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OLIV VA O‘RTA MAXSUS TA‘LIM VAZIRLIGI  
SAMARQAND DAVLAT CHET TILLAR INSTITUTI**

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SAMARKAND STATE INSTITUTE OF FOREIGN LANGUAGES**

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*To'plamda Samarqand davlat chet tillar institutida o'tkazilgan "Insoniyat ruhiy madaniyat olami: til, adabiyot, san'at" deb nomlangan xalqaro ilmiy-amaliy konferensiyada ishtirok etgan taniqli olimlar, yosh tadqiqotchilarning ma'ruzalari jamlangan. Undan o'rin olgan ma'ruzalar, asosan, o'zbek, ingliz, va rus tillaridadir. Konferensiya materiallaridan iborat to'plamda ta'limning turli bosqichlarida xorijiy til o'qitish metod va metodologiyasi muammolari, uzluksiz ta'lim tizimida chet tillarni o'qitishdagi muammo va yechimlar, zamonaviy yondashuvlar, ingliz tili va adabiyoti bo'yicha o'quv dasturlari va materiallarini yaratish, chet tili bo'yicha bilim va ko'nikmalarni baholash, mutaxassislik fanlarini chet tilida o'qitishning zamonaviy metodlari, malakalar integratsiyasi, madaniyatlararo muloqot, boshlang'ich maktablarda chet tillarini o'qitish holati, chet tillarni o'qitishda axborot-kommunikatsiya texnologiyalaridan samarali foydalanish, ko'ptillilik muhitida chet tillarini o'qitish borasidagi xorijiy tajriba va zamonaviy tendensiyalar kabi sohalariga oid dolzarb masalalar yoritilgan.*

*To'plam xorijiy til ta'limi, xorijiy tillarni o'qitish usullari va ta'lim tarbiya nazariyasi, ta'lim jarayoniga yangi pedagogik hamda innovatsion texnologiyalarni joriy etish sohalarida ilmiy izlanish olib borayotgan mutaxassislar, tadqiqotchilar va magistrantlarga mo'ljallangan.*

### **Tahrir hay'ati**

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To'plamdan o'rin olgan maqolalarning saviyasi, sifati va ilmiy dalillarning haqqoniyligi hamda mazmuni uchun mualliflar mas'uldirlar.

# I SHO‘BA

## XXI ASRDA TIL VA ADABIYOT O‘QITISHNING DOLZARB MUAMMOLARI

### ТАЪЛИМ ЖАРАЁНИДА ЗАМОНАВИЙ ЭЛЕКТРОН ДИДАКТИК ВОСИТАЛАРНИ ЯРАТИШ, АХБОРОТ-КОММУНИКАЦИОН ТЕХНОЛОГИЯЛАРНИ ҚЎЛЛАШ ДОЛЗАРБ ИЖТИМОИЙ-ПЕДАГОГИК МУАММО

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**Аннотация:** Мазкур мақолада мамлакатимиз таълим тизимида амалга оширилаётган кенг қамровли ислохотлар таълим-тарбия сифатининг юқори даражада бўлишини таъминлашга қаратилган бўлиб, ушбу йўналишда муваффақиятли белгилловчи асосий омиллардан бири – таълим муассасалари раҳбар ва педагог кадрларининг замонавий билим, кўникма ва малакаларни эгаллаганлиги ҳамда таълимнинг инновацион ахборот-дидактик шакллари илмий тадқиқ қилиш жиҳатлари ёритиб берилган.

**Калит сўзлар:** Педагогик инновация, ахборот-коммуникация технологиялари, тафаккур, глобаллашув, ахборотлаштириш.

Бугун мамлакатимиз таълим тизимида инновацион технологияларга асосланган таълим-тарбия тизимини такомиллаштириш, унинг миллий заминини мустаҳкамлаш, ижтимоий фаол ва малакали рақобатбардош кадрлар тайёрлашни жаҳон андозалари даражасига чиқариш масалаларида тадқиқотлар олиб борилмоқда. Таълим соҳасидаги сифат ўзгаришлари ва юқори самарадорлик уларнинг жаҳон таълим талаблари билан мослиги ва педагогларнинг келгуси меҳнат фаолиятларида ўзлаштирган компетенциялари қай даражада амалиётга татбиқ қилинаётганлигига боғлиқ. Таълим-тарбиядаги сифат ўзгаришлари ва юқори самарадорлик эса мазкур соҳага ижобий янгилик киритиш натижасида таълимда сифат ва самарадорлик таъминланиб, педагогик инновацион жараён вужудга келади. Педагогик инновация – бўлажак мутахассисларни янгича шароитларда ишлашга тайёрловчи жараён бўлиб, у олдинги эгалланган билимлар асосида таълимда сифат жиҳатидан ўзгаришлар қилиб, юқори самарадорликка эришишга янгича ёндашув қилишдан иборатдир. Муаммоларнинг жиддийлиги шубҳасиздир – мунтазам ўтказилаётган мониторинг жараёнларида таълим тизимининг тезкор янгиланиши натижасида юз бераётган ўзгаришларга жавоб бериш ва улардан ўзиб кетишга етарли тайёр бўлмаган педагог кадрлар мавжудлиги, таълимга, шахсга ва ўқитувчилар фаолиятига бўлган замонавий ижтимоий талаблар ва бу талабларга етарли даражада жавоб бермайдиган педагог кадрлар тайёрлаш, қайта тайёрлаш ва малака ошириш тизимининг ҳолати акс этмоқда. Ушбу муаммоларни, зиддиятларни тан олиш ва илмий таҳлил қилиш уларни бартараф қилиш учун зарур шартшароитларни яратади, изланишларнинг мазмуни ва йўналишларини ҳамда педагог кадрлар тайёрлаш, қайта тайёрлаш ва малака оширишнинг ташкилий-дидактик тизимини илмий тамойиллар асосида қайта ишлаб чиқишнинг аниқ чораларини белгилаб беришга асос бўлади. Ахборот-коммуникация технологияларининг таълим тизимида тез суръатлар билан кириб келиши ва тобора такомиллашиб бориши ўқув жараёнига электрон дидактик воситаларни яратиш ва уни татбиқ этишга эҳтиёж туғдирмоқда. Электрон дидактик воситалар ўқувчиларнинг тасаввурини кенгайтиришга, дастлабки билимларни ривожлантиришга ва қўшимча маълумотлар билан таъминланишга қаратилган бўлади. Шунинг учун, таълим тизимида олиб борилаётган ислохотлар у ёки бу даражада кадрлар тайёрлаш жараёнларининг ахборот таъминотини такомиллаштиришга бўлган эҳтиёжни белгилайди. Ахборотлаштириш жараёнида педагогик ҳамжамият томонидан кўп сонли ахборот ресурслари ишлаб чиқилмоқда, лекин, бу ишларни етарли деб бўлмайди. Замонавий ахборот технологиялари, телекоммуникациялар ва компьютер тармоқлари ахборот ресурсларига кириш ва йиғишнинг бутунлай янги имкониятларини яратди.

Кўряпмизки, таълим жараёнида ахборотлар айланишининг таҳлили билим ва ахборотлар нисбатини ўрганишни, билимнинг ахборотличилигини кўриб чиқишни кўзда тутлади. Бу муаммо ўқув ахборотларининг ўқув билув фаолияти объекти сифатидаги хусусиятларини ҳамда таълимнинг ахборотли томонларини очиш имконини беради. Глобаллашув – инсониятнинг онгу шуури, тафаккури самараси сифатида вужудга келган жаҳон миқёсидаги умумий жараён, у чегара ва ҳудудларни билмайдиган, тузумларни тан олмайдиган, узлуксиз кучайиб ва ривожланиб бораётган

жараёнدير. Ана шундай глобаллашув даврида ҳар қандай давлатнинг тараққий этиши, уни ривожланган давлатлар қаторидан мустаҳкам ўрин олиши, биринчи навбатда, давлатнинг интеллектуал салоҳияти, иш авлод таълим-тарбияси ва замонавий кадрлар тайёрлаш тизимига боғлиқдир. Ушбу муаммоларни ҳал қилиш доирасида технологиялар ва ахборотлаштириш воситаларини бир тизимга бирлаштиришнинг педагогик, методик ва технологик асосларини ишлаб чиқишга йўналтирилган тадқиқотлар ўтказиш лозим. Халқаро тажрибаларнинг кўрсатишича, оддий ёзишма асосидаги коммуникацион ахборот-таълим муҳити ижобий педагогик натижага олиб келади. Ҳар қандай муаммо ечими интеграциялашган билимни талаб этади. Ахборот-таълим муҳити чуқурлашган билимлар интеграциясини, нафақат тадқиқ қилинаётган муаммо юзасидан фан билимлари соҳасини, балки ҳамкорнинг миллий-маданий хусусиятларини, унинг дунёни билиши ва тушунишини, қарашларини билишни ҳам тақозо қилади.

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## **ЛИНГВИСТИЧЕСКАЯ ПРИРОДА ВОЕННОГО ДИСКУРСА**

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**Аннотация:** Военный дискурс возможно разделить на две основные части: формальную и неформальную.

К формальной части военного дискурса можно отнести военно-художественные, военно-технические и военно-научные материалы, а также различные военные документы. Неформальный военный дискурс, в свою очередь, включает в себя неофициальное общение в военной среде, армейский сленг, и военный юмор.

**Ключевые слова:** военная терминология, военно-техническая терминология, устойчивые обороты военной лексики, развернутые конструкции, эллиптические конструкции.

Естественно, все военные материалы отличаются насыщенностью специальной военной лексикой, широким использованием военной и военно-технической терминологии, обилием номенклатурных знаков и специальных сокращений, условных обозначений, использующихся в военных текстах.

Военную лексику обычно разделяют на следующие основные группы: военную терминологию, обозначающую понятия, связанные непосредственно с военным делом, вооруженными силами, способами ведения вооруженной борьбы и т.д.; военно-техническую терминологию, включающую научно-технические термины и эмоционально-окрашенную лексику(сленг), которая употребляется в устной речи военнослужащих и фактически является стилистическими синонимами соответствующих военных терминов.

Анализ военной терминологии показывает ее неоднозначность, т.к. наряду с точными и однозначными терминами имеются и многозначные. Например, термин unit - имеет десять значений. Термин security - семь значений, термин armor может обозначать “ броня”, “ бронетанковые войска”, “ танки”.

В военных материалах, наряду с сокращениями, широко используется индексные обозначения и условные знаки для образцов вооружения и военной техники. Система условных обозначений утверждена для всех видов вооруженных сил и является единой для отдельного вида военной техники. Например: СН-47А обозначает следующее: СН -грузовой вертолет (cargo helicopter), 47-номер конструкции, А- первая модификация.

Кроме того, в военных текстах встречаются разного рода устойчивые обороты типа *to hit the silk* – раскрыть парашют, “*have sand in one’s hair*” – иметь опыт действий в пустыне, “*to shift fire*” – переносить огонь по фронту, “*cock the gun*”- взводить курок. А также клише – команды: *shun/stand still* “смирно!”, *eyes left* “налево”, *arms, port* “оружие на грудь”, *halt* “стоять!”, *column left, march!* “левое плечо вперед, марш!”, *forward march!* “вперед шагом -марш!; *about face!* “кругом!” и т.д.

Таким образом, несмотря на обилие общих черт текстов военных материалов с научными, техническими и деловыми текстами, они все таки обладают своими специфическими чертами, объясняющимися общей характеристикой институционального военного дискурса. Четкость структуры, определённость понятий, устойчивость фразеологических сочетаний - все это делает лексику военного дискурса строго структурированной и достаточно простой для восприятия и понимания.

В англоязычных военных материалах существуют две тенденции изложения материала: либо с использованием развернутых конструкций (для служебных и условных документов), либо с использованием эллиптических конструкций (боевые документы).

Итак, все характеристики армии как социального института находят отражение в военных материалах формальной части дискурса, честность изложения и структуры материала, краткость, сжатость и в то же время точность передаваемой информации, несомненно, присутствует как в военно-технической литературе, так и в военной документации. Текстовая составляющая формальной части военного дискурса подчинено определённым правилам построения сообщения, что, на наш взгляд, продиктовано условиями передачи сообщений такого рода. Как известно, военная документация, а именно уставные документы и, в частности, приказы, доводятся до военнослужащих на общих офицерских собраниях или на так называемых читках приказов. Данная ситуация передачи информации требует, чтобы текст сообщения был чётким, логическим, по возможности кратким. Текст приказа должен быть составлен так, чтобы быть доступным для понимания без зрительной опоры на него. Но, с другой стороны, использование большого количества сокращений затрудняет восприятие текста сообщения; соответственно, в тексте либо используются развернутые конструкции, либо дается перечень используемых сокращений. Ситуативный контекст боевых документов несколько иной. Цель боевых документов – оперативное управление войсками, и поэтому текстовая составляющая подчинена этой цели краткость и честность сообщений за счет использования большого количества сокращений, клишированных и эллиптических конструкций позволяющей сделать боевые документы семантически емкими.

В отличие от формального военного дискурса, не формальный военный дискурс в основе своей содержит устное речевое общение. Речевое общение – это сложный процесс, в основе которого лежат три аспекта:

- 1) Лингвистический (анализ языковых средств, используемых в коммуникации)
- 2) Психологический (индивидуальные особенности поведения коммуникантов и их интенция)
- 3) Социальный (статусно -ролевые отношения коммуникантов).

Рассматривая не формальную часть военного дискурса с точки зрения ее лингвистической и экстралингвистической составляющей, важно отметить, что ситуативный контекст общения оказывается крайне важным. Неформальное общение в армии возможно только при условии относительно равных статусно - ролевых отношений коммуникантов, т.е. общение с использованием сленга и разговорных выражений возможно, скорее, между солдатами, нежели между курсантами военных училищ и представителями офицерского состава. Это, еще раз, подчеркивает значение субординации, как одного из основополагающего момента армейской жизни и военного дискурса и говорит о неоднородности среды, в которой проходит общение, пусть даже в рамках одной социальной группы. Кроме того, для каждого вида институционального дискурса характерна своя мера соотношения между статусными и личностными компонентами. Специфика институционального дискурса раскрывается в его типе, то есть в типе общественного института. Армия как четко структурированный общественный институт, как социальная система, допускает малую долю личностного компонента, которой проявляет себя в неформальной части военного дискурса.

В армейской жизни более уместным нам представляется использование термина профессионально социального субкода, который включает в себя арго, жаргон, сленг. Все эти разновидности социолекта, специфика которого обусловлена профессиональными особенностями и социальной ограниченностью. Армейский социолект-это своеобразный профессиональный язык, который создается в процессе относительно закрытого, обособленного от общества проживания военнослужащих срочной службы. Во всех речевых актах, осуществляемых в случаях прорыва этой

изоляции, он уступает место обычной разговорной речи. Однако даже в рамках изолированной подсистемы социальный субкод используется не всегда. Единственной сферой, где социолекты используются регулярно и являются речевые акты, непосредственно связанные с повседневным солдатским бытом и повседневной действительностью.

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### **СОВРЕМЕННАЯ ЛЕКСИКОГРАФИЯ: ТРАДИЦИИ И ИННОВАЦИИ**

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**Аннотация:** В данной работе поднимаются проблемы, связанные с вопросами новейшей лексикографии, как одного из перспективного направления языковедческой науки. Анализируются словари таких типов, как словари учебной направленности, контрастивные словари, цитатные, академического и карманного типа.

**Ключевые слова:** лексикография, учебный словарь, контрастивный словарь, словарь цитат, словари карманного типа

На сегодняшний день лексикографическая практика характеризуется необычайно богатым разнообразием. Появляются словари инновационного характера и назначения.

К словарям учебного типа принадлежит «Collins COBUILD Learner's Dictionary» [2001], опирающийся на Bank of English (электронный корпус, содержащий свыше 400 миллионов слов языка телевидения, радиопередач, газетных и журнальных статей, художественной литературы). Особенно важно подчеркнуть, что наряду с грамматической информацией словарь содержит культурологическую информацию, помогающую осуществлять деловую коммуникацию. Поэтому совершенно оправдан интерес пользователей этим источником, так как он отличается инновационным подходом построения. Даже, скажем, набор фраз на тему «Greetings and Goodbyes» демонстрирует продуманный их подбор составителями данного лексикографического источника. Различие британского и американского вариантов в плане лексики, орфоэпии также продемонстрированы в справочнике данного типа. Богата и иллюстративная часть, демонстрирующая наглядно рисунки с изображением животного и растительного мира, видов одежды и обуви, пищи и др.

Выделяются также словари малого объема, так называемый, «карманного» типа. Примером может служить «Collins COBUILD Pocket Dictionary for Learners of English» [1999: 672]. Несмотря на малый объем, этот словарь дает развернутое толкование заголовочного слова, с опорой на Bank of English (электронный его корпус). Словарь также привлекает цветовые выделения заголовочных слов (а именно: синий цвет), словоформы подаются рядом с заглавным словом, но уже черным цветом. Объем словаря сказался на таких его частях, как «Front matter» (вводная часть), «Back matter» (Приложения), которым отводится лишь 1 % полезной площади данного справочника. Всю остальную площадь занимает «Middle matter».

Обращает на себя внимание словарь в книге – «Обучающий англо-русско-английский толковый словарь» [2005: 304] (автор В.Г. Кулиш), где английские лексемы толкуются с использованием, на наш взгляд удачных по простоте и подборе дефиниций, синонимов, близких по значению сочетаний слов, удачных иллюстраций как словесных, так и в виде рисунков. Опора на ассоциации при запоминании изучаемых лексем через образы, применение известного багажа знаний, т.е. скажем,

корней, аффиксов, которые уже есть в лексиконе обучаемого или слов, значения которых понятны, для изучающего иностранный язык: английские, французские, латинские кальки, интернациональная лексика, омонимы и др.

В словарь включены английские слова, значения которых понятны, скажем, для русского, изучающего иностранный язык. Например: absolute ['æbsəlu:t], academy [ə'kædəmi], accelerate [æk'sələreit], accessories [æk'sesəriz], acoustic [ə'ku:stik], acrobat ['ækrəbæt], act [ækt], actor, actress ['æktə], ['æktris], address [ə'dres], laboratory [lə'bɒrətəri], lady ['leidi], leader ['li:də], lecture ['lektʃə], lemon ['lemən], lexicon ['leksikən], liberal ['libərəl], licence ['laisəns], lieutenant [lef'tenənt], [le'tenənt], lift [lift], limit ['limit], management ['mænɪdʒmənt], manager ['mænɪdʒə], mask [mɑ:sk], massage ['mæsɑ:ʒ], master ['mɑ:stə], material [mə'tiəriəl], mathematics [ˌmæθ(ə)'mæti:ks], mausoleum [ˌmɔ:sə'li:əm], maximum ['mæksiməm], mechanic [mi'kænik] и т.п. Так, на букву А в словаре В.Г. Кулиш даны 86 английских слов, которые без перевода понятны носителю русского языка, на В – 60, на С – 99, на D – 88, на E – 75, на F – 50, на G – 42, на H – 34, на I – 88, на J – 21, на K – 10, на L – 46, на M – 101, на N – 25, на O – 35, на P – 184, на Q – 4, на R – 105, на S – 121, на T – 96, на U – 15, на V – 33, на W – 6, на Z – 4 слова. Всего 1428 слов, известных носителю английского языка. Это слова, которые легко можно использовать при общении и которые нужно поставить на заметку, т.к. они уже имеются в словарном запасе, скажем, русскоязычного обучающегося или понятны ему.

Заслуживает внимания и сама форма, избранная автором для знакомства с его методикой, – словарь в книге, обучающий англо-русско-английский толковый словарь. Особо следует рассмотреть принцип подачи в словаре В.Г. Кулиш английских лексем с использованием, на наш взгляд удачных по простоте и подборе толкований, синонимов, близких по значению сочетаний слов, удачных иллюстраций как словесных, так и художественных. Так, скажем, слово Abhor [əb'hɔ:] снабжено толкованием 'питать отвращение', при этом даётся этимологическая справка, что лексема abhor образуется от слова horrible, обозначающее 'ужасный, отвратительный' и префикса ab-, имеющее значение 'сверх-'. Словарная статья снабжена примером: I abhor frogs, snakes and worms. Плюс ко всему в словарной статье помещается рисунок с изображением крокодила, пытающегося схватить человека, испытывающего к нему отвращение. Рисунок сопровождается словом Abhor, которое помещено в макротекст словаря.

Разумеется, составитель оригинального словаря не смог снабдить все лексемы рисунками. Например, такого рода примеры, как abhorrence, ability, bad (worse, the worst), bake, baker др. Если слово многозначно, то не все значения его подтверждаются иллюстративными примерами и рисунками, но толкование даётся ко всем значениям полисемантической лексемы.

Явление омонимии учитывается в словаре данного типа, но раскрывается эта системная характеристика изучаемого языка просто и доступно. Однако проанализированные нами примеры показали, что в некоторых словарных статьях наблюдается путаница между явлением омонимии и полисемии, что может привести к неправильному представлению о языке в целом. В большинстве лексикографических источниках явление омонимии подаётся с помощью римских цифр в разных словарных статьях. А вот явление многозначности арабскими цифрами со скобкой. В данном словаре омонимия подаётся арабскими цифрами со скобкой. Ср.: Rap [ræp] – 1) легкий удар, стук; – a sharp quick blow 2) безделица; мелкая монета – nonsense, halfpenny; только в выражении: not to care a rap (not to give a rap) – ни гроша [В.Г. Кулиш, С. 210].

Обращение к опыту создания словарей английской лексикографической школы объясняется, прежде всего, многовековым опытом в этом непростом деле. Например, непререкаемым авторитетом пользуется «Большой Оксфордский словарь» С. Джонсона [1755]. Однако не менее большой интерес вызывают и специальные словари, типа словарей цитат. И это не случайно, ибо цитаты, принадлежащие известным в обществе людям (философам, историкам, ученым, писателям, поэтам, художникам, музыкантам, общественным деятелям и др.), пользуются заслуженным уважением. Кроме того они используются и с позиции продемонстрировать собеседнику свою эрудированность, и также являются неоспоримым аргументом при ведении спора, как солидная база доказательства своей правоты. Ещё очень важный фактор в пользу использования цитат, это ознакомление с культурными ценностями другой нации.

Востребованным типом среди лексикографических источников являются словари языка конкретного писателя. Так, скажем, словари языка Чосера представляют собой наиболее популярные справочники в области английской писательской лексикографии. Основу словарной статьи в них составляет дефиниция, характерная для словарей-гlossариев. И это закономерно, ибо чосеровская лексикография зарождается в конце XVI века. Более четырех веков отделяет её от современного исследователя. Поэтому в XXI веке чосеровская лексикография приспособливается к запросам

современного пользователя и является гибридной лексикографией, совмещающая в себе особенности словарей как толкового, так и тезаурусного типа, рассчитанного на максимальное размещение информации.

В 1993 году Л. Бенсон издает «A Glossarial Concordance to the Riverside Chaucer», являющийся глоссарием и конкордансом одновременно. Словарь подобного типа включает в свой состав кроме дефиниции, также и цитаты из произведений Чосера, с рассматриваемой языковой единицей. В 2003 году японский ученый А. Ойцуми выпускает 5-ти томный словарь «A Lexical Concordance to the Works of Geoffrey Chaucer» [2003: 3196]. А. Ойцуми опирается на такие авторитетные источники, как: L.D. Benson «The Riverside Chaucer» [1987; 2008]; «The Middle English Dictionary» (MED) / ed. by H. Kurath (A-F), Sh. H. Kuhn (G-P), R.E. Lewis (Q-Z). Ann Arbor [1952-2001]. Available at: <http://quod.lib.umich.edu/rn/med/>; «The Oxford English Dictionary Online» (OED). 3d edn. / chief ed. J. Simpson [2000]. Available at: <http://www.oed.com>; J. De Weever «Chaucer Name Dictionary. A Guide to Astrological, Biblical, Historical, Literary, and Mythological Names in the Works of Geoffrey Chaucer» [1996]. Available at: <http://www.columbia.edu/>; F.P. Magoun «A Chaucer Gazetteer» [1961]. Построение «A Lexical Concordance to the Works of Geoffrey Chaucer» вполне традиционно и включает краткое Предисловие со следующим за ним «Dictionary References» (списком аббревиатур), «Grammatical and Semantic Labels, and Others» (пометы грамматического и семантического типа), «Abbreviations for Chaucer's Works» (адресные указатели в работах писателя) и сам словник (чосеровская лексика, расположенная в алфавитном порядке) с использованием системы отсылочных помет для словоформ, включенных в словарную статью базовой лексемы.

Исследование опыта словаря М. Miner и Н. Rawson «A Dictionary of Quotations from Shakespeare» [2008] показало, что он выполняет как учебную, так и культурологическую функцию (первое издательство – 1992 г.). Неудивительно, что подобного типа словарь пользуется популярностью. Дело в том, что проблемы, поднимаемые великим английским писателем (скажем, проблема загрязнения окружающей нас среды или человеческие пороки) и сейчас актуальны и требуют своего решения. Особо следует подчеркнуть, что словарь такого типа носит антропоцентрическую направленность. Он направлен на удовлетворение нужд пользователя.

Таким образом, разработка вопросов нелексикографии представляет собой актуальную проблему современной языковедческой науки. Наиболее перспективным в этом плане являются новые приемы, используемые при составлении словарей учебной направленности, цитатных словарей, одноязычных и контрастивных, академического и так называемого «карманного» типа.

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## МАЪЛУМОТЛАРНИНГ ЛИНГВОКОГНИТИВ АСОСИ ХУСУСИДА

*Мирсанов Ф.Қ.*

*СамДЧТИ, англиз тили  
тарихи ва грамматикаси  
кафедраси в/б проф*

**Аннотация:** Мазкур мақолада тингловчи томонидан олинадиган маълумотларнинг когнитив омиллари, ушбу маълумотлардаги лисоний бирликларнинг ўрни, маълумот турлари таҳлил этилган.

**Калит сўзлар:** информация, когнитивлик, категориялаш, концептуал, микроинформация, макроинформация.

Кейинги давр тил тараққиёти формал структуравий кўриниш тадқиқотлари даражасидан инсоннинг когницияси билан боғлиқ масаларни тадқиқ этиш даражасига кўтарилди. Мазкур тадқиқотлар тилнинг фақатгина мулоқат воситаси сифатидаги масаларни ўрганибгина қолмасдан,



инсоннинг руҳияти, когницияси, психологияси каби тушунчалар билан боғлиқ ҳолда функцияда бўлиши исботланмоқда.

Ҳар қандай илмий изланишнинг бошланишида унинг ўрганиш объекти ва мазкур объектнинг тушинтра олиш имконига эга бўлган, аниқланадиган мақсади бўлиши зарур. Хусусан, Н. Хомскийнинг лингвистик соҳадаги ишлари тил концепциясининг тадқиқотларида мавжуд ўзгаришларга олиб келди ва лингвистик тадқиқотлар мақсадини маълум даражада ўзгартирди. Н. Хомскийнинг таклифига кўра тил табиий ички, яъни сўзловчи ва тингловчининг компетенциясига кирувчи товуш, белгиларни тушуна олиш ҳамда ифодалай олиш имкониятига асосланиб ўрганишга қаратилди. Муаллифнинг назариясига кўра тил товуш ва белгилар коллекцияси эмас, балки индивидуал сўзловчи эгаллаган билим системасининг имплицит кўриниши деб баҳоланади [5; 340]. Олимнинг назарий қарашлари асосида когнитив лингвистика шаклланди. Когнитив лингвистиканинг мақсади англаш, категориязациялаш, билимни концептуал механизмларини очиб беришга қаратилган бўлиб, тилни кодлаш, трансформация, информацияни ифодалаш воситаси сифатида ўрганади [2; 147]. Тил ташқи ва ички оламдаги нарса ва ҳодисаларнинг тилда ва нутқда акс этиши, образли қилиб айтганда, оламнинг лисоний тасвиридир. Ташқи ва ички дунёдаги нарса ва ҳодисаларнинг конкрет тилда акс этишини эса, “оламнинг миллий тилдаги тасвири” деб аталади [4; 251-257].

Албатта биринчи навбатда тил мулоқат воситаси вазифасини бажарувчи ҳодиса сифатида қаралади. Мазкур мулоқат нима асосида курилади деган савол қўйиладиган бўлса, албатта сўз ва сўзларнинг грамматик шаклланган, мақсад сари йўналтирилган нутқ ёки шу каби фикрлар билан жавоб берилади. Аммо бизнинг фикримизча ҳар қандай сўз бу ИНФОРМАЦИЯ бўлиб, фаолият давомида тўпланилган тажрибаларга асосланилган ИНФОРМАЦИЯ алмашинуви жараёни воситаси ва унинг вербал кўриниши сифатида намаён бўлади. Информация атамаси когнитив лингвистиканинг муҳим тушунчаларидан бири ҳисобланади. Е.С. Кубрякованинг изоҳига асосланадиган бўлсак информация олинган билим ва унинг асоси, билимларнинг нутқ фаолиятида қўлланилиши билан боғлиқ. Олима информацияни қуйидагича тарифлайди: “В повседневном употреблении И. имеет отношение к значению или значимости и понимается как сообщение о фактах, событиях, процессах, обычно оформленное и переданное языковыми средствами. Особое значение для лингвистических исследований имела разработка подходов к семантике, основанная на широком понимании И. Семантическая интерпретация И. вообще характерна для лингвистических исследований, так как в этом смысле понятие И. приближено к реалиям естественного языка и потребностям лингвистики. В связи с развитием когнитивной лингвистики общепризнанной становится трактовка И. как знания, репрезентируемого и передаваемого языковыми формами в коммуникации [1; 35-37]”.

Лингвистикада ИНФОРМАЦИЯ – бирор материал соҳиби ёрдамида ифодаланадиган, сақланадиган маълумот туридир. Тил, нутқ, матн-олам, инсон тўғрисидаги информация турларининг сохтблари ҳисобланади [2;136].

ИНФОРМАЦИЯ-табиий дунё, олам тўғрисида тўпланилган билимларнинг ҳар бирини алоҳида-алоҳида кичик маълумоти ва маълумот сақлайдиган восита деб қараш мумкин. Жумладан биз информация деб атамочки бўлган тушунча баъзи машҳур лингвистик файласуфлар томонидан “белги” атамаси билан қўлланилади. “Белги” сўзи Ч.Пирс томонидан инсон онгида, тасавурида пайдо бўладиган объектларга ва ҳатто тасаввур қилиб бўлмайдиган объектларнинг денотацияси учун қўлланилади [3; 49].

Гўдак дунёга келгач аста-секинлик билан табиий дунё тўғрисидаги информацияларни йиғи бошлайди. Унинг онгида пайдо бўлган ҳар бир объект (предмет, жонли шахс, ҳаракат ва ҳақозо) тўғрисидаги билим бу информациядир. Ушбу информациялар ва уларнинг тил орқали ифодаланадиган маълумотлари индивиднинг улғайиши давомида тўплана боради. Тафаккур орқали инсон онгида юзага келадиган билим тилда ўз аксини топади, яъни бирор ном билан аталади. Ҳар бир предмет тўғрисидаги тушунча бир кичик информацияни ўзлаштирилишига олиб келади. Бола онгида шаклланадиган ҳар бир тушунча, сўз, билим информация ҳисобланади. Боланинг онгида биринчи информациялар сифатида *она, ота, бер ва ҳақозо* информацияларнинг сўз сифатида функцияга кириши кузатилади. Инсон тилининг энг муҳим хусусиятларидан яъна бири, бу унинг референциал кучи ҳисобланади, яъни сўзлар мавжудликни англатади. Мисол учун Пётр исми маълум бир шахсни англатади (ўша шахс нутқ вазиятида йўқ бўлсада). Шундай қилиб тил код сифатида намаён бўлади. Биз маълум вазиятни сўзлар билан ифодалаймиз ва мазкур вазият коммуникатив акт вазифасини бажаради [5; 11].

Боланинг ўрганадиган, яъни лексик бойлигига қўшиладиган ҳар бир сўз битта информация деб қаралса, ушбу информацияларнинг нутқга кўчиши информация алмашинуви, информациялар

Йиғиндисининг вербал жараёни деб изохлаш мумкин. Демак, тилни кичик информацияларнинг йиғиндиси сифатида микроинформация ва макроинформация турларига ажратиш мумкин. Микроинформация- табиий дунё тўғрисида тўпланилган билимнинг сўзлар сифатида йиғиндиси деб ҳисобласак, ушбу сўзларнинг нутқдаги ифодаси макроинформация вазифасини бажаради.

Мисол учун: Мен бу китобни ўқиганман. I have read the book.

Мазкур мисолдаги (қайси тилда бўлишидан қатъий назар) мен, бу, китоб, -ни, ўқимоқ, -ган сўз ва қўшимчаларининг ҳар бири битта микроинформация бўлиб, уларнинг гап доирасида билдирадиган маълумоти макроинформация вазифасини бажаради.

Макроинформация инсон онгида, тафаккурида шаклланган олам тўғрисидаги билимни акс эттиради. Когнитив тилшуносликда ушбу билим концепт атамасида ўз аксини топган. Хусусан, профессор Ў.Қ.Юсупов маълумот беришича “Оламнинг инсон онгида концептларда акс этишини когнитив лингвистикада “оламнинг когнитив тасвири деб аталади. Когнитив лингвистиканинг назарий асосида “тафаккур тилсиз бўлади, аммо мулоқот пайтида у тил орқали юзага чиқади” деган тезис ётади [4; 251-257.]”.

Албатта концепт ва информация тушунчаларини чалкаштириб юбормаслик керак. Концепт онгда тўпланилган информацияларнинг бир мавзуда шаклланишини англатади. Яъни концепт информацияларнинг тематик тизими натижасида онгда ҳосил бўладиган тушунча.

Бола онгида бошланғич информациялар семантик, грамматик нуқтаи назардан нотартиб кўринишда бўлади. Хусусан тоғам кеч келди маълумотини Тоғам эртага келди шаклида ифодаланиши мумкин. Бола онгидаги ривожланиш орқали информация синергетик жараён натижасида инстинктлаша боради. Лингвосинергетика ўзини ўзи бошқариш тизимида асосланган назарий тадқиқ тури ҳисобланади [2; 410]. Мисол учун ҳайвонлардаги баъзи тушунчалар информация қабул қилиш, сақлаш инсонга нибатан кам ривожланган бўлиб, инстинктга боғлиқ ҳолда тараққий этади. Ит *овқатланиш, рақиб, хўжайини* информациялари ва *бор, тур* ва бошқа шу каби буйруқни англатувчи сўзларни тушуниши инстинктга бориб тақалади. Инсон онгидаги информациялар ҳам маълум маънода грамматик шакллана боради, яъни инстинктлашади, бу ҳол синергетик шароитда юзага келади. Умумий планда тилдаги нутқнинг ривожланиши қуйидагича схемани ташкил этиши мумкин:

Когниция → тил → психологик жараён → инстинктлашган  
коммуникация  
англаш информация йиғиш лингвистик информация информациянинг онгда шаклланиши

Демак, тил вақт жараёнида онг ва тафаккурдаги тажриба, кўникмалар билан боғлиқ ҳолда синтактик-семантик тартиблашиш, яъни синергетик ҳодиса натижасида инстинктлашган информациялар алмашинув воситаси вазифасини бажаради. Шундай қилиб тил микроинформацияларнинг тартибли инстинктлашиши, синергетик жараёнда макроинформацияга, яъни мулоқат воситаси вазифасини бажаради.

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## FUNCTIONAL ASPECTS OF IDIOMS IN ENGLISH LANGUAGE

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**Abstract:** The article is devoted to the study main theories discussed by popular scholars and functional aspects of idioms in English language were investigated.

**Key words:** idioms, phraseological units, category, function, stylistics technique, semantics.

Phraseological units belong to the category of means that meet the main purpose of linguistic discourse — informing the reader and at the same time forming different points of view including cultural, political, and social or personal life and so on. The use of phraseological units is most characteristic of the texts of prose, newspaper articles of an analytical nature, the creation of a certain evaluative attitude to the events described by the reader, often with the help of language manipulations.

The use of the term “idiom” to denote the entire object of phraseology is generally considered inappropriate because of its multiple meanings and applicability not only to phraseological units, but also to words and various grammatical constructions. The concept of “idiomaticity” is already compressed closely related to the concept of “idiom”, which just leads to quite legitimate discussions regarding which particular units belong to the list of idioms based on the criterion of “idiomaticity”. At the same time, a number of researchers do not consider these concepts to be very closely related to each other, so that one could talk about the “threshold circle” in terminology. Referring idiomaticity (or, in their terminology, “imagery”, based on non-expression and reinterpretation) to concepts that extend their influence not only on phraseology, but also on the language in general, they breed them and, consequently, adhere to the traditional understanding of idioms as an integral class of phraseological units [6, p.53].

The term "idiom" is defined by authors Michael McCarthy, Anna O'Keefe and Ronald Carter as follows: “strings of more than one word whose syntactic, lexical and phonological form is to a greater or lesser degree fixed and whose semantic and pragmatic functions are opaque and specialized, also to a greater or lesser degree” [176:80]. They note that idioms encode information related to a particular culture, and also perform some discursive functions [4, p. 82].

It is also necessary to give a definition of this term from an authoritative Linguistic encyclopedic dictionary: idioms are a class of phraseological units – “semantically related combinations of words and sentences, which, unlike syntactic structures similar to them in form, are not produced in accordance with the general laws of choice and combination of words in the organization of utterance, but are reproduced in speech in a fixed ratio semantic structure and a certain lexical and grammatical composition” [ 8, p. 216].

A. I. Smirnitsky wrote about the possibility of deformation or stylistic playing of idioms as a common stylistic technique, which is based on “substituting for a given lexico-phraseological variant of a word its other lexicophraseological variant, which has an ordinary, free character” [9, p. 226].

From the point of view of Sh. Bally and according to V.V. Vinogradov, the boundary line between free combinations of several words and phraseological units seems to be the most fundamental from the standpoint of ontological essence and theoretically significant. V.V. Vinogradov explains as follows: free combinations of several words are the content of a set of words, whereas phraseological units mean to one degree or another equivalent or similar in essence isolated words. Since free combinations of several words are arbitrarily formed in the process of speech, and idioms are exclusively fixed in it ready, the former should be the subject of research in the syntactic section of linguistics, and the latter in the teaching of speech styles, according to the concept of Sh. Bally, or the phraseological section of linguistics, in accordance with the point of view of V.V. Vinogradov.

A.V. Kunin considers phraseology as a science consisting of three sections: idiomatics, which includes idioms proper; idiophraseomatics, which includes “stable phrases, in the first phraseosemantic variants of which the components have literal but complicated meanings, and in the second idiomatic variants – completely reinterpreted”; phraseomatics, which includes “phraseological units of a non-idiomatic nature, but with a complicated meaning” [7, p. 26]. Idioms are understood by him as “stable combinations of lexemes with fully or partially reinterpreted meaning, with a high proportion of the connotative aspect, that is, its expressive, emotive, figurative and other components” [7, p. 53].

“To the usual opinion about the immensity of the whole set of possible combinations of words in each language,” wrote I.E. Anichkov, “I oppose the position on the stability and conditionality of the combination of words. No word can be combined with any other word; each word is combined with a limited number of other words, and in each case the boundaries can and should be groped and established” [1, p. 110].

A generalizing conclusion confirming in one way or another dependent position of existing combinations of several words, and hence the interconnectedness to some extent of all lexical semantic contents (in other words, their limitations in semantic, lexical, syntactic or in another sense) was developed independently by Y. D. Apresyan in 1989. After four decades the accepted theory was argued by I.E. Anichkova, Sh. Bally and V.V. Vinogradov that the main goal of phraseology in the context of its essence as a linguistic science is to create differentiations of unchangeable combinations of words according to the degree of indecomposability of their semantic contents. According to S. Bally, there is a differentiation of all invariable combinations of words into two groups in the form of phraseological units and phraseological groups. Phraseological units are idioms-rich, unchanging combinations of words, where the generating lever of the meaning of the whole is not the direct essence of the constituent elements, but the figurative idea of the whole combination of words.

1. In parallel with phraseological units and series, he additionally isolated a group of stable turns in the form of phraseological coalitions. The so-called idioms are the final phase of the semantic development of phraseology. Their essential difference from the phraseological unit lies in the perfect neutralization of the figurative stimulation of their own essence (for example, to beat the bucket, to eat a dog).

2. V.V. Vinogradov focused on the selection of declared characteristic features in the form of constancy of grammatical parameters of the constituent elements, the sequence of the arrangement of words and their vocabulary, minimizing the coordination of syntactic relations and managerial communication between the constituent elements, the presence of homonyms in the free arrangement of two significant words, and so on. Such signs are individual for 3 groups of phraseological units. Phraseological accretions are in positive dynamics in the context of these characteristic features, while phraseological combinations tend to accumulate disadvantages.

3. V.V. Vinogradov agreed on the differentiation of the types of connection of several independent words and the differentiation of the types of word designations. It was he who isolated a group of coordinated meanings in the format of phraseological units, which are the basis for phraseological combinations.

As can be seen from the descriptions presented, there are characteristic differences between phraseological units and idioms. The material of different functional styles gives an idea of the range and nature of the semiotic possibilities of different categories of complex equivalents of the word. The main semiotically significant opposition is the juxtaposition of reproduction and speech creation. In the case of phraseological units, verbatim reproduction of dictionary forms is a sign of literate speech; any deviation (replacement of preposition, article, change of word order) is perceived by us as an error. Idioms themselves are fundamentally different from this variety of polylexemic units, the philological study of which allowed us to draw a conclusion regarding the semiotics of this phenomenon in modern English. The fact is that in the course of historical development, idioms themselves have acquired the ability to detect various generalized types of knowledge. The attitude to idioms in the history of the English philological tradition has never been unambiguous. With the change in the development and improvement of the language, the general assessment of idiomatic phraseology also changed.

At the present stage of the existence of the English language as a means of international communication, the semiotics of idioms proper can be characterized as follows: a creative attitude to idiomatic phraseology in expanded works of speech is a sign of the speaker's high linguistic culture. An idiom is not synonymous with semantics – the meaning of a complex idiomatic equivalent of a word. Semiotic properties are more general in nature and are distinguished by us from numerous cases of using idioms in different functional styles of speech. In fiction, idioms themselves are used in speech portraits of characters that have a fine sense of language and are distinguished by a high level of education and high culture.

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## THE FORMATION OF MOTIVATION IN LEARNING A FOREIGN LANGUAGE

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**Abstract:** The article is devoted to the urgent problem of increasing the motivation of students at school to learn English. Various methods are considered, means and ways of increasing motivation for this subject: creating a language atmosphere in the classroom, the use of videos in the educational process, songs in English language, authentic texts, the use of Internet resources, the organization of independent work of students.

**Key words:** English, motivation, language, learning, education, activities.

Motivation is a concept that has to do with conduct. It may be said that motivation is vital and important in learning a second language since it impacts language learning success. The reader will be compelled to read this research because motivation is hunger, which expands learners' wishes or demands to learn English. Motivation, on the other hand, can aid in the acquisition of a second language. A second language is one that is not one's native tongue. That is why, when learning a second or English language, one should retain resolve in one hand and motivation in the other. A student who is not motivated will not be able to perform or learn a language.

The primary purpose of teaching foreign languages in schools is the development of communicative competence, the development of the child's personality, willingness and ability to participate in intercultural conversation in a foreign language, and future self-improvement capability. However, the level of achievement depends, first and foremost, on the individual's drive and requirements, his motivation. Motivation drives purposeful behavior, dictates the tools and procedures to be used, and the order in which they are used to attain the objective. When schoolchildren begin learning a foreign language, not a single instructor can complain about their lack of interest in the topic; nevertheless, by the sixth grade, it has waned dramatically, and by the eighth grade, it has vanished in 86 percent of pupils. The following appears to be the explanation. Knowledge is imparted through teaching. You can't make someone learn something. He may be interested. As a result, the issue of learning motivation is central to all levels of foreign language education.

It is commonly understood that there is no activity without a reason. Meanwhile, when learning a foreign language culture, it is critical to consider what motivations motivate the learner to engage in activities. The teacher's role in developing internal motivation in pupils is to provide desirable motivations a motivational power while pushing non-value motives to the background. Incentives, or external cues of a certain activity, are utilized for this purpose, with the goal of evoking and strengthening the student's own reasons for engagement. Motive formation is, first and foremost, the provision of conditions and incentives for the production of internal motivations for learning, their recognition by students themselves, and subsequent self-development of the motivational environment. All age periods with their leading activities (primary school age - educational activity, middle school age - socially useful, senior school age - educational and professional activity) do not displace the game, but continue to include it in the child's development process, the game is one of the most important incentives influencing the formation of motives.

Developing and increasing motivation for learning activities is an integral part the entire educational process. This problem is especially acute in high school, since in the conditions of transition from pre-profile to profile education positive dynamics of students' motivation to study in subjects is a guarantee success not only at school, but also in further "adult" life. Unfortunately, at the turn of the XX-XXI centuries. The decline is becoming more and more evident motivational activity among high school students. The activities of adolescents, as a rule, are aimed at a one-time situation of success, and not on the dynamic process of development and self-education, the constant growth of skills, turning into skills.

Leading activity at this age is personal communication with peers. As a result, studying would not be the most important task for high school students. Therefore, in the upper grades, the main task of the teacher is to create conditions for the formation of the student's internal motives (motives, goals, emotions) for learning. The role of the teacher is to observe how the motivational sphere functions in high school students,

and to stimulate its development by a system of psychologically thought-out tricks. For English teachers, this is the use of the project method learning in the classroom, making up dialogues in pairs, role-playing games on various topics, discussion of the problems raised, discussions (round tables), watching films and video clips (completing tasks for them), holding quizzes and various competitions. Forms of studying culture at the high school level take the form of independent search projects, abstracts and essays on world and English culture, culture of era or about the work of representatives of art.

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### OLIV TA'LIM DIDAKTIK JARAYONLARIDA MUALLIFLIK TEXNOLOGIYALARINI TADBIQ QILISH TIZIMI (PEDAGOGIKA MISOLIDA)

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**Annotatsiya:** Maqolada o'qitishning didaktik tamoyillari tushunchasini pedagogikaga hozirgi kungacha olib kirilganligii, endilikda didaktik tamoyillar deganda ta'limni, o'quv jarayonlarini maksimal samaradorlik bilan tashkil etuvchi g'oyalar, usullar va qonuniyatlar tushunilishi to'g'risida ma'lumotlar berilgan.

**Kalit so'zlar:** didaktik tamoyillar, yo'naltirilganlik tamoyili, ilmiy tamoyil, ta'limning hayot bilan bog'liqlik tamoyili, mavjudlik tamoyili, ta'limdagi faollik tamoyili, aniqlik tamoyili, mavzuga kompleks yondashish tamoyili.

Asosiy didaktik tamoyillar to'g'risida ko'plab manbalarda o'qishimiz mumkin. O'quv jarayonining samaradorligini oshirishga faqat didaktik o'qitish tamoyillarining butun tizimidan foydalanish bilan erishiladi. Muayyan obyektning solishtirma og'irligi o'rganilayotgan mavzu yoki mavzuga qarab kamroq yoki ko'proq bo'lishi mumkin.

Talabalarga dars berishning didaktik tamoyillarini amalga oshirish xususiyatlari bosqichida talabalarga bilim asoslari va xulq – atvor me'yorlari, bu davrda shaxsning shakllanishining yuqori tezligi ma'lum to'g'risida ma'lumot beriladi. Shu bilan birga, intellektual va psixologik sohaning rivojlanish jarayonlarini insonparvarlik va integratsiya nuqtai nazaridan nazorat qilish kerak, talabalar ham ta'lim jarayonining subyekti ekanligini unutmaslik lozim. Shu sababli, zamonaviy pedagogikada o'rganish talaba uchun qiziqarli va mazmunli shaklda o'tkazilishi kerak bo'lgan fikr-mulohaza ustunlik qiladi.

Oliy ta'lim talabalarini o'qitishning asosiy didaktik tamoyillari mohiyatan umumiy nazariy prinsiplarga mos keladi: o'quv jarayoni ochiq, tizimli bo'lishi va rivojlanish va ta'limga yordam berishi kerak. Biroq, tajriba shuni ko'rsatadiki, bu bosqichda bilimning mustahkamligi tamoyilini joriy qilish kerak bo'ladi. Uning mohiyati dars beruvchi o'qituvchidan kundalik hayot bilan olingan munosabatdadir. Bunga amaliy topshiriqlarni bajarish orqali erishiladi, bundan tashqari, dars jarayonidagi vazifalarni amalga oshirish ko'nikmalarini shakllantirishga yordam beradi.

Oliy ta'lim muassasalarida o'quv jarayonining didaktik tamoyillariga ko'ra, ikkala manba ham uchta blokda ifodalanishi kerak: obyektiv dunyo, tirik dunyo va odamlar dunyosi. Ushbu bilimlarni olgandan so'ng, keng ko'lamli vazifalar hal qilinadi. Xususan, bu amaliy o'rganish jarayonida tajriba to'plash va talabaning dunyo va jamiyatdagi o'z o'rnini anglashidir. Bu jarayonda kommunikativ ko'nikmalarni egallash va umumiy madaniyat darajasini oshirish muhim rol o'ynaydi.

Shaxsga yo'naltirilgan o'zaro ta'sir modeli oliy ta'lim muassasalarida ta'limning didaktik tamoyillarini amalga oshirish talaba va o'qituvchi o'rtasida ishonchli munosabatlar mavjudligini nazarda

tutadi. Ikkinchisi nazoratchiga aylanmasligi va o'yinchilarni qattiq nazorat qilmasligi kerak, aks holda bu talabning o'zida yopilishiga olib keladi va uning ijodiy salohiyati va kognitiv qobiliyatlari amalda qo'llanilmaydi. Shu bilan birga, nazoratning yumshoq shakllari va o'qituvchining yetakchilik roli o'zaro ta'sirning subyekt-obyekt modelida hamda o'qituvchi mavzuga muvofiq kerakli materialni tanlab, talabalarga uni bilishning turli usullarini taklif qilganda to'liq amalga oshiriladi.

Tasavvur, xayoliy fikrlash va muloqot qobiliyatlarini rivojlantirish uchun obyekt-subyekt modeli ko'proq ahamiyatga ega bo'lib, unda ta'lim jarayoni ishtirokchilari o'z joylarini o'zgartiradilar. Talabalar taklif qilingan muammoni mustaqil ravishda o'rganadilar, xulosalar chiqaradilar va o'qituvchi bilan bo'lishadilar. Bu jarayonga aralashish tavsiya etilmaydi, hatto talaba aniq xatoga yo'l qo'ygan bo'lsa ham: xatolar ham tajriba to'plashda muhim rol o'ynaydi. Uchinchi model subyekt va obyektning o'zaro ta'sirini o'z ichiga oladi, ya'ni o'qituvchi va bola o'z imkoniyatlari bo'yicha tengdir va muammoni birgalikda hal qiladi. Bunday munosabatlarda, ularni topish jarayonida muammoni hal qilish yo'llarini muhokama qilish mumkin bo'ladi.

Ushbu modellardan foydalanish obyekt va uni o'rganish shakliga qarab farq qiladi. Ta'lim olishning didaktik prinsipi ekskursiya, eksperiment yoki o'yin kabi yangi ma'lumotlarni olish usullarining mavjudligini belgilaydi. Birinchi holda, o'qituvchining talabalarning e'tiborini yangi mavzularga yo'naltirish va ushlab turish yoki kutilmagan tomondan allaqachon ma'lum bo'lgan narsalarni namoyish qilish uchun subyekt-obyekt modelini qo'llashdan boshqa iloji yo'q. Ammo eksperiment o'tkazishda guruhning obyekt-subyekt modeliga mos keladigan fikrini tinglash muhimroqdir va o'yin uning barcha ishtirokchilarining tengligini nazarda tutadi, ya'ni bu jarayonda subyekt-subyektning o'zaro ta'siri strategiyasi ishlaydi.

Asosiy muammo – ta'lim mazmunida umumiy ta'lim va ixtisoslashtirilgan kurslar o'rtasidagi muvozanatni topishdir. Didaktik tamoyillar ta'limga shunday yondashuvni talab qiladi, bunda har bir kishi teng boshlang'ich imkoniyatlarga ega bo'ladi va o'z qobiliyatlari va qiziqishlarini ifodalash uchun zarur resurslarga ega bo'lishi lozim. Ushbu qoidaga rioya qilish keyingi kasbiy yo'riqnomani tanlash uchun asosdir. Profil tizimi oily ta'lim bakalavr bosqichi va undan keyingi ta'limi o'rtasidagi uzluksizlikning didaktik tamoyilini amalga oshirish imkonini beradi. Kasbiy ta'lim tamoyillari oliy ta'lim bosqichida o'qitishning didaktik tamoyillarining ularning tizimidagi nisbati o'zgartiradi. Bu ularning kompleksda qo'llanilishini inkor etmaydi.

Avvalo, kasb-hunar ta'limi didaktikasi ta'lim standartlarini ishlab chiqarishning hozirgi holatiga mos kelishini talab qiladi. Bunga nazariy kursga yangi ma'lumotlar qo'shish va amaliy mashg'ulotlar uchun zamonaviy jihozlardan foydalanish orqali erishiladi. Bu talablardan rivojlanuvchi ta'limning didaktik tamoyili mantiqan kelib chiqadi: talaba nafaqat mavjud ishlab chiqarish bazasini bilishi, balki uning keyingi rivojlanishini mustaqil ravishda idrok etishga tayyor bo'lishi kerak.

Xulosa qilib aytganda, oliy ta'limi jarayonida mustaqil ish eng muhim o'rin tutadi. Hatto eng yuqori sifatli ma'ruzalar va amaliy mashg'ulotlarning kurslari ham mustaqil darslar kabi zarur bilimlarni bunday mustahkam o'zlashtirishga yordam bermaydi. Faqat ular tufayli mehnat jarayonini rejalashtirish, texnik hujjatlardan kerakli ma'lumotlarni olish, ularning ishini nazorat qilish va mas'uliyatni o'z zimmasiga olish kabi qobiliyatlarni yuksaltirishga yordam beradi.

Didaktika tufayli yangi bilimlarni kompleks o'zlashtirish amalga oshiriladi va o'quv jarayoni talaba shaxsiga qaratiladi. Deyarli barcha didaktik o'qitish tamoyillari fan kurslarida amalga oshiriladi (kimdir ko'proq, kimdir kamroq darajada bo'lishi mumkin). Biroq, ulardan umumiy foydalanish talabalarda dunyoni va o'zini mustaqil bilishga tayyor, kasbiy faoliyatga qodir va jamiyatga foyda keltiradigan shaxsni yaratishga imkon beradi.

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## THE PECULIARITIES OF THE ASSESSING PRODUCTIVE SKILLS

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**Abstract:** The English teachers at the school conducted a realistic examination to determine the students' effective command of the English language. As a performance assessment, the teachers had the students describe the drawing instructions and retell the event, write a text to evaluate the portfolio, and make a comic to review the project. The implementation, on the other hand, has not yet been completed satisfactorily. As a result, this article evaluates a student's effective skills, including their types and unique characteristics.

**Key words:** diagnostic test, coursebook, instruction, learning, assessment, school.

The term "assessment" refers to the process of gathering information about a student's performance in order to judge it. We evaluate students for a variety of reasons and employ a variety of approaches to do so. Assessment tasks are the tasks that we employ to evaluate students. We can examine students both formally and informally. When we monitor learners to see how well they are doing something and then give them feedback on their performance, this is known as informal assessment. Formal assessment occurs when we evaluate students through tests or exams and provide a grade or mark to their work.

*There are several reasons why we might want to assess learners formally:*

1. At the beginning of a course we might give them a test to find out (diagnose) what they know and don't know. This is called a diagnostic test. The information from this type of test helps us decide what to teach and which learners need help in which areas of language.

2. When students attend a language school or evening programs, the school may provide a test to determine their proficiency level. A placement test is what it's called. We utilize the results of a placement test to determine which class level the students should attend.

3. After we have finished teaching a part of a course, we may want to find out how well learners have learnt it. A test for this purpose is called a progress test. A progress test looks back over a recent block of the syllabus, e.g. a unit from the coursebook, to see how well the learners have learnt what it covered. We use the information from the test to decide if we need to do more work on this area of the syllabus or not, and perhaps to give learners feedback on their strengths and difficulties in this area. Using information from assessment to feed into our teaching and maybe give learners feedback is called formative assessment.

4. Some teachers opt to measure their students' progress throughout the CI term through pieces of work rather than examinations. They might assign a composition in week 2, a presentation in week 4, an essay in week 6, and so on, with the learner's final grade based on the average of the pieces of work. Some teachers believe that continuous evaluation provides a more accurate picture of how well a student has learned and is less scary and formative than an end-of-course exam. This type of assessment is sometimes referred to as classroom-based assessment in young learner classes. A portfolio is another technique to evaluate students' work during the semester. This is a collection of student work. This is a collection of learners' work done during the course, which the learner puts together during or at the end of a course and then presents to the teacher. Often it also contains comments on the work written by the learner or classmates.

A teacher might observe a class doing group work, for example, to judge their general level of fluency, or watch them doing project work to see how motivated they are or how well they work together (collaboration). The teacher might also just focus on how a particular learner is getting on, observing them as they do e.g. written work or pairwork in class. The teacher could use a checklist or take notes to help them remember what they have observed. Informal assessment of this kind helps the teacher learn about the needs of individual learners and about general levels of ability or attitudes in a class. He or she can use this information to shape future lessons. Informal assessment is often used with young learners, as they may not respond well to formal assessment. We can see that informal assessment is formative. It provides the teacher with feedback that can feed into future teaching or could be used to give advice to learners on how to improve in future. Learners can also carry out informal assessment. They can assess themselves (self-assessment) or one another (peer assessment). They can do this with checklists to guide them. The reason for using both peer and self-assessment is to help learners to understand their language use and performance better, and so become more autonomous. Informal assessment is often followed up by feedback from the teacher to the learners on the strengths and weaknesses of their performance, and suggestions for how to improve. When a teacher is assessing informally or using formal subjective tests they often use assessment criteria to help with the assessment. These are the general features of a skill which can be used as a basis for judging students' performance. For example, speaking involves the subskills of:



- fluency
- using language appropriately
- pronunciation
- discourse organization.
- using language accurately
- interactive strategies
- vocabulary range

These subskills, or parts of them (depending on the class level), can be used by the teacher to assess their students' speaking abilities. At a beginner or low level, the teacher may only employ assessment factors such as pronunciation and vocabulary range. The assessment criteria in school assessments should reflect the focus of what has been taught. It is not fair to test pupils on their writing organization in a progress or accomplishment test if they have never been taught this. Because the teacher will grade all of the students' work using the same criteria, assessment criteria serve to make subjective tests less subjective.

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### **THE IMPORTANCE OF CORRECTING LANGUAGE ERRORS IN TEACHING ENGLISH AS A SECOND LANGUAGE**

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**Abstract:** It is inevitable that all language learners make errors when learning a language. The phases and steps that the learner follows help the teacher understand, identify and analyze the errors by providing feedback and useful information to help the learner acquire the language effectively. This article focuses on the importance of error correction and how it relates to speech fluency and accuracy.

**Keywords.** Error, language error, behaviors, learning, foreign, language, understanding, assessment.

All language learners go through similar stages of language development. Undoubtedly, children make many errors when learning native language. This is a very natural part of the language learning process. What a second language learner does in a foreign language is the same as a child learning a native language. Errors are inevitable in foreign language education. The first thing teachers have to deal with is how to deal with errors. Error correction has always been a controversial issue for many language teachers and researchers. Due to their unique language learning experience, many teachers today have a very strong view of error correction, and some of them are often influenced by the latest teaching methods (communicative approaches).

It is important to mention that error correction is classified into two categories of the second language class. They are: instructions and form focus instructions (according to Long). Meaning-oriented statements aim to develop Language Communication Ability without paying attention to the system to help learners to express their ideas. While the form-focused instruction treats language as an object that is learned through the explicit lessons, aiming specific grammatical rules and structures. It is quite clear that the relationship between the linguistic accuracy and fluency is the most effective way in language teaching and error correction is closely related to them. What Corder points out below, is a summary of the view of error correction in foreign language teaching.

“Language learning is not parrot learning; we do not ‘learn’ or ‘practice’ examples. They are the data from which we induce the system of the language. Skill in correction of errors lies in the direction of exploiting the incorrect forms produced by the learner in a controlled fashion.” Knowledgeable teachers of error analysis can monitor learners' mistakes and take action as needed. Different types of tasks require different treatments. The feedback he or she gives is usually determined by the importance of the error in achieving the goal. Errors in a foreign language help us understand the language learning process and as a

consequence the incorporation of the psychology of the learning process. Recently, this has been the focus in the literature on modern language teaching methods. Error correction provides the necessary information to understand the correct linguistic concept or rule. Thus, a better analysis of the incorrect structures gives account of what the learner knows and what he doesn't know. Correction enables the teacher not only to make the learner aware of the fact that his or her sentences are incorrect but also to provide useful information for him or her to come with the correct grammatical rule in the target language.

Error analysis depends on the teacher's attitude toward an error and the attitudes directly affect the teacher's behaviour and method in the second language class. The ability a teacher has to spontaneously use different kinds of correction, further encourages the learners to interact and get motivated. Errors being part of the learning process and correction part of the teaching process are interrelated with each other in the teacher's work. The teacher considers himself part of the learning process, and as a result, teaching serves the learning process. A learner greatly needs to feel that his linguistic ability in the foreign language is developing, and of course, through the teacher's help. It is very important that a teacher be informed about different theories and fully understand them, so he/she can integrate all of them in his teaching and why not, if having a solid academic knowledge, a teacher can even challenge these theories. It is quite obvious that a sensible use of error correction in the classroom can help provide an optimal environment for foreign language learning.

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#### TO THE MATTER OF STUDY OF SPOKEN AND COGNITIVE APPROACH IN DISCOURSE

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**Abstract:** The article describes scientific research in spoken discourse as a distinct kind of language use and a cognitive approach as in discourse as well.

**Key words:** spoken language, discourse, phylogeny, natural language, verbal component.

Linguistics is generally biased toward the study of written language. This bias is due to several factors, including the ready availability of written language to analysis, as well as the cultural prestige of written word. It is obvious, however, that spoken discourse is the primary, fundamental form of language use. Spoken language is original both in philogeny and in ontogeny, many languages remain unwritten, and even in the most literate cultures people speak more that they write. Therefore, the reasonable design of the science of *Andrej A. Kibrik* language must be such that spoken language is studied in the first place, and only thereafter, on the basis of such study, writing is understood as a secondary adaption to the graphic medium. Linguists' knowledge of natural language is doomed to be incomplete and distorted if spoken language is not taken into account.

Scientific research in spoken discourse as a distinct kind of language use began in the 1970s and 1980s and cognitively oriented studies of spoken discourse, as it is produced by speakers in real time.

A technical problem immediately arising for anyone interested in spoken language is that, before any analytical study, it must be converted into a certain graphic form, or *transcribed*. An objective graphic rendering of spoken discourse is usually called *discourse transcription*. There is no single correct kind of discourse transcription; different transcriptional systems vary greatly in terms of the number of phenomena they represent, and this depends primarily on transcribers' research goals. However, apart from the purely segmental, verbal component of talk, the elements typically addressed in discourse transcription include: pausing, prosody, dis-fluency, division of the flow of speech into units and other aspects of local discourse structure.

The most basic transcription conventions used below are summarized at the end of this paper; for a full presentation of discourse transcription employed here.

We only discuss phenomena of spoken language, without mentioning this every time. Of course, this does not imply that written language is less prone to cognitive analysis. Also, of particular interest is a contrastive study of cognitive processes employed in speaking and in writing.

### **Cognitive approach in discourse analysis**

Cognitive linguistics is the study of how language relates to the human mind. Definitional for this line of research is the so-called *cognitive commitment*, formulated by Lakoff (1990:40). This is the commitment to coordinate linguistic research with what is known about mind and brain from the neighboring sciences also exploring cognition, in particular psychology and neuroscience.

Other important (and early) formulations of similar ideas in modern linguistics belong, inter alia, to Chafe 1974, Kacnel'son 1972, Zvegincev 1996 (written in the 1970s), A. E. Kibrik 1983, van Dijk and Kintsch 1983. Actual work done under the official heading of Cognitive Linguistics does not always live up to the standards of the cognitive commitment, but it seems that having this criterion in mind is extremely important. After all, boundaries between sciences are often accidental, arbitrary, of a historical nature, while the object of study – the mind – is one and undivided.

Language has two major functions and two corresponding modes of existence that can be called, using the computer metaphor, *on-line* and *off-line*.

The on-line mode of language is communicative transfer of various kinds of information between individuals. The central phenomenon belonging to this mode is natural discourse, as it unfolds dynamically in real time. The off-line mode of language is information storage. One of the central phenomena characteristic of this mode is the relatively stable system of lexical semantics.

Grammar is also often viewed in an off-line way, as a system of mappings between forms and functions.

Cognitive Linguistics, as an established trend of thought in modern science has mostly addressed off-line phenomena. This is true of the well-known work of Lakoff (1987) and Langacker (1987/1991) that is considered foundational for Cognitive Linguistics. Most of the time, the practice of Cognitive Linguistics has ignored natural discourse data and has not been interested in discourse phenomena. Two recent introductions to Cognitive Linguistics (Croft and Cruse 2004, Evans and Green 2006), 355 and 830 pages long respectively, do not mention “discourse” in their subject indexes. In turn, those practicing discourse studies quite rarely use explicit cognitive explanations of observed phenomena.

This mutual neglect of cognitive linguists and discourse analysts may suggest that the communicative on-line use of language somehow is “less cognitive” than information storage and conceptualization. But this is obviously false. Discourse is produced in and by a speaker's cognitive system, and a prerequisite for producing it is the speaker's normal assumption that the addressee will properly process it in his/her cognitive system. On-line linguistic phenomena are as cognitive as are off-line phenomena. Excluding discourse processes from the agenda of cognitive linguistics is not justified at all. The adherence of mainstream Cognitive Linguistics, as we know it, to off-line phenomena, is a mere historical accident, due to the genetic connection of its founders to generative linguistics. Despite such limitation in scope, the crucial role of Cognitive Linguistics has been calling attention to cognitive explanation of linguistic phenomena as the central type of explanation.

In fact, the only way to adequately understand discourse processes is through understanding the underlying elements of the cognitive system, such as memory, attention, consciousness, knowledge representation, categorization, etc. Some remarkable examples of cognitively oriented explorations of discourse are provided by such studies as Chafe 1994 (a consistent account of discourse structure and a number of lexico-grammatical and prosodic phenomena as a reflection of information flow in the speaker's consciousness or working memory) and Tomlin 1995 (an experimental study building an important connection between the choice of grammatical subject and the cognitive process of attention focusing). The cognitive perspective is also characteristic of the work by Teun van Dijk, one of those responsible for the formation of discourse analysis as a discipline, for recent discussions of cognitively-minded analyses of discourse.

In earlier works Kibrik proposed the research field that can be called *cognitive discourse analysis*. In those studies, as well as in this paper, he aims at demonstrating that cognitive discourse analysis is:

- as legitimate as the cognitive approach in semantics
- useful for both the cognitive linguistic agenda and the theory of discourse
- building new links with related disciplines, including cognitive psychology and cognitive neuroscience

□ shedding light on fundamental cognitive phenomena such as memory, knowledge representation, on-line discourse planning, etc.

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#### PROBLEMS ENCOUNTERED IN LEARNING A FOREIGN LANGUAGE

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**Abstract:** We know, nowadays learning foreign language is so widely spread over the world. And it is becoming the request of 21<sup>st</sup> century .Also this evident in the events that are taking place in our time. In addition, we should admit most political, social and daily researches are written in English and other language. It follows that learning new languages open the doors of a new world for us. Knowing more language creates opportunities of use basic and essential information to us. Unfortunately, today students have been faced some problems of teaching and learning language .Naturally, it creates obstacle to language learning .Admittedly, solutions of some problem have not been found yet. But scientists and specialists try to solve them. So, I am going to explain it definitely as much as possible.

**Key words:** Language learning, obstacle ,teaching , methods, critical thinking, problems of speaking, self-confidence, listening, motivation, correspond, knowledge, curriculum, educational process, result, modern techniques.

Currently, most countries governments implement widely teaching and studying a foreign language in educational system. The reason why, it is their essential due to ensure that young people keep pace with this time. Besides, they are also introducing teaching methods into the education system through modern telecommunication techniques. As well as the transfer of lessons through modern techniques effect a significantly further improving the quality of language learning.

#### A COMMON PROBLEM WITH SPEAKING

The first problem of learning and teaching a foreign language is that students cannot speak the language fluently .The main reason for that most people in the world start to learn new language from writing in this language. Therefore, we faced to problems with speaking. It is ineffective way of learning. That's why, if we attentively care period of learn mother tongue, baby start to learning from listening and repeat with speaking. Thus everybody speaks so fluently in their mother tongue. Start to study language with grammar rules, structure and writing that obliged to stop thinking critically and decide fast.

The second side of problem with speaking is that learners are ashamed to speak in public. The first cause of this is lack of self-confidence. After several unsuccessful attempts, many people lose their self-confidence and interest in language learning. The young suffer from a lack of this trait. Consequently, peoply need to create their strong self-confidence.

In addition, it may be fear of making mistakes. On the ground that, people's mistakes might be caused by public laugh. Consequently, they are becoming too shy and ashamed. Then seriously fear is appeared in their thinking. And they stop speak absolutely. Unfortunately, It is a sorrowful situation.

#### LACK OF INTEREST AND MOTIVATION FOR LEARNING ENGLISH

According to information which is given by Akram Inanloo Khajloo " The factor is the most important obstacle in learning English . Most students are not interested in learning the language and just think about passing the course , thus because they are not listen to their teacher and don't learn anything., even if they learn something they will forget it quickly, because they are tired of its repetition. English teacher should encourage the students to learn the language by repeating".

#### USE OF RESOURCHES THAT DO NOT CORRESPOND TO THE LEVEL OF STUDENTS

The selection of teaching materials appropriate to their level also plays an important role in language learning. Even though, some students know their level, they want to attend high level of course. This aspect significantly delays the learning foreign language. Consequently, they lose a lot valuable time. Instead of using information which is not correspond to their level, the best way is that use and attend course based on their degree of knowledge.

As reported by Elif Ilhan ,, To enable learners to acquire intended level of English , educational process has great importance . It is the curriculum which directs all educational process. the importance of curriculum is so well understood that there is a tendency to make changes in curricula to obtain intended results in advocating teaching effectively, but these changes typically are often incompatible with the demands of national examinations, which often focus on grammar and vocabulary".

#### CRITICAL THINKING

One of the crucial sides situation of learning English is that can't think critically. It is commonly problem around the language learners. That to say many learners wonder why our result of language examination is so low. The main reason for this is that worldview is not widely developed. According to statistic, almost all students suffer from this problem.

"Critical thinking is thinking about your thinking while you are thinking in order to make your thinking better"-Richard W.Paul

#### THE ENGLISH LANGUAGE BASED ON GRAMMAR TRANSLATION

In recent years, the grammar translation method has been widely used in the teaching system. In contrast, this method is currently avoided. The main reason for this was that the students focused all their attention only on grammatical rules and structures. As a result, not enough attention was paid to the main content of the sentence. As a consequence, this situation caused to seriously errors.

" The grammar translation Method of the early 20 century focused on memorization of verb paradigms, rules, and vocabulary. Exercises translate disconnected sentences from the FL into the mother tongue, and vice versa. Pronunciation practice is minimal. In the 1980s as communicative approaches become popular, teachers decided this "old-fashioned" method. However, many characteristics of this method have been central to FL teaching and are still valid today. (Bowen, 2007a; Kennedy 2007).

In general, we try to solve as they are problems. The reason why, problems with teaching and learning appear as usual. Also, I should say that we never give up for learning or teaching new things and we should go on create extraordinary things an event. Identify and learn other language is that allows us to gain important information about the culture and traditions of that nation.

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### DIFFICULTIES IN ENGLISH LEARNING PROCESS AND SEVERAL WAYS TO TACKLE THESE ISSUES

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**Abstract:** The purpose of the following study is to demonstrate the importance of mistakes and benefits of how to avoid them. In this article, there was given some advice in which how to identify and rectify these errors. The goal of the article is to inform English learners about the frequent mistakes and motivate them to expose to the language plus speed up the process of learning a language using this methods. To conclude, any language learner will draw an adequate conclusion from this article, realizing all the shortcomings in learning English.

**Key words:** Mistakes, difficulties, grammar, spelling, motivation, methods, strategies, techniques, vocabulary, solutions.

Learning a new language does not have to be a chore. Although it has its fair share of difficulties, there are ways to circumvent them. Everyone has different learning styles and face different difficulties when learning English. Finding the right way to study could be the key to mastering a new language. The English language is one of the most popular languages to learn, perhaps the most spoken language around the world is English, and many people choose to learn the language simply to place them in a better position to secure

work, or communicate more effectively with more people from around the globe. There are many challenges people face when learning English and if you are aware of these beforehand you stand a much greater chance of mastering the language. The article deals with the problems of Learning English language and possible ways to solve these problems

#### Problems and Solutions

There are some problems in language learning that most students find them difficult to resolve and made these mistakes again and again. Researchers has shown that English learners usually encounter top eight most common issues when learning this language. Thus, I am going to explain each of them and give some possible ways to overcome these challenges.

#### 1. Grammar

English Grammar is complex, making it difficult to remember, master and use logically. Ensuring you use the correct grammar can be tricky, especially when you are in conversation with someone and they are speaking at a fast pace. Learning grammar is like learning to drive, you can learn all of the theory, rules and regulations, but you won't be good at it unless you practice it and it starts to become second nature to you. Grammar is extremely important, incorrect use of grammar can confuse the person you are speaking to and even change the meaning of what you are communicating.

It is probably the number one concern for English learners. But would you believe that for most native speakers, they don't really notice that much? Making grammar mistakes should actually be very low on your list of problems, because even if you make mistakes, you can still communicate effectively. Even some famous people are known for making language mistakes, and it adds to their popularity and charm! Mistakes will only improve over time with a lot of practice, and one day, you'll realize that you are making far fewer mistakes than before, and you won't even know how you did it!

#### 2. Vocabulary

It Is often a challenge, particularly when it comes to verb variations and understanding which tense should be used in various situations. English has one of the biggest vocabularies of all languages, and it can be very confusing for non-English speakers to master. Using vocabulary inaccurately is incredibly noticeable to anyone who's first language is English, though it doesn't often change the meaning of your text, it does weaken it. In many cases, even those native speakers of the language do not know all the words of that language. there are just too many to learn. In fact, according to many sources I have come across, there are only 800 words that you must know to converse in English. That list is too long to display here, but a good start is to read through that list and see how many words you know. You may surprise yourself in the amount of words you are familiar with.

The best way to acquire vocabulary is through repetition. This can be done through listening to music and memorizing songs, or watching short television series over and over. Vocabulary is more easily remembered when we learn it in a context.

#### 3. Slang and colloquialism

With the English language having such an extensive vocabulary and complicated grammar, there is enough to teach students wanting to learn English, students are rarely exposed to the slang words used by English speakers in every day conversation. Sentences can be predominantly filled with slang words, so maintaining a conversation can be difficult for anyone who doesn't understand what they mean. This area tends to be especially problematic for students because it's hard to teach in the classroom.

A great way to solve this problem is by reading well-written novels. Grab a quality book from the Lincoln Heights Branch Library that depicts people in casual settings, and pay attention to the way the dialogue is written. A lot of it will seem blatantly illogical and contrary to the grammar rules you've learned so far, but after a while you'll start to get used to it and will be able to understand it in everyday speech

#### 4. Pronunciation

English is not a phonetic language, meaning we often do not say a word the same way it is spelled. For example, "I will read the book today," and "I read the book yesterday," are spelled the same way but pronounced differently. There are numerous words like this that can be confusing to English learners. These words are known as heteronyms, words with different sounds but the same spelling. Another example is the word "tear." You could say "I have a tear in my pants," or "There is a tear (like a teardrop) in my eye."

Many students are worried that no one will understand them when they speak because they have a strong accent. This could be true if you are speaking to someone for the first time. Pronunciation can be improved through singing songs, or by practicing repeating lines from movies over and over. E-learning is also a great way to practice pronunciation without feeling embarrassed, as the computer program will assess your accuracy and no one else can hear you!

#### 5. Spelling

Many words sound the same but have vastly different spellings. There can be a “pair” of people or a “pear” like the fruit. They are pronounced the same, but have different spellings and different meanings. Going further, individual letter sounds can be spelled many different ways. Take for example the sound of the letter “f.” It can be spelled as a “gh” like “enough, or tough,” with a “ph” as in the word “phone,” or spelled with a double “f” as in “fluff.” Whew! Thankfully you only have to worry about spelling when writing English, but these are crucial differentiators that you’ll need to master to be an effective written communicator.

#### 6. Individual or Emotional Problems Related to Learning English

Problems that appear in people’s speaking are lack of self-confident and anxiety. they'll confront with certain feelings that affect their English speaking like unconfident, shy, anxious, nervous, and worry. If the person themselves aren't believing that they're able to speak, it's become a giant problem for them. As Lawtie (2004s) states that speech difficulties will be plagued by a person’s spirit, speech is usually clearer when an individual is feeling confident and relaxed, and this is often one in every of the foremost important factors to think about when communicating with people that have speech difficulties. Therefore, finding how out for solving speaking problems become very essential so the person can speak English better.

Confidence is a problem for many people, regardless of learning a language. Add to that a communication barrier, and this can be a real problem for many English learners. The best way to overcome this is by facing your fears: put yourself in a situation where you must speak English, either in an Anglophone country, or join a local club or go to a place where you know Anglophones are present. You may not overcome your shyness right away, but over time your confidence will improve as you are encouraged by others.

#### 7. Afraid of making Mistakes

One of the biggest challenge that most English learners make when they are learning English is that they are afraid of making mistakes. It is a natural process to feel afraid of mistakes. When you are speaking in English people might make fun of you they might even criticize you. You might make yourself fool in front of whole class. This is one of the main reasons why so many English learners can not speak in English.

But here is the truth everyone make mistakes it’s just inevitable and it’s the same with a language. You can’t learn a language without making any mistakes. If anyone makes fun of you or criticize you or even judge you based on your speaking abilities then they have no idea what it takes to learn a language. Learning a language is a life long process it takes time . Even native speakers make mistakes when they are speaking that is because it is natural and common.

#### 8. Speaking skills

Another obstacle the most English learners face when they're learning a language is improving their speaking skills that's because we don't live in an English-speaking country and it's a lack of environment. it's not easy to find someone to practice your speaking skills and of course there are major error in our education system that's because we were in school we only talked English grammar and if you can't even speaking in English you can still achieve hundred percent result in exams. The main problem is when you know only English grammar without paying attention to improving any other skills it's going to be difficult for you to practice your speaking skills.

The most important thing in speaking is that you have to be natural and you have to speak with confidence so it won't happen overnight of course you have to put the practice and it is very possible. If we ever thought about I will never be able to speak in English you should throw that thought out of your mind that's because there are 1.5 billion people in the world right now who can speak in English.

To conclude, everyone approaches a language in different ways, and what works for one person may not work for you. The above mentioned points are ones that most students encounter. If you can relate to some of these issues, you can better prepare yourself in the classroom. Each of the challenges is presented with a solution. We hope that you can identify your weaknesses and find a way to overcome the difficulties of learning English. The best way to overcome the challenge of interpreting spoken English is to practice and be fully immersed in an environment with English speakers as much as possible. Learning English can be an exciting, entertaining experience. You will become better and better each day as you allow yourself to make mistakes and learn from them. Soon you will be a professional at writing, reading, and speaking English.

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## **ПРИЁМЫ СЕМАНТИЗАЦИИ ИЗУЧАЕМОЙ ЛЕКСИКИ СТУДЕНТАМИ НАЦИОНАЛЬНЫХ ГРУПП НА ПРАКТИЧЕСКИХ ЗАНЯТИЯХ РУССКОГО ЯЗЫКА**

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**Аннотация:** В статье говорится об общих закономерностях формирования и углубления лексического запаса студентов, речевых умениях и навыках, о необходимости учёта особенностей восприятия и усвоения лексического материала на грамматической основе с учетом специфики родного языка студентов национальных групп таджикских вузов. В ней говорится о функциональном предназначении синонимов, их правильного использования в речи. Авторами рассмотрена уместность и выразительность слов в определённом контексте на основе приведённых примеров.

**Ключевые слова:** синонимы, русский язык, обогащение словарного запаса, лексика и грамматика.

Русский язык – язык с глубокими и богатыми культурными традициями, который достаточно пригодный для всех сфер человеческой деятельности, для выражения самых сложных научных понятий и самых тонких движений человеческой души. Только собрав воедино определённое количество слов изучаемого языка, обучающийся получает возможность выразить свою мысль. Отсюда исходит, что без овладения словарным запасом неродного языка невозможно ни выражение собственных мыслей, ни понимание речи других людей. Овладение лексикой русского языка студентами национальных групп обусловлено определёнными трудностями, во-первых, большим объёмом словарного состава языка, во-вторых, различиями в значениях русского и родного языка.

Основным недостатком методики проведения практического занятия следует считать неумение подчинить изучение языковой теории задачам развития речи, увлечением грамматикой в ущерб речевой практике обучающегося. Особого внимания требует обучение русскому языку студентов национальных групп, поступивших в вуз из сельских школ, так как в процессе изучения очень мало внимания уделяется обогащению их словарного запаса, учителя терпимо относятся к их невыразительной речи, хотя для культуры русской речи очень важным является соблюдение норм русского произношения. Студенты, получившие образование в городских школах, как правило, быстро и хорошо овладевают русским языком, сказывается влияние и пользование русскоязычных СМИ, интернета, телевидения и радио, которые формируют нормы языкового поведения и языковой культуры молодого поколения и, соответственно, жизненной этики.

Проспер Мериме писал: «Русский язык, насколько я могу судить о нем, является богатейшим из всех европейских наречий и кажется нарочно созданным для выражения тончайших оттенков. Одаренный чудесной сжатостью, соединенный с ясностью, он довольствуется одним словом для передачи мысли, когда другому языку потребовались бы для этого целые фразы» [4,291].

Работа по обогащению словаря студентов национальных групп преследует задачу введения и закрепления в речи не только новых слов, но и новых значений уже знакомых лексем. Однако не все значения слова должны быть введены в активный словарь обучающихся.



Знание значения слова обеспечивает его правильное употребление, значительно облегчает и ускоряет процесс использования в речи. При изучении лексики нужно иметь в виду не только её значение в данный момент, но и изменение языка, не только его внутреннюю организацию, но и его функционирование как средства общения. Так как слова в языке существуют не изолированно, а в связи с другими словами, то необходимым условием изучения лексики студентами национальных групп в вузе является изучение ее в определенной системе, взаимосвязи.

Усвоение каждой лексической единицы представляет собой длительный процесс, который организуется на основе всех положений методики преподавания русского языка как неродного с учётом специфики лексики как одного из аспектов речевой деятельности [2,74].

Усвоить слово – это значит: 1) понять его значение и правила употребления, 2) запомнить слово и правила его употребления, 3) научиться правильно (быстро и безошибочно) использовать слово в собственной речи и понимать его в речи других людей.

Обогащение словарного запаса студентов первого курса должно идти путем систематического введения новых слов в словарный актив, четкого усвоения значения слова и правильной реализации его в речи. Такая работа над семантикой слова является одним из наиболее эффективных путей пополнения и обогащения лексического запаса обучающихся. Иными словами, практическое овладение русским языком, в первую очередь, подразумевает свободное владение определенным минимумом слов.

Русский язык обладает большим по объёму и богатым лексическим составом. Рассмотрим проявление этого богатства на синонимии, а также многозначности слова.

Студенты первых курсов имеют представление о синонимах на основе школьного материала. При объяснении темы преподавателю высшей школы необходимо отметить, что **синонимы** — слова, обозначающие одно и то же явление действительности. Однако, называя одно и то же, синонимы обычно называют это одно и то же по-разному — или выделяя в называемой вещи различные ее стороны, или характеризуя эту вещь с различных точек зрения.

Так, слова *веселый* и *радостный* близки по смыслу, это синонимы. Внешние проявления и причины веселья и радости могут быть одни и те же. И все же *веселый* и *радостный* — не совсем одно и то же. Человек может быть веселым и без особой причины: просто у него хорошее настроение, вот он и веселится; радостный человек имеет какую-то причину для веселья, радости. Да и внешние проявления веселья и радости не обязательно совпадают: радость может быть сдержанной, проявляться только в блеске глаз и т. п. Кроме того, слово *веселый* может обозначать более или менее постоянный признак человека («это вообще веселый парень»), *радостный* — не постоянный признак.

Глаголы *смотреть* и *глядеть* очень близки по значению, иногда кажется, что никакой смысловой разницы между ними нет (*он глядит на меня* и *он смотрит на меня*). Но различие между этими словами все же существует: *смотреть* обозначает то же действие, что и *глядеть*, но осуществляемое более внимательно, более сосредоточенно. Поэтому, мы обычно говорим *смотреть в микроскоп*, *смотреть в телескоп*, *смотреть фильм*, а не *глядеть в микроскоп*, *глядеть фильм* и т. п.

В процессе обучения преподавателю необходимо направить внимание студентов и на то, что слова - синонимы, обозначающие одно и то же явление объективной действительности, объединяются в незамкнутые **синонимические ряды**, в которых выделяется **основное слово**, определяющее их характер. Каждое слово должно быть синонимично не только основному слову, но и всем словам данного ряда слов. Например: *обмануть* (основное слово) — *провести* — *облапошить* — *надуть*.

Не менее интересна и структура образования синонимов в ряду. Синонимические ряды могут состоять из **разнокорневых** слов: *сырой* — *влажный*, *муж* — *супруг*, *прекрасный* — *превосходный*, *сражаться* — *биться*, *бранить* — *ругать*, *есть* — *кушать*, *здесь* — *тут*, *хмурый* — *мрачный*, *потому что* — *так как*, *весьма* — *чрезвычайно* — *очень*, *бежать* — *мчаться*, *матч* — *состязание* и т.д.

Но синонимы могут быть и **однокорневыми**, т. е. возникшими из одного корня, но оформленные разными приставками или суффиксами: *отчизна* — *отечество*, *картофель* — *картошка*, *монахиня* — *монашка* — *монашенка*, *избрать* — *выбрать*, *искупаться* — *выкупаться*, *тишь* — *тишина*, *девушка* — *девица* — *дева*, *дар* — *подарок*, *обогнать* — *перегнать*, *сельдь* — *селедка* и др.

Лексика и грамматика — это две взаимосвязанные стороны языковой системы: грамматика организует лексику и в то же время сама живет в словах, в сочетаниях слов и предложениях, а лексика обретает жизнь благодаря грамматике [3,407]. Поэтому при обучении русскому языку следует учитывать связь лексики и грамматики. Они органически взаимосвязаны друг с другом как в

общей системе языка, так и в каждом отдельном элементе, в частности в слове. Каждое слово имеет свою звуковую оболочку, грамматическую форму, а без значения эта оболочка пуста.

Обучающиеся на практике должны быть знакомы с тем, что обычно каждое значение многозначного слова характеризуется своеобразным лексическим окружением. В **прямом значении** слова сочетаются с одним кругом лексики, в **переносном** - с совершенно другим.

Разные лексические значения слова могут иметь свои грамматические особенности. Например:

1) слово **шкаф** обозначает вид мебели особой формы и назначения (*предметное значение*) и является **сущ. м. р. в И.п. ед.ч.** (*грамматическое значение*);

2) некоторые переходные глаголы, получая новое значение, становятся непереходными: **брать** (кого? что?) **книгу, ручку**, но – **брать** (чем?) **хитростью, брать** (куда?) **вправо**;

3) значения глагола могут отличаться управлением:

- дети **играют** весело (*развлекаются*);

- **играть** (во что?) **в футбол, в волейбол** (проводить время в каком-нибудь занятии, служащем для развлечения, отдыха, соревнования в чем-нибудь); - **играть** (что?) **марш**;

- **играть** (на чем?) **на скрипке**;

- **играть роль** (*исполнять*) и т. д.;

4) различие может быть в образовании видовых форм глагола: **бить**(НСВ) *стекло, посуду* – **разбить**(СВ); *часы бьют*(НСВ) - *пробьют*(СВ); **бить** (НСВ) *из орудий* - форма СВ отсутствует и т.д.

В каждом слове выделяются собственно лексическое (понятийное) и грамматическое значение, выраженное в той или иной грамматической форме.

Отсюда и вытекают два направления в словарной работе — лексико-семантическое (изучается все, что касается лексического значения слова, — многозначность, синонимы, антонимы) и лексико-грамматическое (слово изучается как часть речи (существительное, глагол и т. д.) и с точки зрения состава слова).

Во время практических занятий преподавателям стоит обратить внимание и на сочетаемость слов в русском языке.

Некоторые синонимы, образующие ряд, различаются **сочетаемостью с разными словами**. Так, слова *карий* и *коричневый* обозначают один и тот же цвет, причем прилагательное *коричневый* сочетается со многими существительными (коричневый карандаш, коричневое пальто, коричневая обложка и др.), а слово *карий* вступает в сочетание только со словом глаза (карие глаза), реже — со словом лошадь. *Разинуть* и *открыть* — синонимы, но *открыть* можно и окно, и дверь, и ворота, и шкаф и т. д., *разинуть* — только рот. Слова *храбрый* и *смелый* имеют одно значение: храбрый воин — смелый воин, храбрый юноша — смелый юноша и т. п.

Следует отметить, что при изучении некоторых сочетаний слов русского языка студент национальной группы допускает ошибки при опоре на формулировку этих же сочетаний в родном языке. К примеру, можно услышать подобное: «*имя*» книги – вместо «*названия*», «*взяли*» в институт – вместо «*приняли*».

Для преодоления ошибок, возникающих вследствие несовпадения смысловых значений слов в родном и русском языках, возможно только при более глубоком и тщательном изучении русских синонимов. С этой целью следует на практических занятиях использовать упражнения, направленные на совершение более точного выбора из двух-трех синонимов одного возможного. Приведём ряд заданий, которые выполняются студентами на занятиях по дисциплине «Практикум устной и письменной речи»:

**1. К данному существительному подберите прилагательное -определение из синонимического ряда.**

1. *Почерк* — определённый, разборчивый, четкий, ясный.

2. *Поток* — быстрый, поспешный, скорый, стремительный.

3. *Документ* — секретный, скрытый, тайный.

4. *Смысл* — действительный, настоящий, подлинный, реальный.

**2. Выберите из двух синонимов нужное слово. Перепишите текст.**

Наша учительница русского языка – (отличный, классный) педагог. Она никогда не (кричит, орет) в классе, у неё прекрасные (поводки, манеры). Когда она (говорит, вещает), в классе стоит (тишина, затишье). Но никогда на уроках не бывает (скуки, меланхолии). Учительницу (тревожит, будоражит) то, что некоторые из нас (снискали, приобрели) (паршивую, дурную) привычку употребляет грубые слова в (общении, контакте). В её кабинете нам (возбраняется, запрещается) (использовать, применять) уличный (словарь, лексикон). «Словом можно (убить, укокошить)», - часто напоминает наша учительница.

**3. Из слов для справок подберите и запишите синонимы к следующим словам. Определите род существительных.**

Граница, известие, тишина, соглашение, наказание, снаряжение.

**Слова для справок:** рубеж, безмолвие, договор, сообщение, амуниция, кара [1, 23-24].

Установление связей между словами и их значениями облегчает процесс их усвоения. Во многих случаях значение слова может быть правильно раскрыто лишь путем сопоставления его с другими словами, с которыми оно связано семантически.

Следовательно, запоминание слова, и главное, усвоение его семантики имеет основополагающее значение в обучении студентов – национальных групп русскому языку. Выполнение подобных заданий должно помочь студентам понять важность семантической структуры слова и лексической сочетаемости, а также обогатить их словарный запас.

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## SYNTAGMATIC AND PARADIGMATIC RELATIONS

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**Abstract:** This article discusses the types of syntactic relations that are paradigmatic and syntagmatic. Some examples are analyzed according to paradigmatic relation which is about word substitution which occurs on the vertical axis. Syntagmatic relation is about word position and a relationship between words which occurs on the horizontal axis.

**Keywords:** langue, parole, syntagmatic, paradigmatic, syntagm, polysemous lexeme, projection rules.

Ferdinand de Saussure (1857-1913) is considered the founder of structuralist linguistics. Structuralist linguistics analyzes the structure of language, and how meaning is embedded in words and sentences.

Ferdinand de Saussure called the relationship between a word and other going with words a syntagmatic connection, and the relationship between a word and related but not-occurring words, an affiliated relationship. For the last mentioned a modern term was to some degree afterward proposed by Helmslev – a paradigmatic relationship, which is all around favored in present day phonetics.

In his studies, Saussure offered three main ideas:

A distinction between langue (the abstract language) and parole (language we use in everyday life).

Language is arbitrary. We live in a global world, which means different languages use different words when referring to the same object. For example, in English we say dog, the French say chienne, and Russians say собака. There is no reason why abstract concepts in language should be fixed.

Signs gain meaning from their relationship with other signs. This leads to syntagmatic and paradigmatic relations. Syntagmatic relation refers to the relationship between words in a sentence. Any alterations to the word combination can change the meaning of the sentence:

*Paul is bathing a dog.*

*A dog is bathing Paul.*

Both sentences have the same components but in a different order. In other words, the syntagmatic relation explains how the word's position in a sentence determines the meaning of the sentence.

*Paul + is bathing + a dog*

*A dog + is bathing + Paul*

A Syntagm is a 'linguistic unit' in a relationship with other such units in a particular sequence. Individual syntagms are the building blocks of text. Syntagms are grouped to form words, words are grouped to form phrases, and phrases are grouped to form sentences, etc. Paragraphs and chapters are considered a syntagm of words, and the grouping is sometimes called a chain.

Paradigmatic relation involves the differentiation and selection of words in a sentence. Look at this sentence:

*The | man | worked*

We can see how words can act as building blocks that make up the sentence. However, since paradigmatic relations involve substitutions and selections, we can replace a word in the sentence to make different combinations or meanings.

*The | man | sang*

Or:

*The | man | died*

Or even:

*The | boy | cried.*

Paradigmatic relationships are sets of associated words (paradigms) which are all members of some defining category.

Paradigmatic (vertical) relations are those that bind the elements of a group or a class of lexemes – “sets of intersubstitutable elements” (Lyons 2002:96) – from paradigm of a single word to whole lexical fields. Lexical items so related stand in opposition or contrast to each other and help to define the meaning of each other.

Research on syntagmatic relations has been carried out within different theoretical frameworks. The first two models appeared within the generative grammar and the third one originated in the “traditional British approach” (Lipka 2002:181).

Katz/ Fodor theory was first proposed in 1963. It has the aim to give the most general picture of syntagmatic relations and consider them on the metalinguistic level. The model itself consists of two components:

1. Dictionary
2. Set of projection rules.

The ‘dictionary entry’ contains various meanings of a single homonymous or polysemous lexeme – the noun bachelor is the most famous example of such an entry. Let us for a change try to apply the approach to the analysis of another word, for example the noun ‘conductor’.

*conductor {N}*

- a. (human) [a person, who directs the performance of an orchestra or a choir]
- b. (human) [a person, who works on a bus or a train and checks the passengers’ tickets and collects the money]
- c. (object) [a substance that allows heat or electricity to pass along or through it]

The model is supposed to select the appropriate meaning, in a specific context, and thus to resolve the ambiguity of a lexeme. A so called ‘path’ (a chain of general and specific semantic features) or ‘reading’ is selected. The information within curly brackets {i} is grammatical – here all three readings are nouns. Katz/ Fodor dictionary entries contain two types of semantic components: the first, given in round brackets (i), are semantic markers. They present links which bind the vocabulary together. The second, given in square brackets [i], are semantic distinguishers. This is idiosyncratic semantic information that identifies the lexical item.

As opposed to nouns, adjectives and verbs have selection restrictions (another term introduced in Katz/ Fodor theory) in their lexical entries. They control the combination of verbs and adjectives with nouns, e.g. eat: SVO: [+Animate] + eat + (FOOD),

i.e. the verb eat (unless used figuratively) is supposed to be preceded by an animate noun denoting a person or an animal and is followed by a direct object denoting food.

Projection rules show how the meaning of a sentence is built up from the meanings of lexical items, i.e. they ‘amalgamate’ readings (i.e. meanings) on the basis of the syntactic structure of the sentence. The amalgamation may be prevented by selection restrictions, i.e. the meanings of two words turn out to be incompatible. However, if the selection restrictions’ requirements are satisfied, the projection rules combine the paths, i.e. the sets of features, of two neighboring constituents and thus working further upwards through the sequence of the sentence they combine the readings of more and more elements until we arrive at the meaning of the whole sentence.

Let us proceed with our example conductor and consider the following sentence from the point of view of projection rules:

*Iron is a good conductor.*

It contains three polysemous readings which have been enumerated above. The first two is excluded by means of selection restrictions because they cannot be combined with the meaning of the subject

expressed by the noun iron as it denotes an inanimate material. Therefore, the reading that is chosen by projection rules is in this case the third one – (object) [a substance that allows heat or electricity to pass along or through it].

The results suggest that syntagmatic and paradigmatic relations can coexist, though it is not common. Routes with different depths have different paradigmatic relations between their corresponding pairs of descriptors. And based on the characteristic of relegated concepts, it's conceivable that concepts co-assigned for numerous times may have paradigmatic connection on the off chance that current information is adequate. The comes about of this think about can offer assistance superior utilize of sematic connection for distinctive application such as philosophy development, data extraction, data recovery, question-answering, content summarization, and programmed ordering. Syntagmas and paradigms are orthogonal to each other. Syntax is time-related -- one item follows another -- whereas paradigms are fixed relationships among the choices available at each stage of a syntagma. Paradigms are the divergence and syntagmas are the curl; they each describe one aspect of many in language.

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## INGLIZ TILINI O'QITISHDA KOMMUNIKATIV O'QITISH USULI

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*Ingliz tili o'qituvchisi*

**Annotatsiya:** Ushbu maqolada siz ko'rib o'tishingiz mumkinki, chet tillarini o'rganishga qiziqish dunyo bo'ylab barcha jamiyat a'zolari o'rtasida yuqori darajada ortib borayotganligi sababli xorijiy tilni o'rganishga har bir o'rganuvchi o'zi uchun qulay usullarni qo'llab o'rganishni, o'rgatuvchi esa o'rganuvchilar uchun qulay metodlarni izlay boshlaydi. Bu maqolada eng ommabop usullar ichida kommunikativ usul ingliz tilini tez va oson o'rganish uchun eng maqbuli deb ko'rsatdik. Bundan tashqari, maqolada kommunikativ metodning afzalliklari, tamoyillari va kamchiliklari haqida batafsil yoritiladi.

Bugungi kunda insonlar, talaba yoshlar orasida dunyo bo'ylab sayohat qilish, xorijda tahsil olib kelib o'z yurtining rivoji uchun hissa qo'shish kabi xohish va maqsadlar jadal ildiz otmoqda. Shunday ekan, davr bilan hamnafas yashash har bir kishining maqsadiga aylanishi kerak.

**Kalit so'zlar:** kommunikativ metod, til to'siqlari, autentik material, grammatik konstruktsiya, tez gapirish, "Yulduzli suhbat" maktabi.

Ta'lim rivojlanishining ushbu bosqichida chet tillarini o'rganishning ko'plab turli usullari yaratilgan. Eng ommaboplarini o'rganib, tahlil qilib, biz o'quvchilarimiz uchun eng samaralisini tanlashga harakat qildik, bu chet tilini o'rganishning kommunikativ usuli (kommunikativ yondashuv)

Ushbu texnikada asosiy e'tibor to'g'ridan-to'g'ri muloqot amaliyotiga qaratiladi va shu bilan birga ko'plab talabalar tez-tez duch keladigan til to'sig'ini engib o'tishga qaratilgan. — *Iloji boricha gapiring!* - bunday shiorni kommunikativ texnikaga xavfsiz tarzda belgilash mumkin.

Ingliz tilini o'rganishning kommunikativ usuli uzoq 60-yillarda chet elda tillarni o'rganishga an'anaviy (grammatik-tarjima) yondashuviga qarama-qarshilik sifatida paydo bo'ldi va Rossiyaga 90-yillarga yaqinlashdi. Dastlab, kommunikativ texnika mehnat muhojirlariga yangi mamlakatning asosiy og'zaki tilini imkon qadar tezroq o'zlashtirishga yordam berishga qaratilgan edi. Til o'rganishning har qanday usuli singari, kommunikativ yondashuv ham o'z tamoyillariga ega.

**Til o'rganishning kommunikativ metodologiyasining asosiy tamoyillari:**

1. Ingliz tilini o'qitishning kommunikativ usulidan foydalanganda *birinchi darsdanoq* talaba ingliz tilida gapira boshlaydi. Bu *sig'lash* va *til to'sig'idan tezda xalos bo'lish*ga yordam beradi va natijada *so'z boyligiga* ijobiy ta'sir qiladi.

2. Kommunikativ metod har bir darsning uch bosqichga bo'linishini ko'zda tutadi: jalb qilish (engagement) bosqichida muhokama mavzusi paydo bo'ladi, o'rganish (study) bosqichi yangi narsalarni o'rganishga yo'naltiriladi va foydalanish bosqichida (activation) talaba o'rganilgan narsalarni mustahkamlash uchun topshiriqlarni bajaradi.

Misol uchun:

3. Kommunikativ usuldan foydalangan holda mashg'ulotlar faqat taniqli *xalqaro nashrlarning qiziqarli zamonaviy qo'llanmalarida* amalga oshiriladi.

4. Kommunikativ ta'lim jarayonida faqat **bir tilli lug'atlardan (ingliz tilidagi so'zlarni ingliz tilida izohlovchi)** foydalaniladi.

5. O'qituvchi kommunikativ metodikadan foydalanadigan darslarda **dolzarb mavzular bo'yicha autentik materiallar (audio, matbuot, video va interaktiv)** qo'llaniladi.

6. Ona tili bo'lmagan nutq ....

7. Ko'pincha ingliz tilini o'qitishning kommunikativ usuli bilan *lug'at va grammatika barqaror konstruktsiyalarni taqdim etish* orqali kiritiladi.

8. Kommunikativ metodni qo'llashda o'tilgan narsalar o'qituvchi nazorati ostida *guruhlarda yoki juftlikda* mashq qilinadi.

9. Kommunikativ metodologiyaning muhim detali: barcha grammatika *kontekstda* o'rganiladi, ya'ni *o'quvchi kontekstdan ma'lum bir so'z yoki ibora/grammatik konstruktsiya qanday qo'llanilishini tushunadi*.

#### **Kommunikativ usulning afzalliklari:**

Bu *malakali va ravon muloqot qilish, ingliz tilida gapirishdan tortinmaslik va nutqda noqulay pauzalardan qochish qobiliyatini* eng yaxshi rivojlantiradigan kommunikativ usuldir. Biroq, ingliz tilini o'qitishning kommunikativ usuli maktabda, universitetda yoki asosiy kurslarda allaqachon tilning leksik va grammatik bazasiga ega bo'lganlar uchun eng yaxshisidir, degan fikr mavjud.

Bundan tashqari, afzallik:

1. Kommunikativ metod bo'yicha o'tiladigan dars vaqtining 80% suhbat amaliyotiga ajratiladi.

2. Kommunikativ texnika ingliz tili muhitini boshqa davlatga sayohat qilish zaruratisiz simulyatsiya qiladi.

3. Kommunikativ o'qitish metodikasi o'yin elementlari - rolli o'yinlar, skitslar bilan to'ldirilishi mumkin.

4. Guruh va juftlik bilan ishlash muloqot qobiliyatlarini shakllantirishga yordam beradi.

5. Tayyor (abstrakt emas) shakldagi leksik va grammatik konstruktsiyalarni varaqdan qoidalarni yodlashdan ko'ra osonroq o'rganish - bu kommunikativ usulning muhim shartidir.

6. Munozara va nutq o'yinlari - kommunikativ ta'lim metodologiyasining muhim qismi - real nutqiy vaziyatlarda ingliz tilida oson muloqot qilish qobiliyatiga erishishga yordam beradi.

7. O'z ona tilidan foydalanishning mumkin emasligi, hatto cheklangan so'z boyligi doirasida ham har qanday fikrni ifodalashga o'rgatadi. Bu ingliz tilini o'qitishning kommunikativ usulining eng samarali cheklovlaridan biridir.

#### **Kommunikativ usulning kamchiliklari**

Chet tilini o'rganishning har qanday usuli singari, kommunikativ usulning ham kamchiliklari bor, lekin biz maktabimiz metodistlari bilan birgalikda ularni tuzatishga muvaffaq bo'ldik, bu bizning darslarimiz samaradorligini oshirishga yordam berdi, shuningdek, o'quvchilarimizning natijalarini oshirdi. Asosiy kamchilik shundaki, yangi boshlanuvchilar uchun chet tilini o'rganish uchun darhol chet tilida taqdim etilgan qiyin grammatik elementlarni o'rganish juda qiyin, shuning uchun bizning maktabimizda o'rganish asta-sekin oddiydan murakkabga o'tadi.

Bundan tashqari, quyidagi kamchiliklarni ajratib ko'rsatish mumkin:

1. «Kommunikativ o'qitish metodikasi uchun majburiy bo'lgan ona tilidan butunlay voz kechish tayyor bo'lmagan o'quvchilarda stressni keltirib chiqarishi mumkin». Buning uchun "Yulduzli suhbat" maktabi o'qituvchilari o'z o'quvchilarini asta-sekin til muhiti bilan tanishtiradilar, dastlabki darslarda ona tilida tushuntirishlar olib boriladi, ular o'rganib qolgani sari o'qituvchi butunlay chet tiliga o'tadi.

2. "Kommunikativ ta'lim metodikasidan foydalanadigan o'qituvchi dars davomida har bir juftlik guruhiga yetarlicha vaqt va e'tibor ajrata olmaydi". Mashg'ulotlar 7 kishigacha bo'lgan mini-guruhlarda o'tkaziladi, bu sizga individual yondashuvni to'liq amalga oshirish imkonini beradi.

*Xulosa qilib aytganda, Ingliz tilini o'qitishning kommunikativ usuli kimga mos keladi?*

Eng muhimi, ingliz tilini o'rganishning kommunikativ usuli bu tilni qandaydir (hatto kichik) darajada yaxshi biladigan, lekin ingliz tilida ravon va malakali muloqot qilishni o'rganishni, ingliz tilida darhol fikrlashni o'rganishni istaganlar uchun javob beradi. ularning talaffuzini yaxshilang, kitoblarni ravon o'qing. Ingliz tilida va sevimli film va seriallaringizni subtitrsiz tomosha qiling. Bundan tashqari, kommunikativ yondashuv usuli yordamida o'qitish til darslari jonli va qiziqarli bo'lishini xohlaydiganlar uchun yaxshi tanlov bo'ladi, chunki darsning ko'p qismi amaliyot va jonli muloqotdir.

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## THE USE OF MULTIMEDIA IN ENGLISH TEACHING

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**Abstract:** The 21st century is an information age as well as knowledge economy age. The rapid development of information technology provides us with advanced teaching means—multimedia. It is true that multimedia has many advantages in English teaching, such as offering more information, saving more time, stimulating students' imagination and creativity, and so on. Although multimedia has many advantages, some scholars suggested that it should not be used blindly. What we should know is that multimedia just only plays an assisting role in English teaching. The thesis consists of four parts. The first part gives a general introduction of multimedia. The second part illustrates the necessity of multimedia in English teaching. The third part elaborates the advantages of multimedia teaching and problems when we use multimedia. The last part gives some strategies on how to use multimedia well.

**Keywords:** multimedia, assisting role, application.

Due to the conventional teacher-centered and text-oriented teaching, the phenomenon that English learners have low motivation and low efficiency in English learning is very common. Facing the challenges and demand of new century, English is no longer something carried by a single English teacher, standing in front classroom where only have blackboard, chalk, and tape recorder, transmitting information to a group of students by using traditional teaching ways. Along with the development of computer and information technology, the wide application of multimedia technology has opened up a brand new field for English teaching. But in China, there exists such a contradictory situation in English teaching: People who are good at multimedia have no idea about English teaching while some English teachers know little about multimedia. There are many questions when some English teachers use multimedia. What is multimedia? Why we choose multimedia to assist English teaching? How to make good use of multimedia? These questions will be answered in this thesis.

### What Is Multimedia?

#### *The Definition of Multimedia*

Multimedia: the use of computers to present text, graphics, video, animation, and sound in an integrated way. When we talk about multimedia, a term CALL (Computer Assisted Language Learning) should not be ignored. Since the media can be integrated by using computer, the multimedia has close relation with CALL. Sometimes people even use CALL to stand for multimedia. Although the definition of multimedia is very simple, making it work is very complicated.

#### *Components of Multimedia*

Multimedia is composed of various components: text, graphics, animation, sound, and video. These components can contribute differentially to the learning of material.

*Text.* It is fundamental element in all multimedia applications. It conveys most information (Vanghan, 2004). We can use ordinary text or various typographic effects for emphasis or clarification in English teaching. In order to catch the reader's attention, teachers can use different font size, color, and style to present information; emphasize a certain word or phrase.

*Graphics.* It refers to images and pictures, such as chart, diagram, and photograph, which contain no movement. According to Andrew Wright's Book *Picture for Language Learning*, graphics can stimulate interesting and motivation, improve understanding ability of language, and offer especial reference object and topic (Wright, 2003). Graphics plays a very important role in language teaching process.

*Animation.* Animation is the rapid display of a sequence of images of 2-D or 3-D artwork or model positions in order to create an illusion of movement. Simply speaking, it ranges scope from the basic graph with a simple motion to a detailed image with complex movements. Assisted by the use of animation, teachers can highlight key knowledge points and heighten students' motivation (Vanghan, 2004).

*Sound.* It is speech, music, or any other sound that is stored and produced by computers. It has more advantages than tape recorder. In multimedia, teacher can use more vivid and fruitful sound to help students' English learning.

*Video.* It is the visible part of a television transmission and broadcasts visual images of stationary or moving objects. Compared with animation, video can offer more vivid information. But it will consume more storage space than animation (Vanghan, 2004).

#### *The Necessity of Multimedia in English Teaching*

#### *The Necessity of Development of Modern Educational Technology*

Modern educational technology, which is characterized by more information and stronger intuitive, is a combination of modern education and modern technology. The development of modern educational technology not only promotes the development of educational methods and means, but also promotes the development of educational thinking and model. With the rapid development of China's educational undertakings, more and more people pay much attention on multimedia teaching which belongs to modern education. Multimedia appears in school widely, and gradually steps into the front line of education—the classroom teaching. School teaching methods have become more inclined to multi-media teaching methods, and demonstrate its superiority in teaching. We can say that modern educational technology must lead to development of multi-media teaching. Only multimedia teaching can develop and improve the modern education technology well.

#### *The Needs of Quality Education*

There is no doubt, with the global economic development and strong social competition, the State Ministry of Education pays much attention to quality education. How to follow the step of development of quality education in English teaching? The answer is that multimedia is one of the ways to promote the development of quality education. Multimedia English language teaching can enable students to be involved in a variety of sensory organ in the learning process and stimulate the students in the corresponding cortical function area. This stimulation is favor of understanding and memorizing knowledge, produces better learning outcomes, and improves classroom efficiency, thus breaking the traditional English teaching. Multimedia English teaching provides a good educational platform and adds vigor for quality education, enabling students to change and update their thinking from the traditional teaching, thereby enhancing the quality of all aspects.

#### *The Needs of Students' Cognitive Mental*

Cognitive psychology studies have shown that 94% of the information learned through the visual and auditory access, of which 88% is obtained through the vision, 12% through hearing. It is obviously that the visual organs are the most important informed organs of human (WANG, 1992). Under the present circumstances, only

the multimedia teaching system can fully mobilize the students' audio-visual and other sensory organs, and thus get the best of the cognitive effect. Therefore, using multimedia teaching is very necessary, especially in English teaching; only effective co-ordination of multimedia can better complete the teaching task.

In the last several years, the application of multimedia technology in English teaching has become a trend in china, which is especially beneficial to language learning. It is urgent that education needs to be modernized in rapidly society and multimedia is an important aspect in modern education. In order to suit for this kind of need, course reformation and multimedia teaching are sped up in every country, in which it is extremely needed to turn traditional teaching into modern teaching in English teaching. In the future, multimedia technology is likely to be a necessity not only for English teaching but also for teaching for many other subjects. As a device which stimulates and at the same time partners the user's processes of thinking, reasoning, and communicating, the multimedia also has the potential to change these processes. Surely, neither should the practitioners be blindly led by the technological innovation, nor should they deny the function of multimedia in language teaching.



In sum, regardless of the difficulties lying ahead, we must admit that multimedia do make a revolutionary impact on language teaching. To be sure, it is a permanent task for a teacher to do more and deeper studies in the application of multimedia. It is no doubt that more practical and effective ways can be worked out to improve English teaching.

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### COMMUNICATION SKILLS IN INDIVIDUAL READING

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**Abstract:** The purpose of teaching reading is the ability to silently read an unfamiliar original text without a stranger assistance, at the right pace, with the necessary in each case degree of understanding. Teaching individual reading in practice often comes down to book recommendations to read (often one book for the whole group) students) and subsequent discussion in the group of the material to read at home. Often students do not know how to work with a book, classes are not held, there is no set of exercises for working with the material for individual reading.

**Key words:** teaching reading, reading skills, text, language proficiency, individual reading.

It is defined by us as a complex synthesized skill, which consists of components - private skills. Definition of nomenclature individual reading skills is the next task of our study. Most Methodists share the point view of S.K. Folomkina that the basic reading skills can be divided into the following groups:

- the first - related to the understanding of the linguistic material of the text;
- the second - related to the understanding of the content of the text;
- the third - related to the understanding of the meaning of the text.

The skills of the first group are the skills of perceptual processing of information, skills of the second group - skills of meaningful processing information, the skills of the third group - the skills of semantic information processing .

