimizda gaplashishni yo’lga qo’yishimiz kerak. Farzandlarimiz chet tillarini o’rgansin, til bilsin, lekin avvalo, o’z ona tilini mukammal bilishsin, o’z tilida qiynalmasdan ravon so’zlasin. Bundan tashqari adabiy tilda gaplashishni qattiq nazoratga olish kerak, ayniqsa, korxona va tashkilotlar ommaviy axborot vositalarida. Ming afsuski, ayrim vaqtlarda guvohi bo’lib qolamiz ba’zi ommaviy axborot vositalarida shevalarda ko’rsatuvlar olib borilayotganligiga. Hattoki ko’rsatuv va eshittirishlarning nomlanishiga ham katta e’tibor qaratish lozim. Misol tariqasida apteka ya’ni dorixona so‘zlarida noto‘g‘ri nomlangan savdo markazlari, ko’rsatuvlar, reklama jarayonlarida xatoliklar, tilimizga bo’lgan hurmatsizliklar aks etib turadi. Ayniqsa, yoshlarimiz orasida uchrab turadigan holat, o’z ona tilida gapirishdan uyalish, undan or qilish kabi illatlarni yo’qotish darkor. Bu illatning urchib ketishiga yo’l qo’ymasligimiz, butun

xalq bo’lib buning oldini olishimiz lozim. Bu jarayon avvalo, ota-onadan, bolaga berilayotgan birinchi tarbiyadan boshlanishi kerak. Axir o’zingiz o’ylang millatining, tilining tayini yo’q odam insonmi? Millatning kimligini ko’rsatib turadigan eng buyuk belgi –bu tilku! Tilimizning “Davlat tili” maqomini yanada mustahkamlashimiz zarurdir. Mamlakatdagi, Davlatdagi har qanday iqtisodiy va ijtimoiy hodisalar “Davlat tili” maqomiga ta’sir etmasligi ,uning maqomini zaiflashtiradigan omillarga yo’l ochmasligi kerak, deb o’ylayman.

Bugungi kun millatdoshlarimizdan ham, avval bo’lgani kabi milliy tilimizni asrash, sofligini saqlash va rivojlantirish hamda avlodlarga bus-butun holida yetkazib berish vazifasi talab etiladi. Bu sharafli mas’uliyatni har bir soha vakili, millatning har bir farzandi his etmog’imiz va bajarmog’imiz ham farz, ham qarzdir. Zero Muhtaram Prezidentimiz Shavkat Mirziyoyev ta’kidlaganlaridek: “O’zbek tili xalqimiz uchun milliy o’zligimiz va mustaqil davlatchiligimiz timsoli, bebaho ma’naviy boyligimiz va buyuk qadriyatimiz”dir.

Qiziqarli ma’lumotlarga to‘xtalib o‘tsak, bugungi kunda dunyoda 6 mingdan ortiq turli tillar mavjud. Ular orasida eng murakkab, eng keng tarqalgan va boshqa «eng», «eng», «eng» xususiyatlilari mavjud. Quyida ba’zi til yozuvlari va qiziqarli faktlar haqida gapiramiz: dunyodagi tillarning umumiy soni 6500 mingga yaqin. Bulardan 2000 dan ortig’i 1000 dan kam odam muloqot qiluvchi tillar sirasiga kiradi.Alifboning hozirgacha saqlanib qolgan eng qadimgi harfi-“O”. Tinch okeanidagi Bugenvil orolining aholisi faqat 12 harflari bo’lgan tilda muloqot qiladi. Ushbu tilning alifbosi lotin alifbosi asosida ishlab chiqilgan va a, e, g, i, k, o, p, r, s, t, u, v harflarini o’z ichiga oladi.

Ushbu maqolaning yoritilishidan asosiy maqsad, Oliy harbiy ta’lim muassasalarida o‘zbek tilining ona tili hamda davlat tili sifatida o‘qitilishi sifatini oshirish, olimlar, professor-o‘qituvchilar, jamoatchilik diqqatini soha muammolariga qaratish, o‘zbek tilining yoshlarni vatanparvar, faol qilib tarbiyalashdagi rolini oshirish, o‘zbek tilini ommalashtirish masalalarini muhokama qilish. Respublika ilmiy-amaliy konferensiyasi doirasida o‘zbek tilining mamlakatimiz ijtimoiy hayotida va xalqaro miqyosdagi o‘rni, o‘zbek tilining boshqa tillar bilan munosabati, o‘zbek tilining yoshlarning shaxsiy sifatlari va kasbiy kompetensiyalarini shakllantirishdagi roli, nutq madaniyati, o‘zbek tilidaish yuritish, o‘zbek tilining nufuzini oshirish kabi masalalarga oid mavzularda maqola va tezislar chop etilishi nazarda tutilgan.

Foydalanilgan adabiyotlar:

Tarix kitobi
O‘zbekiston tarixi.
Tilimizning izohli lug‘ati.
Net. Uz book sayti.

OLIY TA’LIM MUASSASASI RAHBARINING INNOVATSION VA TADBIRKORLIK FAOLLIGINI OSHIRISH

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“Ijtimoiy fanlar va chet tillari” kafedrasi katta o‘qituvchisi

Zamonaviy davrda oliy ta’lim muassasalari global miqyosdagi raqobat, raqamli transformatsiya hamda tez sur’atlar bilan rivojlanayotgan bilim iqtisodiyoti sharoitida o‘z funksiyalarini qayta belgilamoqda. Universitetlar endi an’anaviy ta’lim vazifasidan tashqari ilmiy faoliyatni tijoratlashtirish va innovatsion yechimlar ishlab chiqishda ham faol ishtirok etmoqda. Shu munosabat bilan rahbarlarning boshqaruv rollari kengayib, strategik qaror qabul qilish, tashabbuslarni rag‘batlantirish va tashqi sheriklar bilan samarali aloqalar o‘rnatish kabi yangi ko‘nikmalar talab qilinadi. Ta’lim muassasasining raqobatbardoshligi ko‘plab omillarga bog‘liq: innovatsion siyosatning mavjudligi, boshqaruv tizimining moslashuvchanligi va biznes bilan o‘zaro manfaatli aloqalarning darajasi — bularning barchasi rahbarlarning faoliyat samaradorligiga bevosita ta’sir ko‘rsatadi. Nazariy nuqtai nazardan, oliy ta’lim boshqaruvida innovatsion-tadbirkorlik faoliyati — institutsional strategiyalar, boshqaruv ko‘nikmalari va tashabbuslarni amalga oshirish mexanizmlari majmuasidir. Buning tarkibiga yangi g‘oyalarni aniqlash, ularni sinab ko‘rish, moliyalashtirish manbalarini jalb etish va ilmiy natijalarni amaliyotga moslashtirish orientirlari kiradi. Rahbarlar uchun bu jarayonlarda strategik rejalashtirish, tashqi aloqalarni boshqarish va resurslarni samarali taqsimlash kabi kompetensiyalar muhim hisoblanadi. Innovatsiyalarni joriy etish asosan raqamli infratuzilma, zamonaviy o‘quv texnologiyalari va ilmiy-texnik transfer jarayonlarini rivojlantirish orqali sodir bo‘ladi. Tadbirkorlik faoliyati esa universitetlar uchun qo‘shimcha moliyaviy oqimlar yaratish, talabalar va olimlarni amaliy loyihalarga jalb etish hamda mahalliy va xalqaro bozorlar bilan integratsiyani ta’minlashga qaratilgan. Tahlillar ko‘rsatadiki, amaliyotda innovatsion-tadbirkorlik salohiyatini rivojlantirish quyidagi asosiy cheklovlarga duch keladi: malaka va tajriba etishmasligi, moliyaviy resurslarning cheklanganligi, inkubator va startap infraqurilmasining kamligi, byurokratik protseduralarning murakkabligi hamda xalqaro hamkorlikning yetarli emasligi.

Ushbu omillar universitetlarda yangi tashabbuslarni tezda joriy etish va ularni bozorlarga muvaffaqiyatli moslashtirish imkoniyatini pasaytiradi, natijada ilmiy faoliyatning amaliy ta’siri kamayadi. Xorijiy mamlakatlarda samarali amaliyotlar rahbarlarning tadbirkorlik yo‘nalishidagi faoliyatini rag‘batlantirishga xizmat qiluvchi kompleks choralarga tayanadi: ijodiy boshqaruv yondashuvlari, hukumat va xususiy sektor tomonidan qo‘llab-quvvatlash, hamda sanoat bilan birgalikdagi uzoq muddatli loyihalar. AQSh misolida, universitetlar ilmiy natijalarni tezroq

tijoratlashtirish uchun korxonalar bilan faol hamkorlikni rivojlantiradi. Yevropa mamlakatlarida grant tizimlari va sanoat akkordlari muhim o‘rin tutadi, Janubiy Koreya va Singapur esa raqamli transformatsiya va startap ekotizimlarini qo‘llab-quvvatlash orqali muvaffaqiyatga erishgan.

Bu tajribalar O‘zbekiston sharoitida ham moslashtirilishi mumkin, biroq amaliyotga tatbiq etishda milliy xususiyatlarni hisobga olish zarur.

1) Rahbarlar uchun mo‘ljallangan maxsus malaka oshirish va professional dasturlarni joriy etish;

2) Universitetlarda inkubatorlar, texnoparklar va loyiha-yordam markazlarini barpo etish orqali ilmiy-g‘oyalarni amaliy loyihalarga aylantirish imkoniyatlarini kengaytirish;

3) Davlat va xususiy sektor o‘rtasida samarali sheriklik mexanizmlarini ishlab chiqish va rag‘batlantirish;

4) Raqamli boshqaruv va tahliliy platformalarni tatbiq etish hamda sun’iy intellekt vositalaridan foydalanishni kengaytirish;

5) Rahbarlarning ijodiy faoliyatini va tadbirkorlik tashabbuslarini moddiy va no-moddiy rag‘batlar orqali qo‘llab-quvvatlash.

Oliy ta’lim muassasalarida rahbarlarning innovatsion va tadbirkorlik faolligini oshirish ta’lim tizimining uzoq muddatli rivojlanishi va jamiyat iqtisodiyotiga qo‘shgan hissasini kuchaytirish uchun muhim omildir. Keng qamrovli siyosatlar, institutsional qo‘llab-quvvatlash va rahbarlik kompetensiyalarini rivojlantirishga yo‘naltirilgan amaliy choralar bu yo‘nalishda muvaffaqiyatli natijalarga erishishga yordam beradi.

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O‘ZBEK TILINING BUGUNGI KUNDAGI AHAMIYATI

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Har bir xalqning eng muhim va bebaho boyliklaridan biri — bu uning tili. Til millatning tarixiy xotirasi, ma’naviy madaniyati va milliy o‘zligini aks ettiruvchi asosiy omildir. O‘zbek tili ham bugungi kunda nafaqat aloqa vositasi, balki davlat siyosatining ustuvor yo‘nalishlaridan biri sifatida e’tirof etilmoqda. Mustaqil O‘zbekiston sharoitida o‘zbek tilining maqomi, nufuzi va ijtimoiy hayotdagi o‘rni muttasil ravishda oshib bormoqda.

Aynan shu yerda BMT vakillarining til borasida keltirgan faktini eslab o‘tsak: “Qachonlardir odamlar so‘zlashadigan tillarning soni 7 mingdan 8 mingtagacha yetgan bo‘lsa, bugungi kunda sayyoramizda 6 mingta til mavjud bo‘lib, ularning 90 foizi yo‘qolib ketish arafasida turibdi. Bu asosan sivilizatsiya tufayli madaniyatidan ayrilayotgan kam sonli millatlarning tillaridir. Bu tillarda so‘zlovchi aholining ayrimlari yozuvga ega bo‘lsa, ayrimlari bundan bebahradir. Masalan, Afrika tillarida so‘zlashuvchi aholining 80 foizi hamon o‘z yozuvlariga ega emas. Lingvist olimlarning fikricha, yana 25 yildan so‘ng hozir muomalada bo‘lgan tillarning o‘ntasidan bittasi saqlanib qolar ekan”[1].

Milliy til – xalqlar va millatlarning asosiy muloqot manbai hisoblanadi. Til xalqlarni birlashtiradi, tarbiyalaydi, o‘qitadi, urf-odat, an’ana va madaniyatlarni saqlaydi, avloddan-avlodga o‘tishini ta’minlaydi. U – mamlakat timsoli, qimmatbaho mulkdir, agar til madaniyatiga amal qilinmasa, milliy madaniyatga dog‘ tushishi turgan gap.

O‘zbek tili — turkiy tillar oilasiga mansub bo‘lib, qadimdan boy tarixiy taraqqiyot yo‘lini bosib o‘tgan. Mahmud Koshg‘ariy[2], Alisher Navoiy, Zahiriddin Muhammad Bobur kabi mutafakkirlar ijodida o‘zbek tilining boy leksik, grammatik va badiiy imkoniyatlari yuksak darajada namoyon bo‘lgan. Ayniqsa, Alisher Navoiy o‘zining “Muhokamat ul-lug‘atayn”[3] asarida turkiy tilning — xususan, o‘zbek tilining fors tilidan kam emasligini ilmiy asoslar bilan isbotlab bergan.

1989-yil 21-oktabr kuni o‘zbek tiliga davlat tili maqomi berilishi bilan u mamlakat ijtimoiy-siyosiy hayotining barcha jabhalarida faol ishlatilmoqda[4]. Bu qaror o‘zbek xalqining ma’naviy uyg‘onishi va o‘zligini tiklash yo‘lidagi muhim qadamlardan biri bo‘ldi. Davlat tilining amalda joriy etilishi ta’lim, fan, adabiyot, ommaviy axborot vositalari va huquqiy sohalarda keng ko‘lamli islohotlarni talab etdi.

Til – millat koʻzgusi, deb bejiz aytishmagan. Xalqimizning necha asrlik boy tarixi, koʻhna va serqirra madaniyati oʻzbek tili – ona tilimiz taʼsirida shakllangan.
Soʻngi yillarda Oʻzbekistonda barcha soha va tarmoqlar kabi ona tilimiz qadri va nufuzini yanada oshirish borasidagi siyosat va amaliy ishlarimiz ham yangi bosqichga koʻtarilmoqda. Buning tasdigʻi oʻzbek tilining davlat tili sifatidagi maqomi va obroʻ-eʼtiborini tubdan oshirish boʻyicha qabul qilingan tarixiy farmon va qarorlar misolida yaqqol koʻrish mumkin.
Bugungi globallashuv davrida koʻplab tillar oʻz mavqeini yoʻqotib borayotgan bir paytda, oʻzbek tilining nufuzi yildan-yilga ortib bormoqda. Oʻzbek tili:
Davlat boshqaruvida asosiy aloqa vositasi hisoblanadi;
Taʼlim tizimida barcha bosqichlarda asosiy oʻquv tili sifatida faoliyat yuritmoqda;
Ommaviy axborot vositalari, jumladan, matbuot, televideniye, internet saytlarida keng qoʻllaniladi;
Ilm-fan va texnika sohalarida ham oʻzbek tilida tadqiqotlar soni ortib bormoqda.
Shuningdek, xorijda oʻzbek tiliga qiziqish ortib, u koʻplab universitetlarda oʻrganilmoqda. AQSh, Janubiy Koreya, Yaponiya, Germaniya kabi davlatlarda oʻzbek tilini oʻrganayotgan talabalar soni yildan-yilga ortmoqda.
Oʻzbekiston Respublikasi Prezidenti tomonidan qabul qilingan “Oʻzbek tilining davlat tili sifatidagi nufuzini oshirish va uning sohalardagi taʼsirchanligini kuchaytirish toʻgʻrisida”gi farmon (2020-yil)[3] til siyosatining yangi bosqichini boshlab berdi. Unga koʻra: imlo qoidalari yangilandi, raqamli lugʻatlar va til korpuslari yaratilmoqda, davlat idoralarida hujjat yuritishda oʻzbek tilining toʻliq joriy etilishi ustuvor vazifa sifatida belgilandi.
Bundan tashqari, "Til bayrami" — 21-oktabr sanasining umumxalq darajasida nishonlanishi ham oʻzbek tilining nufuzini koʻrsatadi.
Ona tilimizning xalqimiz ijtimoiy hayotida va xalqaro miqyosdagi obroʻ-eʼtiborini tubdan oshirish, yosh avlodni vatanparvarlik, milliy anʼana va qadriyatlarga sadoqat ruhida tarbiyalash, davlat tilini hayotga toʻlaqonli tatbiq etish barchamizning fuqarolik burchimizdir.
Hozirgi kunda Taraqqiyot strategiyasi doirasida Yangi Oʻzbekistonni barpo etishga qaratilgan ezgu intilish va harakatlarimiz hal qiluvchi bosqichga koʻtarilmoqda. Bu yoʻlda milliy oʻzligimiz, gʻurur-iftixorimiz timsoli boʻlgan ona tilimiz, hech shubhasiz, beqiyos kuch-qudrat va ilhom manbai boʻlib xizmat qiladi.
Bugun chet tillarini chuqurroq oʻrganishimizni davrning oʻzi taqozo qilmoqda. Xorijiy davlatlardan mamlakatimizga koʻplab investor va tadbirkorlar kelishmoqda, ular bilan turli sohalar boʻyicha hamkorliklar oʻrnatilmoqda. Turizmni rivojlantiryapmiz, koʻplab yoshlar chet el universitetlarida oʻqishga katta qiziqish bildirishmoqda. Mamlakatimizda chet tillarini oʻqitish boʻyicha keng koʻlamli ishlar amalga oshirilmoqda. Chet tillarisiz katta muvaffaqiyatlarga erishish mushkul. Biroq, chet tillarini oʻrganish ona tilimizga eʼtiborsizlik hisobiga boʻlmasligi kerak. Zero, XX asr boshida olti tilli - oʻzbek, arab, fors, hind, turk, va rus tillarida lugʻat tuzgan Isoqhon Ibrat aytganlaridek, “Bizning yoshlar albatta boshqa tilni bilish uchun saʼy-harakat qilsinlar, lekin avval oʻz ona tilini koʻzlariga toʻtiyo qilib, ehtirom koʻrsatsinlar. Zero, oʻz tiliga sadoqat - bu vataniy ishdir”[4]. Biror xorijiy

tilni kamsitmasdan, til o‘rganishni qadrlagan va qo‘llab-quvvatlagan holda o‘z ona tilimiz sofligini saqlashimiz va dunyoda muhim til sifatida rivojlanishi uchun astoydil harakat qilmog‘imiz kerak. O‘zbek tilini yanada rivojlantirish, uni dunyoga tanitish nafaqat tilshunos olim, shoir, yozuvchi, san’atkor-u suxandonlarning vazifasi, balki har bir millat vakilining ham burchi bo‘lmog‘i lozim. Ona tilimiz faqat so‘zlashuv tili bo‘lib qolmasdan, mamlakatimizda rasmiy ish yuritish tili, ilm-fan tili bo‘lishi kerak.

Xulosa o‘rnida shuni aytishimiz mumkinki, har birimiz davlat tiliga bo‘lgan e’tiborni mustaqillikka bo‘lgan e’tibor deb, davlat tiliga ehtirom va sadoqatni ona Vatanga ehtirom va sadoqat deb bilishimiz, shunday qarashni hayotimiz qoidasiga aylantirishimiz lozimligini butun vujudimiz bilan his etishimiz lozim. Bunday vatanparvar harakatni barchamiz o‘zimizdan, o‘z oilamiz va jamoamizdan boshlashimiz bilanoq o‘zbek tilini rivojlantirishga bevosita ulkan hissa qo‘shgan bo‘lamiz.

Zero, buyuk ma’rifatparvar bobomiz Abdulla Avloniy yozganidek: «Har bir millatning dunyoda borlig‘ini ko‘rsatadurg‘on oyinai hayoti tili va adabiyotidur. Milliy tilni yo‘qotmak millatning ruhini yo‘qotmakdur»[6].

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TIL — MILLIY SUVERENITETNING ASOSI, MUSTAQILLIK RAMZIDIR

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Farg‘ona viloyati oliy talim fan va innovatsiyalar boshqarmasi, Beshariq tuman 2-son politexnikumi Ingliz tili kafedrasi o‘qituvchisi

Har qanday millatning tarixiy shakllanishi va taraqqiyotida til hal qiluvchi omillardan biri hisoblanadi. Til nafaqat muloqot vositasi, balki xalqning ma’naviy-ma’rifiy boyligi, dunyoqarashi va milliy o‘zligining eng muhim ko‘zgusidir. Shu bois, ko‘plab tilshunos va tarixchilar tomonidan til "millat ruhi", "madaniyat ombori" yoki "xalq xotirasi" sifatida talqin etiladi. Mazkur maqolada tilning millat hayotidagi o‘rni, uning ijtimoiy-madaniy vazifalari, O‘zbekistonda ona tiliga berilayotgan e’tibor va tilni asrashning dolzarb masalalari ilmiy asosda tahlil qilinadi. Til – milliy g‘urur, milliy iftixordir. Til muloqot vositasigina bo‘lib qolmay,

u insonning ichki olami, madaniyatini ifodalaydi, dunyoni teran idrok qilishiga koʻmaklashadi, dunyoqarashi va kamolotini belgilab beradi. Shuning uchun ham yer yuzida rivojlanaman degan davlat borki, oʻz tilining mavqeini koʻtarishga harakat qiladi.

Til inson tafakkurining mahsuli boʻlishi bilan birga, butun bir xalqning tarixiy tajribasi va maʼnaviy dunyosining ifodasidir. Tilshunos olim Noam Chomsky fikricha, til nafaqat aloqa qilish vositasi, balki tafakkurni shakllantiruvchi kognitiv vositadir. Til orqali inson atrof-muhitni anglaydi, jamiyatda oʻz oʻrnini topadi, dunyoni idrok etadi[1].

Milliy identitetning shakllanishida til markaziy oʻringa ega. Shuning uchun ham turli zamon va hududlarda mustamlakachilik siyosatining birinchi nishoni sifatida mahalliy xalqlarning tiliga hujum qilingan. Bu holat Hindiston, Irlandiya, Jazoir va boshqa koʻplab mamlakatlar misolida kuzatilgan. Demak, til — milliy suverenitetning asosi, mustaqillik ramzidir.

Til har bir xalqning tarixiy taraqqiyoti, urf-odatlari, qadriyatlari va dunyoqarashini oʻzida mujassam etadi. Masalan, oʻzbek tilidagi maqollar, matallar, xalq ogʻzaki ijodi namunalarida xalqning hayot tajribasi, donishmandligi va axloqiy qadriyatlari mujassam.

Etnolingvistika fanining asoschisi E. Sapir va B. Uorflar tomonidan ilgari surilgan **Sapir-Uorf gipotezasi**ga koʻra, har bir til oʻziga xos tafakkur tizimini shakllantiradi. Yaʼni til nafaqat fikrni ifodalaydi, balki uni yoʻnaltiradi[2]. Shu bois, tilni boyitish va saqlash — xalq tafakkurini boyitish demakdir.

1989-yil 21-oktabrda qabul qilingan “Davlat tili toʻgʻrisida”gi Qonun Oʻzbekiston Respublikasida oʻzbek tilining maqomini mustahkamladi. Bu nafaqat lingvistik hodisa, balki siyosiy-ijtimoiy ahamiyatga ega voqea boʻldi. Oʻzbek tili davlat boshqaruvi, taʼlim, madaniyat, matbuot va boshqa sohalarda asosiy aloqa vositasiga aylandi. Shuningdek, 2020-yilda “Oʻzbek tilining davlat tili sifatidagi nufuzini oshirish va rivojlantirish” boʻyicha Prezident farmoni bilan til siyosatiga yangi bosqichda yondashuv boshlandi. Bu orqali tilni raqamlashtirish, ilmiy-lingvistik izlanishlarni kengaytirish, yangi soʻzlarni yaratish va zamonaviy lugʻatlarni tuzish ishlari faollashtirildi[3].

Taʼkidlab oʻtish joizki, Oʻzbekiston Respublikasi Konstitutsiyasida oʻzbek tili maqomi huquqiy jihatdan mustahkamlandi. Oʻzbek tili haqidagi qonun qabul qilinganidan soʻng barcha davlat hujjatlari oʻzbek tilida yuritila boshlandi, gazeta va jurnallarning oʻzbek tilida chop etilishi yoʻlga qoʻyildi. Shu oʻrinda statistik maʼlumotlarga eʼtibor qaratsak: dunyoda 5600 dan ortiq tillar mavjud boʻlib, bundan 200 tasigina davlat tili sifatida qabul qilingan. Ularning orasida oʻzbek tilining borligi uning naqadar sof, mukammal va jozibadorligining yorqin dalilidir. Rossiyalik tilshunos olima, professor A. M. Kozlyanina “Oʻzbek tili nafis va musiqa ohangidek jozibador”[4] deb bejiz taʼkidlamagan edi.

Bugungi globallashuv sharoitida koʻplab tillar yoʻqolib bormoqda. YuNESKO maʼlumotlariga koʻra, har ikki haftada bir til butunlay yoʻqolmoqda. Bu jarayonni “til genotsidi” deb atash mumkin[5]. Oʻzbek tili hozirda bunday xavf ostida emas, biroq leksik ifoda imkoniyatlarini kengaytirish, yangi ilmiy-texnik terminlarni milliy

til asosida yaratish, asliyatga sodiq tarjimalarni ko‘paytirish kabi vazifalar dolzarb bo‘lib qolmoqda. Shuningdek, til madaniyatining pasayishi, ommaviy axborot vositalarida va ijtimoiy tarmoqlarda tildan noto‘g‘ri foydalanish holatlari ona tilimizni asrashga bo‘lgan zaruriyatni kuchaytirmoqda.

Milliy til – xalqlar va millatlarning asosiy muloqot manbai hisoblanadi. Til xalqlarni birlashtiradi, tarbiyalaydi, o‘qitadi, urf-odat, an’ana va madaniyatlarni saqlaydi, avloddan-avlodga o‘tishini ta’minlaydi. U – mamlakat timsoli, qimmatbaho mulkdir, agar til madaniyatiga amal qilinmasa, milliy madaniyatga dog‘ tushishi turgan gap.

Til – millat ko‘zgusi, deb bejiz aytishmagan. Xalqimizning necha asrlik boy tarixi, ko‘hna va serqirra madaniyati o‘zbek tili – ona tilimiz ta’sirida shakllangan.

So‘ngi yillarda O‘zbekistonda barcha soha va tarmoqlar kabi ona tilimiz qadri va nufuzini yanada oshirish borasidagi siyosat va amaliy ishlarimiz ham yangi bosqichga ko‘tarilmoqda. Buning tasdig‘i o‘zbek tilining davlat tili sifatidagi maqomi va obro‘-e’tiborini tubdan oshirish bo‘yicha qabul qilingan tarixiy farmon va qarorlar misolida yaqqol ko‘rish mumkin[6].

Davlatimiz madhiyasi xalqaro maydonlarda o‘zbek tilida yangray boshladi. Ayniqsa, ona tilimiz Birlashgan Millatlar Tashkilotining yuksak minbarida, ulkan siyosiy sammit va uchrashuvlarda baralla yangrab, tinchlik, do‘stlik va hamkorlik vositasiga aylanib borayotgani barchamizni quvontiradi.

Xulosa qilib aytganda, til — bu millatning tarixi, madaniyati, tafakkuri va mustaqilligini aks ettiruvchi ko‘zgudir. Tilni asrash, uni rivojlantirish va farzandlarimizga ona tilini chuqur o‘rgatish har birimizning fuqarolik burchimizdir. Tilning nufuzi va obro‘sini oshirish orqali biz milliy g‘ururimizni, ma’naviy mustahkamligimizni va davlatimiz suverenitetini mustahkamlaymiz.

Bugungi kunda o‘zbek tilining ilmiy, badiiy va rasmiy uslublarini boyitish, uni raqamli muhitda faol qo‘llash, zamonaviy tilshunoslik yutuqlaridan foydalanish orqali tilimizni kelajak avlodlarga barkamol holda yetkazishimiz zarur.

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THE ROLE OF THE UZBEK LANGUAGE IN THE PUBLIC LIFE OF OUR COUNTRY AND ON THE INTERNATIONAL LEVEL

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Introduction:

Language is one of the most essential elements that define a nation's identity. It is not only a means of communication but also a reflection of a people's history, culture, traditions, and worldview. The Uzbek language, as the native tongue of the Uzbek people, plays a vital role in expressing the rich spiritual heritage that has developed over centuries. As the official state language of independent Uzbekistan, Uzbek holds a central place in the country's public and cultural life. Since gaining independence, the government has undertaken numerous efforts to strengthen the status of the Uzbek language, promote its use across all spheres of society, and instill respect for the mother tongue among the younger generation[2,11-b]. Today, the significance of the Uzbek language is growing not only within the country but also on the international stage. This paper explores the role of the Uzbek language in society and highlights its increasing influence in global contexts.

The historical context surrounding the status of the Uzbek language is deeply connected to the policies imposed during the Soviet era. Under the authoritarian Soviet regime, the Russian language was promoted as the dominant language, significantly limiting the use and development of the Uzbek language in public, educational, and administrative spheres. This suppression led to a gradual erosion of Uzbek linguistic and cultural identity. Consequently, after Uzbekistan gained independence, there emerged a critical need to restore the Uzbek language's rightful place by granting it the status of the state language.[1,24-b] This shift was not only a matter of cultural revival but also a political necessity aimed at asserting national sovereignty and strengthening the social fabric of the newly independent country. The recognition of Uzbek as the official state language symbolized a break from Soviet linguistic dominance and initiated a comprehensive language policy focused on revitalization, normalization, and institutional support of the Uzbek language across all levels of society.

The Uzbek language holds a central place in the country's identity and cultural heritage. To ensure its protection and development, the government of Uzbekistan has established a comprehensive legal framework that gives Uzbek the status of the official state language. This framework mandates the use of Uzbek in government institutions, education, media, and public life, aiming to increase its presence and influence across all sectors of society. The laws also guarantee citizens' rights to learn and use the Uzbek language while promoting its standardization and

modernization. Through these legal measures, the government seeks to reinforce the role of Uzbek as a unifying force for the nation and as a key element of national sovereignty and cultural revival[3,41-b]. The legal framework not only establishes the official status of the Uzbek language but also creates a foundation for its continuous development and modernization. This comprehensive approach ensures that Uzbek remains the primary language of communication in public administration, the judiciary, and legislative bodies, reinforcing its authority in governance and legal processes. By embedding the language deeply within the state's institutional structure, the government affirms the role of Uzbek as a cornerstone of national identity and sovereignty.Education is a key area where the promotion of the Uzbek language is vigorously implemented. The government mandates that Uzbek be the main medium of instruction in schools and universities, which allows students to learn and express complex ideas in their native tongue. This policy helps prevent language erosion and supports the intellectual growth of future generations rooted in their cultural heritage. Special programs and materials are being developed to improve Uzbek language education, including textbooks, dictionaries, and digital learning resources that adapt to modern educational standards.

In addition, the legal provisions promote the use of Uzbek in the media sector, which is vital for language vitality and public engagement. Television, radio, newspapers, and online platforms are encouraged and sometimes required to produce content in Uzbek. This widespread dissemination of Uzbek-language content increases the language's visibility and prestige, fostering a sense of pride and belonging among the population. Moreover, media in Uzbek plays an important role in informing citizens and providing a platform for cultural expression and dialogue.

The government's support for language standardization is another crucial element. Regulations help unify spelling, grammar, and vocabulary to ensure consistency across all forms of communication. This standardization is particularly important during the ongoing transition from the Cyrillic to the Latin alphabet, which aims to align Uzbek with global linguistic trends and facilitate international cooperation, especially in science, technology, and business. The switch to Latin script also makes the language more accessible to a wider audience, including the Uzbek diaspora and foreign learners.

Furthermore, the legal framework addresses linguistic diversity by protecting the rights of ethnic minorities to maintain their native languages while promoting Uzbek as the common language for interethnic communication. This balanced approach fosters social cohesion and mutual respect among different communities within Uzbekistan, contributing to national stability and harmony.

The shift to the Latin alphabet represents a major step forward in the development and internationalization of the Uzbek language. This transition has significantly improved the accessibility of Uzbek for foreign learners, academics, and international institutions, helping to expand its use beyond national borders. Adopting the Latin script makes it easier for people around the world to study and engage with the language, thereby increasing its global reach.The Latinized Uzbek

language serves as an important tool for cross-cultural communication and international cooperation [7,14-b] . It facilitates the inclusion of Uzbek in foreign educational programs and supports various cultural exchange initiatives, which help to promote Uzbekistan's cultural heritage and modern identity worldwide.

Moreover, the use of the Latin script aligns Uzbek with modern digital technologies, making it more compatible with online platforms, social media, and digital content. This modernization ensures that Uzbek remains relevant and accessible in the information age, allowing speakers and learners to communicate effectively in global networks.

In addition, there are active efforts to promote the Latinized Uzbek language internationally through language courses, international partnerships, and cultural diplomacy projects. These initiatives aim to introduce the language to new audiences and strengthen Uzbekistan's cultural influence abroad.Overall, the Latinization of Uzbek is a strategic move that enhances the country's ability to participate in international relations. It supports the growth of the language as a living, dynamic medium, making it easier to learn, use, and promote on the world stage, and contributes to Uzbekistan's broader goals of modernization and global integration.

The transition to the Latin alphabet not only facilitates international communication but also encourages modernization within Uzbekistan itself. It opens up opportunities for updating educational materials, creating new digital tools, and standardizing Uzbek terminology in science, technology, and business. This modernization strengthens the language's ability to keep pace with global developments and supports the country's ambitions to become a regional hub for innovation and cultural exchange.

Furthermore, adopting the Latin script helps unify the Uzbek-speaking community, including the diaspora, by providing a common and easily accessible writing system. This fosters stronger cultural ties and encourages the use of Uzbek in various international contexts, including academia, media, and online platforms.

The global expansion of the Latinized Uzbek language also contributes to cultural diplomacy. By promoting its language and culture worldwide, Uzbekistan enhances its soft power, builds international partnerships, and creates a more positive image on the world stage. Language becomes a bridge for mutual understanding and cooperation, strengthening ties with other nations.

Conclusion

In conclusion, the Latinization of the Uzbek language plays a vital role in both national development and international relations. It enhances the accessibility and usability of Uzbek globally, supports technological and educational advancements, and strengthens cultural identity and unity. Through this linguistic reform, Uzbekistan not only preserves its rich heritage but also actively participates in the global community, promoting its language and culture on a broader scale. The adoption of the Latin script is a forward-looking step that aligns the country with international norms and prepares it for future challenges and opportunities in an increasingly interconnected world.

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TIL- MILLATNING RUHI VA MADANIYAT KO'ZGUSI

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Asrlar mobaynida til – milliy ma'naviyatimiz ko'zgusi bo'lib kelgan.Har bir millatni boshqa xalqlardan ajratib turadigan eng muhim belgilardan biri – uning tilidir.Til nafaqat muloqot vositasi balki millatning ruhi,tarixiy xotirasi va ma'naviy boyligini

o‘zida mujassam etgan bebaho xazina hisoblanadi.Insonlar o‘rtasidagi aloqa vositasi va bugungi kunda axborot texnologiyalari,internet,xalqaro aloqalar kengayib borayotganda tilning ahamiyati yanada ortmoqda.Til-avjodlarimizdan meros bolib qolgan bilimlarni yangi avlodga uzatuvchi vosita sifatida xizmat qilmoqda.

O‘tmishga nazar tashlaydigan bolsak,o‘zbek adabiy tilning mustaqil til sifadida 10 asrdan boshlab shakllana boshladi va bugungi kungacha oz ahamiyatini yo‘qotgani yo‘q.Shuningdek, o‘sha davrda yaratilgan Mahmud Qoshg‘ariyning “Devonu lug‘otit turk” asari eski turkiy tilda yozilgan betakror va nodir asarlardan hisoblanadi. “Devonu lug‘otit turk” asari nafaqat badiiy, balki ilmiy, ijtimoiy ahamiyatga ega asardir. Xuddi shu davrda Yusuf Xos Xojibning “Qutadg‘u bilik”, Xo‘ja Ahmad Yassaviy “Hikmatlar”, Ahmad Yugnakiyning “Hibatul haqoyiq” asarlari yuzaga keladiki, bu asarlar eski turkiy tilda yozilgan adabiyotning yuksak namunalaridir.XIV-XV asrlar eski o‘zbek adabiy tili rivojlanishi Lutfiyning benazir satrlari, Sakkokiyning go‘zal g‘azallari bilan bog‘liq. O‘sha davrda fors — tojik tilining boyligi va maftunkorligini madh etganlar Alisher Navoiy turkiy g‘azallari oldida bosh egdi. Alisher Navoiy tilimizning go‘zal, juda boy til ekanini isbotlab berdi. Bu haqda Abdurauf Fitrat shunday e’tirof etadi: “Navoiy...turkiy tilining adabiy hamda boy til ekanini bildirmak uchun o‘zining “Muhokamat-ul lug‘atayn” degan asarini yozib chiqardi”.Shuningdek,Navoiy nafaqat sheriyat sultoni,qolaversaNavoiy aynan o‘zbek tilida 26 035 so‘zni qo‘llab, Shekspirdan 6 mingta, Jomiydan 10 mingta, Pushkindan 5 mingtadan ortiq so‘z ishlatdi. Navoiydan so‘ng Zahriddin Muhammad Bobur, Boborahim Mashrab, Zokirjon Xolmuhammad o‘g‘li Furqat, Turdi Farog‘iy, Muqimiylar ham eski o‘zbek tilining taraqqiyotiga beqiyos katta hissa qo‘shdiladi.Benazir shoirlarimizning turkiy g‘azallari, tuyuqlari, ruboiylari orqali biz o‘z tilimizni naqadar jozibador ekanini his qilamiz.[1]

Til yer yuzidagi barcha mavjud maxluqotni inson va hayvon maqomida farqlovchi buyuk va qiyossiz mezondir. So‘z saltanatining sultoni, o‘zbek adabiy tilining asoschisi, bu tilning adabiylik mezonlariga tartib va shamoyil bergan bobokalonimiz Alisher Navoiyning «So‘z ayladi insonni judo hayvondin, Bilki guhari sharifroq yo‘q ondin» baytida bu haqiqat betakror bir tarzda ifoda etilgan. U o‘z davrida adabiyotda hukmron bo‘lgan arab va fors tillaridan farqli ravishda, turkiy tilda ijod qilib, milliy tilning boy imkoniyatlarini amalda namoyon qildi. Navoiy o‘z asarlari orqali turkiy tilning nafaqat xalq og‘zaki ijodi darajasida, balki yuksak badiiy fikr ifoda vositasi sifatida ham xizmat qila olishini isbotladi.Alisher Navoiyning “Muhokamat ul-lug‘atayn” asari tilshunoslik sohasidagi bebaho manba hisoblanadi. Mazkur asarda u turkiy va fors tillarini qiyosiy tahlil qilib, turkiy tilning ifoda imkoniyatlari kengligini ilmiy asosda asoslab bergan. Navoiy bu orqali milliy tilni qadrlash, uni rivojlantirish va undan faxrlanish g‘oyasini ilgari surgan.Shoirning “Xamsa” turkumiga kiruvchi dostonlari — “Hayrat ul-abror”, “Farhod va Shirin”, “Layli va Majnun”, “Sab’ai sayyor” hamda “Saddi Iskandariy” o‘zbek adabiy tilining shakllanishida muhim rol o‘ynadi[2]. Bu asarlar orqali Navoiy turkiy tilda falsafiy, axloqiy va ijtimoiy masalalarni chuqur ifodalash mumkinligini ko‘rsatdi.

Navoiy o‘z ijodi orqali tilni xalq ma’naviyati, madaniyati va tafakkurining asosiy ifoda vositasi sifatida yuksaltirdi. Uning asarlarida tildagi musiqiylik, mazmuniy

teranlik va badiiy go‘zallik uyg‘unlikda namoyon bo‘ladi. Bu holat o‘zbek tili taraqqiyotida yangi bosqichni boshlab berdi.

Mamnuniyat bilan ta’kidlash lozimki, mamlakatimizda, hech bir istisnosiz, barcha sohalarda, xususan, o‘zbek tilining davlat tili sifatidagi muntazam taraqqiy qildirish tarixida ham chin ma’noda yangi bosqich boshlandi.O’zbekiston Respublikasining 1989-yil 21-oktyabrdagi «Davlat tili haqida»gi qonuniga muvofiq, o’zbek tiliga davlat tili maqomi berildi.” Ushbu qonunda:”O‘zbekiston Respublikasida ish yuritish,rasmiy yozishmalar,hisob-kitob va hujjatlar davlat tilida yuritilsin”deb aytilgan.Bu qonun bilan o‘zbek millatining ma’naviyatini, ruhiyatini, qadrini ko‘rsatadigan muhim omil, ya’ni tilning maqomi huquqiy mustahkamlandi. Mazkur huquqiy asos orqali yangi shakllanayotgan davlatning, hukumatning, uning yangi rahbarining elga, yurtga nisbatan e’tibori, ehtiromi namoyon etildi.O‘zbekistonning birinchi prezidenti Islom Abdug‘aniyevich Karimov tilshunos olimlar, adabiyotshunoslar, tarixchilar, yozuvchi va shoirlar davlat arboblari qatorida qonun loyihasi muhokamalarida bevosita ishtirok etib, hujjatning har bir bandi bo‘yicha o‘z taklif va mulohazalarini bildirgan[3].Shuningdek,mustaqillik yillarida ham tilga alohida eti’bor berildi.1992-yil 8-dekabrda qabul qilingan O‘zbekiston Respublikasi Konstitutsiyasining 4-moddasida “O‘zbekiston Respublikasining davlat tili – o‘zbek tilidir’’ deb huquqiy jihatdan mustahkamlandi[4]. Aytishlaricha, bundan bir necha yillar oldin dunyoda 9000 taga yaqin til bo‘lgan. Bugungi manbalardagi statistik ma’lumotlarga ko‘ra 6000 ta, ba’zilarida 5600 ta atrofida til borligi qayd etilgan. Bulardan 200 tasigina davlat tili sifatida qabul qilingan. Ularning orasida o‘zbek tilining borligi uning naqadar sof, mukammal, purma’no va jozibadorligining yorqin dalilidir. Bugungi kunda o‘zbek tili AQSH, Buyuk Britaniya, Germaniya, Rossiya, Xitoy, Hindiston, Turkiya va shu kabi bir qator davlatlarning 60 ga yaqin universitetlari va 100 dan ziyod maktablarida o‘rganilmoqda[4]. Lingvist olimlarning fikricha, yana 25 yildan so‘ng hozir muomalada bo‘lgan tillarning o‘ntasidan bittasi saqlanib qolar ekan. Tillar yo‘qolishining o‘ziga xos sabablari bor, albatta. Shu sababli ham har bir xalq o‘z tili saqlanib qolishi uchun harakat qilishi kerak.O‘tgan asrda ulug‘ alloma Abdulla Avloniy “Har bir millatning dunyoda borlig‘in ko‘rsatadurgan oynai hayoti til va adabiyotidur” – deya e’tirof etgan.

So‘nggi yillarda o‘zbek tiliga davlatimiz rahbari tomonidan ham qolaversa,davlat organlarida o‘zbek tilining yanada faol qo‘llanishini ta’minlash maqsadida farmonlar,hujjatlar qabul qilindi.Masalan,Prezidentimiz Shavkat Mirziyoyev 2019-yilning 21-oktyabrida “Davlat tili haqida”gi Qonuni qabul qilinganining o‘ttiz yilligiga bag‘ishlangan tantanali marosimdagi nutqida va shu kuni imzolangan «O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to‘g‘risida»gi Farmonda bu boradagi ishlarni butunlay yangi o‘zanga kiritishning, asosiy maqsad-vazifalarning mohiyatini aniq-aniq ko‘rsatib berdi. Ana shu Farmon imzolaganidan buyon o‘tgan bir yilda davlat tili borasida avvalgi o‘ttiz yilda ham jiddiy harakatga kelolmagan ijro mexanizmlari faollashdi, shu bilan birga yangi mexanizmlar ham ishga solindi[5]

Ushbu farmonda o‘zbek tilining xalqimiz ijtimoiy hayotida va xalqaro miqyosdagi obro‘-e’tiborini tubdan oshirish, unib-o‘sib kelayotgan yoshlarimizni

vatanparvarlik, milliy an’ana va qadriyatlarga sadoqat, ulug‘ ajdodlarimizning boy merosiga vorislik ruhida tarbiyalash, mamlakatimizda davlat tilini to‘laqonli joriy etishni ta’minlash maqsadida:
O‘zbekiston Respublikasi Oliy Majlisi palatalari, Madaniyat vazirligi, O‘zbekiston Yozuvchilar uyushmasi, Respublika Ma’naviyat va ma’rifat markazi, O‘zbekiston Yoshlar ittifoqi, O‘zbekiston Xotin-qizlar qo‘mitasi, “Taraqqiyot strategiyasi” markazi va keng jamoatchilikning o‘zbek tiliga davlat tili maqomi berilgan kun — 21-oktabr sanasini “O‘zbek tili bayrami kuni” deb e’lon qilish to‘g‘risidagi taklifi ma’qullansin.
Davlat tilini rivojlantirish, davlat tili to‘g‘risidagi qonun hujjatlariga rioya etilishi ustidan monitoringni amalga oshirish, ushbu sohada jamoatchilik nazoratining samarali shakllarini joriy etish;
davlat organlari va tashkilotlari, jumladan, mahalliy ijro etuvchi hokimiyat organlarining davlat tilini rivojlantirish, davlat tili to‘g‘risidagi qonun hujjatlariga rioya etilishi ustidan davlat nazoratini tashkil qilish bo‘yicha faoliyatini muvofiqlashtirish;
4.Va shu bilan birga yana muhim masalarga oydinlik kiritildi[6]
Xulosa qilib aytganda, til — bu xalqning ma’naviy olami, tarixiy xotirasi va madaniyatining asosiy ko‘zgusidir. Har bir millat o‘z tilini asrab, uni rivojlantirib borsa, o‘zligini, mustaqilligini va tarixiy merosini ham asraydi. Ona tili inson tafakkurining eng nozik jilolarini ifodalovchi vosita bo‘lib, u orqali milliy ong shakllanadi. Shu boisdan ham tilga e’tibor — millatning kelajagiga e’tibordir. Bugungi globallashuv davrida har bir fuqaroning ona tilini toza, go‘zal va boy shaklda saqlashi, yosh avlodga o‘rgatishi muhim ahamiyatga ega. Tilning davlat va jamiyat hayotidagi mavqeini mustahkamlash, uni xalqaro miqyosda tanitish esa har birimizning burchimizdir
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EFFECTIVE TECHNIQUES FOR DEVELOPING PHONETIC COMPETENCE

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Teachers of English as a foreign language face a situation that language teachers lead their students down the road of pattern practice, only to find themselves confronted by a great chasm at the end. On the other side lies real communication, but the group is stranded on the side of drills because the teacher sees no strong bridge across.

Students are not interested only in learning to read and write the new language, they have a desire to speak it. Most students are eager to converse in the new language, and conversation practice therefore assumes primary importance in their learning experience.

In directing conversation session for students of English as a foreign language, we, teachers, must help students to move from pseudo- communication, in which their use of English fictitiously concocted and predictable, to communication where they expresses their ideas needs in the context of reality. During the early stages of conversation practice, you are bound to maintain a fairly controlled situation in which the student interacts with you and other students within the constraints imposed by is limited knowledge of the language. During later stages, you will gradually remove the controls until they are eliminated altogether, and the student enters a realm of real communication.

Setting the stage for conversation practice

Before students embark on conversation practice, obviously they must be familiar with some grammar patterns and vocabulary words. If students have learnt the basic patterns of English in a formal classroom context, these were probably taught through one of two major methods or a combination of both: the audio-lingual approach, and cognitive-code learning.

The Audio-Lingual Approach. This language teaching approach is based on the premise that learning a new language means learning a new system of habits. Basic assumptions in the audio-lingual approach are:

A linguistic analysis of the new language.

The new language should be leant through imitation and analogy.

Every language is patterned. Students must practice these patterns through intensive drills such as repetition of dialogues or through exercises.

The new language habits must become automatic.

Allowing the student the possibility of making errors should be avoided, since it is thought that mistakes will lead to bad habits.

Listening and speaking are viewed as primary activities, and reading and writing secondary.

Function words (words like articles, prepositions or auxiliary verbs that tie other words together) should receive greater attention in the initial stage of language learning than content words (nouns, adjectives, full verbs which have lexical meaning).
Audio-visual aids can assist the student in his formation of new language habits.
Use of the student's native language for explanations of new vocabulary and syntax should be avoided.
Cognitive-Code learning. The major implications in cognitive-code learning are:
A language is a rule-governed system. Students must learn the rules in a new language through analysis in order to use the language competently.
Language learning is more than a matter of habit formation; it is a creative process, and therefore the student should be given the opportunity to be as mentally active as possible in all assigned work.
Drills and exercises should be meaningful.
The student's creative involvement in the learning process is viewed as more important than the avoiding of errors.
Reading and writing should be taught at early stages along with listening and speaking.
Occasional use of the student's native language for explanation of new grammar and vocabulary.
Kinds of conversation groups
Directed conversation practice for students learning English may occur in regular classroom surroundings or in non-academic environments such as conversation clubs or social gatherings at someone's home. Every day thousands of these conversation sessions take place around the world, reflecting the tremendous interest that people everywhere have in learning to speak English.
Academic Conversation Groups. English teaching programs vary but if directed conversation practice is scheduled, it is likely to appear in one of two forms: a brief session or sessions during a given class hour, or a session covering an entire class hour. If students are enrolled in an intensive program where they have four hours of class, one of the class hours may be devoted to conversation.
Social Conversation Groups. English conversation clubs are organized by teachers and students who want to practice English in a more congenial atmosphere than the classroom may allow. Meetings follow a regular schedule-once a week, for instance. Vital to their success is a dynamic leader who can skillfully arrange entertaining activities such as debates, film showings or games that will stimulate all members to use their English.
Motivational Factors
Most students study English because they believe it will benefit them in one way or another. They see English as a means to earn more money, to fulfill certain education requirements, to travel abroad, to gain access to the culture of English-speaking nations, or simply to meet more people. But even though students' initial motivation may be quite strong, under the strain of learning a new language with all its complexities or pronunciation, syntax. And vocabulary, motivation may wane.

Once your students develop a strong group identity, you will find that they are more motivated to express themselves in English, to become real participants in the activities you plan for them, and ultimately to function as confident English speakers in the world outside the classroom.

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PRE-RENAISSANCE PERIOD IN ENGLISH LITERATURE

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INTRODUCTION

The Pre-Renaissance period in English literature refers to the era before the cultural and intellectual awakening of the Renaissance, roughly covering the years from the 7th to the late 14th century. During this time, English literary expression was shaped by religious devotion, feudal traditions, and moral teachings. The literature of the period reflects a society guided by faith and hierarchy, where creative works served primarily didactic and spiritual purposes rather than individual artistic expression. This period, often known as the Medieval or Middle English era, marked the gradual transformation of the English language from its Old English roots to a more flexible and expressive form influenced by Latin and Norman French. The Pre-Renaissance age laid the foundation for later developments in English literature by establishing major poetic forms, moral allegories, and narrative traditions that would influence

Renaissance writers such as Geoffrey Chaucer and Edmund Spenser. The purpose of this study is to analyze the linguistic, thematic, and cultural characteristics of English literature before the Renaissance, exploring how these early works prepared the ground for the rise of humanism and the new literary spirit that emerged in the 15th and 16th centuries.

METHODS

This research adopts a literary-historical, descriptive, and analytical methodology to examine the Pre-Renaissance period in English literature. The study aims to identify the linguistic, thematic, and cultural characteristics of English literary works created before the Renaissance and to understand how these elements contributed to the later development of humanistic thought. The method involves the systematic study of historical contexts, representative literary texts, and secondary scholarly sources that provide insight into the intellectual and linguistic transformations of the time. The literary-historical approach was chosen because the Pre-Renaissance period cannot be analyzed separately from the historical and cultural background of medieval England. Literature during this era was deeply intertwined with religion, morality, and feudal social structures. Therefore, this approach enables a comprehensive understanding of how historical events such as the Norman Conquest (1066), the spread of Christianity, and the evolution of feudalism directly influenced English literary production and language development. The first phase of the research involved gathering and reviewing historical data from reliable academic resources, including The Norton Anthology of English Literature, A Critical History of English Literature by David Daiches, and The Short Oxford History of English Literature by Andrew Sanders. These sources were used to build a clear picture of the chronological development of early English literature, from Old English heroic poetry to the allegorical and moral works of the Middle English period. The second phase focused on the textual analysis of major literary works representing the Pre-Renaissance period. Texts such as Beowulf, The Dream of the Rood, The Owl and the Nightingale, Piers Plowman, and Sir Gawain and the Green Knight were selected because they illustrate the moral, religious, and social ideals dominant during this era. The analysis examined their themes, imagery, tone, and structure to identify how each work contributed to shaping English literary tradition. For instance, Beowulf reflects the heroic ideals of Anglo-Saxon culture, while Piers Plowman demonstrates the growing concern for social justice and spiritual truth during the late medieval period. The third phase employed a comparative analytical method to highlight differences and continuities between the Pre-Renaissance and Renaissance periods. This step helped reveal the transformation from collective religious consciousness to individual humanistic expression. Through comparison, the study demonstrates how the moral allegories and symbolic language of pre-Renaissance works laid the foundation for the human-centered worldview of Renaissance literature. Additionally, linguistic analysis played a crucial role in this study. The shift from Old English to Middle English was examined by tracing changes in vocabulary, syntax, and stylistic choices influenced by Latin and Norman French. This linguistic evolution was essential in shaping the expressive potential of English literature,

allowing later authors such as Geoffrey Chaucer to create more flexible and vivid poetic forms. Throughout the research, data were interpreted qualitatively rather than quantitatively, as the purpose was to understand the meanings, symbols, and cultural significance embedded in the texts rather than to measure numerical trends. The findings from the textual and comparative analyses were then synthesized to form a coherent understanding of the Pre-Renaissance period as a foundational stage in English literary history.

RESULTS

The findings of this research demonstrate that the Pre-Renaissance period in English literature was a time of profound cultural, linguistic, and spiritual transformation. Literature of this era reflected the worldview of medieval England, where religion and morality were at the center of social and intellectual life. Writers sought to instruct, guide, and inspire their audiences through allegory, symbolism, and moral reflection. The study shows that most literary works of the Pre-Renaissance period served as instruments of spiritual education rather than individual artistic expression, emphasizing the relationship between humanity and divine order. The results also reveal that the evolution of the English language played a crucial role in shaping literary expression. The transition from Old English to Middle English, influenced by the Norman Conquest and the interaction of French and Latin elements, allowed authors to experiment with new stylistic and thematic forms. This linguistic enrichment provided a foundation for a more flexible and expressive literary medium, preparing English literature for the intellectual and creative expansion of the Renaissance. The blending of cultural influences led to the emergence of new poetic techniques, more diverse vocabulary, and the development of narrative structures that moved beyond oral traditions toward written artistry. The analysis of representative works such as Beowulf, The Dream of the Rood, Piers Plowman, and Sir Gawain and the Green Knight indicates that medieval writers used literature as a means of moral exploration. Their works depict the struggle between good and evil, faith and doubt, loyalty and temptation. These recurring motifs reflected the ethical dilemmas of the age and expressed the collective desire for salvation, justice, and spiritual balance. Through allegorical forms and religious symbolism, authors connected moral instruction with poetic imagination, turning literature into a reflection of both divine truth and human experience. Another significant outcome of the study is the discovery that, although Pre-Renaissance literature was deeply religious, it contained the first signs of humanistic awareness. Beneath the surface of moral teaching, one can observe a growing interest in human emotion, personal conscience, and inner conflict. The depiction of human virtues and weaknesses in medieval poetry and prose foreshadowed the Renaissance focus on individuality and human reason. This gradual shift marked a crucial turning point in English intellectual history, bridging the gap between medieval spirituality and the emerging modern sense of self.

DISCUSSION

The analysis of the Pre-Renaissance period in English literature reveals that this era served as a crucial bridge between the religiously dominated medieval world and the

intellectually liberated spirit of the Renaissance. Although the primary purpose of literature during this time was moral and spiritual instruction, the gradual emergence of individual expression and linguistic refinement signaled a shift toward humanistic awareness. The results of this study indicate that the moral symbolism and allegorical techniques developed during the Pre-Renaissance laid the intellectual foundation for the exploration of human nature and reason that became central to Renaissance thought. The discussion also highlights the complex relationship between faith and creativity that characterized medieval English writing. Literature functioned as a mirror of divine truth, yet within its religious boundaries, authors began to express subtle observations about human experience. The moral conflicts depicted in works such as Piers Plowman and Sir Gawain and the Green Knight demonstrate how writers used allegory not merely to preach but to question and interpret the moral dilemmas of their time. Through this process, the literature of the Pre-Renaissance period transformed from simple religious instruction into a medium of intellectual reflection and cultural dialogue. Furthermore, the evolution of the English language during this era had a profound influence on literary expression. The incorporation of Latin and French elements expanded the vocabulary and stylistic potential of English, allowing writers to explore complex ideas with greater clarity and sophistication. This linguistic growth encouraged the development of new genres and poetic forms, making English a suitable vehicle for both moral allegory and emotional depth. The Pre-Renaissance period thus represents not only a moral and spiritual age but also a linguistic and artistic revolution that reshaped the future of English letters.

CONCLUSION

In conclusion, the Pre-Renaissance period in English literature represents one of the most transformative and formative phases in the development of English cultural identity. Although deeply rooted in religious doctrine and moral symbolism, this era served as the intellectual and artistic bridge between the rigid spirituality of the Middle Ages and the creative humanism of the Renaissance. The findings of this research demonstrate that Pre-Renaissance writers, through their use of allegory, symbolism, and moral reflection, not only reinforced the values of faith and virtue but also opened pathways for the exploration of human thought, emotion, and individuality. The literature of this period reflects the gradual evolution of English society—from a theocentric worldview dominated by divine order toward a more human-centered understanding of existence. Works such as Beowulf, The Dream of the Rood, and Piers Plowman embody the moral and spiritual struggles of their age while subtly introducing themes of personal conscience and ethical reasoning. These early literary forms anticipated the Renaissance's emphasis on human dignity, reason, and artistic freedom. Thus, the Pre-Renaissance era should be seen not merely as a prelude, but as an essential foundation upon which the intellectual and artistic achievements of later centuries were built.

