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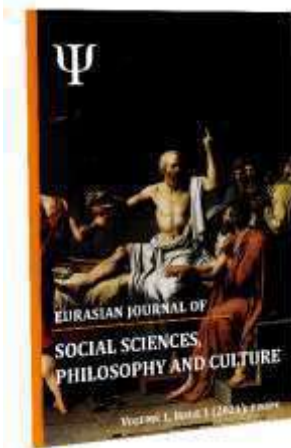


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К ХАРАКТЕРИСТИКЕ КЛЕТОЧНОГО ИММУНИТЕТА ПРИ АРТЕРИАЛЬНОЙ ГИПЕРТОНИИ

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КЛЮЧЕВЫЕ СЛОВА

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рецепторы, лейкоциты.

АННОТАЦИЯ

В статье обсуждаются вопросы, связанные с сердечно-сосудистыми заболеваниями, в частности, артериальной гипертонией и характеристике клеточного иммунитета при артериальной гипертонии (АГ). С этой целью автором изучено состояние иммунитета в комплексе с показателями углеводного и липидного спектра нами проведена сравнительная оценка показателей в зависимости от степени АГ.

На протяжении нескольких лет ученые ведут дискуссию о роли неспецифического воспаления и клеточной пролиферации в развитии многих сердечно-сосудистых заболеваний, в частности АГ [6; с.42-44; 10; с.10-12]. Неспецифическое воспаление (НВ) является значимым компонентом поражения артериальных сосудов. Вместе с тем результаты клинических и экспериментальных исследований по изучению взаимосвязи показателей НВ и АГ немногочисленны и противоречивы [10; с.10-12].

Эндотелиальная дисфункция характеризуется преобладанием вазоконстрикции, адгезией лейкоцитов, готовностью к тромбообразованию. Присутствие факторов сердечно-сосудистого риска, таких как АГ, диабет, гиперхолестеринемия, курение,

нарушает структурно-функциональное состояние эндотелиоцитов. Длительно существующая на фоне вялотекущего воспаления эндотелиальная дисфункция сопровождается уменьшением эластичности аорты и крупных артерий и возрастанием скорости пульсовой волны у больных ГБ [2; с.3-5; 4; с.44-48]. Анализ анкетных данных показал, что для мужчин с ГБ характерен дефицит исходного содержания Т-лимфоцитов с рецепторами CD3+ и CD5+, что значительно ниже общепринятых физиологических норм, а снижение концентрации Т-клеток наблюдали у 90,90±3,06% и 100,00±3,20% людей, соответственно [8; с.86-88].

Обсуждение и результаты

Установлен дефицит фагоцитарной защиты (снижение



фагоцитарного числа) у пациентов с АГ, который наблюдался у $53,33 \pm 2,11\%$ человек. Фагоцитарная защита является основной, поскольку фагоцитоз инициирует развитие защитного иммунного ответа организма, обеспечивая уровень его активности и длительности [8; с.86-88]. У 55% больных АГ с умеренным и высоким риском в крови обнаруживаются повышенные концентрации СРБ и ИЛ-6, а также тесная связь этих показателей с уровнем АД, что свидетельствует о существовании НВ при АГ [3; с.55-61; 4; с.44-48]. Поражение органов-мишеней - закономерный этап течения неконтролируемой ЭАГ, которая приводит к развитию сердечно-сосудистых осложнений (инфаркт миокарда, инсульт, сердечная и почечная недостаточность) [1; с.41; 7; с.191-194].

Сосудистый эндотелий регулирует тонус сосудов, высвобождая сосудосуживающие и сосудорасширяющие медиаторы, которые контролируют не только сосудистый тонус, но и структуру, а также проницаемость сосудистой стенки, локальные процессы гемостаза, фибринолиза и воспаления. При эндотелиальной дисфункции баланс продукции этих биологически активных субстанций нарушается, в результате чего уменьшается эндотелий зависимая релаксация сосудов. К одним из наиболее мощных сосудосуживающих веществ принадлежит семейство эндотелинов. В физиологических концентрациях эндотелин (ЭТ) действует на эндотелиальные рецепторы, вызывая высвобождение

факторов релаксации, в более высоких - активирует рецепторы на гладкомышечных клетках, стимулируя стойкую вазоконстрикцию прежде всего на уровне микроциркуляции [11; с.195-203]. Он является основным вазоконстрикторным пептидным гормоном из группы цитокинов; его сосудосуживающий потенциал в 10 раз выше, чем у ангиотензина II [9; с.12-18].

В экспериментальных условиях установлено, что дефицит ИЛ-4, цитокина с противовоспалительными свойствами, может играть существенную роль в развитии гипертензивной эклампсии. Важную роль в формировании провоспалительного фенотипа сосудистой стенки играет упомянутый выше ядерный фактор коррекции легких цепей каппа активированных В-клеток (nF-KB) - белковый комплекс, являющийся ключевым регулятором экспрессии генов при ответе клетки на внешние, в том числе иммунные воздействия.

С целью изучения состояния иммунитета в комплексе с показателями углеводного и липидного спектра нами проведена сравнительная оценка показателей в зависимости от степени АГ. Установлено статистически значимое повышение абсолютного количества лейкоцитов до $8,3 \pm 0,2$ у пациентов 2-й группы против контроля- $7,3 \pm 0,32$ ($P < 0,05$). В исследовании выявленный относительный лейкоцитоз свидетельствует о развитии осложнений основного заболевания, в наших исследованиях - осложнения АГ.

В последние годы представления об изменениях гемореологических



параметров при АГ получили дальнейшее развитие благодаря возросшему вниманию ученых к вопросу о роли лейкоцитов в динамике кровотока в микро сосудах. Полагают, что роль лейкоцитов в определении реологических свойств крови определяются следующим: 1. Повышенный объем лейкоцита, превосходящий объем эритроцита 2. Относительная жесткость лейкоцита, т.е. его малая деформируемость по сравнению с эритроцитом 3. Способность лейкоцита к адгезии к стенкам сосудов. Предполагается, что именно эти особенности определяют в 2-3 раза более медленное прохождение лейкоцита по стеклянному капилляру по сравнению с эритроцитом. Особое значение в реологии крови в микро сосудах имеет способность лейкоцитов к адгезии к стенке кровеносных сосудов. Считают, что явления адгезии лейкоцитов служат главной причиной нарушения микроциркуляции при различных патологических условиях. Лейкоциты также могут вызывать обструкцию микроциркуляторного русла на участке ишемии и дальнейшее снижение тканевого кровотока [5; с.5-13]. Поскольку на процесс ремоделирования сосудов оказывает влияние и инфильтрация меди сосудов клетками воспаления, как было отмечено выше, можно говорить о важной, хотя на сегодняшний день и недостаточно изученной роли лейкоцитов в патогенезе АГ [5; с.5-13]. Активация лейкоцитов способствует повреждению эндотелия, ухудшению реологических свойств крови, активации тромбоцитов и, в конечном

итоге, нарушению микроциркуляции [5; с.5-13].

С учетом вышеизложенных, полученный достоверный результат по нарастании уровня лейкоцитов у пациентов 2-й группы, свидетельствует о начале развития метаболических нарушений и повреждении эндотелия сосудов с нарушением микроциркуляции. При изучении лейкоцитарной формулы необходимо обязательно определение относительного количества лимфоцитов, которые отвечают за полноценное функционирование клеточного иммунитета (Т-лимфоциты), гуморального иммунитета (В-лимфоциты), а также за уничтожение атипичных клеток (NK -лимфоцитов).

Изучение относительной и абсолютной концентрации общего пула лимфоцитов при АГ также показал статистически значимое повышение у пациентов 2-й группы, против контроля- $31,2 \pm 1,78\%$ и $2,3 \pm 0,14$ в 1 мкл, до $38,1 \pm 0,9\%$ и $3,18 \pm 0,06$ в 1 мкл соответственно ($P < 0,05$). Следует отметить статистическую значимость полученного результата по повышению абсолютного числа лимфоцитов в обеих группах обследования пациентов с АГ. При этом, установлено повышение абсолютного числа лимфоцитов до $2,7 \pm 0,08$ в 1 мкл при АГ 1-й степени и до $3,18 \pm 0,06$ в 1 мкл во 2-й группе, против контрольных значений- $2,3 \pm 0,14$ в 1 мкл ($P < 0,05$). А относительная концентрация лимфоцитов в 1-й группе имела тенденцию к повышению- $35,0 \pm 1,38\%$, во 2-й группе достоверно была повышена до $38,1 \pm 0,9\%$ против контрольных значений- $31,2 \pm 1,78\%$.



Полученные результаты изучения лейкоформулы: относительный и абсолютный лимфоцитоз у пациентов с АГ свидетельствуют об сопутствующих хронических заболеваниях (вирусные, бактериальные, паразитарные и аллергические заболевания) при АГ. Следовательно, полученные результаты изучения лейкоформулы крови у пациентов с АГ показывают, во-первых, в зависимости от степени АГ в динамике лейкоциты в крови повышаются в результате повреждения эндотелия сосудов и нарушения микроциркуляции; во-вторых, доказано влияние сопутствующих хронических вирусно-бактериальных заболеваний на течение основного заболевания и развития осложнений АГ. Таким образом, учитывая важность влияния сопутствующих хронических бактериальных и вирусных заболеваний на течение АГ, для ранней профилактики развития осложнений основного заболевания необходимо динамическое изучение, анализ количества лейкоцитов и лимфоцитов крови и своевременное лечение вирусно-бактериальных заболеваний, а также санация очагов хронической инфекции.

Анализ клеточного состава Т-лимфоцитов позволил определить относительные и абсолютные значения субпопуляций. Известно, изучение CD3+ лимфоцитов позволяет идентификации зрелых интактных Т-клеток. В исследовании у пациентов с АГ 1-й степени установлено снижение относительного количества CD3+ лимфоцитов до $53,6 \pm 1,31\%$ и до $50,2 \pm 0,9\%$ при АГ 2-й степени ($P < 0,05$), по

отношению контрольных значений $56,2 \pm 1,67\%$. Полученный результат имеет статистическую значимость только по отношению пациентам 2-й группы обследования и свидетельствует о взаимосвязи со степенью тяжести течения АГ. Следовательно, снижение уровня CD3+ лимфоцитов свидетельствует о гипореактивности или иммунологического паралича при АГ 2-й степени. Абсолютные значения CD3+ лимфоцитов при этом показали повышение до $1,59 \pm 0,04$ в 1 мкл у пациентов с АГ 2-й степени ($P < 0,05$), по отношению контрольных значений $1,29 \pm 0,08$ в 1 мкл. При этом у пациентов 1-й группы была отмечена тенденция к повышению до $1,45 \pm 0,05$ в 1 мкл крови. Количественная оценка субпопуляции CD3+ лимфоцитов позволяет проводить дифференциальную диагностику первичных и вторичных иммунодефицитов. На основании анализа субпопуляции CD3+ лимфоцитов нам удалось определить природу иммунодефицита. Все установленное подтверждает вывод о том, что в динамике в зависимости от степени тяжести при АГ формируется иммунологический паралич, что в свою очередь способствует развитию иммуно-метаболических нарушений и осложнений АГ.

В диагностике состояния клеточного иммунитета и антителообразования особо важное значение имеет количество CD4+ лимфоцитов. Известно, CD4+ клетки в функциональном отношении делятся на два вида хелперных лимфоцитов: Т-хелперы 1-го порядка (Th1-клетки) и 2-



го порядка (Th2-клетки). Различные CD4+ Т-клетки продуцируют разные наборы цитокинов. Th1-клетки (их называют еще клетками гиперчувствительности замедленного типа – ГЗТ) – цитокины для клеточного иммунного ответа: интерлейкин 2 (IL-2), IL-3, IFN- γ , TNF-a, TNF-b, - среди которых дискриминантным цитокином является IFN- γ . Th2 секретируют набор цитокинов, необходимый для гуморального иммунного ответа: IL-3, 4, 5, 6, 10, 13, TNF-b, - среди которых дискриминантным цитокином является IL-4. Для уточнения характера воспалительного процесса (вирусный, бактериальный или аллергический) у пациентов обследуемых групп проводили анализ количественного и качественного состава CD4+ лимфоцитов. Выявили снижение относительного процента до $-31,0 \pm 0,77\%$ у пациентов 1-й группы ($P < 0,05$), и до $-29,6 \pm 0,47\%$ у пациентов 2-й группы ($P < 0,05$), против контроля - $34,3 \pm 0,91\%$, что имеет статистическую значимость в обеих группах и свидетельствует о состоянии гипореактивности и вторичного иммунодефицита при АГ. Абсолютное значение CD4+ лимфоцитов при этом показало достоверное повышение до $0,94 \pm 0,02$ в 1 мкл крови при АГ 2-й степени ($P < 0,05$), против контроля- $0,79 \pm 0,05$ в 1 мкл крови. А у пациентов с АГ 1-степени его значение имело тенденцию к повышению до $0,83 \pm 0,03$ в 1 мкл крови. Полученный результат показал ответную реакцию организма на воспалительный процесс.

Статистически значимые результаты были получены в отношении CD8+-лимфоцитов. Установлено достоверное повышение

как относительного, так и абсолютного значения CD8+-лимфоцитов при АГ не зависимо от степени тяжести ее течения. У пациентов 1-й группы относительная концентрация при этом повышается до $-25,3 \pm 0,58\%$ ($P < 0,05$), во 2-й группе до $-29,4 \pm 0,46\%$ ($P < 0,05$), против контроля - $22,5 \pm 0,77\%$. Абсолютные значения также были повышенными до $0,68 \pm 0,02$ в 1 мкл крови ($P < 0,05$) при АГ 1-й степени и до $0,93 \pm 0,01$ в 1 мкл крови при АГ 2-й степени ($P < 0,05$), против контроля - $0,51 \pm 0,03$ в 1 мкл. Полученные результаты позволили заключению о том, что при АГ у пациентов наблюдается повышение супрессорной активности лимфоцитов на фоне снижения киллерной активности. Следовательно, при АГ в зависимости от степени тяжести развивается иммуно-метаболический дисбаланс, на фоне иммунологического паралича наблюдается компенсаторная ответная реакция на острый и хронический воспалительный процесс.

На сегодня известно прогностическое значение соотношения между CD4/CD8+-лимфоцитами (иммунорегуляторный индекс - ИРИ). Это показатель состояния иммунной системы, который показывает происходящие в организме изменения. В исследовании установлено статистически значимое снижение ИРИ независимо от степени тяжести АГ. При этом при АГ 1-й степени ИРИ снижен до $1,22 \pm 0,03$ ($P < 0,05$), а при АГ 2-й степени - до $1,0 \pm 0,03$ против контроля- $1,52 \pm 0,04$ ($P < 0,05$). Все результаты подтверждают формирование вторичного иммуно-дефицитного состояния при АГ независимо от степени тяжести. Так как у пациентов с



АГ установлена коморбидная патология и установлена реакция организма на воспалительный процесс, интересно было определение уровня CD16+-лимфоцитов, ответственных за противовирусный иммунитет. Их называют еще натуральными киллерами (NK-клетки). CD16+-лимфоциты обладают цитотоксической активностью против различных внутриклеточных инфекций и опухолевых клеток.

Для изучения состояния противовирусного и противобактериального иммунитета определили концентрацию CD16+-лимфоцитов в крови у пациентов с АГ. Установлено достоверное повышение их абсолютных значений у пациентов 1-й и 2-й группы до $0,41 \pm 0,02$ в 1мкл и $0,59 \pm 0,02$ в 1 мкл соответственно, по отношению к контролю $0,28 \pm 0,03$ в 1 мкл крови ($p < 0,05$), что подтверждает ответную реакцию организма на воспаление вирусной и бактериальной природы. При АГ киллерная активность была достоверно повышена у пациентов 2-й группы $19,0 \pm 0,8\%$ против контроля $12,4 \pm 1,1\%$ ($p < 0,05$). А при АГ 1-й степени относительная концентрация CD16+-лимфоцитов имела тенденцию к повышению до $15,2 \pm 1,03\%$. Значит, киллерная активность повышается при АГ в зависимости от степени тяжести гипертонии.

Для дифференцировки стадии воспалительного процесса, проводили анализ уровня CD25+-лимфоцитов, показывающие раннюю стадию воспаления. Выявили статистически значимое повышение абсолютных значений CD25+-лимфоцитов как при 1-

й степени, так и при 2-й степени АГ до $0,58 \pm 0,03$ в 1 мкл и $0,86 \pm 0,02$ в 1 мкл соответственно, против контрольного показателя $0,41 \pm 0,04$ в 1 мкл ($p < 0,05$). При этом выявили более высокое, 2-кратное повышение абсолютных значений CD25+-лимфоцитов при АГ 2-й степени, что позволяет заключению о том, что более тяжелое течение АГ сопровождается активацией компенсаторной ответной реакции организма. При этом функциональная активность CD25+-лимфоцитов в 1,5 раза повышается при АГ 2-й степени до $27,2 \pm 0,93\%$ против контроля $18,1 \pm 1,29\%$ ($p < 0,05$). А легкое течение АГ сопровождается тенденцией к повышению относительного числа CD25+-лимфоцитов до $21,6 \pm 1,34\%$.

Полученные результаты позволили заключить о том, что при АГ у пациентов с иммуно-метаболическим дисбалансом абсолютное количество CD20+-лимфоцитов повышается в 3,5 раза ($p < 0,05$), CD25+-лимфоцитов - в 1,5 раза ($p < 0,05$), CD16+-лимфоцитов в 2,1 раза ($p < 0,05$), против контрольных показателей. АГ у пациентов развивается на фоне иммуно-метаболического дисбаланса и сопровождается активацией компенсаторных противовоспалительных ответных реакций организма. Следовательно, компенсаторная противовоспалительная реакция организма в ответ на вирусы, бактерии, аллергены, паразиты, внутриклеточные инфекции и установленные в исследовании факторы риска со временем способствует истощению иммунитета, усугублению



метаболического синдрома, прогнозирует развития иммунологического паралича зависимости от степени АГ. Оценка состояния очищения организма от поврежденных, инфицированных и старых клеток при АГ показал достоверное повышение как абсолютных, так и относительных показателей CD95+ лимфоцитов независимо от степени АГ. При АГ 1-й степени концентрация CD95+ лимфоцитов повышается до $26,9 \pm 1,35\%$ ($p < 0,05$), при АГ 2-й степени до $28,4 \pm 1,07\%$ ($p < 0,05$), против контроля - $21,0 \pm 1,38\%$ и имеет статистическую значимость. Абсолютное значение CD95+ лимфоцитов повышается до $0,72 \pm 0,03$ в 1 мкл при АГ 1-й степени и до $0,9 \pm 0,03$ в 1 мкл по отношению контролю - $0,48 \pm 0,04$ в 1 мкл. Анализ апоптоза показал 2-х кратное повышение абсолютного количества CD95+ лимфоцитов при АГ 2-й степени, а при АГ 1-й степени он повышен в 1,5 раза.

Выводы

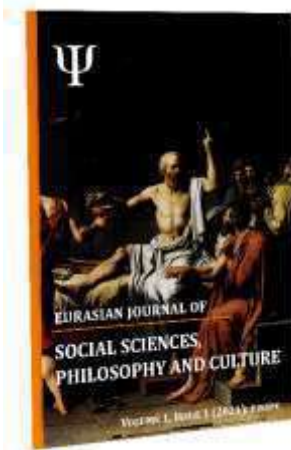
В результате, полученные результаты свидетельствуют об активации процесса апоптоза при АГ на фоне иммуно-метаболического дисбаланса и вторичного иммунодефицита. АГ чаще протекает на фоне иммуно-метаболического дисбаланса и сопровождается активацией компенсаторных противовоспалительных ответных реакций организма. При этом с усугублением метаболического синдрома при АГ происходит снижение иммунитета. Развитие иммунологического паралича зависит от степени АГ. Установленный иммуно-метаболический дисбаланс в зависимости от стажа и степени тяжести АГ, способствует формированию очаговых изменений в сердечно-сосудистой ткани и полиорганной недостаточности, в целом, как осложнение АГ.

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**INTRA-LINGUISTIC AND EXTRA-LINGUISTIC FACTORS
RELATED TO THE LANGUAGE AND VOCABULARY OF
THE BASIC CONCEPTS OF RENAISSANCE ENGLISH
PHILOSOPHY**

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ABSTRACT

In the article, the author dwells on issues dealt with correlation between formation of a new integral world outlook and the philosophy of language in England (XVI century), i.e. intra-linguistic and extra-linguistic factors related to the language and vocabulary of the basic concepts of Renaissance English philosophy from the point of view of theoretical premises when a new type of intelligentsia aroused: writers, scholars, artists, whose works reflect the era of the greatest cultural and industrial reversal, the decomposition of the old type of social connections and the type of thinking corresponding to it.

In the Renaissance, the centuries-old attitude towards art was changing, the division of arts into “mechanical” and “free” was destroyed, and relatively independent sphere of artistic activity was being formed whose products began to perform new functions in accordance with the needs of developing new social relations. It was a time of great efforts and significant discoveries that were not appreciated by contemporaries and understood only when their results, increasing from century to century, became one of the decisive factors in the life of human society. It was then that the foundations of modern natural science were created and, together with them, the prerequisites for the accelerated development of technology, which later led to an industrial revolution in the economic

structure of society and its further development on an industrial basis [1, p.16]. Philosophy, science, art were then beginning to be perceived as the facets of a single whole, and the artist ceased to be a clown, an actor, an artisan; it turned out that he was rather a thinker, and therefore his work, his very personality, became the subject of special attention of humanists. A new type of intelligentsia aroused: writers, scholars, artists, whose works reflect the era of the greatest cultural and industrial reversal, the decomposition of the old type of social connections and the type of thinking corresponding to it.

Although the radical transformations of the Renaissance were experienced and comprehended by humanists in the same



way as before, a sharp change in the concepts and principles of the former "creationist logic" began to be felt. In the sphere of theoretical thinking, the formation of a new notion of causality began, and on its basis, fundamentally new schemes of explaining natural phenomena, and then human activity, were added, the content of categories, cognitive activity was modified.

In the context of each culture at its different stages, one can identify a special type of opposing tendencies - a multitude of stylistic formations within the culture of one era.

In the controversial forms of such phenomena in the history of empiricism and rationalism philosophical thought, the intellectual core of the culture of the period under investigation developed, the center of gravity transformed, cultural contexts transformed, and price orientations changed.

The fullest coverage of all aspects of life is carried out in the scientific and fiction literature of the epoch, which makes the most significant works of the epoch a means of reconstructing the spiritual atmosphere of the epoch itself, the nature of world perception and world outlook, the ways of world perception of the thinker - the man of the past. Their work was not only very significant for their period, but also played a significant role in systematizing the expression of scientific concepts by means of the national language.

The English language of that period was far from perfect philosophical language. The thinkers of the epoch could not but understand that this was a serious obstacle

to the further development of English-language philosophy, because without the accuracy of terminology, the conceptual apparatus couldn't be counted on the exactness of thinking and its truth. "Words must correspond to thoughts; the lack of clarity of words creates a confusion of interpretation and a lack of understanding of the meaning, and in its extreme expression leads to a distortion of the nature of being \neg and thinking" [2, p.66]. All this could not but affect the official composition of the language of the epoch and the tendencies of development and completion of the English language in general and the philosophical language in particular.

The increasing level of philosophical analysis and world connection is reflected in the gradual increase in the number of terminological vocabulary in the system of philosophical lexicon, as well as in the development of hyper hyponymic relationships between the meanings of terms in the framework of the term of creation of individual thinkers although much was done in this area by Cicero. He translates Porfiry's "Introduction" - an essay that became a treatise By defining the range of its concepts, problems and interpretations. "Without such an important work of Boethius to ascertain, clarify, translate, elaborate and develop philosophical terminology (in Latin - K.S.) it is simply impossible to imagine the further course development of medieval scholasticism "[2, p.73], in the content structure of texts of a philosophical order, the positions of terms change, their adequacy is traced, etc.



In the light of the above, the trend of the development of the language of English philosophy of the period of study and the further replenishment of its conceptual apparatus whose speech expression is manifested in the lexicon is of special interest. In philosophy, interest in the problem of language and its history as a means of research manifested itself very early: Plato, analyzing the category of substance, analyzed the etymology expressing this concept of the term [3, p.439-440]. Aristotle did not disregard the philosophical terminology and Aristotle - the entire book V of *Metaphysics* is devoted to identifying the meanings of the basic terms of philosophy — the beginning, the cause, the element, nature, necessity, the single, the essence, the quantity, quality, part, whole, etc. Later, this interest turned to the philosophy of the XVI-XVII centuries. "People are united by speech," wrote F. Bacon in 1620, "the words are established in accordance with the reasoning of the crowd. Therefore, a bad and absurd establishment of words miraculously precipitates the mind ... The words directly rape the mind, mix everything up and lead people to empty and countless disputes and interpretations" [4, p.19-20]. To avoid all these troubles, you need to establish the exact meaning of these words and, above all, those of them, over which people constantly think. After 70 years, we encounter similar thoughts in Locke's "Experience of Human Understanding", where he confesses: "I must admit that at first I didn't think to study words. But when I began to consider the boundaries and credibility of our knowledge I found that it is so closely connected with the words that if one does not carefully examine their strengths and

meanings, then very little can be said about cognition ... "Therefore, John Locke singles out the philosophical use of words separately (as opposed to their civil use) by which he means is such their use, "which serves to transmit precise concepts and things to express in general terms and specific truths which may rely mind and that it satisfied in their true knowledge" [5, s.535].

Both philosophers were convinced of the importance of studying concepts in their relationship with words. Like F. Bacon, J. Locke made one conclusion from similar discrepancies of concepts and words: the philosopher must understand their complex correlation. The discrepancy between them, the known arbitrariness of the names complicate the process of understanding the concepts themselves. These difficulties, however, do not make it impossible to comprehend the concepts, but only demonstrate the non-linearity of the person's approaches to the concepts. Using data from etymology, J. Locke analyzed the categories of "substance" and "essence". It is also known what importance Hegel gave to the analysis of linguistic forms and the etymological analysis of philosophical concepts. He explored the categories of "essence" and "being" and the notion of "judgment" (*Urthel*). P.Lafargue paid attention that the language occupies too large a place in the development of the mind, so that the etymological formation of words and their consistent meanings do not reflect on themselves the conditions of life and mental state of the people who created them and used them. "Changes in the meanings of words are sometimes very instructive," notes B. Russell [6, p.52].



Speaking about the history of the language as a means of studying the formation of the language (vocabulary) base of English philosophy, its categories, we mean several aspects of this field of knowledge, respectively, different levels of philosophy development as a form of thinking. First, we are talking about etymology expressing categorical - more broadly - the philosophical concepts of words of the natural folk language, allowing to reveal the ancient, deep content of the concepts they denote, corresponding to the level of formation of categories of philosophy as forms of thinking. In order to trace the development of categories of thinking in the next stage, preceding their formation as categories of philosophy, it is necessary to study the evolution of the meanings of expressing their words and grammatical structures in the culture of peoples - the carriers of the languages in question over a long historical period. This constitutes the second aspect of the history of language as a means of exploring categories. The third aspect is the history of the formation of philosophical terminology: the inclusion of words as terms for designating the concepts of developed categorical thinking, the composition of philosophical systems, the evolution of the semantic scope of these philosophical terms, and the substitution of some terms by others for the expression of similar philosophical concepts. The latter is a fact of the history of a language, which makes it possible to observe the process of formation and differentiation of categories already within philosophical systems, especially in the period of the formation of philosophy itself.

The history of the formation and development of any national language is always original. "The formation of the written form of the English national language dates back to the XIV-XV centuries and is mainly connected with overcoming the centrifugal inertia of the dialects and the influence of the French language. By the Renaissance period, the medieval processes of language crossing had already been completed and the national language was formed on the basis of the London dialect. Having won the sphere of functional development of French, English itself experienced a strong influence of the latter, which affected most obviously its vocabulary.

The process of the formation of the English nation led to the further growth and spread of both oral and written national English. This factor, external to the system of language, had a great influence on the development of a literary language.

The development and improvement of vocabulary as a whole is determined by the contradiction between its capabilities in each historical epoch, and the growing desire of people to express their thoughts and feelings more adequately, stylistically more diverse and more precise. Hence another equally important conclusion: in the era of the most turbulent social transformations, the most rapid processes of language improvement take place. So "in the era of national formation, the development of a dictionary of a literary language occurs much more intensively than in previous, pre-national epochs, which with particular force underlines the fact of close interaction of internal and



external factors of language development" [7, p.154].

Both the borrowing process from other languages and the entire system of word production was activated. The expansion of the English philosophical vocabulary in its content reflected the emergence of qualitatively new phenomena in the life of society during the period of the formation and formation of the English nation. Along with the emergence of words expressing new concepts, it should be noted as a characteristic feature of this period of English philosophical vocabulary, the emergence of new words for the expression of already known concepts. This is largely due to the abundance of French borrowings, but there is another reason, namely, the lack of English vocabulary in the early New England period (XVI century), which led to the diversity and instability of the expression of certain concepts.

As we know, the basis of the literary language is always put any territorial dialect. For the English language, such a conscious selection of the literary language with its norms occurs, according to E. Dobson, in the 16th century, the language of the south of England, especially the language of London, became such a language [8, p.97]. Indeed, since the XVI century, other local dialects of Great Britain practically did not pose any danger to the national literary language [9, p.193]. To study the development and improvement of the English lexical system, we, as a rule, use the diachronic method, since only the results of the change are available to the observation, and not the changes themselves. Therefore, the development of languages can be traced - and monitored -

only by comparing the results. To understand the process of the formation of the English philosophical language of the XIV-XVII centuries, it is important to consider: 1) opinions of writers, translators, scientists of the XIV-XVII centuries about the language; 2) system of grammatical rules, reflected in the grammars of the period; 3) dictionaries; 4) style of thinking of the era; 5) social background.

Philosophers like Fr. Bacon were interested "in things, not in words" and therefore advocated the creation of a universal language, improving the English language by improving its consistency, harmony, simplicity. Many facts contributed to this: striving for simplicity of presentation in scientific works, rationalistic approach to language, generated by rationalism philosophy, departure from bombast and verbosity of euphuistic speech style "[9, p.172]. Note that, unlike others Western European languages, local dialects for national English did not become the reserve from which one could draw lexical material to supplement the literary language as a whole and to enrich the language of English philosophy of the XIV-XVII centuries in particular. The entire corpus of written sources of the philosophical nature of the period of analysis, which we studied, demonstrates only legally. Shakespeare and others use the language of local dialects mainly to characterize the social identity of the hero of the work or environment, place and time.

In the XVI century in English society, especially in the field of language, two diametrically opposed views on the development and improvement of the vocabulary of the English national language



were laid out: 1) preservation of the Latin language as the language of science and philosophy and 2) the distribution of the English language in all areas of human activity. Much in the rhetoric of England in the XVI-XVII centuries, as shown by V. Howell, was connected in one way or another with the rhetoric of Ancient Greece and Rome, and the theory of rhetoric, also enriched and differentiated in the Middle Ages in relation to the conceptual apparatus, could not but influence the science of language theory and practice [10]. The literature of the philosophical nature of that period, as analysis shows, is rationalized by terms of classical origin, for example, in the writings of G. Wilson ("The Rule of Mind Containing the Art of Logic, set out in English", 1551, "The Art of Rhetoric", 1553), R. Sherry ("A Treatise on Figures and Trails", 1550), R. Lever, T. Mora, Fr. Bacon, J. Lock, and others.

The historical facts presented by us are directly related to the problem of the development and replenishment of the vocabulary of the English language and the language of philosophy, in particular, because they are an important reserve of conscious language creation that characterized the writings of the authors — especially in the XVI century - in the field of replenishment for the needs of emerging and developing styles and genres of English national literature and, above all, the style of philosophical prose.

The lexical composition of the English language required expansion in order to become an instrument for the expression of new and improved scientific conceptual-logical systems. The need of the language of science and philosophy in new words-

concepts was great. It could be satisfied either at the expense of internal resources, or at the expense of external, that is, borrowing of new lexical units, and, above all, from classical languages - Latin and Greek. The problem of not only replenishing the language with scientific, philosophical vocabulary, but also, more broadly, enriching the vocabulary necessary for writing scientific and philosophical works directly in English, becomes an urgent issue. Borrowing foreign words as an objective historical fact is characteristic of all languages to one degree or another; this is a factor in their evolution, an important source of language development, since vocabulary is the area of knowledge that is most "open" to all kinds of external influences, an area in which all the changes taking place in the social life of society are reflected. Since new words appeared in philosophical works, first of all, to designate, name realities and concepts that were hitherto unfamiliar to the national English consciousness, the words borrowed from other languages and whose semantic content is highly abstract are subjected to analysis.

The analysis showed that the introduction, to a certain extent, of assimilation and interpretation of new words, was mainly promoted by the authors' targeted aims. The following methods were used: 1) the interpretation of the semantics of a new lexical unit in a broad context, not through the demonstration of use of the device in various contexts, but through explication of the essence (nature) of the phenomenon itself or through a logical definition of the concept denoted by this lexical unit: "Placabilitie is no It has been given that it



has been reckoned and it has been reckoned and it has been remarked and it has been given and that it has (T. Ellyot. Govern); "...moderation is the limits and boundes whiche honestie hath appoynted in spekyng and doinge .." (T.Ellyot.Govern.327); "...abstinence is wherby a man refrayreth from any thyng, whiche he may., take, for a better purpose .." (T. Ellyot.Govern.305); "... abstinence (moderation) is manifested ... when a person abstains from all that which you can deny yourself ... for your own good", "...in the fyrste (volume) or bringing up a noble children." (T.Ellyot.Govern.24); "... first of all it should be understood ... the best way to get an education or to educate noble children", "philosopher ought to be able to .." (F.Bacon.De Augm. VII.74).

2) The second way to interpret new words was to explain the semantics of a word by combining the meanings of two other words already known and existing in the language.

Thus, words are interpreted to mean not clearly defined concepts, whose range of meaning is quite broad, and the word may therefore be misinterpreted. The explanation has as its goal the specification of the parameters of a concept, the establishment of its boundaries, for which two opposite words or concepts are taken, for example: "Nowe trust I have a maturitie called maturitie, called spedinesse ..." (T.Ellyot.Govern.215). In some cases the authors, for clarity, explain, for example, by contrasting the explanatory word with the lexical unit, which is its antonym, for example, when interpreting the word placability "complacency, meekness"

known by the contrary which is ..., called vulgarely wraethe ..." (T. Ellyot. Govern.55).

New borrowing **acceleration** -1531- [ad.lat.accelerationem, accelera-tus, accelerare, f.ac = ad + celer] "acceleration, acceleration", introduced by T. Eliot, is due to the semantic volume of the original German word haste, which is thus, it is put in a synonymous relationship with the designated word. Or again: Contractio, onis, feare, a shrinking or gathering together, a contraction, a contraction or shortening, a drawing in, a faintyng of courage" (T.Ellyot. Govern. 60).

Here, the borrowed word **contraction** - 1582 (ad.F., ad.lat. Contracti-onem) is an abbreviation interpreted by means of a synonym for shortening "contraction". Or: "A compeller, or constrainer. Coactor" (Baret); "Someone forcing or forcing. Coactivist"; "Cosmographe, a cosmographer, or de-scriber of the world" (Florio).

A distinctive feature here is that the authors of dictionaries do not give an interpretation of the essence of a phenomenon or a concept designated by a borrowed word, but select a word familiar to the national consciousness, and even the original German and borrowed, but already existing and words assimilated by the national language.

Sometimes the authors give the motivation for the use of one or another word, while advising to choose one of the proposed lexical units. For example, Puttenham explains the "hyperbole" - 1529 (a.Gr. hunepboly excess, exaggeration) "hyperbole, exaggeration" with the two created words overreacher "sly fellow" and loud lyer "deceiver, liar".



The tendency of development and replenishment of the terminological vocabulary in the system of philosophical lexicon and the concretization of philosophical concepts in the analyzed epoch can be formulated as follows: the introduction, assimilation and interpretation of innovations contributed primarily to the authors' goals. Most of all, neologisms were introduced: a) interpretation of the meaning of the new word in a broad context, i.e. by explaining the essence of the phenomenon itself or by a logical definition of the concept; b) explanation of the meaning of innovation by combining the meanings of two other common words; c) by contrasting dictionary definitions; d) by motivating the use of the word. Thus, these trends are directly related to the problem of development and enrichment of the vocabulary of the English language and the language of philosophy in particular.

In the Renaissance, foundations of modern natural science were created, and alongside with it the prerequisites for the accelerated development of technology also were formed which later led to an industrial revolution in the economic structure of society and its further development on an industrial basis. The increasing level of philosophical analysis and world connection is reflected in the gradual increase in the number of terminological

vocabulary in the system of philosophical lexicon. The process of the formation of the English nation led to the further growth and spread of both oral and written national English. This factor, external to the system of language, had a great influence on the development of a literary language. The expansion of the English philosophical vocabulary in its content reflected the emergence of qualitatively new phenomena in the life of society during the period of the formation and formation of the English nation.