On the one hand, the skills of perceptual processing of material are initial for the development of skills of meaningful and semantic processing perceived information. So, mastering the skills of perceptual information processing not only facilitates understanding by readers individual facts contained in the text, but also allows you to establish connections between them. This, in turn, allows the reader to conclusions, evaluate and interpret the facts presented in the text, depending from the knowledge he has, i.e. enable understanding at the semantic level. On the other hand, the formation of the skills of semantic material processing facilitates the flow of processes on the perceptual level .

The importance of the linguistic aspect, the need to work on the formation of speech skills in the following reasons:

- 1) the content of the text is expressed exclusively by linguistic means and can only be perceived through understanding of these funds;
- 2) with imperfect language proficiency, understanding of language means of a foreign language text is associated with certain difficulties, overcoming of which the methodology of teaching reading is engaged.

Some methodologists classify systems the main operation that led to the universal result of semantic processed text. They highlight:

1. Search results, providing search information: obtaining key and secondary information, finding sentences, main arguments, highlighting facts, main formulation ideas (thoughts) of the text.

2. Skills of grouping information in the text: drawing up a plan, reorganization of the stated facts in a given sequence, correlation rarely parts of the text (break the text into parts, find the beginning and end of the topic, semantic piece).

3. Skills of professional forecasting (term by L.N. Filimonova):determination of the content of the topic by heading, anticipation continuation of what is being read, orientation in the logical and semantic structure of the text.

4. Ability to evaluate and interpret the text: the ability to draw conclusions from the reading, evaluate the content of the text, determine the importance stated facts, find contradictions and inconsistencies in the text, understand subtext, implicit meaning.

The rationality of this point of view is confirmed by the fact that many skills function in several types of reading. For example, "regardless on the type of reading for which the text is intended, it is desirable to orient students to read first the entire text or semantic passage in order to cover its general content" [1, p. 16], i.e. before than to read the text in order to extract general or complete information, it is necessary:

- view the text;
- identify its topic by title, first paragraph, etc.;
- find information that interests the reader or represents interest for any group of students.

The sequence of development of individual reading skills is from the whole, the general to the details. Psychologists note that awareness of the whole is a prerequisite for the correct understanding of the text. Genuine understanding of the details in their relationship and conditionality is possible only on the basis of understanding the main, common to the whole semantic piece thoughts.

For general coverage reading, the most important are the following skills:

- navigate the text according to semantic milestones and on the basis of this highlight basic information, facts from the text (paragraph, whole text);  
- anticipate language and content information; Reading with a complete and accurate understanding of what is being read involves the formation of not only skills characteristic of the functioning reading with a general coverage of content, but also the ability to extract additional information. In general, this type of reading involves the formation the following skills:

- highlight in the text the facts that are the details of the main information;
- understand the structural and semantic relationships between sentences; between primary and secondary information;
- combine information into large informative blocks;
- correlate individual parts of the text and arrange facts in a certain sequences;
- establish causal relationships;
- adequately interpret the text;
- give a critical assessment.

For individual reading, it is especially important to be able to "independently overcome difficulties in extracting the necessary information from using analytical actions and operations" [7, p. 91].

In the process of reading, students encounter difficulties of several levels: difficulties associated with understanding language material, the actual content of the text, meaning; difficulty in positioning communicative task and predicting the result; difficulties, related to the learning process. Teaching individual reading involves resolving these difficulties in the process of developing skills and skills.

Since individual reading is communicative, flexible reading, in the implementation of which both linguistic and semantic aspects, we will group the ones highlighted above (according to different classifications) language and communication skills underlying individual reading, according to the degree of mastery of them and present them in the form three groups:

- speech skills and abilities related to the understanding of linguistic / language information;
- skills related to extracting information at the content level and meaning (the ability to highlight basic information, the main idea text; skills related to understanding the content and meaning);
- ability to vary various methods of extracting information.

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## **FORMATION OF "HIGHER ORDER" THINKING SKILLS IN FOREIGN LANGUAGE CLASSES AMONG STUDENTS OF LINGUISTIC UNIVERSITIES**

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**Abstract:** The article discusses the formation of higher order thinking skills as one of the approaches to the formation of the competencies of a future specialist. The importance of the development of critical thinking for the development of the intellectual and creative potential of the student is described, the role of the teacher in the development of this type of thinking is revealed.

**Key words:** taxonomy, high-level thinking, critical thinking, problem solving, skill formation, method, higher education.

In today's educational process of a higher educational institution, it is not only about the transfer of knowledge, but also about the education of a motivated, proactive, "dominant" personality of a student, focused on success in his career and prosperity, on the construction and implementation of his professional and life path. Therefore, the movement in the field of academic standards in the last decade has shifted significantly towards the formation of high-level thinking skills among students.

Our time requires a change of mind in many areas of life. Modern reality makes it necessary to replace the formula "education for life" with the formula "education through life". This problem is closely related to the development and implementation of new pedagogical technologies in the educational process. The renewal of education requires the use of non-traditional methods and forms of educational organization, with the goals to help students: learn to acquire knowledge, learn to create, learn to live in a community, learn to live in harmony with themselves. Such learning goals lead to the formation of critical thinking in them, not in the sense of criticizing, but in the sense of choosing the most optimal among many solutions. Now, when time demands from all of us, both adults and children, increasingly interesting and non-standard solutions in order not to get lost in this world, to find our place in life, critical thinking helps like no other.

And how to build a pedagogical process so that our graduates are able to manage their own lives? What is the role of a foreign language teacher in this process? The search for answers to these questions prompted me to choose the topic of self-education.

"Higher order thinking skills", "critical thinking" has been used in the pedagogical environment for many years and there are many definitions of these concepts. Among the researchers who deal with this problem from a philosophical, psychological and pedagogical point of view, the following foreign researchers could be noted: E. de Bono, J. Dewey, M. Lipman, D. Halpern, D. Kluster, R.H. Johnson, P. Freire, J. Steele, D. Spiro, K. Meridith, C. Temple and etc.; from the point of the necessity and possibility of the formation of critical thinking of students and teachers, although research on the formation of critical thinking of schoolchildren was started back in the 70s of the last century (M. Veksler, V.M. Sinelnikov, A.I. Lipkina, L.A. Rybak, U.M. Munchaeva, A.S. Bayramov) and resumed only in the late 90s [Wexler 1973:75].

Higher Order Thinking Skills is understood as a state of mental activity when a student is able to analyze and synthesize information, draw logical conclusions, build evidence, process facts critically, present the results of completed research competently [Zimnyaya 2008:136] High-level thinking is characterized by a combination of different types of thinking: analytical, directional, creative, evaluative, constructive, purposeful.

Critical thinking is one of the types of intellectual activity of a person, which is characterized by a high level of perception, understanding, objectivity of approach to the information field surrounding him.

Critical thinking in educational activities is also understood as set of qualities and skills that determine a high level of research culture in the learning process, as well as "evaluative, reflexive thinking", for which knowledge is not the final, but the starting point, reasoned and logical thinking, which is based on personal experience and proven facts [Zagashev 2003:207].

The most famous model describing the thinking process is Bloom's Taxonomy, which includes six thinking skills: knowledge, understanding, application, analysis, synthesis, evaluation, structured from the most basic to the most advanced level [Muryukina 2007:62]. Pedagogical taxonomy is the construction of a clear system of pedagogical goals, within which categories and their successive levels are distinguished. Taxonomies play an important role in learning, because they contribute to the correct setting of learning goals; they teach how to formulate problems correctly and make assignments for students; to select assessment tools that are adequate to the goals set; to properly reflect on the results of training, i.e. to establish what difficulties students experienced when studying a particular material.

Thus, this thinking is of the "highest order" – the highest in the sense that it is at the last, highest level of the hierarchy of cognitive abilities according to its system. And such higher thinking must be formed from the earliest steps of each person's life.

The teaching of thinking takes place with the help of the "language of thinking", which is used by both the teacher and the student. The language allows you to focus on the process of meaningful learning and trace the differences between superficial and deep thinking. Discussion helps people to think, and students to learn how to think.

Is it necessary to teach students critical thinking, or is this skill formed by itself? Critical thinking, of course, is formed by the logic of events, depends on natural abilities and inclinations, social environment and social upbringing. But still, the main role in the formation of critical thinking belongs to teachers.

The technology of developing critical thinking in foreign language lessons has a huge arsenal of tools: clusters, writing cinquains, insert, basket of ideas, writing essays, brainstorming, open and closed questions, fishbone, reading chunks, on-board magazines, "KWL Chart" [Steele 1998: 45].

Also, the methods of developing critical thinking include the so-called "ideological grids" (Mindmapping, Clustering), "Mind-Map", Mindmapping, thinking about interesting quotes and statements, working on sayings can become a good basis for the development of critical thinking of students, creative work with songs, etc.

Let's name the most interesting tasks for the development of critical thinking that we use in teaching English, briefly list them: 1. "Associative bush" or "brainstorming". 2. "Vienn Diagram". 3. "The board of questions". 4. "The line of values". 5. "Cinquain". 6. "Six thinking hats". 7. The "Taking Notes" strategy. 8. The "Text markup" strategy ("INSERT"). 9. The "Prediction Tree" strategy. 10. "Self-assessment sheet". 11. "Open and Closed questions".

The most powerful tool for forming the skill of such thinking are questions. When we ask ourselves some questions, encounter something unknown, unusual, we feel slight irritation. However, that is when discoveries, unexpected solutions to problems and the birth of new ideas are possible [Muryukina 2007:162] There is a direct connection between the questions we ask and the levels of thinking we reach when answering them. I didn't even know how many opportunities the ability to pose high-order questions holds. Bloom's taxonomy expanded my concepts of complex or open questions, and helps to expand the horizons both of my and of my students' thinking [Bizyayeva 2004:238] It is a system tool for the development and evaluation of intelligence. In English classes, the main goal is the development of speech. It turned out that this process is interconnected, interdependent. The formulation of high-order questions involves a certain verbal construction. For example: "If I understood correctly, then ...?", "What would you do on the spot...". The skills of posing high-order questions allows you to conduct conversations of different levels: cumulative, debatable, research types. It is important to address the barriers associated with vocabulary. The forms of speaking have become more complicated, there is a need to discuss, argue the facts obtained, which means to complicate verbal constructions, i.e. the development of speech abilities and processes of thinking.

Such an important component of meaningful learning as students' questions is often forgotten. According to methodologists and psychologists, a culture of meaningful learning should be based on complex issues that are really problematic for both sides. Questions raised in the audience are a powerful tool in the development of critical thinking. Questions help to understand that knowledge is not something frozen, that ideas can change. Today it is important that students be able to reflect on new information and integrate it with previous knowledge and ideas, be able to participate in meaningful conversations, express their ideas in their own words and master new terminology, expanding vocabulary [Anderson 2000:242] This is facilitated by conceptual questions that encourage reflection, reconstruction, activation of imagination, creativity: "Why?" and "How?". Any question is associated with risk, because by asking it, we thereby

acknowledge the insufficiency of our knowledge in this area. Nevertheless, for the development of thinking skills, it is fundamentally important to create an environment in which students could freely ask questions about the subject of study, address them to the teacher and each other. "The ability to ask questions has a beneficial effect both on the one who asks them and on those to whom they are addressed" [Halpern 2000:94].

So, questions are used to form high-level thinking skills. Questions are the most powerful tool that helps students think through a difficult problem or a controversial issue. The teacher's questions must be carefully developed, otherwise you will not get the expected result from the students. Students should develop higher order thinking skills that allow them to understand facts more deeply, analyze them, draw well-founded conclusions and see the overall picture of phenomena. The formation of high-level thinking becomes a value-semantic guideline of modern education. The role of the teacher in the development of critical thinking of students lies in the competent management of their activities: he directs the efforts of students in a certain direction; collides various judgments; creates conditions that encourage independent decisions; gives the opportunity to draw conclusions independently.

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### КАСБ-ҲУНАРГА ОИД ТИЛ БИРЛИКЛАР СИНОНИМИЯСИНИНГ ЛИНГВО-ПРАГМАТИК ТАҲЛИЛИ

*Эрданова З.А.*

*СамДЧТИ англиз тили лексикологияси  
ва стилистикаси кафедраси ўқитувчиси*

**Аннотация:** Илмий мақолада замонавий тилшуносликда синонимия ҳодисасининг улкан ривож босқичлари таҳлили ва бошқа тиллар каби англиз тили ҳам вақт ўтган сари луғат бойлиги хилма-хил сўзларнинг пайдо бўлиши, бошқа тиллардан кириб келиши ҳисобига кенгайиб бориши ҳақида сўз юритилган. Тил луғатига кириб келган сўзларнинг муҳим хусусиятларидан бири, улар ўзидаги маънони алоҳида семантик майдонда ифодалайди. Инсон ва унинг фаолияти билан боғлиқ тушунчаларнинг луғавий маъносини шахс семантик микромайдонида тасвирлайди.

**Таянч сўзлар:** антропоцентризм, синонимия ҳодисаси, усдубий-стилистик таҳлил, лексик тил бирликлар, лингвистик нутқ.

Тилшуносликда “синонимия” тушунчаси юнонча “synonymia” - бир ҳил номланиш маъносини англатиб, тил тизимида сўзнинг бир белгиси учун бир нечта белгисига эга бўлиш қобилияти борлиги ва сўзнинг тилда объектив дунёнинг турли хусусиятларини тил воситаси ёрдамида турли усулларда ёритишда ёрдам берадиган тизим тушунилади.

Маълумки, синонимия ҳодисаси тилнинг барча қатламларида намоён бўла олади: фразеологик, грамматик, сўз ясовчи ва лексик синонимиялар мавжуд. Лексик синонимия ҳодисасида тор маънода тўлиқ, кенг маънода тил бирликлари қисман мос келиши, ўзида семантик оҳанглар ва стилистик бўёқдорлик фарқларини сақлаб қолиниши тушунилади.<sup>1</sup>

<sup>1</sup> В.В. Виноградов. Лексикология и лексикография. Избранные труды. М., Наука, 1977

Синоним сўзлар деганда бир маъноли сўзларнинг ёки маъно жиҳатидан бир хил иборалар ва сўз бирикмаларнинг контекстда ифодаланишига айтилади. Масалан: **Ашулачи** – ашула айтувчи, хонанда. *Қўнғиз мўйловли, гавдаси бузуқ ашулачи ўрнидан туриб, торини черта бошлади.* Н.Аминов, Қаҳқаҳа.<sup>1</sup>

Маълумки, нутқимизда синоним сўзлар асосий икки вазифани бажаради: лексемалар бир-бирининг контекстда ўрнини боса олиш ҳолати ва лексемаларнинг контекстда такрорланиш ҳолатини олдини олиш мақсадида қўлланилиши. Масалан: инглиз тилида “academic” сўзи “*I was never a particularly academic child. He was such a bookish student.*” “academic” “bookish” сўзлари лексик қатламда бир-бирини маъносига яқин сўзлар ҳисоблансада, ишлатилиш жиҳатидан контекстдаги ифода майдонида турлича талқин қилинади.

Замонавий тилшуносликда синонимия ҳодисасининг улкан ривож босқичини кўришимиз мумкин. Бошқа тиллар каби инглиз тили ҳам вақт ўтган сари луғат бойлиги хилма-хил сўзларнинг пайдо бўлиши, бошқа тиллардан кириб келиши ҳисобига кенгаймоқда.

Тилшунос олим Фердинанд Соссюр таъкидлайдики “синонимлар бутунлай бир маъноли бўлиши мумкин эмас, чунки улар турли хил маънога эга”<sup>2</sup>

Муқобилсиз лексик бирликлар бошқа тиллардан нутққа кириб келганда, уларнинг шаклланишини экзотик лексик қатламда вужудга келади. Бу каби экзотик ва этношрафизмлар ҳалқларнинг ўзига хос маъданий қатламини шакллантиради. Масалан: *a feudal lord, shepherd, beekeeper, goatherd* каби инглиз тилидан касб-хунарга оид лексемаларни мисол қилсак, уларнинг нутққа кириб келиши бевосита кундалик иш-машғулотга боғлиқлигини кўраемиз. Таржима қилсак, *shepherd* – қўй боқувчи, *goatherd* – эчки боқувчи, *beekeeper* – асаларичи, инглиз маъданиятини ифодаловчи экзотик лексемаларга мисол бўла олади. Ўзбек тилида *чўпон, қассоб, ўтинчи, дурадгор* каби маъданий қатламни ифодаловчи лексемаларни мисол қилсак бўлади.

Касб-хунарга оид тил бирликларини ифода этишда синонимия ҳодисасига ҳам дуч келамиз. Масалан: *ўқитувчи, муаллим, устоз, домла; санъаткор, хонанда, қўшиқчи, ашулачи;* сўзлари ўзаро синоним сўзлардир.

Л. Блумфилд фикрича, мулоқ синонимлар деб аталувчи категория тилда мавжуд эмас, шу сабабли биз доим тил бирликлари ўртасидаги фарқни кўришимиз мумкин.

Тадқиқотчилар синонимик муносабатларнинг ўзига хосликнинг пайдо бўла олмаслигининг бир нечта сабабларини кўрсатишади, улар:

1. Семантик фарқлар, яъни сўз таркибидаги бирор фонема ўзгариши маънога таъсир кўрсатади;

2. синонимик бирликларнинг услубий (стилистик) жиҳатдан фарқланиши;

3. Маълум бир контекстда тўлиқ алмашиш йўқлиги, яъни мослашувнинг мавжуд эмаслиги;<sup>3</sup>

Тил луғатида синонимия манбаларига полисемия (қўп маънолик), бошқа тиллардан ўзлаштиришлар, ҳудудий дубликат синонимик сўзлар, сўз ясаши (қўшимчалар орқали) ва эвфемизмлар киради.

Муқобилсиз лексик бирликлар бошқа тиллардан нутққа кириб келганда, уларнинг шаклланишини экзотик лексик қатламда вужудга келади. Бу каби экзотик ва этношрафизмлар ҳалқларнинг ўзига хос маъданий қатламини шакллантиради. Масалан: *a feudal lord, shepherd, beekeeper, goatherd* каби инглиз тилидан касб-хунарга оид лексемаларни мисол қилсак, уларнинг нутққа кириб келиши бевосита кундалик иш-машғулотга боғлиқлигини кўраемиз. Таржима қилсак, *shepherd* – қўй боқувчи, *goatherd* – эчки боқувчи, *beekeeper* – асаларичи, инглиз маъданиятини ифодаловчи экзотик лексемаларга мисол бўла олади. Ўзбек тилида *чўпон, қассоб, ўтинчи, дурадгор* каби маъданий қатламни ифодаловчи лексемаларни мисол қилсак бўлади.

Касб-хунарга оид тил бирликларини ифода этишда синонимия ҳодисасига ҳам дуч келамиз. Масалан: *ўқитувчи, муаллим, устоз, домла; санъаткор, хонанда, қўшиқчи, ашулачи;* сўзлари ўзаро синоним сўзлардир.

Маълумки, синонимлар асосан икки усулда шаклланади: бири тилнинг ички имкониятларидан келиб чиққан ҳолда шаклланса, бошқаси бошқа тиллардан ўзлашган ҳолда тил луғат бойлигига кириб келиши; Масалан: *филолог – тилшунос – лингвист, даллол – диллер – маклер, санъаткор – хонанда – ашулачи – қўшиқчи, қурувчи – меъмор – архитектор* каби мисолларни келтириш мумкин.

<sup>1</sup> Ўзбек тилининг изоҳли луғати: - Т.: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2006.-680 б.

<sup>2</sup> Соссюр, Ф. де. Курс общей лингвистики / Ф. де. Соссюр. – М., 1967.

<sup>3</sup> В.Г. Судилова, Лексикологияга кириш: дарслик. Балт. давлат технологиялар инст. – Санкт-Петербург, 2018 – б 28.

Тилшуносликда инсон фаолиятига оид сўзларнинг ишлатишига доир бир қанча долзарб муаммолар мавжуд бўлиб, улардан бири “Дублетлик ҳодисаси”дир. Дублетлик ҳодисасида, бир сўз ўрнига бошқа сўзни контекстда ишлатиши бўлиб, баъзи ҳолларда уларни синонимларнинг бир тури деб қайд этилади.<sup>1</sup> Масалан: *ўқитувчи – устоз; астролог – мунажжим; инспектор – назоратчи* каби. Инглиз тили луғат бойлигига назар ташласак, касб-хунарга оид тил бирликларнинг дубликат шакллари: *teacher – educator – tutor – instructor – pedagogue; worker – employee; doctor – expert – specialist – physician; mechanic – repairman;* каби тил бирликлар бир қарашда бир-бирига синоним кўринсада, лекин уларнинг тил сатҳида ишлатилиш ўрни ва вазифасига кўра фарқланади.

Мисол учун, инглиз тилидан “*doctor*” сўзи тўғридан-тўғридан контекстда ишлатила олмайди, чунки бу сўз умумий шаклдаги сўз бўлиб, бирор иш, соҳа мутахассиси назарда тутилади, “*teacher*” – 1. someone whose job is to teach in a school or college; 2. a person who instructs or trains others; бу сўзга дубликат бўлиб келадиган “*tutor*” – 1. a teacher who teaches a child outside of school, especially in order to give the child extra help with a subject he r or she finds difficult. 2. a teacher at a British collage or university who teaches one student or a small group; “*educator*” – a person who teaches people; “*pedagogue*” – a teacher who gives too much attention to formal rules and is not interesting; “*instructor*” – 1. a person whose job is to teach people a practical skill; 2. a teacher of college or university subject, who usually teaches a limited number of classes;<sup>2</sup> демак, луғатлардан сўзларнинг маъноларини аниқлаганимизда, дубликат шаклдаги сўзларни доим ҳам контекстда қўллаш олмаслигимиз аён бўлади.

Лингвистик нуқтаи назардан синонимларни таҳлил қилсак, улар бир гап бўлагига мансуб ва маъно жиҳатдан бир-бирига жуда яқин бирликлар бўлиб, нутқда улардан тўғри фойдаланиш учун уларнинг маъно ва стилистик (услубий маъноси)ни ажрата олиш талаб этилади.

Бу каби мисолларни кўплаб келтиришимиз ва таҳлил қилишимиз мумкин. Инглиз ва ўзбек тилларида синоним сўзларнинг ишлатилиши тил луғат бойлигининг ошишига хисса қўшади.

Хулоса қилиб айтганда, синоним сўзлар контекстда ва тил майдонда фойдаланилганда турли хил тусда кела олади. Синонимик қаторда асосий кенг маънони фақат доминант синоним сўз бера олади. Синоним сўзларнинг тилга кириб келиши, тилнинг ички ва ташқи имкониятлари ҳисобига ортиб боради. Бундан ташқари тилда тўлиқ синонимик бирикмалар назарияси атрофлича ўрганилмаган ва бу уларнинг кенг миқёсда тилда қўлланишини чеклаб қўяди.

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## CHALLENGES IN ELT: ELT IN THE 21ST CENTURY

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**Abstract:** The traditional metaphor of a swinging pendulum works quite well to portray the history of second and foreign language teaching. In the past, the field held on for dear life to the grammar-translation method, where the ability to communicate in the target language was of little importance, then rebelled against it with the direct method, where the same ability became the ultimate goal.

<sup>1</sup> М. Муҳаммадалиева Ўзбек тилидаги касб-хунар номларининг лексик-семантик ва деривацион хусусиятлари Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси автореферати, Фарғона. 2021..б.18

<sup>2</sup> <https://dictionary.cambridge.org/dictionary/english>

**Аннотация:** Традиционная метафора качающегося маятника вполне подходит для описания истории преподавания второго и иностранного языков. В прошлом поле из всех сил держалось за грамматико-переводной метод, когда умение общаться на целевом языке не имело большого значения, затем восстало против него прямым методом, где та же самая способность становилась конечной целью.

**Key words:** 21th century teaching methods, teaching ways, challenges, solutions, TESOL.

For centuries, we've debated in opposition to views wide the concern of teachers, methodologies, and evidence, and to what total the Straight out pidgin decides who or what is privileged in modern society. This accordingly is the background of realistic Truly creed corpus juris and provides view for TESOL professionals to assay original approaches and innovations in the 21st century. But ultimately TESOL has everlastingly been a effectual compass, we've up-to-date faced challenges just to our time eon, such as underground fighter to treaty, limited access to technological resources, and a rapidly changing ELT classroom. In this article, I'll discuss how these challenges affect us today, as well as present balanced approaches that benefit learning institutions and systems while also positioning teachers as the most significant contributors and changemakers to student success.

**Challenge 1: Resistance to change in methodologies and materials:** It can sometimes seem that English language teachers have to do and have to be a lot more than in the past. For example, many institutions are asking teachers to modify traditional methodologies and implement blended or completely online learning. Teachers must be proficient in a variety of information processing activities, as well as have the know-how to effectively teach the type of 21st-century global communication required of an international language. These new technologies challenge not only pedagogical certainties but also professional identities as teachers become discouraged and frustrated if the software or skill required has a high degree of complexity. Now, one could argue that the communicative language approach continues to be the dominant ELT approach and that print textbooks are still default learning materials in most learning institutions.

**Solution:** While formidable, there are many effective ways to address this challenge. An important starting point is the understanding that methods are not mutually exclusive. Teachers have been conditioned to believe they have to choose: It's accuracy versus fluency; teacher-centered versus student-centered; a focus on productive skills versus receptive. As a result, many view digital technologies as 'other:' a choice of analog versus digital. But rather than hold steadfast to these opposing dichotomies, believing teaching must be one or the other, programs and teachers can gradually incorporate new methods and materials into the TESOL classrooms on their own terms, considering what is relevant and appropriate for their unique teaching context. In order to make these decisions, it's important that learning institutions include teachers in their planning processes: a move that also increases teacher recognition and therefore decreases resistance to change.

**Challenge 2: Limited access and lack of resources:** A lack of resources in the language learning classroom isn't unique to the 21st century, but this challenge seems to have intensified in recent times due to the pressing need for technology tools and reliable access to internet-based communication within the English language classroom. Telecommunication has become increasingly important across all TESOL contexts: teachers ask students to interact, access information, and share information on their phones; programs ask teachers to manage homework, grades, and attendance via online learning management systems (LMS); and publishers ask programs to buy learning materials that have digital classroom presentation tools. Yet a lack of resources within schools and among the students inhibits the kind of technology integration needed to take advantage of these opportunities for language use and learning.

**Solution:** As such, it's imperative we seek creative pedagogical and technical approaches for teaching 21st-century skills and reducing technological inequality in the classroom. The first step is to understand if technology is even context relevant. For example, it is common for people to view technology as the solution to every education problem, whether it's training teachers in new software to create more efficient assessments or teaching students via computer-assisted learning (CALL) to prepare them for the workforce. But while recently launched programs have powerful analytics to track student progress, they can also be difficult and time-consuming to manage for both teachers and students. And although CALL can help students become more tech-savvy, digital literacy might not be the most important skill in that local context or in their professional field.

**Challenge 3: Classroom management issues and decreasing student engagement** Blended learning models like the flipped classroom have changed the face of the traditional TESOL classroom, and implementing web-based technologies via powerful internet connections can increase student autonomy and motivation. These methods provide students with opportunities to simultaneously learn 21st-century English



language and employability skills, as well as use platforms and materials relevant to their modern lives. They also connect international students and migrant learners with far away families and friends, allowing them to quickly resolve family matters and maintain a culturally-derived sense of self. At the same time, any teacher will tell you that it's harder than ever to get students to focus. Research affirms that the onslaught of smartphones, videos, and social media is having an effect on our brains, consciousness, and certainly on our attention span. In the language learning classroom, this translates into students incessantly checking their phones and using a number of mobile apps to displace meaningful learning.

**Solution:** The following are strategic solutions that can increase student focus and discipline. First, given the brain's critical role in language learning, teachers should subtly teach students how they work. We're not talking neuroscience – just, perhaps, a lesson or two on the basics. For example, an activity about how our brains require a hefty amount of focus, time, and repetition to commit new words to long-term memory. Teachers should also promote the importance of sleep and find creative ways to show students how dangerous multi-tasking is for meaningful learning. Behavioral changes in study habits, and digital organization and distractions, should also be taught and practised in class. Here is an example of a routine that helped me curb cell phone distraction: students enter the classroom, put their phone on silent, and leave it in a designated cubby or similar spot located at the back of the classroom.

Overcoming these 21st-century challenges begins with the work of individual English teachers in the more than 40,000 language learning institutions worldwide. We are rooted in local communities around the world, but should think and act globally in practice. Let's start by sharing our experience here. So, tell us: Which of these challenges do you most identify with, and what other solutions have you created to address them?

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### DIFFERENCES AND SIMILARITIES BETWEEN FACILITATORS AND TEACHERS

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**Abstract:** The article deals with the essence of the concept «facilitation», «facilitator», «facilitation pedagogy». The difference between the facilitator and moderator is explained. The aim and objectives of facilitation are listed and this research is to describe in the teacher's role as facilitator in teaching to university students. The main personal qualities of a teacher and facilitator are highlighted. The most relevant methods and techniques for implementing the facilitation approach in training are identified. Facilitation technology is presented in stages writing in the classroom. This research is qualitative approach by analysis teacher's role as facilitator.

**Key words:** role, facilitator, knowledge, evaluation, pedagogical management, moderator.

Traditionally, teachers are the ones with knowledge and expertise in a particular field. They impart that knowledge through a variety of means to their students. Facilitators build on the knowledge base of the group of students to find the answers to questions. Both methods of instruction serve a purpose and allow students the chance to grow.

When a teacher walks into a classroom, she takes charge of the learning environment. The teacher as an instructor is responsible for creating lesson plans that direct the course of study students follow. As Life Cycle Engineering puts it, teachers are a content resource. Clear and concise objectives delineate what the student learns on any given day. The teacher is responsible for measuring how much information the student learns. Evaluation is often in the form of tests, but the teacher may use other measurement tools to determine if the student met the teacher's learning objectives.

Facilitators might not be subject area experts like a teacher. They do have special training in group dynamics, using processes such as conflict resolution, strategic planning and team building. In any group setting, a facilitator can quickly determine what the group knows so the group can proceed to build on that knowledge, according to Public Health Notes. By asking questions and keeping the group focused, a

facilitator helps the group establish a set of ground rules, as well as its own learning objectives. The facilitator also helps the group evaluate what group members learned from their activities.

#### **Active Listeners**

Often, crossover occurs with teachers as facilitator and facilitators as teachers. In order for either to be successful, she must be an active listener. Facilitators in particular make use of this skill. They listen to an entire statement made by a group member before responding. They try to understand the group member's point of view in a nonjudgmental way. Active listeners often ask questions of the group to clarify what group members are saying. Active listeners are slow to jump to conclusions and keep the group focused on the subject of discussion.

#### **Benefits Provided by Facilitation**

Facilitation offers everyone in the group the chance to express their ideas and to feel as if they are part of a team. Since the group arrives at a mutual conclusion, it's easier for individual members to carry out the group's goals and to feel less inclined to work on individual agendas. The role of facilitator in school is to help individuals build on their skills and learn new ones. Facilitation serves as a positive way to resolve conflicts and clarify misunderstandings among a diverse group of individuals.

Facilitators and teachers differ in their methods and objectives. Facilitators gently guide participants to new insights while teachers directly present course content that students must master. At times, facilitators may teach a new concept and teachers often facilitate discussions. However, their overall styles are different. Generally, facilitators are employed in community agencies or business settings, but most teachers work in schools.

Facilitators and teachers perform some similar functions in a classroom and corporate setting. However, their roles differ in the way they interact with learners and participants. A facilitator helps people discover on their own through mediating discussions, guiding meetings or proctoring exams and study sessions. On the other hand, a teacher provides direct instruction using presentations and various classroom activities. Teachers may occasionally act as facilitators in the sense that they may encourage peer-to-peer class discussions; however, teachers ultimately explain the course content.

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### **MODAL MEANS OF EXPRESSING PROBLEMATIC ACTION IN MODERN ENGLISH**

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**Abstract:** The article focuses on correlation between mood and modality in Modern English. The relations between logical and linguistic modalities are discussed. The semantic scope of linguistic modality is established. The typology of language means used to express linguistic modality is presented. Different approaches to the category of mood as a morphological means of expressing modality are analyzed. It is argued that a two-mood system is the most reasonable one for Modern English morphology.

**Key words:** Modality, mood, prosody, non-factual modality, subjunctive mood

It is essential to note that the notion of modality is used in various sciences, particularly in logic and linguistics, which creates some confusion regarding logical and linguistic modalities. In modal logic modality is defined as the

relation of the proposition to objective reality on the basis of either its mode of existence (possibility, factuality, necessity), or whether it is true or false. The notion of modality in linguistics seems vague and opens a number of

possible definitions. Without going into detail I would like to proceed directly to the results of my study of this category, which is carried out along the lines of a functional-semantic approach. Thus, linguistic modality is defined

as a functional-semantic (notional) category, which expresses the relation of the utterance to reality-unreality as stated by the speaker.

The speaker-oriented character of modality in linguistics makes it different from modality in logic. For example: in logic the sentence "*Chelyabinsk is the capital of Russia*" is characterized by non-factual (unreal) modality as the proposition is false. In linguistics the same sentence, from the point of view of the speaker, presents the situation as a fact, hence, the type of modality is that of reality.

It is important to emphasize that linguistics is not concerned with the truth or falseness of utterances, which can be proved only empirically, i.e. experimentally, and have no system of linguistic means to express them. I would like to stress once again that linguistic modality is concerned with reality-unreality as conceived by the speaker.

According to this interpretation, fiction (novels, stories, science fiction, etc.) refers to linguistic reality, though the characters of these works may have never existed in real life. However, modalities in logic and linguistics are closely, though indirectly, connected regarding their semantics, but this is beyond the scope of this paper. Returning to linguistic modality, I should make clear that it is seen as a unity of two modalities: modality of reality and modality of unreality. Modality of reality characterizes situations as facts of reality from the point of view of the speaker, while modality of unreality is a feature of situations interpreted by the speaker as non-facts. For example: *Today is Tuesday. Romeo and Juliet were in love* (facts - modality of reality); *I wish it were Sunday today*.

As seen from the examples above, modality does not relate semantically to the verb alone, but to the whole of the sentence (Jespersen, 1992; Palmer, 1998). Moreover, the semantic scope and means of expression of unreality are not uniform (Khomutova, 1985). Thus, the semantics of unreality is represented by three types of modality: 1) non-factual modality, e.g. *I wish it were Sunday today. If it were Sunday today, I wouldn't go to school*; 2) modality of inducement, e.g. *Go and fetch my things! (The dean requested) that all be present at the conference*; 3) suppositional modality, e.g. *He might come.*

*Perhaps he'll help us.* Let's now define each semantic type of modality in turn.

Non-factual modality is seen as implicit negation of the reality of the situation, e.g. *I wish it were Sunday today* means *It is not Sunday today*. Modality of inducement is characteristic of direct and indirect inducement to perform an action, e.g. *Go and fetch my things! (The dean requested) that all be present at the conference*. Suppositional modality characterizes situations, which are possible or probable from the point of view of the speaker, e.g. *He might come. Perhaps he'll help us.*

The above semantic types of unreal modality have common semantic base: all of them characterize the situation as a non-fact from the point of view of the speaker. Thus, with respect to meaning linguistic modality is an opposition of reality and unreality. The meaning of reality is intensive. The meaning of unreality is extensive: it consists of non-factuality, inducement and supposition. With respect to form linguistic modality is expressed by a highly developed system of different means, such as:

1. Morphological categories of mood, e.g. *It is spring. I wish I were you. Stop it!*, of tense and phase, e.g. *If I lived in London I would speak English every day. If he had known about the party, he would have come.*

2. Lexical-syntactic means - combinations of modal verbs (*may/might, can/could, must, should, will/would, ought to, etc.*) with the infinitive, e.g. *Don't wait up for me because I might be late. If anything should happen I can take care of myself. The doorman must have been bribed.*

3. Lexical means – modal words (*maybe, perhaps, possibly, probably*), e.g. *Perhaps he has something on his conscience, and wants advice. I don't talk through my hat like maybe you think*; and other words (nouns, adjectives, verbs) of modal semantics, which introduce subordinate clauses and act as predicators (*wish, it's time, possible, probable, chance, possibility, etc.*), e.g. *It's time we were moving. It's possible there might be large changes around here. The chances are you have chilled the rooms upstairs.*

4. Syntactic types of sentences and subordinate clauses (imperative sentences, clauses introduced by conjunctions

*as if/as though, conditional clauses, etc*), e.g. *Take it easy! She really looks sometimes as if she isn't all there. If*

*we all looked our real selves the world would be uninhabitable.*

5. Different combinations of the above means (see examples above).

6. Intonation, prosody.

We have seen then, that many of the features associated with modality are not marked morphologically, but lexically or syntactically, or both. In this case we have to deal with the mixed system of means expressing modality.

Modality is a functional-semantic category, while mood is but one of the means, namely morphological, of expressing modality.

So, having established the distinction between mood and modality, let's consider the grammatical category of mood proper.

### **The category of mood**

Proceeding from the accepted definition of the grammatical category, the verbal category of mood is a set of opposed form classes, which express modality by grammatical (morphological) means (Ivanova, 1981; Jespersen, 1992; Palmer, 1998; Smirnitsky, 1959). Mood is a morphosyntactic category, because it is characteristic of finite forms only. However, the number of opposed form classes (moods), their semantics and means of expressing modality (synthetic and analytical) remain obstacles for grammatical theories. These obstacles generate numerous debates.

The reasons for this have been mentioned earlier. Before describing different approaches to the category of mood in English I want to make our view of the problems under discussion clear. First of all, a clear distinction between mood and modality was made; then, the semantic scope of modality was defined. Next, a grammatical category was viewed as a unity of form and meaning; hence, a combination of approaches could be consistently applied to all the members of the opposition. Moreover, since combinations of modal verbs with the infinitive are not characterized by a discontinuous morpheme, they cannot be regarded as analytical mood (Barkhudarov, 1975). Next, we study the present state of the mood system in English, which means that analogies with Latin, Greek and even Old English are not valid, unless they are substantiated with proper linguistic data. Finally, we proceed from the assumption that homonymy in the language system should be avoided. Now I would like to look at different interpretations of the mood system in Modern English and choose the one, which would meet our requirements for the grammatical category.

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## **SCIENTIFIC AND METHODOLOGICAL BAZES OF FORMATION OF EMOTIONAL INTELLEGE IN THE EDUCATIONAL PROCESS**

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**Abstract:** This article deals with the human intellect and emotional intelligence, which is one of its types. In today's rapidly evolving society, the development of individual emotional intelligence in the educational process is one of the most pressing issues. A high level of Emotional Intelligence allows a person to develop more effectively on personal and professional plans, manage stress, and communicate effectively with others. Working on developing it teaches us to understand the origin of at least some of our unconscious actions.

**Key words:** Intellect, Emotional Intelligence, Socio-Cultural Experience, emotions and interpersonal relationships. Emotion management, emotional ability, emotional competence, self-control, rational consciousness, emotional consciousness.

The development of the state and the development of society are largely determined by the intellectual level of the people. Because a country with a highly developed scientific worldview is always advanced in all areas. It should be noted that today the President of our country Sh.M.Mirziyoev pays great attention to the radical reform of all spheres, including the education system, and is making a radical turn in the field of education. [1] This shows that the training of highly qualified personnel has risen to the level of public policy. "The creative, intellectual, social, political resources and potential of the youth of Uzbekistan are enormous. The main task today is to mobilize these resources for development and democracy. Indeed, during the years

of independence, the main objectives of state youth policy are to fully protect and ensure the constitutional rights and freedoms of young people, to form young people as individuals, to create conditions for them to find their place, to stimulate talent and initiative, to support youth organizations. Today's developing society needs a highly intellectual human resource base." [2]

It is important to recognize that the issues of intellectual potential and career guidance of young people have become a topical issue. Speaking about the intellectual potential, in our opinion, it is necessary to take into account the mental state and characteristics of young people in their career guidance and professional development. That is, it is important to study their emotional intelligence and determine that they are a factor in professional maturity. So how are the issues of intelligence and emotional intelligence interpreted in psychology? We tried to approach the problem theoretically to clarify this. Intelligence (Latin intellect - mind, intellect, reason) - a stable structure of a person's mental abilities, the level of his cognitive abilities, the mechanism of mental adaptation of a person to life situations. Cognition is the understanding of the important relationships of reality, the integration of the individual into the socio-cultural experience of society. An individual's intellectual ability is manifested in the ability to transform a problem situation into a specific problem, and then into a system of search tasks, in a variety of problem situations, in a strategic situation. [5] Some people are able to draw quick conclusions, intuitively understand, shed light on an event in all its interrelationships at the same time, they are consistent in advancing hypotheses and verifying their correctness; others are limited to the first assumption that comes to mind, their thinking is not of a dynamic nature. Some, on the other hand, try to solve problematic issues without expecting anything in advance, hoping for random situations; their thinking has uncertainties and is associated with rapid emotions. Public opinion is important because it is stereotyped, factor-based, and overly standardized.

The main qualities of the human mind are curiosity, the depth of the mind, its flexibility and mobility, and the combination of logic and evidence. There are several types of personality traits, and the concept of emotional intelligence (emotional intelligence) as a specific alternative to traditional thinking is widely used in the science of psychology. Psychologists believe that the coefficient of emotional intelligence is more approximate than the coefficient of intelligence. Emotional intelligence (English emotional intelligence) is the ability to deeply understand, evaluate, and express emotions; ability to understand emotions and emotional knowledge; as well as the ability to manage emotions that contribute to a person's emotional and intellectual growth. [Dj. Mayer.P.Salovey.] Emotional intelligence encourages an effective understanding of the emotional realm of human life, an understanding of the emotional basis of emotions and interpersonal relationships, and the ability to deal with emotional relationships and motivational problems. The emotional component performs a special function not only in the informational but also in the motivational structure. Emotions that arise as part of motivation play an important role in determining the direction of behavior and ways to implement it (L.S. Vygotsky, K.E. Izard, A.N. Leontiev, A. Langle). Emotion in the form of direct experience reflects a subjective attitude to them, not objective events. The manifestation of emotions is not always desirable, because when they are excessive, they can regulate activities or their appearance can put a person in an awkward position, for example, betrayal, in relation to another. On the other hand, an emotional uplift, a good mood helps to realize the relationships that occur in any activity. Without managing the emotions of one's emotional state, one cannot succeed in one's professional activities and personal life, because the successful solution of common problems depends on the understanding and management of emotions. In most emotional situations, there are situations that need to be judged rationally. Managing and controlling emotions is an important skill of the student person because as part of our professional activities, we are in constant contact with a large number of people. For a graduate, it is important to understand and explain the nature of emotions in the process of professional activity, as well as to understand and manage other people's emotions correctly in order to achieve the best results at work.

Understanding the role and special importance of emotions in people's lives has led to the emergence of concepts such as "emotional ability", "emotional competence" (R.Bak), and "emotional intelligence" (G. Gardner, P. Salovey) in psychology. The idea of emotional intelligence is the result of the development of ideas about social intelligence. will be associated with. Emotional intelligence in a broad sense combines an individual's ability to communicate effectively through understanding the feelings of others and adapting to their emotional state. The ability to control oneself and organize relationships wisely plays an important role in an area of activity that involves direct contact with others. This is important in the field of professional activity. If general intelligence is a factor of academic success, then a high level of emotional intelligence allows for professional activity and success in life. Emotional intelligence is the ability to understand emotions, the ability to understand other people and their personal goals, aspirations and desires, as well as the ability to manage their emotions and other people's emotions in order to solve practical problems.

Emotional intelligence (EQ or EI) is a term developed by two researchers, P. Salovey and D. Goleman, and popularized in 1996 by Daniel Goleman. [8] In "Emotional Intelligence" D. Goleman spoke about two different levels of consciousness in a person - rational and emotional consciousness. Rational consciousness is a means of understanding that we can recognize. It is rich in ideas, resulting in more perception in the form of knowledge, reflecting the ability of the mind to think and reason. Emotional consciousness is another system of knowledge, powerful and impulsive, sometimes seeming illogical. A similar mechanism of cognition has probably evolved over billions of years. In life-threatening situations, emotion and intuition controlled our rapid response. It took a break to think to understand what we wanted to achieve in life. Ideally, there should be a balance between rationality and emotion when emotions inspire and motivate us to act on rational consciousness.

On the contrary, the rational mind is disturbed and in some cases prevents the manifestation of emotions. All human passions are actually controlled by the amygdala. He is an excellent expert on emotions. If the activity of the tonsils is separated from the rest of the brain, this is manifested in the inability to assess the emotional significance of the events; this phenomenon is sometimes referred to as "affective, or emotional blindness". A person's highly developed emotional intelligence allows him or her to develop personal and professional plans more effectively, manage stress effectively, and communicate effectively with others. Working on developing it teaches us to understand and manage the origins of at least some of our unconscious actions.

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#### DEVELOPING PROFESSIONAL COMPETENCE IN FUTURE ENGLISH TEACHERS

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**Abstract:** teachers' professional developments are assigned an important role in development strengthening educational skills. Observation case studies are conducted to observe teachers. The learning process and teacher results after learning in the program. Some English teachers who participated in the training program in English proficiency tests by the program's teachers are important information for this study. The purpose of the study is to investigate the learning process and challenges of professional competence.

**Key words:** competence, development, skills, students, quality, teaching, English teachers, program  
Introduction

Nowadays, the discussion of education has become an endless hot topic because education is the main foundation in forming the characters of nations (Fullan, 2001; Apriliyanti, 2018). In nurturing dignified nations, the main pioneer is needed as the key successor in the education process itself (DiPaola & Walther-Thomas, 2003). In this case, teachers are considered as the main agent to guide the generation of a nation towards a better direction (Fullan, 2001).

Therefore, discussions related to education cannot be separated from the topic discuss with teachers. Furthermore, the success of an education system cannot separate from the quality of the teachers themselves.

In other words, the qualities of education the outcome of the process is closely related to the quality of the teacher when the learning process come. In addition, the industrial revolution 4.0 has an impact on the advancement of education. Teachers are required to be more innovative in developing their qualities so that they do not left by the revolution in educational progress. Lifelong learning doesn't just apply to students, but also applies to teachers who have switched from resources to teacher learning. This is a demand that is increasingly imposed by teachers but has a positive impact on the quality of education.

Speaking of teachers' qualities, Stronge (2018) argued that the teachers' qualities should cover five specific characteristics of teacher responsibilities and behaviors as follow: (1) the teacher as a good personality representation; (2) the teacher as a good classroom manager and organizer; (3) the teacher as a good instructor; (4) the teacher monitors students' progress and potential; (5) the teacher possesses professionalism. Besides, Goldberg (2003) mentioned that to be great teachers, they should have certain qualities, namely, willingness to put learning in the necessary time, love for the age group they teach, and effective classroom management style, positive relationships with their colleagues, consistent excellence, expert use of instructional methods, in-depth content knowledge, and steadiness of purpose a teaching personality.

In other words, the teacher's qualities need to include four main competencies, that is, the teacher's capacity in terms of pedagogy, personality, society and profession to become great teachers. In addition, education policy stakeholders have designated teachers as qualified teachers to update the quality of mainstream systems.

English teacher competencies are defined as "the set of knowledge, skills, and experience necessary for future, which manifests in activities" (Katane et. al., 2006, p.44; Apriliyanti, 2018). Regarding the teachers' competencies, in Law No. 14/2005, competence is defined as "a set of knowledge, skills, and behaviors that have to be owned lived, and controlled by teachers or lecturers in performing professional duties." In other words, competence can be interpreted as the capability that must be possessed by teachers to be able to perform and accomplish their duties well. In line with attachment law No.14/2005, Schnekenberg & Waildt (2010) stated that academic staff—teachers—in this digital era should hold four competencies, namely pedagogical competence, personal competence, social competence, and professional competence. Pedagogical competence refers to the ability to plan the learning activity, to manage the learning activity and evaluating the learning activity (Apriliyanti, 2018). In detail, according to Law attachment No.55/2017 stated that pedagogical competence is "a set of knowledge, attitude, and skill in designing, planning, scoring and evaluating the teaching and learning activity" (Menristekdikti, 2017).

Professional learning development Training is a central feature of most social sector development efforts. The Training program gives a good impact on teachers' improvement (Wati, 2011). Wati (2011) found that English training programs were effective in improving teachers' beliefs but Basic English knowledge. She claimed that English teachers need long term training to be a useful forum for effective English teachers. Educational training provides the trainers who are helped the trainee to enhance their ability to be more productive in teaching behaviors (Katane, 2006; Apriliyanti, 2018; Fullan, 2001). Fulan (2001) argued that "significant educational change consists of changes in beliefs, teaching style and materials which can come about only through a process of personal development in a social context" (p. 124). Impact Measurement Center stated that 'English as a Foreign Language training program can change a school or company's culture for the better and it can show how much is the improvement after training' (cited in Apriliyanti, 2018). Therefore, teacher training is the program which helped the teachers to improve their ability to be better teachers in personal attitude and to advance their knowledge in English subject.

Based on research results and discussion, this study has summarized that English Teachers face obstacles in the teaching and learning process. Then they improved their skills as English teachers by learning new knowledge about development programs to help them with teaching obstacles. Settings and the experience of time in learning and practice became two of the reasons for their failure in implementing innovation in the teaching process. However, the sense of learning new knowledge arises on its own to follow up after the program. Professional development program considered conducive to improvement teacher skills. To conduct a career development program, the practitioner should consider the following two aspects, the financial aspect and the demographic aspect. Firstly, in the case of training costs, training costs are not entirely the responsibility of the teacher. The conditions of teachers in Uzbekistan are economically and demographically unequal. The PPG program should be free for those who teach in private schools with teacher's income is low for teaching and for schools located in zone 3T. What to look forward to is an even distribution of the quality of education for teachers in low-income countries. Regarding demographics, the mentor should have come to lecture the teacher teachers in border areas. If the teacher has to take the PPG exam at the chosen university, it will be difficult for the teacher to participate in the activity because he will

be away from the class for a long time. Period. This also applies to teachers who are far from the training site. Thus, the teacher are not to hesitate to attend programs that enhance their activity.

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### SOME PEDAGOGICAL TIPS IN TEACHING WRITING COMPOSITION

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**Abstract:** This article discusses one of the responsibilities of teaching writing skills provided in the form of teaching writing composition to English language learners, offers some possible variants of exercises, and provides insight into the significance of accomplishment test results.

**Key words:** paragraph, composition, letter writing, paper-and-pencil writing, digital message, pen-pal, key-pal.

Writing is given significant consideration in a discourse-based approach to language training, where the purpose of engagement is meaningful dialogue. A person can transmit a variety of messages to a close or distant, known or unknown reader via writing (Celce-Murcia & Olshtain, 2014). Such engagement is highly vital in today's society, whether it takes the shape of classic paper-and-pencil writing or a modern digital message on a computer, a mobile phone, or any other technical gadget. Writing as a communicative activity should be promoted and nurtured throughout a language learner's academic career. This article deals with one of the tasks of teaching writing skills presented in the form of teaching writing composition to English language learners and suggests some possible variations of exercises and insights into the importance of achievement test results.

G. V. Rogova (1975) claims that writing a composition or a letter is a type of composition in which the student must write out his/her own views. The student encounters several obstacles in locating the appropriate words, grammatical forms, and structures among the restricted data retained in his/her memory. The student frequently does not know what to write; he or she desires nice and numerous thoughts that are inside his or her vocabulary and grammar.

The following assignments may serve as effective techniques in raising not only students' awareness of composition structure but also developing their critical thinking skills:

**1. A *written version of a narrative*** that has been heard or read. With backward courses, the majority of often misspelled words must be printed on the blackboard or demonstrated on an interactive board.

**2. A *description of a photograph, an object, or a circumstance***

As an example:

- compose at least three sentences regarding (the object);
- write five sentences on your regular after-class routine;
- write four phrases regarding what you perceive in the room photo.



**3. A descriptive paragraph** describing a text or a group of texts on a certain topic. Exact tasks may be assigned to students. As an example:

- describe the setting in which the action takes place;
- write about what you've learned;
- describe the latest and most beneficial knowledge you discovered in this work for yourself (these texts);
- write what the author says about... using phrases from the book to support your claim.

**4. A comment on the text read.** The following assignments may be of use to learners in this regard:

- highlight sentences in the text that express the key thought (ideas), and then cross off terms that are just explanatory in connection to the main theme;
- simplify the content by omitting all except the most important sentences;
- summarize the text in 3-5 sentences.

**5. A composition on a theme of learner's choice.** For instance, "My future career", "City and village life", "Festivals". Students should be taught to draft an outline first, then write the tale in accordance with the outline. This task can be performed individually, in pairs, or in a small group.

**6. Writing a letter.** Students are frequently provided with a pattern letter in English that indicates how the English start and end their letters.

The following tasks may be suggested:

- write a letter to a friend who lives in a different town;
- when you are away from home, write a letter to your parents;
- write a letter to a boy (or girl) you are not familiar with but would like to be your pen pal or key pal.

When evaluating students' writing skills, the instructor should utilize work that pupils are accustomed to and capable of doing since they must be properly prepared before being given a test. Every student should take pleasure in passing an exam and be happy with their effort. Tests that result in errors are quite risky. They are completely ineffective. They inflict significant harm because students lose interest in the topic and cease practicing their English. Indeed, if the test results are bad, such as half of the students receiving low scores, they attest not just to the students' poor assimilation of the content, but also to the students' poor labor.

The teacher assesses his or her students' composing achievement as follows:

- by asking them to jot down a few questions on the material;
- by responding to questions;
- by making a few remarks about the provided object picture or a combination of suggested photos;
- by writing a description of a picture showing a scenario or issue;
- by writing a few phrases about a certain topic;
- by providing a textual remark on the reading material;
- through the creation of a descriptive paragraph;
- by writing a paper or typing e-mail letters.

Whatever a learner writes as a test must be easy for him/her since he/she is required to write mainly on those topics he/she already understands completely. Moreover, it cannot be overstated that none of the aforementioned exercises can be utilized as exams if the learners were not trained to execute them as part of the process of acquiring writing skills in the target language.

In conclusion, teachers should be encouraged to use a variety of writing tasks at all levels of learning, but especially at the beginning. In addition to being a writer, a crucial communicative skill is a talent that allows the learner to plan and reconsider the communication process. As a result, it offers the learner the possibility to concentrate his/her attention on both grammar and vocabulary accuracy as well as content organization.

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## THE IMPORTANCE OF ROLE-PLAYING GAMES IN THE DEVELOPMENT OF PRESCHOOL CHILDREN

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**Abstract:** This article discusses the role of games in the development of children and learning a foreign language. Today, each country pays special attention to the development of the child, the structure of school teaching, in every possible way they try to reach the top in all aspects and give teachers the opportunity to freely use modern technologies in the field of education. The modern period of development of human society is characterized by closer attention to the preschool period of a person's life, the formation of his personality, the characteristics of socialization, the preservation and formation of a mentally and physically healthy generation. It is a well-known fact that children learn a foreign language already in the primary grades, since it is easy for them to memorize new words and learn new skills. The main feature of the game is the modeling of the child's behavior, the development of oral speech, the increase in vocabulary, the adoption of an independent decision. The role of games in learning a foreign language in primary school is of great importance, since they create an immediate atmosphere and focus the energy of children in the right direction.

**Key words:** Social development, role-playing game, personality, activity, game phenomenon, game activity, game algorithm, phonetic skills, lexical skills, types of games, child's personal growth, emotional environment, role dialogue

It is a well-known fact that a person cannot live, work or satisfy his material and spiritual needs without communicating with other people. From birth, he enters into a variety of relationships with others. The period from birth to entering school is, according to experts all over the world, the age of the most rapid physical and mental development of the child, the initial formation of the physical and mental qualities necessary for a person throughout his subsequent life, the qualities and properties that make him a man. The game method of teaching is the most effective in working with preschool children. In didactic games, favorable conditions are created for the assimilation by children of sufficiently complex knowledge, skills and abilities, for the formation of various abilities of children. In didactic games, children develop not only mental processes, but also such important personality traits as purposefulness, concentration, and such social feelings as empathy, collectivism, friendship, and others.

Games have a positive effect on the psychological atmosphere. In it, even the weakest and calmest student can show his leadership qualities, and do not hesitate to pass the language barriers. Thus, using such a pedagogical tool as a game, the teacher can unlock the potential of each child in the class. In addition, games bring up in children such personal qualities as: the ability to work in a team, the ability to listen to someone else's opinion, activity, diligence and compliance.

The organizational moment of the game is also very important. Before starting the game, you need to plan its algorithm. In other words, scroll through its constituent parts in your head and prepare everything you need for the game. During the game, the teacher is recommended to keep a game report (if the game is associated with points), pay attention to the activity of children, keep them in an excited state and at the end of the game comment on their behavior and encourage the most active and try to console the most lagging behind. It is strictly forbidden to criticize and make fun of the losing team or individual child.

These educational games in English lessons allow you to avoid monotony. In addition, the repetition of the material covered will no longer seem like a long and tedious job. The child spontaneously, at the level of instinctive comprehension, purposefully influences his speech. Thus, many words from his passive lexicon pass into the active lexicon. Most of the games are classified as practice games. That is, to play them in order to consolidate the material covered at the primary or secondary stage.

Basically, there are four types of games:

- Language (linguistic)
- Role playing
- Speech
- Business

The first of them, language games are aimed at developing the child's correct pronunciation, the correct use of grammatical and lexical structures at the pre-communicative stage of mastering the English language.

Role-playing games are characterized by the fact that the student, uttering the phrases of another character, puts himself in the place of another (thus developing his imagination), and he also behaves a little relaxed, as he is not afraid of criticism in his direction for the words spoken (all criticism will be directed on his character, not on him). Role-playing games prepare children for real life situations, give them the opportunity to solve some problems, gain the necessary experience in order to use it in the future in life.

The following positive features of the games can be noted:

- Application of knowledge in practice;
- Increasing interest in learning;
- Increasing learning motivation, activation of cognitive motives;
- Improving the cultural competence of students, the development of empathy;
- Ability to team play;
- Assessing your skills;
- Formation of an adequate self-assessment of skills and abilities in all aspects of the language;
- Ability to listen to someone else's opinion;
- Introduce qualitatively new positive changes in the activities of a teacher in a foreign language

lesson;

- Increasing the concentration of attention;
- Emotional uplift;
- Creative interaction between the teacher and trainees;
- Extraordinary creative approach to the monotony of the lesson;

These games in the learning process have great advantages, but it all depends on the specific working conditions of the teacher, his temperament, creativity and individual abilities. Here it should be noted, with all the attractiveness and effectiveness of the game method, it is necessary to know a sense of proportion, otherwise the children will quickly get tired and lose interest.

Self-critical analysis of the use of the game in accordance with the goal helps to vary the game, enrich it with new material in subsequent work.

Thus, a methodically competently organized didactic game accompanies the development of the intellectual sphere of children.

In conclusion, I would like to note that despite the urgent need for mastering a foreign language, the wealth of methodological developments, the efforts of teachers to use innovative technologies for real results, in my opinion, are extremely small.

The reason, first of all, is in the motivational sphere of students. If there is at least an average ability for a foreign language, the school curriculum can be mastered by yourself. In addition, in order to avoid the monotony of the lesson and unleash the creative potential of students, you need to resort to special pedagogical methods, such as games, in this article I tried to reveal the importance of the game in the learning process.

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## THE ROLE OF LITERATURE IN TEACHING ENGLISH

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**Abstract:** The aim of this article is to give some guidance via available materials. The use of literature in English Teaching Language is funny improvement for a number of reasons. Literature can make the lesson more interesting. It helps us to talk about sentences and grammar with student in an interactive way. Also, literature can be a useful tool for teachers to teach English. The use of authentic texts including fiction in teaching English as a foreign language is becoming more widespread, especially in Europe and Asia.

**Key words:** Literature, literary texts, teach, foreign language, culture, method, vocabulary, develop, analysis, grammatical rules, efficiently.

Using literature gives opportunities to learn English, that's why during the lesson we can talk about funny topics, introduce controversial topics. Moreover, by the help of the literature we can teach any type of vocabularies to our students in an interesting way. Not only students learn about their own literature in English, but also they can learn foreign culture. In particular, it is explained by the growing popularity of the communicative teaching methodology and the gradual abandonment of the teacher -centered system of teaching a foreign language.

In connection with the use of authentic texts in English lessons, the question arises of the criteria for selecting such texts and the most effective methods of working with them in the classroom. The selection of literary texts for teaching a foreign language is a multi-stage process and it largely depends on what criteria literature is evaluated by those specialists, including teachers who are engaged in this selection. In general, the analysis of the literature showed that methods used by teachers in teaching schoolchildren and students learn English with the help of authentic typical literary works, as well as the criteria that they consider important in the selection of suitable texts research given insufficiently.

There are some advantages of using literature in Teaching English. Culture and language are closely each other. So, teachers can also teach the culture of foreign country through the literature. Another useful side of literature is that it can increase student's logically thinking. That's why students get different type of ideas during reading literature. Reading different texts is one of the main tools for learning English. In English classes, fiction is used as a means of teaching reading and analyzing foreign language texts. This tool is almost effective in shaping the ability to read foreign literature and study the cultural structure and development characteristics of another nation, its traditions and customs. Reading foreign literature helps to form students' interests in learning a foreign language. This is because reading becomes especially addictive with an interesting plot. Students want to know how this story ends. And you can know its end only by reading the whole work, for which you need to develop and improve your ability to read in English. Foreign fiction helps to broaden students' worldview helps to overcome misconceptions in the field of national culture of a foreign country, and has a positive impact on the overall development of the individual. The literary text includes forms of ethical communication in English, formulas of politeness, dialogues that include background and a non-equivalent vocabulary. It expands students' knowledge of linguistics and country structure culture helps to understand the specificity of English and the mentality of its values. After reading works of art, they are usually discussed in class, which develops communicative communication skills in a foreign language. A work of art immerses students in the culture of another country and makes it a part of it. It develops the ability to think in a foreign language, which helps it to develop more efficiently and to communicate emotionally with native speakers. Literary texts give opportunities for multi-sensorial classroom researches. And, also the use of English literary texts has been a long practice for long time in the history of education. Especially the people who incorporated grammar translation method use literary texts. Literary texts in the target language were used as examples of good writing " Illustrations of the grammatical rules ". It is emphasized that the importance of literary texts as reading materials. Particularly the reading of culturally authentic texts, has become one of the central claims for curriculum reforms in EFL teaching. Study of literature is exposes students to meaningful context rich in descriptive language and interesting characters. In addition to this, it is argued that literature promotes among other students' L2 vocabulary knowledge, knowledge of lexical phrases and fixed expressions, language awareness.

There are some general points of using literature:

- **Universality:** There is no language without oral or written literature. This includes global topics - love, death, separation, jealousy, pride- shared by all cultures.
- **Authenticity:** Most of traditional forms of language input text to introduce language in artificial contexts that are often rejected by students.

- Personal relevance: Literary texts commonly deal with events, ideas, feelings and emotions that may confirm to a real or imaginative part of the reader's experience. This makes it much easier for them to relate the reading experience with their previous background knowledge that facilitates the learning process of individuals.

- Literary works tend to cover a wide variety of topics and include all the conceivable varieties of the languages.

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## THE ROLE OF GAMES ON LANGUAGE LESSONS

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**Abstract:** This article is dedicated using games in the classroom can help students learn more, develop social and emotional learning, and motivate them to take risks. Games help students in making and maintaining a learning effort.

**Key words:** real-world, miming and role play, interaction, unconventional teaching strategies

According to studies, using speaking, writing, listening, and reading are all skills that can be practiced through games. They encourage learners to communicate and interact with one another. Even while games are frequently linked with entertainment, we should not overlook their pedagogical importance, particularly in the teaching and learning of foreign languages. Games are beneficial because they motivate students, reduce stress, and provide real-world communication opportunities for language learners.

According to J. Haldfield [1,p19-20], "a game is an activity with rules, a goal and an element of fun.... Games should be regarded as an integral part of the language syllabus". This definition emphasizes the value of games in teaching process. It demonstrates that games can be used not only as a 'fun activity,' but also as a technique for completing a variety of pedagogical tasks.

Classifying games into categories can be difficult because categories often overlap. J. Hadfield [1,p34-35] proposes two ways of classifying language games. First, language games are divided into two types: linguistic and communicative games. Linguistic games focus on accuracy, such as supplying the correct antonym. Communicative games presuppose successful exchange of information and ideas. J. Hadfield also offers to classify language games into many more categories: sorting, ordering, or arranging, information gap games, guessing, search games, matching games, labeling, exchanging games; board, role play games.

According to W. Lee [2,p36-39], games can be classified into ten categories: structure games which provide experience of the use of particular patterns of syntax in communication; vocabulary games in which the learners' attention is focused mainly on words; spelling, pronunciation games; number games; listen-and-do games; games and writing; miming and role play; discussion games.

### **Why we should use games in language teaching?**

Let's discuss some common benefits of using games in foreign language teaching and learning. Games promote learners' interaction. Interactions include the essence of pedagogy and classroom behavior. Working in pairs or in groups is one of the main ways to enhance cooperation. Many games can be played in pairs or small groups, giving children the opportunity to develop interpersonal skills, such as politely disagreeing or asking for help. In class, learners will certainly participate in activities. Therefore, in a group or in pairs, they are ready to ask questions, communicate and discuss topics with their partners, and think creatively about how to use a foreign language to achieve their goals. Competing in games gives students a natural opportunity to work together and socialize a lot.

Games improve learners' language acquisition. Thanks to the dynamics and interactions created by games, students can acquire knowledge more quickly and effectively than other mediums. Games can stimulate and encourage students to participate in activities because they naturally want to win. In addition to

fun, students learn. They acquire a new language. Students begin to realize that they must use language if they want others to understand what they are saying.

The meaning of language that students hear, read, speak and write will be more vividly experienced during a game, and as a result, they will better remember the language they are learning. Games increase learner success. Games can involve all of the basic language skills, i.e. listening, speaking, reading and writing, and some skills are often associated with the same game.

Games can motivate learners, promote learners' interaction, and improve learners' acquisition. As a result, games can increase learners' achievement, which means that learners' test results, ability of communication, knowledge of vocabulary, or other language skills can improve.

In addition, games can reduce anxiety. In the easy and relaxed atmosphere created by the game, students memorize faster and better.

C. Riedle emphasizes the advantage of games in improving learners' achievements: "We are teaching a new generation of students, which requires unconventional teaching strategies to be put into practice in the classroom. And when schools use games, student benefits speak for themselves – a greater desire to learn and higher test scores." [3,p26].

Games can be a very effective teaching element. A successful game is successful because it is based on a specific time allotment, clearly consistent with the material, appropriate for all class members, and ultimately learner joy is increased through their active participation with language.

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### TEACHING ENGLISH IDIOMS WITH RICH ILLUSTRATIONS

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**Abstract.** This article is dedicated that important part of language is idioms, essentially in foreign language learning. I found that it is effective to present English idioms by visual items. It is discussed two methods to teach idioms.

**Keywords :** figural meaning, visual, explicit, implicit

It is complex for English native speakers to teach English idioms because of figural meanings of English idioms cannot be predicted during an analysis of their individual word meanings. Idioms are fixed combinations of words whose meaning is often difficult to guess from the meaning of each individual word. For example, If I say 'I **put my foot in it** the other day at Linda's house-I asked her if she was going to marry Simon', what does it mean? If you do not know that **put your foot in it** means **say something accidentally which upsets or embarrasses someone**, it is difficult to know exactly what the sentence means.[1]. So there are fun activities to teach idioms:

1. Draw Idioms (their literal and figurative meanings)
2. Do Charades with Small Groups.
3. Use Idioms as Part of a Class Discussion.
4. Match Idioms with Their Meanings.
5. Read Mentor Texts with Idioms.
6. Play Idiom Games Online.

Although there is lingering debate regarding the effect of visuals on reading comprehension, some researchers claim that reading materials accompanied by visuals will be more comprehensible. For example, Scarcella and Oxford (1992) stressed that teachers need to illustrate key vocabulary effectively by showing pictures and diagrams so as to improve the ESL students' reading comprehension (p. 107). Mayer (1999) found that words and pictures presented together helped students recall better than alone. It is efficient to

provide interesting pictures to foster and reinforce vocabulary development. Consequently, visuals must be stimulating, interesting and motivating to students' comprehension and retention of reading. [2]

According to Irujo (1986b), "idioms do not say what they mean' because they are not literal" (p. 326). It is not only the meaning of idioms that Second language L2 learners struggle with, but also the proper usage of idioms. Irujo stated that using idioms correctly is a very difficult task for English learners even if they know the intended meanings. Therefore, mastering idioms becomes a hard goal for L2 learners since the meaning of the text cannot be determined through individual analysis of each word (Chuang, 2013).

Although idioms and most figurative expressions are used extensively by native speakers in all form of discourse, they seem to be a neglected topic in L2 teaching materials (Tarcaoanu, 2012). According to Asl (2013) and Wray (2000), idioms received less attention in particularly in EFL settings because teachers try to simplify the English language to their students and most of the focus is directed to grammar rules. Recently, Khan and Daşkin(2014) presented through their analysis of teacher-trainees' materials and they hardly found idiomatic expressions to teach English learners. This lack of understanding of idiomatic expressions then can lead to communication failure. According to Cakir (2011), it is important to concentrate on the sociocultural aspects of the target language such as idioms, proverbs, and metaphors in foreign language teaching. [3 p 9-10]

There are two methods of teaching English idioms:

1. The traditional method (includes the explicit and implicit)
2. The conceptual metaphor. (a way of illustrating, describing, and evaluating ideas to understand and communicate abstract ideas in our everyday activities)

The explicit method is giving the definition and usage, the implicit method that uses context such as a story. [3 p 58]

To sum up, idioms play a significant social role. They provide the feeling of closeness and friendship that exists between companions. If teachers conduct four skills (listening, speaking, reading, writing) tasks together in teaching English idioms, students can be consisted of action of English idioms in four skills. In addition to this, there are some effective activities such as using stories, visuals, conversations, saying the idioms frequently in the classroom.

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#### ABSTRAKT OTLARNING LINGVO-KOGNITIV VA SEMANTIK TAHLILI

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**Annotatsiya:** dunyo tilshunosligida matnga dastlab, asosan, semantik va sintaktik nuqtai nazardan yondashilgan. Keyingi yillarda, xususan, XXI asr boshlaridan matnni lingvokulturologik, pragmatik, sotsiolingvistik, kognitiv va psixolingvistik tamoyillar asosida tadqiq etish tendensiyasi kuchaydi. Unga faqat semantik-sintaktik jihatdan bog'langan gaplar yig'indisi sifatida emas, balki ijtimoiy qimmatga ega bo'lgan muloqot shakli, o'zida muayyan til sohiblarining bilimlarini, lisoniy tafakkurini, milliy psixologiyasi va mentalitetini aks ettiruvchi mental qurilma sifatida qarala boshlandi. Mazkur maqola abstract otlarning lingvo-kognitiv va semantik tahliliga bag'ishlanadi.

**Kalit so'zlar:** lingvo-kognitiv tahlil, abstrakt ot, konsept, matn, tilshunoslik.

O'zbek tilshunoslarining lingvistik semantika, pragmatika, kognitiv tilshunoslikka oid tadqiqotlari o'zida antropotsentrik yo'nalish tendensiyalarini namoyon qilsa-da, bu boradagi tadqiqotlar hali etarli darajada emas. Ta'kidlash lozimki, o'zbek tilshunosligida matnning lingvopoetik, pragmatik, derivatsion, kommunikativ xususiyatlariga bag'ishlangan muayyan tadqiqotlar amalga oshirilgan. Lekin o'zbek tilida yaratilgan matnlar shu vaqtga qadar antropotsentrik aspektida yaxlit holda tadqiq qilingan emas.

Dunyo tilshunosligida pragmalingvistika, diskursiv tahlil, kognitiv tilshunoslik, lingvokulturologiya kabi sohalarning yuzaga kelishi va rivojlanishi matn yaratilishi hodisasining talqinida ham jiddiy nazariy qarashlarning paydo bo'lishiga olib keldi. Xususan, matn tahliliga antropotsentrik nuqtai nazardan

yondashish bugungi tilshunoslikning etakchi yo‘nalishlaridan biriga aylandi. Murakkab va serqirra hodisa hisoblangan matn tadqiqida so‘zlovchi – matn – tinglovchi (matn muallifi – matn – retsipient) dan iborat uchlik asosiy obyekt bo‘lishi lozimligi ko‘plab tadqiqotchilar tomonidan ta’kidlanmoqda.

Kognitiv tilshunoslik tilni umumiy kognitiv mexanizm sifatida o‘rganuvchi sohadir. V.Z.Demyankov fikriga ko‘ra, unda til tizimining axborotni qayta ishlashdagi roli nutq yaratilishi va idrok etilishi nuqtai nazaridan o‘rganiladi. Bunda nutq yaratuvchi va uni idrok etuvchi sub’ektlar – so‘zlovchi va tinglovchiga axborotni qayta ishlash tizim sifatida qaraladi. Kognitiv tilshunoslik kognitiv faoliyat tushunchasi bilan uzviy bog‘liqdir. Kognitiv faoliyat insonning biror narsa yoki voqelikni idrok etishini amalga oshiruvchi tafakkur jarayonidir[3].

Kognitsiya tushunchasi ham kognitiv tilshunoslikda markaziy o‘rinda turuvchi tushuncha bo‘lib, u ilmiy adabiyotlarda axborotni idrok etish, kodlashtirish va yaratish kabi jarayonlar tizimi sifatida izohlanadi.

Kognitiv tilshunoslikda lisoniy konseptuallashtirish muhim ahamiyatga ega. Lisoniy konseptuallashtirish obyektiv voqelik yoki uning biror qismini til vositasida ifodalashdir. U “...inson ongida to‘plangan ma’olarning verballashtirilgan shakli va dunyo haqidagi bilimlarining muayyan til vositasida tizimlashtirilishi bo‘lib, qisman universal, qisman milliy xarakterga ega bo‘ladi”.

Tadqiqotchi I.Tarasovning fikriga ko‘ra, badiiy konseptni izohlashda ikki yondashuvni kuzatish mumkin: 1) badiiy konsept individual – muallifiy, psixik hosiladir; 2) badiiy konsept milliy va adabiy an’analar hosilasidir. Bizningcha esa, badiiy konsept yuqorida qayd etilgan har ikkala xususiyatni o‘zida mujassam etadi. Zero, konseptning o‘zida ushbu belgilar mavjuddir [2].

Fikrimizcha, badiiy asarlarda, xususan, nasriy asarlarda lingvokulturologiyada asosiy konseptlar hisoblangan *hayot, o‘lim, ona, Vatan, muhabbat, yaxshilik, adolat, ayol* kabi tushunchalar ifodasi ko‘p uchraydi. Badiiy asar ijodiy faoliyat mahsuli bo‘lganligi sababli, muayyan konsept ifodasi bu kabi matnlarda, tabiiyki, birinchi navbatda individuallik, obrazlilik belgilarini namoyon etadi. Quyidagi matnga e’tibor bering: *Katta yo‘l bo‘yida daraxt o‘sardi... Ittifoqo uning tagiga bir yo‘lovchi keldi. Kun issiq, yo‘lovchi charchagan edi. Daraxt soyasida o‘tirib dam oldi...*

*Yo‘lovchi ochiqqan edi. Qarasa, daraxtda mevalar pishib yotibdi. U daraxtga chiqishga erindi: tosh otdi. Mevalar duv to‘kildi. Yo‘lovchi to‘ygunicha edi ...*

*Manzil olis edi. Yo‘lovchi daraxt shoxini sindirib, tayoq yasadi...*

*Keyin... zahar tang qilib qoldi. Yo‘lovchi daraxt panasiga o‘tdi...*

*So‘ng... yo‘liga ketdi...*

*Daraxt boshqa yo‘lovchini kuta boshladi... Bu daraxtning nomi YAXSHILIK edi... (O‘.Hoshimov. “Yo‘l bo‘yidagi daraxt”)*

O‘.Hoshimovning “Daftar hoshiyasidagi bitiklar” kitobidan olingan mazkur matnda YAXSHILIK konsepti o‘z ifodasini topgan. Matnda bu konsept “daraxt” ramzi orqali ifodalangan bo‘lib, muallifning kognitiv-diskursiv faoliyatida qo‘llangan o‘xshatish amali matnning metaforik mazmun kasb etishiga olib kelgan.

O‘zbek yozuvchilari asarlaridan olingan mikromatnlar ham bu fikrning to‘g‘ri ekanligini tasdiqlaydi.

O‘.Hoshimovning yuqorida tilga olingan kitobidagi bir necha matnda AYOL konsepti o‘z ifodasini topgan. Ular tavsifiy xarakterdagi mikromatnlar bo‘lib, AYOL konsepti maydoniga kiruvchi turli mikrokonseptlarning verbal ko‘rinishlaridir. Masalan:

*“Ayol kishini ipidan ignasigacha bilaman”, deysizmi? O-o-o, siz daho ekansiz!*

*Ayting-chi, sharqdan sekundiga besh-etti metr tezlikda esayotgan shamol o‘n daqiqadan keyin shimolga buriladimi, janubgami? YArim soatdan keyin izg‘iringa aylanadimi, bo‘rongami?..” (O‘.Hoshimov. “Daho” ekansiz!”)*

*Ayol mehri - asaldek totli. Ayol makri – zahardek xavfli. (O‘.Hoshimov. “Mehr va makr”)*

*Ayollar! Yig‘lab ko‘nglingizni bo‘shatishdek ne‘matni ato etgani uchun YAratganga shukronalar qiling. (O‘.Hoshimov. “Ne‘mat”)*

*Ayol kishiga avvalo Ona deb qaracak, hammasi joy-joyiga tushadi. (O‘.Hoshimov. “Mo‘tabar zot”)*

*Ayol shunday jumboqlar kitobiki, hali hech kim uni oxirigacha o‘qiy olgan emas. (O‘.Hoshimov. “Abadiy jumboq”)*

Bundan tashqari, otlarning semantik turlarini o‘rgatishda turli xil o‘yinlar ham dars samaradorligini oshiradi. Masalan: Savol-javob o‘yinini o‘tkazish orqali: Bu kim?, Bu nima? Deb so‘rash orqali ham otlarning semantik jihatdan turlarini o‘quvchilar bilib olganini bilish mumkin, misol uchun, What is this? It is a table, it is an apple, it is a red pen- turdosh otlar uchun yoki Who is he? He is Tom, He is Karim, yoki Who is she? She is my mother, she is Nasiba kabi o‘yinlar orqali ham o‘quvchilarda bu mavzuni o‘rgatish mumkin. Otlarni o‘rgatishda foydalanishimiz mumkin bo‘lgan va ot mavzusini o‘quvchilar to‘la anglab yetishlari uchun foydali bo‘lgan mashqlardan foydalanishimiz kerak.



Xulosa qilib aytganda tilshunoslik sohasida lingvo-kognitiv tahlil, xususan abstrakt otlarda amalga oshirilishi bir muncha qiziqarli hodisa. Aynan shu jarayonni o'quv jarayonida qo'llash nazariyani amaliyotda qo'llash demakdir.

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### TIL O'RGANISHNI ENDIGINA BOSHLAGAN INSONLAR UCHUN AUDIO KITOBLARDAN FOYDALANISH QANCHALIK SAMARALI

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**Annotatsiya:** Mazkur maqola xorijiy tillarni endigina o'rganishni boshlagan o'rganuvchilar uchun audio kitoblardan foydalanish qanchalik samaraliligi va til o'rganishda o'qituvchilarning o'rni qanchalik muhim ekanligini aniqlashga bag'ishlanadi.

**Kalit so'zlar:** Til o'rganishni ommalashtirish, Audio kitoblar, intensiv kurslar, o'qituvchi metodikasi.

Barchamizga ma'lumki, bugungi kunda mamlakatimizga xorijiy tillarni o'rganishga juda katta e'tibor berilmoqda ; Jumladan, Prezidentimiz Shavkat Mirziyoyev Miromonovich tomonidan „ O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari tog'risida ”2021 yil 19-mart PQ-5117sonli Qaror"iga muvofiq, Oliy Ta'limda o'z faoliyatini olib borayotgan o'qituvchilar uchun til bilish darajasi C1 bo'lishi tartibi qo'yildi.Shuningdek , xorijiy tillarni o'rganishni ommalashtirish bo'yicha tashkiliy chora-tadbirlarni samarali amalga oshirish maqsadida Vazirlar Mahkamasi turli xil qarorlar qabul qildi va bu borada turli xil loyihalar amalga oshirilmoqda".Hozirgi vaqtda xorijiy tillarni o'rganishga bo'lgan qiziqishlar kundan kunga oshib bormoqda. Bugungi davr talabidan kelib chiqqan holda ,xorijiy tillarni o'qitishni bir qancha usullari paydo bo'ldi.Shulardan biri yoshlar orasida keng foydalanilayotgan audio kitoblar hisoblanadi. Audio kitoblar 5-6 oylarga mo'ljallangan bo'lib bu vaqt oralig'ida o'quvchi kuniga 2 soatdan eshitish va o'qish mashqlarini bajarishadi, Oradan 6 oy o'tgach esa hech qanday so'z yodlashsiz, grammatik qoidalar o'rganmasdan o'zlari tanlagan xorijiy tilda erkin muloqot qila oladi, deya ta'kidlanmoqda, audio kitob reklamalarida.. Xo'sh, bu ma'lumotlar qanchalik to'g'ri? Rostan ham, hech qanday grammatik qoidalarsiz, so'z yodlashsiz xorijiy tillarni o'rgansa bo'ladi-mi? Bu usulda til o'rganish barcha uchun birdek natija ko'rsata oladi-mi? Albatta, bu kabi savollarga javob topish juda qiziq. Hozirgi kunda mamlakatimizda ana shunday audio kitoblardan bir qanchasi o'quvchilar orasida keng foydalanilmoqda. Ularni orasida eng mashhuri,, Booknomy” brendi ostidagi audio kitoblar sanaladi.Booknomy audio kitoblari 2017-yildan buyon o'z faoliyatini yuritib kelmoqda. Intensiv darslarning qat'iy talab qilinadigan oddiy 4-qoidasi mavjud bo'lib ,bular quyidagilardir: 1.Tushunib eshitish va kuzatish, 2.Kamida 2:30soat eshitish, 3.Berilgan har bir darsni kamida 7 kun eshitish, 4.Sakrab o'tmaslik. Albatta, ijtimoiy tarmoqlarda booknomy intensiv kurslar haqida bir qancha qarashlar mavjud bulib , kimdir kitobdan foyda topganini, yaxshi natija kursatganini aytsa, yana kimdir bu kitob hech nimaga arzimaydi ,deya yozmoqda. Audio kitoblar foydali, qachonki siz "Auditory learner" ya'ni auditoriya bilan yaxshi ishlaydigan, eshitish instinkti yuqori bo'lgan tinglovchi bo'lsangiz. Bu kitobdan foydalangan insonlarda o'zgarish bo'lgan,Ular oddiy, ya'ni A1...A2 darajada so'zlasha oladigan bo'lishadi.Ammo tanganing ikki tomoni bo'lganidek, hamma hollarda ham audio kitoblardan foydalanish kutilganidek natijani bermaydi. Buning asosiy sabablaridan biri, bu -o'quvchining o'rganish usuli boshqaligi va tushunmagan jumalarni yaxshi o'zlashtira olmasligi.

Har bir inson yangi til, ya'ni xorijiy tillarni o'rganishni boshlashdan oldin qaysi o'qitish usuli yoxud metodi orqali o'rgansa ko'proq samaraliroq bo'lishini aniqlab olishi kerak. Til o'rganishda qilinadigan eng katta xato- bu tilni noto'g'ri o'rganishdir. Chunki biz tilni xatoliklar bilan o'rganishni boshlasak, keyinchalik har bir o'rgangan narsamizda xatoliklar, kamchiliklar bo'ladi va biz odatlanib qolamiz xatolarga va bular keyinchalik miyyamizda avtomatlashadi, vaholangki, o'z-o'zidan barcha o'rgangan narsalarimiz samarasiz ketadi. Shu boisdan tilni endigina o'rganishni boshlagan o'quvchilar uchun hech bo'lmaganda ma'lum bir tushuncha ya'ni baza hosil qilish qoidalarni o'rganish kerak. Bu ko'nikmalarga ega bo'lish uchun, albatta, bizga o'qituvchilarni yordami

Kerak bo'ladi. Dastlabki, tushuncha va ko'nikmalarni ustozdan olgan o'quvchi agarda o'z ustida qattiqroq ishlab harakat qilsa, ko'zlagan maqsadiga erishadi. Hozirgi rivojlanib borayotgan davrda o'qitishning ko'plab zamonaviy inovatsion metodlari ishlab chiqilmoqda o'quvchilarning o'z darajalaridan kelib chiqqan holda darslar o'tilyapti. Har bir o'qituvchining dars o'tish metodi turli xil, shu boisdan o'quvchilar o'zlari istagan o'qituvchilardan ta'lim olish huquqiga ham ega bo'lishmoqda. Albatta, o'qituvchi bola bilan ishlashi juda ham katta ahamiyatga ega. O'qituvchilar bizga eng so'nggi inovatsion metodlar orqali darslarni tushuntirishadi va bu bizga tilni tezroq va samaraliroq o'rganishga yordam beradi. Shuni ham ta'kidlab o'tish joizki, inson bilmay qolgan narsasini albatta so'rashi kerak axir xalqimizdan qolgan bir ajoyib maqol bor: „Bilmagani so'rab o'rgangan - olim, orlanib so'ramagan o'ziga- zolim“ -, shunday ekan inson bilmay qolishdan emas, bilmagan narsasini o'rganmay qolishidan qo'rqishi kerak. Bir so'z bilan aytganda, inson har javhada o'z ustida ishlashi kerak va o'zi xohlagan maqsadi tomon intilishi kerak.

Xulosaqilib aytganda, men bu fikrlarim bilan audio kitoblardan foydalanish foydasiz demoqchi emasman, aksincha audio kitoblar ham til o'rganishda yordam beradi. Faqatgina, yuqorida ta'kidlab o'tganidek, siz audio kitoblar yordamida faqatgina A1 yohud A2 darajaga erishishingiz mumkin. Faqat "Speaking" ya'ni so'zlashuvda. Ammo bu darajalar bilan yuqori natijalarga erishish juda qiyin. Oddiy misol, Oliy Ta'lim muassasalariga hujjat topshirish jarayonida abituriyentlarda kamida B2 daraja kerak. Yuqori darajadagi sertifikatlarni qo'lga kiritishimiz uchun biz, albatta, malakali o'qituvchilardan saboq olishimiz kerak. Har qanday holda ham, xoh til o'rganish bo'lsin, xoh boshqa sohada bo'lsin, biz malakali o'qituvchilarga muhtojmiz. Bekorga: "Ustoz otangdek ulug'", - deyishmaydi. So'zimni oxirida shuni ta'kidlab o'tamanki, jonkuyar ustozlarimiz baxtimizga so'g omon bo'lishsin.

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2. <https://lex.uz>
3. <https://www.booknomy.uz>
4. <https://n.ziyouz.com>

### **XORLIJY TILLARNI O'QITISHDA MUSTAQIL TA'LIMNING KOMMUNIKATIV- PEDAGOGIK TAMOYILLARI**

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**Abstract:** This article discusses the issue of improving the effectiveness of teaching English in universities in non-linguistic fields. It also describes innovative teaching methods and approaches. The possibilities of expanding the competences of professors and teachers in the field of modern teaching methods are highlighted in order to identify the key components necessary for the implementation of this model of teaching students a foreign language in a university.

**Key words:** communicative, innovative teaching, process, skills formation, motivation, educational technologies.

Hozirgi kunda rivojlanib borayotgan zamonaviy sharoitida oliy ta'lim tizimida zamonaviy bilimga ega bo'lgan kadrlar tayyorlashning muammolaridan biri hisoblangan bu chet tilini har xil darajada bilish hisoblanadi. Ya'ni maktabdan yuqori kasb-hunar ta'limi darajasiga, bakalavr darajasidan magistr darajasiga o'tish bosqichida magistraturadan tayanch doktoranturaga o'tish davrida bo'lgani kabidir. Ushbu holat chet tilidan foydalanish ko'nikmalarini shakllantirish uchun individual xususiyatga ega ekanligi bilan izohlanadi. Bu talabning psixikasiga va tabiatining xususiyatlariga bog'liq, jumladan, xotira, diqqat xususiyatlari, materialni o'zlashtirishning individual tempi va boshqalar. Shuningdek, nutq madaniyati darajasi, talabning

soʻz boyligi va uning umumiy muloqot qobiliyatlari darajasi, chet tilini oʻrganish uchun qiziqish va motivatsiya darajasi hisoblanadi. Natijada, chet tili darslarida oliy oʻquv yurti oʻqituvchisi bir guruhda kuchli talabalar, oʻrta darajadagi talabalar, shuningdek, faqat oddiy chet tilini biladigan zaif talabalar borligi bilan yuzaga keladi.

Shu munosabat bilan oʻqituvchi koʻpincha sinfda oʻquv jarayonini samarali tashkil etishning qiyin vaziyatiga duch keladi. Agar oʻqituvchi kuchsizlarga eʼtibor qaratib ishlasa, bu oʻrta va kuchli oʻquvchilar yangi bilimlarni qabul qilmasliklariga olib kelishi mumkin. Natijada, oʻrganishda oldinga siljish boʻlmaydi va bu esa ularning chet tilini oʻrganish sabablari pasayishiga olib keladi.

Agar oʻqituvchi diqqatini kuchli talabalarga qaratsa, zaif hamda oʻrtacha talabalar ular uchun qiyinroq boʻlgan materialni idrok eta olmaydilar va ularda ham oldinga siljish boʻlmaydi. Shunga koʻra oʻqish uchun motivatsiya kamayadi. Bu holat esa, samaradorlikni pasayishiga olib keladi. Yani taʼlim sifati, bu bizning ishimizda nutq faoliyati turlari boʻyicha chet tilidan foydalanish koʻnikmalarini shakllantirish darajasi sifatida belgilanadi.

Bugungi kunda talabalarining shaxsiy natijalari va bir qatorda mavzu metasubjekt natijalariga erishish vositalari taʼlim texnologiyalari hisoblanadi [1]. Chet tilini oʻqitish natijalarini taʼminlash boʻyicha oʻqituvchining ish tizimi quyidagi texnologiyalarni amalga oshirishni oʻz ichiga olishi shart: kommunikativ taʼlim texnologiyasi, matnning kommunikativ maʼnosini anglash texnologiyasi, oʻyin texnologiyalari, hamkorlikda oʻrganish texnologiyalari, loyiha texnologiyalari va hakoza. Ushbu jarayonda A. V. Volovin "... tilni umuman oʻrgatish mumkin emas, tilni faqat oʻrganish mumkin" deya taʼkidlaydi [2].

Shubhasiz, ushbu yondashuv bilan asosiy rolni oʻquvchining shaxsiyati, uning motivatsiyasi, qobiliyatlari va maqsadlari oʻynaydi. Internetning ommaviy rivojlanishi axborot resurslari doirasini kengaytirdi. Axborot resurslarining aksariyat qismi hozirda Internetda ingliz tilida taqdim etilmoqda va oʻzlari bilmagan holda, tarmoq foydalanuvchilari oʻzlarini cheklashadi va katta miqdordagi maʼlumotlardan foydalana olmaydilar [3].

Taʼlimda qoʻllaniladigan yangi axborot texnologiyalari shu tarzda yaratilganki, ular yordamida odatdagi oʻquv ish turlarini (maʼruzalar va amaliy mashgʻulotlar, konsultatsiyalar, test sinovlari va hakoza) shunchaki yuqori texnik darajada amalga oshirish mumkin [4]. Bunday haqiqatlarga duch kelgan talabalar, oʻrganilayotgan chet tili, xususan, ingliz tili nafaqat aloqa vositasi, balki bilish, oʻzini rivojlantirish, oʻz qirralari va qiziqish doiralarini kengaytirish, shaxsiy ehtiyojlarini qondirish vositasi rolini ham bajarishini tushunadilar.

Fikrimizcha, universitetlarning mutaxassis boʻlmagan kafedralarida, chet tilini oʻqitishda eng qiyin boʻlgan narsa bu murakkablik prinsipi, ogʻzaki asos, ogʻzaki taraqqiyot prinsipi, oʻqitishning shaxsga yoʻnaltirilgan yoʻnalishi va faoliyatga yoʻnaltirilgan tabiatdir.

Muammo shundaki, mutaxassis boʻlmagan talabalarni kichik guruhlarga boʻlish har doim ham mumkinmas. Innovatsion taʼlim, oʻz-oʻzini tarbiyalash orqali qobiliyatlarni rivojlantirishdan iboratdir. Poydevorlilik yaxlitlik hamda shaxsning manfaatlarini qondirishga yoʻnaltirilganligi bilan birgalikda yangi taʼlim paradigmasining asosiy xususiyatlarini yaratadi. "Fundamental ilmiy-gumanitar taʼlim dunyoning zamonaviy tabiiy-ilmiy manzarasini yaxlit tasavvur qilishi, kasbiy faoliyat natijalarini baholash uchun ilmiy asos yaratishi, shaxsning ijodiy rivojlanishiga hamda individual hayot dasturini toʻgʻri tanlashiga koʻmaklashishi kerak.

Taʼkidlash joizki, xorijiy tilni oʻrganish yangi soʻzlar, iboralarni passiv yodlashgacha qisqartirilganidan beri koʻp vaqt oʻtdi. Bir xillik va grammatik qoidalarning zerikarli tekshirilishi, eng yaxshi holatda rus tilidagi iborani chet tiliga tarjima qilish qobiliyati – bu chet el aloqa vositasini oʻzlashtirishda mukammallikning chegarasi edi.

Dunyo uzoq vaqtdan beri chet tili hamda uslublarini oʻrganishga juda koʻp yondashuvlarni bilgan boʻlsada, bizning mamlakatimizda ingliz tilini oʻqitish metodikasida haqiqiy inqilob faqat 20-asr oxiri 21-asr boshlarida sodir boʻldi [5]. Yondashuvlar, maqsadlar oʻzgardi. Bugun hamma chet tilini oʻrganmoqda. Odamlar soniga mutanosib ravishda texnikalar soni ham koʻpaygan.

Biroq, texnikaning har birida ijobiy va salbiy tomonlari mavjuddir. Eski maktabning prinsiplari, hozirda qoʻllanilishi oʻz samarasini berganiga qaramay, keskin tanqidga uchraydi. Bitta savol - bu natijalarga erishish uchun qanday xarajat yoki harakat bilan erishish mumkin edi? Qoida tariqasida, tilni oʻzlashtirish uchun uzoq vaqt davomida tarjima, matnlarni oʻqish, yangi soʻzlarni yodlash, turli mashqlarni bajarish hamda qayta hikoya qilishga vaqt ajratib, kitoblarni koʻzdan kechirish kerak edi. Faoliyatni oʻzgartirish uchun insho yozish, diktant yozish kabi vazifalar taklif qilindi.

Qadimgi texnikalardan biri bu klassik yoki fundamentaldir. Klassik metodologiyaning maqsadi nafaqat oʻrganish, balki chet tili prinsiplarining nozik tomonlari, tafsilotlarini tushunishdir. Klassik metodologiyaning asosiy vazifasi - tarjima qilinadigan tilning grammatik bazasini shakllantirishdir [6].

Ushbu texnikani maktabda, oliygozlarda ingliz tilini o'rganishni boshlaganlar yaxshi bilishadi. Shunisi e'tiborga loyiqki, u Qozog'iston, Tojigiston va boshqa chegaradosh davlatlarda ham ko'plab til universitetlari tomonidan tanlanadi.

Ushbu usullardan biri lingvistik ijtimoiy-madaniy metod deb ataladi. Yuqoridagi uslubni qo'llab-quvvatlovchilar zamonaviy chet tili grammatik qoidalar to'plami bo'lmasligi kerak, deb hisoblaganlar. Aksincha, tildan tashqari omillarning yo'qligi ingliz tilini o'rganish zerikarli va maqsadsiz bo'lib qolishiga olib keladi. Tilshunoslik-ijtimoiy-madaniy uslubning tarafdorlari chet tilini kommunikativ vosita darajasiga ko'tarishadi, bu esa, odamga nafaqat gapirishga yordam beradi, balki o'zini namoyon qilish imkoniyatini beradi. Tilshunoslik - ijtimoiy- madaniy metod tamoyillariga amal qilgan holda, bema'lol aytishimiz mumkinki, chet tili - bu tilning turmush tarzi, urf-odatlar va madaniyati, tarixini aks ettiruvchi o'ziga xos oyna hisoblanadi.

Biroq so'nggi yillarda chet tillarini o'qitishning eng muhim ommalashgan metodlari qatorida statistiklar reytingi, hisob-kitoblarida birinchi qatorni egallagan, kommunikativ metod mavjud. Ushbu metod bo'yicha Amerika va Yevropada o'zini ko'rsatdi [7]. Dunyoni zabt etishni davom ettirgan holda, respublikamizning etakchi til universitetlarida qo'llanilib, kommunikativ metodologiya bizga ham yetib keldi. Metodika chet tillarini o'qitishning ikkita asosiy usulini birlashtirishga asoslangan: an'anaviy hamda zamonaviy. Nomidan ko'rinib turibdiki, muloqot aloqada muhim rol o'ynaydi. Ushbu texnikaning asosiy maqsadi til to'sig'ini yengib o'tishdir [8]. Eng asosiysi, insonni chet tilidan qo'rqishi, chet tilida gapirish qo'rquvidan qutqarish, shu bilan birga boshqa til qobiliyatlarini rivojlantiradi, masalan gapirish va yozish, o'qish, tinglash va hokazo.

Shuni ta'kidlash joizki, grammatika chet tilida gaplashish, muloqot qilish jarayonida o'rganiladi. Bu prinsipda birinchi navbatda talabalar til formulalarini, iboralarni yodlay oladilar hamda shundan keyingina yodlangan iboralarda topilgan grammatik xatolarni tahlil qiladilar. Ismning o'zi aloqa amaliyoti kommunikativ metodikada alohida o'rin tutishi haqida gapiradi.

Kommunikativ texnika chet tilida so'zlashish ko'nikma hamda malakalarini rivojlantirishga qaratilgan. Shuni ham ta'kidlash joizki, metodikani qo'llash bevosita dars tuzilishiga ham ta'sir qiladi. Auditoriyada ko'pincha o'yin vaziyatlaridan foydalanish, guruh ishlarini olib borish va xatolarni topish, taqqoslash qobiliyatlari uchun topshiriqlar ishlab chiqish zarur. Odatda, bunday tadbirlar nafaqat xotirani faol ishlashga, balki analitik, xayoliy fikrlash qobiliyatini rivojlantirishga imkon beruvchi mantiqiy fikrlashga ham majbur qiladi hamda fikrlarni ifodalashga undaydi.

Bugungi kunda zamonaviy axborot-kommunikatsiya texnologiyalarining rivojlanishi ingliz tilini o'rganishda eng so'nggi interaktiv manbalarni, jumladan so'nggi avlod kompyuterlari, Internet, televizion dasturlar, gazeta va jurnallarni yaratmoqda. Yuqorida aytilganlarning barchasini amalda qo'llash juda muhim hisoblanadi. Bu talabalarining tarjima qilinadigan til tarixi, madaniyati, urf-odatlar mamlakatiga bo'lgan qiziqishini uyg'otishga yordam beradi, kelajakda zarur bo'lgan ko'nikmalarni shakllantirishga ko'maklashadi.

Ta'lim bu o'qituvchi va talabalar o'rtasidagi faol o'zaro aloqadir. U bir tomonlama bo'lishi mumkin emas. Bu o'qituvchiga o'quv jarayoni qanchalik muvaffaqiyatli bo'lishiga bog'liqdir. Ko'rinib turibdiki, har bir o'qituvchi ish uslublarini tanlashda shaxsiy tajribasiga muvofiq ravishda boshqaradi. Ammo, eksperimental, amaliy ish natijalariga asoslanib, kommunikativ, induktiv, deduktiv usullar doirasida turli xil texnikalardan foydalanish ijobiy natija beradi va o'qitish samaradorligini oshirishga yordam beradi, deb ta'kidlash mumkin.

Shuningdek Muallif "aralash" deb nomlangan o'qitish metodikasiga rioya qilishga harakat qiladi. Bu sizning maqsadlaringizga erishishga imkon beradi shuningdek sizga yuqori natijalarga erishishingizga ko'maklashadi.

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## LINGUISTICS OF THE ENGLISH LANGUAGE AND ITS STRUCTURAL COMPONENTS

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**Abstract:** the article includes that language stands out among other phenomena of reality. Some branches of linguistics are listed. The main tasks and directions of this branch of linguistics are considered. The important role of the functional approach to the language arising from the definition of its essence as a means of communication is pronounced. It is considered also the development of communicative linguistics areas such as speech act theory, intercultural communication theory and contrastive linguistics.

**Key words:** linguistics, English, student, teacher, higher educational institution.

In learning any language, it is important to pay attention to a number of its components. This also applies to linguistics. The term linguistics comes from the Latin word “lingua”, which means “language”. Therefore, linguistics is the science that studies language. It provides information about how language stands out among other phenomena of reality, what are its elements and units, how and what changes occur in the language. Linguistics of the English language explores the structures and patterns of a given language, its functioning and development, and also compares it with other languages to identify links with it. Linguistics is the study of language, which explores its structures and patterns, functioning and development, and also compares different languages in order to identify links between them. The word “linguistics” is borrowed. If you stick to the version of Russian origin, then it sounds like “linguistics”. Linguistics is general and particular. General linguistics - examines, examines and compares all the languages of the world as a whole. Private linguistics considers only one specific language. In our case, English. Linguistics is subdivided into scientific linguistics and practical linguistics. Most often, linguistics refers to scientific linguistics. Linguistics is part of semiotics as a science of signs. Hence, linguistics is a generalization of all sciences about language. Phonetics, grammar, vocabulary, stylistics and others are its branches. It is impossible to list everything that linguistics includes. Some sciences are so closely intertwined with each other that their differences are blurred, they can be children of several other sciences at the same time.

Speaking of grammar, for example, we can clearly say that it has two subsections: morphology and syntax, which, in turn, have their own branches. All of them are parts of linguistics. The language is not given to the linguist in direct observation, only the facts of speech or linguistic phenomena are directly observed, that is, the speech acts of native speakers of a living language together with their texts or linguistic material.

Linguistics involves observation; registration and description of the facts of speech; putting forward hypotheses to explain these facts; formulation of hypotheses in the form of theories and models describing the language; their experimental verification and refutation; prediction of speech behavior. The explanation of facts can be internal through linguistic facts, or external through physiological, psychological, logical or social facts.

Empirical linguistics extracts linguistic data in two ways. First: the method of experiment - observation of the behavior of speakers of living dialects. The second way: operating with philological methods, collecting materials from written languages and interacting with philology, which studies written monuments in their cultural and historical ties.

Theoretical linguistics studies linguistic laws and formulates them in the form of theories. It can be either descriptive (describing real speech) or normative (indicating how “should” be spoken and written).

The language studied by the linguist is the language-object, and the language in which the theory is formulated is the metalanguage. The metalanguage of linguistics has its own specifics: it includes linguistic

terms, names of languages and language groups, systems of special writing (transcription and transliteration).

Metatexts are created in a metalanguage - these are grammars, dictionaries, linguistic atlases, maps of the geographical distribution of languages, language textbooks, phrasebooks, etc. It is possible to speak not only about languages, but also about language in general, since the languages of the world have much in common [1, p. 37]. Private linguistics studies a single language, a group of related languages, or a pair of contacting languages. The study of the common features of all languages empirically and deductively, the general laws of the functioning of the language, the development of methods for the study of the language is carried out by general linguistics. Its part is a typology that compares different languages regardless of the degree of their relationship and draws conclusions about the language in general. Monolingual linguistics is limited to the description of one language, but it can single out different linguistic subsystems within it and study the relationships between them. Diachronic linguistics compares different time slices in the history of a language. External linguistics describes the language in all its variety of social variants and functions. Internal linguistics considers language as a homogeneous code, where the description can be oriented towards written and oral speech; may be limited only to the "correct" language or take into account various deviations from it; can only describe a system of patterns that operate in all varieties of a language or include rules for choosing between options depending on extralinguistic factors. So linguistics is the science of language.

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### ANALYSIS OF LEXICO-GRAMMATICAL TRANSFORMATION CASES IN THE TRANSLATION OF PUBLICISM

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**Abstract:** This article deals with the types of lexico-grammatical transformations in the translation of belles-letters and publicism.

**Keywords:** Translation, effect, lexico-grammatical, type, language.

The following three types of translation can be distinguished: equivalent translation, literal translation and free translation.

#### **Equivalent translation**

Equivalent translation has been considered in the preceding pages. Achieving equivalence is the goal aimed at in translation.

#### **Literal translation**

In spite of the fact that there are cases of semantic and structural coincidences they are rather an exception. A literal or word translation is obviously unacceptable because it results in a violation of form, or a distortion of sense, or both.

No desire on the part of the translator to preserve in his translation the lexical, grammatical or stylistic peculiarities of the original text can justify any departure from the norms of the TL.

Literal translation imposes upon the TL text alien lexical and grammatical structures, alien collocability, alien connotations and alien stylistic norms.

In literal translation form prevails over content and the meaning of the text is distorted. Literalism may be lexical, grammatical or stylistic, e.g.

#### **Translation Loans**

Literal translation should not be confused with *translation loans*. A translation loan is a peculiar form of word-borrowing by means of literal translation. Translation loans are built on the pattern of foreign words or phrases with the elements of the borrowing language, e.g. *collective farm* is a translation loan of the Russian *колхоз* but in a full and not in an abbreviated form: *oil dollars - нефтяные доллары; goodneighbourly*

*relations – yaxshi qo`shnichilik aloqalari* (a full loan); *war effect* (a partial loan as number does not coincide).

### **Free Translation**

Free translation, that is, paraphrasing is a special type of translation used as a rule in annotations, précis, abstracts, etc. free translation is rendering of meaning regardless of form. The aim of such translation is to convey information to people in other countries in a most compact and condensed manner.

There is another interpretation of the term “Free translation”.

The translator in this case considers himself as co-author and takes great liberties with the original text resorting to unjustified expansion or omissions.

“*She burst out crying*” is translated as “U yig`lashdan yorilib ketay dedi” (Ch. Dickens, tr. By J.V. Vedensky).

Naturally only some features of Modern English will be considered here.

The deeply rooted tendency for compactness has stimulated a wide use of various verbal complexes: the infinitive complex, the gerundial complex, the participial complex, the absolute nominative construction. The same tendency is displayed in some pre-positional attributes: the N1 + N2 attributive model, attributive groups, attributive phrases. None of them has any equivalents in Russian grammar and as a rule they require decompression in translation. Causative constructions also illustrate this tendency for compactness.

*He ...soon twinkled Paul out of his sulks*

Translation is sometimes impeded by the existence of grammatical homonymy in Modern English. For example, the Gerund and Participle I are homonyms. The analytical forms of the Future-in-the-Past are homonyms with the forms of the Subjunctive mood: should (would) + infinitive. The difficulty is aggravated by a homonymous form of the Past Indefinite of the verb “will” expressing volition. The Infinitive of Purpose and the Infinitive of Subsequent Action may easily be confused. Grammatical homonymy may often be puzzling and may sometimes cause different interpretations. In such cases recourse should be taken to a wider context, e.g.

*What we stand for is winning all over the world.* (L. Barkhudarov, Lectures).

Sometimes different usage prevents a strict observance of the category of number in translation, e.g.

*The right to work is ensured by the democratic organization of the national economy, the growth of the productive forces and the elimination of crisis and unemployment.*

The three parameters of translation are: rendering of contents, rendering of form and observance of TL norms. These fundamentals are of equal significance and are to be duly taken into account in the process of translation. The vast resources of the English language enable the translator to achieve excellent and the fundamental principle of translation – what is said in one language can as well be said in another – remains inviolable.

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## **THE PECULIARITIES OF OBTAINED WORDS FROM ANOTHER LANGUAGE IN ENGLISH TEXTS AND THEIR TRANSLATION INTO UZBEK**

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**Abstract.** This article deals with the issue of obtaining words from another language as well as the definition of functional-semantic capabilities of terms that serve to illuminate the essence of the concepts of assimilation inherent in the phenomenon of word acquisition.

**Key words:** assimilation, internal and external factor, transcription, transliteration, calcification.

In the course of today's globalization, the world's leading scientific centers focus on a wide range of phenomena occurring within the framework of the system of assimilation, the classification of factors that are active in language and culture communication, manifested in the processes of word acquisition, the pursuit of economic integration, new technological discoveries, the separation of classification indicators of assimilation occurring in, determination of theoretical and methodological principles of the analysis of neologisms and internationalisms, as well as research of the choice of forms of assimilation from the point of view of linguistic-cultural and national sentiments are becoming more relevant.

The purpose of the comparative typological thorough analysis of the nature of the changes taking place in the semantic structure of words, the emergence of new views on the explanation of the causes and consequences of the emergence of some differences in the semantic structure of the language units common in terms of their origin in linguistics, the subject and direction.

Language relations are of particular importance to the nation and, accordingly, language. This situation, in turn, leads to the fact that the process of mastering, which is one of the main aspects of languages, is active. The fact that the connection of any language with other linguistic systems is an indispensable condition for language development has always been noted by linguists. According to N.B. Mechkovskaya, the genesis of a particular language and its relations with other language systems are anti-dependence forces; genetic inheritance is the internal structural accuracy of the language; linguistic communication is an external factor, which is exactly what makes languages change more [1]. This linguist emphasizes that as a result of the interaction of different civilizations and peoples on the basis of political, military, trade-economic and cultural relations, the dictionary composition of any language is enriched and enriched by the words of other languages – assimilation, with changes and replenishment.

Assimilated words arise in the language as an integral element of the process of language formation, mainly to name something new or to express concepts that were previously unknown. Therefore, we found it worthwhile to consider the opinions of linguists of foreign and domestic origin about the scale of the nominative functions of the term “assimilation”, which they perform in this process.

In the linguistic encyclopedic dictionary, the term “assimilation” is defined as follows: “assimilation is an element of another language (word, morpheme, syntactic construction, etc.), passed from one language to another as a result of linguistic connections) and the process of transition of elements of one language to another” [2].

L.P. Krisin describes the assimilation as “the process of the transition of different elements from one language to another” in the style of [3]. Hence, the term assimilation is a word that naturally passes from one language to another, and others have in it two different meanings:

- a) language units that have passed from one language to another;
- b) means the process of their transition to another language.

Modern linguistic realities are characterized by rapid realities of mastering new words from different languages. The intensity of this process is influenced by globalism, which affects all spheres of life. Within the framework of this study, both transcription, transliteration and calcification proved to be the main methods of mastering foreign lexicon.

*Transcription* is such a way to assimilate the dictionary unit, in which the sound form of the assimilated word is preserved (sometimes slightly changing the form in accordance with the phonetic characteristics of the language that assimilates this word). Compare: *seyl* - *sale*, *boykot* - *boycott*, *lanch* - *lunch*, *baks* - *bucks*, *taun-hauz* - *townhouse* and etc.

In *transliteration*, only the spelling of a foreign word is mastered: the letters of the mastered word are replaced by the letters of the native language and the word is read according to the rules of reading of the native language. Many English, Russian, German and frantic words used in the Uzbek language, although they are read according to the rules of the Uzbek language, have preserved their graphical features. In this article, the following manifestations of transliteration were observed:

- a) strict, that is, the replacement of each character in the original text with only one character in the Uzbek language: *xot-dog* - *hot-dog*, *dollar* - *dollar*, *lifting* - *lifting*;

- b) replacing some words in the original text with combinations of two or more characters in the Uzbek language: *bayker* - *biker*, *tineydjer* - *teenager*, *xedlayner* - *headliner*;



c) using abbreviated, that is, some word combinations in the original text in an abbreviated way: *xuligan - hooligan*, *chill-aut - chill-out*, *sheyker - shaker*.

*Calcification*. In the method of calcification, the structural mold of the word associative meaning is mastered. The components of the word or word combination, which are assimilated in calcification, are translated and combined separately. In this, three different processes are observed:

a) the foreign language suffix is clearly translated, that is, its semantic and morphological structure is restored, while the structural elements are translated literally. In this method, the foreign language question is used as an example for the Uzbek language: *hard disk > qattiq disk*; *Microsoft > micro-kichik*, *soft - yumshoq*; *email > elektron-pochta*; *hypertext > super - +matn*; *online > liniyada*, *aloqada*; *interface > o'rtasida+shaxs*; *domain name > hudud+ism*; *read only > faqat+o'qimo*;

b) parts of the mastered word are translated consecutively or part of it is taken from the source language, the second part is replaced by the element of the Uzbek language: *screenshot > kesib yoki qirib tashlamoq + picture*; *spreadsheet > elektron+shakl*, *blank*; *program bug > programma + xato*;

c) semantic scrambling, that is, without the literally: *computer > so'zma-so'z*; *elektron miya*; *mouse > sichqon+o'lchov asboblari uchun so'z yasovchi element*; *header > bosh + axborot*, and etc.

In conclusion, the language of English, which is spoken in the Uzbek language, becomes a sign of belonging to a different professional or social group with its nominative and communicative functions, a transliteration of Anglo-American culture. Such lexemes, which have polysemics and subtleties of meaning, come into the Uzbek language and enrich its lexical composition.

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### THE DISTINCTIVE FEATURES OF ENGLISH LANGUAGE IN OFFICIAL DOCUMENTS

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**Abstract:** The article deals with peculiarities of translation of official documents into English). It describes the structural forms and the use of syntactical constructions. Archaic words are not observed anywhere else but here. Addressing documents and official letters, signing them, expressing the reasons and considerations leading to the subject of the document letter are regulated as lexically as syntactically.

**Key words:** the style, peculiar feature, officially accepted form, business correspondence.

It is quite obvious that any business deal cannot be done without documents. A document, in its any appearance, has always been an important part of business doing. Business contracts are impossible without correspondence all over the world. It does not matter, whether you communicate with your partner using the phone (orally) or telexes (in writing). All decisions and terms must be confirmed by documents. Business papers as correspondence (letters), telexes, enquiries, offers, claims (complaints) and contracts (agreements) are of legal importance. And as a result, business documents, written in accordance with some officially accepted forms, are the same for everybody. It has been noted, the official business language differs from other kinds of the English language, mostly because of the specific character of its functional usage that can be illustrated in classical terms of style, its predestination, and main features. Style of official documents is the most conservative one.