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MIDDLE ENGLISH LITERATURE (1100–1485)

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INTRODUCTION

The period of Middle English literature, spanning approximately from 1100 to 1485, represents one of the most dynamic and transformative stages in the history of English literary development. Following the Norman Conquest of 1066, England experienced profound linguistic and cultural changes that reshaped both language and literature. Old English gradually evolved into Middle English, influenced heavily by Norman French and Latin, creating a new literary language capable of greater expression and diversity. This linguistic transition gave rise to new genres, themes, and styles that reflected the social, political, and spiritual realities of medieval life. During this era, literature served as a mirror of the feudal and religious structure of society. Writers explored themes of morality, faith, honor, and human destiny through poetry, allegory, and romance. The growth of urban centers and the spread of literacy expanded the audience for literature beyond the clergy and nobility, allowing for the emergence of secular works alongside religious writings. Middle English authors began to question traditional values and portray human emotion with greater realism and depth, signaling a gradual shift toward the humanism that would define the Renaissance.

METHODS

This study employs a combination of historical, analytical, and comparative research methods to investigate the linguistic, cultural, and literary developments that characterize Middle English literature between 1100 and 1485. The primary goal of the methodology is to trace how the convergence of social transformation, religious influence, and language evolution shaped the emergence of a distinctive English literary identity during this period. The research first adopts a historical-descriptive approach, examining the sociopolitical background of medieval England after the Norman Conquest of 1066. This historical framework helps to explain the fusion of Anglo-Saxon, Norman, and Latin traditions that influenced both the structure of the English language and the thematic scope of literary works. Special attention is given to the gradual linguistic transition from Old English to Middle English, which resulted in greater flexibility of vocabulary, syntax, and poetic expression. A textual

and thematic analysis is applied to major representative works of the Middle English period, including Geoffrey Chaucer's The Canterbury Tales, William Langland's Piers Plowman, and the anonymous Sir Gawain and the Green Knight and Pearl. These texts were selected for their historical and cultural significance, as well as their diverse approaches to morality, religion, and human experience. Through close reading and interpretation, the study explores how writers of this era balanced spiritual instruction with emerging individual and social concerns. The research also utilizes a comparative method to investigate the transformation of literary genres—from epic and religious allegory to romance and satire. By comparing Middle English texts to both their Old English predecessors and continental European counterparts, the study highlights the unique synthesis of native and foreign elements that defined English medieval writing. The incorporation of French chivalric ideals, Latin scholastic thought, and vernacular storytelling traditions illustrates the cultural diversity of the period. Furthermore, a cultural-historical perspective is integrated to contextualize the moral and intellectual values reflected in literature. The methodology considers how the growth of urban life, the decline of feudalism, and the rising influence of the Church and universities shaped literary production and readership. The use of allegory, symbolism, and moral didacticism in poetry and prose is analyzed as a reflection of both collective belief and evolving personal consciousness.

RESULTS

The analysis of Middle English literature reveals that the period between 1100 and 1485 was one of remarkable linguistic and cultural transformation, shaping the foundation of English literary identity. The study confirms that the Norman Conquest profoundly influenced the development of English language and literature, blending Anglo-Saxon, French, and Latin elements into a new and more flexible linguistic form. This linguistic fusion enabled writers to express complex human emotions, moral values, and social ideas in ways that had not been possible in Old English. As a result, the literature of this era became more varied in both style and theme, reflecting the evolving consciousness of medieval English society. One of the most significant findings of this research is the emergence of vernacular English as a literary language. During the twelfth and thirteenth centuries, English gradually regained prestige after centuries of dominance by Latin and French. By the late fourteenth century, authors such as Geoffrey Chaucer, William Langland, and John Gower had successfully elevated Middle English to the level of a respected medium for poetry and prose. Chaucer's The Canterbury Tales stands out as a turning point, combining humor, realism, and social commentary to depict the diversity of English life. Similarly, Langland's Piers Plowman embodies the moral and spiritual questioning of the age, while the anonymous Pearl poet demonstrates the depth of religious and allegorical imagination present in late medieval writing. The research also shows that Middle English literature was characterized by a strong moral and religious orientation. The influence of Christianity remained central, shaping the tone, imagery, and purpose of most literary works. Allegory became a key narrative device, used to represent moral struggles and divine truth through symbolic

characters and situations. At the same time, however, writers began to explore more individual and humanistic concerns, such as personal conscience, love, and the complexities of social life. This blending of moral instruction with human realism marked a major step toward the intellectual freedom of the Renaissance. Another important result is the identification of the variety of genres that flourished during this period. In addition to religious and didactic poetry, the era saw the growth of chivalric romance, courtly love poetry, and moral allegory. The influence of continental literature, particularly French romance and Italian humanism, introduced new themes of love, honor, and virtue, enriching English storytelling. Works such as Sir Gawain and the Green Knight combined moral lessons with elements of adventure and personal challenge, reflecting both Christian virtue and knightly ideals. The study further reveals that the social structure of medieval England—including the rise of towns, the spread of literacy, and the development of a middle class—greatly affected the readership and production of literature. For the first time, writers began to address broader audiences, not only the clergy and nobility but also educated laypeople. This democratization of literature contributed to the growth of English as a national language and strengthened cultural unity across different regions.

DISCUSSION

The study of Middle English literature demonstrates that this period was not merely a linguistic transition but a cultural and intellectual transformation that defined the future of English letters. The findings highlight how the evolution of the English language after the Norman Conquest created a medium capable of reflecting the complexities of human experience, faith, and society. Literature became a space where religion, morality, and emerging individuality interacted to form a new sense of identity for both writers and readers. Unlike the Old English period, which emphasized heroism and fate, Middle English works began to explore ethical dilemmas, inner struggles, and the human condition through allegory, satire, and realism. One of the most important points of discussion is the rise of Geoffrey Chaucer as the central literary figure of the age. His work, The Canterbury Tales, not only unified the English language in literary form but also captured the spirit of medieval life in its diversity. Chaucer's vivid portrayal of social classes—from the Knight to the Miller and the Wife of Bath—offered a microcosm of fourteenth-century England. His use of irony, humor, and realism revealed a growing awareness of individual character and social complexity, marking a decisive step toward the psychological depth of Renaissance literature. Through Chaucer, English writing achieved a balance between moral purpose and human observation, demonstrating that literature could both teach and entertain.

CONCLUSION

The study of Middle English literature reveals that the years between 1100 and 1485 were among the most transformative in the history of English cultural development. This period not only redefined the language itself but also expanded the moral, intellectual, and artistic horizons of English writing. The blending of Anglo-Saxon traditions with Norman-French and Latin influences created a rich linguistic and

literary tapestry that reflected the dynamic social and spiritual life of medieval England. The gradual emergence of a unified English language gave writers the freedom to express both individual experience and collective values in ways previously impossible. Middle English literature served as a mirror of its age, capturing the tensions between faith and doubt, the sacred and the secular, nobility and common life. The works of Geoffrey Chaucer, William Langland, and the anonymous Pearl Poet stand as testaments to the diversity and depth of thought that characterized the period. Chaucer's vivid social realism, Langland's moral vision, and the Pearl Poet's spiritual symbolism together form a comprehensive portrait of the medieval English mind — one deeply rooted in Christian ethics yet open to human emotion and worldly complexity.

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TO THE QUESTION OF ACTIVE FOREIGN LANGUAGE SKILLS IN THE FIELD OF SPECIALTY

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With the active mastery of a foreign language in the field of specialty, special education begins through an introduction to the specialty. The specificity of this stage consists in overcoming difficulties in learning the "new" (language) through the "new" (content), which, in fact, lies at the basis of objections to the so-called "early specialization" of teaching a foreign language. The main arguments are the statements of the type "students still do not know anything in their specialty" and "a foreign language teacher, not being an expert, cannot take responsibility for teaching special knowledge," from which the conclusion that the original literature on spec can only be used at senior courses, and at undergraduates be limited to popular, non-binding texts on specific, topical issues related to the specialty. This approach allows teachers to not only delve into anything deeply, but even superficially in the corresponding specialty, and for students the foreign language of the specialty turns out to be a means of obtaining already familiar information, but in a foreign language

form. The issue of internal systematicity not only of the subject-conceptual, but also of language teaching material, as the selection and organization of language material is oriented within the framework of this concept not on the properties and qualities of the special language and special texts, but on such parameters of texts as “easy - hard (in content and language) "," interesting-uninteresting " “Actual-irrelevant”, “informative-non-informative”, etc.

These parameters may be important for the selection of texts for reading (that's just not known for what purpose), but they do not determine the quality of the language teaching material, if we teach active proficiency in a foreign language specialty. Here, such an essential characteristic of a special language as the conditionality of its system properties by the conceptual and substantive logic of a specialty comes to the fore, and the quality of a text is determined by its content and language availability for understanding by the addressee. Language learning material is organically linked to the content, moreover, subordinate to it, and, starting to teach one (special language), we cannot but teach another (specialty).

The special character of the subject-conceptual aspect of the study material determines its subject, i.e. recruitment and sequence of training topics of the second stage. In any specialty, even very difficult, there is an area of “primary education”. At the same time, this knowledge and information lie in the foundation of the specialty, at the basis of its specialization and professionalisation, the depth and complexity available only to professionals. Introduction to special language through a specialty is based, naturally, on the field of “primary education." It is interesting to receive elementary information that is new for them in their own specialty, and also in a foreign language, which immediately makes this learning discipline necessary for a future specialist. The motivation for learning a foreign language is powerful feed.

At the same time, the elementary nature of the special content of educational material gives grounds to assert that working with him should not create special difficulties for a non-expert teacher in this field of knowledge, since in our time he always has the opportunity, if desired, to get acquainted in advance with the original literature on the specialty for beginners and be ready to help students solve their problems. To avoid difficulties at the very beginning of learning a foreign language through a specialty, and this approach should be the leitmotif of the entire foreign language course in a non-linguistic university, one should proceed from the knowledge and information that relates to the field of primary education in the specialty, and work on them should be the basis of the whole educational process at the second stage.

Primary knowledge is invested, as a rule, in such language forms, which should initially be easy for the reader or listener to understand, since their main purpose is didactic: communicating knowledge, ensuring accessibility and clarity of presentation, and teaching these beginnings to the specialty. For a native speaker, a linguistic form of knowledge does not play a visible role, since it does not consciously perceive that the pace and quality of learning of knowledge depends on the language, and that it learns together with knowledge and a new subsystem of the native language. For us, for our educational process at this stage, it is the linguistic

form of expressing special knowledge that is essential and significant - it should demonstrate the basic elementary terms, language methods for determining the scope and content of the concepts behind them, as well as linguistic methods and means of explaining Variations or descriptions of the characteristics, properties and functions of phenomena that condition the concepts. In the selection of educational texts from the original literature for primary education, specialization should be focused both on their conformity with the logical laws of presentation of subject-thematic content, and on the clarity of presentation, and on the presence of such speech forms as definition, description and explanation, requiring the use of the basic means and methods of the specialty language.

A separate study text cannot be large at this stage, covering the whole topic, since everything is “new” in it: the subject of the presentation and the language form of the presentation. It is most rational to be devoted to one term of understanding and its closest environment. A chain of such texts will outline a topic that will find its generalized presentation either in an educational text already of a larger size, or in a union of elaborated separate texts - paragraphs, fragments of a large text covering the entire topic.

The explanations of the language material in these publications are pragmatic, minimized and for the most part have the form of commentary or instructions, recommendations for use in speech. Exercises in them are, as a rule, training and speech in nature and correlated with the field of everyday communication. All this makes such textbooks attractive and convenient for independent work.

Consequently, despite the abundance of textbooks about the phenomena of a foreign language, it is more rational to explain them to students by the teacher than to send students to textbooks, teaching aids, etc. These textbooks and other sources themselves can serve as good and reliable assistants to the teacher in preparing their explanations for them.

Direct contact with explanations with understanding makes it possible to trace who perceived with difficulty or, conversely, without difficulty, put emphasis in the explanations, determine the need to return to them, taking into account the depth of understanding and assimilation of the explained material. A big role is played by the fact that, seeing the teacher’s constant readiness to explain, students are no longer afraid to discover their misunderstanding, they begin to ask whether they are actively engaged in the language matter of a foreign language speech, which undoubtedly contributes to mastering it, appropriating each student. Well understood from the teacher’s explanations, the student’s individual, independent work is meaningful to the students, even if it has the form of training exercises on samples.

By explaining and achieving a complete understanding of the forms, meanings and functions of language means and methods, the teacher creates not only the basis for the correct speech of students, but also awakens the work of thinking, directs it to the analysis of a foreign language, which undoubtedly contributes to the comprehension of language material to a lesser extent than practical work with him.

The foregoing leads to the fact that explanations aimed at understanding may have completely different forms. It can be lengthy explanations, diagrams, formulas,

references to the native language, or just an indication of Russian equivalence, etc., the main thing is that they reveal the essence of the phenomenon and bring it to the mind of every student. Thus, the methodological purpose of explanations is changing: they are considered and used not only as a means of communicating knowledge about the language being studied and not only as “instructions for use”, but - basically and fundamentally - as a tool for restructuring the thinking used to the forms and semantics of the native language, to foreign methods and means of expression. The explanation of language material at the first stage of education plays a very significant role in ensuring the transition from everyday, accustomed to the native language of thought to a foreign language word, and since this transition is in itself rather difficult, the explanation should be as transparent as possible.

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ON SOME FEATURES OF TEACHING FOREIGN LANGUAGE FOR STUDENTS OF NON-PHILOLOGICAL AREAS AT THE INITIAL STAGE

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With the active mastery of a foreign language in the field of specialty, special education begins through an introduction to the specialty. The specificity of this stage consists in overcoming difficulties in learning the “new” language through the “new” content, which, in fact, lies at the basis of objections to the so-called “early specialization” of teaching a foreign language. The main arguments are the statements of the type students still do not know anything in their specialty and a foreign language teacher, not being an expert, cannot take responsibility for teaching special knowledge, from which the conclusion that the original literature on speciality can be used only on older years, and for the lower classes limited to popular or non-binding text on the individual, relevant issues related to the specialty. Such an approach acquires teachers from the need to delve not only deeply, but even superficially in the relevant specialty, and for students the foreign language of the specialty turns out to be a means of obtaining already familiar information, but in foreign language form. Such an approach removes the question of the internal systematic character of not only the subject-conceptual, but also of language

teaching material. These parameters may be important for the selection of texts for reading (that's just not known for what purpose), but they do not determine the quality of the language teaching material, if we teach active proficiency in a foreign language specialty. Here, such an essential characteristic of a special language as the conditionality of its system properties by the conceptual and substantive logic of a specialty comes to the fore, and the quality of a text is determined by its content and language availability for understanding by the addressee.

The special character of the subject-conceptual aspect of the study material determines its subject, i.e. recruitment and sequence of training topics of the second stage. In any specialty, even very difficult, there is an area of "primary education", i.e. knowledge and information available to non-specialists. At the same time, this knowledge and information lie in the foundation of the specialty, at the basis of its specialization and professionalization, the depth and complexity available only to professionals. Introduction to special language through a specialty is based, naturally, on the field of "primary education." It is interesting to receive elementary information that is new for them in their own specialty, and also in a foreign language, which immediately makes this learning discipline necessary for a future specialist[23].

At the same time, the elementary nature of the special content of educational material gives grounds to assert that working with him should not create special difficulties for a non-expert teacher in this field of knowledge, since in our time he always has the opportunity, if desired, to get acquainted in advance with the original literature on the specialty for beginners and be ready to assist students in solving their problems. To avoid difficulties at the very beginning of learning a foreign language through a specialty, this approach should be the leitmotif of the entire foreign language course in a non-linguistic university should be based on the knowledge and information that relates to the field of primary education in the specialty, and work on them should be the basis of the whole educational process at the second stage.

Primary knowledge is invested, as a rule, in such language forms, which should initially be easy for the reader or listener to understand, since their main purpose is didactic: communicating knowledge, ensuring accessibility and clarity of presentation, and teaching these beginnings to the specialty.

For a native speaker, a linguistic form of knowledge does not play a visible role, since it does not consciously perceive that the pace and quality of learning of knowledge depends on the language (such as text, used language means and methods), and that it learns together with knowledge and a new subsystem of the native language. For us, for our educational process at this stage, it is the linguistic form of expressing special knowledge that is essential and significant - it should demonstrate the basic elementary terms, language methods for determining the scope and content of the concepts behind them, as well as linguistic methods and

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means of explaining ¬ nenia or descriptions of the characteristics, properties and functions of phenomena that determine the concepts.
When selecting educational texts from original literature for primary education, specialty should be guided as according to their logical presentation of the subject-specific content, and the clarity of presentation, and the presence in them of such speech forms as definition (definition), description and explanation (explanation), requiring the use of basic means and methods of the specialty language .
A separate study text cannot be large at this stage, covering the whole topic, since everything is “new” in it: the subject of the presentation and the language form of the presentation. It is most rational to be devoted to one term of understanding and its closest environment. A chain of such texts will outline a topic that will find its generalized presentation either in an educational text already of a larger size, or in a union of elaborated separate texts - paragraphs, fragments of a large text covering the entire topic.
The initial stage covers one, first, semester of the main course. For students of those specialties who pass an introductory foreign language exam, the first stage can be reduced to two months; for those who do not pass the entrance exam, they are extended until the end of the second semester. the success of not only the main, but also the full course of study. The purpose of the initial stage of training is to teach students to exchange their thoughts, formulated and formulated in a foreign language, in a question-answer, dialogical form in a stylistically neutral sphere of communication. This goal assumes, in the course of its achievement, the solution by the teacher and students through the joint (team, collective) work of the following, different for the training and the learning tasks leading to the one, above-mentioned goal. These tasks include:
an explanation of the forms, meanings, and functions of each linguistic phenomenon, the means and method, until it is fully understood and mastered by each student. An adult person keeps in a long memory and turns into an automatic skill only what he understands well, is fixed in the mind and gradually goes into the subconscious;
development of attentive and careful attitude of students to both linguistic means and methods and their own thoughts. Until the skills and skills to form and formulate their thoughts in a foreign language form have been worked out and students do not need to be taught an adequate transition from a thought preparing to express in their native language, to its foreign language formulation, which is very often impossible without drawing attention to similarities and differences. This process is in their native and foreign languages. At the same time, one should not underestimate the role of not only the comparison and comparison of languages, but also the logical analysis of what students intend to express;
creating and maintaining friendly, respectful relations between students, not encouraging adolescent individualism, stimulating students' interest in each other. This contributes to the emergence of natural ¬ in educational speech communication, the emergence and development of a sense of responsibility for the quality of study before each other, for the objectivity of the assessment of their work and the work of their partners;

determining the optimal distribution of educational material in time, its sequence and dosing, taking into account not only the methodological conditions and requirements, but also the attitudes of the students towards it, their interest in the topic, the desire to linger on it or, conversely, quickly move on to another topic . This orientation in the distribution of educational materials to the wishes of students when working with them creates trust between the teacher and students, increases the responsibility of students for the results of work and does not deprive the teacher of the opportunity to give the material needed from a methodological point of view in a different way, in another topic at another time;

giving control of the type of controlling, i.e. current tracking by the teacher and the students themselves, the appearance of errors and the teaching of eliminating them according to the principle “we learn from mistakes, and therefore we are not afraid to make them”[24].

The objectives of each student in the first stage include:
learn the fundamental difference between parts of speech and sentence members. Having solved this problem, the student gets a real basis for the practical use of words in statements at the level of correctness that makes the speech adequate to the speaker's intention and understandable when perceived by others;
master the structure of the main types of sentences typical for everyday communication in a given foreign language;
master the means and means of expressing the present, past and future, modalities, spatial and temporal relations, typical of a neutral registrar of everyday communication in a given language;
to master the main contact-confirming forms and formulas adopted in a stylistically neutral communion in a given country.

The educational material of the initial stage is due to its purpose - to teach students to express their thoughts in a foreign language. Subject-conceptual, he relates to the subject of everyday communication of students, directly reflects their life, i.e.

This aspect of the educational material - its content or “thoughts” - students know, they don’t need to borrow it from an external source - texts. In the process of learning at this stage, students master and assimilate as “new” language teaching material for the sake of expressing the “old” - their thoughts. From the linguistic point of view, the educational material of the initial stage represents the means and methods, laws and rules of oral speech, which determines the stylistic, lexical, morphological, syntactic and phonetic nature of the educational language material. The main type of text at this stage is the dialogue that is created during the educational communication and linguistic patterns of which students learn with the help and under the guidance of a teacher in the learning process at the first stage.

Organizational forms of education are:
classroom group lessons, conducted by the teacher in the technique of “brainstorming”;

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[24]任学良.汉语选词法. - 北京, 1981. – 56 页.

modeling collective analysis of learning tasks, finding alternatives to their solution; decision making, training and monitoring understanding and execution of problem solving;

extracurricular individual classes (at home or in the laboratory) for the development and self-control of the assimilation of the material, as well as for preparing it for presentation in a group at the classroom.

The use of teaching methods and means (or, in other words, the method of the first stage) should be aimed at augmenting the existing and obtained language knowledge in an explicit speech-thinking and communicative figure, bridging each student as a member of one team.

The main reception is that the teacher regularly adjusts and makes sure that the students speak not only and not so much for themselves and the teacher, but for each other, so that the speech tasks are not only from the outside, by a teacher or through assignments to exercises, and would arise during the speech-thinking work of students with foreign language material, the content and volume of which is regulated by the teacher. Filling this technique with various specific methodological measures and their combinations is the responsibility of the teacher[25].

The main means of learning at this stage are the auditory means (the speech of the teacher, the recording of the speech of the speakers of the language). Since it is the sounding speech that serves as a natural form for the everyday sphere of communication, it is therefore necessary to teach this form of communication with the help of auditing means of presenting and processing language material, both regulating and stimulating the educational process. At the same time, such an approach to teaching means does not mean, but rather, involves the use of a written form of the existence of a foreign language in teaching. However, not in printed form, but in handwritten, handwritten: in the classroom, educational language material is written on the blackboard, as needed, written in notebooks, and outside the classroom students must complete written tasks that not only develops the skill letters, but also necessary for the operation of the motor and visual form of memory.

At the first stage, short educational poems, songs, proverbs, talks, aphorisms corresponding to thematic and linguistic material may also be the educational material. They are by nature designed to memorize, that is, for multiple reading and pronunciation, which creates conditions for the natural work on the skills of reading and speaking.

In addition, they contain some universal human or folk, or individual wisdom, causing people to have different attitudes towards themselves, and these texts also contribute to the memorization of educational material and intensify students' verbal and cogitative work.

Printed study texts intended for reading and retelling (discussing) the content require focusing on “outside thoughts” and the forms of their expression; they distract students from “their thoughts”, so they do not meet the goals of the stage and are

[25] Zhao Yuanren. Beijing kouyu yufa. – Xianggang, 1974. – 92 ye.

ineffective at this stage. In addition, such texts can not contain those linguistic phenomena that form the written language, its style, vocabulary, grammar, and the assimilation of which is not included in the tasks of the first stage.

The completion of the initial stage of training is the offset, which is derived on the basis of testing knowledge of the forms, values, functions of developed linguistic phenomena and their use in verbal and intellectual activities within the scope of the subject. The form of credit is determined by the department of foreign language.

The second stage of study covers three semesters - the second, third and fourth, and completes the main course.

The purpose of the second stage (and the main course) is to introduce students to the field of foreign language communication in the specialty.

The objectives of the teacher in this regard are:

• explanation of linguistic material in closest connection with conceptual, subject-conceptual, thematic content;

• clarification of the specificity of the oral and written forms of the existence of a language, the constant focus of students' attention on their similarities and differences and teaching typical language transformations during the transition from one form to another;

• learning the basic techniques of the student reading foreign specialized literature and the competent use of dictionaries;

• systematic presentation of educational material in compliance with the logic of the development of special topics from simple to complex;

• compliance with all the rules of the work of the team on pr. “Brainstorming” on the assimilation of educational material.

The objectives of the students in the second stage of study are to:

• be equally attentive to the content and language means and ways of expressing it, since this is a necessary and indispensable condition for mastering a foreign language specialty;

• learn how to transform educational material into your own thought content and form and formulate it in a foreign language in accordance with your intentions;

• learn the differences between oral and written forms of speech and patterns of transition from one form to another.

The educational material of the second stage, according to its purpose and objectives, is mainly of a special nature. The themes of everyday communication are accompanying, they appear in the learning process systematically, but fragmentarily in communication and in the context of special subjects.

Thematically, the educational material of the second stage is focused on learning the basics of the relevant specialty. Following the natural logic of the subject, he gradually and systematically introduces students into the language and essence of the specialty, and the educational material taken from the original literature reveals the specialty as it is understood in the country of the language being studied.

In terms of language, the educational material of the second stage should be represented by those types of texts that are educational in nature. First of all, these are definitions (definitions) of concepts, their explanations, description of examples

(illustrations) to them, further - comments, descriptions and explanatory explanations. The source of such texts is the original educational literature in the specialty, addressed to the beginning specialist. The language of texts of this type, as a rule, is typical of the vocabulary, syntax and style of this special language.
Organizational forms remain classroom and extracurricular work in a 1: 1 ratio. The most effective is to conduct classroom lessons in the form of a round table discussion with the identification and discussion of "difficult places" in the educational material. In extracurricular work, studying reading of the text, working out of its sound and different types of referencing are of great importance.
Methodical techniques and tools are aimed at the second stage of the intensification of verbal and cognitive activity while working on the material that introduces a specialty and its language.
The main means of learning becomes printed text. Since the educational texts of the second stage are intended for the student of reading, to fully assimilate the content and language methods and means of its expression, as well as to study the transition from written to oral speech, they should be small in volume, and their subject-conceptual and linguistic the content should consistently and logically reveal the relevant topic and prepare the transition to the next topic. We emphasize once again that the educational texts of the second stage refer to the type of educational texts addressed to the beginning specialist. Newspaper and magazine texts, due to their specificity, can be used in the second stage for a limited, strictly selective, and only as additional, after working through the topic (or topics).
The main methodical technique at the second stage is a detailed analysis of the text, which begins in the audience with a discussion of general subject-conceptual and language problems, continues as an individual work outside the audience, goes through various stages of identifying and removing difficulties, and ends with that the subject-conceptual and linguistic content of the text passes into the mental abilities of each student in the course of mental work, which he later uses at his own discretion. The current control monitors the average level of learning material and regulates this process in time. In the course of such speech-thinking activity, all four types of speech activity - speaking, reading, listening, writing - are developed and developed.
At the second stage, the success factor is not the amount of educational material and the pace of work with it, but the quality is the depth and mastery of the learning, the transformation of the educational material into “its own” for each student and the activity of its use by each member of the team in the intellectual community.
The second stage ends with an exam for the whole main course, which does not exclude, but rather, implies semester tests and exams during the second stage. At the intra-stage tests or exams, the quality level of mastering educational material is checked (see definition of quality above), and at the final exam the ability to actively master the foreign language of the specialty is examined in the context of the subject studied in the form of written speech (reading and written reviewing of a special text) and oral speech (statement of his thoughts on the topics covered). The specific forms of the exam are determined by the department of foreign languages, based on

the priority of certain types of foreign language speech and thought activities in a particular specialty.

The recommendations for the beginner stage can be summarized as follows:

• use existing textbooks, teaching aids, etc. mainly as a source of their preparation for studies;

• select not texts for the classes, but language means and methods necessary for disclosing the topic;

• try to highlight what needs explanation in the selected material, and don't be afraid to "waste time" on explanations;

• in classroom classes, do not discover your "homework" in the form of ready-made recipes, let the students themselves collectively look for what and how to say about the topic; remember that you "only" manage this work, knowing, but not showing your knowledge of the solution to their problems;

• do not seek to develop a theme to the end. Let there be a reserve for the future as a basis for returning to the topic, it is natural to repeat and develop it, and as you work on the topic, initiate the emergence of such motives that would cause interest in the next topic, a desire to move on to it;

• ask at home, firstly, such exercises that would force students to train in expressing their thoughts, that is, by performing which, they would solve a twofold task: what do I want to say (write) and how can I say (write) and take into account possible reactions to their work. Secondly, as far as possible, widely use for your homework an effective educational material, the learning effect of which is difficult to overestimate;

• be not only an organizer, but also an active participant in the students' brainstorming of educational material;

• to put one type of text as a basis for learning - the original text for primary education by specialty. Neither non-fiction nor journalistic texts on the subjects of the specialty can be used at this stage as educational materials, since they do not provide systematic knowledge of the specialty and contain additionally new and difficult language material lying outside the special language;

• since the assimilation of subject-conceptual content and foreign language means and ways of expressing it should occur simultaneously, the students' efforts should be directed, firstly, to the most accurate understanding of what is said in the text and how it is there it is said, and, secondly, on how it can be understood to say differently, in its own way, making various transformations from one educational text;

• in the course of and as a result of the work on the themes of the second stage, the sequence and scope of which are set by the requirements of primary education in the specialty, which is essentially basic and fundamental in its significance, introduce students to the specialty foreign language, consistently explaining and showing that language is a living and flexible means and method of forming and articulating the thoughts of specialists, if not considered only through the prism of a printed text, i.e.;

• to teach students the specialty foreign language as a means of obtaining systemic, consistent knowledge of the specialty and processing this knowledge into different

forms of foreign language presentation, which contributes to their learning, and all together expands or creates new opportunities in the field of both knowledge acquisition and communication.

The greatest difficulty for the teacher at the second stage of teaching a foreign language in a non-linguistic university is the need to systematize and teach educational material, both subject-conceptual and language, on the basis of the logical deployment of the subject or system of primary education in the specialty. The teacher has to leave a well-known area of broad general humanitarian knowledge if the university does not belong to the humanities in its profile, or, if the university is humanitarian, to focus on the specifics of a certain humanitarian specialty, on its elementary and fundamental basis.

The second difficulty for the teacher we see is that within the framework of this concept, working with text, studying its reading is not the goal, but only the starting position, after which the real work on the translation of special knowledge and special foreign language means and methods begins his expression in the intellectual property of each student and in the ability to express it "in his own way".

At the first stage it is very important to tear students away from the textbook, to show them the opportunity and the need to master a foreign language, based on their thoughts, their foreign language, oral and written, on the perception of someone else's speech from the ear.

At the second stage, if you succeed in laying at least the foundations of students' new intellectual property and awakening in them the desire to follow this path, showing that this is quite real, then consider that you have achieved a great deal of pedagogical success in teaching active foreign language skills to students of a non-language university .

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THE RISE OF MODERNISM IN ENGLISH LITERATURE: JAMES JOYCE AND VIRGINIA WOOLF

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Introduction

The early twentieth century witnessed a profound transformation in literature, art, and culture a period known as Modernism. This movement emerged as a response to the dramatic social, political, and technological changes that followed the Industrial Revolution and the devastation of World War I. Modernist writers rejected the traditional forms, moral certainties, and narrative structures of Victorian literature, seeking instead to represent the fragmented, uncertain, and complex nature of modern life. Their goal was to capture the inner workings of the human mind and the shifting perceptions of reality that characterized the new century. Two of the most important figures in English literary Modernism are James Joyce and Virginia Woolf. Both authors revolutionized fiction by experimenting with new narrative techniques such as stream of consciousness, interior monologue, and psychological realism. Their works reveal deep insights into the nature of human consciousness, time, memory, and identity. Joyce's Ulysses and A Portrait of the Artist as a Young Man explore the struggles of the modern individual to find meaning and purpose in a fragmented world, while Woolf's Mrs Dalloway and To the Lighthouse portray the fluid passage of time and the subtleties of inner emotion with lyrical precision.

The rise of Modernism marked not just a change in style but a new way of thinking about art and reality. It questioned the possibility of objective truth and emphasized the subjectivity of human experience. Joyce and Woolf, through their innovative artistry, challenged readers to see the world through multiple perspectives and to confront the chaos and beauty of modern existence. Their legacy continues to shape contemporary literature, influencing writers, philosophers, and thinkers across the globe.

Results and Discussion

The emergence of Modernism in English literature represents a fundamental shift in the way writers approached storytelling, language, and the human condition. Through the works of James Joyce and Virginia Woolf, the traditional linear narrative was replaced by a more fluid and psychological form of writing that mirrored the fragmented and uncertain reality of modern life. Their innovative styles not only challenged the conventions of Victorian realism but also introduced a new artistic vision grounded in subjectivity and introspection. James Joyce transformed the modern novel through his experimental use of language and structure. In Ulysses (1922), he employed the stream of consciousness technique to portray the

complexity of human thought, presenting the ordinary experiences of a single day as epic and profound. The novel's structure, based on Homer's Odyssey, juxtaposed myth and modernity, suggesting that everyday life carries the same depth and significance as ancient heroism. Joyce's A Portrait of the Artist as a Young Man explores the development of personal identity and artistic freedom, reflecting the Modernist quest for self-expression and independence from social norms. His linguistic experimentation, including interior monologue, symbolism, and wordplay, reshaped the possibilities of narrative art.

Virginia Woolf, on the other hand, focused on the fluidity of time, memory, and consciousness in her exploration of the human psyche. In Mrs Dalloway (1925), Woolf depicts a single day in the life of her protagonist, blending past and present through the shifting thoughts of multiple characters. Similarly, To the Lighthouse (1927) dissolves traditional plot and chronology, emphasizing the emotional and psychological realities that underlie human experience. Woolf's writing reveals her deep concern with the inner lives of individuals, particularly women, and her rejection of rigid social structures and patriarchal values. Her poetic style and use of interior monologue illustrate the Modernist effort to express the inexpressible the fleeting sensations and emotions that define human existence.

The works of Joyce and Woolf demonstrate that Modernism was not merely a stylistic movement but a philosophical revolution. It redefined the purpose of literature as a means of exploring consciousness and questioning established truths. Both writers reflected the disillusionment and alienation of the post-war world while searching for new forms of meaning in art and life. Their influence extended far beyond their time, shaping later literary movements such as postmodernism and psychological fiction. In sum, the results of their artistic innovations show that Modernism gave literature a new depth and complexity. By breaking with tradition, Joyce and Woolf opened the door to new ways of understanding human experience, transforming the novel into a medium for philosophical inquiry and emotional exploration.

Conclusion

The rise of Modernism in English literature marked a defining moment in the evolution of artistic and intellectual expression. Through the revolutionary works of James Joyce and Virginia Woolf, literature broke free from traditional narrative boundaries and ventured into the inner world of human consciousness. Their innovations in style and form especially the use of stream of consciousness, psychological realism, and fragmented narrative redefined what fiction could achieve. James Joyce's exploration of language and identity, and Virginia Woolf's focus on time, memory, and the fluidity of perception, revealed the complexity of human experience in the modern world. Both authors questioned conventional ideas of truth, morality, and structure, emphasizing instead the subjective nature of reality and the importance of individual perception. Their works reflect the uncertainty, disillusionment, and intellectual curiosity of the early twentieth century, offering readers a mirror to the complexities of modern existence.

Ultimately, the contributions of Joyce and Woolf transformed literature into a medium of introspection and philosophical depth. Their legacy continues to influence writers and thinkers worldwide, demonstrating that literature is not only a reflection of society but also a tool for understanding the deepest aspects of the human mind. Modernism, through their creativity, became a movement of liberation liberating thought, emotion, and expression from the constraints of tradition, and paving the way for the innovations of contemporary literature.

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THE VICTORIAN NOVEL: CHARLES DICKENS AND SOCIAL CRITICISM

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Introduction

The Victorian era (1837–1901) was a period of profound social, economic, and cultural transformation in Britain. Rapid industrialization, urban expansion, and the rise of capitalism brought both progress and hardship, creating sharp contrasts between wealth and poverty, privilege and suffering. The novel emerged as the most important literary form of the age, serving not only as a means of entertainment but also as a powerful instrument for moral reflection and social awareness. Among the many writers of the Victorian period, Charles Dickens stands out as one of the most influential voices of his time a novelist who combined artistic imagination with a deep concern for social justice. Charles Dickens (1812–1870) rose from humble beginnings to become a literary icon whose works vividly portray the struggles and hopes of nineteenth-century society. His novels reflect the realities of industrial England: the grim lives of the poor, the exploitation of laborers and children, and the hypocrisy of institutions such as the church, the law, and education. Yet,

Dickens's genius lies not only in his social observation but also in his ability to humanize these issues through compelling stories, memorable characters, and moral vision. His fiction bridges the gap between art and reform, exposing injustice while appealing to the reader's conscience and compassion.

The Victorian novel, especially through the works of Dickens, became a mirror of society both a critique and a moral guide. Dickens used humor, pathos, and satire to engage readers emotionally while encouraging them to reflect on their social responsibilities. His writing demonstrated that literature could influence public opinion and inspire change. By exploring the conditions of the poor, the corruption of power, and the struggle for dignity, Dickens transformed the novel into a tool of social conscience. This study aims to explore how Charles Dickens used the Victorian novel as a medium of social criticism. It examines his portrayal of class, poverty, and morality, as well as the ways in which his works contributed to social awareness and reform. Through this analysis, we can better understand Dickens's role not just as a storyteller, but as a moral reformer whose voice continues to resonate in contemporary debates about justice and humanity.

Results and Discussion

Charles Dickens's novels stand as a mirror reflecting the social, moral, and economic conditions of Victorian England. Through his vivid storytelling and realistic characterization, Dickens revealed the hidden struggles of the lower classes and gave voice to those marginalized by industrial society. His works, such as Oliver Twist, Hard Times, Bleak House, and David Copperfield, serve as both artistic masterpieces and instruments of social reform. Each novel exposes different dimensions of injustice and moral decay, while also offering hope through compassion, empathy, and human resilience. One of the most significant results of Dickens's literary work is the transformation of public consciousness. By portraying the lives of orphans, factory workers, and debtors, Dickens awakened a sense of moral responsibility among readers of all classes. For instance, Oliver Twist revealed the cruelty of workhouses and the exploitation of children, prompting widespread debate about the Poor Law system. Similarly, Hard Times criticized the dehumanizing effects of industrialization and the obsession with material gain over moral values. Through these narratives, Dickens not only entertained his audience but also encouraged social introspection and reform.

Another key outcome of Dickens's writing is his innovative use of realism and sentimentality to inspire empathy. His detailed depictions of London's streets, slums, and social institutions created a vivid panorama of Victorian life. He combined humor and irony with deep emotion, allowing readers to see both the absurdity and tragedy of human existence. This stylistic approach made his social criticism more accessible and persuasive, appealing to both the intellect and the heart. From a broader perspective, Dickens's influence extended beyond literature into politics and philanthropy. His works contributed to growing public pressure for reforms in education, labor conditions, and the treatment of the poor. While Dickens was not a radical political activist, his moral vision aligned with humanitarian ideals

that shaped Victorian reform movements. He demonstrated that literature could serve as a catalyst for social change a tool that informs, inspires

Conclusion

Charles Dickens remains one of the most influential figures in English and world literature, whose novels not only entertained readers but also transformed their understanding of social reality. Through his powerful narratives and memorable characters, Dickens exposed the harsh inequalities of Victorian society poverty, child labor, class injustice, and moral hypocrisy and urged his audience to confront them with empathy and responsibility. His works bridged the gap between art and activism, proving that literature could be a driving force for moral awareness and social reform. Dickens's unique ability to blend humor, emotion, and social commentary made his novels timeless reflections of human struggle and compassion. Even today, his insights into greed, injustice, and kindness continue to resonate in modern society, reminding us of the enduring need for empathy and justice. Ultimately, Charles Dickens used the art of storytelling as a tool to awaken the conscience of his readers and to advocate for a more humane and equitable world. His legacy stands as a testament to the power of literature to illuminate, inspire, and transform society.

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WILLIAM SHAKESPEARE AND HIS CONTRIBUTION TO WORLD LITERATURE

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Introduction

William Shakespeare, often referred to as the "Bard of Avon," is widely acknowledged as the greatest playwright and poet in the English language and one of the most influential figures in world literature. Born in Stratford-upon-Avon in 1564, Shakespeare's literary genius reshaped the foundations of drama, poetry, and

storytelling. His works consisting of 39 plays, 154 sonnets, and several narrative poems capture the essence of the human condition, exploring timeless themes such as love, ambition, power, betrayal, jealousy, fate, and morality. The Renaissance spirit of curiosity and intellectual awakening deeply influenced Shakespeare's writing. Living during a period of great cultural transformation in Elizabethan and early Jacobean England, he combined classical ideas with innovative language and emotional depth. His plays transcend the boundaries of time and culture because they speak to the universal aspects of human life the struggles, dreams, and emotions that remain relevant in every era. Shakespeare's contribution to literature goes far beyond the stage. He revolutionized the English language by coining new words, popularizing expressions, and demonstrating the beauty and flexibility of English as a literary medium. His works have inspired countless writers, artists, and thinkers across generations, shaping global artistic and intellectual traditions. From Europe to Asia, America to Africa, Shakespeare's influence is evident in literature, theater, film, philosophy, and even everyday speech.

This study aims to examine the scope and significance of Shakespeare's contributions to world literature, focusing on his artistic innovation, thematic universality, and enduring impact on culture and language. By analyzing his major works and their global reception, we can better understand how Shakespeare became not just a writer of his age but a timeless voice of humanity.

Results and Discussion

William Shakespeare's contribution to world literature is unparalleled in both depth and scope. His works have profoundly influenced not only the English literary tradition but also the cultural, linguistic, and artistic heritage of the entire world. Through his plays and poetry, Shakespeare redefined drama as a medium for exploring the human mind and emotions, blending poetic beauty with psychological realism. One of the key results of Shakespeare's literary genius is his mastery of characterization. His characters are not mere symbols or stereotypes; they are complex, multi-dimensional individuals who reflect the strengths and weaknesses of humanity. Figures such as Hamlet, Macbeth, Othello, King Lear, Romeo and Juliet, and Lady Macbeth illustrate his deep understanding of human psychology. Their struggles with love, ambition, jealousy, guilt, and destiny make them universally relatable, transcending cultural and historical boundaries. Another vital contribution lies in Shakespeare's use of language. He expanded the expressive range of English by inventing or popularizing hundreds of new words and phrases that are still in use today such as "break the ice," "heart of gold," and "wild-goose chase." His poetic imagination and mastery of iambic pentameter gave English drama a musical rhythm and emotional resonance that continue to inspire writers and poets around the world.

Shakespeare's themes are another reason for his global influence. His exploration of universal human experiences love and hatred, loyalty and betrayal, joy and sorrow, power and corruption allows his works to transcend time and place. In tragedies like Macbeth and Othello, he delves into moral conflict and ambition's destructive power; in comedies like A Midsummer Night's Dream and Twelfth Night, he celebrates the playfulness and folly of love; and in historical plays such as Henry V

and Richard III, he reflects on leadership, patriotism, and the complexity of political power. Furthermore, Shakespeare's impact on world culture is extraordinary. His plays have been translated into over 100 languages and adapted into thousands of stage and film productions worldwide. In countries as diverse as Japan, India, Russia, and Nigeria, local artists reinterpret his works through their own cultural lenses, proving the adaptability and universality of his ideas. Shakespeare's writing has also inspired countless composers, painters, philosophers, and filmmakers, from Goethe and Tolstoy to Verdi and Akira Kurosawa. Finally, Shakespeare's enduring influence lies in his moral and philosophical insight. He examined the contradictions of human nature good and evil, reason and passion, freedom and fate inviting readers to reflect on their own lives. His works encourage empathy, critical thinking, and self-awareness, which are essential qualities for any society. In discussion, it can be concluded that Shakespeare's contribution to world literature goes beyond artistic excellence. He provided humanity with a mirror to its soul portraying human experience in all its beauty and tragedy. His universal themes, linguistic innovations, and timeless wisdom ensure that his works remain relevant, powerful, and inspiring to this day.

Conclusion

William Shakespeare's literary legacy stands as a cornerstone of world literature and human civilization. His genius transcended the boundaries of time, culture, and geography, making him a universal writer whose insights into human nature remain as powerful today as they were four centuries ago. Through his plays and poetry, Shakespeare explored the deepest layers of emotion, morality, ambition, and destiny, offering readers and audiences timeless lessons about life and humanity. His ability to portray human experience with honesty and depth, while maintaining poetic beauty and dramatic intensity, is what makes his works eternal. The characters he created from Hamlet's philosophical melancholy to Lady Macbeth's ambition, from Romeo and Juliet's pure love to King Lear's tragic wisdom continue to resonate with readers across generations. They reflect not only the society of Elizabethan England but also the universal struggles of mankind. Shakespeare's influence extends far beyond literature. His ideas have shaped philosophy, psychology, art, and even modern film and theater. His words have entered everyday language, his characters have become cultural archetypes, and his themes continue to inspire moral and intellectual reflection.

In conclusion, William Shakespeare did not merely write plays he redefined what it means to be human. His works remain a living dialogue between past and present, reminding the world that literature is a powerful mirror of the soul and a bridge between all cultures. Shakespeare's enduring brilliance ensures that his voice will echo through time, continuing to enlighten, inspire, and unite people across the globe.

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OLD ENGLISH LITERATURE (500–1100)

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INTRODUCTION

The Old English period, stretching roughly from the 6th to the 11th century, marks the genesis of English literary culture. This era emerged after the migration of the Germanic tribes — Angles, Saxons, and Jutes — who settled in Britain and brought with them a strong oral poetic tradition. Their literature was not only a means of entertainment but also a reflection of their social structure, heroic ideals, and moral code. The early English people viewed life as a struggle against fate and nature, and this worldview became a central theme of their poetry and prose. Old English literature is characterized by its distinctive linguistic form, alliterative verse, and the use of kennings — metaphorical compound expressions that added depth and rhythm to poetry. The oral tradition was dominant, with poems memorized and performed by scops or bards in royal halls. With the spread of Christianity in the 7th century, new literary forms began to develop, blending pagan heroism with Christian values. Monasteries became centers of learning and writing, preserving both religious texts and earlier heroic legends. The most renowned work of this era, Beowulf, stands as a monumental epic that embodies the ideals of bravery, loyalty, and the inevitable conflict between good and evil. Alongside Beowulf, poems such as The Wanderer, The Seafarer, and religious prose by writers like Bede and Ælfric reveal a gradual shift from oral storytelling to written documentation. Thus, the Old English period laid the linguistic and thematic foundations for all later developments in English literature, shaping the moral and artistic consciousness of medieval England.

METHODS

This research applies a historical, analytical, and comparative approach to explore the origins, themes, and stylistic features of Old English literature. The study focuses on the period between 500 and 1100, examining both oral and written traditions that shaped the earliest phase of English literary history. The primary sources of analysis include epic poetry, religious writings, and prose chronicles, allowing for a comprehensive understanding of the cultural and linguistic context of Anglo-Saxon England. The historical method was employed to trace the social, religious, and political influences that molded literary production during this era. Special attention was given to the transition from pagan oral storytelling to Christian written literature, as this shift represents one of the most significant cultural transformations in early English society. Textual analysis was used to examine major literary works such as Beowulf, The Dream of the Rood, The Seafarer, and the writings of Bede and Ælfric, focusing on their themes of heroism, fate (wyrd), divine providence, and moral responsibility. A linguistic approach was also applied to study the features of Old English language — including its strong alliteration, kennings, and compound structures — which distinguished it from later Middle and Modern English forms. Comparative analysis between pagan and Christian texts helped to identify how literary motifs evolved under the influence of new religious and cultural ideologies. Finally, the research integrates insights from philology, history, and theology to interpret the deeper moral and philosophical dimensions of Old English literature, highlighting its enduring role in shaping the identity of English literary tradition.

RESULTS

The analysis of Old English literature reveals that the period between 500 and 1100 was the foundational era of English literary identity. The study demonstrates that Old English writings combined heroic traditions inherited from Germanic pagan culture with moral and spiritual elements introduced by Christianity. This fusion created a unique literary atmosphere where valor, loyalty, and fate coexisted with divine faith and ethical responsibility. The results show that literature in this era not only entertained but also educated, preserved cultural memory, and reinforced collective identity. A major finding of the research is the central role of oral tradition in shaping the style and themes of Old English works. Poetry such as Beowulf, The Wanderer, and The Seafarer was composed for oral recitation, which influenced the use of strong rhythm, repetition, and alliteration. These stylistic features made the poetry memorable and emotionally powerful. The scop, or poet, served as both historian and moral teacher, transmitting the values of courage, loyalty, and kinship through performance. Another key result concerns the religious transformation of English literature. After the Christianization of England, monasteries became centers of learning, where monks recorded both sacred and secular texts. Writers like Bede and Ælfric contributed significantly to the development of prose, producing theological and historical works that reflected the intellectual awakening of the time. Their writings introduced moral reflection and Christian symbolism into the literary tradition, replacing fatalistic paganism with faith-based moral order. The research also found that Old English literature played a critical role in preserving the linguistic heritage of the English nation. The consistent use of alliterative verse,

kennings, and compound metaphors gave the language a poetic depth and a distinctive national character. These linguistic innovations later influenced Middle English poetry and established stylistic foundations for future literary evolution.

DISCUSSION

The findings of this research indicate that Old English literature was more than a collection of early writings — it was a living reflection of the Anglo-Saxon worldview, moral values, and collective identity. The literature of this era portrays a people torn between two worlds: the pagan past rooted in heroism and loyalty, and the Christian future grounded in faith and salvation. This duality shaped nearly every aspect of Old English writing, from poetic structure to thematic focus. The result is a literature that simultaneously honors the warrior's courage and the monk's devotion, creating a distinctive synthesis of earthly struggle and spiritual reflection. One of the central themes emerging from the discussion is the concept of fate (wyrd). In pagan tradition, wyrd represented an unavoidable destiny that governed human life. However, with the spread of Christianity, this concept gradually transformed into divine providence — a belief that fate was not blind but guided by God's will. This tension between fatalism and faith defines many Old English works, especially Beowulf, where the hero's bravery is both an act of human will and submission to divine order. The coexistence of these ideas gives Old English literature its philosophical depth and emotional complexity. Another significant aspect of this discussion involves the function of poetry as moral and historical preservation. Poets (scops) were regarded not merely as entertainers but as keepers of memory who ensured the transmission of cultural wisdom. Their recitations preserved genealogies, historical victories, and moral lessons, uniting communities through shared stories. The oral nature of the literature also meant that each performance could adapt to audience and occasion, giving it a dynamic, living quality that written texts often lack. The Christianization of England fundamentally reshaped the tone and purpose of literary expression. Religious prose by figures such as Bede, Ælfric, and Wulfstan reflected the intellectual maturation of early medieval England. Their works introduced theological reasoning, ethical instruction, and scriptural interpretation into English prose, creating a written tradition that complemented the heroic poetry of earlier generations. Monasteries became not only centers of faith but also cultural hubs where classical learning, Latin scholarship, and English creativity converged. The discussion also highlights the stylistic innovations of Old English literature. The use of alliteration, kennings, and caesura (metrical pauses) produced a rhythmical and symbolic form of expression that mirrored the harmony between nature, language, and human emotion. These features were not merely ornamental but served to elevate ordinary experiences into timeless moral reflections. The linguistic artistry of Old English poetry helped establish English as a medium of profound literary potential, capable of conveying both spiritual truth and heroic grandeur.

CONCLUSION

The study of Old English literature reveals that the period between 500 and 1100 was the true beginning of English literary tradition and identity. It was during this

era that the foundations of English language, thought, and cultural expression were first established. The literature of this time reflects the soul of the Anglo-Saxon people — their heroism, moral strength, faith, and acceptance of fate. Through poetry and prose, they sought to understand the meaning of life, death, and divine justice in a world of constant struggle and transformation. Old English literature stands at the crossroads of two worlds: the heroic pagan past and the emerging Christian civilization. This combination produced a rich moral and philosophical synthesis that shaped the future of English writing. In works like Beowulf, the virtues of courage, honor, and loyalty coexist with Christian ideals of humility and salvation. The blending of these traditions gave English literature its unique depth and universality, making it both a record of historical experience and a reflection of eternal human concerns. The era also witnessed the crucial shift from oral to written culture, as monasteries became centers of learning and literary preservation. Figures such as Bede, Ælfric, and Wulfstan contributed to the intellectual life of England, ensuring that moral and spiritual knowledge was recorded for future generations. Their prose writings, alongside the great epics and elegies, established English as a language capable of profound expression — both sacred and secular.

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ONA TILI TA’LIMIDA PAREMIOLOGIK KOMPETENSIYASINI SHAKLLANTIRISHNING AHAMIYATI

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Bugungi kunda ta’lim jarayonida o‘quvchilarning kommunikativ salohiyatini yuksaltirish, ularni milliy madaniyat va til merosiga sodiq holda fikrlashga o‘rgatish eng dolzarb masalalardan biri hisoblanadi. Ayniqsa, ona tili fanini o‘qitishda xalq og‘zaki ijodi namunalaridan, xususan maqol, matal, ibora va hikmatli so‘zlardan foydalanish o‘quvchilar nutqini boyitish, tafakkurini o‘stirish va estetik didini shakllantirishda muhim o‘rin tutadi. Shu jihatdan paremiologik kompetensiyani shakllantirish masalasi o‘quvchilarda nafaqat tilni to‘g‘ri qo‘llash, balki xalq donoligini anglash, qadriyatlarni his etish va nutqiy muloqotda faol ishtirok etish ko‘nikmalarini rivojlantirishni nazarda tutadi.

Paremiologik kompetensiya – bu o‘quvchilarning xalq og‘zaki ijodining muhim qismini tashkil etuvchi maqol, matal, ibora, hikmatli so‘z va boshqa paremiologik birliklarni tushunish, tahlil qilish, kontekstda to‘g‘ri qo‘llash hamda ular orqali milliy, ma’naviy qadriyatlarni anglay olish qobiliyatidir.
Bu kompetensiya quyidagi tarkibiy qismlardan iborat:
1. Til kompetensiyasi – paremiologik birliklarni grammatik va stilistik jihatdan to‘g‘ri ishlatish, ularning morfologik shakllanishini anglash.
2. Kontekstual kompetensiya – maqol va iboralarni mazmun jihatidan mos kommunikativ vaziyatda qo‘llay olish malakasi.
3. Kognitiv kompetensiya – paremiologik birliklarning semantik qatlamini, ularning ramziy va assotsiativ ma’nolarini anglash.
4. Aksiosferik kompetensiya – maqollar va iboralar orqali xalqning axloqiy, ma’naviy, estetik qadriyatlarini his etish va ularni shaxsiy hayotiy tajriba bilan bog‘lash.
Paremiologik kompetensiyani shakllantirish jarayoni zamonaviy pedagogik yondashuvlar, xususan, kompetensiyaviy, faoliyatga yo‘naltirilgan, integrativ va konstruktivistik metodlar asosida tashkil etilishi zarur.
O‘quvchilarni o‘zbek adabiy tilining so‘z xazinasiga olib kirishi, ularning so‘z zaxirasini boyitishi, so‘z, maqol, ibora, tasviriy ifoda va hikmatli so‘zlardan to‘g‘ri, o‘rinli hamda nutq sharoitiga mos tarzda foydalanishga ko‘niktirmog‘i zarur. Shuningdek, 5–7-sinf ona tili darslarida o‘quvchilarda paremiologik kompetensiyasini shakllantirish hamda rivojlantirishda quyidagi vazifalar hal qilinishi muhimligini o‘qituvchi nazardan qochirmasligi zarur:
– o‘quvchilarda o‘z ona tillaridagi so‘zlarning, shuningdek maqol, ibora, tasviriy ifoda va hikmatli so‘zlar shakli va lug‘aviy ma’no qirralarini tushunish ehtiyojni paydo qilish;
– o‘quvchilarda o‘z nutqlarini tilda mavjud (biz iste’moliga ehtiyojmand bo‘lgan) maqol, ibora, tasviriy ifoda va hikmatli so‘zlar bilan muntazam boyitib borish ko‘nikmasini hosil qilish;
– o‘quvchilar nutqidagi nofaol maqol, ibora, tasviriy ifoda va hikmatli so‘zlarni faol maqol, ibora, tasviriy ifoda va hikmatli so‘zlarga aylantirish; ularning lug‘at zaxirasini yangi maqol, ibora, tasviriy ifoda va hikmatli so‘zlar bilan boyitish;
– o‘quvchilarda amaliy-stilistik malakalarni doimiy takomillashib borishiga erishish;
– o‘quvchilarni nimani, qayerda, kimga, qanday aytish mumkinligini (ya’ni nutq sharoitni inobatga olmoqni) aqlan his etishga, fahmlashga o‘rgatish;
– o‘quvchilarni ayni bir narsa, voqea-hodisa, tushuncha, xabar bayonini oddiy, badiiy, rasmiy, ilmiy, xalqbop uslublarda bayon qilishga o‘rgatish;
– o‘quvchilarda nutq sharoitiga mos ravishda so‘z, maqol, ibora, tasviriy ifoda va hikmatli so‘zlar tanlash malakalarini kengaytirish (tom ma’noda, “qopib gapirish”ga emas, “topib gapirish”ga, so‘zdan zargarona foydalanishga o‘rgatish);
– o‘quvchilar (tish shyotkasidan, yuz sochig‘idan yoki telefondan zaruratan qanday foydalansalar, ibora hamda paremiologik lug‘atlardan ham xuddi shunday

foydalanishga ehtiyoj sezsinlar) lug‘atlar bilan ishlash malakasiga ega bo‘lishlari juda zarur.

Xo‘sh, mazkur vazifalarni amalga oshirish uchun maktabda ona tili o‘quv predmeti o‘qituvchisi qanday amaliy-ta’limiy ishlar olib borishi kerak? Quyida keltiriladigan fikr-mulohazalarimiz shu savolning javobi bilan bog‘lanadi.

O‘quvchilar topshiriqni bajarish davomida o‘qituvchiga ba’zi so‘zlarning (masalan, Arastu, dabdabali...) muqobili xususida murojaat etishlari mumkin. Shunday paytlarda o‘qituvchi, masalan, Yevropa xalqlari Arastuni Aristotel deb atashlarini yoki ko‘chma ma’nodagi dabdabali so‘zining ma’nodoshlari sifatida lug‘atlarda balandparvoz, hashamdor, havoyi, quruq, jimjimador, bejama kabilar berilganligi, o‘quvchi ulardan aynan shu matnga mosini tanlab olishi zarurligini bildirib turishi mumkin.

1-topshiriq. Berilgan xalq maqollari tarkibidagi ostiga chizilgan so‘zlarni qavs ichidagilar bilan almashtirib o‘qing. Ularni nega almashtirib bo‘lmasligini tushuntiring.

1. Charaqlagan kun yaxshi, Ochiq chehra – <u>yuz</u> yaxshi. (aft, bet, bashara, turq, oraz, diydor, tal’at, ruxsor…)

2. <u>Yuzsiz</u> kishiga yuzlanma. (aft, bet, bashara, turq, oraz, diydor, tal’at, ruxsor…)

3. Tabassum–<u>yuzga</u> ko‘rk. (jilmayish, irshayish, iljayish, ishshayish, tirjayish...)

Tabiiyki, birinchi maqol tarkibidagi yuz so‘zini aft, bet, bashara, turq salbiy bo‘yoqli birliklar bilan almashtirib bo‘lmaydi yoki ikkinchi maqoldagi yuz asosini faqat bet muqobili bilan almashtirish o‘rinli.