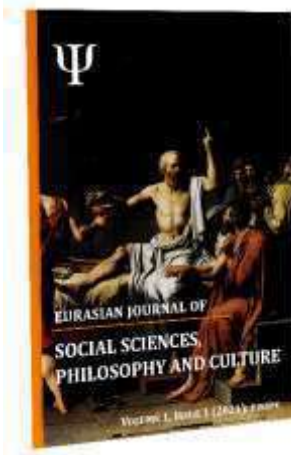
In general, to comprehend the process of forming a new integral world view and the philosophy of the English language of the Renaissance in terms of the problem of perception and assimilation of semiotic reality, it is important to take into account that the historical facts presented by us are directly related to the problem of development and replenishment of the vocabulary of the English language and philosophy language in XVI century, because they are an important reserve of conscious language creation which characterized the authors' searches in the field of the lexical composition of the language and its replenishment for the needs of emerging and developing styles and genres of English national literature and, above all, the style of philosophical prose.

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MAQOLA TARIXI

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KALIT SO'ZLAR

*Bilim, mahorat, sodiqlik,
tajriba, o'qim, odob-axloq,
layoqatlik*

Kasb-kishining mehnat faoliyati, doimiy mashg'uloti turi; muayyan ish turini malakali bajarishga imkon beradigan bilim, mahorat, tajribani talab etadi. Kasblar ichida mehnat faoliyatining eng tor sohasi bilan ajralib turadigan ixtisoslar bor; masalan shifokorlik kasblarida xirurg, oftalmolog, dermatolog va boshqalar bor. Kasb odatda, shaxsning asosiy trikhilik manbai hisoblanadi. Amalda tatbiq qiluvchi aniq kasbiy burch, sha'n, ornomus, qadr-qimmat kabi xatti-harakatlarning majmui, umumiy axloqning kishilar kasb koridagi o'ziga xos ko'rinishidir. Jamiyatning har bir kasb-hunarga, ixtisosga beradigan odob-axloq bahosi ikki asosiy omil bilan, birinchidan, mazkur kasb-hunar vakillarining jamiyat rivojlanishi uchun nimalar berishi bilan, ikkinchidan, jamiyatga ma'naviy ta'sir ko'rsatish ma'nosida ularga nimalar berish bilan belgilanadi. Ana shu odob-axloq baho omillariga ko'ra, kasb odobini har bir kasb-

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ANNOTATSIYA

Har kim qaysi kasb egasi bo'lishidan qat'iy nazar o'z kasbiga ma'sulyat bilan yondoshmogi lozim. Kasb qiziqishga qarab tanlanishi kerak.

hunarning ijtimoiy hayotda tutgan o'rni va vazifalariga qarab bir necha turga ajratish mumkin; o'qituvchilik ixtisosiga qarab:

Pedagog axloqi;

Huquqni muhofaza qilish ixtisosiga qarab-yurist axloqi;

Xizmat ko'rsatish ixtisosligiga qarab-xizmat ko'rsatish odobi va hokazo.

Kasb odobi talablari umumiy bo'lishiga qaramay ba'zi bir kasbiy faoliyatlarni olib borishda alohida xulq atvor me'yorlarini ham e'tiborga olish kerak. Masalan, tibbiyot hodimi o'z amaliyotidagi qiyinchiliklarga qaramay, insonning jismoniy va ma'naviy sog'lig'i uchun kurashishi kerak bo'lsa bunda o'zini ham ayamasligi lozim, ya'ni shifokorning qasamiyod burchi unga har qanday vaziyatda ham qiyinchiliklarga qaramasdan, ba'zi hollarda o'z hayotini xavf ostiga qo'yib bo'lsa ham bemorga yordam berishga undaydi. Huquq vakillaridan kasb odobida sodiqlik, hammaning qonun oldida



teng ekanligi tamoyiliga rioya qilishlari talab etiladi. Xizmat ko'rsatish sohasi vakillaridagi odob-axloq meyorlari, avvalambor, muomala madaniyati va mijozlarning ehtiyojini qodirishga, diqqat-e'tiborning kuchli bo'lishiga qaratilgan bo'ladi.

Maktabni bitirgan bolalarning ko'pchilik qismi o'rtoqlik yoki do'stlik prinsipi bo'yicha kasb tanlaydilar, faqat birga bo'lishni maqsad qilib o'qishga, ishga kiradilar. Xo'sh, bu yaxshimi yoki yomonmi?

Agar do'stlaringiz qiziqishlari, mayllari, qobiliyatlari bir xil kasb sohasidagi faoliyatga mos kelib qolgan hollarda bu yaxshi, albatta. Lekin ularning birortasi "sheriklari shu kasbni tanlagani uchun" bunday qilgan bo'lsa, u holda yomon albatta. Bunday hollarda odatda kishi afsuslanib qoladi va oradan uzoq vaqt o'tgach, ba'zan esa mashaqqatli sarsongarchilikdan keyin dastlabki tanlagan kasbini o'zgartirishga majbur bo'ladi. Albatta, birorjoyda o'rtog'ing bilan yonma-yon ishlashga nima yetsin. Lekin har bir kishi o'z mehnat yo'lini tanlar ekan, eng avvalo, shu kasb men ishlay oladigan sohamikin, bu ishni eplay olarmikinman, shu kasbga mos kelarmikinman, shu sohada ishlasam qanday natijalarni qo'lga kiritarkinman? - degan savollar to'g'risida o'ylamog'i kerak.

Kasbga doir reja tuzish.

Kasbga doir rejada kishining o'z-o'zini tarbiya qilish dasturi: kasbga oida muhim bo'lgan qanday vazifalarni shakllantirish va rivojlantirish, o'z sog'ligini qanday qilib mustahkamlash mumkinligi va boshqa shu kabi tadbirlar ham o'z ifodasini topishi kerak.

O'z bilimlarini mustaqil olib borish o'z ustida ishlash masalalariga ham qanday

adbiyotlarni o'qish, qanday to'garaklarda yoki qiziqish bo'yicha tuzilgan guruhlarda shug'ullanish, qanday ko'rgazmalarni borib ko'rish singari masalalarga ham alohida e'tibor berish lozim. Shunday qilib bundan ko'rinib turadiki, shaxsiy kasbga oid rejalar yaxshi va har tomonlama o'ylanga bo'lishi kerak, ularni tuzish vaqtida har bir kishi mustaqillik ko'rsatishi va mas'uliyatni his qilib turishi lozim.

Qaysi kasbni tanlashni bilmayapsizmi?

Qiziqishlaringiz ko'pligidan qaysi sohani tanlash haqida o'ylaysiz. Ko'pchilikni muammosi quyidagicha: Qaysidir ishga joylashasiz lekin ko'nglingiz rozi emas. Ishxonada vaqt tezroq o'tishini, uyga borishni o'ylaysiz. O'zingizni majburlab ishlaysiz. Qachon oy oxiri bo'larkin va maosh olaman deb vaqt o'tkizasiz. Shuni bilingki, boy odam bilan kambag'al odam o'ratsidagi asosiy farqlardan biri shundaki: boy odamlar o'zi uchun zavqli ishni tanlaydi, mehnatdan zavq olib ishlaydi. Boy odamning kasbi unung uchun dam olishdek bo'ladi. Kambag'al toifadagi ko'p odamlar esa ko'p pul keltiradigan ishda ishlashni orzu qiladi. Kambag'al odamlar mehnatdan zavq olishni emas, ko'p pul olishni o'ylaydi. Kasbi qiyin o'ziga yoqmaydigan bo'lsa ham pul uchun ishlayveradi. Bu esa, kasb madaniyatidan chiqish hisoblanadi. Chunki bu paytda kishida o'z kabiga mas'uliyatlilik emas, balki ishiga nisbatan loqaydlik hissi paydo bo'ladi. Bu esa ish jarayonida turli xil muammolarni keltirib chiaradi. Shunday holatlarning oldini olish maqsadida inson o'z qiziqishlaridan kelib chiqib kasb tanlashi maqsadga muvofiq.

Farzandingiz yoshligidan qaysi sohaga qiziqishi, aqliy va jismoniy imkoniyatlarga ega e'tibor qarating.



Maktabdagi o'qituvchilar, sinf rahbarlari bilan bu haqida maslahatlashib turing. Albatta o'zingiz yashayotgan hududdagi iqtisodiyot tarmoqlarida rivojlanayotgan va yangidan qo'shilayotgan va ular bilan bog'liq bo'lgan kasblar haqida ma'lumot to'plab boring. Bu jarayon har yili maktablarda o'tkaziladi. Umumta'lim maktablarining 8-9-sinf o'quvchilari va ularning ota-onalari o'rtasida qaysi kasb-hunar kolleji yoki akademik litseyda o'qishni davom ettirishni bilish maqsadida so'rovnomalar o'tkaziladi. So'rovnomaga kelgan ota-ona va o'quvchi aynan shu vaqtda o'zlariga "qaysi kollej yoki akademik litseyi tanlasam ekan?" degan savolni bermaslik kerak. Ota-ona farzandi 14-15 to'lganida o'g'li yoki qizining kasb egasi bo'lishi haqida yakuniy qarorga kelgan bo'lishi kerak. Farzand tarbiyasi yo'lida tashlangan har bir to'g'ri qadam uning kelajakdagi o'z o'rnini topib ketishi uchun mustyahkam asos bo'ladi. Shunday ekan har bir ota-onalar, farzandining kelajagiga alohida e'tibor qaratishi lozim.

Kasb tanlash yoki kasbiy o'z o'zini belgilash insonning jamiyatdagi o'zini o'zi tasdiqlashning asosi, uning hayotdagi asosiy qoidalardan biridir. Kasb tanlash ko'p narsani belgilaydi, kim bo'lishni, qayerda va kim bilan ishlashni, qanday turmush tarzini tanlash kerak.

"Kasb tanlash" konsepsiyasini aniqlashning turli hil variantlari mavjud, ammo ularning barchasi kasbiy o'zini o'zi belgilash sub'ektining ichki resurslarini tahlil qilish natijasida qilingan tanlovdir degan fikrni o'z ichiga qamrab oladi, kasb tanlash va ularni kasb talablariga muvofiqlashtirish.

Kasb tanlash bu ikki tomonlama hodisadir – kim tanlaydi, nimani tanlaydi.

Ham mavzu ham o'bekt juda ko'p sonli xususiyatga ega va bu kasb tanlash fenomenining noaniqligini tushuntiradi.

Kasb tanlash ya'ni kasbiy o'z o'zini belgilash bir martalik harakat emas, davomiyligi kasb tanlash sub'ektining tashqi sharoitlari va individual xususiyatlariga bog'liq bo'lgan bir necchta bosqichlardan iborat. Shaxsiy yondashuv nuqtai nazaridan professional o'zini o'zi aniqlash jarayoning to'rtta bosqichi ajratib ko'rsatilgan.

1. Mehnatning turli sohalarida kasbiy niyatlar va boshlang'ich yo'nalishning paydo bo'lishi va shakllanishi.

2. Tanlagan kasbini egallash sifatida kasbiy tayyorgarlik.

3. Faoliyatning individual uslubini shakllantirish va ishlab chiqish, ijtimoiy munosabatlar tizimiga kiritish bilan tavsiflanadigan kasbiy moslashuv.

4. Ishda o'z o'zini anglash – kasbiy ish bilan bog'liq bo'lgan kutishlarning bajarilishi yoki bajarilmasligi.

Shunday qilib, professional o'z taqdirini belgilash butun davrni qamrab olgan jarayon sifatida qaraladi kasbiy faoliyat shaxsiyat: ishdan chiqish uchun professional niyatlarning paydo bo'lishidan. Rivojlanish psixologiyasi kasbiy o'z o'zini belgilashning boshlanishi – birinchi bosqich – bolalar o'yinlari bilan belgilaydi, bunda bola turli xil professional rollarni bajaradi va bu bilan bog'liq xatti-harakatlarning elementlarini o'ynaydi.

Ikkinchi bosqich- o'spirin uchun joxibxli turli kasblar keltirib chiqaradigan o'spirin xayollari.

Uchinchi bosqich – o'spirinlik va o'smirlikning aksariyati – kasbiy faoliyatning har xil turlari saralanib, qiziqish qobiliyat va o'spirin yoki yigitning



qadriyatlar tizimi nuqtai nazaridan saralanib, oldindan kasb tanlash.

To'rtinchi bosqich bu-amaliy qarorlar qabul qilish bo'lib , u ikkita asosiy komponentni o'z ichiga oladi: 1) malaka darajasini , kasbiy tayyorgarlikning hajmi va darajasini aniqlash ; 2) mutaxassislikni tanlash. Demak professional o'zini anglash jarayoni insonning butun hayotini qamrab oladi. Biroq bu jarayonning eng yuqori nuqtasi, hayotning burilish nuqtasi , kasb tanlash to'g'risida qaror qabul qilishdir . Vaqt o'tishi bilan , o'rta maktab tugashiga to'g'ri keladi . Ushbu lahza kasbiy o'z o'zini belgilashning oldingi bosqichlari bilan bog'liq va insonning o'tmishdagi tajribasi kasb tanlash qaroriga ta'sir qiladi. Psixologik adabiyotlarda kkasb tanlash qanday shakllanganligi va bu jarayonda qanday omillar ta'sir ko'rsatishi to'g'risida bir xil fikrlar mavjud emas.

Bir qator qarashlar mavjud , ularning har biri jiddiy dalillarga ega. Bu kasbiy o'zini o'zi belgilash jarayonining murakkabligi va kasb tanlash holatining noaniqligi bilan belgilanadi.

An'anaga ko'ra umumiy sxema kasblarning tavsiflari 4 jihatdan nazarda tutdi : 1)ijtimoiy -iqtisodiy - kasbning qisqacha tarixi , uning iqtisodiy tizimdagi

o'rni , kadrlar tayyorlash , lavozimga ko'tarish istiqbollari , ish haqqi to'g'risidagi ma'lumotlar.

2)ishlab chiqarish va texnik ma'lumotlar texnologik jarayon , obekt , asboblari va mehnat predmeti , ish joyi , mehnat tashkil etish shakllari .

3)psixofiziologik -psixik jarayonlar va shaxsiyat xususiyatlarning xususiyatlarga kasbning talablari.

Kasbiy faoliyatni tanlash motivlari ;

Hayotiy qadriyatlar;

O'tmish tajribasi;

Kasab tanlashda obe'ktiv omillar :

1)o'qitish darajasi;

2)sog'liqni saqlash holati;

3)kasblar dunyosidan xabardor bo'lish;

4)ijtimoiy xususiyatlar: ijtimoiy muhit, uy sharoitlari , ota - onalarning ta'lim darajasi .

Shunday qilib , kasb tanlash madaniyati ongli ruhiy o'z o'zini boshqarish darajasi bilan bog'liq bo'lgan fazilatlarini kasb tanlashda yetakchi omillardan biri hisoblanadi . Bundan tashqari , ushbu omillar ta'siri sube'kting o'ziga hos va tashqi ta'siriga xos bo'lgan boshqa omillar ta'siriga vositachilik qiladi.

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IQTIDOR - BOLALARDA INTELEKTUA IMKONIYATLAR VA QOBILIYATLARNI RIVOJLANTIRUVCHI VOSITA

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ta'lim, maktab, shaxs, sog'lom turmush tarsi, mustaqil, motivatsiya, inson kapitali.

ANNOTATSIYA

Maqolada iqtidorning bolalarda intellektual imkoniyatlar va qobiliyatlarni rivojlantiruvchi vosita sifatidagi ahamiyati tahlil qilingan.

Maktabgacha ta'lim uzluksiz ta'limning boshlang'ich qismi hisoblanadi. U bolaning sog'lom va rivojlangan shaxs bo'lib shakllanishini ta'minlab, o'qishga bo'lgan ishtiyoqini uyg'otib, tizimli o'qitishga tayyorlab boradi. Maktabgacha ta'limning maqsadi – bolalarni maktabdagi o'qishga tayyorlash, bolani sog'lom, rivojlangan, mustaqil shaxs bo'lib shakllantirish, qobiliyatlarini ochib berish, o'qishga, tizimli ta'limga bo'lgan ishtiyoqini tarbiyalashdir.

Dunyoda ta'lim iqtisodiy taraqqiyotning bosh omili sifatida e'tirof etilib, asosiy e'tibor millatning eng muhim qadriyati hisoblangan yangicha fikrlovchi, yangi bilimlarni izlash va ularni egallashga bo'lgan motivatsiyasi kuchli rivojlangan, nostandart vaziyatlarda kreativ qaror qabul qila oluvchi inson kapitali – iqtidorli bolalarga qaratilmoqda. Shunga ko'ra, iqtidorli bolalar intellektual salohiyati va kelajakda yetuk mutaxassis bo'lib yetishishi

bilan mamlakat iqtisodiyotini, ilm-fanning xalqaro miqyosdagi raqobatbardoshligini ta'minlaydigan asosiy omil sifatida qarash, ularni qo'llab-quvvatlash, ilmiy va amaliy hamda innovatsion faoliyat olib borishlariga imkon yaratish muhim ilmiy-amaliy ahamiyat kasb etadi.

Jahonda rivojlangan mamlakatlarning ta'lim tizimida iqtidorli bolalarni aniqlash, ularni har tomonlama qo'llab-quvvatlash, amaliy ko'nikmalarga ega bo'lish va yangiliklar yaratishga yo'naltirish, ularda mustaqil bilim olish, ma'lumot saralash, to'plash, qayta ishlash, amaliy tadqiqotlar, ilmiy izlanishlar olib borish, ularni amaliyotga tatbiq etish ko'nikmalarini rivojlantirishga mo'ljallangan o'quv dasturlarini yaratish kabi bir qator ustuvor yo'nalishlarda ilmiy izlanishlar olib borilmoqda. Bu borada, ta'lim tizimida ilm-fan va innovatsiyalar uchun keng imkoniyatlar yaratish, xorijiy



investitsiyalar va ilg'or texnologiyalarni keng jalb etish, xalqaro tadqiqotlar olib borishga alohida e'tibor qaratilmoqda.

Ushbu vazifalardan kelib chiqqan holda, jumladan, mamlakatimizda iqtidorli yoshlarni aniqlash, ularni qo'llab-quvvatlash, MTTlarda iqtidorli bolalar bilan ishlash metodikasini takomillashtirish asnosida zamonaviy konsepsiya yaratish, tarbiyachining pedagogik va tarbiyalanuvchilarning faoliyatini faollashtirishga qaratilgan metodik ta'minotni takomillashtirish muhim ilmiy-amaliy ahamiyat kasb etadi.

Shu ma'noda MTTlarda bolalar bilan alohida shug'ullanish ularning iqtidori, qobiliyatini aniqlash va rivojlantirish masalalariga alohida ahamiyat berilmoqda.

Iqtidorli bolalar dunyoni idrok etishning kengligi bilan ajralib turadilar, atrofdagi bolalarning miyasi doimiy ravishda ishlaydi, ular juda rivojlangan nutqqa ega, ular juda rivojlangan nutqqa ega, ular katta so'z birikmalariga ega kompleks vazifalar bilan shug'ullanishdan baxtiyor, ular aralashuvlarga toqat qilmaydi va ular tayyor javobdir.

Bolalarning iqtidori va iste'dodini rivojlantirishda bolalar uchun maktabgacha ta'lim muassasalari muhim rol o'ynaydi. Ularda bolada maxsus qobiliyatlar rivojlana boshlaydi, maxsus iqtidor shakllanadi.

Maktabgacha ta'lim har bir bolaga ta'lim yo'nalishini, dasturlarning profilini, ularning rivojlanish vaqtini, uning individual moyilligini hisobga olgan holda turli xil faoliyat turlariga qo'shishni erkin tanlash imkoniyatini beradi. O'quv jarayonining shaxsiy-faoliyat xususiyati maktabgacha ta'limning asosiy vazifalaridan birini – iqtidorli va iqtidorli

bolalarni aniqlash, rivojlantirish va qo'llab-quvvatlashni hal qilish imkonini beradi.

Ta'lim tizimida iqtidorli bolalar bilan ishlash muammosi, "iqtidor" va "iqtidorlilik" tushunchalarining mazmuni juda ko'plab respublikamiz olimlaridan tomonidan tahlil qilingan.

Iqtidor – bolaning amaliy faoliyatning tez va samarali amalga oshirilishini ta'minlaydigan sifat; iqtidor – bolalarning ichki imkoniyatlarini amaliy faoliyatda yuqori darajada namoyon bo'lishi; iqtidor – bolalarda bilim olish, ko'nikmalarni egallash, aqliy operatsiyalarni muvaffaqiyatli amalga oshirilishini ta'minlaydigan individual imkoniyatlar; iqtidor – tabiat tomonidan in'om etilgan va bir umr sayqallanishni talab qiladigan meros.

Iqtidorli bola – bu yuqori ichki motivatsiya va imkoniyatlari bilan boshqalardan ajralib turadigan, muayyan darajada yutuqlarga erishgan, inson kapitali sifatida qadrga ega, qo'llab-quvvatlanadigan bola.

Ilmiy adabiyotlarda keltirilgan iqtidorli bolalar bilan ishlash jarayonini tashkil etishning ijtimoiy-pedagogik, didaktik, huquqiy-me'yoriy, metodik shart-sharoitlari tahlil qilindi.

Bolalarda iqtidor elementlarining rivojlanganlik darajasiga muvofiq ta'lim mazmunini tanlash, bolalarni idrok qila olish, mustaqil ijodiy fikrlashga yo'naltiruvchi va rag'batlantiruvchi ta'lim-tarbiya muhitini yaratish, bolalarda iqtidorning rivojlanganlik darajasi dinamikasini tadqiq etish, iqtidorli bolalarni inson kapitali darajasiga yo'naltirish asosida iqtidoli bolalar bilan ishlash jarayonini tashkil etishning metodik tizimi ishlab chiqildi



Iqtidorli bolalarning “normal” tengdoshlariga qaraganda, bilim olish, atrofdagi dunyoni o'rganish ehtimoli ko'proq. Iqtidorli bola o'zining izlanishlariga cheklovlarga toqat qilmaydi va bu mol-mulk barcha yosh bosqichlarida o'zining eng muhim xususiyatlariga ega bo'lishda davom etmoqda. Intellektual ustunlikning eng yaxshi usuli, intellektual ustunlikning haqiqiy kaliti dunyoda samimiy qiziqish uyg'otadi, bu har qanday imkoniyatni o'rganish uchun har qanday imkoniyatdan foydalanish istagida bo'ladi.

Iqtidor – bu inson psixikasining butun umr davomida tizimli rivojlanuvchi sifati bo'lib, insonning boshqa odamlarga nisbatan bir yoki bir necha sohada yuqori natijalarga erishish imkoniga ega ekanligi bilan belgilanadi. Psixologik lug'atda “iqtidor” tushunchasi quyidagicha ta'riflanadi:

1) iqtidor bu – faoliyatning muvaffaqiyatli amalga oshirilishini ta'minlaydigan qobiliyatlarning o'ziga xos uyg'unlashuvidir;

2) iqtidor bu – insonning imkoniyatlari doirasi, faoliyatlari darajasi va o'ziga xosligini belgilaydigan umumiy qobiliyatlari;

3) iqtidor bu – aqliy potensial, ta'lim olish qobiliyati va bilish imkoniyatlarining bir butun individual xarakteristikasi;

4) iqtidor bu – tabiat tomonidan in'om etilgan qobiliyatlari, qobiliyatlari tabiiy asoslarining o'ziga xosligi va ularning namoyon bo'lishi darajalari;

5) iqtidor bu – iste'dodlilik, faoliyatda yuqori natijalarga erishish uchun ichki imkoniyat va sharoitlarning mavjudligi. Ushbu tavsiflardan kelib chiqqan holda, shuni ta'kidlash mumkinki, iqtidor asosida umumiy intellektual va

insonning bilish imkoniyatlarini belgilaydigan, tabiat tomonidan in'om etilgan qobiliyatlari, biror bir faoliyatda (masalan, ta'lim, ijodiy, kasbiy, ilmiy) muvaffaqiyatga erishishni ta'minlaydigan maxsus qobiliyatlari yotadi.

Iqtidorning erta namoyon bo'lishi ikki yoshdan olti yoshgacha kuzatiladi. Bunday bolalar ikki-uch yoshdan o'qishga intiladilar, uch-to'rt yoshda o'qishni va sanashni biladilar, besh-olti yoshda so'zlarni va uncha katta bo'lmagan jumalarni yoza oladilar. Maktabgacha yosh davrida iqtidorli bolalar boshqalardan intellektning rivojlanish darajasi bilan ajralib turadilar.

O'zlarining juda faolligi, ko'plab savol berishlari, qiziquvchanligi, kattalardan oladigan ma'lumotni oson eslab qolishi va qayta aytib bera olishi bilan birga, boy tasavvurga egadirlar. Iqtidorli bolalar ko'p hollarda turli hisob-kitoblarga qiziqadilar, she'r yoki ertaklar to'qiydilar, musiqa asboblarini chaladilar, shaxmat o'ynaydilar, rasm chizadilar, qo'shiq aytadilar va raqsga tushadilar.

Yetti yoshdan o'n yoshgacha bo'lgan davrda bolalar ko'p hollarda kolleksiya yig'ishga (markalar, medallar, sevimli multfilm va kino qahramonlarining rasmlari va hok...), qog'oz, yog'och va boshqa materiallardan turli predmetlarning loyihalarini yasashga qiziqadilar.

Xulosa o'rnida shuni ta'kidlash joizki, agar maktabgacha talim tashkilotlarida iqtidorli bolalar bilan ishlashning ijtimoiy-pedagogik asoslari ishlab chiqilsa va bu orqali bolalar shaxsini rivojlantirishga, ularda yurtsevarlik, millatparvarlik, yaratuvchilik fidoyilik kabi yuksak tuyg'ular kamol topishiga yo'naltirilsa, ta'lim-tarbiya uyg'unligiga tayanuvchi pedagogik



texnologiyalardan foydalanilsa,
samaradorlik kafolatlanadi.

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MAXDUMI AZAM KASONIY PHILOSOPHICAL VIEWS

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Tariqat (path, direction, trend), Naqshbandiya, leader-spiritual guide, mentor-disciple, knowledge, Khojagon (system of patrimonial heirs of the Prophet), faith, treatise, foundations of Islam, knowing, abstinence, asceticism, subjects, prediction, predictor.

ABSTRACT

In this article, the author, based on the analysis of the life and scientific works of the outstanding representative of Naqshbandi Sufi movement, the great thinker of Sufism, Mahdumi Azam Kosoni, sought to show the leadership and mentoring relations in Naqshbandi Sufi movement.

“The teacher-student relationship has a long history, due to which the great ancestors who laid the foundation stones of world science and culture: Abu Ali ibn Sino, Ulugbek, Farobi, Beruni, Imam Bukhari, Abdurahman Jami, Alisher Navoi, Abu Hamid Ghazali. developed the ideological and moral foundations of student relations”. It should be mentioned that this tradition has been widely developed in mystical tarikats especially in the Naqshbandiyatarikat, based on specific procedures and spiritual foundations.

The thinker and scholar Sayyid Ahmad ibn Mawlana Jalaliddin Kasani-

Makhdumi A'zam (1461-1542) brought up many saliks(followers) during his lifetime. As T.Saksonov wrote that Mahdumi Az'am was referred to as "piri shasti", meaning, "the one who brought up sixty murids and reached the peak of perfection educating dozens of students and creating a unique school of mysticism.

Hazrat Mahdumi A'zam was a great statesman and poet who considered himself as a spiritual piru murshid was greatly admired by Zakhiriddin Mukhammad Babur who believed in him with sincerity and love and that admiration became even more prevalent



during the reign of Amir Temur. It is known from historical sources that this tradition was continued by the Timurid rulers.

“Muhammad Sadiq Qashqari, in his work “Tazkirai azizon”, expressed the following: Mirzo Bobur was an admirer of his work and wrote letters dedicated to him and sent gifts by his loyal servants :

Darveshonro garchina azxeshonem,

Lek az dilu jan mo'taqidi eshonem.

Dur ast bigo'y, shohro az darvesh,

Shohem, vale bandai darveshonem.

Purpose: Although the wanderer are not from us,

But we believe in them with all our heart.

Between a king and a wanderer, no matter how different,

When we are kings, we are under the rule of wanderers.”

When Zahiriddin Muhammad Babur was ousted out the throne of Samarkand and returned to Andijan and learned that his piri murshid Khoja Mavloni Qazi had been martyred by his enemies, he suffered greatly and his love for Makhdumi Azam became stronger and he often visited the piri bobarakoti." After the death of Mawlana Muhammad Qazi, all the Maverannahr sheikhs of the Naqshbandi tarikat followers recognized

Mahdumi Azam as a "peshvoyi tariqat" (leader of the tarikat). Soon the fame of Hazrat Mahdumi Azam spread throughout Mawarannahr and the surrounding neighboring countries. At that time, in order to gain the attention of the great poet and statesman Zahiriddin Muhammad Babur, he translated Khoja Ahror's Risalai Walidiya into Turkish and added it to his Indian rubai's devoni, Devoni Babur. Apparently, the description of this event did not reach us in the "Boburnoma" (described in the section on the events of 1509-1520). However, in this divan of Mirza Babur there are also rubais dedicated to Mahdumi Azam. " One of Baburmirzo's rubai dedicated to Mahdumi Azam is as follows:

Dar havoyi nafsi gumroh umr zoe'
kardaem,

Peshi axlulloh az atvori xud
sharmandaem.

Yak nazar bar muxlisoni xastadil binmo,
ki mo,

Xojagiro mondaemu Xojagiro bandaem.

Purpose: We have wasted our lives as the air of lust,

We are ashamed of our deeds in front of Ahlullah.

Take a look at these sick fans,

We have left the Lord, we are slaves to the Lord.



Hasankhoja Nisari, a well-known scholar of Tazkira, stated in his book "Muzakkiri ahbob" (Memory of Friends) that this rubai belonged to Baburmirzo. He did not neglect to pay homage and reverence to the descendants and ancestors of the great man every hour and minute. The verse "Khojagiro mondaemu Khojagiro bandaem" should be explained a little. Researchers justified this verse differently. For example, Ilyaskhan Ghazi explains this verse in the above-mentioned work. The murshids of the Naqshbandiya tarikat of the Timurids, Hoja Ahror Wali and Mawlana Muhammad Qazi, had already died, and Mahdumi Azam's appearance as a murshid coincided with the time of the Shaybanid dynasty which led to the end of tamerlane dynasty. Baburs verse is shorter, and in writing it, Boburmirzo states that he was separated from his piri murshid, Mawlana Muhammad Qazi, and again turned to the Khojagi pir-murshid. As a symbol of his high faith and devotion to the piri murshid Mahdumi Azam, Baburmirzo translated Khoja Ubaydullo Ahror's pamphlet "Risolayi volidiya" into Uzbek, added his rubai to it and sent it to the piri teacher with many gifts. Muhammad Sadiq Qashqari, in his Tazkirai azizon, added a letter and a poem expressing Baburmirzo's devotion to Mahdumi Azam with gifts from his faithful followers. When he finished writing his poem, he found cure from paralysis by the power of sincerity and faith. Babur mentions this and states that he began to compose a Turkish poem by Hodja Ubaydullah Ahror, Risalai Walidiya, and that he recovered before the end of his illness. This work was

about mystical beliefs and the pillars of the sect and was dedicated to Boburmirzo. During the reading and translation of the work, Boburmirzo's condition improved, and at the end of the work he fully recovered. Along with the mystical ideas, asceticism, piety, piety, restraint of animal and sexual desires, Boburmirzo manages to extinguish his sense of selfishness and arrogance. After the translation was completed, Boburmirzo formed a replica of it and sent it to his piri murshid Mahdumi Azam with the above-mentioned ruba'i. It is not difficult to see from these rubai the spiritual changes that took place in Boburmirzo under the influence of the ideas of the tarikat, and how the arrogant air left him in this state of mind. Indeed, in order to say, "When we are kings, we are under the rule of wanderers," one must have a great will and sincerity.

In Risolayi Boburiya, Mahdumi Azam congratulated the writer and statesman Zahiriddin Muhammad Babur, who gave himself up as a murid, on the path of the tarikat and changed his pride in salad to modesty. This pamphlet was an important impetus for the further strengthening of the connection of piri murshidism and muridism and friendship between Mahdumi Azam and the ruler Boburmirzo, who was deeply devoted to the path of the tarikat.

The Risolai Baburiya is a wonderful expression of love and sincerity between Zahiriddin Muhammad Babur and Mahdumi Azam. This attitude based on high sincerity and trust is a proof of loyalty to the traditions of the great ancestors of the Baburids, the successors of the Timurid dynasty, and



the fact that the missionaries of the Naqshbandiya tarikat were in close spiritual contact with the leaders of the time. " He was a thinker, writer and statesman who mastered the spiritual world of mysticism due to his high devotion and faith. Due to his deep faith in his teacher and piri, and his sincere devotion to the teachings of the tarikat, Zahiriddin Muhammad Babur established a powerful empire outside of Maverannahr in Khorasan (modern-day Afghanistan) and India, and spread Timurian fame throughout the world.

Mahdumi Azam - Khojagi Kasani, a great theorist of the Naqshbandiya tarikat and a famous prophet, played an important role in maintaining political and social stability and peace in Maverannahr in the second half of the 15th century and the first half of the 16th century. Under his reign, the Shaybani and Timurid rulers put an end to civil wars, and the Shaybani Ubaydulloqhan, Abdulazizkhan and Janibek sultans, as well as Zahiriddin Muhammad Babur, the leader of the Timurid dynasty, considered Mahdumi Azam to be a pious murshid.

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STYLISTIC EXPRESSIVE MEANS OF IMAGERY IN THE LITERARY TEXT

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ABSTRACT

English language, like any modern language, which has rich cultural traditions, provides the user with rich expressive possibilities. In this case it is important to refer to these possibilities of the literary text which requires the mastery of expressive means and stylistic devices. Any literary text abounds in stylistic expressive means in order to highlight the peculiar moments described in the text and create a certain image in the human mind. In this paragraph we are going to investigate stylistic expressive means and stylistic devices which are widely used in the literary text to create imagery.

English language, like any modern language, which has rich cultural traditions, provides the user with rich expressive possibilities. In this case it is important to refer to these possibilities of the literary text which requires the mastery of expressive means and stylistic devices. Any literary text abounds in stylistic expressive means in order to highlight the peculiar moments described in the text and create a certain image in the human mind. In this paragraph we are going to investigate stylistic expressive means and stylistic devices which are widely used in the literary text to create imagery.

Stylistic expressive means of the language are phonetic, lexical,

phraseological and syntactical forms that exist in the language as a system for the purpose of logical and emotional intensification of the utterance [1, 56]. These intensifying forms, wrought by social usage and recognized by their semantic function, have been singled out in textbooks as having special functions in making the utterances emphatic. Stylistic expressive means and stylistic devices introduce connotational (stylistic, non-denotative) meanings into utterances. According to the principles of their formation, stylistic devices are grouped into phonetic, lexico-semantic and syntactic types. Basically, all stylistic devices are the result of revaluation of neutral words, word combinations and syntactic structures. According to I.R.



Galperin's definition stylistic device is a conscious and intentional intensification of some type of structural or semantic property of a language unit promoted to a generalized status and thus becoming a generative model [2, 45]. A number of stylistic devices are used to create imagery in the literary text such as onomatopoeia, metaphor, metonymy, antonomasia, simile, allusion, and metaphorical epithet.

The phonetic expressive means include pitch, melody, stresses, pauses, whispering, singing, and other ways of using human voice. Morphological expressive means are emotionally coloured suffixes: -y (-ie - sonny auntie, girlie). Lexical expressive means are words, possessing connotations, such as epithets, poetic and archaic words, slangy words, vulgarisms, and interjections. A chain of expressive synonymic words is used in the text to create the effect of climax (gradation).

One of the most powerful phonetic expressive means in the literary text are phonetic. Pitch, melody, stress, whispering, a sing-song manner of speech and other ways of using the voice are more effective than any other means in intensifying the utterance emotionally or logically. For instance, onomatopoeia is a combination of speech-sounds which aims at imitating sounds produced in nature (wind, sea, thunder, etc), by things (machines or tools, etc), by people (sighing, laughter, patter of feet, etc) and by animals. Combinations of speech sounds of this type will inevitably be associated with whatever produces the natural sound. Therefore the relation between onomatopoeia and the phenomenon it is supposed

to represent is one of the types of metonymy. There are two varieties of onomatopoeia: direct and indirect.