It preserves the structural forms and the use of syntactical constructions. Archaic words are not observed anywhere else but here. Addressing documents and official letters, signing them, expressing the reasons and considerations leading to the subject of the document letter are regulated as lexically as syntactically. All emotiveness and subjective modality are completely banned out of this style. It is represented by the following sub-styles or variants: the language of business documents, legal documents, diplomacy, and military documents.

Like other styles of language, this style has a definite communicative aim and, accordingly, has its own system of interrelated language and stylistic means. The main aim of this type of communication is to state the conditions binding two parties in an undertaking and to reach agreement between two contracting parties. Subdivision of this style has its own peculiar terms, phrases and expressions, which differ from the

terms of correspondence, phrases and expressions of other variants of this style. Peculiar features common for all stylistic varieties of official documents are the following:

the use of abbreviations, conventional symbols and contractions;

the use of words in their logical dictionary meaning;

absence of emotiveness;

general syntactical mode of combining several pronouncement into one sentence.

It also should be noted that the syntactical construction of this style is as important as the vocabulary.

The syntactical pattern of business correspondence style is made up from compositional patterns of variants of this style which have their own designs. The form of a document itself is informative, because it tells something about the matter dealt with. From the point of view on its stylistic structure, the whole document is one sentence. It looks like separate shaped clauses often divided by commas or semicolons, and not by full stops, often numbered. Every predicative construction begins with a capital letter in participle form or infinitive construction. For example:

**Claims:** any claim concerning the quality of the goods must be presented within two months from the date of delivery; no one claim can be considered by Sellers after expiration of the above period.

This example while illustrating structurally illogical way of combining definite ideas has its sense. It serves to show the equality of the items and similar dependence of participle and infinitive constructions or predicative constructions. Of the most striking features of this style is usage of words in their logical dictionary meaning. Type of business documents has its own set phrases and cliches, e.g. invoice, book value, currency clause, promissory note, assets, etc., there are many differences in the vocabulary between formal and informal business correspondence. The main part of vocabulary of formal English is of French, Latin and Greek origin. Often it can be translated into informal language by replacing words or phrases of the Anglo-Saxon origin. For example:

**Formal style**

commence

conclude

prolong, continue

**Informal style**

begin, start

end, finish, stop

go on

Let us compare examples where these words are used in different styles..g. The meeting concluded with signing the contract (Formal style).

The meeting ended with signing the contract (Informal style).

Informal style is characterized by using phrasal and prepositional verbs. That is why they are not used in business correspondence. Their formal equivalents are used in official texts instead.

Such expressions on informal style cannot be used in written business English, both logically and stylistically. They are logically excluded because they convey a little amount of information. Business documents, on the contrary, convey a lot of information almost in any word. Thus, a person should be aware of these factors and not mix up colloquial and business English drawing up a document.

Terms have emotive qualities that are not present in formal language. Formal language often insists on a greater deal of preciseness. But the problem is that not always can be found the proper equivalents in formal and informal English. The informal word job, for instance, has no formal equivalent. Instead of it, we have to look for more restricted in usage and more precise term, according to the context, among possible variants: employment, post, position, appointment, vocation, etc. As a rule, business English is formal. We mean using it in business correspondence, official reports and regulations. Actually, it is always written. Exceptionally it is used in speech, for example, in formal public speeches. There are various degrees of formality. For example:

After his father's death, he had to change his job. (Informal style)

On the disease of his father, he was obliged to seek for alternative employment. (Formal style)

Sentences mean roughly the same idea but would occur in different situations. The first sentence is fairly neutral (common core) style, while the second one is very formal, in fact stilted, and would only occur in a written business report. General grammar rules of spoken sentences are rather simple and less constructed than grammar of written sentences especially in agreements. It is more difficult to divide a spoken conversation into separate sentences. The connections between one clause and the other become less clear because the speaker relies more on the hearer's understanding of the context and situation as well as on his ability to interrupt if he fails to understand. The speaker is able to rely on features of intonation which tells us a great deal that cannot be reflected in written punctuation. Grammar use in business correspondence is also differ because of the pronouns who and whom, and the place of prepositions. For example:

She wanted a partner for her business in whom she could confide. (Formal style) She longed for a partner (who) she could confide in. (Informal style)

In what country was he born? (Formal style) What country was he born in? (Informal style)

Written language is often used like impersonal style. That means that one doesn't refer directly to himself/ herself or to his / her readers but avoids pronouns. Some of the common features of impersonal language are passive sentences beginning with the introductory word it and abstract nouns. The effect of the change into a passive construction is to reverse the focus from the subject to the object of speech.

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### **DIFFERENT EFFECTS OF MANIPULATIVES IN TEACHING ENGLISH BETWEEN KINDERGARTEN KIDS AND ELEMENTARY SCHOOL PUPILS**

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**Abstract:** In recent years, school teachers have accepted the use of three-dimensional educational materials often referred to as manipulatives as an affective classroom practice. As we know without visual aids, materials and manipulatives any teacher can not teach pupils and kids effectively. Moreover, manipulatives can help learners think, reason and solve the problems.

**Key words:** Manipulatives, kids, elementary school classroom, puzzles, blocks, visual aids

Teaching English as a second language is different from in various levels. For example for the school pupils teachers use more difficult manipulatives than kindergarten pupils. Whether teachers teach children or adults, in an immersion setting or a second language setting, manipulatives are a great addition to the classroom. With them, students or pupils can learn language with hands on activities, and manipulatives give kinesthetic learners something to handle as they learn. Manipulatives, in the context of education, are physical tools of teaching, engaging students visually and physically with objects such as coins, blocks, puzzles, markers, etc. The use of manipulatives is constructivist because students are actively engaged in discovery during the learning process. After pre-service teachers learn about the importance of using manipulatives in the classroom and they will be eager to think about ways to use them in their future class. In this extension, students will reflect on a lesson they have been a part of that used manipulatives and brainstorm ways to use manipulatives in the future. First, ask students to write a short reflection about a memorable lesson growing up that used manipulatives. They should think about how they were used in the lesson and the impact it had on what they learned. Although this is designed to be a reflection, if your students learn best through discussion. Students should record the lesson topic they are thinking of and then list out about five ways they could use manipulatives. After students are done, allow them to link up with their peers to share ways they plan to use manipulatives. **Manipulative activities.** Activities in this category are those which still require much control by the instructor, and the language produced by the learner is very predictable. The instructor will say or do during the activity. These activities require oral production by the language learners. Examples of manipulative activities include the following:

**Controlled conversation:** Dialogues are often presented to language learners as model conversations. Trainees can be asked to memorize the conversation. The instructor then provides guidelines for what the language learner should say during the conversation. In many cases the controlled conversation will provide practice in using formulaic expressions in performing certain speech acts in the language such as greetings, leave taking expressions or apologies.

**Translation:** The learner is asked to translate an expression or word from the mother tongue to the target language.

**Repetition drills:** These drills provide the opportunity for the language learner to practice elements of pronunciation in the target language.

**Substitution drills:** One element of the sentence is changed, requiring the learner to substitute the new element into a sentence and make additional necessary changes. Conjugation of verb forms is a common

substitution drill. Again, the instructor must monitor the students' performance carefully and withdraw teacher assistance as the learners demonstrate the ability to perform the tasks independently.

### **Meaningful activities**

In meaningful activities there is less control over the outcome of the response. The instructor may not know how the learner will respond to the question. The information exchanged during meaningful activities is similar to the kinds of information that language learners will be using on their own outside the classroom. Meaningful activities include:

**Yes/No questions:** Questions which require a yes or no answer (e.g., Does your host family have a telephone?)

**True/False questions:** Questions or statements which require a true or false answer. (e.g., Riga is the capital of Lithuania.)

**Binary-choice questions:** Either/or questions (e.g., Do you like formal dinners or casual ones?)

**Wh- questions:** Questions beginning with any of the Wh- question words: when, what, where, why, who, how (e.g., Where is the supply room?)

**Following directions:** Each student is given a map. Oral directions are given and students follow, indicating understanding by arriving at the final destination.

**Guided role play:** The instructor provides guidelines as to the roles that will be played and responses that should be given during the role play.

**Paraphrase drills:** Learners are asked to paraphrase a sentence given by the instructor or another learner.

**Information Gap:** Each learner is given information that another learner needs in order to complete the activity.

**Jigsaw** Individual learners must pool pieces of information to enable the group to complete a task.

Especially when first introduced, meaningful activities may be difficult for learners to carry out. It is worth investing the time necessary for students to understand how to do these exercises, however. They can be adapted to many competencies, and provide a good means of assessing student readiness to perform similar language tasks outside the classroom. At this stage of the sequence it is also important for the teacher to step back eventually and allow learners to attempt the tasks without teacher intervention. In this way, learners can demonstrate that they are ready to move to the next stage in the sequence. Not every child learns English easily. To many it's seen as a difficult subject and this is a predisposition we'd like to get rid of. By giving children different ways to learn English, you're offering more opportunities for them to be involved in the lesson. Hands-on activities are known to engage kinesthetic learners. Teaching a class that suits everyone's educational needs is a challenge. By varying the types of activities, you're bound to cover different types of learners. Having a session with manipulatives can also be used to identify areas that children struggle. Manipulatives are an opportunity to encourage teamwork and peer learning within a class. You won't need to have manipulatives for every child, only enough for small groups. Often English tasks can be solitary to develop independent working. Manipulatives are a chance to vary the teaching and introduce a more social element to the subject. You'll have more time to support their learning and understand a kid's ability level. Manipulatives are great for assessing strengths and weaknesses in a non-intimidating environment. You'll be able to focus on expanding and reinforcing their knowledge in an individually-tailored way.

So, what are the best teaching strategies? How can educators help children learn most effectively? Are there strategies that can be used to teach children in meaningful and engaging ways while still keeping up with state standards? Questions like these have been raised by parents and educators for many years and are widely discussed and debated topics in the educational realm. Numerous research studies have been conducted to try and answer these questions effectively and efficiently. A common topic of interest and debate in these studies has been the use of three-dimensional objects called manipulatives. This thesis aims to present the different sides of the "manipulatives debate" and provide additional research findings on the topic. The results of this study will benefit those affected by the practices and procedures in the elementary school setting and will provide useful information to current elementary school teachers in regards to the planning of their lessons and implementation of strategies. The results of this study aim to assist teachers in providing the most efficient and effective means of education to elementary school students. In recent years, elementary school teachers have accepted the use of three-dimensional educational materials, often referred to as manipulatives, as an effective classroom practice. Much research has been performed to investigate the effectiveness of these manipulatives on student comprehension. This section will outline empirical research done in three areas: the use of manipulatives in elementary classrooms, teacher planning, and kinesthetic/experiential education. Using Manipulatives in the Elementary School Classroom One of the

arguments for the use of manipulatives in the classroom is that manipulatives provide an additional channel for conveying information. Nicole McNeil presents both sides of the manipulatives debate. According to him, those who support the use of manipulatives suggest that manipulatives facilitate learning by not only providing an additional channel for conveying information, but also by activating real-world knowledge and improving memory through physical actions. On the opposite side of the argument are those that suggest that manipulatives might lead students to focus on having fun at the expense of learning or might even make learning more difficult because they require dual representation. In response to these arguments, McNeil looked at the theories of past child psychologists and theorists, such as Jean Piaget and Maria Montessori, and expanded on their findings. From her research, McNeil found that “children do not come into the world with the capacity for abstract thought. Instead, children must construct abstract concepts through their interactions with concrete objects in the environment.” In order for children to gain complex understandings of the world around them, they must first be given opportunities to explore the physical objects in their environment.

A second argument for manipulatives is that they help students think, reason, and solve problems. Peggy Moch conducted a study on the use of manipulatives with a class of 16 fifth-graders at a local elementary school. She found that these students scored a class average of 49 percent on Florida’s practice standardized test and wished to increase these scores. She worked with students twice a week for 90 minutes, using lesson plans that were based on current research related to semantic and episodic memory. During these lessons, manipulatives were used in a variety of ways. They were used for data collection, as tools for practicing concepts taught during mini-lessons, and as a way for students to explore independently and find their own connections and understandings. Additionally, manipulatives (such as tangrams and centimeter cubes) were used to help students get a better grasp on spatial sense and abstract geometric concepts. Although she chose to use manipulatives in a variety of ways in her lessons, each lesson followed a similar style. Students would first be organized into different groups where they were asked to use some sort of manipulative. Then, students would be asked to write about their perceptions of the experience. In her research, Moch found that using manipulative activities in the classroom engaged both semantic and episodic memory systems, further enhancing the opportunity for retention. Moch’s strategies proved to be successful. Not only did students’ scores increase from 49 to 59 percent when the practice test was retaken, but students also gained a new love for learning and a sense of self-motivated inquiry in regards to their own education. In Moch’s conclusion, she presented the following suggestions: “Manipulatives can be important tools in helping students to think and reason in more meaningful ways. Manipulatives can contribute to the development of well-grounded, interconnected understandings. The use of manipulatives in the classroom is necessary; it offers a natural way for children to make sense of the mathematics they are trying to learn. It is important to have manipulatives available to children to support their thinking. After all, students have been ‘using objects to model the situations long before they have memorized facts or learned to use written symbols’.”

During my teaching period I experienced with kindergarten and school pupil to teach English using manipulatives and without them I faced which one was effective. I entered the lesson in the kindergarten without any manipulatives and during 20 minutes I could not teach the them. They were not managed to get something about new topic but Next lesson I teach them with different manipulatives such as puzzles visual aids and some pictures. At the end of the lesson I do some questionnaires with pupils and I noticed they learned and achieve new something about topic. Next week I entered the lessons for the elementary school classroom and our topic was “Wild animals”. In the first lesson I had not any object or some visual aids I just say their names orally and at the end of the lesson I gave questions about topic. No one can answer because the lesson was boring and the pupils did not want to learn anything. But next lesson I gathered some pictures, sounds of wild animal and videos connecting with the topic our lesson was effective and interesting It can achieved its aim.

In conclusion, the findings of this study suggest that teachers perceive manipulatives as helpful tools that assist children in gaining a more concentrate understanding of academic content. The findings of this study also suggest that teachers generally perceive the kinesthetic experiences provided by these manipulatives as being important assets to student comprehension, engagement, and excitement in the classroom. Although manipulatives do not benefit every student, teachers seem to perceive them as being helpful tools and necessary components of best teaching practices in their classrooms.

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## THE ROLE OF COMMUNICATIVE ACTIVITIES IN THE FORMATION OF PRODUCTIVE SKILLS

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**Abstract:** This article discusses how English is becoming an international language, the emergence of a communicative activities, how this activities differ from other methods, and how students can negotiate with each other in this way.

**Key words:** communicative activities, audio-lingual method, fiction texts, teaching style, discussions.

To begin with, pedagogical methods are divided into two types: Non-interactive methods (chiefly called traditional methods) and interactive methods. The paradigm of learner and teacher are distinct in these methods. In traditional way of teaching foreign languages the role of teacher was authority of the classroom and he/she was a fount of knowledge who explains mostly grammar rules deductively, but for the learners there was not any opportunity practicing in target language. Wilga M. Rivers holds the idea that “Teacher-directed and – dominated classroom cannot, by their nature, be interactive classrooms, and this is what language teachers need to learn. Interaction can be two- way, three-way, or four-way, but never one-way”. They used to get bored by doing repeatedly the same tasks such as filling gaps, making up sentences concerning the given grammar rule and drilling exercises.

*There are many different approaches to learning English, and one of them is the communicative approach. In the popularity rankings, the English language, among other methods, is actively pursued in the United States and Europe with a communicative approach to teaching well-educated, self-reliant and aspiring young students.*

*The main focus of this communicative method of teaching English is to practice language, to help avoid fears and language barriers.*

The communicative method originated in Britain in the 60s and 70s [1, p.240]. It was then that English became an international language. Techniques such as grammar translation, audio-linguistics, and so on were available at the time. They all had their shortcomings, and people who learned English as a foreign language concluded that their needs were not being met. The demand of these people was not to study the language systematically and in depth, but to put their knowledge into practice. In it, people who learned to speak English could not speak well and knew nothing about the rules of oral etiquette. So, they would only resort to this as a last resort. The purpose of this method was to teach people to communicate in real life. The method has used many of the methods used in the past.

The main goal of the education system today is to create a new, individual way for each student to develop in all directions, to find his or her place in society and to improve himself or herself. to create a system of education based on a holistic approach. The purpose of foreign language teaching has also changed with this approach, and a new term, 'competence', has been used more frequently in the methodology. Competence (from the Latin "ability") - a set of knowledge, skills and abilities that are formed during the teaching of a subject, or the ability to perform any activity on the basis of acquired knowledge and skills [2, p.24].

Mc.Kenzie indicates that teachers’ roles in classroom as follows:

Circulating	Modelling
Monitoring	Clarifying
Guiding	Motivating
Facilitating	Assessing
Troubleshooting	Moderating
Observing	Redirecting
Encouraging	Suggesting

Apart from having such good roles teachers should know using their imagination to create real life situations in order to achieve students' interaction. The important dimension of this method is that teachers can be flexible in the way they use activities to create classroom climate conducive. For example, there is a procedure of communicative activity:

1. Divide students into two groups and give them two texts (about recent events) and get acquainted with the texts;
2. We ask you to find the verbs in the text that end with "ed" and explain that they are correct verbs. Then we give an example of the past tense form of other correct verbs and explain the rules of pronunciation and hesitation;
3. Distinguish and explain the wrong verbs in the text;
4. Students read the text again and discuss what they did not understand;
5. A student in one group sits in pairs with another student and tells the two texts to each other. Or, one student learns what the texts are about by answering a question in the form of an interview with another. In the process of communication, students are required to use the verb forms taught.

This method differs from others in that the learning that students learn in other ways is replaced by fictional texts and dialogues from everyday life. Students negotiate with them to talk to each other, that is, to provoke another person. "Hello, my name is Georgi." I live in America. Instead of being a student, I'm going to study the topic of "Dating," where they get to know each other, ask each other different questions, and discuss something. The first step is to discuss topics that students are familiar with in their own language. In this way, students develop the ability to use language on their own. Topics should be close and interesting to students.

The communicative activity differs from other available activities in that students who use this technology do not know how the lesson will end, who will answer the other question, and how it all depends on the situation. There are new topics for discussion in each lesson, new types of exercises. This is done so that the students are provided with colorful activities and at the same time they do not get tired of reading.

Students communicate mostly during classes, but writing and reading are also included. Teachers just try to listen, guide students, do exercises. The teacher only observes when the students begin to actively discuss something.

The communicative approach is needed primarily to remove the fear of live communication. A person who is not afraid of not being able to understand it can find a simple language abroad, which has standard grammatical constructions and a dictionary of 1000 words [3, p.43].

But any coin has a turning point. In this case, it is low vocabulary and clicked phrases, and if a student adds grammatical errors to it, he or she can easily gain the reputation of a less intelligent interlocutor.

The communicative method is designed not only for those who want to listen, but also for those who want to understand English. During the conversation with the teacher, the student is given the opportunity to listen to the natural tone of the speech in natural English. Students become accustomed to this speech very quickly, and words, including those they are not yet familiar with, are well received by ear. In the classroom, students listen to the material and, together with the teacher, prepare interesting audio and video materials. Each material is often used as a basis for discussion.

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## MOTION VERBS EXPRESSING MODALITY IN MODERN LINGUISTICS

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**Abstract:** This article dwells on an analysis of the motion verbs and its modality in the language, as well as on analysis of the category of motion verbs in modern linguistics.

**Key words:** motion verbs, Talmy's description, complex motion verbs and display motion verbs, F.Palmer description.

Motion verbs expressing modality are those verbs that express a kind of motion such as *start, leave, sail, return* and *arrive* and so on. The category of motion verbs is very broad. As S.Hunston explains [8, 87], a directed motion event refers to a situation in which an object, the Figure, moves with regards to a reference point, the Ground, following a trajectory, the Path. This description is based on Talmy's description [10, 12] of a motion situation, where he clarifies the individual component as follows: the Figure (i.e. the object moving with respect to another object, called the Ground), the Path (i.e. the course followed by the Figure), and Motion (which refers to the presence per se of motion in the event of motion). To describe this terminology more clearly, F.Palmer [10, 14] offers a sample sentence *John is to arrive on Friday* represents the Figure, *Friday* represents the Ground, *to* expresses the Path, and *arrive* presents the Motion. N. F.Palmer states, that deixis embodied in verb roots (*to arrive*) is termed 'Direction'. "The path may also be expressed in particles (called 'satellites') such as in '*The train is to start at 5:00 a.m.*'"

Motion verbs are also dealt with by Ch. Fillmore. Ch. Fillmore [5, 240-

242] describes a motion as a displacement of an entity. However, even though his work is based on Talmy's characterisation of motion events, he does not use entirely the same semantic factors as Talmy to describe the displacement. Ch. Fillmore's factors are: Theme, Source, Goal, Path, Site, Cause, Manner, and Conveyance [5, 240-242]. The Theme, the displaced entity, corresponds with Talmy's Figure. The Source represents the origin of the movement and the Goal represents its destination, the Site denotes the location of the movement, and the Conveyance represents the means by which the motion is carried out.

The semantic properties of English motion verbs are complex and display several levels of organization [10, 12]. Motion verbs describe those activities which present progression in space and/or progression in time. F.Palmer distinguishes between 'pure motion' and 'motion as an activity'. She explains these terms in her publication [10, 12-15]. The term 'pure motion' denotes here motion as a change of location over time – a strictly kinetic phenomenon (e.g., *The ship is to start at 9:00 p.m.*) and the term 'motion as an activity' denotes a motion event that fulfils a causative role with respect to the change of the agent's state (*John is to leave tomorrow*). It is possible to combine 'pure' motion events with directional phrases. On the other hand, motion events presented as 'activities' can be only 'non-directed' events.

The category of motion verbs can be further divided into two sub-categories with their own specific properties and behaviour.

The class of motion verbs covers all verbs which incorporate the direction of the movement. Because directionality represents a constitutive feature of this category, motion verbs are sometimes called 'verbs of inherently directed motion' (as an opposite to 'verbs of displacement'). In the work of Levin [9, 100], this sub-category is labelled *arrive* class after one of the members of this class.

"Motion verbs are mute about the manner of motion and only encode information about the direction of the motion (e. G. *John left, John arrived...*)" [10, 102]. Or, in Levin's words, "the meaning of these verbs includes a specification of the direction of motion, even in the absence of an overt directional complement" [9, 98].

As N. Petrov says [3, 88], the motion verbs do not behave uniformly in all respects. However, in general, the semantics of motion verbs differs crucially from the semantics of modality of motion verbs. Motion verbs cannot encode motion as translocation by themselves. In order to do so, they require a spatial grounding. In other words, they express pure translocation by specifying the motion of an entity as changes in the entity's positions with respect to a spatial reference point [4, 111]. Thus the "moving entity cannot just 'come', but must 'come to (/into) a place' or 'leave' ('approach') but must 'leave a place ('approach a place')". Needless to say, the verbs may be used deictically, i.e. the reference point may be borne by the context, whether verbal or situational" [2, 38].

Y. Belyayeva lists these verbs as members of the category of path verbs: *advance, arrive, ascend, climb, come, depart, descend, enter, escape, exit, fall, flee, go, leave, plunge, recede, return, rise* and *tumble* [1, 85]. She states that the verb *cross* has been included here because of its meaning, but it does not behave in all respects like the other verbs in this class; for instance, it is always transitive.



These verbs inherently include the notion of the transmission of energy “from one participant to another (this may be the same participant, i.e. the participant whose ‘self’ is divided into the acting self and the acted upon self, as in *John is to arrive at 5:00 a.m.*)” [7, 354].

F.Palmer in his publication shows a series of examples of constructions into which motion verbs may enter. It follows from these examples that motion verbs enter into fewer types of constructions. To explain this phenomenon, F.Palmer N., who “explain this syntactic rigidity of motion verbs by appealing to the fact that so-called result verbs, to which path verbs belong, are considerably constrained in their behaviour [10, 67]. Motion verbs lexicalize the result of the event, whereas manner of motion verbs lexicalize the type of the process leading to the result, and as such, readily appear in a number of syntactic constructions”

Motion verbs expressing modality do not form a uniform lexico-semantic

class but include a number of sub-types. B. Levin used the feature direct external cause to divide motion verbs into two types, namely a *roll* class and a *run* class. The first type comprises verbs that imply a direct external cause, thus not involving ‘protagonist control’: *start, to leave, sail,*, etc. The second type comprises verbs that do not encode a direct external cause. Therefore, they typically involve ‘protagonist control’, e.g. *return, arrive, go, come* (these verbs denote self-agentive locomotion). From this it follows that “if the meaning of a verb involves a direct external cause, it does not involve protagonist control, while if the meaning does not involve a direct external cause, then it typically involves protagonist control” [9, 102].

Summing up of all what has just been said we can conclude that this short summary of the characteristics of motion verbs is by no means comprehensible, but it was meant to be of a brief introduction into this subject.

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#### THE PURPOSE OF LANGUAGE COACHING

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**Abstract:** It's no secret that 80% of success in learning a foreign language is the student's motivation, regularity of classes and interest in the learning process. Linguistic coaching is a new direction in the study and teaching of foreign languages, designed with the help of coaching techniques to make learning foreign languages more effective, faster and easier. This article provides information on Effective Ways of Learning Coaching and purpose.

**Key words:** Coaching, level B2 - C1, EFL, a technique (or strategy), LC, coaching framework and methodology.

Language coaching is an applied methodology incorporating coaching fundamentals into the language learning context. The role of a language coach is to support and empower the learner on their self-led learning journey. LC focuses on the learners' communication outcomes and learning processes in their professional and personal environments, instead of working with pre-defined lesson objectives. A language coaching approach will embed the basic LC framework and specific elements into language teaching or

training practices.<sup>1</sup> Coaching is a form of development in which a person, called a coach, supports a student or client in achieving a specific personal or professional goal. A student is sometimes referred to as a coachee (student). Sometimes coaching can mean an informal relationship between two people, one of whom has more experience and knowledge than the other and offers advice and guidance as the latter learns; but coaching differs from mentoring by focusing on specific tasks or goals, as opposed to general goals or general development.

Goal examples:

1. pass an interview for employment in a foreign company (language proficiency at level B2 - C1)
2. independently travel abroad (language proficiency at level B1 - B2)
3. go to visit friends abroad and feel comfortable, even walking without their accompaniment (level A1)

Many fundamental practises in EFL are based on 20<sup>th</sup> century assumptions, theories and practices with the teacher as the only source of knowledge, a model and provider of feedback etc. This does not go down well with learners used to independent decision-making and control in their own learning in the 16+ age group, and adults in a corporate environment in particular. Curricula and syllabi, *the cover-to-cover textbook syndrome* crippling many language learning processes is born from the need to standardise, yet this is now obsolete in a number of – not all – cases in adult learning above the B1-B2 levels. This supports the work of large language service provider organisations and the publishing industry.

Coaching, in general, is never to be confused, never interchangeable with psychology, counselling, therapy, nor does it provide solutions per se. If anything, it is guidance and supports client goals.

Several language coaches have their own definition of what language coaching actually is, let me put forward my own version:

A conversation-based process the purpose of which is to map and create optimal language acquisition or language usage-related goals. The framework is based on strategies utilising intrinsic motivation and developing learning awareness, where both parties (coach and client) are equal partners. It is important that clients claim ownership of their own development.

Language coaching is not a specific way of coaching language acquisition and usage issues. It is a general term encompassing a number of language coaching styles using a shared language coaching framework and methodology. There is no one good way of language coaching – many different practitioners of language coaching, myself included, will have each a working method created through years of work with learners, clients and have developed their own guidelines they apply to this field. This is similar to what can be experienced in language teaching. The time may come when language coaches from various backgrounds might find it necessary to establish these common frameworks and a methodology suitable for all to work with.

Coaching is an effective and therefore popular approach to achieving goals. Linguistic coaching arose at the intersection of classical coaching and linguistics. It focuses language learning on individual goals. At the same time, using linguo-coaching techniques is simple and pleasant. Thus, it is possible to speak the language faster and begin to understand it by ear.

With a language coach you will go through the whole fascinating process of successful language acquisition from setting goals, increasing motivation to achieving amazing results in using a foreign language. Depending on your goals, the coaching course lasts from 4 to 12 weeks (1-3 months). If short-term goals are set to prepare for a specific event or project, the course is calculated for a month with 4 coaching sessions (1 time per week).

If you have long-term goals in learning a foreign language, then 3-month coaching blocks with 12 coaching sessions are ideal, after which you move to a new level of language proficiency. The European foreign language proficiency assessment system includes 6 levels: A1-A2 - basic level, B1-B2 - intermediate level, C1 - high level of language proficiency, C2 - level close to the level of a native speaker.

A method is a plan for presenting the language material to be learned, and should be based upon a selected approach. In order for an approach to be translated into a method, an instructional system must be designed considering the objectives of the teaching/learning, how the content is to be selected and organized, the types of tasks to be performed, the roles of students, and the roles of teachers.

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<sup>1</sup>. <https://internationallanguagecoaching.com/language-coaching>

A technique (or strategy) is a very specific, concrete stratagem or trick designed to accomplish an immediate objective. Such are derived from the controlling method, and less directly, from the approach.<sup>1</sup>

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### TEACHERS' STRATEGIES IN TEACHING READING COMPREHENSION

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**Abstract:** Reading is one of the language skills which is very important to be learned by the students. Reading is very important for teacher to establish reading skills for their students. Many specialists defined reading as the process of putting the reader in contact and communication with ideas. Reading is simply one of the many ways in which human beings go about their basic business or making sense of the world. Reading is the ability to draw meaning from the printed page and interpret this information appropriately. Reading is useful for language acquisitions; the more the students read, the better they get at it. In addition, reading also has positive effect on students' vocabulary knowledge, on their spelling, and on their writing. Furthermore, reading comprehension as "the process of simultaneously extracting and constructing meaning through interaction and involvement with written language". Reading is one of the basic skill of language learning that cannot be separated from other skills of language. The goal of reading comprehension is to help the students understand written languages. The students who comprehend well monitor their understanding as they read and use strategies or technique to understanding breaks down meaning, then the students can understand what the content about the texts, finally they can make a conclusion about what they have read to show their understanding after reading activity.

**Key words:** interpret, appropriately, technique, comprehend, monitor, strategy, content, get detail, goal, simultaneously, extracting, constructing, involvement, acquisition, instructing.

There are some strategies in teaching reading comprehension

#### 1) Scaffolding

Scaffolding is a lesson in which students are given some assistance during the early stages of learning and then reducing the aid and providing opportunities for the students

#### 2) Think-aloud

Think-aloud is a strategy that helps students on learning activities. The ability of teachers to transfer creativity of them and control the students in completing each step of the way think aloud strategy in understanding reading passages. The teachers make their thinking explicit by verbalizing their thoughts while reading orally.

#### 3) Reciprocal Teaching

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<sup>1</sup>. Richards, Jack C.; Theodore S. Rodgers (2001). *Approaches and Methods in Language Teaching*. Cambridge UK: Cambridge University Press. ISBN 0-521-00843-3.

Reciprocal teaching is a guided reading comprehension strategy that encourages students to develop the skills that effective readers and learners do automatically.

#### 4) SQ3R

SQ3R is a systematic reading strategy to help you organize the reading process into manageable units. It consists of five steps, they are: surveying, questioning, reading, reciting, and reviewing.

#### 5) Question-Answer Relationship (QARs)

QARs is a reading strategy through understanding and analysis of questions. In other words, this strategy guides students to understand the questions in order to get an information in a reading itself. It means that the students only glance read the texts and to understand further the focus of students is the questions given by the teacher about the texts.

Teacher's interview and response to the implementation of reading comprehension strategies were identified on her agreement and disagreement, also their strategy used in their reading class. The first statement is about the teacher's opinion on reading comprehension strategies.

Both of them said that they agreed with the strategies for teaching reading comprehension. They added that reading strategies made the students interested during teaching and learning process.

The teacher could put an interesting reading text as learning strategy in order to gain the student's attention towards the reading comprehension process.

The second statement was about the strategies used by the teacher in teaching and learning reading comprehension. From the first teacher, she said that she uses an understanding text. Understanding text means that the students do not get bored reading so much text. She said to her students that they do not ask to understand every word in the text but only words that they already knew what its meaning. Besides, the second teacher used the individual and group learning strategies.

The third statement was about the implementation of reading comprehension strategies which helped students to answer the questions from the text. Both of them agreed with this statement, because in the end, the teacher asked the students about the reading that they learned before and the students should answer correctly by using QAR strategy.

The fourth statement was about the use of reading comprehension strategy in teaching and learning process. The teachers explained that the students not only read the text but also answered the question from the text, so that the students could get more understanding and moral value from reading text.

The fifth statement was about the implementation of reading comprehension strategies could help to improve the students' ability. Both of the teachers were agreed with this statement, because by applying the strategies the teacher could help the students to improve their ability in reading comprehension and also could affect the students' activeness. The sixth statement was about the problems faced by the teachers while implementing the strategies. They answered almost the same that the problems were the different competence of each students.

The result shows that in teaching reading comprehension the teacher used three teaching strategies, there are understanding text, individual and group strategies, and question and answer relationship (QARs). The strategy was used so that the students understand the reading and the contents of the reading. Based on this research, the strategies were effective in teaching reading comprehension because can help students to comprehend the text. The students who have difficulty in reading would be easier in mastering reading comprehension. In addition,

those strategies could help the students more active. It is suggested that the teachers use strategies of teaching reading comprehension in accordance with the students' levels of proficiency and their characteristic.

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## ТРАНСФОРМАЦИЯ ВА УНИНГ ЛИНГВИСТИК МАҚОМИ

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**Аннотация:** Трансформация ва унинг лингвистик мақоми когнитив тузилмаларнинг лингвистик ондаги ўзгаришлари ва сунъий икки тиллиларнинг коммуникатив хатти-ҳаракатлари синергия натижасидир, бунда хорижий сўз орқасида янги когнитив-эмоционал тасвир билан тўқнашув когнитив қайта қуришга олиб келади. Ўқитиш мулоқоти коммуникатив маконнинг уч ўлчовлилиги, жумладан, маданиятлараро, шахслараро ва ўқитиш жиҳатлари билан ажралиб туради. Мулоқотни ўргатишнинг асосий параметрлари сифатида, дистрибутив метод *қуршов* тушунчасига асосланади. Бунга дистрибутив таҳлилнинг *эркин алмашув, қўшимча ва контраст* дистрибуциялари мисол бўла олади<sup>1</sup>. Мазкур дистрибуцияларнинг ҳар бири ўзига хос қуршовга асосланади.

**Калит сўзлар:** Трансформация, лингвистик, когнитив тузилма, тилшунослик, дистрибутив, бевосита иштирокчилар методи (БИ методи), GN – номинал гуруҳ, GV – вербал (фeъл) гуруҳ

Тилшуносликда трансформация тушунчаси дастлаб америкалик олимлар томонидан ўтган асрнинг 50-йилларида тадқиқотлар кун тартибига киритилган эди. Мазкур тушунчанинг истeъмолга киришига дескриптив тилшуносликнинг йирик намояндаси ва асосчиси Леонард Блумфилднинг «Тил» («Language» - 1933) номли монографик асарида берилган структурализмнинг шаклланишига асос бўлган ғоялар сабаб бўлди<sup>2</sup>. Л.Блумфилднинг ўзи трансформацион метод устида алоҳида тадқиқот олиб бормаган бўлса ҳам, эслатиб ўтилган асарида *трансформация* термини ҳақида сўз юритганини кўрамыз. Трансформация тушунчаси структуралистлар томонидан том маънода синтактик структураларга нисбатан қўлланилган эди ва бугунги кунда ҳам мазкур тушунча, асосан, гапнинг синтактик структурасининг таҳлилида самарали ишлатилмоқда. «Трансформацион метод – бу нисбатан кичик структуралардан катта структураларни ҳосил қилишга асосланган гапнинг синтактик шаклини вужудга келтирувчи метод саналади»<sup>3</sup>. Бу жараёнда муайян синтактик қурилма замирида ҳосила вужудга келади. Бироқ трансформациянинг шартига кўра, ҳосила структуранинг маъно ифодаси олдинги қурилманинг мазмуни билан муштарак бўлмоғи керак.

Трансформацион метод дистрибутив (қуршов) методнинг заиф томонларини тўлдириш мақсадида жорий қилинган бўлиб, у бевосита иштирокчилар методини ҳам (БИ методи) ўз ичига олади. Трансформацион методнинг лингвистик моҳияти дастлаб америкалик олим З.Хэррис томонидан мукамал ёритиб берилди. Олим трансформация жараёнида ҳосила гап асосланаётган қурилмани ядровий структура деб атади. З.Хэррис ҳосила гап, яъни трансформа билан ядровий гапнинг лексик бирликлари бир хил бўлиши лозимлигини алоҳида таъкидлайди. Масалан: *Болалар ойнаси синдирдилар – Ойна болалар томонидан синдирилди*.

Айни пайтда олдинги гап асос, унинг трансформаси эса ҳосила гап саналади. Кўринадики, ҳар икки гапда ҳам қарийб бир хил лексик воситалар қатнашмоқда. Бундан ташқари, мазкур гапларда маъно муштараклиги тўлиқ сақланмоқда. Бунда етакчи мавқеда келадиган N(от) ва V(фeъл)нинг бошқа туркумларга хос сўзларнинг қурилма сатҳида қўлланиш ўринларини белгилашда аҳамияти катта бўлади. Айни пайтда, албатта, трансформацияга тортилаётган асос ва ҳосила структуралар таркибида келаятган лексик бирликлар кескин фарқланмаслиги лозим.

Шуни ҳам айтиш керакки, генератив грамматиканинг кейинги тараққиёти даврида трансформаларнинг лексик бирликлари ўртасида айрим фаркланиш ҳолатлари ҳам бўлиши мумкинлиги айтилади. Бошқача айтганда, асос гапдаги баъзи сўзлар трансформада синтактик воситалар билан алмаштирилиши мумкинлиги эслатиб ўтилади. Бироқ мазкур жараёнда трансформа билан асос гапнинг маъно салмоқлари бир хил бўлмоғи лозим. Дарҳақиқат, дистрибутив метод *қуршов* тушунчасига асосланади. Бунга дистрибутив таҳлилнинг *эркин алмашув, қўшимча ва контраст* дистрибуциялари мисол бўла олади<sup>4</sup>. Бевосита иштирокчилар методиди ҳам *қуршов* тушунчаси муҳим аҳамият касб этади. Бунда GN – номинал гуруҳ, GV – вербал (фeъл) гуруҳи асосида БИ (бевосита иштирокчилар)га таянувчи синтактик қурилмалар шаклланади. Шу боис ушбу

<sup>1</sup>Бу ҳақда қаранг: Бўронов Ж.Б. Инглиз ва ўзбек тиллари киёсий грамматикаси. – Тошкент, 1973. – Б. 34-35.

<sup>2</sup>Қаранг: Блумилд Л. Язык. –М.,2002.

<sup>3</sup> Лингвистический энциклопедический словарь. –М., 1990. –С.519.

<sup>4</sup>Бу ҳақда қаранг: Бўронов Ж.Б. Инглиз ва ўзбек тиллари киёсий грамматикаси. – Тошкент, 1973. – Б. 34-35.

таҳлил усули трансформацияга жуда яқин туради ва муайян трансформацион ҳолатларда бу икки усул ўзаро кесишади<sup>1</sup>.

Таъкидлаш лозимки, дистрибутив метод, гарчи трансформацион методнинг шаклланишига ўзига хос улуш қўшган бўлса ҳам, гапнинг синтактик таҳлилида бевосита қўлланиш имкониятига эга эмас, унинг таъсири доираси анча тор. Шу боис дескриптив тилшуносликнинг кейинги тараққиёт босқичида БИ методи жорий қилинди. Шунинг учун қуйида БИ анализи ва синтезини конкрет мисоллар орқали кўриб ўтишни мақсадга мувофиқ топдик: *Маширабнинг кўнглида гурбат бирдан тўзгиди* (О.Ёкубов. Эр бошига иш тушса). Берилган гапнинг БИ таҳлилини дастлаб горизонтал чизиқда кўриб чиқайлик. Бундай таҳлил БИ анализи деб аталади. Таҳлилнинг ҳар бир босқичида гап бевосита иштирокчиларга қараб иккига бўлинади ва охириги босқичида бўлинмайдиган бирликлар қолади:

1. *Маширабнинг кўнглидаги гурбат / бирдан тўзгиди.*
2. *Маширабнинг // кўнглидаги гурбат / бирдан // тўзгиди.*
3. *Маширабнинг // кўнглидаги /// гурбат / бирдан // тўзгиди.*

Кўринадик, берилган гапнинг БИ анализи уч босқичда ниҳоясига етмоқда. Буни символлар воситасида қуйидагича кўрсатиш мумкин:

1.  $P=GN+GV$  (гап иккита БИдан, яъни от ва феъл гуруҳларини ташкил этаётган БИлардан ташкил топмоқда).

2.  $GN=d_1+d_2+N$  (от гуруҳи иккита аниқловчиси билан келаётган отдан ташкил топмоқда).

$GV=d+V$  (феъл гуруҳи ўз детерминативи билан келаётган феълдан ташкил топмоқда).

3.  $GN=GN=d_2+N$  (иккинчи от гуруҳи ўз аниқловчиси билан келмоқда)<sup>2</sup>.

Хулоса қилиб айтганда трансформацион методнинг жорий этилиши унинг дистрибутив ва БИ методларининг заиф томонларини бартараф этди ва жаҳон тилшунослигида катта обрў қозонди. Бироқ бу билан трансформацион метод дистрибутив ва БИ таҳлил методларини тўлиқ инкор этади, деган хулосага бормаслик керак. Чунки трансформацион метод уларнинг барча ижобий томонларини тўлиқ қамраб олади ва амалда уларнинг давоми саналади. Динамик характер тушунчаси статик характер тушунчасига қараганда анча мураккабдир, зотан, у тилнинг тараққиётинигина эмас, балки унинг амалда қўлланишини ҳам тақозо этади<sup>3</sup>. Бу жуда муҳимдир. Чунки тилнинг амалда қўлланилиши жараёнида лингвистик ва экстралингвистик омилларнинг барчаси ўзаро кесишади. Айнан ана шу жараёнда ядровий структураларнинг ҳосила структураларга айланиши нутқнинг шаклланиши учун самарали хизмат қилади. Бу эса, ўз навбатида, трансформациянинг яратувчилик (порождающий) хусусиятини намоён этади.

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<sup>2</sup>Р символи орқали гапни, GN ва GVлар орқали от ҳамда феъл гуруҳларини, N билан отни, V билан феълни, d билан ҳар қандай аниқловчини, 1.2 каби рақамлар орқали эса ўзлари тиркалиб келаётган тил бирликларининг сонини белгиламоқдамиз.

<sup>3</sup> Алексеева Л.М., Мишланова С.Л. Теория деривации//Вестник Пермского университета, 2015, вып. 3 (31). – С.130.

## COMMUNICATIVE APPROACH OF ENGLISH PROPER NAMES WITH PHRASEOLOGICAL UNITS

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**Abstract:** Naming an entity is one of the basic speech acts. The act of naming serves to illuminate the entities that play a role in people's daily life. It is generally agreed among linguists that proper names are a universal linguistic category. Proper names constitute a system which varies across cultures and provide a reflection of the society of which they are the expression, where they are signs of cultural, linguistic, geographical, ethnic and social identity. The present paper is concerned with proper names in English phraseology.

**Key words:** phraseological unit, proper name, personal name, place name, cul-tural-linguistic.

Proper names constitute a system, which varies across cultures and provides a reflection of the society of which they are the expression. They are linguistic items fulfilling a referential function. According to Lyons, "Proper names are to be regarded as the most 'substantival' – the most truly 'nominal' – of the expressions in a language".

The present paper is concerned with proper names in English phraseology. The proper names in phraseological units are of great importance in communication.

### MATERIALS AND METHODS

The aim of the present paper is to explore the linguistic-cultural aspects of phraseological units containing personal and place names. The material was selected from *Oxford Dictionary of Phrase, Saying and Quotation* (2006) edited by Susan Ratcliffe. An overall view of the figurative language, by bringing together over 10,000 quotations, proverbs, and phrases.

Phraseology as a complex area of the linguistic system is a developing field of research and has attracted interest from many sides.

### RESULTS AND DISCUSSION

#### Personal Names in English Phraseological Units

An overview of the personal names involved in the phraseological expressions indicates the following types of sources:

The Bible

Popular Culture

(1) **Darby and Joan** (after a couple mentioned in an 18th-century ballad).

(2) **Pleased as Punch** (after Mr. Punch, from the traditional children's puppetshow 'Punch and Judy').

(3) **Colonel Blimp** (after a character in newspaper cartoons created by David Lowe in the late 1930s).

Real People

(4) **The Jersey Lily** (the actress Lillie Langtry, (1853–1929); born in Jersey, she was noted for her beauty and became known as 'the Jersey Lily' from the title of a portrait of her painted by Millais).

(5) **The Corsican ogre** (Napoleon I (1769–1821), Emperor of France, in reference to his Corsican birthplace).

(6) **Pascal's wager** (the argument that it is in one's own best interest to behave as if God exists, since the possibility of eternal punishment in hell outweighs any advantage in believing otherwise; Blaise Pascal 1623–62).

#### Place Names in English Phraseological Units

An overview of the place names involved in the phraseological expressions indicates the following types of sources:

Places in the UK

(7) **London particular** (a dense fog affecting London).

(8) **Shipshape and Bristol fashion** (with all in good order; Bristol a city and port in the west of England; originally a nautical expression).

Places Related to Classical Heritage

(9) **New Jerusalem** (the abode of the blessed in heaven; from the Bible (Revelation) 'And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven').

(10) **The Tower of Babel** (a tower built in an attempt to reach heaven, which God frustrated by

confusing the languages of its builders so that they could not understand one another;

Places on the Continent

(11) **La Belle France** (the country of France, especially viewed in a nostalgic or patriotic manner)

(12) **A castle in Spain** (a visionary project, a daydream unlikely to be realized; the expression is recorded from late Middle English, and it is possible that Spain, as the nearest Moorish country to Christendom, was taken as the type of a region in which the prospective castle-builder had no standing).

Many units express evaluation (often disapproval or criticism what concerns phraseological units with women's names). Considering the names in phraseological expressions. Furthermore, male names predominated over female names, and first names over family names. To sum up, the personal and place names involved in phraseology are historically, socially or culturally prominent in British culture.

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### COMMUNICATIVE APPROACH IN TEACHING VOCABULARY IN PRIMARY SCHOOL

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**Abstract.** Classroom exercises are very motivating since they are both entertaining and difficult. Furthermore, they use language that is relevant and beneficial in real-life situations. They also promote and enhance cooperation. Because they are amusing and interesting, classroom exercises are very motivating. They can be utilized to practice all language skills as well as a variety of communication styles. All of this helps to make the research topic relevant.

**Key words:** Vocabulary, communication, activities, skills, effective approaches, communicative approach, learning process, interactive forms

Questionnaires, interviews, and classroom observations were used to collect the data. According to the key findings, most teachers use communicative approach tactics when teaching English, such as pairing, debates, group discussions, filling in gaps and dramatization. Despite the fact that communicative approach strategies are used in classrooms, the study showed that their implementation is hindered by a number of problems, including lack of time to involve students in classes, insufficient teaching and learning resources, inability to help students with disabilities and overcrowded classrooms.

Since the 1960s, thanks to the efforts and research of many English linguists, many new ideas and approaches have appeared to study the acquisition of vocabulary in a second language. Among the pedagogy of communicative language teaching (ELT), which emerged as a result of changes in the British approach to situational language teaching since the late 1960s, deserves mention. Based on the socio-cognitive perspective of sociolinguistic theory, with an emphasis on meaning and communication, as well as with the aim of developing students' communicative competence, CLT has become an outstanding method of language teaching and gradually replaced the previous method of grammatical translation.

Practice has shown that CLT, which has many advantages over the method of grammatical translation, has achieved remarkable success and made a great contribution to the teaching and learning of English in the eastern and southern regions. It is currently very popular in English-speaking areas in this area. [3].

The study of various types of educational vocabulary using communicative methods in classroom activities that make the learning process easy, exciting and most effective, which makes it desirable and motivating for students to easily, fruitfully and quickly master the language. Currently, the importance of this strategy in using modern games for teaching English vocabulary and their inclusion in classroom activities, as well as the effectiveness of the results, is being studied. To teach English vocabulary using conversational methods, use interactive, relevant and successful games and classroom activities. These fascinating and inspiring English grammar games can be used in practical English classes, lectures and seminars on methods of teaching foreign languages in higher educational institutions of our country, as well as in writing [1].



These fascinating and motivating English grammar games can be used in real English classes, as well as in lectures and seminars on methods of teaching foreign languages in higher educational institutions of our country. Since students differ from each other and prefer different approaches, learning styles play an important role in the learning process. Based on these findings, I have tried to design my teaching materials so that they are suitable for students with different learning styles. I also devote time to the peculiarities of young students, as well as to the topic of grammar and its significance in teaching young students. Motivation of students in education is one of the most important areas of pedagogy. The communicative commonness of English and its worldwide usefulness necessitate changes in the approaches of English teaching. Communicative language teaching led to a re-examination of language learning and teaching goals, syllabuses, materials, and classroom activities and has been a major cause of changes in language teaching worldwide. Indeed, the influence of the communicative approach has permeated every aspect of ELT, from syllabus design to teaching material selection, from teaching methodology to learning assessment. In various countries, school curricula increasingly take into account learners' present or predicted communication requirements, the kinds of things they are likely to want to say, read, or write in the target language. Communicative intentions replace grammatical forms, and communicative competence is the overriding objective of instruction. The underlying principle of a proficiency-based program is represented by the functional trisection, a model for integrating the objectives of function, context, and formal accuracy at any level [4].

The task of the teacher is to encourage and develop these impulses. One of these factors is motivation. Motivation contributes to the positive development of students. Motivational actions of teachers can increase and maintain students' interest in learning, whether it is a specific subject or other types of educational activities." As a result, the teacher's task is now much more demanding than it was before. If a teacher wants to use an integrative approach and interactive teaching methods to involve students in the educational process, he or she should prepare for this activity. It is vital to find and identify knowledge that can be used in courses and is relevant to everyday life. Finally, in order to be most effective, I have defined the criteria that teachers should be guided by when creating training materials and training stages.

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## BOSHLANG'ICH SINFLARDA O'QUVCHILARNI TA'LIM JARAYONIGA QIZIQTIRISH MASALALARI

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**Annotatsiya:** "Jahonda bo'lmasa muallim agar, Hayot ham bo'lmasdi go'zal bu qadar" Abdurahmon Jomiy

"Tarbiya biz uchun yo hayot - yo mamot, yo najot - yo halokat, yo saodat - yo falokat masalasidir" Abdulla Avloniy

"Agar talabaning o'rganish istagi bo'lmasa, bizning barcha rejalarimiz changga aylanadi." Suxomlinskiy V.A.

Motivatsiya jarayonining o'zini, uning paydo bo'lish tabiatini tushunish qiyin, u ko'plab ruhiy jarayonlar bilan bog'liq. Shunday qilib, o'qituvchi tomonidan uni shakllantirish usullari va usullari haqida gapiriladi va bu talabalarning muvaffaqiyati va yutuqlariga qanday ta'sir qilishini aniqlashga harakat qilinadi.

**Kalit so'zlar:** motivatsiya, boshlang'ich sinf, qo'llab-quvvatlash, muvaffaqiyatga erishish, samaradorlik, mustaqil ishlash, yo'naltirish, ijodiy yo'nalish.

Zamonaviy ta'lim tizimida ta'lim samaradorligini oshirishning dolzarb muammosi mavjud. Har bir o'qituvchi o'z shogirdlarining darslarga qiziqish va ishtiyoq bilan borishini, "yaxshi" va "a'lo" o'qishini xohlaydi. Afsuski, bu har doim ham sodir bo'lmaydi. Ko'pincha eshitamiz: "u o'qishni xohlamaydi", "yaxshi o'qishi mumkin edi, lekin istak yo'q". Bunday hollarda biz talabada o'rganish uchun ijobiy motivatsiyaning

etishmasligi bilan duch kelamiz. O'quv motivatsiyasini shakllantirish shaxsiyatni rivojlantirish va tarbiyalash masalalarini hal qilishdir.

O'quv motivatsiyasi - bu o'quv faoliyatini amalga oshirishga qaratilgan harakatlarni boshqaradigan va qo'llab-quvvatlaydigan jarayon. Bu murakkab tizim bo'lib, ularning motivlari, maqsadlari, muvaffaqiyatsizlikka bo'lgan munosabati va talabning yangi bilimlarni olish ehtiyojlaridan iborat. Ularning muvaffaqiyati, bilim darajasi, butun umrini o'rganishga intilishi o'quvchilarning motivatsiyasiga bog'liq, ayniqsa boshlang'ich sinf ta'lim jarayonida asos sifatida shaxsni shakllanishida birinchi bosqichlaridan biri hisoblanadi.

O'quv motivatsiyasi quyidagi tarkibiy qismlardan iborat:

- talabning ijobiy munosabati; intilish uchun aniq maqsad; maqsadga erishish uchun motivlar; ijobiy reaksiya muvaffaqiyatsizlik emas; o'z faoliyati (maqsadlari) natijasiga erishishda qat'iyatlilik.

Vazifalarni bajarish uchun ijobiy kayfiyat sinfdagi norasmiy muhit orqali yaratilishi mumkin: stollarni g'ayrioddiy tarzda qayta tartibga solish; bolalarni guruhlarga bo'lish; oddiy standart darsni qiziqarli o'yinga aylantirish mumkin, lekin darsning o'quv maqsadini bajarish sharti bilan. O'qituvchi kichik yoshdagi o'quvchilarga maqsad tanlashda yordam berishi kerak, chunki boshlang'ich maktabda ularda universal ta'lim faoliyatini shakllantirish darajasi past. Bolalar nimaga intilish kerakligini aniq va aniq tushunishlari kerak. Motivatsiyaning muhim tarkibiy qismlaridan biri ham "muvaffaqiyatsizlikka reaksiya" dir. Agar bolaga biror narsa ko'ngildagidek chiqmasa, hech qanday holatda uni ta'na qilmaslik kerak, uni bu vaziyatdan chiqish yo'lini topishga harakat qilishga undash va yo'naltirish kerak va agar u muvaffaqiyatga erishgan bo'lsa, uni maqtash muhim. Agar o'qituvchi bolani shunchaki o'z holiga tashlab qo'ysa, uni muammoli vaziyatni hal qilishga undamasa, unda bunday harakat talabani o'rganishni istamasligiga olib keladi, ijobiy motivatsiya yo'qoladi. Agar bola o'rganishni xohlamasa, o'qituvchi nima qilishi kerak?

Kichik yoshdagi o'quvchilar o'ynashni, orzu qilishni, jumboq va topishmoqlarni echishni, sir va noma'lum narsalarni ochishni juda yaxshi ko'radilar. Bir yo'sinda monoton va uzoq ish ularni tezda charchatadi, istak yo'qoladi.

Yosh o'quvchilarda bilim olishga doimiy qiziqish quyidagi dars shakllari orqali shakllanadi:

- dars o'yini; dars-sayohat; ertak darsi; viktorina darsi; ertak qahramonlari ishtirokidagi ijodiy loyihalarni himoya qilish.

Darsning turli bosqichlarida motivatsiyani oshirishning turli shakllari, usullari va usullaridan foydalanish, ularni almashtirish bolalarning o'rganishga, o'zlari uchun yangi bilimlarni kashf etishga intilishini kuchaytiradi. Darsda talaba samarali o'quv jarayoniga moslashishi, unga shaxsiy qiziqish bildirishi, nima va nima uchun qilishini tushunishi kerak. Ushbu o'quv motivlari paydo bo'lmasdan, o'quv faoliyati uchun motivatsiyasiz bilish ijobiy natija keltira olmaydi. Istalgan natijaga erishish uchun kognitiv motivlarni rivojlantirishning turli usullaridan foydalanish kerak.

1. Suhbat orqali o'quv faoliyatini rag'batlantirish.

2. Muammoli vaziyat yaratish orqali o'quv faoliyatini rag'batlantirish.

3. "Aqliy hujum" texnikasi yordamida o'quv faoliyatini rag'batlantirish.

4. "Tugallanmagan gap" texnikasidan foydalangan holda o'quv faoliyatini rag'batlantirish.

Talabalarga tugallanmagan jumlar yozilgan varaqlar beriladi va ularni har kim o'zi to'ldirishi kerakligini tushuntiradi. Ushbu jumlar dars mavzusiga mos bo'lib, o'quvchilar o'z fikrlarini ifodalash uchun yetarli bilim va shaxsiy tajribaga ega.

5. Mustaqil yasalgan loyiha ishlarini bajarish orqali o'quv faoliyatini rag'batlantirish. Mavzuni o'rganish boshida o'quvchilar o'zlari tayyorlay oladigan loyihalar ro'yxatini oladilar. U yoki bu tabiat hodisasini tushuntiruvchi uy qurilishi moslamalari, maketlari, chizmalar, darslikda tasvirlangan qadimiy aholi punktlarining xaritalari, talabalar darsda ko'rsatishadi, yaratish g'oyasini va "ular taklif qilayotgan imtiyozlarning" xususiyatlarini tushuntiradilar. Keyinchalik darsda o'quvchilar tomonidan yasalgan va bajarilgan ishlardan ko'rgazmali qurollar sifatida ham foydalanish bilim olishga qiziqishni oshirishga, tadqiqotchilik ko'nikmalarini rivojlantirishga, pedagogik ish unumdorligini oshirishga yordam beradi, darsni qiziqish elementlari bilan to'ldiradi, o'quvchilarda darsdagi voqealarga daxldorlik hissini uyg'otadi.

6. Ijodiy topshiriqlardan foydalanish orqali o'quv faoliyatini rag'batlantirish. Talabalarga krossvord, skanvord, topishmoqlar, rebus tuzishni so'rash mumkin. Krossvord bilan ishlashning quyidagi variantlari mumkin:

- Bo'sh kataklarni to'ldirish orqali krossvordni yeching.

- Tugallangan krossvorddagi so'zlarga savol tuzing.

- Ba'zi kvadratlar ta'kidlangan krossvordni to'ldiring. Ularga kirgan harflardan kalit so'z tuzing va uning mazmunini tushuntiring.

- Dars mavzusidagi tushunchalardan foydalanib, krossvord tuzing.

Sinfdan tashqari mashg'ulotlarda ham o'rganish uchun ijobiy motivatsiya rivojlanishi kerak. Sinfdan tashqari mashg'ulotlarda asosiy fanlarni o'rganishda qo'llaniladigan bir xil usullar, uslublar, yondashuvlardan foydalana olmaymiz. O'quvchilarning bo'sh vaqtini mazmunli o'tkazishga bo'lgan ehtiyojini qondirish, ularning ijtimoiy foydali mashg'ulotlarda ishtirok etishi uchun darsdan tashqari vaqtda tashkil etiladigan mashg'ulotlar sinfdan tashqari ishlardir. Bu talabalarning qiziqishi bo'yicha faoliyat va ixtiyoriy o'quvchilar ijobiy motivatsiyani qo'llab-quvvatlaydi - tanlash erkinligi. O'quvchi sinfdan tashqari mashg'ulotlarga kelganda, u o'z xohish-istaklarini bildiradi, ya'ni bolada ijobiy motivatsiya boshlanadi.

Kichik yoshdagi talabalar uchun sinfdan tashqari mashg'ulotlar oddiy dars o'rgata olmaydigan narsalarni o'rganish imkoniyatidir; bu real dunyoni tushunish, bu yangi faoliyatda o'zini izlashdir. Sinfdan tashqari mashg'ulotlarni tashkil etishning turli usullari, usullari va shakllari bolalarning samaradorligini sezilarli darajada oshiradi, stressli vaziyatlarni bartaraf etishga, jamiyatga uyg'un integratsiyaga va shunga mos ravishda o'qitish samaradorligiga yordam beradi.

Darslarni o'tkazishda o'quvchilarning barcha savollariga javob berishning iloji yo'q va sinfdan tashqari mashg'ulotlar ularning o'quv faoliyati bilan munosabatlarida samarali vosita bo'lib xizmat qiladi, bu esa bolaning bilim qidirishdagi faolligini oshiradi.

Sinfdan tashqari ishlarni tashkil etishning quyidagi shakllari va usullari motivatsiyani oshirishga yordam beradi:

- ekskursiyalar; jamoaviy ijodiy ish; o'yin faoliyati; KVN; mavzuli kechalar; viktorinalar; olimpiadalar; maktab kontsertlari va tanlovlari; bukletlar va bayram devor gazetalarini chiqarish; bayramlarni o'tkazish: "Til bayrami", "Yangi yil", "Vatan himoyachilari kuni", "8 mart- xalqaro xotin-qizlar kuni", "G'alaba kuni" va boshqalar.

Ota-onalar jarayonga qo'shilishi kerak. Bolalar, albatta, ota-onalarga ularning yutuqlarini ko'rishlari va ular bilan faxrlanishlari kerak. Ota-onalar yuqoridagi tadbirlarga taklif qilinishi kerak. O'quv faoliyati uchun motivatsiyani shakllantirishda baholash katta ahamiyatga ega. O'quv faoliyati uchun ijobiy barqaror motivatsiyani shakllantirish uchun talabani baholashda asosiy narsa bu ishning barcha ijobiy tomonlarini ta'kidlagan holda sifatli tahlil qilish, o'quv materialini ishlab chiqishda muvaffaqiyatga erishish va uning sabablarini aniqlash muhim ahamiyatga ega. mavjud kamchiliklar, va ularni faqat aytib emas. Ushbu sifat tahlili bolalarda ishni adekvat o'z-o'zini baholashni, uning aksini rivojlantirishga qaratilgan bo'lishi kerak. O'qituvchining baholash faoliyatida ball belgisi ikkinchi o'rinni egallashi kerak. Joriy buxgalteriya hisobida qoniqarsiz belgilar ayniqsa ehtiyotkorlik bilan qo'llanilishi kerak va mashg'ulotlar boshida ularni umuman ishlatmaslik yaxshiroqdir. Buning o'rniga, ishdagi kamchiliklarni ko'rsatib, bola buni va buni bilmasligini, uni o'rganmaguncha, qanday qilib bilmasligini ta'kidlash kerak.

Zamonaviy ta'lim texnologiyalari, talabalar motivatsiyasini rivojlantirishga hissa qo'shish. O'quv jarayonini modernizatsiya qilish doimiy ravishda har bir o'qituvchini talabalarni qiziqtiradigan va ularni fanni o'rganishga undaydigan pedagogik texnologiyalarni izlash zarurligini tushunishga olib keladi. Maktab o'quvchilarini o'quv maqsadlariga erishish, o'rganilayotgan fanga bo'lgan qiziqishni oshirish uchun o'quv va kognitiv faoliyatga jalb qilish ta'lim mazmuni, ta'lim usullari va shakllari, zamonaviy ta'lim texnologiyalari bo'lgan faollashtirish vositalari yordamida ta'minlanadi. Ular talabalarning kognitiv faolligini qo'llab-quvvatlaydigan qulay psixologik muhitni yaratishga qaratilgan, xususan:

- talabalarni kollektivistik faoliyat shakllariga kiritish;
- o'quvchilarni baholash faoliyatiga jalb qilish va adekvat o'zini-o'zi hurmat qilishni shakllantirish;
- o'quvchi va o'qituvchi o'rtasidagi hamkorlik, birgalikdagi o'quv faoliyati;
- ijodiy muhit yaratish;
- o'quv materialining qiziqarli taqdimoti.

Multimedia vositalari boshlang'ich maktab ta'lim texnologiyalarida etakchi o'rinni egallagan ko'rinish printsiplarini amalga oshirishning boshqa texnik o'quv vositalariga nisbatan eng yaxshisini ta'minlashga imkon beradi. Bundan tashqari, multimedia vositalariga darsning o'yin shakllarini samarali qo'llab-quvvatlash vazifasi beriladi.

Darsda kompyuter texnologiyalaridan foydalanish darsni noan'anaviy, yorqin, boy o'tkazish imkonini beradi. Bunday darslar, shuningdek, fanlarning aloqadorligini ko'rsatish, nazariy bilimlarni amaliyotda qo'llash, kompyuterda ishlash ko'nikmalarini ishlab chiqish, o'quvchilarning aqliy faoliyatini faollashtirish imkonini beradi. Bu motivatsion maqsadga erishadi - mavzuni o'rganishga qiziqish uyg'otish va uning hayotiy ehtiyojini ko'rsatish. Zamonaviy pedagogik texnologiyalardan foydalanish talabalarning motivatsiyasini oshirishning asosiy usullaridan biridir. Ko'pincha biz yangi mavzuni o'rganish darslari uchun eng yorqin materialni topishga harakat qilamiz. Bu o'rinni, agar bola mavzuga qiziqsa, "yoritilgan" bo'lsa, bu keyingi darslar uchun rag'bat bo'ladi. Ammo shuni yodda tutish kerakki, har qanday "olov" o'chadi. Demak, har bir darsda talabani qiziqishi saqlanib qolishi kerak.

Xulosa qilib shuni aytish kerakki, o'quvchi bog'da ekilgan bir niholdir, balki yoqish kerak bo'lgan mash'aldir. Bolalarni fikrlashga, kashf etishga, ixtiro qilishga o'rgatish uchun o'qituvchi ko'p narsalarni ixtiro qilishi, kashf qilishi kerak. Mash'alalar faqat o'qituvchining faol ijodiy faoliyati sharti bilan yoqiladi, nihol esa unga parvarishdan so'ng ko'karib unib o'sadi, ustozning sinfda maqsadi o'quvchilarni birgalikdagi faoliyatga jalb qilishdir.

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#### TEACHING CRITICAL THINKING SKILLS THROUGH THE ENGLISH LITERATURE

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**Abstract:** This article discusses the importance of using critical thinking skills in English lessons through the English literature. As a result of the use of modern approaches and innovative methods in teaching English, such as the development of critical thinking, students develop logical thinking skills, fluency, quick and correct response skills, curiosity and English. lessons on the importance of a creative approach.

**Keywords:** teaching English, critical thinking, creative approach, speaking skills.

According to the current policy of the state, the issue of teaching foreign languages, as well as teaching critical thinking to students, is well known. Because the development of information technology has made it significantly easier to teach and learn English, teachers have more resources to teach and students have more resources to learn. If they read different and inaccurate information due to different possible sources, then students should process the information they receive accordingly. In such a situation, students should have the ability to think critically. In addition, the implementation of critical thinking skills can be applied at all school levels. Teachers are expected to design learning activities to stimulate students' critical thinking skills. Creative and critical thinking through English literature allows students to learn more interestingly. To address this, teachers need to direct students to communicative activities around the content of English literature (Karn, 1995; Passero, 1996; Forster, 1997; Matsuta, 1998).<sup>1</sup> Creative and critical thinking through English literature can motivate students to interpret through audio and visual materials. Reading activities are an alternative to developing students' critical thinking skills. After reading the English literature, and based on the work they read, they discuss the controversial discussion, the analysis of the work of the main characters, and their understanding. Teachers teach students to focus on a specific aspect that needs to be studied and support it with supporting evidence. In completing the task, students worry about the five elements of argumentative writing. The way students present their ideas shows how well they have developed their critical thinking skills. This research aims to explore the use of technology (resources such as

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<sup>1</sup> Englishia: Journal of Language, Education, and Humanities November 2020. Vol. 8, No. 1, 1-11 Andik Nur Wijaya Critical thinking skills

video, audio, books) for students to think critically. By analyzing students' debating writings, this study explores how students promote high-level critical thinking through English literature. The review of the literature today focuses on the reader rather than on the teacher; the purpose of the study will also change. Teaching and learning activities are not as simple as transferring knowledge from teacher to students. However, students need to build their knowledge (Holzer, 1994).<sup>1</sup> Creative thinking and critical thinking should be the main focus for students in creating their own knowledge because the Learning Strategy is student-centered. Karakoch (2016) Creativity is a skill of a person of a certain period, which is somewhat improved and has its own characteristics; flexibility, multi-thinking and easy and quick treatment, originality achieve a different result. Critical thinking is more than memorization (Critical Thinking Cooperation, 2006).

Thus, today's demand is to improve the teaching of foreign languages in higher education, especially through English literature, the development of new areas of student work and the development of non-traditional, foreign literature in the training of competent and independent thinkers, mature personnel. requires the development of critical thinking skills. Accordingly, students are required to have a variety of teaching methods through English literature in order to think creatively, research, and pursue specific goals in order to consciously acquire knowledge and broaden their worldview. One such technology is to develop students' critical thinking or core skills. The development of creative knowledge through English literature allows students to think critically, independently, freely, analyzing, comparing, interpreting, debating, defending their ideas and striving for innovation, along with the ability to think logically, worldview, important qualities such as self-awareness, communicative literacy, feeling and enjoying beauty and sophistication, mental and physical health, assimilation and appreciation of national traditions are developed. Certain aspects of the process of forming critical thinking in students are based on the following principles:

Develop a creative reading process through English literature;

- Encourage students to read original books;
- Take into account previously acquired knowledge;
- Support student initiative and commitment;
- Practical learning;
- Organization of bilateral exchange of views;
- Enhancing secular knowledge;
- Assess the learning process.

In the process of learning, students' critical thinking creates a multifaceted activity, developing the ability of each student to set their own, clear goal in the process of transitioning from one type of activity to another. This goal sets the stage for the student to engage in independent, creative activity and develop a program of action.

In conclusion, in this case, students think outside of just imitating. As Karakoc (2016)<sup>2</sup> points out, when students think critically, they are able to think for themselves, challenge a hypothesis, analyze and synthesize an event, take a step forward by developing a new hypothesis, and bring them to reality. encourages you to try against. To encourage students to think critically, a teacher needs more than just a textbook in the teaching and learning process. They need the latest methods and techniques that are practical to develop students' critical thinking. Different teaching and learning strategies improve digital tools in the teaching and learning process, including English as a foreign language. The purpose of improving technology in the learning process is to help students develop certain skills, such as core skills. There are many studies related to technology in student reading (Liao, 2016; Fu, Lin, Hwang, & Zhang, 2019; Yang & Lin, 2015; Jiang, 2018; Ranalli & Chukharev-Hudilaine, 2018).

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## PSYCHOLINGUISTIC BASIS OF FOREIGN LANGUAGE TEACHING IN PRIMARY SCHOOLS

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**Abstract:** As a psycholinguistic basis in foreign language teaching methodology, the concept of “psycholinguistics” as a theory of speech activity is analyzed in primary school students. Especially at the age of 7-10 years, the emphasis is placed on the formation of sign systems, the formation of language rules, the importance of developing the child's speech activity based on the need for communication. The study focuses on the goals and objectives of early learning of foreign languages in the primary school.

**Keywords:** memorization, psycholinguistics, language, speech, communication, communicative speech, young children, dialogue, speech activity.

The psycholinguistic approach views learning as a cognitive individual process that takes place within an individual and then transitions to a social dimension. Psycholinguistics mainly helps teachers to consider the use of appropriate methods for language teaching based on these four skills.

These methods apply psycholinguistic principles: a person learns his or her mother tongue or first language (mastering the first language), a second or third language (learning a second language), language comprehension (language comprehension), and language formation (language production).

In order to competently implement the goals and objectives of foreign language teaching, it is necessary to:

- introduce children to a new language field using elementary forms of play and communication;
- formation of basic communication skills, taking into account the speech ability of each child;
- introduce children to other cultures, identities, lifestyles, folklore of the country where the language is studied;
- introduce children to new social experiences, expand the role of communication and interaction in communicative situations;
- development of children's intellectual, verbal and cognitive abilities.

Hence, it can be said that taking into account the psycholinguistic foundations of early learning of foreign languages allows a child to comprehensively develop speech activity, which satisfies the need for communication at every age of childhood. The question of the relationship between speech and speech activity in foreign language teaching in primary school.

The relationship between speech and speech activity in foreign language teaching in the primary grades is considered from the perspective of pedagogy, psychology, and psycholinguistics (speech activity theory); the definition of the concept of “communicative and speech development” is revealed, revealing the features of the structure of speech activity of young children. For the present period, having two or more languages is not only a common situation, but also a necessity of modern life, in this regard, the issue of methodology of teaching this subject is becoming increasingly important. The basic rules of psycholinguistics, a method of learning new material, a number of cognitive style features that affect speed

and quality are presented. One of the main ones is that game technologies are proposed to improve the quality of memorization of new information and increase cognitive interest.

The question of the relationship between language, speech and language behavior is important from the point of view of psychology and psycholinguistics (language psychology) of teaching a foreign language to a student in primary school. It examines the specific features of the language behavioral structure of children of this age and defines the definition of children's communicative and speech development.

Especially in young children, as well as in primary school students, mutual understanding is achieved through the use of nonverbal means of communication, such as smiles, pleasure, expression of fear, mental movement, various gestures. The interactive side of communication manifests itself at the level of joint actions, such as taking a toy from a peer's hand and passing it to another child. The communicative side is actually the speech process of information exchange. In the process of communication, not only the exchange of verbal (verbal) information, but also the interaction and mutual understanding of the interlocutors takes place. In young children, communication is defined as the process of communication, during which the mutual understanding and interaction of those who communicate to transmit and receive information takes place and is also evident in the primary grades.

Thus, the communicative-speech development of young children is a process of forming speech activity, during which the child interacts with adults (peers) and uses the means and methods of expression of ideas and relationships.

Consequently, this feature helps primary school students develop both communicative and speaking skills in the process of learning a foreign language. Speech is a verbal product, but by its very nature communication can also be nonverbal. In the primary school, a student's early foreign language learning is only at the stage of active speech acquisition, but at the same time he or she communicates non-verbally with the people around him or her, which in turn is the teacher's job. as the level of communication should be as interesting and extensive as possible.

In the future, the study of communicative and speech development technology from the point of view of psycholinguistics will allow primary school students to further identify the stages of complex development of the child's speech activity and reveal its features.

In teaching English, it is necessary to develop four main types of speech activities that are distinguished in psycholinguistics: listening (listening), speaking, reading, and writing. Oral speech involves speaking and listening, and writing involves reading and writing. To secondary types of speech activity - translation. Based on this, it is necessary to choose exercises to develop each type of speech activity. This can be done not only through textbook exercises, but also through play activities.

In order for teachers to master a new language, it is necessary to gradually increase the creative level of the speaker. However, it is necessary to rely on the level of knowledge of the teacher. There are three levels of a speaker.

The first level of reproduction: a person repeats the words or sentences they hear. At this stage, preparation is usually made to read or listen to the text in English. The teacher should give about ten new words and ask them to write them in the dictionary, and then repeat them aloud.

The second level is reproductive and effective: ready-made blocks (words or phrases) should be used to convey the idea.

Teaching in the primary school puts students in a difficult position in learning a foreign language without a deep understanding of the processes that take place in the child's mind, which does not allow them to achieve the desired result, that is, to teach students to read instead of reading. nicknames can be effectively enhanced by hearing and speaking, for example.

Learning a foreign language as a means of communication in an elementary school student involves mastering the processes of speaking and comprehending a language that is not specific to the mother tongue. Various studies and teaching experience have shown that it is more difficult to develop speaking skills than it is to acquire knowledge of a language.

In conclusion, it should be noted that psycholinguistics has made a significant contribution to the process of teaching a foreign language, especially in terms of teaching methods in the lower grades. This science allows us to determine what activities are focused on and in what ways it should be done, based on the flow of a person's speech and cognitive processes. It should be noted the high effectiveness of exercises conducted in the form of games. The effectiveness of this work is related to the removal of internal barriers of students, the emergence of positive emotions, which increases the interest in learning the language, the level of memorization of new information and the teacher and the reader in general. the level of confidence in the pursuit process increases.

### C. Ask your partner. Use the words.

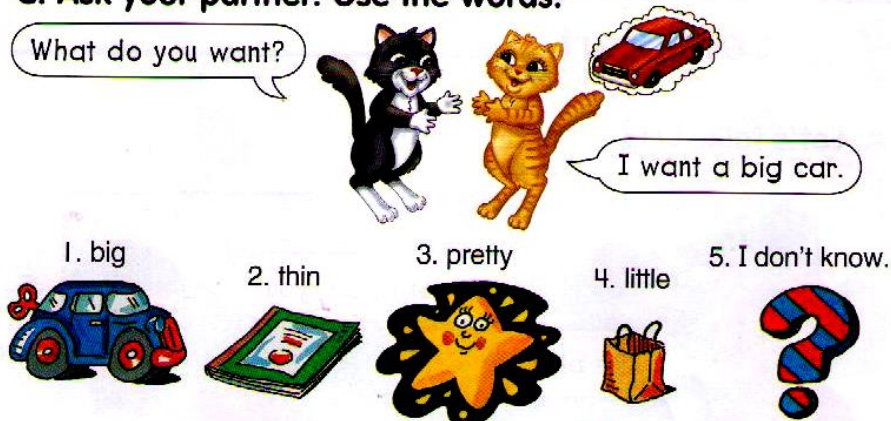


Figure 8. Exercise: Dialogue. [Ritsuko Nakata and others, Let's go 3]

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#### DEVELOPMENT OF CREATIVE COGNITIVE ACTIVITY OF YOUNGER GRADES

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**Abstract:** The development of creative cognitive activity is a topic that is very relevant for elementary school, and that is the thing which has a special role to play. An important task of the modern school is to activate the education and upbringing of students, which is directly related to the development of their cognitive interests.

**Keywords:** Development of creative cognitive activity, reproductive method of teaching, stimulation methods, educational and cognitive game.

Interest is a powerful tool for successful education and upbringing and a necessary condition for achieving positive results.

Knowledge cannot be simply “transferred and received”, it can only be formed as a result of the active activity of the student himself, and the teacher is faced with the task of causing the student’s activity in mastering knowledge. This goal encourages the teacher to use methods to stimulate learning activities (including the method of educational discussion, the method of cognitive games, the method of relying on life experience), designed not only to give students knowledge, but also to create an emotionally rich atmosphere that contributed to getting positive emotions from this.

For the formation of creative cognitive activity of schoolchildren, it is possible to use all the methods and techniques that didactics has at its disposal. Explanatory - illustrative - story, explanation, experiments,



tables, diagrams - contributes to the formation of primary knowledge in younger students. The use of the reproductive method contributes to the development of practical skills and abilities in students. Problematic - search, partially - search, together with the previous ones, serve to develop the creative abilities of schoolchildren. The need for the formation of creative cognitive activity forces the teacher to look for means of activating and managing educational and cognitive activity.

Learning tasks are the means to organize purposeful and systematic work on the development of students in the learning process. Performing them, students acquire new knowledge, methods of mental activity, consolidate and improve skills and abilities. Each lesson is a certain system of tasks that leads the student to master certain concepts, skills, and abilities. The achievement of the objectives of the lesson, the activity, independence of students depends on what tasks the teacher selects for this lesson, in what sequence they are built.

The teacher should select tasks for the lesson that would serve a specific purpose or be based on the application of any concepts, rules, the establishment of certain connections, the identification of patterns based on observations. Tasks of this type allow not only to conduct lessons effectively, but also serve to develop mental activity and develop solid knowledge, skills and abilities of students. From how skillfully the teacher will be able to select and group tasks for the lesson, so consciously, creatively, with desire, children will learn in elementary school.

In the future, the independence of their thinking, the ability to connect theoretical material with practical activities depends on this. Sustainable cognitive interest is formed in different subjects in elementary school by different means. Better assimilation of the material is facilitated by visual aids, reference diagrams, tables that are used in each lesson. Entertainment is a very important tool.

Elements of entertainment bring something unusual, unexpected into the lesson, evoke in children a sense of surprise, rich in their consequences, a keen interest in the process of cognition, help them easily assimilate any educational material. The brightest emotional means of forming cognitive interests is the game.

Using elements of educational and cognitive games from lesson to lesson, students rise one step higher: a game - entertainment turns into a game - work. In the process of playing in the lesson, students imperceptibly perform various exercises. The game puts the child in search conditions, arouses interest in winning, and hence the desire to be fast, collected, dexterous, resourceful, to be able to clearly complete tasks, to follow the rules of the game.

Moral qualities are formed in collective games. Children learn to help their comrades, to consider the interests of others, to restrain their desires. Including games and game moments in the process of teaching younger students, one should not forget that there is a lesson behind the game - getting to know new material, consolidating and repeating it, working with a textbook and notebook.

Many games and exercises are based on material of varying difficulty, which makes it possible to carry out an individual approach, to ensure the participation of students with different levels of knowledge in the work. This makes the learning process more interesting, children are more likely to be active, quick-witted and sometimes achieve the highest results. An important means of activating the creative activity of students is to establish a connection between the material being studied and the reality around them.

Based on the above, we can draw conclusions about the importance of the development of cognitive activity of children:

1. Creating positive motivation in the lesson.
2. Ensuring active and intensive work on the semantic analysis of information. educational creative activity school
3. Development of a semantic guess and activation of the student's lexical experience and vocabulary enrichment.
4. Promoting optimal organization of attention.
5. Arming with rational ways of remembering.
6. Development of the necessary rate of perception of information.
7. Increasing the pace of work.
8. Development and development of the information space the content of the lesson.
9. Accustoming to self-assessment of the process and result of one's own activity in the lesson in comparison with other students.

In order to develop cognitive, communicative activity, it is necessary:

1. Free choice of activities by the child.
2. Positive motivation.
3. In the course of learning, children must be aware of what is to be learned.

4. Educational material intended for the field of consciousness must be emotionally colored.
5. When it comes to activity, remember that there is:
  - external activity
  - internal activity.
6. Not every work of students provides assimilation.

The modern world is constantly changing. A person's knowledge becomes his main resource for well-being, both economic and psychological. Every year, the requirements for the professional training of a person, and, consequently, the quality of his knowledge, increase.

The most important task of education today is to develop the ability of students to think independently, solve problems, since active, creative people are valued by the state.

There are several main factors on which the development of a child depends: on heredity; from the environment; from training and education; from the activity of the child himself.

All these factors are inextricably linked with each other. Rubinshtein S.Ya. showed that upbringing and development are two sides of a single process. The child does not learn and develop, but develops, being brought up and learning.

A full assimilation of educational material is possible only with the active participation of children in the implementation of educational and cognitive activities. We all know that it is in elementary school that a child learns to learn, and often his success in the subsequent stages of education depends on how successful he is in elementary school. Therefore, primary school teachers should apply various methods and techniques that stimulate the activity of students. Given the above, it must be said: "Activation of the cognitive activity of primary school students" is one of the urgent problems of teaching at school.

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### PRAGMATIK KOMPETENSIYANI SHAKLLANTIRISHNING METODIK ASOSLARINI YARATISH

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**Annotatsiya:** Mazkur maqolada kommunikativ kompetensiyani muhim tashkil etuvchilaridan biri bo'lgan pragmatik qobiliyatni talabalarda shakllantirishning metodik tavsiyalari ishlab chiqishga bag'ishlangan bo'lib, bunda inson nafaqat chet tilida to'g'ri gaplarni tuzish uchun ko'makka keladigan lisoniy qobiliyat, balki kommunikativlikning bir bo'g'ini bo'lgan nutqning funksional tomonini to'ldiradigan pragmatic bilim ahamiyati haqida mavjud imkoniyatlar sanab o'tilgan.

**Kalit so'zlar:** kommunikativ qobiliyat, pragmatika, lisoniy bilim, induktiv metod, deduktiv metod

Tillarni o'qitish, chet tilini o'rganish ahamiyatini insoniyat ancha oldin anglab yetdi va chet tili ta'limi metodikasi hozirga qadar boy tajriba to'pladi. U pedagogika fanlari sistemasida mustaqil fan sifatida shakllandi va rivojlanishda davom etmoqda. Ushbu fanning mazmuni chet tili o'qitishning samarali sistemasini yaratish, chet tili darslarini tashkil qilishga oid metodik tavsiyalarni ishlab chiqish va amaliyotga joriy etishgina emas, balki chet tillarini, xususan, ingliz tilini o'qitish sohasining zamonaviy pedagogik texnologiyalari hamda til ta'limining kommunikativ va interaktiv metodlarining ilmiy asosini yaratishdir. Ma'lumki, til va nutq hodisalari ajralmas yaxlitlikdan iborat. Shunga qaramasdan ular ayni bir tushunchalarni ifodalamaydi. Ular nutqiy faoliyatning asosini tashkil qiladi. Insonning nutqiy faoliyati zimmasidagi vazifalar juda xilma-xildir. Kommunikativlik mazkur vazifalardan biridir. Bu uning insonlar o'rtasida aloqamunosabatni ta'minlash bilan bog'liq. Bunda so'zlovchi nutqida o'z intensiyasini namoyon qilsa, tinglovchi o'zidagi kognitiv bilimlar orqali so'zlovchi bergan axborotni qabul qiladi. Umuman olganda insonlar nutq orqali axborot yoki o'zaro fikr almashadilar. Bu jarayonda inson nafaqat chet tilida to'g'ri gaplarni tuzish uchun ko'makka keladigan lisoniy qobiliyat, balki kommunikativlikning bir bo'g'ini bo'lgan nutqning funksional tomonini to'ldiradigan pragmatic bilim, shuningdek har xil imo-ishoralar, mimikalar – tilshunoslikda paralingvistik vositalar deb nom olgan vositalardan unumli foydalanishga ehtiyoj sezadi.

Pragmatika – tilshunoslik fani, uning vazifalari ijtimoiy kontekstda til imkoniyatlaridan qanday foydalanish, izohlash va javob berishni tavsiflashga qaratilgan. Til o'rganish grammatika va leksikani o'zlashtirishdan ko'proq narsani taqozo etadi. To'g'ri, muloqot qoidalari, masalan, boshqa tilda to'liq kompetentlikka erishish uchun ma'lum vaziyatda (kontekstda) munosib gapirish yoki so'zlovchining maqsadini tushunish muhim ko'nikmalar hisoblanadi. Bu jihatlar pragmatik lingvistik va sotsiopragmatika o'rtasidagi bog'liqlikda namoyon bo'ladi. Pragmatik kompetensiya har ikkala turdagi bilimlarni, shuningdek bu bilimlarni real vaqtda muloqot davomida harakatga keltiruvchi qayta ishlash ko'nikmalarini talab qiladi. O'quvchilar turli xil lisoniy bilimga ega bo'lishlari bilan bir qatorda ushbu bilimdan foydalanishni tartibga soluvchi ijtimoiy-madaniy me'yorlar va qoidalarni tushunishlari kerak. Demak, ikkinchi chet tilini o'rganayotganda grammatika (shakllar) va pragmatika (muloqot qoidalari)ga alohida e'tibor qaratmoq lozim. Ta'kidlash lozimki bu bilimlar bir biri bilan chambarchas bog'liq. Zero, pragmatikaning o'rganish obyekti funktsiya-kontekst-shakl-ma'no kabi o'zaro aloqador tushunchalardan tashkil topgan. Cheti tili ta'limida pragmatik kompetensiyaning ahamiyati nazariya, pedagogika va baholash kabi tushunchalarda o'z ifodasini topdi. Xususan 2001 yilada Yevropa kengashi tomonidan standartlashtirilgan baholash tizimida (CEFR) da pragmatik qobiliyatni o'rgatish va baholash g'oyasi yanada mustahkam o'rin oldi.<sup>1</sup> Shundan kelib chiqib, bu bo'limda pragmatik ta'lim maqsadlari va o'quv amaliyoti jarayonida muhim sanalgan mavjud imkoniyatlarni muhokama qilamiz.

Shaxslar bir-birlari bilan munosabatga kirishganda ma'lum ijtimoiy qoidalarga bo'ysunishadi. Bu qoidalar so'zlashuvda fikr almashish, salomlashish, ko'z bilan aloqa qilish, imo-ishoralar va suhbat jarayonida odamlarga qanday murojaat qilish haqida ko'rsatmalar berishi mumkin. Shu kabi qoidalarni og'zaki muloqotning pragmatikasi deb ta'riflash mumkin va ular ko'pincha bilvosita o'rganiladi. Biroq hamma til o'rganuvchilar ham oddiy ijtimoiy vaziyatlarda pragmatik jihatdan to'g'ri muloqot qobiliyatini rivojlantira olmaydi. Ba'zi o'quvchilarda ijtimoiy tilni aniq o'rgatish va ularni kontekstni to'g'ri baholab, vaziyatga muvofiq til birliklaridan foydalanish qobiliyatini shakllantirish muhimdir. Rabanning (2014) fikricha “aniq tushuncha bilan yashirin xabardorlikni mustahkamlash”ni taklif qiladi. Shuni yodda tutish kerakki, madaniy farqlar pragmatik farqlarga olib kelishi mumkin.

Hozirgacha nutqiy aktlar (salomlashish, kechirim so'rash, iltifot, iltimos qilish kabi) pragmatikada eng muhim tushunchalar sanalib, ular lingvistik shakl, til va vazifalari va ijtimoiy kontekst bilan o'zaro bog'liqdir. Odatda bunday nutqiy aktlarni amalga oshirish uchun ishlatiladigan sintaktik shakllar va strategiyalar, shakllarning xushmuomalalik yoki bilvosita qo'llanilishi, masalan, suhbatdoshlar orasidagi ijtimoiy masofa darajasini aniqlaydigan turli vaziyat o'zgartiruvchilarni hisobga olgan holda o'qitiladi. Xususan, Rose ingliz tilida maqtov nutq aktini umumiy sintaktik formulalarini o'rgatish uchun iltifot almashuvini o'z ichiga olgan film parchalaridan foydalangan:

**NP {is, looks} (really) ADJ (e.g., *That dress is really nice.*)**

**I (really) {like, love} NP (e.g., *I really love that dress.*)**

**PRO is (really) (a) (ADJ) NP (e.g., *That's really a nice dress.*)<sup>2</sup>**

Boshqa sohalar ham pragmatik bilim nimani o'rgatishi kerak degan savolga to'g'ri ma'lumot berishi o'ta dolzarbdir. Tadqiqotlar shuni ko'rsatadiki pragmatika o'rgatishi kerak bolgan ro'yxatga rasmiy va norasmiy nutq uslublari, nutq markerlari, pragmatic qoidalar, kichik nutq bezaydigan birliklar kabilar ham pragmatika ta'limining muhim xususiyatlarini tashkil qiladi.<sup>3</sup> Turli mashqlardan foydalanishda 4 ta til o'rgatish kontekstlarini qo'llaymiz: jamoaviy, shaxsiy, ta'lim va kasbiy sohalar.<sup>4</sup> Har bir sohada quyidagicha tavsiflash mumkin bo'lgan vaziyatlar yuzaga keladi: vaziyat makoni va vaqti, nima sodir mumkin bo'lishini nazorat qiladigan muassasa va tashkilotlar, vaziyat muhitidagi jonli va jonsiz obyektlar, vaziyat ishtirokchilarning yoshlari va rollari, vaziyat doirasida duch kelishi mumkin bo'lgan matnlar. Shuningdek, ma'lum vaziyatdagi sharoitlar ham muloqotning qanday kechishini hal qiladi. Muloqotga xalaqit beradigan sharoitlarning faqat mavzumizga tegishli qismini keltirib o'tmoqchimiz. Ma'lumki muloqotda ijtimoiy sharoitlar: uning ishtirokchilarining soni va o'zaro tanishlilik darajasi, ishtirokchilarning o'zaro yaqinlik

<sup>1</sup> CEFR (Common European Framework of reference for language). – [www.coe/lang](http://www.coe/lang). p 154

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<sup>4</sup> CEFR (Common European Framework of reference for language). – [www.coe/lang](http://www.coe/lang). p 47

darajasi yoki ijtimoiy nufuzi kabilarning ahamiyatini rad etib bo'lmaydi.<sup>1</sup> Pragmatik qobiliyatni rivojlantirishda turli xil ko'nikmalar zaxiralanishini talab etadigan interaktiv mashqlar so'zlashuvda gapiruvchi va tinglovchi o'rtasida mazmunli suhbat olib borish hamkorlik tamoyili qoidalariga bo'ysunishni talab etadi. (Oldingi bobda Graysning hamkorlik tamoyili ta'riflab o'tildi.) Shuningdek, interaktiv mashqlarda turli nutq aktlari va hamkorlik strategiyalari hisoblangan suhbatda navbat almashish (turn-taking), fikrni takrorlash va umumlashtirish kabi usullardan foydalaniladi.

Bunday interaktiv mashqlar kommunikativ kompetensiyaning asl o'zagi hisoblangan muloqotda ko'zlangan maqsadga erishish tushunchasini mustahkamlashga yordam beradi.

Ingliz tilini chet tili sifatida o'qitaladigan (EFL) bizning yurtimizda pragmatikani ko'rsatma bilan o'qitish odatiy masaladir. Shunday ekan ingliz tili o'qitiladigan sinfda o'qituvchilarning ko'rsatmalari pragmatik bilimni shakllantirishda muhim o'rin tutadi va chet tilini o'rgatishda ko'rsatmalar rolini tushuntirish orqali pragmatic bilimni o'qitish mumkin degan xulosaga kelish mumkin.

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### **LINGUISTIC AND METHODOLOGICAL ISSUES IN TEACHING ESP (English for Specific Purposes) and EFL (English Foreign Language)**

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**Abstract:** Nowadays, the need to learn English in real life in various fields of human activity is generally accepted. In the process of teaching English, all specialties are taught; In the social sciences, humanities, and English as a foreign language, the main task of teaching is to develop students' communication skills in English. If we look at the first two majors, there is a strong emphasis on teaching students to “communicate” with the social humanities, and the specific disciplines, in turn, are no less demanding of communication skills. Therefore, today the main focus is on ESP (English for Specific Purposes), where the communicative teaching method is the main one. However, in doing so we encounter a number of communicative problems of linguistics.

**Key words:** linguistics, methodology, communicative action, ESP, EFL, Task-based teaching, project –working, case study, simulating.

It is well known that an integral condition of any communicative action is the mutual knowledge of the reality of the speaker and the listener, which is the basis of linguistic communication. These meanings, such as the fields of linguistics such as sociolinguistics, study the linguistic features of the speaker (individual) in relation to his or her activities in society. A word that reflects an object or event of a particular social reality not only means it, but also creates a certain background associated with that word. Teaching experience shows that even in the advanced stages of learning, students make a large number of mistakes both in performing exercises and in using meaningful constructions in conversational practice. Improper use of these constructions as part of a complex sentence leads to a violation of sentence logic and, consequently, to failure to perform communication functions. In this regard, we see the need to equip this topic in detail and develop appropriate recommendations. This is another obstacle in the way of solving the communicative problem of linguistics.

Therefore, when teaching English as a means of communication, it is important for students to understand that a person perceives what is being said through their individual and cultural prism, and therefore all meanings of the word must be conveyed as accurately as possible. The transition from general linguistics to individuality is manifested in the projection through the prism of relations, some peculiarities. Therefore, the urgency of the communicative problem has now gained unprecedented tension. This problem

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<sup>1</sup> CEFR (Common European Framework of reference for language). – [www.coe/lang](http://www.coe/lang). p 47

also leads to working with one of the problems of translation theory, i.e., non-equivalent dictionary transfers methods, i.e., a dictionary that is not similar in another culture. This, in turn, creates a major barrier to communication between different cultures. We see the solution to this problem in expanding students' elementary knowledge. A basic dictionary is a set of words that are known to speakers and listeners belonging to a particular language culture, that are added to the main meaning, have additional meaning, and have semantic or stylistic shades. or phrases. Therefore, an important step in teaching communication is to introduce students to the realities, traditions, and customs of English-speaking countries. In the process of teaching a foreign language in educational institutions, great attention is paid to the elements of linguistics and cultural studies. Nowadays, the linguistic and regional aspects are an integral part of foreign language lessons because what is being taught is the growing 'behind the language', i.e. the culture of the country of the language being studied. Linguistic and cultural use helps to shape learning motivation, which is very important in the context of teaching as ESP (English for Special Purposes) because the language environment of communication in a foreign language is important. In the study of language, each lexeme condition simultaneously develops a lexical concept related to it. If a lexeme is studied and expressed correctly, it does not mean that the formation of the lexical concept is complete. In the process of education, it is important to keep in mind that words are both a sign of reality and a unit of language. Therefore, the non-equivalent and background dictionary needs commentary, requiring special attention from the teacher. If we compare the two national cultures, we can conclude that they are never completely compatible. This is because each language is made up of national and international elements.

In our practice, we always focus on the cultural aspect of the students, that is, what traditions and customs exist in the culture of the country where they are learning the language. We introduce students to the linguistic units that most accurately reflect the national characteristics of the culture of the native-speaking peoples and its existence. When ESP is taught as a foreign language, it is important to be able to choose any method to use in the classroom, depending on the context, student and needs analysis, teaching standard, and learning ability. There is no difference between EFL and ESP in teaching method. The approaches we can use in ESP are suggested by Brown, the most important of which are:

Task-based teaching

Project –working

Case study

Simulating

etc. are listed. As Robinson (1991) points out, "English language teaching methodology (ELT) and ESP are very little different, and it is not possible to say whether ideas for general ELT methodology were derived from ESP or whether ESP derived ideas from general ELT." . Robinson identifies two characteristic features of the ESP methodology:

ESP activities can be based on students' specialization,

ESP activities can (but may not) have a real purpose based on the target needs of the students.

Richards (2014) states "the focus of needs analysis was to determine the specific characteristics of a language when it is used for specific rather than general purposes. Such differences might include:

- Differences in vocabulary choice,
- Difference in grammar,
- Differences in the kinds of texts commonly occurring,
- Differences in function.
- Differences in the need for particular skills.

Robinson (1991) comments that „repeated needs analysis can be built into the formative evaluation process“. Needs analysis will vary especially in a heterogeneous group in ESP.

Following the communicative system-active approach in learning English, we try to implement such a method of learning in our practice, in which the teaching of a foreign language as a means of communication is carried out in an orderly, structured and interconnected way. is increased. Conditions of speech activity modeled in the classroom are an integral part of general (extra-linguistic) activity. The communicative system-activity approach involves a complete and optimal systematization of the relationships between the components of the learning content. These include the system of general (for example, extra-linguistic, pedagogical) activity, the system of speech activity, the system of speech communication (communication, interaction and mutual understanding), the system of the studied foreign language, the systematic interaction of mother tongue and language dependence. Foreign languages (conscious comparative analysis of them), the system of speech mechanisms (speech production, speech perception, speech interaction, etc.), the text as a system of speech products, the system of structural speech forms (dialogue, monologue, dialogue monologue), various types of spoken speech and messages, etc.), system (process) foreign language

acquisition, system (structure) of human speech behavior. As a result of this approach to teaching, a system of learning a foreign language is formed, implemented and acts as a means of communication in the broadest sense of the word.

In conclusion, the materials used in teaching should form linguistic competence (having linguistic material to use in the form of a speech statement), sociolinguistic competence (ability to use language units according to communication situations), discursive competence (comprehension ability) and meaningful communicative speech. formation training vs considered. It is advisable to teach on a case-by-case basis, based on the linguistic characteristics of the subject. This, in turn, serves as a great motivator for the teacher to work on his or her own and for students to learn a foreign language in addition to their subject and major.

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### THE IMPORTANCE OF LINKING WORDS IN WRITING

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**Abstract:** Using linking words within and between sentences and paragraphs helps to make your writing flow logically. These words act as signposts, assisting your reader to move easily from one idea to the next, and to see relationships between sentences or paragraphs.

**Keywords:** connectors, linking expressions, Giving reasons, Highlighting opinions, making a contrast.

Linking words and phrases are used to show relationships between ideas. They can be used to join two or more sentences or clauses. Linking words are particularly useful for indicating that you are going to explain something, to give an example or to use a time sequence, or to offer a contrasting view.

At the beginning of each paragraph, you should aim to provide a clear topic sentence that tells the reader the subject of the paragraph, and also connects the paragraph with the previous paragraph or the main topic of the assignment. The following words and expressions are frequently used as paragraph openers and linking expressions. Read through the list and see if you can find useful ones for your own writing.

First(ly), second(ly)....

- Essentially...
- .....has been defined as..... by.....( )
- The major concern....
- Another important concern....
- Another aspect of....
- Comparing this with....
- In comparison / contrast...
- Like....• Unlike.....
- A leading idea / principle / opinion

- It is important to.....
- The main themes (factors/elements/aspects) are:
- Views on... range from....to....
- The advantages of....
- The disadvantages of....
- The evidence shows / suggests that....
- It is apparent that....
- It is clear that....

Using transitional words and phrases or linking words helps you to make yourself understood more easily, make shorter sentences and improve the connections and transitions between thoughts. It also helps if you can structure your ideas into a clear beginning, middle and end. To make your work more readable and meaningful, ideas and paragraphs must be linked. Linking words are essential in developing coherent, logical arguments and discussion in your assignments. They show the relationships between the ideas and are the glue that holds your assignment together. The table below provides an overview of commonly used linking words.

Linking words are the words used to link one piece (paragraph/idea/sentence/part of the sentence) of writing with another piece of writing. These also known as linking devices ,connectors or conneting devices. The concept of connectors can be understood in the article on importance of linking words in IELTS 7+ writing , via the following example:

Simple sentences:

Computers are increasingly used in today`s world .Computers can work with great speed and accuracy.

The use of linking devices is highly appreciated in the IELTS Writing and Speaking. Although, a correct essay or a letter can be written even without using connectors, but, for the candidates aspiring 7 bands or above , the use of connectors is highly recommended.

Linking devices act as a connection between two ideas and hence, they increase the readability and understandability of the text .There are many advantages of using linking words in Writing and Speaking.

- Making additions
- Comparision and contrast
- Giving reasons
- Consequences
- examples to be highlighted
- Highlighting opinions

Linking words/phrases can be used to add ideas together, contrast ideas, show the reason for something, and give a result, to illustrate or to give an example and much more.

We use linking words to make the relationship between ideas clearer, especially within written texts:

**Infrastructure is poor in Thailand.**

**There aren't enough skilled workers.**

**Intel has opened a plant in Bangkok.**

These are actually three separate clauses which can be linked together using linking devices:

**Although** infrastructure is poor in Thailand **and** there aren't enough skilled workers, Intel has opened a plant in Bangkok.

By adding linking devices, we can create a more complex sentence. With the linking words, the text is easier to read and the relationship between the ideas is clearer.

Adding Ideas Together

Let's look at some commonly used linking words/phrases for adding ideas and information.

**Also**

This common linking word can be used at the beginning of a sentence, or between the subject and the verb.

We refuse to wait for her any longer. **Also**, this is the fourth time she has been late this week.

I want to be an actor. **I also want** to be a singer. *What should I do?*

**As well as**

This linking phrase can be used at the beginning or middle of a sentence, although it is more commonly used in the middle.

You can start a sentence with this linking phrase as long as the sentence has a verb and can stand alone and make sense:

**As well as** being quite a loud person he enjoyed spending time alone.

### **Making a contrast**

Linking words used for making a contrast are very important and need to be used effectively.

**Although** makes a contrast within one sentence and introduces information that is less important, or surprising. It can come at the beginning or in the middle of a sentence:

Vodafone has opened up a new shop in London, **although** *they didn't really need to as we have so many already.*

**But** makes a simple contrast within one sentence and comes in the middle:

I like you **but** *you are too dishonest.*

**However** comes at the beginning of a sentence and is followed by a comma. It makes a contrast with the previous sentence or paragraph:

Most people living in the town can only afford a cheap mobile phone. **However**, *I have seen so many people walking around with brand new iPhones!*

Showing the reason

**As** and **since** are used to introduce the reason for something. They are similar to '**because**'.

They can be placed at the beginning of the sentence, or in the middle.

**As** *you do not have your receipt, we are unable to exchange this item.*

We are unable to repair the watch you have returned **as** it is not genuine.

**Since** *you do not have your receipt, we are unable to offer you a refund.*

We are unable to repair the watch you have returned **since** it is a fake.

As you can see, there are many different uses for linking devices in the English language. However, you do not need to learn every single one of them. It would be better that using several of them correctly, rather than trying to incorrectly apply less commonly used words or phrases to your writing. Remember, using them effectively is a powerful communication tool.

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## **TEACHING READING SKILL THROUGH CASE STUDY TECHNIQUE**

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**Abstract:** This article is about the techniques of teaching reading through case study technique, but also highlights the problems encountered in applied research and reading.

**Keywords:** *skill, understand, comprehension, teaching, technique*

How to comprehend teaching is not easy. Teachers should have some knowledge of techniques to make students able to interpret or to understand the idea and thought of the whole text. Technique is implementation that which actually takes place in a classroom. It is particular trick, stratagem or contrivance used to accomplish an immediate objective. In order to complete tasks successfully, you should have knowledge, ability and competence. These qualities, known as skills, can be developed to help you gain expertise in a specific area. This expertise can translate into greater success in your career and other areas of life. Skill is a term that encompasses the knowledge, competencies and abilities to perform through life and work experiences and they can also be learned through study.[1.186] Skills can also be measured, and levels determined by skill tests.

Reading is one of the main and important among the skills. It is a multifaceted process involving word recognition, comprehension, fluency, and motivation. It learns how readers integrate these facets to make meaning from print. Reading makes meaning from print. It requires that we: Identify the words in print a process called word recognition. Construct an understanding from them a process called comprehension.



Reading instruction in the early classes no longer focuses on the ability to read early. Curriculum analysis shows that students in the second grade of elementary school are required to be able to understand the text. There is also reading skill that students must master which is reading literal comprehension. The ability of students to read is one of the important factors of academic achievement because the reading materials are presented in written text.[2.256] Students with learning difficulties have difficulty in understanding the reading material as it can be seen from the students' ability to re-convey the text-based on the questions given. One of the factors that influence students' ability to read is the learning technique applied by the teacher. The teacher realizes that students have difficulties in understanding the text; in fact, the learning techniques applied by the teacher are not based on children's needs. This study aimed to describe the conditions of learning of reading literal comprehension by students with learning difficulties in elementary school. The method used in this study was qualitative using case study. Reading is a method of communication that enables a person to turn writing into meaning. There are some reading techniques and they are:

1. Scanning.
2. Skimming.
3. Active Reading.
4. Detailed.
5. Speed.

These techniques help learners to understand and have comprehension easily about the text. Additionally, for being more clear, understandable and especially to increase reading skill faster we can use case-study technique. Case study technique is an in-depth study of one person, group, or event. In a case study, nearly every aspect of the subject's life and history is analyzed to seek patterns and causes of behaviour. Case studies can be used in a variety of fields including psychology, medicine, education, anthropology, political science, and social work. There are a few different types of case studies that psychologists and other researchers might utilize;

- Collective case studies: These involve studying a group of individuals. Researchers might study a group of people in a certain setting or look at an entire community of people.
- Descriptive case studies: These involve starting with a descriptive theory. The subjects are then observed and the information gathered is compared to the pre-existing theory.
- Explanatory case studies: These are often used to do causal investigations. In other words, researchers are interested in looking at factors that may have actually caused certain things to occur.
- Exploratory case studies: These are sometimes used as a prelude to further, more in-depth research. This allows researchers to gather more information before developing their research questions and hypotheses.
- Instrumental case studies: These occur when the individual or group allows researchers to understand more than what is initially obvious to observers.
- Intrinsic case studies: This type of case study is when the researcher has a personal interest in the case. Jean Piaget's observations of his own children are good examples of how an intrinsic case study can contribute to the development of a psychological theory. [3.94]

The type of case study that is used depends on the unique characteristics of the situation as well as the case itself.

The above techniques are a great help to increase the reading of students and school children at the same time to increase the reading and teaching of children of preschool age. It is believed that when teachers conduct practical research with children, they should also pay great attention to their writing along with their reading. If students write well, their reading will grow by itself.[4]

In my conclusion, if we focus on reading and writing from pre-school age, that is, from kindergarten age, and start teaching them with applied research techniques, I think their reading will not only be reading but also speaking, writing, and listening abilities also not to fail to develop.

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## COMPARATIVE CHARACTERISTICS OF MODERN METHODS OF TEACHING ENGLISH TO B1 LEVEL STUDENTS

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**Abstract:** This article describes analyzing most modern English teaching methods, their principles and distinctive specific features. Through this research, the article provides information on modern methodologies and their most important goals of learning a foreign language.

**Key words:** project, non-verbal communication, motivation, effectiveness, concreteness, cognition, psychological barriers.

In order to understand the basis of modern methods of teaching English to students with b1 level, it is necessary to consider in detail the methodological principles that underlie these methods.

### *Communicative method*

Many modern methodologies are communicative-oriented, and one of their most important goals of learning a foreign language is learning to communicate. Each of the methods uses different means, methods and principles. Each of the methods has distinctive specific features [1, 231].

The very first specific feature of the communicative methodology is that the purpose of learning is not to master a foreign language, but a “foreign language culture”, which includes the cognitive, educational, developmental and educational aspect. The last factor provides additional motivation to learn a foreign language for students who are not interested in it.

The second specific feature of the communicative method is mastering all aspects of a foreign language culture through communication. It is the communicative method that first advanced the position that communication should be taught only through communication, which has become one of the characteristic *features* of modern methods. The communicative method also includes mastering non-verbal means of communication: such as gestures, facial expressions, postures, distance, which is an additional factor in memorizing lexical and any other material.

### *Project methodology*

The effectiveness of the project methodology is largely ensured by the intellectual and emotional content of the topics included in the teaching process.. But the distinctive feature of the topics is their concreteness [6, 324].

Another distinctive feature of the project methodology is a special form of organizing the communicative-cognitive activity of students in the form of a project. Thus, in fact, appeared the name of the technique.

The project, as mentioned earlier, is an independent work implemented by the student, in which verbal communication is interwoven into the intellectual and emotional context of other activities.

The novelty of the approach is that the students are given the opportunity to design the content of communication themselves, starting from the first lesson.

It is obvious here that the specific features of the communicative and projective techniques have much in common, are built on identical principles, but they are used in different ways of learning. In the first case, training is based on the use of situations, in the second - on the use of projects [5, 355].

### *Intensive method*

We turn to the intensive method and consider its specificity. This technique is based on the psychological term "suggestion." This is the first specific feature of the intensive method. The use of suggestion allows you to bypass or remove various kinds of psychological barriers for students in the following way. The teacher conducts classes based on psychological factors, emotional impact, using logical forms of learning. He also uses various kinds of art in the classroom (music, painting, theater elements), with the purpose of emotional impact on the students [2, 248].

Another distinctive factor is the active use of role-playing games. The specificity of intensive training lies precisely in the fact that educational communication preserves all social and psychological processes of communication. All of the above are features of the intensive methodology, which to a greater extent ensure its effectiveness. These specific moments are almost completely different from the two previous techniques. Only in one aspect they are similar. All three methods are considered to be a prerequisite for successful learning: teamwork in a positive emotional atmosphere.

### *Activity method*

What are the specific features of the activity method of teaching English? It should be noted that there are quite a lot of such teaching aids, characteristic only for the activity method [3, 213].

At the beginning, we note that the creators of this methodology believe that the design skills and skills for working with the content of the message should be taught separately. In order to provide a conscious mastery of language tools and training in design skills, they need to be formed before there is a training in content skills. This is followed by another specific feature of this method.

The really specific feature of the activity methodology is the selection of what is called linguistic speech communicative units. Since for the full communication when learning is not only just the speech status of language units - the speech status should be combined with the freedom of their choice in speech.

And the last specific feature is the use of such a method as a conditional translation, when students use previously mastered material and the new material.

From this it can be seen that the activity method differs significantly in its specificity from the first three methods.

Currently, the goal of teaching English is formulated as follows: to teach students to communicate in English. Based on this, most modern English teaching methods are based on the principle of active communication. Nevertheless, the collective work in all methods is implemented differently. In the communicative method it is implemented through the creation of real life situations, the formulation of problematic issues and their discussion. The project methodology also uses group collaborative work on projects [4, 243].

Analyzing all the above, we can say that at the moment there are no ideal methods for teaching English. Although the communicative and design techniques are currently the most harmonious and relevant from the point of view of modern methodology.

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## **CHALLENGES IN LEARNER-CENTERED CLASSROOMS**

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**Abstract:** The article discusses with challenges of learner-centered classrooms and suggests methods of solving these problems.

**Key words:** *learner-centered, challenges, key principles, classroom, teacher, instruction, research.*

Learner-centered instruction (LCI) is an approach that is student centered instead of teacher centered. This means that students are actively involved and they cooperate with each other during the learning process. For example, students solve problems, ask and answer questions, investigate, explain, brainstorm, etc. This type of learning helps student develop the skills they need in today's world. The role of the teacher is to motivate students and encourage them to learn through different activities that adapt to their interest and learning needs. In the same way, the teacher acts as a facilitator and helps student interact with each other so the learning experience is more meaningful for them.

The four key principles of student centered learning are:

**Learning is personalized:** This means that it is really important for teachers to get to know their students and know where they are in their development. Therefore, when teachers develop a strong relationship with students, they are more likely to succeed in their learning.

**Learning is competency based:** It is when teachers respond to students' individual needs and interests. They are also aware of the skills students are mastering and not just how they move along the curriculum.

**Learning happens anytime and anywhere:** Teachers need to recognize that students are always learning. Learning happens not just inside the school but outside. Students are always making new

discoveries and that is why teachers need to use what their students already know to construct new knowledge.

**Students take ownership:** Let students be part of their own learning process because when they are involved, learning has more impact and is more meaningful for students.

Student-centered learning, also known as learner-centered education, broadly encompasses methods of teaching that shift the focus of instruction from the teacher to the student. In original usage, student-centered learning aims to develop learner autonomy and independence [1] by putting responsibility for the learning path in the hands of students by imparting to them skills, and the basis on how to learn a specific subject and schemata required to measure up to the specific performance requirement [2]. Student-centered instruction focuses on skills and practices that enable lifelong learning and independent problem-solving [3].