Iboralar mavzusi ta’limi o‘quvchilar uchun hamisha qiziqarli va e’tibortalab mavzu bo‘lib qolaveradi. Iboralar tilimizda so‘zlar bilan teng baravar ishlatilaveradiki, bizlar ba’zan iborani qo‘shma so‘zdan yoki so‘z birikmasidan farqlamaymiz. O‘qituvchi o‘quvchilar nutqini iboralar bilan boyitish maqsadini ko‘zlagan darsda quyidagi kabi topshiriqlardan foydalanishi mumkin:

2-topshiriq. Ibora ifodalagan ma’no qatorini “Iboralar sandig‘idan”dan mosini tanlab to‘ldiring.

lapashang, ... bemehr,..... aralashmoq, ... xafa, ... xursand, ... tanti, ... ziqna, ... gapirmaslik, ...

“IBORALAR SANDIG‘I”DAN			
ammamning buzog‘i	burnini tiqmoq	ko‘ngli xira	bag‘ri tosh
fe’li keng	terisiga sig‘maydi	og‘zing qani desa, qulog‘ini ko‘rsatadi	dili xufton
boshi osmonda	diydasi qattiq	ko‘nli yorishmagan	og‘zi qulog‘ida
qovog‘i etagida	gapida turadigan	fe’li tor	qovog‘i soliq
burganing ko‘zini ko‘rgan	mum tishlamoq	lom-mim demaslik	qishda qor bermaydigan

3-topshiriq. Yuqoridagi iboralarni qatnashtirib (o‘zingiz bilgan asar qahramonlari xarakterini tavsiflovchi) gaplar tuzing.
Namuna*: Hoshimjonning bu qilgan ishidan og‘zi qulug‘iga yetgandi.*
4-topshiriq. Turli asarlardan olingan gaplarni o‘qing va gaplar tarkibidagi iboralar ifodalagan ma’noni izohlang.
Namuna*: U tashvishini birovga dasturxon qilib yoyadigan toifadan emas.* (T.Malik)
Shundoq odamni butun respublikaga do‘mbira qilish yaxshimas. (O‘.Hoshimov)
Shuningdek bir qator maqollarni davom ettiring, iboralar sandig‘ini to‘ldiring kabi topshiriqlar orqali o‘quvchilarni yanada xalqimning boy merosiga qiziqish uyg‘otishimiz va ulardan amaliy foydalanish ko‘nikmalarini rivojlantirishimiz mumkin.
Xulosa o‘rnida shuni aytish mumkinki, paremiologik birliklarni bilish ularning kelajakdagi faoliyatiga ham ta’sir ko‘rsatmay qolmaydi. Chunki qaysi kasb tanlashidan qat’iy nazar atrofdagi odamlar bilan o‘zaro muloqotga kirishadi, tilni yanada ravon va ifodali qo‘llash imkoniga ega bo‘ladilar, bu esa ularning umumiy kommunikativ va axloqiy salohiyatini yuksaltiradi. Ona tili ta’limida paremiologik kompetensiyani shakllantirish o‘quvchilarning nafaqat nutq madaniyatini, balki milliy tafakkurini, estetik dunyoqarashini va ijtimoiy moslashuvchanligini rivojlantirishda beqiyos ahamiyatga ega. Paremiologik birliklarni o‘zlashtirgan o‘quvchi til boyligidan oqilona foydalana oladi, muloqotda nozik ma’no va uslubiy farqlarni sezadi, o‘z fikrini ta’sirchan va ma’nodor ifoda etishga o‘rganadi.
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TIL – MILLATNING MA’NAVIY HAYOT OYNASI

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Til – har bir millatning borligini ko‘rsatadigan, uning tarixiy va madaniy taraqqiyotini belgilovchi muhim ijtimoiy hodisadir. U millat ruhining, o‘zligining va ma’naviy qiyofasining asosiy ko‘zgusidir. Buyuk ma’rifatparvar Abdulla

Avloniy ta’kidlaganidek, *“Har bir millatning dunyoda borligini ko‘rsatadigan oyinai hayoti – bu uning milliy tili va adabiyotidir”* (Avloniy, 1913).

O‘zbek tilining tarixiy va ma’naviy o‘rni

O‘zbek tili turkiy tillar oilasiga mansub bo‘lib, uning tarixi xalqimizning ko‘p asrlik orzu-intilishlari, dardu armonlari va zafarlarini o‘zida mujassam etadi. Ona tilimizning jozibasi va latofati ming yillik dostonlarimizda, maqom san’atida, baxshi va hofizlarimizning ijodida namoyon bo‘lib kelgan. Atoqli adib Abdulla Qodiriy o‘z asarlarida o‘zbek tilining boy imkoniyatlarini ta’kidlab, *“O‘zbek tili kambag‘al til emas, balki uni kambag‘al deyuvchilar nodondir”*, deya milliy g‘ururni ulug‘lagan (Qodiriy, 1926).

O‘zbek tilining huquqiy maqomi

O‘zbekiston Respublikasi Konstitutsiyasida o‘zbek tilining davlat tili sifatidagi maqomi huquqiy jihatdan mustahkamlangan. Mustaqillikdan keyin barcha davlat hujjatlari, matbuot va ta’lim tizimida o‘zbek tilidan foydalanish keng yo‘lga qo‘yildi. 1993-yil 2-sentabrda qabul qilingan *“Lotin yozuviga asoslangan o‘zbek alifbosini joriy etish to‘g‘risida”*gi qonun mamlakatimizning jahon kommunikatsiya tizimiga moslashuvi uchun keng imkoniyatlar yaratdi.

2019-yil 21-oktabrda esa Prezident Shavkat Mirziyoyev tashabbusi bilan “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to‘g‘risida”gi Farmon imzolandi. Ushbu hujjatga muvofiq, 21-oktabr sanasi “O‘zbek tili bayrami kuni” sifatida nishonlana boshlandi. Bu esa tilimizning siyosiy, huquqiy va ma’naviy hayotdagi mavqeini yuksaltirishda muhim qadam bo‘ldi.

Til va globallashuv muammolari

Bugungi kunda dunyo bo‘yicha 5600 dan ortiq til mavjud bo‘lib, ulardan atigi 200 tasi davlat tili sifatida e’tirof etilgan (UNESCO, 2022). O‘zbek tilining ana shu tillar qatorida bo‘lishi uning boy tarixiy ildizlari, sof tuzilishi va mukammal imkoniyatlarini yaqqol ko‘rsatib beradi. Hozirda dunyo bo‘yicha 50 millionga yaqin inson o‘zbek tilida so‘zlashmoqda. Bu esa tilimizning hayotiy kuchga ega ekanini, uning xalqaro miqyosda ham o‘rganilayotganini isbotlaydi. Masalan, AQSh, Buyuk Britaniya, Turkiya, Rossiya va Xitoy kabi mamlakatlarda o‘zbek tili universitetlarda mustaqil fan sifatida o‘qitilmoqda.

Shunga qaramay, globallashuv jarayonida xorijiy tillarga haddan tashqari qiziqish, o‘zbek tilining ijtimoiy-madaniy muhitda to‘laqonli qo‘llanmasligiga sabab bo‘lmoqda. Ko‘cha va savdo markazlarida, turli xizmat ko‘rsatish maskanlarida xorijiy nomlarning ustunligi milliy o‘zligimizni zaiflashtiruvchi omillardan biridir. Zero, til – milliy o‘zlikning asosiy belgisi bo‘lib, uning sofligi va mavqei jamiyatning madaniy mustaqilligini ifodalaydi.

Is’hoqxon Ibratning mashhur fikri bugungi kunda ham dolzarbligini yo‘qotmagan: *“Yoshlar boshqa tillarni albatta o‘rganishlari zarur, biroq avvalo o‘z ona tilini ko‘zlariga to‘tiyo qilib, ehtirom ko‘rsatishlari lozim”* (Ibrat, 1907). Demak, xorijiy tillarni bilish – taraqqiyot talabidir, ammo o‘z ona tilini bilmaslik – milliy ma’naviyatdan uzoqlashishdir.

Globallashuv sharoitida o‘zbek tilining mavqeini mustahkamlash uchun ikki yo‘nalishda ish olib borish zarur: birinchidan, davlat siyosati darajasida o‘zbek

tilining qo‘llanish doirasini kengaytirish; ikkinchidan, jamiyat ongida ona tiliga hurmat va ehtiromni kuchaytirish. Shundagina global jarayonlarda milliy tilimizni yo‘qotmasdan, balki uni jahon ilm-fani va madaniyati bilan uyg‘un holda rivojlantirish mumkin bo‘ladi.

So‘zlovchilar soni va keng tarqalishi

“Tashkent Times” ma’lumotiga ko‘ra, bugungi kunda dunyo bo‘yicha o‘zbek tilida so‘zlashuvchilar soni 60 milliondan oshgan. (Tashkent Times Mail)

O‘zbek tili xorijiy mamlakatlarda 50 dan ortiq oliy ta’lim muassasalarida o‘qitilmoqda. (Tashkent Times Mail)

Diasporadagi o‘zbeklar va tilning saqlanishi

Afg‘oniston, Tojikiston, Qirg‘iziston, Qozog‘iston va Turkmanistonda ham o‘zbek tilida so‘zlashuvchilar mavjud. Masalan, Afg‘onistonda 2,9–3,2 million, Tojikistonda 1,3–2 million, Qirg‘izistonda 1,2 million va Qozog‘istonda 800 ming atrofida o‘zbek tilida so‘zlashuvchilar borligi qayd etilgan. (Qalampir.uz)

Shu bilan birga, diaspora jamiyatlarida o‘zbek tilida media, ta’lim, madaniy faoliyatlarni yaratish hali keng emasligi qayd etilmoqda. (Qalampir.uz)

Oliy ta’lim muassasalarida hamkorlik va imkoniyatlar

O‘zbekiston Davlat Jahon Tillari Universiteti (UzSWLU) 61 ta xorijiy universitet bilan hamkorlik qilmoqda. (talimtelekanali.uz)

Shu kabi universitetlarda talabalarga ona tilida o‘qitish va o‘zbek filologiyasi, adabiyoti bo‘yicha kurslar mavjud. Masalan, Istiqlol universitetlari yoki filologiya fakultetlari. (IUSI.Uz)

Til resurslari va texnologiyalar

“Southern Uzbek” (Afg‘onistondagi janubiy o‘zbek lahjasi) uchun mashina tarjimasi, lug‘atlar, parallel matnlar kabi resurslar yaratilmoqda (NLP, natural language processing sohasida). (arXiv)

O‘zbek tili uchun ovozli ma’lumotlar (speech corpus) ishlab chiqilgan, so‘nggi hali endi keng qo‘llanilmoqda. (arXiv)

Takliflar – Globallashuv Muammolarini Yengillashtirish uchun

Xalqaro universitetlarda o‘zbek tili va adabiyoti fakultetlarini kengroq tashkil etish, stipendiyalar ajratish.

Diasporadagi o‘zbekistonlik yoshlar uchun onlayn kurslar, media va ta’lim resurslarini rivojlantirish.

Til va texnologiya integratsiyasi – zamonaviy til texnologiyalaridan foydalanib, til resurslarini raqamlashtirish, NLP loyihalariga jalb qilish.

Jamiyatda tilga hurmatni oshirish: ko‘chalarda, binolarda, savdo markazlarida): O‘zbek tilidagi nomlar, yozuvlar va belgilarning ko‘proq ishlatilishi.

Xulosa

O‘zbek tili – milliy o‘zlik va ma’naviyatimizning ajralmas qismi, millat ruhini ifodalovchi eng muhim boylikdir. Uni rivojlantirish, asrab-avaylash va yosh avlod ongiga singdirish davlat siyosatining ustuvor yo‘nalishlaridan biridir. Prezident Shavkat Mirziyoyevning *“Milliy o‘zligimiz timsoli, ma’naviyatimiz asosi bo‘lgan ona tilimizga e’tibor yanada kuchaytiriladi”* degan da’vatlari tilimizning kelajak istiqboli porloq ekanini ko‘rsatmoqda. Demak, o‘zbek tilini chuqur o‘rganish, uni

ilmiy va ijtimoiy hayotning barcha jabhalarida faol qo‘llash har bir fuqaroning ma’naviy burchidir.

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XORIJIY TIL(LAR) TA’LIMIDA NUTQ MADANIYATI MASALALARI

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Zamonaviy ta’limda fanlarni integratsiyalashtirish yangi pedagogik yechimlarni faol izlash, talabalarga samarali va asosli ta’sir ko‘rsatish uchun pedagogik xodimlarning ijodiy salohiyatini rivojlantirish yo‘nalishlaridan biridir. Ta’limda fanlararo integratsiya talabalarning bilimlarni bir-biriga ulangan, aloqador holda boshqa fan va sohalarni o‘rganish barobarida umuminsoniy qadriyatlar majmuini egallashni ham ta’minlaydi.

Talabalar o‘quv materiallari tub mohiyatini, tabiat va jamiyat taraqqiyoti qonunlarini ilmiy asosda atroflicha, chuqur tushunib oladilar. Ingliz tili (boshqa chet tillar)ni o‘rganishda o‘qitiladigan barcha mavzular turli fanlar, sohalar bilan bog‘liq holda til hodisalarni o‘rganishga asoslangan. Ya’ni turli mavzudagi matnlar tavsiya etiladi. Til o‘rganish jarayonida til faniga aloqador bo‘lmagan fan yoki sohalarga oid (matnlardagi) ma’lumotlar ijtimoiy hayotda zarur bo‘lgan tushunchalar bilimlar majmuidan iborat bo‘lgani bois, fanlar yoki sohalararo integratsiya jarayoni hosil bo‘ladi.

Ta’limdagi integratsiya – bu shaxsini rivojlantirish va o‘z-o‘zini rivojlantirishga qaratilgan dunyoning yaxlit ko‘rinishini shakllantirish uchun ma’lum bir ta’lim tizimi doirasida tarkibning tarkibiy qismlari o‘rtasida aloqalarni o‘rnatish jarayonidir. Integratsiya (lot. integratio - tiklash, qaytadan boshlash, to‘ldirish) 1.Ayrim qismlarning, elementlarning bog‘liqlik holatini, ularni qo‘shib

birlashtirishni ifodalovchi tushuncha. 2. Fanlarning yaqinlashishi va o‘zaro bog‘lanish jarayoni.[26]

Bilish tafakkur va til orqali amalga oshiriladi. Tafakkurning moddiylashuvi nutq vositasida amalga oshiriladi. Nutq vaziyati uchun mos til birliklarni (leksik, grammatik vositalarni) to‘g‘ri tanlay olish kerak. Til ta’limi oldida turgan murakkab talab – talabalarning nutq madaniyatini rivojlantirish. Nutq madaniayti kundalik (erkin) muloqotni ham, turli vaziyatlarda qanday so‘zlashish jarayonlarini ham o‘z ichiga oladi. Har bir dars nutq madaniyatini rivojlantirishga qaratilgan bo‘lishi kerak. Buning uchun dars jarayonlarida (boshlashdan oldin) hikmatli so‘zlar, maqollar, she’rlar (band, hattoki bir misra ham bo‘lishi mumkin) yoki badiiy asarlardan gaplar, qisqa parchalar, o‘rni bilan hajviya (Chunki kulgi ostiga olingan voqea-hodisalar zamirida ibrat turadi.) foydalanish o‘quvchining til faniga oid bilimlarini mustahkamlashga, ta’lim bilan birga tarbiya olishga, asosiysi, tafakkurini rivojlantirishga xizmat qiladi.

Grammatik bilimlar va til me’yorlarini yaxshi o‘zlashtirish fikrni to‘g‘ri aniq, ravon ifodalash imkonini beradi va bu nutq madaniyati va uslubiyatning takomillashuviga asos bo‘ladi.

Har bir kishining tarbiyasi, ma’naviyati, savodxonligi uning so‘zi, nutqi bilan ham o‘lchanadi. Nutq orqali insonning ichki dunyosi, odamgarchiligi, rostgo‘yligi kabi fazilatlari, umuman olganda, madaniyati namoyon bo‘ladi.

O‘g‘zaki va yozma nutq bir-biri bilan aloqdor bo‘lsa-da, o‘ziga xos tomonlari ham bor. Og‘zaki nutq talaffuz qilininadi va eshitiladi. Bunda inson fikrini bayon etishda ohang, pauza va turli noverbal vositalardan foydalanadi. Bu vositalardan o‘rni bilan to‘g‘ri foydalanish malakasini talabalarda shakllanishi kerak.

Yozma nutqda savodxonlik talab etiladi. Kishi fikrlarini yozma bayon etganda ko‘ruv va eshituv organlari orqali o‘zgalarning axborotini qabul qilib, o‘zining munosabatini ham bildiradi. Yozma nutqning afzalligi shundaki, ifodalanayotgan voqea-hodisa, tushuncha kabilarni so‘z bilan bayon qilayotganda, agar biror so‘z, ibora yoki qo‘shimcha noto‘g‘ri qo‘llanilgan bo‘lsa, ularni boshqa ma’qul varianti bilan almashtirilishi mumkin. Ammo og‘zaki nutqda bunday imkoniyat bo‘lmaydi, shuning uchun aytiladigan fikrni har tomonlama o‘ylab keyin bayon etish kerak.

To‘g‘ri talaffuz – orfoepiyaga doir malakasini o‘stirishda grammatikaning roli katta. Shuning uchun til o‘rganish darslarida grammatik qoidalar nutq o‘stirish bilan bog‘lab o‘rganiladi. Sintaksisga oid bilimlar o‘rganish boshlanishi nutq o‘stirish malakalarining rivojlanishi uchun asos vazifasini o‘taydi. So‘z birikmasi va gap ohangi, gapning tugallangan ohang bilan aytilishi, mantiqiy(logik) urg‘u, ikkinchi darajali bo‘laklarning o‘zi birikayotgan bosh bo‘laklar bilan birga aytilish ohangi, intonatsiya, pauzaga roiya qilib o‘qishni o‘rgatib borish kerak.

Til o‘rganish darslarida talabalarga fonetik uslubiyat singdirib borilsa, og‘zaki nutqdagi yoki matnlardagi so‘z urg‘usi, sintagma urg‘usini, pauzani to‘g‘ri qo‘yib o‘qish uqish, anglashda samaradorlikni oshiradi. Darsda tavsiya etiladigan video, audiomatnlardan, ijtimoiy tarmoqlardan olinadigan axborot va boshqa matnlardan

[26] O‘zbek tilining izohli lug‘ati. 2-jild. O ‘zME. T. 2007.2. 16-b.

foydalanish til o‘rganish bilan birga nutq madaniyati ko‘nikmasini rivojlantirishga samarali ta’sir etadi. Matnlar mazmunidan kelib chiqqan holda fanlar, sohalararo integratsiya o‘rganilayotgan til materiallarini amalda qo‘llash ko‘nikma va malakalarni shakllantiradi.

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THE ROLE OF TRANSLATION IN PROMOTING THE UZBEK LANGUAGE AND CULTURE

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Introduction

Language serves as a mirror reflecting a country's history, values, and identity in addition to being a means of communication. Through translation, countries can share their linguistic and cultural diversity with the rest of the world, allowing this mirror to transcend national boundaries. Translation is essential to promoting the Uzbek language and culture abroad in Uzbekistan, where language and national revival are closely related. The decree of the President of the Republic of Uzbekistan (October 20, 2020) on the “Concept of the Development of the Uzbek Language and Improvement of Language Policy for 2020-2030” emphasize the importance of popularizing the Uzbek language and supporting professional translation activities [1]. Therefore, for the nation to integrate into the international community, it is essential to comprehend translation as a tool for linguistic development and cultural diplomacy.

By bringing the Uzbek people's literary, artistic, folkloric, and contemporary works to a global audience, translation acts as a tool of cultural diplomacy. The translations of well-known Uzbek authors like Chulpon, Abdulla Qodiriy, and Alisher Navoi allow readers around the world to understand the philosophical and moral aspects of Uzbek culture. The visibility of national identity is further increased by translating modern writers into international languages. Additionally, international cultural

initiatives and book fairs that translate and present Uzbek literature enhance cross-cultural understanding and advance a favorable global perception of Uzbekistan [2]. Translation enriches both the source and target languages. Linguists enhance terminology systems, modernize the language, and increase vocabulary by translating scientific, legal, and technological texts into Uzbek. Additionally, translating Uzbek texts into other languages offers a forum for linguistic innovation and comparison. For example, new bilingual dictionaries, glossaries, and online translation tools have been developed as a result of English-Uzbek translation efforts, increasing the Uzbek language's accessibility on a global scale [3]. As such, translation serves as a reciprocal process that upholds national linguistic identity while also promoting its modernization.

Despite progress, translators face several challenges when translating Uzbek texts into foreign languages. Many cultural concepts, idioms, and proverbs have no direct equivalents. Words like mahalla, barkamol avlod, and navro‘z carry deep cultural meanings that require contextual explanation rather than literal translation. Moreover, Uzbek has stylistic features—such as honorific forms and poetic metaphors—that may be lost or misinterpreted in translation. Overcoming these issues demands a high level of cultural competence and creativity. Training professional translators with strong linguistic and cultural awareness is therefore essential to maintain authenticity and accuracy in cross-cultural communication [4].

Translation techniques have been transformed by digitalization. More worldwide accessibility is now possible thanks to the addition of the Uzbek language to machine translation tools like Google Translate, DeepL, and AI-assisted programs. However, stylistic depth and cultural subtleties cannot be fully captured by automated translation. Human translators are therefore still essential, particularly for literary and cultural materials. Enhancing the quality of Uzbek language representation online requires cooperation between translators, programmers, and linguists. Additionally, building digital repositories of Uzbek literature, movies with subtitles, and bilingual corpora can be beneficial for language learners and scholars worldwide [5].

Several tactics can be used to improve the Uzbek language's standing in the international linguistic landscape:

Endorsing government-sponsored translation initiatives that advance Uzbek literature and culture overseas.

Forming global alliances with publishing houses and cultural organizations.

- Training translators with expertise in audiovisual, technical, and literary translation.

Establishing online resources for translated content that is publicly accessible.

Promoting multilingual communication and translation studies among young scholars and students.

Conclusion

One of the most effective tools for fostering intercultural understanding and national identity is translation. It gives Uzbekistan a chance to showcase its language and culture to the world, encouraging international understanding and communication.

Uzbekistan can guarantee that the Uzbek language keeps evolving dynamically while maintaining its distinct national identity by making investments in translation education, technology, and international collaboration. As a result, translation actually serves as a link between the international community and the country's past, present, and future.

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THE RELATIONSHIP BETWEEN THE UZBEK LANGUAGE AND OTHER LANGUAGES

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Introduction

Language is one of the most important parts of human life. It connects people, helps them express their thoughts and feelings, and builds bridges between cultures. Every nation has its own language, and that language reflects its traditions, mentality, and worldview. The Uzbek language is the national and state language of Uzbekistan, and it has a very long and rich history.For many centuries, the Uzbek language has developed under the influence of other languages and cultures. The main reason for this is that Uzbekistan is located in Central Asia, a region where many civilizations met. Trade routes like the Great Silk Road connected East and West, allowing people to exchange not only goods but also words, ideas, and traditions.In this article, we will look at how the Uzbek language has changed and developed through time. We will see how Arabic, Persian, Russian, and English have influenced Uzbek, and how Uzbek has kept its own unique character despite these influences.

The Uzbek language belongs to the Turkic language family. This group includes languages such as Turkish, Kazakh, Kyrgyz, Turkmen, and Uyghur. All of them share some common features in grammar, vocabulary, and pronunciation.

The history of the Uzbek language can be divided into several stages. The earliest form of the language was Old Turkic, which was used in Central Asia more than a thousand years ago. Later, during the 14th–15th centuries, the Chagatai language appeared. It became the literary language of many Central Asian peoples, including Uzbeks. The great poet Alisher Navoi wrote his famous works in Chagatai Turkic, and his writings helped to form the basis of modern Uzbek.Over time, Uzbek evolved from Chagatai and became more independent. Today, it is spoken by more than 35 million people, mainly in Uzbekistan, but also in neighboring countries such as Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Afghanistan.

Arabic and Persian had a very strong influence on Uzbek during the Middle Ages. After Islam came to Central Asia in the 8th century, Arabic became the language of religion, science, and philosophy. Many Arabic words entered Uzbek through religious books and education.For example, words like *ilm* (knowledge), *madaniyat* (culture), *kitob* (book), and *ma'naviyat* (spirituality) are of Arabic origin. These words are still widely used in modern Uzbek.Persian (Farsi) also had a great effect on Uzbek, especially in literature and everyday speech. Persian was the language of poetry and administration in many Central Asian states. Words such as *dunyo* (world), *sabzi* (vegetable), *bahor* (spring), and *osh* (pilaf) came from Persian.Because of this long relationship, Uzbek speakers can easily understand some Persian words, and vice versa. The mixing of these languages created a rich and colorful vocabulary.

In the 19th century, Central Asia became part of the Russian Empire, and later the Soviet Union. During this time, the Russian language became very important in all areas of life — education, science, politics, and technology.Many Russian words were borrowed into Uzbek, especially in technical and scientific fields. Examples include *samolyot* (airplane), *vagon* (wagon), *traktor* (tractor), *gazeta* (newspaper), and *kompyuter* (computer).Russian also influenced Uzbek grammar and pronunciation a little bit. For example, some sentence structures in modern Uzbek are similar to Russian patterns. During the Soviet period, Russian was the main language of higher education, and many Uzbeks became bilingual.Even today, many people in Uzbekistan can speak Russian fluently. It is still used in business, media, and international communication.

In the 21st century, the English language has become the most important global language. Because of globalization, the internet, and international education, English words are now used everywhere — including in Uzbek.

Many new English words have entered Uzbek through technology, business, and culture. For example: *internet*, *marketing*, *manager*, *design*, *hotel*, and *mobile*. These words are often used in their original form.Young people in Uzbekistan are especially interested in learning English. The government also pays great attention to English teaching in schools and universities. Knowing English helps people get good jobs and communicate with people around the world.Thus, English is now the newest influence on the Uzbek language, showing that languages continue to evolve and adapt in the modern world.

The Uzbek language belongs to the Karluk branch of the Turkic language family. This means it is closely related to Uyghur and has similarities with Kazakh, Kyrgyz, and Turkmen.For example, the word *suv* (water) in Uzbek is *su* in Turkish and *suu* in Kyrgyz. The word *bola* (child) is the same in many Turkic languages. This shows how close these languages are to each other.Uzbek shares many grammatical features with other Turkic languages, such as vowel harmony, agglutination (adding suffixes to form words), and the absence of gender. Because of this, people who speak one Turkic language can often understand the basics of another without much difficulty.The Turkic language family is one of the oldest and richest language families in the world, and Uzbek plays a very important role in preserving its heritage.

Language and culture are always connected. The Uzbek language carries not only words but also traditions, beliefs, and values. Through the influence of Islam, many Arabic words entered Uzbek religious life. Through Persian literature, Uzbek poetry and proverbs became more expressive and emotional.The works of Alisher Navoi, Babur, and other great Uzbek writers are perfect examples of how different languages and cultures came together to create something new and beautiful. Their writings combined Turkic, Persian, and Arabic elements, making the Uzbek language more powerful and poetic.

After Uzbekistan became independent in 1991, the government started to pay more attention to the Uzbek language. The law on the state language was adopted, and Uzbek was declared the official language of the country.A big change was also made in the writing system. In the Soviet period, Uzbek used the Cyrillic alphabet, but now it uses the Latin alphabet. This helps Uzbekistan to connect more easily with the rest of the world.Many scientific works and dictionaries are being published, and Uzbek linguists are studying how the language is developing in the modern world. At the same time, other languages — especially English — are taught in schools, which helps young people become multilingual.

Every language faces challenges in the modern world. The main challenge for Uzbek today is to protect its purity while also accepting useful new words from other languages. Some people worry that too many foreign words may damage the language, but others believe that borrowing is a natural part of language growth.The best way is to find balance — to keep the national identity and traditions, but also to be open to the modern world. Uzbek has shown that it can do both. It continues to grow and change, but it remains a strong symbol of the Uzbek nation.

To conclude, the Uzbek language has always lived in close contact with other languages. Arabic and Persian gave it beauty and richness; Russian gave it modern scientific vocabulary; English is now giving it an international spirit.Despite all these influences, Uzbek has kept its originality, structure, and national identity. It remains one of the main cultural treasures of the Uzbek people. The relationship between Uzbek and other languages shows that communication and cooperation can make languages — and people — stronger.

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HISTORY OF ENGLISH LINGUISTICS

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Introduction:

English linguistics is the scientific study of the English language, its structure, history, and development. Understanding the history of English linguistics helps us see how the language has evolved over centuries and how scholars have analyzed it. From Old English spoken by the Anglo-Saxons to Modern English studied with advanced linguistic methods, the language has undergone significant changes. This field also explores the influences of other languages, literary works, and social changes on English. The study of English linguistics provides valuable insights into both the language itself and the cultural history of English-speaking communities.

The history of English linguistics is a fascinating journey that traces the development of the English language from its earliest forms to the present day. Studying this history allows us to understand how English has changed over time, influenced by social, cultural, and political factors. Old English, spoken by the Anglo-Saxons, laid the foundation for the language, while Middle English reflected the impact of Norman French and other external influences. Early Modern English saw the standardization of grammar, vocabulary, and spelling, influenced by literature and the invention of the printing press. Modern English linguistics studies the language scientifically, using methods from phonetics, syntax, semantics, and modern theories like generative grammar. By exploring the history of English linguistics, we gain insight into the evolution of the language and the work of scholars who contributed to its understanding.

Results and discussion:

Old English (5th–11th centuries)

Old English was spoken by the Anglo-Saxons in early medieval England. It had a complex system of grammar and vocabulary, influenced by Germanic languages. Written texts such as Beowulf provide evidence of its structure and usage.

Middle English (12th–15th centuries)

After the Norman Conquest in 1066, French significantly influenced English. Middle English shows changes in grammar, vocabulary, and pronunciation. Works of writers like Geoffrey Chaucer reflect this period and help linguists study language evolution.

Early Modern English (15th–17th centuries)

This period saw the standardization of grammar, spelling, and vocabulary. The invention of the printing press played a crucial role in spreading written English. Literary figures like William Shakespeare contributed to the development of the language.

Modern English (18th century–present)

Modern English linguistics studies the language scientifically. Scholars analyze phonetics, syntax, semantics, and pragmatics. Modern theories, such as Noam Chomsky's generative grammar, have transformed our understanding of English structure. English has also been influenced by global communication, technology, and cultural exchange.

Key Contributions of Linguists

Many linguists have studied English over the centuries. Samuel Johnson's dictionary, the works of grammarians, and contemporary linguistic research have all helped standardize and analyze the language.

Conclusion

The history of English linguistics demonstrates how the English language has continuously evolved over more than a thousand years. Starting from Old English spoken by the Anglo-Saxons, through Middle English influenced by Norman French, to Early Modern English shaped by printing and literature, and finally to Modern English studied scientifically, the language has experienced major transformations in grammar, vocabulary, pronunciation, and usage. Social, cultural, and political factors, as well as contact with other languages, have played a significant role in this evolution. Linguists, lexicographers, and scholars have contributed greatly by analyzing, documenting, and standardizing the language, making it accessible for education and communication. Understanding the history of English linguistics not only deepens our knowledge of the language itself but also provides insights into the history, culture, and society of English-speaking communities, highlighting the dynamic relationship between language and human development.

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THE ROLE OF ENGLISH AS A GLOBAL LANGUAGE

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Introduction

In the modern world, English has become the most important and influential language. It is spoken by millions of people as a first, second, or foreign language. Today, English is used in almost every sphere of life — in education, business, science, culture, and communication. It serves as a common means of understanding between people of different nations and cultures.

The spread of English began during the period of British colonization and continued with the rise of the United States as a global power. Nowadays, English is the official or second language in many countries, and it is also the main language of the Internet, international organizations, and global media.

Learning English gives people the opportunity to study abroad, build international careers, and access information from around the world. Therefore, English is not only a language of communication but also a key to global cooperation, cultural exchange, and progress.

English today serves as the most significant means of global communication. It connects people from different backgrounds, nationalities, and cultures, making the exchange of knowledge and ideas easier than ever before. One of the main reasons for its dominance is the wide use of English in international institutions, mass media, science, and technology. Organizations such as the United Nations, European Union, and World Health Organization conduct their work mainly in English, which allows representatives from various countries to understand each other and collaborate effectively.

Results and discussion

In the field of education, English plays a vital role. It is the main language of instruction at many prestigious universities, such as Oxford, Harvard, and Cambridge. A large majority of scientific publications, academic journals, and online learning resources are written in English. Therefore, students and researchers who know English have access to a much wider range of knowledge and

opportunities. This fact makes English a “key to the world of science and innovation.”

English is also the language of business and international trade. Multinational companies like Google, Microsoft, and Coca-Cola use English as their official working language. Business meetings, contracts, and correspondence are often conducted in English, regardless of where the companies are located. For this reason, many professionals around the world learn English to build successful international careers and participate in the global economy.

Furthermore, English has a strong influence on culture and media. The world’s most popular movies, songs, books, and social media content are produced in English. As a result, people from different countries consume the same cultural products and share similar ideas and trends. This cultural connection contributes to the formation of a more unified global society.The technological revolution has also reinforced the global position of English. Most computer programs, websites, and mobile applications are created in English. The majority of online content — from educational materials to entertainment — is available in English first. This makes it not only a language of communication but also a vital part of the digital age.

Conclusion

In conclusion, English has become the main global language that connects people all over the world. It is widely used in education, business, science, and culture. Knowing English gives people more chances to study abroad, build successful careers, and communicate easily with people from different countries.

In my opinion, learning English is very important in today’s world. It helps us not only to understand foreign cultures but also to share our own traditions and values with others. I believe that English is a bridge between nations — it brings people closer and helps them cooperate for a better future.

However, I also think that while learning English, we should not forget our native language. Every language represents the soul of a nation. That is why it is necessary to respect and preserve our mother tongue while using English as a tool for international communication.

Thus, English is not only a language of success but also a means of global understanding, friendship, and cultural exchange.

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ТРУДНОСТИ ПЕРЕВОДА СУБСТАНТИВНЫХ СЛОВОСОЧЕТАНИЙ С РУССКОГО ЯЗЫКА НА УЗБЕКСКИЙ

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Современная лингвистика и переводоведение уделяют значительное внимание проблемам межъязыковой коммуникации, среди которых особое место занимает перевод словосочетаний. Словосочетание как минимальная синтаксическая единица играет ключевую роль в построении текста, выражении мыслей и передаче семантических связей между словами. Точность и адекватность перевода словосочетаний во многом определяют качество перевода текста в целом.

Русский и узбекский языки принадлежат к разным типологическим системам: русский язык относится к флективным, тогда как узбекский – к агглютинативным. Эти различия оказывают существенное влияние на способы построения словосочетаний и их функционирование в речи. В результате перевод с русского языка на узбекский сопровождается рядом трудностей, связанных с несоответствием грамматических форм, различием в порядке слов, а также несовпадением лексико-семантических и стилистических особенностей. Кроме того, особую сложность представляет перевод устойчивых словосочетаний и фразеологических единиц, которые имеют национально-культурную специфику и часто не имеют прямых эквивалентов в узбекском языке. Это требует от переводчика применения различных стратегий и трансформаций для сохранения как смысла, так и стилистической окраски исходного текста.

В лингвистике словосочетание рассматривается как синтаксическая единица, объединяющая два или более самостоятельных слова на основе подчинительной связи. По определению В.В. Виноградова, словосочетание представляет собой «структурно организованное объединение слов, выражающее сложное понятие и обладающее относительной самостоятельностью» [Виноградов, 1972]. В узбекском языкознании аналогичное определение встречается у Ш.Рахматуллаева, который указывает, что «so‘z birikmasi nutqda grammatik va ma’noviy bog‘lanish asosida shakllanadigan birlikdir» [Рахматуллаев, 1990].

Перевод словосочетаний осложняется тем, что русский и узбекский языки принадлежат к разным типологическим системам. Как отмечает А.А. Реформатский, «различие морфологических типов языков определяет специфику их синтаксических структур» [Реформатский, 1967]. Русский язык характеризуется флективностью, богатой системой окончаний и свободным порядком слов, тогда как узбекский язык является агглютинативным, с фиксированным порядком слов и строгой системой аффиксов. Это приводит к несоответствию структурных моделей словосочетаний.

При переводе русских словосочетаний на узбекский язык переводчик часто сталкивается с необходимостью перестройки. Например, словосочетание *«чтение книги»* в русском языке строится по модели «сущ. + сущ. в родительном падеже», тогда как в узбекском языке эквивалент выражается конструкцией *«kitob o‘qish»* (глагольное словосочетание). Как подчеркивает Л.С. Бархударов, «передача синтаксических связей невозможна без учёта различий в грамматическом строе языков» [Бархударов, 1975].

Некоторые словосочетания не имеют прямых соответствий. Например, словосочетание *«тяжёлое впечатление»* в русском языке передаёт не только эмоциональную оценку, но и субъективное ощущение. В узбекском языке приходится прибегать к описательным конструкциям (*«og‘ir taassurot qoldirdi»*). Как отмечает Н.К. Гарбовский, «семантическая асимметрия языков обуславливает необходимость применения различных переводческих трансформаций» [Гарбовский, 2004].

Особенно сложным является перевод устойчивых словосочетаний. Например, выражение *«бросить тень на кого-либо»* в узбекском языке не имеет прямого аналога и переводится как *«kimningdir obro‘siga dog‘ tushirmoq»*. Как писал А.В. Фёдоров, «адекватный перевод фразеологических словосочетаний возможен лишь при условии поиска функционального эквивалента» [Фёдоров, 1983].

При переводе важно сохранить не только смысл, но и экспрессивность оригинала. Русское словосочетание *«жгучая обида»* при буквальном переводе (*«kuydiruvchi ranjish»*) звучит неестественно, поэтому переводчик выбирает вариант *«og‘ir ranjish»*, что ближе к узбекской языковой традиции. Как отмечает Ю.Н. Караулов, «переводчик всегда работает на грани между сохранением смысла и сохранением стилистической окраски» [Караулов, 1992].

Перевод словосочетаний с русского языка на узбекский требует не только знания двух языков, но и владения переводческими стратегиями, позволяющими максимально точно и естественно передать смысл оригинала.

Таким образом, преодоление переводческих трудностей связано с умением переводчика гибко использовать различные стратегии: перестройку структуры, описательный перевод, функциональные эквиваленты и стилистическую адаптацию. Эти методы позволяют не только сохранить точность передачи значения, но и обеспечить естественность и выразительность текста на языке перевода.

Таблица 1.

Русский вариант	**Тип перевода**	**Узбекский перевод**	**Комментарий**
чтение книги	Перестройка структуры	*kitob o‘qish*	В русском – модель «сущ. + сущ. (род. падеж)»; в узбекском – глагольное словосочетание.

тяжёлое впечатление	Описательный перевод	*og‘ir taassurot qoldirdi*	Нет буквального эквивалента, используется описательная конструкция.
бросить тень на кого-либо	Функциональный эквивалент	*kimningdir obro‘siga dog‘ tushirmoq*	Передача смысла через культурно привычное выражение.
жгучая обида	Стилистическая адаптация	*og‘ir ranjish*	Сохранена эмоциональность, но изменено образное выражение.
ледяное молчание	Буквальный перевод (неудачный)	*muzdek sukunat*	Звучит искусственно, требует замены на более естественный вариант: *sukut saqlash*.

Перевод словосочетаний с русского языка на узбекский представляет собой сложный и многоаспектный процесс, связанный с различиями в типологических характеристиках обоих языков. Русский язык как флективный допускает большую свободу в построении словосочетаний, тогда как узбекский язык, будучи агглютинативным, требует строгой логико-грамматической организации. Эти различия обуславливают необходимость структурной перестройки и поиска функциональных эквивалентов при переводе.

Наиболее значительные трудности возникают при передаче устойчивых и экспрессивных словосочетаний, не имеющих прямых аналогов в узбекском языке. В таких случаях переводчик прибегает к описательным конструкциям, функциональным заменам и стилистической адаптации, что позволяет сохранить не только смысл, но и эмоционально-художественное воздействие текста.

Проведенный анализ показал, что успешный перевод словосочетаний возможен лишь при комплексном подходе, включающем использование различных переводческих стратегий. При этом важным остаётся принцип адекватности, заключающийся в сохранении коммуникативного эффекта оригинала.

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STYLISTIC DIMENSIONS OF MARY SHELLEY'S FRANKENSTEIN: ROMANTICISM, GOTHICISM, AND THE ETHICS OF CREATION

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ABSTRACT. Focusing on the stylistic construction of Mary Shelley's *Frankenstein; or, The Modern Prometheus* (1818), the study examines the novel's narrative polyphony, diction, imagery, and intertextual references. Through detailed textual analysis and engagement with contemporary scholarship, including stylometric studies, it contends that Shelley's prose merges Romantic and Gothic modes to express the moral and emotional complexities of scientific creation. Close readings of key passages reveal how Shelley's syntax, figurative language, and narrative design transform philosophical inquiry into affective and linguistic form.

INTRODUCTION. Mary Shelley's Frankenstein (1818) remains one of the most stylistically sophisticated works of the nineteenth century, merging the intellectual vigor of Romantic idealism with the darkness of Gothic horror. Shelley herself wrote that she wished to produce a story "which would speak to the mysterious fears of our nature" (Author's Introduction, 1831). This statement captures the essence of her stylistic vision: a balance between philosophical inquiry and emotional intensity. As Butler (1981) and Mellor (1988) note, Shelley's prose embodies the Romantic fascination with self-reflection and moral consciousness, while her Gothic imagery renders the psychological and ethical consequences of human ambition visible in language and form.

Shelley employs a multi-layered narrative, combining Walton's epistolary frame, Victor's autobiographical confession, and the Creature's own embedded narrative. This tripartite structure produces what Bakhtin (1981) terms a polyphonic form, where several distinct moral and emotional voices coexist. "I shall commit my

thoughts to paper, it is true; but that is a poor medium for the communication of feeling." (Letter I)

This stylistic shift-from elevated visionary language to abrupt emotional confession-mirrors Victor's psychological disintegration and the instability of Enlightenment rationality under moral pressure. Similarly, the Creature's diction evolves from broken syntax to philosophical eloquence. Early in his story he recounts: "I was a poor, helpless, miserable wretch; I knew, and could distinguish, nothing." (Vol. II, Ch. 3)

By the time he confronts Victor, his speech resembles that of Milton's Satan, full of rhetorical questions and elevated rhythm: "Shall I respect man, when he contemns me?" (Vol. II, Ch. 9)

Stylistic function: the contrast in diction between Victor and the Creature dramatizes the conflict between intellect and emotion, creation and rejection-while also showing language as the ultimate marker of humanity.

Here, the cadence and descriptive density of Shelley's prose embody the Romantic belief in the curative power of the natural sublime. Yet the same landscapes later mirror despair and futility. The mountains and ice of the Arctic become symbols of isolation and spiritual death. "The cold stars shone in mockery, and the bare trees waved their branches above me; now and then the sweet voice of a bird burst forth amidst the universal stillness." (Vol. II, Ch. 8)

The contrast between beauty and desolation creates a stylistic duality typical of Gothic Romanticism. Another recurrent motif is light and fire, borrowed from the Prometheus myth. When the Creature discovers fire, he recounts: "How strange, I thought, that the same cause should produce such opposite effects!" (Vol. II, Ch. 3)

Stylistic function: the recurring imagery of light symbolizes knowledge that enlightens and destroys. It is an emblem of Shelley's central paradox: enlightenment can lead to catastrophe.

Syntax, Rhythm, and Emotional Cadence

Shelley's syntax alternates between long, flowing sentences reflecting intellectual idealism and short, abrupt clauses expressing emotional breakdown.

Example of periodic, lyrical syntax (Romantic tone):

"My heart, which was before sorrowful, now swelled with something like joy; I exclaimed-'Wandering spirits, if indeed ye wander, and do not rest in your narrow beds, allow me this faint happiness…'" (Vol. I, Ch. 7)

Example of Gothic fragmentation (terror and guilt):

"I saw the dull yellow eye of the creature open; it breathed hard, and a convulsive motion agitated its limbs." (Vol. I, Ch. 5)

The rhythmic contrasts intensify emotional realism. The alternation between syntactic control and fragmentation mirrors the disintegration of Victor's reason.

Mellor (1988) interprets such stylistic oscillations as linguistic reflections of gendered consciousness-the "masculine" impulse to control nature giving way to the "feminine" response of empathy and guilt.

Shelley's stylistic universe is rich in intertextual allusion, especially to Milton's Paradise Lost and classical myth.

The Creature reads Paradise Lost and interprets it literally:

"Like Adam, I was apparently united by no link to any other being in existence." (Vol. II, Ch. 7)

Yet he also identifies with Satan:

"Many times I considered Satan as the fitter emblem of my condition." (Vol. II, Ch. 7)

Through this dual identification, Shelley turns Milton's theological poem into a psychological allegory of alienation. The allusions lend the novel moral gravity while reinforcing its stylistic hybridity - combining Gothic tragedy with Biblical cadence. As Yanti, Suhadi & Manugeren (2024) observe, Shelley's prose frequently imitates the "rhythmic solemnity" of Miltonic verse, especially in moments of confession or cosmic reflection.

Recent computational research has examined Shelley's stylistic patterns quantitatively. A study in Digital Scholarship in the Humanities (2023) found that the 1818 Frankenstein matches Mary Shelley's stylistic profile (lexical density, sentence length, and function-word distribution) more closely than Percy Shelley's prose. This provides empirical evidence that Mary Shelley's authorial voice-marked by lexical contrasts and rhythmic irregularity - is consistent throughout the text (O'Sullivan et al., 2023).

Such findings confirm what close reading suggests: Shelley's stylistic complexity is deliberate, not the result of editorial intervention.

Creation and Transgression Elevated diction, fire imagery, mythic references "Learn from me… how dangerous is the acquirement of knowledge." (Vol. I, Ch. 4)

Isolation and Alienation Repetition, cold imagery, internal monologue "I was benevolent and good; misery made me a fiend." (Vol. II, Ch. 7)

Nature and the Sublime Expansive description, sensory rhythm "I contemplated the lake: the waters were placid, all around was calm." (Vol. II, Ch. 1)

Knowledge and Hubris Scientific lexis within emotional syntax "I pursued nature to her hiding places." (Vol. I, Ch. 2)

Moral Responsibility Shifts in focalization and empathy "You accuse me of murder, yet you would, with satisfied conscience, destroy your own creature." (Vol. II, Ch. 9)

CONCLUSION. Mary Shelley's Frankenstein demonstrates how style can serve as moral architecture. Through layered narration, oscillating diction, and richly symbolic imagery, Shelley transforms a Gothic tale into a profound inquiry into human ambition and ethical responsibility. Her prose fuses Romantic lyricism with scientific curiosity, evoking awe and terror in equal measure. The stylistic hybridity of Frankenstein anticipates the modern psychological novel, where linguistic rhythm and narrative structure express the fragmented consciousness of the modern self.

Ultimately, Shelley's stylistic genius lies in her ability to make language the site of creation itself-a verbal mirror of the act that both defines and destroys her protagonist.

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O‘zbek tili – turkiy tillar oilasiga mansub bo‘lib, Markaziy Osiyo hududida eng qadimiy va boy tarixga ega tillardan biridir. Bugungi kunda u O‘zbekiston Respublikasining davlat tili hisoblanadi va millionlab odamlar tomonidan ona tili sifatida qo‘llaniladi. Uning shakllanishi, rivojlanishi va adabiy til sifatida taraqqiyoti uzoq tarixiy jarayonlarga bog‘liq bo‘lib, bir necha muhim bosqichlarni o‘z ichiga oladi.

Qadimgi turkiy davr (V asrgacha). O‘zbek tilining ildizlari qadimgi turkiy tillarga borib taqaladi. Bu davr – o‘zbek tilining shakllanishida muhim poydevor bo‘lib xizmat qilgan davrlardan biridir. Qadimgi turkiy til – butun turkiy tillar oilasining umumiy ajdodi bo‘lib, o‘zbek tilining ham leksik, fonetik va grammatik asoslari aynan shu bosqichda shakllana boshlagan. Bu davrda “o‘zbek tili” atamasi hali mavjud bo‘lmasa-da, keyinchalik o‘zbek adabiy tilini tashkil etuvchi asosiy unsurlar qadimiy turkiy og‘zaki va yozma nutq shakllarida namoyon bo‘lgan. Qadimgi turkiy tilning eng muhim va qadimiy yozma manbalari Orxon-Yenisey bitiklaridir. Bu bitiklar VII–VIII asrlarga oid bo‘lib, hozirgi Mo‘g‘uliston va Sibir hududlaridan topilgan. Ular toshga o‘yib yozilgan yodnomalar bo‘lib, qadimgi turkiy xalq va hukmdorlar – Bilga xoqon, Qultegin va Tonyuquq kabi tarixiy shaxslar hayoti va faoliyati haqida hikoya qiladi. Ushbu bitiklarda til juda sodda, lekin ifodali shaklda qo‘llangan bo‘lib, undan qadimgi turkiy xalqlarning tili, tafakkuri, madaniyati va ijtimoiy tuzilmasi haqida muhim ma’lumotlar olish mumkin. Bu bosqichda tilning grammatik tuzilishi hali rivojlanish bosqichida bo‘lib, asosiy urg‘u og‘zaki nutqqa berilgan. Shunga qaramay, fonetik me’yorlar, so‘z yasalishi, so‘z tartibi va gap tuzilishi kabi til birliklari allaqachon shakllanib ulgurgan edi. Qadimgi turkiy til lisoniy jihatdan morfologik tuzilmaga ega bo‘lib, asosan qo‘shimchalar orqali so‘z turkumlarini hosil qilgan va ma’noni aniqlashtirgan. Shuningdek, bu davrda turkiy tillarning yagona yozuv tizimiga ega

bo‘lmagani bois, tilning tarqalishi og‘zaki an’analar orqali amalga oshgan. Shuning uchun ham turli turkiy qabilalarning dialektlarida farqlar paydo bo‘lgan bo‘lsa-da, ularning umumiy ildizi qadimgi turkiy til bo‘lib qolgan. Bu esa keyinchalik turkiy tillarning, xususan o‘zbek tilining ham shakllanishi va taraqqiyotiga bevosita ta’sir ko‘rsatgan.

Eski turkiy davr (VI–XII asrlar). Eski turkiy davr o‘zbek tilining rivojlanishida nihoyatda muhim bosqichni tashkil etadi. Bu davrda turkiy tillar nafaqat og‘zaki, balki yozma adabiyotda ham faol qo‘llana boshlandi. O‘zbek tilining ajdodlari bo‘lgan qadimgi turkiy tillar o‘z ifodalovchanligi, strukturasi va leksik boyligi bilan o‘z zamonasi uchun katta ahamiyatga ega edi. Eski turkiy davrda yozma asarlar yaratilishi, tilning rivojlanishi va kengayishi uchun mustahkam poydevor yaratdi. Bu davrning eng muhim yodgorliklaridan biri, shubhasiz, Yusuf Xos Hojibning “Qutadg‘u bilig” asari hisoblanadi. Ushbu asar 1069 – 1070 yillarda yozilgan va turkiy tilida yozilgan eng qadimiy yozma asarlardan biri sifatida qadrlanadi. “Qutadg‘u bilig” asarida turkiy tilda rasmiy va madaniy so‘z boyligi, jumlalar tuzilishi va uslubi o‘rganilgan. Ayniqsa, Yusuf Xos Hojib o‘z asarida turkiy xalqining axloqiy, siyosiy va ijtimoiy qadriyatlarini aks ettirgan. Shu tariqa, “Qutadg‘u bilig” o‘zbek tilining adabiy rivojlanishiga muhim hissa qo‘shgan. Shuningdek, Mahmud Qoshg‘ariyning “Devonu lug‘otit turk” asari ham bu davrning eng muhim yodgorliklaridan biri bo‘lib, turkiy tilining leksik va grammatik jihatlarini batafsil o‘rgangan. Bu asar turkiy tillarning lug‘aviy boyligini, so‘z birikmalarini va frazeologizmni o‘zida jamlagan va keyingi avlodlarga katta ilmiy meros qoldirgan. “Devonu lug‘otit turk”da turkiy tilidagi so‘zlarning ma’nolari, ular ishlatilgan kontekstlar va turli dialektlar haqida qimmatli ma’lumotlar berilgan. Mahmud Qoshg‘ariyning asari nafaqat o‘zbek, balki boshqa turkiy xalqlar tili uchun ham asosiy lug‘aviy manba bo‘lib xizmat qilgan. Bu davrda tilning shakllanishi va rivojlanishi keng miqyosda amalga oshdi. Turkiy yozma adabiyotning rivojlanishi, birinchi navbatda, o‘zbek tilining ajdodlari bo‘lgan turkiy tildagi asarlarda ko‘zga tashlandi. Eski turkiy 2 tillar, o‘zining murakkab grammatikasi va turli so‘z yasalash usullari bilan nafaqat o‘z vaqtining talablariga javob bergan, balki kelajakda turkiy tillar o‘rtasida o‘zaro muloqot va adabiy aloqalarni mustahkamlashga ham xizmat qilgan.

Eski o‘zbek tili (XIII–XV asrlar). Bu davrda O‘rta Osiyoda eski o‘zbek tilining shakllanishi boshlangan. Ayniqsa, Alisher Navoiy ijodi orqali eski o‘zbek adabiy tili yuksak taraqqiyot bosqichiga ko‘tarildi. Navoiy o‘z asarlari bilan o‘zbek tilini fors tiliga teng darajada boy va ifodali til ekanligini isbotladi. Shu davrdan boshlab til “chig‘atoy tili” deb ham yuritilgan.

Chig‘atoy tili davri (XVI–XIX asrlar). Alisher Navoiydan keyingi davrda o‘zbek adabiy tili “chig‘atoy tili” nomi ostida adabiyot va ilm-fan tiliga aylandi. Bu davrda Bobur, Abdurahmon Jomiy, Mashrab, Muqimiy kabi ijodkorlar chig‘atoy tilida yozgan. Garchi bu davrda turli shevalarning ta’siri sezilsa-da, til birlik va uslubiy aniqlikka ega bo‘lib qoldi.

Yangi o‘zbek tili (XX asr boshi). XX asr boshlarida o‘zbek adabiy tili o‘zining zamonaviy shakliga yo‘l ola boshladi. Bu davr — til tarixida o‘ziga xos burilish

nuqtasidir. Aynan shu bosqichda milliy uyg‘onish, ma’rifatparvarlik va ijtimoiy o‘zgarishlar fonida o‘zbek tilining shakl va mazmun jihatidan yangilanishi, ommaviylashuvi va rivojlanishi kuzatildi. Yangi adabiy tilning shakllanishida jadidlar harakati asosiy rol o‘ynadi. Jadidlar — o‘zbek ziyolilari, yozuvchilari, jurnalistlari va pedagoglari bo‘lib, ular jamiyatni ilm-fan, ma’rifat va madaniyat orqali yangilashga harakat qilganlar. Ushbu davrda tilni soddalashtirish, xalqga tushunarli qilish va hayotiy mavzularga yaqinlashtirish harakatlari kuchaydi. Eski arabcha, forscha ifodalar o‘rniga milliy, og‘zaki tildan kelib chiqqan so‘z va iboralar keng qo‘llana boshlandi. Jadid yozuvchilari tilni jonli, hayotga yaqin, xalq fikrini aniq ifodalovchi vosita sifatida ko‘rishgan va shunga muvofiq adabiyot yaratishga intilganlar. Bu jarayon o‘zbek tilining leksik boyligini oshirdi, uslubiy ko‘lamini kengaytirdi va zamonaviy adabiy me’yorlarning shakllanishiga zamin yaratdi. Mazkur davrda o‘zbek tilida gazetalar, jurnallar, ilmiy maqolalar, darsliklar va badiiy asarlar faol chop etila boshlandi. Masalan, “Taraqqiy”, “Shuhrat”, “Sadoi Turkiston”, “Hurshid” kabi nashrlar jadid tilining namunalari bo‘lib xizmat qildi. Ular nafaqat til, balki jamiyat, siyosat va madaniyatni ham shakllantirishda muhim rol o‘ynadi. Shuningdek, Mahmudxo‘ja Behbudiy, Abdulla Avloniy, Munavvarqori Abdurashidxonov, Cho‘lpon, Fitrat singari jadid ijodkorlar bu davr adabiyotining va til taraqqiyotining yetakchi namoyandalariga aylandilar. Yana bir muhim jihat – bu davrda tilni ta’limga joriy etish borasida jiddiy harakatlar amalga oshirildi. Boshlang‘ich maktablar uchun o‘zbek tilidagi yangi darsliklar yozildi, o‘quv dasturlariga milliy ruh va til kiritildi. Natijada, o‘zbek tili nafaqat adabiyot, balki ilm-fan va pedagogika sohasida ham faol ishlatila boshladi.

Sovet davri (1924–1991).Sovet davrida o‘zbek tili davlat tili bo‘lmasa-da, rasmiy ishlarda, maktab va oliy ta’limda qo‘llanila boshladi. 1940-yilda kirill alifbosiga o‘tish til rivojiga salbiy ta’sir ko‘rsatdi, biroq adabiy tilni saqlab qolish harakatlari davom etdi. Bu davrda ko‘plab badiiy va ilmiy asarlar o‘zbek tilida yaratilgan bo‘lsa-da, rus tilining ta’siri kuchli edi.