Onomatopoeic words can be used in a transferred meaning, as for instance, ding-dong, which represents the sound of bells rung continuously, may mean 1) noisy, 2) strenuously contested.

Examples are: a ding-dong struggle, a ding-dong go at something.

Indirect onomatopoeia demands some mention of what makes the sound, as rustling (of curtains). The same can be said of the sound [w] if it aims at reproducing, let us say, the sound of wind. "Whenever the moon and stars are set, Whenever the wind is high, All night long" in the dark and wet A man goes riding by." (R. S. Stevenson)

Indirect onomatopoeia is sometimes very effectively used by repeating words which themselves are not onomatopoeic, as in Poe's poem "The Bells" where the words "tinkle" and "bells" are distributed in the following manner:

"Silver bells... how they tinkle, tinkle, tinkle" and further

"To the tintinnabulation that so musically wells

From the bells, bells, bells, bells,
Bells, bells, bells –

From the jingling and the tinkling of the bells."

Lexical stylistic devices of imagery are the words which due to their inner expressiveness constitute a special layer. There are words with emotive meaning only (interjections), words which have both referential and emotive meaning (epithets), words which still retain a double meaning (love, hate, sympathy). The literary text involves several lexical stylistic devices



such as metaphor, metonymy, simile, epithet, antonomasia that evoke mental representations in the human mind.

Metaphors are one of the most extensively used literary devices to compose an image in the human mind. "The term 'metaphor', as the etymology of the word reveals, means transference of some quality from one object to another. Thus by transference of meaning the words acquire a new-meaning which has additional implicit senses. Metaphor refers to a meaning or identity ascribed to one subject by way of another. In a metaphor, one subject is implied to be another so as to draw a comparison between their similarities and shared traits. The first subject,

which is the focus of the sentences, is usually compared to the second subject, which is used to convey a degree of meaning that is used to characterize the first. The purpose of using a metaphor is to take an identity or concept that we understand clearly (second subject) and use it to better understand the lesser known element (the first subject). Metaphor is a powerful means of creating an image. For instance: The **indignant fire**, which **flashed** from his eyes, did not **melt** the glasses of his spectacles. (Dickens)

In the above example the metaphors "flashed" and "melt" are connected with the main image expressed by the word "fire". This prolonged image helps Dickens to achieve exaggeration and to give a touch of humour.

Another stylistic device which is widely used in the literary text is metonymy. According to I.R. Galperin metonymy is based on a different type of relations between the dictionary and

contextual meanings, a relation based not on identification, but on some kind of association connecting the two concepts which these meanings represent [2, 57; 3, 156].

Metonymy is a figure of speech that replaces the name of a thing with the name of something else with which it is closely associated and its general function is building up imagery. Metonymy is used to achieve concreteness of description. By giving a specific detail connected with the phenomenon, the author evokes a concrete and life-like image and reveals certain feelings of his own. The sources where images for metonymy are borrowed are quite different: features of a person, names of writers and poets, names of their books, names of some instruments, etc.

Then they came in. two of them, a man with long fair moustaches and a silent dark man... Definitely, the moustache and I had nothing in common. (D. Lessing)

We have a feature of a man here which catches the eye, in this case, his appearance: the moustache stands for the man himself.

We have discussed stylistic means of expressing imagery such as metaphor and metonymy. These stylistic devices fulfilling various functions in the literary text help to create imagery of the whole text. The key role in creating imagery belongs to metaphor which is the basis of all other image bearing stylistic devices. It should be noted that with the development of cognitive linguistics a new cognitive approach to the notion of metaphor has been accepted. It plays a great role in the imagery structure of the whole text.



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ЯНГИ УЗБЕКИСТОНДА АЁЛЛАР МАСАЛАСИ

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KALIT SO'ZLAR

Аёлга муносабат, миллат, давлат, "Хотин-қизлар, эркаклар, учун, тенг, ҳуқуқ, эртанги кун, келажак авлодга.

Аёлга муносабат – миллат, давлат, эртанги кун ва келажак авлодга бўлган ҳурматни намоён этишнинг асосий мезони ҳисобланади. Мамлакатимизда сўнгги йилларда аёллар масаласида жамиятда гендер тенгликни таъминлаш, аёлларимиз учун муносиб меҳнат ва турмуш шароитларини яхшилаш, ёшларнинг ўз билим ва салоҳиятларини тўлақонли намоён этишини таъминловчи тизим яратилди. Хусусан, ҳозирги пандемия даврида бу борадаги ишлар самарасига ҳар қачонгиданда кўпроқ эътибор қаратилмоқда. Бугун давлатимиз раҳбари томонидан жамиятда аёллар ва ёшлар фаоллигини ошириш ҳамда улар дуч келадиган муаммо ва тўсиқларни бартараф этиш учун илгари суриладиган «ёшлар дафтари» ва «аёллар дафтари»ни шакллантириш учун ёшлар

ANNOTATSIYA

Ушбу мақолада аёлларнинг жамият ҳаётидаги ўрни тадқиқ қилинган. Мустақиллик йилларида аёлларнинг ижтимоий-сиёсий фаоллигини оширишга қаратилган ишларнинг мазмунини ёритиб берилган.

масалалари бўйича ҳар бир туманда алоҳида ҳоким ўринбосари, унинг 3 нафаргача мутахассиси, Ёшлар ишлари агентлиги бўлимининг 3 нафар ходими, вилоятда ҳам ҳоким ўринбосари, унинг 4 нафар мутахассиси, Ёшлар ишлари агентлиги бошқармасининг 11 нафар ходими фаолият юритяпти. Хотин-қизлар масалалари бўйича ҳар бир маҳаллада алоҳида раис ўринбосари, туманда – маҳалла ва оила бўлими бошлиғи ўринбосари ва 2 нафар мутахассиси, вилоятда эса 8 нафаргача штат бирликлари ташкил этилган.¹

Мустақиллик Ўзбекистон аёлларини жамиятнинг том маънодаги тенг ҳуқуқли аъзосига, жумладан, сиёсат субъектига айлантди. Мустақиллик

¹ <https://yuz.uz/news/ayollar-va-yoshlarni-qollab-guvvatlash-borasida-yangi-va-samarali-tizim-yaratiladi>



туфайли аёллар давлат ва жамият бошқарувида бевосита ёки билвосита иштирок этиш имкониятига эга бўлдилар. Бу – Ўзбекистон халқининг, жумладан, аёлларимизнинг тарихий ютуғидир. Аёлларнинг иқтисодий ҳаётда ижтимоий фаоллигини ташкил қилишга, уларда тадбиркорлик, ишбилармонлик хусусиятларини шакллантиришга, уларнинг менежмент, макро ва микроиқтисодиёт борасидаги билимларини оширишга қаратилган фуқаролик институтлари ҳам ўзларининг кенг фаолиятларини олиб бормоқдалар. Мазкур йўналишдаги фуқаролик институтлари аёлларни ижтимоий-иқтисодий ҳаётга жалб этиш, уларни иқтисодий ислохотларнинг фаол қатнашчиларига айлантиришни назарда тутди. Мамлакатимизда амалга оширилаётган иқтисодий ислохотлар хотин-қизлардан ҳам ишбилармонлик ва тадбиркорлик, иқтисодий билим ва кўникмаларни талаб этади. Аёллар мамлакатнинг ижтимоий-сиёсий ҳаётида тенг ҳуқуқли иштирокчи сифатида қатнашишлари учун Ўзбекистонда зарур ҳуқуқий база, норматив ҳужжатлар яратилган. Ҳозирги кунда хотин-қизларимизнинг жамиятдаги ролини оширишга, уларни қўллаб-қувватлашга алоҳида эътибор қаратилаётгани натижасида ижтимоий муносабатларда ҳам, қонунчиликда ҳам жуда катта ўзгаришлар рўй бермоқда. Жумладан, 2 сентябрь 2019 йилда “Хотин-қизлар ва эркаклар учун тенг ҳуқуқ ҳамда имкониятлар кафолатлари тўғрисида”ги Ўзбекистон Республикасининг Қонуни [1] қабул

қилинди. Қонун билан илк бор миллий қонунчилигимизда “гендер” тушунчасига таъриф берилиб, давлат хизмати, сайлов жараёнлари, ижтимоий-иқтисодий, таълим, илм-фан, маданият ҳамда соғлиқни сақлаш соҳаларида хотин-қизлар ва эркаклар учун давлат томонидан тенг ҳуқуқ ва имкониятлар яратилиши кафолатланди тенгликни таъминлаш масаласи давлат сиёсати даражасига кўтарилиб, парламент юқори палатасида Хотин-қизлар ва гендер тенглик масалалари кўмитаси, Ўзбекистон Республикасининг Гендер тенгликни таъминлаш масалалари бўйича комиссияси, Хотин-қизлар ва эркаклар учун тенг ҳуқуқ ҳамда имкониятларни таъминлаш масалалари бўйича Маслаҳат-кенгашлари ташкил этилди.

Соҳага оид қонунларнинг самарали ижросини таъминлаш мақсадида Ўзбекистон Республикасининг 2020 — 2030 йилларда гендер тенгликни таъминлаш стратегияси лойиҳаси тайёрланди. Ушбу ҳужжат Ўзбекистон Республикаси Конституцияси, “Хотин-қизлар ва эркаклар учун тенг ҳуқуқ ҳамда имкониятлар кафолатлари тўғрисида”ги Қонуни, Ўзбекистон Республикасини ривожлантиришнинг бешта устувор йўналиши бўйича Ҳаракатлар стратегияси [2]да белгиланган устувор вазифалар ҳамда 2030 йилгача бўлган даврда барқарор ривожланиш соҳасидаги миллий мақсадлар [4] ва бошқа қонун ҳужжатларига мувофиқ ишлаб чиқилди. “Ўзбекистон Республикасининг 2020 — 2030 йилларда гендер тенгликни



таъминлаш стратегияси 2017-2021 йилларда Ўзбекистон Республикасини ривожлантиришнинг бешта устувор йўналиши бўйича Ҳаракатлар стратегиясини “Ёшларни қўллаб-қувватлаш ва аҳоли саломатлигини мустаҳкамлаш йили”да амалга оширишга оид Давлат Дастури тўғрисида”ги Ўзбекистон Республикаси Президентининг Фармонида [3] ҳам айнан хотин-қизларнинг давлат ва жамият бошқарувидаги кенг иштирокини таъминлаш масаласига жуда катта эътибор қаратилган.

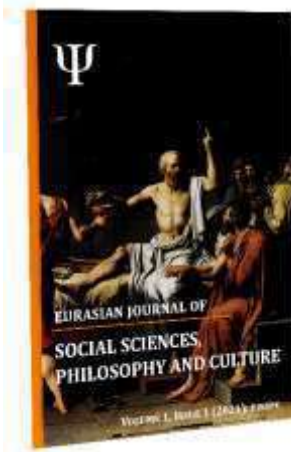
ХУЛОСА

Ижтимоий ҳаётда амалга оширилаётган

демократик ўзгаришлар кишиларнинг онгига, ҳаёт тарзига ва ижтимоий фаоллигига таъсир этмай қолмайди, чунки демократия том маънода халқ манфаатларига, кўпчиликнинг орзу тилаklarини рўёбга чиқаришга имкон беради. Айниқса ҳозирги пайтда, демократия умуминсоний қадрият сифатида эътироф этилаётганида ижтимоий фаолият (фаоллик) билан демократия, демократик ўзгаришлар бир-бирини тақозо этувчи воқеликка айланади.

Foydalanilgan adabiyotlar:

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3. 2017-2021 йилларда Ўзбекистон Республикасини ривожлантиришнинг бешта устувор йўналиши бўйича Ҳаракатлар стратегиясини “Ёшларни қўллаб-қувватлаш ва аҳоли саломатлигини мустаҳкамлаш йили”да амалга оширишга оид Давлат Дастури тўғрисида”ги Ўзбекистон Республикаси Президентининг 03.02.2021 йил ПФ-6155-сонли Фармони.
4. 2030 йилгача бўлган даврда барқарор ривожланиш соҳасидаги миллий мақсад ва вазифаларни амалга ошириш чора тадбирлари тўғрисида”ги Ўзбекистон Республикаси Вазирлар Маҳкамасининг 20.10.2018 йил 841-сон Қарори. *information and educational environment. European Journal of Molecular & Clinical Medicine*, 7(2), 360-365



ЎЗБЕКИСТОН МИЛЛИЙ ТАРАҚҚИЁТИНИНГ ЯНГИ БОСҚИЧИДА ОИЛА ИНСТИТУТИНИНГ РИВОЖЛАНИШИ

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MAQOLA TARIXI

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KALIT SO'ZLAR

Оила, оила институти, жамият, оилавий муносабатлар, фарзанд тарбияси, янги Ўзбекистон, маънавий-ахлоқий тарбия, меҳнат ресурси, кадрият.

Айни дамга келиб Республикамизда амалга оширилаётган кенг кўламли ислоҳотлар, жамият ҳаётининг барча соҳаларида маънавий-ахлоқий омиллар устуворлигини таъминлашга қаратилган.

Истиқлолни кўлга киритганимиздан кейинги йиллар, айниқса, ривожланишнинг иккинчи босқичи (2017 – ҳ.в) мобайнида кенг кўламли ислоҳотлар амалга оширилиб келинмоқда. Янгиланиб бораётган жамиятимиз ҳаётидаги бу ўзгаришларнинг асосий мақсади – инсон ва унинг манфаатларини таъминлашга қаратилган. Бу каби ислоҳотларнинг энг асосий таянч кучлари ёшлар ҳисобланади. Сир

ANNOTATSIYA

Мазкур мақолада, Ўзбекистон тараққиётининг янги босқичида оила институтига бўлган эътибор ва ёшлар тарбияси, шунингдек, ўсиб келаётган ёш авлодни маънавий ва ахлоқий жиҳатдан баркамол инсон қилиб тарбиялашда амалга оширилаётган ислоҳотларнинг мазмун-моҳияти ёритиб берилган.

эмаски, ҳозирги ватга келиб Ўзбекистон меҳнат ресурсларининг ярмидан кўпини ёшлар ташкил қилади. Шу боисдан ҳам мамлакатимизда ёш-авлод таълим-тарбияси ва маънавий-маърифий камолоти долзарб масалалардан бири бўлиб келмоқда. Шундай экан, маънан етук ҳамда жисмонан соғлом авлодни тарбиялашда оиланинг ўрни ўта муҳим ва бетакрордир.

Донишманд халқимизнинг – “болага отадан ибрат, онадан меҳру – муҳаббат даркор” деган ҳикматли нақли бежиз келиб чиқмаган, албатта. Фарзанднинг ақлий ва ахлоқий жиҳатдан улғайиши, энг аввало, гўзал одобли ота – онага боғлиқ. Бола ҳар жиҳатдан уларга



ўхшашга интилади, ёшлик чоғида ота – онасига тақлид қилган ҳолда, уларнинг ўзаро муносабатларидан озиқланиб вояга етади. Дарҳақиқат, инсон фарзанди ота – онадан генетик мерос ва аждодлари генофонидан улуш олади. Буни оилашунослар ирсият, дейишади. Шунини алоҳида таъкидлаб ўтишимиз жоизки, Ўзбекистон миллий тараққиётининг янги босқичига келиб оила институтининг ривожланиши ҳам шак-шубҳасиз мазмунан юксалиб бормоқда.

Жадид намоёндаларидан бири Абдурауф Фитрат ёш авлодни тўлақонли тўғри йўлдан тарбияламасдан туриб жамиятни ислоҳ қилиш ва унинг ривожини тараққиёт сари йўналтириш мумкин эмас. Миллат тақдири унинг оиласининг ҳолатига боғлиқ бўлади деган ғояни илгари суради: “Ҳар бир миллатнинг саодати ва иззати, албатта, шу миллат оилаларининг интизомига таянади. Қаерда оила муносабати кучли интизомга таянса, мамлакат ва миллат ҳам шунча кучли бўлади”, [1] деган қарашларини бугунги кунга келиб тўлиқ амалга ошаётганини ҳар қандай соғлом фикрга эга бўлган шахснинг англаши мушкул эмас.

Дарҳақиқат, инсон саломатлиги ва маънавий камолотининг биринчи пойдевори оилада қўйилади. Бу борада ўзбек халқининг оилада фарзанд тарбиялашдаги тажрибаси диққатга сазовордир. Бу тажрибада миллий тарбия анъаналари, инсон маънавиятини шакллантириш билан боғлиқ бўлган миллий, умуминсоний, диний қадриятлар ҳам ўз ифодасини топган. Бунинг пировардида эса, оилани

мустаҳкамлаш, унинг маънавий-ахлоқий тарбия борасидаги аҳамиятини кучайтириш масаласи давлат сиёсатида тобора катта ўрин олмақда. Бу борада Ўзбекистон Республикаси Президенти Ш.Мирзиёев – “биз учун муқаддас бўлган оила асосларини янада мустаҳкамлаш, хонадонларда тинчлик-хотиржамлик, ахиллик ва ўзаро ҳурмат мухитини яратиш, маънавий-маърифий ишларни аниқ мазмун билан тўлдиришдан иборат бўлмоғи зарур” [2] деган фикрлари барчамиз учун дастуриламал бўлмоғи зарур.

Маълумки, Ўзбекистон – ёшлар мамлакати. Шу боис ҳам ёшлар таълим-тарбияси ва уларнинг маънавий – ахлоқий камолотига алоҳида эътибор қаратилади. Бугунги кунда мамлакатимизда истеъдодли ёшларни қўллаб-қувватлаш мақсадида Президент мактаблари, Темурбеклар мактаби, ижод ва ихтисослаштирилган мактабларда ёшларга берилаётган замонавий таълим-тарбия Янги Ренессанснинг мустаҳкам пойдевори бўлмоқда. Бугунги кундаги амалга оширилиб келинаётган бундай имкониятлар, замонавий таълим-тарбия ва кўрсатилаётган ғамхўрликлар ёшларга берилаётган эътиборнинг амалий ифодасидир десак муболаға бўлмайди албатта.

Шу ўринда қисқа вақт орлиғидаги тарихимизга назар солсак. Айнан ўтган йиллар мобайнида оила, оилавий муносабат масалалари ва уларда ёшларни маънавий – руҳий оламини бойитишга бўлган эътибор бир қатор тегишли ҳужжатларда ёки давлат дастурларида қонуан ўз аксини топганлигини кўришимиз мумкин.



Шунингдек, оилага ва фарзанд тарбиясига бўлган эътибор, оналик ва болаликни муҳофаза қилиш, қурилажак оилаларга замин яратиш, жамиятимизнинг асосий бўғини бўлган оила институтини янада ривожлантириш, ёш оилаларни моддий ва маънавий қўллаб – қувватлаш борасида олиб борилаётган барча ишларни сифат жиҳатдан янги босқичга кўтариш, жисмонан соғлом, маънан етук ва ҳар томонлама ривожланган, миллий – маънавий қадриятларимиз шукуҳи билан вояга етган баркамол авлодни тарбиялашда оиланинг ролини ошириш, маҳалланинг мавқеини мустаҳкамлаш ва шу асосда бутун мамлакатимизда оила институти барқарорлигини таъминлаш сингари улкан мақсадларга қаратилган.

Оила масаласи бугунги кунда глобал муаммоларни ҳал қилувчи марказ, ижтимоий институт сифатида жамиятнинг ажралмас бир бўлаги бўлиб қадрланади. Ҳар қандай истиқболни оила манфаатларидан ташқарида тасаввур қилиб бўлмайди. Зеро, ҳар бир инсон учун оила, бу – умрнинг бошланиши, барча эзгуликларнинг муқаддимасидир. Қолаверса, ҳар бир инсон ўз бахти ва саодатини энг аввало оиласи билан боғлайди, яъни, ўз уйи, оиласида бахтли бўлган инсонгина ўзини тўлақонли бахтиёр ҳис этади. Шу боис ҳам инсон манфаатлари олий қадрият сифатида эътироф этилган мамлакатимизда олиб борилаётган одилona сиёсат ҳар томонлама ушбу муқаддас гулшанни мустаҳкамлашга қаратилгандир.

Оила инсонларнинг авлодларини ривожланишининг ҳамда унинг

давомийлигини таъминлайди. Оилада камол топган бола жисмонан эмас, балки муайян маънавий фазилатларни эгаллаган, ижтимоий ва ҳуқуқий бурчини англаган инсон сифатида тарбияланади. Инсоннинг асосий моҳияти маънавий экан, унинг дастлабки куртаклари ҳам оиладаги тарбия жараёнида шаклланади.

Барчамизга маълумки, биз учун меҳр-муҳаббат кўрғони бўлган оила институтини мустаҳкамлаш кейинги пайтда юртимизда давлат сиёсати даражасига кўтарилди. Ана шу сиёсатни белгилайдиган муҳим ҳужжат – Ўзбекистон Республикасида оила институтини мустаҳкамлаш концепцияси қабул қилинди. Мазкур концепцияни ҳаётга тадбиқ этиш мақсадида “Оила” илмий-амалий тадқиқот маркази қайта ташкил этилди [3].

Табиийки шу ўринда, бугун жамиятимизда тарбиянинг ҳаётийлигини ва таъсирчанлигини таъминлаш борасида қандай фаол ижтимоий институтлар бор деган савол туғилиши мумкин. Биз эса ҳеч иккиланмай, тарбиянинг асосий ўчоғи кеча ҳам, бугун ҳам ва эртага ҳам – бу “оила”дир деб бемалол жавоб бера оламиз.

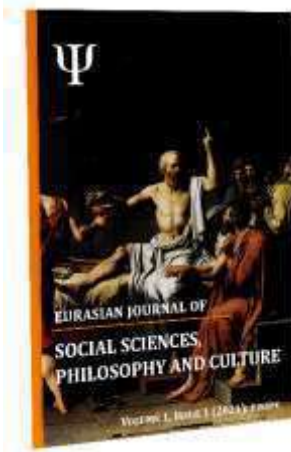
Ҳулоса қилиб айтганда, агар жаҳондаги ривожланган давлатлар тарихига назар ташлайдиган бўлсак, уларда жамият ҳаётини ўзгартиришга қаратилган ислохотлар аввало, оила ва ёшлар тарбиясига қаратилган. Таълим ва тарбиянинг асоси, пойдевори бу – оила. Зотан, маънавий – ахлоқий қадриятлар оила биносини меҳр – муҳаббат асосида, ҳақиқат ва адолат заминига қуриб,



мустаҳкамлаб, ундаги фарзандлар хизмат қилади десак, айна ҳақиқатни
камолини бахт – саодатга эришишига айтган бўламиз.

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ОЛИЙ ТАЪЛИМДА БЎЛАЖАК ЎҚИТУВЧИЛАРНИ КОММУНИКАТИВ КОМПЕТЕНТЛИГИНИ ШАКЛЛАНТИРИШ МАСАЛАЛАРИ

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KALIT SO'ZLAR

Коммуникатив
компетентлик,
коммуникация,
компетентлилик, мулоқо
т.

ANNOTATSIYA

Ушбу мавзунинг долзарблиги ва унинг назарий ва амалий ажралмаслиги олий укув юртида таълим жараёнида булажак педагогларнинг педагогик коммуникатив компетентлигини шакллантириш жараёнининг моделини ишлаб чиқиш ва амалга ошириш энг мухим хусусияти касбий ва шахсий фазилатларини, шахсий тажрибани узлаштириш ва педагогик билим ва куникмаларини егаллашни амалга ошириш, шунингдек, унинг самарали фаолият курсатиши учун педагогик шарт-шароитларини аниқлашдир.

Бўлажак ўқитувчининг коммуникатив компетентлигини шакллантириш педагогларни тайёрлашдаги мураккаб муаммолар қаторида ўзига хос ўрин тутди. Айниқса таълимни модернизатсиялаш билан боғлиқ ислохотларнинг жорий босқичида касбий педагогик фаолиятга мослашиш муаммоси янада яққол намоён бўлмоқда. Бўлажак ўқитувчиларни амалий, психологик, методик, тадқиқотчилик турлари билан бир қаторда ўқитувчининг коммуникатив компетентлигини шакллантириш билан бойиб бормоқда.

Коммуникатив компетентлик ташҳиси касбий шаклланишнинг моҳиятли характеристикаларига диагностик, коммуникативлик,

бошқарув ва проектив ўқувлар гуруҳларини киритиш лозим. Педагогнинг билиш фаолияти кўп жиҳатдан ўрганилаётган нарсаларнинг мураккаблиги, динамикаси, ностандартлиги, ижтимоий ҳодисаларни ажратиб турадиган чегараларнинг таъсири, уларни излаш, ноаниқлик билан белгиланади, бу эса кузатувчанлик, суҳбатдошнинг ички дунёсини моделлаштириш малакасини назарда тутди. Мазкур ҳолда ўз-ўзини тартибга солиш хусусиятлари ўз билим ва малакаларини доимо такомиллаштириш зарурати, бошқа одамларга қаратилган ўз ҳатти-



ҳаракатини қатҳий мувофиқлаштириш ўқуви билан тавсифланади.¹

Педагогнинг касбий тарбияланганлик лаёқатлигини тадқиқ қилишга бағишланган асарларда унинг қуйидаги турлари билан фарқ қилинади:

- махсус тарбияланганлик лаёқатлиги – касбий фаолиятини етарлича юқори даражада эгаллаганлик, ўзининг келгуси касбий ривожланишини лойиҳалаш қобилияти;

- ижтимоий тарбияланганлик лаёқатлиги – биргаликдаги касбий фаолиятни, ҳамкорликни ва шунингдек, мазкур китобда қабул қилинган касбий мулоқат услубларини эгаллаганлик, ўз касбий касби натижалари учун ижтимоий масъуллик.

Бўлажак ўқитувчининг коммуникатив компетентлиги, иродавий сифатлар, интеллектуал салоҳият, ҳиссий сифатлар, амалий кўникмалар, ўз-ўзини бошқара олиш лаёқатларининг ўзаро боғлиқлиги ва шахснинг ижтимоий-маданий фаоллик даражасини акс эттирувчи индивидуал сифатлар асосида шакллантирилади.

Европа давлатларида шаклланган анъанага мувофиқ касбий малака мутахассиснинг компетентлиги, уни шакллантиришга қаратилган таълим тизими эса – билим, кўникма ва малакалар даражаси билан ўлчанади.

Бўлажак ўқитувчини тайёрлашда муҳим педагогик шарт-шароитлар сифатида қуйидагиларни эътироф этиш мумкин:

- замонавий талабларга жавоб бера оладиган меъёрий ва ўқув-методик ҳужжатлар (давлат таълим стандарти, намунавий ўқув режалари, ишчи ўқув режалари, намунавий ўқув дастурлари, ишчи дастурлари, дарсликлар, ўқув қўлланмалар, методик тавсияномалар, қўшимча махсус адабиётлар, кўрсатмали воситалар, дарс ишланмалари, лойиҳалар ва бошқалар)нинг мавжудлиги;

- илмий педагогик ходимлар (профессор, дотсент, ўқитувчи, малакали ўқув усталари, техник ходимлар)нинг билим, кўникма ва малакаларининг юксаклиги, касбий компетентлик даражасининг етарлича шакллланганлиги ҳамда илмий салоҳиятга эга бўлиши;

- ўқув жараёнининг моддий-техник (ўқув бинолари, ўқув аудиториялари, ўқув устахоналари, амалий-лаборатория жиҳозлари), ахборот технологиялари (радио, телевидение, компютер, нусха кўчириш қурилмалари, лаборатория асбоб-ускуналари, аудио, видео, мультимедия, тренажёрлар, кинопроекторлар, диапроекторлар, видеопроекторлар, техник воситалар мажмуининг мавжудлиги ва ҳоказолар) жиҳатдан етарлича таъминланганлиги;

- ижтимоий ва ўқув-технологик жиҳатдан қулай муҳит (ўқитувчилар, талабалар, раҳбарлар ҳамда талабалар, шунингдек, талабаларнинг ўзаро муносабатлари мазмуни, йўналиши, мақсадлар бирлиги ва бошқалар) яратилганлиги;

¹ Ш.Шарипов, Н.Муслимов, М.Исмоилова: “Касбий таълим педагогикаси”.Методик қўлланма. – Т. 2005 й.



- ташкилий ҳамда ўқув-амалий фаолиятнинг изчил, узлуксиз ҳамда тизимли йўлга қўйилганлиги.²

«Ўқитувчининг коммуникатив компетентлиги» тушунчасига берилган таъриф ва тавсифларни умумлаштириб, уни қуйидагича талқин этиш мумкин: Ўқитувчининг коммуникатив компетентлиги – педагог фаолиятида коммуникатив компетентлик муҳим жиҳатларидан бири бўлиб, педагогнинг фақатгина касб ва касбий фаолиятни амалга ошириш билан боғлиқ барча эҳтиёж, қобилият, маҳорат, билиш ва қизиқишларини ифодалайди.

Бунинг учун у:

- ижодий изланишлар
жараёнини бошқаришга
мойил бўлиши;

ижодий изланишларнинг
самарадорлиги ўқитувчининг
педагогик, психологик ва назарий
тайёргарлигига боғлиқ бўлишини эсда
тутиши лозим.

² Ш.Шарипов, Н.Муслимов, М.Исмоилова:
“Касбий таълим педагогикаси”.Методик
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BABUR AND MAHDUMI AZAM

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Tariqat (path, direction, trend), Naqshbandiya, leader-spiritual guide, mentor-disciple, knowledge, Khojagon (system of patrimonial heirs of the Prophet), faith, treatise, foundations of Islam, knowing, abstinence, asceticism, subjects, prediction, predictor.

ABSTRACT

In this article, the author, based on the analysis of the life and scientific works of the outstanding representative of Naqshbandi Sufi movement, the great thinker of Sufism, Mahdumi Azam Kosoni, sought to show the leadership and mentoring relations in Naqshbandi Sufi movement.

“The teacher-student relationship has a long history, due to which the great ancestors who laid the foundation stones of world science and culture: Abu Ali ibn Sino, Ulugbek, Farobi, Beruni, Imam Bukhari, Abdurahman Jami, Alisher Navoi, Abu Hamid Ghazali. developed the ideological and moral foundations of student relations”. It should be mentioned that this tradition has been widely developed in mystical tarikats especially in the Naqshbandiyatarikat, based on specific procedures and spiritual foundations.

The thinker and scholar Sayyid Ahmad ibn Mawlana Jalaliddin Kasani-

Makhdumi A'zam (1461-1542) brought up many saliks(followers) during his lifetime. As T.Saksonov wrote that Mahdumi Az'am was referred to as "piri shasti", meaning, "the one who brought up sixty murids and reached the peak of perfection educating dozens of students and creating a unique school of mysticism.

Hazrat Mahdumi A'zam was a great statesman and poet who considered himself as a spiritual piru murshid was greatly admired by Zakhiriddin Mukhammad Babur who believed in him with sincerity and love and that admiration became even more prevalent during the reign of Amir Temur. It is



known from historical sources that this tradition was continued by the Timurid rulers.

“Muhammad Sadiq Qashqari, in his work “Tazkirai azizon”, expressed the following: Mirzo Bobur was an admirer of his work and wrote letters dedicated to him and sent gifts by his loyal servants :

Darveshonro garchina azxeshonem,

Lek az dilu jan mo'taqidi eshonem.

Dur ast bigo'y, shohro az darvesh,

Shohem, vale bandai darveshonem.

Purpose: Although the wanderer are not from us,

But we believe in them with all our heart.

Between a king and a wanderer, no matter how different,

When we are kings, we are under the rule of wanderers.”

When Zahiriddin Muhammad Babur was ousted out the throne of Samarkand and returned to Andijan and learned that his piri murshid Khoja Mavlono Qazi had been martyred by his enemies, he suffered greatly and his love for Makhdumi Azam became stronger and he often visited the piri bobarakoti." After the death of Mawlana Muhammad Qazi, all the Maverannahr sheikhs of the Naqshbandi tarikat followers recognized Mahdumi Azam as a "peshvoyi tariqat"

(leader of the tarikat). Soon the fame of Hazrat Mahdumi Azam spread throughout Mawarannahr and the surrounding neighboring countries. At that time, in order to gain the attention of the great poet and statesman Zahiriddin Muhammad Babur, he translated Khoja Ahror's Risalai Walidiya into Turkish and added it to his Indian rubai's devoni, Devoni Babur. Apparently, the description of this event did not reach us in the "Boburnoma" (described in the section on the events of 1509-1520). However, in this divan of Mirza Babur there are also rubais dedicated to Mahdumi Azam." One of Baburmirzo's rubai dedicated to Mahdumi Azam is as follows:

Dar havoyi nafsi gumroh umr zoe' kardaem,

Peshi axlulloh az atvori xud sharmandaem.

Yak nazar bar muxlisoni xastadil binmo, ki mo,

Xojagiromondaemu Xojagiromandaem.

Purpose: We have wasted our lives as the air of lust,

We are ashamed of our deeds in front of Ahlullah.

Take a look at these sick fans,

We have left the Lord, we are slaves to the Lord.

Hasankhoja Nisari, a well-known scholar of Tazkira, stated in his book



"Muzakkiri ahbob" (Memory of Friends) that this rubai belonged to Baburmirzo. He did not neglect to pay homage and reverence to the descendants and ancestors of the great man every hour and minute. The verse "Khojagiro mondaemu Khojagiro bandaem" should be explained a little. Researchers justified this verse differently. For example, Ilyaskhan Ghazi explains this verse in the above-mentioned work. The murshids of the Naqshbandiya tarikat of the Timurids, Hoja Ahror Wali and Mawlana Muhammad Qazi, had already died, and Mahdumi Azam's appearance as a murshid coincided with the time of the Shaybanid dynasty which led to the end of tamerlane dynasty. Baburs verse is shorter, and in writing it, Boburmirzo states that he was separated from his piri murshid, Mawlana Muhammad Qazi, and again turned to the Khojagi pir-murshid. As a symbol of his high faith and devotion to the piri murshid Mahdumi Azam, Baburmirzo translated Khoja Ubaydullo Ahror's pamphlet "Risolayi volidiya" into Uzbek, added his rubai to it and sent it to the piri teacher with many gifts. Muhammad Sadiq Qashqari, in his Tazkirai azizon, added a letter and a poem expressing Baburmirzo's devotion to Mahdumi Azam with gifts from his faithful followers. When he finished writing his poem, he found cure from paralysis by the power of sincerity and faith. Babur mentions this and states that he began to compose a Turkish poem by Hodja Ubaydullah Ahror, Risalai Walidiya, and that he recovered before the end of his illness. This work was about mystical beliefs and the pillars of the sect and was dedicated to Boburmirzo. During the

reading and translation of the work, Boburmirzo's condition improved, and at the end of the work he fully recovered. Along with the mystical ideas, asceticism, piety, piety, restraint of animal and sexual desires, Boburmirzo manages to extinguish his sense of selfishness and arrogance. After the translation was completed, Boburmirzo formed a replica of it and sent it to his piri murshid Mahdumi Azam with the above-mentioned ruba'i. It is not difficult to see from these rubai the spiritual changes that took place in Boburmirzo under the influence of the ideas of the tarikat, and how the arrogant air left him in this state of mind. Indeed, in order to say, "When we are kings, we are under the rule of wanderers," one must have a great will and sincerity.

In Risolayi Boburiya, Mahdumi Azam congratulated the writer and statesman Zahiriddin Muhammad Babur, who gave himself up as a murid, on the path of the tarikat and changed his pride in salad to modesty. This pamphlet was an important impetus for the further strengthening of the connection of piri murshidism and muridism and friendship between Mahdumi Azam and the ruler Boburmirzo, who was deeply devoted to the path of the tarikat.

The Risolai Baburiya is a wonderful expression of love and sincerity between Zahiriddin Muhammad Babur and Mahdumi Azam. This attitude based on high sincerity and trust is a proof of loyalty to the traditions of the great ancestors of the Baburids, the successors of the Timurid dynasty, and the fact that the missionaries of the Naqshbandiya tarikat were in close spiritual contact with



the leaders of the time. " He was a thinker, writer and statesman who mastered the spiritual world of mysticism due to his high devotion and faith. Due to his deep faith in his teacher and piri, and his sincere devotion to the teachings of the tarikat, Zahiriddin Muhammad Babur established a powerful empire outside of Maverannahr in Khorasan (modern-day Afghanistan) and India, and spread Timurian fame throughout the world.

Mahdumi Azam - Khojagi Kasani, a great theorist of the Naqshbandiya tarikat and a

famous prophet, played an important role in maintaining political and social stability and peace in Maverannahr in the second half of the 15th century and the first half of the 16th century. Under his reign, the Shaybani and Timurid rulers put an end to civil wars, and the Shaybani Ubaydulloqhan, Abdulazizkhan and Janibek sultans, as well as Zahiriddin Muhammad Babur, the leader of the Timurid dynasty, considered Mahdumi Azam to be a pious murshid.