When a classroom operates with learner - centered instruction, students and instructors share the focus. Instead of listening to the teacher exclusively, students and teachers interact equally. Group work is encouraged, and students learn to collaborate and communicate with one another. But keeping the students' needs and interests at the forefront of the teaching is not always easy. Managing the processes and routines of teaching can sometimes distract us from the real point of teaching. Because of students talk, classrooms may often be noisy or chaotic. Teachers may have to attempt to manage all students' activities at once, which can be difficult when students are working on different stages of the same project. Because the teacher doesn't always deliver instruction to all students at once, some students may miss important facts. Some students prefer to work alone, so group work can become problematic. Students won't talk or say anything. A completely different reason for student silence may simply be that the class activities are boring or are pitched at the wrong level. Very often our interesting communicative speaking activities are not quite as interesting or as communicative as we think they are and all the students are really required to do is answer 'yes' or 'no' which they do quickly and then just sit in silence or worse talking noisily in their first language.

First of all separate the two points a noisy classroom and an out-of-control classroom. A classroom full of students talking and interacting in English, even if it is noisy, is exactly what you want. Maybe you just feel like you are losing control because the class is suddenly student centered and not teacher centered. This is an important issue to consider. Learner-centered classrooms where learners do the talking in groups and learners have to take responsibility for using communicative resources to complete a task are shown to be more conducive to language learning than teacher-centered classes [4].

The research also showed that teachers need to find a balance between being too involved in students' active learning and being too detached from the class. Finding the right level of involvement can help students excel in a student-centered learning environment. Brush and Saye found that teachers need to be more involved initially, to help students to learn time management skills and accountability [5].

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## **THE IMPORTANCE OF MODERN METHODS IN TEACHING LITERATURE**

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**Abstract:** The article provides information on the use of innovative technologies and interactive methods in education in literature lessons and its effectiveness

**Key words:** literature, education, student, method, technology, thought, interactive, teacher

“The new model of education is based on the formation of a free-thinking individual in society will bring. He who understands his dignity, his will is strong, his faith is whole, in life. We will be able to educate people who have a clear purpose.” So different to teach modern subjects, including Uzbek language, in them the use of information technology is an urgent task.

In the current educational process, interactive methods, innovative technologies, pedagogical and interest in the use of information technology in the learning process, from the day of attention is getting

stronger by the day. In this process, the student's personal development, creates conditions for the formation, acquisition and upbringing of knowledge, and thus in a row management, directing performs the function. Currently teaching methods One of the main directions in the field of improvement is interactive teaching and educational methods consists of introducing. As a result of the use of interactive methods, students' independent thinking, analyze, draw conclusions, express one's opinion, defend it on the basis of knowledge, healthy communication, discussion, debate skills are formed and developed.

Innovation is the introduction of innovation, innovation. Innovative technologies are a pedagogical process as well as innovations and changes in student activity, mainly in its implementation fully benefited from interactive methods. Interactive methods - as team thinking that is, methods of pedagogical influence are an integral part of the content of education is the uniqueness of these methods is that they are for educators and learners through joint activities. Modern, presented in this article methods to form logical, intellectual, creative, critical, independent thinking in the student. To develop their skills, to become competitive, mature professionals and helps the specialist develop the professional qualities needed.

It is known that there are more than a hundred types of interactive methods. most of them passed the experiment and gave a good result. Widely used methods - "Cluster", "Brainstorming", "Continue" , "Presentation", "Blitz Survey", "Problem situation" from tribes can be used to achieve effective results in the classroom. Ask about the topic covered in the lesson in the section "Sinkveyn". In the "Reverse Test", "Mind Wheel" methods, in the explanation of the new topic "Insert", "Pinboard", "Step by step", "Boomerang" technologies, subject "Venn diagram", "Fish skeleton", "Why?", "How?" graphic compilers such as "Synopsis table", "Lily of the valley" and "Concepts-analysis ", " T-schedule ", " Resume ", "Sunflower". The use of "Charkhpalak" methods, "FSMU", "Cluster", "BBXB" methods in home delivery ensures the effectiveness of the lesson, helps to increase students' knowledge.

In addition to the interactive methods listed above, "Yes ... no ", " Find the owner of the definition ", "Who am I?", use of didactic games such as dominoes possible. During the game, students behave freely, wanting to demonstrate their knowledge.As a result, the student develops confidence and determination. Learns to engage in discussion. He gets used to substantiating his opinion. In doing so, the age and level of knowledge of students should be taken into account.

From this method in literature lessons, in particular, proverbs, riddles and poems, native language in their lessons, in harmonizing the topics covered by word groups, parts of speech can be used. Students are divided into small groups of four and divided into groups choosing names like "Proverb", "Riddle" and "Poem". Speaking in 8th grade mother tongue class. This method can be used as follows: the first group in the proverb, the second group finds and analyzes the passages in the said proverb, and themselves they say a riddle to the third group. The third group, in turn, analyzed the riddle, recites a poem to the first group and the competition continues in the same way. The "word tone" method develops students' interest in fiction and expressive reading skills; encourages the reader to explore, to read a work of art.

Pedagogical technology begins with the goals of the educational process, to establish a diagnostic system and control the technological chain of this process in advance designing to take encourages. Training - turbine process pedagogical the correct introduction of technology is the teacher's main organizer in this process or leads as a consultant. This is more independence than the reader requires creativity and willpower qualities. Education of any pedagogical technology who is teaching the student, depending on the personal nature of the application in the process and it depends on who the teacher is teaching.

Pedagogical technology in the learning process is a holistic process in a precise sequence that is, it is goal-oriented, pre-determined, based on the needs of the student is a well-designed and focused pedagogical process The realization of the pedagogical goal and the achievement of a guaranteed result is the teacher student collaboration, goal, content, style, form, to the vehicle, viz depends on the technology. Teacher and of the reader from goal to result the choice of what technology to achieve is at the discretion of both parties The main goal is to achieve a clear result, in which the level of knowledge of students, the nature of the group, depending on the circumstances, the technology used is selected. For example: In order to achieve this, you need to work with a computer, not film or handouts, drawing and poster, information technology, various literature will be needed.

It all depends on the teacher and the students. The role and importance of modern teaching methods - interactive methods, innovative technologies in the educational process are incomparable. Knowledge of pedagogical technology and their application in education ensures that students are educated and mature. Innovation means to innovate, to innovate. Innovative technologies are innovations and changes in the pedagogical process and in the activities of teachers and students, the implementation of which mainly uses interactive methods. Interactive - means to interact or to have a conversation with someone, to be in order of communication. In other words, interactive teaching methods are a special form of organizing cognitive and

communicative activities in which learners are involved in the learning process so that they can understand and think about what they know and think. The role of the teacher in interactive lessons leads in part to directing students' activities towards achieving lesson goals. In this regard, the main focus in teaching Uzbek is to increase students' vocabulary, to form their Uzbek speech, to develop the skills of correct pronunciation of speech sounds.

Student research, independent access to additional resources, by teaching him to select the necessary materials from the database the ability to apply their knowledge in practice is formed. This is definitely great for the teacher responsibilities as they are defined in the State Education Standard, Curriculum and Textbook specific topic and specific aspects of the subject, the age of the students, based on psychophysiological characteristics, basic and scientific competencies shaping the elements as chooses teaching methods and course forms based on their interest. Appropriate use of several methods in the course of the lesson increases the effectiveness of the lesson, activates the student. The form of education, the methods of which are passed from class to class, from simple to complex, if things are used, use of slides, audio and video, use of educational games in lessons.

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### THE IMPORTANCE OF KNOWING STUDENT'S LEARNING STYLE IN EDUCATIONAL PROCESS

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**Abstract:** This article gives the information about learning styles and reflects the significance of having the idea about learning styles in the educational process.

**Keywords:** impact, learning styles, visual, auditory, kinesthetic, self-learner, social learner, mindmaps, movement.

We understand the world in a variety of ways. Learning and understanding many types of styles can have a big impact on a teacher's ability to work with students. Some pupils need motivation to learn. Motivation is more important than intelligence and is key to success for children and adults. Without the characteristics of effective learning, the pupils will not develop in the areas of learning.

So the teachers should cater to each student's strengths and ensure they are truly grasping the information.

Firstly, we have to know how many types of learning styles are there. The four core learning styles include visual, auditory and kinesthetic.

Visual learning is a type of learning style in which learners use graphs, charts, maps, diagrams and other forms of visual stimulations to effectively interpret information. If a student is visual learner, he or she learns everything by reading or seeing pictures. This kind of people understand and remember things by sight and they learn easily by using methods that are primarily visual. Working with visual learners, teacher may use a lot of activities like photo essays, mindmaps, flowcharts and diagrams. A great example of it, mindmap is one of the "classic" of visual thinking.

Auditory learning means that a student learns most effectively by listening. One striking example they may remember everything that they heard during work, lectures and meetings. Auditory learning helps students enhance their critical listening, thinking and comprehension skills. According to scientists from Western Governors University, during working with auditory students learners, teachers should use podcasts, record lectures, Q&Sessions and play background music.

Kinesthetic learners absorb information best through touch, movement and motion. They use gestures to represent key vocabulary words, design graphics and create artwork. There are also another learning styles like learning socially (social learner) and learning independently (self learner).

Social learners love being around people and teamworks. Besides that they like spending much time with others and also enjoy listening to their peers. While teaching social learners, teachers should be inquisitive and ask them what they think about a topic and allow them to discuss, share stories. In addition to

this, they should engage in a role play and organize more group works in class. Social learning is significant because life is social. It helps replicate the realities in life.

There are two types of social learning:

- operant conditioning
- modeling

If students have a strong social style, they are able to communicate well with people, both verbally and nonverbally. They listen well and understand other's views. The purpose of social emotional learning (SEL) is to help students of all ages to better understand their feelings and demonstrate empathy for others. Especially self learners teach themselves. They use instructions, context clues and read books alone. Such students can study any subject confidently and determine their learning goals. Also self-paced learning helps students to have control over the location, time and pace of their own learning.

The parts of self-learning modules:

- target audience
- behavioral objectives
- instructions
- educational content
- learner activity
- learner's feedback.

Teachers should prepare self-learning modules that make the teaching learning environment more active and interesting. Knowing learning styles will allow us to truly maximize our potential, gain a good knowledge and receive better education.

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#### CONTEXTUAL ANALYSIS OF ENGLISH IDIOMS IN THE PROCESS OF TRANSLATING THEM INTO UZBEK

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**Abstract:** Idiomatic expressions are a type of informal language that have a meaning different from the meaning of the words in the expression. Idioms are phrases, whose meanings are generally not deducible by inspection of the words alone. Idiomatic expressions are often used by the people when they are communicating. The Meaning of idiomatic expression can be defined by contextual meaning, whereas contextual meaning is the meaning of a word according to the situations in which they are used. In clarifying the meaning of idiom, it is not only finding the word from the dictionary, but also understanding with the speaker's condition when uttering the message. So, contextual theory is used in analyzing the idiomatic meaning.

**Keywords:** Idiomatic expressions, contextual analysis, contextual meaning, translation

Every language has idiomatic expressions and they can be difficult to learn. Since idiomatic phrases do not mean what they literally state and since they are so frequent in spoken and written discourse, understanding and producing idioms cause a vocabulary learning problem for L2 learners (Cooper, 1998). It is evident that teaching and learning idiomatic expressions deserves an important place in developing a higher proficiency level for language learners. Wray (2000) suggests that mastering idioms is required for successful language learning and native-like command of language. However, the idioms of the English language are often skipped over by EFL teachers in an attempt to simplify things for their students. In other words, according to Lazar (1996), figurative expressions (i.e., idioms) have perhaps been given less attention than they deserve.

An **idiom** is a phrase or expression that typically presents a figurative, non-literal meaning attached to the phrase; but some phrases become figurative idioms while retaining the literal meaning of the phrase. Categorized as formulaic language, an idiom's figurative meaning is different from the literal meaning. Idioms occur frequently in all languages; in English alone there are an estimated twenty-five thousand idiomatic expressions.

An idiom is a saying or expression that says one thing literally but means something else when explored in context. This lesson provides examples and discusses why idioms are used and how Shakespeare was an early master of the use of idioms.

There are huge number of idioms used in English. As we know, idiomatic expressions are difficult for people, who is learning English as a second or foreign language. Actually, even native English speakers in the Motherland of England have a hard time with American idioms. Americans know them because they're common expressions. We're used to hearing them in our homes, at school, and in our favorite television programs.

Sometimes American idioms make their way around the world, and sometimes an expression doesn't even make it out of a particular state. Here a few of the most commonly used idioms in the United States and their likely origins. (Note that these origins may be in dispute.)

**'As happy as a clam' – Quvonchdan o'z terisiga sig'may ketmoq**

English example: *Mary was happy as a clam on the day of her wedding.*

Uzbek translation: *Mary o'zining nikoh to'yida quvonchidan o'z terisiga sig'may ketdi.*

Meaning: Pleased, very content

Origin: So why in the world would a clam ever be happy? They're shellfish, they don't have feelings. The expression most likely began because when a clam's shell is opened up, it does look like the clam is smiling.

**'Pass the buck' – It itga, it qo'yrug'iga**

English example: *It is Tim's responsibility to mow the lawn. He shouldn't pass the buck to his younger brother.*

Uzbek translation: *Hovlidagi o't-o'lanlarni o'rish bu Timning vazifasi edi, u bu vazifani o'zning kichik ukasiga yuklamasligi kerak edi.*

Meaning: To dodge one's responsibilities by giving them to someone else

Origin: The game of poker became extremely popular in the 1800s in the United States. Of course, many of the cowboys and bar patrons who played the game were degenerate gambler types who could not be trusted. So, a system was instilled that on each new game a different person would deal out the cards and they would be given some kind of marker to indicate that it was their deal. Often times a knife was used as a marker. The handles of these knives were typically made out of a buck's horn. In time, the marker just became known as a buck.

**'In like Flynn' – baxtdan yettinchi osmonda uchib yurmoq**

English example: *Michael left the bar with that girl Anna. He is in like Flynn.*

Uzbek translation: *Maykl barni usha qiz bilan birgalikda tark etdi. U baxtdan yettinchi osmonda uchib yurgan edi.*

Meaning: To be successful romantically

Origin: Actor Errol Flynn had quite the reputation around town as a ladies' man. The handsome actor did not keep his party-time romantic escapades a secret; in fact, he published a book called *My Wicked, Wicked Ways* which discussed his night time romps at length.

The writers hope that there will be more of students who are interested in analyzing idiomatic expression to increase their knowledge.

An idiom is a widely used saying or expression that contains a figurative meaning that is different from the phrase's literal meaning. For example, if you say you're feeling "under the weather," you don't



literally mean that you're standing underneath the rain. "Under the weather" is an idiom that is universally understood to mean sick or ill.

Idioms often summarize or reflect a commonly held cultural experience, even if that experience is now out of date or antiquated. For instance, you might say that someone should "bite the bullet" when they need to do something undesirable. The phrase's origin refers to wounded soldiers literally biting down on a bullet to avoid screaming during a wartime operation. That common occurrence from the past resulted in a phrase we still use today.

These phrases are also unique to their language of origin. In other words, English idioms are different from Uzbek idioms.

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### ALISHER NAVOIYNING LIRIK ME'ROSI

*Tosheva Zamira Abduvohidovna,  
ona tili va adabiyot o'qituvchisi  
SamDCHTI akademik litsey ona tili  
va adabiyot kafedrasida mudiri*

**Annotatsiya:** Alisher Navoiy serqirra ijodkor. Adabiyotimiz tarixida u ko'proq shoir sifatida mashhur. Navoiy juda erta yoshdan boshlab, to umrining oxirigacha she'riyat bilan oshno bo'ladi. She'r yodlash, she'r yozish hayoti mazmuniga aylandi. Navoiy Shoir sifatida Sharq adabiyotini mukammal bildi, o'rgandi. Nizomiy Ganjaviy, Xisrav Dehlaviy, Hofiz Sheroziy, A.Jomiy, Sa'diy, Lutfiy va boshqalarni o'ziga ustoz deb biladi. Manbalarda qayd etilishicha u maktab yoshidan boshlab she'r yoza boshladi. 1465-66 yillar orasida kitobxonlar tomonidan she'rlari jamlanib devon tuziladi. 1465-1466 yillarda tuzilgan ilk «Devoni Navoiy» mashhur xattot Sulton Ali Mashhadiy tomonidan tayyorlangan. Unda 1466- yildan ilgari yozilgan she'rlari kiritilgan. Devonda 391 g'azal, 41 ruboiy va bir mustazod bor. Hayotiy ishqni kuylaydi. Diniy fikrlarni bildiradi. Shohlik va darveshlik haqida gapiradi. Davr muammolari haqida bahs yuritadi.

**Kalit so'zlar:** Alisher Navoiy, ijodkor, davr muammolari, adabiyot, ishq mavzusi, g'azallar, inson, davlat, siyosat.

Alisher Navoiy g'azallarining mavzu doirasi keng. Ularda ishq (majoziy va haqiqiy), ijtimoiy, falsafiy, axloqiy mavzular shunchalik mahorat bilan yoritilganki, natijada har bir g'azal badiiy tafakkurning o'ziga xos mujassamiga aylangan. Alisher Navoiy o'zining g'azallari bilan o'zbek she'riyatidagi g'azal yozish an'anasini rivojlantirdi va navoiyona uslubda yozilgan g'azallarni yaratdi. Navoiyona uslubda yozilgan g'azallar bir mavzuni keng va chuqur yoritish, ruhiy kechinmalarning samimiy va haqqoniyligi, pand-nasihat yoki mav'izaning mavjudligi hamda badiiy tasvir vositalaridan nihoyatda mahorat bilan foydalanganlik bilan ajralib turadi.

1470-76- yillarda o'zining ilk devoni «Badoe ul-bidoya»ni tuzdi.

Dahr bog'ida bo'lib komim ravo,

Komronlar topti nazmimdin navo.

Shu bayt asosida «Navoiy» taxallusi «Baxtni kuylovchi» ma'nosida olgani aytiladi.

Bu devondan shoirning 842 ta she'rlari joy olgan. Ulardan 585 tasi g'azal, 3 ta tarjiband, 4 ta muxammas, 2 ta musaddas, 3 ta mustazod, 49 ta qit'a, 78 ta ruboiy, 10 ta chiston, 52 muammo, 10 ta tuyuq, 46 ta fard.

1476-84- yillar orasida 2-devoni «Navodir un-nihoya»ni (Behad nodirliklar) tuzdi. Ikkinchi rasmiy devon, «Navodir un-nihoya»sini esa «Xamsa»ni tugatishi hamonoq – 1485- yilda tartibga keltirgan. Unda

693 ta she`r o`rin olgan. Bular 628 ta g`azal, 3 ta mustazod, 3 ta tarjiband, 5 qit`a, 46 ta ruboiy, 1 ta lug`z, 6 ta muammo va 1 ta tuyuqdan iborat. Navoiyning bu devonlari keyinchalik «Xazoyin ul maoniy» («Chor devon»)ni tuzishga sabab bo`ladi. Ushbu devonning umumiy hajmi 45 ming misraga yaqindir.

"Xazoyin ul-maoniy" (Ma`nolar xazinalari) devonlar turkumi 1491-1498 orasida Sulton husayn Boyqaroning "farmoni vojib ul-iz`oni" (itoat qilishga majbur farmoni) bilan tuzilgan. "Xazoyin ul-maoniy"ga tuzilgan yillargacha yozilgan she`riy asarlar, bundan oldin tuzilgan devonlardagi turli nav`dagi she`rlar kiritilgan. "Xazoyin ul-maoniy" shoir umrining to`rt fasli asosida to`rtta quyidagi devonlardan iborat:

"G`aroyib us-sig`ar" (Yoshlikning ajoyibotlari) 7-8 yasharlikdan 20 yasharligigacha yozilgan she`rlarni qamrab oladi.

"Navodir ush-shabob" (yigitlikning nodirliklari)-20-35 yoshlar orasida bitilgan she`rlardan iborat.

"Badoe` ul-vasat" (o`rta yoshning ajoyib yangiliklari)- 35-45 yoshlar orasida yozilgan she`rlar.

"Favoyid ul-kibar" (keksalikning foydalari) 45-60 yoshga yaqin vaqtda yozilgan she`rlarni o`z ichiga oladi.

"Xazoyin ul-maoniy" debocha, g`azal (2600), ruboiy (133), muxammas (10), mustazod (4), musaddas (5), tarje`band (4), qit`a (210), lug`z-chiston (10), muammo(52), tuyuq (13), fard (86), masnaviy(1), qasida (1), musamman (1), tarkibband (1), soqinoma (1), jam`i o`n olti nav` she`rdan iborat bo`lib, undagi baytlarning umumiy soni 22450, 5(h 45000 misra`) dir.

Shunday qilib, Alisher Navoiyning o`zbek tilidagi she`riyati to`rtta devonga to`plangan bo`lib, ulardan birini ("Ilk devon") muxlislari tuzgan bo`lsalar, qolgan uchtasini Alisher Navoiyning o`zlari tuzganlar. Bulardan birinchi("Badoe` ul-bidoya") va ikkinchisi ("Navodir un -nihoya") bir jildlik tarzida tartib berilgan bo`lsa, uchinchisi ("Xazoyin ul-maoniy") devonlar turkumidan, ya`ni to`rt devondan iborat yaxlit qomusiy asardir. Alisher Navoiyning o`zlari tuzgan devonlarining har biri o`ziga xos xususiyatlari bilan bir-biridan farq qiladi. Bu hol devon tartib berish ishiga Alisher Navoiyning jiddiy munosabatda bo`lganlaridan, bu ishning katta mas`uliyatini teran anglaganlaridan dalolat beradi. Ana shuning tufayli turkiy she`riyat tarixida bu devonlar nodir va takrorlanmas badiiy hodisa bo`lib qoldi.

Shuning uchun Xondamir "Makorim ul-axloq"da Alisher Navoiy ruboiylarini eng go`zal va jozibali; muammo va tarix nav`larida "ham ko`p go`zal ibora va yoqimli so`zlar ul hazratning (ya`ni Alisher Navoiyning) xotiriga kelgan",- deb uqtirgan edi. (Makorim ul-axloq. T., BAN, 1967, 50,53-betlar). Zahiriddin Muhammad Bobur ham "hech kim (Alisher Navoiydek) oncha ko`p va xo`b (she`r) aytqon emas", - deyish bilan birga "yaxshi ruboiyoti ham bor", - deb qo`shib qo`ygan. Demak, Alisher Navoiy o`zbek she`riyatining barcha nav`larida "ko`p va xo`b" asarlar yaratgan buyuk siymodir.

Alisher Navoiy o`z g`azallarida "ishq so`zi" (ishqdagi kuyish, yonishlar, ruhiy holat), "rindonalik" va "orifonalik" ning qorishganiga alohida e`tiborni qaratadi. Bu bilan g`azalnavislik ana`nasidagi uslublardan ijodiy ilhomlanish natijasida maydonga kelgan yangi uslubga- navoiyona uslubga ishora qilmoqda. SHuning bilan birga navoiyona uslubda turkiygo`y xalqlar og`zaki ijodidagi "turkiy" va "qo`shuq" nav`lari xususiyatlaridan ilhomlanish yo`nalishi ham ko`zga tashlanadi. Bas shunday ekan, Alisher Navoiy g`azallari ham forsiy, ham turkiy g`azal va "turkiyu qo`shuq"lar xususiyatlarining qorishuvi natijasida yaratilgan ajoyib asarlardir.

Alisher Navoiyning ana shunday ajoyib g`azallarida turli mavzular bilan birga ishq mavzusi alohida mavqega ega.

Alisher Navoiy she`riyati, jumladan g`azallarida ishq keng qirrali mavzu sifatida qalamga olingan, jumladan insonning insonga, tabiatga nisbatan bo`lgan ishq-muhabbati va, shuning bilan birga, Alloh taologa nisbatan bo`lgan ishq masalalari yoritilgan. har ikkala ishq mukammal mujassam bo`lgan shaxsning komillikka-komil inson darajasiga erishuvi shoirning bosh maqsadi bo`lib hisoblanadi.

Alisher Navoiy g`azallaridagi inson, bir tomondan, go`zal mahbuba bo`lsa, ikkinchi tomondan, do`st, yor, erkak jinsidagi yaqin kishi ham bo`lib keladi. Bu fikrning isboti uchun ulug` shoirning mashhup "qaro ko`zum" g`azalini eslatish mumkin:

Qaro ko`zum, kelu mardumlig` emdi fan qilg`il

Alisher Navoiy she`riyatida haqiqiy ishq - Alloh taologa nisbatan bo`lgan muhabbat, uning zotiy sifatlariga intilish jarayonida komillikka erishuv masalalari, Rasululloh Muhammad hazratlariga bo`lgan sadoqat kabi tasavvufiy mavzular ham qalamga olingan. Bu mavzu faqat alohida g`azallar (na`t, hamd, mav`iza) dagina emas, balki boshqa mavzulardagi g`azallar zimnida ham o`z aksini topgan. Shuning uchun bu mavzu keng qamrovli bo`lib, uning o`ziga xos timsol va badiiy tasvir vositalari borki, bu mavzudagi g`azallarni tahlil va talqin qilish jarayonida ularni e`tibordan chetda qoldirish mumkin emas.

Shuni nazarda tutgan Alisher Navoiy "Xazoyin ul-maoni" tarkibidagi devonlarni hamd, na`t va mav`iza g`azallardan boshlaydi. Masalan, "g`aroyib us-sig`ar" devonining "Ashraquat", "Zihi husnung", "Ey

hamd", "Iloho, podshoho, kirdikoro" so'zlari bilan boshlanadigan, "Navodir ush-shabob" devonining "Zihi zuhuri jamoling", "Ilohiy amringa" kabi so'zlar bilan boshlanadigan hamd g'azallar hamda "Ey nubuvvat", "Zihi javlongahing", ("G'aroyib us-sig'ar"), "Zihi buroqing", "Bediling xayli rusul" ("Navodir ush-shabob") kabi na't g'azallar bilan boshlanishi ham bejiz emas.

"G'aroyib us-sig'ar" devonidagi "Ey, nubuvvat xaylig'a xotam bani Odam aro" misrasi bilan boshlanadigan na't g'azalda Rasululloh Muhammad (s.a.s.) hazratlaridan, ul nabining fazilatlaridan bahs yuritilgan. Bunday g'azallar "Xazoyin ul-maoniy" tarkibidagi har bir devonda ham bor.

Alisher Navoiy she'riyatidagi tasavvufiy mavzular insonni komillik sari intilishlarini islomiy falsafa nuqtayi nazaridan badiiyat qonuniyatlari doirasida bayon etadi.

Alisher Navoiy she'riyati-g'azallarida ijtimoiy, siyosiy hayotning muhim muammolari, o'sha davrdagi turli tabaqa vakillari haqidagi mulohazalar, go'zal axloqqa doir pand-nasihatlar ham qalamga olingan.

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## **SPEECH ACTS AS A PART OF PRAGMATICS**

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**Abstract:** Speech act is a part of pragmatics where there are certain aims beyond the words or phrases when a speaker says something. Speech acts are acts that refer to the action performed by produced utterances. People can perform an action by saying something. Through speech acts, the speaker can convey physical action merely through words and phrases. The conveyed utterances are paramount to the actions performed. In regard to the English as a foreign language, there are things to consider. It is easy for the speakers or listeners to determine the intended meaning of utterances if they are spoken in the mother tongue. Factors such as idiomatic expressions and cultural norms are not function as barriers to determine the intended meaning.

**Keywords:** pragmatics, speech acts, norms and speech act types.

We are attuned in everyday conversation not primarily to the sentences we utter to one another, but to the speech acts that those utterances are used to perform: requests, warnings, invitations, promises, apologies, predictions, and the like. Such acts are staples of communicative life, but only became a topic of sustained investigation, at least in the English-speaking world, in the middle of the twentieth century. Since that time "speech act theory" has become influential not only within philosophy, but also in linguistics, psychology, legal theory, artificial intelligence, literary theory, and feminist thought among other scholarly disciplines. Recognition of the significance of speech acts has illuminated the ability of language to do other things than describe reality. In the process the boundaries among the philosophy of language, the philosophy of action, aesthetics, the philosophy of mind, political philosophy, and ethics have become less sharp. In addition, an appreciation of speech acts has helped lay bare a normative structure implicit in linguistic practice, including even that part of this practice concerned with describing reality. Much recent research aims at an accurate characterization of this normative structure underlying linguistic practice.

There are three types of acts in the speech acts, they are locutionary, illocutionary, and perlocutionary.

#### **a. Locutionary**

Locutionary speech act is roughly equivalent to uttering certain utterance with certain sense and reference, which again is roughly equivalent to meaning in traditional sense (Austin, 1962: 108). In line with this, Cutting [16, 342] states that locutionary is what is said. also proposed by Yule (1996) who states that locutionary act is the act of producing meaningful utterances. The example of the locutionary speech act can be seen in the following sentences:

1. It's so dark in this room.
2. The box is heavy.

The above two sentences represent the actual condition. The first sentence refers to the lighting of the room and the second sentence refers to the weight of the box.

b. **Illocutionary**

The illocutionary act is performed via the communicative force of an utterance, such as promising, apologizing, offering (Yule, 1996:48). This act is also called the act of doing something in saying something. The most significant level of action in a speech act is the illocutionary act because the force, which has been desired by the speakers, determines this act [1, 70].

Illocutionary act can be the real description of interaction condition. For example:

1. It's so dark in this room.
2. The box is heavy.

Based on the examples above, the first sentence shows a request to switch the light on and the second sentence shows a request to lift up the box.

c. **Perlocutionary**

Hufford and Heasley states that perlocutionary act is the act that is carried out by a speaker when making an utterance causes in certain effect on the hearer and others. Perlocutionary act is also the act offering someone. Perlocutionary act refers to the effect the utterance has on the thoughts or actions of the other person. A perlocutionary act is specific to the circumstances of issuance, and is therefore not conventionally achieved just by uttering that particular utterance, and includes all those effects, intended or unintended, often indeterminate, that some particular utterance in a particular situation cause. For example:

1. It is so dark in this room.
2. The box is heavy

The intended meanings of utterances sometimes hide behind the words uttered. In line with the assumption of speech acts itself that when people say something they do something. As mentioned previously that speech acts have three division, namely Locutionary, illocutionary, and perlocutionary. The utterances that people hear every day almost always contain meaning that needs to be analyzed in order to grasp the real intended meaning. The ability to analyze the hidden meaning occasionally brings about different result. The utterances could be in the form of spoken words or even in the lyric of a song, speech, movie dialogue [4, 30].

In conclusion, The ability to understand the hidden message of utterance is really important to have. Some words or utterances could be misdirected into something unpleasant if we are not careful. By understanding Pragmatics and speech acts we can get clearer understanding of the utterances

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## **TEACHING AND LEARNING IN SECONDARY EDUCATION**

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**Annotation:** This article is about description of Secondary education ,the development of it around the world. Moreover, there is given some information Secondary education in countries such as the USA, the UK and Uzbekistan. Also you can read data how educational system altered and flourished after Independence of our Republic.

**Key words:** Education, compulsory, stability, vocational educational institutions

Since our country achieved the independence all spheres have been developed by our late first president. Furthermore, a stable policy has been established and all relations with other countries have been strengthened. Moreover, much more important attention was paid to develop the number of foreign language learners throughout Uzbekistan. Since then there were signed many decrees about this field It is true that secondary education plays an important role for the development of young generation. Secondary education covers two phases on the International Standard classification of Education scale. Level 2 or lower secondary education is considered the second and final phase of basic education and level 3( upper) .In most countries secondary education is compulsory. Secondary education is widely believed to

provide the optimum setting to prepare young people, predominantly adolescents, for healthy and productive adult lives, including participation in social, political, and economic spheres. In addition, for countries to compete in the global economy, a significant number of their citizens needs a secondary education in order to acquire the specific skills and aptitudes necessary for an increasingly technology driven market place. For countries emerging from conflict or crisis, secondary education provides young people with much needed education and training, and helps develop a foundation for rebuilding national unity and stability. To achieve these aims, the challenge for developing countries, as well as countries emerging from conflict or crisis, is to ensure that the secondary education sub-sector can accommodate enough students to meet these needs, ensure stability through equity of access, and provide a curriculum of sufficient length, quality, and relevance to ensure all school leavers have the skills and aptitudes necessary for a productive and healthy life. Now we can see secondary education systems in some countries.

#### Secondary Education system in the USA.

Secondary education in the United States is the last seven years of statutory formal education grade 6 (age 11-12) through grade 12 (age 17-18). It occurs in two phases. The first is the ISCED lower secondary, a junior high school or middle school for students grade 6 (age 11-12). The second is the ISCED upper secondary phase, the high school for the students grade 9 (age 14-15) through grade 12 (age 17-18). Authority to regulate education resides constitutionally with the individual states, with direct authority of the U.S. Congress and the federal U.S. Department of Education being limited to regulation and enforcement of federal constitutional right. Secondary school curriculum is built around specific subjects rather than general skills. Although there is always a number of basic subjects in the curriculum: English, Mathematics, Science, Social Studies and Physical Education. The students have opportunity to learn some elective subjects according to their professional interests. The electives are to be connected with the students' future work or further education at University or college. The elective courses are different in various schools.

#### Secondary Education system in Great Britain.

Secondary education in the UK normally starts for most students at the age of 11 years old. Though not common, in some parts of the UK there are middle schools which run up to 12 or 13 years old. For international students coming in to the UK for secondary education, it is common to either enter at the age of 11 or wait until the age of 13 and have one year in school before starting the two year GCSE program which will run from 14 to 16 years old. From the age of 11-14, students will study a broad range of subjects such as Music, Math, Science, English. When reaching 14, students usually enter into their first year of a 2-year process known as your GCSE. GCSEs are set of exams that test your knowledge. Secondary education is mandatory in the UK.

#### Secondary Education system in Uzbekistan.

In Uzbekistan, secondary education is first divided into two stages. The first stage includes nine years of compulsory schooling with the same programs all over Uzbekistan. The second stage covers education and vocational training after nine years. It includes general secondary education and specialized secondary education. Young people receive general secondary education while staying in school for the tenth and eleventh grades. Upon successful completion, they get a Certificate of Complete Secondary Education. Specialized secondary education is provided through a network of schools:

- Professionalno Technicheskoye Uchilish (PTU or Professional Technical School) Graduates receive Junior Specialist Diploma equal to Certificate of Complete Secondary Education.

- Tehnikum (Technical college). Graduates receive a Junior Specialist Diploma equal to a Certificate of Complete Secondary Education.

- Lyceum. Graduates receive Diploma of Academic Lyceum.

In 2017, education reforms in Uzbekistan changed from 12 year program to 11 years. Secondary education is obligatory.

At the beginning of the 2018/2019 school year, 1537 secondary specialized and vocational educational institutions were recorded in the Republic of Uzbekistan. Of these, academic lyceums amounted to 123, and vocational colleges - 1414.

Basic secondary education provides students with the necessary amount of knowledge, skills and abilities in accordance with the curriculum, developing in them the ability to think and analyze to think and analyze independently. Within the framework of basic secondary education (after the seven grade), measures are taken to provide students with professional guidance in order to from basic knowledge and skills in the professional.

Secondary education provides students with necessary knowledge, skills and abilities in accordance with the curriculum, as well as the choice of the next type of education and the acquisition of professions that do not require higher qualifications. The procedure for professional diagnosis and vocational guidance, as

well as the preparation of students for occupations that do not require high qualifications is established by law.

To sum up, Secondary education plays an important role to the development of the children. Nowadays, government pays a great attention in the sphere of education, especially secondary education plays important role in their future existence. As we can see, all the opportunities created in our country and the reforms in the field of education are for today's youth. I think very minute counts and I try to contribute to our country in secondary education.

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### TEACHING VOCABULARY FOR PRIMARY SCHOOL STUDENTS

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**Annotation:** In this thesis, to increase the interest of primary school students in English and to teach them to memorize vocabulary in simple ways, to give them an understanding of words and to use dictionaries effectively. It is about preventing students from traditional speech defects and teaching them to pronounce words correctly.

**Key words:** vocabulary, dictionary, speech, pronounce, dialogue, oral speech, communication.

Vocabulary is very important in English lessons, where the teacher introduces students to their speech through selective and dialogic speech, which helps them to engage in oral communication with their peers in English. Not only do they teach students to understand the translation of words, but they also become accustomed to actively using these words in speech. Dictionary is the building block of language. Pronunciation, on the other hand, determines the way words are spoken and how words are produced.

In addition to visual aids, work on the dictionary is carried out through exhibitions in the classroom and acquaintance with the environment. In the process of introducing students to the surrounding objects, events, plants, animals, etc., we say their names, qualities, and characteristics in English.

For example: the names of items (things): mirror (ko'zgu), camp (taroq), soup (sovun), carpet (gilam), cupboard (shkaf), bad (krovat), tablecloth (dasturxon)

Vegetables: carrot (sabzi), cabbage (karam), turnip (sholg'om), cucumber (bodring).

Fruits: apple (olma), pear (nok), cherry (olcha), peach (shaftoli), banana (banan), grape (uzum).

Domestic animals: rooster (xo'roz), hen (tovuq), horse (ot), cow (sigir), dog (it), cat (mushuk), goat (echki).

Verbs (representing action): washing (yuvinoq), cleaning (tozalamoq), doing iron (dazmollamoq), cooking (pishirmoq) and so on.

Adjectives: big (katta), small (kichkina), red (qizil), green (yashil), hot (issiq), cold (sovuq) etc. In the process, students are included in the dictionary, as a result of which their vocabulary is enriched, speech is developed.

In special games and activities, the child's attention is drawn only to the necessary vocabulary forms. A word, its change in form, a phrase, or a sentence becomes the content of their mental activity, and how they learn vocabulary memorization. As a result of such activities in a consistent and consistent manner, children will understand how to speak. Classes organized in the spirit of business acumen prevent the child from being distracted, they listen carefully to the teacher's explanations, instructions, observe the speech of their peers and learn the rules of pronunciation.

Below we will look at some of the games needed to teach English vocabulary and ways to use vocabulary games in English lessons in elementary grades.

Relay game

The game is based on all the learned vocabulary on the subject.

Divide the board in half and write the lexical units learned from each side on the column (the set of words is the same, but the sequence is different).

Divide the student class into two teams. Each team has its own half of the board. Participants take turns going to the board and writing the Uzbek version next to each English word. If one of the participants notices an error, he or she can use his or her approach to the board to correct the error, but then he or she cannot write another word.

Name circle game

This game develops phrases well: "My name is ...", "I ...".

All participants in the game sit in a circle. The teacher begins the game with the phrase "My name is ..." (or "I ..."). The student on the left continues: "His name is ... My name is ...". Thus, each participant in the game, standing in a circle, names all his predecessors and himself. Players whose names have been forgotten should stand up. When their names are pronounced correctly, they can sit. This game can be played using toys.

Note: For older students, this game can be played using the most complex constructions "Green Pullover Girl - Kate".

In conclusion, the more thoroughly a child acquires knowledge in the primary school, the easier it will be to study in the upper grades. After all, primary schools are also important for students to adapt to school lessons and become aware of the basics of English language skills. The teacher should pay special attention to students with poor speech development in the classroom and teach them strategies for easy vocabulary memorization in the classroom.

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#### LEARNING ENGLISH AT AN EARLY AGE

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**Abstract:** This article discusses the impact and benefits of children's early learning of English, self-esteem, motivation, fluency, and their upbringing and psychology.

**Key Words:** knowledge, narration, determine, perseverance, resources, extendable, amplify, intonation, acquiring, tactics.

Today, in our country, a great deal of attention is paid to the language and, of course, it is supported by our President. Besides it, a saying among our people that "Knowledge Acquired in Youth is Like a Pattern Carved in Stone." We can cite as an example this narration our own young generation today, that is, kindergarten children. Love of English - everyone is obedient. Nevertheless, many linguists and psychologists emphasize the effectiveness of learning a foreign language from childhood. Why and at what age you should start learning English with a child. The age at which children can learn English is conditional knowledge. "At what age can children learn foreign languages?" Everyone has their own unique answer to the question: the children remember well what they built from what they heard. And yet, psychologists, linguists, and self-talk to determine more about the optimal age to learn English. This age is different for every psychologist, teacher, parent, and other researcher on the subject of learning English by children. One thing that everyone should pay attention to is that the child should not lose the process of learning a language. Use fairy tales, English counting rhymes, finger games, and other fun ways to learn. Comparing English with children aged 3-5, in the process of learning the language you can develop the child's fine motor skills, attention, perseverance, imagination and many other skills. Most educators and psychologists point out that this is the most appropriate age to start in the English language world. In addition, in the process of

learning a language, you can develop a child's fine motor skills, attention, perseverance, imagination, and many other skills. The difference in the development of a three-year-old and a five-year-old is huge. And yet, there are some common age characteristics, due to which we have grouped children with two age differences into one group:

- This young preschooler appears in the speech of the child with the pronoun "I";
- Self-esteem develops: the child wants to meet the demands of adults, which means that he can be encouraged to spend more time in class;
- Children actively play role-playing games that can also be used in language learning;
- An important element of the game becomes world knowledge
- At this age, children need motivation for their activities.

English is a common language. It is true that, English is necessary for many contemporary affairs and make progress in life, so learning from childhood is very important to study from an early age! Early learning of English is essential for a child's development. This will help them to be more successful in the next life and learn new cultures, especially children's figurative memory is well developed.

Learning English also creates many opportunities for children, such as participating in various webinars or studying abroad. The task of parents is to make sure that their children grow up and have the best resources to have all of these experiences. In the age of the internet, learning english online has become so easy. This article will give you some tips on how you can help your child learn english at childhood:

- Enlarges your child's vocabulary

One of the main reasons to learn English from a childhood is to extend your child's vocabulary. It starts with learning simple words like "dog," "cat," "car," and then more complicated phrases like "extendable." The dictionary helps children learn new conception and it is very important to amplify your child's learning. Learning spoken English will help them learn the intonation of words and how words are spelled. Even helps acquiring new skills simple understanding of the alphabet can help your child learn new things. By learning English from a young age, your child will quickly master the tactics of the occupation.

- Learning English courses early will help them to learn things easier.

Learning English at a young age will help to actuate studying in kindergarten. This can be for learning topics that they haven't learned yet or studying new abstractions that are very confused. It is easy to use this concept to encourage your child to acquire knowledge of their world and how it works!

Benefits of learning English It is never too early to learn another language, including your mother tongue. Some of the advantages of learning English at a young at a young age are: Learners english on academic skills to help develop creativity and imagination.

- Literacy has improved.
- Have academic skills to help you imagine.
- English is an international language that allows you to communicate with people of other nationalities without any problems.
- Learning English strengthens your mind through ways to help you understand complex ideas.
- It also makes communication easier because there is a bridge between languages and people better understand what they need.

Last but not least to sump up, we would like to mention some piece of information: Russian pedagogue A.S. Makarenko said that the work done in kindergarten makes up 90% of the whole educational process, and the most common reason education leaves an indelible mark on the memory of a child who has just begun to take shape. Therefore, do not neglect to educate your children from an early age!

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## CURRICULUM OF SECONDARY SCHOOLS IN ENGLAND, RUSSIA AND USA

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**Abstract:** This article is about the development of Secondary Education In England, Russia and USA. It is true that these countries had some stages in order to develop Secondary Education in these countries. Also, these countries' schools organized their national curriculum.

**Key words:** Secondary Education, Post - Secondary, activities, curriculum, grades, primary education, technical school

Today the education sector in our country is developing day by day. Not only in Uzbekistan, but all over the world, great reforms are being carried out in the field of education. It encourages us to take a bold step without fear of confidence in the future. First of all, before we know the system of education and its methods, we need to know the basic meaning of the world education and what role it plays in our lives and what its main goals and objectives are. Education is the process of importing knowledge, skill and abilities, the main means of preparing a person for life and work, in the process of education, information is obtained and education is carried out. Education is the narrow concept of teaching. But it is not just the teaching process in different types of education institutions, but the family, the production and other areas. More precisely, it is the sum of the activities of the teacher who produces the education and the activity of the children who are being educated. In addition, the direction of the behavior of education changes in accordance with the goals of education in accordance with the requirements of objective life. Education is process in internal contradictions that develops dialectically. Clearly the goals and objectives of education change historically according to the social system as well as the function of certain educational institutions. Well there are general types of education, individual education, organizational education, classroom education, course system education and others. In the current situation, the social requirements and the necessary are being developed by qualified teachers in Uzbekistan too. So now we can find out what are the differences of the secondary education curriculum in the above three countries and in which country the secondary education establishment program is more effective and qualitative.

First and foremost, we need to find an answer to the question of what secondary education is?

Secondary education covers two phases on the International Standard Classification of Education scale. Secondary education typically takes place after six years of primary education and is followed by higher education, vocational education or employment, like primary education in most countries secondary education is compulsory, at least until the age of 16. Children typically enter the lower secondary phase around age 11. Compulsory education sometimes extends to age 19. Since 1989 education has been seen as a basic human right for a child. Also secondary education is the stage of education following primary education. Except in countries where only primary or basic education includes the final stage of compulsory education, and in many countries it is entirely compulsory. Secondary education is characterized by transition from primary education for minors to tertiary, "post-secondary", or "higher" education for adults. Depending on the system, schools for this period or a part of it may be called secondary schools. Secondary Education in Russia is compulsory for all children and is provided at the place of residence at schools, lyceums and gymnasiums.

The secondary education system consists of three stages, corresponding to the age of children and their learning opportunities: -Elementary school includes grades 1-4 where children enter after kindergarten. At this stage, the generated classes study different subjects with the same teacher; much attention is paid not only to the study of disciplines, but also to the comprehensive development of students. Many visual aids and methods \ of presenting information are used during the lessons, game elements or Arthur's methodologies may also take place.

-Grades 5 to 9 are the final stage of the school education compulsory part. The curriculum substantially expands the list of subjects, and they are read by different teachers, each specializes in one discipline. After grade 9, a student can enter a college or a technical school for vocational education;

-Russian high school includes grades 10 and 11 and is a preparatory stage for a university. On this stage scholars decide on the future profession and focus on the subjects necessary for the exams.

Eleven – year secondary education in Russian is compulsory, the eleven-year school term is split into:

-Elementary – grades 1-4

-Middle – grades 5-9

-Senior – grades 10-11 classes

Secondary Education includes Basic General Secondary School.

Duration: 5 year

Age level: 10 to 15

Secondary education in USA is for students aged 12 to 15 and is often divided into three years of middle school and four years of high school. Secondary school students in USA must take certain 'core' curriculum courses for a prescribed number of years or terms, as determined by each state. These generally include English, math's, general science, health, physical education and social studies or social sciences (which may include American history and government, geography world history and social problems). In addition to mandatory subjects, students choose "electives" (optional subjects), which supplement their future education and career plans.

Secondary English education students complete general education requirements and substantial study in English in the areas of writing, language and literature as majors in the College of Education and Human Sciences. Also, there are 3,458 secondary schools in England.

In conclusion, education makes you a better person and teaches you various skills. It enhances your intellect and the ability to make rational decisions. It enhances the individual growth of a person. Also, secondary education occupies an important place in our education system. It helps in national development, encourages our cultural life and technical advancement. This education trains these young men and women who are capable of developing our country socially, economically, politically and culturally.

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### COGNITIVE AND LINGUISTIC ISSUES IN THE STUDY OF STUDENTS WITH SPECIFIC LANGUAGE IMPAIRMENT

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**Abstract:** The article presents the experience of using the principles of cognitive linguistics for modeling language ability, learning a foreign language; it is proposed when introducing a new foreign language material to proceed not from a comparison of native and foreign languages, but from conceptual concepts (meanings) behind the studied language forms. At the heart of the cognitive approach to teaching a foreign language is the proposition that the connection between language and reality or one of the possible worlds is always mediated by the interpretive activity of the individual.

**Keywords:** cognitive science, learning a foreign language, language consciousness, meaning generation, modeling language ability, cognitive mechanism, conceptual metaphor, linguistic didactics.

The methodology of behaviorism that prevailed in linguistics and psychology in the middle of the last century turned out to be extremely limited and untenable in analyzing the behavior of people in various extreme situations. The "stimulus-response" formula did not explain the fact why the same person reacted diametrically in the opposite way to the same stimuli in different situations. It became obvious that the formula needs additional factors, the most significant of which are the inner world of a person, his emotional and physical condition. Thus was born the cognitive science, which was designed to change the approaches to the study of human behavior, and the very understanding of man. And since the language accompanies a person throughout his life, and also participates most directly in the formation of scientific approaches to its study, it seems logical that linguistics plays an exceptional role, a system-forming one, according to E.S. Kubryakova [4].

Having such rich, diverse and well-studied material as language in its arsenal, linguistics has made a huge contribution to the development of cognitive science, in particular, in the issues of generation and perception of speech, information processing in language, device of mental lexicon and memory, etc. [4, c.23] These problems could be considered only in the framework of an interdisciplinary approach, which is a synthesis of cognitive and discursive. Questions of the relationship of linguistic structures with mental became the main subject of the cognitive direction in linguistics. According to E.S. Kubryakova: "It has long been believed that the language opens a window into the world around us; today it is rightly believed that

language is a window into the spiritual world of man, his intellect, a means of accessing the secrets of thought processes, and this turn in linguistics deserves the most serious attitude to it"[4, p.26]. Such studies cause the temptation to go into neurolinguistics, biolinguistics, as E.S. Kubryakova, recalling that it is the very empirical information about languages and a single language as a direct object of linguistic analysis [4, p.27] that are of the greatest value for cognitive science.

For a long time it was believed that the cognitive function of a language consists in the nomination by man of objects, phenomena, concepts of the surrounding world, and also provides such an important process as thought activity. Modern cognitive studies have shifted from the study of thinking to the study of consciousness. The whole mental experience of a person, accumulated during the whole life - images, sensations, impressions, ideas - is concentrated in the consciousness - all these meanings constitute a single conceptual system. Meanings that have a language binding, make up the language consciousness of the individual. The generalization of human experience, the transfer of knowledge, skills from person to person, from generation to generation, is impossible without language or without language. Nevertheless, the widely known opinion about the reflection of the surrounding reality in the language requires clarification in the sense that we should rather talk about its refraction in the language, because first it is perceived by the individual, "understood" and only then appears in the language as the result of its interpretation by the individual. This proposition that the connection between language and reality (or one of possible worlds) is always mediated by the interpretive activity of the individual is the fundamental principle of cognitive linguists.

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#### TEACHING INTEGRATION SKILLS IN EFL CLASSES

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**Abstract:** This article aims to teach integration skills in the lesson. How to teach four skills to students. Integration study skills subject consist of four types. These are reading, speaking, listening, writing. As language learners learning a new language, they are devoted for an easy, new and interactive way to learn a tongue.

**Key words:** integration skills, speaking, listening, reading, writing, reading, learners, modules, aspects.

In order to teach a language easily, the teaching methodology must be well developed. It is to be molded on a regular basis. It will be more fun if we do not use the same style. The science of integrated language skills includes 4 skills in accordance with the purpose. This will help us make the lesson more interesting and effective, because of our science does not include only grammar. In addition, it depends on teacher's qualification. One of the most useful and wonderful aspects of this subject is that, the student will

have opportunity to increase his/her knowledge in 4 skills while studying this subject. Usually it depends on student's mental ability. We need to divide our science into 4 in order to teach 4 skills well, carefully. We can divide this 80 minutes into stages (pre-stage, while stage and post stage). If we take the reading part, it will be expedient if we work with simple texts at the beginning of the course. In pre stage learners are usually provided with some vocabulary tasks which are important to guess the main task, besides it introduces the lesson. Students develop their noticing, core skills and critical thinking. In pre-stage there are a lot of activities which we can adapt to any lessons from British Council sites which are useful for those who just start their teaching and learning experience, we can find there readymade handouts <https://www.teachingenglish.org.uk/article/vocabulary-activities>.

While –stage mainly consists of Reading or Listening materials where students are distributed to explore the material and do while reading or while listening activities, such as gap-filling, true/false activity, matching titles, answer the questions, filling Venn diagram, multiple choice activities are useful to learn the main theme, it helps you to increase your reading, listening, speaking and writing skills.

We can use different methods to improve our speaking skills. We need to set up listeners during the lesson. First of all, the teacher should be a good example to the students, he should be able to make students feel responsible for assignments, it will motivate greatly to follow instructions and grow professionally. Should use some kind of signal when releasing, it is better to use digital technology because I think the student will get better result when the listening sound is clear and loud enough to him when the student is listening.

One of the basic issues of developing students' ability to improve EFL are extra tasks which they do outside of class. For example, if you are listening to broadcasts on various topics, radio news, news in general or podcasts, the experience will also increase if you listen to the news or podcasts. At the same time, the coefficient of listening performance will increase. In order to improve speaking skills, first of all one needs to speak and practice the language much. Teachers role to manage and make students talk in foreign language because communications breaks all barriers of shy, anxiety. From my point of view the student is responsible to study hard, and the role of a teacher always to lead, inspire, and make clear that it can be done. While teachers provide challenging and manageable tasks in class students are involved to the process of problem-solving they work in groups to improve their core skills, during the lesson.

One of the essential things is that a student's world-view should be broad, and that outlook helps to grow either personally and professionally. A student who has a wide range of thinking will have ideas on a variety of topics. Similarly, the writing part is similar to speaking. In these parts, the student's personal opinion is important. To do this you need to read more books. It is advisable to read English books from short stories at the elementary level. In my view that reading more books also has a positive effect on the ability reading comprehension.

In this process of studying this course, the student's comprehensive knowledge increases. As the topics are divided into different large sections for instance: business, health, education, politics etc. In general, all skills are closely related to each other and especially students who are going to be experts of EFL have to develop them.

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## THE PECULIARITIES OF COLLOQUIAL COMPOSITE WORD FORMATION IN ENGLISH DERIVATIONAL SYSTEM

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**Annotation:** The article deals with some specifics of derivational system of colloquial layer, taking into consideration lexico-semantic specifics. Composite informal phrases and idioms are analyzed from the values of its structural components.

**Keywords:** colloquial language, complex derivative formations, colloquial composite words, sublanguage, substantive composite.

The status of colloquial speech is interpreted linguistically in a heterogeneous way: as “conversational style”, “colloquial language”, “sublanguage”, “system”, “functional subsystem”, “oral colloquial variety of the literary language”, “non-codified spheres of the literary language” and etc.

At the same time, such significant results were obtained as:

1) the importance of colloquial speech as one of the most important linguistic problem, the relevance of its study are emphasized;

2) its extralinguistic parameters are outlined, which creates the way to a comprehensive and deeper study of colloquial speech.

First of all, the object of colloquialistics should be considered as a substandard form of language, reduced in terms of ethical and aesthetic value, i.e. a discrete system of linguistic units, a certain part of which is uncommon in “high” speech spheres.

The characteristics of the linguistic status of colloquial composites are expanded by references to complex derivative formations, which show a steady tendency towards modeling.

For example, these are composite transnominals of the adjectival category like *swell-headed* (“thinking a lot about himself/herself”), *sticky-fingered* (“thievish”), etc., formed according to the “[a = n] + -ed” model.

At the same time, it is necessary to take into account the actualized connotations. Cp. crude connotation of Americanism *half-assed* “stupid”.

In addition, if the composite unit goes back to an idiom, then the idiomatic meaning of the generating motivating phrase is transferred to the composite. For example: *soft-headed* - *soft in the head* [= “fool”]. This fact serves as proof of the idiomatic semantics of the derivative composite itself.

Cp.: If you say that someone is soft in the head, you mean that they are rather stupid or mad (an informal expression).

For example: My cousin Jimmy was a bit soft in the head > softheaded. If you say that someone’s opinions or beliefs are soft-headed, you mean that they are too simple and do not reflect an understanding of the real world.

For example: They regarded our hopes as ridiculously soft-headed» [ELD 2007: 1384-1385].

On the stability of the figurative - idiomatic image of the phraseological unit *soft in the head* [= “foolish, feeble-minded”; “brains on one side”, “not all at home”] is convincingly evidenced by the high frequency of its usage [CCD 2002: 1348-1349]

The semantics of colloquial composite words is characterized by the lack of complete derivation of the meaning of the lexeme from the values of its structural components:

*cliffhanging* (a) - dangerous, intense;

*backyard* (n) - native, familiar places, own districts;

*cookbook* (n) - detailed instruction, reference book, etc.

There is a metaphorical or metonymic transfer of meaning here:

*chicken - feed* (n) - trifles, pennies, literally “chicken feed”, i.e. something small both in size and significance;

*copper (k)nob* (n) - red man /, literally “copper bump” - association by color descent.

Of course, the ideas about colloquial composite word formation will be more complete if we consider its syntagmatic generating background. Cp. only some typical samples of composite derivatives from the indicated position:

*stick-to-it-ive* - (US.) persistent, stubborn / from *stick to it* /;

*up-and-downer* - fight, carnage, dump / from *up and down* /;

*no-hoper* - (Austrian) a goner, a loser, a miserable person /from *no hope*/.

In many such word-like units, signs of syntagmas or even sentences can be traced. Cp. a very revealing example: “*a devil-may-care song*” – “*a dashing song*”. Such words are characterized by the main features of words [integral form, the possibility of using with the article, etc.] and sentences [correspondence to the structural scheme of the sentence, correlation with their types, the presence of morphological categories, etc.].

A special place among the composites is occupied by nouns and adjectives formed by conversion from verbs with postpositives:

*bang-on* (a) - cool, amazing, excellent;

*carve-up* (n) - fraudulent collusion, division;

*cop-out* (n) - refusal, renegade, evasion; withdrawal from society.

Compare, for example, ALED [2007: 310]: “*cop-out* (cop-outs). If you refer to something as a cop-out, you think that it is a way for someone to avoid doing something that they should do (informal). To decline to vote is a cop - out... The film's ending is an unsatisfactory cop-out”.

Among the colloquial composite words, a group of adjectives formed with the help of syntagma models stands out:

*across-the-board* – comprehensive;

*meat-and-potatoes* - basic, essential;

*dog-eat-dog*-merciless;

*can-do* (US.) executive, energetic = “will be done”, etc.

Nouns of this type are singular:

*thumbs - down* - a sign of disapproval;

*once-lightly* - 1. slipshod work, 2. quick introduction;

*coffee-and* - coffee with donuts, cakes, etc.

A subordinating relationship is observed between the components of the substantive composite - the supporting component is the main one, and the first one depends on it.

So, for example, the meaning of the substantive *sword - fish* [= “fish – sword”] cannot be represented as *sword and fish*, because the first component specifies the second and this composite is understood as *fish having the shape of sword* [= “a fish that has the shape of a sword”].

In any case, one should proceed from the choice of the basis of the motivating word as a unit of word production, while considering composites.

Such an approach to the role of the stem makes it possible to represent the colloquial word-formation system in the form of ordered derivational paradigms formed by the stems of words of different parts of speech in the word-formation correlation “producing unit – derivative”.

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### СОВРЕМЕННЫЕ ПРОБЛЕМЫ ИНОЯЗЫЧНОГО ОБРАЗОВАНИЯ В УСЛОВИЯХ ЯЗЫКОВОГО ФАКУЛЬТЕТА

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**Аннотация:** В соответствии с графиком взаимопосещения занятий коллег по кафедре авторы статьи ознакомились с состоянием профессиональной подготовки преподавателей иностранного языка в языковом вузе. Полученные результаты со всей убедительностью показали, что в этом направлении существует определенный ряд проблем и многие из них связаны с тем, что преподаватели не добиваются положительных результатов в работе, главным образом, из-за

отсутствия должной профессиональной компетентности, а также трудностей в правильной организации и проведении занятий по специальным дисциплинам.

В настоящей статье авторы предлагают свои рекомендации по устранению существующих проблем.

**Ключевые слова:** английский язык, учитель, компетенция, проблемы, уровень владения, коммуникативные навыки, методическая подготовка.

**Abstract.** According to the schedule of the inter-mutual attendance at classes of colleagues of the department, the authors of the article got acquainted with the conditions and level of professional training of foreign language teachers at the language university. The results of the observations showed that there are a number of problems in this direction, and many of them are related to the fact that teachers do not achieve necessary results in their work, mainly due to the lack of proper professional competence, as well as difficulties in the proper organization and conduct of classes.

In this article, the authors share with their recommendations for resolving recurring issues.

**Key words:** English, teacher, competence, problems, level of proficiency, communication skills, methodological training.

Правительство Республики Таджикистан придает первостепенное значение вопросам повышения уровня знаний и профессионализма учителей на всех звеньях образования, их квалификации и переподготовки, воспитанию высококвалифицированных молодых учителей, отвечающих требованиям времени. Президент Республики Таджикистан Эмомали Рахмон на встрече со студентами и преподавателями Института государственного управления при Президенте в очередной раз отметил, что «обществу нужны высококвалифицированные, а не дипломированные специалисты» [4]. Подобная категоричная позиция руководителя страны, несомненно играет большое значение для системы образования в целом, и ставит перед системой образования серьезные задачи, которые необходимо решить для повышения качества в данной области.

В методической литературе отмечается, что «перед вузами, готовящими учителей иностранного языка, возникает задача формирования активной, творческой личности, глубоко знающей свой предмет, владеющей разнообразными методическими средствами, имеющей основательную психолого-педагогическую подготовку, обладающей эрудицией, культурой, стремлением к творчеству» [3, с.49].

Из данных положений следует, что занятия по специальным дисциплинам должны быть направлены именно на формирование и развитие профессиональных компетенций (лингвистической, коммуникативной, методической, межкультурной, информационно-коммуникационной и др.), а также личностных качеств и способностей обучаемых. Однако, как показывают наблюдения, многим педагогам необходимо изменить свой подход к образовательной деятельности с учетом нынешних мировых стандартов и развития современных технологий.

Цели обучения и требования к профессиональной подготовке будущих учителей иностранного языка определяют «объем языкового материала, которым должен и может овладеть студент; объем речевых умений и навыков, который с каждым учебным годом должен расширяться; качество коммуникативных умений и навыков студентов, уровень их сформированности» [1, с.110].

К сожалению, наблюдения показали, что в процессе вузовской подготовки будущих учителей иностранного языка существуют некоторые недостатки. Говоря о методических проблемах в организации занятий по специальным дисциплинам, первым из них следует считать то, что занятия на 1 и 2 курсах, и на старшем этапе, т.е. 3-4 курсах, мало чем отличаются друг от друга. Так, начало занятий во многих группах проводится по заученным клише, где задаются одни и те же вопросы, что лишает организационный момент занятия какой-либо обучающей функции с точки зрения усвоения иностранного языка. Отсюда следует, что ученым и специалистам сначала необходимо определить набор профессиональных компетенций для каждой специальности и выразить их в государственном стандарте.

По итогам посещения занятий можно констатировать, что нередко метод обучения студентов – это механическое заучивание. Тот факт, что студенты хорошо говорят по-английски, часто свидетельствует об их способности запоминать фразы, но они сталкиваются с трудностями при использовании словарного запаса и необходимых грамматических структур в соответствующих ситуациях. В то время как опытные преподаватели используют групповую работу и устные презентации в качестве целей обучения, некоторые педагоги полагаются на механические методы обучения: студенты получают инструкции, основанные на механическом заучивании, типа «прочитай и переведи»; в презентациях или видеороликах преподаватели часто предлагают фактическую информацию, не адаптированную в соответствии с уровнем языковой компетентности студентов; на

аудиторных занятиях много времени отводится на отработку произношения, на выполнение упражнений, направленных на заполнение пропусков и т.д. Отсюда следует, что хотя механическое заучивание и является одним из важных элементов в изучении языка, особенно при обучении фонетике, лексике и грамматике, однако следует также использовать и другие методы и приемы обучения для укрепления структурной основы языка.

Как известно, эссе – тип письменной деятельности, требующий анализа структуры, чтения содержания и применения содержания к новым заданиям. Однако, как показывают наблюдения, студенты формально могут понять эссе, когда читают его, переводят, но им трудно предоставить собственное сравнение и объяснить своими словами различия и сходства в письме. Нередко студенты копируют ответы своих товарищей и тем самым избегают самостоятельно думать и анализировать. Отсюда считаем, что необходимо придавать важное значение обучению студентов – будущих учителей иностранного языка работе над эссе, цель которого — представлять последовательный аргумент в ответ на вопрос и убедить читателя в том, что позиция автора правдоподобна, разумна и заслуживает доверия.

Отрадно, что большинство преподавателей ГОУ «ХГУ имени академика Б. Гафурова», проводят свои лекции и практические занятия с применением активных методов обучения, и добиваются значительных результатов. В деле внедрения эффективных методов обучения значительна роль научно-методических семинаров, проводимых на уровне кафедр, факультетов, а также учебно-методических семинаров, систематически организуемых управлением образования университета. В ходе заседаний семинаров обсуждаются актуальные проблемы, а также активные способы и методы обучения, такие как внедрение в учебный процесс таксономии Б. Блума, компетентностный подход, теория и практика тестирования и оценивания.

Многие преподаватели факультета иностранных языков также стараются проводить занятия по специальным предметам (Практике устного и письменного английского языка, Практической фонетике, Практической грамматике и др.) с использованием активных методов обучения и технических средств. Но к сожалению, нужно признать, что некоторые из них до сих пор имеют слабую лингвистическую подготовку, проводят свои занятия лишь путем объяснения правил, сравнения грамматических явлений с родным языком, чтением и переводом текстов, а развитию коммуникативных навыков не уделяют должного внимания, в то время как одним из основных факторов формирования и развития коммуникативных навыков является обучение иностранному языку на изучаемом языке.

Один из путей для решения данной проблемы, мы видим в продуманной, организованной аттестации преподавателей иностранного языка, которая должна быть нацелена на оценивание уровня говорения, понимания на слух, чтения и письма.

Как известно, согласно общеевропейской классификации уровней владения иностранным языком, в зависимости от объема знаний и речевых навыков, выделяется три категории, которые, в свою очередь, разбиты на шесть уровней:

- А. Элементарное владение
  - A1 Уровень выживания
  - A2 Предпороговый уровень
- В. Самодостаточное владение
  - B1 Пороговый уровень
  - B2 Пороговый продвинутый уровень
- С. Свободное владение
  - C1 Уровень профессионального владения
  - C2 Уровень владения в совершенстве [2].

Изучив требования к каждому уровню, считаем, что независимо от стажа работы, наличия ученой степени и/или звания, в первую очередь, следует рассматривать уровень владения специалистом английским языком как средством общения. Считаем, что для учителей английского языка общеобразовательных школ будет достаточным владение уровнями B2 – C1, для преподавателей неязыковых специальностей – C1, а языковых вузов – C1 – C2.

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## ТИПЫ МЕТАФОРИЧЕСКИХ И МЕТОНИМИЧЕСКИХ ПЕРЕНОСОВ ПРИ СЕМАНТИЧЕСКОЙ ДЕРИВАЦИИ НАИМЕНОВАНИЙ ВЕЩЕСТВ ЕСТЕСТВЕННОГО ПРОИСХОЖДЕНИЯ

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**Аннотация:** В предлагаемой статье делается попытка выявления различных типов метафорических и метонимических переносов при семантической деривации наименований веществ естественного происхождения (НВЕП) в английском языке. Выделяются 7 групп, каждая из которых характеризуется наличием общих черт семантической деривации на основе сходства в прямом значении основных сем. Утверждается, что степень общности моделей семантической деривации прямо пропорциональна количеству сходных сем в прямом значении НВЕП.

**Ключевые слова:** метафорический и метонимический переносы значения, семантическая деривация, полисемия.

По происхождению основное (прямое) значение наименований веществ естественного происхождения (НВЕП) может быть: 1) исконным (напр., англ. *water*, рус. *вода* – от и.е. \**wod-/\*wod-* ‘вода’); 2) возникшим в результате словообразовательной номинации (напр., англ. *soil* ‘земля, почва’ – из ст.-фр. *soill(i)er* ‘пачкать, загрязнять’); 3) возникшим в результате переноса значений (напр., англ. *nickel* – от нем. *Kupfernickel*) руда и название *nickel* ‘карлик, злобный демон (уст.)’; такое значение «руды» получила потому, что из нее не удавалось получить медь, несмотря на обманчивый внешний вид).

В представляемой статье выявляются различные типы метафорических и метонимических переносов при семантической деривации наименований веществ естественного происхождения (НВЕП) в английском языке.

Можно выделить следующие виды **метафорических** переносов в процессе развития полисемии НВЕП:

1) по аналогии качественных признаков: англ. *the salt of the earth* – ‘соль земли’, *ice* – ‘алмаз’, *snow* – ‘белизна, седина’, *to have feet of clay* – ‘стоять на глиняных ногах, обладать значительными скрытыми недостатками’;

2) по аналогии формы, внешних признаков: англ. *stone* – ‘градина’, *boulder* – ‘глыба, крупный кусок’;

3) перенос НВЕП на другое вещество: англ. *ground* – ‘офортный лак’, *grounds* – ‘осадок, гуща’, *gravel* – ‘золотоносный песок’;

4) перенос НВЕП на абстрактное понятие, явление: англ. *ground* – ‘тема, область знаний’, *rock* – ‘причина неудачи, а также глупая ошибка’, *sand* – ‘песочный цвет’, *the land of milk and honey* – ‘рай, земля обетованная’, *to stick in the mud* – ‘отстать от века’;

5) перенос НВЕП на психологическое состояние человека, эмоции: англ. *down to earth* – ‘приземленный, практический’, *water of life* – ‘духовное обновление’;

В процессе развития полисемии НВЕП можно выделить следующие типы **метонимических** переносов:

1) перенос НВЕП на смежные объекты, понятия: англ. *earth* – ‘нора’, *snow* – ‘снежный покров, а также метель’, *stone* – ‘каменная болезнь’;

2) перенос НВЕП–названия материала на то, что изготавливается из него: англ. *clay* – ‘глиняная трубка для курения’, *timber* – ‘деревянная балка’, *stone* – ‘жернов’;

6) перенос НВЕП на топоним, название территории: англ. *grounds* – ‘парк вокруг особняка, а также уголья’, *the Rock* – ‘Гибралтар’, *shingle* – ‘берег, покрытый галькой’;

7) перенос НВЕП на спорт, спортивную терминологию: англ. *turf* – ‘конный спорт, а также беговая дорожка ипподрома’, *clay* – ‘теннисный корт с глиняным покрытием’; соревнованиях’, золото – ‘золотая медаль на спортивных соревнованиях’;

8) перенос НВЕП на научно-технические термины: англ. *dirt* – ‘наносы (геол.)’, *ground* – ‘паз (строит.)’, *sand* – ‘хвосты (горн.)’, *mud* – ‘буровой раствор (строит.)’;

9) перенос НВЕП на оружие, военную терминологию: англ. *ground* – ‘нарез в стволе оружия’, *no man’s land* – ‘предполье’;

10) перенос НВЕП на другие НВЕП: англ. *rock* – ‘лед’, *cobble* – ‘крупный уголь’, *ice* – ‘ледник’, *clay* – ‘грязь, тина’.

Развитие переносных значений НВЕП демонстрирует зависимость от семного состава их прямого значения.

Типы метафорических и метонимических переносов при семантической деривации НВЕП отображают основную направленность семантических признаков в прямом значении.

Результаты исследования позволили разделить НВЕП на 7 групп, каждая из которых характеризуется наличием общих черт семантической деривации на основе сходства в прямом значении основных сем:

- 1) предмет/вещество;
- 2) жидкое/твердое/газообразное вещество, происхождение обозначаемого от другого вещества;
- 1) горная порода, полезное ископаемое;
- 2) твердая рыхлая осадочная горная порода;
- 3) химический состав/классификация (металл, химический элемент);
- 4) особенности происхождения вещества (минеральное, органическое);
- 5) возможность/невозможность служить в качестве строительного материала, топлива.

На основе общности признаков, содержащихся в прямом значении лексем каждой группы, было сделано предположение об общности моделей развития переносных значений (метафорических и метонимических). Результаты проведенного исследования подтвердили данное предположение и позволили сделать вывод, что степень общности моделей семантической деривации прямо пропорциональна количеству сходных сем в прямом значении НВЕП.

При распределении НВЕП по группам учитывались не все семантические признаки, содержащиеся в прямом значении НВЕП. Например, вода и *ледник*, обозначающие соответственно вещество и предмет, объединены в одну группу с учетом происхождения последнего денотата от первого.

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### УПРАВЛЕНИЕ В СОВРЕМЕННОМ ВУЗЕ И НЕЗАВИСИМОСТЬ ПРОФЕССИОНАЛЬНОЙ ДЕЯТЕЛЬНОСТИ

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**Аннотация:** В последние годы в системе образования Узбекистана происходят кардинальные изменения, направленные на формирование высококвалифицированных кадров, востребованных на рынке труда. В связи с этим руководство страны предпринимает активные действия и меры по

реформированию системы образования. В статье освещаются ключевые изменения в системе образования Узбекистана и основные задачи, стоящие перед страной в ближайшие годы.

**Ключевые слова:** образование, инновационное развитие, высшее образование, научно-технический прогресс, реформирование.

Внимание к сфере образования становится особенно актуальным во всем мире в век глобализации и информационных технологий, когда уровень развития страны определяется не только социально-экономическими, культурными показателями, оценкой силы и мощи, но опирается во многом и на ее интеллектуальный потенциал. Ведь именно научно-технический прогресс, основы которого закладываются в образовательной среде, является центральным звеном устойчивого развития и процветания страны. В докладе Всемирного банка «Изменение уровня благосостояния наций» отмечается, что именно человеческий капитал, т.е. совокупность знаний, талантов, навыков и способностей людей, составляет основное богатство страны. Так, благосостояние развитых стран обеспечивается человеческим капиталом на 68%, а в развивающихся — только на 41%.

Важнейшей стратегической целью Узбекистана является вхождение в число развитых государств мира и обеспечение достойной жизни своих граждан. В стране реализуется четкая, ясная и глубоко продуманная программа действий, а принимаемые организационно-правовые и практические, последовательные и системные меры в полной степени способствуют осуществлению демократических, политических и экономических реформ, социальных преобразований, направленных на создание широких возможностей для всеобъемлющей реализации профессионального, интеллектуального и духовного потенциала гражданина и общества в целом.

В условиях, когда за образованной, политически и общественно активной личностью с высоким уровнем правового сознания и культуры закрепляется роль центрального агента всех преобразований, все более значимыми становятся вопросы поступательного развития системы образования. Как справедливо отметил по этому поводу Президент Узбекистана Шавкат Мирзиёев: «успех ... реформ, обретение нами достойного места среди современных развитых государств мира, прежде всего, связаны с развитием в стране сфер науки, образования и воспитания, нашей конкурентоспособностью в данных областях»

Особое внимание уделено вопросам реформирования системы высшего образования с упором на повышение уровня научно-педагогического потенциала, соответствия современным требованиям учебно-методического и информационного обеспечения образовательного процесса.

Во исполнение Постановления Президента «О мерах по дальнейшему развитию системы высшего образования» каждое высшее образовательное учреждение устанавливает тесные партнерские отношения с ведущими зарубежными вузами и центрами. На основе налаженных партнерских связей с иностранными университетами, предусматривается ежегодное привлечение в Узбекистан не менее 350 зарубежных высококвалифицированных преподавателей и ученых к образовательному процессу в вузах.

Вместе с этим ведется работа по широкому внедрению в учебный процесс передовых педагогических технологий, учебных программ и методических материалов, основанных на международных образовательных стандартах.

Неуклонное повышение уровня и качества профессионального мастерства педагогических кадров требует прохождения курсов повышения квалификации, стажировки сотрудников, обучения выпускников высших образовательных учреждений по программам PhD и магистратуры за рубежом. Ныне каждым высшим образовательным учреждением страны разрабатывается конкретная программа по этому направлению.

В то же время важно понимать, что для решения сложных задач в системе образования нужны не только хорошие учителя и педагоги, но и хорошие управленцы, так называемые «менеджеры образования» — самостоятельные, предприимчивые, грамотные и опытные лидеры, умеющие работать с молодежью, создавать и реализовывать программы развития.

Уже сейчас в вузах страны вводится должность управляющего или главного менеджера. Это человек, который занимается непосредственно вопросами финансового, хозяйственного управления. Новая структура распределения ролей поможет уделить больше внимания учебному процессу, методикам и привлечению лучших преподавателей.

Другие важные изменения в нормативном регулировании, принятые к середине 2019 г., включают право базовых (ведущих) вузов исходя из потребностей заказчиков кадров самостоятельно разрабатывать и утверждать по согласованию с Минвузом учебные планы и программы; право вузов принимать на бакалавриат иностранных граждан вне квот приема путем собеседования, без сдачи тестовых испытаний; право абитуриентов участвовать в конкурсе на места по магистерским

программам, имея на руках не только дипломы по так называемым «родственным направлениям» бакалавриата; внедрение в пилотном режиме кредитной системы.

В стране начата разработка и поэтапное внедрение новых учебных планов, программ новых специальностей, вводятся стажировки на совместных предприятиях для профессорско-преподавательского состава профильных кафедр вузов, внедрение системного проведения квалификационной практики студентов и практические занятия на производстве. В каждом университете вводится поэтапное обучение дисциплинам специальности на английском языке, для перспективных научных и педагогических кадров введена стажировка в развитых странах, критически проанализирована система подготовки кадров в магистратуре. Важным является повышение статуса кафедр вузов с усилением их ответственности за обеспечение качества обучения. Предусмотрено утверждение концепции развития до 2030 года по каждому закрепленному за той или иной отраслью вузу. В стране начата разработка и поэтапное внедрение новых учебных планов, программ новых специальностей, вводятся стажировки на совместных предприятиях для профессорско-преподавательского состава профильных кафедр вузов, внедрение системного проведения квалификационной практики студентов и практические занятия на производстве. В каждом университете вводится поэтапное обучение дисциплинам специальности на английском языке, для перспективных научных и педагогических кадров введена стажировка в развитых странах, критически проанализирована система подготовки кадров в магистратуре. Важным является повышение статуса кафедр вузов с усилением их ответственности за обеспечение качества обучения. Предусмотрено утверждение концепции развития до 2030 года по каждому закрепленному за той или иной отраслью вузу.

В Узбекистане велико понимание того, что постоянные инвестиции в так называемый «человеческий капитал» и образование, являются залогом формирования развитого демократического государства, постоянным двигателем прогресса и неперенным условием модернизационной направленности общегосударственного развития. Как справедливо отметил по этому поводу Президент «... достижение благородных целей, стоящих перед народом Узбекистана, будущее страны, ее процветание и благоденствие, то, какое место она займет в мировом сообществе в XXI веке, — все это зависит, прежде всего, от нового поколения, от того, какими вырастут наши дети». Данный постулат всегда получал должную поддержку и признание на государственном уровне, и более того он изо дня в день крепнет в сознании людей, что создает прочный пласт и основу для светлого и великого будущего Узбекистана.

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### **ПРОФЕССИОНАЛЬНАЯ ПОДГОТОВКА БУДУЩИХ УЧИТЕЛЕЙ ИНОСТРАННОГО ЯЗЫКА К ПРОВЕДЕНИЮ ВНЕКЛАССНЫХ ЯЗЫКОВЫХ МЕРОПРИЯТИЙ**

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**Аннотация:** В процессе вузовского обучения студентов к их профессиональной деятельности авторы подготовили систему заданий, направленных на подготовку будущих учителей иностранного языка к проведению экскурсий для совершенствования устной иноязычной речи учащихся. В настоящей статье авторы делятся со своим опытом работы.

**Ключевые слова:** учитель, иностранный язык, профессиональная подготовка, внеклассные мероприятия, экскурсия.

Реформа современного образования ставит проблемы использования таких форм организации учебной деятельности учащихся, которые отвечали бы потребностям оперировать большим объемом информации, с одной стороны, а с другой – использовали бы ресурсы, ставшие более доступными в современном обществе. Такие возможности может предоставить экскурсия, поскольку является актуальным мероприятием для разных предметных областей в силу новизны, универсальности и межпредметного характера. Экскурсия является мощным средством обучения и воспитания обучаемых, поэтому многие современные исследователи считают, что «занятие-экскурсия – эффективный способ обучения ... языку как иностранному» [1, с.252].

В системе образования еще в советский период придавалось большое значение таким формам обучения, которые вводят обучаемых в жизнь, связанную с окружающей их действительностью. В статьях того времени уделялось большое внимание образовательным, воспитательным, развивающим, развлекающим формам работ, и в частности экскурсиям [2, с.53-57; 4]. В них было обосновано значение экскурсий в воспитании подрастающего поколения, экскурсия считалась методом наглядного показа.

Исследование литературы, а также опыт работы в языковом вузе показывает, что данный вопрос не потерял свою актуальность и сегодня [3, с.84-90]. При обучении иностранному языку студентов высшей школы экскурсия получила качественно новое значение и содержание. С одной стороны, это традиционная форма внеаудиторной работы со студентами; с другой – экскурсия стала обычной формой самостоятельных работ, проводимых в рамках кредитной системы обучения, вследствие чего появилась лингводидактическое понятие – занятие-экскурсия.

При изучении программного материала занятия-экскурсии обеспечивают обучаемым знакомство с реальными предметами и явлениями в их естественном состоянии и окружении. Они максимально обеспечивают реализацию беспереводного метода обучения иностранному языку, способствуют лучшему закреплению полученных в аудитории знаний. Занятия-экскурсии создают естественную речевую среду, естественные ситуации общения на изучаемом языке.

Для успешного проведения экскурсии будущий учитель иностранного языка, еще будучи в стенах языкового вуза должен научиться заранее ознакомиться с объектом экскурсии, продумать план ее проведения, наметить игры, привлечь (если необходимо) специалистов других сфер, подготовить лексический материал, определить цели и задачи экскурсии, уточнить свою роль в ходе экскурсии.

На экскурсию студенты должны взять тетради для записей, другие необходимые средства для воспроизведения с натуры понравившиеся им пейзажи. Как показала практика проведения экскурсий со студентами языкового вуза, они дисциплинируют студентов, организуют коллектив, стимулируют развитие таких качеств, как взаимовыручка, взаимопомощь и другие формы поведения, и в то же время способствуют патристическому воспитанию.

В процессе вузовского обучения будущих учителей иностранного языка к их профессиональной деятельности мы подготовили систему заданий, направленных на их подготовку к проведению экскурсий для совершенствования устной иноязычной речи учащихся, поэтому в данной статье мы хотели бы поделиться со своим опытом работы.

*Задания для самоподготовки:*

Задание №1

1. Ознакомьтесь с материалом по теме «Урок-экскурсия» (по учебным, методическим и вузовским пособиям). (См. библиографический указатель). Составьте информацию (сообщение) по указанию преподавателя.

2. Прочитайте теоретические и практические сведения по журналам и Интернет ресурсам.

3. Определите сведения, которые необходимо знать учащимся для усвоения нового материала, для закрепления, а также изученный ранее по данной теме материал.

4. Подберите наглядные пособия. Продумайте, какие технические средства обучения могут быть использованы на уроке-экскурсии.

5. Определите лексический минимум для работы на уроке-экскурсии (по указанию преподавателя).

6. Продумайте методы и приемы работы, определите систему вопросов для беседы, ситуаций, игр на данном уроке-экскурсии.

Задание №2

В тематическом планировании выделите уроки-экскурсии, назовите их цели, определите виды работ, способствующие развитию устной и письменной речи.

Задание №3

Разработайте урок экскурсии (по выбору) «Осень в саду» («Экскурсия по городу»), используя примерный план:

1. Подготовка к экскурсии:

- 1) Определить цель экскурсии;
- 2) Работа учителя с целью изучения объекта экскурсии;
- 3) Слова учителя с предстоящей экскурсии.

Ход экскурсии.

1) Вопросы, заостряющие внимание учащихся на основных объектах наблюдения:

- а) на сравнения и сопоставления;
- б) в восприятии красоты природы;
- в) в обогащении речи учащихся новыми словами и выражениями;
- г) в закреплении и дополнении знаний школьников об осени, зиме и т.д.

*Практическая работа:*

Задание №1

Подумайте, о чем свидетельствует эта цитата? Какие практические выводы помогает она сделать учителю иностранного языка?

В научной литературе отмечается, что экскурсия, построенная на принципах наглядности, самостоятельности учащихся и локальности, является одним из наиболее ценных в педагогическом отношении методом школьной работы. Она способствует зарождению и развитию у учащихся интереса к знаниям, расширяет их кругозор, учит рассматривать факты и явления окружающей жизни во взаимосвязи и взаимодействии, сравнивать их между собой, делать обобщения и выводы, видеть «реальную действительность».

Задание №1

Информация – сообщение о разработке данного вопроса (урока-экскурсии) в методической литературе:

- а) в пособиях, предназначенных для учителей иностранного языка;
- б) в учебниках по «Методике преподавания иностранного языка»;
- в) в журналах «Иностранный язык в школе», «Маърифати омузгор».

Задание №2

1. Прочитать, записать в тетради...;
2. Через проектор спроецировать на экран (слайды по определенной теме).

По месту в учебном процессе экскурсии бывают:

- 1) Экскурсии вводные (предварительные);
- 2) Экскурсии, дающие новые знания (текущие);
- 3) Экскурсии заключительные.

Экскурсии вводные знакомят с объектом и основным его содержанием для того, чтобы помочь обучаемым усвоить базовую лексику по определенной теме.

Текущие позволяют углубить знания учащихся об определенном предмете, обогатить речь детей типовыми конструкциями, отработать навыки ведения диалогов по заданной теме.

Заключительные экскурсии имеют целью подведение итогов пройденной темы, повторение, закрепление лексики и типовых синтаксических конструкций, обогащение учащихся дополнительной информацией об объекте экскурсии, привитие навыков диалогической речи.

Задание №3

Определите тип разработанного урока-экскурсии по месту в учебном процессе.

Задание №4

Проверка самостоятельной работы.

Задание №5

Имитация урока-экскурсии. Анализ урока.

Задание №6

Определите, как осуществляется на данном уроке (разраб. План-конспект) руководство работой учащихся с целью:

- 1) Патриотического воспитания;
- 2) Эстетического воспитания;
- 3) Усвоения теоретических сведений;
- 4) Обогащение лексики;
- 5) Формирование умений и навыков;
- 6) Языкового чутья, развития мышления;
- 7) Познавательной деятельности;
- 8) Коммуникативной направленности обучения;
- 9) Развития связной речи.

**Задание №7**

Докажите, что уроки-экскурсии реализуют лингводидактические, методологические, психологические, дидактические принципы обучения учащихся-таджиков иностранному языку.

Итак, как показали наблюдения в ходе педагогической практики вышеизложенный комплекс заданий способствует подготовке будущих учителей иностранного языка к проведению внеклассных языковых мероприятий. Поскольку проведение экскурсий на иностранном языке непосредственно связано с жизненным опытом учащихся, они не только развивают коммуникативную компетенцию обучаемых, но и обогащают их знания об истории, достижениях родного края, способствуют сохранению культурного наследия, приобщению к народным традициям и воспитанию духовно-нравственной, толерантной личности.

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**LINGVISTIK METODLAR VA ULARNING TIL BIRLIKLARI DOIRASIDA  
QO'LLANILISH TAHLILI**

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**Annotatsiya:** Tilshunoslik fanining muhim muammolaridan biri tilni ilmiy o`rganish masalasidir. Darhaqiqat, til o`z mohiyatiga ko`ra nihoyatda murakkab hodisa bo`lib uni o`rganishda turli metodlar qo`llaniladi. Tilni ilmiy o`rganadigan metodlar ham fanning predmeti tushunchasi kabi o`zgarib, rivojlanib turadigan tarixiy kategoriyadir. Masalan, XIX asr tilshunosligida eng keng qo`llangan metod qiyosiy-tarixiy metod bo`lsa, XX asr tilshunosligida hamda hozirgi vaqtda struktural va tipologik metodlardan keng foydalanilmoqda. Bugunda gap tahlilida keng qo`llaniladigan metodlardan biri bu transformatsion tahlil metodidir. Ushbu tahlil asosiy yadro strukturaga tayanib ikkilamchi struktura yoki namuna tanlash usuliga asoslanadi. Transformatsiya bu bir sintaktik qurilma asosida ikkinchi bir sintaktik qurilmaning vujudga kelishidir.

Unda berilgan strukturaning sintaktik mazmuni yangidan hosil qilinadigan sintatik strukturada to`liq saqlanmog`i kerak. Ushbu tahlil usuli quyidagi xususiyatlari bilan boshqa metodlardan farq qiladi: a) paradigmatic munosabatlarga ko`proq e`tibor beriladi; b) grammatik shakllar o`rtasidagi aloqalar ochiladi va bir grammatik shakldan boshqa grammatik shakl paydo bo`lishi (derivative xususiyatlar) ko`rsatiladi.

**Kalit so`zlar:** Aktiv va passiv transformatsiya, sintaksema, sintagmatik, paradigmatic aloqa, verbalizatsiya, passivizatsiya.

Transformatsion tahlil metodining bir necha turlari mavjud.

1. Aktiv va passiv transformatsiya:

Karim wrote a letter - a letter was written by Karim.

2. Transformatsiya negatsiya:

I have seen him - I have never seen him.

3. Transformatsiya interrogatsiya:

She likes ice-cream - Does she like ice-cream?

4. Tiklash transformatsiyasi:

Here do you live? - In Tashkent. → I live in Tashkent.

5. Transformatsiya nominalizatsiya: I have a book - My book.

Gapdagi birliklarni komponent va sintaksemalarga ajratib tahlil qilish usuli ikki bosqichda amalga oshirilib ular bir-birini o'zaro to'ldiradi. Komponentlarga ajratib tahlil qilishda gap qurilmasidagi elementlar orasidagi sintaksiik aloqalarni aniqlab, ularni yunksion modellarga solish, o'sha elementlarning differensial sintaktik belgilarini ko'rsatib komponent modellarda ifodalash hamda agar zarur bo'lsa har bir elementning morfologik tuzilishini ma'lum modellar asosida ifodalash mumkin. Bizga ma'lumki, an'anaviy grammatikada moslashuv (agreement), boshqaruv (government), bitishuv (jointment) kabi sintaktik aloqalar mavjud. Lekin ushbu aloqalarni sintaksis uchun universal deb bo'lmaydi. Masalan, I read a book; I came home gaplarning birinchisida boshqaruv bor, chunki read fe'li o'timli, lekin ikkinchisida yo'q chunki came fe'li o'timsiz. Boshqaruvning sintaksis uchun universal emasligiga sabab yuqoridagi misollardagi fe'llar leksik ma'nosiga ko'ra

o'timli va o'timsiz fe'llarga ajratilishidir. Moslashuv va bitishuv morfologik hamda leksik qatlamga tegishlidir. Buni ushbu misollarda ko'rishimiz mumkin:

He is (am, are) a student. She is a pretty (not round or handsome) girl.

So'z komponentlari va sintaksemalar gap strukturasi ikkita ichki va tashqi qatlamlaridan tashkil topadi. Bu qatlamlar ya'ni gap strukturasi qatlamlari quyidagilar:

1. Sintagmatik. 2. Paradigmatik

Differensial sintaktik belgilarini oladi, qaysiki ular gap komponentiga ega bo'ladi va bitta yoki shunga o'xshash gap tarkibida sintaktik qarama - qarshilik holatida namoyon bo'ladi, ya'ni sintagmatik aspektida sintaktik - semantik tahlillar sintaksema tarkibini tashkil qilishi ikki yoki undan ortiq gapdagi holatga solishtirib ko'rish elementlari bo'yicha qarama —qarshiligida qo'yiladi.

Sintaksemalarga ajratib tahlil qilishda shunisi qiziqarliki, bir xil yunksion va komponent modellarga tushgan gaplarda turli xil differensial sintaktik va semantic belgilar mujassamlashgan holatni ko'rishimiz mumkin.

1. She reads -----SbAg . PrAc

2. She is a student.-----SbId . SbId<sub>2</sub>

3. She is happy .-----SbSt. QlfSt

4. She is beautiful.-----SbQlt. QlfQlt

5. She is 20.-----SbQun . QlfQun

Gapning komponent strukturasi o'rganish eksperiment metodlari gapning sintaksem strukturasi o'rganish eksperiment metodlaridan farq qiladi. Gapning komponent va sintaksem bog'lanishlarini aniqlashda, odatda gapda komponentlarni tushirib qoldirish eksperimentidan foydalaniladi. Sintaksemalarni o'rganishda boshqa xil eksperiment metodidan foydalaniladi, ya'ni biror bir paradigmatic qatorni tashkil etuvchi sintaksemi aniqlashda unga yaqin ma'noli boshqa sintaksema bilan almashtirilgan eksperiment metodi qo'llaniladi. Ba'zi bir hollarda biz sintaktik. semantikani aniqlashda "so'z qo'shish", "verbalizatsiya" (fe'lga aylantirish) metodidan, "passivizatsiya" (passivga aylantirish) va savol qo'yish eksperiment metodlaridan foydalanamiz.

Xulosa qilib shuni aytishimiz lozimki transformatsiya qilish ikki xil ko'rinishda Grammatik va gapning grammatik qoidalariga asoslangan bo'ladi. Bundan tashqari modellashtirish, ya'ni gapning yunksion modeli (lotincha yunktio birlashtirish "bog'lanish") dan foydalanib, o'rganilayotgan gap komponentlarining sintaktik belgilari ya'ni bir modeldan component modeli asoslanadi.

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## К ВОПРОСУ О РАЗВИТИИ РЕЧИ УЧАЩИХСЯ В НАЧАЛЬНЫХ КЛАССАХ

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**Аннотация:** Статья рассматривает язык и речь как предмет изучения анализа и синтеза, а также закономерности усвоения речи как объективно существующую зависимость результатов усвоения речи от степени развитости речетворческой системы человека, ее отдельных органов (органов, составляющих речевой аппарат, его мускулатуры и речевых механизмов мозга).

**Ключевые слова:** координация устной и письменной речи, волевой акт, графическая форма, лексика, синтаксис.

Дети впервые осознают язык, речь как предмет изучения анализа и синтеза; овладевают речью, которая вызывается не самой ситуацией, а волевым актом: они поставлены в условия, когда речь нужно обдумывать, планировать, говорить не только о том, о чем очень хочется сказать, не только о том, что интересно; овладевают письменной речью, которая, как известно, отличается от устной не только своей графической формой, но и лексикой, и синтаксисом, и морфологическими формами.

Основой любой науки является совокупность фундаментальных понятий и терминов. Методика русского языка в начальной школе имеет следующие фундаментальные понятия.

Таких понятий четыре:

- закономерности усвоения речи,
- принципы обучения языку,
- развивающий потенциал языковой среды,
- средства обучения языку.

Закономерности усвоения речи – объективно существующая зависимость результатов усвоения речи от степени развитости речетворческой системы человека, ее отдельных органов (органов, составляющих речевой аппарат, его мускулатуры и речевых механизмов мозга). Закономерности усвоения речи установлены (открыты) при изучении опыта обучения языку и данных исследований в смежных науках – лингвистике, психологии и др. Эти данные в теории методики принимаются как ее аксиоматика.

Из закономерностей усвоения речи вытекают принципы методики обучения языку (речи), или методические принципы, т. е. правила практической учебной работы учителя-методиста, следуя которым он может предвидеть результат своей деятельности.

Языковая среда – это речь, которую слышит от окружающих и запоминает («впитывает») непроизвольно растущий человек (в семье, в школе на всех уроках, «на улице», по радио, телевидению, в кино, а также читая книги). Качества этой речи, ее обучающие, развивающие возможности называются развивающим потенциалом языковой среды, развивающий потенциал языковой среды бывает оптимальным, если какие-то компоненты ее (доступные влиянию учителя-методиста) организованы по принципам методики обучения языку.

Средства обучения языку складываются из трех компонентов:

- а) конкретного учебного языкового материала, или дидактического материала, составляющего содержание обучения;
- б) методов и приемов обучения, т. е. учебных речевых действий (тренировок) учащихся с целью развития того или иного органа речетворческой системы обучаемого;
- в) организации учебной работы, таких ее форм, как урок, программированное обучение и др.

Лидия Прокофьевна Федоренко сформулировала принципы обучения русскому языку, определяемые закономерностями усвоения родной речи. Существует шесть закономерностей естественного процесса усвоения родного языка:

1. Родной язык усваивается, если усваивается «материя языка» в процессе мускульной речевой деятельности ребенка, развиваются кинестетические (речедвигательные) ощущения.
2. Родной язык усваивается, если развивается способность понимать языковые значения разной степени обобщенности, если лексические и грамматические навыки приобретаются синхронно. При этом развивается мышление, воображение ребенка.
3. Родной язык усваивается, если параллельно с пониманием лексических и грамматических единиц появляется восприимчивость к их выразительности. При этом развивается эмоциональная и волевая сфера ребенка.

4. Родной язык усваивается, если развивается чувство языка, т. е. интуитивное (неосознанное) правильное (в соответствии с нормой) владение всеми его компонентами. При этом развивается память ребенка.

5. Письменная речь усваивается, если ее опережает развитие устной речи, если она является как бы переводом, перекодировкой звуковой речи в графическую. При этом развиваются все познавательные способности, эмоции и воля ребенка.

6. Если на предшествующем возрастном этапе развитие речи ребенка осуществлялось в полную меру его возможностей, то на следующем этапе процесс обогащения речи и усвоения ее идет быстрее и легче.

Из перечисленных закономерностей вытекают следующие принципы:

1) Принцип внимания к материи языка. => Речь зависит от натренированности мускулатуры органов речи.

2) Принцип понимания языковых значений. => Речь зависит от понимания лексических и грамматических знаний языковых единиц.

3) Принцип развития выразительности речи. => Речь зависит от развития восприимчивости к развитию речи.

4) Принцип развития языкового чутья. => Речь зависит от развития чувства языка как способности запоминать нормы употребления языковых единиц.

5) Принцип координации устной и письменной речи. => Усвоение письменной речи обусловлено развитием устной.

6) Принцип убыстрения темпа обучения. => Научные понятия и терминология усваиваются в зависимости от того, насколько развита речевореческая система обучаемого.

Принципы методики, как и принципы дидактики, помогают в определении наиболее целесообразной деятельности учителя и учащихся, в выборе оптимальных направлений их работы, – в этом их смысл: они служат

одним из элементов теоретического обоснования методики как науки.

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## THE DISTINCTIVE FEATURES OF ENGLISH LANGUAGE IN OFFICIAL DOCUMENTS

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**Abstract:** The article deals with business papers such as correspondence (letters), telexes, enquiries, offers, claims (complaints) and contracts (agreements) that are of legal importance.

**Key words:** correspondence, claims, style, sub-style, peculiar feature.

It is quite obvious that any business deal cannot be done without documents. A document, in its any appearance, has always been an important part of business doing. Business contracts are impossible without

correspondence all over the world. It does not matter, whether you communicate with your partner using the phone (orally) or telexes (in writing). All decisions and terms must be confirmed by documents.

Business papers as correspondence (letters), telexes, enquiries, offers, claims (complaints) and contracts (agreements) are of legal importance. And as a result, business documents, written in accordance with some officially accepted forms, are the same for everybody. It has been noted, the official business language differs from other kinds of the English language, mostly because of the specific character of its functional usage that can be illustrated in classical terms of style, its predestination, and main features.

Style of official documents is the most conservative one. It preserves the structural forms and the use of syntactical constructions. Archaic words are not observed anywhere else but here. Addressing documents and official letters, signing them, expressing the reasons and considerations leading to the subject of the document letter are regulated as lexically as syntactically. All emotiveness and subjective modality are completely banned out of this style. It is represented by the following sub-styles or variants: the language of business documents, legal documents, diplomacy, and military documents.

Like other styles of language, this style has a definite communicative aim and, accordingly, has its own system of interrelated language and stylistic means. The main aim of this type of communication is to state the conditions binding two parties in an undertaking and to reach agreement between two contracting parties.

Subdivision of this style has its own peculiar terms, phrases and expressions, which differ from the terms of correspondence, phrases and expressions of other variants of this style. Peculiar features common for all stylistic varieties of official documents are the following:

- \*the use of abbreviations, conventional symbols and contractions;
- \*the use of words in their logical dictionary meaning;
- \*absence of emotiveness;
- \*general syntactical mode of combining several pronouncement into one sentence.

It also should be noted that the syntactical construction of this style is as important as the vocabulary.

The syntactical pattern of business correspondence style is made up from compositional patterns of variants of this style which have their own designs. The form of a document itself is informative, because it tells something about the matter dealt with. From the point of view on its stylistic structure, the whole document is one sentence. It looks like separate shaped clauses often divided by commas or semicolons, and not by full stops, often numbered. Every predicative construction begins with a capital letter in participle form or infinitive construction. For example:

**Claims:**

\*any claim concerning the quality of the goods must be presented within two months from the date of delivery;

\*no one claim can be considered by Sellers after expiration of the above period;

This example while illustrating structurally illogical way of combining definite ideas has its sense. It serves to show the equality of the items and similar dependence of participle and infinitive constructions or predicative constructions. One of the most striking features of this style is usage of words in their logical dictionary meaning. The type of business documents has its own set phrases and cliches, e.g. invoice, book value, currency clause, promissory note, assets, etc., there are many differences in the vocabulary between formal and informal business correspondence.

The main part of vocabulary of formal English is of French, Latin and Greek origin. Often it can be translated into informal language by replacing words or phrases of the Anglo-Saxon origin. For example:

Formal style – Informal style

Commence-begin-start

Conclude-end-finish-stop

Prolong-continue-go on

Let us compare examples where these words are used in different styles. E.g. The meeting concluded with signing the contract (Formal style).

The meeting ended with signing the contract (Informal style).

Informal style is characterized by using phrasal and prepositional verbs. That is why they are not used in business correspondence. Their formal equivalents are used in official texts instead.

Formal style – Informal style

Explode-blow up

Encounter-come across-look into

Such expressions on informal style cannot be used in written business English, both logically and stylistically. They are logically excluded because they convey a little amount of information. Business documents, on the contrary, convey a lot of information almost in any word.

Thus, a person should be aware of these factors and not mix up colloquial and business English drawing up a document. The terms have emotive qualities that are not present in formal language. Formal language often insists on a greater deal of preciseness. But the problem is that not always can be found the proper equivalents in formal and informal English. The informal word job, for instance, has no formal equivalent. Instead of it, we have to look for more restricted in usage and more precise term, according to the context, among possible variants: employment, post, position, appointment, vocation, etc.

As a rule, business English is formal. We mean using it in business correspondence, official reports and regulations. Actually, it is always written. Exceptionally it is used in speech, for example, in formal public speeches. There are various degrees of formality. For example:

After his father's death, he had to change his job. (Informal style)

On the disease of his father, he was obliged to seek for alternative employment. (Formal style)

The sentences mean roughly the same idea but would occur in different situations. The first sentence is fairly neutral (common core) style, while the second one is very formal, in fact stilted, and would only occur in a written business report. In general grammar rules of spoken sentences are rather simple and less constructed than grammar of written sentences especially in agreements. It is more difficult to divide a spoken conversation into separate sentences.

The connections between one clause and the other become less clear because the speaker relies more on the hearer's understanding of the context and situation as well as on his ability to interrupt if he fails to understand. The speaker is able to rely on features of intonation which tells us a great deal that cannot be reflected in written punctuation. The grammar use in business correspondence is also differ because of the pronouns who and whom, and the place of prepositions.

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## **РЕАЛИЗАТОРЫ МЕТАФОРЫ**

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**Аннотация:** Статья посвящена анализу реализующих элементов в составе метафоры в английском языке. Лексические стилистические приёмы выполняют информативную функцию в тексте. Принцип семантической разноплановости является весьма существенным фактором, генерирующим образность.

**Ключевые слова:** метафора, линейный подход, реализаторы, троп, образ, семантическая несовместимость, лексические стилистические приёмы.

Метафора конструируется из языкового материала и поскольку в языке заложен и функционирует закон переосмысления значений, который, типизируясь, используется в речи в коммуникативно-художественных целях.

В терминах науки о языке метафора предстает обычно как случай металогического словоупотребления, т.е. употребления слов, как принято говорить, в переносных значениях.

Представляется, что линейный подход к стилистическому приёму (СП), подход не изнутри, не от скрытой от взгляда внутренней природы СП (например, метафоры в отличие, скажем, от метонимии), а от того, что объективно дано в тексте, может быть весьма целесообразным и плодотворным. По существу, в линейном плане выявляется отклонение от нормы (грамматической, словоупотребления и словосочетания), которое некоторые исследователи (Дж. Лич, например [6, р. 8]) рассматривают как основу СП. Безусловно, линейный подход лежит в основе принципа

непредсказуемости как определяющего СП (напр., М. Риффатерр [8, с.24]). Оставляя в стороне уязвимые места и того, и другого принципа (ведь отклонение от нормы и низкая предсказуемость могут действительно сигнализировать наличие СП, но могут, с другой стороны, просто свидетельствовать о языковой ошибке, неудачном выборе языковых средств; что, впрочем, с таким же правом можно сказать и о принципе семантической несовместимости), отметим лишь продуктивность линейного рассмотрения последовательности лексических единиц для выявления наличия СП. Рассмотрим несколько случаев стилистической метафоры:

(1) *When forty winters shall **besiege** thy brow* (Shakespeare)

(2) *And then my heart with pleasure fills*

*And **dances** with the daffodils* (Wordsworth)

(3) *And the **startled** little waves that leap*

*In fiery ringlets from their **sleep*** (R. Browning)

Даже в сравнительно узких контекстах положение реализующих элементов (назовем их реализаторами) может быть различным. Их связь с метафорическим элементом может быть как контактной (*besiege thy brow*—Пр. 1), так и дистантной (*my heart... dances* — Пр. 2). И как бы ни был широк разрыв, решающее влияние реализующих элементов на выявление в слове метафоры установить обычно не представляет больших трудностей.

Реализаторов может быть несколько. И в зависимости от их расположения по отношению к слову-метафоре последнее устанавливает с ними однонаправленную или разнонаправленную связь. Реализаторы, с которыми метафора связана разнонаправленной связью, обычно семантически гетерогенны и выявляют вследствие этого какие-то различные значения или аспекты значений, источниками которых являются различные семы в значении слова- метафоры. Ср. *forty winters \*-besiege-\* thy brow* (Пр. 1). Здесь поэтическое *winters* (*годы*) выделяет в значении *besiege* сему продолжительности оказываемого воздействия, и то время как *brow* способствует реализации семы '*характер этого воздействия*' (изнуряющий, подрывающий силы). И одного из этих реализаторов достаточно для выявления метафоры (*winters besiege; besiege thy brow*), однако при устранении одного из них образ меркнет. Таким образом, наличие нескольких — чаще всего двух — семантически неоднородных реализаторов, с которыми слово- метафора имеет разнонаправленную связь, делает метафору более емкой, многогранной, повышает ее информационный потенциал; а ведь всякая метафора, всякий троп, всякий СП (если только этот СП хорош и обусловлен коммуникативными и экспрессивными задачами, а не заботой о красоте слога) представляет ценность именно своей информативностью, той, и частности, суперлинейной информацией, которую он несет [4, с.132].

В структурном отношении интерес представляют также случаи, когда один лексический элемент реализует метафоры в двух или нескольких словах. Ср. Пр. 3: *...the **startled** little waves that leap ... from their **sleep***. Таким элементом здесь является *waves*. И хотя в данном случае все три метафоры четко соотносятся друг с другом в плане общей персонификации, это не лишает их смысловой самостоятельности: *startled waves; waves leap; waves -> (their) sleep*. Нетрудно заметить, что сочетающиеся реализующий (*P*) и метафорический (*M*) элементы, независимо от того, является ли связь между ними контактной или дистантной, носят гетерогенный по отношению друг к другу характер. Эту особенность мы подмечаем и во всех других рассмотренных примерах: *winters besiege, besiege (thy) brow, heart dances*.

Нередко для реализации метафоры требуется предельно узкий контекст – словосочетание; метафора выявляется в таких случаях даже в отрыве от текста, будучи изъята из предложения. Ср. *swift-footed time* (Shakespeare), *political lottery* (Mark Twain). Многие застывшие метафоры, легшие в основу речевых штампов и даже терминов, не утратили полностью метафоричности: в составе словосочетания-штампа легко обнаруживаются и сама метафора, и ее реализатор. Ср., напр. *international climate* (*P — M*), *cold war* (*M — P*). Во всех этих случаях сталкиваются семантически, казалось бы, несовместимые лексические элементы.

Не следует полагать, однако, что семантическая несовместимость каких-либо лексических единиц непременно сигнализирует наличие метафоры. Семантическая несовместимость имеет место при конструировании оксюморона. Она необходимо присутствует при реализации всякого истинного эпитета. Ср.: *Full of seething, wormy, hollow feelings* (D. H. Lawrence); *Lifting distressful hands as if to bless* (Wilfred Owen). Наконец, она часто сопутствует и некоторым другим СП, основанным на значении слова; впрочем, в таких случаях она носит, видимо, факультативный характер и не имеет определяющего значения при выявлении СП. Ср., метонимия: *...and forgot The opiate throb and ache that was his wound* (Sassoon); антономасия: *"I want to ask you something before old pine apple juice*

*comes back* (R. Goldberg); некоторые разновидности разложения фразеологических единиц: ... *he belongs, body and soul, and boots, to the King of the Sandwich Islands* (Mark Twain); гипербола:

*I loved Ophelia; forty thousand brothers  
Could not, with all their quantity of love  
Make up my sum ...* (Shakespeare)

Понятно, что степень и характер семантической несовместимости здесь, как и во всех других случаях реализации СП, могут быть различными — от полной несовместимости понятий: *soul — boots* (абсолютная несовместимость) до значительно ослабленной несовместимости лишь в плане нереальности связи явлений: *forty thousand brothers* (относительная несовместимость).

Таким образом, в основе всякой метафоры – если исходить не из скрытых от взора внутренних процессов, а из данной в тексте линейной последовательности лексических единиц – лежит семантическая несовместимость. Речь идет не только о несовместимости значений (словарного и контекстуального; прямого и переносного), что, конечно, имеет первостепенное значение, или несовместимости названного и мыслимого референтов, но и о получающей в речевом потоке материальное воплощение несовместимости *М* и *Р*.

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## ПРЕИМУЩЕСТВА ВНЕДРЕНИЯ МЕТОДА ПРОЕКТА НА УРОКАХ ИНОСТРАННОГО ЯЗЫКА

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**Аннотация:** В рамках данной научной статьи представлен ретроспективный анализ метода проекта в системе учебного образования. В процессе анализа раскрывается понятие метода «проект», его сущность, преимущества. В результате проведенных обобщений были выявлены преимущества проектной методики как основы для реализации личностно-деятельностного подхода к обучению иностранного языка.

**Ключевые слова:** метод проекта, обучение иностранному языку.

Целью данной статьи является раскрытие сущности метода проектов и его преимуществ на основании ретроспективного анализа изученного теоретического материала.

Актуальность исследования определяется необходимостью постоянного совершенствования системы и практики образования. Среди разнообразных технологий, целью которых является не только трансляция знаний, а выявление, развитие, рост творческих интересов и способностей каждого ребенка, стимулирование его самостоятельной продуктивной учебной деятельности, особое внимание заслуживает проектная методика.

Метод проектов возник в 1920-е гг. в США, в связи с развивающейся там все шире и шире идеей трудовой школы. Американский философ, педагог, психолог, Дж. Дьюи предлагал строить обучение на активной основе, через целесообразную деятельность ученика, сообразуясь с его личным интересом именно в этом знании [1, 42].

Подробное освещение метод проектов получил также в работах В.Х. Килпатрика и Э. Коллингса. По мнению У. Килпатрика метод проектов – «это метод планирования целесообразной

(целеустремленной) деятельности в связи с разрешением какого-либо учебно-школьного задания в реальной жизненной обстановке» [3, 69].

Общий принцип, таким образом, на котором базировался метод проектов, заключался в установлении непосредственной связи учебного материала с жизненным опытом учащихся, в их активной познавательной и творческой совместной деятельности при решении одной общей проблемы.

Под методом проектов Зуева М. Л. подразумевает «технологии организации образовательных ситуаций, в которых учащийся ставит и решает собственные проблемы, и технологии сопровождения самостоятельной деятельности учащихся» [2, 65].

Согласно Н.В. Матяш, метод проектов – это система обучения, гибкая модель организации учебного процесса, ориентированная на самореализацию личности учащегося путем развития его интеллектуальных и физических возможностей, волевых качеств и творческих способностей в процессе создания под контролем учителя новых продуктов, обладающих субъективной или объективной новизной и имеющих практическую значимость [4, 31].

С точки зрения И.Д. Чечель, метод проектов – это педагогическая технология, ориентированная не на интеграцию фактических знаний, а на их применение и приобретение новых (порой путем самообразования). Активное включение школьника в создании тех или иных проектов дает ему возможность осваивать новые способы человеческой деятельности в социокультурной среде [6, 51].

В основе современного понимания проектной методики, как отмечает Е.С. Полат, лежит «использование широкого спектра проблемных, исследовательских, поисковых методов, ориентированных четко на реальный практический результат, значимый для ученика, с одной стороны, а с другой разработка проблемы целостно, с учетом различных факторов и условий ее решения и реализации результатов» [5, 4].

Таким образом, проектная методика - образовательная педагогическая технология, ориентированная не на интеграцию фактических знаний, а их применение и приобретение новых путем самоорганизации, системной организации проблемно-ориентированного поиска и самообразования.

Что же даёт использование метода проектов при обучении иностранному языку? Проектная методика позволяет включить учащихся в реальное общение, наиболее насыщенное иноязычными контактами, опирающееся на исследовательскую деятельность, на совместный труд, на то, чтобы увидеть реальные, а не только полученные результаты своего труда. В основе метода проектов лежит развитие познавательных навыков учащихся, умений самостоятельно конструировать свои знания, умений ориентироваться в информационном пространстве, развитие критического и творческого мышления. Метод проектов всегда ориентирован на самостоятельную деятельность учащихся - индивидуальную, парную, групповую, которую учащиеся выполняют в течение определенного отрезка времени.