Mustaqillik davri va hozirgi zamon (1991-yildan hozirgacha). 1991-yil O‘zbekiston tarixida tub burilish yasagan davr bo‘ldi – mamlakat mustaqillikka erishdi va shu bilan birga milliy qadriyatlar, madaniyat hamda til masalasiga alohida e’tibor qaratila boshlandi. O‘zbek tili aynan shu davrdan boshlab davlat tili sifatida o‘zining qonuniy maqomiga ega bo‘ldi. Aslida bu yo‘ldagi muhim bir qadam 1989-yil 21-oktabrda tashlangan edi – o‘sha kuni “Davlat tili to‘g‘risida”gi Qonun qabul qilinib, o‘zbek tilining huquqiy maqomi belgilandi. Ushbu qonun orqaligina emas, balki mustaqillikning o‘zi ham o‘zbek tilining chinakam yuksalish bosqichini boshlab berdi. Mustaqillik yillarida o‘zbek tili hayotning barcha jabhalariga – qonunchilik, ta’lim, ommaviy axborot vositalari, ilmiy va ijodiy faoliyat sohalariga chuqur kirib bordi. Davlat idoralari, oliy o‘quv yurtlari va maktablarda hujjatlar yuritilishi to‘liq o‘zbek tiliga o‘tkazildi. Shu bilan birga, hukumat tomonidan til siyosati bo‘yicha turli davlat dasturlari ishlab chiqilib, amaliyotga tatbiq etildi. Jumladan, lotin yozuviga o‘tish bo‘yicha qator qarorlar qabul qilindi. Lotin alifbosiga o‘tish orqali o‘zbek tili xalqaro maydonga chiqish imkoniyatiga ega bo‘ldi va texnologik taraqqiyot bilan uyg‘unlashdi. O‘zbek tilining ommaviylashuvi va

boyishida zamonaviy axborot vositalarining, xususan, internet va ijtimoiy tarmoqlarning roli beqiyosdir. Bugungi kunda ijtimoiy tarmoqlarda, bloglarda, veb-saytlarda, hatto mobil ilovalarda ham o‘zbek tilidan faol foydalanilmoqda. Raqamli vositalarda o‘zbek tilini keng joriy etish orqali tilning nafaqat ommabopligi, balki ilmiy, madaniy va texnologik 4 imkoniyatlari ham kengaymoqda. Shuningdek, adabiyot, san’at va matbuotda o‘zbek tilining mavqei mustahkamlanib, yangi ijodkorlar avlodi til imkoniyatlarini zamonaviy yondashuvda boyitishda davom etmoqda. Tilshunoslar, olimlar va pedagoglar tomonidan o‘zbek tilining fonetikasi, grammatikasi, stilistikasi va boshqa xususiyatlari chuqur o‘rganilmoqda va bu borada ko‘plab ilmiy ishlar amalga oshirilmoqda. Davlat tomonidan tashkil etilayotgan “O‘zbek tilini rivojlantirish jamg‘armasi”, “O‘zbek tilida ish yuritish bo‘yicha malaka kurslari” kabi tashabbuslar ham til taraqqiyotiga xizmat qilmoqda. Har yili 21-oktabrda nishonlanadigan “O‘zbek tili bayrami kuni” esa milliy o‘zlik va tilga bo‘lgan hurmatni mustahkamlashga xizmat qilmoqda.

Xulosa qilib aytganda, o‘zbek tili ming yillar davomida turli tarixiy, siyosiy va madaniy omillar ta’sirida rivojlanib, bugungi zamonaviy adabiy til darajasiga yetdi. Har bir bosqich o‘zbek xalqining tafakkuri, ma’naviyati va madaniy yuksalishining aksidir. Til – millatning eng muhim belgisi bo‘lganligi sababli, uni rivojlantirish va asrab-avaylash har birimizning burchimizdir.

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A COMPREHENSIVE APPROACH TO DEVELOPING LINGUISTIC AND CULTURAL COMPETENCE IN ENGLISH LANGUAGE TEACHING

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Introduction:

English's pivotal role as a global lingua franca has been undeniably solidified by the relentless acceleration of globalization, a phenomenon characterized by an unprecedented degree of interconnectedness and swift transformations in the intricate political, economic, social, and cultural frameworks linking nations and diverse populations. Indeed, English has become the indispensable medium for international communication, facilitating diplomacy, global commerce, scientific research, technological innovation, and cultural exchange on a scale never before

witnessed. This pervasive adoption of English across virtually every continent brings forth a complex tapestry of challenging linguistic, cultural, and educational issues, even as it simultaneously unlocks unparalleled opportunities for international collaboration and mutual understanding.

These inherent difficulties frequently manifest as significant hurdles for learners striving for a profound grasp of the language and its nuanced application. Linguistically, they confront the vast spectrum of English varieties, from established native-speaker accents to burgeoning non-native Englishes, each with its own phonetic, lexical, and grammatical idiosyncrasies, demanding a sophisticated understanding of intelligibility and communicative effectiveness. Culturally, learners must navigate the implicit values, unspoken conventions, and pragmatic rules embedded within different Englishes, often leading to misinterpretations or unintended offense if not handled with sensitivity. Educationally, the challenge lies in developing curricula, pedagogies, and assessment tools that adequately prepare learners for such a diverse and dynamic linguistic landscape, moving beyond a monolithic "standard" English to embrace its global manifestations. These barriers collectively hinder not only learners' thorough comprehension of explicit meanings but also their ability to interpret subtext, nuances, and cultural implications, thereby impeding their capacity for truly efficient, appropriate, and impactful language use in real-world, intercultural contexts.

Consequently, it has become an absolutely critical imperative for contemporary English language instructors to transcend the confines of traditional linguistic training, which often focuses narrowly on grammar, vocabulary, and pronunciation in isolation. Instead, the focus must shift decisively towards cultivating specialists who possess genuine linguistic competence – encompassing not just grammatical accuracy but also pragmatic awareness, discourse mastery, and strategic flexibility – alongside highly developed intercultural competence. This latter skill involves fostering empathy, self-awareness of one's own cultural lens, the ability to interpret and adapt to diverse cultural communication styles, and the capacity to bridge cultural gaps effectively. Only by prioritizing the development of such holistic, globally-minded communicators can English language education truly equip individuals to thrive in an increasingly interconnected world, fostering not just language proficiency but also cross-cultural understanding and cooperation.

Developing both linguistic and cultural competence is not merely beneficial but absolutely essential for truly effective English language teaching. While linguistic competence forms the foundational bedrock, encompassing the precise mastery of structural and expressive elements, cultural competence delves deeper, requiring an astute understanding of the intricate tapestry of values, beliefs, and social norms that inherently shape and are reflected by the language.

Linguistic competence involves mastering a comprehensive range of skills to ensure clear, accurate, and fluent communication. This includes a robust understanding of grammar, enabling learners to construct grammatically correct sentences, manipulate tenses, and understand syntax to convey precise meaning. An extensive and nuanced vocabulary is equally crucial, allowing for the selection of appropriate

words, idioms, and expressions that convey exact meanings and register (formal vs. informal). Pronunciation, encompassing individual sounds, stress, intonation, and rhythm, ensures intelligibility and helps learners sound more natural, thereby reducing miscommunication. Finally, these elements must be synthesized into effective communication skills, which involve not just speaking accurately, but also fluently, coherently, and appropriately, including turn-taking, asking for clarification, expressing opinions, and negotiating meaning. Without this linguistic prowess, learners struggle to articulate their thoughts or comprehend complex ideas. However, linguistic fluency alone is insufficient for genuine understanding and successful interaction. Cultural competence means understanding the deeper layers – the values, beliefs, and social norms that are inextricably tied to the language and its use. This involves recognizing the subtle nuances of politeness markers, appropriate conversational topics, acceptable levels of directness, the role of non-verbal cues (such as eye contact and personal space), and even the underlying assumptions that guide social interactions in English-speaking contexts. For instance, understanding the importance of indirectness in certain situations or the role of humor in others is crucial for avoiding offense and building rapport. Without this cultural insight, even perfectly formed sentences can lead to misunderstanding, awkwardness, or a complete breakdown in communication, as the speaker might convey a message that is linguistically correct but culturally inappropriate or misinterpreted.

Therefore, effective English language teaching must foster a holistic development where these two competencies are interwoven. Learners need to understand what to say (linguistic) and how and when to say it (cultural) to achieve their communicative goals. By integrating cultural context into language instruction, educators empower students not just to speak English, but to engage with it meaningfully, appropriately, and respectfully in diverse real-world contexts, whether academic, professional, or social.

To truly cultivate a comprehensive linguistic and cultural understanding, modern language education extends far beyond rote memorization of grammar rules and vocabulary lists. Instead, to achieve this holistic approach, teachers ingeniously integrate a rich tapestry of diverse methods designed to immerse students in the living language and its cultural context.

One cornerstone of this strategy involves integrating authentic materials. Rather than relying solely on textbook dialogues, educators expose students to a vast array of genuine, real-world content. This includes engaging with contemporary films, which offer not just auditory and visual language input but also insights into social dynamics, non-verbal communication, popular culture, and visual storytelling. Similarly, music serves as a powerful pedagogical tool, helping students grasp rhythm, intonation, slang, and poetic expression, all while connecting them to youth culture, historical events, or emotional landscapes of a particular language community. Literature, from short stories and poetry to excerpts from novels, provides deeper cultural insights, nuanced vocabulary, and exposure to different registers and narrative styles, encouraging critical thinking about human experiences

within a specific cultural framework. Beyond these, authentic materials can also encompass contemporary news articles, podcasts, blogs, social media posts, and even advertising campaigns, all serving to expose students to real-life language use, idiomatic expressions, colloquialisms, and practical vocabulary that reflects current events and societal values. This immersion bridges the gap between academic study and practical application, making language learning relevant and engaging.

Complementing this rich material exposure is the strategic emphasis on encouraging interaction with native speakers. This can take various forms, from inviting guest speakers (either virtually or in person) to the classroom, to facilitating structured online language exchange platforms, pen pal programs, or even local community outreach initiatives. These direct interactions are invaluable, allowing students to gain confidence in their conversational abilities, refine pronunciation, adapt to different accents and speaking styles in real-time, and receive genuine communicative feedback. It helps demystify communication, transforming the language from an academic subject into a tool for real human connection.

Hand-in-hand with direct interaction, teachers facilitate robust and thoughtful discussions about cultural differences. These aren't superficial observations but delve into the underlying values, traditions, social etiquette, non-verbal communication cues, historical perspectives, and varying worldviews that shape human behavior. By exploring topics like family structures, celebrations, social hierarchies, decision-making processes, or even differing concepts of time and space across cultures, students are prompted to move beyond superficial stereotypes. This critical examination helps them develop a profound sense of empathy, enabling them to understand and appreciate why people from different backgrounds might think, feel, or act differently. Ultimately, these integrated methodologies cultivate a genuine global awareness, fostering adaptable, respectful, and culturally intelligent individuals who are better equipped to navigate and contribute meaningfully to an interconnected world.

In an increasingly interconnected world, classrooms that thoughtfully balance the development of robust language skills with a deep immersion in cultural insights truly transform the learning process, creating more engaging, meaningful, and ultimately, more effective educational experiences. This isn't merely about adding extra content; it represents a fundamental pedagogical shift that recognizes language as an inseparable component of culture. By weaving in aspects of cultural values, social norms, historical context, literature, and even everyday customs, students are provided with the rich, authentic context necessary to truly grasp the nuances of communication, making the learning journey far more resonant and relevant.

This holistic approach yields dual benefits for learners. Firstly, it not only helps students become genuinely fluent and nuanced communicators, moving beyond mere grammatical correctness to achieve pragmatic competence. Understanding when to use certain phrases, the subtle implications of tone, appropriate body language, and the socio-cultural connotations of vocabulary are all critical for effective communication. Cultural insights empower students to interpret and

convey meaning with greater accuracy and sensitivity, avoiding misunderstandings and fostering genuine connection, rather than just transmitting words.

Secondly, and perhaps even more critically in our globalized era, this integrated method profoundly prepares students to navigate a multicultural world confidently and adeptly. Through the exploration of diverse perspectives, they cultivate empathy, critical thinking, and an appreciation for different ways of seeing and interacting with the world. This goes beyond vocabulary and grammar; it builds intercultural competence – the ability to interact effectively and appropriately with people from other cultural backgrounds. Whether in a globalized workplace, during international travel, or within diverse local communities, students equipped with this understanding are better positioned to collaborate, problem-solve, and build bridges, fostering mutual respect and diminishing ethnocentric biases. They learn to interpret situations, behaviors, and communications through multiple lenses, significantly reducing anxiety and increasing their self-efficacy in unfamiliar contexts.

Ultimately, by blending language acquisition inextricably with cultural understanding, the teaching and learning of English transcends a purely linguistic exercise; it becomes a richer, more profound, and exponentially more effective journey. It transforms the classroom into a dynamic space for discovery, where students don't just learn what to say, but how to say it appropriately, why certain things are said in particular ways, and what it truly means to live and communicate within a broader human context. This empowers them not just to speak English, but to truly engage with the world through English, fostering a generation of articulate, culturally intelligent, and globally aware citizens.

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TIL VA MILLIY XOTIRA: O‘ZBEK VA INGLIZ TILLARIDAGI TARIXIY VOQEALARNING LINGVOKULTUROLOGIK KONSEPTUALIZATSIYASI

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Kirish

Til — bu nafaqat muloqot vositasi, balki xalqning tarixiy xotirasi, madaniy tajribasi va milliy o‘zligini saqlovchi eng muhim omillardandir. Har bir millatning o‘z o‘tmishini qanday eslashi, tarixiy voqealarni qanday nomlashi va ularga qanday baho berishi, avvalo, til orqali namoyon bo‘ladi. Shu bois “til va milliy xotira” masalasi lingvokulturologiya va kognitiv tilshunoslikning kesishgan nuqtasida joylashgan dolzarb ilmiy yo‘nalishdir.

Mazkur maqolada o‘zbek va ingliz tillarida tarixiy voqealarning ifodalanishida milliy xotira qanday shakllanishi, qanday lingvokulturologik vositalar orqali ifodalangani qiyosiy tahlil qilinadi. Tadqiqotning yangiligi shundaki, u tarixiy leksik birliklar, frazeologizmlar va metaforalarning orqasidagi madaniy xotira qatlamlarini ochib beradi.

Asosiy qism

Til xalq tarixining aks-sadosidir. Unda millat boshidan kechirgan urushlar, g‘alabalar, yo‘qotishlar, ozodlik harakatlari va ijtimoiy o‘zgarishlar saqlanadi. Masalan, o‘zbek tilidagi “mustaqillik”, “qatag‘on”, “jadid”, “Ozod Vatan” kabi so‘zlar xalq xotirasida tarixiy ma’noga ega bo‘lgan konseptlardir. Ingliz tilida esa “colonialism”, “freedom”, “civil war”, “revolution” kabi birliklar milliy tarixni eslatadi.

Milliy xotira til orqali avloddan avlodga o‘tadi. Shu bois, tarixiy atamalar, ramziy ifodalar, shiorlar xalq tafakkurida milliy g‘urur, ozodlik va o‘zlik tuyg‘usini mustahkamlaydi. Bu jarayon lingvokulturologik jihatdan madaniy kodlar orqali amalga oshadi: ya’ni so‘z o‘z ma’nosidan tashqari ma’naviy yukni ham olib yuradi.

O‘zbek va ingliz tillarida tarixiy voqealarning lingvokulturologik ifodasini o‘zbek tili misolida ko’rib chiqamiz:

O‘zbek xalqining tarixiy xotirasi asosan ozodlik, mehnatsevarlik va sadoqat konseptlariga tayanadi.

Masalan:

“Mustaqillik kuni” – nafaqat sana, balki milliy iftixor ramzi;

“Jadidlar harakati” – ma’rifat va uyg‘onish g‘oyalarini aks ettiruvchi madaniy kod;

“Qatag‘on yillari” – xalq ruhiyatidagi og‘riqli xotira.

Bu kabi birliklar o‘zbek tilida metaforik tarzda “uyg‘onish”, “nur”, “ozodlik shamoli” kabi obrazlar orqali ifodalanadi.

Ingliz tili misolida:

Ingliz madaniyatida esa tarixiy voqealar ko‘pincha qahramonlik va imperial o‘tgan kunlar ruhida til orqali ifodalanadi:

“Battle of Hastings” – ingliz milliy tarixining boshlang‘ich nuqtasi sifatida;

“Industrial Revolution” – taraqqiyot va yangilanish ramzi;
“World War II” – “the Greatest Generation” atamasi orqali milliy faxrni ifodalovchi konsept.
Ingliz tilida “glory”, “victory”, “freedom” kabi so‘zlar milliy xotirani ifodalovchi asosiy madaniy kodlardir. Bu birliklar o‘zbek tilidagi “ozodlik”, “shon-sharaf” tushunchalariga semantik jihatdan yaqin, ammo madaniy konnotatsiyalari turlicha.
tilida ruhiy uyg‘onish, ingliz tilida ilmiy-madaniy yuksalish anglanadi
Bu jadvaldan ko‘rinadiki, o‘zbek va ingliz tillarida tarixiy konseptlar o‘xshash lekin ularning madaniy semantik yadrosi turlicha shakllanadi. O‘zbek tili ruhiy-milliy qadriyatlarni, ingliz tili esa individualizm va global qarashni aks ettiradi.
Bugungi raqamli davrda milliy xotira nafaqat tarixiy kitoblarda, balki ijtimoiy tarmoqlar, ommaviy axborot vositalari va reklama matnlarida ham yangi shaklda ifodalanmoqda.
Masalan:
O‘zbek ijtimoiy tarmoqlarida “#Mustaqillik”, “#JadidlarFaxri” kabi hashtaglar madaniy xotirani jonlantiradi;
Ingliz tilida esa “#NeverForget”, “#PoppyDay”, “#FreedomForAll” kabi ifodalar tarixiy voqealarni eslatadi.
Demak, milliy xotira tildagi diskursiv shaklga ega bo‘lib, u doimiy ravishda zamonga mos ravishda yangilanib boradi.
Xulosa
Til – millat xotirasining yashirin xazinasi. Unda tarix, madaniyat, urf-odat va xalq ruhiyati mujassam. O‘zbek va ingliz tillaridagi tarixiy voqealar tahlili shuni ko‘rsatadiki, har bir millat o‘z o‘tmishini tili orqali talqin qiladi, tili orqali eslaydi.
Ingliz tili tarixni g‘alaba va taraqqiyot ruhida, o‘zbek tili esa ozodlik, sadoqat va milliy iftixor ruhida ifodalaydi. Shu bois “til va milliy xotira” masalasini lingvokulturologik jihatdan chuqur o‘rganish milliy tafakkurni tahlil qilishning yangi bosqichini ochadi.
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INGLIZ VA O‘ZBEK TILLARIDA JOY NOMLARINING LINGVOKULTUROLOGIK TAHLILI

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Kirish
Til — xalq madaniyati va tafakkurining eng muhim ko‘rsatkichi. Ayniqsa, joy nomlari xalq tarixining guvohi va milliy xotirasining muhim qismidir. Har bir

toponim ma’lum bir madaniy qatlamni o‘zida mujassam etadi.
O‘zbek va ingliz tillarida joy nomlarini lingvokulturologik nuqtai nazardan o‘rganish nafaqat tilshunoslik, balki madaniyatshunoslik uchun ham dolzarb masaladir. Chunki toponimlar xalqning yashash joyi, e’tiqodi, tabiati, urf-odatlari va tarixiy tajribasini ifoda etadi.
Masalan, Toshkent so‘zi “tosh” va “kent” (shahar) so‘zlaridan tashkil topib, “toshli shahar” degan ma’noni bildiradi. Ingliz tilidagi Oxford esa “ox” (ho‘kiz) va “ford” (suv o‘tish joyi) so‘zlaridan iborat bo‘lib, “ho‘kizlar o‘tadigan daryo joyi” ma’nosini beradi. Har ikki holatda ham nom xalq turmush tarzini, tabiiy muhitini va tarixini ifoda etadi.

Asosiy qism

1. Toponimlarning lingvokulturologik mohiyati

Lingvokulturologiya til orqali milliy madaniyatni o‘rganadigan fan sifatida toponimlarni xalq tafakkurining ifodasi deb qaraydi. O‘zbek va ingliz toponimlari ham xalqning ijtimoiy hayoti, diniy e’tiqodi va tarixiy sharoitlari bilan chambarchas bog‘liq.
O‘zbek tilidagi “obod”, “soy”, “tepa”, “ko‘l” kabi komponentlar xalqning dehqonchilik va tabiat bilan aloqasini ifoda etadi: Qo‘shtepa, Bog‘obod, Soybo‘yi kabi. Ingliz tilida esa -ham, -ton, -bury, -ford qo‘shimchalari keng tarqalgan: Birmingham, Brighton, Canterbury, Bradford. Ular yashash joyi, qasr yoki suv o‘tish joyini anglatadi.

2. Ingliz va o‘zbek toponimlarining semantik turlari

1. Tabiiy belgiga asoslangan toponimlar:
   - O‘zbekcha: Qoratepa, Qizilqum, Soyliq.
   - Inglizcha: Greenhill, Blackwood, Riverdale.
2. Shaxs nomidan kelib chiqqanlar:
   - Amirsoy, Boburobod (o‘zbekcha),
   - Washington, Petersburg (inglizcha).
3. Tarixiy yoki afsonaviy asosli toponimlar:
   - Shohizinda, Afrosiyob (o‘zbekcha),
   - Hastings, Battle (inglizcha).

3. Madaniy kod sifatida toponimlar

Toponimlar madaniy kod sifatida xalq ruhiy olamini ifoda etadi. Samarqand nomi o‘zbek xalqining buyuk sivilizatsiyasi va ilm-fani bilan bog‘liq. London esa inglizlar uchun siyosiy va iqtisodiy markaz timsolidir.
O‘zbek tilidagi Navbahor, Guliston kabi nomlarda yangilanish va go‘zallik ramzi sezilsa, Cambridge (“ko‘prik bo‘yidagi joy”) ilm va an’anani bildiradi. Bu nomlarda xalq qadriyatlari, ijtimoiy mavqe va tarixiy xotira mujassam.

4. Ingliz va o‘zbek toponimikasining umumiy va farqli jihatlari

O‘xshash jihatlar:
- Ikkala tilda ham toponimlar tarixiy, tabiiy va madaniy asosga ega.
- Toponimlar xalq tarixini va dunyoqarashini aks ettiradi.
- Har ikkisi milliy madaniyatning muhim bo‘lagi.

Farqli jihatlar:

- O‘zbek toponimlarida fors-tojik va turkiy qatlam kuchli, ingliz toponimlarida esa kelt va lotin unsurlari ustun.
- O‘zbek toponimlari dehqonchilik, tog‘ va cho‘l bilan bog‘liq; ingliz toponimlari esa daryo, orol va dengiz bilan.
- O‘zbek toponimlarida diniy elementlar ko‘p (Shohizinda), inglizlarnikida esa geografik belgilar ustun (Oxford).

Xulosa

Ingliz va o‘zbek tillaridagi joy nomlari xalq madaniyati, tarixi va tafakkurining muhim ifodasidir. Ular milliy o‘zlikni, qadriyatlarni va tabiatga munosabatni aks ettiradi. Lingvokulturologik tahlil orqali toponimlar xalq ruhiyati va tarixiy xotirasini o‘rganishda bebaho manba sifatida ahamiyat kasb etadi. Mazkur mavzu bo‘yicha tadqiqotlar davom ettirilsa, ikki xalqning til-madaniyati o‘rtasidagi o‘xshashlik va farqlarning yanada chuqur qatlamlari ochilishi mumkin.

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SIGNIFICANCE OF INTERACTIVE PRESENTATIONS IN ENHANCING ESP STUDENTS’ ENGAGEMENT AND COMPREHENSION

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In an era where information is abundant and attention spans are shorter than ever, the traditional lecture format often falls short of effectively engaging students. This presents a significant challenge for educators seeking to foster a dynamic learning environment that encourages participation and critical thinking. Enter interactive presentations—a powerful pedagogical tool that transforms passive learning into an active experience. By leveraging technology and innovative teaching methods, interactive presentations create an engaging platform where students can immerse themselves in the learning process.

At their core, interactive presentations go beyond delivering content; they invite students to interact with the material, their peers, and the instructor in meaningful ways. This approach not only enhances comprehension but also promotes retention of information. By incorporating elements such as polls, quizzes, discussions, and multimedia resources, educators can create a rich tapestry of learning experiences that cater to diverse learning styles. Interactive presentations facilitate a two-way

dialogue, allowing students to ask questions, share insights, and collaborate on problem-solving tasks.

The benefits of interactive presentations extend to various educational contexts, including English for Specific Purposes (ESP) classes, where understanding industry-specific language and concepts is crucial. In these settings, interactive presentations can effectively bridge the gap between theoretical knowledge and practical application. For instance, by using case studies, role-playing scenarios, or industry-related simulations, instructors can immerse students in real-world contexts, enabling them to practice language skills in a relevant framework.

Moreover, interactive presentations foster a sense of community and collaboration among learners. By encouraging group discussions and peer feedback, students develop essential communication skills and learn to appreciate diverse perspectives. This collaborative atmosphere not only builds confidence but also prepares students for the teamwork and interpersonal dynamics they will encounter in their professional lives.

As technology continues to evolve, educators have access to an array of tools and platforms that facilitate interactive presentations, from software like PowerPoint and Prezi to online platforms like Mentimeter and Kahoot. These tools empower instructors to create visually appealing and engaging content that captivates students' attention and encourages active participation.

In conclusion, the shift towards interactive presentations represents a significant advancement in educational practices. By prioritizing engagement and interactivity, educators can create a learning environment that not only captures students' interest but also enhances their understanding and application of knowledge. As we navigate the complexities of modern education, embracing interactive presentations will undoubtedly play a critical role in shaping the future of teaching and learning, equipping students with the skills they need to thrive in an ever-changing world.

Interactive presentations are designed to engage students actively, moving away from the traditional model of passive learning. One of the key elements that make these presentations effective is the incorporation of interactive features such as polls, quizzes, and discussion prompts. These elements not only capture students' attention but also encourage them to think critically about the material being presented. For instance, using real-time polling tools allows students to express their opinions or answer questions during the presentation, creating an immediate sense of involvement. This instant feedback loop fosters a dynamic environment where students feel valued and heard.

Enhancing Comprehension and Retention

Research indicates that active participation significantly enhances comprehension and retention of information. By engaging with the content through interactive elements, students are more likely to internalize what they learn. For example, if a teacher presents a complex concept in an ESP class—such as industry-specific jargon or processes—pairing the explanation with a relevant case study and interactive discussion can help solidify understanding. Students can analyze the case in groups, apply their knowledge in real-time, and discuss their insights, leading to

a deeper grasp of the material. This approach transforms learning from a one-dimensional experience into a multi-faceted exploration.

Fostering Collaboration and Communication

Interactive presentations naturally promote collaboration among students. Group activities, discussions, and peer assessments encourage learners to communicate and collaborate, essential skills in any professional environment. In an ESP context, for example, students might work together to create a presentation on a specific industry topic, allowing them to practice language skills while also learning from one another. This collaborative effort not only enhances language acquisition but also equips students with teamwork skills that are invaluable in their careers.

Utilizing Technology Effectively

The rise of digital tools has revolutionized the way interactive presentations are conducted. Platforms like Prezi, Google Slides, and Microsoft PowerPoint now offer features that allow for multimedia integration, including videos, images, and hyperlinks. Educators can design visually engaging presentations that hold students' interest while providing diverse types of content. Additionally, tools like Mentimeter and Kahoot facilitate quizzes and polls that can be seamlessly integrated into presentations, enabling real-time interaction and feedback. By leveraging these technologies, educators can create presentations that are not only informative but also enjoyable and engaging.

Addressing Diverse Learning Styles

One of the significant advantages of interactive presentations is their ability to cater to various learning styles. Visual learners benefit from graphics and videos, auditory learners gain from discussions and explanations, and kinesthetic learners thrive in hands-on activities. By incorporating a mix of interactive elements, educators can address the diverse needs of their students, ensuring that everyone has the opportunity to engage with the material in a way that resonates with them. This inclusivity not only enhances learning outcomes but also fosters a sense of belonging among students.

Assessing Understanding in Real-Time

Interactive presentations provide an excellent opportunity for formative assessment, allowing educators to gauge student understanding in real-time. Through quizzes, polls, and discussions, instructors can quickly identify areas where students may be struggling and adjust their teaching strategies accordingly. For instance, if a significant portion of the class struggles with a particular concept during a quiz, the instructor can revisit that topic for further clarification. This adaptability is crucial in maintaining an effective learning environment and ensuring that all students are progressing.

Incorporating interactive presentations into the classroom represents a significant shift towards more engaging and effective teaching practices. By fostering active participation, enhancing comprehension, promoting collaboration, and leveraging technology, educators can create a rich learning environment that prepares students for the complexities of the modern world. As we continue to explore innovative educational methods, interactive presentations will undoubtedly play a vital role in

shaping the future of teaching and learning, equipping students with the skills they need to thrive academically and professionally.

The evolution of educational practices in the digital age underscores the necessity for teaching methods that engage students actively and meaningfully. Interactive presentations stand at the forefront of this transformation, offering a powerful approach that not only captures attention but also fosters deeper learning and understanding. By moving beyond traditional lecture formats, educators create a dynamic learning environment where students are encouraged to participate, collaborate, and critically engage with content.

The benefits of interactive presentations are multifaceted. They enhance comprehension and retention, as students are more likely to remember information when they actively engage with it. The integration of technology facilitates this engagement, allowing for a rich array of multimedia resources that cater to diverse learning styles. By incorporating elements such as polls, quizzes, and collaborative activities, educators can create a participatory atmosphere that empowers students to take ownership of their learning.

Moreover, interactive presentations serve as an effective platform for developing essential soft skills, such as communication, teamwork, and problem-solving. These skills are crucial for success in today's collaborative work environments, particularly in fields where English for Specific Purposes (ESP) is relevant. By simulating real-world scenarios and encouraging peer interaction, educators prepare students not just to understand the subject matter but to navigate the complexities of their future careers.

The adaptability of interactive presentations also allows educators to assess student understanding in real-time. This immediate feedback enables instructors to identify knowledge gaps and adjust their teaching strategies accordingly, ensuring that all students can progress at their own pace. Such responsiveness is vital in maintaining an inclusive and effective learning environment.

As technology continues to advance, the potential for interactive presentations will only grow. Educators will have access to increasingly sophisticated tools and platforms that enhance interactivity and engagement. This ongoing evolution presents an exciting opportunity to further enrich the learning experience, making education more engaging, relevant, and impactful.

In conclusion, the integration of interactive presentations into educational practices represents a paradigm shift that prioritizes student engagement and active learning. By fostering a collaborative and inclusive environment, educators can inspire students, equipping them with the knowledge and skills necessary to thrive in an ever-changing world. As we continue to embrace innovative teaching methods, the role of interactive presentations will be instrumental in shaping the future of education, ensuring that students are not only knowledgeable but also capable, confident, and prepared for the challenges of their professional lives.

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AGATA KRISTINING USLUBIY XUSUSIYATLARINI TARJIMADA AKS ETTIRISH

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Agata Kristi ingliz detektiv adabiyotining global fenomeni sifatida o‘ta keng tarqalgan va turli tillarga ko‘chirilgan mualliflardan biridir. Uning asarlarida voqeani bosqichma-bosqich ochish, chiroyli kompozitsiya va aniq detektiv konstruktsiya asosiy o‘rinni egallaydi. Kristining soddaligi, aniqligi va dialoglarga asoslangan dramatik realizm tarjimada o‘ziga xos muammolarni tug‘diradi. Tarjimon uchun muhim vazifa original uslubning strukturaviy va stilistik xususiyatlarini saqlagan holda ma’no va estetikani uzatishdir. Tarjimada uslubni saqlash nazariy jihatdan matnning sathi (leksika, sintaksis) va chuqur (pragmatika, intertekstual) qatlamlarini tahlil qilishni talab etadi. Agata Kristi asarlarida intertekstual unsurlar, madaniy ma’lumotlar va inglizcha idomatik iboralar uchraydi, ular ekvivalent topishda qiyinchilik tug‘diradi. Shu sababli tarjimon kulturologik hisoblardan kelib chiqadigan strategiyalarni literal, funksional yoki adaptiv maqsadga muvofiq tanlashi lozim. Tarjima nazariyasi tarjimonning ham estetik, ham kommunikativ maqsadlarini muvozanatlashni talab qiladi. Tarjimada muallifning ovozini (voice) saqlash asarning o‘qilishi va qahramonlarning psixologik ta’sirini

saqlab qolish uchun muhimdir.[27] Agata Kristi kabi yozuvchilarda stilistika elementlarini (dialog ritmi, jasoratli anonimlar, bevosita bayonotlar) qayta yaratish alohida e'tibor talab etadi. Shu nuqtai nazardan, tarjimon nafaqat lingvist, balki madaniyatlararo mediator rolini bajaradi. Tarjima sifatini baholash modellari (masalan, Juliane House) matnning funksional tengligini va pragmatik mosligini tekshirishga imkon beradi. Agata Kristi asarlarini tarjima qilishda nazariy va amaliy yondashuvlarni uyg'unlashtirish sifatli tarjima uchun zarur. Ushbu bandda yondashuvlarning metodologik asoslari va tarjimada uslubni saqlash zarurati umumlashtiriladi.[28]

Detektiv janrning asosiy atributlari syujetning o'yinli tuzilishi, sirni bosqichma-bosqich ochish va o'quvchini xayollantirish strategiyasi tarjimada maxsus yondashuvni talab qiladi. Janrga xos ironik mulohaza, voqea tempo va cliffhanger elementlarini boshqa tarjima tiliga o'tkazishda ritmni saqlash muhimdir. Ko'plab detektiv hikoyalarda namoyon bo'ladigan didaktik uslub, dalillarni ketma-ketlik bilan taqdim etish ham tarjimon oldidagi metoddiy masaladir. Shuningdek, jinoyat voqealari va tergov jarayonining huquqiy, ijtimoiy kontekstlari tarjimada to'liq tushunarli bo'lishi uchun mos izohlar yoki translatoral strategiyalar zarur bo'lishi mumkin. Detektiv janrining semantik o'yinlari aldov, yolg'onugoh va misdirection tarjimada ham saqlanishi kerak, aks holda asardagi kutilmagan burilishlar yo'qoladi. Janrning ovozini va dramatik qurilmasini uzatish uchun tarjimon uslubiy vositalar (muayyan leksik tanlov, so'z o'yinlari, metaforalar) ustida ishlashi shart.[29] Bu yerda Newmark va Baker taklif etgan strategiyalar literaldan funktsionalgacha qo'llanilishi mumkin. Amaliyotda detektiv matnlarni yangi tilga moslashtirishda ekvivalentlik tamoyili hamda o'quvchi-kutubxonachilik omillari hisobga olinadi. Agata Kristining o'ziga xos ssenariy tuzilishi va dramatik kashfiyotlari tarjimonni ijodiy yechimlar topishga majbur qiladi. Shu bois, janr xususiyatlarini tahlil qilish tarjimaning dastlabki bosqichlarida amalga oshirilishi lozim.[30]

Agata Kristi asarlarida dialoglar syujetni tezlashtirish, xarakterni ochish va sirni bosqichma-bosqich berishda markaziy vositadir. Dialoglarning tabiiyligi va so'zlashuv ritmini saqlash tarjimaning o'qilishi uchun hal qiluvchi ahamiyatga ega. Ingliz tilidagi idiomalar, qaytarmalar va register o'zbek tiliga tarjima qilinayotganda ekvivalentni topishda murakkablik tug'diradi. Masalan, qahramonlarning ijtimoiy mavqei yoki dialektal lXoгlar orqali berilgan tafovutni o'zbek tilida aks ettirish uchun stilsitik markerlar tanlanishi kerak. Tarjimada dialoglardagi intonatsion belgilar va pauzalar ham muhim ular matn ritmini va kayfiyatini belgilaydi. So'zlashuv tili kommunikativ kontekstga bog'liq bo'lib, tarjimon pragmatik maqsadni hisobga olgan holda normativ yoki norasmiy variantlardan birini tanlashlari mumkin. Qiyin joylarda footnot yoki sog'lom adaptatsiya usuli qo'llanilishi mumkin, ammo bu adabiy oqimga xalaqit bermasligi lozim. Tarjima tili

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qahramonning ovozini (voice) ifodalaydi shuning uchun ovozni uzatish strategiyasi aniqlanmagan bo‘lsa, xarakter yo‘qoladi. Juliane House uslubiy va funksional ekvivalentlik kontseptsiyasini ishlatgan holda, dialog tarjimasini baholash mumkin. Amaliy misollar bilan, tarjimon dialog randlarini, gap kesmalarini va ironiyani qanday o'tkazganini tahlil qilish samarali bo‘ladi.[31]

Kristining yumori ko‘pincha noaniq, kinoya va sarkazm orqali ifodalanadi; bularni tarjima qilish yuqori darajadagi lingvistik va madaniy sezgirlikni talab qiladi. Yumor elementlari leksik, grammatik va pragmatik qatlamlarda namoyon bo‘lishi mumkin: so‘z o‘yinlari, metaforik iboralar, madaniy referentsiyalar va kontekstga bog‘liq kulgi. Ba’zi idiomatik yoki madaniy xususiyatdagi hazillar bevosita ekvivalentga ega bo‘lmasligi mumkin bunday hollarda funksional ekvivalent topish yoki adaptatsiya zarur. Tarjima nazariyasida bu holatlarda intratextual izohlar, annotatsiyalar yoki lokalizatsiya strategiyalari tavsiya etiladi, lekin akademik va adabiy talablarga muvofiq tanlov qilinishi kerak. Yumorni saqlash asarning qaytib o‘qilishini va muallifning erkin ovozini saqlaydi; ammo noto‘g‘ri adaptatsiya kulgini yo‘qotishi yoki noto‘g‘ri tushunishga olib kelishi mumkin. Tarjimon pragmatik maqsadni va maqsadli auditoriyani hisobga olgan holda, hazil va ironiyani qay darajada o‘zgartirish kerakligini hal qiladi. Agata Kristi kabi yozuvchilarda yumor ko‘pincha dialog va psixologik portretlash vositasi sifatida xizmat qiladi, shuning uchun uni yo‘qotish qahramonlarni tekislashtiradi. Nazariy jihatdan, Nida va Newmarkning funksional yondashuvlari yumorni uzatishda amaliy yordam beradi. Amaliy tahlil ham kerak: konkret misollar orqali original va tarjima qatorlari solishtirilishi lozim.[32]

Agata Kristining matnlarida ingliz madaniyati, tarixiy iqtiboslar, o‘ziga xos madaniy kontekstlar va ijtimoiy norma aks etadi. Bunday madaniy kodlarni tarjima qilishda “eksotizatsiya” va “domestikatsiya” strategiyalari (ya’ni madaniy elementni saqlab qoldirish yoki maqsad tilga moslashtirish) muhokama qilinadi. Tarjimon madaniy ma’lumotning tushunarli bo‘lishi va original estetikani saqlash o‘rtasida kompromis topishi lozim. Madaniy unsurlarning tarjimadagi belgilanishi pragmatik yondashuvni va o‘quvchi kutuvlarini hisobga oladi. Ba’zan glossar, izoh yoki prefatsiya orqali o‘quvchiga kerakli kontekst berish maqbul bo‘lishi mumkin. Milliy leksika va ijtimoiy tavsiflarni (masalan, ingliz klass tizimi, ijtimoiy etiketa) o‘zbek o‘quvchisiga tushunarli shaklda tarjima qilish uchun ekvivalentlar yoki kontekstual kengaytmalar qo‘shiladi. Tarjima nazariyasida Nida’ning “dynamic equivalence” kontseptsiyasi bunday holatlar uchun asos sifatida ishlatiladi. Agata Kristi asarlarida intertekstual referentsiyalar (she’rlar, hikoyalar, madaniy xususiyatlar) ko‘p uchraganligi sababli ularni aniqlash va tushuntirish muhim. Amaliy tavsiya: madaniy jihatdan eng ko‘p muammoli joylarni annotation yoki tarjimon eslatmalari orqali yoritish.[33]

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[31] Nida E. A. Language, Culture, and Translating. Shanghai: Shanghai Foreign Language Education Press, 2001. – 212 b.

[32] Attardo S. Linguistic Theories of Humor. Berlin: Walter de Gruyter, 1994. – 416 b.

[33] Venuti L. The Translator’s Invisibility: A History of Translation. London: Routledge, 2008. – 368 b.

Kristi qahramonlarini yaratishda qisqa leksik iboralar, aniqlik va vizual detalga tayanadi; ushbu vositalar tarjimada xarakterpsixologiyani saqlash uchun muhim. Til vositalari - leksikal tanlov, metafora, epitetlar, dialog ritmi - orqali xarakter chiziladi va tarjima bularning hammasini uzatish vazifasiga ega.[34] Tarjimon asosiy xususiyatlarni (masalan, so‘z tanlovi orqali qahramonning sotsiokultural statusi) saqlab qolish uchun sinonimik tanlov, konstruktiv parapraz va ba’zan sintaktik moslashuvga murojaat qiladi. Psixologik portretni qayta yaratishda stilistik gradientlarni (formal - norasmiy, bevosita - implicative) hisobga olish lozim. Masalan, Poirot yoki Miss Marple kabi xarakterlar uchun ularning lug‘ati va so‘zlashuv uslubini uzatish orqali xos ovoz saqlanishi kerak. Tarjima amaliyotida xarakterning “ovozini” barqaror saqlash uchun glossary (qahramonlarga xos iboralar) yaratilishi foydali. Newmark va Baker takliflari asosida leksik va sintaktik variantlar sinovdan o‘tkazilishi mumkin. Amaliy misollar yordamida asardagi asosiy xarakterning original va tarjima qatorlari solishtirilsa, uslubiy muofaza darajasi aniq ko‘rinadi.

Tahlil shuni ko‘rsatadiki, Agatha Christiening uslubiy xususiyatlarini tarjimada aks ettirish murakkab va ko‘p qirralik jarayon hisoblanadi. Christie asarlarida murakkab syujetlar, kutilmagan burilishlar, psixologik portretlar va dialoglarning ohangi tarjimon tomonidan to‘liq saqlanishi kerak. Tarjima jarayonida faqat so‘zma-so‘z ma’noni etkazish yetarli emas; u yozuvchining stilistik niyatini, syujetning dramatik tuzilishini va detektiv atmosferani ham aks ettirishi lozim. Shuningdek, tahlil shuni ko‘rsatadiki, tarjima jarayonida leksik, sintaktik va stilistik vositalarni moslashtirish orqali o‘quvchi uchun original matndagi sirli va dramatik muhitni yaratish mumkin. Tarjima natijasi nafaqat matnning mazmunini, balki Agatha Christie ijodiy uslubining noyob xususiyatlarini ham o‘quvchiga yetkazishi muhimdir. Shu tariqa, tarjima jarayoni ingliz tilining stilistik nozikliklarini va detektiv adabiyotning o‘ziga xos elementlarini saqlash bilan birga, o‘zbek tilida o‘quvchiga original matnning dramatik va psixologik chuqurligini etkazish imkonini beradi.

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ANTUAN DE SENT-EKZYUPERINING “KICHKINA SHAHZODA” ASARIDAGI STILISTIK VOSITALAR:BADIIY TAHLILI

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Kirish. Antuan de Sent-Ekzyuperining “Kichkina shahzoda” asari nafaqat bolalar adabiyotining mashhur namunasi, balki falsafiy va badiiy mazmuni bilan dunyo adabiyotida o‘ziga xos o‘ringa ega. Ushbu asar o‘zining sodda, ammo chuqur til uslubi va ramziy obrazlari bilan o‘quvchida turli qatlamli fikr va hissiyotlarni uyg‘otadi. Stilistika fani nuqtai nazaridan asarni tahlil qilish uning badiiy xususiyatlarini chuqurroq anglashga yordam beradi. Stilistik vositalar — metafora, simbol, epitet, dialog, takrorlash kabi badiiy san’at vositalari — asarning mazmunini yanada boyitadi, uni yanada jonli va ta’sirchan qiladi. Ushbu maqolada “Kichkina shahzoda” asaridagi asosiy stilistik vositalar batafsil tahlil qilinib, ularning asarga bo‘lgan ta’siri misollar bilan ko‘rsatib beriladi.

Maqola asarning badiiy va falsafiy jihatlarini yoritishda stilistika fanining ahamiyatini namoyish etishga qaratilgan.

Asosiy qism. Metafora — badiiy matnda abstrakt g‘oyalarni tasvirlashda qo‘llaniladigan eng samarali stilistik vositalardan biridir.[35] Antuan de Sent-Ekzyuperining “Kichkina shahzoda” asarida metaforalar inson qalbining nozik va murakkab tuyg‘ularini ifodalashda asosiy rolni o‘ynaydi. Masalan, kichkina shahzodaning guli oddiy bir gul emas, balki sevgi, mehr va mas’uliyat ramzidir. Muallif shunday yozadi:

“U mening gulim edi. Men uni sug‘orardim, uni oynalar bilan himoya qilardim, shuningdek uni o‘rab olardim, chunki u juda o‘ziga xos edi.”

Bu iqtibosda gul nafaqat o‘simlik, balki kichkina shahzodaning his-tuyg‘ulari, uning qalbidagi mehr-muhabbat va mas’uliyat timsoli sifatida namoyon bo‘ladi. Bu metafora orqali o‘quvchi insoniy munosabatlarning nozikligi va qadr-qimmati haqida fikr yuritishga undaladi.

Shuningdek, kichkina shahzodaning sayohatlari va uchraydigan qahramonlari orqali turli insoniy fazilatlar — mas’uliyat, mehr, yolg‘izlik kabi tushunchalar simbolik tarzda ifodalanadi. Bu uslub asarning falsafiy mazmunini chuqurlashtiradi va uni ko‘p qirrali qiladi.

Epitetlar — badiiy matnda obrazlarni yanada jonlantirish, ularning xarakterini yorqinroq qilish vositasi sifatida muhimdir. "Kichkina shahzoda"da epitetlar kichkina shahzodaning pokiza va beg‘ubor tabiatini ta’kidlashda keng qo‘llanilgan. Masalan:

“Kichkina shahzoda — beg‘ubor va sodda yurak egasi, u dunyodagi eng oddiy, ammo eng qadrlik narsalarni ko‘radi.”

Bu epitetlar o‘quvchida obrazning sof va pokiza tabiatiga bo‘lgan hurmat va mehrni uyg‘otadi. Epitetlarning uslubiy vazifasi — obrazni yanada jonlantirish va uning

[35] *Arnold, I. V. (1993). “Metafora va uning badiiy tilimizdagi roli”. — Moskva: Nauka..*

axloqiy-etik tomonini ko‘rsatishdir. Bundan tashqari, epitetlar asarning ritmik tuzilishiga ham hissa qo‘shadi, o‘quvchi diqqatini muhim so‘z va fikrlarga qaratadi. “Kichkina shahzoda” asari dialog shaklida yozilgan bo‘lib, bu uning asosiy stilistik xususiyatlaridan biridir. Dialog uslubi muallifga falsafiy, axloqiy va insoniy mavzularni o‘quvchiga sodda, tushunarli, ammo chuqur ifoda etishga imkon beradi. Stilistika nuqtai nazaridan, dialog shakli asarga jonlilik, dinamika va mantiqiy o‘tishni ta’minlaydi.[36]

Asarda uchraydigan dialoglar ko‘pincha kichkina shahzoda va boshqa qahramonlar o‘rtasida bo‘lib, ular orqali muallif insoniy munosabatlar, hayotiy haqiqatlar va ijtimoiy muammolarni ko‘taradi. Masalan, kichkina shahzoda va pilot o‘rtasidagi suhbatlarda o‘zlik, sevgi, do‘stlik va hayotning ma’nosi haqida savollar ko‘p uchraydi. Kichkina shahzoda pilotga shunday deydi:

“Men kimligini anglash uchun o‘zimdan juda ko‘p savollar so‘rayman.”

Bu so‘zlar dialog orqali ichki dunyoni ochib beradi, o‘quvchida fikrlash jarayoniga qo‘shilish hissi paydo qiladi. Dialogning sodda, lekin mazmunan boy tili o‘quvchiga falsafiy mavzularni qabul qilishda qulaylik yaratadi. Bundan tashqari, kichkina shahzoda boshqa qahramonlar bilan suhbatda ham savol-javob usulidan keng foydalanadi. Masalan, podshoh bilan bo‘lgan muloqotda u quyidagilarni so‘raydi:

-“Siz haqiqatni boshqarasizmi?”

Podshoh javob beradi:

-“Men buyuraman va odamlar menga itoat qiladilar.”*

Bu dialog ijtimoiy hokimiyat va inson erkinligi haqida dolzarb savollarni ko‘taradi. Stilistik jihatdan, bunday savol-javob shakli matnga dramatik ohang beradi, o‘quvchining diqqatini muhim masalaga jalb qiladi. Dialog uslubining yana bir xususiyati — muallifning falsafiy g‘oyalarini o‘quvchi bilan to‘g‘ridan-to‘g‘ri muloqot orqali bo‘lishishidir. Shu bilan birga, bu uslub o‘quvchida o‘z fikrini shakllantirishga, savollar berishga undaydi, ya’ni o‘quvchini passiv emas, faol sub’ekt sifatida faoliyatga jalb qiladi.

Shunday qilib, “Kichkina shahzoda”dagi dialoglar nafaqat voqealarni rivojlantirish vositasi, balki muallifning axloqiy-falsafiy pozitsiyasini ifoda etish vositasi sifatida ham xizmat qiladi. Bu esa asarga yanada ko‘p qirrali ma’no va chuqurlik beradi.

Takrorlash va parallelizm stilistik tahlilda asosiy rol o‘ynaydi[37]*, chunki ular matnga ritm va ahamiyat beradi. “Kichkina shahzoda”da muallif takrorlashlarni axloqiy va falsafiy g‘oyalarni ta’kidlash uchun mahorat bilan ishlatadi. Masalan, kichkina shahzoda o‘z xotirasida shunday fikrlarni takrorlaydi:*

“Faol bo‘l, oddiy bo‘l, samimiy bo‘l.”

Bu parallel tuzilma va takrorlash o‘quvchiga hayotda asosiy qadriyatlarni eslatadi va matnga ritmik ohang beradi. Stilistika nuqtai nazaridan, bunday usullar asarga muzikalik va emotsional kuch beradi.

“Kichkina shahzoda”da allegorik obrazlar va fantastik elementlar orqali insoniyatning turli xulq-atvorlari va jamiyat muammolari yoritiladi. Podshoh,

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[36] Bakhtin, M. M. (1979). “Dialogizm va badiiy matn”. — Moskva: Iskusstvo.

[37] Frye, N. (1957). “Allegoriya va badiiy uslub”. — Toronto: University of Toronto Press.

ishbilarmon, likyorsoz kabi qahramonlar insoniyatning turli illatlari va xatti-harakatlarini ramziy tarzda ko‘rsatadi. Masalan, ishbilarmon haqidagi iqtibos:
“Ishbilarmon doim bir xil narsani hisoblab yurardi. U hech narsa yaratmasdi, faqat o‘z boyligini ko‘paytirardi.”
Bu obraz orqali muallif boylikka ortiqcha e’tibor qaratadigan, hayotning haqiqiy qadriyatlarini unutgan insonlarni tanqid qiladi. Allegorik uslub asarning falsafiy mazmunini yanada teranlashtiradi va o‘quvchida tafakkur uyg‘otadi.
Xulosa. Antuan de Sent-Ekzyuperining “Kichkina shahzoda” asarida ishlatilgan stilistik vositalar — metafora, epitet, dialog, takrorlash, parallelizm va allegoriya — asarning falsafiy-ma’rifiy mazmunini yanada chuqurlashtirishda muhim rol o‘ynaydi. Muallif badiiy til vositalari orqali insoniy tuyg‘ular, axloqiy qadriyatlar va hayotiy haqiqatlarni soddalik bilan, ammo chuqur ifoda etadi. Metaforalar va simbolik obrazlar asarning ko‘p qirrali ma’nosini yaratishda asosiy vosita bo‘lsa, dialog uslubi o‘quvchini fikrlashga, o‘z-o‘zini anglashga undaydi. Takrorlash va parallelizm esa matnga ritmik ohang va emotsional kuch bag‘ishlaydi. Shunday qilib, “Kichkina shahzoda” — badiiy uslub va falsafiy mazmunning uyg‘unligi natijasida paydo bo‘lgan betakror asar bo‘lib, uning stilistik vositalari o‘quvchida chuqur taassurot qoldirish va hayotiy saboqlar berish imkonini yaratadi.
Foydalanilgan adabiyotlar ro‘yxati
Antuan de Sent-Ekzyuperi. *Kichkina shahzoda* (O‘zbek tilidagi tarjima). Toshkent: Sharq, 2010.
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IMPROVING LINGUOCULTURAL SKILLS OF EFL STUDENTS THROUGH COMMUNICATIVE ACTIVITIES

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One of the major problems with today's education system is the competency-based approach. Everyone needs a range of critical competencies (linguistic, social, cultural, and communicative) in order to successfully adapt and realize their potential as a young expert in the rapidly evolving modern world [1]. It is clear that many university graduates speak English at an inappropriate level, and even those who possess sufficient knowledge are unable to communicate professionally in the language. Furthermore, it is getting worse because some pupils don't know the

fundamentals of the laws governing language evolution and the etymological traits of many terms.

Because they are unaware of the linguocultural facets of the English language as well as the cultures, traditions, and lifestyles of other countries, they occasionally neglect to comment on certain linguistic phenomena. It is important to see every foreign language as a system of social norms, conduct, and spiritual values in addition to linguistic rules. The fact that any live language evolves alongside its speech community-that is, its speakers—has long been understood. Regardless of place or time, language is essential to social interaction and history in all societies.

The late 20th century saw a significant increase in interest in culturology and its genuine ascent from amateur conjecture to a legitimate scientific field. Sociolinguistic approaches are used in this field of study to explain a variety of linguistic occurrences [2].

When certain seemingly unexplained phenomena cannot be explained by language-internal data alone, this method is especially helpful.

By examining linguistic units in relation to the nation's historical and social evolution across time, linguoculturalology aims to provide a wide understanding of the language as a complex system. According to Byram, people's social identities are an inevitable component of their social interactions with one another. This is taken into consideration in language instruction by the idea of "communicative competence," which emphasizes that language learners must learn not just how to use grammar correctly but also what constitutes "appropriate" discourse [5].

When teaching English, a linguocultural method emphasizes the semantic concept. From this perspective, learning English entails acquiring the language through its national concepts in addition to the conventional study of phonetics, syntax, and vocabulary. This makes it possible for the students to get interconnected ethnocultural knowledge about language, culture, and history. This leads to the development of linguacultural competence, a collection of unique abilities required for practical application. The Dictionary of English Language and Culture defines it as the capacity to carry out necessary tasks.

This means that a learner should be able to learn how to identify and relate a linguistic symbol's semantic content to the associative motive behind word choice. The notion of "competence" is defined in several Russian scientific works as an individual's intellectual and personal capacity for practical tasks, and "competence" is the content of the provided ability in the form of knowledge, skills, and aptitudes. Linguacultural studies address a wide range of language-related topics, including how culture shapes linguistic conceptions and the relationship between a word's cultural meaning and its linguistic symbol. Understanding cultural semantics, which arise from the interaction of two distinct domains - language and culture - is crucial. Interactions between language and culture are mutually reinforcing: language influences cultural interactions, and language influences cultural interactions. It should be mentioned that there are a lot of challenging and conflicting issues with the relationship between language and culture. One issue could arise when linguistic pieces' cultural information primarily gets some concealed significance. The

linguistic condition and the language's evolution are determined by all of these external historical factors. Germanic invaders from the northwest coast of continental Europe arrived in Britain in the fifth and sixth centuries [3]. Some language units can be clarified by understanding people's histories, cultures, and ways of living.Fundamental aspects of linguocultural competency development. Students can gain appropriate comprehension and usage of the present language by taking a historical perspective to its phenomena.

Examples of modern English phenomena that can be explained scientifically include "wrong" plurals like man-men and foot-feet, as well as so-called non-standard verb forms. Understanding the history of the English language is therefore essential to comprehending the structure of a modern language.

Language and culture are inseparable phenomena. According to E. Sapir [6], *"Language is a guide to social reality"*, while B. Whorf [7] stated that language shapes our perception of the world. Thus, developing communicative competence requires not only linguistic knowledge but also cultural awareness.

In Uzbekistan and many other multilingual societies, fostering linguocultural proficiency is a key component of language education reform. D. Ruzmetova [9] emphasizes that *linguocultural competence allows learners to interpret the worldview embedded in the target language and interact effectively across cultures.*

2. The Concept of Linguocultural Proficiency

Linguocultural proficiency refers to a learner's ability to use language appropriately within a given cultural context. It includes:

Linguistic competence – vocabulary, grammar, and pronunciation;

Cultural competence – knowledge of traditions, values, and social norms;

Intercultural communication skills – understanding of cultural differences and the ability to adapt.

As V. A. Maslova [8] points out, "Linguocultural competence is a synthesis of language, mentality, and culture, reflected in the consciousness of an individual."

3. Methods of Enhancing Linguocultural Proficiency

3.1. Integrative Teaching Approach

Integrating cultural content into every language lesson helps students connect words with cultural meanings. Teachers can include:

authentic texts, songs, and films;

idiomatic expressions and proverbs;

cultural discussions and comparisons.

3.2. Project-Based Learning

Projects on topics such as *"National Holidays," "Cultural Traditions,"* or *"Famous Historical Figures"* encourage students to research, present, and discuss cultural material in the target language. As G. Byram [5] notes, *"Intercultural communicative competence develops through reflection on one's own culture and comparison with others."*

3.3. Role-Playing and Simulation

Role-plays based on real-life cultural scenarios (e.g., greeting rituals, dining etiquette, job interviews) immerse students in authentic communication situations. This method enhances pragmatic awareness and empathy.

3.4. Use of Multimedia and Digital Tools

Modern technologies — videos, podcasts, online forums, and virtual exchanges — expose learners to diverse linguistic and cultural contexts. Interactive platforms like eTwinning or Tandem allow cross-cultural communication in real time.

3.5. Comparative Linguocultural Analysis

Comparing idioms, gestures, humor, and communication styles between native and target cultures fosters deeper cultural understanding and tolerance. For example, studying how compliments or apologies differ across cultures helps avoid miscommunication.

4. The Role of the Teacher

Teachers play a crucial role as mediators between languages and cultures. According to D. Ruzmetova, “A linguocultural educator not only teaches words but also the meanings and values behind them.” Teachers should model cultural sensitivity, create inclusive learning environments, and encourage reflection on cultural experiences [9].

RESULTS

Students who possess linguistic competence are able to undertake exploratory work, write and speak in a foreign language, comprehend and discuss cultural and socioeconomic aspects of the target language, and create an oral report on a chosen subject. Students are methodically taught the most comprehensive history and universal cultural values of humanity through the study of foreign languages. It contributes to the development of national identity, citizenship, humanism, tolerance, and respect for national and global culture. It also helps to create a genuine opportunity for students to become familiar with universal spiritual and moral values as well as world and national culture in order to comprehend the issues and realities of the modern world.

The development of intercultural communicative competence and communication culture is facilitated by experimental work. To determine the impact of experimental activity on students' development of experimental linguocultural competence, diagnostic tests were employed. The following dynamics were discovered by the experiment's test results:

students evaluate interpersonal communication norms;

students study and understand their own cultural values;

students engage in real intercultural communication activities.