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INDUSTRIAL DEVELOPMENT IN UZBEKISTAN DURING INDEPENDENCE

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ABSTRACT

The article analyzes the specifics of the development of industry in Uzbekistan during the years of independence. The specifics of industrial development are analyzed from a socio-historical point of view.

During the years of independence, the Republic of Uzbekistan has made great strides in socio-economic development. Even during the global financial and economic crisis of 2008-2009, the national economy of Uzbekistan was one of the fastest growing in the world. Since 2010, the annual growth rate of Uzbekistan's GDP has been at least 8%. At the heart of these positive results, recognized by experts of the world community, is the huge potential for socio-economic development of the country and targeted reforms based on the "Uzbek model" of transition to a market economy.

The transit potential of the Republic of Uzbekistan within Central Asia has a favorable economic and geographical location and plays a very important role in the mutual integration of the countries of

the subregion. At the same time, our republic has natural resources that create great opportunities for the formation and development of a diversified national economy. First of all, the mineral resource potential of our country deserves special attention. A total of 2,700 deposits of about 120 types of minerals have been discovered in Uzbekistan. In particular, Uzbekistan ranks 4th in the world in terms of gold reserves, 7th in terms of uranium, 8th in terms of molybdenum and 10th in terms of copper. . Natural gas is the most important fuel and energy resource, and Uzbekistan ranks 14th in the world in terms of its reserves. Noru is one of the world's leading producers of potassium salts and phosphorites. Navoi, Tashkent, Kashkadarya, Bukhara regions and the Republic of Karakalpakstan are rich in large



deposits of various minerals. This means that the huge reserves of mineral resources create ample opportunities for the development of non-ferrous metallurgy, fuel, chemical and building materials industries in our country.

Our country has agro-climatic resources that create favorable conditions for agricultural development. Due to the length of the growing season, the abundance of hot and sunny days, cotton growing and gardening in Uzbekistan. high-income agricultural sectors such as viticulture, vegetable growing, and horticulture are developing intensively. However, due to the fact that agriculture is developed mainly through artificial irrigation, the agriculture of the republic is strongly dependent on water resources. Tashkent, Andijan, Surkhandarya and Samarkand regions are relatively well supplied with this type of natural resources. The situation in Navoi, Bukhara and the Republic of Karakalpakstan, located in the west of the country, where a small part of the desert is occupied, is also complicated. However, despite the lack of water resources in our regions, Uzbekistan ranks 11th in the world in terms of irrigated land.

The population and labor resources of Uzbekistan are also the foundation of the country's socio-economic development. The population of our republic is constantly growing. The population of the republic increased from 20.2 thousand people in 1990 to 32.1 thousand people in 2017. In the post-2010 period, the birth rate in Uzbekistan was 23-24 per 1,000 people, the death rate was 5-6, and the natural increase was 18, or 1.8 percent. is happening. However, due to the fact that the residual migration is at a minimum negative level (-

0.1-0.2%), the overall population growth rate is 1.6-1.7%.

Over a short historical period, Uzbekistan has gradually and successfully solved such complex tasks as entering into international trade and economic relations, improving the structure of the national economy, developing industry, ensuring food, energy and transport security of the country.

In the dynamics of change in the GDP of the Republic can be divided into 3 periods. The first, 1991-1996, was characterized by an economic downturn. This was mainly due to the breakdown of the system of territorial division of labor within the former Soviet Union, cooperation between the sectors of the Uzbek economy and the economy of other republics. The second phase, from 1997 to 2003, was a period of stabilization of the national economy and the beginning of GDP growth. The third period began in 2004 and continues to this day. Over the years, Uzbekistan's GDP has been growing at a rate of no less than 8.0 percent.

Significant changes have also taken place in the structure of our national economy. First of all, it is noteworthy that the share of industry in GDP has grown significantly. In 1995, industry accounted for 17.1 percent of GDP, but in 2014 the figure rose to 26 percent. The share of agriculture in the national economy. respectively, from 28.1 percent to 17.6 percent. The structure of the industry has also changed significantly. The role and importance of electricity, fuel, chemicals, non-ferrous metallurgy, machinery and other heavy industries in the country's industry has grown, and the share of light industry, which in the pre-independence



period determined the republic's specialization, decreased by almost 3 times. The volume of industrial production in Uzbekistan has been growing steadily since the early 2000s, and the growth rate of the processing industry is several times higher than that of the extractive industries. As a result, at the end of 2016, the leading position in the structure of industry of the country was occupied by machine-building products with a share of almost 20%. pharmaceutical, sugar and other industries were built. Very large enterprises have been launched in the oil and gas-chemical industries. In the period since 2010, the Topalang HPP, Ustyurt Gas Chemical Complex, Khandiza Mining and Metallurgical Combine, Dehkanabad Potash Plant, Khorezm Automobile Plant, Zafarabad Cement Plant and other important production facilities have been completed. To date, Uzbekistan has a strong industrial production potential. Our country is one of the leading producers of gold, uranium, natural gas, cadmium, molybdenum, sulfuric acid, nitrogen fertilizers, fabrics, cars and other products in the CIS countries and around the world.

The regional structure of Uzbek industry has also changed. For example, in the late 1980s, the city and region of Tashkent accounted for 50 percent of the country's gross industrial output, and now these regions account for 30 percent. In turn, the share of Andijan, Kashkadarya, Navoi, Bukhara, Jizzakh regions and the Republic of Karakalpakstan in the country's industry has increased significantly due to the establishment of a number of new enterprises. This means that the number of industrial centers in Uzbekistan is growing.

Uzbekistan's agriculture has also undergone significant changes. The priorities of the first reforms in agriculture were to end the cotton monopoly, to achieve grain independence, and to develop private farms and dehqan farms. Due to the sharp reduction in the area under cotton, the area under grain has increased 1.5 times. As a result, the gross yield of wheat in Uzbekistan has increased by 3.5-4 times, and in a short period of time the country has achieved grain independence. In addition, great attention was paid to the development of agricultural sectors such as vegetable growing, potato growing, horticulture, viticulture, dairy farming, which play an important role in ensuring food security of the country. As a result, over the years of independence, the yield of cotton has decreased from 5.5 thousand tons to 3.4 thousand tons, vegetables - 2.5 times, potatoes - 6 times, fruits - 4 times, grapes - 2.5 times, meat and milk production - 2 times. Today, Uzbekistan is one of the world's leading producers and exporters of grapes, melons and some fruits. In addition, the traditional agricultural sectors of Uzbekistan - cotton, silkworm, karakul - have not lost their importance. In particular, as of 2016, the country is the 6th largest producer of cotton in the world, the 3rd largest exporter, the 6th largest producer of silk, the largest producer of astrakhan leather. and in 2nd place.

Significant results have also been achieved in the development of the transport system. The most important of these is the achievement of the integrity of the railway transport system of the republic. Given the fact that the territory of Uzbekistan stretches for hundreds of kilometers from northwest to southeast,



and the state borders in a unique way through mountain ranges and vast deserts, this issue is of strategic importance. We are sure that Territory of Surkhandarya region Tashguzor Boysun Kumkurgan, Khorezm region and the Republic of Karakalpakstan Uchkuduk - Miskin Nukus, Fergana Valley Angren - Pop landi. As a result, the country's transport security and independence have been ensured. The Konimex-Miskin railway, which connects Navoi and Bukhara regions with the Republic of Karakalpakstan for a relatively short distance, and the railway from Urgench to Khiva, an international tourist center, are currently under construction.

In addition, significant work has been done in Uzbekistan to electrify the railways and build high-speed train routes. In particular, Afrosiyob on the Tashkent-Samarkand route, Nasaf on the Tashkent-Karshi route, and Sharq high-speed trains from Tashkent to Bukhara have been launched. Electrification of the Karshi-Termez, Karshi-Kitab and other railways has already begun. Upon completion, the geography of high-speed train routes in the country is expected to expand.

Also, in order to have reliable access to the seaports of the Republic of Uzbekistan in several directions, to realize the transit potential of economic and geographical growth through the connection with regional transport systems in different parts of Eurasia, Turkmenistan, Kazakhstan Iston is establishing comprehensive cooperation with the Russian Federation, Khilai, Azerbaijan, Georgia, Iran and Oman. The first Termez Mazar-i-Sharif railway in Afghanistan, built with the help of our country, was the first stage in creating the shortest transport

route from Uzbekistan to the world's ocean ports in the southern direction. Unfortunately, the instability of the geopolitical situation in Afghanistan has indefinitely halted the construction of transport routes from the country to the Indian Ocean.

Extensive work in the transport system is an integral part of efforts to further develop the country's foreign economic relations. The Russian Federation, China, Kazakhstan, the Republic of Korea, Turkey and European countries are among the most important trade partners of the Republic of Uzbekistan, which has foreign economic relations with about 140 countries. The development of the transport system will allow expanding the foreign economic activity of the republic in new geographical directions.

The structure of the republic's exports has undergone significant changes during the years of independence. At the time of independence, the share of cotton fiber in the country's exports was 60%. In subsequent years, that number has steadily declined, dropping to 5 percent by 2016. In turn, the share of energy resources (primarily natural gas), non-ferrous metals, food and textile products, chemical products, and automobile production in the country's exports has grown significantly.

In recent years, a number of free economic zones (FEZs) have been established in the country at the initiative of the Government of the Republic in order to increase the industrial production and export potential of the regions, to attract more foreign industry to our national economy. First "Navoi", "Angren", "Jizzakh" (with a branch in Syrdarya region), then "Hazorasp" in Khorezm region, "Gijduvon"

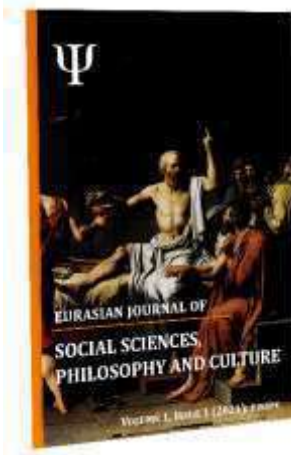


in Bukhara region, "Urgut" in Samarkand region and "Kokand" in Fergana region. ELZs were created. To date, hundreds of new production projects are being implemented in these regions with the participation of domestic and foreign investors.

Prospects for socio-economic development of Uzbekistan depend on the rational use of the potential of each district and region of the republic in the national and regional interests.

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MAKTABDAGI TARBIYAVIY ISHLARNI TASHKILLASHTIRISH ISHLARINI RIVOJLANTANTIRISHDAGI PEDAGOGIK MUOMMALAR

Abdirazakova Nurjamal

Ajiniyaz nomidagi NDPI 2-kurs magistranti

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KALIT SO'ZLAR

tarbiya, intellektual,
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texnologiya

ANNOTATSIYA

Ushbu maqolada Maktabdagi tarbiyaviy ishlarni tashkillashtirish ishlarini rivojlantantirishdagi pedagogik muommalar pedagogik jihatdan asoslangan

Ta'lim qadim zamonlardan beri jamiyatning eng muhim vazifasi bo'lib kelgan. Ijtimoiy va tarixiy tajribani nasldan naslga o'tkazmasdan, yoshlarni ijtimoiy va ishlab chiqarish munosabatlariga jalb qilmasdan, jamiyat taraqqiyoti, uning madaniyatini saqlab qolish va boyitish, insoniyat sivilizatsiyasi mavjud bo'lishi mumkin emas. Jamiyat rivojlanishi bilan tarbiya o'zgaradi: uning maqsadi, mazmuni, vositalari. Tarix turli davrlarda: ibtidoiy jamoa tuzumi, antik davr, o'rta asrlar, yangi va zamonaviy davrlarda tarbiyaning o'ziga xos xususiyatlarining yorqin misollarini keltiradi. Turli mamlakatlardagi xalqlar va millatlarning madaniyati nafaqat urfodatlar va urf-odatlarida, balki ta'lim mohiyatida ham namoyon bo'ladi. Bolalar uchun qo'shimcha ta'lim ijodiy uyushmalarining xilma-xilligi juda katta: bular to'garaklar,

bo'limlar, klublar, studiyalar, laboratoriyalar, ustaxonalar, talabalarning ilmiy jamiyatlari, ekspeditsiyalar. Ularning profili ham ko'p qirrali. Bu, avvalo, ijodiy uyushmalar nafaqat ma'lum bir fan sohasi doirasida o'qitish, balki kengroq funktsiyalarni bajarishga mo'ljallanganligi bilan bog'liq. Shuning uchun ularning samaradorligi maksimal darajada bolaning mavjud qiziqishlari va ehtiyojlarini qondirishning to'liqligiga bog'liq.

Har doim tarbiyaning aniqlovchi vositasi, aksariyati bolaning rivojlanishiga ta'sir qiladi, bu har xil faoliyat turlari: o'yin, mehnat, sport, ijodkorlik, muloqot. O'quvchining har bir aniq yoshidagi faoliyatning etakchi turi ajratiladi: maktabgacha yoshdagi o'yin faoliyati, boshlang'ich maktab yoshidagi o'quv faoliyati, o'spirin davridagi shaxsiy



muloqot, katta maktab yoshidagi ta'lim va kasbiy faoliyat. Yaqin kelajakda axborot jamiyatiga o'tish texnik vositalardan (video, televizion, kino, kompyuter dasturlari va boshqalar) kengroq foydalanishni talab qiladi. Biroq, o'qituvchining so'zi, uning yorqin shaxsiyatining namunasi, o'qituvchi madaniyati darajasi kabi muhim ta'lim vositalarini hech narsa o'rnini bosa olmaydi. Ta'lim gumanistik pedagogikada ta'limning etakchi vositasi sifatida ta'lim jarayonini to'ldiradi va boyitadi, lekin uni almashtirmaydi.

Tarbiyaviy ish uslubi - bu turli xil ta'lim va tarbiya muassasalarida, bolalar birlashmalari va tashkilotlarida o'quv jarayonini tashkil etish xususiyatlarini o'rganadigan, ta'lim yoki tarbiya ishlarida ta'lim tizimini yaratish bo'yicha tavsiyalar ishlab chiqadigan ta'lim nazariyasining bo'limidir. muassasa va uning samaradorligini oshirish, o'quv jarayonida muayyan usul yoki texnologiyalardan foydalanish.

Ta'lim ishlarning barcha turlari o'quv jarayoni bilan chambarchas bog'liq bo'lib, maktabda o'qitish va tarbiyalash mazmuni bilan bog'liq bo'lib, ma'lum ta'lim, tarbiyaviy maqsadlarga erishishga xizmat qiladi. Kognitiv faoliyat kognitiv qiziqishlarni rivojlantirishga, bilimlarni to'plashga, aqliy qobiliyatlarni shakllantirishga va boshqalarga qaratilgan bo'lib, u ekskursiyalar, olimpiadalar, musobaqalar, ma'ruzalar, kitob haftaliklari va hk.

Qiymatga yo'naltirilgan faoliyat, mohiyatan, dunyoga munosabatlarni shakllantirish, e'tiqodlarni, qarashlarni shakllantirish, odamlarning axloqiy va boshqa me'yorlarini o'zlashtirish - bu qadriyat deb ataladigan hamma narsadir.

O'qituvchi faoliyatning turli shakllarida: ijtimoiy va axloqiy mavzulardagi suhbatlar, munozaralar, bahs-munozaralarda o'quvchilarning dunyoqarashi, hayot haqidagi qarashlarini rivojlantirishni rag'batlantirish uchun keng imkoniyatlarga ega. Albatta, talabalarning ijtimoiy qadriyatlarni o'zlashtirishi, faoliyatning barcha boshqa shakllari va turlarida ham sodir bo'ladi. Jamoat faoliyati bolalarning o'zini o'zi boshqarish organlarida, maktabdagi va undan tashqaridagi turli xil bolalar va o'smirlar birlashmalaridagi ishtirokini, mehnat, siyosiy va boshqa aktsiyalarda va kampaniyalarda ishtirok etishni o'z ichiga oladi. Bu o'z-o'ziga xizmat ko'rsatish, o'zini o'zi boshqarish organlari ishi, kechqurun, ta'til va h.k. kabi shakllarda sodir bo'ladi.

Estetik faoliyat bolalarning badiiy didini, qiziqishlarini, madaniyatini va qobiliyatlarini rivojlantiradi. O'quvchilar uchun estetik mashg'ulotlarning ahamiyatini ortiqcha baholash qiyin, bu maktabdan tashqari maxsus qo'shimcha ta'lim muassasalarida, to'garaklarda maktabdan tashqari samarali tashkil etilishi mumkin.

Bo'sh vaqtni o'tkazish mazmunli, rivojlanayotgan dam olish, erkin muloqotni anglatadi, bunda tashabbus talabalarga tegishli bo'lishi kerak, ammo o'qituvchi tashqi kuzatuvchi bo'lmasligi, o'z tarbiyachisi sifatida o'z vazifalarini eslab qolishi kerak. Bunga sport va ko'ngilochar tadbirlar ham kiradi. Bepul muloqot, talabalarning bo'sh vaqtlari turli shakllarda bo'lishi mumkin: o'yinlar, ta'tillar, dam olish oqshomlari, jamoat tug'ilgan kunlari, musobaqalar, qo'shma sayrlar, piyoda sayrlar va hk. O'qituvchi ko'p narsani bilishi va ushbu barcha ish shakllarini tashkil



etishni uslubiy jihatdan tuzatishga qodir bo'lishi kerak. Birinchidan, o'quv ishi pedagogikasida "ish shakli" tushunchasining o'zi unchalik aniq emas va uni ko'pincha uslubdan ajratish qiyin. Biroq, o'qituvchi uchun u o'quvchilar faoliyatini qanday tashkil etishi, qanday imkoniyatlarga ega ekanligi, metodik arsenalini bilishi hali ham muhimdir.

Ta'lim ishlari, har qanday ijtimoiy psixologik madaniy hodisalar singari, o'z shakliga ega. Ta'lim ishining shakli bu bolalar bilan ishlash uslubining ma'lum bir mantiqiy ta'minotida qurilgan ishlatiladigan vositalar tizimi tufayli rivojlangan tashqi idrok etish uchun qulay

bo'lgan bolalar va o'qituvchi o'rtasidagi o'zaro aloqalarning tasviridir. Shakl izlashda o'qituvchi tarkibdan kelib chiqadi: u g'oyani tashqi dizayni yukini eng yaxshi ko'taradigan maqbul vositalarni tanlaydi. Bola, aksincha, shakldan tarkibga o'tadi: u mohiyat tomon harakat qilib, tashqi narsani qabul qiladi; u forma bilan olib ketiladi, shunda keyinchalik u g'oyani qabul qilishi mumkin. Shaklning yana bir asosiy maqsadi bor: u bolalar, o'spirinlar va yoshlarning o'ziga xos xususiyatlarini, guruhlar, shaxslarning bir-biriga mos kelmasligini ta'kidlab, pedagogik ta'sirni farqlashga yordam beradi.

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PEDAGOGIKADA AL-XORAZMIY NAZARIYASI

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MAQOLA TARIXI

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KALIT SO'ZLAR

Algebra, induksiya metodi, deduktsiya metodi, sinov-kuzatish metodi, siniv metodi, "Al-jabr va-al muqobala", sezgi, mantiqiy tafakkur, estetik did, "Vasiyatlar kitobi", ko'rgazma-tajriba metodi, savol-javob metodi, malaka, ko'nikma.

"E'tibor bersak matematika rivoji Qur'ondan boshlangan, meros oyatlari buning isbotidir. Xorazmiy birinchi musulmon matematigi, barcha ilmlarni tartibga solib berganligi uchun biz undan qarzdormiz. "Xorazmiy" so'zi ispanlashib raqamlar ma'nosini bildiradigan bo'lib qoldi. U algebra bilan shug'ullanib yurganda, boshqalar unaqa fan borligini ham bilmasdi" (Jon Friniya)

Abu Abdulloh Muhammad ibn Muso al-Xorazmiy 783-yilda tug'ilgan. Al-Xorazmiy «Al-jabr va al-muqobala» asari bilan algebra faniga asos soldi. Shu asar tufayli olim nomining lotincha shaklida «algoritm» termini paydo bo'lgan. Al-Xorazmiy Bag'doddagi «Bayt ul-hikma»

ANNOTATSIYA

ushbu maqola Qomusiy olim Muhammad al-Xorazmiyning falsafiy-axloqiy qarashlarini o'rganish va ularni hozirgi zamon ta'lim jarayonida tarbiyaviy maqsadda qo'llashni tag'ib etish maqsadlarini yoritib beradi. O'quvchilarni al-Xorazmiyning nazariyalari asosida tarbiyalash orqali milliy g'urur hissini uyg'otish asosiy maqsad qilib olingan.

(Donishmandlar uyi)da rasadxona, kutubxona va barcha ilmiy tekshirish ishlariga rahbarlik qildi.

Al-Xorazmiy falsafa sohasida bilish nazariyasiga katta hissa qo'shdi. Xorazmiy bilishni sezgidan mantiqiy tasavvur orqali farq qilish haqida fikr bayon etgan: "sezgi" orqali bilish bu qisman bilish bo'lsa, mantiqiy bilish esa haqiqiy bilimning muhim tomonini namoyon etadi. U birinchilardan bo'lib, induksiya, deduktsiya, sinov-kuzatish va sinov metodlariga asos soldi. Bu metodlar zamonaviy pedagogikaning asosiy tushunchalariga aylangan. U matematik g'oyalar asosida odamlarning hayotiy zarurati yotishini, ilmiy kashfiyotlar



odamlarning amaliy talablari asosida paydo bo'lishini asosladi. Masalan, yer ishlari, binolar qurish, kanallar ochish shunday paydo bo'lgan, deydi. U birinchi marta insonlar o'rtasidagi munosabatlarni matematik shakllarda ifodaladi. Alloma ilmiy faoliyatining metodologik jihatlariga katta ahamiyat berdi.

Qomusiy olim o'z ilmiy merosida insonning aqliy, axloqiy, jismoniy va estetik takomili masalalariga katta e'tibor bergan. Masalan, insonning kamolga yetishi va insoniy munosabatlarni yo'lga qo'yishda ilm-fanning muhim ahamiyatiga ega ekanligi to'g'risidagi g'oyani ilgari surgan holda pedagogik taraqqiyotida munosib o'rin egallaydi. U birinchi marta insonlar o'rtasidagi munosabatlarni matematik shakllarda ifodaladi. Mana bu misolni keltiraylik: "Agar inson yaxshi xulq sohibi bo'lsa, u 1 ga teng. Agar inson husn sohibi bo'lsa, 1 ning oldiga 0 ni qo'shing, 10 bo'ladi. Agar inson boy bo'lsa, 10 ning oldiga yana bitta 0 qo'shing, 100 bo'ladi. Agar inson nasl-nasabli bo'lsa, yana bitta 0 qo'shing, 1000 bo'ladi. Agar 1 raqami, ya'ni xulqi yo'q bo'lib ketsa, insonning qiymati yo'qqa chiqib, nollarning o'zi qoladi". Bu orqali biz o'quvchilarga avvalo odobli bo'lish kerakligi va ilm-u odobning qiymati qanchalar baland ekanini tushuntirishimiz mumkin. "Olijanob kishi zafarining karomati shundaki, agar qo'lga kiritsa, boshqalarga beradi, pastkash zafarining qabihligi shundaki, qo'lga kiritsa, yana ko'proq kiritishni istaydi",- deb yozadi alloma. Bunda u eng gumanizm g'oyasini ilgari surgan. Shu kabi iqtibislarning ma'nosini aytib farzandimizga tushuntirib bersak, albatta manfaatli bo'ladi.

Algebra faniga oid "Al-jabr va-al muqobala" asari uch qismdan iboratdir.

Birinchi algebraik qism. Uning oxirida savdo muomalasiga oid kichik bir bo'lim kiritiladi. Savdoda halollik va sotuvchi va xaridor sifatidagi shaxslarning o'zaro hurmat bilan munosabatda bo'lishi haqida ibratli hikoyalar keltirilgan. Ikkinchisi, geometrik qism-algebraik usul qo'llab o'lchashlar haqidagi bo'limda algebra va geometriyaning amaliyotda qo'llanilishini o'rgatgan. Uchinchi qism vasiyatlar haqida bo'lib, muallif uni "Vasiyatlar kitobi" deb ataydi. Bunda u matematikaning nazariy rivojlanishi bilan birga, undan turmushda foydalanish yo'llarini ham berdi. Meros taqsim qilish, vasiyatnomalarni tuzish hamda mol taqsim etish uchun zarur bo'lgan hisoblarni ta'lif etdi.

Allomaning musiqaga oid asarlari ham bo'lib, inson hayotida musiqaning ahamiyati, bolada estetik didni shakllantirish masalalariga qaratilgan. Inson tinglaydigan qo'shiqlar, nashidalar va boshqa turli musiqalar nafaqat uning kayfiyatiga balki ongiga ham kuchli ta'sir ko'rsatishi aytib o'tilgan.

Shuni ta'kidlash joizki, alloma o'zigacha bo'lgan ilmiy bilimlarning asosiy g'oyalari, tamoyil va metodlarini sintezlashtirdi. U ilmiy bilimlarni o'rganuvchilarning mustaqil bilim olishlariga e'tiborni qaratdi. Xorazmiy bilim olishda talabaning shaxsiy kuzatishlariga hamda olgan bilimlaridan foydalanishga katta e'tibor berdi. Bunda u ilm izlovchilarning ilmiy manbalarni to'plash, ularni ifodalash va kuzatganlarni tushuntira olish malaka va ko'nikmalarini hosil qilishga katta baho berdi. Masalan, "Al-kitob al-muxtasar fi hisob al-jabr va-al muqobala" asarida olimlarni uch guruhga bo'lib shunday yozadi: Ulardan biri o'zidan avvalgililar qilgan ishlarni amalga oshirishda



boshqalardan o'zib ketadi va uni o'zidan keyin qoluvchilarga meros qilib qodiradi. Boshqasi o'zidan avvalgilarning asarlarini sharhlaydi va bu bilan qiyinchiliklarni osonlashtiradi, yopiqni ochadi, yo'lni yoritadi va uni tushunarliroq qiladi. Yoki bu ayrim kitoblarda nuqsonlar topadigan va sochilib yotganni to'playdigan odam bo'lib, u o'zidan avvalgilar haqida yaxshi fikrda bo'ladi, takabburlik qilmaydi va o'zi qilgan ishidan mag'rurlanmaydi. Muhammad al-Xorazmiyning bu fikri bir tomondan, olimlar faoliyatining ezgulikka xizmat qilishini yoritisa, ikkinchi tomondan, o'sha davrda ilmiy tadqiqot ishlari va o'qitishning metod va vositalaridan qay darajada foydalanganligini ko'rsatadi.

Barcha mutafakkirlar kabi Muhammad al-Xorazmiy ham ko'rgazmali-tajriba metodlari, bilim berishning turli vositalari, savol-javob, malaka va ko'nikmalarni shakllantirish metodlari, bilimlarni sinash metodlaridan foydalangan. Allomaning arifmetikaga oid risolalari tafakkurni rivojlantirish uchun bilimlarni izchil bayon etishga e'tibor

berganligini ko'rsatadi. "Men arifmetikaning oddiy va murakkab masalalarini o'z ichiga oluvchi "Aljabr val-muqobala hisobi haqida qisqacha kitob"ni ta'lif qildim, chunki meros taqsim qilishda, vasiyatnoma tuzishda, mol taqsimlashda va adliya ishlarida, savdoda va har qanday bitimlarda, shuningdek, yer o'lchashda, kanallar o'tkazishda, geometriyada va boshqa shunga o'xshash turlicha ishlarda kishilar uchun zarurdir"

Xulosa: Biz Algebra fanining, bugungi kunda zamonaviy sohalaridan biriga aylangan dasturlash(algoritmlash) nazariyasining asoschisi, butun dunyo foydalanadigan arab raqamlari strukturasi muallifi sifatida tanigan buyuk bobomiz Al-Xorazmiyning pedagogika, xususan tarbiya, ta'lim, musiqa, estetika, didaktika sohalarida qilgan ishlari va uning bugungi pedagogik jarayondagi ahamiyati yuksakdir. Bu ilm chashmasining suvi aslo tugamaydi va Xorazmiyning falsafiy qarashlari doimo o'z ahamiyatini saqlab qoladi.

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O'ZBEKISTON VA YEVROPA ITTIFOQI MUNOSABATLARI

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ANNOTATSIYA

Mazkur maqolada O'zbekistonning Yevropa Ittifoqi bilan hamkorligi va munosabatlari haqida fikr-mulohazalar bildirildi.

KALIT SO'ZLAR

Yevropa Ittifoqi, rivojlanish, davlat, Markaziy Osiyo, chegara , Harakatlar strategiyasi, hamkorlik

Kirish. Bugungi kunda O'zbekistonning Yevropa Ittifoqi bilan hamkorligi rivojlanmoqda. Jumladan Yevropa Ittifoqining O'zbekiston bilan munosabatlari turli darajadagi, Yevropa parlamenti vakillari, Yevropa Ittifoqining Markaziy Osiyo bo'yicha maxsus vakili, Yevropa moliya institutlari, Yevropa tashqi aloqalar xizmati va Yevropa Komissiyasi rasmiy xodimlarining ko'p sonli tashriflari bois jadal ivojlanib bormoqda. Jumladan, shu yilning aprel oyida mamlakatimizga tashrif buyurgan Yevropa Ittifoqining Markaziy Osiyo bo'yicha maxsus vakili Peter Burian YeI 2017 — 2021 yillarda O'zbekistonni rivojlantirishning beshta yo'nalish bo'yicha "Harakatlar strategiya"si amalga oshirilishini qo'llab-quvvatlashini ma'lum qildi. O'zbekistondagi islohotlar nafaqat Yevropa Ittifoqi, balki ayni paytda qo'shni davlatlar bilan ham hamkorlik uchun yangi sharoitlar yaratadi. Yevropa

Ittifoqi O'zbekistonning Markaziy Osiyo mamlakatlari bilan chegara va boshqa masalalardagi hamkorligi yuzasidan iliq fikrlar bildirib, bu mintaqaviy hamkorlik bo'yicha loyihalarga ijobiy ta'sir ko'rsatishini ta'kidlaydi. Mazkur loyihalar ta'lim sifatini yuksaltirish, qonun ustuvorligi va xavfsizlikni ta'minlash, barqaror rivojlanishga ko'maklashish hamda tabiat resurslaridan oqilona foydalanishga qaratilgan.

O'zida 27 ta davlatni birlashtirgan, aholisi jihatdan Xitoy va Hindistondan keyingi uchinchi, yer maydoni jihatdan esa, dunyodagi yettinchi o'ringa turgan Yevropa Ittifoqining O'zbekiston tashqi siyosatidagi o'rni yuqoridir. Yevropa Ittifoqi tashkiloti va uning a'zo davlatlari bilan ko'p tomonlama va ikki tomonlama aloqalar mamlakatimiz tashqi siyosatining asosiy yo'nalishlaridan biridir. Mamlakatimiz tashqi siyosatining tub prinsiplarini



belgilab beruvchi hujjatlarda mazkur ustivorlik alohida qayd etib o'tilgan. Ikki tomonlama munosabatlarning O'zbekiston uchun ahamiyati quyidagilarda o'z aksini topadi

Yevropa Ittifoqi o'zining barcha a'zo davlatlari bilan bir butunlikda O'zbekistonning tayyor va xomashyo mahsulotlari uchun MDHdan keyingi eng katta iste'mol bozorini tashkil qiladi. Biroq iste'molchilarning xarid quvvatini inobatga olganda Yevropa bozori O'zbekiston tovarlari uchun har qanday bozordan ko'ra jozibaliroqdir.

G'arbiy Yevropa savdo-sotiq sohasida mamlakatimizning asosiy hamkorlaridan bo'libgina qolmasdan, shu bilan birga, sarmoyalarning ham asosiy manbaidir. Ittifoqning xorijiy davlatlarga yo'naltirilgan sarmoya hajmi salkam 10 trln. dollarni tashkil etadi. Buni inobatsha olgan holda Yevropa sarmoyalari mamlakatimizga jalb etish masalasiga katta e'tibor qaratilib, ular uchun qulay investitsiyaviy iqlim yaratib kelinmoqda.

Muhokama. Mintaqaviy va global xavfsizlikni saqlash hamda ta'minlash har ikki tomon uchun ham dolzarb vazifadir. Xalqaro terrorizm, narkobiznes, ekstremizm va boshqa ko'rinishdagi transmilliy tahdidlarga qarshi kurash va mintaqaviy barqarorlikni ta'minlashdan har ikki tomon birdek manfaatdordir. Yevropalik mutaxassislar ta'biri bilan aytganda, "xavfsizlik nuqtayi nazaridan Yevropaning chegarasi Afg'oniston sarhadlaridan boshlanadi".

O'zbekiston bilan keng jabhali hamkorlik aloqalarini yo'lga qo'yish Yevropa Ittifoqi va uning a'zo davlatlari uchun ham ayni muddaodir. Xususan, Yevropa Ittifoqi Komissiyasi o'zining 1995-

yilda qabul qilingan dastlabki hujjati bo'lmish "Markaziy Osiyoning yangi mustaqil davlatlari bilan aloqalar to'g'risida Kommunikatsiya" sida bu haqda alohida to'xtalib o'tadi. Kommunikatsiyada "Ittifoq Markaziy Osiyoda muhim manfaatlarga ega. Bu manfaatlar ham iqtisodiy, ham geosiyosiy ahamiyat kasb etadi. Ayniqsa, mazkur mintaqani xizmatlar, turli jihozlar va sarmoya bilan ta'minlab turuvchi Yevropa Ittifoqi, ayni vaqtda, mintaqadan chiquvchi energetika zaxiralarining sezilarli imkoniyatlarga ega bo'lgan iste'molchisi ham ekanligidan kelib chiqib, bu hududda energetika sektorining rivojlanishidan alohida manfaatdorligi" qayd etiladi. Keyinchalik Yevropa Ittifoqi Kengashi tomonidan 2007-yilning 30-mayida qabul qilingan "Yevropa Ittifoqi va Markaziy Osiyo: Yangi sherikchilik uchun strategiya" deb nomlangan hujjatda Yevropa Ittifoqining mintaqadagi strategik manfaatlari yanada yaqqol ifoda etilgan.

O'zbekiston va Yevropa Ittifoqi munosabatlari mana shunday o'zaro teng manfaatdorlik asosida qaror topdi. 1991-yil 31-dekabrda "O'n ikkilarning qo'shma deklaratsiyasi" bilan Yevropa hamjamiyatlari va ularning o'sha paytdagi 12 ta a'zo davlati O'zbekiston Respublikasi davlat mustaqilligini e'tirof etdi. 1992-yil 15-aprelda O'zbekiston Respublikasi Hukumati va Yevropa Hamjamiyatlari Komissiyasi o'rtasida o'zaro anglashuv memorandumini imzolandi. 1994-yil 16-noyabrda tomonlar o'rtasida diplomatik munosabatlar o'rnatildi. O'zbekiston Respublikasining Yevropa Hamjamiyatlari qoshidagi Missiyasi 1995-yil 6-maydan e'tiboran Bryussel shahrida o'z faoliyatini boshladi. O'z navbatida, 2002-yil oktyabrda Yevropa Ittifoqi Komissiyasining



mamlakatimizdagi faoliyatini amalga oshirish va boshqarishni qo'llab-quvvatlash maqsadida Yevropa hamjamiyatlarining O'zbekistondagi diplomatik vakolatxonasi vazifasini vaqtincha bajarib turuvchi "Yevropa Uyi" Toshkentda o'z faoliyatini boshladi va, keyinchalik, 2011-yil 31-may kuni Yevropa Ittifoqining mamlakatimizdagi doimiy diplomatik vakolatxonasiga aylantirildi.

Qisqacha qilib aytganda, O'zbekiston – Yevropa Ittifoqi iqtisodiy va savdo munosabatlari bir maromda rivojlanib kelmoqda. Tomonlar orasidagi tovar ayirboshlash hajmi o'tgan 25 yil ichida salkam to'rt barobarga ko'paydi. Biroq ikki tomonlama savdo aloqalarining imkoniyatlari cheksizdir. Afsuski, hozirgi kunda Yevropa Ittifoqi umumiy tashqi savdo aylanmasida O'zbekistonning ulushi bor-yo'g'i 0.1 foizga tengdir, xolos. O'zbekiston 2004-yilda Yevropa Ittifoqi tashabbusi bilan tashkil etilgan "Yevropa Ittifoqi – Markaziy Osiyo" mintaqalararo muloqot raundi a'zosisidir. Bunday turdagi muloqotlar mintaqaviy muammolarni hal qilishda muhim ahamiyatga egadir.