При использовании метода проектов решаются важные дидактические задачи, которые и определяют значимость его внедрения в учебный процесс:

- занятия не ограничиваются приобретением учащимися определенных знаний, умений и навыков, а выходят на практические действия учащихся, затрагивая их эмоциональную сферу, благодаря чему усиливается мотивация учащихся;

- учащиеся получают возможность осуществлять творческую работу в рамках заданной темы, самостоятельно добывая необходимую информацию не только из учебников, но и из других источников. При этом школьники учатся самостоятельно мыслить, находить и решать проблемы, привлекая для этой цели знания из разных областей, прогнозировать результаты и возможные последствия разных вариантов решения, учатся устанавливать причинно-следственные связи;

- в проекте успешно реализуются различные формы организации учебной деятельности, в ходе которой осуществляется взаимодействие учащихся друг с другом и с учителем, роль которого меняется: вместо контролера он становится равноправным партнером и консультантом;

- в проектной работе весь процесс ориентирован на учащегося: здесь прежде всего учитываются его интересы, жизненный опыт и индивидуальные способности;

- усиливается индивидуальная и коллективная ответственность учащихся за конкретную работу в рамках проекта, так как каждый учащийся, работая индивидуально или в микрогруппе, должен представить всей группе результаты своей деятельности;

- совместная работа в рамках проекта учит учащихся доводить дело до конца, они должны задокументировать результаты своего труда, а именно: написать статью для газеты, сообщение,

собрать и обработать статистические данные, сделать аудио- и видеозапись, оформить альбом, коллаж и т.д.

Проектная методика в рамках ретроспективного анализа основывается на личностно-деятельностном подходе, который означает переориентацию всего учебного процесса на постановку и решение самими обучаемыми познавательными-коммуникативными и исследовательскими задач. Это позволяет рассматривать проектное обучение как одну из наиболее продуктивных и интенсивных методик, которая способствует достижению высоких результатов обученности и образованности личности.

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## ГАПНИНГ СИНТАКТИК ТАҲЛИЛИДАГИ АСОСИЙ ТАМОЙИЛЛАР

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**Аннотация:** Мазкур мақола тил тизимининг синтактик қатламига бағишланган бўлиб, бунда гап структурасининг таҳлил қилиниши ва синтактик алоқалар тавсифланган.

**Калит сўзлар:** анъанавий грамматика, синтаксис, синтактик бирликлар, гап бўлаклари, эга ва кесим, синтаксема, синтактик алоқалар ва синтактик таҳлил.

Жаҳон тилшунослигида бугунги кунда турли тилларнинг грамматик тизимига бағишланган ишларда синтактик сатҳининг мураккаб ва кўп қатламли таркибини тадқиқ қилиш алоҳида долзарбликни касб этмоқда. Роман тилшунослигида гапнинг синтактик таҳлиliga турлича ёндашилади. Хусусан, маълум бир синтактик кўринишни таҳлил қилишда компонентларга ажратиб таҳлил қилишнинг ўзи бир неча кўринишларга эга. Масалан, А. А. Хилл тагмемаларни аниқлаш, яъни гапни минимал функционал сегментларга тагмемаларга ажратиш, гапни бўлақларга тақсимлашни ўз ичига қамраб олишидир деган тамойилга таянади [2; 290]. З. С. Хэррис эса занжирли таҳлил, яъни гап таркибини элементар бўлақларга ажратиш ва дистрибуция базасида адъюнктларга ажратиш усулидан фойдаланишни маъқул кўради [3; 250], Р.Е. Лангакер ҳам занжирли таҳлилни бевосита иштирокчиларга ажратиб таҳлил қилиш орқали амалга оширади [4; 175].

Маълумки, ҳар бир тил тизимининг синтактик қатламини ўрганишда гаплар структура жиҳатдан коммуникатив йўналишига ҳамда таркибига кўра таснифланади. Аммо гапдаги сўзлар ўзаро боғланган бўлиб, уларнинг ҳар бири гап таркибида бирор грамматик вазифани бажаради. Гап структурасини таҳлил қилишда ундаги гап бўлаклари синтактик категория ҳисобланади. Мазкур категориялар гап таркибидаги элементларнинг ўзаро муносабатини, бу муносабатнинг характерини, гапнинг грамматик жиҳатдан қандай бўлақларга ажралишини, сўзнинг гапдаги ролини кўрсатади. Ҳар бир гап маълум объектив мазмун ва субстант материал, яъни сўзлар ёрдамида ифодаланади. Гапнинг субстанциал томони унинг синтактик структураси ҳисобланади. Синтактик структурани ташкил этган элементлар тилшунослиқда турлича яъни “гап бўлаклари”, “синтаксема”, “синтактик шакл” каби номланиб келинмоқда.

Маълумки, анъанавий грамматикаларда гапнинг синтактик таҳлили бош ва иккинчи даражали бўлақларга ажратиб таҳлил қилинади. Таъкидлаш жоизки, гап бўлақларига ажратиб таҳлил қилинганда синтактик жиҳатдан ажраладиган ва ажралмайдиган гап бирликлари фарқланмайди. Гап бўлақлари тушунчасида элементлар синтактик бирликлар ҳодисасига эътибор берилмайди. Чунки,



бош бўлақлар ҳам иккинчи даражали бўлақлар ҳам синтактик жиҳатдан ажраладиган бирликлар бир функцияни бажаради деб тан олиниб келинмоқда.

Шунингдек, анъанавий грамматикаларда гапнинг синтактик таҳлили асосан бош бўлақлар ва иккинчи даражали бўлақларга ажратиб, таҳлилни гап бўлақларига савол қўйиш усуллари ёрдамида аниқлайди. Унда фойдаланиладиган атамалар “эга” ва “кесим” мустақил лисоний атама сифатида қўлланилади. Бу атамалар ҳам тилшунослар ўртасида баҳсталаб масалалардан бири ҳисобланади. Ушбу атамалар ҳақида О. В. Долгованинг таъкидлашича, “... гапнинг бўлақлари саналмиш эга ва кесим лингвистик аниқланишга эга эмас, улар асосан грамматик тушунча сифатида ажратилмасдан, балки мантикий субъект ва предикат тушунчаларига кўпинча алмаштирилиб ишлатилади, улар тўлиқ асосланмасдан, формал жиҳатдан тавсифланади” [1; 140].

Гапнинг синтактик таҳлили жараёнини гап бўлақларига ажратиб таҳлил қилиш мактаб грамматикасидаги типик камчиликдан ўзга ҳодиса эмас. Шунинг учун ҳам ушбу мақолада гап бўлақлари атамаси бошқа лисоний атамалар билан алмаштириб, бир ядро компонентини бошқасидан фарқловчи дифференциал синтактик белгиларни фарқлаймиз, яъни эга ўрнига ядро предикатив 1 (NP1), кесим ўрнига ядро предикатив 2 (NP2), иккинчи даражали бўлақлар ўрнида келган синтактик бирликлар эса тобе компонентлар ( $\bar{N}D$ ) каби лингвистик атамалар билан ўзгартирилди.

Гап қурилмасини таҳлил қилишда синтактик бирликларнинг ўзаро синтактик алоқаларини аниқлаш натижасида гап таркибидаги компонентларнинг дифференциал синтактик белгиларини ажратишга кенг имконият яратилди. Анъанавий грамматикаларда синтактик алоқалар тўғрисида турлича фикрлар мавжуд бўлиб, улар мослашув, битишув ва бошқарувларни синтактик алоқалар деб эътироф этадилар. Аммо мослашув морфологик алоқа, битишув ва бошқарувлар асосан сўз бирикмалар таркибида қаралгани боис уларни лексик алоқа эканлиги исботланди. Гап қурилмасини компонентларга ажратиб таҳлил қилиш синтактик алоқаларни бир-биридан фарқлашда муҳим роль ўйнайди. Синтактик алоқаларни аниқлашда эксперимент методидан, яъни трансформациянинг турли усулларида, яъни тушириб қолдириш, қўшимча қилиш, номиналлаштириш, экспликация (тиклаш), алмаштириш кабилардан фойдаланиш асосий ўринни эгалайди.

Хулоса қилиб айтганда гапнинг синтактик таҳлилида турлича ёндашувлар мавжуддир. Шу боис ҳам бугунги кунда турли тилларнинг грамматик тизимига бағишланган ишларда синтактик сатҳининг мураккаб ва кўп қатламли таркибини тадқиқ қилиш энг долзарб масалалардан бирига айланмоқда. Юқорида қайд этилган фикрлардан келиб чиққан ҳолда айтиш мумкинки, ҳар бир тил тизимининг синтактик қатламини ўрганишда гаплар структура жиҳатдан коммуникатив йўналишига ҳамда таркибига кўра таснифланади.

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## **ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ИСПОЛЬЗОВАНИЯ СЛОВЕСНЫХ МЕТОДОВ ОБУЧЕНИЯ В НАЧАЛЬНОЙ ШКОЛЕ**

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**Аннотация:** Рассматривается метод обучения как логическая форма норматива и определение его как конструируемую с целью реализации в конкретных формах учебной работы модель единой деятельности преподавания и учения, представленной в нормативном плане и направленной на передачу обучающимся, и усвоение ими определенной части содержания образования.

**Ключевые слова:** психический процесс, взаимосвязанная деятельность, дисциплинированность, дидактика, метод обучения.

Поиск ответа на традиционный дидактический вопрос «Как учить?» выводит нас на категорию методов обучения. Без них невозможно достичь поставленной цели, реализовать намеченное содержание, наполнить обучение познавательной деятельностью.

Метод обучения является одним из главных компонентов учебного процесса. Это объясняет

пристальное внимание исследователей выяснению, как их сущности, так и функциям.

Термин «метод» происходит от греческого слова «*methodos*», что означает путь, способ продвижения к истине, к ожидаемому результату. Таким образом, методы обучения – это способы совместной деятельности учителя и учащихся, направленные на решение задач обучения, т.е. дидактических задач.

Такое определение метода отражает некоторые существенные характеристики обучения. Однако остается неясным, что такое «упорядоченные способы» [9]. Словари определяют «метод» как способ, а о способе говорится, что это метод. На теоретическом уровне «метод» как научная категория теряет смысл, что любой способ действия можно считать методом. Если включить понятие «метод обучения» в состав педагогической теории обучения, т.е. дидактики, придется принять трактовку метода как чего-то связанного с сущностью обучения, отображающего его направленность, что реализуется в разных формах учебной деятельности. В этом случае метод можно отнести к логической форме норматива и определить его как конструируемую с целью реализации в конкретных формах учебной работы модель единой деятельности преподавания и учения, представленной в нормативном плане и направленной на передачу обучающимся, и усвоение ими определенной части содержания образования (В.В. Краевский). Данная формулировка опирается на то, что метод – это общее теоретическое представление о единой деятельности учителя и учащихся, направленной на решение дидактических задач [12].

Метод обучения – это форма теоретического и практического освоения учебного материала, исходящего из задач образования, воспитания и развития личности учащихся. Учитель выступает в роли посредника между знаниями, зафиксированными в опыте человечества, и сознанием ребенка, который не имеет этих знаний. Он предлагает путь познания, по которому должен идти ученик, чтобы усвоить определенные стороны опыта человечества. Но учитель не просто передает знания, а организует определенные пути, способы, приемы усвоения учебного материала [6]. Таким образом, метод обучения – это способ деятельности, направленной на сообщение учебного материала и усвоение его детьми. В педагогике об этой функции методов говорят как о способах преподавания.

Однако способы усвоения учебного материала детьми не тождественны способам преподавания. Поэтому в обучении характеризуют и способы познавательной деятельности учащихся, которые зависят и определяются способами преподавания, но отличны от них. Таким образом, по мнению Ю.К. Бабанского, методы обучения – это способы взаимосвязанной деятельности педагогов и учеников по осуществлению задач образования, воспитания и развития. В этом смысле можно говорить о способах учения. Поэтому о методах обучения в педагогике всегда говорят как о способах работы учителя и способах познавательной деятельности учащихся, способах, которые направлены на выполнение учебных задач [2].

Методы обучения в первую очередь зависят от целей и содержания образования. Кроме того, методы обучения имеют психологическое обоснование. Возрастные возможности усвоения знаний и развития личности оказывают существенное влияние на способы преподавания и учения. Глубокое понимание мыслительной деятельности учащихся и свойств личности позволяет найти более эффективные способы обучения.

О важности методов обучения писал А.В. Луначарский: «От метода преподавания зависит, будет ли оно возбуждать в ребенке скуку, будет ли преподавание скользить по поверхности детского мозга, не оставляя на нем почти никакого следа, или, наоборот, это преподавание будет восприниматься радостно, как часть детской игры, как часть детской жизни, сольется с психикой ребенка, станет его плотью и кровью. От метода преподавания зависит, будет ли класс смотреть на занятия как на каторгу и противопоставлять им свою детскую живость в виде шалостей и каверз или класс этот будет спаян единством интересной работы и проникнут благородной дружбой к своему руководителю» [17].

Метод обучения с точки зрения И.П. Подласого – это упорядоченная деятельность педагога и обучающихся, направленная на достижение заданной цели обучения [18].

В.А. Сластёнин определил, что метод деятельности – это способ её осуществления, который ведёт к достижению поставленной цели [22].

Понятие метода обучения является весьма сложным. Однако, несмотря на всевозможные определения, которые даются этому понятию различными деятелями в области педагогики и психологии, можно отметить и нечто общее, что сближает их точки зрения. Большинство авторов склонны считать метод обучения способом организации учебно-познавательной деятельности учащихся. В процессе обучения метод выступает как упорядоченный способ взаимосвязанной деятельности учителя и учащихся по достижению определенных учебно-воспитательных целей. С

этой точки зрения каждый метод обучения органически включает в себя обучающую работу учителя (изложение, объяснение нового материала) и организацию активной учебно-познавательной деятельности учащихся [11].

Наиболее полно понятие было определено на научно-практической конференции в 2018 г., согласно которой методами обучения называются упорядоченные способы взаимосвязанной деятельности учителя и учащихся, направленные на достижение целей образования, воспитания и развития школьников.

Логический подход к определению метода обучения был предложен еще в дореволюционные годы. Позднее в защиту этого подхода выступал М.Л. Данилов. Он был твердо уверен в том, что метод обучения — это «применяемый учителем логический способ, посредством которого учащиеся сознательно усваивают знания и овладевают умениями и навыками» [8]. Однако многие исследователи не согласны с этой точкой зрения, справедливо утверждая, что должны учитываться и психические процессы у детей разного возраста. Именно поэтому для успешного достижения результатов обучения так важно воздействовать на развитие психической деятельности [4].

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## STRATAGIES FOR CONSTRUCTING TESTS IN ENGLISH

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**Abstract:** This article outlines different strategies and discusses positive and negative sides of different testing types .

**Key words:** testing, essay tests, multiple-choice tests, assessment, testing methods, goals, consistent language .

Test design is an important part of assessing students' understanding of course content and their level of competency in applying what they have learned. Whether you use low-stakes and frequent evaluations, such as quizzes, or high-stakes and infrequent evaluations, such as midterm and final exams, careful design will help provide more calibrated results.

**Here are some general guidelines to get you started.**

- Consider your reasons for testing.
- Will this quiz monitor the students' progress so that you can adjust the pace of the course?
- Will ongoing quizzes serve to motivate students?
- Will this final provide data for a grade at the end of the quarter?
- Will this mid-term challenge students to apply concepts learned so far?

The reasons for administering the test will aid you in deciding on features such as length, format, the level of detail required in answers, and the time frame for delivering the results to the students.[4]

- Maintain consistency between goals for the course, methods of teaching, and the tests used to measure achievement of goals. If, for example, class time emphasizes review and recall of information, then so can the test; if class time emphasizes analysis and synthesis, then the test can also be designed to demonstrate how well students have learned these things. [108]

- Use testing methods that are appropriate to learning goals. For example, a multiple choice test might be useful for demonstrating memory and recall, for example, but it may require an essay or open-ended problem-solving for students to demonstrate more independent analysis or synthesis.

- Assist students in their preparation. The majority of students will believe that the test is designed to assess what they need to know in order to pass the course. By clarifying course goals and reviewing material, you can assist students in preparing for the test. This will allow the test to reinforce the most important things you want students to remember.

- When describing expected outcomes, use consistent language (in stating goals, speaking in class, and writing test questions). If you want to use words like explain or discuss, make sure you do so consistently and that your students understand what you mean.

- Create test items that allow students to demonstrate a variety of learning styles. Students should be able to demonstrate how much they have learned even if they have not fully mastered everything in the course. [43]

**Multiple choice questions** can be challenging to write, especially if you want students to go beyond recalling facts, but they are easier to grade than essay or short-answer exams. Multiple choice exams, on the other hand, give you fewer opportunities to assess how well students can think about course content or respond to questions using the discipline's language than essay or short-answer exams. [2-3]

If you want to test mostly recall of information or facts and need to do so in the most efficient way, then multiple choice tests are a good option.

**The following ideas may be helpful as you begin to plan for a multiple choice tests:**

- Since question wording and interpretation can be misleading, have a colleague answer your test questions before the students do.

- Make sure the question is clear within the stem so students do not have to read through all of the options to figure out what the question is about.

- Avoid writing items that encourage students to select the correct response for the wrong reasons. For example, do not make the correct option the longest or most qualified, or the only one that is grammatically correct for the stem.

- Make an effort to create items that tap into students' overall knowledge of the subject. Despite the fact that you may want to include some items that only require recognition, resist the urge to write items that are difficult to understand because they are taken from obscure passages (footnotes, for instance).

- Consider conducting a formal assessment of your multiple-choice questions through a test's "item analysis." For instance, which questions were the most challenging? Were there any questions that the majority of the high-achieving students missed?

This information can assist you in identifying areas where students need further work, and can also help you assess the test itself: Were the questions written in a clear and concise manner? Was the difficulty level appropriate? If your grades are consistently high, you may be doing everything correctly or in an unusually good class. Your test, on the other hand, may not have measured what you intended. [17]

**Essay questions**

"Essay tests allow students to demonstrate their overall understanding of a topic, as well as their ability to think critically, organize their thoughts, and be original and creative." While essay and short-answer questions are simpler to create than multiple-choice questions, scoring them is more difficult and time-consuming. Furthermore, unreliable grading can occur in essay tests; that is, grades on the same response may differ from reader to reader or from time to time by the same reader. As a result, some professors prefer short-answer questions to essay tests. [8-10]

Essay tests, on the other hand, are the most accurate indicator of students' abilities in higher-order thinking and written expression."

**When are essay tests appropriate?**

- When assessing a student's ability to analyze, synthesize, or evaluate information
- When you have been teaching at these levels (i.e. writing intensive courses, upper-division undergraduate seminars, graduate courses), or when the content lends itself to critical analysis rather than memorization.

### **How do you design essay tests?**

- Be as specific as possible.
- Use words and phrases that signal the type of thinking you expect from students, such as identify, compare, or critique.
  - Indicate the approximate amount of time students should spend on each question and the level of detail expected in their responses with points (or time limits).
  - Keep track of time; take the exam yourself or have a colleague look over the questions.

### **How do you grade essay tests?**

- Create a set of criteria for how to respond to each essay question.
- Create a scoring guide that explains what you're looking for in each response and how much credit you will give for each part of it.
  - Read all of the answers to question 1, then all of the answers to question 2, and on through the exam. This will give you a more complete picture of how the class responded to the individual questions.

### **How do you help students succeed on essay tests?**

- Use study questions that require the same type of thinking that will be required on exams.
- During lecture or discussion, emphasize examples of thinking that would be appropriate on essay exams.
  - Provide practice exams or sample test questions.
  - Display examples of successful exam responses. [5]

### **Assessing your test**

Regardless of the type of exam you use, you can evaluate its effectiveness by asking yourself a few simple questions:

- Did I test for what I thought I was going to test for? If you wanted to know if students could apply a concept to a new situation but mostly asked questions to see if they could label parts or define terms, then you were testing for recall rather than application.
- Did I put what I taught to the test? For example, your questions may have tested the students' understanding of surface features or procedures, while you had been lecturing on causation or relation—not so much what the names of the bones of the foot are, but how they work together when we walk.
- Did I test for what I talked about in class? Make sure you have asked the majority of questions about the material you believe is most important, especially if you have emphasized it in class. Avoid questions about obscure topics that are weighted the same as questions about important topics.
- Is the material that I tested really what I wanted students to learn? For example, if you wanted students to use analytical skills like pattern recognition or draw inferences but only used true-false questions that required non-inferential recall, you could try writing more complex true-false or multiple-choice questions. [1024-1029]

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## МЕТОДИКА КОНТЕКСТНОЕ ПРЕПОДАВАНИЕ ГРАММАТИКИ – РУССКОГО ЯЗЫКА

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**Аннотация:** Как создать учебную атмосферу в классе, в которой грамматика изучается путем исследования текстов или можно анализировать отрывок из историй. В учебном процессе преподавания русского языка используя упражнения по тематической контекстуальной грамматике, которые одновременно развивают четыре языковых навыка. В данной статье дано как мы можем применить контекстное обучение грамматике с помощью простых упражнений в преподавании русского языка. Что такое контекстное обучение грамматике и какие виды деятельности рекомендуются?

**Ключевые слова:** активный словарный запас, устная, письменная речь, курсе грамматике, развития речи, дедуктивная, индуктивные подходы.

Вечные споры о преподавании грамматике дедуктивная или индуктивные подходы обучения практикуются, и каждый имеет свои преимущества. Эти дебаты вызвали необходимость дальнейших исследований, и теперь почти все исследователи согласны с тем, что грамматике не следует обучать в явном виде.<sup>1</sup>

Основанием для обучения грамматике таким образом является раннее овладение языком – дети изучают свой родной язык в аутентичном контексте, то есть в непринуждённой обстановке. Они могут говорить на нем в совершенстве, и никто не объясняет, что такое настоящее простое или прошедшее простое время. Итак, как мы можем использовать это для контекстуализации обучения грамматике? Мы можем начать с того, что забудем о прямом обучении и практике в классе и будем использовать оригинальный язык в книгах, фильмах, газетах и даже песнях. Почему нам следует избегать дедуктивного обучения грамматике?<sup>2</sup>

Мы знаем, что чем богаче активный словарный запас у ученика, тем содержательнее, понятнее, грамотнее и красивее будет его устная и письменная речь. В начальном курсе грамматике, орфографии и развития речи большое внимание уделяется словарной и орфографической работе, в ходе которой дети усваивают слова с непроверяемыми и трудно проверяемыми написаниями, приведенными в специальных списках.

Безударные гласные находятся в слабом положении пред- и послеударных слогов и более или менее укорачиваются - ослабевает артикуляция звука и изменяется его звучание. Именно графическое обозначение этих звуков буквами представляет наибольшие трудности, для студентов, которые изучают русский как второй язык и часто приводит к ошибкам.

Несоответствие между произношением звуков и их написанием является важной особенностью русской орфографии. «Работа с текстом — это не эпизод в работе учителя, а планомерная, грамотно организованная, педагогически обоснованная работа, относящаяся ко всем разделам курса русского языка, которая проходит с 1 по 11 класс. известный ученый. -методист А. В. Текучев...

Традиционное обучение грамматике требует запоминания грамматических правил и терминологии, а также упражнений и маркировки частей предложения в различных учебниках. К сожалению, даже более ранние исследования показали, что этот метод практически не влияет на улучшение письменных и языковых навыков учащихся в целом.

Как мы можем контекстуализировать грамматике? Исследование вместо объяснения — отличная отправная точка для всех учителей, пытающихся разработать контекстно-ориентированный подход к грамматике. В процессе планирования урока могут быть взлеты и падения, но положительные результаты в конечном итоге превзойдут отрицательные.

Преподавание тематически – каждый ученик хочет путешествовать и практиковать русский язык, поэтому у него нет времени на грамматике. В этом случае можете легко ввести модальные глаголы, потренировавшись в заказе в ресторане и обсудив меню с официантом. Контекстуализируйте — используйте художественные фильмы, книги, статьи и песни. Делая это, мы представляем грамматике как часть языка и общения, а не просто утомительную вещь, которую нужно выучить для теста. Включить все навыки учителя. Благодаря включению всех языковых

<sup>1</sup> Г. А. Бакулина Интеллектуальное развитие школьников на уроках русского языка до М., 2001 г.

<sup>2</sup> Sams, L. (2003). How to teach grammar, analytic thinking, and writing: A method that works. English Journal, 92(3), 57-65.

навыков новая грамматика используется немедленно, а за счет использования одной и той же грамматической формы во всех четырех языковых навыках учащийся легко усваивает грамматическую форму.<sup>1</sup> Вот три основные группы занятий по контекстуальному обучению грамматике:

#### Использование музыки и песен

Идеи из песни, ритм, а для учеников академических лицеев где обучение русского языка преподаётся как обще образовательным предметом для подросткового возраста даже движение могут легко привлечь внимание ученика. Делая это, студенты могут открыть для себя грамматику самостоятельно, и грамматика становится темой для разговора. Запомнить окончания, спряжения и другие грамматические правила намного проще, связав его с песней.<sup>2</sup>

Можно использовать подкасты или готовые уроки с прослушиванием, для разработки контекстный урок грамматики на основе песни. А также, начать урок, говоря во время караоке и обсуждая тему песни. Затем можно переключиться на прослушивание, поделившись рабочим листом для заполнения пробелов для определенной формы грамматики, что в конечном итоге приведет к обнаружению грамматики и написанию или переписыванию предложений.

#### Рассказы или книги

Для этого случая можно выбрать небольшой отрывок из книги или небольшой рассказ. Если студенты предоставят вам свои любимые материалы для чтения, это еще лучше. Начните с чтения и обсуждения содержания. Затем вы можете найти определенную грамматическую форму и обсудить, как она используется в этом предложении. Наконец, вы можете закончить чтение, перефразировав или сообщив предложение. Такого рода открытие грамматики углубляет понимание родного и русского языка.

Чтобы попрактиковаться в письменной и устной речи, можно сосредоточиться на определенной грамматической форме — например, написать изложение и поместить рассказ в прошедшее время или выполнить устное упражнение, в котором вы будете менять наречия в тексте, чтобы увидеть, как значение изменений предложения. Нет конца тому, что учитель может сделать с текстом — все зависит от данной программы и пробелов в обучении учащегося.

#### Действия с фильмами или видеоклипами

Фильмы и видеоклипы являются отличным подспорьем для учащихся, которые не любят читать. Инструктаж можно начать с просмотра короткого фрагмента фильма, а затем предоставить стенограмму. После этого можно выделить грамматические структуры и просмотреть их еще раз, чтобы услышать, как они используются в аутентичном общении. Разговорная деятельность может включать в себя ролевою игру с определенной грамматической структурой. Письменная деятельность может включать создание сборника рассказов, публикации в блоге или даже видео блога.

Контекстное обучение грамматике развивает у наших студентов аналитические навыки, что помогает им понимать и применять языковые правила. Изучая грамматику в контексте и используя подход открытия грамматики с нашими студентами, мы в конечном итоге создаем учеников, логически-мыслящих индивидов 21-го века.

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## KOUCHING, MENTORLIK, MURABBIYLIK: O'XSHASHLIKLAR VA FARQLAR

*M.Sh. Ismatova, SamDChTI, mustaqil izlanuvchi*

**Annotatsiya:** Ushbu maqola kouching, mentorlik va murabbiylik haqidagi keng tarqalgan noto'g'ri tushunchalarni bartaraf etishga qaratilgan. Kouching, mentorlik va murabbiylik - bu odamlarni kasblar bo'yicha rivojlantirishga qaratilgan ta'limning bir qismidir. Tahlil natijasida biz bu usullar bir qator muhim farqlarga ega degan xulosaga keldik. Maqolada ushbu usullarning o'ziga xos xususiyatlari keltirilgan bo'lib, ular murabbiylikni mentorlikdan osongina ajratish va ularni to'g'ri vaziyatda to'g'ri qo'llash imkonini beradi.

**Kalit so'zlar:** Kouching, mentorlik, murabbiylik, usul, rahbar, muloqot

“Mentorlik” “murabbiylik” deb tarjima qilinadi. Unday bo'lsa, nega “mentorlik” - bu “mentorlik”, “murabbiylik” esa “murabbiylik”dir? Kouchingning bunga qanday aloqasi bor? Kouch va murabbiy o'rtasidagi farq nima? Kouching, mentorlik va murabbiylikni birlashtirish mumkinmi?

Ushbu va boshqa savollarga ushbu maqolada javob topasiz.

Ko'pchilik hali ham "kouch" "murabbiy" deb tarjima qilinganiga ishonishadi. Shuning uchun quyidagi dialog odatiy emas:

- *Siz biznes-kouchsiz. Xo'sh, biznes-murabbiymi?*

- *Kouch, lekin murabbiy emas.*

"Kouch" so'zi XVIII asrning ikkinchi yarmida, Avstriya-Vengriya kompaniyasi avtobus bekatlari tarmog'ini yaratganida paydo bo'lgan.

"Kouch" "arava", ya'ni nuqtadan nuqtaga (maqsaddan maqsadgacha) harakat qilish usuli, deb tarjima qilinadi. Keyinroq esa bu so'z sport olamiga ko'chib o'tdi.

Maqsadga erishishda kouch ham, murabbiy ham yordam beradi. Faqat turli yo'llar bilan. Qanday farqlar bor?

Misol uchun, mijoz shunday deydi: "Men xizmatlarni qanday oson sotishni o'rganmoqchiman." Biznes-murabbiy unga aytadi: "Men yo'lini bilaman, buni qil va buni qil", maqsadni ko'rsatadi va unga olib boradi.

Kouch birinchi navbatda "Siz "xizmatlarni sotish" deganda nimani tushunasiz?", "Osonlik bilan sotayotganingizni qayerdan bilasiz?" deb so'raydi. Kouch maqsadni aniq ko'rsatishga, mijoz aynan shu narsani xohlashini va kerakligiga ishonch hosil qilishiga yordam beradi. Kouching jarayonida mijoz yashirin manbalarni topadi, cheklangan e'tiqodlarining shivirlarini eshitadi, ularning sabablarini tushunadi, darhol amalga oshirishni boshlamoqchi bo'lgan harakat rejasini belgilaydi. Kouch bilan ham, murabbiy bilan ham maqsadga tezroq erishiladi. Asosiysi, bu mijoz erishmoqchi bo'lgan maqsad bo'lishi lozim. Mijoz sifatida bir kishini ham, jamoani ham nazarda tutish mumkin. Murabbiylik haqida nima deyish mumkin?

Murabbiy, kouch va trenerdan farqli o'laroq, o'z bilimi va tajribasini "ishda" baham ko'radi. Eng muhimi esa, u olgan bilimlarini amalda qo'llashni o'rganayotgan shogirdiga psixologik yordam beradi. "Murabbiylik" tushunchasi yunon mifologiyasidan kelib chiqqan. Odisseyning o'g'li Telemaxning ustoz Mentor, dono maslahatchi, umuminsoniy ishonchga ega edi.

Odissey Troyaga jo'nab, Mentorga o'g'liga g'amxo'rlik qilishni buyurdi. Mentor niqobi ostida Afina ma'budasi yashiringan deb ishoniladi. Telemax otasini qidirayotgan paytda u to'g'ri yo'lni topishga yordam berar, va undan o'z maslahatlarini ayamasi. Afina tufayli Telemax o'z hayotini saqlab qoldi va otasini qutqardi. O'shandan beri "Mentor" nomi barcha yoshlarning ustoz va yetakchisi bo'lib xizmat qilmoqda.

Murabbiylar ota-onalarning o'rnini bosadi, deb ishonilgan. Ular jamiyatga yangi a'zolari shakllantirishga yordam beradi.

Bugungi kunda "murabbiy" so'ziga boshqa ma'nolar ham qo'yilgan. "Mentorlik" tushunchasi ingliz tilidan (*mentoring*) o'zlashtirilgan bo'lib, tarjimada "murabbiylik" degan ma'noni anglatadi.

O'zbek tilida "mentorlik" so'zi qo'llaniladi - bu bilim, ko'nikma va qobiliyatlarni biror narsada tajribali odamdan kamroq tajribali odamga o'tkazishdir. Agar "mentorlik" "murabbiylik" deb tarjima qilinsa, unda nega "mentorlik" bu "mentorlik", "murabbiylik" esa bu "murabbiylik"?

Menimcha, sabab farqlarda.

Birinchidan, haqiqiy murabbiy har doim o'z shogirdiga psixologik yordam beradi. Mentor esa juda yaxshi mutaxassis bo'lishi mumkin, ammo uning funksiyalarida psixologik yordam har doim ham mavjud



emas. "Mana bilim, ol yoki yo'q", - mentorlar orasida (ayniqsa, axborot biznesida) bunday yondashuv kam uchraydi.

Ikkinchidan, mentorlik bir martalik bo'lishi mumkin, murabbiylik esa uzoq davom etadigan jarayondir.

Uchinchidan, mentor doimo o'zi o'rgatgan mavzu bo'yicha bilimga ega. Lekin murabbiy nazariy bilimga ega bo'lmasa-da, amaliy tajribaga ega bo'lishi mumkin. U shunday deydi: "Men mana bunday qilganimda uddaladim. Men qilgandek qiling." Shuning uchun, u mentor bo'lmasa-da, u shunchaki shaxsiy tajribasi bilan o'rtoqlashgani uchun murabbiydir. Murabbiylikda murabbiyning kasbiy mahorati va tajribasi gapira olish, tinglay olish, o'zaro munosabatda bo'lish istagi, xushmuomalalik, maqsadni to'g'ri belgilash kabi shaxsiy fazilatlar bilan to'ldirilishi muhim. Bu asosan kouching yondashuviga tegishli.

To'rtinchidan, mentor va murabbiyning maqsadlari har xil. Mentor bilimlarni uzatishni va muayyan sohalar hamda mavzulardagi muammolarni hal qilishda yordam berishni maqsad qiladi. Murabbiy esa - shogirdiga ma'lum bilimlarni qo'llashni, unga ma'lum qadriyatlarini singdirishni o'rgatadi.

Ota-onalar, qarindoshlar, ustozlar, vasiylar, o'qituvchilar, sport murabbiylari, biznes-trenerlar, rahbarlar, ma'naviy murabbiylar bir vaqtning o'zida ham mentor, ham murabbiy bo'lishlari mumkin. Kouching, mentorlik va murabbiylik o'rtasida qanday umumiylik bor?

Birinchi, bu jarayonlarning barchasi, shuningdek aloqa shakllarining ham maqsadi mijozni (shaxsni yoki butun jamoani) rivojlantirishdir. Ikkinchi, bu jarayonlarning buyurtmachisi, ya'ni vazifani qo'yuvchi sifatida ham kouchingning mijoz (mentorning yoki murabbiyning), ham menejer shaxsida uning kompaniyasi bo'lishi mumkin. Qanday farqlar bor?

Menimcha, farqlar savolni kim berishi va maslahat bor-yo'qligida.

Kouchingda: savollar kouchda, javoblar mijozda. Kouch maslahat bermaydi.

Mentorlik va murabbiylikda: ikkalasida ham savollar, ko'p maslahatlar bor. Farqlar kouch, mentor yoki murabbiyning mijoz ishlayotgan sohada shaxsiy tajribasining bor yoki yo'qligida. Agar murabbiylikda u odatda mavjud bo'lsa, mentorlikda bo'lishi mumkin yoki bo'lmasligi mumkin, kouchingda esa bu shart emas. Mentorlar yoki murabbiylar ba'zan "mentorga xos ohang"ga ega bo'ladilar, ya'ni ustunlik hissi bilan nasihat, takabbur, tarbiyalovchi, ibratli ohang.

Kouch uchun bu mumkin emas. Bundan tashqari, kouch, mentor va murabbiy tomonidan berilgan savollar turli maqsadlarga ega. Kouchingning savollari ochiq, aniqlovchi, ochib beruvchi bo'lib, ular mijozga vaziyatga yangicha qarashga, resurslarni topishga va maqsad sari harakatni boshlashga yordam beradi. Kouchingning o'ziga esa - mijozning dunyoqarashiga singib ketishga imkon yaratadi.

Mentor diagnostik savollarni so'raydi, bu esa uning o'ziga mijozning bilimidagi bo'shliqlarni tushunishga yordam beradi.

Murabbiy har xil savollarni berishi mumkin. Ushbu muloqot shakllarini birlashtirish mumkinmi? Albatta. Ko'pgina rahbarlar buni o'zlarining jamoa a'zolari bilan muloqot jarayonida ongsiz ravishda amalga oshiradilar. Bunda vaziyatlarni aniqlashtirib, har birning kuchli tomonlarini kashf etadilar.

Axir, jamoa jumboqli rasmga o'xshaydi. Har bir jamoa a'zosi - jumboq o'z o'rnida muhim, va ularning barchasi bir-birini to'ldiradi. Kouchingga xos yondashuvga ega bo'lgan rahbar uchun har bir jamoa a'zosining kuchli tomonlarini aniqlash, uning rivojlanishiga nima to'sqinlik qilayotganini, motivatsiyaning qaysi usullari samaraliroq ekanligini, trening va murabbiylikda nimalarga e'tibor qaratish kerakligini tushunish ancha osonroq. Jamoa a'zosining rivojlanish sohalarini belgilangan bo'lsa, o'rgatish vaqti boshlanadi, ya'ni mentorlikka navbat keladi. Mentor rahbarning o'zi, biznes-trener yoki boshqa xodim bo'lishi mumkin. Trening oxirida xodim olingan bilimlarni qo'llashni boshlaydi. Bu erda murabbiy muhim ahamiyatga ega. Bu rahbarning o'zi yoki boshqa xodim bo'lishi mumkin.

Shunday qilib, rahbar ketma-ket uchta rolni o'ynashi mumkin: oldin u kouch, keyin mentor, so'ngra murabbiy.

Bundan tashqari, bu muloqotning uchta shaklini o'z ichiga olgan murabbiylik jarayoni deb aytish mumkin. Yana bir ketma-ketlik ham mumkin: oldin mentorlik, masalan, trening yoki biznes-trening shaklida, keyin kouching (trening jarayonida aniqlangan so'rovlar bilan ishlash), keyin esa murabbiylik. Murabbiylik kouching va mentorlikni o'z ichiga olishi mumkin. Mentorlik (masalan, nimagadir o'qitish) kouching va murabbiylikni o'z ichiga olishi mumkin.

Ammo kouching boshqa shakl va jarayonlarni o'z ichiga olmaydi. U mentorlik yoki murabbiylikdan oldin bo'lishi mumkin. Yoki ularga ergashishi mumkin. Yoki ularga hamrohlik qilishi mumkin. Lekin ularni o'z ichiga olmaydi. Ushbu uchta aloqa shaklini qo'llash ketma-ketligi har xil bo'lishi mumkin. Bu vazifa va mijozga bog'liq. Muloqotning uchta shaklidan foydalanish inson yoki jamoaga o'z maqsadlariga eng samarali tarzda erishishga yordam beradi. Asosiysi, harakat qilish muhimdir.

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## **КОРБАСТИ РОҲУ УСУЛҲОИ ФАЪОЛИ ТАЪЛИМ ДАР ДАРСҲОИ АДАБИЁТИ ТОЧИК**

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**Калид вожаъо:** таълими адабиёт, усулҳои фаъоли таълим, бозиҳои интерактивӣ, Мирзо Турсунзода, достони “Писари Ватан”, талаботи тарбиявӣ, дидактикӣ, психологӣ, гигиенӣ.

**Аннотатсия:** Муаллифони мақолаи мазкур кӯшиш намудаанд, ки мақсад, вазифа ва баргаришти усулҳои фаъоли таълимро дар дарсҳои адабиёти тоҷик баррасӣ намуда, намуна ва ҷиҳати методии гузаронидани онро дар мисоли достони “Писари Ватан”-и Мирзо Турсунзода нишон диҳанд.

Ҳамчунин, муъим ва рақобатпазир будани усулҳои интерактивии таълимро дар замони муосир бо мисолҳои нишон додаанд.

Таълими адабиёт воситаи асосии шиносӣ бо мероси адаби аз мавқеи луғату таркиб, мафҳуми адаби, сарнавишту рӯҳияи қаҳрамонон, ҷаҳонбинӣ ва назари донишмандону адибон аст.

Муҳимтарин вазифаи таълими адабиёт омода кардани донишомӯзон барои истифода аз мероси гаронбаҳои адабии гузашта, дарёфти завқи маърифату шинохти он мебошад.

Таълими адабиёт воситаи асосии тарбияи маънавии эстетикӣ, шинохти ҳусни ҷаҳон ва аз ин мавқеъ маърифати он аст. Парвариши завқи солим ва ҳиссиёти пазирии зебоии зоҳирии ҷаҳон ва ботини назару андешаҳо низ аз вазифаҳои фанни адабиёт дар ҷараёни таълим аст. [3, 20]

Ҷаҳонишавӣ ва ворид шудан ба системаи ягонаи таҳсилот ва талаботҳои нави таълим афкори олимони ҷаҳонро сарчамъ месозад. Дар ин самт ақидаи олимони аз ҷумла, Аткинсон Р., Вербитский А.А., Болотов В.А., Сериков В.В., М.Е. Бершадский ва дигарон нисбат ба ворид намудани тағйирот ба таълими анъанавӣ вобаста ба шароити иҷтимоӣ, иқтисодӣ ва фарҳангӣ мухталиф аст.

Имрӯз сохт ва нақшаи анъанавии дарсҳои пешин, ки дар онҳо баёни муаллим мавқеи асосиро ишғол менамуд, як дараҷа тағйир дода шудааст. Бинобар ин мо тасмим гирифтаем, то ки дар мақолаи худ оид ба истифодаи самараноки усулҳои фаъол ва муносибати салоҳиятнокӣ ба дарс фикру андешаҳои худро иброз дошта бошем.

Бояд қайд кард, ки таълими адабиёт дар айни замон тақозо мекунад, ки дар раванди машғулиятҳои таълимӣ аз усулҳои фаъол ва интерактивӣ фаровон истифода барем. Ба тариқи дарсҳои амалӣ: мувоҳисавӣ, санҷишу пурсиши хаттиву даҳонӣ, гузаронидани корҳои гуногуни хатгӣ бо истифодаи ҷадвалҳо, овезаҳои таълимӣ, тестҳо, саволномаҳои интерактивӣ, истифодаи компютер ва асбобҳои намоишдиҳӣ бояд ҳар як мавзӯ дар зехни хонанда ё донишҷӯ ба таври фаромӯшношуданӣ ҷой гардад.

Усули интерактивӣ талаб менамояд, ки ба ҳар як таълимгиранда ба таври инфиродӣ муносибат карда шавад. Барои ба ин мақсад ноил гардидан омӯзгорро лозим меояд, ки худ фаъол ва наовару эҷодкор бошад. Сабаби рӯй овардани устодони макотиби оливу миёна ба ин усули таълим афзудани самаранокии омӯзиш ба ҳисоб меравад.

Тафовути дарси имрӯза аз пешин дар зиёдшавии фаъолияти мақсадноки муаллим ва хонанда дар дарс аст. Ҳар як дарс мақсади омӯзишӣ ва тарбиявӣ дорад ва вазифаи асосии муаллим ҳам он аст, ки дар асоси санадҳо матлабро ба хонандагон равшан намояд. Барои иҷрои мақсадноки дарс он

бояд пешакӣ ба нақша дароварда шавад ва муаллим дар асоси он бо истифода аз усулу воситаҳои наватарин дарсро ташкил намояд.

Дарси имрӯза таъмин ва ташкили мушаххаси ҳар як лаҳзаро талаб карда, он аз лаҳзаи танаффуси хонандагон шакл мегирад. Бо супориши муаллим ҳангоми танаффус хонандагон бояд ашёҳои зарурӣ монанди, воситаҳои техникӣ, нақша, деворнигорҳо, китобҳо, адабиёти иловагӣ ашёҳои хатнависиро омода кунанд.

Ба дарси имрӯза талабот хеле зиёд аст. Педагог - олим В.А.Онишук дар китобаш дар назди дарси имрӯза чор талаботро мегузорад: талаботи тарбиявӣ, дидактикӣ, психологӣ ва гигиенӣ, ки ҳар яке аз онҳо бо ҳамдигар робитаи ногузастание дорад.

Самарнокии дарс аз бисёр ҷиҳат ба интихоби моҳиронаи усул ва воситаҳои методӣ вобастагӣ дорад.

Иҷрои машқҳои гуногун, кор аз рӯи расм, худ сохтан, худ тартиб додан, нақлу ривоятҳо, истифодаи бозиҳои грамматикӣ ба хонандагон шавқу завқ бахшида онҳоро ба хасташавӣ намегузорад. Агар ин намуди корҳо дуруст ва бо шавқу завқ ташкил карда шаванд, дарс барои хонандагон истироҳати маданӣ мешавад. [2, 10]

### **Роҳу усулҳои муосири таълим дар синфи XI дар мавзӯи достони «Писари Ватан»-и Мирзо Турсунзода**

Моҳияти усулҳои ғаёл, самарабахш ва интерактивии таълим дар он зоҳир мешавад, ки шогирдон набояд ба гирифтани донишҳои тайёр одат кунанд, балки донишу маърифат чун натиҷаи ҷустуҷӯҳои илмию эҷодӣ сурат бигирад. Усулҳои ғаёли таълим ба худсозӣ ва худривочдихӣ шароит ба вучуд меоварад. Ин чунин маъно дорад, ки омӯзгор дар омӯзиши мавзӯҳои таълимӣ ба хонандагон раҳнамоӣ мекунад. Маҳз бо ҳамин усули таълим шогирдонро бояд ба ҷустуҷӯ, омӯзиш ва ҳалли мушкилиҳои фан ворид месозад.

Усули интерактивӣ талаб менамояд, ки ба ҳар як таълимгиранда ба таври инфиродӣ муносибат карда шавад. Яке аз фарқҳои муҳими дарсҳои интерактивӣ аз дарсҳои анъанавӣ маҳз дар ҳамин зоҳир мегардад. Аз ин нуктаи назар, вазифаи муаллим имрӯз душвортар ва масъулиятноктар аст, зеро вай бояд бо тариқи дарсҳои амалии худ муҳтавои ҳар як мавзӯро дар шакли барои таълимгирандагон мувофиқу мутобиқ, осону дастрас, ки зеҳни ҳар яки онҳоро ба таҳрик мебарорад, пешниҳод намояд. Барои ба ин мақсад ноил гардидан омӯзгорро лозим меояд, ки худ ғаёл ва навовару эҷодкор бошад, роҳи аз усули анъанавӣ ба усулҳои интерактивӣ гузаштаро донанд, зеро баъзан дар ҷараёни як машғулият, ҳангоми иҷрои супоришҳои гуногун лозим меояд, ки ҳам усули анъанавӣ ва ҳам усулҳои интерактивӣ ба кор бурда шавад. Мақсади интихоби усулҳои наватарини таълим пурмаҳсул ва шавқовар ба роҳ мондани раванди омӯзиш аст, ки мо дар фурсати кӯтоҳи тадрис тавассути роҳу усулҳои тоза ба ҳадафҳои таълимӣ муваффақ шуда тавонем.

Дар соати панҷум достони «Писари Ватан» аз тарафи омӯзгор таълим дода мешавад. Мавзӯи мазкурро тариқи дарси муосир, яъне интерактивӣ мегузорад. Ин дарс аз дида баромадани кори мустақилонаи хонагӣ сар мешавад. Бо тақлифи муаллим хонандагон дафтарҳоро ба рӯи миз мегузоранд. Мундариҷаи супориши хонагӣ чунин аст: муайян кардани композитсияи достони «Писари Ватан».

Муаллим дар давоми 4—5 дақиқа кори хонагиро аз назар гузаронида, супориши дарси гузаштаро мепурсад, яъне хонандагон байтҳои ҳикматомези достони «Ҷони ширин»-ро аз ёд мехонанд.

Баъди ин дарси гузашта бо мавзӯи нав — достони «Писари Ватан» алоқаманд карда мешавад. Баъд муаллим хонандагонро ба гурӯҳҳои мустақил ҷудо мекунад. Супоришҳои мустақилонае, ки омӯзгор барои хонандагон доир ба достони «Писари Ватан» месупорад, чунин масъалаҳоро бояд дар бар гирад:

1. Қироати ифоданоки порча аз дoston
2. Шарҳи мазмуну мӯҳтаво
3. Шарҳи калимаву таркибҳои маҷозӣ
4. Ҷиҳати тарбиявии матни қироатшуда

Барои он ки хониши ҳар як хонанда воқеаи нисбатан бутунро дарбар гирад, асар ба қисмҳо ҷудо карда мешавад. Бо супориши муаллим ҳар як гурӯҳ як қисми ҷудогонаи дostonро интихоб ва мазмунӣ онро шарҳ медиҳад. Бо истифода аз хониш ва таҳлили мустақили хонандагон муаллим бо усули ғаёл кор карда, масъулият ва салоҳияти шогирдонро баланд мебардорад.

Гурӯҳи якум: Калонтарин асари дар мавзӯи Ҷанги Бузурги Ватанӣ навиштаи М. Турсунзода «Писари Ватан» мебошад. Мундариҷаи дoston дар асоси роҳи ҷангии фарзандони халқӣ тоҷик ва дӯстиву рафоқати онҳо ба фарзандони халқӣ украин фароҳам омадааст. Дар ёздаҳ

боби дoston Қодир, падари ў, Саодат, Микола, Марина ва духтур амал мекунанд. Дoston аз панди падари Қодир оғоз мешавад. Симои падар чун шахси ватандўст, халолкор, таҷрибадида ва соҳиби рӯҳи қавиву орзую омоли начиб намоён мешавад. Вақте ки чанги хонумонсўз оғоз меёбад, пеш аз ҳама, писарашро ба ҳимояи Ватан бармехезонад: [1, 178]

Ту ҳам бо дўстонат рав ба майдон,  
Нишон деҳ қудрати худро, писарчон!  
Далери ман, сазовори падар бош,  
Чу шамшери падар соҳибзафар бош! [1, 179]

Луғат: **Ноҳа** – шакли кўтоҳшудаи ноҳия (кишвар, мамлакат).

Гурӯҳи дуоум. Мирзо Турсунзода ба воситаи образҳои Қодир ва Микола ҷавонони ватандўсти Иттиҳоди Шӯравиро дар давраи Чанги Бузурги Ватанӣ тасвир намудааст, ки барои онҳо тамоми хоки паҳновари давлати Шӯравӣ азизу муқаддас буд. Маҳз дўстиву муттафиқии онҳо ғалабаи халқҳои Шӯравиро бар Германияи фашистӣ таъмин намуд. Қодир бо хешу табор ва ёру диёр видоҳ карда, ба майдони чанг меравад ва дар бешазорҳои Украина ҳангоми набард Миколаро аз марг начот дода, ба ў аҳди дўстӣ мебандад. Дар боби VIII ғайолияти чангӣ ва муносибати дўстии Қодир Микола равшану возеҳ тасвир гардидааст. Микола ҳам мисли Қодир аз хатари ба сари Ватан омада ниҳоят озурда аст ва барои ҳимояи он ҷонро дареғ намедорад:

Ту бингар Украина меҳрубонро,  
Рухи зарду дили пурхуни онро.  
Ба роҳаш не ҳарос аз тир дорам,  
На тарсе аз дами шамшер дорам. [1, 180]

Гурӯҳи сеюм. Ба Қодир суҳанҳои Микола ва нидоҳои пуртаъсиру рӯҳбахши ёри меҳрубони ў – Марина, ки ҳангоми гусели ҷавон садо дода буд, таассуроти бузург мебахшад:

Микола, рав, ҳимоят кун Ватанро,  
Ки бе он ту нахоҳӣ ёфт манро.  
Агар ту ишқро дорӣ муқаддас,  
Агар онро ниғаҳ дорӣ зи нокас,  
Бирав, нобуд кун яғмогаронро –  
Фашистон – душманони молу ҷонро... [1, 181]

Тасвири чанг ҳангоми озод кардани деҳаи Микола басо пурқувват ва ҷолиб аст. Қодир «замирно бо сару тани душман пур карда» ва Микола «аспи ҳамчун шер ғурранда», деҳаи Миколаро озод мекунанд. Онҳо назди қабри Марина, ки аз дасти фашистон ба хорӣ кушта шуда буд, қасам ёд карда, аз пайи интиқоми куштаю қурбоншудагон мешаванд. Дар боби X воқеа ба нуқтаи баланди худ мерасад. Симои Қодир чун чанговари шучоҳ ва чун ватандори асил боз ҳам равшантар намудор мешавад. Ў дар устуворӣ ба кӯҳ монанд шудааст. Қодир ҳангоми озод кардани яке аз деҳаҳо аз чашмаш захмдор ва нобино шуда ба беморхона меафтад. Дар боби XI вазъияти Қодир дар беморхона тасвир меёбад. Ў аввал афсӯс меҳӯрад, ки аз наззораи олами беруна маҳрум гардида, душмани чун дарандаи захмдорро то охир сарқуб накардааст. Андешаҳои Қодир ботини поқу ниёти неки ўро таҷассум мекунанд.

Дилам меҳост, ки бо чашми бино  
Расонам ман ба охир кори худро.  
Назар созам диёри хештанро,  
Рухи шоду зафарманди Ватанро. [6, 80]

Луғат: Муттафиқ – якдилу якзабон, иттифоқ карда.

Гурӯҳи чорум. Иродаи қавӣ, дили саршори орзуҳо, ҳунари беҳамтои табиби меҳрубон ва суҳанҳои тасаллобахши маҳбубааш – Саодат (ба воситаи мактуб) боиси пурра таъобат ёфтани Қодир мегардад ва қаҳрамон роҳи чангии худро давом медиҳад. Махсусан, аз мактуби ҷавобии Саодат муносибати самимона ва ғамхоронаи ҷавондухтарони тоҷик дар давраи чанги Германияи фашистӣ хуб эҳсос мешавад:

Ту даъвои маро исбот кардӣ,  
Ба аспат шоҳи душман мот кардӣ.  
Машав навмед аз бедиди гаштан,  
Ки ҷояшро бигирад дидаи ман.

Таркибҳои «ба аспат шоҳи душман мот кардӣ» ва «ҷояшро бигирад дидаи ман» бо маъноии маҷозии худ тасвирро хотирмон намудаанд. Тасвирҳои тамсилӣ низ боиси ташаккули хусусиятҳои бадеии асар гардидаанд. Шоир дар боби VI замин, кӯҳ, об, осмон, ва офтобро ба суҳан дароварда, пайванди ногустании соҳибватанонро ба Ватан таъкид намудааст:

Ба одам гуфт хоки кишвари бахт,  
Ки: «Гар дӯст медорӣ маро сахт,  
Силоҳи чанг бар каф гиру бархез!  
Бидон инро фақат тадбиру бархез!»...

Иҷрои чунин супоришҳои мустақилона барои пайдарҳамии фикр ва нақли мазмун аҳамияти калон дорад. Хонандагон ҳангоми таҳлили мисраъҳо бо қисмҳои асосӣ ва ҷузъии дoston дурусттар шинос мешаванд.

Барои он ки машғулият хонандагонро дилгир накунад, омӯзгор метавонад корро гуногуншакл наояд. Хониши хомӯшона, луғатшарҳдиҳӣ, тартиб додани нақшаи асар, нақли шифоҳӣ ва хониши ифоданок машғулиятро мароқовар мегардонанд.

Муаллим натиҷаи ҷавобҳои гурӯҳҳо ба назар гирифта, барои мустаҳкам кардани дарс чунин саволҳо тартиб медиҳад:

1. Достони «Писари Ватан» аз чанд қисм иборат аст? Дар байни ин қисмҳо чӣ гуна алоқамандӣ дида мешавад?
2. Достони «Писари Ватан» аз ҷиҳати композитсия чӣ хел аст?
3. Чаро «Писари Ватан»-ро достони ҳамосӣ меноманд?
4. Образҳои «Писари Ватан»-ро номбар кунед.
5. Дӯстии Қодиру Микола дар чӣ зоҳир гардидааст?
6. Мавқеи тамсилро дар «Писари Ватан» нишон диҳед.

Дар бобати инкишофи нутқ ва бой гардонидани захираи луғавии хонандагон кор бо синониму антонимҳо ва омонимҳо аҳамияти махсус дорад. Аз ин рӯ, ба хонандагон супурда мешавад, ки аз матни дoston калима, ибораҳои муқобилмаъно ва синонимҳоро ҷудо карда, ба ҳар яки онҳо синонимҳои дигар фикр кунанд, зеро дар рафти баёни фикр тариқи тасвири бадеӣ маълумот додан хеле қулай ва осон мегардад.

Муаллим баҳои хонандагонро аз дарс эълон намуда, ба хона чунин вазифаҳо месупорад: Азёд намудани муқолаи қаҳрамонҳои дoston Микола ва Қодир. Оид ба мазмун ва мӯҳтавои дoston хулосаҳои худро тариқи иншои хурд навишта омадан.

Хулоса, вақти он расидааст, ки шакл ва усулҳои тозаи таълимро ҷустуҷӯ намуда, аз онҳо моҳирона истифода барем. Дар ин ҷустуҷӯ омилҳои асосӣ ғаёлоӣ, худсозӣ, эҷодкорӣ, мустаҳкамии алоқаи мактаб бо оила ва ба ҳисобгирии шавқу ҳаваси хонандагон дар таълим ба ҳисоб мераванд. Ин вазифаҳо танҳо ҳангоми ташкилу гузаронидани дарси хуб, ки сохту усули он вобаста ба инкишофи тараққиӣ ҷамъият такмил ёфтааст, бомуваффақият ҳал кардан мумкин аст.

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## **КИЧИК ЁШДАГИ БОЛАЛАРНИ ИНГЛИЗ ТИЛИ ЎРГАНИШ ЖАРАЁНИГА ЖАЛБ ҚИЛИШ УСУЛЛАРИ**

*Қобилова Нодира, СамДҶТИ*

**Аннотация:** Кичик ёшдаги болаларни англиз тили ўрганиш жараёнига жалб қилиш усуллари. Ушбу мақола ҳозирги кунда англиз тилини кичик ёшдаги болаларга ўқитишда фойдаланиладиган ўйин шаклига келтирилган машғулоти турлари ҳақида маълумот беради. Будан ташқари, ушбу ёш категориясидаги болаларга хос психологик хусусиятлар ҳақида ҳам мулоҳазаларни ўз ичига олади.

**Калит сўзлар:** мантиқий фикрлаш, зийраклик, оғзаки нутқ қобилияти, ўқиш, тинглаш ва ёзиш кўникмалари, психологик вазифа, биринчи сигнал системаси, ўйин, руҳий имконият, танаффус

Чет тилини ўқитиш самарадолигини таъминлашда бошланғич синф ўқувчиларининг психологик хусусиятларини эътиборга олиш муҳимдир. Бу ёшдаги болаларда биринчи сигнал

системаси устун бўлганлиги сабабли мантикий хотирадан кўра кўргазмали-ҳаракатли хотира муҳимроқ рол ўйнайди. Уларда кўргазмали образли тафаккур – нарса ва предметларнинг бевосита идрок этиладиган образларига асосланган тафаккур тури устун бўлади. Ўқувчиларда уй ҳайвонлари, ёввойи ҳайвонлар, ўқув қуроллари мебель ва бошқа тушунчалар таркиб топтиради. Улар булардан ташқари, йил фасллари, ҳашаротлар, ўсимлик, баргли дарахтлар каби қатор тушунчаларни ўзлаштирадилар.[1,120-124] Бошланғич синф ўқувчиларининг хотираси ва тафаккури хусусиятларидан келиб чиққан ҳолда инглиз тилини ўқитишда кўргазмалиликка кўпроқ эътибор қаратиш жоиздир. Болаларнинг фикрлаш ва хотирасини ўстиришда кўргазмали қуроллар катта аҳамият касб этади. Таълим олувчиларнинг психологик фаоллигини ошириб, чарчашни камайтиради ва уларда хорижий тилларга бўлган қизиқишини янада такомиллаштиради.

Бир томондан кўргазмали қуроллар тўғри материал танлашни, иккинчи томондан эса уларни тўғри ўзлаштиришни ва учинчи томондан эса ўрганилаётган материалларни амалий жиҳатдан қўллашни таъминлайди.

А.Қувшинкин алифбони ўргатиш учун бир неча усулларни таклиф қилади, Инглиз тили графикаси билан бирга графикафоним бир хилликларини ўргатиш болада алифбонинг ҳажмини оширади. Алифбодан ташқари ўқитувчи фонетик транскрипция белгилари билан расмларни қўллаши керак.

Маълумки, ўйин – бу мактабгача ва бошланғич синфда болаларининг асосий фаолият туридир. Чет тилини ўқитишда ўйинни ишлатиш таълим жараёнини енгиллаштиради ва болага тилни ўзлаштиришда ёрдам беради. Тилшунослик нуқтаи назаридан ўйин сўз машқидан ўзга нарса эмас.

Е.И.Негветицкаянинг фикрича дарсдаги коммуникатив масалаларнинг ечими она тили ва ўргатилаётган тил атрофида шаклланиши керак. Кичик синфларда она тили ўйинни шакллантиришдаги таянч нуқта бўлади. Масалан рол тақсимлашда ёки қоидаларни тушунтиришда. Болани ўйин орқали ўқув жараёнига киритишда ўқитувчининг тил бойлиги ва коммуникатив малакаси асосий аҳамият касб этади. [2,95]

Бошлагич синфларда инглиз тилини ўқитишда коммуникатив ва ролли ўйинлардан фойдаланиш яхши самара бериши мумкин. Бундай ўйинларга бир нечта мисол келтирмаймиз. Famous people. ((Машхур шахслар))

Ҳар битта ўқувчи биронта машхур одамни танлаб, унинг фамилиясини айтмаган ҳолда у ҳақида биринчи шахсда гапириб беради. Бошқалар эса унга савол беришади:

- Are you a man or a woman?
- What do you do?
- What is the colour of your hair?

„Машхур“нинг вазифаси – тез топиб олишмаслиги учун берилган саволларга ноаниқ жавоб бериш. Агарда ўқувчилар ким ҳақида гап кетаётганини билиб қолишса, у ҳолда қоғозга ёзиб ўқитувчига беришади. Бир қанча тўғри жавоблар бўлганида ўқитувчи ўйинни тўхтатиб, биринчи топган ўқувчи номини айтади. Якунийларни қуйидаги саволлар муҳокамаси шаклида ўтказиш мумкин:

- Was it difficult for you to guess?
- How did you guess the name so quickly? [3,56]

Ўқувчиларни муомала маданиятига ўргатишда ўйинчоқлардан фойдаланиш яхши самара беради. Болалар ўйинчоққа исм қўйиб, баъзи ҳаракатлар ва рангларни фарқлашга уринишади. “Please? Give me.....” (Илтимос менга ....бер), “At the toy shop” (Ўйинчоқ дўкониди), “What is your name?”(Исмингиз нима?) каби диалогларда қўғирчоқ орқали болажонларнинг эътиборини тортиш осон кечади.

Биринчи ва иккинчи синфларда ўқувчиларнинг диққати етарлича барқарор эмас. 3-4 синф ўқувчилари эса бутун дарс давомида ўз диққатларини сақлаб тура оладилар. Лекин улар учун ҳам дарс давомида қисқа танаффуслар фойдалидир. Чет тили машғулотлари жараёнида ўрганувчиларнинг руҳий ва жисмоний фаоллигини ошириш учун махсус машқлардан (энерджайзерлар) фойдаланиш ҳам яхши самара бериши мумкин. Қуйида шундай машқлардан бир нечта наъмуналар келтиришни лозим топдик. “Шамол эсмоқда” машқи: Барча иштирокчилар айлана шаклида стулларга ўтиришади. Битта одам айлана марказида туради ва бошловчи ҳисобланади. Бошловчи «кучли шамол ... томонга эсмоқда» дейди. Бунда бошловчи бошқа иштирокчиларга ёки бутун гуруҳга хос бўлган белгиларни (масалан: кўзнинг ранги, кийимнинг белгиси, руҳий хусусиятлар ва ҳокозо) айтади. Кимгаки бу белгилар хос бўлса, улар жойидан туришади. Жой етмай қолган иштирокчи бошловчи бўлади. Қўшни ўринларни эгаллаш мумкин эмас. «Сабзавотли арава» машқи: Бошқарувчидан бошқа ҳаммада стул бўлиши керак. Аввалдан тузилган рўйхатга кўра, у ҳар

бир иштирокчига караб сабзавот номини қўяди. Бунда камида учта одам битта сабзавот номини олиши керак. Бошловчи сабзавотнинг номини айтиб бажаради ва бу сабзавот номини олган ўйинчилар ўз ўринларини алмаштиради. Агар бошловчи бу вақтда ўйинчилардан бирининг жойига ўтиришга улгурса, жойсиз қолган ўйинчи бошқарувчи бўлади. Агар бошқарувчи «Сабзавотли арава» деб бақирса, барча ўйинчилар ўз жойларини алмаштирадilar. «*Ёзув машинкаси*» *машқи*: Барча иштирокчилар бир чизиқ ёки айлана бўлиб турадилар. Гуруҳга тўртлик (гап, сўз бирикмаси...)ни ўқиш топшириғи берилади. Улар буни хор бўлиб ўқишлари керак эмас. Иштирокчилар бирин-кетин биттадан ҳарф айтади. Гапда чизиқча бўлса, иштирокчилар чапак чалади, вергул ва нуқталарни ҳам шу тарзда бирор белги билан белгилаб олиши мумкин. Хато қилган ўйиндан чиқиб кетади. Учта киши қолганда барча гуруҳ ўйинни қайтадан бошлайди . [4,39-41] Тадқиқот натижалари кўрсатишича, юқорда келтирилган иш ўйинлари ва рухий тетиклаштирувчи машқлардан ўринли ва оқилона фойдаланиш машғулотларда ўқувчиларнинг руҳий имкониятларини ва янги билимларни қабул қилиш фаоллигини оширади. Бундай машқларни машғулот бошида, ҳар 20 минутлик ораликларда қўллаш мақсадга мувофиқ, чунки улар болалар фаоллигини оширади.

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### МАТН ВА УНИНГ СТРУКТУРАВИЙ-КОМПОЗИЦИОН ТУЗИЛИШИГА ДОИР МУЛОҲАЗАЛАР

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**Аннотация:** Ушбу мақолада матннинг синтактик, семантик, коммуникатив, стилистик хусусиятлари аниқланиб, унинг таркибий қисмларини ташкил этувчи лексик-грамматик воситалари таҳлил қилинган ҳамда тилшунос олимлар томонидан билдирилган матннинг структуравий-композицион тузилишига доир айрим мулоҳазалар келтирилган ва ушбу мулоҳазаларга муаллифнинг нуқтаи назари ифодаланган.

**Калит сўзлар:** Матн, структура, композиция, стил, мазмун, тема, рема, лексик, мантикий, стилистик алоқа, грамматик восита, таркибий қисм

Сўнги йиллардаги лингвистик тадқиқотлар асосидаги илмий изланишлар объекти сифатида матн композициясини ўрганиш ғояси ётади. Хусусан, матнни ўрганишга бағишланган илмий-тадқиқот изланишларида тематик-маъновий мазмун, стил ва структуравий композиция бирлиги ўз аксини топган [1].

Ҳозирги замон тилшуносларининг диққат-эътиборини ўзига қаратган масалалардан бири – бу матннинг структуравий композициясини аниқлашдир. Ушбу йўналишда ўрганилаётган асосий муаммолар ичида матн (унинг таркибий қисмлари) тузилиш аломатларини, шунингдек, унинг синтактик, семантик, коммуникатив, стилистик хусусиятларини аниқлаш муҳим аҳамият касб этади. Чунки айнан ана шу муаммолар асосида ягона матнни уюштиришда иштирок этувчи воситалар ва уларни очиб беришга интилиш муҳим омил бўлиб қолади.

Матн таҳлили доирасида танланган асарнинг номинацияси ҳам алоҳида ўрин тутаети, чунки ҳар қандай асар номинацияси, биринчидан асарнинг жанр ва стилига хос хусусиятларда сезиларли из қолдиради; иккинчидан, тил воситаларининг аниқ йиғиндиси билан фарқ қилади. Матнни композицион-стилистик талқин қилиш усулидан фойдаланиш унинг бир тизимда ясаиш хусусиятларининг пайдо бўлишига олиб келади. Ушбу алоқада матн борлик аксининг ўзига хослиги (денотатив тавсиф), семантик тўлиқлик, коннотатив баҳолаш (масалан, эмоционал-эксирессив), структуравий ва айнан тил нуқтаи-назаридан кўриб чиқилади. Матн тавсифлашда кўп ҳолларда талқин алоҳида аспектларда - фонетик, лексик, фразеологик, морфологик, синтактик ва ҳоказоларда [4; 6], турли хил аспектларнинг ўзаро боғлиқлиги асосида талқин қилиниши лозимлиги айтилади.

Матн ва унинг таркибий қисмлари тўғрисида мавжуд бўлган фикр ва мулоҳазалар кўп қиррали, айниқса матнга берилган таърифлар ҳам бир хил эмас. Бунга сабаб тадқиқотчиларнинг матнга нисбатан турли нуқтаи-назардан ёндашишлари натижасидир. Бироқ И.Р.Гальпериннинг матнга

берган таърифи матнга хос бўлган барча хусусиятларни ўзида акс эттира олиши билан тилшуносларнинг диққат-эътиборини ўзига алоҳида жалб этади. Унинг таърифлашича, матн - бу аниқ бир мақсадга йўналтирилган ва прагматик кўрсатмага эга бўлган, лексик, мантиқий, стилистик алоқалар воситасида бириккан, адабий андозага солинган, ёзма ҳужжат кўринишида мукамаллаштирилган ва якуний хусусиятга эга бўлган, нутқий-ижодий асардир [3; 18-б.]. И.Р. Гальпериннинг матнга берган ушбу таърифида унга тегишли бўлган барча воситалар, яъни лексик, грамматик, семантик, стилистик ва бошқалар ўзининг тўлиқ ифодасига эга. Бу ерда биринчи навбатда матнни ёки унинг таркибий қисмларини ташкил этувчи лексик-грамматик воситаларга алоҳида эътибор берилиши лозим. Чунки матннинг таркибий қисмларини ташкил этувчи бундай воситалар шаклан ва мазмунан ҳар хил кўринишда бўлади. Шунинг учун ҳам танланган мавзуда матнни ташкил қилувчи воситалардан қайси бирига алоҳида урғу берилса, ўша воситалар алоҳида изоҳланади. Бунда матнни ташкил қилувчи воситаларни темага ёки ремага бўлиш ҳам эътиборга олинади.

Матн тўғрисида, унинг структуравий-композицион тузилиши, таркибий қисмлари энг аввало матннинг тематик ва рематик элементларини намоён қилади. Чунки матн тузилишида тематик ва рематик элементлар ҳал қилувчи роль ўйнайди. Уларсиз матн тўғрисида бирор бир маълумотга эга бўлиш мумкин эмас. Матнни юзага келтирувчи ана шундай тематик ва рематик элементлар Ц.А.Рабиновичнинг «Темо-рематическая сегментация текста» мавзусидаги илмим-тадқиқот ишида чуқур таҳлил қилиб берилган.

«Тематик ва рематик элементлар матн доирасида коммуникацияни юзага келтирганлиги ёки матн ва унинг таркибий қисмларининг таҳлили учунгина эмас, балки юзага келган коммуникациянинг бутунлигини сақлаганлиги учун ҳам долзарб муаммолардан бири бўлиб қолмоқда. Гап бу ерда асосан ана шу иккала элементнинг ўзаро боғлиқлиги туфайли пайдо бўлган коммуникациянинг бутунлиги тўғрисида боряпти» [5; 12-б.].

Муаллифнинг фикрича, тема ва рема элементлари фақатгина матннинг найдо бўлишига ўз таъсирини кўрсатиб қолмасдан, балки унинг чегарасини ҳам аниқлашда муҳим омил ҳисобланар экан. Муаллиф бу тўғрисида шундай ёзади: “Тематик бутунлик бу битта тема-рема гуруҳининг (яъни матннинг) чегарасини аниқлашда асосий меъзон ҳисобланади [5; 5-б.]”. Тематик ёки рематик элементлар дейилишига сабаб шуки, бир матн таркибида бир вақтнинг ўзида бир нечта тема ёки рема мавжуд бўлиши мумкин.

Демак, матн нутқий мулоқотнинг ҳар томонлама (монологик, диалогик) шакли бўлиб, тилнинг ёзма кўринишини акс эттиради ҳамда ўзига хос тил хусусиятларини сақлаб қолади.

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## МЕТОДЫ РАБОТЫ СО СЛОВАРНЫМИ СЛОВАМИ НА УРОКАХ РУССКОГО ЯЗЫКА

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**Аннотация:** Преподавание грамматики и лексики является обязательным сектором в сфере образования, особенно русского языка. В каждом учении подход, метод, за которым следует теория, определение целей (общих и частных), разработка учебного плана, учебный план, планирование, составление контрольного списка, выбор материала и планирование урока отмечены как обязательные шаги, которые необходимо предпринять. Язык – это одно из самых важных и самых



древних общественных явлений. Человеческое общество не может существовать без языка. (по Ю. Откупщикову)

**Ключевые слова:** грамматика, лексика, фонетические, орфографические, словообразовательные, морфологические, синтаксические упражнения.

Преподавание есть основные четыре типа метода, т.е. Грамматический метод перевода, прямой метод, аудио-лингвальный метод и коммуникативный. Используется метод преподавания языка в случае обучения словарному запасу используются различные методы, особенно ключевые слова. Метод, карта слов, реструктуризация материалов для чтения, анализ корней и т. д. также могут быть отмечены по мере необходимости. В то время как учителя сталкиваясь с разработкой учебных программ, находят: грамматическую программу, структурную программу, ситуационную программу и понятийно-функциональную программу. В случае материалов в каждом учебном заведении прилагаются учебники, рабочие тетради, справочники, пособие для учителя, дополнительные материалы, коррекционные материалы и так далее. После подбора материалов идет подбор градации включая линейную и циклическую градацию. Контрольный список – это своего рода руководство или рабочий план, предоставляемый учителем учащимся. Ученики в целом придерживаться в еженедельный процесс обучения выбранных материалов специально для изучения русского языка на уроках, тогда как план урока представляет собой подробное обсуждение темы с разделением времени на каждый класс или направление. Все это способствует хорошему усвоению грамматики и лексики русского языка. Каждый учитель разрабатывает уникальную систему овладения правописанием словарных слов. Орфография программы русского языка в национальных классах подразумевает обязательное изучение слов, обоснованные правилами. Одна из главных задач, стоящих перед нами, — научить ученика писать, рассказывать, пересказывать и анализировать данный материал. Сделать процесс изучения сложных слов более эффективным – сложная задача, требующая от учителя большой творческой работы.<sup>1</sup>

Учащемуся недостаточно ознакомиться с грамматическим значением. Важно следить за тем, чтобы знания закреплялись, чтобы учащийся мог «переносить» их на другие явления языка, с которыми он сталкивается. В результате словарных упражнений учащиеся приобретают столько знаний, что у них вырабатываются навыки и умения быстро и правильно применять свои знания слов на практике. С помощью упражнений знания учеников не только закрепляются, но и уточняются, формируются навыки самостоятельной работы, укрепляются навыки мыслительной деятельности. Ученики должны постоянно заниматься анализом, сравнением, составлением словосочетаний и предложений, абстрагированием и обобщением. С помощью упражнений знания систематизируются и автоматизируются. Все аспекты языка взаимосвязаны, поэтому процесс обучения учеников целесообразно организовать таким образом, чтобы в конкретном отношении в плане фонетики, орфографии, словообразования, морфологии, лексики и синтаксиса выполнялась работа аспекты слова рассматриваются вместе. Таким образом, создаются условия для развития у учащихся комплексного подхода к речи. В результате можно классифицировать виды упражнений на неутвержденные гласные по направлениям, традиционно составляющим языковую систему.<sup>2</sup>

1. Фонетические упражнения. Основная цель фонетических упражнений - научить учеников слышать звучное слово, каждый звук в отдельности и легко заменять его звучание, анализировать звуковую форму при внутреннем произношении слов. Все это способствует формированию фонематического слуха и речевой моторики. Зрительное восприятие играет важную роль в обучении учеников. Такая память очень важна для пополнения словарного запаса. Поэтому немаловажное значение имеет работа над словами с использованием карточек, диктантов с картинками, словарных диктантов которая является необходимостью в национальных классах.

2. Орфографические упражнения. Особое внимание уделяется развитию орфографической грамотности учащихся на занятиях по русскому языку. С этой целью ученики выполняют упражнения на выделение «ошибок» в слове, правописание, узнать, что автор «подразумевает» в тексте, использовать такие упражнения, как «дополнить», т.е. пропустить букву, где можно сделать ошибку, найти дополнительное слово с другим написанием. Студенты также будут работать над редактированием материала, содержащего грамматические ошибки.

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<sup>1</sup> Балыхина Т.М. Методика преподавания русского языка как неродного (нового): Учебное пособие. – 2-е изд., испр. – М.: РУДН, 2010. – 188 с.

<sup>2</sup> Ковтун Т.Г., учитель русского языка и литературы Статья "Методы и приёмы обучения русскому языку"

3. Словообразовательные упражнения. Словообразовательная деятельность вызывает большой интерес у учащихся. Повторение морфемного строения слова улучшает умение узнавать и выделять однокоренные слова, углубляет понимание учащимися производной роли приставок и суффиксов, развивает умение анализировать слова по их содержанию. развивает умение правильно употреблять приставки и дополнительные словарные слова.

4. Морфологические упражнения. Морфологические упражнения направлены на понимание учащимися морфологического строения русского языка. Разные виды практических занятий по изучению частей речи помогают объединять отдельные слова в определенные группы; различать и определять формы частей речи: согласная, падежная, время, лицо, число, чтобы сознательно употреблять слова с непроверяемым правописанием в устной и письменной речи.

5. Синтаксические упражнения. Синтаксические упражнения направлены на закрепление у студентов теоретических знаний по синтаксису, показ учащимся роли языковых единиц в речи, общения между людьми, помогая им понять структуру и содержание простых словосочетаний и предложений, осознанно составляя их фразы и предложения.

В заключение хотелось бы подчеркнуть, что использование разных методов, стилей, форм и средств обучения трудным словам, основанных на личном опыте, повышает активность учеников, их интерес к познанию богатств русского языка. Повышается внимание к слову, обогащается словарный запас.

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#### ПРЕПОДАВАНИЕ РУССКОГО ЯЗЫКА В ВУЗЕ НА СОВРЕМЕННОМ ЭТАПЕ

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**Аннотация:** В данной статье говорится о современных коммуникативных методах обучения, об игровых методах преподавания и добиться эффективности изучения русского языка как неродного и рассматриваются проблемы и преимущества данных технологий, о смешанном подходе к обучению.

**Ключевые слова:** коммуникативный метод, грамматико-переводный метод, ситуативно-тематическая, говорение, чтение, письмо, аудирование, ВУЗ.

В истории методики преподавания русского языка в ВУЗе известны различные методы или системы обучения. Например, долгие годы господствовал грамматико-переводный метод. Основное внимание при нём уделялось усвоению системы русского языка, процесс обучения отождествлялся с изучением грамматики, иногда с механическим заучиванием грамматических правил, определений. На смену ему пришел **коммуникативный** метод.

Обучение русскому языку в вузе и школе направлено, в конечном счете, на овладение учащимися культурой речевого поведения, на формирование умений пользоваться правилами речевого этикета и коммуникативными стратегиями в разных сферах общения, достигая определенного коммуникативного эффекта.

Современный этап развития методики преподавания русского языка в ВУЗе характеризует метод - методическая система, обеспечивающая переход от сознательного усвоения курсантов единиц всех уровней русского языка к правильному употреблению их в условиях речевого общения.

Реализация коммуникативной цели обучения русскому языку в ВУЗе предполагает формирование речевой деятельности во всех её видах (говорение, чтение, письмо, аудирование). Для овладения всеми видами речевой деятельности должно обеспечивать общение на русском языке.

При этом необходима особая организация учебного тематического материала. Такой организацией в настоящее время признаётся ситуативно-тематическая, при которой процесс обучения строится вокруг тем для развития речи, речевых ситуаций, а также связанных текстов, составляющих базу для формирования навыков общения и в то же время для сознательного усвоения системы необходимых сведений о языке.

В соответствии с принципом коммуникативности необходима не только особая организация учебного материала. На каждом занятии, независимо от его типа, преподаватель должен создавать возможности для общения. В общении со студентами преподаватель сообщает новую информацию, курсанты, усвоив её, учатся общаться с преподавателем и друг с другом.

Такую направленность учебной деятельности в значительной мере обеспечивают коммуникативные установки на уроке, под которыми подразумеваются словесные действия преподавателя, организующие общение студентов. Приведём примеры таких установок.

Начнём с опроса. Как правило, преподаватель спрашивает: Кто ещё хочет ответить? Лучше спросить: Кто хочет рассказать, добавить, дополнить?

Часто преподаватель, приступая к работе над текстом, обращается к аудитории: **Прочитаем текст.** Почему текст? Лучше **рассказ.** Текст студентам слушать (читать) неинтересно. Лучше соотнести чтение текста с потребностями учащихся, настроить их на его восприятие.

Большое значение имеют такие целевые установки учителя, как **«приготовьтесь слушать»**, **«сосредоточьтесь»**, **«обратите внимание»** и т.д.

Важно иметь в виду, что коммуникативные установки вовлекают учащихся в общение, однако сами по себе они не могут его обеспечить.

Главным средством создания возможностей общения на уроке, в учебном процессе в настоящее время признаётся специальная система упражнений, которые получили названия условно-речевых, коммуникативных, ситуативных. Коммуникативные упражнения стимулируют речевую деятельность студентов, вызывают желание вступить в общение.

Выполняя языковые тренировочные упражнения, студенты овладевают закономерностями изменения слов, употребления их в предложении. При этом сводится работа над отдельными словами, (упражнение типа: просклоняйте, проспрягайте).

Коммуникативность изучения языкового материала выражается в том, что значительно сокращается число заданий типа: составьте словосочетание, придумайте предложение. Широко используются упражнения, которые вводят изучаемые словоформы и конструкции в речь в соответствии с решаемой коммуникативной задачей. Таким образом, работа по усвоению грамматического материала подчиняется решению коммуникативной задачи.

При коммуникативном обучении иной характер носят установки учителя при закреплении сведений о языке. Например,

вместо обычно практикуемых заданий типа: **найди корень данных слов без словаря, Назови часть слова, общую для группы слов.** Или вместо **с помощью данных суффиксов образуй существительные, названия лица** –

**скажите, как называют спортсменов, которые занимаются следующими видами спорта: волейбол, баскетбол** и т.д.

Сознательность обучения – в осознании студентами целей урока или задания, в понимании ими, для чего следует выполнить упражнения, какое они имеют значение для практического владения языком. Эти указания на необходимость и важность тех или иных упражнений для обучения общению

на русском языке формируют у студентов соответствующую мотивационную готовность, осознание важности усвоения учебного материала для речевой деятельности.

Принципы сознательности и коммуникативности лежат в основе всей системы обучения русскому языку в ВУЗе. Однако на разных этапах обучения они реализуются по-разному.

В процессе овладения русским языком студентами происходит взаимодействие русского и родного языков, перенос сложившихся или складывающихся навыков родного языка на формирование знаний, умений и навыков русского языка.

В целях создания необходимых условий для формирования умений связной устной и письменной русской речи необходимо опережающее овладение ими на уроках родного языка.

Приведем пример. Для формирования навыков монологической речи учащиеся должны уметь делить текст на законченные смысловые части, выделять в тексте главное и второстепенное, составлять вопросы по тексту, уметь выделять его смысловые части, озаглавить их, составить план текста,

пересказывать текст по плану и т. д. Для успешного обучения монологу на русском языке эти умения должны быть сформированы уже на уроках родного языка учащихся.

Особый компонент обучения составляют общеучебные умения и навыки (навыки самостоятельной работы, работы со словарем и т. д.). Их формирование также должно осуществляться на уроках родного языка. На уроках русского языка предполагается их закрепление и дальнейшее развитие на другом материале. Опора на сложившиеся в процессе преподавания родного языка общеучебные умения и навыки – важный аспект коммуникативности.

В современных условиях, когда перед ВУЗами поставлена задача развития национально – русского двуязычия, особую актуальность приобретает проблема использования родного языка как средства привития интереса к русскому языку. Это аспект должен быть представлен в качестве важнейшего резерва формирования положительной мотивации изучения русского языка.

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## **ОСОБЕННОСТИ ДИСТАНЦИОННОГО ОБУЧЕНИЯ ВО ВРЕМЯ ПАНДЕМИИ**

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**Аннотация:** В статье отражена актуальность выбранной темы с развитием дистанционного обучения в период пандемии , а акцент дан на анализ положительных и отрицательных сторон данного типа обучения.

**Ключевые слова:** пандемия, дистанционное обучение, финансовая сторона вопроса, доступность времени, навыки ИТ, образ жизни.

Пандемия сыграла значительную роль в сфере дистанционного обучения. COVID-19 способствовал разработку новых путей обучения. Дистанционное обучение, как оказалось, имеет ряд как преимуществ, так и недостатков.

Детальное рассмотрение данных плюсов и минусов может способствовать созданию новых стратегий на пути к эффективному методу обучения, повышая концентрацию учащихся.

Онлайн обучение является наиболее экономным по сравнению с традиционным методом обучения с точки зрения нескольких аспектов.

Основными из них являются снижение расходов на транспорт, жилье и питание. А также материалы курса предоставляются в электронном формате, заменяя бумажный, что приводит к сохранению природных ресурсов, создав экологически -дружную среду . Данный вид образования является наиболее эффективным не только для учащихся, но и для учебных организаций: школ, лицеев, институтов и др. Одними ресурсами урока могут пользоваться одновременно гораздо большее число студентов, нежели в традиционном формате, а также количество студентов в аудитории уменьшается, что приводит к экономии места в заведении.

В традиционном стиле, учителя преподают одну и ту же тему студентам различных групп в разное время. А в дистанционном обучении, учителя имеют свои уроки, зафиксированные в формате видео, аудио и текста, которые доступны для всех студентов в любое удобное им время. Нет

необходимости проводить уроки с каждым классом по отдельности, тем самым можно сохранить время и энергию учителей. Кроме того, онлайн обучение даёт возможность учащимся обучаться с любой точки мира. Это позволяет учебным заведениям расширять связь международных студентов, без каких-либо географических ограничений.

До периода пандемии многие студенты не пользовались регулярно услугами компьютера в рамках своего обучения. В 2018 году только 56 процентов студентов США восьмого класса сообщили о выполнении упражнений с использованием информационных и коммуникационных технологий не реже одного раза в неделю. Кроме того, только 30 процентов сообщили об использовании этой технологии для работы в Интернете с другими студентами не реже одного раза в неделю; 40 процентов сообщили об использовании ИТ для организации времени и работы; 41 процента для подготовки докладов или эссе; и 43 процента для решения тестов. Исходит вывод, что компьютерная грамотность постепенно возросла во время пандемии, что внесло огромный вклад в дальнейшем обучении студентов.

Наряду со многими положительными сторонами, имеются также и недостатки. К ним можно отнести отсутствие доступа к качественной связи и финансовое материальное положение учащихся. Кроме того, следует отметить негативное влияние этого процесса на работу и личную жизнь студентов, так же как и преподавателей.

Многие люди сталкиваются с проблемами со здоровьем в результате долгого времяпровождения за экраном компьютера. Зависимость от экрана становится огромной задачей современности. Иногда студенты также сталкиваются с искривлениями позвоночника, заболеваниями в спине из-за долгого сидения в одной позе. Очевидно, что сидячий образ жизни приводит к неспортивности и ожирению. Нахождение в зоне комфорта приводит к плачевным последствиям.

Более того многие становятся жертвами низкого зрения, просиживая 24/7 возле экрана гаджетов.

Следующим ключевым недостатком является низкое качество связи. В то время, как в крупных городах и мегаполисах качество интернета улучшается раз за разом, в провинциальных городках и далёких сёлах соединение не соответствует стандартам обучения. С низкой скоростью интернета и неудобствами, учиться трудно в особенности маленьким детям. Этот фактор пагубно влияет на процесс обучения.

В большинстве случаев у студентов отсутствует правильный распорядок дня, следовательно разрушается граница между рабочими часами и личной жизнью. Они начинают заниматься учебой или работать во время совместных часов с семьёй и друзьями. Это а свою очередь приводит к новым проблемам в социальной жизни.

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#### **ДИФФЕРЕНЦИРОВАННЫЙ ПОДХОД К ОБУЧЕНИЮ НА УРОКАХ РУССКОГО ЯЗЫКА В АКАДЕМИЧЕСКИХ ЛИЦЕЯХ МВД РЕСПУБЛИКИ УЗБЕКИСТАН**

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**Аннотация:** Повышение качества образования является одной из актуальных проблем современного общества. Решение этой проблемы связано с модернизацией содержания образования. В последнее десятилетие происходит резкая переориентация оценки результата образования с понятия “образованность” на понятие “компетенция”. Компетенция (слово от латинского происхождения)-способность применять знания, умения, успешно действовать на основе практического опыта при решении задач общего рода, также в определенной широкой области.

**Ключевые слова:** компетенция, решении задач, дифференцированное обучение, самостоятельность, словари, компетентностный подход.

Необходимость включения компетентностного подхода в образовательный процесс обуславливается жизненной необходимостью. Современный педагог должен формировать новую систему универсальных знаний, умений, навыков, а также опыт самостоятельной деятельности и личной ответственности учащихся. Одним из рычагов, позволяющим осуществить данные цели, является обращение к новым образовательным технологиям. Одной из таких технологий является технология дифференцированного обучения. Дифференцированное обучение-это работа по одной программе, но на разном уровне сложности в рамках классно-урочной системы с целью развития личности каждого учащегося. При преподавании русского языка и литературы в академических лицеях МВД Республики Узбекистан дифференцированное обучение можно построить по следующей схеме:



В каждой группе преподаватель установит свою преподавательскую позицию- задачу, исходя от объема знаний учащихся

*Этапы работ по дифференцированному обучению на уроках русского языка; Деления учащихся на группы: (На этом этапе дифференцированного обучения преподаватель работает по следующим критериям):*

• объем имеющихся знаний; • культура умственного труда; • уровень познавательной активности; • способность к абстрактному мышлению; • умение анализировать и обобщать; • уровень самостоятельности (желание самостоятельно учиться). Все эти критерии взаимосвязаны. Групп можно разделить на подгруппы: А, В, С. **Преподавателем даётся характеристика каждой группе и сразу уточняются задания группы: а) Характеристика групп С**

- Имеют достаточный объем знаний, высокий уровень познавательной активности, способности к абстрагированию, обобщению, анализу.

- Они гораздо меньше, чем другие, утомляются от активного, напряженного труда. - Такие учащиеся самостоятельны и работоспособны

**б) Задания для групп С** Например: 1) составление мини текстов для диктантов, рассказов. 2) составление карточек-заданий по изученному материалу; 3) работа с дополнительной литературой; 4) выполнение обязанностей консультанта; 5) работа «преподавателем» (фрагменты урока).

**в) Задача преподавателя:**

1. Тщательно организовать учебную деятельность учащихся.
2. Подбор заданий высокой сложности.
3. Не увеличивая объем, разнообразить задания.

**Характеристика групп В**

- Имеют определенный объем знаний, средний уровень познавательной активности.

- У них сформированы способности к абстрагированию, обобщению, анализу.

**б) Задания для групп С:**

- чтение небольшого текста - пересказ, ответы на вопросы
- выполнение упражнений

**Задача преподавателя:**

1. Главное внимание нужно уделить развитию познавательной активности учащихся, воспитанию самостоятельности и уверенности в своих силах. 2. Таким учащимся необходимо создавать условия для развития.

### **Характеристика групп А**

Отстают от своих сверстников в речевом развитии.

- Плохо читают, не могут выделить главное в учебной информации.
- Затрудняются в операциях сравнения, обобщения, систематизации.
- Слабо знают ранее изученный материал.

### **б) Задания для групп А:**

- Таким учащимся необходимы опорные схемы, таблицы, стенд «Подсказки на каждый день» с материалом к урокам по изучаемой теме (в виде словаря).

- На столах – словари и «папка – помощница» (правила, орфограммы, методы с пояснениями)
- Посильные проверочные задания.
- Опорные карточки во время объяснения и закрепления материала.
- Зрительно – текстовая опора и индивидуальный темп работы.
- Тот же диктант (С, В), но с пропущенными орфограммами.

**Задача преподавателя:** Проблема преодоления неуспеваемости – это и психологическая проблема. Учащийся, испытывающий трудности в обучении, должен иметь щадящий режим работы.

**Выводы:** Итак, дифференцированное обучение предполагает соблюдение необходимых условий:

- преподаватель хорошо знает учащегося, его индивидуальные психологические особенности, его сильные и слабые стороны;
- учащиеся достигли определенного уровня -умений самостоятельно приобретать знания;
- в группе есть коллектив;
- свой «образ учащегося» преподаватель должен подвергать критическому пересмотру.

### **Примерная схема урока дифференцированного обучения:**

1. Совместная постановка задачи.
2. Дифференцированное повторение необходимого материала.
3. Совместное изучение нового материала. (Для учащихся гр. А - повторение в облегченном варианте с преподавателем; гр. В/С - работа по учебнику, если материал уже знаком.).
4. Дифференцированное закрепление.
5. Проверка работы каждой группы с участием остальных учащихся.
6. Общая проверка усвоения материала.
7. Дифференцированное домашнее задание.

### **Планирование урока: При планировании необходимо:**

- определить систему ЗУН, подлежащих усвоению;
- подбор текстов упражнений, определение способов выполнения;
- выделение наиболее сложных вопросов;
- продумать пути взаимодействия групп, приемы проверки результатов.

**Варианты начала урока** - пятиминутки: речевая беседа по новой теме, «представление» прочитанного текста (из книги, из газетной статьи, из интернета) вопросы преподавателя и учащихся по прочитанным текстам; - орфографическая разминка в форме словарного диктанта по орфографии или др. темам; работа с деформированным текстом, текстовые диктанты.

### **Дифференцированный подход на этапах урока:**

Этапы	А	В	С
Этап введения нового материала	Нуждаются в поэтапной отработке изучаемого материала и наглядности, поэтому осваивают теоретический материал под руководством преподавателя, который использует наглядно-опорные материалы.	Работают самостоятельно с учебником, затем заполняют таблицы по изучаемой теме.	Самостоятельно. прочитав литературу, проанализировать текст.
Этап закрепления	Повышение уровня сложности.	Повышение уровня сложности.	Повышение уровня сложности.

### Роль преподавателя в работе с каждой из групп:

А	В	С
Помощь + самостоятельность	Более детальный комментарий	Даются общие указания о требованиях к выполнению заданий; о путях и способах выполнения.

### Дифференцированное домашнее задание

А	В	С
Задание служит закреплению основ изученного и ликвидации пробелов в ЗУН.	Задание на углубленное изучение нового материала.	Расширение и углубление ЗУН; выполнение упражнений, требующих творческого подъема.

### Использованная литература:

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## THE ASPECTS OF MODERN PHRASEOLOGY MODELING

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**Abstract:** This article is devoted to the problems of presentation of phraseological units in contextual use, allowing to establish the most widespread phraseological transformations in English and Russian languages. It provides a systematization of these approaches to the study of idioms and offers an integrated modeling method of phraseological transformations based on the identification of syntactic, logico-semantic, motivational, structural, derivational and nominative models of phraseological transforms. A brief analysis is given to the description of all the stages in the formation of phraseological transforms: occasionalisms and neologisms. The main focus is on the need for revealing the most essential language processes found its reflection in the phraseological fund, which have not been investigated by researchers earlier.

**Key words:** neologism, occasionalism, stereotype, modeling pragmatics semantics, phraseological unit.

The English language is the main language among the world's language systems and it is one of the dominant international languages all over the world. It is the main reason that nowadays plenty of popular music's lyrics, advertisements, video games or the computer programs are in English.

Phraseology takes one third part of colloquial speech and every English learner should pay attention to this field properly. Consequently, using any phraseological unit without knowing the real meaning of it may lead to misunderstanding among the speakers. Sometimes we may see that the whole meaning of idiom is absolutely different from the individual meaning of its components,



e.g. "to blow one's top", means "to be angry at something or someone", or "behind the eight ball" means "to be in trouble". These examples show that some idioms cannot be translated by word for word.

Phraseology is the branch of linguistics and mainly studies phraseological units in it. Phraseology as an independent branch of linguistics appeared in 1940s. Phraseology is a section of linguistics that studies the phraseological composition of language in its present state and historical development.

Phraseological wealth of language is studied and reflected in the works of both Russian and European linguists. For the first time, phraseology was mentioned in the works of the Swiss linguist of French origin Charles Bally (1865 -1947). In his book "Essay on Stylistics" he distinguished four groups of word combinations [34, 29]:

- 1) free phrases - combinations that are devoid of stability, disintegrating after their formation;
- 2) habitual combinations – combinations with a relatively free bond of components, where only one of the components is allowed to vary;
- 3) phraseological series - a group of words in which two rank-and-file concepts merge into almost one;
- 4) phraseological unity - a combination in which words have lost their meaning and express a single inseparable concept."

Thus, Charles Bally distinguished "combinations" of words according to the degree of their stability: 1) combinations in which there are freedom of grouping of components, and 2) combinations that do not have such freedom" [25, 31]. Although, Charles Bally did not give a detailed description of these groups and only outlined them schematically, his ideas laid the foundation for the selection of phraseological connections and the development of the equivalence theory of the phraseological unit. His work has been reviewed by many other researchers, such as V.V. Vinogradov, R.A. Budagov, N.N. Amosova, A.V. Koonin and others.

The next scientist, who investigated the same issue, was B.A. Larin. He argued that "this branch of linguistics is still at the stage of registration as a full-fledged science, but he pointed out that, it is impossible to deny the necessity of singling out such a discipline" [16, 112]. Professor B.A. Larin under the subject of phraseology demonstrated "indissoluble, stable combinations, that is, close unity of several words, expressing a holistic view" [37, 22]. They are decomposable only etymologically, that is, outside the system of the modern Russian language, historically.

In his essay "Essays on Phraseology" B.A. Larin examines the types of phraseological combinations proposed by Sh. Bally and V.V. Vinogradov, and notes that "an essential shortcoming of the classifications of these scholars is the limitation of the material of a modern and almost exclusive literary language" [37, 112].

According to the scientist, the basis for the classification of phraseological units should be the historical principle of the formation of idioms, the principle of gradual accumulation of idiomatic development from fluid phrases to indecomposable.

Professor Larin offers "a three-member classification, which reflects the main stages of the history of the phrase - from free to indecomposable. First, the name of reality is a direct expression of the perception of some phenomenon of reality, then a figurative expression of generalizing thought. Finally, a conditional symbol, in which imagery, semantic duality is obscured.

The further the internal external deformation or the rearrangement of the primary expression has come, the less the imagery, the more abstract its meaning" [37, 123].

Thus, B.A. Larin proposed a simpler three-term scheme [37, 147]:

1. common word combinations (free variables);
2. stable metaphorical word combinations (phraseological unity, stereotyped speech);
3. idioms (phraseological interconnections, indecomposable utterances).

V.N. Teliya distinguishes the following structural types of phraseological turns [44, 46]:

1. phraseological turns, one of whose members, is the word in its free use, and the other is the word in its specific form of existence. Historically, such components arose, as a rule, "budding off" from a multi-valued word or preserving the track of the former, now deceased, use of the word. For example: to fall into despair, fraught with consequences, a sensitive issue;

2. phraseological turns, completely lost the semantic links of their components with the elements of the lexical system of language and become distinctive "separately" words. For example: pruning wings, etc. Genetically, these turns also date back to variable combinations of words. But their components are absolutely incompatible in one lexical-semantic "microsystem" with the word in its usual usage;

3. phraseological phrases representing "citation" (in the broad sense of the word), that is reproduced as someone's or from somewhere (proverbs, aphorisms, literary and clichés). The words that make up these turns have a generalized figurative meaning. For example: and happiness was so possible.

Academic Vinogradov formed the basis for the phraseological science, and he was the first linguist who developed "a classification of stable word combinations taking mainly their semantic cohesion. His work on phraseology became the basis for the emergence of a large number of works of various languages" [29, 38].

Scientists distinguish two concepts for the term "phraseology", according to the narrow and broad view. If we consider the narrow view, it would just refer only to idioms. They are such word combinations where the meaning of the whole cannot be determined by the meaning of the words entering it. However, if we investigate the phraseology from the broad sense then it includes all stable expressions, such as proverbs, sayings, expressions, etc.

Actually, as a linguistic term "phraseology" has different meanings in PostSoviet countries, Great Britain, and the United States. Therefore, attaching a unique definition to the phraseology was the main problem at those times. So, different investigations assigned different definitions to it. But generally, phraseology is a branch of the linguistic science which studies stable combinations of words that is characterized by a constant lexical composition, grammatical structure with a figurative meaning. This meaning is reproduced in speech in accordance with historically established norms of use.

Phraseological unit is a fixed word -group that cannot be freely made up in speech but is used as a ready-made unit, which does not allow of any variability of its lexical components of grammatical structure. Thus, "phraseological units can be considered stable verbal complexes of different structural types with a single cohesion of components, the significance of which arises as a result of complete or partial semantic transformation of the component composition" [47, 56].

As an independent linguistic discipline, phraseology has arisen recently. A comprehensive study of the phraseological foundation of various languages is one of the main tasks of phraseology as a linguistic science. This science is engaged in the study of such aspects as the stability of phraseological units, the consistency of phraseology, the semantic structure of phraseological units, their origin and basic functions.

Phraseology deals with the development of methods for studying phraseological units, the principles of their selection, classification of phraseology descriptions of dictionaries. This science deals with study of primary, initial forms of meanings of phraseological units, definition of their sources.

Phraseological units are highly informative units of language; therefore, they cannot be considered as "decorations" although in some cases, for example in interpretation they can be used as "decorations", but it is considered obsolete. Phraseologisms are one of the language universals, since phraseological units are met in every language.

#### **The List of Used Literature:**

1. Aisenstadt E. Restricted collocations in English lexicology and lexicography. Review of Applied Linguistics. England: ITL, edition 53, 2001, pp.53-61
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### **THE CHARACTERISTICS OF PHRASEOLOGICAL UNITS IN PROSAIC TEXTS**

*Nasimov Jakhongir (master student of SamSIFL)*

**Absrtact:** The article depicts phraseologisms, used in everyday speech, literature, poems, works of art, journalism and shows their expressiveness to the utterance, as they serve as a means of creating imagery and they make our speech brighter, more emotional, more imaginative.

**Key words:** phraseological unit, prosaic text, semantics, denotative meaning.

Phraseology deals with the development of methods for studying phraseological units, the principles of their selection, classification of phraseology descriptions of dictionaries. This science deals with study of primary, initial forms of meanings of phraseological units, definition of their sources. Phraseological units are highly informative units of language; therefore, they cannot be considered as “decorations” although in some cases, for example in interpretation they can be used as “decorations”, but it is considered obsolete. Phraseologisms are one of the language universals, since phraseological units are met in every language.

Phraseology characterizes all aspects of a person’s life, his attitude towards work, for example “Golden hands” [38, 31](positive meaning that characterizes a hard working person), or “To beat the bucket” [38, 23] (is used to imply somebody’s death). Sometimes phraseological units show an attitude towards other people for example “A bosom friend” [38, 11], a disservice, personal advantage and disadvantage, for example “a black sheep” [38, 13], “a snake in the grass” [17, 11], or to show the condition of the person, for example “to make someone blush” [17, 45].

Consequently, phraseologisms are used in everyday speech, literature, poems, works of art, journalism. They give expressiveness to the utterance, they serve as a means of creating imagery and they make our speech brighter, more emotional, more imaginative.

In modern English Phraseology is one of disputable items, and it seems that this linguistic discipline is not going to lose its actuality. The results of researches that have been done on phraseology show that this problem has not been solved yet.

Consequently, there are several terms that are used in phraseology. Let’s study them individually: idioms, set expressions, set phrases, proverbs.

There were plenty of scholars that studied these terms differently and in many cases they express the same thought.

In order to look at different aspects of phraseology we should subdivide them. Let’s first begin with “Set expression“. It is “a unit that consists of two or more stressed words. These words are semantically full (undivided)” [49, 34]. According to Arnold’s viewpoint, “in set phrase the main feature of variability is a constancy of the lexical components and grammatical structure of word combinations” [9, 45].

To Smirnitski’s opinion, “word equivalent” highlights semantic and functional inalienability of concrete word groups their heaviness to the function in speech as single words” [42, 56].

Generally, in linguistics two types of meaning are accepted: 1) denotational and 2) connotational meaning. “Denotational meaning refers to the one unique meaning moreover, one inseparable unit that belongs to the whole phrase. For example, “apple sauce” means “nonsense”. However, connotational meaning belongs to the whole word-group, e.g. “old boy” which means “friend”.

In Koonin’s opinion, “a fixed word- group is described as a completely or partially carried meaning”. In order to differentiate free word groups from phraseological units we should see two criteria: 1) semantic criteria, and 2) structural criteria” [36, 34].

Firstly, in the semantic criteria each meaningful part of free word- groups indicates an individual concept, e.g. “a red flower”, “a pretty woman“ etc [17, 34].

Secondly, phraseological units transmit only the concept. Phraseological units are described by various degrees of semantic change:

1) it is possible that semantic change influences the whole word -group that is directed as “complete transferred meaning”, e.g. ”to skate on thin ice “ means “to take risks”, ”to have one’s heart in one’s boots” means “to be anxious about something” [38, 11];

2) it is again possible that semantic change affects only one component of a word group, that is named “partially transferred meaning “ For example “to fall in love “ means “ to love someone” or, ”to have a small talk “ means “to have an useless talk” [38, 12].

As we analyze structural criteria we should take into account the following two points: 1) a limitation in substitution. In such phraseological unit its components may be changed, e.g., “The cargo ship/vessel is carrying oil to Liverpool/Manchester [17, 56]. However, in phraseological units we may not change or replace any components of it without destroying the main meaning : “to carry oil to Newcastle; 2) displaying additional components. Various changes may be done in free wordgroups without affecting the general meaning of it, e.g., “the big ship is carrying a large barrel of oil to the seaport of Liverpool”.

There are several peculiarities of phraseological units that may not be found in free word-groups. Those peculiarities are the following: -semantic and structural constancy, -being ready-made, -idiomaticity (shortage of motivation), -the most general system: verb +object, -made from free word unification.

The phraseology has been widely improved in post-Soviet countries.

However, there are plenty of European linguists that were engaged with this problem.

The first book where the term "Phraseology" was used was "Teutsche Orthographe und Phraseology" which was written in the 17<sup>th</sup> century by Sattler. There the term "Phraseology" was accepted and translated as "a collection of synonyms". But in 1974 the first person who investigated phraseological units as a discipline was Englishman Leonhard Lipka. After his research on this field phraseology has flourished as an object of study in all of the Western European countries. Even contemporary European scientists who were engaged in the study of this linguistic field have created "the European Society of Phraseology" [36, 44]. As an individual linguistic field phraseology was approved after Koonin's investigation. Russian linguist Koonin was the first scientist who put forward this thought. Actually, there are many different definitions of Phraseology. But in "A Dictionary of English Idioms" which was compiled by Henderson, Phraseology has been given an accurate definition. Phraseology is shown as a linguistic field that studies collocations (phraseologisms, similes, figurative phrases, idioms, phrasal verbs and multi word units). Moreover, he determined phraseology as a young linguistic field that is in the process of development.

Now let's see the definition of "idiom" which was suggested by Harald Burger. To make it short in his opinion, it is really a hard job to find the real meaning of idioms. For instance, in an example "Play cat and mouse with somebody" [38, 34]. First of all what comes to mind is a cat that is playing with a dog.

According to Cowie idioms are divided into two parts [13, 38]: 1) idioms and 2) semi-idioms.

It is very hard to guess the meaning from its components, e.g., "to fill the bill" [17, 56] means "to serve or perform adequately".

Semi-idioms, one of the components, saves its meaning while the other part is hard to guess. For instance, "foot the bill" [17, 11] means "pay money".

According to most Western scientists, idioms have several features, as the following:

a) idioms are stable and unchangeable, they may be identified by native speakers. We may not make any idioms by ourselves;

b) idioms turn language into a non-literal form, metaphorical way;

c) no one can change the general form of an idiom, only sometimes tenses and pronouns may be replaced with other ones: e.g. "I am/ she's/we were all at sixes and sevens" [17, 79].

The term "idiom" denotes not only a mode of expression, but also a structural form specific to a shown language. In some cases the words "language" and "dialect" indicating a form of expressions specific to a country, city, people may be taken as a synonym to the term "idiom".

There is such a type of idioms that describes human appearance that are mainly based on irony or jokes. However, sometimes this kind of idioms may be a little bit unpleasant and heartbreaking. Consequently, idioms that describe human may be separated into two groups, as idioms with positive qualities, and idioms with negative qualities. For instance, "His fingers are all thumbs" (means "he is clumsy") or "she is as good as a pie" (means "she is kind and friendly too much") [13, 45].

Some of this kind of idioms may be referred to the social norms that people belong to, e.g., "all brawn and no brain" (which means "the person whose physical strength is enough but mentally not so much intelligent") [13, 56]. The phraseological units which describe human appearance may be split into below mentioned subgroups as well depending on the object they depict:

1) Idioms related to facial features, as someone may be born very attractive or vice versa ugly. By means of these idioms speaker or writer may transmit the positive or negative thoughts about someone e.g. "face like bulldog chewing a wasp" [17, 78].

This idiom is rather negative one, because it refers to the people who are ugly because you consider they have a screwed-up ugly mimicry. Or the idiom that has the same as the first one – "face only a mother could love" [18, 90] which means that someone is unattractive. Mainly this phrase is used in humoristic way.

2) To continue the topic about idioms related to human appearance, we may add expressions about eyes. As one's eyes may be in various shape or express different thoughts, e.g. "pie-eyed" means "an absolutely drunk person" [17, 73].

Another example to the idioms from this range is "saucer eyes" which means "to open eyes largely because of being surprised at something" [17, 45].

3) Next type of facial idioms is connected with a nose, as it may be big, small, hooked and etc. As "nose to light candles at" means "a red nose" (for example, after playing snowball, or because of being in a hot condition for a long time) [13, 56].

4) Talking about the idioms related to the human appearance, we may not forget about hair, as someone may have straight hair or curved one, or sometimes one may lose his hair. All these details help to make new idioms about hair. There are plenty of idioms in Modern English related to hair, e.g. "to be thin on the top" (a person who is going to be bald" or "hell of hair" this expression is used to describe a person who owns untidy hair [13, 56].

5) The next subdivision is about the body shape. According to someone's being fat or thin, e.g. "a beer belly" "pot belly" which both mean "to be fat" or "turkey neck" [18, 34].

6) The 6th division is devoted to the idioms connected with height. For instance, "mushroom growth" (growing very fast) [17, 34].

7) Idioms about "age"- as someone may be old and young, e.g. "old head on young shoulders" this idiom is utilized for the child or young person that considers and shows himself as an older and more experienced person. Another example for this type of idioms is "to be too long in the tooth" (refers to the people who is old for doing something) [13, 67].

8) Now let's skip to the type of idioms connected with human clothes or tidiness. For instance, someone may dress untidy or fashionable. For example "dressed up to the nines" (putting on very fashionable, and smart clothes), or "mutton dressed as lamb" (this idiom refers to the women in middle age, who wants to seem younger by wearing the clothes designed for younger people) [13, 77].

9) Now let's see the subdivision related to the state of health. For example, "like death warmed up" (the meaning is rather negative, refers to the people who look very sick or tired). Opposed to the first example, there is an expression, such as "to be hale and hearty" [17, 34] which refers to the people, specially to the old ones who has a perfect health.

10) The idioms which express a similarity or differences, e.g. "much of a muchness" [17, 11] (absolutely similar or nearly alike), or "spitting image" (to look like exactly each other as twins).

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## **СЕМАНТИЧЕСКИЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ С ИМЕНАМИ СОБСТВЕННЫМИ (ЛИНГВО - МЕТОДИЧЕСКИЙ АНАЛИЗ)**

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**Аннотация:** Данная статья посвящается исследованию фразеологических единиц с именами собственными. В статье также подробно описываются некоторые фразеологические единицы с семантическим обозначениями и компонентами более того, приводятся много примеров по различным контекстам.

**Ключевые слова:** фразеологическая единица, имя собственное, имя нарицательное, семантика, компонент, ономафразеологизм, трансформация, экстралингвистический фактор

Нерешённость вопроса о статусе имени собственного (ИС) на современном этапе развития языкознания побуждает учёных искать критерии определения ИС в их проявлении на разных уровнях языка и речи, в том числе и в плане раскрытия функций ИС в составе фразеологизма.

Как известно, слова, подвергшиеся фразеологизации, претерпевают сложные семантические сдвиги. Природа компонента в современной фразеологии понимается не однозначно. Одни учёные считают компоненты фразеологической единицы (ФЕ) словами, другие полностью отказывают им в семантической. В связи с этим представляется весьма актуальным анализ функционирования в составе ФЕ имени собственного – единицы, как бы лишённой семантики на уровне языка. Раскрытие семантических трансформаций ИС – компонента ФЕ будет способствовать более точному

определению статуса имени собственного, а также решению вопроса о природе слова – компонента ФЕ.

При этом ФЕ, в составе которых компонент – ИС генетически восходит к определённому (утраченному или существующему) денотату. К их числу можно отнести такие обороты, как *the real Simon Pure* – “нечто настоящее, неподдельное”.

Ср. подобные типичные образцы ономафразеологизмов: *Land's End* [“Лендс-Энд” (крайняя юго-западная точка Великобритании), букв. “конец земли”]; *Solomon's wisdom* [“мудрость Соломона”]; *Caesar's wife* [“жена Цезаря”, т.е. “человек, стоящий вне подозрений”]; *weary Willie* [“бездельник”]; *a Paul Pry* [“человек, сующий нос в чужие дела”] и др.

К этому же типу относятся и ФЕ с ИС *Dutch* [означает “голландский”]. Они передают отрицательную коннотацию, возникшую во времена англо-голландского противостояния [в XVII в.]: *Dutch courage* [“храбрость во хмель”, “пьяная удаля”], *Dutch concert* [“собачий концерт”], *Dutch comfort* (или *consolation*) [“слабое утешение”], *Dutch bargain* [“односторонне выгодная сделка”] и др.

Наличие здесь архаического значения адъектива создаёт немотивированность, которая приводит к полной утрате данными ономафразеологизмами их внутренней формы, т.е. разрыву связи между значением ФЕ и буквальным значением их ИС – компонентов [в своё время это послужило основой для переосмысления]. Подобный разрыв обуславливается экстралингвистическими факторами, а именно объективной действительностью. Она отражается в мышлении, которое реализуется в языке.