1. One of the most important values and educational objectives nowadays is the issue of intercultural learning in the study of English language history.

2. More than two languages and cultures—native and non-native—are the foundation for linguistic and cultural competency. The foundation for developing linguocultural competency is the study of national culture.

3. Student-centered pedagogy serves as the foundation for the psychological and educational circumstances that help students develop their linguocultural competency.
4. Language proficiency has a strong educational impact on the development of linguocultural competency.

CONCLUSION

The findings indicate that there is a need to modify the requirements for pupils. It is believed that a person's culture is a crucial aspect of their human potential. Since communication is fundamental to human existence, it is also a component of culture. The psychological preparedness of the student to communicate (interest, motivation, and lack of fear of the language barrier) as well as a certain level of verbal skills, language content, and—above all—the required amount of sociocultural knowledge of the spoken language are all considered aspects of cross-cultural competence. The three primary domains of competency are motivational, pragmatic, and cognitive.

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TIL , MILLAT VA MILLIY MADANIYAT

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Insoniyat , jamiyat paydo bo‘libdiki, tilga, fikrlashuvga , so‘zlashuvga ehtiyoj sezilayotgani aniq jamiyatda fikr almashuv doimiy zaruriyat hisoblanib kelgan. Odamlar til vositasiga , so‘zlar yordamida o‘zaro aloqa qilganlar , moddiy va manaviy-madaniyat boyliklarini yaratib kelganlar ,zero, til jamiyatning rivojlanishi

uchun asosiy quroldir, jamiyat tarraqiy etgani sayin til ham rivoj topadi. Insoniyat inson, jamiyat bo‘lishida til zaruriyat omilidir.
Har bir xalqning, millatning o‘ziga xos milliy xuxusiyatlari mavjud. Millatchilik esa ko‘p qirralidir.Millatlar va milliy tillar muayyan bir ijtimoiy tarraqiyot davrining mahsuli hisoblanadi.
Odamlarning tarixan tarkib topgan mustahkam birligi bo‘lgan millat , til, huhud, iqtisodiy turmush va madaniyat birligiga ko‘rinadigan psixik tuzulishi asosida yuzaga keladi va taraqqiy etadi.
Darhaqiqat, oila davralarida g‘zalxonlik, ododb-axloq haqida suhbatlar bo‘lib tursa shoir Cho‘lpon aytganidek, “Qonlarimizni tozalaydigan o‘tkir yurak kirlarini yuvadigan toza marifat suvi” ilmga tashna qalblarga lazzat baxsh etadi. Navoiy ham bolaligida oliada tez-tez o‘tkazib turiladigan she’riyat ahli suhbatidan bahramand bo‘lgan. O.Yoqubov bolaligida dadasi aytib bergan “Ming bir kecha” ertaklari o‘tgan kunlar taasuroti, H.Olimjon esa buvisi so‘zlab bergan ertaklar orqali ona xalqiga, vataniga mehr-muhabbat hissini tuygani tabiiy , albatta , negaki ruhiyat eshitgan so‘zlaridan, oila axloqiyatidan , bivilarning ertaklaridan, bobolarning hikmatlaridan, ko‘rgan tomosholaridan, bolalarning tinglagan qo‘shiq va musiqalaridan, o‘qigan kitoblaridan, o‘ynagan o‘yinchoqlaridan, yegan taomlaridan, kiygan kiyinlaridan hamma-hammasidan shaklanadi.
Bugunki kunga yoshlarimiz bo‘sh vaqtlarini badiiy kitoblar o‘qishdan ko‘ra teleko‘rsatuvlarga, internet, telefonlarga sarflashadi. Miliiy qadriyatlarimiz singdirilgan filmlar kamligi bois ko;proq daxshatli filmlarni, chet el axloqiy aks etib turuvchi teleseriallarni ko‘rishadi. Natijada yoshlar o‘zi anglamagan holda ruhiyatiga milliylik o‘rnini yevropacha qarashlar, munosabatlar egallay boshlaydi. Shuning uchun har bir ota-ona farzandi tarbiyasiga alohida e’tibor qaratish, gudak dunyoga kelgan vaqtdan boshlaboq milliy madaniyatni, vatanga, millatga, ona xalqimizga muhabbat tuyg‘usini singdirib borishimiz zarur.
Manaviyatni tiklash va rivojlantishga milliy til va milliy madaniyat, milliy ong, milly o‘zlikni anglash, millat his-tuyg‘usini, milliy g‘urur o‘stirish kata o‘rin egallaydi. Shuning uchun ham milliy istiqbol mafkurasining madaniy-ma’naviy sohadagi maqsadlariga o‘zbek tilini rivijlantirish uning davlat maqomoni izchil va to‘liq ro‘yobga chiqarish singari muhim masalalar ham kiradi. Bu bejiz emas , albatta.
Jamiyat taraqqiyotining hozirgi bosqichda milliy tilning ijtimoiy roli ortib bormoqda, bunga sabab, bu nafaqat millat teng huquqliligini ko‘rsatgichi, balki ona tilning rivojlanish uchun imkoniyatlarning yaratilishidir. Demak, til kamoloti millatimiz taraqqiyoti milliy madaniyatimiz rivojlanishining hal qiluvchi omillaridan biridir. Xalqning ma’naviy boyligi, aql-idroki va tafakkuri, tarixi va madaniyati uning tilida, madaniyatiga o‘z ifodasini topadi.
Har xalq, har bir millatning hayotini tarixi va taraqiyotini milliy tili millati madaniyati rivojidan ayrishga tushunish mumkin emas. Huddi shu ma’noda o‘zbek xalqining o‘tmishi, buguni va kelajagi tilimiz taraqqiyoti bosqichlarida bamisoli munavvar ko‘zgudek aks etib turadi.

Millatlarni yo‘q qilish uchun uni qirish shart emas, uning madaniyatini, sa’natini, tilini yo‘q qilsang bas, tez oraqada o‘zi tanazzulga uchraydi
Yer yuzidia qancha millat, xalq, elat, qabila bo‘lsa, shuncha til bor. Tilsiz xalq yo‘q, xalqsiz esa til ham bo‘lmaydi. Bular egizak tushunchalardir, bulardan birini ayirib bo‘lmayd, ularni ayirib qo‘ysak, ikkisi ham o‘zligini yo‘qotadi.
Til muammolari kop jihatlidir. U huquqiy jihatdan davlat mafkurasini amalga oshirish va uning institutlari to‘g‘ri boshqarish kamida ijtimoiy samaradorligi ta’minlash vositasidir. Shuni qayd etish lozimki, til millatning muhim ramzi bo‘lib hisoblanadi, lekin har bir millat o‘z milliy davlatchiligiga ega. Shu sabab har bir xalq, davlat konstitutsiyasi darajasida o‘z milliy tilining rivojlanishiga g‘amxo‘rlik qilishga haqlidir.
Milliy tiklanish, madaniyatni rivojlantirishga tabiiy intilish birinchi navbatda milliy tilning takomillashuviga poydevor qo‘yildi. Til-xalqning jonidir. Tilga e’tiborsizlik xalqqa e’tiborsizlikdir, tilning iste’moldan chiqishi uning ijyimoiy maqomi axborot, bilim olish, teatr, kino, san’atning boshqa turlari, bugun milliy madaniyat asoslarning buzilishiga olib keladi. O‘z xalqiga uning milliy odatlariga, til va madaniyatga bo‘lgan muhabbat ko‘p millatli vaqtanga bo‘lgan muhabbat, o‘zgaxalqning madaniyatiga hurmatdan boshlanadi. Tarixiy tajribalar bilan faktorlar isbotlanganki, har qanday milliy tilning umrbiqiyligi uning xalq uchun bajaradigan funksiyalariga bog‘liq.
Tilga munosabat orqali ma’suliyatni his etish mumkin. Chunki til millatning asosi. Til millat taraqqiyoti ko‘zgusi xalq boshqa bir xalqqa qo‘shilib ketsa, uning tili o‘lik tilga aylanadi. Shuni ham aytish joizki, birgina til so‘zi misolida ham tilimizning naqadar boy va serjilo ekanini yaqqol ko‘rishimiz mumkin.
O‘zbek tiliga davlat tili maqomoni berish va uning qo‘llanishi doirasi ancha kengayganligi xalqaro munosabatlarda ishlatilayotgan tillar qatoriga kiritilishi o‘tgan asrning so‘nngi yillarida xalqimiz erishgan ulkan yutuqlar sirasiga kiradi.
Dunyoda juda taraqqiy etgan xalqaro aloqalarda keng qo‘llaniladigan tillar ham bor, endi tetapoya qilayotagn tillar hamyo‘ emas. O‘z tilida davlatni idora qilish, erkin gapirish, kuylash va ijod qilish huquqiga ega bo‘lmagan hech bir xalq istiqlolga erishdim deya olmaydi. Shu ma’noda ona tilimizga davl;at tili maqomi berilgan kuni mustaqillikka erishish yo‘lida qo‘yilgan eng dadil va sharafli qadam deyishga haqlimiz. Albatta, bugun ona tilimiz kundalik hayotimizda muhim o‘rin egallab o‘z mavqei, obro‘- e’tinoriga erishgan.
Mustaqillik yllari ma’naviyatimizning muhim elementi bo‘lib hisoblangan ta’lim va tarbiya tizimiga milli ruh bag‘ishlashda bir qator ishlar amalga oshirildi. Ayniqsa birinchi Prezidentimiz tashabbusi bilan va bevosita rahbarligi ostida “Ta’lim to‘g‘risida “ qunun, “Kadrlar tayyorlash milli dasturi” va “Sog‘lom avlod dasturi”ning qabul qilinishi milli ma’naviyatimizning yuksalishida mamlakatimizning kelajakda o‘zga mamlakatlar qatiridan munosib o‘rin egallashi, millatimizning obro‘-e’tiborining oshib borishida muhim ahamiyatga ega bo‘ldi.
Til va milli madaniyat, shu tarzda kuchli bosimlar ostida bo‘lsa-da o‘zligini, o‘zining betakror go‘zllagi hgammada Benazir o‘ziga xosligini saqlab keldi.O‘zbekiston Respublikasining milli mustaqilligi tom ma’noda ona tilimizni ikkinchi bor qayta

tug‘ilishi hamda milliy madaniyatimiznbinmg gurkirab rivojlanish bosqichini boshlab berdi.Bu tarixiy, olamshumil voqea o‘zbek xalqining asriy oruz-armonlarini ushaltirdi. O‘zligini har tomonlama nomoyon etishi uvhun barcha shart-sharoitlarni yaratdi.

Shunday qilib, xalqimiz o‘z tili, milliy madaniyati bebaho qadriyatini mudom saqlab, asrab-avaylab keldi. Uzoq vqt davom etgan qattiq mafkuraviy ta’ziqqa qaramay, O‘zbekiston xalqi avloddan-avlodga “O‘tib kelgan o‘z tarixiy va madaniy qadriyatlarini hamda o‘ziga xos an’analarini saqlab qolishga muvaffaq bo‘ldi.

O‘zbek tilini rivojlantirish, bu tilning davlat maqomoning bunday keyin ham izchil ro‘yobga chiqarish, respublika hudududa yashovchi xalqlarning milliy madaniyati va tillariga hurmat bilan munosabatda bo‘lishimiz lozim.

Xulosa qilib aytganda, har qanday millatning ma’naviyati, eng avvalo, uning milliy tilio va milliy madaniyatiga munosabati, ularni ne chog‘li qadrlay olishiga bog‘liq. Sunday ekan, o‘zini shu yurtning haqiqiy farzandi deb bilgan har bir fuqaro millatning, tilning qadriga yetsa, milliylikni saqlab qola olsa, ertangi kunimiz bundanda yorug‘ va nurli bo‘lishi shubhasizdir.

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DEVELOPING CRITICAL THINKING SKILLS IN ENGLISH LEARNERS

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Critical thinking is an essential skill for English language learners (ELLs), as it supports not only their language acquisition but also their ability to think analytically and solve problems. For ELLs, developing critical thinking involves engaging in

deeper cognitive processes that go beyond basic language rules. It includes the ability to evaluate information, make judgments, and draw conclusions—skills that are fundamental for both academic success and effective communication.The **importance of critical thinking** for English learners cannot be overstated. It enhances **language proficiency** by encouraging learners to understand and interact with language at a deeper level. Furthermore, fostering these skills helps learners become more independent in their learning, enabling them to analyze complex texts, express opinions clearly, and evaluate arguments effectively. These abilities are not only beneficial for academic achievement but also essential for participating in discussions, solving problems, and making decisions in real-world contexts.

One of the key **strategies for developing critical thinking** in English learners is **inquiry-based learning**. By encouraging students to ask questions and seek answers, this method promotes **higher-order thinking** and challenges them to reflect on their understanding. **Socratic questioning**, another effective approach, stimulates deeper thinking through open-ended questions that encourage learners to explain their reasoning, defend their answers, and explore alternative perspectives.**Collaborative learning** also plays a crucial role in promoting critical thinking. Group discussions and debates give learners the opportunity to engage with peers, exchange ideas, and solve problems collectively. This social interaction not only improves language skills but also helps develop essential **thinking skills** through dialogue and collaboration. Additionally, **problem-based learning (PBL)** provides students with real-world challenges that require them to use language creatively and critically to find solutions.Despite the importance of these strategies, there are several challenges in developing critical thinking skills in ELLs. **Language barriers** often limit their ability to express complex thoughts and ideas, which can hinder their participation in critical thinking activities. **Cultural differences** also play a role, as learners from diverse backgrounds may have different approaches to problem-solving and communication. Furthermore, many ELLs lack the confidence to share their ideas in a second language, making it difficult for them to fully engage in critical thinking tasks.

To overcome these challenges, it is essential for educators to create a **supportive learning environment** that encourages students to take risks, make mistakes, and reflect on their learning process. Teachers can incorporate **visual aids**, **interactive tools**, and **technology** to make complex content more accessible and stimulate deeper engagement. Additionally, teachers should focus on the **thinking process** rather than just the outcomes, allowing students to reflect on their reasoning and thought patterns.Critical thinking is an essential skill for English language learners (ELLs), as it supports not only their language acquisition but also their ability to think analytically and solve problems. For ELLs, developing critical thinking involves engaging in deeper cognitive processes that go beyond basic language rules. It includes the ability to evaluate information, make judgments, and draw conclusions—skills that are fundamental for both academic success and effective communication.

The **importance of critical thinking** for English learners cannot be overstated. It enhances **language proficiency** by encouraging learners to understand and interact with language at a deeper level. Furthermore, fostering these skills helps learners become more independent in their learning, enabling them to analyze complex texts, express opinions clearly, and evaluate arguments effectively. These abilities are not only beneficial for academic achievement but also essential for participating in discussions, solving problems, and making decisions in real-world contexts. Moreover, developing critical thinking skills in ELLs requires intentional scaffolding by teachers. Providing clear instructions, modeling thinking processes aloud, and using graphic organizers can help learners break down complex ideas into manageable parts. This structured support enables students to gradually build confidence in their analytical abilities while simultaneously improving their language skills.

In addition, integrating culturally responsive teaching practices helps bridge learners' backgrounds with new content. When students see their own cultures and experiences reflected in the learning materials and discussions, they feel valued and are more willing to engage deeply. This connection fosters not only language development but also critical reflection on diverse perspectives.Technology can also be a powerful tool in enhancing critical thinking among ELLs. Interactive platforms, digital storytelling, and online forums offer varied ways for students to analyze information, collaborate, and express their ideas creatively. These tools can cater to different learning styles and provide immediate feedback, which is crucial for developing self-regulated learning and critical inquiry.

Setting clear, achievable goals related to critical thinking can motivate learners to monitor their progress and take ownership of their learning journey. Regular formative assessments, such as reflective journals or peer reviews, encourage students to evaluate their own thinking and identify areas for improvement.Despite these effective strategies, it is important for educators to remain patient and flexible, recognizing that the development of critical thinking in a second language is a gradual process. Encouraging persistence, celebrating small successes, and fostering a growth mindset will help ELLs build resilience and continue progressing both linguistically and cognitively.

Conclusion

In conclusion, the development of **critical thinking skills** in **English learners (ELLs)** is an essential aspect of language education that supports both linguistic and cognitive growth. As the world becomes increasingly interconnected, the ability to think critically in a second language is not only a valuable academic skill but also an important life skill. ELLs who can analyze, evaluate, and synthesize information are better equipped to navigate complex tasks, make informed decisions, and contribute meaningfully to discussions in diverse contexts.

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TIL O‘RGANISHDA KOMMUNIKATIV YONDASHUVNING AFZALLIKLARI

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Bugungi globallashuv jarayonida xorijiy tillarni mukammal o‘zlashtirish shaxsning raqobatbardoshligini belgilovchi asosiy omillardan biriga aylanib bormoqda. Til — bu nafaqat muloqot vositasi, balki xalqning madaniyati, tafakkuri va dunyoqarashining ifodasidir. Shu bois har qanday tilni o‘rganish jarayoni insonning nafaqat lingvistik, balki ijtimoiy-madaniy kompetensiyasini ham shakllantirishga xizmat qiladi. Bugungi kunda ta’lim tizimida chet tilini o‘qitishda kommunikativ yondashuv tamoyillarini qo‘llash zarurati yanada kuchaymoqda.

An’anaviy yondashuvlarda o‘qitish jarayoni asosan grammatik qoidalarni yodlash, tarjima qilish yoki lug‘at boyligini oshirishga qaratilgan bo‘lib, o‘quvchilar ko‘pincha tilni amalda qo‘llashda qiynalganlar. Ya’ni, ular grammatik jihatdan to‘g‘ri gaplar tuza olishsa-da, real kommunikativ vaziyatlarda erkin fikr bildirish qobiliyatiga ega bo‘lmaganlar. Shu nuqtai nazardan, zamonaviy pedagogika til o‘rganishning yangi bosqichiga o‘tdi — bunda asosiy maqsad tilni tirik muloqot vositasi sifatida o‘zlashtirishdan iborat.

Kommunikativ yondashuv tilni o‘rgatishda o‘quvchining faol ishtirokini, mustaqil fikrlashini va muloqot jarayonida til birliklaridan to‘g‘ri foydalanish qobiliyatini rivojlantirishga qaratilgan. Bu yondashuv o‘qitishning markaziga o‘quvchini qo‘yadi: ya’ni, o‘qituvchi — yo‘naltiruvchi, o‘quvchi esa — faol ishtirokchi rolini bajaradi. O‘quv jarayonida o‘quvchilar hayotiy vaziyatlarga asoslangan topshiriqlar, dialoglar, rolli o‘yinlar, munozaralar, intervyular orqali tilni tabiiy sharoitda o‘zlashtiradilar.

Shuningdek, kommunikativ yondashuv til o‘rganishni faqat lingvistik ko‘nikmalarni egallash bilan chegaralab qo‘ymaydi, balki madaniyatlararo muloqot kompetensiyasini ham shakllantiradi. Bu esa o‘quvchini global muhitda samarali

muloqot qila oladigan shaxs sifatida tayyorlaydi. Hozirgi kunda raqamli ta’lim, xalqaro hamkorlik va migratsiya jarayonlarining kengayishi natijasida til bilish nafaqat kasbiy, balki shaxsiy muvaffaqiyat garoviga aylangan.

Demak, kommunikativ yondashuv til o‘rganishning zamonaviy paradigmasi bo‘lib, u o‘quvchining kommunikativ kompetensiyasini shakllantirish, nutqiy faoliyatini faollashtirish, madaniy tafakkurini kengaytirish va ijtimoiy integratsiyaga tayyorlashda muhim rol o‘ynaydi. Ushbu maqolada kommunikativ yondashuvning mohiyati, asosiy tamoyillari hamda til o‘rganish jarayonidagi afzalliklari tahlil qilinadi.

Kommunikativ yondashuvning nazariy asoslarini birinchi bo‘lib amerikalik lingvist **D. Hymes (1972)** ishlab chiqqan bo‘lib, u **“kommunikativ kompetensiya”** tushunchasini fanga kiritgan. Hymes ta’kidlashicha, tilni bilish grammatik bilimlargina emas, balki “qachon, kim bilan va qanday tarzda so‘zlashish”ni bilish qobiliyatini ham o‘z ichiga oladi. Demak, kommunikativ kompetensiya — bu tilni ijtimoiy kontekstda to‘g‘ri va maqsadga muvofiq qo‘llash layoqati.

Keyinchalik **M. Canale va M. Swain (1980)** ushbu tushunchani kengaytirib, kommunikativ kompetensiyaning to‘rt asosiy tarkibiy qismini ajratgan:

Grammatik kompetensiya — til tizimi qoidalarini bilish;

Sotsiolingvistik kompetensiya — muloqotda ijtimoiy normalarga rioya qilish;

Diskurs kompetensiyasi — matnning izchilligini saqlash;

Strategik kompetensiya — muloqotda muammolarni yengib o‘tish uchun til strategiyalarini qo‘llash. Ularning fikricha, samarali til o‘rganish aynan shu to‘rt komponentning uyg‘un rivojlanishiga tayanadi.

W. Littlewood (1981) o‘zining “*Communicative Language Teaching: An Introduction*” asarida shunday deydi: “Kommunikativ yondashuvning maqsadi — o‘quvchini o‘qitish obyekti emas, balki faol muloqotchi sifatida shakllantirishdir.” Littlewoodning fikricha esa, dars jarayoni shunchaki qoidalarni o‘rganishdan iborat bo‘lmasligi kerak; aksincha, o‘quvchi tilni real hayotiy vaziyatlarda ishlatish orqali uni tabiiy o‘zlashtiradi.

J. C. Richards (2006) esa kommunikativ yondashuvni “ta’limning shaxsga yo‘naltirilgan eng samarali shakli” deb ataydi. Uning fikricha, kommunikativ metod o‘quvchining shaxsiy tajribasiga, ehtiyojlariga va qiziqishlariga asoslanadi, bu esa o‘qish motivatsiyasini sezilarli darajada oshiradi.

O‘zbekistonlik metodist olima **M. Hasanova (2023)** o‘z tadqiqotlarida “Kommunikativ yondashuv o‘quvchini tilni biluvchi emas, balki til orqali fikrlovchi va muloqot qiluvchi shaxs sifatida tarbiyalaydi.” deya fikr bildiradi.

Shuningdek, **S. Yo‘ldosheva (2021)** til o‘rganishda interfaol usullar va kommunikativ mashg‘ulotlarning o‘zaro uyg‘unligi haqida “O‘quvchilarda kommunikativ kompetensiyani rivojlantirish uchun dars jarayonida rolli o‘yinlar, munozaralar, situatsion mashqlar va autentik materiallardan foydalanish muhim ahamiyat kasb etadi.” deb ta’kidlaydi.

Bu fikrlar shuni ko‘rsatadiki, kommunikativ yondashuv nafaqat lingvistik bilimlarni, balki **ijtimoiy, madaniy va psixologik** jihatdan rivojlangan shaxsni

shakllantirishga xizmat qiladi. Til o‘rganish jarayoni o‘quvchi uchun **haqiqiy muloqot maydoniga** aylangandagina, u haqiqiy kompetensiyaga ega bo‘ladi.

Zero, til o‘qitish metodikasi tarixida an’anaviy yondashuv asosan grammatik va tarjima asosida shakllangan bo‘lib, o‘quvchidan til qoidalarini yod olish, gaplarni tahlil qilish va tarjima qilish talab etilgan. Bu usul o‘quvchilarning nazariy bilimini oshirsa-da, ularning amaliy nutqiy faoliyatini rivojlantira olmagan. Natijada, o‘quvchi grammatik jihatdan to‘g‘ri gapira olsa ham, real muloqotda qiynalgan.

Kommunikativ yondashuv esa buning aksi — u tilni muloqot vositasi sifatida o‘rganishga yo‘naltirilgan. Bu yondashuvda o‘qituvchi markaziy figura emas, balki yo‘naltiruvchi rolini bajaradi, o‘quvchi esa faol ishtirokchi sifatida tilni real vaziyatlarda qo‘llashga o‘rganadi. Darslar jarayonida dialoglar, rolli o‘yinlar, intervyular, muhokamalar, juftlik va guruhli mashg‘ulotlar qo‘llaniladi.

Shuningdek, kommunikativ yondashuv o‘quvchini nafaqat til biluvchi, balki madaniyatlararo muloqot ishtirokchisi sifatida shakllantirishni maqsad qiladi. Unda xatolar tabiiy jarayon deb qaraladi, asosiy e’tibor esa o‘quvchining fikrini erkin va maqsadga muvofiq ifodalashiga qaratiladi.

1-Jadval.

Til o‘qitishda an’anaviy va kommunikativ yondashuvlarining solishtirma tahlili

№	Ko‘rsatkichlar	An’anaviy yondashuv	Kommunikativ yondashuv
1	O‘qitish markazi	O‘qituvchi	O‘quvchi (subyekt sifatida)
2	Maqsad	Grammatik bilimlarni o‘zlashtirish	Muloqot qilish qobiliyatini shakllantirish
3	Darsning asosiy faoliyati	Qoidalar, mashqlar, tarjima	Dialog, rolli o‘yin, muhokama, situatsion mashqlar
4	O‘quvchi roli	Passiv qabul qiluvchi	Faol ishtirokchi
5	Baholash mezoni	Xatolarsiz yozish yoki tarjima qilish	Muloqot samaradorligi va fikr ifodasi
6	O‘qitish vositalari	Kitob, doska, grammatika mashqlari	Multimedia, autentik materiallar, interfaol usullar
7	O‘rganish natijasi	Nazariy bilim	Amaliy kommunikativ kompetensiya

Jadvaldan ko‘rinib turibdiki, kommunikativ yondashuv o‘qitish jarayonini **o‘qituvchi markazidan o‘quvchi markaziga** o‘tkazadi va asosiy diqqatni **muloqotga yo‘naltirilganlik** tamoyiliga qaratadi.

Til o‘rganish jarayonida kommunikativ yondashuvning ustuvorligi bugungi ta’lim amaliyotida o‘zining dolzarbligini to‘liq isbotladi. Tadqiqot natijalari shuni ko‘rsatadiki, an’anaviy o‘qitish usullari asosan grammatik bilimlarni o‘zlashtirishga yo‘naltirilgan bo‘lsa, kommunikativ yondashuv bu bilimlarni amaliy nutqiy

faoliyatga aylantirishni ta’minlaydi. Ushbu yondashuv o‘quvchining faolligini, mustaqilligini, ijodkorligini hamda muloqotga kirishish istagini kuchaytiradi.
Kommunikativ yondashuvning asosiy afzalligi — o‘quvchining **lingvistik, sotsiolingvistik, diskursiv va strategik kompetensiyalarini** bir butun tizimda shakllantirishidadir. Bu esa o‘quvchiga nafaqat grammatik jihatdan to‘g‘ri gapirish, balki maqsadga muvofiq, madaniyatga mos va kontekstga to‘g‘ri keluvchi muloqot olib borish imkonini beradi. Shuningdek, ushbu yondashuv o‘quvchilarning **madaniyatlararo muloqot kompetensiyasini** rivojlantirib, ularni global kommunikatsiya muhiti uchun tayyorlaydi.
Chet tilini kommunikativ asosda o‘qitish natijasida:
o‘quvchi o‘z fikrini mustaqil ifodalashni o‘rganadi;
muloqot davomida ijtimoiy rolini to‘g‘ri tanlay oladi;
turli madaniyat vakillari bilan samarali aloqaga kirishish ko‘nikmasiga ega bo‘ladi;
o‘qish, tinglash, yozish va gapirish ko‘nikmalari integratsiyalashgan holda rivojlanadi.
Kommunikativ yondashuvning yana bir muhim jihati — **motivatsiyani oshirish** qobiliyatidir. O‘quvchi o‘zi uchun mazmunli va hayotiy vaziyatlarda tilni ishlatgan sari o‘rganishga bo‘lgan ichki ehtiyoji ortadi. Shu bois, ushbu yondashuv nafaqat til o‘rganish samaradorligini, balki ta’lim jarayonining psixologik qulayligini ham ta’minlaydi.
Zamonaviy o‘qitish tajribasida kommunikativ yondashuvni qo‘llash quyidagi shartlar asosida yanada samarali natija beradi:
Dars jarayonida **autentik materiallar** (haqiqiy suhbatlar, matnlar, videolar)dan foydalanish;
Interfaol metodlar — rol o‘yinlari, “debate”, “interview”, “project work”, “case study” kabi mashg‘ulotlarni muntazam joriy etish;
Baholash tizimini yangilash, ya’ni grammatik to‘g‘rilikdan tashqari muloqotning mazmuni, nutq ravonligi, strategik yondashuvni ham hisobga olish;
O‘qituvchilarning **kommunikativ va madaniyatlararo kompetensiyasini** muntazam rivojlantirish;
Raqamli vositalar (online muloqot platformalari, virtual sinflar, til ilovalari)dan foydalangan holda o‘quvchilarni global kommunikativ muhitga tayyorlash.
Bundan tashqari, kommunikativ yondashuvni o‘zbek ta’lim tizimiga muvaffaqiyatli tatbiq etish uchun quyidagi **tavsiyalar**ni ilgari surish mumkin:
chet til o‘qituvchilarini tayyorlash jarayonida **kommunikativ metodika**ga oid maxsus fanlar ulushini oshirish;
o‘quv dasturlarini **kompetensiyaga asoslangan model**ga moslashtirish;
maktab va oliy ta’lim muassasalarida **amaliy muloqotga asoslangan baholash tizimlarini** joriy etish;
o‘quvchilarni xalqaro til sertifikatlari (IELTS, CEFR va boshqalar) talablariga mos ravishda tayyorlash;
mahalliy metodist va tadqiqotchilarning tajribalarini xalqaro yondashuvlar bilan integratsiyalash.

Xulosa qilib aytganda, kommunikativ yondashuv — bu til o‘rganishni faqat grammatik bilimlar yig‘indisi sifatida emas, balki **shaxsning ijtimoiy, madaniy va kommunikativ rivojlanish jarayoni** sifatida qaraydigan zamonaviy konsepsiyadir. U nafaqat o‘quvchilarda amaliy til ko‘nikmalarini shakllantiradi, balki ularni **global fuqarolik madaniyatiga ega, fikrini erkin ifoda eta oladigan, bag‘rikeng va faol shaxs** sifatida tarbiyalaydi.

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O‘ZBEK TILINING YOSHLARNING MILLIY O‘ZLIGINI SHAKLLANTIRISHDAGI IJTIMOIY-PSIXOLOGIK RO‘LI

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Ushbu maqolada o‘zbek tilining yoshlarning milliy o‘zligini shakllantirishdagi psixologik roli chuqur tahlil qilinadi. O‘zbek tili millatning ona tili sifatida yoshlarning shaxsiy va ijtimoiy identifikatsiyasida, vatanparvarlik ruhini mustahkamlashda va milliy qadriyatlarning avlodlarga yetkazilishida muhim omil ekanligi ko‘rsatiladi. Ona tilida ta’lim, nutq madaniyati va til orqali milliy ruhiy barkamollikni rivojlantirish masalalari o‘rganiladi. Maqola til psixologiyasi, milliy identifikatsiya va yoshlarning ijtimoiy faolligi o‘rtasidagi bog‘liqlikni ko‘rib chiqadi hamda til siyosatining zamonaviy tendensiyalariga e’tibor qaratadi.

O‘zbek tili, ona tili, milliy o‘zlik, vatanparvarlik, til psixologiyasi, nutq madaniyati, ona tilida ta’lim, milliy qadriyatlar, yoshlar, til siyosati, ijtimoiy identifikatsiya, psixologik barqarorlik.

Til har bir millatning madaniy, tarixiy va ma’naviy merosining asosiy tashuvchisi hisoblanadi. O‘zbek tili o‘zbek xalqining milliy o‘zligini shakllantirishda va yosh avlodni vatanparvarlik ruhida tarbiyalashda muhim vosita sifatida xizmat qiladi. Til nafaqat muloqot vositasi, balki milliy qadriyatlar, urf-odatlar va tarixiy xotirani avlodlarga yetkazuvchi ko‘prik sifatida muhim ahamiyatga ega. O‘zbekiston

Respublikasi Prezidentining 2020-yil 20-oktabrdagi Farmoni bilan tasdiqlangan “2020–2030-yillarda o‘zbek tilini rivojlantirish va til siyosatini takomillashtirish konsepsiyasi” o‘zbek tilini rivojlantirishni davlat siyosatining ustuvor yo‘nalishlaridan biriga aylantirdi (O‘zbekiston Respublikasi Prezidenti, 2020). Ushbu hujjat yoshlarni milliy o‘zlik va vatanparvarlik ruhida tarbiyalashda tilning rolini ta’kidlaydi. Mazkur maqola o‘zbek tilining yoshlarning psixologik rivojlanishi va milliy identifikatsiyasidagi o‘rnini tahlil qilishga qaratilgan.

Ona tili yoshlarning milliy o‘zligini shakllantirishda muhim psixologik omil sifatida xizmat qiladi. Psixologiya fanida til shaxsning o‘zini anglashi, ijtimoiy identifikatsiyasi va emotsional barqarorligini ta’minlashda muhim vosita ekanligi tasdiqlangan (Fishman, 1991). O‘zbek tilida so‘zlashish yoshlarga o‘z milliy ildizlari, madaniyati va tarixiy merosi bilan bog‘lanish imkonini beradi. Bu jarayon yoshlarning o‘ziga bo‘lgan hurmatini oshiradi, millatga sadoqat hissini mustahkamlaydi va psixologik jihatdan barqarorroq shaxs bo‘lib yetishishiga yordam beradi.

Masalan, psixologik tadqiqotlar shuni ko‘rsatadiki, ona tilida muloqot qiladigan yoshlar o‘zlarining ijtimoiy guruhiga (millatiga) ko‘proq bog‘lanish his qiladi (Smith & Bond, 1998). UNESCO tomonidan 2021-yilda o‘tkazilgan so‘rovlar ona tilida ta’lim olgan yoshlarning milliy identifikatsiyasi 25–30% yuqori ekanligini va bu ularning psixologik barqarorligiga ijobiy ta’sir ko‘rsatishini tasdiqladi (UNESCO, 2021). O‘zbek tilining psixologik roli shundaki, u yoshlarni nafaqat o‘z millatining qadriyatlariga bog‘laydi, balki ularning shaxsiy rivojlanishida o‘ziga xoslikni anglashga yordam beradi. Til orqali shakllangan milliy o‘zlik yoshlarni global dunyoda o‘z o‘rnini topishga undaydi, shu bilan birga o‘z madaniyatiga sadoqat saqlashga yordam beradi.

2. Ona tilida ta’lim va milliy qadriyatlarning o‘rni**

Ona tilida ta’lim yoshlarning intellektual va emotsional rivojlanishida muhim ahamiyatga ega. O‘zbek tilida ta’lim olish yoshlarga nafaqat bilimlarni o‘zlashtirish, balki milliy qadriyatlar, urf-odatlar va an’analarni chuqur anglash imkonini beradi. O‘zbekiston Respublikasida ta’lim tizimida o‘zbek tilining ustuvorligi ta’minlanishi, xususan, maktab va oliy ta’lim muassasalarida o‘zbek tilida darslar olib borilishi yoshlarning milliy o‘zligini mustahkamlashga xizmat qiladi.

O‘zbekiston Respublikasi Ta’lim vazirligining 2023-yilgi hisobotiga ko‘ra, mamlakatdagi umumta’lim maktablarining 90% dan ortig‘i o‘zbek tilida ta’lim beradi (O‘zbekiston Respublikasi Ta’lim vazirligi, 2023). Bu jarayon yoshlarning ona tiliga hurmatini oshiradi va ularni tilni rivojlantirishga undaydi. Ona tilida ta’lim olgan yoshlar o‘zbek adabiyoti, Alisher Navoiy, Abdulla Oripov kabi shoirlarning asarlari orqali milliy ruhiyatni his qiladi. Bu ularning shaxs sifatida shakllanishida va jamiyatda faol ishtirok etishida muhim omil hisoblanadi.

Bundan tashqari, ona tilida ta’lim milliy qadriyatlarning saqlanishi va rivojlanishiga yordam beradi. Masalan, o‘zbek xalq og‘zaki ijodi, maqollar va hikmatli so‘zlar orqali yoshlar axloqiy va ma’naviy qadriyatlar bilan tanishadi, bu esa ularning vatanparvarlik ruhini mustahkamlashga xizmat qiladi.

3. Til va nutq madaniyati

Nutq madaniyati yoshlarning ijtimoiy muloqotda o‘zini to‘g‘ri ifoda etishi, o‘ziga ishonchini oshirishi va jamiyatda o‘z o‘rnini topishi uchun muhim ahamiyatga ega. O‘zbek tilining boy leksikasi, adabiy normalari va nutq odob-axloqi yoshlarni nafaqat chiroyli so‘zlashga, balki o‘z fikrlarini aniq va ta’sirli ifoda etishga o‘rgatadi (Qodirova, 2019).

To‘g‘ri nutq madaniyati yoshlarning kasbiy faoliyatida muvaffaqiyat qozonishiga ham yordam beradi. Masalan, O‘zbekistonning yirik shaharlarida o‘zbek tilida professional muloqot qilish ko‘nikmalariga ega yoshlar ish beruvchilar tomonidan yuqori baholanmoqda. Shu bilan birga, nutq madaniyati yoshlarning ijtimoiy aloqalarini mustahkamlashda, jamiyatda hurmatga sazovor bo‘lishida muhim rol o‘ynaydi.

4. Zamonaviy tendensiyalar va ijtimoiy tarmoqlarning ta’siri**

Bugungi kunda ijtimoiy tarmoqlar o‘zbek tilining yoshlar orasida ommalashishida muhim platformaga aylandi. Instagram, TikTok va YouTube kabi platformalarda o‘zbek tilida kontent yaratuvchi yosh bloggerlar, ta’lim sohasidagi mutaxassislar va ijodkorlar ko‘paymoqda. Masalan, “O‘zbek tili darslari” deb nomlangan YouTube kanallari va ijtimoiy tarmoqlardagi guruhlar yoshlarni o‘zbek tilida to‘g‘ri yozish va so‘zlashga undamoqda. Bu jarayon yoshlar orasida milliy o‘zlikni mustahkamlashga va vatanparvarlik ruhini targ‘ib qilishga xizmat qilmoqda.

2024-yilda O‘zbekistonning ijtimoiy tarmoqlar tahlil markazi tomonidan o‘tkazilgan so‘rov natijalariga ko‘ra, 18–25 yoshdagi yoshlarning 65% i o‘zbek tilida kontent iste’mol qilishni afzal ko‘radi (O‘zbekiston ijtimoiy tarmoqlar tahlil markazi, 2024). Bu o‘zbek tilining zamonaviy raqamli muhitda ham muhim o‘rin egallashini ko‘rsatadi.

Psixologik tadqiqotlar shuni ko‘rsatadiki, ona tilida so‘zlashadigan yoshlarning o‘ziga ishonch darajasi 30% ga oshadi (Edwards, 2004). Bu ularning ijtimoiy faoliyatda muvaffaqiyat qozonishiga va psixologik jihatdan barqaror bo‘lishiga yordam beradi. Xalqaro tajribada, masalan, Kanada va Finlyandiya kabi mamlakatlarda ona tilida ta’lim olgan yoshlarning ijtimoiy integratsiyasi va psixologik barqarorligi yuqori ekanligi tasdiqlangan (Skutnabb-Kangas, 2000). O‘zbekistonda ham shunga o‘xshash tendensiyalar kuzatilmoqda.

Bundan tashqari, til orqali shakllangan milliy identifikatsiya yoshlarni global muhitda o‘z milliy o‘zligini saqlab qolishga undaydi. Masalan, AQSh va Yevropada yashovchi o‘zbek diasporasi vakillari o‘zbek tilida muloqot qilish orqali o‘z milliy o‘zligini saqlab qolmoqda (Alimova, 2022).

Xulosa qilib shuni aytish mumkinki, O‘zbek tili yoshlarning milliy o‘zligini shakllantirishda va vatanparvarlik ruhini mustahkamlashda muhim psixologik va ijtimoiy vosita sifatida xizmat qiladi. Ona tili orqali yoshlar o‘z millatining qadriyatlarini, madaniyatini va tarixiy merosini o‘rganadi, bu esa ularning shaxsiy va ijtimoiy rivojlanishiga ijobiy ta’sir ko‘rsatadi. Ona tilida ta’lim olish va nutq madaniyatini rivojlantirish yoshlarning o‘ziga ishonchini oshiradi, ijtimoiy aloqalarini mustahkamlaydi va jamiyatda faol ishtirok etishiga yordam beradi.

Ijtimoiy tarmoqlar va zamonaviy raqamli platformalar o‘zbek tilining yoshlar orasida ommalashishida muhim rol o‘ynamoqda. O‘zbekistonning davlat siyosati,

xususan, 2020–2030-yillarda o‘zbek tilini rivojlantirish konsepsiyasi tilning yosh avlod orasida targ‘ib qilinishini qo‘llab-quvvatlamoqda. Shu sababli, o‘zbek tilini rivojlantirish va uni yoshlar orasida kengroq qo‘llashni rag‘batlantirish nafaqat milliy o‘zlikni mustahkamlash, balki yoshlarning psixologik va ijtimoiy barqarorligini ta’minlash uchun muhim strategik vazifa sifatida qolmoqda. Kelajakda o‘zbek tilining ta’lim, madaniyat va ijtimoiy hayotdagi o‘rni yanada mustahkamlanishi kutilmoqda, bu esa yoshlarning milliy ruhiy barkamolligini ta’minlashda muhim qadam bo‘ladi.

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THE UZBEK LANGUAGE AS A SYMBOL OF NATIONAL IDENTITY AND SPIRITUAL REVIVAL

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The mother tongue represents the soul of a nation; just as a body without a soul is lifeless, a nation deprived of its language loses its essence and identity. Indeed, language serves as the repository of a people’s historical memory, spiritual wealth, and a symbol of national pride.

The Uzbek language embodies the cultural and spiritual heritage of our people and stands as one of the most important pillars of our national identity. The strength and resilience of any nation are determined, first and foremost, by the degree of respect and attention it affords to its native language.

The date of October 21, 1989, is etched in the annals of Uzbekistan’s history as a moment of great significance. On that day, the Law “On Granting the Status of the State Language to the Uzbek Language” was adopted, marking a turning point in the assertion of our national consciousness and cultural sovereignty. This event symbolized the pride and collective strength of our nation.

It is no coincidence that during the late 19th and early 20th centuries, when Central Asia was colonized, one of the key spiritual aspects targeted was the attempt to suppress and eventually erase the native language. After all, language, along with religion and national values, defines a nation's identity and reflects a person's sense of self.

In this regard, it is essential to emphasize that in today's society — recognized as the period of the "Third Renaissance" — the development of national characteristics and enlightenment values is being elevated to a new, higher level. In this process of progress, reliance on the mother tongue is of utmost importance. As our President has rightly noted:

"Today, as we strive to achieve our noble goals of building a New Uzbekistan and laying the foundations of a new Renaissance, we undoubtedly rely on the life-giving power of our native language."

During the years of independence, the social status and practical significance of the Uzbek language have expanded considerably. In 1993, the adoption of the Latin-based Uzbek alphabet became a milestone that facilitated the integration of the Uzbek language into the global information sphere. Since then, Uzbek has secured a leading position in mass media and official communication.

Further progress was ensured by the approval of the Concept for the Development of the Uzbek Language and the Improvement of Language Policy for 2020–2030. This strategic document outlines comprehensive measures aimed at enhancing the system of teaching the state language, elevating its status as a language of science and research, and strengthening its role in public administration. The implementation of its initial phase (2020–2022) marked an important step toward these goals.

Today, the Uzbek language has gained recognition at international platforms such as the United Nations (UN) and UNESCO, reflecting its growing global stature. Moreover, Uzbek language courses have been introduced at prestigious universities in Russia, Turkey, the Republic of Korea, the United States, and several European countries, testifying to the increasing international interest in our linguistic and cultural heritage.

Nevertheless, in the context of globalization, several challenges continue to hinder the full development and promotion of the Uzbek language. These include:

The incomplete transition to the Uzbek language in official documentation and administrative processes;

The insufficient volume of Uzbek-language content in the digital and online information space;

Weaknesses in the methodology and system of teaching Uzbek both domestically and abroad;

A limited number of centers and institutions for the study of Uzbek language overseas.

Addressing these challenges requires a systematic and comprehensive approach. It is essential to:

Enhance the proficiency of civil servants and managerial staff in official communication conducted in the state language;
Introduce a certification system assessing candidates' proficiency in Uzbek for appointment to key administrative positions.
Develop specialized terminological and educational dictionaries for all levels of the continuous education system;
Expand the network of Uzbek language and cultural centers abroad;
Promote the establishment of "For the Uzbek Language" clubs and initiatives both nationally and internationally.
Promoting the status and prestige of the Uzbek language in public life, enhancing its international presence, and fostering its development in the digital sphere represent sacred responsibilities for every citizen. *Indeed, a nation that loses its language is like a tree that has lost its roots — deprived of nourishment, identity, and life itself.*

THE IMPORTANCE OF INTERCULTURAL COMPETENCE IN LEARNING A LANGUAGE

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Introduction
The ability to have a conversation in a foreign language has become a fundamental skill these days. However, effective communication depends on more than just being accurate from linguistic point of view, it also demands an understanding of the social and cultural contexts in which language is utilized. As global connections flourish through education, travel, and technology, being able to easily engage with people who think, behave, and interpret the world in a different way. In this regard, intercultural competence has emerged as a core goal in modern language education [1].
Intercultural competence (IC) can be interpreted as the ability to communicate effectively and appropriately with individuals from diverse cultural backgrounds. It combines linguistic knowledge with cultural awareness, empathy, and wide worldview. Scholars such as Byram [1] and Deardorff [2] argue that true communicative competence is associated with intercultural understanding, as language and culture are inseparable. Language learners who develop IC are better equipped not only to use a language correctly but also to comprehend, avoid misunderstandings, and have friendly relationships across cultures [3].
Theoretical Background
Many researchers have looked into how language learners can develop intercultural competency. Byram [1] presented the idea of Intercultural Communicative Competence (ICC), which consists of five important elements: critical cultural awareness, knowledge of social groups and practices, skills of interpretation and relation, skills of discovery and interaction, and attitudes of curiosity and openness.

According to this framework, learning a language entails developing culturally sensitive thought and behaviour patterns.

A process model of IC that prioritises continuous personal development was introduced by Deardorff [2]. Her model states that intercultural competence starts with an attitude of openness and respect, which progresses to deeper knowledge and abilities, which in turn produce external outcomes like appropriate and effective communication, as well as internal outcomes like adaptability and empathy. Kramsch [3] also contributed to this field by showing that language is more than just a way to communicate; it is also a symbolic system that is formed by cultural values and social norms. To learn a language, one needs to understand how people in that culture think.

Fantini [4] continued with saying that intercultural competence constitutes a lifelong endeavor of learning, reflection, and adaptation. He contended that it fosters personal development and enables individuals to operate more efficiently in a multicultural context.

Baker [5] also said that English is a global language that requires speakers to be open-minded and flexible, rather than sticking to the rules of their own language. These viewpoints collectively demonstrate that intercultural competence is fundamental to language education in the contemporary interconnected world.

Discussion

Integrating intercultural competence into language learning requires teachers and learners to see culture as a living, dynamic aspect of communication rather than as static information about customs or traditions. Teaching about culture should go beyond describing festivals or food; it should encourage students to analyze perspectives, compare their own cultural assumptions with others', and reflect critically on cultural differences [1, 3]. This reflective process aids learners in becoming more flexible and empathetic communicators.

Practical ways to develop intercultural competence include using authentic materials such as films, news articles, and literature that depict real-life cultural interactions [5]. Classroom discussions can focus on global issues, stereotypes, and communication styles to help students think out of their immediate environment. Activities such as role-plays, debates, or project-based tasks can also create opportunities for learners to discover different viewpoints and practice intercultural communication in a safe learning environment.

Teachers play a crucial role in promoting intercultural competence. They serve as mediators between languages and cultures, guiding students toward a deeper awareness of cultural diversity [2]. Teacher education programs should therefore involve training in intercultural communication and culturally responsive pedagogy. When teachers themselves develop intercultural awareness, they can be the creators of more inclusive and engaging learning environments that prepare students for real-world communication.

In countries such as Uzbekistan, where English functions as a foreign language, the implementation of intercultural elements in teaching is particularly relevant [6]. While learners often study English for academic or professional purposes, they also

need to understand the cultural dimensions of communication to use the language effectively in international settings. Incorporating intercultural activities in EFL classrooms can help bridge the gap between language learning and real-life use, making education more meaningful and globally connected.

Conclusion

Intercultural competence is a fundamental component of effective language learning. It enables learners not only to use a language accurately but also to interact with understanding, respect, and sensitivity in multicultural contexts. As language and culture are deeply interconnected, the development of intercultural competence promotes communicative competence and prepares learners for participation in a globalized world [1, 2].

Language teachers, curriculum designers, and policymakers should consider intercultural competence as a key educational objective. Encouraging intercultural dialogue, using authentic materials, and fostering reflective learning can transform language classrooms into spaces for meaningful cultural exchange. Ultimately, learning a language means learning to see the world through different eyes—a skill that lies at the heart of intercultural competence [3].

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BADIY TARJIMA MASALALARI

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Biz o‘qigan va o‘qiyotgan badiiy asarlarning ko‘pi tarjima. Ularni o‘qiganda, asarning boshqa tildan o‘girilganligi va bunda tarjimonning ne mashaqatlarni boshidan kechirganligi hayolimizga ham kelmaydi. Hatto asar muallifini ayta olamiz-u, birovtasi uni kim tarjima qilganligini so‘rasa, kitobning bosh sahifalarini varaqlab, tarjimon ismini qidiramiz. Bunday payt o‘qiyotgan kitobimiz tarjima mahsuli ekanligi hayolimizga ham kelmaydi.

Tarjimon qaysi tarixiy asrga xos asarni tarjima qilayotgan bo‘lsa, o‘sha davr tarixi, madaniyati, ijtimoiy sharoit, voqea-hodisalarining aniq nomlarini bilishi, yuqorida ta’kidlaganimizdek olim saviyasiga ham ega bo‘lmog‘i kerak. Bu xususda G‘.Salomov shunday yozgan edi: “Tarjimaning vazifasi so‘z va gapning ma’nosini to‘g‘ri berishgina emas, balki, muallif uslubining ichki energiyasidan kelib chiqadigan eng nozik va nafis xususiyatlarni, chunonchi, badiiy ohang, so‘z, harakat va so‘zlar tizmasining zamirida yashirinib yotgan semantik hodisani, har muallifning so‘z tanlash va so‘z biriktirish borasidagi yangiligini, badiiy asarning eng muhim xossasi bo‘lgan obrazlilikni, har bir tovush, nuqta va vergulning badiiy funksiyasini bilib, to‘g‘ri ishlatishdan iborat. Ana shunday mayda va nozik til xususiyatlarini tushunmagan yoki bunga e’tibor bermagan tarjimonning to‘g‘ri tarjima qilishi mumkin emas” [2; 57].

Yaxshi tarjimon asarni bir tildan boshqasiga shunchaki o‘girmaydi, uning imkoniyatlari bundan ancha keng: u bir lisoniy tafakkurni boshqa lisoniy tafakkurga aylantiradi, nafaqat fikr aniqligi, balki ohang, marom, sur’at, rang – jilo, ya’ni badiiy asarga emotsional tus berib, bir murakkab til tizimidan boshqa bir murakkab til tizimiga ko‘chiradi. U nafaqat birgina so‘z yoki jumlaning, balki har bir bobning, hattoki, muallifning shu asarini boshqalaridan farqlaydigan tomonlar, ba’zan esa ular orasidagi uslubiy bog‘liqliklarni tushunishi va qalbdan his etishi lozim.

Bu badiiy mahorat asarda yoritilgan voqelikni ilg‘ay olish va keng mushohada etish, uni obrazlar vositasida aks ettirish, adabiyotning g‘oyaviy-badiiy vositalari, vazifalari ichiga to‘la kira bilish, ularni ilmiy asosda tahlil qila olishi, lug‘at tarkibidagi turli qatlamlar va adiblik san’atining qudratli quroli bo‘lmish so‘zning barcha nozik ma’no jilvalarini seza olish qobiliyatida namoyon bo‘ladi.

Tarjimonning majburiyati asarni tilning barcha tasvir, ifoda vositalari, butun imkoniyatlarini ishga solgan holda qayta yaratish, “tarjima qilinadigan”, “tarjima qilinmaydigan” barcha so‘z, jumlalarni asliyat mazmuni, ruhi, matn ohangini san’atkorona his etgan holda uyg‘unlashtirishdir.

Albatta, katta badiiy asarlarda shunday so‘zlar, iboralar, jumlalar bo‘ladiki, ularni tarjima qilish imkoni topilmay qoladi. Bunday holatda tarjimon nimanidir boy berishi, shu boy berilgan narsaning o‘rnini boshqa bir narsa evaziga to‘ldirishi lozim bo‘ladi. Mana shu boy berilgan va ega bo‘lingan evazlar hajmi imkon qadar kam bo‘lmog‘i kerak. Mohir tarjimon esa tarjima jarayonida nimani boy berish mumkin-u, nima boy berilmasligi kerakligini yaxshi biladi.

Tarjimonning huquq va majburiyatlari xususida V. Kafarov shunday yozadi: “Tarjimon – barcha huquq va majburiyatlarga ega yozuvchidir. Faqat uning majburiyatlari muallifnikidan ikki barobar ortiq, chunki u ikki millat, ikki xalq oldida javobgar kishidir” [1; 323-324, 488].

Haqiqatan ham, asl nusxani o‘qiyotgan kitobxon oldida javobgar kishi muallif bo‘lsa, tarjimani o‘qiydigan kitobxon oldida turgan javobgar shaxs tarjimon hisoblanadi. Bu tarjimonning ixtiyoriy ravishda qabul qilgan majburiyati bo‘lib, uni hech kim bunday mas’uliyatni zimmasiga olishga majbur qilmagan, uning o‘zi istab o‘sha muallifni, uning uslubini sevib, tanlagan. Shu boisdandir, tarjimon o‘z muallifiga hamisha sodiq qoladi, bu uning ijodkor sifatida qabul qilgan qaroridir.

Ammo tarjima tajribasida ushbu ijodiy jarayonga boshqa xil turtkilar natijasida yondashgan tarjimonlar ham bo‘lganligi sir emas. Ma’lumki, bu holatlarning yuz berishiga zamona talablari ham asosiy sabab bo‘lgan. Ba’zan shoshma-shosharlik bilan, ba’zan esa yuqoridan berilgan topshiriqlarni bajarish uchun amalga oshirilgan “ijodiy ish”lar samarasiz bo‘lib chiqqan holatlar ham tarjimachilik tarixida uchrab turadi.

Xuddi shunday tarjimalar tufayli buyuk-buyuk asarlar zerikarli hikoyalarga, doho san’atkorlar esa adabiyotdan uncha xabari yo‘q “havaskor”ga aylanib qolishgan. Yomon qilingan tarjima asliyat tilini bilmaslikdan ko‘proq, asliyat tiliga hurmatsizlikdir.

Tarjima ishi O‘zbekistonda necha asrlardan buyon o‘zbek madaniyatining ajralmas qismi bo‘lib kelmoqda. Bu ijodiy jarayon XIX asr oxiri va XX asr boshlarida yuksalish pog‘onasiga ko‘tarildi. Jahon adabiyoti, jumladan, rus klassik adabiyotining o‘sha davrlarda gurkirab rivojlanishi O‘zbekistonda ham tarjima sohasining rivojlanishi uchun omil bo‘lgan bo‘lsa ajab emas.

Tarjimon muallif tuyg‘usiga singib ketishi, asarning boshidan oxirigacha u bilan hamnafas bo‘lishi, har bir zarrasiga muallif ko‘zi bilan ko‘rishi, muallif singari his etishi, tilning asosiy unsuri bo‘lmish so‘zni o‘z ona tilidan izlab topishi kerak bo‘ladi. Bu borada G‘.Salomov shunday deydi: “Badiiy adabiyot uchun g‘oyatda muhim bo‘lgan ko‘rsatkichlar: badiiylik, obraz va obrazlilik, majoz va majoziylik – barchasi so‘z zamirida yashiringan, so‘zda o‘z ifodasini topgan bo‘ladi va so‘z orqali reallashadi. Binobarin, so‘z tanlash badiiy tarjimada birlamchi ahamiyatga ega” [3; 73].