O'zbekistonning Yevropa Ittifoqi bilan aloqalari o'ziga xos xususiyatga ega va boshqa xalqaro tashkilotlar bilan bo'ladigan aloqalaridan tubdan farq qiladi. Yevropa Ittifoqining Ikki tomonlama aloqalarni rivojlantirish uchun tomonlar muhim strategik hujjatlar qabul qilmoqda. 2019-yil 19-iyunda Ittifoq Markaziy Osiyo bo'yicha o'zining yangi strategiyasini qabul qildi. "Yevropa ittifoqi va Markaziy Osiyo: mustahkam hamkorlik uchun yangi imkoniyatlar" deb nomlangan hujjat Byursselning mintaqa davlatlari bilan munosabatlari tarixida yangi sahifa

ochishga xizmat qiladi. Bryussel rasmiylariga ko'ra, yangi geosiyosiy voqelik hamda hamkorlik aloqalarini mustahkamlash zarurati ushbu hujjatni ishlab chiqishga undagan. Ayni paytda Yevropa Ittifoqining O'zbekiston uchun 2021-2027-yillarga mo'ljallangan dasturi ishlab chiqilmoqda. O'z navbatida, O'zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-dekabrida qabul qilingan Bayonnomasi bilan tasdiqlangan O'zbekiston Respublikasi va Yevropa Ittifoqi o'rtasida hamkorlikni yanada rivojlantirish bo'yicha "Yo'l xaritasi"ni amalga oshirish Rejasi amalga tizimli tatbiq etib kelinmoqda. Vazirlar Mahkamasining 2020-yil iyunda "Yevropa Ittifoqining Markaziy Osiyo bo'yicha yangilangan Strategiyasini amalga oshirishda O'zbekistonning faol ishtirokini ta'minlash bo'yicha amaliy chora-tadbirlar rejasi" ishlab chiqilgan.

Xulosa qilib aytganda, bugungi kunda Yevropaliklar tomonidan "qo'shnilarimizning qo'shnilari" deb atalayotgan Markaziy Osiyo davlatlari, xususan, O'zbekistonning Yevropa Ittifoqi bilan aloqalari yangi sifat bosqichiga chiqdi. Ikki tomonlama aloqalar yangicha xarakter kasb etib, turg'unlikdagi hamkorlikdan o'zgarishlar davri sherikchiligiga aylanmoqda.

Xulosa va takliflar. O'zbekiston Yevropa Ittifoqining moddiy ko'magiga ko'z tikuvchi benefitsiar davlatdan savdo-iqtisodiy munosabatlardagi teng manfaatli hamkoriga aylanmoqda.

Birinchidan, mamlakatimiz tabirkorlari va ishbilarmonlarining qiziqishi shundaki, bu O'zbekiston va Yevropa ittifoqi o'rtasidagi muloqot va savdo sherikchiligini chuqurlashtirish



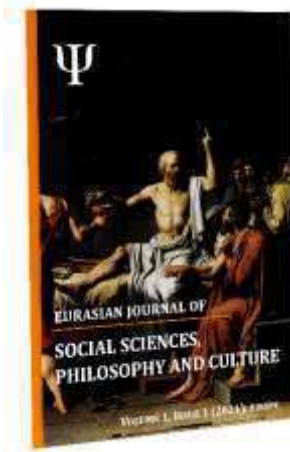
imkonini beradi. Benefitsiar-mamlakatdan chiqqan, deb tan olingan tovarlarga nisbatan GSP+ doirasidagi tarif imtiyozlari taqdim etiladi. Ya'ni, gap aynan O'zbekistonda ishlab chiqarilgan mahsulot haqida boryapti. Bu esa, mamlakatimiz tadbirkorlarining tub manfaatlariga javob beradi.

Ikkinchidan, Yevropa ittifoqining O'zbekistonda GSP+ benefitsiar-mamlakat maqomini taqdim etish to'g'risidagi qarori sarmoyadorlar va xususiy sektor vakillariga O'zbekistonda istiqbolli loyihalarni amalga oshirishlari uchun kuchli turtki beradi hamda O'zbekiston va Yel mamlakatlari o'rtasidagi savdo-iqtisodiy aloqalarni diversifikatsiyalash va jadal rivojlantirishda mustahkam asos yaratadi.

Uchinchidan, bu mamlakatimiz uchun Yevropa ittifoqiga bojsiz yetkazib beriladigan tovarlarni ikki barobar oshirish va ularni 6200 tagacha yetkazish imkonini beradi. Ilgari O'zbekiston asosiy imtiyozlar tizimidan foydalangan. Unga ko'ra, bojxona bojlarisiz 3000 ta tovar va 3200 ta pozitsiyani arzon stavkalar bo'yicha Yel ga eksport qilar edi. GSP+ rejimi 66 foiz tarif liniyalari bo'yicha qo'shimcha tarif imtiyozlari taqdim etish va Yel bozoriga bojsiz kirish uchun ayni muddao bo'ladi. Bu kelgusida o'zbek kompaniyalari ishlab chiqargan mahsulotlarni Yevropa Ittifoqi mamlakatlariga eksport qilish hajmini ikki baravar oshirishga zamin yaratadi.

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MENING QISHLOG'IM TARIXI

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KALIT SO'ZLAR

Farg'ona vodiysi, Andijon, qadimgi poytaxt, samoviy ot, ilm-fan, sport, dehqonchilik, yo'lboshchi.

Darhaqiqat, inson o'zligini anglashi uchun o'z yurti, o'z nasli, tarixini, shu kunlarga olib kelgan ota - bobolarining bosib o'tgan yo'li va ular chekkan zaxmatlarini bilmog'i va o'z yuragida his etmog'i lozim. „ Vatan ostonadan boshlanadi ” - bu ibratli maqolga amal qilgan holda men ham Vatanning kichik o'lkalaridan biri bo'lgan ona qishlog'im tarixini o'rgandim. Bu esa o'zlikni anglashga bo'lgan dastlabki, qadam deb o'layman. Qishlog'im nomi - Axtachi. Uning tarixi bevosita Farg'on vodiysi, Andijon va Asaka kabi tarixiy joylarga bog'liq. Ma'lumki, miloddan avvalgi II-I asrlarda qudratli Dovon davlati hukumronlik qilgan. Dovon davlati hozirgi Farg'ona vodiysiga tog'ri keladi. Uning poytaxti – „Ershi” shahri hozirgi Marhamatdir. (Asrlar o'tishi bilan shaharlar boshqa yerlarga ko'chib o'tib, xozirgi Mingtepa saqlanib qolgan). Hozirgi

ANNOTATSIYA

Ushbu maqolada O'zbekistonimizning Andijon viloyatidagi chekka bir Axtachi qishlog'i haqida va uning uzoq tarixi haqida batafsil ko'rsatib o'tilgan. Bundan tashqari shu qishloqdagi bir qator fidoiy insonlar haqida ham yoritilgan.

Asaka hududi bevosita qadimgi poytaxt – Ershi shahriga yaqin joylashgan. Qadimgi Xitoy sayyohi Chan Sizyan miloddan avvalgi I - asrda butun Farg'onani, ya'ni Dovon davlati shahar qishloqlarini yayov kezib chiqqan. U o'z kundaliklarida Ershi va uning atrofidagi xalqlar, ularning urf-odatlarini, ekinlari, bog'-rog'lari haqida batafsil ma'lumotlar yozib qoldirgan. Ayniqsa, bu makon tog'lari haqida to'lib toshib yozgan. Demak o'sha paytda Asaka qadimgi Dovon davlatining poytaxtdan keyingi ikkinchi shahri bo'lgan. Bu yerda dunyoga mashhur samoviy otlar boqilgan. Fikrimizni dalili sifatida; „Asaka” jonli hind tilida „Suvoriylar”, „Otliqlar”, „Chavandozlar” degan ma'noni anglatadi. Tarixchi B.A.Litvinskiy „Assakana” zamirida qadimgi „sak” xalqi nomi ifodalangan bo'lsa kerak deb hisoblaydi. Bu fikrlarning yana bir tasdig'i sifatida mening qishlog'im Axtachini aytib



o'tishimiz mumkin. Atamashunos olim Suyun Qorayev o'zining „Geografik nomlar ma'nosini bilasizmi “ deb nomlangan kitobida „Axtachi“ so'zi mog'ilcha bo'lib, ot tabibi, ot o'rgatuvchi degan ma'lumotlarni keltiradi. Xulosa qilib aytishim mumkinki, qishlog'im Axtachi qadimgi Dovon davlatining ikkinchi shahri bo'lgan Asakani yuragi hisoblangan. Mening qishlog'im va qishlog'im atrofida dunyoga mashhur samoviy otlar boqib ko'paytirilgan. Hozirda ham Axtachida 10 dan ortiq mahallalar bolib u yerda o'zbek, qirg'iz, rus va boshqa xalqlar o'zaro totuv va inoq yashamoqda. Bu yerning odamlari tanti, chapani va juda mehnatkash. Ular har ishda peshqadam. Chunki ular har ishga mehr bilan yondashadilar. Bu qishloq odamlari ilm-u fanda, sportda ham ancha ilg'ordirlar. Bu qishloqdan yetishib chiqqan olimlar, sportchilar O'zbekiston taraqqiyotiga katta hissa qo'shganlar. Masalan;

Avulov Abdulhakim Musayevich (1932-2015) 1932 yil 25 iyulda Andijon viloyati Asaka tumani Polvon mahallasida ziyolilar oilasida tug'ilgan. Uzoq yillar Andijon Davlat tillar pedagogika instituti(ADTPI) turli xil lavozimlarda faoliyat yuritgan. Juda ko'p chet davlatlarida va shaharlarida ilmiy ishlar olib borib, yurtimizda chet tillarining targ'ibotiga katta hissa qo'shgan. Masalan, Moskva, Leningrad va boshqa davlatlarda bo'lgan. 1973-yiida Bokuda asperanturani yakunlagan. Juda ko'p ilmiy maqolalar va kitoblar muallifidir. Avulov Abdulhakim umrining ko'p qismini ADTPI da professor sifatida yoshlarga ingliz tili fanidan dars berib o'tgan.

Abdullayev Mahammadjon Abdullayevich (1941-2010) 1941-yili 25-avgustda Andijon viloyati Asaka tumani

Obod ziyolilar oilasida mahallasida tug'ilgan. Andijon Davlat institutida 30 yil davomida kimyo fanidan talabalarga dars bergan. Abdullayev Mahammadjon kimyo fanllari nomzodi, bir nechta maqolalar, kitoblar muallifidir.

Mamajonov Begmurod Dilmurodjon o'g'li 1994 yil 27-sentabrda Andijon viloyati Asaka tumani Obod mahallasida ziyolilar oilasida tug'ilgan. Sportning kikkoks turi bilan doimiy shug'ullanib kelmoqda. Bir necha bor kikkoks sport turi bo'yicha O'zbekiston chempioni, Osiyo chempionati sovrindori. Mamajonov Begmurod qo'l ostida yoshlar kikkoks sport turi bilan shug'ullanib yuksak cho'qqilarga erishmoqdalar. Bularndan: Nazarov Ahadjonqori Abdumutal o'g'li kikkoks sport turi bo'yicha bir necha bor O'zbekiston chempioni va Osiyo chempioni hisoblanadi, Badalov Jamshidbek Erkinjon o'g'li kikkoks sport turi bo'yicha bir necha bor O'zbekiston chempioni, Yusupov Azizbek Anvarjon o'g'li kikkoks sport turi bo'yicha bir necha bor O'zbekiston chempioni hisoblanadi.

Sotvoldi Rahimovich Rahimov (1943-2017) 1943 yil Andijon viloyati Asaka tumani Fayziobod mahallasida ziyolilar oilasida tug'ilgan. Uzoq yillar Andijon Davlat tillar pedagogika institutida(ADTPI) turli hil lavozimlarda faoliyat yuritgan. Sotvoldi Rahimov ADTPI 1965-1968 yillarida ingliz tili kafedrasida o'qituvchisi. 1968-1970 yillarda Moskva Davlat chet tillari instituti stajor tadqiqotchisi, 1970-1973 yillari shu institutining aspiranti, 1973-1974 yillari ADTPI ingliz tili kafedrasida katta o'qituvchisi, 1973-1977 yillari chet tillar fakulteti dekani, 1977-1983 yillari ingliz tili leksikasi va stilistikasi kafedrasida mudiri,

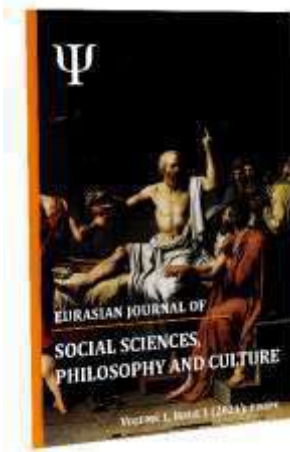


dotsenti, 1983-1985 yilari Moskva tilshunoslik instituti doktoranti, 1985-1995 yillari ingliz tili leksikasi va statistikasi kafedrasida mudiri, dotsenti bo'lib mehnat qilgan. Keyinchalik uzoq yillar davomida ADU ingliz tili fonetikasi kafedrasida professor lavozimida ishlab keldi. Sotvoldi Rahimov Respublika ilmiy hayotida faol ishtirok etib 2 ta monografiya, 4 ta o'quv qo'llanma, 2 ta lug'at, 5 ta uslubiy qo'llanma, 300 dan ortiq tezis va ilmiy maqolalar muallifidir. Sotvoldi Rahimov O'zbekiston Respublikasi Prezidenti „Iste'dod jamg'armasining“, „Ustoz“ unvoniga sazovor bo'lgan. Bular faqat men bilgan fidoyilar xolos..

Bundan tashqari Axtachi qishlog'I odamlari dehqonchilikda ham yaxshi nom chiqara olishgan. Ularni bir so'z bilan „Bobodehqon“ deyish mumkin. Ayniqsa, ular yetishtirgan pomidor va bodiring butun vodiya mashhurdir. Axtachida 4 ta bog'cha, 4 ta maktab, maktab-internati kabi o'quv markazlarida yosh avlod, Vatan mehri bilan ulg'aymoqda. Chunki, bu xalqni ulug' o'tmishi, buyuk kelajaki, muqaddas Vatani va tadbirkor yo'lbo'shchisi bor. Men ham so'zim oxrida uzoq tarixga ega bo'lgan qishlog'da, betakror O'zbekistonda yashayotganimdan faxrlanaman va shu yurtga munosib farzand bo'lishga harakat qilaman.

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ЭТНОСПОРТНИ РИВОЖЛАНТИРИШ ДАВЛАТ СИЁСАТИНИНГ МУҲИМ МАСАЛАРИДАН БИРИ СИФАТИДА

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KALIT SO'ZLAR

Этноспорт, давлат
сиёсати, миллий
қадрият, маданий
анъана, урф-одат, соғлом
турмуш, кураш, белбоғли
кураш, улоқ-қўпқари,
турон, бойқўрғон,
камондан отиш,
отчилик.

Долзарблиги. Мамлакатимизда жисмоний тарбия ва спортни оммалаштириш ижтимоий сиёсатнинг асосий йўналишларидан бири этиб белгиланди. Негаки, Учинчи Ренессансни қуришда жисмонан соғлом, ақлан этув, танқидий ва креатив фикрловчи кадрлар лозим. Аҳоли хусусан, ёшлар қатлами руҳан ва жисмонан баркамолликка эришсагина давлат юксалади. Бугунги кунга нафақат замонавий спорт турларини, балки миллий спорт ўйинлари, яъни этноспортни ривожлантириш, халқ орасида уни тарғиб этиш, жаҳон спорт майдонига олиб чиқиш бўйича кенг қўламли амалий ишлар олиб борилмоқда.

ANNOTATSIYA

Ушбу мақолада Республика миқёсида этноспортни ривожлантириш зарурияти, янги Ўзбекистон шароитида аҳоли ва спорчилар орасида миллий спорт ўйинлари оммалашувини таъминлаш миллий қадриятлар, маданий анъаналар, азалий урф-одатлар, мамлакатлар ўртасидаги туризм ва спорт ҳамкорлигини ривожлантириш, салоҳиятни юксалтиришда асосий масала эканлиги хусусида фикр юритилади.

Халқ ўйинлари қадимдан давлатчилик шаклланиши, жамоани бирлаштириш ва ҳимоя қилишда юксак аҳамият касб этганлиги, аҳолининг жисмонан соғлом, қатъиятли, сабр-матонатли, ҳозиржавоб ва маънавий етук бўлиб камол топишига хизмат қилганлиги ҳаммамизга маълум.

Тадқиқот мақсади. Республикаимизда миллий спорт турларини ривожлантириш ва оммалаштириш ҳукумат томонидан илгари сурилган муҳим ташаббуслардан бири бўлиб, номоддий маданий меросни асраш, аҳоли ўртасида жисмоний тарбия ва спортни ривожлантириш ҳамда



оммалаштириш муҳим масала ҳисобланмоқда.

Тадқиқот вазифалари. Хусусан, “жамиятимизда соғлом турмуш тарзини шакллантириш, аҳолининг жисмоний тарбия ва спорт билан мунтазам шуғулланиши учун замон талабларига мос шарт-шароитлар яратиш, иқтидорли спортчиларни саралаб олиш ишларини тизимли ташкиллаштириш, буюк аждодларимиз Амир Темур, Бобур Мирзо, Жалолiddин Мангубердилардан мерос бўлиб қолган камондан отиш анъаналари ва қадриятларини келажак авлодларга етказиш, миллий спорт турларини кўпайтириш, камондан отиш спорт тури бўйича миллий терма жамоамизнинг Олимпияда ва Паралимпияда, Осиё ва Параосиё ўйинларида ва бошқа йирик мусобақаларда муносиб иштирок этишини таъминлаш” юзасидан мақсадли вазифалар белгиланган.

Тадқиқот натижалари ва унинг муҳокамаси. Ўзбек халқининг кўп асрлар давомида шаклланган: кураш, белбоғли кураш, улоқ-кўпқари, турон, бойқўрғон, камондан отиш, отчилик каби миллий спорт турлари билан ёш авлодни яқиндан таништириш, буюк аждодлардан мерос саналган ушбу этносспорт наъмуналарини сақлаб қолиш, ривожлантириш юзасидан Ўзбекистон Республикаси Президентининг “Ўзбекистон Республикасида йилқичилик ва от спортини янада ривожлантириш чоратадбирлари тўғрисида”[1], “Камондан отиш спорт турини янада ривожлантириш ва оммалаштириш чоратадбирлари тўғрисида”[2], “Йилқичилик ва от спортини янада

ривожлантириш ҳамда замонавий бешкураш ва поло спорт турини оммалаштириш бўйича қўшимча чоратадбирлар тўғрисида”[3] ги бир қатор қарорлари қабул қилинди.

Республикамизда “Маҳалла ва оилани кўллаб-қувватлаш” Вазирлигини ташкил этилганлиги[4], унинг қошида “Маҳалла ва оила” илмий тадқиқот институти[5] самарали фаолият олиб бораётгани эътирофга молик бўлиб, этносспорт турларини тарғиб-ташвиқ қилишда ҳам ташаббускорлик кўрсатаётгани юқорида келтирилган, давлат сиёсати даражасига кўтарилган вазифаларни бажаришда салмоқли ишларни амалга ошириб бораётгани айти мудардир. Негаки, шахс ижтимоийлашувининг ибтидоси ҳисобланмиш оила, маҳалла каби институтларда миллий анъана ва урф-одатларга содиқлик чин маънода сақланган бўлади.

Этноспорт турларининг ҳар бири келиб чиқиш ва ривожланиш тарихига эга бўлиб, бугунги кунда ҳам ўз кадр-қимматини йўқотмай, ёшлар ва спортчилар орасида оммалашиб келаётган миллий спорт турлари ҳақида қисқача қуйидагиларни келтириш мумкин:

- Кураш[6] – [спорт](#) тури, белгиланган қоидага мувофиқ икки спортчининг яккама-якка олишуви. Курашиш санъати кўп халқларда қадим замонлардан буён маълум. Кураш айниқса, Юнонистонда кенг тарқалиб, қадимий [олимпиада](#) мусобақаларидан доимий ўрин олиб келган. Миллий курашнинг хилма-хил кўринишлари Греция, Италия, Япония, Туркия, Эрон, Афғонистон, Россия, Ўзбекистон, Грузия,



Арманистон, Озарбайжон, [Қозоғистон](#) ва бошқа мамлакатларда мавжуд. Ўзбекистоннинг мустақилликка эришиши ва яратилган шарт-шароитлар, эътибор ва заҳматли меҳнатлар натижасида Ўзбек спорти номи билан дунёга юз тутган кураш халқаро майдонда оммалаштирилди, дунёнинг 130 дан ортиқ мамлакатига кураш янги спорт тури сифатида кириб борди. Унинг алоҳида спорт тури сифатида Осиё ўйинлари дастурига киритилиши нафақат Ўзбекистон, балки дунё спорт жамоатчилиги тарихидаги муҳим воқеалардан бири бўлганлиги, шубҳасиз.

- белбоғли кураш[7] – жуда қадиймий спорт турларидан биридир у милoddан аввалги 2-3 асрларда пайдо бўлган. Ушбу курашнинг кўп жиҳатлари ўзбек халқ миллий курашига ўхшаб кетади, лекин бу [спорт](#) турида спортчилар асосан белбоғ орқали курашадилар. Бу спорт тури икки киши ўртасида амалга оширилади. Белбоғли курашнинг асосий кийимларига курашиш учун яктак ва белбоғ киради.

- Улоқ, кўпкари[8] – Ўрта Осиё халқларининг қадимий оммавий, миллий ўйинларидан бири. Асосан, ғалаба ва ҳосил байрамлари, тўй ва сайиллар муносабати билан ўтказилган. Ҳукмдор ва ҳар хил амалдорлардан ташқари ўзига тўқ одамлар, ҳатто оддий аҳоли ҳам улоқ ўйинларини ташкил этган. Кўпроқ хатна (чипрон) тўйларида урф бўлган. Улоқ туркий халқлар, айниқса, унинг қўнғирот, қурама, минг, манғит, ойрат, ёйилма, кенегас, қипчоқ, барлос каби уруғлари орасида оммалашган. Улоқ томошалари олдидан махсус жарчилар қишлоқ, овулларга юборилиб, одамлар гавжум жойларда,

бозорларда улоқ ким томонидан, қайерда, қачон ва нима мақсадда ўтказилаётганлигини ҳамда қўйиладиган совринларни эълон қилган. Турли жойда ҳар хил қоида бўйича (чортоқ, судратма, марра, пойга, пакка, минбар ва бошқа номлар билан аталган) улоқ ўйини уюштирилган. Улоқ қўнғилочар томоша ёки шунчаки ўйин бўлмасдан ўғил болалар, йигитларни мард, жасур, эпчил, довюрак қилиб тарбиялаш вазифасини бажарган. Улоқ ўйинлари от наслини яхшилашга, чидамли, тез ҳаракат қиладиган зотларини кўпайтиришга ёрдам қилган. Қорабайир, араби, ахалтекин, қурама, лақай, кустанай, қорабоғ ва Орлов от зотлари улоқчи отлар ҳисобланади;

- Камондан отиш[9] – 15-асрда Швейцарияда пайдо бўлган. АҚШ, Бельгия, Буюк Британия, Германия, Италия, Канада, Польша, Россия каби давлатларда Камондан отиш кенг ёйилган. Ўзбекистонда Камондан отиш 20-асрнинг 60-йилларидан оммалашди. Ушбу спорт тури учун диаметри 40-122 см доира нишонга 18-90 м узокликдан ўқ узилиб балл тўпланади. Президент қарори билан мамлакатда камондан отиш ривожлантирилиб, оммалаштирилмоқда. Тошкентда ҳар йили “Алпомиш ва Барчиной”, Самарқандда – “Тўмарис кубоги” мусобақалари, Бухоро, Қўқон, Самарқанд ва Хивада – “Туризм ва камондан ўқ отиш ҳафталиги” ташкил этилмоқда.

Хулоса. Мамлакатимиз миллий ва маданий қадриятларни кўз қорачиғидек асраб келаётган дунёдаги энг қадимий масканлардан бири. Шу жиҳатдан,



юртимизда асрлар мобайнида миллий ўйинларга, уларнинг ривожини ва оммавийлигини таъминлашга алоҳида эътибор қаратилиб келинади. Давлатимиз томонидан илгари сурилган муҳим ташаббуслардан бири ҳам айтиш шунки – ўзликни намоен этиш, азалий қадриятларни асраш, тараққиётни маваффақиятли таъминлашдан иборатдир.

Юртимизда амалга оширилаётган ҳар бир ҳаракат ва тадбирнинг ортида у ёки бу мақсадлар мужассам. Этноспорт тизими ривожини таъминлаш орқали эса миллий қадриятлар, маданий анъаналар, азалий урф-одатлар, мамлакатлар ўртасидаги туризм ва спорт ҳамкорлигини ривожлантириш, салоҳиятни юксалтириш, сайёҳлик имкониятларига қулай шарт-шароит яратиш масалалари назарда тутилган.

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FUNDAMENTALS OF PROTECTING YOUTH FROM MODERN THREATS

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In today's era of globalization, spiritual threats occur in the form of attempts to change the views of certain segments of the population, especially young people, in a direction that suits them, to absorb destructive ideas such as religious extremism, immorality.

Given the fact that ideological immunity is the spiritual unity of the state and the nation, the ideological shield that protects the spiritual health, the strengthening of ideological immunity in our youth is an urgent and responsible task. Ideological immunity based on the national idea, first of all, requires that each of our compatriots has a strong faith and a high outlook. That is, the idea becomes a motivating force, a guide to action only when it occupies the human heart, when it becomes an integral part of the spiritual state of man.

Philosophy: The encyclopedic

ABSTRACT

The article examines the issues of increasing ideological immunity in opposing spiritual threats.

dictionary defines "ideological immunity - a system of ideological and theoretical views and values that serve to protect the individual, social group, nation, society from various harmful ideological influences" [3].

Immunity (Lat. Immunitas - release, escape) is a medical term, a set of reactions that are able to maintain the constant internal specificity of the organism, protect itself from various influences, the entry of external infections. In contrast to the above, if a person's general immune system is innate, it is necessary to constantly form ideological immunity.

Second, it has its own characteristics for each generation. Third, ideological inviolability in society can be ensured only when the immune system is formed [2]. The main and first element of the ideological immune system is knowledge.



However, there are many types of knowledge. Proponents of great state chauvinism and aggressive nationalist ideology also rely on certain knowledge, of course. Therefore, knowledge in the ideological immune system must be objective, accurately and fully reflect reality, enrich human spirituality and serve the development of society. By their very nature, they must be inextricably linked with the interests of the Motherland and the nation.

The second main element of the ideological immune system is the system of values formed on the basis of such advanced knowledge. Indeed, the more objective and profound the knowledge, the stronger will be the values that underlie it. The system of values determines the possibilities of ideological immunity and serves as a strong shield against harmful ideas.

The role of ideological prevention based on the system of spiritual education in the formation of the ideological immune system is great. After all, it essentially

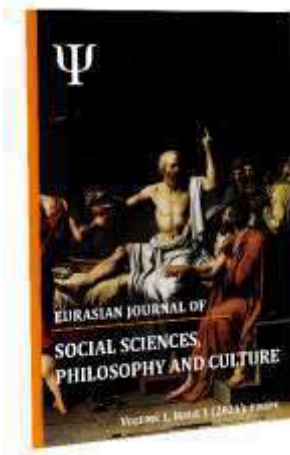
relies on measures to prevent the infiltration of foreign ideas and to eliminate them. The system of education and advocacy promotes the implementation of ideological prevention.

The first President IA Karimov stressed the need to be vigilant, vigilant and vigilant in the face of growing threats. [1].

We can conclude that today the issues of ideological education aimed at strengthening the ideological immunity of our youth are more relevant than ever. The task of strengthening the ideological immunity of the younger generation requires the joint work of society, first of all, the family, educational institutions, the media, public organizations. As the system of continuing education is the main link in the ideological education, our educators are required to devote themselves to the development of young people who can adequately deal with destructive ideological aggression, spiritual threats.

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FARG'ONA VA VODIL SO'ZLARINING ETIMOLOGIYASI HAQIDA

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KALIT SO'ZLAR

Sheva, lahja, dialekt, leksika, lug'aviy ma'no, etimologiya, toponim, sheva vakillari, nutq

ANNOTATSIYA

Bu maqolada Farg'ona viloyatidagi Farg'ona, Vodil, Quva kabi toponimlarning etimologiyasi haqida tarixiy ma'lumotlar va sheva vakillarining nutqidan olingan axborotlar tahlil qilindi.

Farg'ona viloyati O'zbekistonning qadimgi madaniyat o'choqlaridan biri. Viloyat hududida topilgan tosh davri manzilgohlari va qoyatoshlariga solingan suratlar vodiya odamlar eng qadimgi davrlardan beri yashab kelganliklaridan darak beradi.

Farg'ona toponimi haqida ma'lumotlar turkiy va boshqa xalqlar leksikasida qadimdan mavjud bo'lib, bu so'z Zahiriddin Muhammad Boburning mashhur "Boburnoma" asarida keltirilgan, ammo uning lug'aviy ma'nosi ko'rsatilmagan.

Farg'ona so'zi asli forscha bo'lib, juda qadimgi davrda Gerodot asarlarida ham qo'llanilgan bo'lib, lug'aviy ma'nosi "tog'lar o'rtasida joylashgan vodiya" ma'nosini bildiradi.

Farg'ona so'zi asli eron-afg'on tili dialektlarida "Parg'ona" skif qabilalarida esa "Parikan" tarzida qo'llangan.

Farg'ona so'zi urdu tilida "Pargana" shaklida uchraydi, viloyatning bir bo'lak, bir necha qishloqni o'z ichiga olgan hudud ma'nosini bildiradi.

Tarixiy asarlarni kuzatish orqali Farg'ona nomining yana boshqa ko'plab joylarda uchrashiga guvoh bo'lamiz. Masalan: qadimda Farg'ona Samarqand va Chin o'rtasida joylashgan shahar, Kalkuttaga yaqin joyda joylashgan hududga nisbatan ham aytilgan.

Farg'ona so'zi ham forscha "Parg'ona, xona-uy" bo'lib, "Parixona - go'zallar uyi" deb ko'rsatilsa, ayrimlar uning ma'nosi "Uzum - tokni yerga ko'mish bilan uni boshqa joyga olib o'tish, ya'ni parxish qilish (shevada parxona qilish), shahar va



tumanning uzumzor,tokzor bo'lganligi uchun nisbat berilgan deb aytadilar.

Farg'ona so'zining turli etimologiyalariga tayangan holda shunday xulosa chiqarildi,u forscha so'zdan olingan bo'lib,chiroyli,go'zal joy, go'zal maskan degan ma'noni bildiradi.

Hozirda Farg'ona so'zining asl forsiy variant Parg'ona hozir ham to'liq saqlangan, sheva vakillari tilida buni kuzatish mumkin.

Bugun Farg'ona turkiy xalqlarda turlicha talaffuz qilinadi. Qozoq tilida Fergana,qirg'iz tilida Ferg'ana,tatar tilida Firg'ana,urdu tilida Pargana,uyg'ur tilida Parig'ana va h.z

Vodil toponimini adabiyotchilar,qolaversa,ko'plab tarixiy asarlarda ko'p kuzatish mumkin.Bu joy haqida Muqumiyning "Sayohatnoma"sida ham quyidagi misralar kelgan:

Vodil maqomi dilfuzo,
Ko'chalaridur dilkusho.
Anhorda obi-safo,
Sebarga obishor ekan.
Biz quyida Vodil etimologiyasi haqida fikr yuritmoqchimiz.

Vodil so'zi kishilar tomonidan turlicha ma'noda qo'llangan.Sheva vakillari fikricha,Vodil so'zi , voh- yaxshi,dil-yurak ma'nolarini bildirib,"yaxshi dil" yoki "kishi dilini shod etuvchi maskan" degan ma'nolarni ifodalaydi.

Ayrim manbalarda esa Vodil so'zining etimologiyasi quyidagicha:Bu yerda darveshtabiat ,devonasifat bir sayyoh kelib choyxonaga kirgan.U choyxonada o'tirganlar bilan ko'rishish uchun qo'l uzatganida ,unga qo'l berishmagan.Shunda bu odam afsuslangan holda : "Voh,dil!" degan

ekan .Mana shu voqeadan so'ng Vodilning yana bir ma'nosi "xafachilik" degan ma'noni bildiradi.

Tarixiy asarlar orqali shuni aytish joizki,Vodil – forscha, "Vo- ochiq,dil-yurak",degan ma'nolarni bildirib,"dil ochuvchi joy" deganidir.Haqiqatan ham,Qadimiy Vodil aholisini tashkil etgan birinchi ko'chmanchilar fors tilida gapiradigan bo'lganligi,bular o'rtasida mixxat yozuvli tanga mavjud bo'lib,bu tangada mug'lar dini ifoda etilganligini qadimgi tarix kitoblaridan bilib olishimiz mumkin.Bu so'zning o'sha davrda forslardan o'tib qolganligi va hozirda qishloq nomi bo'lib qolganligi haqiqatga yaqindir.

Quvasoy so'zining hozirda asl o'zagi Quva bo'lib,soy shu yerdan o'tadigan "Isfayram" soyi bilan bog'liq.Bu so'z tarixiy hujjatlar va turli obidalar va so'zlashuv tilida Qubo,Quvo,Quva kabi nomlarda uchraydi.Ammo qadimgi yozma yodgorliklarda uning kelib chiqishi va tub ma'nosi haqida ma'lumot keltirilmagan.

Olim Hamidulla Hasanovning fikricha,Beruniy va Mahmud Koshg'ariyning asarlarida ham Quva so'zi Qubo shaklida qo'llanganligini aytib o'tgan.Qolaversa,Zahiriddin Muhammad Bobur o'zining "Boburnoma" asarida Quva to'g'risida hunday degan:"Sulton Ahmad mirzo O'ratepa va Ho'jand,Marg'ilonni olib kelib,Andijonning to'rt yig'ochida Qubog'a tushdi"¹,deb "Qubo"ni keltiradi.

Tarixiy asarlarda Qubo shaklida yozilgan nom hozirda mahalliy aholi tilida "Quvo" deb ham talaffuz qilinadi.

¹ «Boburnoma»,Toshkent,1960,73-bet



Quvada tagi nihoyatda chuqur,kun chiqar tomoni yalanglikdan iborat bo'lgan,hajmi 300 kvadrat metrdan ham katta bo'lgan balandligi 80 metrga yaqin tepalik bor.Tepalikning o'rta tepasida qubbasimon yana bir tepalik – chodirga o'xshash joy bor.Bu yerni odamlar ziyorat qilishadi.

Ana shu nuqtai nazardan yondashadigan bo'lsak,Quva so'zining etimologiyasi Quva

emas , Qubbo bo'lganligi arablar kelgandan so'ng kelib chiqqanligini bildiradi.Keyinchalik mahalliy xalq tilida ushbu nom Qubba, Qubbo va Quvaga aylanib ketadi.

To'plangan ma'lumotlarga tayanib, Quva – do'm, tepalik, qubba ma'nolarni bildiradi.

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GARRI POTTER ASARIDA ZAMON VA MAKONNING IFODALANISHI

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¹Mustaqil izlanuvchi

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KALIT SO'ZLAR

*Makon (voqea joyi),
Makon kategoriyasi,
Rouling.*

ANNOTATSIYA

Makon (voqea joyi) tushunchasi insonda borliqning obyektiv shakllari, makon va vaqt haqidagi tushunchalarining kengayishi, shuningdek, badiiy asarning uslubi, turi va janriga qarab o'zgarib borishi mumkin. Makon kategoriyasi asosan his-tuyg'ular tasviriga qaratilgan lirik janrda unchalik ahamiyatga ega emas.

Makon (voqea joyi) tushunchasi insonda borliqning obyektiv shakllari, makon va vaqt haqidagi tushunchalarining kengayishi, shuningdek, badiiy asarning uslubi, turi va janriga qarab o'zgarib borishi mumkin. Makon kategoriyasi asosan his-tuyg'ular tasviriga qaratilgan lirik janrda unchalik ahamiyatga ega emas. Ammo shoirning o'y-kechinmalari bilan bog'liq tashqi dunyoni tasvirlaydigan lirik hissiyot asosiy o'rin tutadigan lirik janrlar va asarlar bundan mustasno. Inson hayotidagi turli voqea-hodisalar va shart-sharoitlar bayon qilinadigan epik janrdagi asarlar uchun makon eng muhim badiiy unsur hisoblanadi. Bunda voqealar aniq makonda sodir bo'lib, ma'lum hollarda qahramonlar hamda ularning sa'y-harakatlarini xarakterlovchi omil ham sanaladi.¹

Qahramonlarning xatti-harakati, ularning o'y-kechinmalari, asarda tasvirlanayotgan kishilarning yurish-turishi, kiyinishi, turmush tarzi bevosita ular yashab turgan makon va zamonning ta'siri ostida bo'ladi. Masalan, naturalizm yo'nalishi vakili Emil Zolyaning asarlarida makon va zamon eng muhim ahamiyat kasb etadi, chunki yozuvchining ishonishicha, qahramonlarning qandayligini ularni o'rab turgan atrof-muhit belgilab beradi. Ba'zi hollarda esa, asardagi butun voqealar rivoji ular sodir bo'layotgan makon bilan belgilanadi. Gyustav Floberning "Bavari xonim" asari uchun Parij makon qilib olinsa noto'g'ri bo'lardi, chunki qahramonning fojiali hayoti va o'limi sababi u yashab turgan qishloq muhitiga borib taqaladi.²

¹Литературная энциклопедия. — Т.:8. М.:
гос.словарно-энцикл.изд-во "Сов.Энцикл.", 1934.