Ср. типичный контекстный образец использования данного ономафразеологизма: *When dinner was announced, Mr. Dombey took down an old lady like a crimson pin – cushion stuffed with banknotes, who might have been the identical old lady of Threadneedle Street, she was so reach and looked so unaccommodating...[242, с. 168]* [= “Когда доложили, что обед подан, мистер Домби предложил руку старой леди, похожей на малиновую бархатную подушечку для булавок, набитую банковыми билетами, которая могла бы сойти за “старую леди с Треднидл - стрит”] – так была она богата и такой казалось непокладистой...”].

Необходимо отметить, что ФЕ могут быть детерминированными или индетерминированными не только с точки зрения наличия или отсутствия прототипа ИС.

При рассмотрении ИС - компонента ФЕ следует отметить, что в составе ФЕ имена собственные не представляют собой индивидуально-различительные знаки. Отвлечение имени собственного от отдельного, конкретного, частного в составе ФЕ приводит к утрате им своего исходного лингвистического статуса и обуславливает его функциональное и семантическое сближение с именем нарицательным (ИН).

Набор существенных признаков, составляющих содержание значения ИС, безусловно, различен для каждого разряда ФЕ с ИС. Однако этот факт нерелевантен в отношении выделения единичного и общего категориальных значений. Специфика каждого разряда ИС обусловлена характером присвоения и функционирования имени (названия), она определяется своеобразием обслуживаемой им денотативной сферы.

Не следует смешивать общее понятие (значение) ИС любого разряда с общим понятием (значением) ИН. И в том, и в другом случае мы имеем дело с обобщением, но это явления различного порядка.

Общее понятие ИС, а соответственно и общее значение, закрепляется за всей совокупностью имен внутри определенного разряда ИС, тогда как общее понятие ИН [а также и его значение] закреплено лишь за одним словом (т.е., если общее понятие ИН объединяет класс предметов, то общее понятие ИС объединяет класс имен).

При рассмотрении ИС - компонента ФЕ следует отметить, что в составе ФЕ имена собственные не представляют собой индивидуально-различительные знаки. Отвлечение имени собственного от отдельного, конкретного, частного в составе ФЕ приводит к утрате им своего исходного лингвистического статуса и обуславливает его функциональное и семантическое сближение с именем нарицательным (ИН).

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## ИНГЛИЗ ВА ЎЗБЕК ТИЛЛАРИДА РЕАЛИС/ИРРЕАЛИС ҲОДИСАСИНИНГ ИФОДАЛАНИШИГА ДОИР АЙРИМ МУЛОҲАЗАЛАР

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*Rasulov N.A. Some comments on the expression of the phenomenon realis/irrealis in English and Uzbek. The article highlights issues related to the comparative analysis of realis/irrealis in English and Uzbek. Different ways of using lexico-grammatical means of realis/irrealis in both languages are analyzed.*

*Расулов Н.А. Некоторые комментарии к выражению realis/irrealis в английском и узбекском языках.* В статье освещены вопросы, связанные со сравнительным анализом экспрессии реалис/ирреалиса в английском и узбекском языках. Проанализированы различные способы использования лексико-грамматических средств реалис/ирреалис в сопоставляемых языках.

**Калит сўзлар:** реалис/ирреалис ходисаси, майл ва модаллик категориялари, модалликнинг объектив майдони, семантик модел, грамматик ва синтактик маъно.

“Реалис” ҳамда “ирреалис” ходисалари бугунги кунгача кўплаб вазиятларда майл ва модаллик категорияларига боғланган ҳолда талқин қилиб келинди. Ушбу ходисалар барча тилларда универсал ходиса тарзида таъкидланса ҳам, улар маъно ва мазмун борасида ҳамон тўлиғича ўз аксини топмаганлиги Ф.Палмер, Ж.Байби, Т.Гивон, Ж.Робертс каби тилшунос олимлар томонидан такрор ва такрор қайд этилади [F.Palmer. 2001: 30-43; J.Bybee. 1998: 24-26, T.Givon. 2001: 57-61; J.Roberts. 1990: Vol.26, 47-49].

Шуни таъкидлаш керакки, кўп ҳолларда майл ҳамда модал категориялари мантиқан ўринсиз тасаввурни юзага чиқаради. Шу боис модаллик ва майл категориялари англотиб келадиган маъноларга мувофиқ терминларни саралаш назарий жиҳатдан муқобил бирликлар танлашга мурожаат қилиш заруриятини юзага келтиради. Холбуки, “реалис/ирреалис” атамаларининг қўлланиши масала моҳиятини анчайин тўлиқ очиб бериш имкониятига туртки бўлади.

Кўринадики, реалис/ирреалис ходисаси акс эттирадиган маъно ва мазмун мантиқ нуқтаи назардан мушоҳада юритишга арзийди. Тилшуносликнинг мазкур сатҳларида реалис/ирреалис ходисаларининг муомалага киритилишига майл ва модал категорияларининг таъриф ва тавсифидан қаноатланмаслик асосий сабаблардан бири ҳисобланмоқда.

Ўзбек ва инглиз тилларида аксарият ҳолларда модалликнинг объектив соҳаси (ирреаллик) тушунчаси майл турлари, модал феъллар, эргаш гаплар, ноаниқ олмошлар, ноаниқ артикль, модал сўзлар ишлатилишида кўзга ташланади, чунончи, боғловчилар: - **гўё, гўёки, худди, тарзида, сифатида, каби, мисоли, бамисоли**; мустақил феъллар: - **ўйламоқ, ҳисобламоқ, деб топмоқ, тахмин қилмоқ, кўзламоқ, чамаламоқ, гумон қилмоқ, гумонда бўлмоқ, гумонсирамоқ, башорат қилмоқ, ишонмоқ, орзу қилмоқ, умид қилмоқ, фараз қилмоқ, фикрламоқ, фикр юритмоқ, фикр қилмоқ**; шунингдек, модал феъллар: - **хохламоқ, ният қилмоқ, орзу қилмоқ, тиламоқ, истамоқ, шарт бўлмоқ, тўғри келмоқ, керак бўлмоқ**. Инглиз тилида эса боғловчилар: **if, even if (even though), but for, as though, except for, as if**; равишлар: **probably, luckily, now, then, yesterday, soon, everywhere, below, sometimes, just** кабилар фикримизни тасдиқлайди. Улар гапни ирреал характерлаш билан бирга реал / ирреал каби модалликнинг объектив майдони ҳисобланади.

Инглиз тилида феълнинг учта майли мавжуд бўлиб, уларнинг ҳар бири мавзу ёки объект ҳаракатини ифодалайди:

хабар майли: **the Indicative Mood**;

истак майли: **the Subjunctive Mood**;

буйруқ майли: **the Imperative Mood**.

Инглиз тилидан фарқли ўлароқ ўзбек тилида майлнинг бошқа турлари ҳам келтирилган:

хабар майли;

шарт майли;

буйруқ майли;

тахмин майли.

**Subjunctive** – истак майли **Indicative** – хабар майлидан семантик жиҳатдан фарқ қилади. Агар хабар майли реал ҳаракатни ифодаласа, унда Subjunctive II истак ёки нореал шароитларда ўзини намоён қиладиган ирреал ҳаракатни билдиради:

*“My God!” he thought; “how small and selfish I am beside him! If my trouble were his own he couldn’t feel it more [10, 74].”*

*Артур ўзининг бу одамга нисбатан қанчалик кичик ва худбин эканлигини Худо олдида тан олди ва агар менинг гаму андуҳим бу одамда бўлганда, у бу гамни бунчалик чуқур ҳис қилмас эди, деб ўйлади [11, 67].*

Subjunctive II ўзбек тилида шарт-хабар майли билан ифодаланишини эслатиб ўтиш лозим. У - **ки** префикси ва шахс сон кўшимчалари ёрдамида феълнинг ўтган замон шаклидан келиб чиқади.

*The experienced tradesman had already sized me up and realized I wasn’t going to buy anything, so he took the skull caps and put them back on the shelf. He told Kori-Ishkam: Kori-amak, there’s no sense in cherishing false hopes [10, 201].*

*Тажрибали савдогар мени бошдан оёқ кўздан кечирдида, менинг ҳеч нарса харид қилиш ниятим йўқ эканлигини тушуниб, қалпогини ечди-да, орқадаги жавонга улоқтирди. Қори Ишкамбага: Қори амаки, бекорга хомтама бўлманг, бекфойда, - деди. [11, 74]*

Истак майлининг шакллари, гапнинг синтактик тузилишига қараб, содда гапларда ва турли хил эргаш гапли қўшма гапларда ишлатилади. Ўзбек тилида истак майли сўзловчи томонидан фақат иложи бор ёки керакли ҳисобланган ирреал ҳаракатларни билдиради. Масалан:

Ўзбек тилида истак майли модал сўзлар ва юкламалар ёрдамида ифодаланади: **қўй//қўявер, кел//келсин, ўтсин//ўтинг, шояд, -ки, боис//боисдан, сабабли, туфайли, ақалли, ҳеч бўлмаганда, майли, кошқи, нахот//нахотки, қани, қани энди, қанийди, керак** ва ҳоказо. Улар гапда турли фикр ва муносабатларни ифодалайди.

Ўзбек тилида истак майли шахс-сон категорияларида ҳам ифодаланади: “**ўқимокчи эдим, ўқимокчи эдинг, ўқимокчи// ўқимокчидир, ўқимокчи бўлсам, ўқимокчи бўлсанг, ўқимокчи бўлса, ўқишни хоҳласам, ўқимокчи бўлиб қолсам, ўқишни хоҳлаб қолсам, ўқишни хоҳлаб қолсанг, ўқишни хоҳлаб қолса**”. Бундай феъл ҳаракатнинг тугалланганлигини ифодалаш сабабли улар катнашган гаплар **Perfect** замонда бўлади.

Ўзбек тилида феълнинг тахмин майли асосий феълдаги ҳаракатнинг эҳтимоллигини ифодалайди. “Тахмин майлининг шакл жиҳатдан тузилиши маълум бир мавзунинг ўтган, ҳозирги ва келаси замонда ифодаланиш мазмунига мос равишда тилда ўз аксини топади. Уларнинг ҳар бирининг таърифи муайян вазиятга қараб аниқланади” [Бирюлин Л. А., Храковский В. С. 1992. Повелительные предложения: проблемы теории // В. С. Храковский (ред.). *Типология императивных конструкций*. СПб.: Наука, 5—49]. Феъл тахмин майли шаклида ишлатилганда эҳтимоллик маъноси кўпинча ҳозирги ёки келаси замонга таалукли бўлиши мумкин:

*The shopkeeper evidently took me for some hanger-on of Kori-Ishkamba, for he did not ask me anything or even speak to me [10, 84].*

*Аттор мени Қори Ишкамбага алоқадор деб гумон қилди шекилли, на мендан бир нима сўради на бир оғиз сўз айтди [11, 69].*

Инглиз тилида тахмин майли (**The Suppositon Mood**) сўзловчи томонидан эҳтимол келажакда амалга ошади деб ўйланган ҳаракатни ифодалаш учун ишлатилади, ҳолбуки унинг амалга ошиши гумон бўлиши ҳам мумкин. Масалан:

*And I thought perhaps God would help me [10, 57]. Худо балким менга ёрдам берар деб умид қилдим [11, 54].*

Инглиз ва ўзбек тилларида ирреаллик отлар, сифатлар, олмошлар (ноаник, шахс, инкор), равишлар, шунингдек шу мазмундаги барқарор сўз бирикмалари ва иборалар ёрдамида ифодаланиши мумкин.

Ўзбек ва инглиз тилларида семантик модел - нуткнинг ирреаллигини ифодаловчи қуйидаги усуллар мавжуд:

кимдир кимгадир нимадир ёки кимдир ҳақида хабар беради;

кимдир кимнидир нимадир ҳақида хабардор қилади;



кимдир бирлаштирувчи воситалар ёрдамида бировга + тобе гапни маълум қилади: инглиз тилида “if”, “if only”, “go if”, “as think”; ўзбек тилида: гўё, гўёки, худди, тарзида;

кимдир нимадир ҳақида кимгадир хабар беради;

кимдир кимгадир нимадир ҳақида хабар беради ёки аксинча.

Ирреалликнинг юқорида келтирилган таърифи унинг махсус грамматик ва лексик тушунчалар билан бирга тўлиқ ёки қисман бўлишсизликни ифодалайди деб ўйлашимизга асос бўлади. Шакл ва мазмун категориялари билан бир қаторда нутқнинг бирлиги сифатида расмий кўрсаткичга эга шакл ва шахс категориялари юзага келади.

Грамматик категорияларнинг ноаниқлиги, уларнинг ҳаммаси ҳам асосий тушунчаларни ифодалашда ишлатиладиган сўзлар синфининг (нутқ қисмлари) хусусиятларига асосланмаганлигини акс эттиради.

Тўпланган материаллар таҳлили турли синтактик шароитларда ва турли хил фразеологик бирикмаларда ирреалликни ифодаловчи модал бўёқларининг қанчалик хилма-хиллигини аниқ кўрсатади: *буйруқ, истак, огоҳлантириш, илтимос, итоаткорлик, рухсат, хушмуомалалик билан ифодаланган таклиф, ҳаракатга киришиш, қарор қабул қилиш, имконият, мажбурият, зарурият, эҳтиёж, афсусланиш, тахмин, башорат, мақсадга мувофиқлик, шубҳа, умид, ажабланиш, мақсад, ишонч, куттиш, тавсиф, ваъда, жавобгарлик, ният* - бу ҳали контекстга қараб нореаллик ифодаланиши мумкин бўлган маънолар рўйхатининг охири эмас.

Ирреаллик семантикаси, асосан, ирреаллик соҳасини ташкил қилувчи қуйидаги лексемалар билан ифодаланади: *фаришта – angel – ангел, мўжиза – miracle – чудо, сехр – magic – магия, воқеа – phenomenon – событие, таажжуб – wonder – удивление, ноёб – rarity – редкость, дилрабо – charms – шарм, тилсим – чары – miracle, башорат – divination – гадание, жодугарлик – sorcery – колдовство* ва бошқалар.

Ирреалликнинг муҳим грамматик белгиси унинг мустақиллиги, маълум бир синтактик вазифасининг йўқлигидир. У гап бўлаги вазифасида келмайди, у нутқда гап бўлақларига боғлиқ бўлмаган ҳолда учрайди. Унинг мазмуни ва бўёқдорлиги фақат контекстда ва фикрнинг интонация билан ифодаланишида аниқланади. Гапдаги ирреалликнинг семантик бўёқлари бутун гапга ҳам, алоҳида гап бўлақларига ҳам боғлиқ бўлиши мумкин.

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#### ADVANTAGES AND DISADVANTAGES OF USING INTERNET RESOURCES IN LANGUAGE LEARNING

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**Abstract:** The article focuses on the importance and benefits of using internet resources to practice and revise newly acquired vocabulary. The goal of this article is to motivate language learners to use digital

tools, media, and the Internet to implement these research-based recommendations in innovative ways, i.e., to use technology to enhance learning potential.

**Key words:** internet resources, internet-based programmes, e-resources, internet literacy, data, websites, access.

The use of internet materials for language learning is the most creative area in the practice of English language teaching and learning. Teachers frequently find it difficult to keep students engaged and motivated in classroom practices subjects or activities. One of the advantages of using internet materials is that it provides fresh options for assisting teachers in dealing with this challenge. In recent years, the majority of educators who use internet sources has increased substantially. Whereas the possibilities of online materials for academic use has yet to be thoroughly investigated, and most academic institutions still use computers and internet resources to a minor extent, it is completely obvious that we have started the new information age in which the relationships between technology and the English language are becoming increasingly important.

Nowadays teachers experience several challenges in the classroom since it is difficult to keep adequate effective classroom management and teachers must provide more students with varied skills. Thus, this article will try to cover the advantages and disadvantages of using online sources in order to provide future studies with necessary data on this sphere.

**Some of the advantages of using the internet to learn a language are listed below.**

1. Internet resources provide students with a multitude of actual educational materials. It gives students worldwide access to a huge selection of materials from a variety of sources.

2. Learners who use internet sources have more control over the learning process and are less dependent on a teacher, which can contribute to autonomy.

3. Using internet resources allows students to use e - resources other than grammar check, dictionary, and thesaurus..

4. Using internet resources, online teaching is possible. The Internet can be an important platform for delivering online courses.

5. Accessing the Internet takes a fraction of the time it takes to seek through literature. It shows text word by word, phrase by phrase, line by line, question by question, page by page, and so on.

6. Having access to material through internet materials at any time permits the teachers to digest knowledge in a systematic way.

7. The internet allows students to access answers quickly and easily, as well as assess their progress. As a result, it could provide students with immediate feedback

8. Another benefit of using internet sources to learn a language is that computers and electronic gadgets can be used as the primary teacher. Computers do not get exhausted and can perform the same task repeatedly without complaints.

9. Students can utilize internet-based programs to time their work, limit how much time they have to read a piece or finish a set of exercises, and so on.

10. Students learn independently and at the appropriate ability level content that is relevant to their personal goals and needs, as well as what they are interested in.

11. Teachers and learners can work from anywhere and at any time by using internet, rather than being restricted to a specific time and location in the classroom.

12. The Internet store detailed records of information. Teachers can keep track of individual and group scores and times

13. Internet resources help students reach their full potential by allowing them to work together as a team to accomplish homework more quickly.

14. The internet enable teachers to quickly collect students' electronic projects for analysis purposes and assessment, as well as send and receive homework and notices electronically and follow the progress of a student or group. The internet allows the teacher to send and receive information from all of his or her students in real time..

15. The internet provides a supportive environment for hesitant students to demonstrate themselves and ask any questions.

**Disadvantages of Using Internet Resources**

In addition to the various advantages, there are also disadvantages to using internet resources. The use of internet resources is not always effective since it has a number of constraints that make it unsuitable for academic purposes. The difficulties to using internet resources can be classified into the following main categories.

1. Internet literacy is essential for both teachers and students therefore using internet sources needs computer skills in order for a consumer to issue commands and receive results.
2. Despite the presence of a comprehensive manual, certain websites can be hard to navigate. Students must acquire knowledge to correctly use computers and the internet, no matter how simple they are.
3. Internet resources have memory, speed, data flow methodologies, and other limitations. The internet's language teaching resources are still in their infancy.
4. Data processing requires time.
5. Fully understanding how to type is vital for efficient internet use as most data are entered by typing. There are a few voice search resources available online nowadays , but they aren't very common owing to lack of growth.
6. In general, all websites do exactly what they are supposed to do. All internet resources have their own disadvantages and limitations. After finishing a quiz, some linguistic resources, for example, display the final result without offering any extra information about the mistakes.
7. Some online materials may not be able to perform to the user's specific needs.
8. Accessing online sources will not be able to meet unexpected user requests and demands because systems can only perform what they were designed to do.
9. The price of computers and internet access is prohibitively expensive. In addition, there is a substantial number of supplementary technology. A large amount of additional technology is also required. Internet connection on the computer is frequently out of reach for low-income students and educational institutions.
10. A specific classroom is necessary, as well as employees to keep the equipment and network functioning efficiently.
11. Internet resources must be evaluated critically because the majority of them were not created with English learners in mind. Native speakers frequently utilize colloquial terms that are inappropriate for classroom use.
12. Teachers must also be educated in order to better explain topics and utilize information technologies.

This article looked at the benefits and drawbacks of using the Internet to learn a language. We can only improve the environment for Internet-based language learning by designing appropriate hardware and software. Internet-based language learning will undoubtedly have a bright future because we live in an information age.

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#### **MATEMATIKA SOHASIGA OID TERMINLAR DERIVATSIYASIDA SUFFIKSLANING AHAMIYATI**

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**Annotatsiya:** Matematika sohasiga oid terminlar yasallishida leksik derivatsiya muhim ahamiyatga ega. Leksik derivatsiyaning eng sarmahsul usuli sifatida suffiksatsiya usuli maqolada ko‘rib chiqiladi. Ingliz tilida suffiks orqali yasalgan ba’zi matematik terminlar tahlil qilinadi.

**Kalit so‘zlar:** derivatologiya, derivatsiya, leksik derivatsiya, termin, suffiksatsiya.

**Аннотация:** Лексическая деривация важна при формировании математических терминов. Метод суффиксации считается наиболее эффективным методом лексической деривации. В статье рассматривается и анализируются некоторые математические термины, образованные суффиксами в английском языке.

**Ключевые слова:** дериватология, деривация, лексическая деривация, термин, суффиксация.

**Abstract:** Lexical derivation is important in the formation of mathematical terms. The suffixation method is considered the most effective method of lexical derivation. The article considers and analyzes some mathematical terms formed by suffixes in English.

**Keywords:** derivatology, derivation, lexical derivation, term, suffixation.

Derivatologiya nazariyasida derivatsiya usuli muhim deb qaraladi. Lekin termin yaratish jarayoni haqida gap ketganda, umumiste'mol so'z qatlamini yaratishga qaraganda, termin yaratish ancha murakkab jarayon hisoblanadi. Bu haqida 1977 yil V.P Danilenko o'zining olib borgan ilmiy tadqiqotida mavjud so'z yasash usullari umumiste'mol uchun so'zlar yaratishga yetarli darajada deb qaraydi, ammo terminning mazmuni va definitiviyasini ochib berish talab qilinadi, zero definitiviyasiz, bir termini ikkinchisidan farq qilish mumkin bo'lgan o'ziga xosliklarini farqlamay turib, uni to'liq termin sifatida hisoblablash bo'lmasligini qayd etadi[1].

Affiksatsiya yangi so'z hosil qilishning eng sarmahsul turi hisoblanadi va asosan so'zga affiks qo'shish orqali so'z o'zining ma'nosidan yiroqlashmagan holda, asosan o'zak ma'nosiga aloqador so'z yasaladi. Bunday holatlarda so'zning ma'nosi sezilarli darajada o'zgarmaydi, balki uning so'z turkumi jihatdan o'zgarish holati uchraydi. Yangi leksemalarni hosil qiluvchi affikslar yasama terminlarni yasash uchun xizmat qiladi. Ba'zi affikslar ma'no jihatdan bir xil bo'lgan so'zlarni, ba'zi bir boshqalari turlicha ma'nolarga ega bo'lgan so'zlar yasaydi. Shuningdek ba'zi affikslar bir xil so'z turkumi doirasiga tegishli so'zlarni hosil qilsa, boshqalari esa xar xil so'z turkumga oid leksemalarni yasaydi. Demak, yasama so'zning so'z turkumini derivatsion affiksga qarab aniqlash mumkin bo'ladi. Infleksiya jarayoniga zid ravishda derivatsion jarayonni to'liq leksik planda o'rganish mumkin.

Suffiksatsiya eng sarmahsul so'z yasash usullaridan bo'lib, shuningdek mazkur so'z yasash usuli eng qadimiy usullardan ham hisoblanadi. S.V Shvesova o'zining ilmiy tadqiqotida ingliz tilidagi terminlarning yasaliish, qo'llanilish chastotasini o'rganib tahlil qilgan va eng sarmahsul usul sifatida suffikslar vositasida termin yasashini ta'kidlagan[2].

O'zbek tilshunosligi bo'yicha o'zlarining ilmiy tadqiqotlarini olib borgan tilshunos olimlar, I Yo'ldoshev va O' Sharipovalar olib borgan terminologik tadqiqot natijalaridan shuni qayd qilganlarki o'zbek tilida ham affiksatsiya usuli so'z yasashning eng faol usullaridan hisoblanadi[3].

Ingliz tilida -ity suffiksli morfologik tuzilishga ega bo'lgan so'zlar - holat yoki xususiyatni bildiruvchi otlar hisoblanadi va ular ham lotin tili asosidagi sifatlardan yasalgan bo'ladi. Adjective + ity = Noun ko'rinishidagi modeli bilan belgilanadi. O'zbek tilida bunday otlar -lik suffikli mavhum otlar bilan ifodalanadi:

Ingliz tilida: density, equality, probability

O'zbek tilida: zichlik, tenglik, ehtimollik;

Ingliz tilida -ness suffiksi -ity suffiksiga semantik jihatdan yaqin bo'lgan otlarni yasashda ishlatiladi va -ity orqali yasalgan so'zlar o'zbek tiliga -lik suffiksi bilan ifodalangan so'zlarga mos kelganidek, tarkibida -ness suffiksi bo'lgan so'zlar ham -lik qo'shimchali otlar vositasida ifodalanadi.

Ingliz tilida: thickness

O'zbek tilida: qalinlik

Ingliz tilida -er orfografik varianti bo'lgan -or suffiksi fe'ldan ot yasashda ishtirok etadi va modeli Verb + er (or) = Noun kabi ko'rinishda bo'ladi. U o'zbek tilida ifodalanganda -gich (-kich, -qich, g'ich) kabi ssuffiksli so'zlar yoki tub so'z bo'lgan leksemalar bilan ifodalanadi.

O'zbek tilida -gich affiksi 40-50-yillargacha bo'lgan davrlarda sanoqli so'zlar yasaliishid aishtirok etgan, ammo keyingi yillarda fan va texnika sohalarining rivojlanishi natijasida bu affiks ot yasovchi qo'shimcha sifatida faollashdi va sarmahsul bo'lgan so'z yasovchi qo'shimchaga aylangan.

Ingliz tilida: remainder, indicator

O'zbek tilida: qoldiq, ko'esatkich

So'z yasaliishi hodisasi qaysi usulda bo'lishidan qat'iy nazar u har doim tilning lug'at qatlamining boyib borishiga xizmat qiladi va bu hodisa til yashar ekan muntazam davom qilaveradi va u doimiy tadqiqot va tahlilni talab qilaveradi.

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## ГАПНИНГ СИНТАКТИК ДЕРИВАЦИЯСИ ҲАҚИДА

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**Аннотация:** В данной статье было рассмотрено научное толкование явлений номинативного аспекта предложений и коммуникативности.

**Ключевые слова:** коммуникативность, пропозиция, номинация, модальность, категория.

Гапнинг синтактик деривацияси ўз табиатига кўра кўпгина омиллар қуршовида вужудга келади. Бундай омиллар жумласига биринчи галда номинативлик ҳодисасини киритиш лозим кўринади. Зотан, нафақат гап, балки сўз бирикмаларининг деривацияси ҳам нутқ жараёнида бирор номинатив маъно ифодасини бериш учун ҳосланади. Бошқача айтганда, бу ўринда шаклдан мазмунга эмас, балки мазмундан шаклга қараб йўналиш сўзловчи нутқда устувор аҳамият касб этади. Аммо шуни ҳам айтиш керакки, баъзи тилшунослар тилнинг амалда қўлланилишида шаклдан мазмунга қараб йўналиш муҳим аҳамиятга эга эканлигини кайд этсалар, бошқа бирлари бунинг тескараси тарафдоридирлар. Бизнингча, ҳар қандай шароитда ҳам бирламчи ҳодиса муайян маъно ифодаси учун синтактик шакл танланиши саналади. Чунки нутқий мулоқот сўзловчи тафаккурининг тилга кўчирилишини тақозо этади.

Бироқ Г. А. Золотова гап муайян маъно ифодасини берувчи нутқнинг асосий коммуникатив бирлиги, грамматика эса синтаксемадан бошлаб матнгача бўлган ҳудудда мазкур маъно ифодаси акс этишини таъминловчи омил эканлигини тўғри таъкидлагани ҳолда, сўзловчи нутқининг шаклланиши мазмундан шаклга ёки шаклдан мазмунга қараб йўналтирилиши методологик аҳамият касб этмаслигини, бу нарса методик характери эканлигини ҳам эслатиб ўтади [ 1,55]. Бизнингча, мазкур ҳодиса методологик асосга эгадир. Равшанки, синтактик шакл ўз - ўздан танланмайди, балки бунга маълум бир маъно билан боғлиқ бўлган хабар ифодасини бериш учун эҳтиёж туғилади.

Кўринадики, синтактик шаклнинг вужудга келиши маъно тушунчаси билан узвий боғлиқдир. Бу эса, ўз навбатида, синтаксиснинг номинатив белгига эга эканлигидан далолат беради. Е.С. Кубрякова бу ҳақда қуйидагиларни мутлақо тўғри таъкидлайди: “Маъно ўз аксини сўзда топади. Уни бирор кишига етказмоқчи бўлганимизда ҳам сўзни иштирокисиз бунга эриша олмаймиз. Синтактик бирлик минимал ҳолатга келтирилиши, синтактик қурилма ўз структур салмоғига кўра ягона сўзга тенглаштирилиши ҳам мумкин. Аммо ҳар қандай ҳолатда ҳам синтаксис номинациядан холи бўла олмайди.”

Дарҳақиқат, семантика ва синтаксис узвий боғлиқ бўлиб, уларни бир-биридан айри ҳолда тасаввур этиш қийин. Бунга машҳур тилшунос Л. В. Шчерба томонидан келтирилган “*Глокая кудра итёка будланула бокра и кудрячит бакренка*” тарзидаги семантикадан холи бўлган синтактик қурилма яхши мисол бўла олади. Шчерба мазкур мисолни, албатта тажриба сифатида келтиради. Аммо бунда юқорида баён этилган семантикасииз синтаксис ва аксинча, синтактик қурилмаларсиз семантика мавжуд бўла оламаслиги масаласи тўлиқ ўз исботини топади. Берилган мисолда сўзларнинг синтактик муносабатида ва гапнинг синтактик қурилишида бирорта ҳам нуқсон йўқ. Аммо мазкур қурилма ҳеч қандай маъно ифодасини бермаяпти. Натижада эса бунда номинативлик белгиси ҳам ўз аксини топмаганлигини кўрамыз. Демак, бу ўринда коммуникативлик белгиси ҳам йўқ, зотан, ундан мулоқот доирасида фойдаланиб бўлмайди. Ана шулар асосида деривацион жараёнда синтактик структуранинг воқеланиши бир йўла семантик - номинатив, когнитив ҳамда коммуникатив омиллар қуршовида бўлишини далиллай оламиз.

Айни пайтда когнитив омил сифатида сўзловчининг тил ҳақидаги, аниқроғи, қандай синтактик структура танланиши мақсадга мувофиқлиги хусусидаги билим ва кўникмалари назарда тутилмоқда. Бундан ташқари, когнитив маъно ҳақида сўз юритилганда, албатта, прагматик омиллар ҳам эътиборда бўлади, зотан, сўзловчининг ўзи энг муҳим ва асосий прагматик воситадир. Шуни ҳам айтиш лозимки, синтактик структураларнинг шаклланишида сўзловчи нафақат когнитив ёки прагматик омил сифатида, балки тил системаси унсурларининг том маънодаги эгаси сифатида ҳам устувор

мавқега эгадир. Бу эса, ўз навбатида, сўзловчи гапнинг номинатив бирлик мақомини олишида ва коммуникатив вазифа бажаришида ҳам масъул эканлигидан далолат беради. Фикр далили учун куйидаги мисолга мурожат этайлик:

*The explosion broke the window – Портлаш деразани синдирди.*

Келтирилган гапнинг номинатив белгисини портлаш оқибатида деразанинг синиши ёки деразанинг портлашдан синиши тарзида берилиши мумкин бўлган сўз бирикмаси қолипидаги синтактик структураларда кўришимиз мумкин. Гапнинг умумий семантик салмоғининг шаклланиши ана шу номинативлик белгиси билан узвий боғлиқ бўлиб, бунда дераза синганлигининг тасдиғи берилиши когнитив нуқтаи назардан, ҳодиса сўзловчи томонидан баён этилаётганини ва унинг портлаш рўй берган муҳит билан боғлиқлиги эса прагматик жиҳатдан аҳамият касб этади.

Албатта, ҳар қандай вазиятда ҳам гапнинг мулоқотга киритилиши маълум бир коммуникатив вазифани бажаришга хосланган бўлади. Жумладан, келтирилган мисолда ҳам шундай вазиятни кузатамиз. Айни пайтда бажарилаётган коммуникатив вазифа гапни сўз бирикмасидан кескин фарқлайди. Чунки сўз бирикмаси мустақил ҳолда коммуникатив вазифа бажара олмайди. У гап таркибида келганда бундай мақомнинг шаклланиши учун хизмат қилади, холос. Бироқ номинатив нуқтаи назардан гап ҳам, сўз бирикмаси ҳам бир – бирига яқинлашади. Чунки гапда ҳам, сўз бирикмасида ҳам номинатив маъно ўз ифодасини топади.

Гапнинг коммуникатив вазифа бажариши биринчи галда у орқали хабар ифодаси берилиши билан узвий боғланади. Шу боис гап сўз бирикмасидан хабар ифодасини бера олиши билан фарқланади. Бундан ташқари, гап бир пайтнинг ўзида номинатив, прагматик, синтактик ҳамда эмоционал белгиларни тақозо эта олиши билан ҳам алоҳида ажралиб туради. [ 3 , 114 ]. Мазкур белгиларнинг барчаси гап таркибида ўзаро муносабатга киришаётган сўзлар орқали вужудга келади. Бошқача айтганда, номинатив маъно гапнинг таркибий қисмлари ҳисобланмиш алоҳида сўзларнинг номинатив маънолари асосида, прагматик маъно ҳам шу сўзлар воситасида шаклланаётган лингвистик муҳит ҳамда экстралингвистик факторлар қуршовида шаклланади ва уларнинг барчаси гапнинг коммуникатив вазифа бажариши учун хизмат қилади. О. И. Москальскаянинг таъбири билан айтганда, гапнинг мураккаб характери, унинг белгилар мажмуасидан иборат эканлиги, номинатив, конгинатив, коммуникатив бирликларни тақозо этиши уни денотатив, сингнификат, семантик - синтактик, коммуникатив – грамматик ҳамда структур маъноларнинг ўзаро кесишиши марказига айлантиради [ 4 ,9] .

Бу ўринда, албатта, номинатив маъно устувор аҳамият касб этади, зеро, хабар ифодасининг берилиши у билан узвий боғлиқдир. Аммо хабар ифодаси номинатив маънодан ташқари, жумла таркибида қўлланаётган ҳар бир сўзнинг лексик маъноларига ҳам асосланади. Лексик маъно, номинатив маънодан ўзининг прагматик хабар ифодасини беришга хизмат қилишига кўра фарқланади. Шу боис у гапнинг коммуникатив вазифа бажаришида фаол хизмат қилувчи восита саналади. Шунини ҳам айтиш керакки, номинатив маъно ҳам, прагматик маъно ҳам нутқ жараёнида гапнинг синтактик структурасида ўз аксини топади ва ҳар икки ҳолатда ҳам сўзлар ўртасидаги муносабат муҳим аҳамият касб этади. Аммо сўзлар муносабати бунда синтактик нуқтаи назардан субъект – ҳаракат - объект тарзидаги боғланишни тақозо этса, номинатив жиҳатдан мазкур муносабат ҳаракат объектини бир бутун ҳолда ифодалаш учун хизмат қилади.

Шундай қилиб, гапнинг номинатив аспекти ўз қобиғида эмас, балки когнитив – прагматик, синтактик - коммуникатив боғланишлар қуршовида ифодасини топади, деган хулосага келиш мумкин.

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## **ИСПОЛЬЗОВАНИЕ ИНФОРМАЦИОННО- КОММУНИКАЦИОННЫХ ТЕХНОЛОГИЙ В ОБРАЗОВАНИИ**

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**Аннотация:** В статье рассмотрены информационно-коммуникационные технологии, применяющиеся в образовании. Дистанционное образование представлено как новая модель образования современного информационного общества.

**Ключевые слова:** информационно-коммуникационные технологии, дистанционное образование, информационное общество.

Современный период развития общества характеризуется сильным влиянием на него компьютерных технологий, которые проникают во все сферы человеческой деятельности, обеспечивают распространение информационных потоков в обществе, образуя глобальное информационное пространство. Неотъемлемой и важной частью этих процессов является компьютеризация образования. Компьютерные технологии призваны стать не дополнительным «довеском» в обучении, а неотъемлемой частью целостного образовательного процесса, значительно повышающей его эффективность.

Создание и развитие информационного общества (ИО) предполагает широкое применение информационно-коммуникационных технологий (ИКТ) в образовании, что определяется рядом факторов.

Во-первых, внедрение ИКТ в образование существенным образом ускоряет передачу знаний и накопленного технологического и социального опыта человечества не только от поколения к поколению, но и от одного человека другому.

Во-вторых, современные ИКТ, повышая качество обучения и образования, позволяют человеку успешнее и быстрее адаптироваться к окружающей среде и происходящим социальным изменениям. Это дает каждому человеку возможность получать необходимые знания как сегодня, так и в будущем постиндустриальном обществе.

В-третьих, активное и эффективное внедрение этих технологий в образование является важным фактором создания системы образования, отвечающей требованиям ИО и процессу реформирования традиционной системы образования в свете требований современного индустриального общества.

На сегодняшний день стремительными темпами происходит модернизация образования в Узбекистане, которая предполагает активное развитие глобальной информационной сети, использование технологий дистанционного образования, обеспечение образовательных учреждений средствами информационно-коммуникационных технологий. В связи с этим значительная часть вузов активно разрабатывает и реализует названные технологии, которые существенно изменяют характер приобретения, развития и распространения знаний.

Современное общество переживает значительные перемены, связанные с переосмыслением ряда научных, политических и социальных положений. Это происходит во всех сферах человеческой жизни, затрагивает все общественные институты, в том числе систему образования. В нашей стране целые группы населения меняют ценностные ориентиры, в связи с лавинообразным ростом информации. Бурное развитие средств телекоммуникации и информационных технологий, формирование мирового информационного пространства предъявляют новые требования к современному обществу и его важнейшему институту – системе образования.

Одним из приоритетных направлений информатизации общества является процесс информатизации образования, который предполагает широкое использование информационных технологий обучения.

Информационные технологии не только облегчают доступ к информации и открывают возможности вариативности учебной деятельности, ее индивидуализации и дифференциации, но и позволяют по-новому организовать взаимодействие всех субъектов обучения, построить образовательную систему, в которой студент был бы активным и равноправным участником образовательной деятельности.

Формирование новых информационных технологий в рамках предметных занятий стимулирует потребность в создании новых программно-методических комплексов, направленных на

качественное повышение эффективности занятия. Для успешного и целенаправленного использования в учебном процессе средств информационных технологий преподаватели должны знать общее описание принципов функционирования и дидактические возможности программно-прикладных средств, а затем, исходя из своего опыта и рекомендаций, «встраивать» их в учебный процесс.

Понятие новых информационных технологий включает в себя методы обработки информации, организационно-управленческие концепции, совокупность различной информационной техники. Информационная технология – процесс, использующий совокупность средств и методов сбора, обработки и передачи данных (первичной информации) для получения информации нового качества о состоянии объекта, процесса или явления.

Использование информационно-коммуникационных технологий в высшем профессиональном образовании имеет ряд серьезных преимуществ по сравнению с традиционной системой обучения. Примером использования таких технологий является дистанционная технология обучения. При осуществлении дистанционного обучения информационные технологии должны обеспечивать: доставку обучаемым основного объема изучаемого материала, интерактивное взаимодействие обучаемых и преподавателей в процессе обучения, предоставление студентам возможности самостоятельной работы по усвоению изучаемого материала, оценку их знаний и навыков, полученных ими в процессе обучения. Для достижения этих целей применяются следующие информационные технологии: предоставление учебников и другого печатного материала; пересылка изучаемых материалов по компьютерным телекоммуникациям; дискуссии и семинары, проводимые через компьютерные телекоммуникации; видеопленки; трансляция учебных программ по национальной и региональным телевизионным и радиостанциям; кабельное телевидение; голосовая почта; двусторонние видеотелеконференции; односторонняя видеотрансляция с обратной связью по телефону; электронные (компьютерные) образовательные ресурсы.

Применение информационно-коммуникационных технологий позволяет максимально удобно для пользователя выстраивать индивидуальную траекторию обучения. Студент сам определяет время и последовательность изучения дисциплины, кроме того, у обучающихся есть возможность неоднократно выполнять лабораторные работы, осуществлять практические опыты, что в реальных условиях обучения практически невозможно. Немаловажным является тот факт, что использование информационно-коммуникационных технологий в обучении позволяет студенту осуществлять опосредованное общение с преподавателем в удобное для себя время, используя для этого форум, чат, электронную почту.

На наш взгляд, основная роль информационных технологий в образовании заключается в том, что они являются не только инструментом для решения определенных педагогических задач, но и стимулируют развитие дидактики и методики, способствуют созданию новых форм обучения и образования.

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### **ИЗУЧЕНИЕ РУССКОГО УДАРЕНИЯ В УЗБЕКСКОЙ ШКОЛЕ**

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**Аннотация:** В статье раскрывается проблема употребления и использование ударения, которое развивает язык учащихся в национальных классах, которая в настоящее время находится одной из самых значимых проблем изучения русского языка. Ученики обладают высокими потенциальными речевыми возможностями, однако использование ударения иногда меняется по смыслу контекста что является основным в обучении ударения русского языка. Системное обучение ударения учащимся - одно из направлений работы по развитию речи.



Чтобы устная речь было правильной и выразительной важно уметь верно расставляет ударения. Выделение голосом какого-то слова (словосочетание) во фразе, а в слове - определённого слога называется ударением. Усвоение правильного русского ударения составляет одну из тех трудностей, с которыми учащийся —узбеки встречаются при изучении русского языка.

**Ключевые слова:** устная речь, ударение, слог, суффикс, типы ударения, подвижные, постоянные, вариантные, русский язык, лексическое, грамматические значения.

Русский и узбекский языки разно системные, они отличаются друг от друга многими признаками, в том числе и законами ударения. Ударения в русском языке является свободным, или разноместными может ставиться в любом месте от края словоформы: на первом слоге (прятать, качество, слово), на втором слоге (холодный, пассивный) на последнем слоге (голова, величина, перепроверять).

Наиболее часто ударения падает на слог, расположенный ближе к центру и ко второй половине слова. Ударения в русском языке является одним из средств различения лексических и грамматических значений слова

Например, замо'к-за'мок, атла'с - а'тлас, село' - се'ло, наре'зать - нареза'ть, смотри'те - смо'трите

Разно местность и подвижность делает систему русского ударение чрезвычайно сложной для изучающих русский язык. Узбекский язык принадлежит к языкам с постоянным, или фиксированным, ударением, так как в громадном большинстве случаев ударение в нем приходится на последний слог слова.

Но имеются отступление от основного закона. Иноязычные слова в узбекском языке сокращение ударение того языка, они заимствованы.

Например, в словах, заимствованных из русского языка сохраняется особенности русского ударения!

*Профе'ссор, до'ктор, филосо'фия, програ'мма, па'ртия*

Однако в случае присоединения к указанным словам узбекских надежных и притяжательных суффиксов ударение переносится на конечный слог. Например, *партиями'з, докторга'*.

Ударение -это выделение одного из слогов с большой силой. Ударение - это выделение определенной произносительной единицы в составе другой такой единицы более высокого уровня: ударение выделяет в слове слог, в синтагме или во фразе слово (Н.М.Шанский современный русский язык часть I стр.131). <sup>1</sup>В русском языке ударение разноместное, то есть свободное. Это что оно не закреплено на определенным слогом или за определённой частью слово т. е. за основой или окончанием. С одним словом мы можем сказать ударение — это произношение т.е. это правильное произношение той или иной гласных букв в слове. Ударение бывает 3 вида:

1. Подвижные
2. Постоянные
3. Вариантные

Что такое подвижное ударение? Это продвижение ударения с одного слога на другой при изменении слова.

Например, *ру'чка - ру'чка, окно' -о'кна* и так далее.

Постоянное ударение (фиксированное ударение) - это закреплённость ударения за определёнными слогами и ограничение его подвижности во время изменения слова. Например, *шко'л- шко'лы, в шко'лу-из шко'лы*

Вариантные ударение такие виды ударение что одно слово произносится в двух видах и оба считаются правильным. <sup>2</sup>

Например, *Мы'шление-Мышле'ние, Ме'таллургия-Металлургия'*

С другими словами можно сказать что у этих слов есть акцентные варианты, т.е. ударение в них может находиться на разных слогах. Ударение различает лексическое значение слов и это ещё называется смысла- различное функции ударения. Например, *Му'ка* -боль или чувства человека. Его мучала мука.

*Мука'* - вещество который из него печься хлеб, *Пи'ли* - пить воду, *пили'*-рубить дерево с пилой.

Следует отметить, что нормы произношения не являются проблемой, требующей строгого соблюдения. В зависимости от целей и задач общения, задач функционирования языковых средств в том или ином направлении может существовать набор правил, сознательно обоснованных и

<sup>1</sup> Современный русский язык I Н.М.Шанский, А.Н.Тихонов. Москва. 1981

<sup>2</sup> Новый орфоэпический словарь русского языка / Сост.Т. Ф. Иванова. — Москва, 2006. 4.  
Орфоэпический словарь русского языка для школьников / Сост. Михайлова О.А. — Екатеринбург, 2005.

обоснованных из нормы. Здесь нужно вспомнить слова замечательного лингвиста Л.В. Щербы: «Когда чувство нормы воспитано у человека, тогда-то он начинает чувствовать всю прелесть обоснованных отступлений от нее». [1, с. 89]. Напротив, норма должна основываться на ситуации и стилистически, отражая варианты формы (коммуникативную или профессиональную речь, диалектные подходы и т. д.), реально существующие в языке, а не выражение, известное любому говорящему. Одним из важнейших факторов является то, что каждый изучающий язык должен уделять большое внимание чистоте и точности, изучаемой им речи, не забывая при этом о языковой ответственности: ведь обмен информацией через язык, творчество, литературу на русском языке осуществляется с помощью точный язык, что является одной из причин для хорошего изучения языка. Выступление, которое дает возможность каждому человеку полностью разобраться в себе в своей профессии и творчестве; качество языковой среды является одним из факторов, свидетельствующих о высоком уровне усвоения знаний.

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### ИККИНЧИ ЧЕТ ТИЛИНИ ЎҚИТИШДА ИЖТИМОЙ АСПЕКТНИНГ АХАМИЯТИ

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**Аннотация:** Маколада лингвофалсафа тарихига асосланган ҳолда, тилга интеграцион ёндашиш, ўқитишда ижтимоий аспектларнинг аҳамиятини тадқиқ қилиш, иккинчи чет тилини ўқитишда тил ўргатилаётган халқнинг ижтимоий ҳаётидан келиб чиққан ҳолда ўқитиш жараёнини ташкил этиш, чет тили ўқитишда социологик аспекти инобатга олиш каби масалалар таҳлил қилинади.

**Таянч сўзлар:** абстракциялаш, диалект, ижтимоий институтлар, ижтимоий муносабатлар, ижтимоий борлик, луғавий бойлик.

Жамият ва тилнинг ривожланиши узвий боғлиқдир. Бу тилнинг алоқа воситаси эканлиги билан белгиланади. Ижтимоий ҳаёт шароити инсоннинг яратувчанлик ва билимга йўналтирилган фаолияти шахсларнинг доимий равишда ўзаро мулоқотга киришувини тақазо этган. Инсоний муносабатларнинг асосини тил белгилари орқали алоқага, мулоқотга киришиш ташкил этади. Бундай мулоқотнинг асосий вазифаси шахслараро мураккаб ва уларнинг ҳар томонлама ижтимоий муносабатларига мос келадиган, мазмунли ва тезкор алоқа ўрнатишидир. Ана шу жиҳатдан тилнинг энг муҳим алоқа воситаси сифатидаги коммуникатив кудрати, ривожланиши даражаси яққол кўзга ташланади. Бошқа жиҳатдан ёндашганда, ижтимоий борлиқни идрок этишнинг энг муҳим воситаси бўлиб хизмат қилади. Классик тасаввур нуқтаи назаридан тилнинг инсон ва жамият ҳаётидаги ролига ниҳоятда катта ўрин ажратилади.

Тилнинг муҳим хусусияти шунда кўринадики, у жамият, миллат, элат ҳамда турли қатламларнинг тарихини намоён қилади. Маълумки, ҳар бир даврнинг ўз тараққиёт босқичлари бўлади. Тил ана шу даврларда яшаган халқларнинг эҳтиёжлари ва талабларига мос равишда ўз ички қонунлари асосида тадрижий равишда тараққий этиб борган. Демак, жамият ва тил тушунчалари ўзаро ажралмас диалектик боғлиқ бўлиб, улар мантиқан бири иккинчисини тўлдиради, бири иккинчисисиз мавжуд бўлмайди, бири иккинчисига фаол хизмат қилади. Бошқача айтганда, жамиятнинг мавжудлиги тилнинг мавжудлигини, тилнинг мавжудлиги эса жамиятнинг мавжудлигини талаб қилади. Шунга

кўра жамият тушунчаси қай даражада ўз таърифига эга бўлса, тил тушунчаси ҳам шу даражада ўз таърифи, тавсифига эгадир. Айнан шунинг учун тил ўргатишда фақатгина унинг системаси ва луғавий бойлигини ўргатиш самарасиздир, чунки шу ўрганилган тилни қайси вазиятларда қандай қўллашни фақатгина шу тилда гаплашувчи жамият аъзоларининг ҳаёт тарзи, маданияти, ижтимоий ҳаётини ўргатиш муҳим аҳамият касб этади. Хозирги кунда ёшлар томонидан чет тилини ўрганишга катта қизиқиш билдирилмоқда аммо улар репетитор дарсларида тилни назарий жихатдан ўрганишади, яъни гап қурилиши, синтаксис, янги сўзлар ўргатилади лекин сўзлашув жараёнида катор муаммоларга дуч келишади.

Шу туфайли дарсада айнан шу мамлакат муҳитини яратишга катта этибор беришимиз даркор. Масалан ингизларда овқатланиш этикетига алоҳида эътибор берилади, айнан овқатланишга доир мавзу ўтиш жараёнида талабаларга овқатланиш буюмлари ва таом номларигина эмас балки умумий овқатланиш жараёнига оид бўлган материалларни амалий жихатдан тушунтириш керак. Бунда видео роликлар ёрдамида тули хил шароитларда таом буюртма бериш, оила даврасида дастурхон атрофида овқат тановвул қилиш, расмий жойларда бўлиб ўтадиган тушлик ҳақидаги видеоларни тақдим этиш ва айнан шу вазиятларда қандай муомала қилиш ва гапиришни амалий жихатдан қисқа сахна кўринишларида кўрсатиш орқали дарсни самарали ташкил этиш мумкин чунки талаба бир оз муддатга бўлса ҳам ўзини айнан ўша жамият аъзоси ўрнига қўйиб кўриши мумкин.

Фалсафий нуқтаи назарга биноан муайян тилга эга бўлган инсон(шахс) ўзи мансуб ижтимоий воқеликни фаол ўзгартирувчи мавжудот сифатида намоён бўлади. Албатта, инсоннинг бундай ўзгартирувчилик фаолияти бевосита бошқалар билан кундалик ва мунтазам ижтимоий муносабатлар орқалигина амалга ошиши мумкин. Шунинг учун тил жамиятда ижтимоий муносабатларни тартибга солишда муайян рол ўйнайди. Хусусан, тилдан тўғри, малакали ва оқилона фойдаланиш жамият ахлоқий асосларини мустаҳкамлашга хизмат қилиши мумкин. Агар аксинча ҳолат кузатилса, жамиятнинг ривожланишига монелик қилувчи вазият юзага келади. Жамиятда бошқа одамлар билан ҳамкорликда ҳаёт кечириш, фаолият кўрсатиш, қонун-қоидаларга амал қилиш, маданият ва кадриятларни ўзлаштириш одамнинг ижтимоийлашуви жараёни маҳсулидир. Шу асосда, инсонинг ижтимоийлашуви болаликда бошқа одамлар билан узоқ муддатли алоқалари ҳал қилувчи таъсир ўтказади, деган хулоса қилиш мумкин. Я. Гримм 1848 йилда эълон қилинган «Немис тили тарихи» асарида жамият тарихини ўрганишда тилнинг асосий, энг муҳим манба эканлигини эътироф этади ва тилни у ёки бу халқнинг маданий-тарихий тараққиётининг маҳсули деб ҳисоблайди. Шу асосда бу олим «Бизнинг тилимиз бизнинг тарихимиздир» деган ғояни илгари суради. Унинг фикрича, «Халқлар ҳақида суяклар, қуроллар ва мозорларга қараганда жонлироқ гувоҳ бор. Бу тилдир».

Жамиятнинг тараққиёт даврларига қараб, бу тиллар аждодларнинг талабларини қондирган ва жамият тараққиёти ҳамда шароит талабларига кўра ўз ички тараққиёт қонунлари асосида аста-секинлик билан тараққий этиб келган ва нихоят, ҳозирги давргача алоқа воситаси сифатида амал қилмоқда.

Тил халқнинг маданиятига кўзгудир ва ҳар бир тилда тақрорланмас маданий, шу халқга хос бўлган бирликлар мавжуд. Мисол қилиб оладиган бўлсак буюк япон халқининг тилини ўргатиш жараёнида уларнинг жамият аъзолари ёши ва ижтимоий ҳолатига қараб мурожаат формалари бир неча хил эканлигига гувоҳ бўлишимиз мумкин. Японларда икки хил мурожаат формаси мавжуд “сонкеи” (ҳурмат формаси) ва “кенжо” (сода форма), булар контент, расмийлик даражаси ва мурожаат қилинаётган шахсга қараб танланади. Масалан оддийгина “Келасизми?” савол формасидаги гапнинг ҳурмат шаклидаги 5 хил формаси бор.

О-ите ни нараремаска	Расмий шакл
О-ите ни наримас-ка	Бир оз расмий шакл
Ирасшаимас-ка	Бир оз расмий шакл
О-ите ни нару(-но)	Норасмий шакл (аёллар томонидан)
Ирасшару (-но)	Норасмий шакл (эркаклар томонидан)

“Кенжо” яъни камтарлик, сода формада жавоб қайтарганимизда Мен келаман дея жавоб қайтарсак куйидаги жавоб формалари мавжуд.

О-укагаи моушиагемас	Расмий
О-укагаи иташимас	Бир оз расмий
О-укагаи шимас	Бир оз расмий
Укагаимас	Бир оз расмий
Укагау (-ва)	Норасмий(аёллар томонидан)

Бундан ташқари гендер роли ҳам катта аҳамиятга эгадир. Рус, ўзбек, инглиз тилларида биринчи шахс бирлик формасидаги олмош яъни “мен” (I, Я) формасига эга бўлса, бу олмош япон тилида эркаклар томонидан “Боку” аёллар томонидан эса “Аташи” (Токио худудида) дея қўлланилади.

Юқорида кўриб турганимиздек интерлокутор яъни сиз билан сўзлашаётган кишининг ёши, ижтимоий ҳолати ва сиз билан алоқасига қараб мулоқот формасини танлаш ниҳоятда аҳамиятлидир. Ёки биздаги “Кечирасиз” жумласининг япон ва инглиз тилида 3 хил формаси бор “Thanks”-“Доумо” бу шунчаки норасмий доирадаги инсонларга раҳмат айтаётганда, хушмуомалик билан ташаккур билдирганда ”Thank you”- “Аригатоу гоэаимашта”, ёки бирор ким сизга бирор бир хизмат юзасидан ёрдам берса “Сумимасен” дейишади, бунда инглиз тилидаги “Excuse me” сўзига тўғри келади масалан бирор ким сиз учун эшикни очиб турса унда шу сўзни қўллашади гарчи бу сўз кечирасиз маъносига яқин бўлса ҳам. Кўриб турганимиздек япон миллати ўзининг хушмуомалалиги билан кўпгина халқлардан ажралиб туришади ва буни биз тил ўргатиш жараёнида инobatга олган ҳолда талабаларга дастлаб ўргатилаётган тилда сўзлашувчи халқ маданияти ва ижтимоий ҳаёти ҳақида маълумот беришимиз даркор.

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### **ГАП ТАЛҚИНИ ВА УНИНГ ЎРГАНИЛИШ ҲОЛАТИ**

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**Abstract:** The information presented in this article deals with the interpretation of speech and the state of its study in the context of speeches used in formal and informal conversations in society, as well as in English and Uzbek linguistics.

**Key words:** sentence, speech units, language units, formal and informal conversations, English and Uzbek linguistics, concept.

Сўзларнинг синтагматик муносабатга киришуви масаласи тилшунослигимизда синтактик тадқиқотларнинг энг муҳим мавзуларидан бири бўлиб келди ва бугунги кунда ҳам шундай бўлиб қолмоқда. Бу соҳада, хусусан, гап қолипидаги эркин бирикмалар ҳамда гап қолипидаги турғун бирикмалар (фразеологик бирикликлар) тадқиқи бобида салмоқли натижаларга эришилди. Бироқ бошқа фанлар қатори тилшунослик фани ҳам тараққиётда бўлгани боис, бунда ҳам ҳали ўрганилмаган ва тадқиқотлар кун тартибига қўйилиши лозим бўлган муаммолар мавжуд эканлиги кўзга ташланади. Биргина гап қолипидаги бирикмаларнинг ўрганилиши ҳолатига назар ташласак ҳам фикримиз далилини бемалол кузата оламиз.

Нафақат инглиз ва ўзбек тилшунослигида, балки жаҳон тилшунослигида ҳам ҳозирги даврга қадар тил бириклари ўртасидаги муносабатлар баъзан тор маънода тушунилса, баъзан кенг маънода тушунилади. Тил бириклари синтактик муносабатлари ҳақида гап борар экан, шу ўринда, А.И.Смирницкийнинг грамматиканинг бир бўлими бўлмиш синтаксис ҳақида “сўз бирикмалари боғланиш қоидалари ва бу боғланишлардан гап тузиш қоидаларини ўрганувчи фан” [3, 48] деб берган таърифига барчамиз хайрироҳмиз ва бу талқин ҳаммамизга бирдек тушунарли. Бунда бугунги тилшуносликда кичик синтаксис деб аталмиш морфема, сўз, қўшма сўз ва сўз бирикмаларидаги муносабат тушунилса, катта синтаксисда гап таркибидаги сўзларнинг ўзаро муносабати тушунилади.

Гап таркибидаги сўзларнинг ўзаро синтагматик муносабатини ўрганиш, асосан, эркин (бирикувлар асосида) бирикмалар мисолида ўз ифодасини топган десак, хатога йўл қўйилмаса керак. Аммо бу ўринда ҳам изоҳталаб масалалар йўқ эмас. Масалан, гап қолипидаги бирикмаларнинг нопредикативлик ҳодисасига муносабати, мураккаб синтактик қурилмалар тадқиқи каби масалалар ҳали том маънода тадқиқотларимиз кун тартибига қўйилгани йўқ. Фикримизча, гап таърифининг ўзи ҳам изоҳга муҳтождир.

Бугунги кунга қадар тилшуносликда олимлар гап таърифи борасида ягона тўхтамга кела олмаганлар ва уни турли нуқтаи назардан ўрганиб талқин этиб келишмоқда. Умумий талқинда гап – инсон мулоқоти учун хизмат қилиш мақсадида маълум бир воқелик борасида ўз тушунчалари, фикр,

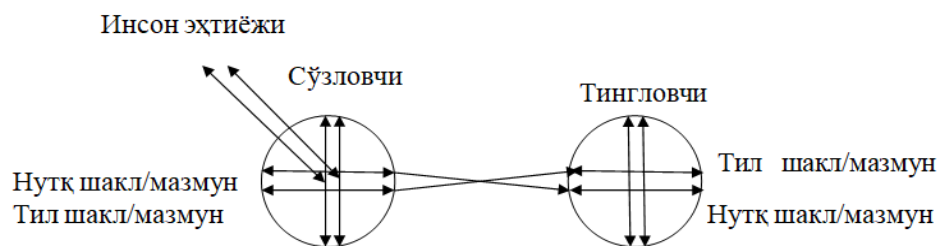
ҳис-туйғу ва иродасининг яхлит, грамматик жиҳатдан тузилган, интонацион жиҳатдан тўлиқ ифодасидир. Ушбу талқинга эътибор қаратар эканмиз, унда инсон мулоқоти учун хизмат қилиш мақсадида икки ҳодиса:

1. Тушунча, фикр, ҳис-туйғу ва ироданинг яхлит ифодаси
2. Грамматик жиҳатдан тузилган, интонацион жиҳатдан тўлиқ структур ифода

Авваламбор, ушбу талқин одамларнинг ҳар кунлик яшаш тарзи, атроф-муҳитга муносабатини, улар борасида тушунчаларни, фикр-мулоҳазаси, ҳис туйғулари ва иродасини ифода этишдан иборат эканлиги намоён бўлмоқда. Кейинги ўринда, одамларнинг ижтимоий муносабатга киришуви эҳтиёжи ўз қарашларини тил бирликлари воситасида ифода этишга олиб келиши маълум бўлмоқда. Фикримиз далили сифатида В. В. Виноградовнинг гапни таърифида структуравий-семантик тамойилга асосланиб, қуйидагича ифодаган, “гап - маълум бир тил қонунларига кўра грамматик шаклланган, фикрни шакллантириш, ифодалаш ва етказишнинг асосий воситаси бўлган ажралмас нутқ бирлигидир” [2, 68].

А.А. Потебня, гапни психологик ҳукм сўзларидаги ифода сифатида кўриб чиқди, яъни уни мураккаб тасвирни ташкил этувчи иккита тасвирнинг комбинацияси дея таърифлаган [4, 1407]. Потебня томонидан келтирилган таърифнинг аҳамиятли томони шундаки, унда “икки тасвир комбинацияси” ифодаси нутқимизда гап компонентларидаги семантик бирликларнинг ўзаро муносабатга киришувини, инсон онгининг воқелик борасидаги тушунчалари, фикр, ҳис туйғулари ва иродасининг синтактик муносабатга киришувини тақозо этмоқда. Бундан ташқари, биз назарда тутган нутқ бирликлари семантикаси, тил сатҳида тил бирликларини тақозо этиб, бу сатҳда улар ўзаро синтактик муносабатга киришувини намоён этади. Шу нуқтаи назардан ҳар бир қатламда синтактик муносабатлар мавжудлиги намоён бўлмоқда. Келтирилган фикримизни назарий жиҳатдан қўллаб қувватлаш мақсадида, В.Г.Гакнинг тилнинг минимал коммуникатив бирлиги сифатида тавсифлашини келтирсак мақсадга мувофиқ бўлади [1, 58].

Юқоридаги фикрларга асосланиб, гапни - ҳам нутқ бирлиги, ҳам гап бирлиги сифатида ўрганилса мақсадга мувофиқ бўлади. Улар алоҳида ҳодиса ҳисоблансада, функционал-коммуникатив, бошқача қилиб айтганда прагматик нуқтаи назардан сўзловчи ва тингловчи коммуникацияси жараёнида ёнма-ён бўлади, чамбарчас боғланган бўлиб, нутқ жараёнида галма-гал, бирламчи ва иккиламчи ҳодиса сифадида актуаллашади. Шу билан бирга, сўзловчи нуқтаи назаридан нутқ жараёнида авваламбор семантик ҳодиса сифатида тушунча ва тушунчалар бирлигини тил бирликларини структур жиҳатдан шакллантириб ўз нуқтаи назарларини ифода қилишади. Тингловчи нуқтаи назаридан тил бирлиги сифатида қабул қилиниб, унинг мазмун моҳияти англашилиб, гап таркибидаги бирликлар шаклдан мазмунга қараб ўзлаштирилади. Бунда сўзловчи ва тингловчи ўртасидаги муносабат катта аҳамият касб этади ва бу алоқа жараёнидаги муносабатда яққол намоён бўлади. Уларни қуйидаги шакл орқали ифодалаш мумкин бўлади.



Хулоса ўрнида шуни таъкидлаш лозимки, сўзловчи ва тингловчи нуқтаи назаридан гап - ҳам тил бирлиги, ҳам нутқ бирлиги эканлиги намоён бўлмоқда.

Сўзловчи ва тингловчи ўртасидаги коммуникация жараёнида, сўзловчи нутқида гапнинг ички мазмун моҳиятини бирламчи бўлиб, нутқнинг ташқи шакли иккиламчи бўлади. Тингловчи учун гапнинг ташқи шакли бирламчи бўлиб, нутқ бирликлари тил бирлиги сифатида қабул қилинади, унинг ички мазмун моҳиятини англаш иккиламчи - кейинги жарёнда кечади.

Коммуникация жараёнида сўзловчи нутқ бирлиги материалларини активлаштирадиган бўлса, тингловчи тил материали билан ишлайди. Кейинги ўринда сўзловчи ва тингловчи функционал нуқтаи назардан ўрни алмашади.

Сўзловчи ва тингловчи мулоқоти жараёнида тил ва нутқ бирликларининг шакли ва мазмунида ҳам ўзаро муносабат мавжудлиги ва бу муносабат синтаксисни тақозо этади.

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## INDUCTIVE AND DEDUCTIVE METHODS IN TEACHING GRAMMAR

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**Abstract:** The article examines important aspects of inductive and deductive methods of teaching grammar in the modern education system.

**Key words:** grammar, learning, deductive, interactive, method, modern, fact, teacher, student.

### *Inductive and deductive learning methods*

Inductive and deductive teaching methods are a way to illuminate the essence and logic of the content of educational material. Inductive teaching method is the activity of a teacher and a student in different versions. In doing so, the teacher first explains facts, demonstrates experiments, demonstrations, and organizes exercises to summarize and describe concepts. Students first study specific facts, then draw conclusions and generalize the material. Or students are given complex assignments that require independent observation, from specific rules to general conclusions. Students, on the other hand, think independently about the evidence and make appropriate conclusions and generalizations.

The deductive method is a method in which the teacher first sets out general rules, definitions, and then gradually raises specific cases, specific tasks. Thus, students understand the general rules, study the formulas, and then study the results obtained from them. When these methods are compared, the inductive method is more useful, as students assimilate the facts and material that lead to certain observations. For example, a teacher explains a solution to a math problem, and then encourages students to solve the same problem on their own, but this does not contribute to the rapid development of thinking and takes a lot of time to study the material. The deductive method helps to advance the material faster, and abstract thinking develops more actively.

Inductive and deductive teaching methods use his verbal, demonstrative and practical methods, as well as the method of reproductive or problem research.

The reproductive nature of learning is mainly the creative activity of students. The nature of thinking is such that a more active understanding and memorization of educational information provided by the teacher is impossible without the use of verbal, visual and practical teaching methods and techniques. In reproductive practice, the teacher explains facts, evidence, and definitions in detail, focusing on the underlying issue.

### *The transition from reproductive education to practical education*

At school, we teach people to solve life problems on their own. What is most needed is not only a good education, but also his vigilance and determination. From this point of view, the reproductive teaching method prevailing in the current school is inappropriate. For example, theater is now widespread. It's not about putting on a serious show. In the classroom, act out a small scene where the children can be asked to think about what they would say to the old man if they had a chance to meet with them. Suddenly the toilet door opens and a "primitive man" appears. He was wrapped in leather and held a stick in his hand. If no leather is present, the roll will wear half of the leather. Students are interested in assessing the weight of a stick, touching the skin and asking the "primitive man" about his fellow tribesmen and how they lived a hundred thousand years ago. You can also learn how to light a match without it.

### *Practical training methods*

1. Study assignments. At all levels of schooling, it is important to develop student creativity. But it is especially important to shape their creative thinking from an early age. This is due to the fact that in primary grades, especially in the first year of school, children begin to develop reading skills.

Creative thinking of students is the discovery of something new, the search for another way to create what you see, reading creativity. Study assignments play an important role in the development of creative thinking, reveals special connections from the material and so on. Students' ability to create something new without following a pattern develops in activities that require in younger students. Such tasks serve as the

goal of the activity of thinking and determine its nature. Different types of assignments have different effects on the development of thinking in elementary school students.

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### ХУСУСИЯТҲОИ СОЗМОНИВУ СИНТАКСИСИИ GERUNДИЙ ДАР ЗАБОНИ АНГЛИСӢ ВА МУРОДИФОТИ ОН ДАР ЗАБОНИ ТОЧИКӢ

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**Чакда:** Мақолаи мазкур ба масъалаи яке аз шаклҳои ғайритасрифийи феъл – герундий бахшида шудааст. Герундий дар забони англисӣ аз асоси масдар тавассути морфемаи «-ing» сохта, хусусиятҳои феъл ва исмро дорад. Герундий ба забони тоҷикӣ тавассути шакли масдари забони тоҷикӣ ва баъзан ба воситаи исми феълӣ бо морфемаи «-иш» ё тавассути исми абстракт бо морфемаи «-й» тарҷума карда мешавад.

**Калидвожа:** герундий, шакли ғайритасрифийи феъл, масдар, исми феълӣ, вазифаи синтаксисӣ.

**Keywords:** gerund, non-finite form of the verb, infinitive, verbal noun, syntactic function

Бо гузашти вақт ва сипарӣ шудани солҳо ба мо маълум мегардад, ки соҳаи илму маориф маҳз дар асоси чораҳо ва нақшаҳои пешбинишудаи ҳамасолаи Асосгузори сулҳу ваҳдати миллӣ – Пешвои миллат, Президенти Ҷумҳурии Тоҷикистон муҳтарам Эмомалӣ Раҳмон рушду пешрафт намуда истодааст. Ба ин маънӣ, Пешвои миллат борҳо таъкид намудаанд, ки “Маориф омили муҳимтарини наҷоти миллат ва таҳкими давлат аст” ё “Ман дар сиёсати худ маорифро дар ҷойи аввал мегузорам”. Ин андешаҳои ҳақимонаи Пешвои миллат дар бораи маориф ва тарбияи насли наврас дар беҳтарин дастуру ҳидоятҳоянд, ки аз раванди ҳаёти сиёсӣ воқеии мамлакат маншаъ мегиранд. Инчунин, Вазорати маориф ва илм вазифадор карда мешавад, ки дар тамоми зинаҳои таҳсилот – аз муассисаҳои томактабӣ сар карда, то гимназияву литсейҳо ва зинаҳои дигари таҳсилот ба таври ҳатмӣ омӯхтани забонҳои хоричӣ, махсусан, забонҳои русиву англисӣ ва технологияҳои иттилоотиро ташкил карда, назорати қатъии сифати таълимро дар ин самт ба роҳ монад.

Забон дар байни дигар ҳодисаҳои ҷамъиятӣ мавқеи махсусро ишғол карда, ба гурӯҳи яке аз ҳодисаҳои пурасрори ҷамъиятӣ дохил мешавад. Таълим ва омӯзиши феъл дар байни дигар ҷузъиёти забон яке аз масъалаҳои мураккаб ба ҳисоб меравад. Феъл чун яке аз ҳиссаҳои мустақили нутқ ба аломати протсессуалӣ далолат мекунад, ки он метавонад ҳосияти динамики ё статикӣ дошта бошад. Феълҳои навъи to come, to walk, to send ва амсоли инҳо динамикӣ, вале to have, to seem to become ва ҷанде дигарон статикӣанд. Мавриди қайд аст, ки ҳар як забон дорои феъл аст. Мувофиқи хусусиятҳои грамматикашон феълҳо ба навъҳои тасрифшаванда ва тасрифнашаванда тақсим мешаванд.

Герундий аз асоси масдар тавассути морфемаи «-ing» сохта мешавад: going, taking, being. Он дар худ ҳосиятҳои исм ва феълро таҷассум менамояд. Дар китоби грамматикаи забони англисӣ омадааст: “Ҳосиятҳои барҷастаи исми герундий дар вазифаҳои синтаксисии он дар ҷумла зухур меёбад” [2, с.187]:

1) Ин шакли ғайритасрифийи феъл дар ҷумла метавонад ба вазифаҳои синтаксисии мубтадо, пурқунанда ва қисми номии хабар ояд:

1. His coming down is really no excuse for his not writing on Sunday (4, с.54). (мубтадо); 2. I insist upon your telling me (5, с.51). (пуркунанда); 3. Her first duty was earning some money (5, с. 67). (қисми номии хабар).

2) Ғайр аз ин, герундий мисли исм метавонад пеш аз худ пешоянд қабул кунад:

1. I was awakened by hearing my own name spoken in a whisper (5, с. 92). 2. Jolyon stood a moment without speaking (4, с. 18).

3. After buying a book or two he could not even afford himself a fire (4, с.56).

Дар мисоли якум герундийи «hearing» ҳамроҳи пешоянди «by» омадааст.

Дар мисоли дуюм герундийи «speaking» бо пешоянди «without» истифода шудааст.

Дар мисоли охирин герундийи «buying» ҳамроҳи пешоянди «after» омада мисли исм вазифаи синтаксисии ҳолро иҷро менамояд.

3) Герундий инчунин мисли исм муайянкунанда қабул карда метавонад. Он муайянкунанда бештар ба воситаи ҷонишини соҳибӣ ифода меёбад:

1. “You don’t mind my being frank, do you?” (5, с. 7).

2. John Dawkins objected to their entering London before nightfall (4, с.22).

Ин се хосияти исми герундий масдари забони тоҷикиро ба ёд меорад, ки он низ се вазифаи синтаксисии зикршудаи герундиёро иҷро мекунад, бо пешоянд ва муайянкунанда омада метавонад. Барои равшанӣ андохтан ба монандии герундий ва масдари забони тоҷикӣ ба мисолҳо рӯй меоварем:

1) Annette’s being French might upset him a little (4, с.28). – Фаронсагӣ будани Аннетте шояд ўро андаке ранҷонида бошад.

Дар ин ҷумла «being» герундий буда, ҳамроҳи муайянкунандаи худ (Annette) ба вазифаи мубтадо омадааст. Дар забони тоҷикӣ ин ибора тавассути исму масдар ифода шудааст, ки дар он масдар вазифаи синтаксисии мубтадоро адо мекунад.

2) I remember descending that hill at twilight (5, с.25). – Ман шомгоҳ ба он қулла баромаданамро дар хотир дорам.

Дар ин мисол «descending» герундий буда, ба вазифаи синтаксисии пуркунанда омадааст. Ба забони тоҷикӣ «descending» ҷун масдар тарҷума шудааст ва он низ вазифаи синтаксисии пуркунандаро иҷро мекунад.

3) “Excuse me for interrupting you” (5, с. 97). «Барои шуморо ташвиш доданам маро бубахшед».

Дар ин мисол герундийи «interrupting» бо пешоянди «for» омада, вазифаи синтаксисии пуркунандаи бавоситаро иҷро мекунад. Бо забони тоҷикӣ ин таркиби пешояндӣ бо герундий тавассути таркиби пешояндӣ бо масдар тарҷума шудааст ва ин таркиб низ вазифаи синтаксисии пуркунандаи бавоситаро ба ўҳда дорад. Аз ин мисолҳо бармеояд, ки герундийи забони англисӣ дар бисёр ҳолатҳо тавассути шакли масдари забони тоҷикӣ ифода карда мешавад.

Ғайр аз ин, гарчанде герундий ва дигар шаклҳои тасрифнашаванда баъзе хусусиятҳои дигар ҳиссаҳои нутқро доранд, аксари муҳаққиқони забони англисӣ онҳоро як навъи феълҳо шуморида, бо шаклҳои тасрифӣ муқобил мегузоранд. Ин ду шакл - тасрифӣ ва тасрифнашавандаро А.С.Бархударов дар якҷоягӣ дида баромада, онро категорияи тасриф (the category of finitude) номидааст [2, с.162].

Забоншиноси тоҷик К.Усмонов қайд менамояд, ки «Герундий дар забони англисӣ чанд хосиятҳои феълро дорост [3, с.167]:

**1. Он пуркунанда ё ҳолро ба худ вобаста карда метавонад:**

1. I don’t spend all my time in correcting proofs (5, с. 58). – Ман тамоми вақтамро барои ислоҳ кардани санадҳо намегузаронам.

Дар ин мисол герундийи «correcting» пуркунандаи «proofs» - ро қабул кардааст ва ба забони тоҷикӣ тавассути масдари «ислоҳ кардан» тарҷума шудааст.

2. I was tired of sitting still in the library (5, с.67).-Ман аз хомӯш нишастан дар китобхона монда шудам.

Дар ин ҷумла герундийи «sitting» ҳоли тарзи амал (still) ва ҳоли макон (in the library) –ро ба худ вобаста намудааст ва ба забони тоҷикӣ тавассути масдари «нишастан» ифода карда шудааст.

**II. Герундий ҷун феъл категорияи самт дорад:** самти фоилӣ: writing, самти мафъулӣ: being written. Мебинем, ки самти мафъул аз феъли ёвари «to be» + морфемаи «-ing» + «participle II» феъли мустақилмаъно сохта мешавад. Самти фоилӣ бошад, он нишондиҳандаҳои грамматикиро (be+en) надорад. Мисол:

Instead of stopping the rain increased (4, с.22).-Ба ҷои бозмондан борон боз авҷ гирифт.

Дар ин мисол «stopping» герундийи фоил мебошад, зеро амали «stopping» субъекти худро (the rain) дорад.



Баръакс, герундийи мафъул амалеро ифода мекунад, ки предмете ё предметҳое таҳти таъсири он монда, ба ҳолати муайяне афтодааст (анд):

I hate being bothered with silly questions (4, с.36).

Таҳтуллафзан ин чумларо метавон чунин тарҷума кард:

Ман бад мебинам, ки маро бо саволҳои бечо ба ташвиш андозанд.

Дар ин чумла иҷроқунандаи амали «being bothered» (ташвиш дода шудан, ба ташвиш андозонидан) зикр нашудааст. Вале ба кӣ равон карда шудани ин амал маълум аст (I - маро), ки он объекти ин амал мебошад ва ин объект ба ҳолати бадбинӣ афтодааст. Боз як мисоли дигар:

She begged the favour of being shown to her room (4, с.52). - Ў илтимос кард, ки илтифот намуда, хучраашро ба ӯ нишон диҳанд.

(Таҳтуллафзан ин чумла чунин тарҷума мешавад: Илтифоти нишон дода шудани хучраашро хоҳиш кард).

Дар ин мисол герундийи мафъули «being shown» (нишон дода шудан) ба амале далолат менамояд, ки онро на «she» (ӯ), балки шахси дигаре ба иҷро мерасонаду «she» (ӯ) бо хучраи худ шиносӣ пайдо мекунад, яъне ӯ на субъект, балки объекти амал аст.

Аз тарҷумаи мисолҳои болоӣ бармеояд, ки шакли мафъулии герундийи забони англисӣ ба забони тоҷикӣ ба таври зайл ифода карда мешавад:

1. тавассути феъли каузативӣ: being bothered – ба ташвиш андозонидан;

2. ба воситаи шакли мафъулии масдари забони тоҷикӣ: being bothered – ташвиш дода шудан;

3. бо шакли тасрифии феъл, ки ба амали номуайяншахс далолат мекунад: being shown – нишон диҳанд.

### III. Герундий дорои категорияи тартиб аст:

writing – having written, sending – having sent.

Ин категория ба тартиби иҷро шудани амал далолат мекунад:

You don't think of taking it now? (5, с.102) – Оё шумо фикри ба даст овардани онро надоред? (шакли фоилии герундий)

I'm thinking of having him plucked (5, с.117). - Ман ба ёд оварда истодаам, ки ӯро чӣ тавр ғорат кардам. (таҳтуллафзан: Ман дар бораи ӯро ғорат карданам фикр карда истодаам).

Фарқи байни шакли ғайриперфектӣ (taking) ва перфектӣ (having taken) герундий чунин аст: Шакли аввал ба амале далолат мекунад, ки бо амали дигаре пайопай ё дар як вақт иҷро шудааст. Дар мисоли мо «think» ва «taking» амалҳои ҳамзамонро ифода мекунанд. Шакли перфектӣ бошад, амали каблиро зикр менамояд. Дар мисоли мо амали «have plucked» аз амали «am thinking» пештар ба вуқӯъ омадааст.

Аз тарҷумаи мисолҳо бармеояд, ки шаклҳои перфектӣ ва ғайриперфектӣ герундийи забони англисӣ ба забони тоҷикӣ тавассути масдар (taking – ба даст овардан) ё шакли тасрифии феъл (having plucked – ғорат кардам) ифода карда мешавад.

Бояд зикр кард, ки герундий метавонад баъзан ба воситаи исми феълӣ бо морфемаи «-иш» ё тавассути исми абстракт бо морфемаи «-ӣ» тарҷума карда мешавад:

He came, yawning a great deal from having been up all night (5, с.59). – Аз сабаби бехобии шабона ӯ хеле хамёзакашон даромад.

Reading is knowing. – Хониш - ин дониш аст.

He began clipping the flowers (5, 62). – Ў чиниши (чидани) гулҳоро оғоз кард.

Ҳамин тавр, герундий дорои хосиятҳои исму феъл мебошад. Нисбат ба масдар он бештар хосиятҳои исмӣ дорад. Шояд аз ҳамин сабаб аст, ки герундий ба забони тоҷикӣ дар бисёр ҳолатҳо тавассути масдари забони тоҷикӣ ифода карда мешавад, зеро масдари забони модариямон низ бисёр хосиятҳои исмро дорост. Герундий метавонад инчунин тавассути шакли тасрифии феъли забони тоҷикӣ тарҷума карда шавад. Бо исми тоҷикӣ тарҷума шудани он аз эҳтимол дур нест.

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## ИННОВАЦИОН ЁНДАШУВЛАР ТАЪЛИМНИ РИВОЖЛАНТИРУВЧИ ОМИЛ СИФАТИДА

Юсупова Сурайё Жахоновна  
30-ўрта мактаб ўқитувчиси

**Аннотация:** Мазкур мақолада таълим жараёнининг ривожланишида инновацион ёндашувнинг аҳамияти хусусида сўз боради.

**Калит сўзлар:** инновацион ёндашув, интеллектуал салоҳият, оммавий маданият, касбий-педагогик таълим.

Республикамизда жадал кечаётган ривожланишлар таълим мазмунини ислоҳ қилиш, тайёрланаётган кадрлар сифатининг амалга оширилаётган иқтисодий ва ижтимоий ислохотлар талабларига, шунингдек фан, техника ва технологиялар ривожланишининг жаҳон даражасига мувофиқ келишини таъминлаш эртанги кунимиз асоси бўлган ёшлар онгида илм-фанга ҳамда билим олишга бўлган интилишларни доимий рағбатлантиришни тақозо этади. Бугунги кунда жадал юз бераётган ўзгаришлар, таклиф этилаётган таълим хизматлари ва мана шу хизматларни амалга оширувчи таълим муассасалари томонидан олға сурилаётган назарий фикрларни амалиётга татбиқ этиш, улардан самарали фойдаланиш биз педагогларнинг олдида турган муҳим вазифалардан саналади.

Юртимизда рўй бераётган ижобий ўзгаришлар замирида янгиликка бўлган интилиш асосий мотивацион куч сифатида ўзини намоён этмоқда. Шу ўринда юртбошимиз томонидан “Самарқанд тажрибаси”нинг алоҳида таъкидланганлиги бунинг исботи саналади. Умумий ўрта таълимда Самарқанд тажрибаси ўзига хос инновацион ёндошув сифатида юзага келди. Бу фикрни давом эттирган ҳолда президентимизнинг “Ёшларимиз ҳақли равишда ватанимизнинг келажаги учун жавобгарликни зиммасига олишга қодир бўлган, бугунги ва эртанги кунимизнинг ҳал этувчи кучига айланиб бораётгани ғурур ва ифтихор бағишлайди” [2;2] дея билдирган ишончлари ёшларга яратилаётган имкониятлар замирида катта меҳнат ётганлигини тасдиқлагани ҳолда масъулият юқини яна бир қарра оширади.

Педагогика соҳасида охириги йилларда олиб борилаётган фундаментал тадқиқотлар натижалари ҳали бу борада кўплаб амалга оширилиши лозим бўлган ишларнинг мавжудлигини тасдиқламоқда. Сўнгги йилларда таълим ва тарбия соҳасида республикамизда бир қатор тадқиқот ишлари олиб борилди ва муайян ютуқларга эришилди. Шу билан биргаликда, ривожланган хорижий давлатларда таълим жараёнини ташкил этишнинг назарий ҳуқуқий асосларини изчил тарзда тадқиқ этган ҳолда таълим тизимини бошқаришда давлат ва нодавлат тузилмалар иштирокини таҳлил этиш ҳамда таълим жараёнини кенг қўламли ислоҳ этишда инновацион ёндашувларнинг аҳамиятини ўрганиб чиқишбугунги кун нуқтаи назаридан жуда долзарб саналишини эътиборга олишимиз лозим.

Республика мактабларида сифат кўрсаткичларининг юқори даража бўлиши омилларидан бири бу педагог кадрлар ва раҳбар ходимларнинг интеллектуал ва касбий салоҳиятларига бевосита боғлиқ бўлганлиги боис бу соҳада республикамизда олиб борилаётган ишларни янада жадаллаштиришимиз лозим. Жумладан, мактабларда раҳбар кадрлар захирасини шакллантиришга алоҳида эътиборни қаратган ҳолда лавозимга ўтираётган талабгорларнинг интеллектуал салоҳият тестларини топшириш тизимини йўлга қўйиш алоҳида инновацион ёндошув саналади.

Келажак билан ишлашга йўналганлик ёшларнинг инновацион қобилиятларини ривожлантиришни назарда тутаяди. Инновацион қобилиятлар – бу инновацияларни, янгиликларни яратиш ва жорий этиш қобилиятидир. Тажрибанинг кўрсатишича, бу қобилият лойиҳавий фаолият доирасида намоён бўлади. Шунинг учун тарбияга ижтимоий-маданий ривожланиш технологияси сифатида ёндашилганда талаба ва ўқувчиларни ижтимоий-маданий лойиҳалашга жалб этиш зарур.

Ўқувчиларда инновацион қобилиятларни ривожлантириш келажакни куриш вазифасини таъминлашнинг фундаментал йўналиши ҳисобланади. Бироқ бу йўналиш таълимдаги ягона йўналиш эмас. Зеро, инновацион фаолият маънавий ва ахлоқий негизларга таянмоғи лозим. Бу фаолият ягона манбадан – инсоннинг маънавияти ва ахлоқидан келиб чиқмоғи лозим.

Таъкидлаш жоизки, дунёнинг кўплаб ривожланган мамлакатларида таълим тизимига фуқаро тарбиясини амалга ошириш вазифаси юклатилган. Чунки таълим тизимида бола билим олишдан ташқари шахс сифатида ҳам шаклланади. Аслида фуқаро тарбиясини таълим тизими доирасида амалга ошириш энг самарали, таъсирчан, нисбатан осон ва камҳарж усул ҳисобланади. Демак, таълим тизимига миллатни тарбиялашдек масъулиятли вазифа юкланган.

Педагогикафани ҳам ижтимоий амалиёт соҳаси каби жаҳон ривожланиш умумий тенденциялари ва қонуниятларига биноан ривожланади. Шунинг учун касбий- педагогик таълим чет

эл тажрибаларини ўрганиш, уни илмий тушуниш, илғор ғоялардан миллий таълим амалиётида фойдаланиш айниқса долзарбҳисобланади.

Демак, бугунги глобаллашув даврида таълим тизимида инновацион тенденциялар бошқарув тизимининг ривожланиши, корпоратив бошқарув методлари ва халқаро стандартларни жорий этиш, моддий-техника базани модернизация қилиш, молиялаштириш манбаларини кўпайтириш, халқаро ҳамкорликни ривожлантириш каби омилларга асосланади.

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### **ТАЪЛИМ ТИЗИМИДА ХОРИЖИЙ ДАВЛАТЛАР ТАЪЛИМ ТИЗИМИ ИНТЕГРАЦИЯСИ: МУАММО ВА ЮТУҚЛАР**

*Юсунова Л.Ж. 30-ўрта мактаб ўқитувчиси*

**Аннотация:** Ушбу мақолада хорижий давлатлар таълим тизими интеграцияси тўғрисида фикр юритилган.

**Калит сўзлар:** узлуксиз таълим, илгарилловчи таълим, миллий ғоялар, масофавий таълим.

Кадрлар тайёрлаш соҳасидаги позитив жаҳон тажрибасини ҳисобга олиш узлуксиз таълим ва кадрлар тайёрлаш тизими барча элементларига тааллуқли ва унинг ривожланиши омилларидан бири ҳисобланади. Аммо миллий ғоялар ва анъаналарда қурилган таълим ҳар доим миллий ривожланиш масалаларига ижобий таъсир этаётганлиги жаҳон тажрибасида, хусусан, Япония, Жанубий Корея каби давлатлар мисолида ўз исботини топган. Миллий кадриятларга асосланган таълимнинг техник ёки ташкилий шакллари турлича бўлиши мумкин, баъзан умуман одатдан ташқари, тасаввур қилиб бўлмаган кўринишларга эга бўлиши мумкин. Аммо бизнинг чуқур ишонч ҳосил қилишимизга охир оқибат одамнинг таълим олиши натижаси фақат ўқув фаолияти шакллари, шу жумладан масофавий таълим билан белгиланмайди, балки ўқув жараёни қуриладиган таянч психологик-педагогик мазмунга боғлиқ бўлади. Қисқа давр ичида таълим соҳасида қўлга киритилаётган ютуқларни эътироф этган ҳолда баъзи хорижий давлатлар томонидан таълим соҳасида эришилаётган ютуқларни изчил таҳлил қилиб, хорижий давлатларда таълим тизимини ислоҳ қилишнинг асосий тенденцияларини ўрганиш давр талабидир. Чунки хорижий давлатларда таълим тизимини ислоҳ қилишнинг асосий тенденцияларининг умумий хусусиятларини таҳлил қилиш, таълим-тарбия жараёнларини ташкил этишнинг илғор хорижий тажрибалари билан танишиш, глобаллашув шароитида хорижий давлатларда таълим-тарбия соҳасида амалга оширилган ўзгаришлар юзасидан мушоҳада юритиш, хорижий давлатларда таълим тизимини бошқаришда давлат ва нодавлат тузилмалар иштирокини ўрганиб чиқиш, таълим-тарбия тизими самарадорлигини ошириш имкониятларига оид назарий ҳулосалар ва амалий таклифларни илгари суриш замонавий педагогнинг бурчидир. Бугунги кунда халқаро алоқаларнинг кенг йўлга қўйилган даврида оммавий маданиятнинг ёшлар таълим-тарбиясига кўрсатаётган таъсири билан боғлиқ масалаларга қизиқишнинг тобора ортиб бориши табиий. Шу боисдан таълим соҳасида ҳам миллатимиз руҳиятига мос келувчи илғор тенденцияларни ўрганиш, татбиқ этиш масалалари бугунги кунда муҳим аҳамият касб этади.

Зеро, республикаимиз президенти Ш.М.Мирзиёев Ўзбекистон Республикаси Президенти лавозимига киришиштантанали маросимига бағишланган Олий Мажлис палаталарининг кўшма мажлисидаги нутқида “Ёшларимизнинг мустақил фикрлайдиган, юксак интеллектуал ва маънавий салоҳиятга эга бўлиб, дунё миқёсида ўз тенгдошларига ҳеч қайси соҳада бўш келмайдиган инсонлар бўлиб камол топиши, бахтли бўлиши учун давлатимиз ва жамиятимизнинг бор куч ва имкониятларини сафарбар этамиз” [2;2] деганда, педагоглар ва эртанги кунимиз бўлган ёшлар олдида нақадар масъулиятли вазифалар турганлигини англашимизмумкин бўлади.

Ривожланган хорижий давлатларда кўп йиллик тажрибалар ва изланишлар замирида вужудга келган бугунги кундаги таълим тизимини андоза сифатида кўр-кўрона татбиқ эта олмаймиз. Буларга

алоҳида тўхталиб ўтирмасдан, турли давлатлар ривожланган таълим тизимлари таҳлилига таянган ҳолда, Ўзбекистонда таълим тизимини янада ривожлантириш ва сифатни ошириш юзасидан амалга оширилиши лозим бўлган айрим таклифлар хусусида тўхталганда, Ўзбекистон таълим тизимида жорий этиладиган инновацияларни амалга ошириш жараёнида, хорижий давлатлар таълим тизимида амал қилиб келинаётган тузилмалар ва тизимларни ўзимизга татбиқ этишда миллий менталитетимизга таянган ҳолда иш юритиш лозим. Бу жараёнда тизимга жорий этилиши лозим бўлган янгиликлар Ўзбекистон таълим тизимининг ривожланиш босқичига мос келиши ва иқтисодий таъминланган бўлиши лозим.

Энг муҳими, ўқувчиларнинг янгиликка интилиши, ташаббускорлиги, инновацияларни қўллаб-қувватлаши билан боғлиқ ижобий йўналтирилган инновацион салоҳиятидан рағбат асосида фойдаланиш, ўқувчилар ташаббусларининг ҳар томонлама қўллаб-қувватланиши муҳим аҳамият касб этади. Шу боисдан, ўқувчиларда ижодкорлик қобилиятларини ривожлантиришнинг ўзига хос моделини ишлаб чиқиш ва мураккаблик даражаси юқори бўлган чуқурлаштирилган дастурлар бўйича (албатта, эҳтиёждан келиб чиққан ҳолда) ўқитишни йўлга қўйиш лозим бўлади. Бунинг учун таълим муассасаларидаги педагог кадрларнинг, талабаларнинг, ўқитиш технологияларнинг ва моддий техник базанинг янги ўзгаришларга тайёргарлик ҳолатини инобатга олиш ва такомиллаштириш керак.

Таълим тизимида янги илмий ғоялар, таълимотлар ва услубларнинг экспериментал жорий этилишидан чўчимаслик ва илгариларчи таълимнинг элементларини ҳудудимиз эҳтиёжларига мос тарзда ўзлаштириш ҳозирги куннинг муҳим талаби бўлиб қолмоқда.

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## A VISION FOR THE DEVELOPMENT OF METHODS OF TEACHING ARABIC IN INSTITUTIONS OF HIGHER EDUCATION IN UZBEKISTAN

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### رؤية في تطوير طرائق تعليم اللغة العربية في أوزبكستان

لا شك أن الاهتمام بتعليم وتعلم اللغة العربية بمؤسسات التعليم العالي في أوزبكستان صار يحظى بالإهتمام من قبل القيادة الأوزبكية، ونرى ذلك واضحا من خلال القرارات التي اعتمدها فخامة الرئيس الأوزبكي بتحسين وتطوير اللغات الأجنبية خاصة القرار رقم (5117)، الصادر في التاسع عشر من شهر مايو 2021م، ومن هنا زاد الإهتمام بتعليم وتعلم اللغة العربية وأخذ هذا الجانب اهتماما متزايدا من جانب الدارسين في مجال التعليمات المعاصرة وذلك بالنظر إلى علاقتها بتعليم اللغة الذي فرضته التغيرات العالمية وعلاقة الدول والأمم والشعوب فيما بينها لأغراض كثيرة.

بالرغم من الأهمية الكبيرة التي يحظى بها تعلم اللغة العربية وتعليمها بمؤسسات التعليم العالي في أوزبكستان، إلا أن هذا الميدان يواجه مشكلات متعددة، لعل أهمها ضعف وفقر المواد التعليمية المناسبة، وإن المقومات الأساسية لنجاح أي عمل وبرنامج تعليمي أن يتوافر له التالي:

أ – المعرفة التي تعد من أجلها هذه المواد، حيث منها ما يختص بالدارسين الذين يستخدمونها، ومنها ما يختص بالمحتوى الثقافي، للغة العربية.

ب – عند وضع كتب لتعليم العربية بمؤسسات التعليم العالي في أوزبكستان، نراعي الأساس العلمي في اختيار المواقف التي تدور حولها الدروس، حيث أن الاتصال بين الناس عملية تتم خلال مواقف معينة لأغراض معينة، وأن تبني هذه المواقف على أساس علمي.

ج – الإهتمام بتعليم الثقافة العربية، حيث أن اللغة كما نعلم وعاء الثقافة، واللغة العربية دون غيرها مرتبطة بثقافة أبنائها ارتباطا عضويا.

لقد حاولت قدر استطاعتي من بذل جهد في عرض وتقديم قراءة نظرية وتطبيقية لمواد تعليمية مختلفة، علنا نقدم للمتعلم والطالب الأوزبكي معارف ومفاهيم جديدة لما تزخر به اللغة العربية من درر وكنوز في مختلف المجالات من خلال اعتماد مقدمة منهج تواصلية وظيفية مبسط ومحدد يساعد الدارس الأوزبكي على اكتساب وتعلم اللغة العربية، كما أجهت للوصول إلى مشكلات طرق تعلم وتعليم اللغة العربية بمؤسسات التعليم العالي في أوزبكستان المتمثلة في العديد من المحاور، منها المناهج مما يتطلب التصحيح استجابة لمتطلبات وحاجيات المتعلمين الأوزبكي، وكذلك العمل على إيجاد طرق تعليمية قائمة على توظيف ما تعلموه وما اكتسبوه حتى يسهل عليهم التواصل بها، وكذلك إيجاد طرق تمكنهم من الاستيعاب، والفهم السليم والصحيح، وسأعرض بإيجاز أهم النتائج التي توصل إليها البحث وهي كالتالي :

1 - العمل على إيجاد حلول لمشكلات طرق تدريس اللغة العربية بمؤسسات التعليم العالي في أوزبكستان، وكذلك العمل على حفظ الهدف الذي يسعى إليه المتعلم والطالب الأوزبكي في المستويات المختلفة، من المستوى الأول حتى المتقدم، واتخذت مقاربة الإطار المرجعي الأوربي الموحد لتعليم اللغات كمرجعية في تعليم اللغات الأجنبية ومنها تعليم اللغة العربية لغة أجنبية أو ثانية للدارسين الأوزبكي، حيث أن هذا الإطار يتخذ تحقق الكفاية اللغوية لدى المتعلم، هدفا أساسا في تعليم اللغة الأجنبية عبر كفاية التواصل وتوظيف ما اكتسبه الدارس وذلك يتحقق من خلال وضعيات لغوية حقيقية .

2 - يمكن عرض مختصر للأهداف الناتجة من المهارات التي عرضتها في الباب الثاني، وتم تحويلها إلى منهج اتصالي وظيفي، يمكن تلخيص كفاياته فيما يلي :

أ - الاستماع : يتعلق بالسماع، وهي أولى المهارات التواصلية وأهمها على الإطلاق، لأن التأخر في التمكن من هذه المهارة سيؤثر بالسلب على المهارات الأخرى، كما أن غاية هذه المهارة تثبيت المفردات والجمل التي مر بها المتعلمون في سياقات تواصلية مسموعة أو سياقات مقروءة عبر النصوص المختلفة .

ب - الكلام (المحادثة) : هي طريقة ووسيلة لزيادة وتنمية المفردات لدى الدارس الأوزبكي، وذلك عن طريق زيادة الموضوعات التي تسهل له التعبير وتمكنه من كفاياته، بداية من المفردة بلوغا إلى الجملة، ثم الفقرة، ثم النص، ولهذا ينبغي على المعلم التركيز على المحادثة في وحدة تعليمية للمهارات المختلفة .

ج - القراءة : تعد مهارة القراءة من أهم الوسائل في تثبيت اللغة للدارس الأوزبكي، وذلك يعود لارتباطها بثنائية المعلم والمتعلم، حيث أنها الأساس الذي يبني عليه محور المحادثة، إضافة إلى ثراء القاموس اللغوي الذاتي للطالب وعيا وفهما .

د - الكتابة : وهدها الانتقال بالدارسين من مستوى الجملة البسيطة إلى الجملة المركبة، بحتمهم على استعمال أدوات الربط وعلامات الترقيم لدورها الهام في تكثيف مركبات النص، والعمل على تنشيط الخصائص الأسلوبية في تنمية مهارة الكتابة لدى المتعلمين الأوزبكي .

هـ - كفاية القواعد : كما أشرت سابقا بأن القواعد لا تعد من المهارات التواصلية، لأنها ليست لها أولوية في الكفاية التواصلية، لكن لها أهمية من ناحية تدعيم المهارات وموظفة في خدمتها في إطار عضوي متكامل، والحرص على عدم البدء بها في المراحل الأولى من تعليم اللغة العربية .

3 - العمل على تبسيط المفردات حتى تكون مألوفة ومتداولة لدى جميع الطلاب، والحرص على اكساب الطلاب المفردات الأساسية الشائعة في البلدان العربية والتي تلبى حاجات الدارسين خاصة المبتدئين في تعلم اللغة العربية، مما يمكنهم من الإتصال بمتحدثي العربية في أقطارها المختلفة بدقة وكفاءة، باعتبار أن الغاية من تعلم اللغة العربية، التواصل مع الناس، وكذلك يجب الابتعاد ما أمكن عن المجازات والألفاظ القابلة للتأويل التي لا يدركها إلا الذين لديهم ممارسة طويلة في ميدان اللغة .

4 - ركزنا في الجانب التطبيقي ومن خلال النصوص التواصلية، على انشاء جمل وتراكيب قصيرة وسهلة التي تخول للدارس الأوزبكي التأقلم مع اللغة العربية .

5 - الوصول إلى الجوانب الرئيسية لمشاكل تعليمية وتدريس اللغة العربية في أوزبكستان .

6 - التعريف بالطريقة الوظيفية والكفاية التواصلية في تعليم وتعلم مهارات اللغة العربية للدارسين لها في أوزبكستان، مقارنة مع الطرائق والأساليب التي يتم اتباعها الآن في تدريس اللغة العربية في أوزبكستان .

7 - نجاح استخدام الوظيفية والكفاية التواصلية منهجا وأسلوبا ووسائل في تعلم وتعليم اللغة العربية للدارسين لها بمؤسسات التعليم العالي في أوزبكستان .

8 - إمكانية تطوير طرق تعليم وتدريس اللغة العربية بمؤسسات التعليم العالي في أوزبكستان.

9 - متابعة التطورات المعاصرة تقنيا وعلميا، وكل ما يتعلق بها في هذا المجال .

10 - طرح بعض التوجهات والأفكار السلبية في تعليمية اللغة العربية كلغة أجنبية ثانية في المعاهد والجامعات الأوزبكية حاضرا ومستقبلا.

11 - العمل على وضع تصميم مشروع لبرنامج تدريسي مقترح يمكن اعتماده ككتاب في تعليم اللغة العربية للدارسين لها في أوزبكستان، يكون هذا التصميم قائم على منهج علمي معاصر وفق الطريقة الوظيفية والتواصلية

12 - إن تدريس اللغة العربية وظيفيا في ظل الكفاية التواصلية لغير الناطقين بها في أوزبكستان وفق مقاربات معاصرة، يؤدي إلى نتائج ذات مردود قيم، يتمثل في كسب المتعلم للغة العربية وظيفيا في ظل الكفاية التواصلية.

13 - إن طرائق تدريس اللغة العربية في العديد من الأماكن التي تدرس اللغة العربية حاليا تؤدي إلى مقاربات تقليدية غير ناجحة من تحقيق الأهداف المرجوة منها .

في ضوء مما سبق، نجد البحث يحاول الإجابة عن الأسئلة التالية :

1 - ما المواقف التي يتوقع أن يمر بها الدارس الأوزبكي عندما يريد التعامل باللغة العربية في الحياة اليومية؟ 2 - ما المفردات التي ينبغي أن يتعلمها دارسو اللغة العربية من دارسي اللغة العربية بمؤسسات التعليم العالي في أوزبكستان حتى يمكنهم الاتصال بانباء اللغة من العرب؟

3 - ما المعالم الثقافية في البلاد العربية التي ينبغي للمتعم الأوزبكي الألمانم بها؟

في النهاية يمكننا القول أن تطوير مهارات اللغة العربية عند طلاب مؤسسات التعليم العالي في جمهورية أوزبكستان يعتمد على تضافر جهود جميع عناصر العملية التعليمية والعمل على تطوير تلك العناصر ورفع كفاءتها بجميع الطرق والوسائل المتاحة.

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### КОНЦЕПТНИНГ ЛИНГВОФАЛСАФИЙ МОҲИЯТИ

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**Аннотация:** Концепт атамасини талқин қилиш, лисоний ифодаланиши ва уни таҳлил этиш усуллари, унинг миллий менталитет ва маданият, тил ва лисоний тафаккур билан боғлиқлигини ўрганиш ҳозирги кунда долзарб саналади. Концептларни ўрганиш концептуал ва лисоний дунё образларини тушунишга, миллий ўзига хосликни аниқлашга ёрдам беради. Концепт кўпгина лексик бирликларнинг маъноларини ўзлаштиради ва уларни фақат сўз билан эмас, балки сўз бирикмасида, жумлада, матнда ҳам реаллаштиради.

**Калит сўзлар:** концепт, лисоний тафаккур, олам манзараси, лингвофалсафий, лингвомаданий, психоллингвистик, лингвокогнитив.

Лисоний шахс нутқий тафаккури унинг олам манзарасига мувофиқ ифодаланади. Айнан шу манзара орқали шахснинг ўз тилида мужассамлашган оламни идрок этишининг ўзига хос табиати намоён бўлади. Тилнинг ўзига хос табиати этник гуруҳ ёки халқ томонидан атроф-муҳитни англаши, қабул қилиши жараёнида ривожлантирилган муайян когнитив асосда шаклланади. Концептлар мазкур когнитив асосларнинг пойдеворини ташкил этади. Концептларни ўрганиш миллат руҳи каби ноёб ҳодиса ҳақида маълумот олиш имконини беради [Маслова, 2001: 64].

В.В. Колесов концепт остида “биринчи маънонинг асоси, сўзнинг семантик “уруғи”ни тушунишни таклиф қилади [Колесов, 2002: 51]. В.В. Колесовнинг фикрига кўра, концепт фақат унинг тимсол шаклини доимо ўзгартириш йўли билан ривожланади: образда, тушунчада ва рамзда изчил бўлади. Концептнинг ўзи шаклларнинг (ипостазларнинг) кетма-кет ўзгаришида – образ, тушунча ва символ орқали фақат парадигматик, объектив равишда қайта яратилиши мумкин. Олим қарашда концепт синкретик бўлиб, у семантик ривожланишнинг янги даражасида жараённинг ҳам бошланғич нуқтаси, ҳам якунидир. “У кўп шакл ва маънолилик муносабатлари тизимида ҳосил бўладиган умуммаъно манбаидир... Концепт сўз белгиси семантикасида ўзгармайдиган, аксинча, маълум бир тилда сўзлашувчилар фикрини йўналтирувчи, уларнинг танланишини белгиловчи ва тил-нутқнинг потенциал имкониятларини яратувчисидир” [Ўша манба, 56].

Дастлабки ўринда концептнинг лисоний моддийлашуви онг ва тил тизими ўртасидаги ҳамкорликнинг маҳсули эканлигини унутмаслик керак. Олдин айтилганидек, концепт шаклланишининг бошланғич нуқтаси воқелик бўлаги (предмет) ҳақидаги тасаввур – образнинг юзага келишидир. Бу образ оддий схема ёки шакл бўлиб қолмасдан, балки мазмунли ҳодисадир. Бошқача айтганда, субъект образнинг оддий шаклини кўрмайди ёки унинг мазмунини идрок қилмайди, у мазмунли образни идрок этади. Худди шу мазмунли образ лисоний белгига айланади ва бу белги маъносининг ўзагини ташкил қилади [Сафаров, 2006: 21].

Тил фаолият шакли сифатида концептнинг барча мазмуний шаклларида доимий равишда янгилашини назарда тутати. Ментал тавсифнинг асосий вазифаси – вақт ўтиши билан

ўзгармайдиган семантик доминантани оғзаки белги билан ифодаланган тушунча мазмунидаги асосий хусусият сифатида аниқлаш ва шакллантириш, миллий рангни акс эттирувчи ёндошувдир. Колесовнинг фикрига кўра, концепциянинг асосий хусусиятларига маданият вакиллари учун умуммажбурий бўлган ва маданиятнинг идеал таркибий қисмлари тизими ҳисобланган борлиқнинг барқарорлиги, бадиий тасвир, семантик синкретизм киради [Колесов, 1999: 157-158].

Рус тилшунослигида бу муносабатлар мураккаброқ. А.А. Худяков “замонавий илм-фандаги бу фарқ ҳали тўлиқ белгиланмаган... Концепт тушунчанинг бир тури сифатида ва тушунча концептнинг бир тури сифатида қараш мавжуд” [Худяков, 1999: 34-35], шу сабабли бу атамаларнинг синонимик ишлатилиши муаллифга анча асосли кўринади.

“Концепциянинг тубида тушунча ётади”, дейди С.Х. Ляпин [Ляпин, 1997: 27]. Бу талқинда, аввало, концептнинг мантикий хусусиятлари нуқтаи назарда бўлади.

Масалан, В.Н. Телия “концепт фреймларда тузилган билимларни ифодалайди, яъни у нафақат объектнинг муҳим хусусиятларини ифодалайди, балки мазкур лисоний гуруҳдаги моҳият ҳақидаги билимлар билан тўлдирилган барча нарсаларни акс эттиради” [Телия, 1996: 96], яъни концептни тушунчанинг мазмуни билан боғлайди. В.В. Колесов концептни тушунчага нисбатан тор маънода, яъни унинг бир қисми сифатида қарайди [Колесов, 1992: 36].

Н.Н. Болдыревнинг фикрича, объект ёки ходисанинг умумий, муҳим, мантикий қурилган хусусиятларини акс эттирувчи тушунчадан фарқли ўлароқ, концепт объектнинг бир ёки бир нечта, ҳар қандай муҳим хусусиятларини акс эттириши мумкин. Тушунча – оқилона, мантикий мазмуни концептдир. Кундалик билиш натижасида концептлар нафақат назарий ва билиш фаолияти, балки инсоннинг ҳиссий тажрибаси, предмет-амалий фаолияти, вербал ва невербал мулоқоти асосида ҳам шаклланади [Болдырев, 2000а: 24].

Биз Н.Ф. Алефиренконинг фикрини тўлиқ баҳам кўрамыз, унга кўра, “мажозий-ассоциатив катламнинг мавжудлиги – концептнинг энг муҳим хусусиятларидан биридир, унда у тушунчадан фарқ қилади ва бунинг натижасида зарур коммуникатив ва семантик ўзгарувчанликка эга” [Алефиренко, 2003: 28].

Л.О. Чернейко томонидан концепт ва тушунчанинг муносабати борасидаги фикри ишонarli бўлиб, унга кўра, концепт тушунчани ўз ичига олади, лекин у билан чекланмайди, балки сўзнинг бутун денотатив ва коннотатив мазмунини қамраб олади, “маълум бир маданият вакиллариининг ходиса моҳияти тўғрисидаги тасаввурини сўзда, ассоциатив алоқаларини хилма-хил тарзда акс эттиради” [Чернейко, 1995: 75]. Л.О. Чернейко концептнинг мантикий эмас, балки сублогик асосга эга эканлигига эътибор қаратади [Чернейко, Долинский, 1996: 22].

Тушунча назарияси М.В. Никитин томонидан “Курс лингвистической семантики” (Лингвистик семантика жараёни)да самарали ишлаб чиқилган. Олим мантикий ва “тирик” (стохастик) тушунчаларни фарқлашни таклиф этади. Биринчисида конструктив-мантикий компонент, иккинчисида эса индуктив-эмпирик компонент устунлик қилади. Тушунчанинг ўзи бу аспектларнинг доимий корреляцияси, тўқнашуви ва мувофиқлашувида мавжуд. Индуктив-эмпирик тушунча белгидан олдинги ондан ҳосил бўлади ва оннинг абстракт-умумлаштирувчи даражасини ҳиссий-кўргазмали билан боғлайди [Никитин, 1996: 100]. Бизнинг фикримизча, индуктив-эмпирик тушунчаларнинг таклиф этилган талқини когнитив фан томонидан илгари сурилган концепт тушунчасига мос.

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## MADANIYATLAR TO'QNASHUVIDA ADABIYATNING O'RNI

НАЦИОНАЛЬНО-КУЛЬТУРНЫЕ И СТИЛИСТИЧЕСКИЕ ОСОБЕННОСТИ  
УПОТРЕБЛЕНИЯ УЗБЕКСКИХ ФРАЗЕОЛОГИЗМОВ В ХУДОЖЕСТВЕННОМ ТЕКСТЕ

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**Аннотация:** В настоящей статье приводятся узбекские фразеологические единицы, содержащие национально-культурную лексику и образованные на основе стилистических приёмов, таких как метафора, гипербола и др. Приводятся отрывки из текстов художественной литературы с употреблением узбекских фразеологизмов.

**Ключевые слова:** фразеологическая единица, национальный колорит, культурологический, художественный текст, стилистический потенциал.

Художественный текст как явление сложное, становится объектом анализа не только традиционной стилистики, прагматики, культуры, философии, логики и т.д. Текст теснейшим образом связан с лингвокогнитологией. Создание художественного текста – это, прежде всего, когнитивный процесс, ярко и убедительно демонстрирующий интеграцию индивидуальной мысли в сферы человеческой деятельности, чтение же и оценка текста еще более сложное когнитивное действие по выявлению его смыслов [Т.Ю. Ларина, 2015, с. 140].

В художественном произведении каждый персонаж играет разные роли в зависимости от его социального или семейного отношения к другому литературному герою. В следующем контексте один и тот же персонаж, суфий, предстаёт в трёх ролях: он отец для своей дочери, муж для своей жены и угрюмый суфий для соседской дочери:

*Ҳамма жим қолди. Ҳар ким ўз олдидан бир нарса топиб шунга кўз тиккан ва у нарсада Зеби – ўз отасини, Қурвонбиби – ўз ерини, Салти – қовогидан доим қор ёғиб турадиган совуқ бир сўфини кўрарди* [А.Чўлпон, “Кеча ва кундуз”, б. 9]. Подчёркнутое выражение является метафорическим фразеологизмом, характеризующим вечно угрюмого и мрачного человека.

Узбекский фразеологизм “*ганга уста*” указывает на искусность слова, мастерство слова:

*Қурвон холам болади! – деди Салти. Энам ганга уста. Эшондан тушганини кўринг. “Эшон” десангиз, отам ўлганини ҳам билмайди... Худо мунги эшонлар учун яратган* [А.Чўлпон, “Кеча ва кундуз”, б. 22].

Хвастовство, работа на публику, стремление показать что-либо окружающим людям, проявляется в узбекском выражении “*хўжа кўрсинга*”. Выражение обладает национальной спецификой, в котором компонент “хўжа” обозначает народ, т.е. «чтобы увидел народ»:

*Паранжини ёпиниб ўтирмасдан, шундоқ бои устига ташлаб, чимматни “хўжа кўрсинга”га тутган бўлиб югуриши керак холос...* [А.Чўлпон, “Кеча ва кундуз”, б. 23].