Demak, badiiy asardagi har bir obrazga aylangan so‘zning o‘rnini asarni boshqa bir tilda qayta yaratadigan ijodkor tushuna olishi, nafaqat so‘zni, balki obrazni, butun voqea, tasvir bo‘yog‘ini qurmoq lozim bo‘ladi. Obraz qanchalik murakkab bo‘lsa, uning nozikliklarini o‘ziga xos hissiy, psixologik belgilar bilan tasvir yoki ifodani

qo‘pollashtirmasdan, aksincha, o‘ta muloyimlashtirmasdan, ruhiy g‘alayonni sokinlashtirmasdan qayta yaratish tarjimonning vazifasidir.
Undan tashqari, tarjimon har safar ijod jarayonida tarjima prinsiplari doirasida o‘zi uchun asliyatga nisbatan yo‘l qo‘yilishi mumkin bo‘lgan “erkinlik” me’yorini belgilab olishi muhim. Bu mezonni ijodiy jarayonning hamma bosqichlarida, milliy o‘ziga xoslikni qayta yaratishda ham, murakkab jumlalarni qayta yaratishda ham saqlash zarur.
Mohir tarjimon sinonimlarni tanlab, to‘plab, asar uslubiga mos qilib satrlarga taqsimlaydi. Zotan jumladagi har bir so‘z o‘z uslubiga ega. Sinonimlardan foydalanish badiiy asarni yaratishda qanchalik muhim bo‘lsa, badiiy tarjimada ham xuddi shunday ahamiyatga ega bo‘ladi.
Ayni bir sinonim turli uslubiy maqsadlarda turlicha ma’no anglatishi yoki sinonimlar ma’no jihatidan bir-biriga o‘xshash, ya’ni bir xil tushunchani ifodalashi, ammo ma’no belgilari yoki uslubiy bo‘yog‘i jihatidan farqlanuvchi so‘z turkumiga mansub bo‘lishi mumkin. Tarjimon qo‘llaydigan sinonimlar mavjud ikki tilli lug‘atlarda berilmagan bo‘lishi ham mumkin.
Chunki eng mukammal ikki tilli lug‘atda ham so‘zning barcha sinonimlari berilishi amri mahol. Bunda lug‘at bilan tarjima o‘rtasida zidlik kelib chiqqanday bo‘ladi, tarjimon lug‘atni rad etadi. Ammo badiiy tarjimaning o‘ziga xos xususiyatlarinigina emas, balki umuman tilni bilgan kishi bunday xulosa yuritmaydi.
So‘z haqida gap ketganda, so‘zlar sandig‘i bo‘lmish lug‘atlar xususida ikki og‘iz gapirish o‘rinli. Har bir tarjimon eng sahiy lug‘atda ham qayd etilgan so‘z sinonimlari tarjimon qo‘llaydigan sinonimlar zahirasiga teng kela olmasligini yaxshi biladi.
Lekin shunga qaramay tarjimonning hamrohi – lug‘atlarning o‘rni beqiyos katta. Chunki hech bir mehnat tarjimon mehnatichalik lug‘atlar bilan uzviy bog‘liq emas. Tarjimon so‘z muqobillarini yoki til uchida turgan, lekin chiqishga “qiynalayotgan” so‘z yoki iboralarni topish uchun ikki tilli, izohli, frazeologik yoki boshqa tur lug‘atlarga murojaat etadi.
Lug‘at – tarjimonning qurolidir. “Tarjima jarayonida umumlisoniy va umummadaniy bilimlar doirasidan chiqib ketadigan so‘zlar va iboralar uchraydiki, tarjimon maxsus lug‘atlarga murojaat qilishga majbur bo‘ladi”, – deydi S.Florin [4]. V.Shcherba ta’kidlashicha: “Bir tilga mansub so‘zlar ko‘p hollarda boshqa tildagi so‘zlarga shunchaki mos kelmay, ular bilan o‘ta murakkab va ko‘p qirrali munosabatda bo‘ladi...” [5; 5], “...har qanday tildagi juda ko‘p so‘z-tushunchalari har qanday boshqa til so‘z-tushunchalari bilan mos kelmaydi, ular boshqa-boshqa tushunchalar bo‘lishi mumkin” [6; 86].
Har bir tilning o‘z qonun-qoidalari bo‘ladi. Bir tilda yengil va tabiiy jaranglagan so‘z, ibora, boshqa tilga so‘zma-so‘z o‘girilganda, butun jumla og‘ir va jarangsiz chiqishi mumkin. Demak, nimanidir tashlab yuborish, nimanidir qayta yasash, soddalashtirish yoki kitobxonga muallif yurti va tilida asliyatni tushungandek tushunarli bo‘lishi uchun nimanidir qo‘shish kerak bo‘ladi.
Bu – zinhor o‘zidan qo‘shish emas. Bunda tarjimon muallif matniga tuzatish kiritmaydi, bezamaydi, balki uning ixtiyoriga o‘z ona tilining imkoniyatlarini,

barcha qulay vositalarini beradi. Zero muallif o‘z muddaosini tekis sintaktik va beqanot, quruq lug‘at vositalari bilan emas, ona tilining badiiy so‘z, obraz, inversiyalar va murakkab sintaktik qurilmalari vositasida ifodalaydi.

Ma’lumki, so‘z turli nutqiy-uslubiy vaziyatda turlicha ma’no tashiydi. Og‘zaki yoki yozma nutqda unumli qo‘llaniladigan so‘zlarning miqdori ularning umumiy miqdoridan ancha kam. Lekin tarjimon nutqda juda ko‘p qo‘llaniladigan so‘zlar va asosan, ularning kasb etadigan ma’nolarini yaxshi bilishi muhimdir.

Tarjimachilikda, xususan, o‘zbek tarjimachiligidagi amaliy tajribalarga suyanib ta’kidlash mumkinki, yuqori saviyada qilingan tarjimalarda badiiy tarjima san’atining barcha unsurlari ishga solingan holda so‘z va so‘z birikmasi, eng katta matn bo‘lagi va umuman butun asar matniga suyanilgan holda jumla darajasida butun muallif fikri qayta yaratilgan bo‘ladi.

Mohir tarjimon ish uslubida so‘zning tutgan o‘rnini mutlaqlashtirish tomonga ham, umumiy fikrni tarjimada oshirib berish tomonga ham siljish qilmasligi kerak.

Tarjimada badiiy tasvir vositalarini qayta yaratilishi va bunda so‘z tanlash muammosi tarjimondan zo‘r mahorat talab etadi. “Tarjimon – asarni boshqa tilda, ya’ni ona tilida qayta yaratish uchun muallif fikrini ancha pishitadi, o‘ziga singdirib oladi, keyin matn xarakteriga qarab muqobil so‘z tanlaydi, bu so‘zlar ma’nosi, jarangdorligi, shakli, uslubiy muqobilligi, asl nusxadagi fikrni iloji boricha to‘laroq ifodalash tashvishida yonadi”, deb yozadi G‘. Salomov [2].

Tarixiy va milliy koloritning badiiy tarjimada qaytadan yaratilishi masalasi tarjima nazariyasining juda ko‘p tadqiq etilgan, o‘rganilayotgan muhim muammolaridan sanaladi. Baski, har bir asar muayyan bir xalq, millat hayoti, turmush tarzi, tarixiy voqelik haqida yozilar ekan, ushbu muammo fanda salmoqli o‘rin egallashi tabiiydir.

Badiiy tarjima uchun milliylik va tarixiy kolorit bevosita asarning tarjima saviyasini belgilaydi. Mazkur masala badiiy tarjimada uslubning qayta yaratilishi, so‘z, g‘oya, obraz, xarakterning qayta yaratilishi kabi boshqa masalalar bilan chambarchas bog‘liqdir.

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ЯЗЫК — ЗЕРКАЛО НАЦИИ

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Язык — это не просто средство общения. Он является живым организмом, отражающим историю, культуру и менталитет народа. Недаром великий мыслитель Вильгельм фон Гумбольдт писал: «Язык народа — его дух, и дух народа — его язык». Через язык мы познаём мир, выражаем мысли, формируем мировоззрение и сохраняем духовное наследие. Поэтому язык можно с полным правом назвать зеркалом нации — тем зеркалом, в котором отражаются прошлое, настоящее и будущее народа.

Каждая нация формируется не только на основе общих территориальных или экономических интересов, но прежде всего через общность языка [1]. Именно язык объединяет людей, создаёт чувство принадлежности к единому культурному пространству. С его помощью передаются традиции, ценности, нормы поведения.

Например, в устном народном творчестве — пословицах, поговорках, песнях — сохраняется мудрость веков. Они формируют характер народа, его отношение к труду, семье, природе. Через язык ребёнок с первых лет жизни впитывает не только слова, но и систему ценностей своего народа. Таким образом, язык становится основным инструментом социализации и национальной идентичности.

Культура и язык неразрывно связаны. Потеря языка ведёт к утрате культурных корней, а возрождение языка — к возрождению нации. История знает множество примеров, когда народы, утратившие родной язык, теряли часть своей самобытности.

Язык хранит в себе не только слова, но и представления народа о мире. Каждое слово — это кристалл истории, в котором застыли века наблюдений, эмоций и опыта [2]. Например, в узбекском языке существует множество слов и выражений, связанных с гостеприимством и уважением к старшим — черта, глубоко укоренившаяся в национальной культуре. Подобные лингвистические особенности невозможно перевести дословно без потери смысла, потому что они несут в себе культурный контекст, присущий только данной нации.

В современном мире, где глобализация стирает культурные границы, особенно важно сохранять и развивать государственный язык. Он является символом независимости и сплочённости народа. Для Узбекистана, как и для многих стран постсоветского пространства, вопрос сохранения родного языка имеет не только культурное, но и политическое значение. Принятие Закона «О государственном языке» стало важным шагом в укреплении национальной идентичности [4].

Развитие узбекского языка в науке, образовании, средствах массовой

информации способствует формированию современного культурного пространства, где национальная самобытность сочетается с открытостью миру. Государственная политика в области языка должна быть направлена на поддержание его чистоты, развитие терминологии и внедрение родного языка во все сферы общественной жизни.
В то же время многоязычие не противоречит национальной идентичности. Наоборот, знание других языков открывает путь к межкультурному диалогу и сотрудничеству. Однако важно, чтобы овладение иностранными языками не вытесняло родной, а лишь дополняло его.
Истинная сила нации — в гармоничном сочетании уважения к своему языку и готовности понимать другие культуры. Народ, который бережно хранит родное слово, способен уверенно смотреть в будущее, не теряя своей самобытности.
Язык — это зеркало, в котором отражается история народа, его духовное богатство и путь развития. Он объединяет поколения, формирует национальное сознание и определяет место нации в мировой культуре. Сохранение и развитие родного языка — это не просто обязанность государства, но и личная ответственность каждого гражданина. Ведь, как говорил русский писатель Константин Ушинский, «Пока жив язык — жив и народ».
Сегодня, в эпоху цифровых технологий и глобальных коммуникаций, особенно важно помнить: развитие нации начинается с уважения к своему слову. Беречь язык — значит беречь душу народа.
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O‘ZBEK TILI DARSLARIDA O‘QITUVCHI VA O‘QUVCHI MUNOSABATLARINING AHAMIYATI

Utepova Zamira
Nukus shahar 8-maktab Oliy toifali o‘zbek tili o‘qituvchisi

Mamlakatimizda ona tilimiz – o‘zbek tiliga davlat tili maqomi berilganidan so‘ng, uni o‘rganish va o‘rgatish masalasi davlat siyosatining ustuvor yo‘nalishlaridan biriga aylandi. Ayniqsa, umumta’lim muassasalarida o‘zbek tilini o‘rgatish jarayonida o‘qituvchi va o‘quvchi o‘rtasidagi munosabatlar o‘quvchilarning tilga bo‘lgan munosabati, bilim darajasi, hamda muloqot madaniyatining shakllanishiga bevosita ta’sir ko‘rsatadi[1]. Ushbu tezisda o‘zbek tili davlat tili darslarida

oʻqituvchi va oʻquvchi oʻrtasidagi oʻzaro munosabatlarning mazmuni, ahamiyati hamda samaradorligini oshirish yoʻllari tahlil qilinadi.
Oʻzbek tili darslarida samarali oʻquv muhitini yaratish uchun oʻqituvchi va oʻquvchi oʻrtasidagi ijtimoiy-psixologik munosabatlar muhim omil sanaladi. Oʻqituvchining oʻquvchiga boʻlgan munosabati uning darsga boʻlgan qiziqishini oshirishi yoki pasaytirishi mumkin. Til oʻrganish jarayonida erkin fikrlash, mulohaza qilish, savol-javoblarda ishtirok etish uchun oʻquvchida ishonch va qulaylik hissi boʻlishi zarur.
Oʻqituvchi faqat bilim beruvchi emas, balki tarbiyachi va muloqot madaniyatini shakllantiruvchi shaxs sifatida ham faoliyat yuritadi. U qoʻllayotgan metodlar – interaktiv usullar, rolli oʻyinlar, bahs-munozaralar va jamoaviy ishlar – oʻquvchining tilda erkin soʻzlashuvini ragʻbatlantiradi. Oʻqituvchi oʻz nutqi, muomalasi, sabr-toqati bilan oʻquvchilarga namuna boʻlishi lozim.
Oʻzbek tili darslarida oʻquvchining faolligi yuqori boʻlishi kerak. Ammo bu faollik oʻz-oʻzidan yuzaga kelmaydi. Oʻqituvchi oʻz pedagogik mahorati orqali oʻquvchini fikrlashga, soʻzlashga undashi zarur [2]. Shu bois baholash mezonlari shaffof, adolatli va motivatsiyaga yoʻnaltirilgan boʻlishi kerak. Individual yondashuv, mustaqil fikr yuritishga imkon berish – bular ta’lim samaradorligini oshiruvchi asosiy omillardandir.
Til oʻrgatishda muloqot etikasi asosiy vositadir. Oʻqituvchi oʻz oʻquvchilarini hurmat qilishi, ularni e’tirof etishi va oʻz fikrlarini baholashda muloyim yondashishi kerak. Aynan oʻzaro hurmat asosida qurilgan pedagogik munosabatlarda dars samaradorligi oshadi, tilga boʻlgan muhabbat mustahkamlanadi.
Bugungi kunda ta’lim tizimi jadallik bilan raqamli muhitga oʻtmoqda. Ayniqsa, oʻzbek tili darslarida zamonaviy texnologiyalardan foydalanish oʻqituvchi va oʻquvchi oʻrtasidagi munosabatlar sifatini sezilarli darajada oshiradi[3]. Elektron darsliklar, onlayn test platformalari, interaktiv taqdimotlar, video darslar va sun’iy intellekt yordamida ishlab chiqilgan til oʻrgatuvchi ilovalar orqali oʻquvchilar mustaqil ishlash, oʻzini baholash va fikr almashish imkoniga ega boʻladilar. Bu esa oʻqituvchini faqat bilim beruvchi emas, balki yoʻl koʻrsatuvchi, maslahat beruvchi, hamkor shaxs sifatida koʻrsatadi.
Shu bilan birga, raqamli vositalar oʻqituvchi va oʻquvchi oʻrtasidagi muloqotni koʻproq darsdan tashqari vaqtga ham yoyish imkonini beradi. Masalan, “Google Classroom”, “Zoom”, “Telegram guruhlari” kabi platformalar orqali topshiriqlar berish, savol-javoblar oʻtkazish, fikr almashish jarayonlari interaktiv va ochiq muhitda kechadi. Bu esa oʻquvchining mustaqil fikr yuritish koʻnikmasini mustahkamlaydi, oʻqituvchiga esa individual yondashuvni samarali qoʻllash imkonini yaratadi.
Ta’lim jarayonida bilim berish bilan birga, tarbiyaviy va emotsional muhit ham muhim ahamiyatga ega. Oʻqituvchi oʻquvchining shaxsiga hurmat bilan yondashsa, uni tinglasa va fikrini inobatga olsa, bu oʻzaro ishonch muhitini yaratadi. Oʻzaro ishonch esa til darslarida ayniqsa zarur, chunki oʻquvchilar koʻpincha yangi soʻzlarni ishlatishdan, xatoga yoʻl qoʻyishdan choʻchishadi. Oʻqituvchi esa bu holatlarda qoʻllab-quvvatlovchi, ijobiy kayfiyatni saqlovchi shaxs boʻlishi kerak.

O‘quvchilarning darsda faol ishtirok etishiga erishish uchun ularning qiziqishlari, qobiliyatlari va ehtiyojlarini chuqur o‘rganish talab etiladi. Shu asosda differensial yondashuv (har bir o‘quvchiga mos yondashuv)ni yo‘lga qo‘ygan holda, darslarda rolli o‘yinlar, guruhli ishlanmalar, bahs-munozaralar, ijodiy yozuvlar kabi faol metodlarni qo‘llash lozim[4].

Xulosa

O‘zbek tili davlat tili sifatida nafaqat rasmiy idoralarda, balki ta’lim tizimida ham asosiy aloqa vositasi sanaladi. O‘zbek tili darslarida o‘qituvchi va o‘quvchi o‘rtasidagi munosabatlar, pedagogik muomala madaniyati, o‘zaro hurmat va hamkorlik, ochiq muloqot muhiti – bularning barchasi o‘quvchilarning tilga bo‘lgan qiziqishi, ifoda erkinligi va muloqot madaniyatining shakllanishida hal qiluvchi o‘rin tutadi. Shuning uchun ham bugungi kunda o‘zbek tili darslarini zamonaviy yondashuvlar asosida tashkil etish va pedagog-psixologik munosabatlarni yangi bosqichga olib chiqish ta’lim sohasining ustuvor vazifalaridandir.

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ЯЗЫК – БЕСЦЕННОЕ БОГАТСТВО НАРОДА

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Узбекский язык, один из древнейших и богатейших языков мира, является одной из величайших ценностей нашего народа, символом национального самосознания и независимой государственности, бесценным духовным богатством, играющим очень важную роль в политической, социальное, духовное и образовательное развитие нашей страны. Действительно, язык является бесценным сокровищем народного мышления, играет важную роль в общественной жизни как великое богатство.

Трудно найти в мире нацию, которая не прославляет свой родной язык, не борется за его честь и престиж. В языке уклад, история, национальные ценности, обычаи, культура и искусство, духовность каждого народа на протяжении веков находили яркое выражение. Вот почему они хранят его как бесценную жемчужину души.

У нас есть славная история, которой можно гордиться, когда говорят об истории. Можно без колебаний сказать: «Моя история в стихах Кашгари, в словах Навои, в горячо-богатых строках Бабура».

Несомненно, неоценим вклад Алишера Навои в развитие узбекского языка и литературы. Создал труд по узбекскому языкознанию «Мухокамат-ул-луғатайн». В ней он методом сравнительного исследования на конкретных примерах и научных основаниях выявил, что узбекский язык имеет не меньший авторитет, чем другие языки. Кроме того, он создал труд «Махбуб ул-кулуб» по культуре речи, этикету, слушанию и речи. В своем «Назм ул-жавахир» и многих других трактатах он оставил уникальное наследие великой силы слова и искусства речи.

Силу нашего древнего и живого родного языка воспевали наши народные эпосы, это буквально демонстрировал Махмуд Кашгари, а Алишер Навои возводил на высшую ступень искусства, и громко воспевала наша патриотическая интеллигенция.

Наш трудолюбивый народ прошел через большие трудности, чтобы достичь сегодняшнего уровня, не потеряв свой язык. Очень печально, что задавлен слой нашей просвещенной интеллигенции, преданной национальному развитию, языку и литературе, а также духовности нашего народа.

Узбекский язык относится к семье тюркских языков алтайской языковой семьи. Узбекский язык отличается богатством слов, музыки и мелодии. Узбекский (тюркский) язык использовался государством Тимуридов, Золотой Ордой, Шейбанидами, Аштарханидами, Узбекскими ханствами. Официальными языками были Бухарская и Хорезмская республики, Туркестанская автономия, Туркестанская Республика, Узбекская Республика. Закон о государственном языке был принят 21 октября 1989 года, в него были внесены поправки 21 декабря 1995 года. Согласно статье 4 Конституции Республики Узбекистан узбекский язык является государственным. Согласно Закону № ЗРУ-615, подписанному Президентом Республики Узбекистан 10 апреля 2020 года, 21 октября объявлен Днем празднование узбекского языка. 21 октября 2019 года по случаю 30-летия государственного статуса узбекского языка был подписан Указа Президента от 21 октября 2019 года № ПФ-5850 «О мерах по кардинальному повышению роли и авторитета узбекского языка в качестве государственного языка». Наш язык был установлен законом как государственный язык в качестве государственного символа, наряду с флагом, гербом, гимном, Конституцией нашего независимого государства, и стал священным символом.

В стихотворение «О языке» (1962) просвещенный ученый Алихантора Согуни, неуважение и пренебрежение к родному языку приравнивал к вечной разлуке с родным языком, утрате национальных чувств и считал это великим предательством и непростительным преступлением в глаза человечества.

Уважение к нашему языку, жизни и творчеству наших великих предков является прекрасным примером в воспитании подрастающего поколения в

духе уважения к родному языку. Через изящество их работы раскрывалась несравненная красота и богатый потенциал нашего языка.

Выдающийся узбекский просветитель, педагог, писатель, поэт и драматург, который был одним из основателей современной узбекской литературы и создавший новометодные школы для детей в сфере образовании Абдулла Авлони говорил: «Зеркало жизни каждого народа, показывающее его существование в мире, - это его язык и литература». Это чувство, это великое чувство, если оно будет у всех нас в душе и в сознание, мы обеспечим международное уважение к нашему родному языку.

Как сказал глава нашего государства выступление на торжественном собрании, посвященном 30-летию придания узбекскому языку статуса государственного языка, « Заботясь о судьбе, завтрашнем дне нашего народа, мы в первую очередь должны как зеницу ока беречь наши национальные ценности и обычаи, искусство, литературу и, конечно, родной язык.

Одним словом, наше отношение к государственному языку мы должны рассматривать как отношение к нашей независимости, преданность и уважение к нему – как преданность и уважение к Родине. Это должно стать правилом нашей жизни.

И каждый из нас должен начать эту благородную работу с себя, своей семьи и коллектива»[38].

Сегодня узбекский язык активно используется во всех сферах нашей жизни – в сфере государственного и общественного управления, межгосударственных отношений, науки, образования, медицины, культуры и искусства, – и всё чаще звучит на международных аренах. В частности, тот факт, что наш Президент первые выступил на нашем родном языке на 75-й сессии, а также продолжает выступат на последующих сессиях Генеральной Ассамблеи ООН, а это наполнил всех нас гордостью. Это свидетельствует о том, что нашему родному языку уделяется внимание на государственном уровне.

В заключение нужно отметить, что обязанность каждого гражданина – студента и преподавателя, интеллигента и рабочего, служащего и учёного – грамотно и без ошибок составлять письменные речи. В Законе гласит: «В сферах, где официально употребляется государственный язык, соблюдаются научные правила и нормы узбекского литературного языка»[39]. Таким образом, каждый человек, помимо грамотности, должен строго придерживаться положений закона при использовании научных терминов и терминологии.

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[38] Выступление Президента Республики Узбекистан Шавката Мирзиёева на торжественном собрании, посвященном 30- летию придания узбекскому языку статуса государственного языка, г. Ташкент, 21.10.2019 г., https://president.uz/ru/lists/view/2954, (дата обращения 18.05.2020 г.).

39 Закона «О государственном языке Республики Узбекистан»статья 7. (21 декабря 1995 г.,№ 167-I)

TIL – MILLAT KO‘ZGUSI

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Kirish. Har bir millatning o‘zligini belgilovchi eng muhim omillardan biri — bu uning tili hisoblanadi. Til – millatning tarixi, madaniyati, urf-odatlari va dunyoqarashining in’ikosi bo‘lib, u xalqning ruhiy olami va tafakkurini ifodalaydi. Shu ma’noda, tilni asrab-avaylash, uni rivojlantirish va yosh avlodga chuqur o‘rgatish har bir fuqarodan mas’uliyatni talab etadi. O‘zbekiston Respublikasida davlat tili maqomiga ega bo‘lgan o‘zbek tili mamlakatimizda milliy o‘zlikni anglash va ma’naviy birlikni mustahkamlashda beqiyos ahamiyat kasb etadi. So‘nggi yillarda davlat tili siyosatini takomillashtirish, rasmiy ish yurituvda o‘zbek tilining nufuzini oshirish hamda uni xalqaro miqyosda targ‘ib etish borasida muhim islohotlar amalga oshirilmoqda.

Shu nuqtai nazardan, “Til – millat ko‘zgusi” mavzusi zamonaviy davrda tilning ijtimoiy-siyosiy hayotdagi o‘rni, uning millat taraqqiyotidagi ahamiyati va yoshlar ongida ona tiliga hurmat tuyg‘usini shakllantirish masalalarini o‘rganishda alohida ahamiyat kasb etadi.

Asosiy qism. Til – insoniyatning eng buyuk ixtirosi, ijtimoiy hayotning ajralmas tarkibiy qismi va millatning ruhi hisoblanadi. Har bir xalqning o‘ziga xos tili mavjud bo‘lib, u millatning o‘tgan tarixi, madaniy merosi va ma’naviy olamini mujassam etadi. Shu sababdan ham “Til – millat ko‘zgusi” degan hikmat bejiz aytilmagan. Til orqali biz nafaqat o‘z fikr va tuyg‘ularimizni ifoda etamiz, balki o‘zligimizni, tariximizni, qadriyatlarimizni ham namoyon qilamiz.

O‘zbek tili qadimdan Markaziy Osiyoning yirik madaniy va siyosiy maydonida shakllanib, boy tarixiy tajribaga ega bo‘lgan. Turkiy tillar oilasiga mansub bo‘lgan o‘zbek tili xalqimizning asrlar davomida yaratilgan og‘zaki ijodi, adabiyoti, ilm-fani va davlat boshqaruvi tizimida muhim o‘rin egallab kelgan. Alisher Navoiy, Zahiriddin Muhammad Bobur, Abdurauf Fitrat, Abdulla Qodiriy kabi buyuk siymolar o‘z asarlari orqali o‘zbek tilining boy imkoniyatlarini namoyon etganlar.

Bugungi kunda o‘zbek tili O‘zbekiston Respublikasining Davlat tili sifatida e’tirof etilgan bo‘lib, bu holat xalqimiz uchun ulkan faxr va mas’uliyatdir. 1989-yil 21-oktabrda “Davlat tili to‘g‘risida”gi Qonunning qabul qilinishi o‘zbek tilining nufuzi va mavqeini yuksaltirish yo‘lidagi muhim tarixiy qadam bo‘ldi[1]. Mustaqillik yillarida bu sohada yanada keng ko‘lamli islohotlar amalga oshirildi. Xususan, Prezident farmonlari bilan o‘zbek tilining xalqaro miqyosda nufuzini oshirish, uni raqamli sohada keng joriy etish, o‘qitish metodikasini zamonaviy talablar asosida takomillashtirish borasida muhim chora-tadbirlar belgilandi.

Til faqat aloqa vositasi emas, balki millatning birlashtiruvchi kuchidir. U xalqni yagona g‘oya, qadriyat va ruh atrofida to‘playdi. Agar millat o‘z tilini asrasa, u o‘z tarixini, o‘zligini, mustaqilligini asragan bo‘ladi. Shu ma’noda, o‘zbek tiliga bo‘lgan hurmat – bu millatga, davlatga bo‘lgan hurmatdir. Bugungi kunda yosh avlodni ona tilini sevishga, uni to‘g‘ri, ravon va ifodali qo‘llashga o‘rgatish eng

dolzarb vazifalardan biridir[2].

Tilni rivojlantirishda ta’lim muassasalari, ilmiy markazlar va ommaviy axborot vositalarining o‘rni beqiyosdir. Ayniqsa, raqamli texnologiyalar davrida o‘zbek tilining elektron resurslarini yaratish, zamonaviy lug‘atlar va tarjima dasturlarini takomillashtirish, o‘zbekcha kontent ulushini oshirish orqali tilning zamon bilan hamnafas rivojlanishini ta’minlash zarur. Shu bilan birga, xalqaro miqyosda o‘zbek tilini o‘rganishga qiziqish ortib borayotgani ham quvonarli hol. Bu jarayon milliy tilimizning nufuzi tobora yuksalayotganidan dalolat beradi.

Til va millat o‘rtasidagi bog‘liqlik tarixiy jarayonlarda yaqqol ko‘zga tashlanadi. Har qanday millat o‘z tilini yo‘qotsa, u o‘z o‘zligini ham yo‘qotadi. Shu bois, davlatimiz tomonidan “O‘zbek tilining davlat tili sifatidagi nufuzi va obro‘sini yanada oshirish to‘g‘risida”gi 2020-yil 20-oktabrdagi PF–6084-sonli farmon asosida qator muhim dasturlar amalga oshirilmoqda[6]. Ular orasida davlat tilini rivojlantirish bo‘yicha milliy dasturlar, til siyosati bo‘yicha ilmiy-tadqiqotlar, o‘zbek tilida hujjat yuritish madaniyatini oshirish ishlari alohida o‘rin tutadi.

O‘zbek tili bugun nafaqat ichki, balki xalqaro maydonda ham o‘z o‘rniga ega bo‘lib bormoqda. Dunyoning ko‘plab universitetlarida o‘zbek tili bo‘yicha kurslar yo‘lga qo‘yilmoqda, xorijiy talabalar bu til orqali o‘zbek xalqining boy madaniy merosi bilan tanishmoqda. Shu jarayonlarda biz – yoshlar, olimlar, ziyolilar – tilimizni asrab-avaylash, uni yanada yuksak bosqichlarga olib chiqish uchun mas’ulmiz[4].

Til – xalq ma’naviyatining ildizi, milliy tafakkurning mezoni va ma’naviy suverenitetning kafolatidir. Shu sababli davlat siyosatida til masalasiga alohida e’tibor qaratilmoqda. Prezidentimiz Shavkat Mirziyoyev bu borada shunday deganlar: “Ona tiliga e’tibor – bu millatga e’tibor, xalqning o‘zligini anglashga, o‘z tarixini, madaniyatini, qadriyatlarini asrab-avaylashga e’tibor demakdir.” Bu fikr o‘zbek tilining nafaqat aloqa vositasi, balki millatni birlashtiruvchi, ma’naviy yangilanishga undovchi kuch ekanini yaqqol ifodalaydi[7].

Til taraqqiyoti bevosita xalqning ilmiy, madaniy va siyosiy taraqqiyoti bilan bog‘liq. Agar jamiyat ilm-fanda, texnologiyada, ta’limda oldinga intilsa, uning tili ham yangi so‘zlar, yangi iboralar bilan boyiydi. Shu bois, tilni zamonaviy ilm-fan tiliga aylantirish, fan, texnika va axborot texnologiyalari sohalarida o‘zbek tilida sifatli ilmiy adabiyotlar yaratish dolzarb masalalardan biridir.

Haqiqatan ham, tilni rivojlantirish faqat grammatikani mukammal bilish emas, balki u orqali ilmiy tafakkurni, davlat boshqaruvini, xalqaro hamkorlikni ham yuksaltirishni anglatadi. Tilning jamiyatdagi mavqeini mustahkamlash uchun ilmiy-tadqiqot muassasalari, OAV, nashriyotlar va ta’lim tizimining hamkorligi zarur. Bugungi globallashuv davrida ingliz, rus yoki boshqa tillarni o‘rganish zarur, biroq o‘z ona tilini chuqur bilmagan inson hech qachon to‘laqonli intellektual shaxs bo‘la olmaydi. Shuning uchun ta’lim tizimida o‘zbek tili va adabiyoti fanlariga yangicha yondashuv, amaliy nutqni rivojlantirish va ijodiy yozish ko‘nikmalarini shakllantirish ustuvor vazifaga aylanishi kerak[5].

Tilni e’zozlash — bu avlodlar o‘rtasidagi ma’naviy ko‘prikni mustahkamlashdir. Agar xalq o‘z tilini asrlar davomida saqlab qolgan bo‘lsa, demak

u xalq o‘z tarixini ham yo‘qotmagan. Shu bois, o‘zbek tilining nufuzini yuksaltirish nafaqat tilshunos olimlarning, balki har bir fuqarolik burchimizdir. Bundan tashqari, tilning davlat boshqaruvida tutgan o‘rni ham tobora kengaymoqda. Bugun barcha idoralar, ta’lim muassasalari va tashkilotlarda hujjatlar davlat tilida yuritilmoqda. Bu — mamlakatda huquqiy madaniyat va milliy o‘zlikni anglash darajasining oshganidan dalolat beradi.

Demak, tilning saqlanishi va rivojlanishi uchun davlat siyosati bilan bir qatorda, har bir fuqaroning tilga bo‘lgan muhabbati, mas’uliyati ham muhim. Har bir oila, har bir maktab, har bir ziyoli o‘zbek tilining iftixorini yuksaltirishga hissa qo‘shsa, bu tilning kelajagi yanada porloq bo‘ladi. Shu ma’noda, “Til – millat ko‘zgusi” degan g‘oya o‘z mazmuni bilan xalqimizning tarixiy, ma’naviy va intellektual hayotida chuqur ildiz otgan. Til – bu xalqning yuzi, yuragi va tafakkuri. Uni asrash – bu millatni asrashdir.

Xulosa. Til — millatning ma’naviy boyligi, uning tarixi va tafakkurini aks ettiruvchi eng muhim ijtimoiy hodisadir. Har bir xalq o‘z tiliga e’tibor bergan sari, uning madaniyati, adabiyoti va milliy o‘zligi ham yuksaladi. Shu bois, ona tilini asrab-avaylash va uni har bir sohada to‘laqonli qo‘llash har bir fuqaroning burchi hisoblanadi. O‘zbek tili asrlar davomida xalqimizning ijtimoiy hayoti, ilm-fani, adabiyoti va san’atida ajralmas o‘rin tutib kelgan. Bugungi kunda esa u mamlakatimizda milliy birlikni mustahkamlovchi, ma’naviy uyg‘onishni ta’minlovchi kuchga aylanmoqda.

Tilni rivojlantirish, uni ilm-fan, ta’lim, ommaviy axborot va texnologiyalar sohasiga keng joriy etish, shuningdek, yosh avlodni ona tilida to‘g‘ri va ravon so‘zlashga o‘rgatish jamiyat taraqqiyotining muhim omillaridan biridir. Xulosa qilib aytganda, til — bu millatning ko‘zgusi, uning hayoti va kelajagini belgilovchi kuchdir. Ona tilini e’zozlash, uni avloddan avlodga yetkazish orqali biz milliy qadriyatlarimizni, o‘zligimizni va mustaqil tafakkurimizni asrab qolamiz.

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ИНТЕРАКТИВНЫЕ МЕТОДЫ ПРЕПОДАВАНИЯ ЧЕРЕЗ АНАЛИЗ ДИСКУРСА (ДЕБАТЫ, ДИСКУССИИ, РОЛЕВЫЕ ИГРЫ)

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В лингвистике категории *«текст»* и *«дискурс»* занимают центральное место, но различаются по своему содержанию. Текст рассматривается как завершённый продукт речевой деятельности, обладающий смысловой цельностью и прагматической направленностью. Дискурс же представляет собой процесс коммуникации, включающий языковую форму, контекст, интенции участников и социокультурные факторы. Если текст — это результат, то дискурс отражает динамику речевого взаимодействия и его зависимость от ситуации общения. Дискурсивный анализ является одним из ведущих направлений современной лингвистики и педагогики. Его цель — выявление закономерностей организации речевых практик и механизмов смыслообразования в реальных коммуникативных условиях. В образовательном контексте этот метод способствует формированию у учащихся умений понимать логику речевого взаимодействия, аргументировать позицию и интерпретировать высказывания. Интерактивные методы обучения предполагают активное участие студентов в процессе познания. К ним относятся дебаты, дискуссии и ролевые игры, направленные на развитие аргументации, критического мышления и коммуникативной компетенции. Эти формы обучения способствуют повышению мотивации, созданию атмосферы сотрудничества и формированию практических навыков общения. В процессе изучения языка ключевой задачей становится не столько освоение грамматических структур, сколько развитие способности использовать язык в реальных коммуникативных ситуациях. В связи с этим акцент обучения смещается от анализа изолированных текстов к дискурсу, который учитывает цели говорящего, реакцию собеседника и социально-культурный контекст общения. Работа с дискурсом способствует развитию у студентов умений аргументировать позицию, поддерживать диалог и учитывать культурные особенности коммуникации, формируя тем самым полноценную коммуникативную компетенцию.

Применение дискурсивного анализа в обучении развивает критическое мышление. Анализируя речевые высказывания, учащиеся учатся распознавать цели говорящего, оценивать используемые языковые средства, выявлять скрытые смыслы и идеологические установки. Это особенно важно в

современном информационном обществе, где студенты сталкиваются с множеством типов дискурса — от новостных до социальных медиа. Эффективность работы с дискурсом во многом определяется разнообразием используемых материалов. Применение медиадискурса, художественного, учебного и повседневного контекста расширяет языковой опыт студентов и формирует гибкость мышления. Так, медиадискурс способствует развитию критического восприятия информации, художественный — эстетического и культурного анализа, а повседневный — практических навыков общения в реальных ситуациях. Среди интерактивных форм обучения особое место занимают дебаты, дискуссии и ролевые игры. Дебаты развивают умение аргументировать, анализировать чужой дискурс и отстаивать позицию с опорой на логические доводы. Дискуссия формирует навыки диалогического общения и толерантность к чужой точке зрения, а ролевые игры позволяют моделировать реальные коммуникативные ситуации и совершенствовать дискурсивные стратегии. Следуя из вышесказанного, интеграция дискурсивного анализа с интерактивными методами обучения обеспечивает развитие критического и коммуникативного мышления, формируя у студентов способность эффективно взаимодействовать в разнообразных социокультурных контекстах. Анализ ролевого дискурса помогает студентам осознать, как изменяются стратегии общения в зависимости от роли, статуса и коммуникативной цели. Это формирует умение адаптироваться к контексту, корректировать речевое поведение и добиваться эффективности коммуникации.

Сравнение дебатов, дискуссий и ролевых игр позволяет выделить их сильные стороны:

дебаты развивают аргументацию, логическое мышление и ораторские навыки;

дискуссии формируют культуру диалога и умение слушать собеседника;

ролевые игры обеспечивают практическую направленность и гибкость речевого поведения.

Все эти формы обучения способствуют развитию дискурсивной компетенции, превращая анализ дискурса из теоретического подхода в инструмент формирования коммуникативных навыков. Интеграция дискурсивного анализа в интерактивные методы требует заданий, направленных на применение языка в реальных ситуациях. Примеры таких упражнений включают:

мини-дебаты, где студенты обсуждают актуальные темы и анализируют речевые стратегии;

дискуссии по тексту, позволяющие выявить позицию автора и оценить аргументацию;

ролевые игры, моделирующие интервью или профессиональные ситуации, в которых студенты практикуют взаимодействие и анализируют речевые приёмы.

Подобные задания создают условия для осмысленного общения, развивают аргументацию, критическое мышление и межкультурную компетенцию. Опыт применения интерактивных форм показывает рост мотивации студентов, усиление аналитических умений и повышение уверенности в коммуникации. Однако реализация этих методов сопровождается определёнными трудностями:

низкая активность студентов (решается постепенным вовлечением и поддержкой инициативы);

ограниченность времени (компенсируется чётким планированием и мини-форматами);

культурные различия (устраняются через предварительное обсуждение норм и развитие толерантности).

Заключение и выводы

Исследование подтвердило, что интеграция дискурсивного анализа в интерактивные методы преподавания повышает эффективность обучения и способствует формированию коммуникативной компетенции. Использование дебатов, дискуссий и ролевых игр развивает у студентов критическое мышление, аргументацию и гибкость речевого поведения, делая образовательный процесс динамичным и практикоориентированным. Несмотря на трудности (недостаток времени, низкая активность, культурные различия), данные методы при грамотной организации усиливают мотивацию и вовлечённость обучающихся. Они формируют ключевые навыки современного специалиста — умение анализировать, критически оценивать информацию и взаимодействовать в команде. Таким образом, системное применение интерактивных технологий, основанных на принципах дискурсивного анализа, можно считать одним из наиболее перспективных направлений в развитии современного образования.

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СЎЗНИНГ МОРФЕМАЛИ ТУЗИЛИШИ ҲАҚИДА

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Сўз сўз ясалиши таҳлили объекти сифатида морфема деб аталувчи, чекланган маънога эга бўлган бирликлардан ташкил топган.

Умумий тилшуносликда морфеманинг бир нечта таърифи берилган. Бу терминнинг турлича тушунилишини ифодаловчи энг умумий хислатларни ажратиб, В.Солнцев уларни қуйидаги тарзда таърифлаган.

“Вандриес морфемаси учун асосий хусусият бўлиб вазифа ҳисобланади. Морфема деб тилнинг ҳар қандай хизмат воситалари, ҳатто интонация, урғу ва жойлашиш ўрни аталади.

Блумфильд морфемаси учун асосий хусусият минималлик ҳисобланади. Бу ерда морфемалар – тил тизимидаги роли ва ўрнидан ҳамда бошқа бирликларга уларнинг муносабатидан қатъий назар, маъноли қисқа бирликлардир (содда сўзлар ҳам, ёрдамчи сўзлар ҳам, сўз қисмлари ҳам).

Бодуэн морфемалари учун асосий хусусият минималликдир. Морфемалар – сўзнинг маънога эга бўлган энг кичик қисмлари”[40].

Морфемани сўзнинг маънога эга бўлган энг кичик қисми сифатида таърифлаш мантиқийроқ бўлади. Бундай тушунча сўзни “морфема – сўз - сўз бирикмаси” муносабат кўринишида ажратиш муаммосини ифодалаш имконини беради. Бундай хулосанинг батафсил таҳлили В.Солнцевнинг бир қатор ишларида берилган.

Хитойлик тилшуносларининг морфемага оид фикр-мулоҳазалари турлича. Хусусан, лингвистларнинг бир қисми ушбу бирликни таърифлашда морфеманинг сўз ясовчи имкониятини таъкидлайдилар ва морфемани маънога эга бўлган сўз ясовчи бирлик деб ҳисоблайдилар[41].

Чжу Дэси[42], Гао Минкай[43] морфемани тилнинг маънога эга бўлган энг кичик бирлиги деб ҳисоблайдилар. Морфемаларни ифодалашда одатда унда шаклнинг ёки маънонинг борлиги инобатга олинади. Бошқача қилиб айтганда, у “семантик томонидан ажралмас бўлган, икки томонлама бирлик”[44] сифатида олиб қаралади. Морфемага шундай ёндашиш Чжан Чжигун[45], Чжан Дзин[46], Люй Шусян[47] таърифларида акс эттирилган. Хусусан, Чжан Дзин шундай ёзади:

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“Морфема – бу товушга ва маънога эга бўлган энг кичик сўз ясовчи бирликдир”[48].

Шундай қилиб, морфеманинг учта асосий белгисини кўрсатиш мумкин:

1) Товушли шаклланганлик;

2) Маънога эга эканлиги;

3) Янада майдароқ маъноли қисмларга бўлина олмаслик.

Энг кичик маъноли бирликлар сифатида олиб қараладиган морфемалар тўғрисидаги таълим одатда морфологияга киритилиб, у баъзан морфемика деб аталувчи алоҳида бўлимга ажратилади. Морфемиканинг тадқиқот объекти бўлиб нафақат грамматик морфемаларнинг ўзигина (шакл ясовчи ва сўз ўзгартирувчи), балки сўз ясалишлар ҳам ҳисобланади.

Сўз ясалишни грамматиканинг бўлими сифатида қарайдиган, айрим лингвистлар, “сўз ясовчи морфемика”[49] терминини қўллаган холда сўз ясовчи морфемалар тўғрисидаги таълимни ажратадилар. Сўнгги йилларда лингвистлар морфемикани фонетика, лексикология, сўз ясалиш, морфология ва бошқа бўлимлар билан бир қаторда, алоҳида мустақил бўлимга ажратадилар. О.Ахмановнинг таърифича, морфемика – бу “тилнинг морфологик моделларини, яъни морфемаларнинг тузилиши ва кенгроқ кетма-кетликларда уларнинг тақсимланиш қонуниятларини таърифлаш билан шуғулланувчи, морфологиянинг бўлимидир”[50].

Морфемаларнинг умумий тавсифи, уларни турли белгилар бўйича таснифлаш, морфемаларнинг сўзларда бир-бирига бирикиш хусусиятлари ҳаммаси умумий муаммога – сўз ясалиши ва морфологиянинг фанларининг предмети сифатида сўзнинг морфемали структурасини ўрганиш билан чамбарчас боғлиқдир. Демак, сўзнинг морфемали тузилиши деганда “унинг муайян кетма-кетликда жойлашган, тилнинг муайян қонунлари бўйича ўзаро боғланган, маъноли ташкил этувчилари, морфемаларнинг ўзаро алоқасини”ни. Сўзнинг морфемали таҳлили деганда – “сўзни турли структурали турдош, бир ўзакли сўзлар билан таққослаш йўли орқали морфемаларга бўлишни, бўлинаётган морфемаларнинг тавсифлари ва улар ўртасидаги алоқаларни аниқлашни тушунамиз. Бошқача қилиб айтганда, сўзнинг морфемали таҳлили – бу унинг морфемали таркибини аниқлаш деганидир”[51].

Ҳар қандай тилнинг морфемалари қатор умумий белгилар билан тавсифланиб, бу белгилари билан улар бошқа тиллардан товуш, бўғин, сўз, сўз бирикмалари, гаплар билан фарқ қилади. Чунончи, морфема товушлардан грамматик ва сўз ясовчи маъноларнинг мавжудлиги билан фарқ қилади. Морфемалар алоҳида фонемалар ёки фонемалар кетма-кетилигини акс эттиради. Морфемалар

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[48] Zhang Jin. Ju, cizu, juzi. – Haerbing, 1984. – Ye 11.

[49] Хаматова А.А. Словообразование современного китайского языка. – М.: Муравей, 2003. – С. 18.

[50] Ахманова О.С. Словарь лингвистических теминов. – М., 1966. – С.242.

[51] Хаматова А. Словообразование современного китайского языка. – М.: Муравей, 2003. – С.19.

кетма-кетлигида морфема сўз ёки бўғинга мос келиши ёки келмаслиги мумкин.

Турли тилларда морфемаларнинг тилнинг бошқа бирликлари билан бўлган муносабатларнинг муайян қонуниятлари кузатилади. Масалан, ўзбек, рус тилларига морфеманинг сўзга ёки морфеманинг бўғинга мос келмаслиги хос. Хитой тили ва унга ўхшаш тилларга эса бундай мослик қонуниятдир.

Хитой тили ва Узоқ Шарқ ва Жанубий-Шарқий Осиё мамлакатларининг бошқа тиллари морфемаларини тавсифлаб Н.Солнцев шундай ёзади: “Мазкур ареал тилларида морфема, меъёр сифатида, товуш борасида бўғинга мос келади, бу эса бўғин бўлинишнинг морфологик аҳамияти тўғрисидаги қонун кўринишида талқин этилди. Бу тиллардаги бўғинлар аниқ тузилишга эга бўлиб, бўғин таркибининг ўзгармаслигини белгилайди. Модомики, ҳар бир ўзгармас бўғин морфеманинг товушли қобиғи сифатида қўлланар экан, демак хеч қандай морфема ўзгара олмайди. Бўғин қобиғининг ҳар бир ўзгариши, сўзсиз, бошқа бўғинни, яъни, бошқа морфемани ёки бошқа сўзни акс эттиради. Хитой тилида, типологияси ўхшаш бўлган тиллардаги каби, бўғин ва морфема, шунингдек морфема ва сўз орасида иерархик муносабатларнинг алоҳида тавсифи мавжуд. Оддий сўз ва морфемани ташқаридан ажратиб бўлмаслик турли тилларда ҳам кузатилади. Хитой тилида бу кўпроқ бир бўғинли сўзлардир. Айрим тадқиқотчилар морфемани ўз хусусиятларига кўра сўздан фарқланувчи элемент сифатида ажратиб бўлмаслигини хитой тилининг муҳим типологик хусусияти, деб ҳисоблайдилар[52].

Хитой тилининг морфемаси бошқа тиллар морфемаларидан фарқ қилувчи яна айрим хусусиятларга эга. Хусусан, масалан, хитой тилининг битта бирлиги бир ҳолда сўз бўлиши, бошқасида эса фақат морфема сифатидақўлланиши мумкин. Шу билан бирга қадимги ва замонавий тилнинг мураккаб боғланиб кетиши туфайли хитой морфемалари айрим ҳолларда сўзга хос сифатларга ҳам эга бўлиши мумкин. Шу билан бирга, хитой тили морфемалари, бошқа тиллар морфемалари каби, сўз бирикмалари ва гаплардан янада майдароқ маъноли бўлакларга бўлинмаслиги, гап ва унинг бўлаклари сифатида иштирок эта олмаслиги билан фарқ қилади. Хитой тилининг морфемаси қатор фарқ қилувчи белгиларга эга бўлиб, бу белгилар уларни моҳияти, сўз ясалишидаги роли, сўздаги бошқа морфемаларга нисбатан эгаллаган ўрни, функциялари ва бошқа вазифалари бўйича таснифлаш имконини беради.

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ОСОБЕННОСТИ ВЫРАЖЕНИЯ ПАРАНТЕЗА ПРИ ПОМОЩИ ПРЕДЛОГОВ В СОВРЕМЕННОМ КИТАЙСКОМ ЯЗЫКЕ

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В китайском языке большая часть парантеза выражается при помощи предлогов. Грамматические особенности предлогов в китайском языке схожи с глаголами. Предлоги употребляются после или до существительных, местоимений. В предложении словосочетания образованные при помощи предлогов выполняют функцию обстоятельства и выражают местоположение, время или способ осуществления действия[53].

Грамматические особенности предлогов выражаются в следующем:

1) В китайском языке некоторые слова являются как глаголами так и предлогами[54].

2) Предлоги не имеют форму редупликации[55].

3) В предложении они выполняют разную грамматическую нагрузку:

我的一个老同学从上海来了。

“Wode yige laotongxue cong Shanghai laile.”

“Мой бывший сокурсник приехал с Шанхая.”

鲁迅生于1881年[56]。

“Lu Xun shenyu 1881 nian.”

При помощи предлога **从** “cong” образуются разные конструкции: [“**从**…**到**…”] [“cong…dao…”], [“**从**…**起**…”] [“cong…qi…”], [“**从**…**以来**…”] [“cong…yilai…”], [“**从**…**往**…”] [“cong…wang…”], [“**从**…**以后**…”] [“cong…yihou…”] и другие.

那天，从天亮到深夜，全城的鞭竹声不绝于耳[57]。

“Na tian, cong tianliang dao shenye, quanchengde bianzhusheng bu jueyu er.”

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[53]故播刘。实用现代汉语语法。- 北京，2012年。- 264页。

[54]故播刘。实用现代汉语语法。- 北京，2012年。- 268页。

[55]高级汉语。- 华语教学出版社，2011年。 - 67页。

[56]故播刘。实用现代汉语语法。- 北京，2012年。- 269页。

[57]故播刘。实用现代汉语语法。- 北京，2012年. - 274页。

“В тот день слышался нескончаемый звон хлопушек.”

海风，**从八**级到九级，**又从九**级到十级[58]。

“Haifeng, cong ba ji dao jiu ji, you cong jiu ji dao shi ji.”
“Скорость ветра достигала с 8 до 9 метров в секунду, затем с 9 до 10 метров секунду. ”

从开花到果子成熟，**大**约得三个月。

“Cong kaihua dao guozi chengshu, dayue dei san ge yue…”
“До поспевания урожая ещё есть примерно 3 месяца.”

从城市到农村有一千多公里的路程。

“Cong chengshi dao nongcun you yi qianduo gonglide lucheng.”
“С города до деревни есть ещё примерно более 1000 км.”

Конструкция [**从**…**起**…] [“cong…qi…”] является синонимичной конструкцией [**从**…**开始**…] [“cong…kaishi…”]. Данные конструкции обычно употребляются в начале предложения, например:

从今天起，**我就要在中国学**习，**生活了**[59]。

“Cong jintianqi, wo jiu yao zai Zhongguo xuexi, shenghuo le.”
“Начиная с завтрашнего дня я хочу жить и учиться в Китае.”

从三十年代起，**他写了很多重要**论文，**成了国**际上有名的地质学家。

“Cong sanshi niandaiqi, ta xiele henduo zhongyao lunwen, chengle guojishang youmingde dizhixuejia.”
“Начиная с тридцатых годов он написал множество статей и стал известным международным географом.”

Конструкция [**从**…**以来**…] [“cong…yilai…”] обозначает то, что действие началось в прошлом и продожается до нынешнего времени. Иногда предлог **从** “cong” можно опустить. Например:

从开学以来，**我**还没有请过假。

“Cong kaixue yilai, wo hai meiyou qingguo jia.”
“С начала учёбы я ещё ни разу не брал отпуск.”

他从自己开这个公司以来，**天天夜里十点多**钟才到家[60]。

“Ta cong ziji kai zhege gongsi yilai, tiantian yeli shidian duozhong cai dao jia.”
“Он после открытия фирмы каждый день возвращается поздно ночью в час.”

从到中国以来，**我**还没有生活病。

“Cong dao Zhongguo yilai, wo hai meiyou shengguo bing.”
“После приезда в Китай я ещё ни разу не болел.”

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[58]高级汉语。华语教学出版社，2011年 - 45页。

[59]故播刘。实用现代汉语语法。- 北京，2012年. - 275页。

[60]丁声树。现代汉语语法讲话。商务印书馆， 1961年。- 169页。

Предлог 从 “cong” имеет несколько синонимов таких, как由 “you”, 自从 “zicong”, 自 “zi”, 打 “da”.

Предлог 由 “you” имеет несколько значений, в частности он обозначает место и время действия, является синонимом предлога 从 “cong”. Предлог 由 “you” употребляется в литературном китайском языке, а предлог 从 “cong” в разговорном китайском языке. Например:

明天大家先到方先生家集合，由方先生那儿走比较近。

“Mingtian dajia xian dao Fang xiansheng jia jihe, you Fang xiansheng nar zou bijiao jin.”

“Завтра сначала все соберутся у господина Фанг, от него намного ближе.”

由1979**年开始，他就从事**业余写论文作，**已**经坚持十八年了[61].

“You 1979 nian kaishi, ta jiu cong shiyeyu xie lunwen, yijing jianchi shiba nian le.”

“Начиная с 1979 года он в свободное от работы время писал статьи и это длится уже 18 лет.”

Предлоги 由 “you” и “打da” выражают место и время действия, предлог 打 “da” употребляется в северном диалекте, а предлог 自“zi” в литературном языке.

自从“zicong” употреблется только в прошедшем времени.

阿里自从来中国以后，汉语水平提高的很快[62]。

“Ali zicong lai Zhongguo yihou, hanyu shuiping tigaode henkuai.”

“После приезда Али с Китая его уровень китайского языка быстро поднялся.”

他来自中国。

“Ta laizi hanguo.”

“Он приехал с Кореи.”

在 “zai” является как глаголом, так и предлогом. В качестве глагола在 “zai” имеет значение “есть” и выполняет функцию сказуемого в китайском языке.

В качестве предлога 在“zai” выражает местоположение объекта и время действия. При помощи предлога 在 “zai” образуются несколько конструкций, некоторые из них выражают время действия, например: [在…时候] [“zai…shihou”], [在…时期] [“zai…shiqi”], [在…时刻] [“zai…shike”], [在…年代] 、[“zai…niandai”], [在…同时] [“zai…tongshi”].

При помощи предлога 在“zai” также образуются конструкции, выражающие местоположение объекта, например: [在…前（以前，之前）] [“zai…qian (yiqian, zhiqian)”], [在…后（以后，之后）] [“zai…hou (yihou, zhihou)”], [在…里] [“zai…li”], [在…上] [“zai…shang”], [在…下] [“zai…xia”], [在…中] [“zai…zhong”] и другие.

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[61]丁声树。现代汉语语法讲话。商务印书馆， 1961年。- 170 页。

[62]故播刘。实用现代汉语语法。- 北京，2012年。- 280页。

Рассмотрим следующие примеры:
这趟火车每天在七点钟通过这座桥[63]。
“Zhetang huoche meitian zai qidian zhong tongguo zhe zuo qiao.”
“Это поезд проезжает данный мост каждый день в семь часов.”
就在这个时候，**一家**飞机朝这儿飞来。
“Jiu zai zhe ge shihou, yi jia feiji cha zher feilai.”
“Именно в это время один самолёт прилетел сюда.”
Выводы по 2 главе:
В китайском языке большая часть парантеза выражается при помощи предлогов.
Грамматические особенности предлогов в китайском языке схожи с глаголами.
Предлоги употребляются после или до существительных, местоимений.
В китайском языке некоторые слова являются как глаголами так и предлогами.
Предлоги не имеют форму редупликации.
В предложении они выполняют разную грамматическую нагрузку.
При помощи предлога **从** “cong” образуются разные конструкции: [“**从**…**到**…”] [“cong…dao…”], [“**从**…**起**…”] [“cong…qi…”], [“**从**…**以来**…”] [“cong…yilai…”], [“**从**…**往**…”] [“cong…wang…”], [“**从**…**以后**…”] [“cong…yihou…”] и другие.

Конструкция [**从**…**起**…] [“cong…qi…”] является синонимичной конструкцией [**从**…**开始**…] [“cong…kaishi…”].
Конструкция [**从**…**以来**…] [“cong…yilai…”] обозначает то, что действие началось в прошлом и продожается до нынешнего времени.
Предлог **从** “cong” имеет несколько синонимов таких, как**由** “you”, **自从** “zicong”, **自** “zi”, **打** “da”.
Предлог **由** “you” употребляется в литературном китайском языке, а предлог **从** “cong” в разговорном китайском языке.
Предлоги **由** “you” и “**打**da” выражают место и время действия, предлог **打** “da” употребляется в северном диалекте, а предлог **自**“zi” в литературном языке.
При помощи предлога **在** “zai” образуются несколько конструкций, некоторые из них выражают время действия: [**在**…时候] [“zai…shihou”], [**在**…时期] [“zai…shiqi”], [**在**…时刻] [“zai…shike”], [**在**…**年代**] 、[“zai…niandai”], [**在**…**同**时] [“zai…tongshi”].
При помощи предлога **在**“zai” также образуются конструкции, выражающие местоположение объекта: [**在**…**前**（**以前**，**之前**）] [“zai…qian (yiqian, zhiqian)”], [**在**…**后**（**以后**，**之后**）] [“zai…hou (yihou, zhihou)”], [**在**…**里**]

[63]故播刘。实用现代汉语语法。- 北京，2012年。- 280页。

[“zai…li”], [在…上] [“zai…shang”], [在…下] [“zai…xia”], [在…中] [“zai…zhong”] и другие.

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ISTIQLOL DAVRI ROMANLARINING O‘ZIGA XOS XUSUSIYATLARI

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Davrda yuz bergan har qanday o‘zgarish nafaqat jamiyatning ijtimoiy, siyosiy, iqtisodiy, madaniy sohalarida, balki til, adabiyotiga ham bevosita ta’sir etmasdan qolmaydi. Ayniqsa, bu o‘zgarish bir necha yil davom etgan mustamlakachilikdan so‘ng qo‘lga kiritilgan mustaqillik ne’mati bo‘lsa. Ushbu davr milliy til hamda adabiyotimiz uchun tamomila yangi davr, yangi yo‘l, yangi eshiklarning ochilishi bilan g‘oyat ahamiyatlidir. Milliy istiqlol davri romanchiligi g‘oyaviy - badiiy yo‘nalishda, mavzular ko‘lamida, shuningdek, til uslubiyatida ham o‘zining murakkabligi bilan avvalgi davrlardan tubdan farq qilar edi. Albatta, bir necha yillik mustabid tuzum siyosatidan mustaqillik tomon qo‘yilgan qadam oson kechmadi. Hech bir zamonda ham bunday tarixiy voqealar qulaylik bilan ro‘y berganligi kuzatilmagan. Demoqchimizki, “o‘tish davri” qiyinchiliklari roman janri rivojlanishida ham o‘z aksini ko‘rsatdi. Shu sababli milliy istiqlol davrining birinchi yillari o‘zbek romanchiligida ijodiy “jim-jitlik” holati sodir bo‘ldi. Buni olimlar “roman krizisi” nomi bilan atashadi. Biroq, bunday holatni rus adabiyoti janr uchun tanazzul deb hisoblamaydi. (Э. Добренко) Aksincha, bir davr boshqa bir davrga o‘tish bosqichidagi tayyorgarlik davri deb aytgan[64]. Haqiqatdan, har sohada ham har qanday yangi davr ma’lum bir qiyinchiliklar, evrilishlar bilan o‘zlashtirilgan. Ijodkorlar uchun turfa xil “izm”lar ta’siridan ozod bo‘lib, yangicha tafakkur bilan biron-bir falsafiy mushohadani g‘oya darajasida rivojlantirguniga qadar ma’lum bir vaqt kechishiga ehtiyoj tug‘ilgan. Biroq davr mashaqqatlariga qaramay, istiqlol davrining ilk bosqichlarida ham nodir asarlar tug‘ilganini e’tirof etishimiz darkor.