²Setting (literary device). Encyclopedia Britannica.
<http://www.britannica.com>



Yuqorida asar voqealari bizning dunyomizga o`xshash dunyoda sodir bo`lishini aytib o`tgandik, Rowling tasvirlagan dunyoning real dunyodan farqi shundaki, unda oddiy odamlar (Rowling bu o`rinda "magl" so`zini qo`llaydi) bilan birga sehrgarlar va afsungarlar ham hayot kechirishadi. Ular turli afsunlar o`qib, sehrli tayoqchalari yordamida xohlagan ishlarini bajara olishadi, ammo oddiy odamlar, ya'ni magllar o`zlari bilan yondosh yashayotgan bunday kishilar borligidan butunlay bexabar. "Chunki ular hech qachon hech nimaga e'tibor berishmaydi."

'How come the Muggles don't hear the bus?' said Harry.

*'Them!' said Stan contemptuously. 'Don' listen properly, do they? Don' look properly either. Never notice nuffink, they don'.'*³

Maktablarni solishtiradigan bo`lsak, Angliyada o`quvchilar olti yil davomida boshlang`ich maktabda tahsil olishgach, o`n bir yoshda o`rta maktabga o`tishadi. Hogvarts sehrgarlar va afsungarlar maktabiga ham sehrgarlik qobiliyati bor o`quvchilar o`n bir yoshdan qabul qilinadi. Shu o`rinda aytib o`tish joizki, Hogvarts maktabi Angliyada bir necha asr mobaynida faoliyat yuritib kelgan maktab-internatlarga o`xshash – unda ham o`quvchilar yotoqxonada turib, faqat bayram va ta'tillardagina oilalariga qaytishadi. Hogvarts sehrgarlik va afsungarlik maktabi bo`lgani uchun unda ona tili, matematika, tarix va shunga o`xshash fanlar o`rniga sehrgarlik tarixi, qora kuchlarga qarshi afsun, kelajakni bashorat qilish, sehrli ichimlik va dorilar tayyorlash kabi fanlar o`qitiladi. Maktab devorlarida osilgan

suratlarda tasvirlangan kishilar doim harakatlanib turishadi, ular o`quvchilar bilan salomlashib, ba'zida o`quvchilarning savollariga javob ham berishadi. Eng qizig`i suratdagi insonlar bir-birlarini ko`rgani borib turishadi.

*It was also very hard to remember where anything was, because it all seemed to move around a lot. The people in the portraits kept going to visit each other and Harry was sure the coats of armour could walk.*⁴

Hogvartsda qulflar o`rniga parol so`rovchi suratlar ilib qo`yilgan bo`lib, bunday eshiklarni hech qanday sehr va afsun yordamida ochishning iloji yo`q. Bundan tashqari, maktabning har yerida kezib yurgan arvohlarga ham duch kelish mumkin. Sehrgarlik tarixi fanidan ham vafot etganiga bir necha yillar bo`lgan professorning arvohi dars beradi. Maktabga ilk bor kelgan o`quvchilarni yanada hayratlantiradigan yana bir holat bu zinalarning doimiy harakat qilishidir. Maktabda bunday zinalar soni bir yuz qirq ikkita bo`lib, ularning qay paytda qay yo`nalishda harakatlanishini eslab qolish boshida biroz qiyinchilik tug`diradi. Shuningdek, maktabning shunday qismlari mavjud ediki, ularga qadam qo`yish o`quvchilarga ta'qiqlangan edi. Yana shunday xonalar bor bo`lib, ularning qayerda ekani va qanday ochish mumkinligini hatto professor o`qituvchilar ham bilishmasdi. "Maxfiy xona" ("Chamber of secrets") ham xuddi shunday yashirin xona bo`lib, u aynan qayerda joylashgani va unda nima borligidan hech kimning xabari yo`q. Ko`pchilik bu xonani faqat afsona deb o`ylab, uning borligiga ishonishmaydi.

³Rowling, J.K. Harry Potter and the Prisoner of Azkaban. – London: Bloomsbury Publishing PLC, 1999. p. 32.

⁴Rowling, J.K. Harry Potter and the Philosopher's stone. – London: Bloomsbury Publishing PLC, 1997. p. 98.



*'Slytherin, according to the legend, sealed the Chamber of Secrets so that none would be able to open it until his own true heir arrived at the school. The heir alone would be able to unseal the Chamber of Secrets, unleash the horror within, and use it to purge the school of all who were unworthy to study magic.'*⁵

Afsonaga ko`ra, maxfiy xona Salazar Slizerin tomonidan yaratilgan bo`lib, uni faqat Slizerinning haqiqiy merosxo`ri ocha oladi. Garri do`stlari Ron va Germiona yordamida maxfiy xonaga kirish yo`lini topadi hamda u yerda bir necha asrlardan buyon yashab kelayotgan dahshatli vasilisk ilonini yo`q qiladi. Hogvartsda juda ozchilikka ma`lum yana bir sehrli xona mavjud bo`lib, uni Bor-Yo`q xona ("Come and Go Room") yoki "Darkor xona" (Room of requirement") deb atashadi. Bu xonaga faqatgina kuchli ehtiyoj tug`ilgandagina kirish mumkin, shuning uchun u ba`zida paydo bo`lsa, ba`zida umuman yo`qoladi.

*It is known by us as the Come and Go Room, sir, or else as the Room of Requirement!...It is a room that a person can only enter,' said Dobby seriously, 'when they have real need of it. Sometimes it is there, and sometimes it is not, but when it appears, it is always equipped for the seeker's needs.'*⁶

Mabodo sehrgar bunday xonaga kirishga muvaffaq bo`lsa, u yerdan o`zi ehtiyoj sezgan hamma narsani topa oladi. Garri Potter tuzgan Dambldor armiyasi aynan mana shu xonada o`z mashqlarini olib borishadi. Sehrgarlar dunyosining transport vositalari ham o`ziga xos. Ular bir joydan ikkinchi joyga borish uchun asosan

transport vositalari o`rniga sehrli usullardan foydalanishadi. To`g`ri, asarning boshida Garri Hogvartsga yetib olish uchun boshqa bolalar qatori Hogvarts-ekspres tezyurar poyezdida jo`naydi, lekin poyezd o`zi yuradimi yoki boshqaruvchisi bormi bu haqida muallif biror ma`lumot bermagan. Lekin keyinroq Garri o`zi yashayotgan bu g`aroyib dunyoda uchish uchun mo`ljallangan sehrli supurgilar borligidan xabar topadi. Sehrli supurgilar sehrgarlar dunyosida mashhur bo`lsa ham, unda uzoq masofaga borish juda qiyin, shuningdek, oddiy odamlar ko`rib qolish ehtimoli kuchliligi sabab bu vositadan ko`p hollarda faqat sport o`yinlarida foydalaniladi. Afsungarlar dunyosida eng ko`p qo`llanadigan yana bir vosita bu kaminlar tarmog`i orqali kerakli joyga borish. Bunda sehrgar kaminga sehrli sayohat kukunini sepib, olov ichiga kiradi va aniq qilib kerakli joy nomini aytadi, natijada esa bir necha soniya ichida aytilgan manzilga yetib olinadi.

He took a pinch of glittering powder out of the flowerpot, stepped up to the fire and threw the powder into the flames. With a roar, the fire turned emerald green and rose higher than Fred, who stepped right into it, shouted, 'Diagon Alley!' and vanished.

*'You must speak clearly, dear,' Mrs Weasley told Harry, as George dipped his hand into the flowerpot. 'And mind you get out at the right grate ...'*⁷

Sehrgarlarning xohlagan manzillariga yetishda qo`llaydigan vositalaridan yana biri bu portaldir. Portal – sehrgarni

⁵Rowling, J.K. Harry Potter and the Chamber of Secrets. – London: Bloomsbury Publishing PLC, 1998. p.114.

⁶Rowling, J.K. Harry Potter and the Order of the Phoenix. – London: Bloomsbury Publishing PLC, 2003. p.343.

⁷Rowling, J.K. Harry Potter and the Chamber of Secrets. – London: Bloomsbury Publishing PLC, 1998. p.41.



oldindan mo'ljallab qo'yilgan vaqtda bir joydan boshqa joyga olib o'tishga xizmat qiladigan sehrlangan buyum. Portalning sayohat kukunidan afzallik tomoni shundaki, juda uzoq masofaga ham bir zumda yetib olish va zarur holatlarda portal yordamida bir necha kishini aniq manzilga o'tkazish mumkin. Portal birinchi marta "Garri Potter va olovli jom" kitobida tilga olinadi: *"...we use Portkeys. They're objects that are used to transport wizards from one spot to another at a prearranged time. You can do large groups at a time if you need to."*

⁸ Unda Garri va Uizlilar oilasi Sehrgarlik ishlari vazirligi tomonidan o'rnatilgan portal orqali kviddich bo'yicha jahon chempionatiga borishadi. 1994-yilgi kviddich bo'yicha jahon chempionatiga tayyorgarlik vaqtida vazirlik butun Angliya bo'ylab, strategik jihatdan muhim nuqtalarda 200dan ortiq potrallar o'rnatib chiqqan edi. Portal faqatgina vazirlik tomonidan o'rnatilishi mumkin bo'lib, sehrgarlarning o'zlari portal yaratishlari ta'qiqlangan. Kitobning xuddi shu qismida transgressiya yoki boshqacha nomi apparatsiya (apparatsiya-havoda yo'qolib, kerakli joyda paydo bo'lish) usuli ham tilga olinadi. *Harry knew that Apparating was very difficult; it meant disappearing from one place and reappearing almost instantly in another.*⁹

Ba'zi joylarda apparatsiyani qo'llash ta'qiqlangan, bundan tashqari, hamma sehrgarlar ham bu usuldan foydalana olishmaydi. Faqatgina voyaga yetgan va uzoq vaqt (bir necha oy davomida har haftalik mashg'ulotlar) mashq qilib, maxsus ruxsatnomani qo'lga kiritgan

sehrgarlargagina ruxsat berilgan. Hogvarts sehrgarlar va afsungarlar maktabida oltinchi kursni tugatgan talabalar pullik kurslarda apparatsiya qilish usullarini o'rganishadi. Kurs oxirida esa transgressiyani o'rgangan talabalar imtihon topshirib, undan muvaffaqiyatli o'tishsa, apparatsiya qilish uchun ruxsatnomani qo'lga kiritishadi. Ruxsatnomaga ega bo'lmagan va voyaga yetmagan sehrgarlar transgressiyani qo'llashsa, Sehrgarlik ishlari vazirligi tomonidan qattiq jazoga tortiladi. Chunki mabodo transgressiya muvaffaqiyatsiz amalga oshirilsa, bu sehrgarning hayotiga xavf solishi mumkin.

*'The Department of Magical Transportation had to fine a couple of people the other day for Apparating without a licence. It's not easy, Apparition, and when it's not done properly it can lead to nasty complications. This pair I'm talking about went and splinched themselves....They left half of themselves behind,' said Mr Weasley, now spooning large amounts of treacle onto his porridge*¹⁰

Bu usulni qo'llay oladigan sehrgar o'zi bilan boshqa kishini ham kerakli joyga olib o'ta oladi. Masalan, "Garri Potter va shahzoda tilsimi" qismida Albus Dambldor apparatsiya vositasida Garrini ham kerakli joyga o'zi bilan birga olib o'tadi. Bu Garrining apparatsiyadagi birinchi tajribasi edi. Xuddi shu kitobning 27-bobida Garrining o'zi mustaqil ravishda apparatsiyani qo'llaydi, bu safar Garri Dambldorni o'zi bilan birga kearkli joyga olib o'tadi.

Shunday qilib, Garri Potterda ham odamlarning ko'rinishi, kiyinishi bizning

⁸Rowling, J.K. Harry Potter and the Goblet of Fire. – London: Bloomsbury Publishing PLC, 2000. p.66.

⁹Rowling, J.K.. Harry Potter and the Goblet of Fire. – London: Bloomsbury Publishing PLC, 2000. p.63.

¹⁰The same source, p.63.



dunyodan farq qilmasa ham, ular ishlatadigan o'ziga xos so'zlar (afsunlar, buyum nomlari, sport turlari va hkz.), transport vositalari, pul birliklari, turli mavjudotlar va kishilarning ijtimoiy guruhlari bizning dunyodagidan butunlay farq qiladi. Sehrgarlar dunyosi oddiy odamlar dunyosi bilan yondosh, ammo uning ko'zga ko'rinmas qismi bo'lib, ba'zi hollarda oddiy insonlar sehrgarlar dunyosi hodisalariga guvoh bo'lib turishadi. Masalan, kitobning birinchi qismi boshida janob Dursli ishga ketayotib, xarita o'rganayotgan mushukka ko'zi tushadi. Keyinroq esa g'alati rido kiyib olgan to'p-to'p kishilar uning e'tiborini tortishadi, chunki bunday kiyimli kishilarni London ko'chalarida bu paytgacha uchratmagandi.

O'sha kuni mamalakat bo'ylab ko'plab boyqushlarning kunduz paytida uchib yurgani aholining e'tiborini tortadi. Aslida sehrgarlar magllar e'tiborini tortmay yashashga harakat qilishadi, chunki oddiy insonlar baribir ularni to'g'ri qabul qilishlariga ishonishmaydi. Faqatgina sehrgarlik qobiliyati bilan tug'ilgan oilalarning a'zolari va mamlakat bosh vaziri bunday dunyoning mavjudligini bilishadi, xolos.

Rouling yaratgan dunyo voqealari bizning dunyoda, biz yashayotgan davrda va asosan maktabda (garchi u sehrgarlar maktabi bo'lsa-da) bo'lib o'tishi asarning ishonarliligi va shu bilan birga o'ziga xosligini ta'minlagan

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LINGVISTIK EKSPERTIZA VA PSIXOLOGIYA MUNOSABATI

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KALIT SO'ZLAR

Sud-psixologik ekspertizasi, turlari, ekspertga qo'yilgan talablar, ekspert huquqlari, majburiyati, psixologik va lingvistik ekspertiza usuli (PLE), turlari, vazifalari va b.

ANNOTATSIYA

Bu maqolada psixologik ekspertiza, uning turlari, ekspertiza tayinlashining sabablari, O'zbekiston Respublikasi Qonun hujjatlarida keltirilgan tartibda tayinlangan ekspertga qo'yiladigan talablar, uning huquq va majburiyatlari keltiriladi. Shuningdek, lingvistik va psixologik ekspertiza usuli, uning turlari, ekspertiza o'tkazish jarayoni, sinovdan o'tgan shaxsning kognitiv xususiyatlari ochib berilib, bu holatda tilshunoslik va psixologiya munosabati muhim ahamiyat kasb etishi tahlil qilinadi.

Sud lingvistik ekspertizani amalga oshirishda psixologiya muhim ahamiyat kasb etadi. Shuning uchun psixologik ekspertiza aynan sud ekspertizaning bir turi sifatida shakllandi.

Sud-psixologik ekspertizasi sudlar, tergov va surishtiruv organlari, ma'muriy yurisdiksiya organlarining ehtiyojlarini, shuningdek, psixologiya sohasidagi maxsus bilimlardan foydalanish asosida bo'limlarning obyektiv ma'lumotlar va dalillarni olishga bo'lgan ehtiyojlarini qondirishga mo'ljallangan. Psixolog ekspertga hujjat tuzilganda uning muallifi xatti-harakatlarida shubha tug'ilganda, turli psixologik holatlarini aniqlashda murojaat qilinadi.

Sud-psixologik ekspertiza tayinlashining sabablari:

- ayblanuvchining shaxsiy psixologik xususiyatlariga oid ma'lumotlar yo'qligi;
- jabrlanuvchining kuchli hissiy tuyg'ularini ko'rsatadigan belgilar;
- nizolarni hal qilish.

Ekspert o'z ishiga o'ta mas'uliyat bilan yondashishi shart. Shuning uchun ekspertga qo'yiladigan talablar O'zbekiston Respublikasi qonun hujjatlarida ham mustahkamlab qo'yilgan:

"Davlat sud eksperti lavozimini oliy ma'lumotga, alohida hollarda esa o'rta maxsus, kasb-hunar ma'lumotiga ega bo'lgan, muayyan sud-ekspert ixtisosligi bo'yicha keyingi tayyorgarlikdan o'tgan va O'zbekiston Respublikasi Vazirlar Mahkamasi tomonidan belgilangan tartibda davlat sud eksperti sifatida attestatsiyadan



o'tkazilgan O'zbekiston Respublikasi fuqarosi egallashi mumkin.

Sud eksperti sifatida jalb etiladigan boshqa tashkilot xodimi va boshqa jismoniy shaxs oliy ma'lumotga, alohida hollarda esa o'rta maxsus, kasb-hunar ma'lumotiga ega bo'lishi lozim" (O'zbekiston Respublikasining "Sud ekspertizasi to'g'risida" Qonuni, 01.06.2010 yildagi O'RQ-249-son, 1-bob, 11-modda).

Sud-psixologik ekspertizaning vakolati ekspertlar tomonidan hal qilinadigan masalalar va o'rganilayotgan vaziyatlarning chegaralarini belgilaydi. Bundan tashqari u qonun bilan cheklangan:

"15-modda. Sud ekspertining huquqlari

Sud eksperti quyidagi huquqlarga ega:

Qonunchilikda belgilangan tartibda sud ekspertizasi predmetiga oid ish materiallari bilan tanishish, ulardan zarur ma'lumotlarni yozib olish yoki ko'chirma nusxalar olish;

(15-modda birinchi qismining ikkinchi xatboshisi O'zbekiston Respublikasining 2021-yil 21-apreldagi O'RQ-683-sonli Qonuni tahririda — Qonunchilik ma'lumotlari milliy bazasi, 21.04.2021-y., 03/21/683/0375-son)

sud ekspertizasini o'tkazish uchun zarur bo'lgan qo'shimcha materiallar va tekshirish obyektlari taqdim etilishi haqida iltimosnomalar berish;

tergov harakatlari o'tkazilayotganda surishtiruvchi, tergovchi, prokurorning ruxsati bilan hozir bo'lish va shu tergov harakatlarida ishtirok etuvchi shaxslarga sud ekspertizasi predmetiga oid savollar berish;

sud muhokamasida sud ekspertizasi predmetiga oid dalillarni tekshirishda ishtirok etish va so'roq qilinayotgan

shaxslarga sudning ruxsati bilan savollar berish;

ashyoviy dalillar va hujjatlarni ko'zdan kechirish;

o'z xulosasida nafaqat o'zining oldiga qo'yilgan savollar bo'yicha, balki sud ekspertizasi predmetiga oid va ish uchun ahamiyatga molik boshqa masalalar bo'yicha ham fikrlarini bayon etish;

uning xulosasi yoki ko'rsatuvlari protsess ishtirokchilari tomonidan noto'g'ri talqin qilinganligi xususida tergov harakati yoki sud majlisi bayonnomasiga kiritilishi lozim bo'lgan bayonotlar berish;

agar u ish yuritilayotgan tilni bilmasa yoki yetarlicha bilmasa, o'z ona tilida xulosa taqdim etish va ko'rsatuvlar berish hamda bunday holda tarjimon xizmatidan foydalanish;

agar uning huquq va erkinliklarini ishni yuritayotgan organning qarorlari, shaxsning harakatlari (harakatsizligi) buzayotgan bo'lsa, bu qarorlar, harakatlar (harakatsizlik) ustidan qonunda belgilangan tartibda shikoyat qilish.

Sud eksperti qonunchilikka muvofiq boshqa huquqlarga ham ega bo'lishi mumkin.

(15-moddaning ikkinchi qismi O'zbekiston Respublikasining 2021-yil 21-apreldagi O'RQ-683-sonli Qonuni tahririda — Qonunchilik ma'lumotlari milliy bazasi, 21.04.2021-y., 03/21/683/0375-son)".

Shuningdek, sud ekspertining majburiyatlari ham O'zbekiston Respublikasi " Sud ekspertizasi to'g'risida" gi Qonunining 2-bob,16-moddasida belgilab qo'yilgan:

"16-modda. Sud ekspertining majburiyatlari

Sud eksperti:



Sud eksperti sifatida o'zini o'zi rad etishi uchun qonunda nazarda tutilgan asoslar mavjud bo'lgan taqdirda, bu haqda sud ekspertizasini tayinlagan organga (shaxsga) yoki davlat sud-ekspertiza muassasasining yoxud boshqa tashkilotning rahbariga darhol ma'lum qilishi;

o'ziga taqdim etilgan tekshirish obyektlarini har tomonlama va to'liq tekshirishdan o'tkazishi, o'z oldiga qo'yilgan savollar yuzasidan asosli va xolisona xulosa berishi;

surishtiruvchi, tergovchi, prokuror yoki sudning chaqiruviga binoan surishtiruvda, dastlabki tergovda yoki sud majlisida shaxsan ishtirok etish uchun kelishi;

o'zi o'tkazgan sud ekspertizasi xususida ko'rsatuvlar berishi va o'zi bergan xulosani tushuntirish uchun qo'shimcha savollarga javob berishi;

sud ekspertizasini o'tkazishi munosabati bilan o'ziga ma'lum bo'lib qolgan ma'lumotlarni oshkor qilmasligi;

taqdim etilgan tekshirish obyektlari va ish materiallarining saqlanishini ta'minlashi;

ish tergov qilinayotganda va sud muhokamasi vaqtida tartibga rioya qilishi shart.

Sud eksperti zimmasida qonunchilikka muvofiq boshqa majburiyatlar ham bo'lishi mumkin.

(16-moddaning ikkinchi qismi O'zbekiston Respublikasining 2021-yil 21-apreldagi O'RQ-683-sonli Qonuni tahririda — Qonunchilik ma'lumotlari milliy bazasi, 21.04.2021-y., 03/21/683/0375-son)

Sud eksperti:

sud ekspertizasini o'tkazish bilan bog'liq bo'lgan, ishning natijasidan o'zining manfaatdor emasligini shubha ostiga

qo'yadigan masalalar yuzasidan protsess ishtirokchilari bilan shaxsiy aloqaga kirishishga;

sud ekspertizasini o'tkazish uchun mustaqil ravishda materiallar to'plashga;

sud ekspertizasi natijalarini sud ekspertizasini tayinlagan organdan (shaxsdan) tashqari biron-bir shaxsga xabar qilishga haqli emas.

Davlat sud eksperti, shuningdek:

agar qonunchilikda boshqacha qoida belgilanmagan bo'lsa, davlat sud-ekspertiza muassasasi rahbaridan tashqari bevosita boshqa biron-bir organdan (shaxsdan) sud ekspertizasini o'tkazish to'g'risida topshiriqlar qabul qilishga;

(16-moddaning to'rtinchi qismi ikkinchi xatboshisi O'zbekiston Respublikasining 2021-yil 21-apreldagi O'RQ-683-sonli Qonuni tahririda — Qonunchilik ma'lumotlari milliy bazasi, 21.04.2021-y., 03/21/683/0375-son)

boshqa tashkilot xodimi yoki boshqa jismoniy shaxs sifatida sud ekspertizasini o'tkazishga haqli emas".

Sud psixologik ekspertizasi - tergov ostida bo'lgan shaxsning yoki sudlanuvchining shaxsini, shuningdek guvohni va jabrlanuvchini tekshirish tizimi. U psixologlar tomonidan amalga oshiriladi. Sud-psixologik ekspertizaning maqsadi tergov va sud uchun muhim ma'lumotlarni to'plash va tushuntirishdan iborat.

Sud psixologiyasi turlari

Shaxsiy va komissiya ekspertizasi. Ajratib turuvchi xususiyat - bu protsedurani bajaradigan mutaxassislarining soni.

Asosiy va qo'shimcha tekshiruvlar. Asosiy tajriba birlamchi masalalar mutaxassislarining qaroriga yuklatilgan. Qo'shimcha imtihon - birinchi navbatda



ekspert xulosasining ravshanligi yo'qligi sababli tayinlangan yangi imtihon.

Birlamchi va takroriy. Agar sudlanuvchining ruhiy kasalliklardan azob chekishi aniqlangan bo'lsa-da, lekin u o'z harakatlarini hisobga olgan bo'lsa, bu xulosa uning nogironligini tasdiqlash uchun asos bo'la olmaydi.

Ekspertiza o'tkazilayotganda psixologik va lingvistik tahlil qilish bir-biriga chambarchas bog'liqdir. Psixologik va lingvistik ekspertiza ko'pincha fuqarolik va jinoyat protsessida amalga oshiriladi. Fuqarolik protsessida taraflar tomonidan taqdim etilgan dalillar, ya'ni hujjatlar, matnlar, audio va video yozuvlar tekshiriladi. Ushbu turdagi imtihonning o'ziga xos turlari mavjud. Xulq-atvor elementlari, motivatsiya va niyat belgilari, og'zaki va yozma nutqning semantik mazmuni tekshirilishi mumkin.

Bir jinsli lingvistik ekspertiza torroq qo'llanilishiga ega. Masalan, plagiat belgilari, o'xshashlik-uslubdagi farqlar, tipik xatolar, matn naqshlari va boshqalarni o'rganish. Barcha hollarda huquqiy ahamiyatga ega bo'lgan vaziyatda inson nutqi faoliyatining mahsullari tekshiriladi.

Lingvistik va psixologik ekspertiza qilish usuli

Usul ayblanuvchining nutqida yoki matnida g'ayritabiiylik, bosim, yodlash, hissiy holat va bu odam uchun odatiy bo'lmagan boshqa belgilarni aniqlash uchun ishlatiladi. Usul shaxsning psixologik xususiyatlarini va uning guvohligidagi yashirin subtekstning mazmunini aniqlash imkonini beradi. Psixologik-lingvistik ekspert shaxs bosim, psixo-emotsional holat, tergovchining buyrug'i va boshqa sabablarga ko'ra ko'rsatma berishdan bosh tortgan hollarda tayinlanadi.

Mutaxassislarining ikkita vazifasi bor:

1) tekshirilayotgan materialning ma'lum bir shaxsning intellektual darajasiga, yozuvi va nutqining lingvistik xususiyatlariga muvofiqligini aniqlash;

2) o'qishlarda bosim belgilari yoki boshqa noodatiy holat mavjudligini yo'qligini isbotlash.

Psixologik-lingvistik ekspertiza usullari turli xil yondashuvlardan iborat va boshqa narsalar qatorida aniqlash uchun mo'ljallangan:

fanning intellektual rivojlanish darajasi;

shaxsiy xususiyatlar;

ruhiy bosimga qarshilik darajasi;

muayyan shaxsga xos stilistik qobiliyatlar;

qo'l yozuvini psixologik tahlil qilish.

Psixologik va lingvistik ekspertiza o'tkazish uchun ikkita mustaqil ekspert - psixolog va tilshunos tayinlanadi. Ekspertiza sifati ularning professionallik darajasiga bog'liq. Ular o'z mutaxassisligi bo'yicha oliy ma'lumotga ega bo'lishdan tashqari, adliya organlari bilan hamkorlikda ilmiy-tadqiqot ishlarini olib borish imkonini beruvchi qo'shimcha vakolatlarga ega bo'lishi kerak.

Ekspertiza o'tkaziladigan ishlarning turlari va toifalari

PLE ikki xil - sud va suddan tashqari. Birinchisi, buyurtmachining yozma shartnomaga muvofiq ekspertiza muassasasi bilan shaxsiy kelishuvi bilan amalga oshiriladi. Natijalar mijoz tomonidan o'z xohishiga ko'ra ishlatilishi mumkin va sud tomonidan dalil sifatida qabul qilinishi mumkin.

Ikkinchisi, ushbu turdagi keng qamrovli audit o'tkazish uchun sudga ariza berish orqali tayinlanadi.



Tadqiqotning muhim qismi bu kabi harakatlarda gumon qilinuvchining psixologik portretini yaratishdir.

Pora olish va undirish faktlarini tekshirishda ham kompleks ekspertizadan muvaffaqiyatli foydalanilmoqda. Bunday holda, nafaqat guvohlikning to'g'riligini, balki matn yoki nutqning yashirin ma'nosini ham (ishoralar, yetakchi savollar, tahdidlar, shantaj va boshqalar) ochish mumkin.

Jinsiy daxlsizlik holatlari, ayniqsa voyaga yetmaganlarga nisbatan, psixolog va tilshunosning birgalikdagi ekspertizasini qo'llashning yana bir sohasi hisoblanadi.

Jinsiy zo'ravonlik qurboni bo'lgan bolalar va o'smirlarning ko'rsatmalari alohida e'tibor bilan o'rganilmoqda. Voyaga yetmaganlarning guvohligida usul sizga faktlarning buzilishi, bo'rttirilgan yoki sodir bo'lgan voqeani noto'g'ri baholash mavjudligini aniqlashga imkon beradi.

Psixologik va lingvistik ekspertiza sud amaliyotida hamda tuhmat, sha'n va qadr-qimmatni, ishchanlik obro'sini himoya qilish to'g'risidagi ishlarni tergov qilish uchun tavsiya etiladi.

Psixolingvistik ekspertizadan foydalangan holda korrupsiyaga oid xatti-harakatlarning tarkibiy qismlari tekshiriladi, poraxo'rlik bo'yicha ekspertiza o'tkaziladi. Ba'zi hollarda, PLE ilgari o'tkazilgan shunga o'xshash imtihonlar va tadqiqotlarning ishonchligi va professional asosligini tekshirish uchun tayinlanadi. Ushbu turdagi ekspertizadan foydalanganda dalillar bazasi ilgari qo'llanilgan lingvistik ekspertiza usuli shaxsning psixo-emotsional holati haqida to'liq tasavvur bera olmadi. Yashirin ma'no, ehtiros holati yoki majburiy guvohlik mavjudligini faqat murakkab psixologik tadqiqot usuli bilan isbotlash mumkin.

Psixologik va lingvistik ekspertiza o'tkazilish jarayoni -- bu nafaqat ko'rsatuvning ushbu shaxsga tegishligini aniqlashga, balki so'roq qilinayotgan shaxs o'z ko'rsatuvlarini inkor etmasa, balki ular ixtiyoriy ravishda olinmaganligini ta'kidlasa, bosim o'tkazish vaqtini aniqlashga imkon beradi. Doimiy ikki mutaxassis - psixolog va tilshunosning qo'shma asosi intsiyalashgan bir integra xillardan ko'ra foydaliroqdir.

Psixologik va lingvistik ekspertiza ekstremizm, terrorism, millatlararo adovat va adovatni qo'zg'atish ko'rinishlari bilan bog'liq jinoyat ishlarini tergov qilishda ham muhim samara beradi. Usul matnlar va ekstremistik materiallarning yashirin ma'nosini, terrorchilik va ekstremistik harakatga da'vatlar vositalarini, qurol-yarog' va xavfsizlikni himoya qilishning barcha yordamiga oid suhbatlar harakatini ochishda qo'l keladi.

Yuqoridagilardan shuni xulosa qilish mumkinki, sud ekspertisasi o'tkazish jarayonida psixologiya va tilshunoslik bir-biriga chambarchas bog'liq bo'lib, jarayonni psixologik-lingvistik ekspertiza usuli bilan birgalikda tahlil qilinsa, samarasi yuqori bo'ladi, ya'ni lingvistik ekspertiza o'tkazishda psixologiya sohasi muhim ahamiyat kasb etadi, shuning uchun ham ekspertizadan o'tkazish jarayonida psixologik-lingvistik ekspertiza(PLE) usul sifatida shakllandi.

21-asrning boshlarida O'zbekiston sud ishlarida manbalar, jinoiy, fuqarolik, arbitrajda zaruriy dalillar yoki ma'muriy ishlar ko'proq video yoki audio yozuvlarga aylanmoqda, yozma yoki og'zaki matnlar, og'zaki yoki noverbalga asoslangan isbot qiymatiga ega bo'lgan turli xil faktlarni aniqlash uchun matnlar, tergov, surishtiruv



yoki sud jarayonidagi dalillar, maxsus tilshunoslik va psixologiya sohasidagi bilimlar asosiy protsessualga aylanib, bu turdagi maxsus bilimlarni qo'llash shakli tobora kuchayib bormoqda. Shuning uchun

bu soha vakillari, ya'ni yetuk psixolog va filolog ekspertlar bugungi kunda deyarli barcha tarmoqlarning ekspertiza jarayonida juda zarurdir.

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THE IMPORTANCE OF FORMATION OF LIBRARY CULTURE IN MODERN AGE

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Spirituality, state policy, belonging, society, reading, development.

ABSTRACT

The article presents information on the need to create a sense of spirituality and the role of the culture of reading in youth.

During the years of independence, our country has done a lot to bring up young people spiritually mature and physically healthy, patriotic and selfless, to protect their rights and interests. In order to radically improve the activities in this area and raise them to a new level of quality, the President of the Republic of Uzbekistan issued a decree "On increasing the effectiveness of state youth policy and support the activities of the Youth Union of Uzbekistan." The decree clearly states what needs to be done for young people to solve problems and find their place in society.

One of the priorities of our youth is to instill in the minds and hearts of young people a sense of responsibility for the development of the country and the future of the country. In order to fulfill these tasks wisely, it is important to create a sense of involvement among young people. The First President of

Uzbekistan Islam Karimov said that living with a sense of involvement in the events around us is one of the most pressing issues today.

Involvement is an upbringing that builds commitment to future generations. There are many types of involvement in human life. Civic engagement, spiritual engagement, social engagement, and more.

Citizen involvement is a partnership involved in an activity or process. If every citizen lives with a sense of personal involvement in the fate of the Motherland, his duty and responsibility to society will increase. Involvement helps young people to understand the direct connection with the current problems of our time, the need to feel responsible for all that is happening in the world, to feel the mood and interests of those around them, as well as to work with students in this situation. an idea of the means of achieving the goal is formed.



In either case, the teacher confronts the students with a reality related to some kind of spiritual depravity. This situation is emotional (the student imagines how difficult it is for the person), logical (looking for the best ways to solve situations), as well as active (defining his attitude and determining the direction of his behavior in this situation). levels. From the definitions of belonging, we can see that this concept is very important in every aspect of social life.

Spiritual involvement is no exception. Spiritual involvement is a complex concept that expresses the maturity and humanity of a person. One must act systematically in order to cultivate a sense of spiritual belonging. Young people who have developed a sense of spiritual belonging would have contributed to the preservation of the high human qualities of the nation and future generations. The first President Islam Karimov in his book "High spirituality is an invincible force" defined the concept of spirituality as follows: The incomparable power that shoots is the criterion of all his views. Indeed, spirituality is an important part of human life. The process of spirituality and spiritual maturity paves the way for the formation of spiritual involvement.

Reading culture is an important part of this systematic work. The President of the Republic Shavkat Mirziyoyev said that reading a book can solve all possible problems.

The great thinker Alisher Navoi said that every second of reading a book brings you closer to wisdom, which shows the unique role of

reading culture in human life and spiritual maturity.

Whether we refer to the great masterpieces of our national heritage, whether it is modern literature today, or examples of world literature, all of these can be an important factor in the formation of a spiritual worldview and a source of education. There are many observations today about the pros and cons of globalization. While the rise of egocentrism, corruption, and treason is a painful situation, it is even more painful for young people. The root cause of such cases is directly related to the level of spiritual maturity and involvement.

It is important to look for literature that contains ideas that can be used as an example to read, that can serve as a model for thinking, and that can inspire people to grow. There are many factors in a young person's life that can interest them, attract them, and penetrate their minds and worldviews. At the same time, their number is growing. Whether we realize it or not, our young people are affected by such factors. Because some of them do not have a shield to deal with such prejudices, they do not have the moral immunity. Today, there are a variety of books on the shelves that are useful for spiritual development and personal growth. So, today we can't say enough about the quantitative indicators of books. In addition to organizing various competitions to improve the results, reading books in the family, educational institutions, workplaces and meetings with leading representatives of our literature will help to solve the problem.