Рассмотрим следующий отрывок с употреблением сразу трёх фразеологических единиц:

*Орангизга донги кетган ашулачингиз бор туриб, менга осилганларинг қизиқ! – деди. – Биз “сув бўлмаса таяммум”га ярайдиган ашулачилардан...* [А.Чўлпон, “Кеча ва кундуз”, б. 25]. ФЕ “донги кетган” выражает значение “прославленный, знаменитый”. Выражение “*бировага осилмоқ*” («вешаться кому-либо на шею») обладает негативной коннотацией, а фразеологизм “*сув бўлмаса таяммум*” (букв. «если нет воды, тогда очищение песком») имеет религиозные корни и обладает национальной спецификой. Значение выражения восходит к арабской этимологии, когда перед прочтением молитвы можно было совершать омовение сухим песком в случае отсутствия воды.

В следующем контексте встречается трёхкратный повтор слов:

*Ширин-ширин гап ўрнига ширин-ширин ашуладан бўлсин, опа. Тарифингизни эшитиб, жигарларимиз лахта-лахта қон бўлиб кетган* [А.Чўлпон, “Кеча ва кундуз”, б. 26]. Все случаи повтора основаны на метафоризации: *ширин-ширин гап* – сладкая речь; *ширин-ширин ашула* – приятная песня; *лахта-лахта қон* – сгустки крови. Подчёркнутый фразеологизм обозначает состояние человека, который мучается или страдает на протяжении долгого времени.

Интересной семантикой обладает выражение “*одам кўзига кўринмоқ*” – повзростеть, стать заметной глазу, вырасти:

*Катта қизини бундан икки йил бурун чиқарган, энди бу қизи одам кўзига кўриниб келарди* [А.Чўлпон, “Кеча ва кундуз”, б. 44]. Как видно, выражение используется, в основном, по отношению к представительницам женского пола.

В узбекской лингвокультуре, впрочем как и многих других языковых культурах, возраст ассоциируется с глупостью, неопытностью и частым совершением ошибок из-за незнания. В связи с этим в узбекском языке популярность приобрело выражение “*ёшлик қилмоқ*” – поступить так по молодости, по неопытности:

*Ёшлик қилибсиз, айланай. Билмабсиз. У ашулачи қизнинг доврўғи дунёни босди...* [А.Чўлпон, “Кеча ва кундуз”, б. 45]. Подчёркнутое выражение построено на гиперболе и означает “прославленный на весь мир”.

Сдержанность и терпение можно почувствовать в семантике выражения “*тишини-тишига қўймоқ*” – букв. “положить зуб на зуб”, т.е. молчать, держать рот на замке, терпеть:

*Нима қилардингиз тишини-тишига қўясиз хўжайин! – деди* [А.Чўлпон, “Кеча ва кундуз”, б. 93]. Приведём ещё один гиперболический фразеологизм – “*боши осмонга етмоқ*” – букв. “достать небо головой”, т.е. быть счастливым, радостным, “на седьмом небе от радости”:

*Дадасини эркалатишидан боши осмонга етган Аркадий узоқ йўл босиб келгани сабабли хириллаб қолган, лекин ёшларга хос жаранлаган овоз билан...* [И.Тургенев, “Оталар ва болалар”, б. 8].

В художественном контексте часто используются компаративные выражения для характеристики самых разных качеств и состояний человека:

*Ҳеч нима бўлгани йўқ, – деб жавоб қилди Аркадий, – шундай, ўзимиз шошилмасдан келдик, лекин қорин пиёзнинг пўсти бўлиб кетди. Бўридек очмиз* [И.Тургенев, “Оталар ва болалар”, б. 20]. Выражение указывает на сильный голод персонажей, приехавших издалека.

Значение “уехать, уйти” передаётся в выражении “*жуфтакни ростламоқ*”:

*Хоним эса Баден шахридан секингина жуфтакни ростлади ва ўшандан бери Кирсановдан қочиб юрарди* [И.Тургенев, “Оталар ва болалар”, б. 41].

В следующем отрывке передаётся национальный колорит процесса сватовства девушки:

*Қиш ичи ҳам кети узилмаган совчилар бир-икки ҳафтадан бери келишдан тўхтаганлар, энди ташқари эшикнинг “зийқ” этиши – бир-икки аёлнинг астагина босиб...* [А.Чўлпон, “Кеча ва кундуз”, б. 6].

Нижеприведённый отрывок содержит культурологическую лексику, связанную с национальным шитьём:

*Салти (Салтанат) эрта саҳарда мунақа ҳаллослаб келишини сабабини айтгани йўқ эди, улар кўришган ҳамон, ёш қизларнинг ўз ораларида ўтатурган маҳрам гапларини гаплашиб, тикаётган кашталари, пилтага кирган дўппилари тўғрисида бир-бирларига калта, калта маълумот берар эдлар* [А.Чўлпон, “Кеча ва кундуз”, б. 7].

Приведём ещё пример национально-культурной лексики, употреблённой в тексте художественного произведения:

*Унинг иккала юзи, айниқса, кўрпанинг катта-катта қавигига тикилган андишалик кўзлари ҳовур босган ойнакнинг бетига ўхшарди* [А.Чўлпон, “Кеча ва кундуз”, б. 8].

Литература не только расширяет границы кругозора, но и знакомит читателя с историческими событиями и явлениями определённого периода времени:

*Раззоқ сўфида ундай қувват ортиги билан бор. Бу одам жадиднамо бир ҳамшаҳарининг деганидек, “кўргазмага қўйилатурган антиқа махлуқлардан эди”* [А.Чўлпон, “Кеча ва кундуз”, б. 11].

В следующем отрывке автор критикует низкую оценку персонажа к женщине:

*Оғиз билан тил – банданинг жисмида энг азиз ва табаррук аъзолар. Уларни хотин кишидай паст махлуқ олдида хор қилинадими? Бўлмаса, Ҳақ таолонинг бандалари ит билан ҳам гаплаша берсин!* [А.Чўлпон, “Кеча ва кундуз”, б. 13].

Национальная культура обращения мужчины к своей жене раскрывается в следующем контексте:

*Ўзбекда, ахир, ҳар бир эркак ўз хотинини – ўз ҳалол жуфтини қизи ё ўғлини номи билан атаб чақиради. Ўз хотинини исмини айтиб чақирши ярамайди. Хотинининг исми Марям, қизининг исми Хадича бўлса, мўъмин-мусулмон: – шарму-ҳаё юзасидан бўлсамикан? – хотинини “Хадича” деб чақиради. Аксар она-бола баравар “лаббай!” дейди; шундай-да оиланинг ҳақиқий эгаси бўлган ота: “Каттангни айтаман, каттангни!” дейди. Ҳатто шунда ҳам “Марямни”, демайди* [А.Чўлпон, “Кеча ва кундуз”, б. 13].

В заключении отметим, что художественный контекст выполняет важную роль для употребления фразеологизмов, вводя их в сюжет, усиливая их значение дополнительными семантическими оттенками и придавая различную степень коннотации в зависимости от объекта высказывания.

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## МЕТАФОРИК МАЪНО ШАКЛЛАНИШИНИНГ ЎЗИГА ХОС ХУСУСИЯТЛАРИ

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**Аннотация:** Мазкур мақолада когнитив метафора назарияси ва метафорик маъно шаклланишининг айрим жиҳатлари тадқиқ этилади.

**Калит сўзлар:** когнитив метафора, номинация, концепт, бирламчи номинация объекти, иккиламчи номинация объекти.

Тил жамиятда алоқа воситаси функциясини бажарар экан метафоралаштириш (метафоризация) ҳар қандай тилнинг ўзига хос хусусияти сифатида сақланиб қолади ва ривожланади. Инсон онгидаги тушунчалар доимо ҳаракатда, бир-бирини тўлдирди, бир шаклдан иккинчи шаклга ўтади ва ҳк. Ушбу ҳаракат тушунчаларнинг, шу билан биргаликда инсон онгининг ривожланишига, тараққий этишига замин яратади. Замин яратиш асносида эса янги ҳаётий қонуниятларнинг моҳиятини очиқ беришга хизмат қилади.

Сўнги йилларда тадқиқотчилар томонидан метафоранинг турли жиҳатларини ўрганишга бўлган уринишлар мазкур тил ҳодисасининг кўп қиррали ва мураккаб эканлигини кўрсатди. Метафорани лингвистик ҳодиса сифатида таҳлил этиш натижаларига кўра мазкур жараённинг барча жиҳатларини ўзида акс эттирган, барча саволларга жавоб бера оладиган ягона метафора назариясининг мавжуд эмаслиги ушбу масала моҳиятининг нақадар мураккаб эканлигини ҳам лингвистик, ҳам прагматик, ҳам когнитив жиҳатдан исботлади. Чунки ҳар қандай тилда янги метафораларнинг шаклланиши тилшуносликда ассиметрик дуализм тамойилига таянган тарзда сўз ўзига хос хусусиятларининг намоён бўлиши сифатида тан олинади. Инсон онги томонидан борлиқни англаш жараёнида юзага келадиган ментал тузилмаларнинг вербал ифода топишини таъминловчи механизмларни когнитив жиҳатдан тўлақонли таҳлил этиш нафақат тилшунослик балки фалсафий ва этносociологик тадқиқотларни ҳам талаб этади. Ҳар қандай сўз ўзига хос хусусиятларининг қай шаклда намоён бўлиши эса бевосита инсон онгининг борлиқ билан алоқага киришувига боғлиқ. Шу жиҳатдан метафора ҳам лингвистик, ҳам фалсафий, ҳам психологик нуқтаи назардан ўрганилишга муҳтож бўлган феномен сифатида кўплаб тадқиқотчиларнинг эътиборини тортмоқда [2,3,6,7].

Фалсафий жиҳатдан олиб қаралганда, метафоралар ёрдамида номукаммалликдан мукаммалликнинг келиб чиқишига гувоҳ бўлиш мумкин. Жумладан, сўз шакли ва унинг маъноси ўртасидаги мутаносибликнинг (номукаммаллик) мавжуд эмаслиги тил тизими томонидан мулоқот жараёнининг тежамкорлик ва вариативлик каби талабларига жавоб бера олишини таъминлайди (мукаммаллик) [1;34].

Лексик бирлиқнинг метафоралаштириши тил номинатив тизимининг кўп қатламли эканлигидан далолат беради. Тил одатий қатламининг метафоралаштириши семантик хусусиятларига кўра бир қатор ўзига хосликларни вужудга келтиради. Ушбу ўзига хосликлар муайян халқ, миллат ёки элат ривожланишининг шу кунга қадар қамраб олинган борлиқни англаш каби тушунчаларининг ривожланиш даражасига ҳам боғлиқ тарзда юзага чиқади. Инсон онги томонидан борлиқнинг идрок этилиши натижасида ҳосил бўлувчи концептуал метафоралар оддий маъно кўчиши натижасида ҳосил бўлган ҳосила маъно эмаслигини бир қатор тадқиқотчилар исботлашди [5,7,8]. Мазкур изланишларга кўра, лексик бирлиқларнинг метафоралаштириши инсон тафаккурида содир бўладиган мураккаб когнитив жараён натижасидир. Масалан, кўп миллатларнинг халқ оғзаки ижоди маҳсули сифатида намоён бўладиган айиқ, бўри, қуён, тулки, кабутар каби концептларни когнитив нуқтаи назардан таҳлил этишда Ж.Лакофф фикрларига таянганда, метафорик ҳосила маънонинг пайдо бўлишида икки когнитив майдон, яъни манба майдони ҳамда мақсад майдони иштирок этишини кўрсатишади. Бунда муайян концептнинг хусусиятлари тўлалигича иккинчи номинацияга кўчмаслиги маълум бўлади. Масалан, бўри концептининг асл (контекстдан ташқари) мазмун моҳияти инсон онгида “йиртқич, оч ва ҳк.” каби ассоциацияларни пайдо қилсада, ушбу сўзни инсонга нисбатан

қўлланилганда, юқоридаги сифатларнинг ҳаммасини ҳам инсонга нисбатан ишлатилмаслиги эвазига фақатгина когнитив жиҳатдан инсон образига мос келувчи сифатлар ёрдамида маъно кўчиши юзага келади [4;72]. М.Блэк назариясига кўра, метафоралаштириш жараёнида тўртта компонент иштирок этади: бирламчи номинация объекти, иккиламчи номинация объекти ва бирламчи ҳамда иккиламчи объектларнинг белгилар тизими. Шунга кўра, метафоралаштириш икки томонлама объектларни қамраб олиши билан характерланади яъни бирламчи ва иккиламчи номинация объектларининг ҳар иккиси ҳам семантик жиҳатдан ўзгаришга юз тутаяди. Метафораларни семантик жиҳатдан тадқиқ этиш метафоралар когнитив прагматик хусусиятларининг назарий асосларини изчил таҳлил этишга ёрдам беради. Когнитив метафоралар бадиий асар моҳиятини стилистик жиҳатдан бойитишга бевосита ва билвосита хизмат қилади.

Юқоридаги фикрлардан кўриниб турибдики, метафора авваламбор ўхшашликларга таянади. Иккита қиёсланаётган объектнинг бир бирига ўхшаш белгиларнинг сақланиши (айни пайтнинг ўзида ўхшаш бўлмаган сифатларнинг тушириб қолдирилиши)га таянган ҳолда икки тушунчанинг ўзаро алоқага киришуви ва интерференцияси асосида метафора эффекти вужудга келади. Яъни метафоралаштириш жараёнида иккинчи объектга мос келувчи белгиларнинг танлаб олиниши вужудга келади. Мазкур танловнинг қай даражада маҳорат билан амалга оширилиши тил лексик қатламининг номинатив нуктаи назардан бойишига замин яратади.

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### **КАТЕГОРИЯ ВЕЖЛИВОСТИ В МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ**

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**Аннотация:** В современной лингвистике словосочетание «межкультурная коммуникация» стало чрезвычайно популярным. Минимальной единицей коммуникации в межкультурной коммуникации в частности является дискурсивное событие, которое представляет собой совокупность коммуникативно-прагматически когерентных речевых и неречевых действий участников общения направленных на достижение общей коммуникативной цели. Каждый речевой акт, преследуя частные коммуникативные цели, выступает как стратегическое средство, используемое для решения общей коммуникативной задачи.

**Ключевые слова:** коммуникация, лингвокультурология, стратегия вежливости, речевой акт, локуция, илокуция

Коммуникация — это акт общения, связь между двумя или более индивидами, основанная на взаимопонимании; сообщение информации одним лицом другому или ряду лиц.

Невозможность успешной коммуникации без знания особенностей культуры признана в настоящее время очевидным фактом. Исследователи различных направлений и областей знаний о человеке пришли к выводу, что культура отражается в сознании людей, формирует их мировидение, определяет специфику поведения. Коммуникативное поведение людей является компонентом их национальной культуры, регулируется национальными нормами и традициями, которые имеют глубокие исторические корни [1, с. 288].

Признание и понимание культурных различий является одним из важнейших условий в коммуникации.

Исследования по межкультурной коммуникации до недавнего времени проходили под знаком социолингвистических ориентиров. В рамках этой дисциплины можно выделить, во-первых,

сопоставительные исследования использования одного языка в качестве лингва-франка несколькими этническими или культурными группами и, во-вторых, функциональные ограничения, с которыми сталкивается язык одной (обычно меньшей) этнической группы в ситуации межкультурного общения.

Другое направление филологических исследований влияния культуры на язык, объединяемое термином «этнолингвистика», занимается в первую очередь изучением отражения культурно-специфических понятий в лексике языка в исторической перспективе и оставляет за рамками рассмотрения их роль в кросс-культурной коммуникации.

Язык служит коммуникации, это самый главный, самый эксплицитный, самый официальный и самый признанный из всех видов коммуникативного поведения. Как отмечал Э. Сепир [4], язык является коммуникативным процессом в чистом виде в каждом известном нам обществе.

Также можно сказать, что язык — это кодовая система, которая реализуется в процессе выражения людьми своих желаний и потребностей. Эта система с самых ранних времен была неотделима от процесса общения людей и в настоящее время продолжает развиваться, благодаря потребностям общения. Процесс общения, нося двусторонний характер, постоянно оперирует кодами вежливых форм.

Соотношение языка и культуры - вопрос сложный и многоаспектный. Он включает проблемы взаимоотношений, взаимосвязи, взаимовлияния и взаимодействия языка и культуры.

Некоторые ученые считают, что язык и культура — это разные по содержанию и функциям сущности. Так полагает И.С. Улуханов [7], который пишет, что если считать культуру достижением человечества, то язык таковым не является. Другие - Н.И. Толстой — подчеркивают неразрывность и единство культуры и языка, утверждая, что можно рассматривать отношение между культурой и языком как отношение целого и его части, что язык — это компонент и орудие культуры, и что язык, в то же время, автономен по отношению к культуре и может изучаться отдельно от культуры или в сравнении с культурой как равнозначный и равноправный феномен [6, с. 39].

Межкультурная коммуникация - общение, осуществляемое в условиях столь значительных культурно обусловленных различий в коммуникативной компетенции его участников, что эти различия существенно влияют на удачу или неудачу коммуникативного события.

Термин межкультурная коммуникация относится к случаям, когда коммуникативная компетентность столь различна, что это отражается на исходе коммуникативного события. Часто используемый термин кросс-культурный обычно относится к изучению конкретного феномена в двух или более культурах и имеет дополнительное значение сравнения.

Собственное поведение в межкультурном общении также должно строиться с учетом особенностей культуры, в противном случае возможны серьезные коммуникативные неудачи. Ошибки, касающиеся нарушения культурных норм, воспринимаются крайне болезненно и могут иметь серьезные последствия. При общении с иностранцами собеседники часто прощают грамматические ошибки либо лексические, но коммуникацию приводит в тупик нарушение этических особенностей поведения в речи. С. Г. Тер-Минасова [5] в этой связи отмечает, что самое худшее, к чему могут привести ошибки в речи, — это насмешки и снижение репутации человека, ошибки же культурного поведения могут вызвать этнические конфликты, насилие, кровопролитие [5, с. 92]. Не случайно поэтому, помимо собственно лингвистического уровня владения языком, исследователи предлагают выделять национально- культурный уровень, предполагающий владение национально обусловленной спецификой использования языковых средств.

Коммуникативное поведение, как вербальное, так и невербальное, имеет свои национально-специфические особенности не только из-за различий в средствах коммуникации, но и из-за различий в механизме их выбора, предпочтительности и частотности их употребления в тех или иных ситуациях общения [2, с. 10]. Как писал Э. Сепир, «чувство почти безграничной свободы, ощущаемое индивидом при пользовании своим родным языком, находится как бы на сдерживающем поводе у какой-то регулируемой нормы» [4, с. 137].

Межкультурное общение может иметь и положительный, и негативный исход. Все зависит от выбора языковых средств того или иного языка. Человек входит в мир как представитель определенной культуры, отличающейся от других культур. Процесс освоения им собственной культуры протекает бессознательно, особенно на ранних стадиях его развития. Человек воспринимает многие феномены и особенности своей культуры как само собой разумеющиеся.

Представителям разных культур сложнее понять друг друга, т. к. в сознании каждого из них закреплены ценности своей культуры, поэтому залогом успешного общения является способность коммуниканта выбрать такую ассоциацию, которая послужила бы стимулом к вызову в сознании

адресата необходимой категории.

Культура, в свою очередь, является одной из наиболее многоаспектных категорий в современной науке. Ей даются разнообразные трактовки, из которых наиболее приемлемой для настоящего исследования считаем, предложенное В.А. Масловой, в котором культура понимается как «свод «правил игры» коллективного существования, набор способов социальной практики, хранимых в социальной памяти коллектива, которые выработаны людьми для социально значимых практических и интеллектуальных действий» [3, с. 20].

Таким образом, выяснили, что в межкультурной коммуникации язык и культура взаимосвязаны и очень важны. Мы рассматриваем категорию вежливости в речевых актах и предлагаем по возможности разделить культурозависимую и культуroneзависимую лексику на основе сопоставления стандартных, практически идентичных ситуаций.

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## **К ВОПРОСУ О ТИПОЛОГИЧЕСКИХ ПРИЗНАКАХ РЕЧЕВЫХ УПРАЖНЕНИЙ**

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**Аннотация:** В настоящей статье выделяются типологические признаки речевых упражнений, предназначенных для обучения говорению. Авторы рассматривают в них наличие двух критериев: признаки, которые отличают речевые упражнения от подготовительных, обеспечивающих формирование навыков, способных к переносу, т.е. от условно-речевых, а также целенаправленность упражнений, чтобы они являлись адекватным средством для развития речевого умения.

**Ключевые слова:** речевые упражнения, целенаправленность, самостоятельность, динамичность, продуктивность.

Учитель иностранного языка в своей повседневной работе постоянно сталкивается с проблемой подбора адекватных упражнений, в частности, для развития речевого умения. Поэтому определение типологических признаков речевых упражнений как проблема теоретическая является также одной из важнейших практических проблем, не решив которую нельзя говорить об эффективности обучения практическому владению иностранным языком, поскольку «практическое овладение иностранным языком в средней школе означает... приобретение прочных знаний и разносторонних речевых навыков и умений» [2, с.55]. Именно точное определение того, что такое «речевые упражнения», каковы их признаки, позволит отличать их от неречевых и тем самым устранил опасность использования неадекватных упражнений на этапе развития речевого умения [6].

Целью данной статьи является выделение типологических признаков речевых упражнений, предназначенных для обучения говорению. Их перечень должен отвечать по крайней мере двум требованиям:

- 1) включать только те признаки, которые отличают речевые упражнения от подготовительных, обеспечивающих формирование навыков, способных к переносу, т.е. от условно-речевых [4, с.50-51];
- 2) удовлетворять целевой направленности этих упражнений, т.е. быть достаточно полным, чтобы характеризовать речевое упражнение как адекватное средство развития речевого умения.

Если рассматривать речевое умение как цель, т.е. как определенное конечное состояние, которого должна достичь способность обучаемого общаться, то надо говорить о становлении речевого умения за счет развития отдельных качеств, из которых интегрируется эта способность.

Из всех качеств речевого умения как способности [5] мы выбираем прежде всего четыре качества, так как они ближе всего к речевому акту: целенаправленность, самостоятельность, динамичность и продуктивность.

Очевидно, что, вступая в общение, говорящий преследует определенную цель. Если цель эта им не достигается, мы, естественно, не можем утверждать, что его речевая способность обладает качеством целенаправленности. Более того, если говорящий не только не может достичь цели общения, но и не замечает этого, это значит, что у него нет даже и предпосылок, чтобы сделать общение успешным, результативным.

Если общающийся воздействует на своего собеседника в желаемом направлении, то можно говорить о наличии одного из качеств его речевого умения – целенаправленности. Один говорящий достигает цели общения быстрее, другой идет ощупью: видя, что его высказывание не вызывает ответной реакции, ищет новые пути для достижения цели. Следовательно, качество целенаправленности развито у одних в большей мере, у других – в меньшей.

Одним бывает трудно выступать в роли речевых партнеров, другие же более активны и инициативны в этой роли и становятся участниками общения по собственной инициативе; одни могут говорить совершенно свободно, другие же пользуются планом, тезисами и т.п. Разница в речевом поведении говорящих объясняется прежде всего различным уровнем развитости другого качества речевого умения как способности – самостоятельности.

Некоторые говорящие высказываются достаточно хорошо, если ситуация общения привычна для них, и оказываются беспомощными, если попадают в новую ситуацию. Так, в личной беседе можно одобрить чью-то инициативу, но не суметь высказаться достаточно четко по данному же поводу на официальном собрании. Изменилась ситуация общения, и исчезло умение воздействовать на собеседников. Произошло это потому, что речевую способность говорящего не отличало качество динамичности. Наличие этого качества в речевом умении говорящего – непереносимое условие эффективного общения в различных ситуациях. С учетом новых ситуаций общения должно строиться и само высказывание. Нельзя пользоваться одними и теми же фразами даже в сходных ситуациях общения. Высказывание должно быть построено по-новому, тогда оно достигнет цели, а это возможно при условии, если развито еще одно качество речевого умения как способности – продуктивность.

Итак, в том случае, если говорящий может воздействовать на своего собеседника в желаемом направлении и достигает цели (целенаправленность), если он активен и инициативен в этом воздействии и не пользуется материалами – подсказкой (самостоятельность), если эта уверенность и умение воздействовать не исчезают в новых ситуациях общения (динамичность), если речевое высказывание строится с учетом того, к кому оно обращено, и, следовательно, построено по – новому (продуктивность), то можно говорить о развитом речевом умении.

Функциональная направленность речевых упражнений, если они действительно адекватны цели, как раз и заключается в том, что они призваны развивать названные качества речевого умения как способности.

Подход, при котором учитывается цель, помогает увидеть не просто реально существующие признаки речевых, а признаки существенные, т.е. типологические, во-первых, и те, которые делают речевые упражнения действительно адекватным цели, во-вторых. Эти признаки следует искать в природе самого речевого упражнения.

Поскольку научить обучаемых общению на иностранном языке – цель применения речевых упражнений, в них, естественно, должна быть задана вся совокупность условий, имитирующих условия реального общения. «При практической цели обучения... все учебные упражнения должны быть направлены на программирование коммуникативной речевой деятельности, с помощью которой

осуществляется общение» [7, с.65]. Именно поэтому нам представляется методологически оправданным поиск типологических признаков речевых упражнений в характере процесса общения.

«Если понимать общение как деятельность, то очевидно, что для нас аксиомой являются... его интенциональность (наличие специфической цели, самостоятельной или подчиненной другим целям, наличие специфического мотива)» [1, с.112]. Потребности, побуждающие человека вступать в общение, обуславливают психологическое содержание речевого действия – коммуникативную цель высказывания, стратегическую его направленность. Всякое общение имеет целью то или иное направленное изменение в смысловом поле реципиента. Именно поэтому целью речевых упражнений является научить обучаемых говорить так, чтобы оказывать влияние на собеседника в определенном направлении.

Итак, можно сформулировать следующий типологический признак речевого упражнения: речевое упражнение призвано актуализировать взаимоотношения участников общения, обеспечивая тем самым естественную мотивированность высказываний.

Речевое действие немислимо без речевой интенции. Для того чтобы в постоянно меняющихся ситуациях общения у говорящего возникала и реализовалась речевая интенция, у него должна быть в достаточной мере сформирована речевая активность, понимаемая нами как психологическая готовность субъекта стать участником общения. Чем больше у обучаемого практика говорения на иностранном языке, тем выше уровень его речевой активности. При формулировке заданий РУ должна быть учтена личность обучаемого, вся его деятельность, так как то, что вызывает реакцию одного, может быть недостаточным стимулом для речевого поступка другого.

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## LINGUO-CULTURAL ASPECTS OF CROSS-CULTURAL COMMUNICATION

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**Abstract:** The article deals with the linguo-cultural aspects of cross-cultural communication. The aim of article is to identify the relationship between lingual personality's interpreting degree of cross-cultural symbols and successful process of cross-cultural communication. As a result it is proved, that cross-cultural communication is based on interpretation of cross-cultural symbols as one of the most important motivate factors of communication. It should be emphasized that the lingual personality is the main component of communicative process. It is identified, that individual parameters of lingual personality form the individual lingual world view which reflects objectively the world perception by people having different cultures. The role of lingual personality parameters of emigrant at the successful cross-cultural communication is identified.

**Keywords:** cross-cultural communication, lingual personality, lingual personality of emigrant, cross-cultural symbols.

It is evident, that cross-cultural communication is based on cross-cultural interpretation. According to O.A. Leontovich there are some factors of national and cultural language specificity of cross-cultural communication, such as:

1. Representation of cultural traditions of the people: permits, prohibitions, stereotypical acts and etiquette characteristics of communicative universal facts.



2. Representation of social situation and social functions of communication.

3. Representation of local social situation in the peculiarities of the course of mental processes and various activities, such as the psycholinguistic base of speech activity, and the paralinguistic phenomena.

4. Determination of language specifics of community and research the symbols as cultural symbols [4,191-192]. Motivation of cultural symbol represents the correlation between the concrete and abstract elements of symbolic content. Such correlation distinguishes the symbol and the sign, because the sign illustrates the connection between the signified and the signifier. A sign becomes a symbol as the whole spectrum of secondary conventional values of interpretation. The symbol has the properties of the sign, although the symbol does not imply a direct reference to the denotation.

Correlation between the sign and symbol has an important role in the specificity of cross-cultural discourse consisting of different linguistic personalities and the conditions of communication. Lingual personality of emigrant as an object of linguistic researches generalizes cultural-linguistic and communicative-activity values, knowledge, attitudes and behaviors. The lingual personality consists of the following components: 1) *value component* has a system of values, and life meanings. It is the content of education. The value component allows a person to form an initial and deep view of the world, forms the linguistic world view, the hierarchy of spiritual representations that form the base of a national character and realize in the process of linguistic dialogue; 2) *culturological component* contributes cultural studies, such as the rules of speech and non-verbal behavior; 3) *personality component* characterizes individual and deepest things in each person [5, P. 119].

Individual parameters of lingual personality form the complex combination of psychophysiological, social, national-cultural and linguistic peoples' differences. It leads to the fact that at the level of cross-cultural communication the differences between linguistic personalities reach a certain critical volume that can have both positive and negative impact on the success in the cross-cultural communication. English and Russian cultures had some similar things in the past, such as mytho-archetypal beginning. English culture is the unity of many tribes' cultures such as Brits, Scots, Celts, and Anglo-Saxons, then Norman culture. But Russian culture is the unity of culture of pagan Slavic, Christian Byzantine, and Western European.

Different cultural identity is the base of cross-communication shock. The study of the cross-cultural communication principles allows identifying the causes of communicative shock. Such identification is the way of overcoming the results of communicative shock. The process of cross-cultural peoples interaction bases on studying the particular of communication using complex approaches, qualitative changes in the choice of research methods of lingual personality as the subject of successful cross-cultural communication [4, P. 9]. Any lingual personality has an "evaluation scale". For example, lingual personality of emigrant uses this "evaluation scale" to represent the surrounding world as the linguo-cultural model.

This model is a structural property and powerful factor of personality self-determination, because a representative of any particular culture has a certain cultural fund, that is, a set of knowledge that provides a certain outlook in the field of national and world culture. The cultural fund is basic units included in any national culture. The person's belonging to a particular culture determines his mentality as the basis of another culture perception usually by reading literature and cross-cultural communication. In cross-cultural communication the lingual world view is very important thing as a guide in the communicative process between the lingual personality of emigrant and the society. The lingual world view is the basis of personal self-identification and largely depends on linguo-cultural specificity of society. It is the format of lingual semantics code. Individual lingual world view can be an actual or a relic thing. But, a relic specificity of lingual world view can be the base to form new mental structures.

As a result of such new lingual world view forming we identified the difference between the archaic semantic system of language and the actual mental model that is valid for a lingual group. E.E. Brazgovskaya said about the differences of cross-cultural discourse of society and "social creative text" [2]. Cross-cultural discourse has certain national sign, therefore V.V. Vorobiev says: "linguistic signs and expressions require an extra-linguistic way of their representation and interpretation" [3, P. 81-82], whereas lingual world view can have the form of a linguistic one. This thesis means that lingual world view can form linguistic competence, but it proves to be meaningfully more complicated. The issue of culturological relativity of lingual world view is very important. It is appared in the variability of forms and categorization of the meanings system.

Differences of lingual world view formed under the influence of complex cognitive structures. Such influence is important for the forming as discursive models, as literary text models. Lingual and linguo-cultural world views are consistent with each other because of the dialectical connection of language and thought as a reflection of the world in people mind. Lingual and linguo-cultural world views have at the

same time a number of differences due to their functional specificities. Researches of lingual world view in dynamics are carried out with the social-dynamic study of cultural interaction.

The social-dynamic approach in the study of lingual world view suggests that the lingual world view is in the status of permanent development. The components of this system reflect the specificity of life and culture of social and national community which is the base of cross-cultural communicative shock, because of ethno-connotation. Ethno-connotation has the deep level of the supposed multi-layered model of cultural concepts-sphere. It has a certain structure and specific parameters of ethno-conotants content. The ethno-connotation appearance in the cross-cultural communicative processes bases on the degree of correlation between form and meaning of cultural code.

To sum up, lingual world view has pragmatic parameters and manifests itself in realities, which include concepts related to the life and worldview of the society that created them. So, it is evident, that cross-cultural communication is based on cross-cultural interpretation which bases on four factors of national and cultural language specificity having cultural symbols.

It is proved, that cultural symbol is one of the most important motivate factor of cross-cultural communication having the lingual personality parameters of emigrant as the base. The lingual personality parameters consist of the following three components: value component, culturological component, personality component. The lingual personality parameters are the base of the lingual world view forming in cross-cultural communication process. The lingual world view is very important thing as a guide in the communicative process between the lingual personality and the society.

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### INGLIZ, O'ZBEK VA RUS TILLARIDAGI MAQOLLARNING PAREMIOLOGIK BIRLIK SIFATIDAGI O'ZIGA XOS XUSUSIYATLARI (Peculiarities of English, Uzbek and Russian proverbs as paremiological units)

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Ingliz tili tarixi va grammatikasi kafedrasida o'qituvchisi*

**Annotatsiya:** Ushbu maqolada o'zbek, rus va ingliz tillarida maqollarning paremiologik birlik (parema) sifatidagi o'ziga xos xususiyatlari, matal, masal va aforizmlar bilan o'xshash va farqli tomonlari ko'rib chiqiladi. Maqollardagi mashhurlik, obrazlilik, didaktiklik, ixchamlik, semantik-tarkibiy to'liqlik, emotsionallik uch tilda misollar bilan yoritilgan. Maqolada maqollarda qo'llaniladigan stilistik vositalar haqida ham so'z boradi.

**Kalit so'zlar:** paremiologik birlik, xalqchillik, didaktik, tugallanganlik, obrazlilik, aforizmlar, sinekdoxa, metafora, alliteratsiya, antiteza, jonlantirish, qiyoslash

Maqollar – bu xalqning donoligini, millatning ruhini, uning madaniyatini ko'rsatadigan xalq og'zaki ijodining gavharidir. Maqollarni, umuman, xalq ijodiyotini o'rganish, tadqiq qilish bugungi kunda juda muhim ahamiyat kasb etmoqda. Bu “gavhar” nafaqat tilshunoslar, balki boshqa turli soha vakillarini ham qiziqtirib qo'ygan desak xato qilmaymiz: etnograflar, madaniyatshunoslar, folkloristlar, adabiyotshunoslar, psixologlar, faylasuflar va boshqalar. Sanab o'tilgan sohalar, albatta, maqollarning turli jabhalarini tadqiq

qiladilar. Biz esa quyida o'zbek, ingliz va rus tili maqollarining paremiologiyadagi o'rni va o'ziga xos xususiyatlarini tahlil qilsak.

Maqollar paremiologiya sohasi doirasida o'rganilib, paremiologik birlik – parema hisoblanadi. “Paremiologiya – (yunoncha “paroimia” – masal, ramzli hikoya; “logos” – so'z, fan) ma'lum bir tildagi avloddan avlodga og'zaki shaklda ko'chib yuruvchi, ixcham, sodda, qisqa va mazmundor mantiqiy umumlashma sifatida paydo bo'lgan turg'un ibora, maqol va matal – paremalarni o'rganuvcha fan” [1, 249].

Tabiiyki shunday savol tug'iladi: barcha tillarda ham maqollar paremalar sifatida bir xil xususiyatlarga egami yoki turli tillarda, umuman, maqollar farq qiluvchi jihatlarga egami? Quyida esa shu savollarga javob berish maqsadida maqollarning boshqa paremiologik birliklardan ajratib turuvchi xususiyatlari to'g'risida to'xtalsak.

Ma'lumki, maqol deganda biz “(arabcha maqola, kichik asar, so'z, nutq degan ma'nolarini anglatadi) hayotiy tajriba asosida xalq tomonidan yaratilgan, odatda pand – nasihat mazmuniga ega bo'lgan ixcham obrazli, tugal ma'noli ibora, gap” [1, 187] ni tushunamiz. Maqollarda avlod – ajdodlarning jamiyat va tabiatga munosabati, tarixi, ruhiy holati, etik va estetik tuyg'ulari, ijobiy va salbiy fazilatlar haqidagi mulohazalari aks etishi tabiiy.

Maqollar boshqa paremalar, ya'ni matal, masal, aforizm va boshqalar bilan bir qatorda tursada, ulardan o'ziga xos xususiyatlari bilan ajralib turadi.

Maqollar – bu xalq tajribasi, uning nafasi, yig'isi, shodligi va sevinchi, qayg'usi va ovunchi, bu xalq haqiqati, uni to'g'ri yo'lga eltuvchi mayoqdir. “Xalq asrlar mobaynida to'plagan hayotiy tajribasini turli vositalar yordamida kelajak avlodlarga meros qilib qoldiradi. Aynan, xalqchilik maqolning ichki strukturasi, ya'ni ma'nosining yo'q bo'lib ketishi mumkin emasligini isbotlaydi. Bu jihat maqollarni aforizmlardan farqlab turadi. “Aforizmlar – (yunoncha “aphorismos” – hikmatli so'z) ixcham shaklli, chuqur mazmunli, muallifi aniq gap; hikmatli so'zlar” [1,83]. Shuni ham aytib o'tish kerakki, aforizmlar ham maqollar singari biror narsa haqida bahs yuritmaydi, balki inson ongiga ta'sir etadi. Aforizmlar, ta'rifdan ko'rinib turibdiki, maqollardan aniq muallif tomonidan yaratilganligi bilan ajralib turadi.

Maqoldan kelib chiqayotgan ma'no har doim ham uni tashkil etayotgan so'zlarning ma'nosidan kelib chiqmasligi mumkin, balki uning obrazlilik bilan bog'liqdir. Shunday ekan ularni bemalol majoziy va ko'chma ma'noga ega deb ayta olamiz. Misol uchun: Asli qora oqarmas, oqarsada bo'zarmas ( ya'ni “qancha harakat qilinmasin yomon yaxshiga aylanib qolmaydi”). bunday holatni biz ingliz va rus tiilarida ham kuzatishimiz mumkin: Не в свои сани не садись (ya'ni “qo'lingdan kelmaydigan ishga kirishma”); Every dog has its day (ya'ni “hali bizga ham omad kulib boqadi”).

Ularning hikmatli so'zlardan farqli jihati ham maqol ma'nosining ikki jihatga ega ekanligidir. Aniqroq qilib aytganda, hikmatli so'zlar faqat o'z ma'nosida kelsa, maqollar esa ham o'z ma'nosida, ham ko'chma ma'noda qo'llanila oladi. Fikr dalili sifatida quyidagi maqollarni keltirish mumkin:

O'zbek tilida:

Tog' bo'risiz bo'lmas, to'qay arslonsiz.

Ingliz tilida:

Don't cross the bridge until you come to it.

Rus tilida:

Волков бояться – в лес не ходить.

Quyidagi maqollar esa faqat ko'chma ma'noga ega:

O'zbek tilida:

Ko'z yoshi toshni eritar

Ingliz tilida:

If the mountain will not come to Mahomet, Mahomet must go to the mountain

Rus tilida:

Всякий кулик свое болото хвалит.

Maqollar didaktik xususiyatga bo'ydir. Ularning bu jihati pand – nasihat berish kabilarni o'z ichiga olib, ijobiy ( ruxsat ) va salbiy ( ta'qiq ) ma'nolariga ega bo'lishi mumkin:

a) O'zbek tilida:

Qish g'amini yozda ye.

Ingliz tilida:

Beware of a silent dog and still water.

Rus tilida:

Куй железо, пока горячою

b) O'zbek tilida:

Tirikligida siylamasang, o'lganida yi'g'lama.

Ingliz tilida:

Never look the gift horse in the mouth.

Rus tilida:

Не в свои сани не садись.

Bu xususiyat maqollarga xos bo'lib, topishmoq, tezaytish va frazeologik iboralarga begonadir.

Maqol – badiiy asardir hamda unda obrazlilik namoyon bo'ladi. Obrazlilikni yaratish uchun esa quyidagilar muhim rol o'ynashini P.U.Bakirov o'z kitobida ta'kidlab o'tadi:

1) metafora: Bahorning bir kuni qishni boqar; Omad o'z oyog'i bilan kelar; If wishes were horses, beggars might ride; Fools rush in where angels fear to tread; Лес рубят – щепки летят; Плетью обуха не перешибешь;

2) sinekdoxa: Betashvish bosh qayda, mehnatsiz osh; Qars ikki qo'ldan chiqar; Don't bite the hand that feeds you; Two heads are better than one; Сытое брюхо к учению глухо; Дурная голова ногам покоя не дает;

3) jonlantirish: Ot o'rnini toy bosar; Qush uyasida ko'rganini qiladi; It is an ill bird that fouls its own nest; Curiosity killed the cat; Не смейся, горох, не оскаливай зубов, намокнешь сам лопнишь; Без ветра дерево не шатается;

4) o'xshatish: Aytilgan so'z – otilgan o'q; Bolamning bolasi – qandin o'rik donasi; Curses like chickens come home to roost; Necessity is the mother of invention; Родина наша – солнце краше; Жизнь – это море житейское;

Lekin olim o'zining kitobida maqollarga xos yana bir xususiyat – alliteratsiya haqida to'xtalmagan. Biroq bu jihatni aytib o'tmaslikning iloji yo'q, nazarimizda:

5) alliteratsiya: Ish ishtaha ochar, dangasa ishdan qochar; Bolam – bolim, bolam bolasi – jonim; There's many a slip between the cup and the lip; Don't trouble trouble until trouble troubles you; Деньги делают деньги; Не в свои сани не садись.

Maqollar folklorning bir qismi bo'lsada, boshqa xalq og'zaki ijodi namunalaridan o'ziga xos jihatlari bilan ajralib turadi. Yuqoridagilardan xulosa qilib aytish mumkinki, demak, barcha tillarda maqollar paremlar sifatida bir xil xususiyatlarga ega va "maqol – struktur-semantik tugallangan, qisqa va lo'nda, didaktik, qadimiy hamda xalqchil obrazli majoziy jumla, gap.

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#### MILLATLARARO TOTUVLIK VA DINIY BAG'RIKENGLIK O'ZBEK XALQINING YUKSAK QADRIYATIDIR

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**Annotatsiya:** Ushbu maqolada yurtimizda millatlararo totuvlik va diniy bag'rikenglik masalalariga beriladigan e'tiborlar, O'zbekiston Respublikasida istiqomat qiluvchi turli millat va elat vakillarining ijtimoiy, huquqiy va diniy vakolatlari va O'zbekiston Respublikasining YUNESKO Bosh konferensiyasining 1995- yil 16- noyabrda o'tkazilgan 28- sessiyasida qabul qilingan " Bag'rikenglik tamoyillari deklaratsiyasi " ga a'zo ekanligini yoritib berishga harakat qildim.

**Kalit soʻzlar:** Millat va elatlar, Konstitutsiya, moddalar, din, davlat tili, seminar, Avliyo Doniyor maqbarasi, UNESCO, BMT.

Koʻpchiligimizga maʼlumki, bizning oʻzbek xalqimiz azal- azaldan bagʻrikeng va mehmondoʻst xalq hisoblanadi. Yurtimizda qadim zamonlardan buyon, nafaqat oʻz xalqini balki oʻzga xalqlarni ham qadrlash, eʼzozlash va ularning hurmatini joyiga qoʻyish milliy qadriyatlardan biri boʻlib kelmoqda. Bugungi kunda mamlakatimizda 130 dan ortiq millat va elat vakillarining oʻzaro hamjihatlikda, xuddi ogʻa- inilardek yashab kelishayotgani yuqoridagi soʻzlarimizning ayni isbotidir.

Mamlakatimizda ushbu millat vakillarrining haq- huquqlari qonun bilan belgilab qoʻyilgan. Oʻzbek tilida soʻzlashuvchilarning soni yer yuzida 35 milliondan ortiq kishini tashkil etadi. Shundan 25 milliondan ortigʻi Oʻzbekistonda istiqomat qiladi [2]. Men ushbu maʼlumot bilan shuni nazarda tutyapmanki, bugungi kunda ona diyorumizda 35 milliondan ortiq kishi umrguzaronlik qilib kelmoqda. Shulardan 25 milliondan ortigʻi oʻzbek tilida muloqot qilsalar, qolgan 10 milliondan ortiq fuqarolar oʻzlarining ona tillaridan hech qanday toʻsiq va cheklovlarsiz foydalanib kelmoqdalar. Buning isboti tariqasida Oʻzbekiston Respublikasi Konstitutsiyasining 4-moddasini keltirishimiz mumkin: " Oʻzbekiston Respublikasining Davlat tili oʻzbek tilidir.

"Oʻzbek tilida davlat tili maqomining berilishi respublika hududida yashovchi millat va elatlarning oʻz ona tilini qoʻllashdan iborat konstitutsiyaviy huquqlariga monelik qilmaydi",—"Oʻzbekiston Respublikasining Davlat tili haqida" gi qonuni 2- modda [4]. Shuningdek "Bosh Qomusimiz" ning " Inson va fuqarolarning asosiy huquqlari, erkinliklari va burchlari" deb nomlangan ikkinchi boʻlimining 18-, 23- va 31- moddalarida ham Oʻzbekiston Respublikasida istiqomat qiluvchi millat va elatlarning va chet el fuqarolarining Respublika hududidagi huquq va erkinliklarini, eʼtiqod erkinliklarini kafolatlaydi.

Barchamiz bilamizki, bizning yurtimiz islomiy davlatlar sirasiga kiradi. Aholining 88% i Islom diniga eʼtiqod qiladi. Qolgan aholi esa Xristian, Yahudiylik, Buddaviylik dinlariga va boshqa din va mazhablarga eʼtiqod qilishadi [6]. Dinga eʼtiqod qilish va vijdon erkinligi masalasi Oʻzbekiston Respublikasining Konstitutsiyasida oʻz aksini topgan. U xalqaro huquqiy meʼyoriy talablarga toʻliq javob beradi. Har qanday dinga eʼtiqod qiluvchi va hech qanday dinga eʼtiqod qilmaydigan kishilar uchun bir xildagi shartlar qoʻyilishini taʼminlovchi Oʻzbekiston Respublikasi Konstitutsiyasining 31- moddasida, jumladan, shunday deyiladi:[3]

Ushbu barcha maʼlumotlardan tashqari , Prezidentimiz Shavkat Mirziyoyev 2017- yil 19- sentyabrda Birlashgan Millatlar Tashkiloti Bosh Assambleyasining 72- sessiyasida " Maʼrifat va diniy bagʻrikenglik" deb nomlangan maxsus rezolyutsiya qabul qilish tashabbusi bilan chiqqani jahon hamjamiyatining diqqatini tortgan edi. 2018- yilda esa " Oʻzbekiston- millatlararo totuvlik va diniy bagʻrikenglik yurti" mavzusida ilmiy- amaliy seminar ham tashkil etilgan. Qolaversa, har yili oʻzga millat va oʻzga din vakillarining diniy bayramlari keng tarzda nishonlanib kelinadi.

Yuqoridagi barcha maʼlumotlar asosida shunday xulosaga kelish mumkinki, biz nihoyatda bagʻrikeng va ochiqkoʻngil xalqi, inson manfaatlarini toʻlaqonli, hech qanday kamchiliklaridan va gʻarazlarsiz himoya qiluvchi qonunlari va har tomonlama mukammal siyosatni amalga oshirib kelayotgan, inson qadriini ulugʻlovchi Yurtboshisi mavjud boʻlgan goʻzal va betakror zaminda yashamoqdamiz.

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## **PHRASEOLOGY IS A BRANCH OF LEXICOLOGY OR IT IS INDEPENDENT PART OF LINGUISTICS?**

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**Abstract:** Phraseological units are an inseparable part of every language, which are found in large numbers in most languages. Since the meaning of these phrases cannot be understood from the surface meanings of the individual words that make up them, there are some problems in the processes of

understanding and translating them.

**Key words:** analysis, translation, linguistics, phraseology, foreign language, phrases, words, fixed expressions, phraseological synonyms and antonyms, phraseological composition...

Phraseology comes from Greek "*phrasis*" - *expression* and "*logos*" - *word* and it means the *science of phrases* that are *idioms*. Phraseology is a combination of phraseological unities which are the equivalent of a word. They are semantic and structural inseparable word combinations. They possess various features of meaning and usage. Lexicology studies the content of vocabulary and phraseology studies the one of phraseological unities. The language unity in vocabulary is a word; however, idiom is a language unity of phraseology. The vocabulary of any language consists of words and idioms. Phraseology resembles a picturesque gallery comprising the samples of eternal and marvelous customs and traditions of a nation, historical memorials, fairy tales and songs.

Phraseology is not only the most colourful part of vocabulary, but also the most democratic layer. At first phraseology was used in study of literature. While translating some fiction from one language into another it became impossible to translate inseparable word combinations. Then the phraseological unities in those languages were started to research. The term phraseology was first used in world philology in 1558 by English literary scholar Neander. While translating the literary works Neander had to use this term. Though the most part of phraseological materials are included in vocabulary and other sources, the research works on the theory of phraseology have been rarely met in the sources concerning linguistics (L. Smith, D. Curry, W. Ball, Ch.Bally). Up to now the matters of English phraseology have been studied within grammar, stylistics, lexicography and history of language. Later phraseology has been studied as a branch of lexicology. As the linguistics developed, nowadays phraseology has been admitted and is being researched as an independent branch of linguistics in most languages. It is worth pointing out that a number of Eastern European and Russian scholars researched this field in their works. A lot of results were achieved. Though French scholar Charlie Bally put the term phraseology into the science, this term wasn't used in the works of Western European and American linguists. Bally uses phraseology within stylistics. The matter of studying phraseology as an independent branch of linguistics was advanced by Russian linguist E.D.Polivanov. As he maintains positively, lexis studies separate words' meanings, morphology studies words' structure, syntax studies the structure of word combinations. In his opinion, there is a necessity for an independent field which studies peculiar unique word combinations. E.D.Polivanov was sure that phraseology would become firmly fixed in linguistics and it occurred. The matter of studying phraseology as a separate branch of linguistics was promoted by Russian scholar V.V.Vinogradov too. V.V.Vinogradov's great service is that he separated phraseological unities into semantic groups. However, phraseology remained a part of lexicology, because the principal criteria proving that phraseology could be an independent field of linguistics hadn't been worked out yet. So, phraseology was being learned as the part of lexicology

The study of phraseology became a separate discipline in Russian linguistics in the 1940's and 1950's owing to the work of V. V. Vinogradov and his school. Earlier studies in phraseology had been made by A. A. Potebnia, I. A. Baudouin de Courtenay, A. A. Shakhmatov, K. Brugmann, H. Paul, and O. Jespersen. These linguists had isolated closely related word groups in speech that were syntactically indivisible and that could not be semantically systematized. The theoretical foundations for the functional and semantic analysis of phraseological units within the framework of lexicology were laid by C. Bally.

The development of phraseology as a separate discipline was stimulated by Russian research on lexical and semantic variation and its phraseological manifestations, as well as by an interpretation of the word group as a syntactic category equivalent in terms of nominative function to the word. This interpretation led to the study of fixed word groups as the structural foundations of the sentence.

Russian linguists analyze the phraseological composition of languages with different structures, and primarily the national languages of the Russian. They use methods developed by different trends and schools in their study of phraseology.

Most linguists mention that phraseology is related to the independent layer of linguistics such as phonetics, morphology, lexicology, syntax and they have linguistic characters in every layer. Linguists argues that semantic structure of a phraseological unit is wider than its meaning as it not only includes the denotative and connotative components, but is also characterized by the type of grammatical meaning as well as its systematic linguistic and speech relations. Like lexemes, phraseological units can enter into a variety of semantic, or sense, relations with other words and phrases in the language. They may have similar and opposite meanings, and they may also have related meanings as well. Some phraseological units may be synonymic which means they can express identical or similar meaning but differ in the shades of meaning or the style of use. They share similarity of sense. The following phraseological units are synonymous: fly into a rage, fly into a passion, fly off the handle, and lose one's temper. Although they all have the same sense to

‘become angry’-- the intensity of anger is different; therefore, the context of their realization would be different. The phraseological unit lose one’s temper expresses a lesser degree of anger than other units. Arsenteva proposes the following classification of phraseological synonyms: ideographic, stylistic, and stylistic-ideographic. Ideographic synonyms differ in the shades of meaning, gradation, and intensity. Phraseological antonyms are phraseological units which share oppositeness of meaning. They should share not only the oppositeness of meaning but also common features, which will be the basis for the comparison and contrast; for example, the following phraseological units quick on the uptake and slow on the uptake are antonymic because they share the common feature—mental ability—and oppositeness of their meanings—‘quick to understand’ and ‘slow to figure something out.’ To better understand phraseological antonyms, we should introduce the term antonymic differentiator. An antonymic differentiator is a formal indicator which signals the oppositeness of senses.

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### THE WORLD OF HUMAN SPIRITUAL CULTURE: LANGUAGE, LITERATURE, ART

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**Abstract:** This article is about language, literature, art in the world of spiritual culture of our society, in which the importance of learning foreign languages. Literature, art, and language enable man to know the lives of people all over the world globally from those who lived before us. We can better understand cultures and appreciate them more. We learn history not only in the form of manuscripts but also from people’s life experiences, travels and exchange ideas.

**Key words:** creative expression, storytelling and cultural participation, civilizations, visual arts.

Spirituality is a deep human experience, but sometimes unconsciously expressed, connected to the world in which we live and reflecting our way of life. Its most common cultural symbol is education, which is usually said to begin with the family, but it is a large-scale institutional system established in our society.

Another important factor is that literature is a mirror of humanity and a means for us to understand each other. By listening to another person’s voice, we can begin to determine what that person is thinking. I

think that literature is important in its purpose, and in a society where people are separated from each other, novels create dialogue.

The interpretation of cultures can fill the “mirror of spirituality” of literature, art, history, and other things, for example, with the spiritual content that each society relies on in relation to different district ideas. Spiritual content, on the other hand, is like a vessel or a jar that can be distorted or falsified by other belief systems. Knowing all of these can encourage a healthy lifestyle. It is then that spirituality, religion, faith, the dimension of a person's identity, is seen as a measure. We need to think about these high milestones so that all of this can be reflected in students' lives today, gaining new knowledge by studying them, and being able to work diplomatically in the future and contribute to the development of the state. The Samarkand State Student of Foreign Languages is a deep-thinking person, not only a foreign language specialist, but also a person with core skills.

The student can interpret the meaning of life on different levels. This is of course a factor that can be done individually, but nonetheless, for us young people today, work, family, friends, interests and As a matter of urgency, even at the state level, the structure of youth support projects is aimed at free thinking of young people, increasing their inner spiritual potential. Many people today find meaning in pursuing personal goals. There is also a degree of identity with a nation or ethnic group and society. Most importantly, the issue of spiritual growth, learning foreign languages, raising nationality and introducing it to the world is urgent. Spirituality represents the broadest and deepest form of attachment. It is the most delicate and therefore easily broken, but probably the strongest. It is the only form of meaning that prevails over people's personal circumstances, social status, and material world, and can therefore save them through the hardships and struggles of a dead being.

The humanities are areas of knowledge that are related to analytical and critical research methods that stem from the appreciation of man and his culture, or human values and the unique ability of the human spirit to express itself. As a group of educational sciences, teaching in the form of ESP according to the content and methodology of the humanities differs from EFL in turn. In conclusion a person today needs not only professional knowledge and skills, creativity, but also a humanitarian culture, which implies tolerance, tolerance, which will allow him to live and work in a multicultural, multi-religious and multinational world, to master the skills of interpersonal relations. The successful functioning of public structures of civil society is unthinkable without the rooting of their basic postulates at the level of individual consciousness. This, first of all, depends on the possibilities and abilities of a person for his cultural development, adaptation to the realities of the emerging unified field of universal culture. Therefore, the most important task of human development today is its self-identification and ability to perceive a changing cultural modus. New human qualities should be formed and developed not only as a response to the challenges of globalization, but also as a goal for the development of the human community. The real Uzbek-national response to globalization should be the use of its advantages, and for this the new axiology of man, the basic cultural values of the state, must coincide with the vector of world social development. Globalization is inevitable, but its scenarios are as diverse as the possible outcomes.

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## TO THE MATTER OF FAMOUS EXAMPLES OF IDIOMS IN ENGLISH LITERATURE DESCRIBING PERSONAGES

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**Abstract:** The article dwells on idioms in such interesting ways to get a point across, they're often seen in literature.

**Key words:** idiom, phraseological unit, figurative meaning, personage.

An idiom is a saying, phrase, or fixed expression in a culture that has a figurative meaning different from its literal meaning. An idiom gains that meaning through repetition in a culture, and is often introduced via literature, media, famous people, or associations that originally make sense but lose their literal meaning.

There are examples of idiom in almost all languages, and many thousands unique to English. It can be fun—and difficult—to learn idioms in other languages, which introduce us to different ways of thinking and challenge our own idiomatic understanding of things in our own language.

For example, "it's raining cats and dogs" is a common idiom in English, but it's not meant to be taken literally: Household pets are not falling from the sky! It's a colorful way of saying that it's raining really hard outside.

Because idioms are such interesting ways to get a point across, they're often seen in literature. In fact, many of the most common idioms we use today were originally coined by great writers as a unique metaphor; then people liked them enough to start using them in everyday conversation. We can see how many of these famous examples of idioms in literature are met.

**Idioms from Shakespeare.** William Shakespeare was a master of using the English language in new ways, and many of the figures of speech we use today come from his plays. Here's a sampling of them:

\* **Break the ice** - This phrase was first used in *The Taming of the Shrew*. Tranio encourages Petruchio to "break the ice" with Katherine to get to know her, suggesting that he may like her better - and get her to like him. Today this phrase is used to refer to relieving tension or getting to know someone better, usually by making small talk, or a kind gesture to start a new relationship.

\* **Wear my heart upon my sleeve** - This saying was first used in *Othello* when Iago describes how he would be vulnerable if he revealed his dislike of Othello. In the play, the phrase continues to state that the "daws," or crows, would be able to peck at his heart if he revealed it. Today, people use this phrase to mean that they are showing their real feelings about something.

\* **Set my teeth on edge** - In *Henry IV, Part 1*, Hotspur complains about how much he hates poetry, saying, "And that would set my teeth nothing an edge, nothing so much as mincing poetry." Today the phrase is used to express distaste for something, particularly annoyance, and also discomfort, like the noise of nails dragging on a chalkboard.

\* **There's method in my madness** - In *Hamlet*, Polonius observes Hamlet's antics and says, "Though this be madness, yet there is method in't." He suspects Hamlet isn't behaving as irrationally as he seems to be on the surface. The phrase has changed slightly, but the meaning is the same: Even though your action seems random, you have a purpose to them.

\* **Dead as a doornail** - Though this phrase is perhaps better known as the opening description of Ebenezer Scrooge's partner Jacob Marley in *A Christmas Carol*, it was previously used by Shakespeare. In *Henry IV, Part 2* Jack Cade says, "I have eat no meat these five days; yet, come thou and thy five men, and if I do not leave you all as dead as a doornail, I pray God I may never eat grass more." The phrase is still used emphatically, implying that something is so dead it's as if it were never alive in the first place.

\* **The world is my oyster** - In *The Merry Wives Of Windsor*, when Falstaff refuses to lend Pistol money Pistol draws his sword and says, "Why, then the world's mine oyster, which I with sword will open." Today the phrase is full of optimism rather than violence and is used to say the world is full of possibilities and you can do anything.

Many other authors also coined their own idioms or used common idioms in their works to great effect. Idioms often help make dialogue more realistic and make clear a character's personality, education or background. Here are more idioms used in famous works of literature:

\* **I can't do [X] to save my life** - This phrase can be traced back to English novelist Anthony Trollope in *The Kellys and the O'Kellys*. The original version is "If it was to save my life and theirs, I can't get up small talk for the rector and his curate." Here the speaker explains that he's so bad at small talk he couldn't do

it even to save his life. It's still used to indicate someone is no good at an activity, often in a self-deprecating way.

\* **Pot calling the kettle black** - This phrase comes from the Spanish novel *Don Quixote* by Cervantes. It referred to the fact that pots and kettles of the time were made of cast iron and got blackened in the fire and is used to suggest that one shouldn't accuse or criticize another of something they're also guilty of.

\* **Love is blind** - First seen in writing in Chaucer's *The Canterbury Tales* - "For love is blind all day, and may not see" - this phrase means that true love is not superficial and also captures the idea that love can be unexpected or random.

\* **Live off the fat of the land** - Though a version of this phrase exists in the Book of Genesis, it's perhaps most famously used in John Steinbeck's novel *Of Mice and Men*. George tells Lenny they'll live off the fat of the land and have rabbits when they make enough money to stop traveling around for work. The phrase means getting the best of everything without having to work hard for it.

\* **Extend an olive branch** - This phrase harkens back to the Greek myth of Athena who gifted the olive tree to the Athenians and the Biblical story of Noah, when a dove came back bearing an olive branch to show the great flood waters had receded and the animals could safely leave the ark. Today the phrase means to offer peace or a truce after a disagreement.

\* **Mad as a hatter** - This expression is said to refer to the use of mercury to set felt hats which was thought to drive hat makers crazy. Though the expression predates his work, Lewis Carroll created his Mad Hatter character in *Alice's Adventures in Wonderland* in reference to this English idiom.

Great literature has always been filled with idioms to describe characters and settings in vivid, memorable terms. Whether the authors were the first to coin a phrase or were simply making the best use of the language they heard around them, idioms add sparkle and wit to the works in which they are employed. If writers are lucky, their sentiments will be memorable enough to continue being used for hundreds of years.

Authors may sometimes be the originator of idioms. This is especially true of William Shakespeare, who coined many hundreds of new words in English and created phrases that are still in use today. We will see some examples of these below. Authors also may use idioms in their works of literature in dialogue to show a character's nature and speech patterns.

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## LESEFÖRDERUNG UND ZIELE DER LITERATURDIDAKTIK

*Asiskulowa.SCH.U.*

**Die Inhaltsangabe:** In diesem Artikel verhandelt man über die Literaturdidaktik in der deutschen Sprache. Literaturdidaktik hat im Kern die Aufgabe, mit Literatur verbundene Gratifikationen auszumachen, die Voraussetzungen zu ihrem Erhalt zu klären und Wege zu öffnen, um Menschen in diesem Feld handlungsfähig zu machen.

**Die Schlüsselwörter:** Team, Kino, Medienzeit, Rezeption, Lesekompetenz, Tempo, Kommunikation.

Wie schon mehrfach betont, kann sich literarische Bildung nicht auf geschriebene Texte allein beziehen. Trotzdem gilt als eine der wichtigsten Aufgaben des Deutschunterrichts, Kinder und Jugendliche an das Lesen von schriftlicher Literatur heranzuführen. Der rasante Ausbau unserer Medienangebote, die neben dem Buch auch Theater, Fernsehen, Kino, Audiogeräte und Computer umfassen, lässt die Aufgabe

umso dringlicher erscheinen. Inhaltlich und formal bilden die verschiedenen Medien zwar ein Team, in dem der Ball von einem zum anderen Mitspieler weitergegeben wird. Anders ist das aber bezüglich der Rezeptionszeit, um die die Medien einen harten Konkurrenzkampf führen. Wir können und wollen wohl auch nur eine beschränkte Zeit mit Medien verbringen. 1967 waren das im Bevölkerungsschnitt 25 Stunden, 1987 bereits 35 Stunden pro Woche. Diese Medienzeit wurde und wird auf verschiedene Medien aufgeteilt. Jene relative Geringschätzung steht in erheblichem Widerspruch zu dem kulturellen Ansehen, das das Buch nach wie vor in unserer Gesellschaft genießt, wie nicht zuletzt an den Lehr- und Bildungsplänen für das Fach Deutsch abzulesen ist.

Ganz ernsthaft ist daher die Frage zu diskutieren, ob die gesellschaftlich geäußerte Wertschätzung gegenüber dem Buch nicht mehr als ein nostalgischer Gestus ist. Eine quantitative Vormachtstellung in der medialen Rezeption hatte es ohnehin kaum 100 Jahre inne. Vor 1850 konnte weniger als die Hälfte der Bevölkerung Mitteleuropas lesen, sodass orale und visuelle Formen der Information bzw. Unterhaltung überwogen (vgl. Schenda 1977, 444). Nach 1950 avancierten Kino, vor allem aber das Fernsehen sehr schnell zu den beliebtesten Medien, die fiktionale Angebote unterbreiten. Dies konnten sie nur, weil zahlreiche Gratifikationen, die durch schriftliche Literatur zu erhalten sind, auch hier winken. Ästhetischer Genuss, Entlastung, Wunscherfüllung in der Phantasie, Wissenserweiterung, Fremdverstehen, Teilhabe an medialen Diskursen ermöglichen Kino und Fernsehen gleichermaßen. Der gesamtgesellschaftlichen Selbstverständigung dienen **Medienangebote, die kollektiv rezipiert werden**, sogar weit mehr als Romane und Gedichte, die jeder für sich selber liest. Auf der Bühne, Mattscheibe oder Leinwand wurde und wird unter größter Anteilnahme der Öffentlichkeit ausgehandelt, in welche Richtung sich ethisch-moralische oder politische Konsensbildung bewegen soll. Obendrein bedarf der Buchgenuss der Lesekompetenz, deren Erwerb ein anstrengender und langjähriger Prozess ist. Aber auch bei ausgeprägter Lesekompetenz bleibt die Rezeption der Litera-Medien nicht ohne Mühen. Was also spricht dafür, Kinder und Jugendliche weiterhin mit großem Aufwand an die **Buchlektüre** heranzuführen? Einige Argumente sind ohne Weiteres nachzuvollziehen (vgl. Hurrelmann 1994; Sahr 1998, lf.):

Das Argument der Ortsunabhängigkeit und Technikfreiheit: Ob Bett, Badewanne, Bus oder Badestrand - mit Büchern kann man sich an jedem Ort und unabhängig von anfälliger Technik die Zeit vertreiben (4-B-Argument).

Das Rezeptionszeit-Argument: Von allen anderen Medien unterscheidet sich das Buch durch große Freiheiten in der Rezeptionszeit. So können Leserinnen und Leser nicht nur frei bestimmen, zu welcher Tages- oder Nachtzeit sie ein Buch heranziehen. Sie können sich nicht nur schnell nach vorne oder rückwärts orientieren. Sie haben auch die volle Kontrolle über das Rezeptionstempo, sodass Verarbeitungsgeschwindigkeit und -tiefe je nach Vermögen und Bedürfnis stets individuell geregelt werden können. Der Modus diskontinuierlicher Rezeption ist für das Buch typisch. Längere Erzählungen und Romane liest man nicht am Stück sondern über Tage, Wochen oder Monate verteilt. Das bedingt eine wesentlich größere Toleranz gegenüber der potenziellen Erzählzeit. Ein Romanautor kann seinen Lesern durchaus eine Brutto-Rezeptionszeit von 15 oder 20 Stunden zumuten. Hörspiele dauern selten länger als eine Stunde, Spielfilme orientieren sich an der 90-Minuten-Grenze und auch ein Theaterabend dauert fast nie länger als drei bis maximal vier Stunden inklusive einer Pause. Mit dem Rezeptionszeit-Argument hängen auch die beiden folgenden zusammen:

Das Argument der vertieften Verarbeitung. Schriftlich fixierte Literatur lässt dem Rezipienten Zeit, über das Gelesene in aller Gründlichkeit nachzudenken. Die Rekonstruktion der Zeichen zum Bezeichneten ist eine der höchsten geistigen Übungen. Längere Texte begleiten uns weit über den Tag hinaus und können daher mit vielfachen Lebenskontexten in Berührung kommen. Gemäß neueren kognitionspsychologischen Modellen, die Lernen als Verknüpfung von Neuem mit einer bestehenden Wissensbasis beschreiben (vgl. Thagard 1999, 138-163), ist eine nachhaltige Verankerung von Lesestoffen im Gehirn zu erwarten.

Das Argument der größeren Immersionsdistanz. Herta Sturm hat nachgewiesen, dass Fernsehdarbietungen vor allem emotional gefangen nehmen (zuletzt Sturm 2000). Provoziert wird schnelle Identifikation, die nach der Rezeption ebenso schnell wieder aufgegeben wird. Allerdings bleiben Fernseherlebnisse trotzdem nachhaltig, weil Darstellung und eigenes Erleben zu einem Konglomerat verschmelzen, das sich leicht der kognitiven Kontrolle entzieht. Beim Lesen muss der Rezipient dagegen eine hochkomplexe Konstruktion vornehmen, die trotz aller emotionaler Beteiligung den Leser auf Distanz zu seinem medialen Erleben hält.

• Das Fantasie-Argument. Alle fiktionalen Medienangebote sind durch Leer- bzw. Unbestimmtheitsstellen gekennzeichnet, die der Rezipient eigenaktiv ausgestaltet. Im Gegensatz zu den visuellen Medien vom Theater bis zum Comic bewirkt das Lesen, dass sehr individuelle Bilderwelten im Kopf entstehen. Daher ist jeder Akt des Lesens eine eigenaktive Übung für das Vorstellungsvermögen.

• Das Sprachförderungsargument. Wer viel liest und dabei auch bereit ist, sich auf schwierigere Texte einzulassen, dem winkt als zusätzliche Gratifikation eine Erweiterung seines Wortschatzes. Oft müssen unbekannte Wörter nicht einmal nachgeschlagen werden, da sie sich aus dem Kontext erschließen lassen.

• Das Argument vom Buch als kulturellem Gedächtnis. Ohne Zweifel ist Literatur ein wesentlicher Teil unseres kulturellen Gedächtnisses, mit dessen Hilfe wir uns zur Gegenwart positionieren. Speichermedium dafür war über mehrere Jahrtausende in erster Linie das Buch, und keineswegs alle Stoffe sind von dort aus in andere Medien übergetreten. Der gesamte Schatz an literarisch vermittelter Erfahrung eröffnet sich folglich nur dem Leser. Das führt zum letzten Punkt, der in der Literaturdidaktik der letzten Jahre besonders betont wurde (vgl. z. B. Hurrelmann 1994; Dahrendorf 1996,10):

• Das Argument vom Lesen als medialer Basis- oder Schlüsselkompetenz. Empirische Untersuchungen zeigen, dass regelmäßige Leser auch von anderen Medien stärker profitieren als solche, deren Medienrezeption sich auf audiovisuelle Medien beschränkt (vgl. z. B. Bonfadelli/Saxer 1986, 154ff.). Damit erweist sich das Lesen als mediale Basiskompetenz, von deren Erwerb abhängt, in welchem Maße jemand generell aus Medienrezeption persönlichen Gewinn erzielen kann. Leseförderung wird unter dieser Perspektive zur wichtigsten medienpädagogischen Aufgabe überhaupt (vgl. Saxer 1991,100).

Damit Leseförderung ein glaubwürdiges Anliegen der Deutschdidaktik bleibt, müssen freilich **überzogene Behauptungen** und Erwartungen zurückgewiesen werden. So verliert das 4-B-Argument erheblich an Stärke, seitdem die elektronischen Medien mit Hilfe moderner Akkutechnik immer mobiler eingesetzt werden können. Während einer Bahnfahrt Spielfilme zu sehen, statt einen Roman zu lesen, ist mit Hilfe eines Laptops schon jetzt ohne Weiteres möglich. Auf der anderen Seite beginnt auch die Buchkultur vom Papier auf elektronische Datenträger umzuziehen. Dafür speziell entwickelte Lesegeräte, sogenannte eBooks, sorgten 2008 auf der Frankfurter Buchmesse für erhebliche Aufmerksamkeit. Die tiefere Verarbeitung von Gelesenem führt nicht notwendigerweise zu besseren Behaltensleistungen. Der sogenannte „Bildüberlegenheitseffekt“ ist für das Lernen vielfach empirisch bestätigt worden: Gerade visuell dargestellte Informationen bleiben im Gedächtnis nachhaltig haften (vgl. Weidemann 1995, 69-73). Dass man auch lesend die Distanz zur medialen Welt verlieren kann, ist ein Phänomen, das alle Leserinnen und Leser fiktionaler Literatur kennen und als wichtige Gratifikation sogar überaus schätzen. Die Bilderwelten, die sich während des Lesens im Kopf einstellen, sind Projektionen aus der eigenen visuellen Erfahrung. Theater und Kino konfrontieren uns dagegen mit fremden Bildern und erweitern vielleicht die „Sichtweise“ auf unsere Umwelt mehr als dies die Print-Medien tun können.

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#### FORMING A CULTURE OF INTERETHNIC COMMUNICATION IN FUTURE FOREIGN LANGUAGE TEACHERS (ON THE EXAMPLE OF ENGLISH LANGUAGE MATERIALS)

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**Abstract:** This article argues that the formation of a culture of interethnic communication in future foreign language teachers is one of the most important issues in teaching English. It is known that in teaching a foreign language it is important to develop not only the language skills of students, but also their ability to communicate across cultures. Intercultural communication, international cultural competence, differences between cultures play an important role in language learning and teaching, and linguistic aspects of

intercultural communication (worldview, rituals, customs, human language, taboos, stereotypes, the role of society in multiculturalism) image, symbols), the use of culturally appropriate features in communication (greetings, ways of expressing politeness, ways of addressing, expressions, etc.), as well as the study of language culture and other aspects.

**Keywords:** intercultural communication, competence, culture, language culture, rules of etiquette.

It is known that in teaching a foreign language it is important to develop not only the language skills of students, but also their ability to communicate across cultures. Intercultural communication, international cultural competence, differences between cultures play an important role in language learning and teaching, and linguistic aspects of intercultural communication (worldview, rituals, customs, human language, taboos, stereotypes, the role of society in multiculturalism) , image, symbols), the use of culturally appropriate features in communication (greetings, ways of expressing politeness, ways of addressing, expressions, etc.), as well as the study of aspects of the other.

Today, a dynamic understanding of culture is a priority. That is, culture is defined as a system of lifestyle, behavior, norms, values, etc. (e.g., urban culture, generational culture, organizational culture) of any social group [1]. M. Yusupova notes that communicative competence is included as a core competency in all studies. While the formation of basic skills is the task of every teacher, the formation and development of personal competencies is the task of the science teacher [2].

There are a number of dimensions of intercultural communication competence. By examining the many dimensions of intercultural communication competence proposed by intercultural communication scholars, we find that most of the dimensions are more or less the same. Basically, the dimensions of intercultural communication competence can be divided into four categories: (a) personal qualities, (b) communication skills, (c) psychological adaptation, and (d) cultural awareness. We can compare the dimensions of communication competence with the powers of intercultural communication.

#### 1. Study through a variety of media

Students can learn about Western moral culture through television and movies, and have a vivid idea of what the culture of Western life will be like, as they learn about their culture through the actions of native speakers. Through the media, they can learn about everyday situations, features of etiquette, daily activities such as visiting attractions, making phone calls, shopping, or asking for directions, and learn about them in the process of communication. Language learners need to follow compliments, forgiveness, politeness, and so on to make the language attractive. Through the media, students need to learn the rules of etiquette in order to learn about conflicting ways of engaging in intercultural communication. Films can also improve intercultural communication by conveying important values, communication styles, and more. After watching the movies, students can record their observations, fill in the conclusions, and talk to students who have watched the same movies so that they can one day learn to engage in real intercultural communication.

#### 2. Listen to more lectures by foreign teachers

Students should participate frequently in cultural lectures given by foreign countries. Some of the lectures may be devoted to western cultures, while others may compare different rules of etiquette. Regardless of which lecture students participate in, they can enhance their cultural awareness through the description of different cultures and the techniques of correct behavior in intercultural communication [3]. Participating in discussions after the lecture reinforces the moral and cultural knowledge they have gained from the lecture. What's more, such debates can reveal the relationship between different value systems and people's behavior in social activities. Thus, students overcome their language and psychological barriers in communicating with native speakers.

#### 3. Improving communication skills through a variety of activities

Students can learn the rules of etiquette as a language partner, tour guide, or interpreter to go to English corners, tours, exhibitions. Students are reluctant to talk freely when communicating with representatives of other ethical cultures. When some students greet foreigners, some of them seem to have never heard of it or bow in silence. Some of them smile shyly and leave quickly. All this embarrasses foreigners. Therefore, students should try to communicate with foreigners and take every opportunity to talk to foreign teachers and students [4]. They benefit from such conversations because they can not only practice the language, but also observe the behaviors of the native speakers and share their feelings about the cultural differences with the native speakers. While they should attend all the events in which the foreign teacher participates, observing them and exchanging feelings is equally important. Students should not hesitate to ask foreigners questions about cultural differences, and foreigners may like to answer them because they are eager to know such differences that make a big difference to people's lives in this country.

In conclusion, important suggestions can be made for the development of a culture of interaction with other cultures in foreign language teaching and the introduction of this culture to future foreign language

teachers. It is important for students to keep in mind that behavior is not conducted in a cultural space, but rather that there are many rules of etiquette that can lead to these misunderstandings. Therefore, we need to know the differences in the rules of etiquette, understand and respect the attitudes towards different codes of ethics, and most importantly, build bridges through misunderstandings between different codes of ethics.

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### METAPHOR IN MODERN ENGLISH LITERATURE AND WAYS OF ITS TRANSLATION

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**Abstract:** This article highlights the issue related to the metaphor and ways of its translation. It discusses different ways of translation and their importance for readers and language learners.

**Key words:** metaphor, P. Newmark , metaphor translation; original metaphors; dead metaphors, metaphors-cliché, stock metaphors, adapted metaphors, recent metaphors.

Metaphor, as the etymology of the word reveals, means transference of some quality from one object to another. From the times of ancient Greek and Roman rhetoric, the term has been known to denote the transference of meaning from one word to another. It is still widely used to designate the process in which a word acquires a derivative meaning.

Metaphor is a literary device that allows us to make a direct comparison between two seemingly unrelated objects. This is helpful for readers because metaphor can generate a relationship between two unrelated substances or concepts, illuminating and deepening the meaning of both as a result of the metaphor. Metaphor is an important figure of speech for poets and prose writers.

It's critical for writers to use correct metaphors so that the reader doesn't miss the comparative meaning. In truth, metaphors rely on the use of a comprehensible mix of a primary and secondary term. The primary phrase expresses the concrete or literal entity, whereas the secondary term adds meaning in a figurative sense. Metaphors help writers to create imagery for readers that would otherwise be impossible to achieve by description alone. In other words, a strong metaphor removes the need for the writer to provide extra explanation or description. Moreover, when writers use metaphor as a literary device, the reader is frequently prompted to consider the "logic" or truth of the comparison. With a successful metaphor, these concepts may create emotion in the reader through the understanding that the parallel is accurate. This is particularly helpful in poetry for expressing truths in a poetic yet succinct manner.

For the purpose of finding, describing, and transferring metaphors, scholars employ a variety of theoretical ideas and. Strategies of translating metaphors can be prescriptive (Newmark) and descriptive (Snell-Hornby). Peter Newmark was a key figure in the development of Translation Studies in the English-speaking world in the XX century. P. Newmark distinguished six types of metaphors: dead, cliché, stock, adapted, recent and original. . (Tetyana Oliynyk)

1. Metaphors with no figurative meaning are known as dead metaphors. Dead metaphors are frequently employed to describe time and space, geographical objects, and human activity.

2. Metaphors-clichés (as defined by P. Newmark) are metaphors that have lost their aesthetic value and are now just employed for connotative purposes to express thoughts more clearly and with a greater range of emotions.

3. Stock metaphors are efficient ways of conveying physical or abstract topics, have an emotional influence on the reader, and, unlike dead metaphors, have an active artistic function.

4. Adapted metaphors P. Newmark considered adapted metaphors to be author's metaphorical occasionalisms. While translating these structures he suggested adapting metaphor in the target language according to a native speaker of the translation.

5. Metaphors used recently are called Recent metaphors, according to P. Newmark, are metaphorical neologisms, many of which are "anonymous" and widely used in the original language.

6. Inventive metaphors are Original metaphors, according to P. Newmark, are metaphors created by an individual author and not commonly used in everyday life. Newmark believed that author's metaphors should be rendered as close as possible to the original, because: a) the author's metaphor manifests individual style and personality of the author and b) the author's metaphors contribute to the enrichment of the vocabulary of the target language. (Tetyana Oliynyk)

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## РЕФОРМИСТСКИЕ ИДЕИ М.БЕХБУДИ И ИХ ВЛИЯНИЕ НА ДУХОВНОЕ РАЗВИТИЕ ТУРКЕСТАНА

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**Аннотация:** В статье рассматриваются основные тенденции развития общественно-политического, просветительского движения джадидов, в частности Реформистские идеи М.Бехбуди и их влияние на духовное развитие Туркестана конца XIX– начала XX веков.

**Ключевые слова:** Просвещение, джадидизм, Туркестан, наследие, культура, возрождение, развитие, национальное движение

Изучение джадидской литературы позволяет сделать заключение о склонности прогрессистов, делать выводы об исторических связях Средней Азии с Западной Европой, фокусируя их на современность. Они небезосновательно считали, что именно исламская культура спасла для Европы Платона и Аристотеля, и сами являлись не просто почитателями, но и в определенной степени новыми пропагандистами их теорий. Мы являемся свидетелями того, что идеи наших джадидов, пытавшихся поднять Туркестан через просвещение на уровень мировой цивилизации в начале XX века, и показавших современное образование как решение проблем того периода, не утратили своего значения и сегодня.

В этом смысле исследование трудов известного ученого-востоковеда М. Бехбуди на основе новых научных критериев играет важную роль в изучении вопросов межнационального общения, мирного сосуществования, образования, культуры и религиозной толерантности.

М. Бехбуди в конце XIX-начале XX века начинает планомерную борьбу с фанатизмом, национализмом, волюнтаризмом (отвергающим законы природы и общества и учитывающим только желания), что отрицательно сказывается на развитии Туркестана. С этой целью он отправляется в деловые поездки в Саудовскую Аравию в 1899-1900 годах (по некоторым данным в 1902 году), Москву и Санкт-Петербург в 1903-1904 годах, в Казань, Уфу, Нижним Новгород в 1906 году. В результате этих поездок после своего возвращения он вводит в своей школе различные новые научные, светские науки, приступает к развитию науки в Туркестане с использованием научных знаний того времени.

Фундаментальные научные идеи М.Бехбуди по вопросам обеспечения процветания и устойчивого развития Туркестана через реформирование системы образования как решение остающихся в сфере науки проблем, развитие не только религиозных, но и светских наук, а также национальной толерантности в общественном сознании способствуют развитию передовых наук.

Из своего исследования он понимает, что стране нужны реформы, и образованный гражданин понимает и реализует реформы, и начинает реформировать образование.

Его главной целью было освободить страну от колониализма, а также увеличить число умных политиков, экономистов, юристов, самоотверженных ученых и благородных граждан, которые управляют страной в этой свободной стране. При этом следует отметить, что статьи Бехбуди относятся к двум периодам, так как статьи выпускались в каждый период по разному. Первый период длился до февраля 1917 года, второй - с 1917 года до конца его жизни.

В первый период в его статьях выдвигались идеи Просвещения, а во втором периоде на первый план выходил политический и социальный вопрос.

М. Бехбуди это человек, который своими статьями и публикациями показал все пороки общества, в котором он жил, в том числе причины колонизации Туркестана. Его орудием того кровавого времени было оружие, которое никогда не изнашивается. Название этому оружию - просветление.

Бехбуди наполнил внутренний сосуд всех своих мыслей просветлением. Он знал, что никто не может отрицать просветление. Одна из самых важных и необходимых наук и занятий, которая учит человека, живущего в мире - это наука география ». (З ТВГ, 11 февраля 1905 г.)

Сохранение религии и нации - главная задача. Для этого нам нужно понять, почему мы проиграли другим, и подумать о том, как не проиграть им, не оставаться равнодушными (М.Бехбуди). С этой целью губернатор заключает, что они не должны открыто выступать против государства, а должны стремиться построить научное общество, которое является мечтой.

В то время это был период для науки и образования. Невежественная нация, невежественные люди останутся пленными и слабыми. В государстве нет смысла без знания, в мире нет жизни без знания. Нам также нужны программирование и обучение.

Как в своих книгах по географии, так и во многих своих статьях Бехбуди выражает идею этого отрывка в различных формах, то есть «невежественный народ, невежественная нация останутся пленными и слабыми». В мире нет жизни без науки », а после таких объяснений «Подумайте, почему такое могущественное государство попало в руки другой страны». («Самарканд», 30 июля 1913 г.).

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## FEATURES OF TRANSLATION OF NEWSPAPERS –JOURNALISTIC STYLE TEXTS FROM ENGLISH INTO UZBEK

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**Abstract:** This article attempts to systematize the features of translation in the field of newspapers – journalistic style texts from English into Uzbek . This article also deals with the peculiarities of written translation, translation issues of newspapers and journal texts from English into Uzbek. Besides that it emphasizes several difficulties of translation of lexical, grammatical, stylistic and other spheres in language.

**Keywords:** translation, rendering, written translation, techniques, genre, alliteration, eexpressiveness, source language, laconicism.

There are two terms corresponding to the Uzbek word „tarjima”: translation and interpretation. Those who discriminate between the terms refer the term ‘translation’ to the written text, and the term ‘interpretation’ to oral speech. However, the terms are polysemantic: to interpret might mean „to render or discuss the meaning of the text” — an outstanding British translation theorist P.Newmark, for example, states that „when a part of a text is important to the writer’s intention, but insufficiently determined semantically, the translator has to interpret”. We should also differentiate the terms translating and rendering. When we translate, we express in another language not only what is conveyed in the source text but also how it is done. In rendering, we only convey the ideas of the source text.

While beginning the information about the ways of translation ,discussion is important about what newspaper and journalistic styles are.

Newspaper style is used in the texts of newspapers. But not all the texts published in the newspapers, according to Kukharenko, belong to the newspaper style. The author notes that the newspaper style refers



only to those texts that can be found only in newspapers and cannot be found in other printed publications, such as magazines, booklets, posters, etc.

The English newspaper text is more characteristic of the original, spoken, individual, developed stylistic devices, which make the newspaper text expressive and appreciated. Unlike the English newspaper language, the Uzbek newspaper language contains traditional, linguistic and erased stylistic techniques in more sustainable expressions. While analyzing the translation of some legal texts from English into Uzbek we faced with translation issues of polysemantic words. For example, English word „afford” have following variants: 1. ruxsat bermoq; 2. yol qo’ymoq; 3. biror nima qilish uchun yetarli imkoniyatga ega bo’lmoq. In this case, translator faces difficulties in choosing necessary equivalent according to the context. Some legal terms need description in translation in order to achieve semantic adequateness. For example, the English word „demur” is translated as „jinoiy ishni harakatdan to’xtatish haqidagi qarorga nisbatan qilingan davoga huquqiy asoslangan tarzda javob berish”. Faced with a legal text to translate, a legal translator must deal with the dual challenge of language and law, which he or she must reproduce as correctly as possible in the target language. The object gives the detailed review how different kinds of newspaper can be translated into Uzbek language and on the contrary. Because there are a lot of kinds of newspaper. For example: general news, political news, business news, regional news, entrainment news. And they have their own translation peculiarities. The practical value of this work includes the translation represents a field aimed at training interpreters to translate verbal and written materials on different subjects to differentiate the language features of English and Uzbek as well as special lexicology, phraseology, syntax and style. Usually interpreter of socio-political literature should translate articles and informational notes from English and American newspapers, and he must know stylistic peculiarities of such materials very well.

No matter how a translator (interpreter) is talented he should remember two the most important conditions of the process of translation.

The first is that the aim of translation is to get the reader as closely as possible acquainted with the contexture of a given text.

The second is to precisely and completely express meanings of one language the things that had been expressed earlier by the meanings of another language

Newspaper and journalist style are distinguished by big variety. The informational articles are more compact and business-like. The punctuality of such articles are often needed in syntactical sentence restructuring, structural changes and lexical correspondences using.

#### **Techniques of translation in newspaper article**

Lexical difficulties of translation

Stylistic difficulties of translation

The difficulty of translation of set phrases and idioms

List of set expressions used in different types of newspaper articles

Lexical difficulties of translation

Every word in a language carries some concrete notion. The semantic of a word reflects different signs of the subject and the relation of its meanings of other objects it denotes. The semantic of a word includes word perception characteristics to the studied language, being more precise to the bearers of the studied language. When studying the reality of some object we can identify that its name reveals its function in the semantics of the word. Let's take as an example the word glasses - kozoynak. In English it reveals the substance of which the object is made in Uzbek firstly it reveals its function - koz.

Stylistic difficulties of translation

Practically, stylistic devices in almost all languages are similar still though their functions in speech vary. Indistinguishable stylistic devices are used differently in languages; they perform different functions and have different value in stylistic system of their language what actually explains their necessity when transformations in translation occur. A translator should not try to maintain the stylistic devices given in the sentence, but reproduce its function in the target language. We should not forget that almost all stylistic devices are multi functional. It is like when polysemantic words in English and Uzbek languages do not coincide in their lexical-semantic variants and the same is when differ the function of identical stylistic device. Thus when comparing stylistic devices we can easily identify complete correspondence, partial correspondence and even sometimes absence of correspondence and their functions.

To illustration it we can compare alliteration in the English and Uzbek languages. The function of alliteration coincides in both languages- in this function alliteration is one of the basic devices of poetic speech. However the usage of alliteration for pleasant sounding in prose is more characteristic for the English language, than for Uzbek. The second function of alliteration is logical. Alliteration emphasizes

close relationship between components of the statement. Especially brightly alliteration shows the unity of an epithet with an attributed word.

The third function of alliteration in English language - to attract attention of the reader - is widely used in the names of literary works, newspaper headings and often in articles.

Repetition as you know is a more widespread stylistic device in the English language, than in Uzbek. In some cases repetition as the stylistic device should be necessarily kept in translation, but for the difference in combinability and various semantic structures of polysemantic words or words of wide meaning in English and Uzbek languages the translator has to alter and replace some of elements.

The difficulty of translation of set phrases and idioms

As far as idioms and phraseological units are concerned in translation, the first difficulty that a translator comes across is being able to recognize that s/he is dealing with an idiomatic expression. There are various types of idioms, some more easily recognizable than others. Those which are easily recognizable include expressions which violate truth conditions, such as silent as a grave (*suv bosganday jim*), when pigs fly (*tuyani dumi yerga tekkanda*), when two Sundays come together (*ikki oyoqni bir etikka tiqmoq*). They also include expressions which seem ill-formed because they do not follow the grammatical rules of the language, for example the light fantastic, blow someone to kingdom come, put paid to, the powers that be, by and large, and the world and his friend.

To sum it up, it is often necessary to read the text beforehand to understand and translate its headline correctly. English newspaper text has a certain laconicism that in headlines takes the form of slogan-like concise pieces, being very abrupt and hectic. Our translation should retain brevity but at the same time be more fluent and rhythmical, that is peculiar to our newspaper style in general.

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## ОСОБЕННОСТИ ПЕРЕВОДА АНГЛИЙСКИХ ПОСЛОВИЦ И ПОГОВОРОК НА РУССКИЙ ЯЗЫК

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**Аннотация:** В данной статье рассматриваются проблемы перевода пословиц и поговорок с английского языка на русский, и соответственно пути их решения. Представляется классификация английских пословиц и поговорок с точки зрения соответствия русскому эквиваленту.

**Ключевые слова:** проблемы перевода, пословицы, поговорки, идеоматика, эквиваленты русского языка

Английский язык очень богат идеоматическими выражениями, пословицами, которые постоянно встречаются в литературе, в газетах, в фильмах, в передачах радио и телевидения, а также в каждодневном общении англичан. Пословицы и поговорки, являясь неотъемлемым атрибутом народного фольклора, и в свою очередь, атрибутом культуры данного народа, несут в себе отражение жизни той нации, к которой они принадлежат. В таких изречениях издавна люди выражали особый, свойственный их народу склад ума, свою самобытность, дух и характер, способ суждения, нравы и обычаи.

Зная происхождение и значение пословиц и поговорок, можно понять мысли, ментальность людей, а также узнать больше о жизни общества, в котором они употребляются. Именно поэтому изучение структуры построения пословиц и поговорок, тонкостей их перевода и особенностей значения считается необходимым и остается важной задачей на сегодняшний день. К вопросу изучения особенностей перевода английских пословиц и поговорок на русский язык в своих исследованиях обращались такие филологи как А.В.Кунин, С.С.Кузьмин, Н.Л. Шадрин.

Сопоставляя пословицы и поговорки различных народов, можно обнаружить много схожего в их использовании, однако, зачастую они различаются внешней оформленностью или составом компонентов. Знание, а также способность правильно применять пословицы и поговорки в речи может способствовать лучшему пониманию и сближению разных народов, ведь именно пословицы и поговорки, эти языковые средства общения заключают в себе исторический опыт предыдущих поколений, их самобытность и культуру [1, с.56].

Итак, пословицы и поговорки - это всемирно распространенный жанр устного народного творчества. Зачастую многие люди путают вышеупомянутые понятия. Для того, чтобы этого не происходило, необходимо запомнить, что поговорка, в отличие от пословицы, не содержит обобщающий поучительный смысл и не является конечно-оформленным предложением [2, с.78].

Чаще всего под пословицами и поговорками понималось меткое образное изречение (обычно нарицательного характера), типизирующее самые различные явления жизни и имеющее форму законченного предложения. Но у английского языка свои законы, у русского - свои. У английского языка свой порядок слов, а у русского - другой. В английской фразе никогда не может быть двух отрицаний, а в русском мы только что употребили их два: "никогда", "не". Английская фраза в буквальном смысле звучала бы так: "В английской фразе никогда может быть двух отрицаний". Исходя из этого, можно заметить, что русский язык гибок, и он позволяет сохранять английский порядок слов во фразе, но не всегда. Английская фраза "He was not ready" буквально переводится, "как он был не готов". Такой порядок слов режет слух, и мы меняем его на "Он не был готов" [3, с. 678].

Поэтому трудности перевода английских высказываний возникали всегда. А, учитывая все особенности того или иного языка, переводить пословицы и поговорки, которые считаются частью культуры и менталитета народа на другой язык сложно вдвойне. Например, английская пословица: "The pot calls the kettle black". Дословный перевод этой пословицы звучит так: "Горшок обзывает этот чайник чёрным". Если для англичан смысл пословицы понятен, то для русского человека эта пословица кажется чем-то новым, поэтому смысл не всегда раскрывается полностью. Значит, для того, чтобы и русский понял то, что хотели сказать пословицей англичане, надо искать русский эквивалент: "Чья бы корова мычала, а твоя помолчала". Такой вариант более понятен и ближе русскому человеку. Но если перевести ее опять на английский язык, то получится следующее: "Anyone's cow may moo, but yours should keep quite". Как видим, первоначальный вариант далёк от конечного. Вот какие трудности встречаются на пути переводчика, когда он переводит английские пословицы.

Пословицы и поговорки можно встретить как в устной, так и письменной речи английского языка. Они обладают универсальной изящностью, и именно поэтому требуют трепетного и кропотливого перевода на другие языки, в нашем случае, на русский язык.

Проанализировав пословицы и поговорки с самой высокой частотой употребления, выделим три группы, основываясь на том, каким образом они переводятся на русский язык.

Первую группу составляют пословицы и поговорки, которые полностью сохраняют свою внешнюю оформленность, а также передают то самое значение, которое изначально было в них заложено. Здесь можно говорить о дословном переводе. Например:

If you run after two hares, you will catch neither. - За двумя зайцами погонишься – ни одного не поймаешь.

It means that you cannot do two things successfully at the same time.

Custom is a second nature. – Привычка -вторая натура [4.с.89].

It means that something/ doing something has become a deeply ingrained habit for, or characteristic tendency in.

Better late, than never.- Лучше поздно, чем никогда.

It means that doing something late is better than not doing it.

Как можно заметить, у выше представленных пословиц и поговорок существует русский эквивалент, являющийся дословным переводом исходной единицы.

Второй способ перевода немного отличается от первого. В нем сохраняются искомые используемые единицы, однако, переводчик прибегает к изменению позиций слов, а также использует синонимы при переводе. Вот примеры пословиц и поговорок:

The devil is not as black as he painted. – Дьявол не так черен, как его рисуют(дословный перевод).

Не так страшен черт, как его малюют (русский аналог).

The meaning: No one is as bad as people say he is, implying that people are saying too many bad things about someone.

An Englishman's house is his castle. – Дом англичанина-это его крепость (дословный перевод).

Друг познается в беде (русский аналог).

It means that true friend is one who helps you when you are in need [5,с.82].

Заметим, что при переводе выше представленных пословиц и поговорок, смысл был вложен в переводимую единицу, сохраняется. Однако для получения наиболее точного перевода были внесены некоторые изменения в переводимую единицу. Так, например, исходную пословицу "An Englishman's house is his castle", русский человек не смог бы должным образом понять и применить в устной и письменной речи, так как приведенная пословица отражает быт и характер англичан. В связи с этим, пословица была адаптирована и теперь звучит следующим образом: "Мой дом- моя крепость".

В третьем способе перевода сохраняется лишь общий смысл искомой единицы, в то время как лексический состав пословиц и поговорок полностью изменен. Например:

Not enough room to swing a cat. – Нет достаточно места, чтобы размахивать кошкой (дословный перевод).

Яблоку негде упасть (русский аналог).

The meaning very little space, cramped quarters.

When two Sundays come together.- Когда два воскресенья будут вместе (дословный перевод).

После дождичка в четверг (русский аналог).

That means something that will never happen.

East or West, home is best.- Восток ли, запад ли, дома лучше всего (дословный перевод).

В гостях хорошо, а дома лучше (русский аналог).

It means that home is the best place to be no matter where it is.

Как можно заметить, большое количество английских пословиц и поговорок полностью отличаются от предложенных русских эквивалентов. Общий смысл сохранен, а для его передачи используются совершенно отличные от английских лексемы, которые помогают людям русского происхождения более ярко и отчетливо представить то, что заключается в пословице/поговорке.

Пословицы и поговорки всегда будут неотъемлемой частью культуры любого народа. Они украшают речь, делая ее красивее, привлекательнее, красочнее. Пословицы и поговорки служат отличным способом раскрытия души всего народа, поэтому, изучая их, человек сталкивается и соприкасается с историей и жизнью народа, а также с его самобытностью.

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## PRESERVATION AN INDIVIDUAL STYLE IN LITERARY TRANSLATION THE WORKS OF ERNEST SETON-THOMPSON

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**Abstract:** The article contains the originality of literature style of Ernest Seton-Thompson, the importance of the preservation his style in translation, the peculiarities and specificity of literature translation. The specificity of translation, which distinguishes it from all other types of linguistic mediation, lies in the fact that it is intended to fully replace the original and that the translation receptors consider it to be completely identical to the original text. At the same time, it is obvious that the absolute identity of the translation with the original is unattainable and that this by no means hinders the implementation of interlanguage communication.

**Key words:** interlanguage communication, folklore, geographical peculiarities, heroic animals, literature elements, naturalist, regional literature, socio-historical conditions.

In world cultural studies, style is an integral part of any remarkable artistic phenomenon, and it has attracted the attention of not only literary critics, but also art critics, historians and philosophers for many centuries as one of the most important issues in the field of fiction. It is observed that most theorists of developed countries have expressed their views on the problem of style in different historical periods. Even in ancient times, translators noticed that for individual fragments the original text (words, phrases and even

sentences) there are correspondences in the form of certain words. This is evidenced, for example ancient Sumerian-Akkadian dictionaries (parallel lists of expressions) that were used as aids for translation. However, the first attempts to create a scientific classification of translation correspondences were made only in the XX century.

It is a language developed by masters of the word. To translate a work of art, you need to know the vocabulary of the language, including synonyms and homonyms, professional terms, dialectal, obsolete and vulgar words, pampering and minimization, slang, proverbs, sayings and phrases, as well as the musicality and melody of words, it is necessary to know the ambiguity, the norms of pronunciation of the language, the features of eloquence and diminutive, forms of humor. The scientific description of literary translation is that it is important to convey the meaning, the image with the image, the humor with humor, not the word with the word. Literary translation differs from other types of translation in that it is not enough to translate a word, sentence, or an entire work correctly. An interpreter must also be an artist.<sup>1</sup> The literary translation must be clear, especially if the material contains elements of national, customary, stylistic, and distinctive nature. A relevant example might be the works of Ernest Seton-Thompson. Ernest Seton-Thompson is a Canadian writer, animal artist and British public figure. Seton is an artist, naturalist, writer, storyteller and speaker, author of bestsellers on animal life, an expert on the gestures of American Indians, and a proponent of the political, cultural, and spiritual rights of Native Americans. The savage scientist, naturalist, and artist longed for the discoveries of the wild, and came to the philosophy of nature, and then to the mystical-philosophical doctrine of the place of nature in human life. Thompson-Seton, who wrote a number of scientific papers describing Canadian birds and then made his name in stories about "heroic animals," concluded at the end of his life that Western (and any other) civilization was over and that nature and aboriginal North There was a need to learn from America. How to preserve the style in the work of such a unique writer in translation? To answer the question, let us dwell a little on the literature elements and geographical peculiarities that must be taken into account.

Regional literature is local literature with certain geographical boundaries. For example, the literature of the people of Central Asia, European literature, the literature of the Middle East, etc. They are united by stages of historical development, traditions and a certain region. Such a classification helps to identify commonalities in the literature of peoples that are genetically close or have a common historical destiny. For example, "the Uzbek, Turkmen, Kazakh, Kyrgyz, Tajik and Karakalpak people live not only in a geographically similar region or in a region with common socio-historical conditions, but also in their common language, literature, history and customs. There are many examples of similarities in the history of folklore and written literature. These factors ensure the rapprochement of Central Asian literature, the emergence and successful development of literary ties and influences between them."<sup>2</sup> "World literature" means works created in one country or another that are in demand worldwide for their aesthetic quality.<sup>3</sup>

Seton-Thompson's artistic and scientific-creative legacy extremely versatile and huge. During his lifetime, he created about ten thousand scientific and popular science works. As a result, he was awarded the title of Honorary Master of Humanities from Stringfield College, attained the rank of Official Naturalist of the Monitobu government, and remained faithful to this title for the rest of his life.

Seton-Thompson entered the history of world literature, as noted above, as a singer of wildlife, Canadian forests, prairies, and forests, as well as a variety of animals that are "brothers of man" living there. His scientific work is in its own way, but we know and appreciate him as the creator of the wild boar - the mustang, the great wild wolves Lobo and Blanca, the loyal dog Chink, and a number of other motifs and images. The appeal of the Seton-Thompson style is determined by the deep sincerity of the writer's speech, the natural tone, the preservation of the whole play from beginning to end. Seton-Thompson writes simply and passionately, trying to capture and convey to the reader the strong impression he first felt when describing events. Its protagonists-creatures are charming with certain improved abilities, unique, distinctive qualities, powers. The allure of the heroes in Seton-Thompson's interpretation is another reason for their success. This is a unique and constant feature of the writer's individual style. The reason or methodological feature is that the heroism, the courage, in Seton-Thompson's interpretation is rooted in deep humanism. Its protagonists are creatures that are usually neither vindictive nor evil. They are noble, they hate evil and are loyal to good.

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<sup>1</sup> Федоров А.В. Основы общей теории перевода (лингвистические проблемы), 2003

<sup>2</sup> Qurambojev K. Adabiy aloqalar – Milliy adabiyotlar taraqqiyotining qonuniyatlaridan biri // [http://uzadab.ndpi.uz/adabiy\\_aloqalar.html](http://uzadab.ndpi.uz/adabiy_aloqalar.html)

<sup>3</sup> Qosimov A., Hamroqulov A., Xo'jayev S. Qiyosiy adabiyotshunoslik. – Toshkent: Akademnashr, 2019. – B.35

“World literature” means works created in one country or another that are in demand worldwide for their aesthetic quality.<sup>1</sup>

No matter which famous work we take, it is, first of all, the creative heritage of a certain nation, the spiritual wealth of a nation. For example, the works of Alisher Navoi are the spiritual heritage of the Turkic peoples, as well as the intellectual wealth of the peoples of the world. Because it is expressed in the works of the poet universal ideas such as humanity, courage, and friendship are equally valuable and important to all people.

N.I. Conrad describes literary relations as the penetration of one folk literature into the world of another folk literature and identifies 5 main types of inter-literary relations:

1. To get acquainted with the original works of art, to study and popularize them among the people. For example, European or Russian orientalists were able to read Alisher Navoi's works in the original, not in translation.

2. Translations are another form of literary communication in which one folk literature enters the world of another folk literature. In this case, the translator acts as a literary mediator;

3. The fact that the same subject is used in the literature of different peoples is also a form of inter-literary communication. For example, the work of Nizami, Dehlavi, Navoi "Khamsa" is an effective result of literary communication.

4. The history of world literary relations is another form in which the literature of one nation enters the world of another folk literature. N.I. Conrad describes this type of literary connection as “national adaptation”. For example, Otogi Boko (1666) is a collection of stories about strange events. In many ways, the story is similar to the Chinese story Xiang Xinhua. Influenced by Le Kin Chinese stories, Japanese stories are written for Japanese people and in line with their way of thinking.<sup>2</sup>

5. Stories available in all nations (повесть житие) and their literary connection in all nations. For example, stories about the incomparable in generosity Buddha, the symbol of beauty Joseph, stories about Alexander Nevsky. Stories like this are called narrative prose today. The narrative method (the art of interesting storytelling) is also used effectively in writing fiction.<sup>3</sup>

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### IDIOMAS IN FICTION: A TEXTUAL ANALYSIS OF THE USAGE AND EFFECTS OF IDIOMS IN DONNA TARTT’S NOVEL THE SECRET HISTORY

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**Abstract:** The article examines the work of Donna Tartt “The Secret History” from the point of view of a foreign student studying English to see how idioms can be used in fiction and what impact they can have on reading fiction. In addition, the article highlights why idioms can be problematic for second language learners, as well as some additional issues to consider when working with idioms.

**Key words:** idioms, figurative language, textual analysis, Donna Tartt, The Secret History.

Figurative language is an umbrella term for words and phrases that are used with another meaning than their literal one, in order to create different effects (McArthur, 1998, pp. 230-32). Idiomatic expressions are one type of figurative language. One perspective on idioms is presented by David Crystal (1995, p. 163), who describes them as having two primary qualities. To begin with, the individual meanings of the words in the expression cannot be utilized to deduce the meaning of the expression as a whole.

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<sup>1</sup> Qosimov A., Hamroqulov A., Xo‘jayev S. Qiyosiy adabiyotshunoslik. – Toshkent: Akademnashr, 2019. – B.35

<sup>2</sup> Gulnoz Xalliyeva «Qiyosiy adabiyotshunoslik».- «Akademnashr», 2020

<sup>3</sup> Конрад Н.И. К вопросу о литературных связях // Литература и театр. – М.: Наука, 1978. –Б.49 – 59

Second, both in terms of syntax and lexicality, the expression is fixed. For example, the words in the term 'raining cats and dogs', for example, cannot be rearranged or replaced with synonyms without losing their idiomatic meaning.

'A little splinter of truth' is a possible variation of the term 'a grain of truth'. The second term, 'take nobody for an answer', appears to have adopted the idiom 'take no for an answer' 's figurative meaning, which suggests that someone will not accept a denial and will continue to do something regardless (Dictionary.com, 2014).

The word 'no' has been replaced with the pronoun/noun 'nobody', but the sense of the sentence appears to be retained. The only difference is that someone now refuses to accept the answer 'nobody' and insists on hearing something different.

According to Mustonen (2010, p. 64), the novel features a large number of idioms with figurative use of body parts or bodily functions, such as 'cutting my own throat' (p. 8) and 'talk you into' (p. 35). Idioms involving the figurative usage of animals, such as track a wildebeest or something (p. 62) and bats in the belfry (p.275), are widely represented.

The first four statements (year-round (p. 5), cutting him short (p. 256), by and large (p.285), by a long shot (p. 391)) make figurative use of various types of measurements, while the next four expressions (in your neck of the woods (p. 52), three sheets to the wind (p. 55), treacherous waters (p. 58), the salt of the earth (p. 320)) do the same with diverse natural items. These examples indicate that the novel contains idioms that make figurative use of a wide range of topics, many of which are surprisingly mundane. Clothing, colors, geography, and food are only a few examples of other categories.

The role that idioms have in languages can be seen as they have the ability to convey information in a condensed, colorful manner. Furthermore, idioms are claimed to be understood faster than their literal counterparts since they are retrieved from memory largely in the same way as single words. Also, while idioms might require some linguistic processing in order to be recognized, they do not need them to the extent that literal expressions do (Glucksberg, 2001, pp. 76-77).

To begin with, idioms allow rather extensive utterances to be condensed into a single phrase while yet conveying the same meaning. As a result, they can be a more cost-effective and clear mode of communication. Even though some idioms are only two words long, they can convey a lot of meaning in those few syllables. To demonstrate this point, I've included a list of two-word idioms found throughout the work.

come clean (p. 393)

at heart (p. 548)

drift apart (p. 614)

To tell someone the truth about something is the meaning of the first statement. The second statement refers to someone's or something's essential nature, or what they care about most. The third expression means "to stop having contact with someone" in a figurative sense (The Free Dictionary, 2014)

Idioms add variety and nuance to languages by allowing the same basic idea to be conveyed in multiple ways. The metaphorical picture the idioms give can be advantageous for grasping a specific idea or circumstance because of the language's depth of expression. This is demonstrated here, where some idioms are grouped together based on the figurative meaning they all communicate.

Idioms can also act as markers of a text's contemporaneity, as they can influence whether the reader perceives it as current or outdated. On the one hand, if the text contains many expressions that are no longer in widespread usage, the language is likely to be perceived as archaic. On the other hand, if the material has a lot of newly invented terminology, the language is likely to be perceived as more current.

This notion is perhaps even more obvious when it comes to the language of the characters rather than the narrative because it is less plain.

For example, the term 'raining cats and dogs', for example, which was previously mentioned, claimed to have fallen out of daily use by native speakers (The Free Dictionary, 2014). This precise expression was not discovered in the novel, but considering the high frequency of idioms in the novel, it would not have been unusual if at least one such occurrence had occurred. However, the idiom pouring rain (p. 458) was discovered, which could reflect a more modern manner of conveying the same meaning as the former word.

The idioms can be used to convey a variety of information about the characters' backgrounds, such as where they are from, what occupation they have, and if they are wealthy or poor. As indicated above, three expressions (a white-shoe banking firm (p. 17), well off (p. 142), such bluebloods (p. 218)) were discovered in the text that could hint to a character's background and suggest an upper-class lifestyle (The Free Dictionary, 2014).

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## THE MAIN FEATURES OF TRANSLATION SLANG FROM ENGLISH INTO UZBEK

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**Abstract:** This article deals with conveying the main features of translation youth slang from English language into Uzbek. On the top of that difficulties that appear during the translating process have been identified. Possible ways of preventing intricate phrases and sentences are implied below.

**Key words:** slang, translation, difficulties, group, vocabulary, text.

Communication in everyday life shows the fractional diversification of socio-cultural groupings, micro groups, and numerous social groups. Thus, a colorful patchwork of methods of conveying thoughts, emotions, tactics, strategies, dialogues, producing written and spoken texts, and the use of words may be seen.

Speaking vocabulary – is a such vocabulary which is used in everyday life, everyday dialogue [4;99].

Among all of this ocean of speech, specific, “their” standards of ordinary verbal conduct of each socio-cultural group and micro group may be identified. Obviously, in this scenario, the rules frequently vary drastically (owing to inconsistencies with established standards of linguistic conduct in society) from the norms of literary language. As a result, they are recognized for their “originality” of linguistic conduct and communication in army life, camp-prison life, gender micro groups (exclusively male or exclusively female), production teams, and so on.

Jargon owes its existence in the light of development to guild production in medieval Europe, when the guild team, owing to increased rivalry, handled the challenge of protecting particular industrial knowledge and technology. This led in the creation of a specific coded language masters - argot. The term “argot” is derived from the French. “Argot” – speech of certain closed groups, which is created with the aim of linguistic isolation. It is basically a special or peculiar mastered common lexicon. At the moment the word “slang” “outdated, and instead uses the term “jargon.”

For English-language linguistics characteristic distinction between the concepts “jargon” and “slang”. In the English linguistics decided to use the term “slang” to refer uncodified language. Currently in dictionaries meets at least two basic interpretations of the word slang. First, a special speech subgroups or subcultures of society, and, secondly, the use of a wide vocabulary for informal communication [Pocket Oxford Dictionary March 1994].

Consider the following arguments for the usage of communicative group members while using quasi-professional languages: First, individuals seek to speak with one other in the presence of others while remaining misunderstood; second, they want to keep the secrets of their profession and trade hidden; and third, they require protection from hostile forces (criminal jargon). Another essential reason to add the urge to express oneself vocally.

As the great German linguist Wilhelm von Humboldt said: “Every translation seems to me as an attempt to resolve the impossible task. For each translator must inevitably be broken by one of two pitfalls, too exactly sticking to the script by taste and language of target text, or the identity of their own people at the expense of the original. Something medium between two of them is not only difficult to achieve, but is just impossible .”

Many scientists agree with his point of view. Their reasons are as follows: first, they claim that words that we consider to be equal create distinct representations in carriers of various languages. As a result, every language has a term for “house” or “dwelling.” However, the notion of its look and interior design of a



Russian, an Englishman, an Uzbek, and a South African Negro would differ greatly: the words of various languages elicit distinct ideas.

But the difference isn't only in words; one language allocates by 10 times, while the other has just two; in one, you must always give the number of things; in the other, it isn't always necessary. Different languages "see" the world in different ways based on their carriers' awareness. Is it possible to transmit one's worldview?

Many errors are attributed to so-called false friends' translators - words from one language that sound similar to terms from another but have a distinct meaning. Thus, in the United Kingdom, a paragraph can refer to both a segment and a paragraph.

The second reason many errors - misunderstanding idioms, set phrases. English cannot be translated literally to catch cold ("catch a cold") - this expression means "intervene".

There are cases when the interpreter need not only knowledge, but also a special skill. Writer often playing with words, and this game can be difficult to recreate. Here is the English joke, built on pun. A man comes to the funeral and asks: I'm late? And in response to hearing: Not you, sir. She is. The English word means late and 'late' and 'late'. Hero asks: I missed? And he answered: No, not dead, sir, and she. What to do? In Russian game does not work. But the translator came out: It's over? - Not for you, sir. For her. Such traps await an interpreter at every step.