T.Murodning “Otamdan qolgan dalalar”, “Bu dunyoda o‘lib bo‘lmaydi”, O.Yoqubovning “Adolat manzili”, O‘.Hoshimovning “Tushda kechgan umrlar”, O.Muxtorning “Ming bir qiyofa”, “Tepalikdagi xaroba”, Sh.Bo‘tayevning “Qo‘rg‘onlangan oy”, A. Dilmurodning “Fano dashtidagi qush” kabi bir nechta romanlar milliy istiqlol davri an’anaviy romanchiligi yilnomasini tashkil etdi. Ushbu romanlar tahlil etilganda, ba’zilarida realistik, boshqa birida modernistik uslub

[64] Pardayeva Z. Hozirgi o‘zbek romanchiligining taraqqiyot tamoyillari: Filol.fan.d-ri…diss. – Toshkent, 2003. – B.111.

tiplarini ko‘rish mumkin. Bu romanlarda shaxsni faqat ijtimoiy munosabatlar hosili emas, ko‘proq ilohiy, tug‘ma-tabiiy, sir-sinoatga to‘la mavjudot sifatida, shuningdek, uning tuzum, davlat, siyosat, mafkuraga bo‘ysunmaydigan g‘aroyib tuyg‘u, xislatlarini badiiy tadqiq etish, ekzistensializm falsafasiga tayanish xususiyatlarini kuzatish mumkin[65]. Asarlarni mushohada etar ekanmiz, ularda milliy romanchiligimizda Murod Muhammad Do‘stning “Lolazor”i orqali kirib kelgan absurd tuyg‘usi va g‘oyasini ham ko‘rish mumkin. Qolaversa, Tog‘ay Murod asarlari tilining hech kimnikiga o‘xshamagan original uslubini ham uchratish mumkin. Asarlarda butun umri aldovda o‘tgan, yashayapman deb, aslida yashamagan kishilarning ayanchli qismatlari mohirona til bilan aks ettirilgan. Ya’ni, ijodkor tug‘ilib o‘sgan surxon vohasining sodda insonlari nutqini ilk marotaba uslub sifatida shakllantirib adabiy jarayonga olib kirdi. Mustaqillikning ilk odimlarida yaratilgan T. Murodga xos bunday asarlar ona tilimizning rivoji uchun qo‘yilgan dastlabki qadamlardan biri bo‘ldi, deb ayta olamiz.

Milliy istiqlol davrida dunyoga kelgan romanlarda uslubning rang-barangligi, mushohadaning keng qamrovligi, voqelikni bayon etishda roviylikka moyillik ham sezilib turadi.

O‘zbek romani poetikasining badiiy yangilanishida noan’anaviy talqin uslubining qo‘llanilishi muhim o‘rin kasb etadi. Ushbu talqin uslubining shakllanishida nafaqat G‘arb adabiyoti an’analari, balki milliy adabiyotimiz an’analari ham katta ahamiyatga molik. Noan’anaviy uslubning vujudga kelishida biz yashayotgan davr ham alohida o‘rin tutadi. Chunki O.Muxtorning «Ko’zgu oldidagi odam», «Aflotun», X.Do’stmuhammadning «Bozor» romanlarida falsafiy mushohada, «Ming bir qiyofa», «Tepalikdagi xaroba»da psixologik tahlil, T.Rustamning «Kapalaklar o’yini»da absurd g’oya hozirgi kun misolida ochib berilgan. Lekin shuni alohida e’tirof etish lozimki, romanchiligimizda noan’anaviy romanlarning yuzaga kelishining eng ahamiyatli tomoni janrning doimo yangilanib, taraqqiy etib borishidir. Bilamizki, janrga xos yangilanish, isloh qilish romanga xos asosiy xususiyatlardandir.

O‘zbek romani poetikasi rivojlanishida O.Muxtor, X.Do‘stmuhammad, T.Rustam ijodida uchraydigan yangicha badiiy usul va uslublar o‘zining ijobiy ta’sirini ko‘rsatmasdan qolmadi. Omon Muxtor romanlarida yangicha uslub, notabiiy ifodaning kashf etilganini ko‘rishimiz mumkin. Bu kabi tasvir vositalari biz yuqorida ta’kidlaganimiz noan’anaviy romanlar vujudga kelishiga sabab bo‘ldi.

Istiqlol davri o‘zbek romanchiligining yana bir o‘ziga xos xususiyatlaridan biri sifatida nasriy saj, lirik proza hamda erkin prozaning sinkretik qo‘llanilishini aytish mumkin. Ushbu xususiyat roman tafakkurini vujudga keltirishda ijobiy ta’sir ko‘rsatdi. Ushbu sinkretik uslubning joriy etilishi o‘zbek romanining yana bir pog‘ona yuksalishiga sababchi bo‘ldi. Bu borada, albatta, T.Murod ijodini birinchi navbatda e’tirof etish darkor deb hisoblaymiz. Shuningdek, Javlon Jovliyevning “Qo‘rqma” romanida ham vaznli nasr unsurlarini uchratish mumkin. Chunonchi:

“Hech kim esdan chiqarish uchun yod olmaydi.

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[65] Quronov.D. Romanning yangi umri. (Prof. U.Normatov bilan suhbat) 2019. https://quronov.uz

Hech kim qachondir yo‘qotish uchun topmaydi,
Yigit qizni kimgadir qo‘shqo‘llab tutish uchun sevmaydi” [66].

Romandan keltirilgan ushbu parchada “olmaydi”, “topmaydi”, “sevmaydi”, shuningdek, “chiqarish”, “yo‘qotish”, “tutish” so‘zlari nasriy sajlanishni ta’minlayapti va ular qofiyalangan sajni vujudga keltiryapti. (ya’ni saji mutarraf). Bu uslub prozaik matnda emotsional hissiyot yuzaga kelishida ta’sir ko‘rsatadi. Ushbu qofiyadosh so‘zlarda alleteratsiya hamda assonans hodisalarini ko‘rish mumkin. Shu bilan birga “hech kim” takrori badiiy so‘zning estetik ta’sirchanlikni yuzaga keltiruvchi leksik-morfologik parallelizm vazifasini ham o‘tayapti. Qolaversa, yuqorida asardan keltirilgan parchada birinchi jumla ikkinchisining ma’nosini kuchaytirib borishdan iborat uslubiy jarayonni ko‘rib, ko‘tariluvchi gradatsiya (klimaks)usulidan foydalanilganini ko‘rish mumkin.

“Qo‘rqma”ning stilistikasida ayrim bo‘laklar sajlanib kelib, bunday sajlanish natijasida poetik nutq ohangdosh va izchil ritmga ega bo‘ladi. Romandagi bunday qo‘llanish qahramon ruhiy holatini yaxshiroq ochib berishga xizmat qilgan. Yozuvchining yana bir mahorati shunda ko‘rinadiki, u asarida lirik proza unsurlariga ham murojaat etilgan:

“ Dunyoda muhabbatdan bo‘lak navo yo‘q.
Dunyoda muhabbatdan bo‘lak dard yo‘q.
Befarzandning ham, bevatanning ham kuyi shu.
Sening qismating torlarini chertadi u.”[19]

Kitobxon qalbiga o‘zgacha kayfiyatni, shirin his-tuyg‘ularni, emotsional ko‘tarinkilikni bera olgan yuqoridagi jumlalar sof lirizm ruhidagi nasriy matndir. Ko‘rinyaptiki, ushbu jihat ham istiqlol yillarida bitilgan roman janrining muhim xususiyatlaridan biridir.

Adabiyotshunos Q.Yo‘ldoshev O.Muxtor, U.Hamdam, N.Eshonqul, T.Rustam, M.Salm, A.Yo‘ldosh, I.Sulton, L.Bo‘rixon kabi mustaqillik davri romannavislarining asarlarini eski qoliplarga tushmaydigan ba’zi shartli xarakterli xususiyatlarni ko‘rsatadi:

Badiiy nasr, xususan, roman ijodkor ko‘ngil izhori va ruhiy ehtiyojiga aylandi. Ijodkor ruhini bezovta qilib, xayolotiga orom bermayotgan holatlar ifodaga ko‘chayotgani badiiy tasvir fokusi o‘zgarib, estetik yondashuv sog‘lomlashganining belgisidir.

Inson shaxsi voqelikning sababchisi va harakatlantiruvchi kuchi ekanini betakror va jozibali tarzda ifodalashga e’tibor ortdi.

Har bir asar o‘ziga xos tasvir yo‘siniga ega estetik hodisaga aylanmoqda[67].

Olimning yuqorida keltirgan fikrlariga qo‘shilgan holda, inson, uning his-tuyg‘ulari, kechinmalari, uning ijtimoiy hayot bilan aloqasi, davr bilan munosabati, xullas, u bilan aloqador jamiki narsalarni bugungi kun romanlarida aks ettirilayotganini aytishimiz mumkin. Davrning shiddati shuni taqozo etyaptiki, istiqlol davri

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[66] Jovliyev J. Qo‘rqma. – Toshkent: Nihol, – B.39.(Izoh: keying keltiriladigan barcha raqamlar ushbu asardan olinadi.)

[67] Yakubov I. Mustaqillik davri o‘zbek romanlari poetikas: Filol.fan. d-ri…dis. – Toshkent, 2018. – B. 67.

romanlarida o‘z milliy qadriyatlarini hurmat qiladigan, o‘zligidan voz kechmaydigan insonlar ruhiy olamini tasvirlashga intilyapti. Avvalgi romanlardagi kitobxonga namuna bo‘lish, unga go‘yo yo‘l-yo‘riq ko‘rsatayotgandek ko‘ringan, ammo o‘zining insoniylik qiyofasidan mahrum bo‘lgan adabiy qahramonlardan voz kechildi. Bunday o‘zgarish milliy romanchiligimizga yon-atrofimizda ko‘rib turgan oddiy insonlarni olib kirdi. Dehqon, usta, cho‘pon, talaba, qorovul kabi hayotda biror yuqori mavqeni egallay olmagan yoki hali egallamagan, ammo o‘zini anglagan, millat uchun qayg‘uradigan, Qozoqboy Yo‘ldoshev ta’biri bilan aytganda, “qahramon bo‘lmagan qahramonlar” tasviriga e’tibor kuchaydi. To‘g‘ri, o‘zbek milliy romanchiligining rivojlanishida jahon adabiyotining ham beqiyos hissasi mavjud bo‘lsa-da, ammo boy milliy adabiyotimizning betakror namunalari insoniyatning estetik xazinasini boyitishga dasturulamal bo‘lib xizmat qilib kelmoqda. Zotan, olim, munaqqid S.Meliyev ta’kidlaganidek, biz dunyo uchun faqat o‘zligimiz va o‘zbekligimiz bilan qadrlimiz. Zero, asrlar davomida adabiyot doimo inson qalbiga nur tarqatishni, ularni ezgulikka, go‘zallikka boshlashni o‘zining ezgu vazifasi deb bilgan.

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CONSTRUCTIVE AND BEHAVIOURAL METHODS IN TEACHING ENGLISH AS A SECOND LANGUAGE

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The field of teaching English as a second language (ESL) has experienced profound theoretical and methodological transformations over the past decades. Scholars and educators have continuously sought more effective ways to understand how learners acquire, process, and use a new language. Among the most prominent perspectives shaping this evolution are **constructivism** and **behaviorism**, each presenting unique interpretations of the language learning process. Behaviorism, grounded in the works of B.F. Skinner and other early psychologists, views learning as a response to external stimuli reinforced through repetition, correction, and reward. It emphasizes

habit formation and measurable behavioural outcomes. In contrast, constructivism, influenced by theorists such as Jean Piaget and Lev Vygotsky, centers on the learner's active role in constructing meaning through interaction, reflection, and social collaboration. It highlights the importance of experience, context, and cognitive engagement in language development.

The present thesis seeks to **analyze and interpret** the constructive and behavioural methods employed in ESL instruction, examining the ways in which these two approaches can **complement and balance** one another to create dynamic, learner-centered environments. Moreover, the research incorporates perspectives from **cognitive theory**, which serves as a bridge between mental processes and instructional techniques, offering a more comprehensive understanding of how language is learned, internalized, and applied in real communicative contexts. Behaviorism, largely shaped by the work of scholars such as B.F. Skinner and John Watson, defines learning as a process of conditioning through stimulus and response. Within the field of ESL teaching, this perspective is evident in techniques such as repetition, drill-and-practice exercises, and reinforcement through feedback. Learners are encouraged to repeat vocabulary items, grammatical structures, and pronunciation patterns until these become habitual and automatic. The teacher, in this approach, serves as the primary guide and controller of learning, shaping behaviour by rewarding correct answers with praise, good grades, or other positive reinforcement.

This approach has proven effective in promoting accuracy, fluency, and discipline among language learners, especially at the beginner levels. By relying on repetition and reinforcement, students gain confidence in using foundational language structures. However, behaviourism has also faced criticism for placing too much emphasis on memorization and external control, often neglecting creativity, critical thinking, and the learner's internal understanding of language processes. Constructivism, influenced by the ideas of Lev Vygotsky and Jean Piaget, focuses on the active role of the learner in constructing knowledge through meaningful experiences and social interaction. According to Vygotsky's socio-cultural theory, learning occurs most effectively within the Zone of Proximal Development (ZPD) the range between what a learner can do independently and what they can achieve with support from a teacher or more capable peers. This highlights the importance of cooperation, dialogue, and scaffolding in the process of language acquisition. In ESL classrooms, constructivist teaching encourages collaboration, reflection, and communication.

The cognitive approach, advanced by Noam Chomsky, introduced the groundbreaking concept of the Language Acquisition Device (LAD) and the theory of Universal Grammar. These ideas suggest that humans possess an innate ability to acquire languages, guided by internal cognitive mechanisms. The cognitive perspective therefore bridges the gap between behaviorism, which focuses on external behaviors, and constructivism, which centers on active knowledge creation. For example, interactive digital games and communicative tasks may simultaneously employ behavioural principles (such as reinforcement and

repetition), cognitive principles (like problem-solving and pattern analysis), and constructivist principles (including collaboration and social engagement). This integrative approach allows teachers to address diverse learning needs, helping students to not only master language forms but also apply them meaningfully in communication.

The integration of constructivist and behavioural methods creates a balanced teaching environment. While behaviorism develops discipline, accuracy, and automaticity in learners, constructivism fosters motivation, creativity, and social skills. Teachers can combine both approaches by using **interactive exercises** (such as dialogues, games, and group projects) alongside **repetitive practice** for grammar and pronunciation. Recent innovations like **gamification**, **artificial intelligence (AI)**, and **virtual reality (VR)** have further enhanced this combination. For example, apps such as **Duolingo** and **Babbel** apply behaviorist repetition systems while providing constructivist feedback and peer-based interaction. Studies show that such hybrid approaches increase learner motivation, engagement, and retention.

The findings of this research indicate several important outcomes regarding the application of constructive, behavioural , and cognitive methods in ESL instruction. The behavioural perspective, with its focus on repetition, correction, and reinforcement, contributes significantly to the development of fundamental language skills such as pronunciation, vocabulary retention, and grammatical accuracy. Through consistent practice and positive feedback, learners build confidence and fluency in producing correct language forms.

At the same time, constructivist approaches, which prioritize social interaction and collaboration, were shown to foster communicative competence and enhance students' ability to use English effectively in authentic contexts. Group discussions, pair work, and problem-based activities help learners express their ideas freely, negotiate meaning, and learn from peers. Such cooperation also develops essential social skills, including teamwork and mutual understanding, which are vital in multicultural learning environments.

Overall, the integration of behavioural reinforcement, constructivist collaboration, and cognitive reflection produces stronger learning outcomes. Students demonstrate improved language proficiency, greater motivation, and higher satisfaction with the learning process. The results confirm that a balanced combination of these methods leads to more effective and enjoyable ESL education. This study confirms that both behavioural and constructivist methods are essential in teaching English as a second language. Behaviorism ensures accuracy and habit formation through repetition and reinforcement, while constructivism develops communication, creativity, and learner autonomy through collaboration and reflection. When combined with cognitive insights, these approaches create a balanced framework that supports both fluency and understanding. Teachers are encouraged to use a flexible, integrated methodology that includes behavioural drills, interactive group work, and reflective activities. Incorporating digital tools and AI-based learning systems can further enhance engagement and personalization, making ESL classrooms more dynamic, inclusive, and effective.

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YOSHLAR MA'NAVIYATINI YUKSALTIRISHDA TILNING O'RNI

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Barchamizga ma'lumki, o'zbek tiliga davlat tili maqomi berilganiga yaqin kunlarda 36 yil bo'ladi. O'zbek tili tom ma'noda 1989-yildan davlat tiliga aylanib, xalqimizni yurtimizda erkin va ozod, farovon hayot qurishdek buyuk marralarga safarbar etadigan beqiyos kuch sifatida maydonga chiqdi. Yangi O'zbekiston "Milliy tiklanishdan – milliy yuksalish sari" degan bosh tamoyil asosida taraqqiyotning yangi, yanada yuksak bosqichiga ko'tarildi.

Mamlakatimizda amalga oshirilayotgan keng ko'lamli islohotlar jarayonida davlat tilining hayotimizdagi o'rni va nufuzi ortib bormoqda. O'zbek tili siyosiy-huquqiy, ijtimoiy-iqtisodiy, ma'naviy-ma'rifiy jabhalarda faol qo'llanib, xalqaro minbarlarda baralla yangramoqda. Xorijiy davlatlarda tilimizga e'tibor va uni o'rganishga qiziqish kuchaymoqda. Bugungi kunda jahon miqyosida 50 millionga yaqin kishi o'zbek tilida so'zlashmoqda. Ko'plab mamlakatlarda bu go'zal va jozibali til katta ishtiyoq bilan o'rganilmoqda. Xorijiy davlatlar o'quvchilari o'rtasida O'zbek tili va adabiyoti xalqaro olimpiadasini o'tkazish yo'liga qo'yilgani ham ona tilimizning keng targ'ib qilishga xizmat qilmoqda. Inson uchun kindik qoni tomgan Vatani, dunyoga keltirib voyaga yetkazgan ota-onasi qanchalik aziz va mukarram bo'lsa, uning o'zligi va ma'naviy olamini belgilaydigan ona tili ham shunchalik qadrli va mo'tabardir.

So'nggi yillarda davlat tilining nufuzi va maqomini yuksaltirishga qaratilgan tegishli Farmon va qarorlar, me'yoriy hujjatlar qabul qilindi. Xususan, 1989-yil 21-oktabrda "O'zbekiston Respublikasining davlat tili haqida"gi Qonunning qabul qilinishi mamlakat suvereniteti va mustaqilligi sari qo'yilgan dastlabki dadil qadam edi. Qonun qabul qilinishi bilan o'zbek tili, davlat tili sifatida mustahkam huquqiy asos va maqomga ega bo'ldi. Qonunda davlat tilini rivojlantirish sohasidagi davlat siyosatining asosiy yo'nalishlari, davlat organlari va tashkilotlarining davlat tilini rivojlantirish sohasidagi vakolatlari, ta'lim, madaniyat, noshirlik faoliyati va ommaviy axborot vositalarida davlat tilining qo'llanilishi, jismoniy va yuridik shaxslarning davlat organlari va tashkilotlariga davlat tili hamda boshqa tillarda

murojaat qilishi, fuqarolik holatini qayd etuvchi hujjatlar, shaxsning kim ekanligini va uning huquqlarini tasdiqlovchi hujjatlar davlat tilida rasmiylashtirilishi, zaruriyatga qarab boshqa tilda tarjimasi takrorlanishi mumkinligi, pochta-telegraf jo‘natmalari davlat tilida yoki fuqarolarning 9 xohishiga ko‘ra – boshqa tilda amalga oshirilishi va boshqa bir qancha huquqiy asoslarning belgilanishi, o‘zbek tilining yillar davomida tadrijiy rivojlanishiga hamda xalqaro nufuzini tobora ortib borishiga bevosita xizmat qilib kelmoqda.

Buyuk allomalar aytganlaridek, xalqimizning ko‘p asrlik madaniy, ilmiy-ma’rifiy va badiiy tafakkuri, intellektual salohiyatining yorqin va bebaho mahsuli bo‘lgan o‘zbek tili jahondagi boy va qadimiy tillardan biridir. Davlat tiliga bo‘lgan e’tiborni yanada kuchaytirish, uning rivojlantirishiga ulkan hissa qo‘shish maqsadida 2019-yilning 21-oktabr kuni O‘zbekiston Respublikasi Prezidentining “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to‘g‘risida”gi PF–5850-son Farmoni qabul qilindi. Ushbu farmonga muvofiq, yurtimizda Davlat tilini rivojlantirish departamenti tashkil etildi, shuningdek, bir qator istiqbolli hamda strategik ishlar belgilandi.

Xususan: lotin yozuviga asoslangan o‘zbek alifbosini to‘liq joriy etish borasidagi ishlarni jadallashtirish; ilmiy asoslangan yangi so‘z va atamalarni iste’molga kiritish;

- zamonaviy atamalarning o‘zbekona muqobillarini yaratish va bir xilda qo‘llanishini ta’minlash; geografik va boshqa toponimik obyektlarga qonun hujjatlariga muvofiq nom berilishi borasidagi faoliyatni monitoring qilish va muvofiqlashtirish;
- o‘zbek tilining yozma nutqi me’yor va qoidalarini ishlab chiqish; davlat tili sofligini saqlash, uni boyitib borish va aholining nutq madaniyatini oshirish;
- davlat tilining axborot va kommunikatsiya texnologiyalari, xususan, internet jahon axborot tarmog‘ida munosib o‘rin egallashini ta’minlash, o‘zbek tilining kompyuter dasturlarini yaratish; ta’lim muassasalarida davlat tilini o‘rgatish va uni bilish darajasini baholash tizimini yanada takomillashtirish, davlat tilining ilm-fan tili sifatidagi nufuzini oshirish; davlat tilining xalqaro miqyosdagi o‘rni va nufuzi, uning boshqa tillar bilan aloqalari istiqbollarini belgilash, xorijda istiqomat qiluvchi 10 vatandoshlar va o‘zbek tilini o‘rganish istagida bo‘lgan chet el fuqarolari uchun o‘zbek tili darsliklari va elektron dasturlarni ishlab chiqish va ularni keng miqyosda tarqatish, o‘zbek tilini o‘rgatish bo‘yicha maxsus kurslarni tashkil etish;
- davlat tilini rivojlantirish bo‘yicha normativ-huquqiy hujjatlar loyihalarini ishlab chiqish;
- “O‘zbek tili bayrami kuni”ni belgilash bo‘yicha qonun loyihasini ishlab chiqish; amaldagi O‘zbekiston Respublikasining “Davlat tili to‘g‘risida”gi Qonunini qayta ko‘rib chiqish hamda yangi tahrirda qabul qilish; til siyosatinin barqarorligi va bardavomiyligini izchil davom ettirish maqsadida “2020-2030-yillarda o‘zbek tilini rivojlantirish Konsepsiyasi»ni ishlab chiqish masalalar muhim ahamiyat kasb etdi.

Mazkur ishlar ijrosini ta’minlash maqsadida milliy qonunchilikka “2020–2030-yillarda o‘zbek tilini rivojlantirish va til siyosatini takomillashtirish Konsepsiyasi” ishlab chiqildi. Mazkur Konsepsiyada mamlakatimiz ijtimoiy-siyosiy hayotining

barcha sohalarida davlat tili imkoniyatlaridan to‘liq va to‘g‘ri foydalanishga erishish, shuningdek, davlat tilining sofligini saqlash, uni boyitib borish va aholining nutq madaniyatini oshirish, davlat tilinig zamonaviy axborot texnologiyalari va kommunikatsiyalariga faol integratsiyalashuvini ta’minlash, davlat tilining xalqaro miqyosdagi o‘rni va nufuzini oshirish, bu borada xorijiy hamkorlik aloqalarini rivojlantirish, mamlakatimizda istiqomat qiladigan barcha millat va elatlar tillarini rivojlantirish maqsadida keng va teng imkoniyatlar hamda ularga davlat tilini o‘rganish uchun qulay shart-sharoitlar yaratish kabi strategik ahamiyatga ega ishlar o‘z ifodasini topdi. Ushbu yo‘nallishdagi ishlar o‘z vaqtida bajarish bilan davlat tili kunsayin taraqqiyotga yuz tutadi. Buning evazida ko‘p millatli xalqimiz orasida do‘stona munosibat mustahkamlanib, millatlararo muloqot madaniyati oshadi. O‘zbekiston – ko‘p millatli yurt.

Bugungi kunda demokratik, huquqiy, ijtimoiy va dunyoviy davlat deb e’tirof etilgan O‘zbekistonda 130 dan ortiq millat va elat vakillari yashaydi. Ko‘pmillatli xalqimiz orasida millatlararo hamjihatlik va do‘stona munosabat barqaror. O‘zbekistonda inson va uning qadr-qimmati yuksak ulug‘lanmoqda. Ta’kidlanganidek, O‘zbekiston Respublikasi o‘z hududida istiqomat qiluvchi millat va elatlarning tillari, urf-odatlari va an’analarini hurmat qilinishini ta’minlaydi, ularning rivojlanishi uchun sharoit yaratadi. Shuningdek, o‘zining har bir fuqarosini irqi va millatidan qat’iy nazar huquqlarini qonun bilan himoya qiladi.

O‘zbekiston Respublikasida davlat tiliga yoki boshqa tillarga mensimay yoki xusumat bilan qarash taqiqlangan. Fuqarolarning o‘zaro muomala, tarbiya va ta’lim olish tilini erkin tanlash huquqini amalga oshirishga to‘sqinlik qiluvchi shaxslar qonunchilikka muvofiq javobgarlikka tortiladi. Jamiyatimizda demokratiya tamoyillari, qonun ustuvorligi ta’minlash sifat jihatdan yangi bosqichga ko‘tarildi. Inson huquqlari sohasida holat tubdan o‘zgardi. Qayd etilganidek, mamalkatimzda ta’lim-tarbiya muassasalari va ommaviy axborot vositalari o‘zbek tili bilan birga qoraqalpok, rus, qozoq, qirg‘iz, tojik, turkman tillarida faoliyat olib borayotgani xalqaro jamoatchilik tomonidan ijobiy hodisa sifatida e’tirof etilmoqda. Dono xalqimiz bejiz aytmagan, “Til bilgan – el biladi”, “Tilni ko‘p bilgan, ko‘pni bilar //Tilni oz bilgan, o‘zini bilar”, “Ko‘p til bilgan – el kezar”, “Til bilgan – yo‘l topar”. Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o‘z milliy manfaatlarini ta’minlash, bu borada avvalo o‘z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratilishi tabiiydir. Ta’kidlaganidek, yer yuzida yetti mingga yaqin til mavjud bo‘lib, huquqiy maqomi, tutgan o‘rni, qo‘llanish doirasiga ko‘ra ular uch turga bo‘linadi. Bular: 6 ta xalqaro til: ingliz, fransuz, ispan, rus, arab, xitoy tillari, 200 ga yaqin davlat tili: o‘zbek, qozoq, nemis va boshqa tillar, qolgan 4800 ga yaqin tillar-mahalliy tillar sanaladi. Millatlar paydo bo‘libdiki, ularning tili ham ular umri kabi yashaydi va davom etadi. “Til – chamanning ochilgan lolasi bo‘lsa, so‘z durrlari unga qo‘ngan shabnamdir” – deya bejiz aytmagan buyuk mutafakkir Alisher Navoiy. Insonning botiniy va zohiriy go‘zalligi bayon etilagan fikri va nutqida qo‘llanilgan so‘zida namoyon bo‘ladi. So‘z – noyob 12 gavhardir, uning sharafi benihoya.

Har qanday qimmatbaho gavhar uning oldida sadaf bo‘la olmaydi. Jadidlardan biri bo‘lgan Abdulla Avloniy so‘zning qadr-qimmatini belgilashdagi roliga umuminsoniy qarashlardan kelib chiqib baho berdi. U shunday yozadi: “ ... so‘z insonning daraja va kamolini, ilm va fazlini o‘lchab ko‘rsatadurg‘on tarozudir. Aql sohiblari kishining dilidagi fikr va niyatini, ilm va quvvatini, qadr-qimmatini so‘zllagan so‘zidan biridir... Agar so‘z aql va hikmatga muvofiq bo‘lub, o‘ziga yoki eshituvchiga bir foyda chiqalurg‘on bo‘lmasa, asalarilar orasida qo‘ng‘illab yurgan qovoqari kabi quruq qo‘ng‘ilamoq, faqat bosh og‘rig‘idan boshqa bir narsa emasdir. Boshimizga keladurg‘on qattiq kulfatlarning ko‘pi yumshoq tilimizdan keladur. Shuning uchun “ko‘p o‘yla, oz so‘yla” demishlar”. Nutq bu tafakkur ko‘zgusi sanaladi.

Har bir so‘zni o‘rinli qo‘llash nutq etiketini tashkil etadi. Ilm-fan, san’at va madaniyat, texnika taraqqiyoti tufayli o‘zbek tiliga son-sanoqsiz yangi so‘zlar kirib keldi va ular ona tilimizning lug‘at tarkibidan o‘ziga xos munosib o‘rin egalladi. Masalan, marketing, lizing, fermer, reyting, market, supermarket, paynet, bakalavr, magistr, ishbilarmon, vazir, hokim, vazirlik, tadbirkor, dastur kabi. Milliy ruhni o‘zida singdirgan til va adabiyot haqida Abdulla Avloniy shunday deydi: “Har bir millatning dunyoda borlig‘ini ko‘rsatadurgan oinayi hayoti til va adabiyotdur. Milliy tilni yo‘qotmak – millatning ruhini yo‘qotmakdir”.

Darhaqiqat, har qaysi xalqning ona tili va adabiyoti uning milliy ruhi va o‘zligining, madaniy-ma’rifiy olami, milliy g‘oyasining asosi hisoblanadi. Tilga e’tibor, bu – millatga e’tibor. Ma’rifatparvar Is’hoqxon Ibrat ta’biri bilan aytganda, “Bizning yoshlar albatta boshqa tilni bilishi uchun sa’y-harakat qilsinlar, lekin avval o‘z ona tilini ko‘zlariga to‘tiyo qilib, ehtirom ko‘rsatsinlar. Zero, o‘z tiliga sadoqat – bu Vataniy ishdir”. Xulosa qilib aytadigan bo‘lsak, har bir fuqaro ajdodlardan meros bo‘lib kelayotgan tilimiz rivojiga mas’uldir. Ushbu mas’ullik hissi farzandlarimiz ongida yoshlikdan tarbiyalangan taqdirda, kelajakda ular tilimizni dunyo tillari qatoridan o‘rin olishlarida o‘zlarining vatanparvarlik tuyg‘ularini namoyon eta oladilar.

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BO‘LAJAK OFITSERLARNI HARBIY-VATANPARVARLIK RUHIDA TARBIYALASHDA JANGOVAR NUTQNING O‘RNI

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KIRISH: Nutq inson ruhiyati, ongu-shuuri, qalb kechinmalarini tinglovchiga, kishilar jamoasiga ta’sir etishini ta’minlab beradigan, faqat inson zotiga xos vositadir. Nutqni mohirona qo‘llash san’ati — notiqlik esa, barcha zamon va makonda guruh, jamoa va jamiyat sardorlari uchun o‘ta zaruriy faoliyat turi bo‘lib kelgan. Ma’lumki, boshqaruv faoliyatini nutqsiz, muloqotsiz tasavvur etib bo‘lmaydi. Boshqaruv jarayonida rahbarning nutqiy qobiliyati unga boshqaruv samaradorligini oshirishga imkon bersa, fasihlikni yetishmasligi esa rahbarning boshqaruv faoliyatiga putur yetkazadi.
Harbiy xizmatchilarning kasbiy faoliyatida esa nutq ularning eng asosiy qurollaridan biri hisoblanadi. Nutq orqali harbiy xizmatchilar boshqariladi, tarbiyalanadi. Harbiylarning kasbiy faoliyatida nutq boshqa kasbdagi shaxslarnikidan farq qilib turadi — eng asosiysi, ularning nutqi qisqa, lo‘nda, aniq va buyruqlarda urg‘ularni to‘g‘ri qo‘yib yetkazishda harbiycha ruh bo‘ladi. Umumharbiy nizomlar asosida buyruqlar gapiriladi, tushuntiriladi.
Fasihlik rahbar shaxsida yillar davomida nazariy izlanish va amaliy tajriba orqali shakllanadigan individual qobiliyatdir. Fasihlik ulug‘vor ilm bo‘lib, boshqaruv jarayoni uchun motivatsiya manbai, harbiy faoliyatda qo‘shinning axloqiy-ruhiy ta’minoti hisoblanadi.
Ta’kidlash kerakki, notiq — tinglovchilar qarshisida ular yaxshi tushunadigan tilda ravon so‘zlovchi, o‘z qarashlari va manfaatlarini tinglovchining manfaatiga aylantira oluvchi, tinglovchilar ichki ehtiyojlarini yaxshi anglagan, tinglovchilar ishonchini qozonib, ularni umumiy maqsad yo‘lida harakatga keltira olgan shaxs hisoblanadi.
ADABIYOTLAR TAHLILI VA METODOLOGIYA
Rimning buyuk notig‘i Sitseron o‘zining “Notiq” asarida [1] fasihlikning nazariy manbaiga to‘xtalar ekan, bu haqda “falsafasiz biz istayotgan notiq paydo bo‘lmaydi. Haqiqatdan ham falsafani bilmay turib hech kim, eng muhim va turli xildagi narsalar haqida to‘laqonli gapira olmaydi”, deya fasih uchun nazariy izlanish juda muhim ekaniga e’tibor qaratadi. Sitseron amaliy tajriba ham fasih uchun juda zarurligini e’tirof etgan holda “notiq uch narsa — nima deyish, qachon deyish va qanday deyish”ga doimo mas’uliyatli ekanini ta’kidlab o‘tadi.

Insoniyat tarixida yaratilgan notiqlik haqidagi tarixiy meros bugungi kunda ham dolzarb ahamiyatga ega bo‘lib, undan unumli foydalanish inson–inson yo‘nalishida faoliyat olib boruvchi barcha shaxslar uchun muhim masala bo‘lib qolaveradi.

Xususan, harbiy xizmatchilarning nutqi — bu fan sifatida harbiylarning qo‘l ostidagi harbiy xizmatchilarga buyruqlarni, ko‘rsatmalarni Umumharbiy nizomlar asosida yetkazib berish, ularni vatanparvarlik ruhida tarbiyalash va harbiy xizmatga sodiq bo‘lishga yo‘naltirishga qaratilgan ta’sir vositasidir. Harbiylarning nutqi g‘alabaga, shon-sharafga intilishga yo‘naltirilgan bo‘lib, buyruq berishda nafas olish va chiqarish ham muhim fiziologik omil hisoblanadi. Harbiylarga harbiycha gapirish, tushuntirish kerak — shundagina buyruq to‘g‘ri yetib boradi.

Harbiy sarkardalarning barchasi deyarli kuchli notiq bo‘lgan. Tarixga murojaat etadigan bo‘lsak, Shayx Najmiddin Kubro ham tariqat piri bo‘lishi bilan birga vatanparvar shaxs va jamoat arbobi bo‘lgan. U mo‘g‘ullar istilosi davrida xalqni Vatan mudofaasi uchun birlashtirib, jang oldidan “Yo Vatan, yo sharafli o‘lim!” degan hayqiriq bilan ruhlantirgan [3].

Amir Temur “Temur tuzuklari”da: “Sipohiylar ko‘zi g‘anim lashkariga tushishi hamono, baland ovoz bilan “Allohu Akbar!” deb takbir aytsinlar va suron solib, dushman ustiga borsinlar”, “Sipoh lashkar boshchisining vazifasi, jang vaqtida qo‘rquvdan qo‘l-oyog‘i bo‘shashib, sarosimaga tushmasdan, buyruq berishdan iboratdir.” deb yozadi [4,5]. Bu buyruqning o‘zi ham jangovar nutqning eng qadimiy namunalaridan biridir.

Sohibqironning “Anqara jangi” arafasida aytgan nutqi esa jangovar notiqlikning yuksak namunasi bo‘lib, u askarlarga Vatan, oila, sharaf va or-nomusni yodga solgan holda, g‘alabaga da’vat etgan [6].

Zahiriddin Muhammad Boburning jang oldidan aytgan nutqi ham o‘ziga xos: “Har kim bu jahonga kelar ekan, oxiri yo‘qlikka ketadi... Yaxshi nom bilan o‘lgan afzal...” [7]. Bu so‘zlar or-nomus, jasorat va vatanparvarlik ruhini uyg‘otgan.

Qadimgi Gretsiya va Rim sarkardalari — Aleksandr Makedonskiy va Yuliy Sezar ham o‘z nutqlari orqali askarlar ruhiyatiga kuchli ta’sir ko‘rsatganlar [8].

MUHOKAMA VA NATIJALAR

Nutq insonning eng asosiy muloqot vositasi sifatida boshqaruv va harbiy faoliyatda alohida o‘rin tutadi. Notiqlik san’ati, ya’ni fasihlik — bu faqat so‘zlash qobiliyati emas, balki tinglovchining ruhiy holatini anglab, ularni umumiy maqsad sari yetaklash san’atidir.

Harbiy faoliyatda nutq buyruq berishdan tashqari, ma’naviy-ruhiy rag‘batlantirish vositasi sifatida xizmat qiladi. Harbiy nutq qisqa, lo‘nda, aniq va intizomga mos bo‘lishi zarur.

Tarixiy misollar shuni ko‘rsatadiki, buyuk sarkardalar — Amir Temur, Bobur, Sitseron, Aleksandr Makedonskiy kabi notiqlar o‘z nutqlari bilan askarlarni g‘alabaga yetaklashgan.

Rahbarning fasihligi boshqaruv samaradorligiga bevosita ta’sir qiladi. Nutqni to‘g‘ri ifoda etmaslik chalkashlikka, ishonch yo‘qolishiga olib keladi. Shu bilan birga, harbiy nutqda nafas olish, ovoz balandligi, pauzalar kabi elementlar muhim o‘rin tutadi.

Nutq san’ati zamonaviy boshqaruvda ham dolzarb bo‘lib, uni o‘rganish va rivojlantirish har bir rahbar uchun zarur.

XULOSA

Nutq insoniyat faoliyatining ajralmas qismi bo‘lib, boshqaruv va harbiy sohada uning o‘rni beqiyosdir. Fasihlik — rahbar va harbiy xizmatchilarning boshqaruvdagi samaradorligini oshiruvchi vositadir. Harbiy nutqning o‘ziga xos xususiyatlari — qisqalik, aniqlik, buyruq ohangi, nafas va ovoz balandligi — jang maydonida boshqaruv uchun zarur. Kelajakda nutq san’ati va boshqaruvdagi rolini chuqur o‘rganish, rahbarlar nutq qobiliyatini oshirish metodikalarini ishlab chiqish dolzarb masala bo‘lib qoladi.

Jangavor nutq bo‘yicha tarixiy va zamonaviy ma’lumotlarni o‘rganish yakunida qo‘yidagi taklif va tavsiyalarni havola etamiz.

Tavsiyalar: nutq san’ati bo‘yicha treninglar tashkil etish – rahbarlar va harbiylar, bo‘lajak ofitserlar uchun belgilangan dastur asosida amaliy mashg‘ulotlar o‘tkazib borish.

Nutq psixologiyasi va pedagogikasini o‘rganish – rahbarlar va harbiylar, bo‘lajak ofitserlar nutqining psixologik ta’sirini chuqurroq anglashga va rivojlanishiga xizmat qiladi.

Zamonaviy texnologiyalar va media vositalar asosida nutq kommunikatsiyasi uslublarini yangilash talab etiladi.

Buyruqlarni qisqa, lo‘nda va aniq yetkazish uchun harbiy nutq standartlarini belgilangan dastur asosida ishlab chiqish.

Nutq orqali motivatsiya tizimini rivojlantirish – ma’naviy-ruhiy rag‘batlantirish elementlarini qo‘llash bo‘yicha dasturlar yaratish.

Takliflar: harbiy nutq va boshqaruv samaradorligi o‘rtasidagi bog‘liqlikni tadqiq etish, nutqning psixologik ta’siri va motivatsiyadagi rolini o‘rganish, nutq madaniyati va kommunikatsiya texnologiyalarini integratsiya qilish, tarixiy notiqlarning nutq uslublarini zamonaviy boshqaruvga tatbiq etish, harbiy buyruqlarni ta’sirchan yetkazish texnikalarini ishlab chiqish.

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O‘ZBEK TİLİNI TARAQQİY ETİSHİDA MIR ALISHER BOBOMIZNING O‘RNİ VA AHAMİYATİ

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Dunyoda har qanday davlatning mustaqilligi va taraqqiyoti, eng avvalo, uning milliy tili, madaniyati va ma’naviy qadriyatlari bilan belgilanadi. Til — bu millatning ruhi, tafakkuri va ma’naviy olamining ifodasidir. Shu bois, har bir xalq o‘z tilini asrab-avaylash, rivojlantirish va avloddan avlodga yetkazishni o‘zining muqaddas burchi deb biladi. O‘zbek xalqining ham ko‘p asrlik tarixida til masalasi milliy o‘zlikni saqlash va davlatlilikni mustahkamlashning eng muhim omillaridan biri bo‘lib kelgan.

Tarix shundan dalolat beradiki, har qanday millatning yuksalishida o‘z ona tiliga bo‘lgan ehtirom va sadoqat hal qiluvchi ahamiyatga ega bo‘lgan. Xuddi shunday, XV asrda yashab ijod qilgan buyuk mutafakkir va davlat arbobi — Mir Alisher Navoiy o‘z davrida millat tili, ma’naviyati va adabiyotini yangi bosqichga olib chiqdi. Fors-tojik tili nufuzli bo‘lgan bir muhitda u turkiy (o‘zbek) tilining ilmiy, badiiy va davlat darajasidagi qudratini isbotladi. Navoiy o‘z asarlari orqali milliy o‘zlik, iftixor va ma’naviy uyg‘onish g‘oyalarini ilgari surdi.

Bugungi kunda Navoiy merosiga bo‘lgan e’tibor davlat siyosati darajasiga ko‘tarilgan. O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev ta’kidlaganidek : *“Buyuk Alisher Navoiy biz uchun xalqparvarlik, adolat va ma’naviyat timsolidir. Uning asarlari — o‘zbek milliy tafakkurining, xalqimiz ruhiy olamining eng go‘zal ifodasidir.”*[68] Mazkur fikrlar Navoiy merosining zamonaviy O‘zbekiston taraqqiyotidagi o‘rni naqadar muhim ekanini ko‘rsatadi.

Shu nuqtai nazardan qaraganda, Mir Alisher Navoiy nafaqat adabiyot, balki til siyosati va ma’naviy huquqiy ong shakllanishiga ham beqiyos hissa qo‘shgan shaxsdir. Uning “Muhokamat ul-lug‘atayn” asari o‘zbek tilining huquqiy va ijtimoiy maqomini ilmiy asoslash yo‘lidagi eng muhim qadamlardan biri bo‘lgan.

Bugungi kunda ham O‘zbekiston Respublikasining Konstitutsiyasida til masalasiga alohida e’tibor berilgan bo‘lib, 4-moddada[69] “Davlat tili – o‘zbek tili” deb belgilangan. Bu, aslida, Navoiy orzularining huquqiy asosda ro‘yobga chiqishi, milliy tilga davlat siyosati darajasida ehtirom ko‘rsatilishidir. Shunday qilib, ushbu maqolada Mir Alisher Navoiy bobomizning o‘zbek tili taraqqiyotidagi o‘rni, uning asarlari orqali milliy iftixor va til madaniyatini shakllantirishdagi xizmati hamda bu merosning hozirgi davrda, yangi O‘zbekiston taraqqiyotidagi ahamiyati tahlil qilinadi.

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[68] O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning nutqlari va davlat hujjatlari. https://president.uz/oz/lists/category

[69] O‘zbekiston Respublikasi Konstitutsiyasi. — Toshkent, 2023-yil tahriri. https://lex.uz/docs

Navoiy 1499-yilda yozgan “Muhokamat ul-lug‘atayn”[70] (“Ikki til muhokamasi”) asarida turkiy (o‘zbek) tili va fors-tojik tili o‘rtasida ilmiy, badiiy va madaniy qiyoslash olib boradi. U bu asarda o‘zbek tilining boy so‘z boyligi, grammatik tuzilishi, ifoda imkoniyatlari va badiiy salohiyatini chuqur tahlil qilib, uni hech bir tildan kam emas, balki ko‘plab jihatdan ustun ekanini isbotlaydi. Asarning asosiy g‘oyasi — o‘zbek tilining mustaqil adabiy til sifatida shakllanishini ilmiy asoslashdir. Navoiy fors-tojik tili ustun bo‘lgan bir davrda milliy tilni himoya qildi, uni “ilm ahli” va “adab ahli” oldida teng huquqli darajaga chiqardi. Shu tariqa “Muhokamat ul-lug‘atayn” o‘zbek tili uchun birinchi tilshunoslik manifesti vazifasini bajargan, desak mubolag‘a bo‘lmaydi. Buyuk alloma asarning kirish qismida shunday yozadi: “Turkiy tilda ham ne-ne latif ma’nolar, ne-ne fasohat va balog‘at mavjuddir. Agar ahli ilm unga e’tibor bersa, bu tilda ham jahonga mashhur asarlar bitish mumkin.” Bu fikrlar Navoiy tilga bo‘lgan g‘ururini, milliy ongni uyg‘otish yo‘lidagi qat’iy pozitsiyasini ifodalaydi. Navoiydan avval turkiy tilda yozilgan asarlar mavjud bo‘lsa-da, ular asosan xalq og‘zaki ijodi, diniy va axloqiy yo‘nalishda edi. Navoiy esa turkiy tilni adabiy, falsafiy, siyosiy, hatto huquqiy fikrni ifodalovchi darajaga olib chiqdi. U “Xamsa” dostonlari orqali turkiy tilda yuksak badiiy uslub yaratdi, “Mahbub ul-qulub” asarida esa ijtimoiy-falsafiy g‘oyalarni xalq tili orqali ifoda etdi. Shu tariqa Navoiy o‘zbek tiliga ilmiy va badiiy maqom berdi, uni xalq tafakkurining chin ifodasiga aylantirdi.

Tilshunos olim A. Fitrat bu haqda shunday deydi: “Navoiy o‘zbek adabiy tilining poydevorini yaratdi. Uning asarlarida so‘z san’at darajasiga ko‘tarildi, xalq tili esa adabiy tildan joy oldi.”[71] Zamonaviy adabiyotshunos I. Sultonov esa quyidagicha ta’kidlaydi: “Agar Navoiy bo‘lmaganida, o‘zbek adabiy tili bugungidek mukammal shaklga ega bo‘lmas edi. U fors-tojik tili hukmron bo‘lgan muhitda o‘zbek so‘zining qudratini dunyoga namoyon etdi.”[72] Shuningdek, professor Abdug‘ani Karimov o‘zining “Til va tafakkur” asarida Navoiy faoliyatini quyidagicha baholaydi: “Navoiy tildagi har bir so‘zni ma’nodagi aniqlik bilan qo‘llagan, tilni tafakkur va ma’naviyatning vositasi sifatida ko‘rgan. Shu jihatdan u faqat shoir emas, balki til falsafasining asoschisi hamdir.”[73]

Alisher Navoiy o‘z davrida tilni davlat siyosatining muhim tarkibiy qismi sifatida ko‘rgan. U o‘z asarlarida xalq tili orqali adolat, ilm, axloq va davlat boshqaruvi haqidagi qarashlarini ifoda etgan. “Nasoyim ul-muhabbat”, “Mahbub ul-qulub” va “Siroj ul-muslimin” kabi asarlarida huquqiy ong, adolat, inson huquqi va axloqiy mas’uliyat g‘oyalari til bilan chambarchas bog‘langan holda yoritilgan. Shu tariqa, Navoiy o‘zbek tiliga nafaqat adabiyot, balki ilm va davlat tili maqomini berdi. U o‘z davridagi saroy ishlarini, rasmiy yozishmalarni turkiy tilga o‘tkazishga harakat qilgan. Bu esa XV asrda o‘zbek tilining siyosiy hayotdagi nufuzini oshirdi va keyinchalik davlat tili sifatida shakllanishiga zamin yaratdi.

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[70] Alisher Navoiy. “Muhokamat ul-lug‘atayn”. — Toshkent: G‘afur G‘ulom nomidagi nashriyot, 1960

[71] Fitrat A. “O‘zbek adabiyoti tarixi”. — Toshkent, 1927

[72] Sultonov I. “Navoiy tili va badiiyat”. — Toshkent: Fan nashriyoti, 1985.

[73] Abdug‘ani Karimov. “Til va tafakkur”. — Toshkent, 1998.

Bugungi kunda Navoiy g‘oyalari O‘zbekiston Respublikasining Konstitutsiyasida o‘z ifodasini topgan. 4-moddada davlat tili o‘zbek tili deb e’lon qilinishi[74] — bu Navoiyning asrlar avvalgi orzularining huquqiy asosda ro‘yobga chiqishidir. Shu bilan birga, 50-modda fuqarolarga “madaniy va ma’naviy merosni asrash majburiyatini”[75] yuklaydi — bu esa Navoiy kabi allomalar ijodiga hurmat ramzidir. Shuningdek, bugungi kunda mamlakatimizda milliy til siyosati sohasida keng ko‘lamli islohotlar amalga oshirilmoqda. Prezidentimiz Shavkat Mirziyoyev rahnamoligida qabul qilingan “Davlat tili to‘g‘risida”gi qonun[76] va unga oid yangi tahrirlar o‘zbek tilining nufuzi va qo‘llanish doirasini kengaytirish bilan birga, mamlakatdagi barcha tillar uchun teng huquqli rivojlanish muhitini yaratishga xizmat qilmoqda. Davlat tiliga bo‘lgan e’tibor hech qachon boshqa tillarning rivojini cheklamaydi — aksincha, ularning erkin ishlatilishi, o‘qitilishi va madaniy meros sifatida asralishini kafolatlaydi.

Mamlakatimizda 130 dan ortiq millat va elat vakillari istiqomat qilayotgani, ularning tillari, madaniyati va qadriyatlariga hurmat bilan qaralayotgani buning yaqqol dalilidir. Prezident Shavkat Mirziyoyev bu borada shunday degan edi: *“Davlat tiliga ehtirom — bu xalqimizga hurmat, lekin bu bilan birga boshqa tillarga bo‘lgan e’tibor va hurmatni ham anglatadi. Chunki til — insonning eng katta boyligi va erkinligidir.”*[77]

Shunday qilib, Navoiy ilgari surgan til erkinligi, madaniy bag‘rikenglik va ilmiy tafakkur g‘oyalari bugungi kunda Konstitutsiyaviy islohotlar va til siyosatining yangilanishida o‘z aksini topmoqda. O‘zbek tili davlat tili sifatida yuksalib borayotgani bilan birga, mamlakatdagi barcha tillarning erkin rivojlanishi uchun huquqiy va ijtimoiy sharoitlar yaratilgan. Bu esa Navoiyning insonparvar, adolatparvar va millatlararo totuvlik haqidagi qarashlari bilan to‘liq uyg‘unlashadi

Shunday bo‘lishiga qaramasdan bugungi kunimizda milliy til masalasida ham bir qancha muammolar yo‘q emas. Axborot oqimi kuchaygani, xorijiy tillarning ta’siri ortgani natijasida milliy tilda to‘liq, toza va adabiy nutqni saqlab qolish masalasi dolzarb muammolardan biri bo‘lib qolmoqda. O‘zbek tili davlat tili sifatida huquqiy maqomga ega bo‘lsa-da, amalda uni to‘liq va savodli qo‘llashda muammolar mavjud. Masalan, rasmiy idoralarda, ta’lim muassasalarida yoki ommaviy axborot vositalarida ba’zan rus, ingliz yoki aralash tillarda so‘zlashish holatlari uchraydi. Bu esa o‘zbek tili nufuziga ma’lum darajada ta’sir ko‘rsatadi. Tilshunos olima N. Mahmudova bu borada shunday fikr bildiradi*: “Til — millatning eng muhim ramzidir. Uni himoya qilmaslik, e’tiborsizlik — milliy o‘zlikni susaytiradi. Shu bois, davlat tili siyosati amaliyotda ham qat’iy qo‘llanishi zarur.”*[78]

Shuningdek, ayrim yoshlar orasida so‘zlashuv tili va adabiy til o‘rtasidagi farqga e’tibor kamaygan. Internet va ijtimoiy tarmoqlardagi qisqartmalar, aralash tillar

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[74] O‘zbekiston Respublikasi Konstitutsiyasi. — Toshkent, 2023-yil tahriri. https://lex.uz/docs

[75] O‘zbekiston Respublikasi Konstitutsiyasi. — Toshkent, 2023-yil tahriri. https://lex.uz/docs

[76] “Davlat tili to‘g‘risida”gi qonun va “Davlat tilini rivojlantirish konsepsiyasi (2020-2030)”hujjatlari https://lex.uz/ru/docs/-5058351

[77] O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning nutqlari va davlat hujjatlari. https://president.uz/oz/lists/category

[78] Mahmudova N. : maqolalar va nutqchilikdan paragraflar “Til siyosati va milliy til masalalari”

(masalan, “chat tili”) adabiy tildagi aniqlik va go‘zallikka zarar yetkazmoqda. Ammo bu muammolarni bartaraf etish yo‘lida mamlakatimizda muhim islohotlar amalga oshirilmoqda. Xususan:

Birinchidan, Davlat tilini rivojlantirish departamenti faoliyati kengaytirildi;

Ikkinchidan, Til madaniyati markazlari tashkil etildi;

Uchinchidan, Maktab va oliy o‘quv yurtlarida adabiy til, nutq madaniyati va tarjima sifati bo‘yicha o‘quv dasturlari yangilandi;

To‘rtinchidan, Davlat tili bayrami (21-oktabr) yurt miqyosida keng nishonlanmoqda.

Shu bilan birga, Prezidentimiz Shavkat Mirziyoyevning tashabbuslari bilan qabul qilingan 2020–2030 yillarga mo‘ljallangan Davlat tilini rivojlantirish konsepsiyasida[79] til siyosatining eng muhim vazifalari belgilab qo‘yilgan. Unda nafaqat o‘zbek tilining, balki mamlakatda istiqomat qiluvchi barcha millatlar tillarining erkin rivojlanishi uchun huquqiy, madaniy va ta’limiy sharoit yaratish ko‘zda tutilgan.

Navoiy asrlarida avval “tilning qudrati millatning qudratidir” degan g‘oyani ilgari surgan edi. Bugun ham bu g‘oya o‘z ahamiyatini yo‘qotgani yo‘q — aksincha, yangi davr sharoitida yana-da muhim tus olmoqda. Tilni himoya qilish, uni rivojlantirish va yosh avlod ongiga singdirish — bu Navoiyning ma’naviy vasiyatini davom ettirishdir.

Mir Alisher Navoiy o‘zbek tili tarixidagi eng buyuk burilish nuqtasini yaratgan siymodir. U o‘z davrida turkiy (o‘zbek) tilini ilm, adabiyot va davlat tili darajasiga ko‘tardi, milliy o‘zlikni ifodalash vositasiga aylantirdi. “Muhokamat ul-lug‘atayn”[80] asari orqali Navoiy o‘zbek tilining nafaqat boy lug‘aviy imkoniyatlarini, balki uning falsafiy va badiiy qudratini ham ilmiy asosda isbotlab berdi. Uning g‘oyalari asrlar davomida millat tafakkuri, adabiyoti va ma’naviyatining asosiy tayanchiga aylandi. Navoiy tilda fikrlashni, til orqali milliy g‘ururni anglashni, tilni inson tafakkurining eng go‘zal in’ikosiga aylantirishni targ‘ib qilgan. Bugungi kunda ham bu qarashlar dolzarb bo‘lib, o‘zbek tili nafaqat milliy o‘zlik, balki zamonaviy jamiyatda birlik va rivojlanishning asosiy omiliga aylangan. Ammo til rivoji bilan bog‘liq ayrim dolzarb masalalar hamon mavjud: yoshlar orasida adabiy tilga e’tiborning pasayishi, xorijiy tillar ta’sirining kuchayishi, ayrim rasmiy sohalarda o‘zbek tili me’yorlarining to‘liq qo‘llanilmasligi shular jumlasidandir. Bu holat milliy tilning obro‘si va nufuzini mustahkamlash uchun yanada tizimli ishlar olib borishni taqozo etadi.

Tilni himoya qilish, uni rivojlantirish va yosh avlodga toza, adabiy shaklda yetkazish — bu Navoiy merosiga sadoqat, milliy g‘ururga ehtirom va ma’naviy mustaqillikning kafolatidir. Shunday ekan, har bir fuqaro o‘z tiliga mehr bilan yondashmog‘i, uni asrashni nafaqat burch, balki vijdoniy mas’uliyat deb bilmog‘i zarur.

Foydalanilgan adabiyotlar ro‘yxati

[79] O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning nutqlari va davlat hujjatlari. https://president.uz/oz/lists/category

[80] Alisher Navoiy. “Muhokamat ul-lug‘atayn”. — Toshkent: G‘afur G‘ulom nomidagi nashriyot, 1960.

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“NOGIRONLIK” TUSHUNCHASINING ETIMOLOGIK VA IJTIMOIY O‘RNINING SHAKLLANISHI TAHLILI VA UNING AHAMIYATI

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“Nogironlik” tushunchasining etimologik kelib chiqishi va unga yaqin so‘zlar orqali jamiyatda paydo bo‘lgan steriotiplar va diskiriminatsiyalarni tahlil qilish juda muhimdir, Chunki bu tushunchaning ilmiy tahlili o‘zbek tiliga boshqa til manbalaridan tarjima jarayonlarida, ommaviy axborot vositalari orqali ma’lumotlar ulashilganda to‘g‘ri tushunchalarni yetkazib berish uchun qolaversa, inson huquqlari va siyosiy irodasini aks ettiruvchi , ijtimoiy tenglikni shakillantirishga qaratilgan sohalar uchun muhim omil hisoblanadi. Shuningdek, kelgusida qiyosiy tadqiqotlarga manba bo‘lib xizmat qilishi ham mumkin.