In order to ensure that young people with a strong interest in the



Internet can enter the world of books from the virtual world, and to achieve the sustainability of this journey, it is necessary to form a conscious attitude towards reading books. The development of electronic versions of fiction books is a

positive solution to this problem. However, we have so many legacies that have not been put into electronic form that it is difficult to achieve spiritual maturity and spiritual involvement without reading them.

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DARS JARAYONLARIDA PEDAGOGIK TEXNOLOGIYALARNI QO'LLASH ORQALI IXTIROCHILIKKA OID KOMPETENSIYALARINI SHAKLLANTIRISH

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MAQOLA TARIXI

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KALIT SO'ZLAR

*produktiv, kreativ,
yaratuvchanlik, ixtirochilik,
effektivlik, motivatsiya,
kooperatsiya, ideal dars,
konflikt, kompetensiya,
mantiqiy fikrlash,
nosandart vaziyatlar,
industriya, yo'riqnoma.*

O'zbekiston Respublikasi Prezidentining 2020-yil 6-noyabrdagi "O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to'g'risida"gi PF-6108-son [Farmoni](#) ijrosini ta'minlash yuzasida ta'lim jarayonlariga zamonaviy yondashuvlar asosida dars jarayonlarini tashkil etish va doimiy ravishda izlanishda bo'lish maqsadlidir.

Bugungi kunda STEAM ta'limi asosida yondashuv o'quvchi yoshlarga dunyoni tizimli ravishda o'rganishga, atrofda ro'y berayotgan jarayonlarni mantiqiy mushohada qilishga, ulardagi o'zaro aloqani anglab etishga o'zi uchun yangi, noodatiy va qiziqarli narsalarni kashf qilishga imkon beradi.

IMEN-pedagogika maktab vaqtidayoq

ANNOTATSIYA

Ushbu maqolada dars jarayonlarida pedagogik texnologiyalarni qo'llash orqali ixtirochilik masalalarini echish nazariyasi qo'llash zamonaviy ilmiy tadqiqot uslublari haqida yozilgan.

hayotni mantiqiy, tanqidiy fikrlash orqali qabul qilishni o'rgatadi. ***I-ixtirochilik M-masalalarini E-echish N-nazariyasi*** ya'ni (TRIZ (*T---теория, P---решения, И---изобретательских, З---задач*)).

XXI asr butunlay o'zgacha kompetensiyalarni talab qiladi. Chunki biz bolalarimizni o'zimiz hali bilmaydigan kelajak hayotda yashashga o'rgatishimiz kerak. Ilgari biz bolalarga adang ham bobong ham hisobchi bo'lgan, yomon bo'lishmadi, sen ham hisobchi bo'lasan derdik. O'sha zamonga bu to'g'ri kelardi. Lekin hozir bunday deyish mumkin emas. Chunki bugungi kunda ba'zi professiyalar massoviy yo'qolib, yangilari paydo bo'lmoqda. Masalan 10-15 yildan keyin qanday professiyalar kerak bo'lishini bila olmaymiz. Demak, bolalar o'zlari o'ylashi,



o'zlari muammolarni ko'ra olishi, nosandart vaziyatlarda nostandart yechimlarni bera olishni bilishlari kerak. Bunday sifatlarsiz yangi dunyoda yashash

qiyin, mumkin emas desa ham bo'ladi. Shuning uchun ham maktab va hayot orasida katta jarlik bor.



IMEN --- bu pedagogikaning bolalarni ijodiy fikrlashga o'rgatadigan alohida yo'nalishi. Ko'pchilikda savol tu'g'iladi. **IMEN** yana bir yangi modaga chiqqan tekshirilmagan metodikami? Haqiqatdan ham kerakmi, foydalimi? Yoki bolalrni **IMEN** bilan shug'ullanish o'rniga bizga tushunarliroq bo'lgan boshqa sohalar bilan shug'ullangani yaxshimi?

Matematika bolalarni logik, algoritmik fikrlashlarini o'stiradi. Jismoniy tarbiya esa jismoniy jihatdan rivojlantiradi. Rus tili grammatik va nutqiy qobiliyatlarini o'stiradi. **IMEN** esa ijodiy fikrlash malakasini o'stiradi. Ijodiy fikrlashni nafaqat bolalar xattoki kattalarda ham o'stirish mumkin. Keling, ijodiy fikrlsh darajangizni tekshirib ko'ramiz. O'rmon chetidagi uy. U yerdagi tovuqxonaga tulkilar hujum qilib aholiga zarar keltirmoqda Savol; "Tulkilardan tovuqlarni himoyalash uchun nima qilish kerak?" Masalani hal qilishning uch-to'rt xil variantini o'ylab qo'ying. Ungacha ijodiy fikrlash nima ekanini tushuntirishga

harakat qilaman. Darhol hayolingizga ijodkorlik bilan bog'liq haykaltaroshlik, rassomlik, musiqa, raqs she'riyat kabi narsalar kelishi tabiiy. Aslida unday emas. Haqiqiy ijodkorlik inson har doim qandaydir ishni intruksiyasiz, ya'ni yo'riqnomasiz amalga oshirayotganda yuzaga chiqadi. Masalan; bola siz yo'qligingizda dars stolini o'zi uchun qulay joylashtirib olganida, yoki boshliq ishchilarni qanday qilib jazolamay, qo'rqqitmay ish unumdorligini oshirish yo'lini hal qilganida, xullas har bir masalaga yechim topganida inson ijodiy fikrlashni amalga oshiradi. O'quvchi yaxshi o'qisa, ota-onasining, ustozining yo'rig'idan chiqmasa, maktabni tugatib, oliygohlarga kirib, bitirib, bir ishni boshini tutsa, ishlab nafaqaga chiqsa IMEN nimaga kerak deb o'ylashingiz mumkin. To'g'ri, 30-40 yil oldin boshqa hech narsa kerakmasdi, odamlar maktabni bitirib, bir ishga kirib, to nafaqagacha bir xil faoliyatni hotirjam bajarib yuraverishardi. Lekin hozir jadal taraqqiy etayotgan bu hayotda



ko'p ishlar robot, avtomatika tomonidan bajarilmoqda. Hozir bir xil ishni bosh qotirmay (tupo) bajarib yurgan insonlar hech kimga kerakmas. Hozir o'z ishiga ijodiy yondashadigan, optimal yo'llarni topa oladigan, shablonlarni o'zgartira oladigan, tejay oladigan, rivojlantira oladigan, kreativ yechim bera oladigan insonlar qadrlanmoqda.

Demak, oldimizda muhim savol ko'ndalang bo'lmoqda; "Qanday qilib bolalarni ijodiy fikrlashga o'rgatish mumkin?" Buning uchun bola oldida muammolar, masalalar qo'yilishi kerakki, ularni yo'riqnomasiz hal qilish lozim bo'lsin. Ayni shu yerda bolalarning ijodiy fikrlash qobiliyatlari harakatga tushadi. Masalan; kechki payt oilaviy gulhan yonida suhbatlashib, isinib o'tiribmiz, shu vaqtda kechki ovqat uchun kolbasa qovurish kerak bo'ldi. Ma'lumki, kolbasa qovurish uchun olovni o'chirib lang'illagan cho'g' holiga keltirish kerak. Olov o'chsa noqulay, qorong'i va sovuq bo'ladi. Masala paydo bo'ldi; nima qilish kerak olov ham o'chmasin, kolbasa ham yaxshi qovurilsin? Mana bu hayotiy ijodiy masala. Buni yechishning yo'riqnomasi yo'q. Ortiqcha vaznga ega bo'lgan odamni yugurishga majburlash qanchalik qiyin bo'lsa, ijodiy fikrlashi rivojlanmagan odamni ham bunday masalalarni yechishga majburlash shunchalik befoyda. Ijodiy fikrlashga o'rganmagan bolalar ham boshini qotirishga erinishadi yoki yuzaki yechimlarni taklif qiladi. Masalan; "Ikkitaga gulxan yoqish kerak" va h.k. Mana shu joyda TRIZ pedagogika yordamga keladi. Bolalarni bunday hayotiy masalalarni yechishga majburlashning foydasi yo'q. Avvalo ularni bunga oddiyroq mashqlar bilan tayyorlash kerak.

Birinchi bosqichda bolalar bilan birga savol berishni o'rganamiz. Imkoni boricha ko'proq savollar. Masalan, boyagi gulhan haqida ko'pdan-ko'p savollar o'ylab topish kerak.

1. Gulhan ustini metal banka bilan yopsak, u qancha vaqt yonib tura oladi?
2. Qancha balandlikkacha gulhan 40 gradusdan kam bo'lmagan issiqlikda yonishi mumkin? Bunday savollarning sanog'i yo'q. To'g'ri yoki noto'g'ri javobning o'zi yo'q. Turli-tuman yechim variantlari bor, xolos. Bu narsa bolalarni yana va yana o'ylashga o'rgatadi. Va o'z g'oyalarni bayon qilishga qo'rqmaydigan bo'ladi. Natijada asta-sekin ijodiy fikrlashlari rivojlanib boradi. Bunday mashqlar IMEN pedagogikada juda ko'p. Ular sekin-asta, kundan-kunga bolalarda topqirlikni, ijodkorlikni o'stiradi.

IMEN -- bu kreativ, shu bilan birga produktiv fikrlashni o'stiradi. Ba'zilar doimo kreativ fikrlaydilar, yangidan-yangi takliflar beradi, ammo ularning fikrlari, g'oyalari oxiriga yetmaydi. IMEN pedagogika vaziyatni tizimli ko'ra olishni, hayotiy masalalarni o'rgatadi. Kreativ fikrlashning asosiy maqsadi ham shu. Endi o'rmon chetidagi uy va tovuqxona masalasiga qaytamiz. Siz qanday yechim taklif qilasiz tovuqlarni tulkilardan asrash uchun? Uy atrofini tikanli sim bilan yoki tosh devor bilan o'rash kerak. Tulkilarga qopqon qo'yish kerak. Katta it boqish kerak. Bular yuzaki yechimlardir. Yoki qimmatga tushadi yoki allaqachon qo'llangan. Xuddi shu savolni bolalarga berganimizda juda qiziqarli yechimlar taklif qilishdi. Tovuxona va o'rmon orasiga omborxonaga qurish kerak. U yerdagi donlarga kalamushlar keladi va tulki kalamush ovlab tovuqxona tomonga



o'tishiga ehtiyoj qolmaydi. Yana biri tovuqxona va o'rmon oralig'idagi bo'sh joyga to'ldirib lavanda eksakchi, chunki tulki tovuqxonaga tovuqlar hidini uzoqdan ololgani uchun keladi-ku. Lavanda hidi tulkilarni chalg'itishi mumkin, degan yechimni taklif qildi. Mana bunaqa nostandart yechimlar pirovard natijada ajoyib nostandart ixtirolarga olib kelishui mumkin.

IMEN pedagogika – *bu nostandart yaratuvchanlik masalalar yechimi uchun kalitlar yig'indisidir.* Ya'ni ixtirochilik instrumenti deb qarash mumkin. U insonning shaxsiy ixtirochilik qobiliyatini tarbiyalaydi. Yanayam oddiyroq qilib aytsak o'ylashga o'rgatadi. Bu qobiliyatni har bir insonda turli yoshda ham rivojlantira olish mumkin. Lekin ishni bolalarni juda kichik yoshlaridan boshlasak hammamiz uchun ham foydali bo'ladi. IMEN bilan besh, hatto uch yoki to'rt yoshdan boshlab shug'ullanish mumkin.

Maktablarda yechish yo'riqnomasi

bor masalalar beriladi. Hayotda esa bunday bo'lmaydi. Hayotiy masalalar yechishda yo'riqnomasi yo'q. Har kim buni o'z holicha yechadi. An'anaviy ta'lim tizimida maktablar xuddi fabrika tizimidek ishlaydi. Chunki bu tizim industriya rivojlangan davrda tashkil topgan. U vaqtda ta'limning maqsadi yosh avlodga madaniyatimizni, an'analarimizni singdirish va zavod-fabrikalar uchun ishchilar tayyorlashga qaratilgan edi. Maktablarda an'anaviy ta'limda o'quvchilar tayyor ma'lumotlarni faqat tinglashadi, yodlashadi va takrorlab aytib berishadi. Bu yerda mantiqiy, tanqidiy fikrlash bo'ladimi? Albatta yo'q. Umuman ijodkorlik qilmay turib ham, muammolarga yechimlar topmay turib ham, boshni qotirmay turib ham maktabni a'loga bitirish mumkin.

Umuman olganda STEAM ta'limi asosida dars jarayonlarini tadbir o'quvchi yoshlarga g'oyalar ustida ishlashga va ixtirochilik masalalarini echish nazariyasi yondashuvga imkon beradi.

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INSON QADRLASH – ENG OLIY TUSHUNCHA

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KALIT SO'ZLAR

Inson, qadr, munosib turmush, ulug'vorlik, inson qadri, hayot, mohiyat.

ANNOTATSIYA

Inson qadri ulug'.U ertaga emas,uzoq kelajakda emas aynan bugun o'z hayotidan rozi va mamnun bo'lib yashashi kerak.Inson qadri ulug'vor tushuncha.Bu so'zning zamirida mohiyati ulkan tushunchalar bor.Inson qadri deganda biz insonning o'z erkinliklari,huquqlari,uning mazmunli hayoti,o'z manfaatlari,o'z qadr-qimmatini tushunamiz.Inson qadri ulug' xotirasi muqaddas tushunchadir.

Inson qadri... Naqadar ulug'vor,keng,serqatlam,mazmun -mohiyati ulkan tushuncha.Inson bu dunyoda o'z qadriga ega bo'lib yashagandagina to'laqonli hayot kechiradi ,inson bo'lib yashaydi. Inson uning haq-huquqlari ,qadr-qimmatini va qonuniy manfaatlarini ta'minlash hamda himoya qilish tamoyili islohotlarimiz mohiyatini tashkil etmoqda.

Inson Alloh taolo yaratgan barcha mavjudotlar ichida eng aziz va mukarram xilqat.Islom nazdida barcha insonlar barobar,bir-birlariga birodardirlar .Ulardan boshqasidan hech narsada -na boylikda,na mansabda , na chiroyu xushbichim gavdasi bilan ,na jamiyatda tutgan o'rni bilan ustun bo'la oladi.Alloh nazdida insonlarning eng ulug'i faqat uning o'zidan qo'rqadigan taqvodorlaridir .Alloh taolo shunday marhamat qiladi:

"Ey inson !Darhaqiqat , biz sizlarni bir erkak (Odam),bir ayol(havo)dan yaratdik,hammada bir birlaringiz bilan

tanishishingiz uchun sizlarni turli -tuman xalqlar va qabilalar (elatlar)qilib qo'ydik.Albatta Alloh nazdida eng aziz-u mukarramorog'ingiz taqvodorrog'ingizdir.Albatta Alloh biluvchi va xabardor zotdir".

Inson qadri har narsadan ulug'dir.Ana shu mukarram insonlarning yoshi ham ,qarisi ham ,ayoli ham,erkagi ham birdek qadr-qimmatga egadir.Islom dini inson qadrini shu darajada yuqori ko'tarilganki hatto uning tirigi bilan o'ligining hurmati birdek qadrlanadi.

Inson hayotining oliy maqsadi baxt-saodatga erishishdir.

Oddiy so'z bilan aytganda baxt bu insonning orzu-istaklari, maqsadlariga yetishib yashashidir. Yoki boshqacha qilib aytganda, baxt, baxtlilik har bir kishining moddiy va ma'naviy ehtiyojlarining qondirilganligi, o'z maqsadlari, orzu-istaklarining ro'yobga chiqqanligi, hayotdan, o'z xatti-harakatlaridan ma'naviy



qoniqish oqibatida hosil bo'ladigan oliy ne'matdir. Baxt tushunchasi xilma-xildir. Vatan baxti, shaxs baxti, mehnat baxti, yor baxti, oila baxti, farzand baxti, qarilik baxti va boshqalar. Lekin bularning hammasi, inson baxti, uning farovon, to'q, sog'lom oila va farzandli bo'lib, uzoq umr ko'rishi kabilarda ko'rinadi. Qadimda bir donishmanddan "Odamni nima baxtli qiladi, boylikmi yoki shon-shuhratmi?" — deb so'rabdilar. "Boylik ham, shon-shuhrat ham odamni baxtli qila olmaydi. Tan-joni sog' gado har qanday boy odamdan baxtliroqdir" — deb javob beribdi donishmand. Insonning baxtli bo'lishida sihat-salomatlik bilan birga yoshlikdan yaxshi, a'lo o'qish, kasb-hunar egallash, ijtimoiy foydali mehnat qilish, oilali, uyli-joyli, farzandli bo'lishga, jamoa va jamiyatda obro'ga ega bo'lish va hokazo shartlarning ahamiyati katta. Jumladan, Prezidentimiz I.A. Karimov aytganidek: "Farzand ko'rib, ota bo'lish, ona bo'lish baxtdir". Ayni paytda hamma narsasi bo'la turib, obro'si bo'lmagan inson dunyoda eng baxtsizdir. Demak, baxt deb inson ega bo'lishi lozim bo'lgan sog'lom, o'z hayotining bekami-ko'stligi, ma'naviyati, axloqli, obro'-e'tiborli, barqaror, xushchakchaq, boqiy umr kechirishiga aytiladi. Insonga baxt o'z-o'zidan kelmaydi, g'oyibdan keladigan baxt yo'q. Baxtni sovg'a qilib bo'lmaydi. Har bir inson o'z baxtini halol mehnati, tinch-totuv yashashi, kasbkor, ilm-fan, texnika yutuqlarini egallashi bilan topadi. Demak, baxt-insonlar orasidan munosib o'rin topish, o'zining halol mehnati, o'zgalarning yukini yengil qilish, ona xalqi orasida nomi ardoq bilan tilga olinishi, el farovonligi uchun qo'shgan hissasi, kelajak avlodlarga qoldira olgan tuhfasidir.

Inson qadri oliy tushuncha. Prezidentimiz Shavkat Mirzoyev o'z nutqida bu tushunchani yanada yoqrinroq va ko'lamliroq ifodaladi: Inson qadri deganda biz avvalo har bir fuqaroning tinch va xavfsiz hayot kechirishini, uning fundamental huquq va erkinliklarini ta'minlashni nazarda tutamiz. Inson qadri deganda biz har bir fuqaro uchun munosib turmush sharoiti va zamonaviy infratuzilma tashkil etishni, malakali tibbiy xizmat ko'rsatish, sifatli ta'lim, ijtimoiy himoya tizimi, sog'lom ekologik muhit yaratib berishni tushunamiz. Darhaqiqat, yangi O'zbekistonda bundan ulug' maqsad, bundan ustuvorroq vazifa bo'lmagan, zero inson qadri ulug'langan yurtning kelajagi ham ulug'dir.

"Inson qadri uchun" degan ulug'vor g'oya asosida Yangi - 2022-yilni O'zbekistonda "Inson qadrini ulug'lash va faol mahalla yili" deb e'lon qilishni taklif qilgan Prezident Shavkat Mirziyoyev yangi yilga nom berishda keng jamoatchilikning fikrlari o'rganilgan va anashu fikrlardan kelib chiqib bunday qaror qabul qilinganini bildiradi.

Bu borada, shuningdek: Inson qadrini ulug'lash - yurtimizda yashayotgan har bir odamning huquq va erkinliklari qonuniy manfaatlarini ta'minlash demakdir.

Mustaqillik yillarida mamlakatimizda tinchlik-osoyishtalik, hamjihatlik va bag'rikenglik mustahkam qaror topdi. Kattalarga hurmat, kichiklarga izzat, mehr-oqibat tuyg'ulari, odamlar qalbi va shurdan chuqur joy oldi. Ajdodlar xotirasini yod etib ezgu ishlarini davom ettirish, bugun saflarimizda yurgan, elu-yurt tinchligi va ravnaqi yo'lida xizmat



qilgan keksalarni e'zozlash ma'naviy hayotimizning ajralmas qismiga aylandi. O'zbekiston Respublikasining birinchi prezidenti Islom Karimovning "Xotira va qadrlash deganda biz avvalo ,o'zimizni inson sifatida anglashni ,odamiylik fazilatlarini ulug'lashni nazarda tutamiz"-degan qimmatli so'zlari zamirida ana shunday mohiyat yotibdi.

Mustaqil demokratik yo'ldan dadil odimlayotgan O'zbekistonning eng ulug' maqsadi, avvalo, xalqimiz manfaatlarini ko'zlangan islohotlarni amalga oshirishga qaratilgani bilan e'tiborlidir. Bu jihatlarda Konstitutsiyamizda ham mustahkamlab qo'yilgan. Jumladan, Bosh Qomusimizning II bob 13 moddasida "O'zbekiston Respublikasida demokratiya umuminsoniy printsiplarga asoslanadi, ularga ko'ra inson, uning hayoti, erkinligi, sha'ni, qadr-qimmat va boshqa daxlsiz huquqlari oliy qadriyat hisoblanadi.

Demokratik huquq va erkinliklar Konstitutsiya va Qonunlar bilan himoya qilinadi" deyilgan.

Tabiat va jamiyat – turfa xil qadriyatlar hazinasi. XXI asr fan – texnika, texnologiyasi, xayratimiz kashfiyotlar va ixtirolar bilan uni mislsiz boyitmoqda. Ayni chog'da butun insoniyat tarixi va, ayniqsa, so'ng'gi asr tajribasi « eng oliy qadriyat - inson» degan umumfalsafiy xulosaning xaqqligini qayta va qayta tasdiqlamoqda. Insonni dunyodagi bor qadriyatlar ichida eng yuksak, tengi yo'q qadriyat deb bilish «insonparvarlik» yoki «gumanizm» (lotin. «gumans» - «insoniy») deb ataladi. Nazariy jihatdan gumanizm insoniy xis – tuyg'ular, orzu – umidlar, xuquqlarni e'tirof etish va xurmatlashni, amaliy tomondan – inson baxt-saodati, kamoloti, «inson» degan nomga munosib hayot kechirishi uchun

zarur shart – sharoitlar yaratish to'g'risidagi g'amxo'rlikni bildiradi.

Qadrlash bu -inson aql zakovatining betakror ma'naviy ne'matlari, tiriklikning azaliy mezonlaridir. Homiylik saxovat va himmat mehr-muruvvat fazilatlarini ,xotira va qadr tushunchalari bilan o'zaro uyg'unlik kasb etadi .

Zero, qalbi sahovatga ,mehr - muhabbatga ,shavqat va shafogatga to'la insonlarga o'z tarixini, ajdodlarini doimo xotirlaydi, fidoyi yurtdoshlari, yorug' kelajak yo'lida mehnat qilayotgan kishilarning qadriga yetadi. Inson dunyoda umid bilan yashaydi: "Orzularimga yetay, shinam uy-joyim bo'lsa ,yon-atrofimda qulay sharoit ,makam-u ko'st muhit hukm sursa ,jamiyatga, davlatga, oilamga, ota-onamga ,do'st-u yorlarga ,mahalla ko'yga ,qishlog'imga, yurtimga foydam tegsa, murod-u maqsadim ushalsa "deydi. Keksalar "Odam bolasi hayotdan rozi bo'lsa ,tog'ni talqon qiladi "deyishadi. Kim buni tushunar ,kim buni anglamas. Prezidentimiz har bir inson umid bilan yashar ekan ertaga ,indin, yoki undan keyin emas hozir ,shu bugun niyatiga yetishni ,umridan ,hayotidan, har bir kunidan rozi, mamnun bo'lishni istaydi. Bu ulug'vor maqsad ,ezgu amal ,adabiyotga daxldor fikrat.

Zero bugun odamlarni rozi qilish - kelajagimizni go'zal ,betakror, ulkan salohiyat va qudrat kasb etishni ta'minlaydi. Bu inkor qilib bo'lmas haqiqatdir. Baxtli odamlarga dunyoni yangilashga ,o'zgartirishga qodir. Shuning uchun azizlar ,o'z qadrimizga ,ota-onamizga, do'st-u yorimizga, oilamizga, nafaqat O'zbekistonga , balki butun dunyodagi har bir insonga



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DAVLAT QARZI VA UNING IQTISODIY O'SISHGA TA'SIRI

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davlat qarzi, byudjet, davlat, davlat tashqi qarzi, davlat ichki qarzi, moliya, bank, yaim, iqtisod, kredit.

ANNOTATSIYA

Ushbu maqolada O'zbekiston Respublikasining tashqi qarzlari omillari tahlil qilinadi va ba'zilari keltirilgan oqilona tashqi qarzlarni minimallashtirish va ulardan foydalanish bo'yicha tegishli takliflar. Keyingi yillarda iqtisodiyotni liberallashtirish, tadbirkorlik rivojiga to'siq bo'layotgan muammolarni bartaraf etish, jamiyatda ochiqlik, oshkoralik muhitini kuchaytirish borasida amalga oshirilayotgan demokratik islohotlar tufayli yurtimizda investitsiya faolligi oshib bormoqda. Chetdan kirib kelayotgan mablag' esa iqtisodning jadal rivojlanayotgan sohalariga, jamiyatdagi ijtimoiy iqtisodiy muammolarni hal etishga yo'naltirilayotgani xalqimiz turmushi faravonligini oshirish va yurt taraqqiyotini yuksaltirishga zamin yaratmoqda.

Kirish: Davlat tomonidan qarziy faoliyatning amalga oshirilishi natijasida davlat qarzi vujudga keladi. Jismoniy va yuridik shaxslar, xorijiy davlatlar, xalqaro tashkilotlar va xalqaro huquqning boshqa subyektlari oldida vujudga kelgan hukumatning qarziy majburiyatlariga **davlat qarzi** deyiladi. O'zbekiston Respublikasining "Byudjet tizimi to'g'risida"gi qonunida davlat qarziga "davlat qarzi – davlat tomonidan ichki mablag'ni va xorijdan mablag' jalb qilish natijasida vujudga kelgan O'zbekiston Respublikasi majburiyatlarining yig'indisi"dir deb, ta'rif berilgan. Joylashtirilish joyiga qarab davlatning qarzlari ikkiga bo'linadi: **davlat ichki qarzlari; davlatning tashqi qarzlari.**

Bugungi kunda bu odatiy hol va deyarli har bir rivojlangan davlatning tashqi kreditorlar oldida qarzi bor. Biroq bu o'rinda shuni ta'kidlash kerakki, muammoning mohiyati aynan davlat qarzing yalpi ichki mahsulotga nisbatan balansidadir. Har bir davlatda ma'lum bir darajadagi xarajatlar bor va ularni mustaqil qoplashning imkoni bo'lmaganda, u paydo bo'ladi. Shu munosabat bilan jalb qilish zarurati tug'uladi. **Qo'shimcha mablag'lar,** ular birgalikda davlat qarzini tashkil qiladi. **Ichki qarz:** Davlat tomondan ichki mablag'larni jalb qilish natijasida vujudga kelgan O'zbekiston Respublikasi majburiyatlarining yig'indisiga davlat ichki qarzlari deyiladi. Davlatning ichki qarzlari davlat tomondan ichki mablag'larni jalb



qilish jarayonida vujudga keladi. **Tashqi qarz** : Davlat tashqi qarzlari deyilganda esa davlata tomondan xorijdan mablag' jalb qilish natijasida vujudga kelgan O'zbekiston Respublikasi majburiyatlarining yig'indisi tushuniladi. Bu qarzlar qarziy instrumentlari, joylashtirilish shartlari, kreditorlarning tarkibi va qarzning valutasiga nisbatan bir-biridan farq qiladi. Davlat tomondan ichki va xorijdan mablag' jalb qilishga hamda davlat qarzining ko'payishiga olib keladigan boshqa harakatlar O'zbekiston Respublikasi Vazirlar Mahkamasi yoki u vakolat bergan organ (odatda, Moliya vazirligi yoki Markaziy bank) tomonidan amalga oshiriladi. Amaldagi tartibga muvofiq davlat tomonidan ichki va tashqi mablag'larni (qarzlarni) jalb qilish quyigagi maqsadlar uchun amalga oshirilishi mumkin.

Adabiyot sharhi: R.A.Seytmuratov yozishicha. davlat tashqi mablag'larini shakllantirish, saqlash va to'lash qarz ijtimoiy-iqtisodiy rivojlanish holatiga sezilarli ta'sir ko'rsatishi mumkin. Bu tushuntiradi mamlakat institutsional rivojlanishida tashqi qarzning roli ahamiyatga ega. Iqtisodiy qarama-qarshiliklar, xarajatlarning daromadlar byudjet taqchilligidan oshib ketishi nafaqat sabab bo'lgan omillar bo'lib xizmat qilishi mumkin. Bundan tashqari, davlat qarzini boshqarish muammolari yuzaga kelishi mumkin. O'tish davridagi mamlakatlarga quyidagilar sabab bo'ladi:

- birinchidan, parametrlarni baholash va qarzni qayta tuzish zarurati. Shu bilan birga, qayta qurish qarz muammosini bartaraf etmaydi, balki uni faqat keyingi sanaga o'tkazadi. Biroq, to'lash yuki keyingi avlodlar zimmasiga

tushadi va uning to'lov miqdori ko'paytiriladi, qo'shimcha hisoblangan foizlar bilan.

- ikkinchidan, tashqi qarzni boshqarishning umumiy usullarini qo'llamaslik. Masalan, amalda qarzni qaytarib olish bilan muzokaralar asosida amalga oshiriladi kreditorlar, ularning roziligi bilan ochiq holda qarz vositalarini "teskari sotib olish" bozori mavjud. Biroq, kreditorlar qarzdor uchun qarzni to'lashning qabul qilinishi mumkin bo'lmagan chegaralarini belgilashlari mumkin chunki, kreditlar shartlariga ko'ra, qarzdor muddatidan oldin olish huquqiga ega emas kredit bo'yicha qarzlarini to'lash. Bu haqda "Globallashuv va qashshoqlik" kitobida aytiladi, qarz almashinuvini amalga oshirishda milliy kompaniyalarning aksiyalari sxemasida boshqa turdagi qiyinchiliklar yuzaga keladi. Bu tufayli qarzni aksiyalarga konvertatsiya qilish xorijlik investorlarga eng yaxshi taklif qilgan taqdirdagina muvaffaqiyatli bo'ladi aktivlar, shu jumladan korxonalar. Shuning uchun dastur chet ellik investorlar uchun mo'ljallangan, u berishi mumkin eng likvidli aktivlarni sotib olishda mahalliy investorlarga nisbatan asossiz ustunlikda.

Artur A. Goldsmit ta'kidlaganidek, tashqi qarz deganda manbadan olingan pul tushuniladi. Tashqi qarz u qaysi valyutada olingan bo'lsa, o'sha valyutada to'lanishi kerak. Hukumat va korporatsiyalar chet eldan kredit olish huquqiga ega. Bular shaklida tashqi tijorat qarzlari. Tadqiqot metodologiyasi Metodologiya tizimli, statistik tahlil va grafik usullarni o'z ichiga oladi.

Asosiy qism: Davlat qarzining shakllarini bir necha xil tarzda tasniflash mumkin: 1-to'lov muddatiga ko'ra, qisqa



muddatli (besh yildan kam muddatda, ko'pincha bir necha hafta ichida) yoki uzoq muddatli (besh yildan ortiq muddatda), yillar, noma'lum muddatga), 2-emitent turi bo'yicha, to'g'ridan-to'g'ri majburiyatlar (hukumat tomonidan chiqariladi va qo'llab-quvvatlanadi), shartli majburiyatlar (odatda davlat korporatsiyasi yoki boshqa kvazidavlat organi tomonidan chiqariladi, lekin hukumat tomonidan kafolatlanadi), yoki daromad majburiyati (solliqlar emas, balki pullik avtomobil yo'llari, kommunal xizmatlar yoki tranzit tizimlari kabi davlatga qarashli tijorat korxonalaridan kutilayotgan daromadlar bilan ta'minlangan), 3-qarzning ichki sifatida (hukumat yurisdiksiyasi doirasida) joylashgan joyi bo'yicha) yoki tashqi (xorijiy yurisdiksiyaga tegishli) yoki 4-sotuvga qo'yiladigan qimmatli qog'ozlar (bozor) yoki muomalaga chiqarilmaydigan qimmatli qog'ozlar (masalan, AQShning past nominalli jamg'arma obligatsiyalari) sifatida.

Ko'pgina munozaralar davlat qarzining qanchalik katta hajmda o'sishiga yo'l qo'yilishi mumkinligi, davlat qarzi qanday va qachon to'lanishi kerakligi, davlat qarzining iqtisodiyotga qanday ta'siri va hatto hukumatlar umuman qarz olishi kerakmi yoki hammasini moliyalashtirishi kerakmi kabi savollarga qaratilgan. joriy daromadlardan xarajatlar. Umuman olganda, joriy moliyalashtirishning soliq yuki ma'lum holatlar uchun amalda yoki siyosiy jihatdan imkonsiz bo'lsa, qarzni moliyalashtirish maqsadga muvofiqdir; misollar, milliy hukumatlar uchun, urush, va, mahalliy hukumatlar uchun, katta kapital loyihalar, masalan, avtomobil yo'llari, maktablar, va hokazo. Davlat qarzi darajasi har bir

mamlakatda turlicha bo'lib, yalpi milliy mahsulotning (YaIM) 10 foizdan kamrog'idan YaIMning ikki barobaridan ko'prog'igacha bo'ladi. Davlat qarzlari odatda iqtisodiyotga inflyatsion ta'sir ko'rsatadi va shuning uchun iste'mol, investitsiyalar va bandlikni rag'batlantirish uchun tez-tez turg'un davrlarda qo'llaniladi.

Davlat tashqi qarzini muhtojlik tufayli olingan oddiy qarz ma'nosida tushunmaslik kerak. Tashqi qarz aslida maqsadli kreditlar, sarmoyalar va boshqa mablag'larning mamlakat iqtisodiyotiga kirib kelishini bildiradi. Xalqimizning farovon hayotini va barqaror iqtisodiy o'sishini ta'minlash uchun avvalo, infratuzulmani rivojlanish talab etiladi. Aholining yashashi, ishlab chiqarish hamda tadbirkorlik bilan shug'ullanishi uchun zarur bo'lgan energitika, suv taminoti, transport va kommunikasiya infratuzulmalarini rivojlantirish uchun katta miqdordagi sarmoyalar talab etiladi.

Ichki imkoniyatlar cheklangan holda davlat tashqi qarzi, asosan, infratuzilma, sanoat va qishloq xo'jaligi loyihalariga yo'naltirilmoqda. Tushunib olishimiz kerakki tashqi qarz xavotirga tushadigan sabab emas. Agar bu qarz noto'g'ri sarflansa yoki shaffof bo'lmagan jarayonlar orqali o'zlashtirilsa, ana shundagina xavotir o'rinli va asosli bo'ladi.

Keyingi yillarda Prezidentimiz rahbarligida xalqimiz turmushi farovonligi yo'lida juda katta maqsad va vazifalar sirasiga kiradi. Bilamiz, investitsiyalar o'z - o'zidan kirib kelmaydi. Buning uchun mamlakatda infratuzilmani rivojlantirish zarur.

Shu ma'noda, qarz olib, uni aql, ilimga asoslanib, anniq hisob - kitoblar



bilan sarflab, keyinchalik bosqichma – bosqich qaytarish juda to'g'ri yo'dir. Pirovard maqsad bitta – xalqimizning bugungidan- da faravon va baxtli yashashini taminlash. O'zbekistonning biznes yuritish hamda investitsiya kiritish uchun eng jozibador mamlakatlar qatoridan o'rin olishini ta'minlash ham oldimizda turgan eng muhim vazifadir. Zero, jahonning rivojlangan davlatlari tajribasiga qaraydigan bo'lsak ham mazkur amaliyot o'zini to'la oqlagan. Tashqi qarzning hajmi hattoki rivojlangan mamlakatlar aholisini katta tashvishga solidi hamda soliqlar ko'payishi bilan xavotirlar paydo bo'ladi. Bunga o'xshash hadiklar mamlakat tashqi qarzini byujet difitsitini qoplashga yo'naltirilgan vaqtlarda keskinlashadi. To'g'ri, jahondagi umumiy vaziyat koronavirus pandemiyasi oqibatida og'irlashdi. Tabiiyki, pandemiya nafaqat O'zbekiston, balki butun dunyoda davlat qarzi ko'payishiga olib keldi.

Masalan, 2019 yil yakuni bo'yicha Yaponiyaning davlat qarzi YaIMga nisbatan 236.6 foizni tashkil etgan. Yevropa Ittifoqi bo'yicha davlat qarzining YaIMga o'rtacha nisbati 2020 yilning 1- choragida 79.5 foizni, yevro hududda esa 86.3 foizni tashkil etgan.

Hozirgi vaqtda qabul qilanadigan tartibga muvofiq davlat tomondan ichki va tashqi mablag'larning (qarzlarni) jalb qilish quyidagi maqsadlar uchun amalga oshirilishi mumkin:

- iqtisodiyotni rivojlantirishning ustuvor yo'nalishlarini, shu jumladan, davlat investitsiya dasturlarini moliyalashtirish uchun;

- Davlat byujetining daromadlari bilan xarajatlari o'rtasidagi tushumlar vaqtga ko'ra muvofiq emasligi tufayli kelib

chiqqan yillik ichki tafovutni (farqni) to'g'rilash uchun;

- mavjud qarzlarni qayta moliyalashtirish uchun;

- byudjet defitsitini moliyalashtirish uchun

- tabiiy ofatlar va boshqa favqulodda vaziyatlar tufayli mablag'larga bo'lgan ehtiyojlarni qoplash uchun.

Davlat tashqi qarzni berishi yoki olishi mumkin. Tashqi qarzlarning daromadlari va xarajatlarining tengligi qarzlarning balanslashtirilganidan dalolat beradi. Amalda tashqi qarzlarning balansiga hamma vaqt ham erishilavermaydi. Olingan tashqi qarz berilgan qarzdan kam bo'lsa profitsit xolati yuzga keladi. Bu kamdan kam mamlakatlarda bo'ladigan xolatdir. Aksincha bo'lsa, ya'ni olingan qarz berilganidan ko'p bo'lsa defitsit xolati yuzga keladi. Tashqi qarzlar ko'payib, defitsit yuz beradigan xolatlar quydagilardir:

- mamlakat iqtisodiyotini rivojlantirish uchun yirik kapital qo'yilmalarini amalga oshirishning zarurligi;

- favqulodda hodisalar ro'y berishi;
- iqtisodiy inqiroz xolatlarining mavjudligi;

- moliya-kredit aloqalarining yetarli darajada samarali emasligi;

- mamlakatdagi moliyaviy xolatni hukumat tomonidan nazorat qilishdagi kamchiliklar;

- tashqi iqtisodiy munosabatlarning yetarli darajada samarali emasligi;

- byudjet xarajatlarining tarkibiy tuzulishi (strukturasi) oqilona emasligi;



• yirik davlat investitsiyalarini amalga oshirilishi amaliyotining mavjudligi;

• real ichki imkoniyatlarni hisobga olmaslik oqibatida, jumladan, buni hisobga olmasdan turib xarajatlarni amalga oshirish, masalan, boshqa mamlakatlarga yordam berish;

• byudjet mexanizmidagi kamchiliklar;

• boshqa sabablar.

Manba: O'zbekiston Markaziy banki ma'lumotlari asosida hisob-kitoblar

O'z navbatida, davlat tashqi qarzi hukumat nomidan jalb qilingan tashqi qarz va hukumat tomonidan kafolatlangan tashqi qarzdin iborat. 2020-yil 3-chorak holatiga ko'ra, hukumat nomidan jalb qilingan tashqi qarz qoldig'i 12,7 milliard

dollarni, jumladan, 1 milliard dollar miqdoridagi yevroobligatsiyalarni, davlat tomonidan kafolatlangan tashqi qarz hajmi esa 5,8 milliard dollarga yetdi.

Arifmetik hisob-kitoblarga ko'ra, davlat tashqi qarzi 2019-yilning III choragiga nisbatan 36,4 foizga yoki 4,9 milliard dollarga oshgan.

Xulosa: Tadqiqotlar shuni ko'rsatdiki, qarz talablarini topshirish muammoli bo'lishi mumkin. Rivojlanayotgan davlatlar boshqa davlatlar oldidagi qarzlari muhimligicha qolmoqda. Bir tomondan, aniqlanishicha qiyinchiliklar mavjud valyuta kursi. Boshqa tomondan, aksariyat hollarda qarzlarning yomon deb tasniflanishi mumkin. Maksimal hujjatlashtirilishi mumkin bo'lgan miqdor 10-15 milliard dollarni tashkil etadi, bu esa almashtirish imkoniyatini cheklaydi.

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THE ESSENCE OF DIDACTIC EDUCATION IN THE PROCESS OF PEDAGOGICAL COMMUNICATION OF THE TEACHER TO THE PUPILS

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ABSTRACT

It is important to ensure the quality and efficiency of the education system, for which, first of all, the culture and style of communication between teachers, professors and students must be properly organized. In some cases, improper choice of communication methods in educators, insufficient development of communication skills have a negative impact on the quality of the educational process and the motivation of students' learning activities. The realization of the pedagogical potential of the culture of communication is largely determined by the personal qualities of the teacher.

Pedagogical communication is a system, methods and skills of interaction between the teacher and the student body, consisting of the exchange of information on the content, educational interaction and the organization of mutual cooperation. The educator emerges as the initiator of this process and organizes and directs it. While assessing the educational and didactic significance of pedagogical communication, A.N. Leontev makes the following points. Active pedagogical communication is the key to the knowledge and learning of students in the educational process of the teacher, the pedagogical team in general, and the creative nature of educational activities, creating the best conditions for the formation of the student's personality. providing an

acceptable emotional environment in education, including the prevention of psychological barriers, ensuring the proper management of socio-psychological processes in the community of children, and in the educational process is an important tool that creates opportunities for the teacher to use his or her pedagogical skills wisely. The didactic and especially pedagogical functions of pedagogical activity cannot be carried out effectively enough without the organization of a fruitful communication process between the teacher and the student body. Thus, communication in pedagogical activity:

- First, as a means of solving learning problems.



- Secondly, as a system of socio-psychological support of the educational process.

- Thirdly, as a way to organize a certain system of interaction between teachers and students, which allows for the successful conduct of education and upbringing.

- Fourth, it emerges as a process without which the individual characteristics of the student cannot be nurtured.

Pedagogical communication has a dynamic character that corresponds to the logic of the pedagogical process. The following stages are distinguished in the structure of pedagogical communication: 1. Modeling (forecasting) - the implementation of a specific planning of the communicative structure of interaction in accordance with the pedagogical tasks. 2. Organization of direct communication (communicative attack) - the educator takes the initiative, the technology of rapid involvement of the group. 3. Communication management - ensuring the communicability of the methods of influence used (support of student initiative, organization of student initiative, dialogue, o 4. Correction of the course and results of the implemented pedagogical communication technology. This stage is often called the feedback phase in communication and the solution of the communicative task. corresponds to the final stage.

V.A. Kan-Kalik emphasizes that pedagogical communication is organized by the methods of relations and interaction, and classifies them as follows:

1) Communication based on interest in collaborative creative work. In a

dialogue based on an interest in collaborative creative work, the educator takes a positive approach to learners and work.

2) communication based on friendly relations. Communication based on friendship is similar to the type of communication discussed above. Some educators misunderstand friendly communication and go too far. There must be a certain distance between the teacher and the student. The teacher's culture and pedagogical tactics play an important role in determining this distance.

3) communication that keeps teachers and learners at a certain distance. Distance communication is also not effective. Still, this is a common style. There are certain boundaries between educators and students, which can be described as: "I know - you do not know", "Do what I say - I'm older, I have more experience, we can not be equated ". This style is closer to authoritarianism, which from the outside seems to help to carry out orderly activities, but does not give high results.

4) communication based on intimidation. A high-level form of communication that keeps teachers and learners at a certain distance is intimidating. It embodies negative attitudes toward students and authoritarian rule. Examples of this style are: "Listen carefully, or I'll put two", "I'll show you your days". This style creates a negative atmosphere during training.

It is well known that man is not born into the world with a fully formed program of character and moral qualities, that his inherent qualities and moral norms are the product of social life and family upbringing. At all times, people have



named the central streets, squares and alleys after the brave sons of the nation.

Among them are not only commanders who have shown courage, but also those who have worked hard in the fields of science, culture, art and literature. So courage does not choose a profession. It is a product of the socio-spiritual environment, purposeful and consistent upbringing. Therefore, by further improving the family and school environment, our children can be brought up with confidence and influence.

First and foremost, students need to be taught to overcome fear, hesitation, and cowardice. Because you can't teach a child to swim without putting him in the water. Indeed, it is difficult to overcome the fear and intimidation of students without trying them in situations that require courage and bravery.

In *The Nightmare*, Kaykovus (11th century) focuses on teaching children a trade, and in his advice to his child, he also addresses the issue of the culture of parental and teacher treatment of children. For example, he warns that it is possible for a parent to influence a child through a teacher in order to instill knowledge and moral qualities in their child: "... If every science teacher beats (a child) for education, you (Father) show mercy, let them strike, because a young boy learns to be polite and does not learn voluntarily. But if the child is rude and you get angry because of it, don't hit him with your hand, be afraid with the teacher's stick. Let the children be disciplined by the teachers, so that your son will not be angry with you.

If we want to raise our young people to be brave, courageous and fearless, we need a different approach. Because the

romantic stage of the history of upbringing, the upbringing of courage is over. Developed countries have already entered its technological stage.

It is up to the parents to bring up the students wisely, wisely, actively and successfully, bravely and courageously. We should try to equip them with the most advanced knowledge. Now it is necessary to create a new principle of education - the technology of formation of the most important qualities that serve the interests of the individual, the state and the nation. Because knowledge is material, virtue is fire. It is impossible to apply modern knowledge and technologies and make new discoveries without a burning heart, a strong will, a strong spirit, infinite courage and common sense.

Therefore, educators need to educate students to be the most confident young people on earth. If we are willing and able to do this, we can become one of the leading nations. Otherwise, they will have to live on inventions, not products.

The father of faith is the mind, the mother is the heart. Confidence occurs in the mind, and then in words and deeds. That is why the Uzbek national pedagogical authorities have always said that mental education is a sacred duty of teachers. Our great enlightened ancestor Abdullah Avloni said the following about the education of thought:

Fikr, agar yaxshi tarbiya topsa,
translation: The idea is that if you get a good upbringing,

Xanjar, olmosdan bo'lur o'tkir.
The dagger is sharper than a diamond.

Fikrning oynasi olursa zang,



If there is a window of thought,
rust,

Ruhi ravshan zamir o'lur
benur.¹

The spirit of enlightenment dies

The more educators there are, the more methods and tools are used, the faster the goal will be achieved. Pedagogy does not create its methods from nothing, it does not invent them. He selects from life real factors of human behavior, responsible for the organization of student life in a pedagogical way, uses them as methods of pedagogical influence in educational work. Methods of pedagogical influence on the socially useful activities of students consists of a system of tools used for pedagogically purposeful organization. These tools focus on the learner's personality, stimulate students' behavior, and make their difficult and complex tasks a source of joy, a source of creative pleasure, and their personal interests.

Before moving on to a separate description of the methods of pedagogical influence, let us consider the general rules of their successful application; A prerequisite for the effective use of pedagogical methods is the true humanity of the teacher's attitude to students. Methods of pedagogical influence are not a set of purely professional tools in the hands of those who are indifferent to the fate of their students, they are a community, a single aspiration, a living relationship of living people united by a common responsibility.

People who make toughness and ruthlessness, formal administration the norm in their dealings with students,

cannot be true educators. In our context, only a path aimed at developing and strengthening the friendly relations between teachers and students can be the basis of pedagogical influence. Therefore, the use of this or that method in any case not only leads to a small change in the activities of students, but also always actively contributes to the development of relations between teachers and students.

The second general rule of thumb for pedagogical influence is that it must be reasonably prepared. Its application implies the existence of conditions for its implementation. The real potential of students, taking into account their ability to perform tasks that are encouraged by the educator, is the essence of a personal approach to the use of pedagogical tools. Sometimes, one or another pedagogical influence is ineffective because the educator does not provide the necessary material means for its implementation. For example, not all students are provided with the tools they need to work, and the teacher asks them to complete the next task. Consistent implementation of general principles, such as taking into account the age and individual characteristics of students, is also important in the implementation of pedagogical influence. As mentioned above, the correctness of this or that method of educational process. the success of selection and its application requires the educator to know and take into account the pedagogical situation. The pedagogical situation has its own characteristics for the methods of pedagogical influence. Here are the key conditions for the successful application of pedagogical methods. This is, first of all, the relationship of the educator with the pupil.

¹ Abdullah Avloni's work "Turkish Gulistan or Morality" together with "Education of Thought".



These relationships are not permanent, they develop and enrich in the process of interaction. It is clear that in a friendly relationship, one way of influencing will be effective, and in a neutral or negative relationship (which can also be the case), a different way, a different form will be needed.

Then one of the important conditions is the attitude of the students to the activities suggested by the teacher. It is well known that forcing a student to do easy and decisive work is one thing, but getting him to do serious, extraordinary work is quite another.

Much depends on the position of the student in the team. He may still be new, unaware of his traditions and the actions of his friends. The team may have experience in all areas of life. In the first case as well as in the second case, the method of influencing the pupil can not be the same. they may be angry at something. This, in turn, is the basis for choosing the form of exposure.

The connection between the pedagogical situation and the form of pedagogical influence it requires is important. Understanding this connection allows educators to be more effective in their actions, to develop them consciously.

Considering the single pedagogical requirements, we have said that only in our humane society can the pedagogical demand become an effective method of education in strengthening the spiritual and political unity of the people. As the teacher works with students and organizes their activities, he encourages some of the students 'actions with his instructions. In the process, he gives them specific feedback, reprimands or encourages them,

and concludes. While some of his commands are short and concise and play the role of subtle coercion, others take the form of broader explanatory instructions. Some were created solely to force students to work, while others arose out of the need to adjust students 'acquisition of certain skills and competencies; while some stop students from doing unnecessary and wrong things, others reinforce and support their successful actions. All the instructions and explanations, comments and reprimands given by the teacher refer to the various forms of demand, which is the most important way to exert pedagogical influence. Therefore, it is safe to say that it is impossible to imagine the organization of educational and socially useful activities of students without the demands of the teacher.

An experienced educator will accompany the students with an extensive program of action, knowing exactly what each of their students will do when. After all, requirements are only a means of implementing this program in their actions and behavior.

The style of communication chosen by the educator is especially important in the early stages of working with the student body, in the early lessons. At this stage, how the work in the group goes, how precisely this or that action is performed by the students, how the teacher's relationship with the student begins to develop, the students consider him a respected partner - their leader. Whether they admit it or not - it all depends on the requirements of the educator.

Thus, in the early stages of working with students and in the organization of new types of their activities, the



requirements of the teacher are an important means of stimulating the necessary behavior of students, as well as a means of preventing and stopping inappropriate and useless actions. Let's look at the main groups and forms of demand.

The demands of the educator can be direct demands, in which they are aimed at students, the educator expects them to achieve certain actions, or the demands of the teacher are indirect demands, in which the teacher with his demands on students in relation to their peers. causes demands.

We first turn to the description of the main forms of demand, the choice of this or that form depends on the pedagogical situation. The pedagogical situation for direct demands arises from two basic conditions, two factors. The first factor is the attitude of the person to whom the request is made. The second factor is the student's response to the teacher's motivational activities. In general, we describe these relationships as positive, neutral, and negative, although in practice there can be many manifestations.

Let's talk about demand forms. The requirement can be straightforward, with the teacher's statement having a clear, bold statement in the form of a "do it and just do it" formula. In this case, the motivation for action is the demand itself.

Direct demand is especially effective in the first phase of teamwork. As one writer put it: "Without a sincere, transparent, convincing, passionate and determined demand, it is impossible to start educating the team, so it is necessary to work with those who are hesitant, who keep their promises. If he thinks of starting, he has made a mistake. "

There is also a need for educators to create new activities for students. It is noteworthy that the direct demand here is similar to the initial method of teaching, guidance. It should also be noted that direct demand is often used when a student is neutral about the teacher or the activity he or she is starting. In this case, it is especially important to follow the rules of direct demand.

The first rule is that the demand should be positive, that is, it should lead to a certain behavior, it should not simply prohibit or stop the actions of students. rules are used in different ways. However, the main content of the requirements of teachers is not prohibitions. The main thing in the requirements is a positive program of student behavior and activities.

The second rule is that the direct demand must be in the form of a guide, that is, it must be the same, clear and understandable, concrete. At first, when encouraging new student activities, the demand seems to be combined with guidance, which details and clearly describes the actions.

The third rule: any reasonable, clear and prepared request of the educator must be fulfilled, it must be completed. increases the strength and effectiveness of the requirements, forms a habit of clear obedience to the student-educator. And conversely, each unfulfilled requirement reduces the effectiveness of subsequent requirements. When it comes to the technical implementation of the right requirements, it is important to emphasize the firm, convincing tone of their implementation. He should be calm, serious depending on the situation, but never shout or insult the child. Requirement is



the expression of distrust in the mind of the pupil, and this or that behavior includes the teacher's recommendation for the teacher to make an independent decision on the appropriateness of solving the practical task in different ways. , they do not force the advice, the child has the right to choose. This form develops a conscious attitude to work and, moreover, teaches the educator to recognize himself as an adult friend, based on the fact that his reputation is hidden in a wide range of knowledge, vast life experience, skill. At the same time, the issue is not a guide that describes everything from thread to needle, but rather an incentive to seek solutions independently.

This form of direct demand is also useful in that it teaches students to consult with peers, students, in certain situations, especially when difficulties arise. Educators, in turn, need to teach them to

appreciate that students turn to counseling, not just to tell their response, but to provide natural help to their younger peers.

Demand is a hidden form and one of the most subtle means of inspiring students to take certain actions. Shama is a conditional abbreviation of a well-known requirement that has not been used before. An experienced educator is sometimes required to look, move eyebrows, and ask a rhetorical question to ensure that students perform the required actions. In certain circumstances, the candle plays the role of a "hidden" form of demand, which can be understood only by two people and does not attract the attention of others.

A conditional requirement is that a type of activity that is pleasing to the child is seen as an incentive for unpleasant or difficult activity.

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TEACHER-STUDENT SYSTEM ON THE BASIS OF THE CURRENT EDUCATIONAL PROCESS

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ABSTRACT

This article describes the teacher-student relationship in the educational process, their basic rules of law, basic rights, obligations and, of course, the duties of teacher and student. In addition, special emphasis was placed on the importance of teacher-student relations not only in education but also in upbringing.

It is known that the center of social processes of the XXI century is man, his thinking and intellectual potential. In particular, the issue of forming harmonious and active youth, which has become a requirement of the time, imposes a great responsibility on educators. A comprehensive approach to the concepts of personal maturity, upbringing and culture, and its perception as an integral part of spirituality, has become one of the most pressing issues today. First of all, the effectiveness of reforms in other spheres of our life is inextricably linked with the revival of the people's spirituality, the extensive study of our rich historical heritage, the preservation of our traditions, the development of culture and art, science and education.

Extensive reforms in the field of education, in particular, the update of the

Law of the Republic of Uzbekistan "On Education" have identified important strategic directions. On the basis of these strategic directions, a lot of work is being done to further improve the quality of training, to bring up a person who is professionally competitive, spiritually mature, loyal to national values and traditions, full of patriotism. One of them is the revival of the Master - Disciple tradition. The traditions of teacher and student also exist in foreign countries. In particular, the Tutor system in the United Kingdom, the Teacher-Student system in Belgium, and the Sponsorship system in Israel play an important role in ensuring the relevance of the Anglo-Saxon school in the world. In the history of our people, the "Master-Disciple" system has survived for many centuries. Just as each system has its own set of rules and regulations, over the



centuries the system " Master-Disciple " has formed and improved its rules. In modern educational system, this regulation reveals one by one the rules and responsibilities of the "teacher-student" system.

Basic rules:

The teacher-student system will be introduced in parallel with the curatorial system in higher education. The main purpose of the introduction of the "teacher-student" system is to harmonize vocational education and training and ensure its effectiveness.

At the beginning of the academic year (September) in higher education institutions, according to the "Master - Disciple" charter, students are given the time and opportunity to choose teachers for themselves and for teachers to choose students. There will also be an explanatory work on the essence of the "Teacher-Student" system among students of faculties and departments of higher education institutions.

The dean of the faculty will be notified in writing about the selected teachers and students. Applications will be reviewed by the department and the dean of the faculty, and the number and composition of students will be determined for each faculty member. The number of students assigned to each teacher is determined by the structural characteristics of the department and faculty.

The dean of the faculty summarizes the proposals received from students and teachers and discusses them with the departments and submits a notice to the rector for approval. The number of students to be attached to each "Teacher"

(based on the list) is approved by order of the rector.

The competition, conducted by a student or faculty member, is formalized with the consent of both parties (faculty and student). After getting to know each other, the teacher and the student work together to develop a plan for the school year. The plan should cover such aspects of life as professional training, mastering, attendance, research work, living conditions, economic status, and should focus on the comprehensive formation of the student as a professional and an individual.

The teacher is subordinate to the deans of the faculties where the students are studying and directly to the vice-rectors for educational and spiritual-educational work and relies on their instructions. In his work, the teacher is based on the Constitution of the Republic of Uzbekistan, Presidential Decrees, resolutions of the Cabinet of Ministers, orders of the Ministry of Higher and Secondary Special Education, the Charter of the Higher Education Institution, internal regulations and the "Teacher and Student" works. Each Higher Education Institution's Educational and Methodological Council will have permanent Councils to promote the best practices of teachers. It is recommended that each higher education institution have a staff of sociologists and psychologists who serve the teacher-student system.

Duties, responsibilities and rights of the teacher

1. The teacher becomes a leading specialist in his field, instilling in his students a sense of love and devotion to the Fatherland, respect for universal and national values, humanity and diligence, and a correct



understanding of the changes taking place in our society and provides practical and methodological assistance in achieving.

2. Regularly studies and analyzes the student's mastery of subjects, research, worldview and interests in the chosen specialty, and projects the organization of the educational process with the student. Introduces and assists students in their duties and rights as a student, the requirements for a future professional, the internal procedures of the higher education institution and the obligations arising from the contracts concluded with the higher education institution.

3. Helps students choose a research topic by exploring their abilities, interests, and intellectual potential.

4. Provides necessary advice to students in determining research topics. Conducts regular research on a topic of his / her choice during his / her university studies.

5. Prepares students for scientific activities, organizes their independent research activities.

6. Assists students in the systematic planning of research activities, setting goals and objectives, research methods, and working with information sources, data collection, analysis and generalization.

7. Develops students' research skills.

8. Scientific and creative organization of scientific activity in students, clear planning of work, systematic design, anticipation of problems that may occur during the activity and independent search for ways to overcome them, to draw the right conclusions, forms qualities such as ensuring labor productivity.

9. In the organization of independent research focuses on the correct orientation

of the work of students on scientific and practical sources.

10. Conducts research in collaboration with students, works on creating an experimental basis.

11. Conducts research in fundamental and innovative areas with students.

12. Participates in international and national grant competitions, exhibitions with active involvement of students in research work. Develops in students the skills of organizing professional activities on a scientific basis, participation in the integration of science and industry, innovative organization of labor.

13. Assists in the development of research results at the level of graduate and master's dissertations.

14. Regularly acquaints students with the life, history, traditions of the institution of higher education, the main directions of research activities of faculties and departments, the activities of public organizations and monitors their independent study.

15. Based on the psychological characteristics of each student, teachers help their students to develop as a self-governing person united around a common goal of becoming a qualified professional, a mature person and a dedicated patriot. The university and the faculty involve their students in public affairs.

16. Helps students to become morally and ethically mature.

17. Organizes roundtables, excursions and other activities with students on the tasks of future professionals.

18. Helps students to develop a positive attitude to world events, changes in our country, the life of the university and



faculty, to give them an independent opinion on these issues.

19. Promotes a healthy lifestyle, organizes the participation of students in various scientific, technical, creative and artistic circles, sports sections and competitions.

20. Supervises students' regular attendance, daily and sessional learning.

21. Provides recommendations to encourage outstanding and active students, recommends state scholarships, warns students who are lagging behind in mastering, organizes consultations for them with the help of teachers of the department.

22. Teacher is responsible for students who violate internal regulations, act contrary to the rules of morality and ethics, do not pay enough attention to the lessons of the teacher, and together with the structures of the higher education institution teacher must way out of such complex situations

24. Considers and is responsible for providing personal assistance to students in the learning process and in domestic matters, as well as in providing spiritual and material support.

25. Participates in meetings of universities and faculties on the issue of teachers and students, exchanges views on the experience of the educational process, makes suggestions on these issues.

26. The department solves the issues of attendance of students in the disciplines, obtaining information on the results of rating control and tests, as well as consultations with students who are lagging behind in mastering.

27. Participates in the internship of students and the distribution of jobs.

28. It is responsible for both professional and social development of students during and after their studies in higher education.

Rights

- to ask and make suggestions to the heads of departments, deans of faculties, rectors and public organizations to improve the educational process, educational and research work, to inform the university and faculty management about the wishes and needs of students;
- to get acquainted with and study the documents of his students kept in the dean's office;
- to protect the rights of students in education and training, if necessary, to assist them in this matter;
- make suggestions on financial aid to the student;
- to receive additional payment for full and exemplary performance of teaching duties on the recommendation of the deans;
- in case of non-fulfillment of the student's obligations, the teacher submits a written information to the dean of the faculty and demands that the dean of the faculty study and take appropriate action;
- during the academic year, the teacher is allowed to change the student by the decision of the rector, if there are objective reasons;
- the university has the right to make proposals to the administration of the faculty, public organizations to take administrative action against students who are lagging behind in encouraging or mastering exemplary students.

In recent years, the Republic of Uzbekistan, along with all sectors, is carrying out large-scale reforms in the education system. The results of these changes are inextricably linked with the fact that our country



occupies a worthy place among the developed countries, first of all, with the development of science and education. To further increase the effectiveness of ongoing reforms, to create conditions for the comprehensive development of the state and society, to modernize the country and liberalize all living conditions, to provide modern education to students methods in education are being developed.

At the same time, it is difficult to increase the effectiveness of education, to ensure that students fully master the knowledge, skills and competencies set by state educational standards, to ensure independent learning, to master the gifted, talented and individual subjects. One of the urgent tasks is to take an individual approach to students, to develop the best qualities of students, to pay serious attention to the organization of lessons,

identifying the interests, needs, abilities, intellectual and personal qualities of young people. It should be noted that today some work is being done to update and improve the content of education, increase the effectiveness of teaching and professionalism of teachers, the dissemination of best practices.

No matter how much the education system has changed or modernized, education based on the teacher-student relationship has always played an important role. Such relations, of course, are based on specific laws and regulations. In this article the regulation of the teacher-student relationship (based on the system of higher education) and, of course, in this relationship, the tasks, duties and rights of each participant and even each element are defined.

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INSON HAYOTIDA EHTIYOJLARNING O'RNI, ULARNING TURLARI VA RIVOJLANISHI

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KALIT SO'ZLAR

Ehtiyoj, shaxs, tabiiy, ma'naviy, moddiy, fiziologiya, ierarxiya, biologic ehtiyojlar, sotsial ehtiyojlar, jamiyat, resurslar, tendensiya.

Kirish: Ehtiyoj – odam va hayvon faolligining asosiy manbai, aniq sharoitlar bilan bog'liq zaruriyatning ichki holatidir. Ehtiyojlar tirik jonzotlarda ular paydo bo'lishgandan boshlab shakllangan. Ehtiyoj bor bo'lgan va bor bo'ladi ham. Hech hachon ular tugamaydi. Inson paydo bo'lishi bilan shakllanib, hayoti tugagandan so'ng ehtiyoj ham u bilan birga tugallanadi.

Ehtiyojlarning uzluksiz o'zgarib turishi har qanday jamiyatga xosdir, ya'ni ehtiyojlar cheksizdir. Ehtiyojlarning cheksizligi ularning to'xtovsiz yangilanib borishidan iboratdir.. Ehtiyojning yuksalish qonuni borki, u umumiyqisodiy qonunlar jumlasiga kiradi va jamiyatning ichki tuzilishidan qat'i nazar insoniyat taraqqiyotining hamma bosqichlarida amal qiladi. Bu qonunga ko'ra jamiyat a'zolarining, butun aholining ehtiyojlari

ANNOTATSIYA

Ushbu maqolada barcha jonzotlarga xos bo'lgan ehtiyoj va uning insoniyatda qay darajada shakllanganligi, inson hayotining qancha qismi ehtiyojlarning qondirilishi bilan kechishi haqida fikr yuritilgan. Ehtiyojlarning kelib chiqishi, ularning qondirilishi va qondirilmasligi natijasida qanday ruhiy hamda jismoniy o'zgarishlar yuzaga kelishi haqida ma'lumot berilgan. Bugungi kunda ehtiyoj insonlarni nimalarga majburlamoqda, shu va boshqa ma'lumotlar taqdim etilgan.

uzluksiz yuksalib boradi, ehtiyoj miqdoran o'sib, tarkiban yangilanib turadi, eski ehtiyojlar o'rniga yangisi keladi, ehtiyojlarning rivojlanishi murakkab tarzda yuz beradi.

Ehtiyojlar yuksalishining to'rt jihati bor.

1. Ehtiyoj kengayib miqdoran o'sib boradi, ya'ni muayyan ehtiyoj saqlangan holda uning ortib borishi. Masalan: gazlamaga ehtiyoj boshqa ehtiyoj bilan o'rin almashmaydi, ammo uning miqdori oshadi.

2. Mutlaqo yangi ehtiyojlar paydo bo'lib, eskilarini surib qo'yadi, ehtiyojlarning ichki tartib strukturasi o'zgaradi. Masalan: televidenie va videoapparatura paydo bo'lishi bilan uyda xohlagan tomoshani ko'rish ehtiyoji paydo bo'lib, teatr yoki kinoga borish ehtiyoji qisqaradi.



3. Muayyan ehtiyojlar guruhi doirasida turli ehtiyojlar nisbati o'zgaradi. Bunda ehtiyoj umumiy tarzda saqlanadi, lekin uning aniq ko'rinishlari va shakllari o'zgaradi. Masalan: umumiy transport ehtiyoji saqlangan holda, transport aniq turlariga ehtiyoj o'zgaradi.

4. Bir ehtiyojning ikkinchisi bilan almashtirilishi. Bunday almashuv o'rinbosar ehtiyojlarning paydo bo'lishi bilan yuzaga keladi va bunday ehtiyojlar yuksak rivojlangan iqtisodiyotga xosdir. Masalan: shakar, qand, konfet, tort, navvot shirinlikka ehtiyojni qondiradi, ammo bir-birining o'rnini bosishi ularning foydaliligi darajasidan kelib chiqadi.

Adabiyotlar tahlili va metodologiyasi:

Inson bir davrning o'zida ham individuallik, ham ijtimoiylikni aks ettirgan bo'lganligi tufayli uning ehtiyojlari shaxsiy va ijtimoiy xususiyatlarga egadir. Bir ehtiyojning qondirilish jarayonida yana bir qancha ehtiyojlar ham paydo bo'lib boraveradi. Ehtiyojlar kelib chiqishiga ko'ra tabiiy hamda madaniy ehtiyojlarga bo'linadi. Tabiiy ehtiyojlar bu fiziologik jarayonlar hisoblanadi: Ovqatlanish, nafas olish, ayirish, jinsiy ehtiyojlar va h.k. Ushbu ehtiyojlar butunlay qondirilmasa tur yo'qoladi, ruhiy, jismoniy zo'riqishlar yuzaga keladi. Madaniy ehtiyojlar tarbiya jarayonida jamiyatda shakllanib boradi. Ushbu ehtiyoj qondirilmasa shaxs sifatida shakllanish orqada qoladi.

Odamlarning asosiy ehtiyojlari omon qolishga qaratilgan ehtiyojlardir. Maslou piramidasi bazasida asosiy zaruriy narsalar mavjud. Insonning biologik ehtiyojlari eng muhimdir. Xavfsizlik zarur. Inson xavfsizligi ehtiyojlarini qondirish omon

qolishni va yashash sharoitlarining barqarorligini his qilishni ta'minlaydi.

Inson o'zining jismoniy farovonligini ta'minlash uchun hamma narsani qilganidan keyingina yuqori darajadagi ehtiyojlarni his qiladi. Insonning ijtimoiy ehtiyojlari shundan iboratki, u boshqa odamlar bilan muhabbat va e'tirofda birlashishi kerak. Ushbu ehtiyojni qondirgandan so'ng, quyidagilar ta'kidlanadi. Insonning ma'naviy ehtiyojlari - bu o'zini o'zi qadrlash, yolg'izlikdan himoya qilish va hurmatga loyiq his qilish.

Amerikalik psixolog Avraam Maslou birinchi bo'lib ehtiyojlar tuzilishini ishlab chiqdi va tushundi, ularning roli va ahamiyatini aniqladi. Uning ta'limoti "ehtiyojlarning ierarxik nazariyasi" deb nomlanadi. A. Maslou ehtiyojlarni eng pastdan - biologik, eng yuqori - ruhiygacha ko'tarilgan tartibda joylashtirdi.

Ushbu sxema deyiladi "Ehtiyoj piramidasi" yoki "Maslou piramidasi"

1. Fiziologik ehtiyojlar - oziq-ovqat, nafas olish, uxlash va boshqalar.
2. Xavfsizlikka bo'lgan ehtiyoj - bu sizning hayotingizni himoya qilish istagi.
3. Ijtimoiy ehtiyojlar - do'stlik, sevgi, muloqot.
4. Nufuzli ehtiyojlar - jamiyat a'zolari tomonidan hurmat, e'tirof.
5. Ma'naviy ehtiyojlar - o'zini namoyon qilish, o'zini o'zi bajarish, o'zini namoyon qilish, o'zini anglash.

Tadqiqot natijalari

Ko'pgina mualliflar ko'p narsalardan iborat ehtiyojlar reestrini tuzdilar. Masalan, ehtiyojlarni instinktga o'xshash, javob berishning tayyor usullari deb tushungan V. Makdugall (1923) quyidagilarni ajratadi: ovqat, jirkanish, shahvoniylik, qo'rquv,



qiziquvchanlik, homiylik, muloqot, o'zini tasdiqlash, itoatkorlik, g'azab, izlanish. yordam, yaratish, to'plash, kulish; dam olish va uxlash, qulaylik, harakat; "Ibtidoiy" tendentsiyalar - yo'tal, aksirish, nafas olish va boshqalar F. Lersh tasnifiga (1938) 18 ta ehtiyoj kiradi (muallif ularni "rag'batlantiruvchi tajribalar" deb ataydi). Biroq, A. Maslou to'g'ri ta'kidlaganidek, "agar xohlasangiz, faqat bitta ehtiyoj paydo bo'ladigan" ro'yxat "tuzishingiz mumkin, va millionlab istaklarni birlashtirgan boshqasi ham shunday ro'yxatga teng bo'ladi. Insonning har bir asosiy ehtiyojlari, aslida, turli xil istaklarni yig'uvchi ekanligini anglash vaqti keldi va uning tahliliga fundamental toifalar tahlili kabi yondashish kerak".

Bizning davrimizda insoniy ehtiyojlarni o'rganishda ular integratsiyalashgan yondashuv va ilmiy metodlarning to'liq arsenalidan foydalanadilar. Ehtiyojlarning paydo bo'lishi va shakllanishining ishonchli sabablarini va ularning miya faoliyatiga ta'siri darajasini bilmaslik, quyidagi vazifalarni samarali hal etish mumkin emas:

1. ruhiy kasalliklarning oldini olish va davolash;
2. ijtimoiy va noo'rin xatti - harakatlarning oldini olish;
3. to'g'ri tarbiya.

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Ko'rinib turibdiki ehtiyojlarning yuksalishi muqarrar ekan, lekin asosiy muammo ehtiyojlarni qondirishdir. Buning birdan-bir vositasi ishlab chiqarishdir. Ehtiyoj yuksalar ekan uni qondirish vositalari ham rivojlanadi. Gap shundaki, ehtiyojlar cheksiz o'zgargani holda uni ta'minlash uchun kerak bo'lgan ishlab chiqarish resurslar cheklangan bo'ladi. Bu resurslar tabiiy resurslar, mehnat resurslari, pul resurslari, texnika va texnologiya resurslaridir. Buni g'arbda iqtisodchilar resurslarning kamyobligi deb atashadi. Ehtiyoj va resurslarning nomutanosibligi, birining cheksizligi va ikkinchisining kamyobligi ishlab chiqarish imkoniyatlaridan to'la va samarali foydalanishni talab qiladi.

Xulosa:

Xulosa qilib aytadigan bo'lsak ehtiyojlar davrlar mobaynida o'zgarib, ko'payib inson hayotida tub burilishlarni yasamoqda. Bu ham foyda ham zararga ishlamoqda. Insoniyat ham rivojlanmoqda ham tubanlashmoqda. Bu esa o'z-o'zini idora qilish bilan bog'liqdir. Ehtiyojlar doim biz bilan ular yashashimiz uchun muhim. Faqatgina me'yor qoidalariga amal qilsak biz uchun hech qanday ziyon bo'lmaydi. Ehtiyojlar ortgan sari yuksalish, o'sish va izlanish ortadi. Insonlarni harakatga undaydi