Nogironlik tushunchasi olis davrlardan to shu kungacha turli bosqichlardan o‘tib shakillanib kelgan. Ilk iptidoiy uruug‘-qabilachilik davrlarida nogironlik xudo tomonidan berilgan jazo sifatida tushunilgan shu sabab nogironligi bo‘lgan qabila a’zolari tiriklayin ko‘milgan yoki qabiladan tashqariga o‘z holiga tashlab qo‘yilgan. Bu dastlabki qarashlar nogironlik tushunchasiga yuklangan semantik ma’noda ham o‘z aksini topgan deyish mumkin. “Mayib”, “nogiron”, “nogironligi bor shaxs” kabi birliklar turli davrlarda har xil ma’no va munosabatlar bilan qo‘llanib kelinmoqda.

“Nogiron” so‘zi o‘zbek tilida sifat turkumiga mansub bo‘lib, asli no- inkor old qo‘shimchasini “tutmoq” ma’nosini anglatadigan giriftan fe’lining gir – xozirgi zamon asosiga qo‘shib hosil qilinib, “tuta olmaslik” ma’nosini anglatadigan nogir sifatiga -on qo‘shimchasini qo‘shib hosil qilingan; ”jarohatlangan”, “o‘zi mustaqil biror ishni amalga oshira olmaydigan” – degan ma’noni anglatadi.

O‘zbek tilining izohli lug‘atida (https://izoh.uz/word/nogiron) esa quyidagicha aksini topadi:

1. Ishga yaroqsiz bo‘lib qolgan, ojiz (odam yoki uning a’zolari haqida).
Nogiron bola. Uning bir qo‘li nogiron.
Po‘latjon nogiron oyog‘iga qarab xo‘rsinib qo‘ydi. (S. Ahmad “Qadrdon dalalar”)
O‘shanda u poliomiyelit kasalligiga qarshi emlash jarayonida shifokorning qo‘pol xatosi tufayli nogiron bo‘lib qolgandi. Gazetadan
Ingliz tilida ushbu termin quyidagicha ifodalanadi: disability(n.) 1570s, "want of power, strength, or ability," from dis- + ability. Meaning "incapacity in the eyes of the law" is from 1640s. Related: Disabilities. Disability implies deprivation or loss of power; inability indicates rather inherent want of power. [Century Dictionary](https://www.merriam-webster.com/dictionary/disability#word-history)

Ko‘rinib turibdiki, nogironlik so‘zi xoh u o‘zbek tilida bo‘lsin xoh ingliz tilida qadimdan deyarli bir xil ma’nolarni; ojizlik, ishga yaroqsiz, o‘zi mustaqil harakatlana olmaydigan degan tasavvur va tushunchalarni ifodalovchi so‘zlar “nogir”, “disabled” kabi so‘zlar bu tushunchaga o‘zak vazifasini bajarib kelgan.
O‘rta asrlarga kelib insonlar ongidagi bu qarashlar o‘zgardi va endi jamiyat nogironligi bo‘lgan shaxslarga boshpana, oziq-ovqat, xayr-ehson berish orqali jamiyatda xayriya obyekti sifatida ko‘ra boshladi. Mana shu davrlarda nogironlikka nisbatan xayr-ehson modeli vujudga keldi. Bu davrga kelib nogironlik tushunchasi insonlar ongida mohiyatan o‘zgarmagan bo‘lsada, nogironlarga nisbatan munosabat o‘zgara boshladi.

Sanoat inqilobi asriga kelib, ishlab-chiqarishga asoslangan yangi tizim vujudga kelgan va nogironlar bu jarayonda iqtisodiyotning turg‘un sinfi sifatida ko‘rilgan. Shu davrda nogironlar ta’limida yirik o‘zgarishlar sodir bo‘lgan, ayniqsa, karlar va ko‘zi ojizlar uchun internat maktablari ochilgan. Ammo ular ko‘p sohalarda mehnatga layoqatsiz deb topilgan. Nogironligi bo‘lgan shaxslar qilishi mumkin bo‘lgan ishlar ularning nogironlik holatidan kelib chiqib juda cheklangan bo‘lgan. Mana shu davrda nogironlikning Tibbiy modeli vujudga kelgan. Ular tibbiy xulosa orqali mehnat bozorida o‘z kasbiy faoliyatlarini tanlay olardilar. Bu davrda ham nogironlik tushunchasi shakllangan fundamental qarash o‘zgarishsiz qoldi.

Ammo Ikkinchi Jahon Urushidan keyingi yillarda nogironlikka bo‘lgan yondashuv asta-sekin o‘zgaradi. Urushdan qaytgan ko‘plab faxriylarning jismoniy nogironligi mavjud bo‘lsa-da, ular jamiyatda o‘z o‘rnini topa boshlaydi. Bu holat nogironlikni endilikda faqat individual nuqson emas, balki ijtimoiy muammo sifatida ko‘rishga zamin yaratadi. “1960–1980-yillar davomida fuqarolik huquqlari harakatlari, ayollar va irqiy tenglik uchun kurashgan ijtimoiy guruhlar nogironlar huquqlari uchun ham yo‘l ochildi. Shu davrdan boshlab nogironlarning ta’lim, ishga joylashish va jamiyatda faol ishtirok etishi uchun imkoniyatlar kengaytirildi. Nogironlik endi yordamga muhtojlik emas, balki jamiyat tuzilmasidagi nomutanosiblik natijasida paydo bo‘ladigan to‘siqlar tizimi sifatida qayta talqin etila boshlaydi.” (Avezlov M. NOGIRONLIK FENOMENIGA TARIXIY-FALSAFIY VA IJTIMOIY YONDASHUVLAR: INSON MARKAZCHILLIGI VA INKLUZIVLIK QARAMA-QARSHILIGI, 2025) Ushbu davrga kelib nogironlik tushunchasiga insonlar qarashida transformatsiya vujudga keldi. Endi insonlar

nogironlikka faqatgina shaxsiy emas balki ijtimoiy muammo deb qaray boshladi va nogironlikning ijtimoiy modeli vujudga keldi.

Nogironlikga oid atamalar ham o‘z davrlariga mos ravishta o‘zgarib bordi. Avvaliga “so‘qir”, “kar”, “cho‘loq” kabi shaxsga qaratilgan atamalar ishlatilgan bo‘lsa, keyinchalik xayr-ehson modeliga mos nogironlik sifatlari; “bechora”, “sinovli” kabi sifatlar qo‘shildi. Markaziy Osiyoda Nogironlikning tibbiy qarashlari, ayniqsa, Sobiq Sovet davlati davriga to‘g‘ri keldi. Bu davrda “nogironlik” atamasi “Imkoniyati cheklangan shaxs” sifatida qo‘llana boshlandi.

2021-yil 29-mayda O‘zbekistonda O‘zbekiston Respublikasi Oliy Majlisi tomonidan ma’qullangan BMTning nogironlar huquqlari to‘g‘risidagi konvensiyasi kuchga kirdi. Shundan so‘ng bu sohada jiddiy o‘zgarishlar boshlandi va nogironlikka ijtimoiy nuqtai nazardan qarash va” People First language (PFL) insonlar avval tili Avval inson so‘ng uning xususiyati prinsipiga asoslanadi. Bu til Amerika Qo‘shma Shtatlari va boshqa ko‘plab davlatlarda qo‘llanib boshlagan. Unga ko‘ra nogironligi bo‘lgan shaxsga nisabatan hurmat bilan munosabatda bo‘lish uchun avval insonni keyin uning nogironlik holati tilga olinadi.” (Yusupov. D. Disability and Citizenship in Post-Soviet Uzbekistan: the role of disabled people’s organisations, mahalla and Islam, University of Sussex, 2022 (muallif tarjima qilgan)). Ingliz tilida “person with disability”. Ya’ni avval “person” - inson va uning ijtimoiy belgisi bo‘lgan nogironlik holati bilan ekanini izohlash uchun “with” bilan va “disability” nogironlik holatini izohlovchi so‘z qo‘llaniladi. O‘zbek tilida “Nogironligi bo‘lgan shaxs” tarzida izohlana boshlandi. O‘zbek tilining leksik xususiyatlari sabab “nogironligi bo‘lgan” so‘zini “shaxs” so‘zidan keyin ishlatib bo‘lmadi. Ammo fikrimizcha bu jumla PFL Inson avval tilining maqsadini ifodalay oladi.

Xulosa o‘rnida aytish mumkinki, “nogironlik” atamasi asrlar mobaynida insoniyat munosabati va qarashlari asosida “Yaratganning jazosi” deb talqin qilinishdan Nogironligi bo‘lgan shaxs ham jamiyatning teng huquqli a’zosi deya munosabat bildirishga qadar turli bosqichlardan o‘tdi. Bugun butun dunyo jamiyatda nogironligi mavjud shaxslarni ijtimoiylashtirish uchun sa’y-harakatlar olib borilayotgani insonlar dunyoqarashlari, nogiron insonlarga nisbatan mavjud steriotiplar o’zgarganini ko‘rsatadi, shu o‘rinda atama va semantik birliklar ham o’zgardi.

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РЕАЛИЗАЦИЯ КОМПЕТЕНТНОСТНОГО ПОДХОДА ПРИ РАЗВИТИИ ИНОЯЗЫЧНОЙ УСТНОЙ РЕЧИ СТУДЕНТОВ-ФИЛОЛОГОВ

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Современные подходы к обучению иностранным языкам на филологических факультетах предполагают гибкость, междисциплинарность, активное включение обучающихся в процесс овладения языком как средством полноценного общения в профессиональной коммуникации. Однако, как отмечает В.В. Виноградов «Современные подходы к изучению проблемы развития устной речи в университете не должна превращаться в сухое перечисление грамматики или имен писателей, дат, произведений и всё такое. Вопрос о том, как же изучать устную речь в университете, и составляет основное содержание методики преподавания» [1].

Рассматривая вопросы преподавания иностранного языка в языковых вузах, следует помнить прежде всего о совокупности основных принципов, об особенностях преподавания предмета и современных подходах к изучению проблемы развития устной речи, заключающихся прежде всего в том, что иностранный язык изучается в другой языковой и культурно-исторической среде.

Несмотря на активное развитие методик обучения иностранным языкам, в практике вузов остаются значительные трудности, связанные с формированием иноязычной устной речи. Во-первых, этому виду деятельности часто уделяется недостаточно времени в учебных планах, особенно по сравнению с письменной речью и чтением. Во-вторых, студенты испытывают психологические барьеры: боязнь ошибок, неуверенность, низкая мотивация, страх публичных выступлений. Эти факторы существенно снижают эффективность устной практики. В-третьих, качество устной речи страдает из-за ограниченного речевого окружения: вне аудиторной среды студенты редко практикуют язык, особенно в повседневных ситуациях, что препятствует формированию устойчивых речевых навыков [2].

Несмотря на коммуникативную направленность и функционально-семантический подход к обучению языку на филологических факультетах вузов, обозначенная проблема не находит эффективных путей решения». Наблюдения за процессом развития навыков устной английской речи студентов филологических направлений выявили следующие недостатки и

противоречия в системе их коммуникативной подготовки: 1. Отсутствует единая обобщающая и систематизирующая знания по семантике языковых и речевых единиц дисциплина, что приводит к фрагментарности знаний у выпускника, отсутствию целостности представления о процессе построения текста и широкой вариативности выражения смысла в нем. 2. В учебном процессе высшей школы не предусмотрены темы, включение которых представляется необходимым для развития речи и мышления студентов: разграничение информации и знания; этапы освоения и построения текста как этапы переработки информации в знание и знания в информацию; алгоритмы работы над текстом, построенные на осознании закономерностей речемыслительного процесса).

Названные противоречия обозначили основные проблемы речевого развития студентов: 1. Недостаток теоретических сведений по вопросам структуры и функционирования речемыслительного процесса (механизмам освоения и построения текста) приводит к затруднениям в усвоении и адекватной оценке (переработке в знание) получаемой студентами информации. 2. Отсутствие в высших учебных заведениях единой гибкой методической системы, обеспечивающей эффективное развитие речи и мышления обучающихся на основе обобщающей, систематизирующей и углубляющей знания студентов филологических факультетов дисциплины приводит к недостаточной сформированности умений и навыков освоения и построения текста у выпускников вузов. Общая концепция речевого развития студента должна представлять собой характеристику процесса обучения, обеспечивающего эффективную оценку и переработку учебной информации в знание и направленность всех образовательно-воспитательных процессов на осуществление перехода от образования к самообразованию.

Мы считаем, что на речеведческих дисциплинах следует учитывать будущую специальность студентов, особое внимание при этом уделять развитию профессионально ориентированной коммуникативной компетенции. Для нас представляется важным научить студентов строить речевое произведение в соответствии с конкретной профессиональной коммуникативной ситуацией и соблюдением чистоты стиля.

Речевое произведение должно строиться в соответствии с риторическим каноном и достигать конкретной цели. Поэтому в нашей модели в содержательном и результативном блоках представлены следующие компоненты коммуникативной компетенции: языковой, дискурсивно-стилистический, риторико-прагматический, этикетно-речевой. Безусловно, они находятся между собой в отношениях последовательного усложнения и поэтапного их усвоения студентами.

Для современных специалистов, а особенно педагогов, важно владеть как письменной, так и устной речью, поэтому языковой компонент в этом случае является одним из основных. Таким образом, роль языкового компонента в получении и передаче информации, необходимой для профессиональной деятельности, приобретает все большее значение. К тому же мы учитываем

практическую значимость и распространенность этого компонента в связи с широким использованием таких современных средств коммуникации, как электронная почта и Интернет, при использовании которых от будущих специалистов требуется владение умениями выразить корректно свои мысли в письменной форме. Языковой компонент предполагает знание самого языка, его устройства и функционирования, языковых норм, в том числе орфографических и пунктуационных, владение системой сведений об изучаемом языке по его уровням (фонетика, лексика, состав слова и словообразование, морфология, синтаксис простого и сложного предложения), а также умение писать правильно Центральным и системообразующим понятием языкового компонента является правильность, под которой понимается соблюдение норм современного английского языка.

Дискурсивно-стилистический компонент представляет собой статусно-ролевую речевую деятельность людей, общей характерной чертой которой являются профессиональные отношения (учитель – ученик, преподаватель – студент) и, как следствие, речевые произведения, соответствующие профессиональной ситуации. Целью такой коммуникации становится взаимовыгодная профессиональная деятельность: урегулирование условий сотрудничества, достижение деловой договоренности между заинтересованными сторонами или определение позиции по какому-либо вопросу. Будущим педагогам важны умения составить и провести лекцию, практическое занятие, семинар, задать вопрос, прокомментировать ответ и т. д. К тому же педагог профессионального обучения должен владеть тематическим научно-гуманитарным подстилем, ввести учащегося в речевую ситуацию, подобную естественной», таким образом «превращает искусственное говорение в… естественное высказывание» . Важную роль в этом компоненте играет соблюдение стилистической нормы, т.е. правил «наиболее целесообразных в каждой сфере общения реализаций принципов отбора и сочетания языковых средств, создающих определенную стилистико-речевую организацию».

С дискурсивно-стилистическим компонентом тесно связан риторико-прагматический. Так, современный выпускник вуза должен уметь не только вступать в коммуникацию с коллегами, клиентами, партнерами, но и использовать профессиональный, жизненный опыт в неподготовленных коммуникативных ситуациях, что возможно только при достижении им креативного уровня риторических способностей. Следовательно, успех молодого специалиста напрямую зависит от уровня владения им риторическими тактиками и стратегиями.

Студенты должны уметь осознанно создавать, произносить и рефлексировать речь в соответствии с целью и ситуацией, анализировать устную речь в риторическом аспекте, устанавливать контакт с адресатом, активизировать его внимание, вовлекать во взаимодействие и др. Также обучающимся необходимо умение владеть риторическими жанрами. С прагматической точки зрения важно, что риторические способности должны быть соотносимы

с изобретением и расположением мысли (например, умение выбрать тему, сформулировать основную мысль, подобрать аргументы, определить коммуникативное намерение адресанта и адресата; учесть тип адресата, особенности публичного общения с ним; а также умение расположить факты, материал, аргументы в соответствии с выбранным типом речи, прогнозировать риторическое впечатление и др.).

Этикетно-речевой компонент проявляется в свободном владении речевой деятельностью на уровне содержания и построения высказывания, при формулировании мыслей посредством языка в момент порождения речи. Это способность и готовность к использованию речи как средства общения, познания, хранения и воспроизведения информации с соблюдением ситуации общения, этикетных норм, национально-культурных особенностей, социального поведения носителей языка (их обычаев, стереотипов, культуры; невербальных средств) [3].

Выпускники языковых вузов должны разбираться не только во всех нюансах своей специальности и владеть ее языком, но и знать этикетные правила поведения и речи в профессиональной среде, уметь вести себя в соответствии с этикетными нормами в различных профессионально ориентированных ситуациях, излагать свои мысли кратко, точно выбирая слова. Все перечисленные компоненты подлежат усвоению в объеме, необходимом и достаточном для решения задач профессионального взаимодействия в процессе коммуникации.

Студент должен уметь трансформировать вербально и невербально представленный материал в соответствии с профессиональной коммуникативной задачей, осуществлять переход от одного типа речевого высказывания к другому (от описания к повествованию и рассуждению и т. д.). Таким образом, развитие отдельных компонентов коммуникативной компетенции необходимо для развития коммуникативной компетенции в целом.

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ФОРМИРОВАНИЕ ПРАГМАТИЧЕСКОЙ КОМПЕТЕНЦИИ БУДУЩЕГО ВОЕННОГО ПСИХОЛОГА ПРИ ИЗУЧЕНИИ РУССКОГО ЯЗЫКА

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ВВЕДЕНИЕ. Принципиально важным для понимания целей современного образования является то, что любой специалист должен иметь достаточно высокий уровень данной компетенции в устной и письменной речи. В итоге можно сделать вывод, что мнения большинства исследователей сходятся относительно многокомпонентности данного вида компетенции. Базируясь на исследованиях известных лингводидактов таких как С. Саъдуллаев, Л.Т. Ахмедова, Д.У. Хошимова, Е.А. Лагай, В.И. Андриянова, О.В. Кон, М.А. Батырова, С.И. Исмаилова, можно определить, что к основным компонентам иноязычной коммуникативной компетенции относятся лингвистический, социолингвистический, социокультурный, компенсаторный, стратегический и социальный. Лингвистическая компетенция включает автоматизированные экспрессивные и рецептивные лексико-грамматические навыки, основанные на знании правил употребления языка, а также речевые и языковые умения во всех видах речевой деятельности. Социолингвистическая компетенция – это способность выбрать и преобразовать языковые формы в зависимости от характера общения. Социокультурная компетенция предусматривает готовность и способность к ведению диалога, знания общественного и культурного контекста, в котором функционирует язык. Компенсаторная компетенция означает развитие умений преодолевать трудности, возникающие при дефиците языковых средств, с помощью использования синонимов, антонимов, перифраза и т.д. Стратегическая компетенция предполагает овладение системой знаний по изучению и употреблению языка. Социальная компетенция предусматривает наличие личностно значимого опыта и умений вступать в коммуникацию с другими людьми, способности ориентироваться в ситуации общения, навыка продуктивного партнерства в условиях коллективной коммуникации.

МЕТОДОЛОГИЯ ИССЛЕДОВАНИЯ. Проблемы коммуникации в педагогике рассматриваются в трудах А.А. Вербицкого, Б.В. Беляева, Е.И. Пассова, А.К. Марковой, В.С. Коростылева, В.В. Краевского, А.А. Леонтьева, Е.С. Полат,

П.Д. Парыгина, Е.И. Пассова, В.Г. Гак, Фаеновой, В.А. Аверина, Л.А. Быкова, Л.М. Войтюк, И.Н. Денисова, Н.В. Самоукина, И.Ю. Тарасовой, Л.А. Филатовой, В.П. Конецкой, Л.А. Бушиной, Б.А. Ивановой, В.Л. Скалкина, Л.А. Татариновой, Г.П. Щедриной Т.В. Базжиной, Е.В. Мусницкой, С.Г. Тер-Минасовой, Н.А. Якубова и др. Тем не менее, разные научные школы по-разному определяют состав и названия этих компонентов.

Данную проблему исследовали многие учёные-лингвисты Узбекистана, такие как Д.С. Саъдуллаев, Л.Т. Ахмедова, Д.У. Хошимова, Е.А. Лагай, В.И. Андриянова, О.В. Кон, М.А. Батырова, С.И. Исмаилова, Х.А. Маматкулов и т.д. Весьма интересна точка зрения Д.С. Саъдуллаева, который рассматривает прагматическую компетенцию как часть лингвокультурологических знаний. Но вместе с тем следует отметить, что оптимальный подход к формированию прагматической компетенции курсантов неязыковых высших военных образовательных заведений еще не выработан.

АНАЛИЗ И РЕЗУЛЬТАТЫ. Коммуникативное и социальное поведение курсантов во многом зависит от сформированности их межкультурной и социокультурной компетенций, состоящих из усвоения культурных особенностей, речевой культуры, развития личностных качеств, таких как открытость, терпимость, уважение, готовность к общению и т.д. В педагогической практике, чтобы избежать разногласий и проявления агрессии по отношению к представителям других национальностей необходимо подходить к обучению с позиции толерантности, а именно: «безоценочного позитивного принятия другого человека, его активного эмпатического слушания, конгруэнтного (подлинного, адекватного, искреннего) самовыражения в процессе общения с ним» [1].

Создание интеркультурных условий для общения курсантов открывает большие возможности для улучшения межкультурной составляющей учебно-воспитательного процесса при обмене информацией с представителями разных культур, то есть происходит «обмен личным опытом общающихся в условиях различающихся культурных фонов [2].

«Основной методический приём для погружения обучаемых в иную культурную среду – это выявление общей составляющей в родной и неродной культурах и использование этого общего в качестве моста для перехода в специфический национальный мир другой культуры. При этом решается самая сложная задача – переключение на другую культуру без отчуждения от родной» [4]. Как отмечает Е.И. Пассов, «сравнение людей и стран в различных исторических условиях, выявление общего и специфического в них способствует воспитанию патриотизма и интернационализма – двух важнейших составляющих духовного мира человека. Сравнение требует «знаний в действии», выражения собственного мнения по представленному вопросу – всё это стимулирует стремление постоянно увеличивать и углублять объём знаний как о собственной стране, так и о других» [3]. Данная учебная деятельность полезна ещё и тем, что «обучаемые часто бывают лучше знакомы с фактами русской, нежели родной культуры» [2], тогда как «приобщение к

другой культуре должно базироваться на твёрдой основе знаний о родной культуре. Только опираясь на эту основу, можно сделать следующий шаг – заставить либо осмыслить, либо эмоционально пережить явления и факты «иной» культуры» [5]. Поэтому, с нашей точки зрения, к цели «научиться понимать другую культуру» и «овладеть межкультурной коммуникацией, т.е. умением общаться с носителями другой культуры» [5], целесообразно добавить необходимость изучения родной культуры.

Основной целью совершенствования у курсантов прагматической компетенции является воспитание этнического сознания, терпимости и открытости, так как разрешение межэтнических и межкультурных разногласий во многом зависит от накопленных знаний о ценностях, традициях и культуре другого народа. Несомненно, такой объём информации сложен для восприятия и усвоения в короткие сроки, следовательно, совершенствовать стратегическую компетенцию курсантов необходимо с первых же занятий.

ВЫВОДЫ. В результате анализа структуры военно-профессиональной компетентности, выделения взаимосвязи ее компонентов, выявления сущности и специфики компетенций, формирующих профессиональную компетентность военного специалиста, был сделан вывод о том, что прагматическая компетенция представляет собой предметную составляющую военно-профессиональной компетентности и входит в состав иноязычной коммуникативной компетенции, наряду с деятельностной и развивающей компетенциями, а также психологическими особенностями является ее неотъемлемой составной частью.

Теоретический анализ исследуемого феномена позволил определить прагматическую компетенцию будущего военного специалиста – военного психолога, это способность отобрать и использовать наиболее эффективные стратегии для решения разных коммуникативных задач; она предполагает владение такими общими умениями как: составить план реализации определенной коммуникативной задачи; выполнить этот план на уровне высказывания; оценить степень достижения коммуникативного общения для совершенствования коммуникации в дальнейшем; умение и готовность идти на риск в ситуациях общения для компенсации недостающих знаний или способностей; умение использовать эффективные общие учебные умения; задавать уточняющие вопросы, а также способности к овладению способами решения проблемно-познавательных задач и осуществлению деятельности по достижению целей, значимых для военного специалиста в сфере его профессиональной коммуникации.

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ВОПРОС СОВЕРШЕНСТВОВАНИЯ ПРАГМАТИЧЕСКОЙ КОМПЕТЕНЦИИ ОФИЦЕРОВ ВВОУ

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В мировой практике высших военных образовательных учреждений на регулярной основе проводятся научные исследования, направленные на эффективное применение инновационных педагогических технологий в образовательном процессе для повышения стратегической компетенции будущих военных специалистов в обучении иностранному языку, в частности, в United States Military Academy (США), Iowa State University (США), Ontario Institute for Studies in Education (Канада), The PLA National Defence University (Китай), Korea National Police University (Южная Корея), Санкт-Петербургский ордена Жукова военный институт войск Национальной гвардии Российской Федерации (Россия) и в других крупнейших военных высших учебных заведениях мира. Однако современные методы эффективного преподавания русского языка будущим военным психологам ВВОУ на основе инновационных педагогических технологий в настоящее

время разработаны недостаточно. Следовательно, совершенствование стратегической компетенции будущих военных психологов на данном этапе развития и реформирования сферы образования является весьма актуальным. А это влечёт за собой научно-исследовательскую работу, проводимую именно в этом направлении.

Компетенции в образовании — это главные ориентиры результативности, успешного и эффективного развития образовательного процесса, что, в свою очередь, укрепляет позиции компетентностного подхода к образованию в Республике Узбекистан. Компетентностный подход позволяет сосредоточить внимание на результатах, которые рассматриваются как способность и готовность человека к действию по выполнению поставленных профессиональных задач. [2]

И.А.Зимняя, среди факторов, определяющих необходимость применения компетентностного подхода в современном вузовском образовании, выделяет, прежде всего, интеграцию и глобализацию мировой экономики и смену образовательной парадигмы. [3] Вследствие этого в современной методике преподавания наблюдается тенденция к применению такого понятия, как коммуникативная компетенция, которое применительно к процессу обучения иностранному языку трансформируется в понятие «иноязычная коммуникативная компетенция».[4] По нашему мнению, наиболее точное определение данному понятию даёт Е.Н. Багузина: «Иноязычная коммуникативная компетенция - готовность и способность личности понимать и порождать иноязычные высказывания в соответствии с конкретной ситуацией, конкретной целевой установкой, коммуникативным намерением и задачами профессиональной деятельности» [2].

На основе данного определения можно сделать вывод, что иноязычная коммуникативная компетенция очень многогранное понятие, которое, прежде всего, связано с осуществлением коммуникативной деятельности на иностранном языке. Говоря о процессе обучения иностранному языку и языку специальности в неязыковом вузе, следует отметить, что главной его задачей является совершенствование у студентов, в нашем случае у курсантов, профессиональной иноязычной коммуникативной компетенции, которая является одним из ключевых компонентов профессионализма будущих выпускников военных (неязыковых) специальностей [3].

В отечественной методике обучения иностранным языкам доктор педагогических наук, профессор Л.Т. Ахмедова отмечает: «Иноязычная коммуникативная компетенция - это способность и реальная готовность осуществлять иноязычное общение с носителями языка, а также приобщение школьников к культуре страны/стран изучаемого языка, лучшее осознание культуры своей собственной страны, умение представлять её в процессе общения» [1]. Л.Т. Ахмедова рассматривает иноязычную коммуникативную компетенцию как совокупность следующих компонентов: лингвистического, социолингвистического, прагматического и дискурсивного. Также, Л.Т. Ахмедова отмечает, что прагматическая компетенция обеспечивает стратегии,

способствующие эффективности общения, например, стратегии прерывания, уточнения, компенсации в ситуациях с затруднениями в общении.

Таким образом, рассмотрев несколько вариантов построения структуры иноязычной коммуникативной компетенции, мы приходим к выводу, что прагматическая компетенция является одним из важных ее структурных компонентов.

Прагматическая компетенция в лингводидактическом аспекте определяется по-разному. Так, к примеру, М. Каналь и М. Свейн определяли стратегическую компетенцию как набор «вербальных и невербальных коммуникативных стратегий, используемых в тех случаях, когда в коммуникации возникают определенные трудности или ей грозит разрыв».

Концепция Л. Бахмана имеет много общего с точкой зрения экспертов Совета Европы, изложенной в монографии «Общеевропейские компетенции владения иностранным языком», т.к. несмотря на тот факт, что эксперты Департамента современных языков Совета Европы не включают стратегическую компетенцию в компонентный состав коммуникативной компетенции, участие в коммуникативной деятельности и умение применять коммуникативные стратегии рассматриваются ими в качестве необходимых условий выполнения коммуникативных задач. В свою очередь, нами предлагается авторское определение понятия «стратегическая компетенция». Так, *стратегическая компетенция - это способность владеть ситуацией, с помощью вербальных и невербальных средств изменять коммуникативное состояние таким образом, чтобы получать желаемое именно тогда, когда это нужно. То есть, в нашем понимании стратегическая компетенция представляет собой интегрированный набор действий, которые направлены на достижение определенной цели.*

При обучении русскому языку для совершенствования прагматической компетенции курсантов были выделены базовый и продвинутый уровни, которые необходимы в военных вузах для овладения русским языком в качестве учебной дисциплины. На базовом уровне предполагается овладение языком как средством общения. Продвинутый уровень означает, что владение языком позволяет осуществлять продуктивную деятельность и решать практические задачи, например, найти необходимую информацию на русском языке для решения поставленных задач в профессиональной сфере. Продвинутый уровень компетенции носит междисциплинарный характер и может оцениваться по достигаемому в специальных военных дисциплинах результату.

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SUN'IY INTELLEKT YORDAMIDA TARJIMA: IMKONIYATLAR VA CHEKLOVLAR

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Kirish qismi: Tarjima – bir til matnini boshqa tilga ma'nosini, tuzilishini, stilini va kontekstini saqlagan holda o'tkazish san'ati va fanidir. An'anaviy ravishda, bu ishni professional tarjimonlar bajaradi. Mashina tarjimasi dastlab 1950-yillarda paydo bo'lgan bo'lsa-da, uning haqiqiy rivojlanish bosqichi neyron tarmoqlar paydo bo'lgan 2014-yildan so'ng boshlandi. Neyron mashina tarjimasi (Neural Machine Translation – NMT) matnni butun kontekst holatida tahlil qilib, grammatik va semantik bog'liqlikni saqlab qolish imkonini taqdim etadi. Oxirgi yillarda esa sun'iy intellekt, xususan, neyron tarmoqlar, katta til modellar va neyro-mashina tarjima (NMT) usullari tarjima sohasiga katta ta'sir ko'rsatib kelmoqda. Bugungi kunda Google Translate har kuni milliardlab so'zlarni tarjima qilar ekan, DeepL Translator kabi mobil ilova o'zining kontekstga asoslangan yuqori sifatli tarjimasi bilan ajralib turadi.

Bugungi kunda sun'iy intellekt texnologiyalari turli sohalarda, shu bilan bir qatorda tarjima jarayonlarida ham keng qo'llanilib kelinmoqda. Avvallari faqatgina inson tomonidan bajarilib kelingan tarjima amaliyoti hozirgi kunlarda zamonaviy kompyuter qurilmalari va dasturlari, mashinaviy tarjima tizimlari va neyron tarmoqlar yordamida tez va oson shaklda amalga oshirilmoqda. Google translate, Yandex translate, DeepL va ChatGPT kabi tizimlar bir necha soniyalar ichida turli xil katta hajmdagi matnlarni bir necha tillarga tez va oson tarjima qilish imkonini yaratadi. Ushbu jarayon insonlarga tez va qulay bo'lgan axborot almashinuvi va madaniy muloqotni osonlashtirar ekan, shu bilan bir qatorda tarjima sifatiga oid bo'lgan savollarni ham keltirib chiqaradi.

Sun'iy intellekt tarjimasi mavzusining dolzarbligi shundaki, bugungi globallashuv muhitida tarjima sifatining yuqori bo'lishligi xalqaro aloqalar, madaniy integratsiya va ilmiy hamkorlikning muhim omili hisoblanadi. Tarjima insonlar o'rtasidagi

tushunishni ta’minlaydigan vosita sifatida nafaqat lingvistik jihatdan, balki keng madaniy va ijtimoiy ma’noga ham ega. Shu sababdan, sun’iy intellekt orqali amalga oshiriladigan tarjima bilan inson tomonidan bajariladigan tarjimani sifat va samaradorlik nuqtayi nazaridan qiyosiy o‘rganish bugungi kunda muhim ilmiy masalalardan biri hisoblanadi.

Asosiy qism: Ushbu maqola bugungi kunda dolzarb bo‘lgan mavzuga bag‘ishlangan bo‘lib, unda tarjima jarayonlarida sun’iy intellekt texnologiyalarining o‘rni, afzalliklari va kamchiliklari atroflicha yoritilgan. Muallif zamonaviy texnologiyalar, xususan, neyron tarmoqlar va mashinaviy tarjima tizimlarining rivojlanishi natijasida tarjima amaliyoti qanday o‘zgarayotganini aniq misollar bilan ko‘rsatib bergan. Mavzuning dolzarbligi shundaki, bugungi globallashuv davrida tez, aniq va sifatli tarjima xalqaro aloqalar, ilmiy hamkorlik va madaniy muloqotning muhim omili hisoblanadi.

Maqola mazmunan mantiqiy tuzilgan: avvalo sun’iy intellekt tarjimasi texnologiyalarining tarixiy rivojlanishiga to‘xtalib o‘tiladi, so‘ng inson tarjimasining o‘ziga xos jihatlari va afzalliklari tahlil qilinadi, oxirida esa ikkala usulning samaradorligi hamda sifat darajasi qiyosiy o‘rganiladi. Muallif tarjima nazariyasiga oid mashhur olimlar — Eugene Nida, Susan Bassnett [6] va Peter Newmarkning fikrlariga [5] tayangan holda ilmiy asos yaratgan. Ayniqsa, Nidaning “dinamik ekvivalentlik” nazariyasiga [4] murojaat etilishi inson tarjimasining mohiyatini tushuntirishda muhim ahamiyat kasb etgan. Mashina tarjimasi tizimlarining ijobiy jihatlari - tezlik, qulaylik va iqtisodiylik - aniq ko‘rsatib berilib, inson tarjimonining madaniy kontekstni his etish, so‘z ohangini va hissiy mazmunni to‘g‘ri yetkazishdagi ustunligi ham asosli misollar bilan isbotlangan. Masalan, *“break the ice”* iborasining so‘zma-so‘z emas, balki majoziy tarjima qilinishi zarurligi orqali sun’iy intellekt tizimlarining cheklovlari yoritilgan.

Muallif tilda ilmiy-ommabop uslubni tanlagan bo‘lib, matn o‘quvchiga tushunarli, bir vaqtning o‘zida ilmiy dalillar bilan boyitilgan. Fikrlar betaraf tarzda bayon etilgan, ya’ni muallif sun’iy intellektni haddan tashqari ulug‘lamaydi, balki uni inson tarjimonining yordamchi vositasi sifatida baholaydi. Shu orqali maqolada muvozanatli yondashuv saqlangan.

Xulosa qismi: Yuqoridagi tahlil va mulohazalardan kelib chiqib aytish mumkinki, sun’iy intellekt yordamida amalga oshirilayotgan tarjima jarayonlari bugungi kunda tarjimonlik sohasida muhim o‘rin egallamoqda. Mashina tarjimasi, xususan, neyron tarmoqlarga asoslangan tizimlar inson mehnatini yengillashtirib, katta hajmdagi matnlarni qisqa vaqt ichida tarjima qilish imkonini bermoqda. Bu holat axborot almashinuvi va madaniy muloqot jarayonlarini sezilarli darajada tezlashtiradi.

Biroq, tarjimaning sifat jihati hali ham inson tafakkuri, tajribasi va madaniy sezgirligiga tayanadi. Sun’iy intellekt grammatik jihatdan to‘g‘ri tarjima bera olgani bilan, matnning hissiy, stilistik yoki madaniy qatlamlarini to‘liq anglab yetolmaydi. Shu sababli, badiiy, publitsistik yoki madaniy jihatdan boy matnlarni tarjima qilishda inson tarjimoni o‘rnini to‘liq bosolmaydi.

Eng maqbul yondashuv - sun’iy intellektni inson tarjimoni uchun yordamchi vosita sifatida qo‘llashdir. Inson va sun’iy intellektning o‘zaro hamkorligi natijasida

tarjima jarayonining tezligi, aniqligi va sifati bir vaqtning o‘zida ta’minlanadi. Bu esa kelajakda tarjima sohasining yanada rivojlanishiga, til va madaniyatlararo muloqotning yangi bosqichga ko‘tarilishiga zamin yaratadi.

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LEKSIK MATERIALNI O‘RGATISHDA YUZAGA KELAYOTGAN QIYINCHILIKLAR VA ULARNI BARTARAF ETISH YO‘LLARI

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Hozirgi kunda turli soha vakillariga chet tillarni o‘rgatish, ularning sohalari bo‘yicha chet tilda ish yurita olish ko‘nikma va malakalarini shakllantirish, ya’ni bilish faolligini oshirish dolzarb vazifadir. Kursantlarning ingliz tili o‘rganishlari uchun til materiali, ya’ni leksika, grammatika va talaffuz bo‘yicha bilish faolligini oshirish muhim ahamiyatga egadir.

Til materialini o‘rgatish kursantlarning nutq faoliyati turlari(gapirish, o‘qish, tinglab tushunish, yozuv) bo‘yicha ko‘nikma va malakalarini shakllantirishga yordam beradi. Kursantlarning gap qurilishi bo‘yicha bilimlarini oshirish, ularning leksik bazasini shakllantirish, shuningdek, ingliz tilining talaffuzini o‘rgatish ularning gapirish, o‘qish, tinglab tushunish va yozuv ko‘nikmalarini shakllantirishda zarurdir. Shuning uchun ham, kursantlarga til materialini o‘rgatish o‘qituvchilar oldida turgan katta vazifadir.

O‘qituvchi darslarni to‘g‘ri tashkil qilishi va til materialini o‘rgatishning zamonaviy usullaridan foydalanishi lozim, faqat shundagina kursantlarning bilish faolligini oshirishga erishish mumkin.

Tajribalardan ma’lumki, so‘z boyligining yetarli emasligi ingliz tilini o‘rganishning turli jabhalarida to‘siq bo‘lmoqda, ya’ni ingliz tilida tinglab tushunish, o‘qib idrok etish, gapirish va fikrlarni yozma bayon qilishda yetarlicha so‘z boyligiga ega bo‘lish asosiy rol o‘ynaydi. Ingliz tilini o‘rganish jarayonida kursantlar so‘z boyligini oshirish bilan bog‘liq bo‘lgan bir qator qiyinchiliklarga duch kelishadi. Masalan,

So‘zlarning kontekstual ma’nosi bilan bog‘liq bo‘lgan muammolar.

Kursantlar tildagi so‘zlarni his qilishlari, ularning kontekstual ma’nosini anglab olishlari va hayotda ulardan o‘rinli foydalalanish ko‘nikmasiga ega bo‘lishlari muhim o‘rin tutadi. Kursantlar so‘zlarning qo‘llanilishini mashq qilish jarayonida ularning bilish faolligi ham oshib boradi. So‘zlarni yakka holda o‘rganish ular mazmunining to‘g‘ri talqin qila osmaslikka olib kelmoqda.

Yozilishi va talaffuzi o‘xshash bo‘lgan so‘zlar bilan bog‘liq bo‘lgan qiyinchiliklar.

Kursantlarning bilish faolligini oshirishda salbiy ta’sir qilayotgan jarayon bu so‘zlarni esda saqlash bilan bog‘liq bo‘lgan qiyinchiliklardir. Shuningdek, yozilishi va talaffuzi o‘xshash bo‘lgan so‘zlar ham yuzaga kelayotgan muammolarga sababchi bo‘lmoqda. Masalan, ularning aytilishi va yozilishi bir xil bo‘lsada, ular turlicha ma’noni anglatadi, bu esa tushunmovchiliklarga olib keladi, oqibatda kursantlar ularni o‘rganish va qo‘llashda qiynalishmoqda.

Madaniyatlararo nomuvoffiqliklar va xato qilishdan qo‘rqish.

Madaniyatlararo nomuvoffiqliklar turli millatlatlarning ingliz tili lug‘atidagi yangi so‘zlarning paydo bo‘lishi va ularni ishlatishda xato qilishdan qo‘rqish so‘zlarni o‘rganish va qo‘llashda qiyinchiliklarga olib kelmoqda. Ushbu emotsional jarayon kursantlarning bilish faolligini oshirishda salbiy ta’sir ko‘rsatadi.

Yuqorida keltirilgan qiyinchiliklarni bartaraf etish har bir ingliz tili o‘qituvchisining vazifasidir. Ularni quyidagi tavsiyalarimizda keltirishimiz mumkin:

- So‘zlarning kontekstual ma’nosini anglash bilab bog‘liq bo‘lgan muammoni oldini olish uchun kursantlar turli mazmundagi matnlarni ko‘proq o‘qishlari zarur. Masalan, kitoblar, gazetalar va internetdagi manbalar so‘zlarning turli uslublarda ishlatilishini o‘rganishda asosiy manba bo‘lib xizmat qiladi va kursantlar o‘qigan sari ularning bilish faolligi ham oshib boradi.
- Ingliz tilidagi film, televizion ko‘rsatuvlar, suhbatlarni ko‘rib borish kursantlarning kundalik hayotida ishlatadigan so‘z va iboralarni o‘rganishlarida muhim o‘rin tutadi, ya’ni ular ingliz tilida materiallarni ko‘rgan sari bilish faolligi oshib boradi.
- Ingliz tilidagi matnlarni o‘qish, film va ko‘rsatuvlarni ko‘rgandan keyin ularda uchragan so‘z va iboralardan foydalanib insho va bayon yozish ham kursantlarda so‘zlarni esda saqlab qolish qobiliyatini oshirishga xizmat qiladi.

Yozilishi va talafuzi bir xil bo‘lgan so‘zlarni o‘rganishda ham bir qator usullardan foydalaniladi.

- So‘zlarni izohlari bilan yozilgan bazani yaratish va ularni doim yangilab borish.

- So‘zlarni assotsiatsiya(bog‘lanish) yordamida o‘rganib borish, ya’ni mazmun jihatdan tog‘ri keladigan oldin o‘rganilgan so‘zlar bilan bog‘lash orgali o‘rganish mumkin.
- Yozilishi va talaffuzi o‘xshash so‘zlarning ma’nosini anglab olishda o‘qituvchi yoki til egasidan so‘rab olishga tortinmaslik, bu ularga tushunmovchiliklarni bartaraf etish va osonlikcha mazmunini tushunib olishga yordam beradi.

Madaniyatlararo nomuvoffiqliklar va xato qilishdan qo‘rqishni oldini olishda quyidagi ishlarni amalga oshirish mumkin.

- Leksik material hayotiy suhbatlarda va haqiqiy til egasi bilan bo‘lgan muloqotda mashq qilinsa, yangi so‘z va iboralarni o‘rganish va o‘rinli qo‘llashga xizmat qiladi.
- So‘zlarni qo‘llashda xato qilish tabiiy jarayon hisoblanib, bu bilish faolligini oshirishdagi dastlabki jarayondir. Kursantlar uzoq muddat davomida xato qilishsada, bundan qo‘rqmasliklari zarur, chunki mashq qilgan sari ular bo‘yicha ko‘nikma va malakalar hosil bo‘ladi.
- Tili o‘rganilayotgan mamlakatning madaniyatidan xabardor bo‘lish uchun uni o‘rganishga vaqt ajratish, o‘xshashliklar va farqlarni o‘rganish kursantlarning ingliz tilida gapirishlarida o`z kuchiga ishochning hosil bo‘lishi, shuningdek, madaniy bilimlarga ham ega bo‘lishlarida asosiy o‘rin egallaydi, ushbu jarayon albatta kursantlarning bilish faolligini oshirishga xizmat qiladi.

Yuqorida ko‘rsatilgan ayni paytdagi qiyinchiliklar va ularni bartaraf etish bo‘yicha berilgan tavsiyalar ingliz tili darslarida kursantlarning bilish faolligini oshirisda muhim ahamiyatga ega.

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O‘ZBEK VA INGLIZ TILLARIDA RAVISHLARDA PREDMETLIK VA BELXI-XUSUSIYAT MA’NOLARINI FARQLASHDA GRADUONIMIK MUNOSABATLAR

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O‘zbek tilshunosligida ravishlar va ularning lisoniy xususiyatlari qator munozaralarga sabab bo‘layotgan so‘z turkumligicha qolmoqda. Ravishlarning ma’no va vazifa jihatdan ot, sifat, son, olmoshlarga yaqin turishi arab va Yevropa tilshunosligida qayd qilingan. Sharq va G‘arb tilshunoslari ravishlarni ma’no va

vazifasi jihatdan emas, balki boshqa mustaqil so‘zlarning birortasiga xos bo‘lmagan belgi – o‘zgarmaslik belgisi bilan ismlardan farqlaydilar [8].

Borliqda substansiyaning tashqi, bilvosita belgisi sifatida mavjud bo‘lgan, olamning lisoniy manzarasida “Belgilar” uzviga kiruvchi, tilda ish-harakatning, belgining (sifat yoki ravishning) belgisini, ba’zan predmet belgisini bildiruvchi bu so‘z turkumi tilshunosligimizda eng murakkab, ammo katta qiziqish bilan o‘rganilayotgan tadqiq manbayidir [6]. Bu so‘z turkumining o‘zbek tilida predmetlik va belgi-xususiyat ma’nolarini farqlashi masalasiga yondashganda I.I.Meshaninov, V.M.Jirmunskiy kabi olimlarning “so‘z turkumlarining gap bo‘laklaridan kelib chiqqanligi”, so‘z turkumlari paradigmasining boshlang‘ich unsurlari bo‘lmish ism (ot) va fe’l shakllanganidan so‘ng ravishlar shakllanganligi haqidagi fikrlariga tayanish maqsadga muvofiqdir. Zeroki, tarixan ot, sifat, son, fe’llarning turli shakllari asosida rivojlangan ravishlarning turli ma’noviy guruhlarida predmetlik va belgi-xususiyat ma’nolari mutanosibligi har xildir. Sifatlarda bo‘lganidek, ravishlarda ham bizni qiziqtirgan masala tadqiqida bu so‘zlar ichki ma’noviy guruhlarining semantik-funksional xususiyatlari o‘ta ahamiyatlidir.

Harakatning belgisini bildiruvchi so‘zlar sifatida ajratiladigan ravishlar ma’no jihatdan:

1) holat ravishlari;
2) o‘rin ravishlari;
3) payt ravishlari;
4) miqdor-daraja ravishlari;
5) maqsad ravishlari

kabi turlarga bo‘linadi [6; 7].

Mazkur tasnif ravishlarning ma’noviy xususiyati – nimani atab kelishi tamoyili asosida tuzilgan. Ushbu tadqiqot diqqat markazida esa so‘zning informativ qobiliyatida predmetlik va belgi-xususiyat ma’nolarining sinkretizmi yoki ajralib turishi masalasi turadi, shuning uchun ravishlarning yuqorida berilgan ma’noviy guruhlari mana shu tamoyil asosida qayta-qayta guruhlashtiriladi. Bunda bir narsani ta’kidlash lozimki, ravishlarning morfologik jihatdan o‘zgarishi yoki o‘zgarmasligi yuqorida keltirilgan va quyida beriladigan tasnifda e’tiborga olinmaydi.

O‘zbek tilida dinamik belgining belgisini bildiruvchi, deyarli konversiv qo‘llanilmaydigan s o f ravishlar belgi-xususiyat ma’nosini kuchaytirishga hamda predmetlik ma’nosini pasaytirishga ixtisoslashgan so‘zlar sifatida namoyon bo‘ladi: *zo‘rg‘a, atayin, bexosdan, astoydil, mardlarcha, o‘zbekona, arang, yo‘lakay, zimdan, to‘satdan* kabi.

Sof ravishlarni o‘z ichida maxsus guruhlash ham mumkin:

a) harakat-holatning bajarilish holati, belgisi, darajasi kabilarni anglatuvchi: *zo‘rg‘a, bexosdan, astoydil, zimdan, to‘satdan, lang [6] …*;

b) harakat-holatning bajarilishida miqdoriy xossalarni bildiruvchi: *tamomila, xiyla, yana, ko‘plab, sal, botmonlab, talay, ancha, rosa, jinday, qittay, tirnoqcha, zig‘ircha, sal-pal, qisman…*;

c) biror-bir harakat-holat, voqelik, tarz, odatga taqlid yoki o‘xshashlikni aks ettiruvchi: *mardlarcha, o‘zbekona, turkona, yigitchasiga…*;

d) harakat-holatning bajarilish maqsadini anglatuvchilar: *atayin, atay(lab), qasddan, jo‘rttaga, azza-bazza, maxsus…*;

e) payt va uning turli mazmunlarini ifodalovchi ravishlar: *dastavval, umrbod, oyda-yilda, ora-sira, ba’zan, uzzukun, zumda, darrov, dastavval, tez-tez, kunora, o‘qtin-o‘qtin, abadulabad, birrov, darrov…*;

f) dinamik belgining makoniy xossalarini anglatuvchilar: *orqavarotdan…*;

g) harakat va holatning bajarilishi yoki bajarilmasligi uchun sabab bo‘luvchi holatni bildiruvchi ravishlar: *noilojlikdan, chorasizlikdan, kuyganidan, uyalganidan, qo‘rqqanidan…*

kabi nisbiy, shartli guruhlarga bo‘lish mumkin.

Tabiiyki, harakat-holat, voqea-hodisaning sof, asl belgisini yoki belgisining turli belgilarini ifodalab, odatda, konversiv qo‘llanilmaydigan, boshqa so‘z turkumiga o‘tmaydigan (substantivatsiyalashish, adyektivatsiyalashish, verbalizatsiyalashish, pronominalizatsiyalashish va h.k.larning ta’siriga uchramaydigan) bunday ravishlar predmetlik ma’nosiga hatto ishora ham etmasligi sababli darajalanish qatorida belgi-xususiyat ma’nosi eng yorqin bo‘lgan so‘zlar guruhi sifatida bir qutbni egallaydi.

Bu darajalanish qatoridagi sof ravishlardan keyingi o‘rinni “predmetlik”, “predmetning belgisi”, “belgining belgisi” kabi semantik-funksional jihatlar qorishgan, diffuz ravishda mavjud bo‘lgan va farqlanishi matn talablari (morfologik va sintaktik vositalar) asosida belgilanadigan d i f s e m a n t i k ravishlar egallaydi: *o‘zbekcha, turkcha, anjancha…*

Misollar:

- *O‘zbekchani bilasizmi?*
- *Inglizcha, turkchada bemalol so‘zlashar edi.*

“O‘zbek tilining izohli lug‘ati”da ham *o‘zbekcha* so‘ziga keltirilgan ta’rifdan (16-ilova) ko‘rinadiki, *o‘zbekcha* so‘zi nafaqat predmetlik (O‘zbek tili) va belgining belgisi, harakatning xossasi (o‘zbekcha kiyinmoq) ma’nolarini, balki predmetning belgisi (o‘zbekcha kiyim, o‘zbekcha odat, o‘zbekcha taom) kabi ma’nolarni ham bemalol ifodalay oladi.

Predmetlik ma’nosining kuchayishi/belgi-xususiyat ma’nosining kamayishi (va aksincha)ni namoyish etuvchi graduonimik sirada keyingi mavqeni s i n s e m a n t i k ravishlar egallaydi: *endi, doim, indin, bugun, erta, kecha, chap, rost, o‘ng, so‘l, o‘rta, ichkari* kabilar. Bunday so‘zlarning ravish yoki ravish emasligi haqida fanimizda haligacha bir to‘xtamga kelinganicha yo‘q. Biroq ularda predmetlik va belgi-xususiyat ma’nolarining qorishiqligi bu so‘zlarning lug‘atlarda berilgan izohidan ham ravshandir. Sinsemantik ravishlar o‘z navbatida quyidagi ichki ma’noviy guruhlarga ajratilishi mumkin:

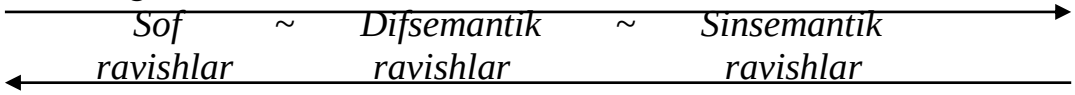
a) sodir bo‘ladigan hodisaning makoni bilan bog‘liq tushunchalarni anglatuvchilar: *chap, rost, o‘ng, so‘l, o‘rta, ichkari, ro‘para…*;

b) sodir bo‘ladigan hodisaning zamoni bilan bog‘liq tushunchalarni ifodalovchilar: *endi, doim, indin, bugun, erta, kecha…*

kabilarga ajratilishi mumkin.

Yuqoridagilarga tayanib, ravishlarda predmetlik va belgi-xususiyat ma’nolarining leksik-semantik usul asosida farqlanishining graduonimik zanjirini quyidagicha ifodalash mumkin:

PMga ishoraning o‘sib borishi



BXMga ishoraning o‘sib borishi

Ingliz tilida ham sifatlarga o‘xshab ketadigan va lekin “predmet belgisi”ni emas, balki “belgining belgisi”ni atab keladigan [11] (...The adverb is one of the parts of speech established in antiquity. In the grammar of English and other Indo-European languages, the adverb is a word denoting a non-substantive property, a feature which sets the adverb apart from the adjective which, as already known, denotes a substantive property, e.g. *He wrote it badly*, where *badly* denotes a property of the process expressed by *wrote* [10].) ravishlar predmetlik va belgi-xususiyat ma’nolarini farqlashi mumkin.

Ingliz tili morfologiyasi bo‘yicha adabiyotlarni solishtirarkanmiz, ravishlarni semantik tasniflash bo‘yicha birxillik yo‘qligini, bir-biridan farq qilishini ko‘rishimiz mumkin. Masalan, taniqli tilshunos-olim A.T.Iriskulov ularni dastlab 3 ga: sifatiy (qualitative), miqdoriy (quantitative) hamda vaziyat ravishlari (circumstantial adverbs)ga bo‘lsa [9], yana bir mashhur olima V.L.Kaushanskaya ravishlarning: vaqt (adverbs of time: *today, tomorrow, soon,* etc.); takroriy yoki chastotali (adverbs of repetition or frequency: *often, seldom, ever; never, sometimes,* etc.); joy va yo‘nalish (adverbs of place and direction: *inside, outside, here, there, backward, upstairs,* etc.); sabab va oqibat (adverbs of cause and consequence: *therefore, consequently, accordingly,* etc.); tarz (adverbs of manner: *kindly, quickly, hard,* etc.); daraja-miqdor, o‘lchov (adverbs of degree, measure and quantity: *very, enough, half, too, nearly, almost, much, little, hardly, rather, exceedingly, quite, once, twice, firstly, secondly,* etc.) turlarini ajratadi. Boshqa bir manbalarda esa biz yana boshqacha tasniflashga yuzlanishimiz mumkin: We can distinguish two large groups of adverbs: 1) non-spatial and 2) spatial. To non-spatial adverbs belong: 1) viewpoint adverbs (e.g. *Looked at politically, it was not an easy problem*); 2) focusing adverbs (e.g. *He is doing it purely and simply for your benefit*); 3) intensifying adverbs (e.g. *It’s simply a question of hard work*); 4) process adverbs (e.g. *They treated him badly*); 5) subjective adverbs (e.g. *Bitterly, he buried his children*); 6) adverbs of cause and consequence (e.g. *We have a growing population and therefore we need more food*). To spatial adverbs belong: place adverbs (e.g. *They are not there; He threw his manuscript aside*); 2) time adverbs (e.g. *He arrived last night; He washes his car every Sunday*) [10; 12].

Umuman olganda, lingvistik ishlarda ravishlarga qanday ta’rifu tasnif berilishidan qat’iy nazar, biz mazkur tadqiqotimizda ularni – predmetlik va belgi-xususiyat ma’nolarini diskretlashtirish yoki sinkretlashtirish bo‘yicha – qayta tasniflaymiz, guruhlashtiramiz, qatorlashtiramiz. Shuning uchun ingliz tilidagi

ravishlarning substantiv va attributiv moyaviylikka ko‘ra leksik-semantik tahlili o‘ziga xos, noodatiy ko‘rinish kasb etishi tabiiy.

PMdan BXMga qarab o‘sish yo‘nalishida rivojlanadigan semantik graduonimik qatorimizda chekka (distal) qutbni – ham sof joy, obyekt ma’nosini, ham harakatning qaysi makoniy sifatga egaligini anglatish orqali sinsemantik so‘zlarga yaqin turadigan, ya’ni predmetlik va belgi-xususiyat ma’nolari sinkret, qorishiq bo‘lgan – difsemantik ravishlar egallaydi (*Inside was more beautiful than outside; We expect our tomorrow will be bright*). Keyingi pozitsiyadan – ingliz tilidagi unumli ravish derivatori *-ly* orqali “belgi” uzvining kuchli a’zolari (sifat, son, sifatdosh va boshqalar)dan yasalishiga ko‘ra BXMni intensivlashtiradigan klouz graduonim – sinsemantik ravishlar (*consequently, nearly, firstly*) joy oladi. Tabiiyki, predmetlik ma’nosini neytrallashtirib, sifatiy mohiyatni kuchaytiruvchi yana bir distal qutbga – BXM chin, ontologik mavjud bo‘lgan sof ravishlar (*very, enough, too, almost, much, little, quite, once*) chiqib oladi. Qolaversa, morfologik sathda BXMning kuchli namoyandasi, yakunlovchi qutb – fe’l sifatida tanlangani (3-bob), sifat, son kabi “belgi bildiruvchilar” fe’llarga yo‘l bo‘shatgani munosabati bilan “fe’lning sof attributlari” ham asosi son, sifat... bo‘lgan yasama sifatlardan kuchliroq birlik deb qaraladi.

Yuqorida aytilganlar asosida ingliz tilidagi ravishlarda graduonimik sirani tasavvur qiladigan bo‘lsak, o‘zbek tilidagi ravishlarning ma’noviy omil bo‘yicha tuzadigan darajalanish munosabati interparallel ravishda qaytalanayotganini ko‘rishimiz mumkin.

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