To understand the methods of translation and translation transformation that are frequently employed for an adequate translation of professionalism, it is important to study instances of specialist text translation.

Game guide betting on horse races was chosen as the original text. This option was made because this material contains a lot of jargon, which is only used by a small number of persons that specialize in this sort of activity.

Based on a review of theoretical viewpoints on the use of various procedures and techniques of translation, preferable manifestations of translation jargon were determined.

Based on an examination of English translations of jargon into Russian, we can infer that the most prevalent technique of transmitting the semantic meaning of such terms and phrases is a functional replacement or description. When translating widely in the initial medium words, transcription and transliteration are allowed; nevertheless, if the transfer is not meant for a specialist audience, the translator must provide further information.

For example, in the text Drifting Favorites word "lay", which broadly means "to lie down, put" takes on an entirely unexpected value – "to bet against". Despite the fact that the expression "lay bets" is set to "bet", there is another expression denoting a similar effect - «back bets». In order to distinguish between these two expressions, the interpreter must grasp the context of use of each of them.

#### Conclusion

The use of well-known terms in a professional environment frequently results in a change in the last digit of professionalism. Such circumstances are very tough for the translator. The obvious expressions are misrepresented by inattentive reading of the source text and translation.

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### ОБОГАЩЕНИЕ СЛОВАРНОГО ЗАПАСА УЧАЩИХСЯ НА УРОКАХ РУССКОГО ЯЗЫКА В НАЦИОНАЛЬНЫХ ГРУППАХ

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**Аннотация:** В статье раскрывается проблема речевого развития учащихся старших классов, которая в настоящее время находится в центре внимания педагогической науки. Старшеклассники обладают высокими потенциальными речевыми возможностями, однако реальное состояние их речи не отвечает требованиям современного общества. Системное обогащение словаря учащихся - одно из направлений работы по развитию речи.

**Ключевые слова:** активное овладение, система упражнений, носители языка, словообразовательный анализ, грамматический строй, лингвострановедческое значение, семантизация слов, лексическое богатство, методический приём.

Русский язык по запасу слов является одним из богатейших в мире. По мнению лингвистов, в русском языке около одного миллиона слов. Богатый словарный запас человека свидетельствует о хорошем знании языка. Чем больше слов знает человек, тем точнее, ярче, образнее он выражает свою мысль. Использование разнообразных слов в русском языке позволяет выразить все знания, накопленные человечеством во всех областях его деятельности. В независимом Узбекистане русский язык используется представителями более ста национальностей, проживающих в республике. Его изучают в школах, лицеях и колледжах, в высших учебных заведениях. На русском языке издаются книги, журналы, газеты, ведутся радио- и телепередачи. В общении людей различных национальностей русский язык наряду с государственным узбекским языком выступает и как язык межнационального общения.

Подготовка культурных, грамотных людей, хорошо владеющих русским литературным языком - одна из важнейших задач нашей средней общеобразовательной школы. Решающую роль в выполнении этой задачи играет преподаватель русского языка. Следовательно, решающую роль играет повышение качества урока, его эффективности и совершенствование методики его проведения. И поэтому учитель должен стремиться сделать урок обучающим в полном смысле этого слова. Полноценность, эффективность урока достигается путем применения методических приемов, способствующих активизации познавательной деятельности учащихся при усвоении, закреплении и повторении программного материала. Слова - основной элемент речи, поэтому, обучая неродному языку, учитель заботится о систематическом накоплении словарного запаса учащихся. Активное овладение русским языком немыслимо без усвоения довольно большого количества русских слов. При обучении русскому языку, как всякому неродному, в первую очередь необходимо дать такие слова, без которых нельзя построить и понять предложения, необходимые для общения. Организуя работу над новыми словами, надо стремиться к тому, чтобы ученики запомнили, как можно больше словосочетаний с изучаемым словом, научились их употреблять в необходимых и близких им ситуациях. Потому словарную работу в нерусских школах следует проводить одновременно с работой над словосочетанием и предложением, так как слова только тогда войдут в активный речевой запас, когда учащиеся овладеют грамматическим строем русского языка. Начиная с первого года изучения русского языка дети одновременно с усвоением слов приобретают навыки сочетания их с другими словами в предложении. Успешная словарная работа возможна при выполнении системы специальных упражнений. На уроках, как известно, используются различные приемы толкования новой лексики: 1) перевод на родной язык; 2) объяснение слова с помощью синонимов или антонимов; 3) с помощью словообразовательного анализа; 4) опираясь на контекст; 5) описание значения слова с помощью словаря.

Учителю самому важно определить, когда и какой приём выбрать для объяснения нового слова. В национальных группах работе над текстом уделяется большое внимание и отводится на нее много времени. Если в тексте встретится слово в новом значении, надо объяснить это значение и предложить ученикам вспомнить, в каком значении это слово встречалось раньше. Неизвестные учащимся слова или значения слов выявляются заранее и берутся на учет. Учащиеся чувствуют переносный смысл, заложенный в пословицах, поговорках, загадках, где народная мудрость раскрывает свою непроходимую ценность и красоту. Самое главное, при этом происходит не просто обучение языку, а формирование личности, воспитание её эстетической и идейно нравственной культуры.

Словари синонимов являются важным пособием при изучении словарного богатства языка, при практическом овладении лексическими средствами и использовании их в речи. На уроках лучше работать по связным текстам. В этом случае срабатывает не только обучающий, но и воспитательный фактор. А умелое использование синонимов делает нашу речь более гибкой, точной, выразительной. Это хорошо видно на примере небольшого отрывка из «Легенды о Данко» (М. Горький), в котором встречаются синонимы, как *сиять, блеснуть, сверкать* (*сияло* солнце, *вздыхала* степь, *блестела* трава в бриллиантах дождя, и *золотом сверкала* река). На уроках русского языка можно использовать тексты художественной литературы, отрывки из стихов, сказок. Учащиеся читают пословицы, загадки, находят в них синонимы или подбирают сами. Например, *Без труда не вынешь рыбку из пруда* - к глаголу «не вынешь» подбирают синонимы «не вытащишь», «не достанешь», «не выудишь». Синонимы не только обогащают словарный запас учащихся, но и прививают им эстетические чувства, раскрывают перед ними богатейшие художественные оттенки.

*Дрожит изумрудная капля В зеленой ладошке ольхи.* Точное понимание слова и оттенков его значения является необходимым условием его правильного употребления в речи. Правильно употребленное слово быстрее и точнее запоминается, и дает возможность успешно решать задачи обучения русскому языку, как и любому другому. Таким образом, применение синонимов способствует усвоению и активизации русской лексики, углубленному восприятию смысловой стороны языка, развитию мыслительных способностей учащихся. Поэтому очень важно на каждом уроке работать над синонимами, которые являются неисчерпаемым источником пополнения словарного запаса учащихся и развития их речи. Правильная организация словарной работы на уроках русского языка (отбор слов для активного усвоения учащимися на каждом году обучения, умелый выбор приемов объяснения слов в каждом отдельном случае, планомерное повторение изученных слов и закрепление их в речевой практике учащихся путем хорошо продуманной системы упражнений) поможет сознательному практическому усвоению русского языка. Словарная работа должно способствовать не только сознательному накоплению слов, но и выработке навыка грамотного письма. Иначе говоря, словарную работу нельзя отрывать от занятий по орфографии. Важно только помнить, что тщательно спланированная и хорошо организованная словарная работа помогает обогащать словарный запас учащихся, вырабатывать орфографическую грамотность, развивать речь учащихся, а в целом способствует повышению языковой культуры, формированию у учащихся внимания, уважения и любви к русскому языку.

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## O‘ZBEK VA KOREYS XALQ MAQOLLARNING QIYOSIY TASNIFI

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**Anotatsiya:** Ushbu maqolada o‘zbek va koreys xalq maqollarining qiyosiy tasnifi haqida so‘z boradi. Aynan, sharq davlatlari hisoblangan bu ikki xalq moqollari nafaqat ma‘no jihatidan balki gramatika jihatidan ham bir biriga o‘xshash ekanligini bilib olamiz.

**Kalit so‘zlar:** Maqol, mazmun, qiyosiy tasnif, ma‘no, tarjima.

Millatning o‘zligini ko‘rsatuvchi milliy qadriyatlarni, xalqning madaniyatini ifodalovchi omillardan biri bu xalq og‘zaki ijodidir. Xalq og‘zaki ijodining eng muhim janrlaridan biri bo‘lgan maqollar tilshunoslik va folklorshunoslikda o‘rganilib kelayotgan muhim mavzulardan biridir. Maqol – xalq yoki jamiyatdagi odamlar orasida qadim zamonlardan beri keng tarqalgan va qotib qolgan ibora sifatida ishlatilib kelinayotgan gapdir. Kundalik turmushda maqollarga ko‘p marotaba murojaat qilamiz. Ushbu frazeologik birliklar fikrni yanada aniq va ochiq yetkazishda yordam beradi. Shuningdek, maqol bizning tilimiz ko‘rkini, nutqimiz nafosatini, aql-farosat va tafakkurimiz mantiqini bir qudrat bilan namoyish eta oladi. Maqolda ma‘lum bir muallif mavjud bo‘lmay, xalq tomonidan yaratilib xalq orasida ishlatilib xalq orasida boyib boradi. Har bir davlatning o‘tmishi, milliyliги va madaniyatini ifodalaydigan birliklari bo‘lganligi tufayli maqollarning qo‘llanish usuli va tartibi ba‘zi davlatlarda turlicha, ba‘zilarida esa aynan ko‘rinishga ega. Struktura va ifodalanishda o‘xshashlik tilshunoslikda tadbiiq etilgan bobo til<sup>1</sup>terminiga borib taqaladi. Xususan, koreys tilidagi maqollarning o‘zbek xalq og‘zaki ijodida qo‘llanib kelinayotgan maqollarga o‘xshashligi har ikki til ham bir bobo tili - oltoy tiliga mansubligi sababidan yuzaga keladi. Quyida o‘zbek tilidan aynan so‘zma so‘z tarjimasi bilan o‘xshaydigan koreys maqollarini ko‘rib chiqamiz.

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<sup>1</sup> Bobo til- bir oilani tashkil qiluvchi, genetik jihatdan ozaro bog‘liq tillar kelib chiqqan qadimiy til.

등잔 밑 이 어둡다-Chiroq tubi qorong‘u.

Ma‘nosi: biz biror narsani uzoq uzoqlardan izlagan bo‘lamizu lekin u bizning burnimizning tagida bo‘ladi, lekin biz buni sezmaymiz.

나는 항상 맛집을 찾아서 돌아다녔는데 등잔 밑이 어둡다고 집 앞에 있는 식당이 유명한 맛집인 걸 모르고 있었다.

Men har doim oshxona izlab yurardim, chiroq tubi qorong‘u deganlaridek uyim oldidagi oshxonaning mashhurligini bilmagan ekanman. 한 손으로 박수를 칠 수 없다- qarsak bir qo‘ldan chiqmaydi.

Manosi: nizo yoki urush kelib chiqqan vaziyatlarda faqat bir tomon aybdor bo‘lib qolmaydi. Bunda ikki tarafning ham aybi bor.

Endi esa koreys maqollarining ma‘no jihatidan o‘zbek maqollariga to‘g‘ri keladigan maqollarni ko‘rib chiqamiz.

발 없는 말이 천리 간다- Oyoqsiz gap uzoqqa boradi

Manosi: O‘zbek tilidagi “Devorning ham qulog‘i bor” degan maqol bilan o‘xshashdir. Turli xil mish-mishlarning tez tarqalishini ifodalashda ishlatiladi. Yani gap ko‘zni bir yumib ochguncha tarqaladi. Aytmoqchi bolgan gapni ehtiyot bo‘lib aytish kerakligini bildiradi. Masalan siz kimgadir biror rejangiz haqida gapirsangiz ehtiyot bo‘lib gapiring chunki atrofdagi boshqa odamlar buni eshitib qolishi mumkin bo‘gan vaziyatlarda ishlatiladigan maqol hisoblanadi.

발 없는 말이 천리간다더니 그들이 결혼 소식은 순식간에 파졌다.

Devorning ham qulog‘i bor deganlaridek ularning to‘y xabari bir lahzada hamma joyga tarqaldi.

가는 날이 장날이다- Borayotgan kunim bozor kuni.

Manosi: O‘zbek tilidagi: “Ko‘za kunda emas kunida sinadi”, “aksiga olib”, degan maqol bilan bir xil. Yani biron ishni qilmoqchi bo‘lib turgan paytida o‘ylamagan, hohlamagan boshqa ish yuzaga kelgan vaziyatlarda ishlatiladi. Masalan,

가는 날이 장날이라다니 하필 1 년에 한번 있는 휴가 때 바다에 가는데 비가 계속 와요.

Ko‘za kunda emas kunida sinadi deganidek bir yilda birmarta bo‘ladigan ta‘tilda sohilga borgandim, tinmay yomg‘ir yog‘ayapti.

배보다 배꼽이 더 크다- Qoridan kindigi kata.

Manosi: O‘zbek tilidagi “Tushovidan ulovi qimmat” degan maqolga to‘g‘ri keladi. Ya‘ni katta ishdan ko‘ra kichkina ishga harajat va harakat yanada ko‘proq ketishini ifodalashda ishlatiladi. Masalan, siz arzonroq deb eski narsa sotib oldingiz lekin uni tuzatish uchun o‘zining narxidan ham ko‘proq pul sarflashishingizga to‘g‘ri keldi. Shunaqa vaziyatlarda ishlatiladi. Bunday vaziyatlarga yana “Eskini yamaguningcha esing ketadi” degan maqollarni ham ishlatish mumkin. Biz kundalik hayotimizda bu maqolni qo‘llay oladigan vaziyatlarga ko‘p uchraymiz. Masalan, ishga borib kelish uchun ommaviy transport vositalaridan foydalanish qimmatga tushayapti deb shaxsiy mashina sotib olamizu lekin shu mashinaning harajatlariga ketadigan pul qimmat bo‘lib ketadi.

돈 아끼려고 중고차를 샀는데 자꾸만 고장이나서 수리비가 많이 나오니 배보다 배꼽이 더 큰 경우다.

Pulimni ko‘paytirish uchun eski mashinalarni olib sotayotgan edim, lekin buzilgan mashinalarni sozlashga judayam ko‘p pul ketayotganligiga, tushovidan ulovi qimmatga tushdi.

잘 구하면 좋은 대답을 얻을 것이다-yaxshi so‘rasang yaxshi javob olasan.

Manosi: O‘zbek tilidagi “Nima eksang, shuni o‘lasan” degan maqolga o‘xshaydi. Ya‘ni kim kimga qanaqa munosabatda bo‘lsa, shunaqa munosabatda javob oladi. Qancha harakat qilsa, harakatiga yarasha javob oladi degan ma‘nolarda qo‘llanadi.

바늘 구멍으로 하늘 보기- Igna teshigidan osmonni ko‘rish

Masalan: O‘zbek tilida “Hamma o‘z qarichi bilan o‘lchaydi” degan maqol bilan ifodalanadi. Ya‘ni keng dunyoni ignaning kichkina teshigi orqali ko‘rish, faqat o‘zi bilganicha ish tutadigan insonlarga nisbatan ishlatiladi.

사공이 많으면 배가 산으로 올라간다 – Dengizchi ko‘p bo‘lsa qayiq tog‘ga chiqadi

Manosi: O‘zbek tilidagi “cho‘pon ko‘p bo‘lsa qo‘y xarom o‘ladi” degan maqolga to‘g‘ri keladi. Ya‘ni maslahatchilar ko‘p bo‘lsa ish yaxshi tugamaydi.

원숭이도 나무에서 떨어진다 – Maymun ham daraxtdan yiqiladi.

Manosi: O‘zbek tilidagi muqobili “Hamma ham xato qiladi”. Ya‘ni qanchalik mukammal inson ham nimadadir adashishi, xato qilishi mumkin. Daraxtda bemalol o‘ynab yuruvchi maymun ham undab yiqilib tushishi mumkin. Odam xatolar orqali o‘z rivochnalandi. Xato qilmagan inson hech nima qilmagan insondir.

Xulosa.

Yuqorida biz ikki davlatning maqollar tasnifi bilan cheklandik xalos. Ammo madaniy, axloqiy bir biriga o‘xshash koreys va o‘zbek maqollari ko‘plab topiladi. Har bir xalqning folklorshunosligi hisoblanmish maqol janriga nazar tashlar ekanmiz. Biz bu janrning naqadar beqiyos ekanligiga guvoh bo‘lamiz. Xulosa qilib aytadigan bo‘lsak qaysi til madaniyati bo‘lishidan qat‘i nazar, maqollar juda chuqur ma‘noli boy janr hisoblanishiga amin bo‘lamiz.

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### TALABALARINI MULOQOT MADANIYATIGA TAYYORLASH PEDAGOGIK MUAMMO SIFATIDA

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**Annotatsiya:** Mazkur maqolada talabalarda muloqot madaniyatini yuqori darajada rivojlantirish va buning uchun turli vositalar, usullar qo‘llash haqida so‘z yuritilgan.

**Kalit so‘zlar:** muloqot, talaba, madaniyat, verbal, paralengvistik, noverbal.

“Kadrlar tayyorlash milliy dasturi” tasodifan paydo bo‘lgani yo‘q – bu aynan shu xalqimizning qon – qoniga singigan ma‘rifat qonuniyatining davomi” degan edi Birinchi Prezidentimiz I.A.Karimov.

Darhaqiqat, uzluksiz ta‘lim tizimida talabalarining pedagogik kommunikativ faoliyatini shakillantirish masalalari hozirgi kunimizning eng muhim masalalaridan biri sanaladi.

Bo‘lajak kasb egalari davlat ta‘lim standartlariga to‘liq javob bera oladigan etuk mutaxassis bo‘lishi kerak, buning uchun zamonaviy ta‘lim texnologiyasini chuqur egallagan, ma‘naviy, madaniy jihatdan kamolga yetgan, ilmiy iqtidorli bo‘lishni taqazo etmoqda. Pedagogik kommunikasiyaning rivojlanishda uning yangi-yangi modifikatsiyalarini ishlab chiqishga intilishi zarur. O‘qitishning samaradorligini oshirishda talabalarining muloqot madaniyat faoliyati muhim rol o‘ynaydi.

O‘qituvchi – boladan yetuk insonni voyaga etkazadi. Shu jarayonda bolaning butun faoliyati, ta‘limi, tarbiyasi bilim va muomalasi o‘qituvchining diqqat markazida turadi. Albatta, bularning barchasi ta‘lim tarbiyaning muloqoti orqali amalga oshadi. O‘qituvchining barcha yomon va yaxshi hislatlari uning o‘qitadigan predmeti orqali o‘quvchi ongiga ko‘chadi. Muloqot madaniyatini yuqori darajada rivojlantirish va buning uchun turli vositalar, usullar qo‘llash va shu madaniyatni o‘stirish o‘qituvchining madaniyatiga bog‘liq. Shuning uchun hozirgi kunda o‘qituvchi faoliyatida uning pedagogik mahoratiga alohida e‘tibor berilmoqda. Mamlakatimizda “Kadrlar tayyorlash milliy dasturi” ni bosqichma-bosqich muvaffaqiyatli amalga oshirish ko‘p jihatdan o‘qituvchi faoliyatiga, uning tayyorgarligiga bog‘laqdir.

Pedagogik jarayonda muomalaning roli juda kattadir. Muomala – hamkorlik faoliyatining ehtiyojidan vujudga kelib chiquvchi shaxslararo muloqot rivojlanishining ko‘p qirrali jarayonidir. Muomala ushbu tarkiblardan tashkil topadi:

1. Kommunikativlar (bir tomonlama axborot uzatishdir).
2. Interaktivlar (ikki tomonlama o‘zaro ta‘sir).
3. Perseptivlar (o‘zaro bir-birini idrok qilishlar).

Muomala o'z ichiga hamkorlik faoliyati qatnashchilari bilan o'zaro axborot almashinuvini qamrab olgan bo'lib, kommunikativ jarayon sifatida tavsiflanadi. Odamlar bir-biri bilan muloqatga kirishish jarayonida muomalaning muhim vosita-laridan biri hisoblanishi tilga va nutq faoliyatiga bevosita murojaat qiladi.

Muomalaning ikkinchi tomoni muloqatga kirishuvchilarning o'zaro ta'siri ularning nutq faoliyatida nafaqat so'z orqali fikr almashinuvi, balki hatti-harakati va xulq-atvori bilan o'zaro ta'sir o'tkazishdir. Muloqat faoliyati shunday shart-sharoitki, unda har bir shaxsning individualligi, betakrorligi, bilimlar bilan tasavvurlarning xilma-xilligi namoyon bo'ladi.

Har bir insonning ijtimoiy tajribasi, uning insoniy qiyofasi fazilatlarini va hattoki nuqsonlari muloqat, kommunikasion jarayonning mahsulidir. Kommuni-kasiya, muloqotning asosiy funksiyasi suhbatdoshlarga axborot uzata bilish, ular o'rtasidagi bir-birini tushunishlarini ta'minlashdir.

Kommunikasiya va muloqot shular bilan birga odamni u yoki bu faoliyatga hozirlaydi, ruhlantiradi. Kommunikasiya va muloqot odamlarning jamiyatda o'zaro hamkorlikdagi faoliyatlarining ichki psixologik mexanizmini tashkil yetadi.

Ijtimoiy psixologiyada psixologik ta'sirning asosan uch vositasi farqlanadi.

1. Verbal ta'sir-bu so'z va nutqimiz orqali ko'rsatadigan ta'sirimizdir.

2. Paralingvistik ta'sir-bu nutqning atrofidagi nutq bezovchi uni kuchaytiruvchi yoki susaytiruvchi omillar.

3. Noverbal ta'sir-"so'zsiz" ta'sir etish. Bunda suhbatdoshlarning fazoda bir-biriga nisbatan tutgan o'rinlari, holatlari, qiliqlari, mimika, pantamimika, qarashlar, bir-birini bevosita his qilishlar, tashqi qiyofa, undan chiqayotgan turli signallar (shovqin, hid)lar kiradi.

Ko'rinib turibdiki, talaba fhayotida muomalalarning roli juda katta va bo'lachak pedagogdan o'z kommunikativ faoliyatini mohirlik bilan boshqarishni talab etadi.

Muloqot madaniyati jarayonida o'qituvchi talabalarda quyidagi hususiyatlarni shakllantiradi.

- o'z-o'zini va o'zgalarni hurmat qilish;

- o'z-o'zini va boshqalar faoliyati hamda xulqini baholash;

-o'z-o'zini va o'zgalarni nazorat qilish;

- o'z-o'zini anglash va uzgalarni tushinish;

- o'z-o'zini boshqarish;

- o'z-o'zini takomillashtirish;

- voqiylik mahsulini oldindan bashorat qilish shakllanadi.

Bugungi kunning dolzab masalalaridan biri - yoshlarda yangicha dunyo-qarashni shakllantirish, ularni demokratik munosabatlarga tayyorlash, zamonaviy ruhda, milliy qadriyatlarimizga asoslangan ravishda tarbiyalashdir. Ma'naviyat sohasidagi islohotlar, yoshlarda o'z xalqining madaniyati, Vatanning o'tmishi va buguni, milliy qadriyatlarga to'g'ri munosabatlarning shakllanishiga sabab bo'ladi va bu ziyoli, bilimdon kishilar uchun eng zarur fazilatdir.

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#### COMPARATIVE STUDY OF PHRASEOLOGICAL UNITS WITH NAMING UZBEK AND ENGLISH TRADITIONS

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**Abstract:** This article examines the cultural and interrelationships of the phraseological units that represent the national traditions of the two countries in English and Uzbek, including the proper names. The relevance of our scientific research is that the study of trends in the integration of research paradigms in linguistics, the specificity of bilingual policy and the impact of multilingualism on people's linguistic worldviews form a system of fundamental concepts of language and thinking, language and personality, language and culture.

**Keyword:** *intercultural communication, phraseological fund, microcosm, language community, stereotypes, proverbs;*

Phraseological units play an important role in linguistics as the most valuable sources of information about a nation's culture, national character, psychological characteristics, and mentality. "The phraseological fund of the language allows students to enjoy the immense spiritual wealth of the nation. At the same time, it is the most important tool for people to interact and understand each other in the process of intercultural communication. Phraseological units can be used to figuratively embody cultural and national characteristics" [1, 39]. They often reflect the peculiarities of the language culture to which they belong, the history of that people, their attitude to the world, the patterns they believe in, and so on. In addition, phraseological units are usually formed from national words, superstitions, cultural traditions, and represent a much larger part of linguistics. Phraseological units are common to all languages of the world, but have their own form of expression. Their national and cultural characteristics are reflected in the translation process. According to B.A. Larin, "phraseological units always indirectly reflect people's views, social system, ideology of the period" [2, 208]. Phraseological units reflect the long-term development of a people's culture in its semantics, preserving cultural relations and stereotypes, standards and archetypes, and passing them down from generation to generation. F.I. Buslaev describes phraseological units as "a peculiar microcosm" [3, 245]. They include "both the moral law and common sense, expressed in short proverbs entrusted to the generations by their forefathers" [3, 246]. It is the spirit of any national language, in which the spirit of the nation is expressed in its own way.

Phraseological units come from a variety of sources, including the myths, traditions, religions, legends, and beliefs of the English people. The following is an analysis of several phraseological units.

1) to beat the wind - is equal to the Uzbek phrase "pashsha qo'rib o'tirmoq (to protect a fly)" in the sense of wasting time.

2) In English realities, educated women are recognized as "blue socks". In fact, one of the literary meetings of the British Admiral Boskaven in London in the 18th century was called the "collection of blue socks" because the scientist Benjamin Spelling came in blue socks. In Uzbek culture, educated and intelligent women are described as "otinoyi".

3) to carry coals to Newcastle (Newcastle - the center of the British coal industry). Uzbeks use the phrase "Bog'dan kelsa - tog'dan keladi (comes from the garden, comes from the mountain)" when it is spoken unnecessarily.

4) Queen Anne is dead - no news; And some Uzbeks like to use the phrase "eski hammom-eski tos (old bathroom - old pelvis)" at this time.

5) The phraseological unit Fortune's purse, found in English fairy tales and parables, means a purse full of money. In Uzbek, "qaynar xumcha" is considered a blessed, endless source of money.

There are some similarities and differences between the phraseological expressions that represent English and Uzbek culture. For example, the Uzbek phrase "One wedding brings another wedding" is typical of English culture. For example, "Atala bo'lsa ham to'y bo'lsin", "Har kuning to'y bo'lsin", "To'y to'ylarga ulansin" [6, shosh.uz], etc.

It should also be noted that phrases such as "Maslahatli to'y tarqamas", "To'y kengashli bo'lur", "Maslahat oshi" [4, 6] also express our unique traditions in the national culture. From time immemorial, it is important for us to work with advice, to respect the opinions of the elderly, to make friends. But "no equivalent of such phraseological units was found in English" [5, 6].

In conclusion, it can be said that phraseological units are one of the most important parts of national culture, a great heritage of past generations. Idioms occur in languages on the basis of an imaginary depiction of our reality, which reflects the empirical and spiritual experience of the language community. Since the system of images in language phraseology is related to the material, social, and cultural aspects of the language community, it must be acknowledged that it is also a testament to its cultural, national experience, and traditions. Summarizing all of the above, we can say that phraseological units reflect the specific features of national culture and are basically the equivalent in other languages. Due to differences in national values, their equivalent may sometimes not be available.

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## THE ROLE OF RUSSIAN WORDS IN ENGLISH LANGUAGE

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**Abstract:** This article is about the role of English words .The appearance in England of the 17th century of Russian manuscripts and dictionaries cannot but speak of the real interest of the English in Russian speech in this era, and therefore it is not accidental that the first printed grammar of the Russian language for foreigners was published in Oxford at the end of the same century. . It was the "Russian Grammar" of the Saxon native Heinrich Wilhelm Ludolf written in Latin and of great importance for the history of the cultural relations of the Russian state with European countries.

**Key words:** foreigner, fluently, colloquial, dialogues, linguistic, perspicaciously, valuable, formation, interest, expanded, *a headhunter* , *a merchandiser* , *a beauty editor* and *a mender*

I know that during these days English is the most important that's why, most people try to learn English fluently. But we don't know its history about English and Russian . We speak about the first sources of the Russian language for foreigners present the Russian language in a colloquial way, since the main task was the desire to teach and learn to speak Russian. Interest in oral speech and its sound side is noticeable biographers mention, that he acquired some knowledge of the Russian language in England before he managed to make a trip to Russia in the early 90s of the 17th century. A few years after his return to England, he published his remarkable book at Oxford. The book contains a lot of information about the nature, customs, economy and culture of Russia at the end of the 17th century. Heinrich shared Old Slavonic and purely Russian elements in speech. He draws attention to the fact that, for example, although the word is written *today* , but it is pronounced like *sivodne* . The language material is not depleted by the grammatical part: the book includes dialogues on everyday topics, which are valuable material on colloquial Russian speech. The author's linguistic principles are noteworthy: Rudolph insisted that the rights of the spoken language be expanded so that it becomes common in books, replacing the dying Church Slavonic language. Heinrich Rudolph correctly and perspicaciously understood the changes that were taking place in the Russian language of the 17th century. The role of borrowings in different languages is not at all the same and depends on the specific historical circumstances of the formation of any language. In English, the percentage of borrowings is much higher than in other languages, since English turned out to be permeable, unlike other languages. More than any other language, it had the ability to borrow foreign words. It has been estimated that the number of native words in the English vocabulary is about 30%. The unified law on the unevenness of changes in language components as applied to the problem of borrowings is formulated as follows: the most mobile components of the language that are part of the lexical composition of the language are more permeable, and the settled components of the fund are less permeable, and the grammatical structure of the language is practically not subjected to foreign influences. .In this case, this or that influence of one language on another is explained by historical reasons: wars, conquests, travel, etc. lead to more or less close interaction of different languages. The saturation of the influx of new borrowed words in different periods is varied. In connection with specific historical conditions, it either decreases or increases. The level of influence of one language on another, in this case, largely depends on the language The misconceptions that prevailed in linguistics regarding the problem of borrowings were by no means limited to an exaggeration of their role in the development of the language. The very approach to the topic was one-sided and formal. Researchers were interested in the sources and dates of borrowing, as well as the historical reasons and conditions for borrowing. Despite the importance of these data, they cannot be limited. Now scientists are interested not only in why and where the borrowed word came from, but also how it changed in the language, how it obeyed its grammatical structure and phonetic norms, how it changed its meaning and



what changes its appearance in the vocabulary of the language that adopted it caused. The most noticeable of the changes taking place in the language is the appearance of new words - and a little bright - the appearance of new meanings. Maxim Krongauz in the book "The Russian language on the verge of a nervous breakdown" identifies at least three large waves of new words and meanings that emerged at the turn of the century - these are gangster, professional and glamorous. Somehow it is considered that the Russian language, if it lacks a certain word, simply borrows it from another. One of the most interesting and important parts is the names of professions. It makes me want to ask, "Why are there so many of them?" For example, the same as a personnel manager, but by no means a personnel officer. And there is also a *headhunter*, a *merchandiser*, a *beauty editor* and a *mender*. The displacement of less prestigious words by more prestigious ones has always existed. At one time, the *barber* replaced the *barber* and *barber*. And not at all because, in addition to a haircut, he stopped putting leeches, but began to make wigs. The aura of German professionalism overcame even phonetic difficulties (it was very difficult for Russians to pronounce such words as a *hairstylist* or *an accountant*). Today, almost all new job titles come to us from the English language (minor exceptions are related to fashion, cuisine and other narrow areas: for example, *sommelier* or *couturier*). The word *manager* appeared recently, it is not yet in the dictionaries of the 80s of the twentieth century. In new dictionaries, it is interpreted as a *hired head of an enterprise*. But this is not so (in this meaning, they would rather say *a top manager*), and in essence the word *manager* means almost any hired profession. Why did the Russian language need to borrow such a word? The fact is that this word hides not so much a profession as a way of life, a whole culture that can be called corporate. *A manager* means a stable job, a stable salary, stable. These are such borrowed words as *kiting*, *bungee jumping*, *zeroing*, *Frisbee*, *wakeboarding* [2]. The Russian language borrowed the English word *boyfriend* (by the way, *girl friend* is almost never used, probably because it is more important for women to fix the status of a man), but it uses it quite selectively. It applies only to young people and does not necessarily mean living together. There have always been a lot of borrowings in the Russian language, but now they are pouring in such a stream that they often even make it difficult to understand the text. "Excessive" borrowings cause particular irritation, that is, when a borrowing duplicates the meaning of a word that despite the existence of an almost complete synonym - the word presentation. According to the explanatory dictionary S.I. Ozhegova Anglicism is a word or turn of speech in any language, borrowed from English or modeled after an English word or expression

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## SURXONDARYO VILOYATINING TARIXIY, IQTISODIY, IJTIMOIIY-SIYOSIY VA BOSHQA OMILLAR ASOSIDA NOMLANGAN SUV OBYEKTI NOMLARI

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**Annotatsiya:** Surxondaryo hududidagi mikrogidronimlarga e'tibor qaratilgan. Ularning etnik belgi, kishi nomlari, xotin-qizlar nomi, din peshvolari, mahalliy hukmdorlar, obyektning shaxsga qarashlilik, shahar, qishloq, mahalla nomlari, majoziy va boshqa belgilariga ko'ra guruhlariga ajratib qaralgan. Bu belgilar hududning tarixi, geografiyasi, xalqning an'ana va qadriyatlariga aloqadorlik jihatlariga e'tibor berilgan.

**Kalit so'zlar:** Etnogidronim, antropogidronim, topogidronim, agiagidronim, oronim, shaharcha, qishloq, unvon, tabaqqa nomlari.

Etnogidronimlar. O'zbek tili gidronimik tizimida etnogidronimlar ham salmoqli o'rin tutadi. Etnogidronimlar-urug', qabila, xalq, millat nomlari-etnonim (grekchada- yetnos- urug', qabila, xalq- nom) lar asosida yaratilgan suv obyektlarining atoqli nomlaridir. Etnogidronimlar suv obyektlarinnng ma'lum etnik guruhga tegishli ekanligini, mansubligini, ularga aloqadorligini bildiradi.

Boshqa turkiy xalqlar kabi o'zbek xalqi ham ma'lum urug'-qabilalardan tarkib topgan. Urug'lar o'zaro yaqinligi, bir-biriga munosabatlari jihatidan birlashib, qabilani tashkil etgan.

O'zbek tili gidronimlari turkumiga mansub etnogidronimlar. Surxondaryo viloyati etnogidronimlarining qanday etnonim asosida yuzaga kelganligiga ko'ra ikki guruhga bo'lish mumkin:

1) mashhur va ma'lum yirik etnoslar nomi asosida shakllangan gidronimlar. Bunday etnogidronimlar asosini turli xalq va millat nomlari tashkil etadi: Turkmankoriz (Sherobod tum. Pashxurt q.), Turkmanquduq (Denov tum.), Turkkoriz (Boysun tum. Pashxurt q.), Turkkoriz (Sherobod tum. Oqtosh q.), kabi;

2) turkiy urug' va qabila nomlari asosida shakllangan etnogidronimlar: Oyinni quduq (Boysun tum. Sho'rob q.), Hovzihomiho (hovuz) (Boysun tum. Darband q.), kabi.

Antropogidronimlar. Toponimlar, jumladan, gidronimlarning yuzaga kelishi ma'lum hududdagi kishilarning urf-odati, tili va ularning taraqqiyot tarixi, madaniy yuksalishi, iqtisodiy, ijtimoiy-siyosiy hayoti kabi jihatlar bilan aloqadordir. Aniqrog'i, har qanday nomning asosi (motiv)lari tarixiy va sotsial ma'noga egadir.

Antropogidronimlar Surxondaryo viloyati gidronimlari doirasida salmoqli o'rin tutadi. Surxondaryo viloyati antropogidronimlarini qanday suv obyektini nomining bildirishiga ko'ra quyidagi guruqlarga ajratish mumkin:

1. Kishi nomlari bilan atalgan ariq nomlari: Shaymatariq, To'xtamish (ariq), Tairariq (Tohirariq), To'lashariq, Ortiqboyning arig'i,

2. Kishi nomlari bilan atalgan buloq nomlari: Mavlonbuloq (Boysun tum. Sho'rob qishlog'i), Mo'minbuloq, Vazirbuloq, Hanjarbuloq, Qo'zibuloq, Aziz boboning bulog'i, Tulxotin bulog'i, kabi.

3. Kishi nomlari bilan atalgan hovuz nomi: Odina boboning hovuzi, kabi.

4. Kishi nomlari bilan atalgan jilg'a nomlari: Ravshanjilg'a, kabi.

5. Kishi nomlari bilan atalgan soy nomlari: Turopsoy, Davlatsoy, kabi.

6. Kishi nomlari bilan atalgan koriz nomlari: Oyshatut (koriz), Shodavlatning korizi, Yoqub koriz,

7. Kishi nomlari bilan atalgan quduq nomlari: Quduqi Asad, Quduqi Mamayusuf, kabi.

Surxondaryo viloyati antropogidronimlarining atalishi asosiga ko'ra quyidagicha guruhlash mumkin:

Kishi nomlari asosida vujudga kelgan geografik atamalar viloyat hududlarida salmoqli o'rin egallaydi. Antroponimlar (kishi ismlari) turli davrlarda har xil shart-sharoitlarga muvofiq obyekt nomiga o'tib, tilda qadimdan geografik atama sifatida qo'llanib kelmoqda.

1. Afsonaviy shaxslar ismi, laqabi asosida paydo bo'lgan gidronimlar: Xo'jaob, Xo'jabul'or (buloq).

2. Tarixiy shaxslar nomiga nisbat berib yaratilgan gidronimlar: Soy To'qsabo, Boybo'ribuloq.

3. Xotin-qizlar ismi asosida yaratilgan gidronimlar: Oyshatut (koriz), Qunduzbuloq, Oyjig'a.

4. Din peshvolari ismi va laqabi asosida yaratilgan gidronimlar: Fotimabuloq, Sulaymon ota, Xo'jaoqsorota,

5. Mahalliy hukmdorlar ismi, laqabi va mansabi asosida yaratilgan gidronimlar: Chashmai Hoqon (buloq), Sulton, Hojibuloq.

6. Obyektning shaxsga qarashliligi va shaxs tomonidan obyektga asos solganligi bildiruvchi belgilar asosida yaratilgan gidronimlar: Boy buloq, Tilovbuloq, Ortiqboyning arig'i, Mavjakkuloq.

7. Ayrim shaxslar hayotida yuz bergan voqea-hodisalar asosida yaratilgan gidronimlar: Ramazonuchdi (soy), Oxuno'ldisoy, Machitlisoy, Kishibilmas.

8. Kishilarning laqabi asosida yaratilgan gidronimlar: Dalattoysoy, O'g'ribuloq, Qizilboy koriz.

9. Ism va "ota", "bobo" so'zlaridan iborat gidronimlar: Qo'chqorota, Cho'ponbobo (jilg'a), Chalop ota (quduq).

Antropogidronimlar boshqa kategoriyadagi so'zlardan yasalgan gidronimlarga nisbatan turg'un emas. Shu bois antropogidronimlarni to'plash, lisoniy, tarixiy, geografik jihatdan tadqiq etish muhim ahamiyatga ega.

Obyektdagi kishilarning kasb-hunari va mashg'ulotlariga nisbat yetib yaratilgan gidronimlar:

1. Kasb-hunar bildiruvchi gidronimlar: Miskori, Degrez, Kattaqorovul, ...

2. Ayrim shaxs yoki ma'lum obyekt kishilarining mashg'ulotlariga nisbat yetib yaratilgan gidronimlar: Bo'yrachi, O'g'ribuloq (Sherobod tum. G'urjak q.).

Tabiat hodisalari va osmon jismlari harakatlari, ob-havoning o'zgarishi va boshqa hodisalar asosida yaratilgan gidronimlar.

1. Tabiat hodisalari asosida yaratilgan gidronimlar: Bo'ronbuloq, Bodihavo, Havobuloq.

2. Osmon jismlari asosida yaratilgan gidronimlar: Oybarak (buloq), Oybuloq, Osmonbuloq.

Obyektdagi narsa va voqea-hodisalarga asoslangan holsa yaratilgan gidronimlar. Yurtiquloq (soy), Alisherdahna, Tupxonaso, Ariqoshgan (soy), Oqtaxona/Oxtaxona (jilg'a) kabi.

Topogidronimlar. Suv obyektlarining toponimlarga nisbat berish asosida yuzaga kelgan atoqli nomlari topogidronimlar hisoblanadi.

Surxondaryo viloyati gidronimik tizimida topogidronimlarning qanday joy nomi asosida yuzaga kelganligiga ko'ra quyidagi turlari kuzatiladi:

1) oykonimlarga nisbat berib nomlangan suv obyektini nomlari:

a) shaharcha, shahar nomi bilan atalgan suv obyektlari: Surxondaryo, Bandixon daryo, Boysundaryo, Oltinsoydaryo, Sheroboddaryo, Denov (ariq) kabi;

b) qishloq nomlari - komonimlar bilan atalgan suv obyektlari: Kampirtepa, Padang, Panjob kabi;

v) mahalla va ko'cha nomni bilan atalgan suv obyektlari: Avlod buloq, Jayronxona, Omonxona, Qorasuv, Oqtepa kabi.

2) oronimlarga nisbat berib nomlangan gidronimlar: Oqtepa arig'i (Sur v. Jarqo'rg'on t.), Kultepa (koriz), Kampirtepa soy kabi.

Agiogidronimlar. Agiogidronimlar termini grekcha agio- «muhaddas, ilohiy» va gidronim - «suv obyektini nomi» ma'noli qismlaridan tarkib topgan. Demak, agiogidronimlar-diniy e'tiqod va tushunchalar, xalq urf-odatlarini hamda marosimlari asosida muqaddas, ilohiy deb qaralgan narsa, voqea-hodisalar, joy bilan atalgan suv obyektini nomlaridir. Masalan, Sharramozor (buloq), Kallamozor, Pistamozor (Bobotog' yonbag'irlari) kabi.

Turli davrlardagi davlat tuzilishi, mansab, unvonlar va turli toifa, guruh, tabaqalarni ifodalovchi xon, amir, qozi, noib, ponsod, bakovul, boy, bek, xo'ja, shayx kabi so'zlar asosida yaratilgan joy nomlari O'zbekiston gidronimiyasida juda ko'p, jumladan, Surxondaryo viloyati gidronimlari doirasida bir qancha shunday nomlar kuzatiladi; Xonqudug'i, Xonjizza, Xonxo'jabuloq, Xo'jaabjo'sh, Xo'jaanqo, Xo'jabulg'or, Xo'jachakchakon, Xo'jagul, Xo'jashiliyak, Eshonkoriz kabi.

Mazkur gidronimlarning har biri o'z tarixiga, lug'aviy asosiga va gidronimik ma'nosiga ega.

Viloyatimizda bir qancha joy nomlari, jumladan, suv obyektini nomlari xo'ja so'zi asosida vujudga kelgan. Mazkur gidronimlar xo'jalar yashaydigan hududga mansub yoki ular tomonidan bunyod etilgan obyektlarni ifodalaydi. Xo'ja tarkibli gidronimlar tahlilidan ko'rinadiki, xo'ja termini o'zi nomlashda qatnashayotgan suv obyektini biror diniy shaxs, ya'ni xo'ja tabaqasiga mansub kishi bilan bog'liqligini ko'rsatsa, ba'zilar suv obyektini ular tomonidan bunyod etilganligidan darak beradi.

Eshonkoriz Sherobod tumanining G'urjak qishlog'ida joylashgan. Mazkur koriz. Eshonga qarashli koriz. Eshonning korizi, eshonlar va ularning avlod-ajdodlari korizni bunyod qilganligiga ko'ra shunday nomlangan. Gidronim tarkibidagi eshon termini forscha bo'lib, «ular» degan ma'noni anglatadi. Manbalarda ko'rsatilishicha, eshon – so'fiylik oqimlarida diniy rahnamolar unvoni. Odatda, eshonlar darvishlik, sufiylik oqimlarining biriga mansub bo'lgan. Ismoililar sektasi dindorlar jamoasining rahbari ham eshon hisoblanadi. Shuningdek, dindorlar orasida ma'lum obro' qozongan ruqoniy din kishisi qam eshon deb ataladi. Gidronim tarkibidagi eshon termini xuddi shu ma'noda qo'llangan.

Majoziy (metaforik) gidronimlar. Majoziy gidronimlar nom ko'chishining metafora usulida suv obyektini tashqi va shakliy ko'rinishining turli narsa-buyumlarga, jonzotlarga o'xshatilishi asosida yuzaga kelgan suv obyektini nomlaridir. Masalan, Og'zikeng (Qumqo'rg'on tumani), Qozonbuloq (Sherobod tum. Qizilolma q.), Ko'rbuloq (Sherobod tum. Zarabog' q.) kabi.

O'zbek tili onomastik sathiga xos antroponimlar, teonimlar va toponimlarni, jumladan, gidronimlarni to'plash, lisoniy jihatdan tadqiq etish o'zbek nomshunosligi oldidagi vazifalardan biridir.

Taqlid so'zlar asosida hosil bo'lgan gidronimlar. Suvning oqishi, buloqning chiqishi, sharsharaning harakati va barcha tovushga taqlid asosida yaratilgan gidronimlar: Guppibuloq, Jo'rak (buloq), Sharshara (soy) (Boysun tum. Sayrob q.), Chakchak (buloq), Gulgulak (buloq) kabi.

Viloyat gidronimlarining leksik-semantik tahlili shuni ko'rsatadiki, geografik atamalar tilning grammatik qonuniyatlariga muvofiq shakllanib, har bir nom shu obyektning turli belgi xususiyatlari asosida xalqlarning ijtimoiy faoliyati, etnik tarkibi va obyektidagi boy tarixiy voqea-hodisalar asosida yaratilgan. Ya'ni gidronimlar xalqlar tarixini, til faktlarini o'zida aks yettirib kelgan. Bu yesa tarixiy manbalari kam bo'lgan, bizgacha yetib kelmagan o'lkaning o'tmish tarixini, o'lka xalqlari tilini o'rganishda muhim manbalardan biri yekanligidan darak beradi.

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## THE ORIGIN OF THE UZBEK LITERARY LANGUAGE AND ITS HISTORICAL DEVELOPMENT ON THE BASIS OF TURKISH WRITTEN MONUMENT

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**Abstract:** three articles on Turkic languages, history of Uzbek language, the oldest written monuments of Turkic language, the period of modern Turkish written literary language, the most reliable source for studying the history of language written monuments and modern Turkic languages and manual We are talking about dialects.

**Keywords:** ancient writing, literary language, steps, monuments, Turkic studies, Kipchak language, stage, ancient writing, meetings, sources.

Turkic languages, their ancient history, the melody of the Uzbek language have their roots in epochs, their history began in the past. The first stage of the history of our language covers the period from the earliest times to the 5th century AD. We call this stage the oldest Turkic language of conditional form. In scientific works, the first stage of this period is called the "Altai next stage" and the "diet period". The era of Old Turkic literary language begins in the 6th century AD. This is the first stage in the history of written literature, because the Turkic written language came at that time. When we talk about this period, it is better to use the term written literary language. It is widely acknowledged that the period of the "ancient Turkic written literary language" dates back to the VI-X centuries. The oldest written monuments of the Turkic language date back to that time. The history of the Turkic, temporarily, Uzbek literary language also begins with the language of these written monuments. This period is divided into stages: 1) The language of the Blue Turkic written monument (this group includes the language of the Blue Turkic written Urhun and the language of the Yenisei, Tuva, Talas, Fergana monuments of the First and Second Turkic Khanates); 2) The language of written monuments in the Uyghur Khanate and its states in Blue Turkic, Uyghur, Mani, Brahma, Sogdian (also known in Turkic studies as "ancient Uyghur").

The era of Old Turkic literary language begins in the 11th century. This stage lasted until the beginning of the XIV century. Importantly, in the early stages of this period, in particular,

The language of written monuments created during the Karakhanid period is very close to the language of inscriptions created during the "ancient Turkic language" period, in which the ancient written language traditions continued. To cite just one example, the examples of Turkish oral tradition cited in Mahmud Kashgari's *Devonu lug'atit turk* date back to ancient times, both linguistically and artistically. Or the language of the famous epic "Kutadgu bilig" is the same as the language of the blue Turkish script, except for a few Arabic and Persian words in the dictionary. The period of Old Turkic literary language combines the following stages: 1) The language of the Karakhanid period (the language of written monuments created during the Karakhanid period); 2) "Chigatay Turk"; 3) Old Khorezm Turkic (literary language used in the Golden Horde and Khorezm environment); 4) Old Kipchak language (the language of grammatical works and dictionaries written in Egypt and works created by Kipchaks in the Western Turkic lands); 5) Old Anatolian Turkish (this is a written literary language used by the Oghuz Turks in the XIII-XV centuries. Later it was based on the literary language called Ottoman Turkish); Old Uzbek literary language (from the XIV century to the beginning of the XX century). During this period, the "Chigatay Turks" continued. The literary language of the XIII-XVI centuries is called "Chigatay Turkic". This period is the most prosperous period of the old Uzbek literary language. The influence and traditions of that rise date back to the beginning of the twentieth century. Modern Uzbek literary language. This period is valid from the beginning of the XX century to the present day. As in other disciplines, the history of language has its limits and its sources. The history of language, based on written monuments, examines the origin of a particular language, its historical development, the changes that took place before its present appearance, and the laws that followed their occurrence. The history of the Turkic language, in particular the Uzbek language, is studied on the basis of the following basic sources:

1. Written relics of the past. The most reliable source for studying the history of language is the written monuments that have come down to us. Religious and philosophical works in Turkish, fiction, history books, epigraphic texts, tombstones, legal and economic writings and other written monuments are the most important sources in the study of the history of Turkic languages. It is important to note that in the early and Middle Ages, not only in Turkish, but also in Chinese, Sogdian, Persian, Arabic, books on the Turkic languages, dictionaries and grammar books were created. These works can also be a source for studying the history of Turkic languages.

2. Materials of folklore. Some of the folk tales, legends, fairy tales, songs, proverbs and sayings have their roots in ancient times. Folklore materials consistently follow the old traditions of artistic thinking, the traditions of language. These centuries-old creations retain the features of the old language. Therefore, the language of folklore can also be used as material for the history of language.

3. Modern Turkic languages and their dialects. Turkic languages and dialects are the modern form of the old Turkic language, which over the centuries has changed and improved in phonetic, lexical-semantic, grammatical, stylistic terms and is subject to the requirements of socio-political and cultural life of the Turkic peoples. The vernacular, in particular, preserves the traditions of the past.

4. Place names (toponyms), geographical terms, folk names (ethnonyms). City, village names, water names (hydronyms) and other geographical terms, ethnonyms, reflect the old remnants of the language. Therefore, they can be important sources in the study of language history.

The Uzbek literary language begins its history with the ancient Turkic language - the Blue Turkic script and the language of the oldest Turkic monuments written in Uyghur, Moni, Brahma, Sogdian scripts. The period of the First and Second Blue Turkic Khanates, which ruled in the VI-VIII centuries, has a special place in the formation and development of the Turkic literary language. The emergence of powerful Turkic empires at that time paved the way for the development of culture, literature and literary language of the Turkic peoples. There was a need to use a single literary language in the lands of the kingdom for state and public administration, public administration and the regulation of international diplomatic relations, science and literature.

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#### LINGUISTIC POLITENESS IN DIFFERENT CULTURES

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**Annotation:** Politeness, as a great virtue, needs to be practiced by all. In this article the importance of politeness and its role in cultural communication is widely presented. It also investigates the usage of polite words in different languages and some misunderstandings in cross cultural communication.

**Key words:** Politeness, etiquette, cross cultural communication, misunderstandings, interaction, social dimensions.

Politeness is the practical application of good manners or etiquette so as not to offend others. It is culturally defined phenomenon, and therefore what is considered polite in one culture can sometimes be quite rude or simply eccentric in another cultural context. Human beings as social creature need to communicate or interact to each other. In doing communication or interaction, they use language as a means of communication. Each language has different way to show politeness. This article is aimed at the discussion of politeness in different cultures. By understanding the rules of politeness in different culture, hopefully the communication done by people from different cultures will run smoothly. Language and culture are two inseparable items. Mulyana states that "language is a cultural representation, or a 'rough map' that reflects culture, including world views, beliefs, values, knowledge, and experiences which are practiced by related communities." Chaer and Agustina describe that "Culture is everything that concerns human life including regulations or law that prevail in society products made by human beings, habits and tradition which are usually done, and interaction and communication devices used i.e. language and other nonverbal communication. Since language reflects the culture of the language owner, so in their speech performance people at the same time express their cultures. One of the cultures reflected in language is politeness. Each language may have certain formula to show politeness. For example, in English requests are made indirectly as a question such as "Could you possibly pass me the salt?" or a statement like "I think that

is the salt beside your plate”, or by adding formula like ‘Please’ and ‘if you would be so kind.’ In Javanese the difference in social status between a speaker and a listener will determine the choice of expression used. For example, the expression “Apa pada slamet?” and “Menapa sami sugeng?” both meaning “Are you well?” but the first is used to greet a subordinate and the second is used to greet a superior . In line with Spolsky , Holmes states that politeness involves taking account of the feeling of others, so being polite means to make others feel comfortable. Linguistically, being polite means to speak appropriately based on the relationship between the speaker and the listener. In other words, in speaking to one another people have to select their words carefully according to the situation in which they are speaking. For example, when someone wants to say something, he or she will choose an appropriate way to say it since inappropriate words choice may be considered rude. Moreover, politeness according to Yule “The means employed to show awareness of another person face.” The term face means a person’s self image. In Brown and Levinson’s term acknowledge the face of other people means that “people both avoid intruding upon each other territory (physical territory, a particular field of knowledge, a friendship) and also seek to enlarge the territory of others. It has been mentioned previously that every culture has different norms including language norms. Concerning with the language norms, every language may have different politeness principle. In verbal cross cultural communication people have to learn politeness principle in the languages of the other cultures in order to avoid misunderstanding since, as it is stated by Holms, “the appropriate ways of speaking in different communities are clearly quite distinctive in a range of areas. Being polite involves understanding the social values which govern the way social dimensions such as status, solidarity, and formality are expressed.” This subtitle presents the phenomena of linguistic politeness in different cultures. Greeting “Hello”, “How are you?”, “Have you eaten yet?”, “Where are you going?” These are acceptable greeting in different cultures. A greeting is a way of being polite or friendly to someone. In many languages a question is used as a greeting, but it is not a paraphrasing. The expected answer for the question is ritualistic. For example, when someone asks about a person’s health: “How are you?”, he or she does not expect the person to tell about his or her health when he or she replies. People reply to this question with a fix expression such as “I’m fine thanks.” In most languages greeting is usually followed by ‘a small talk’ that is the little things to talk about at the start of conversation. In English speaking countries people often make small talk about the weather. The way people greet each other and the things they talk about may be different from one language to another. A sort of greeting which is acceptable in some countries may be not acceptable to other countries. The following illustration will describe it. A Chinese met his Germanic colleague at their campus. Then he asked, “Where are you going?” He got an unfriendly response that surprised him, “Of course, I’m going to the class. Why do you ask?” For the Chinese, “Where are you going?” is an idiomatic expression to contextualize such informal greeting. For the Germany, however, the expression contextualizes an excessive curiosity. In China or Indonesia, the expression “Where are you going?” is an acceptable and friendly greeting. It is a greeting expressed by the Chinese or Indonesian when they meet someone they know.

However, this kind of greeting may be unacceptable for some European or western countries. They consider such greeting as an excessive curiosity. Acceptance and Refusal of an Offer Polite acceptance and refusal may vary from culture to culture. The acceptance or refusal concerning with an offer may be expressed directly by saying ‘Yes’ for an acceptance or ‘No’ for a refusal. Direct acceptance or refusal of an offer may be polite in some cultures, in others, however, it may be considered weird or impolite. Consider the following exchanges: Exchange 1: Rose: “Would you like a cup of coffee?” Paul: “Yes, please” (or “No, thank you.”) Exchange 2: Tuan rumah : “Mari silakan minum.” (Host: “Please enjoy your tea/coffee.”) Tamu : “Tak usah repot-repot, Bu” (Guest : “Please don’t bother.”) Exchange 1 is usually expressed by the Western or European speakers. It is easy for them to say ‘yes’ or ‘no’ bluntly when they accept or refuse to an offer and it is merely polite in their cultures. Exchange 2 reflects Indonesian culture. When Indonesian get an offer such as drink, food, etc. they tend to answer using refusal expression although they actually expect the offer. For Indonesian it is difficult to say ‘yes’ or ‘no’ directly for an offer. A nearly similar case also happens for Chinese culture.. The Chinese think that if they accept food or drink when it is first offered, it means that they are greedy. Almost similar cases happen in some parts of India and Taiwan, as well as in parts of Arabic-speaking world. Their cultures consider that it is impolite to accept food when it is first offered. They just can accept the offer when it is on the third offer and similarly, only a third refusal is considered definitive by the offerer.

To sum up, politeness is one of the cultural aspects that people must pay attention to in cross cultural communication. Concerning with verbal politeness, every culture has its own politeness principles. In speaking with other people from different cultures, someone must follow politeness principles of those cultures so that a misunderstanding can be avoided.

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## THE ROLE OF SOCIALIZATION IN A FOREIGN LANGUAGE ENVIRONMENT

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**Abstract:** The relevance of this topic lies in the fact that the development of modern society is at the stage of cultural diversity, which is the result of progressive intercultural contacts between representatives of different societies. That is why socialization plays an important role in a foreign language environment. This article describes the concept of socialization, its problems and solutions in a foreign language space.

**Key words:** society; socialization; language; value; globalization.

The problem of acculturation of national minorities as well as their productive integration into the dominant linguistic and cultural environment arose in the middle of the last century. At present, similar problems have become highly relevant for our society.

The purpose of the presented article is to study socialization as an integral part of a foreign language environment and a key moment of a multicultural society. It is obvious that one of the qualities of individuals that cause difficult situations in the process of socialization in a foreign culture is the lack of flexibility, unwillingness to study a foreign culture, disrespectful attitude to the norms and values of society, the manifestation of a negative attitude towards the traditional statutes of society.

The above points are certainly one of the social barriers that must be overcome not only because of self-development, but also for successful life. Modern society, where we observe the coexistence of different languages, cultures, lifestyles, should be aimed at tolerance. Home education plays a key role in this matter. Speaking about family upbringing, one cannot deny the fact that positive or negative attitude for everything material or non-material arises from early childhood. That is why the first teachers and mentors for children are parents. How a child behaves in a multicultural society depends on their correct presentation of the beauty of nature, different countries and people. The second stage is preschool and school education, in which, of course, teachers must show to students pedagogical skills in presenting a correct picture of the world and explaining the importance of respect and tolerance for learning foreign cultures.

Another problem of socialization in a foreign language environment is language barriers. There are four main types of language barriers such as logical, stylistic, semantic and phonetic. At the same time, it should be clarified that a logical barrier arises in cases where partners fail to reach a common consensus.

Stylistic barriers are due to the mismatch of the language styles of the interlocutors, who, when interacting, use special unfamiliar terms. In this case, we can mention examples of the use of irony in the works of O. Henry. Stylistic barriers are due to the mismatch of the language styles of the interlocutors, who use special unfamiliar terms while interacting. In this case, we can mention examples of the use of irony in the works of O. Henry. The author uses irony in the story "The Gift of the Magi" to oblige the reader to stop and think about love, sacrifice and what is really valuable. Ordinary human love, which O. Henry shows in the actions of his main heroes, elevates to a height of wisdom of the Magi. [5]

As for semantic barriers, one should pay attention to the fact that they arise due to the incorrect meaning of the symbols or terms used in communication, which in many languages have many concepts, respectively, and are used in completely different meanings in communication.

Turning to phonetic barriers it is necessary to take into account their cause which is the result of perception or incorrect pronunciation of sounds, division of a word, sentence, paragraph, and so on. This process in linguistics is called signification.

The following points are presented in order to minimize the problem of the language barrier in the processes of globalization which are a slow pace in conveying the message to the communicants.

Furthermore, exclusion of idioms, abbreviations and jargon from the speaker's vocabulary is considered to be essential in decreasing the issue as well as choosing the most effective way of communication like video conference, telephone, e-mails and so on. Clarification of information to the full conviction of the correct understanding of the message together with the specifics and features of the language in the process of intercultural communication plays essential role in avoiding the problem of the language barrier. [2]

A person accumulates social experience of life in a particular society, social groups and organizations and becomes an individual only when it influences on him throughout his life. A very important period in the formation of socialization falls on childhood and adolescence, since the impact of the family, education and media is especially active in this period.

It should be noted that among the existing approaches to understanding multicultural education, the socio-psychological approach is currently the most popular, the distinguishing feature of which is the consideration of multicultural education as a special way of forming certain social attitude and value oriented predispositions, communicative and empirical abilities, which allow the developing individuals to carry out intensive intercultural interaction, show understanding of other cultures and engage in constructive interaction with their carriers.

In conclusion, I would like to note that the process of socialization is an integral part of any society, since only through understanding the cultural values, traditional foundations, linguistic features of a foreign culture, one's own culture is better and easier to perceive. Only in a comparative analysis are we able to emphasize the commonality, differences and uniqueness of our own and foreign cultures. It is necessary to emphasize the importance of the professional approach of teachers to teaching preschoolers, schoolchildren, as well as students in order to show interest in the study of a foreign language culture, in the desire to learn and expand the horizons of knowledge in the field of cultural studies, ethnography, linguistics and, of course, history. Only through the right pedagogical approach can the right goal be achieved, which is to learn the language through history and culture.

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#### THE IMPORTANCE OF THE STREAM OF CONSCIOUSNESS IN LITERATURE

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**Abstract:** The stream of consciousness, the technique of storytelling in non-dramatic fiction, is the numerous impressions that affect a person's mind and are present at one end of a part of his consciousness and make it vivid in literature - visual, auditory, physical, associative and subliminal. - is a set of ideas aimed at showing the flow.

**Key words:** subconscious, the stream of consciousness, literature, modern methods, storytelling, narrative techniques, attract, mind, a visible way.

The term - stream of consciousness was first used by psychologist William James in his Principles of Psychology (1890). As the psychological novel evolved in the 20th century, some writers tried to embrace the general flow of consciousness of their protagonists, instead of limiting themselves to logical reasoning. In order to express the full richness, speed, and subtlety of the mind in the work, the writer uses non-interconnected pieces of thought, non-grammatical constructions, free associations of ideas, images, and words to the point of speech. The novel The Stream of Consciousness typically uses the narrative techniques of the interior monologue. Perhaps the most famous example is James Joyce's "Ulysses" (1922), which



complexly portrays the inner states of the heroes Leopold, Molly Bloom, and Stephen Dedalus. Other notable examples include Leutnant Gustl (1901), written by Arthur Schnitzler, the early use of the stream of consciousness to restore the pre-World War I Viennese atmosphere; William Faulkner's "Voice and Anger" (1929), in which three members of the Compson family record fragmentary and impressionistic attitudes toward events they immediately experience or remember; and Virginia Woolf's complex novel *The Waves* (1931)<sup>1</sup>, in which six protagonists recount their lives from childhood to old age. According to the editors of the *Encyclopedia Britannica*, the flow of consciousness is one of the most modern methods of storytelling. In fact, the term originated in the 1980s, despite the fact that it is a concept of "modern" in a special sense. But, firstly, "modernity" itself, as you can see, is already almost a hundred years old, and secondly, examples of the "flow of consciousness" in the literature can be found even earlier.<sup>2</sup> First of all, one of the terms "flow of consciousness" called "inner monologue" is a very old, dramatic style. In ancient and earlier Shakespearean drama, there was an "inner monologue" - in scenes where the protagonist was completely alone or turned to the side and argued with himself. But in addition to Shakespeare's famous "inner monologues" - Hamlet's or Richard III's confessions - there are dramatic moments reminiscent of the "stream of consciousness."<sup>3</sup> Excessive distortion of "internal" speech is the first sign of "flow". However, this is not the main point. Here the person is half or completely unconscious: sleep, delirium, death ... In this case, the character does not have to be alone or turn to the side. The character, in fact, does not say such a monologue - the words are pronounced spontaneously: a state of passivity or even "absence" in relation to himself. If a person is separated from himself, the existence of other people means almost nothing. "The ideas in people's heads revolve around people like Nevsky Prospekt: Taglioni, then Bulgarin, then Olivier the seamstress," quoted in one of the letters of the 1840s - Gertsen. Apparently, Tolstoy seems to have directly described this observation of Gerzen in *Anna Karenina*, Anna is very upset and drives across Tverskaya. The same is true when Tolstoy introduces episodes into his novel in the form of "streams." While Tolstoy included episodes in his novel in the form of "streams," a similar idea appeared in the brother of the writer Henry James, the American philosopher and psychologist William James. The scholar reasoned that expressions such as "chain or string" do not attract the mind in a visible way. There's nothing that can be connected to it - it flows. Hence the "river" or "stream." they attract the mind in the most natural way." It is taken from the book *The Scientific Foundations of Psychology*, published in 1890 and based on lectures and articles read and published by U. James in 1874-1879.<sup>4</sup> So, an "inner monologue" is a conversation, a conversation, even with oneself, but still with someone ... The "stream of consciousness" offers a different sincerity if it can be called sincerity. As the next stage of entering the depths of the psyche. The "stream of consciousness" is already such a sincerity that one does not follow it. The flow of consciousness is one of the most modern methods of storytelling. Indeed, the term and the notion of 'modern' (modern) in a particular sense are the same age, they appeared almost simultaneously in the 1980s. But, firstly, "modernity" itself, as you can see, is already almost a hundred years old, and secondly, examples of the "flow of consciousness" in the literature can be found even earlier. First of all, one of the forms of 'flow of consciousness' called 'inner monologue' is a very old, dramatic style. There is an "inner monologue" in the older and more Shakespearean dramas - in scenes where the protagonist is left completely alone or turned to the side and argues with himself. But in addition to Shakespeare's famous "inner monologues" - Hamlet's or Richard III's confessions - there are dramatic moments reminiscent of the "stream of consciousness." Excessive distortion of "internal" speech is the first sign of "flow". However, this is not the main point. Here the state is special, semi-or completely unconscious: sleep, delirium, death ... In this case, the character does not have to be alone or turn to the side. The character, in fact, does not say such a monologue - the words are pronounced spontaneously: a state of passivity or even "absence" in relation to himself. If a person is separated from himself, the existence of other people means almost nothing. The author also appears in the brother of Henry James, the American philosopher and psychologist William James. The scholar reasoned that expressions such as "chain or string" do not attract the mind in a visible way. There's nothing that can be connected to it - it flows. Hence the "river" or "stream." they attract the mind in the most natural way." It is taken from the book *The Scientific Foundations of Psychology*, published in 1890 and based on lectures and articles read and published by U.

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<sup>1</sup> Источник: *Литературный словарь*. - М.: "ЛУЧ", 2007

<sup>2</sup> "interior monologue." *Encyclopædia Britannica. Encyclopædia Britannica Online*. Encyclopædia Britannica Inc., 2012. Web. 24 Sep. 2012

<sup>3</sup> Cohn, Dorrit. *Transparent Minds: Narrative Modes for Presenting Consciousness in Fiction*, 1978.

<sup>4</sup> U. Jeyms 1874-1879 "Psixologiyaning ilmiy asoslari"

James in 1874-1879. So, an "inner monologue" is a conversation, a conversation, even with oneself, but still with someone ... The "stream of consciousness" offers a different sincerity if it can be called sincerity. As the next stage of entering the depths of the psyche. The "stream of consciousness" is already such a sincerity that one does not follow it. Of course, the "flow of consciousness" in literature does not have to be a crisis or a recession. Any consciousness works associatively, including if it moves towards enlightenment and wholeness. It all depends on the overall goals and objectives that guide the writer.

In conclusion, The Stream of Consciousness has entered the literature in the same way as other storytelling methods - "adventures", "letters" and the same "inner monologue" - and has become quite a tradition in its time. The "stream of consciousness" in literature is no longer a novelty, but it does not mean that its possibilities are exhausted. Just as the old "adventure" came to life when the adventures of the protagonists were interesting, if this device has a serious meaning, it can serve the writer and interest the readers.

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#### THE STUDYING IN ENGLISH, IT MEANS TO STUDY A CULTURE

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**Abstract:** Each local culture is formed in specific historical and natural conditions, will create its own picture of the world, its own image of a person and its own language of communication. Each culture has its own linguistic system, through which its speakers communicate with each other, but not only this is the purpose and role of language in culture. Outside of language, culture is simply impossible, because language forms the foundation, the internal base. Through the language, people transmit and fix symbols, norms, customs, transmit information, scientific knowledge and behaviors, beliefs, ideas, feelings, values, attitudes.

**Key words:** scientific knowledge, language and culture, human communication, "сильным чаем" (strong tea), "green-eyed monster", moral norms, semiotic approach, phraseological compatibility of words.

English language in the society has reached an agreement, harmony and stability. The role of language in the processes of human communication has been the subject of scientific analysis since the beginning of the New Age. She studied D. Vico, I. Herder, V. Humboldt and others, thus laying the foundations of linguistics. Today, language is also studied by psycholinguistics and sociolinguistics. Great success in the study of language and verbal communication brought the twentieth century, when scientists tied the language and culture. The famous linguistic hypothesis of Sapir-Whorf, according to which language is not just a tool for reproducing thoughts, it forms our thoughts, moreover, we see the world as we say, made a significant contribution to understanding the connection between language and culture.

To come to this idea, scientists have analyzed not the composition of different languages, but their structures (European languages and Hopi language). For example, it was found that in the Hopi language there is no division into past, present, and future tense; and the English sentence "He stayed for ten days" in the Hopi language corresponds to the sentence "He stayed until the eleventh day". With examples of this type, Whorf explains the connection between culture and language. One should not exaggerate the significance of the Sapir-Whorf hypothesis: in the end, the content of a person's thoughts and ideas is determined by their subject matter. A person is able to live in the real world precisely because life experience makes him correct the errors of perception and thinking when they conflict. Therefore, culture lives and

develops in the “language envelope”, and not the “envelope” dictates the content of culture. But one should not underestimate the role of the connection between language, thinking and culture. It is precisely the language that serves as the basic picture of the world, which is formed by each person and puts in order a multitude of objects and phenomena observed in the surrounding world. Any object or phenomenon is accessible to a person only when they have a name. Otherwise, they simply do not exist for us. Having given them a name, a person incorporates a new concept into the grid of concepts that exists in his mind, in other words, introduces a new element into the existing picture of the world. It can be said that language is not only a means of communication or a causative agent of emotions. Each language not only displays the world, but builds an ideal world in the mind of man, constructs reality. Therefore, language and worldview are inextricably linked.

Culture is transmitted through language, the ability for which distinguishes man from all other creatures. Thanks to language, culture is possible as the accumulation and accumulation of knowledge, as well as their transfer from the past to the future. Therefore, man, unlike animals, does not begin anew development in each next generation. If he did not possess any skills and abilities, his behavior would be regulated by instincts, and he himself practically did not stand out from the environment of other animals. It can be argued that language is at the same time a product of culture, and its important part, and the condition for its existence. It also means that between the language and the real world there is a person who is a carrier of language and culture. It is that who realizes and perceives the world through the senses, creates on this basis its own ideas about the world. They, in turn, are rationally comprehended in terms of concepts, judgments and conclusions that can be passed on to other people.

Consequently, between the real world and language is thinking. The word reflects not the object itself or the phenomenon of the surrounding world, but how a person sees it through the prism of that picture of the world, which exists in his consciousness and which is determined by his culture. The consciousness of each person is formed both under the influence of his individual experience, and as a result of enculturation, during which he masters the experience of previous generations. It can be said that language is not a mirror that accurately reflects everything around it, but a prism through which they look at the world and which has its own in every culture. Language, thinking and culture are so closely interrelated that they are practically one and cannot function without each other.

The way from the real world to the concept and expression of this concept in a word is different for different nations, being determined by the natural, climatic conditions, and also by the social environment. Due to these circumstances, each nation has its own history, its own cultural and linguistic picture of the world. At the same time, the cultural picture of the world is always richer than the language. But it is in language that the cultural picture of the world is realized, verbalized, stored and transmitted from generation to generation. In this process, the words are not just the names of objects and phenomena, but a fragment of reality, passed through the prism of the cultural picture of the world and due to this acquired specific features inherent in a given people. Therefore, where a Russian person sees two colors – “синий” and “голубой” , the Englishman sees only one color - blue, although they both look at one and the same part of the spectrum, that is, the language imposes a certain vision of the world on a person. The same fragment of reality, the same concept has different forms of linguistic expression in different languages. Therefore, when studying a foreign language, the words of this language, the student acquaints himself with an element of someone else’s picture of the world and tries to combine it with his picture of the world given by his native language. This is one of the main difficulties in learning a foreign language.

Language practice shows that language is not a mechanical appendage of any culture, since in this case the potential of the language would be limited to the framework of only one culture and the language could not be used in intercultural communication. In fact, one of the leading properties of the language is its universality, allowing a person to use the language as a means of communication in all potentially possible situations of communication, including in relation to other cultures. The full coincidence of the named aspects of a word is practically impossible, and therefore it is impossible to translate words only with the help of a dictionary, which gives a long list of possible meanings of a translatable word. Studying a foreign language and using it in communication, one should memorize and use words not individually, by their meanings, but in the natural, most stable combinations inherent in a given language. Russian " крепкий чай" in English will be " сильным чаем" (strong tea), and " сильный дождь" - " тяжелым дождем" (heavy rain). These examples of lexical and phraseological compatibility of words, natural and familiar in their native language, will be incomprehensible to a foreigner (if he translates them in a dictionary).

In addition, there is the problem of inconsistency between the cultural ideas of different peoples about certain objects and phenomena of reality, which are indicated by the equivalent words of these languages (connotation). For example, the phrase " зеленые глаза" in Russian is very poetic, suggestive of witch eyes.

But his phrase in English (green eyes) serves as a figurative synonym for feelings of envy and jealousy, which W. Shakespeare called the “greeneyed monster” in the tragedy “Othello”. The word as a unit of language corresponds with the designated object or phenomenon of the real world. However, this correspondence may be different in different cultures, since these objects or phenomena themselves and cultural ideas about them may be different. For example, the English term “house” differs from the Russian concept of “дом”. For Russian people a дом means a place of residence, place of work, any building and institution. For an Englishman, the concept of “house” means only a building or structure, and the hearth is transmitted by the word “home”. This means that in Russian the concept of "house" is broader than the concept of "house" in English. At present, the generally accepted point of view is that in the culture and language of every nation there are simultaneously universal and national components.

Universal values, equally perceived by all people in the world or representatives of individual cultures, create the basis for intercultural communication; without them, intercultural understanding would in principle be impossible. At the same time, in any culture there are specific cultural meanings enshrined in language, moral norms, beliefs, behavioral features, etc. The above connection of language, thinking and culture is part of the one developed in the XX century. semiotic approach to culture, considering culture as a set of signs and texts.

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#### THE ROLE OF LITERATURE IN TEACHING ENGLISH

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**Abstract:** The article talks about the importance of using fiction in teaching English. It emphasized that it is the work with fiction that contributes to the familiarization with the national and cultural specifics of

speech behavior in the country of the language being studied. Helps to form students' understanding of various spheres of modern life of another society, its history and culture.

**Keywords:** cognitive abilities, methodology, motivation, basic skills, literary genres.

In recent years, the role of fiction in curricula as a main component and source of authentic texts in English has again attracted attention. The use of fiction in the process of teaching a foreign language, especially English, is experiencing a revival for a number of reasons. Part of the traditional approaches to teaching English using literary materials, where the learning process focused on the functional use of the language being studied, has become less popular.

However, in various methods of teaching English, the role of literary texts is now overestimated, and many teachers have begun to consider literary texts as providing a wide range of linguistic and regional information, as an effective incentive for students to develop the ability to express their thoughts in other languages, and as a potential source of student motivation.

The choice of literary material today is no longer limited to canonical texts from literary sources in countries such as the United Kingdom and the United States, but includes the work of writers from different countries and cultures using various forms of the English language.

It is well known that the content of teaching foreign languages should be aimed at introducing students not only to a new way of verbal communication, but also to the culture of the people who speak the target language, to the national and cultural specifics of speech behavior in the country of the target language. Language through the culture of the peoples inhabiting the country of the language being studied (or rather, through the dialogue of their national culture and culture, it helps to form students' understanding of various areas of modern life of another society, its history and culture.

At the same time, as rightly noted by Galskova N.D. [1] the teaching of other people must be carried out constantly, starting from the first steps of studying the subject. Introducing English language learners to the literature of another people undoubtedly helps to develop an understanding of other cultures, introduces them to their features and differences, and cultivates a tolerant attitude towards representatives of other communities. At the same time, excerpts from literary works often discuss universal themes, such as love, war, and loss, which are not always covered by the main content of textbooks.

The main goal of teaching English through an artistic and literary text is the formation of communicative competence as the ability and willingness to communicate in a foreign language. Achieving this goal, the implementation of communicative activity is possible when mastering a certain content of training, one of the components of which are skills and abilities.

Literary texts are a rich source of linguistic information for practical assignments, and can help students develop all the basic skills – speaking, listening, reading and writing – as an ideal complement to illustrating the use of grammatical structures and the use of new vocabulary [2].

Modern students come across literature that differs both in time and periods of what is described, and in styles and genres, get acquainted with different aspects of human experience (for example, philosophical, ethical, aesthetic). Among these texts are fiction and popular science, classical and contemporary works. The artistic language of literary works contributes to the emergence of emotions in readers, and awakens the cognitive abilities of students, immersing them in the content of the text.

The READING section in most foreign and domestic teaching materials (educational and methodological complexes) offers a wide range of texts of general interest; contributing to the acquisition of new information and understanding of the needs of society; understanding the culture of their country and the countries of the language being studied. When choosing literary texts independently, an English teacher must take into account the needs, motivation, interests, cultural background and language level of students. However, one of the main factors to consider is whether the proposed work can arouse student interest and generate strong, positive reactions. An interesting text will be one that contains new problematic information, opens a “window” into the world of a different culture, affects its feelings and emotions [3].

Informative and interesting texts are likely to have a positive impact on the development of skills to analyze linguistic and extra linguistic features. Also of great importance is the choice of books related to the real experiences and emotions of students. Speaking of language complexity, it is obvious that if the language of a literary work is simple, this may make it easier to understand the literary text, but for a trained reader, the “complexity” of the language will not be an obstacle to reading. There are several approaches to the study of literary material. The works of classical and modern writers can be studied in their original form, in the original, as well as in a simplified or abridged version, the so-called Easy Reading.

For learners of English and other foreign languages, more and more works of fiction are being published, written specifically for this category of readers. Types of literary texts that can be used for both in-class and out-of-class reading include:

- 1) Short stories
- 2) Fairy tales,
- 3) Novels
- 4) Plays
- 5) Lyrics.

Although the world of novels, plays, or short stories is imaginary, it provides a full and colorful setting in which characters from many social or regional groups can be described. Texts supplemented with audio texts, music CDs, movie clips, podcasts, which will positively affect the sensory perception of the material [2].

Reading literary texts inextricably linked with written speech, which can serve as a motivating source. The use of a written language gives students the opportunity to focus more deeply on linguistic and stylistic features (literacy, expressiveness), allows them to develop critical thinking skills, the ability to analyze, independence, which will inevitably contribute to the development of general academic literacy [3].

Thus, learning to read fiction in English will open to students a rich source of authentic material for the development of literary competence, for better assimilation and enrichment of the passive vocabulary; will develop knowledge about the culture of the language being studied and, in general, will contribute to the main goal of learning.

Tatsuki D.H. [3] highlights the following advantages of a work of art over popular science and educational texts when teaching analytical reading:

- The literary text is aimed at the general knowledge of a person; therefore, it corresponds to the aspirations and demands of young people.

- Fiction text has a broad theme and does not require specialized background knowledge, unlike popular science and other non-fiction literature.

- The compositional construction of a literary text - the absence of fragmentation, plot - allows you to direct all the elements of the plot to resolve the conflict, which allows you to maintain interest throughout the entire reading process.

Despite such unanimous approval of the use of a literary text for teaching English, there are still disputes about the appropriateness of this type of activity.

Thus, Alan Meloni, author of the chapter "Literature in Language Classes" in the "Cambridge Guide to Teaching English to Foreigners", explains the situation as follows. Historically, literature has long been the main source of linguistic information in teaching a foreign language. However, with the development of technical means, methods of teaching a foreign language and the availability of language material, the role of a work of art in teaching a foreign language began to weaken. The growing popularity of the English language required mass training of "functionally competent users". In this process, the use of literature and the artistic word became inappropriate, and even partly harmful. The debate between the supporters of the "old" and "new" approaches continues to this day, however, "recently there has been a gradual rehabilitation of literature and its value in the learning process" [2]. Starting from the XXI century, the literary text began gradually return to the practice of teaching English as a foreign language.

Thus, foreign methodologists and practicing teachers who use literature in the process of teaching a foreign language face the following objections:

- Literary reading does not meet the criteria of academic character and, accordingly, does not fit into the framework of the educational process [5].

The literary text complicated by its grammatical structure and is incomprehensible from a cultural point of view [2], it may contain unnecessary lexical units that make understanding difficult [5]. However, for some practicing teachers, the grammatical and cultural complexity of the text is a motivation for in-depth study of the text.

Regardless of the chosen model and type of reading, foreign practicing teachers observe a positive attitude of students towards reading fiction at the lessons of English as a foreign language. Teachers note increased motivation, improved reading skills and an increase in general interest in this type of activity [4].

Summing up the above, we note that both domestic and foreign methodologists observe the positive impact of using a literary text in classes in English as a foreign language, noting the undoubted advantages of a literary word for the linguistic and aesthetic development of students. Despite some disagreements on this issue, the change of vector in relation to the literary text in foreign teaching practice cannot but rejoice.

In addition to such obvious benefits of using literature as authentic and natural language, the development of language skills, the enrichment and development of oral speech, as well as emotional and psychological benefits another one directly related to the academic nature of the learning process. Reading a

literary text provides general literacy and allows you to develop the skills of critical thinking, the ability to analyze, independence, which are necessary for the formation of a competent specialist in any field.

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### XIX ASR ROMANTIZM OQIMINING KELIB CHIQISHI SABABLARI, O'ZIGA XOS XUSUSIYATLARI

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**Annotatsiya:** Shartli ravishda XIX asr deb ataladigan asr, jahon tarixi va adabiyotidagi yangi davr nafaqat fransuz burjuaziya inqilobi tomonidan tayyorlangan, balki ana shu inqilob voqealari bilan ochiladi. Romantizm ma'rifatchilik oqimidan keyin vujudga kelgan adabiy metod bo'lib, o'z atrofidagi voqelik va hayotdan qanoatlanmay, boshqa real voqelikdan yuqoriroq va ideal, pokiza voqelikni orzu qilish, inson va jamiyatni mukammalroq ko'rish istagini o'zida mujassam qiladi. Romantiklar badiiy shaklni yangiladilar, tarixiy roman, fantastik qissa, liro-epik doston janrlarini yaratdilar, sahnani isloh qildilar. Romantizm davrida, ayniqsa, she'riyat rivojlandi, she'riy shaklning imkoniyatlari kengaytirildi.

**Kalit so'zlar:** romantizm, adabiyot, ma'rifat davri, avtobiografiya, adabiyotshunos, tarixiy, qahramonlik, o'rta asr, badiiy asar.

XVIII asr oxiri va XIX asrning birinchi yarmi adabiyoti tarixidagi davr, shuningdek, o'sha paytda Yevropa va Amerikada bir xil badiiy g'oyalari va adabiy uslub bilan, ma'lum bir to'plam bilan ajralib turadigan san'at va adabiyot yo'nalishi. mavzular, tasvirlar va texnikalar. Romantik asarlar romantizmga asoslangan adabiy yo'nalish - klassisizmga xos bo'lgan ratsionalizm va qat'iy adabiy qoidalarni rad etish bilan tavsiflanadi.

"Romantik" so'zi yevropalik tillarda romantizm davridan ancha oldin mavjud bo'lgan. Bu, birinchi navbatda, roman janriga mansubligini, ikkinchidan, o'rta asrlarda rivojlangan romantika tillari - italyan, fransuz, ispan adabiyotiga mansubligini anglatardi. Uchinchidan, hayot va adabiyotdagi eng ifodali va hayajonli (ulug'vor va chiroyli) romantik deb nomlangan. "Romantik" so'zi o'rta asrlar she'riyatiga xos xususiyat sifatida, ko'p jihatdan antiqadan farqli o'laroq, Angliyada T. Vartoning "Yevropada romantik she'riyatning paydo bo'lishi to'g'risida" risolasi (1774) nashr etilgandan keyin tarqaldi. "Romantik" so'zi 1790-yillarning oxiridagi estetik risolalarda va adabiy-tanqidiy maqolalarda Yevropa adabiyotida yangi davrning ta'rifi va go'zallikning yangi idealiga aylandi. Nemis yozuvchilari va mutafakkirlari. "Jena maktabi" (Jena shahri nomi bilan atalgan). Aka -uka F. va A. Shlegellarning asarlari, Novalis ("Kechaga madhiyalar" she'riy tsikli, 1800; "Geynrix fon Ofterdingen" romani, 1802), L. Tyek ("Etikli mushuk" komediyasi, 1797; roman) Frans Sternbaldning sarguzashtlari ", 1798) romantizmning xalq she'riyati va o'rta asr adabiyotiga yo'nalish, adabiyot va falsafa va din o'rtasidagi aloqaga yo'nalish kabi xususiyatlarini ifoda etdi.

Romantizm adabiyotining paydo bo'lishi: Romantik harakat ma'rifat davri radikal ratsionalizmga qarshi reaksiya sifatida paydo bo'ldi; u tartibni, tinchlikni, uyg'unlikni, muvozanatni va neoklassisizmni ifodalovchi zodagonlarning ijtimoiy va siyosiy me'yorlarini rad etishga asoslangan edi. Romantizm ma'rifatli ratsionalizmga muqarrar munosabat edi. Romantizm qarshi chiqqan asosiy g'oya aqlga asoslangan fikrlash bo'lib, asosan Immanuel Kant tomonidan izohlangan. Jamiyat sezgilariga nisbatan yangi tendentsiyani yaratishni boshladi. Romantik adabiy va badiiy asarlar tuyg'u, muhabbat va hissiyotga murojaat qilish orqali yanada jozibali bo'lib qoldi. "Leyk maktabi" W. Wordsworth, ST Coleridge, PB Shelley va J. Kets she'riyatida. Nemis singari, ingliz romantizmi milliy qadimiylikni rivojlantiradi, lekin u falsafiy va diniy emas. Yevropada ingliz romantiklarining eng mashhuri romantik she'r janrining namunalari yaratgan JG

Bayron edi (Gyaur, 1813; Abydos kelini, 1813; Lara, 1814). Childe Garoldning haj (1812–21) she'ri alohida muvaffaqiyat qozondi. Bayron dunyoga qarshi kurashadigan individualistik qahramonlarning yuksak obrazlarini yaratdi, she'riyatida Xudo bilan kurashish motivlari va zamonaviy sivilizatsiyani tanqid qilish kuchli. Nasrda ingliz romantikasi U.Skott tarixiy roman janrini, Charlz R. Maturin - sarguzashtli fantastik roman Melmot sarguzashtini (1820) yaratdi. "Romantizm" atamasi yangi adabiy davrning belgisi sifatida Angliyada juda kech, 1840 -yillarda qo'llanila boshlandi. Fransuz romantizmi xudbinlik va "asr kasalligi" ga bag'ishlangan roman janrida aniq namoyon bo'ldi - umidsizlik: "Adolf" (1815) B. Konstant, Stendalning romanlari, "asr o'g'lining e'tiroflari" (1836) A. de Musset. Fransuz romantiklari ijtimoiy tub hayotining ekzotik materialiga murojaat qilishadi, masalan, "O'lik eshak va gilyotinli ayol" (1829) romanidagi J. Jeanin singari erta O. de Balzak. Balzak, V. Gyugo, J. Janinning kuchli ehtirolarni tasvirlashga bag'ishlangan, yorqin kontrastlar va ajoyib obrazlarga to'la nasrini "g'azablangan adabiyot" deb atashgan. Fransuz dramaturgiyasida romantizm klassitsizm bilan qattiq kurashda tasdiqlanadi (V. Gyugo dramalari). AQSh adabiyotida romantizm nasr bilan ifodalanadi: Shimoliy Amerika tarixidan J.F. Kuper tomonidan yozilgan romanlar, V. Irvingning roman va qissalari, E. A. Poning fantastik va detektiv hikoyalari.

G'arbiy Yevropa romantizmidan ilhomlangan V. A. Jukovskiyning lirik she'rlari va balladalari Rossiyadagi birinchi romantik asarlar bo'ldi. J.G.Bayronning ta'siri A.S.Pushkin ijodida, ayniqsa birinchi yarmi asarlarida seziladi. 1820 -yillar (Byronic romantik she'rining ruscha versiyasi). Romantik xususiyatlar E. A. Baratinskiy va boshqa shoirlarning so'zlari va she'rlariga xosdir. Rus romantizmining nasrida shunday deb nomlangan hukmronlik qiladi. dunyoviy, fantastik, falsafiy va tarixiy hikoyalar (A. A. Bestuzhev-Marlinskiy, V. F. Odoevskiy, N. V. Gogol va boshqalar). Yolg'izlikning romantik motivlari M. Yu. Lermontov asarlarida keltirilgan. Romantik dissonans ramziyligi, inson va tabiiy dunyo o'rtasidagi kelishmovchilik, ikkita tamoyilning beqaror kombinatsiyasi sifatida: uyg'unlik va betartiblik - F.I.Tyutchev she'riyatining motivlari. "Romantizm" atamasi adabiy davr sifatida romantizm tugaganidan keyin yaratilgan asarlarni o'z ichiga olgan badiiy uslubga nisbatan ham ishlatiladi.

Romantizm adabiyotining o'ziga xos xususiyatlari. Romantik adabiyot klassik adabiyotning nafisligidan farqli ravishda qahramonlik, ekzotik va sirli narsalarga qaratilgan ritmik sarguzashtlari haqidagi ertak yoki ballada sifatida namoyish etilardi. Badiiy iboralar murakkab bo'lmagan, ammo ochiq-oydin hissiy va ehtirosli edi. Romantik davrda adabiyot shaxsning ahamiyatini engillashtirdi, shuning uchun o'sha davr adabiyotshunoslari tomonidan yozilgan avtobiografiyalar ko'rina boshladi. Bundan tashqari, tarixiy roman, gotik va dahshatli roman kabi yangi janrlar paydo bo'ldi.

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## QADIMGI TURKIY TILLAR VA O'ZBEK ADABIY TILI TARIXINI O'RGANISHGA BO'LGAN MUNOSABATLAR

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**Annotatsiya:** Ushbu maqolada bugungi kun dunyo tilshunosligida turkiy tillarni tadqiq qilish, tasniflash va tavsiflash masalasi, o'rganilishi lozim bo'lgan muammolar, turkiy tillarning nufuzi va dunyo aholisining katta qismi undan foydalanayotgani va o'zbek tilining keyingi davrda dunyoning ko'pgina mamlakatlarida o'rganilayotgani borasida so'z yuritilgan.

**Kalit so'zlar:** turkiy xalqlar, elatlar, muammolar, taraqqiyot, munosabatlar, tasniflar, takomillashtirish, madaniy-gumanitar, turkiy tillarning nufuzi, sharqshunoslik, ilmiy izlanishlar, faoliyat.



Ma'lumki, keyingi yillarda mamlakatimizda ta'lim, ilm-fan sohalorida keng ko'lamli islohotlar amalga oshirildi. Fanni rivojlantirish va boshqa sohalarga investitsiyalar jalb etildi, hamkorlik doiralari kengaydi. Biroq xorijda turkiy tillar, jumladan, o'zbek tilining o'rganilishi monografik planda tadqiq etilgan emas. Turkiy tillar hozirgi va qadimgi turkiy xalqlar va elatlarning tillari bo'lib, asosan, O'zbekiston, Turkiya, Ozarbayjon, Qozog'iston, Qirg'iziston, Turkmaniston, XXR, Afg'oniston, Eron, Tojikistonda, shuningdek Bolgariya, Ruminiya, Ukraina, Germaniya, Kipr, Shimoliy Makedoniya, Albaniya, AQSH, Saudiya Arabiston va boshqa bir qancha mamlakatlarda tarqalgan. O'tgan asr oxiridagi ma'lumotga ko'ra, turkiy tillarda so'zlashuvchilarning umumiy soni 130 million kishidan ortiq.<sup>1</sup>

Lrof turkiy tillarning tasnifi biroz boshqacha asosda qurilgan. Barcha tillarni geografik printsipga ko'ra ajratgan V.A. Bogoroditskiy, ya'ni u xalqlarning zamonaviy joylashuvini - ularning tashuvchilarini asos qilib oldi. Umuman, umumturkiy va o'zbek tili tarixini o'rganish qadimdan boshlangan bolsada, bu sohaning haqiqiy ilmiy tarzda va bevosita o'rganilishi, fan sifatida shakllanishi o'zbek. tilshunosligida XX asming ikkinchi yarmidan boshlandi. To'g'ri, XIX asr oxiri XX asrning boshlarida ham bu soha bo'yicha G. Vamberi, I.N. Berezin, V.V. Velyaminov-Zernov, N. Ilminskiy, A.N. Samoylovich, V. V. Radlov, S. Ye. Malov, K. Brokelman kabi qator sharqshunos olimlarning ilmiy ishlari yaratilgan edi. Ular, asosan, yuqorida qayd etilgan olimlarning asarlarini va adabiy-badiiy, tarixiy yozma manbalarni nashr ettirish va ular haqida umumiy ma'lumotlar berish, qisman til materiallarini yo'l-yo'lakay izohlash kabi masalalarni talqin etganlar. O'zbek tili tarixining haqiqiy fan sifatida shakllanishida A.N. Kononov, Ye. D. Polivanov, K.K. Yudaxin, D.J. Kloson, E. Fozilov, O. Usmonov, kabi qator olimlarning hissaları beqiyos. Ayniqsa, o'zbek tilshunosligining so'nggi davrlari tarixiy taraqqiyotini o'rganish bo'yicha A. Hojiyev, A. Ahmedov, S.G'oyibov, S. Solixojayeva, N. Mahmudov, E. Begmatovlarning xizmatlari kattadir. Ular «Sovet davrida o'zbek adabiy tilining taraqqiyoti» nomli uch tomli monografik ishni nashrga tayyorlab chop etishga muvassar boldilar O'zbek tili tarixi fanining shakllanishi, ayni paytda, oliy o'quv yurtlarida fan sifatida o'qitilayotganligi o'zbek tilshunosligining yirik yutuqlaridan hisoblanadi. Bu fan o'zbek tili tarixiy rivojlanish etaplarini, o'zbek adabiy tili tarixi, tarixiy grammatikasi, milliy adabiy tili kabi sohalarning umumiy qonuniyatlarini, ularning shakllanishi va rivojlanish xususiyatlarini o'rganish imkoniyatlarini yaratib beradi. o'zbek adabiy tili tarixi o'rganadigan soha bevosita o'zbek adabiy tilidir. Til taraqqiyotining yuqorida ko'rsatilgan uch tomoni va adabiy til tarixini o'rganishning uch jihati nuqtai nazaridan uning taraqqiyot davrlarini aniqlash imkoniyatini beruvchi til tizimining quyidagi asosiy belgilarini ko'rsatish mumkin. Bu belgilar esa til taraqqiyoti davrlarini, bosqichlarini aniqlash imkoniyatini beradi:

1. Adabiy til uslublarining miqdori, ularning o'zaro munosabati va ijtimoiy vazifalari.
2. Adabiy til usublari hamda uning turlarini aniqlashda asos bo'lgan tuzilma va funksional belgilar.
3. Adabiy til tuzilmasi, uning ko'Mami va ijtimoiy vazifalari hamda u bilan so'zlashuv nutqi ko'rinishlarining o'zaro bog'liqligi.

Adabiy til tizimini belgilovchi muhim o'zgarishlar uzoq davr mobaynida asta-sekin to'plana borib, yuz beradi. Shunga ko'ra til qurilishi unsurlari faqat vazifadoshlik holatidagina emas, balki rivojlanish jarayonida vujudga keladi. Shuning uchun adabiy til tarixiy taraqqiyotining ma'lum davrlarida tilning qanday holatda ekanligi, xususiyati bilan bir qatorda, tilda nimalar yuz berayotganligini, qaysi sohalari o'zgartirilganini, qanday yangi formalar paydo bo'lganligini ham o'rganadi. Shu asosda adabiy tilning shakllangan davri haqida muayyan bir xulosa chiqarib, uning so'nggi davrlardagi holati, taraqqiyoti to'g'risida ham tushuncha beradi. Ilmiy adabiyotlarda to'g'ri ta'kidlanganidek, umumxalq tili «jamiyat tili taraqqiyotining barcha davrlariga xos» hisoblanadi. Jumladan, u jamiyat taraqqiyotining dastlabki davrlarida urug', qabila va elat tillari sifatida shakllangan. Urug', qabila va elatlarning birlashuvidan xalq yuzaga kelgach, ularning tillari ham xalq tiliga aylangan. Ana shunday tarixiy taraqqiyotning barcha davrlarida qo'llanib, rivojlanib, urug', qabila, elat nomlari bilan umumbirlikka ega bo'lib kelgan til yoki xalq tili umumxalq tili deb yuritiladi.

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## LISONIY SHAXS VA KONSEPT TUSHUNCHALARI LINGVOKULTUROLOGIYANING KATEGORIAL ASOSI SIFATIDA

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**Annotatsiya:** Mazkur maqolada antroposentrik paradigmaning mahsuli hisoblangan lingvokulturologiya yo‘nalishining vazifalari, tadqiq imkoniyatlari, uning kategorial bazasini tashkil etuvchi lisoniy shaxs va konsept tushunchalari bayon etilgan. Lisoniy shaxs va konsept til va madaniyatdagi o‘zaro bog‘liqliklarni yuzaga chiqaruvchi asosiy obyektlar sifatida ta’riflangan.

**Kalit so‘zlar:** lingvokulturologiya, lisoniy shaxs, konsept, til, madaniyat, inson omili.

Madaniyat tushunchasi o‘z kommunikativ faoliyat, qadriyat va ramziy tabiatiga ega. Til esa u bilan o‘zaro chambarchas bog‘liq: til unda o‘sadi, u bilan rivojlanadi va uni ifodalaydi [7: B,9]. Ko‘rinib turganidek, til xalq madaniyatining barcha nozik jihatlari o‘ziga xos xususiyatlarini aks ettiradi, hamda olam va undagi insonlarni o‘zida namoyon etadi [7: B,3]. Ushbu ikki tushuncha o‘rtasidagi o‘zaro bog‘liqliklar lingvokulturologiyada o‘z aksini topadi – xalq madaniyatining ko‘rinishlarini tilda aks ettiruvchi va mustahkamlovchi yangi fan tilshunoslik va madaniyatshunoslik chorrahasida paydo bo‘lgan. Lingvokulturologiya milliy qadryatlarni tashkil etgan manbalarni sinchkovlik bilan tanlab, nutqni yaratuvchi va idrok etuvchi jonli kommunikativ jarayonlarni, lisoniy o‘ziga xoslik va milliy mentalitet tajribasini o‘rganadi, lisoniy “dunyo tasviri”ning tizimli tavsifini beradi [9: B,5]. V.N.Telia o‘z navbatida lingvokulturologiyani til va madaniyatning o‘zaro muvofiqligini sinxron tarzda o‘rganish va tavsiflashga bag‘ishlangan etnolingvistika sifatida baholaydi [8: B,222]. Fanda lingvokulturologiya yo‘nalishining paydo bo‘lishi madaniyatni borliqning alohida shakli sifatida tushinish istagi bilan bog‘liq. Uning maqsadi dunyoda insoniyat rivoji uchun tilni inson madaniyati va milliy mentalitetini talqin qilish vositasi sifatida aks ettirishdir. Mazkur ilmiy yo‘nalishning kategorial asosini “lisoniy shaxs” va “konsept” tushunchalari tashkil etadi.

Hozirgi vaqtda lisoniy shaxs tushunchasini o‘rganuvchi xilma-xil yondashuvlar mavjud. Lisoniy shaxs insonning jismoniy va ma’naviy xususiyatlarini o‘zida mujassamlashtirgan, ma’lum bir tilda so‘zlashuvchilarning milliy madaniy protatipi hisoblanadi.

Lisoniy shaxs atamasi birinchi marta rus ilmiy adabiyotida atoqli olim V. V. Vinogradov tomonidan qo‘llanilgan. Tadqiqotchi “Badiiy adabiyot tili to‘g‘risida” kitobida lisoniy shaxsni muallifning voqelikka individual yondashuvi sifatida ta’riflagan [4: B,91]. Lingvodidaktikaning markaziy tushunchasi sifatida qaralgan lisoniy shaxs atamasi 80-yillarning birinchi yarmida G.I.Bogin tomonidan taklif qilingan. Uning fikricha, lisoniy shaxs nutq harakatlarini bajarishga, nutqiy asarlarni yaratishga va qabul qilishga tayyorligi nuqtai nazaridan qaraladigan shaxs [2: B,11].

1980-yillarning ikkinchi yarmidan boshlab Yu. N.Karaulov milliy til shaxsi muammosini tubdan ishlab chiqdi. “Rus tili va lisoniy shaxs” kitobida u lisoniy shaxsni nutqiy asarlar matnlarini yaratish va idrok etish qobiliyatlari va xususiyatlarini o‘zida mujassamlashtirgan inson sifatida ta’riflab, ularni quyidagicha farqlaydi: a) tarkibiy va lingvistik murakkablik darajasiga ko‘ra; b) voqelikni aks ettirishning chuqurligi va aniqligiga ko‘ra; v) ma’lum bir maqsadga yo‘nalganligiga ko‘ra [5: B,33].

Lisoniy shaxs tushunchasiga ko‘plab ta’riflar mavjud. Lisoniy shaxs tushunchasi falsafiy, sotsiologik va psixologik qarashlar insonning ijtimoiy ahamiyatga ega jismoniy va ma’naviy xususiyatlarini o‘zida aks ettirgan bo‘lib, tilshunoslik sohasiga tegishli fanlararo atamaning proektsiyasi natijasida shakllangan. Lisoniy shaxs deganda, birinchi navbatda, nutqiy faoliyat qobiliyatidan kelib chiqqan holda ona tilida so‘zlashuvchi shaxs tushuniladi. U o‘zining nutqiy asar yaratish va idrok etish imkonini beruvchi psixofizik xususiyati orqali lisoniy shaxsni namoyon etadi. Lisoniy shaxs shuningdek, tilni aloqa vositasi sifatida foydalanuvchi kommunikativ shaxsning og‘zaki xatti-harakat xususiyatlari to‘plami hamdir. Va nihoyat, lisoniy shaxs leksik tizimda mustahkamlangan ma’lum bir tilda so‘zlashuvchining asosiy milliy-madaniy prototipi, shaxsiyat va

etnosemantik lug'atlarda qadriyatlar ustvorligi va xulq-atvor reaksiyalarini aks ettirgan, dunyoqarash nuqtai nazaridan "semantik idenfikatsiya"ning bir turi sifatida tushunilishi mumkin. [3: B,69].

Konsept atamasi turli fan sohalarida keng qo'llaniladi va boshqa lingvistik hodisalar singari bir necha xil talqinga ega. Konsept atamasini 1928-yilda rus filologi S.A.Askoldov-Alekseyev tilshunoslikning lingvistik burilishi sifatida tanishtirdi. Uning talqiniga ko'ra konsept tushunchasi bir xil turdagi obyektlarning noaniq to'plamini o'zgartiruvchi aqliy shakldir [1: B,268]. Demak so'z ongimizdagi lug'at ma'nosini tashkil etuvchi xususiyatlar majmuiga ko'ra belgilanmaydi. D.S.Lixachevning fikriga ko'ra inson bilimni butun murakkabligi bilan idrok etishga ulgurmaydi, ba'zan uni anglay olmaydi, ba'zan esa uni o'ziga xos tarzda talqin qiladi [6: B,5]. Uning talqiniga ko'ra, konsept so'zlovchining shaxsiy va madaniy tajribasi bilan bog'liq bo'lgan bilimlarni o'z ichiga oladi, shu bilan birga u konseptning unversallikka ega ekanini ta'kidlaydi, agarda u individual bo'lsa aloqa imkonsiz bo'lib qolardi. Konsept nutq jarayonida ma'nolarning muayyan salohiyati bo'lib, muloqotni osonlashtiradi. Konsept semantik jihatdan chuqur va mazmundor tushuncha. Konsept insonning ruhiy dunyosiga, madaniyati va tarixiga yaqin alohida xususiyatga ega. U xalq ongida jamoaviy merosni, uning ma'naviy madaniyatini, xalq ma'naviy hayotini ifodalaydi va uzoq vaqt jamoa ongida saqlanadi.

Madaniyatshunoslikda konsept tushunchasi inson ruhiy olamidagi madaniyatning asosiy birligi hisoblanadi. Konsept inson ongida so'zlarning lug'at ma'nolari asosidagina emas, balki adabiy va xalq madaniy tajribasi asosida ham vujudga keladi va bu tajriba qanchalik boy bo'lsa, konseptning chegaralari shunchalik keng bo'ladi, konseptning barcha jihatlari aks ettirilgan so'zning hissiy aurasining paydo bo'lish imkoniyatlari shu qadar kengayadi.

Xulosa. Tilning aloqa jarayonlarida namoyon bo'lvchi xususiyatlari inson omili bilan bog'liqdir. U faqatgina muloqot vositasi emas, balki xalq madaniyatining ajralmas komponentidir. Lisoniy shaxs va konsept tushunchalari ana shu madaniyatni namoyon etuvchi asosiy birliklardir. Ular unversallik xususiyatiga ega, xalq madaniy tajribasi asosida vujudga keladi va voqelikka muallifning jismoniy va ma'naviy qobilyatidan kelib chiqqan holda yondashuvini namoyon etadi.

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## THE ROLE OF NONVERBAL COMMUNICATION IN MODERN INTERCULTURAL SOCIETY

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**Abstract:** This article deals with topical issues and the role of the language of nonverbal communication in intercultural society, cultural and specific features of intercultural communication. Knowledge and understanding of cultural-specific features allows communication in accordance with the norms and ethics adopted in each of the cultures that carry out the communication process. That provides the greatest efficiency of the process of intercultural intercourse.

**Key words:** non-verbal communication, intercultural communication, gestures, facial expressions.

The language of non-verbal communication is the first language that a person masters. A newborn child from the first days of life masters the non-verbal language of communication that gives signals to

adults about their desires and needs, using gestures, facial expressions, body movements, voice intonation. In 2010, the French director Thomas Balme shot the documentary "Babies".

The film shows the first year of the life of four babies Panihao from Namibia (South Africa), Bayar from Mongolia, Marie from Tokyo and Hetty from San Francisco, the USA. Each of the four babies interacts with the world in the language of non-verbal communication, regardless of the culture in which the child is brought up. "A person's face is an amazingly organized screen, where the subtlest movements of the soul are reflected through the movements of mimic muscles" [3; 9, p. 7].

The language of non-verbal communication is also called sensory-obvious signs that we externally observe, notice and describe and which every person can see. For example, the eyebrows are drawn together, the gaze is directed to the floor, the arms are closed in the lock, the shoulders are lowered, the legs are crossed - these are sensory-obvious signs.

Non-verbal means of communication play an equally important role in intercultural communication. Researchers such as R. Birdwistel, P. Ekman, W. Friesen, D. Matsumoto, L.G. Pochebut, M.L. Butovskaya, A. Pease, N.M. Lebedeva and others studied various aspects and roles of the non-verbal communication system. It seems that the study of the elements of non-verbal communication contributes to a more effective understanding of the meaning of communication, since they are able to convey information about the personality of the interlocutor, about the attitude of the participants in communication, taking into account situational factors" [5, p. 42]. The knowledge of the elements of non-verbal communication makes it possible to make the communication process the most effective.

In different sociocultural spaces, gestures that we accept as universal have different meanings, sometimes the same as in our culture, and sometimes completely opposite. Paul Ekman talking about emblems writes that the emblems have a very specific meaning known to everyone and belonging to a certain cultural group [4; 8, p. 98].

Knowledge of culturally specific features allows communication in accordance with the norms and ethics adopted in each of the cultures that carry out the communication process. T.G. Stefanenko, a specialist in ethnopsychology, writes in his book that to avoid misunderstanding people should not only speak the same language, but also understand each other's "silent language", because in addition to verbal communication which uses a natural sound language non-verbal communication based on non-speech sign systems. Most often, non-verbal communication accompanies speech, but it can also be autonomous, that is, it can actually replace the text for example, the sign language of North American Indians. [1; 2; 7, p. 88].

Researchers of cross-cultural psychology believe that in all cultures there are peculiarities of greetings. Manifestations can be expressed in a special way. Tibetans stick out their tongues to greet. In India, they fold their hands in front of them, make a slight bow, lower their eyes. In New Zealand, when meeting, people touch their forehead to the forehead of a loved one.

The usage of spoken and sign languages does not differ. Both can be used to deliver and share information, tell factual stories or lies, tell jokes, discuss abstract and scientific matters as well as have a speech or a lecture. A person giving the lecture uses sign language in a not the same way than is he or she is discussing with a good friend in an informal circumstances. Someone uses sign language another way to a kid than to an adult. Furthermore dialects exist in sign languages. New signs progress all the time the equal way as in spoken languages new words appear. [10]

J. Ledloff, describes the method of greeting guests in the Yekuana village, "Then I was not expected to know the right behavior, so one old man who lived in his youth among the Venezuelans and spoke some Spanish came out and greeted me with the usual Venezuelan pat on the shoulder and after a short conversation showed me where to hang a hammock" [4, p. 170; 6].

With the help of non-verbal means of communication, there is an introduction to a new culture for the student, without verbal pronunciation he receives important information for himself about the behavior accepted in society and learns to behave accordingly. These new knowledge and skills serve to develop the student's intercultural communication skills. The emotional nature of non-verbal means should also be used in the teaching process. The teacher, with the help of facial expressions and gestures, shows his attitude to the students' answers, approval or disapproval, joy or disappointment. This not only makes it possible to establish closer contact between the subjects of the educational process, but also expands the understanding of foreigners about the facial expressions and gestures traditional for Russian culture that serve to convey emotions.

Thus, the role of non-verbal means of communication in intercultural communication is to increase the level of understanding of the content of communication. Non-verbal means of communication transmit conscious and unconscious information, regulate the communication process, supplement, confirm or refute verbal information, allow you to control the communication process making it more successful.

Understanding the content of communication helps to avoid conflicts, misunderstandings, mistakes, perception stereotypes in the interpretation of behavior. Given the culturally specific features in the process of talking, the communication process can be the most effective.

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### ЭМОЦИОНАЛЬНОЕ ИЗОБРАЖЕНИЕ МИРОВОГО ПЕЙЗАЖА

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**Аннотация:** статья посвящена эмоциональной интерпретации картины мира в лингвистике, эмоциям как явления человека и ее роли в процессе познания мира, анализу ее роли в языковой деятельности, когнитивной структуре, объясняющей процессы приобретения, усвоения и воссоздания.

**Ключевые слова:** эмоциональный образ, языковая деятельность, когнитология, восприятие и мышление, когнитивная структура, концепт, антропологистика, метафорическое содержание

Проблема эмоциональной интерпретации картины мира является одной из самых актуальных в современном языкознании. Одной из ведущих целей антропотипирования является анализ человеческого феномена эмоции и ее роли в процессе познания мира, а также ее роли в языковой деятельности. Важность такого подхода справедливо связана с развитием когнитивной лингвистики, которая занимается изучением языковых психических процессов, таких как принципы категоризации событий и их отражения в сознании человека. В когнитологии язык трактуется как когнитивная структура, объясняющая процессы накопления, усвоения и воспроизведения знаний наряду с памятью, познанием и мышлением [23; 22; 21; 11; 16].

Знания приобретаются человеком в процессе мыслительной деятельности, и роль этих знаний в деятельности языка должна быть особо признана. При формировании знаний в сознании человека возникает образ интеллектуально-идеального мира, который отражает реальный мир. Именно этот вторичный «идеальный мир» и находится в описании понятий, понятий и их отношений, образуя некую понятийную систему, иначе говоря, мировоззрение. Эта система используется в повседневной жизни, для управления своим поведением [8, 48-49].

Естественно, никто не способен полностью постичь вселенную. Как отмечает В. И. Постовалова, мир разнообразен и лишь малую часть этого многообразия мы воспринимаем, опираясь на национальную культуру, родной язык, традиции и ценности [15, 37]. По мнению узбекского лингвиста Н.Махмудова, в языке постоянно находит отражение уникальность каждого народа, его неповторимый образ жизни и образ мышления: «Поэтому, если известное понятие существует у одного народа, его может вообще не быть у другого» [13, 64-65].

Действительно, каждый человек живет в мире, сформированном на основе его собственного жизненного опыта, эмоциональных впечатлений, и движется в рамках модели мира, сформированной в его собственном восприятии. В этой модели человек называет существ и события во Вселенной. При этом языковая картина мира формируется на основе представления о нации, национально-

специфическом мире. А разнообразие вселенной затрудняет ее освоение, понимание, поэтому мы должны следовать методу упрощения, чтобы понять ее аспекты.

Таким образом, образ мира как воображаемый образ служит посредником, и этот образ, формирующийся на основе различных отношений человека с мирозданием, обеспечивает понимание людьми друг друга в разных сторонах жизни. По В.М.Никитину, мировоззрение есть «образ, являющийся прелюдией» [14, 251].

Разнообразие строения мироздания позволяет изображать его познавательный ландшафт в различных формах. О.К.Корнилов, один из ведущих специалистов в этой области, различает физический ландшафт мироздания, животный мир, духовную жизнь. По его словам, понятие «мировоззрение» находилось в центре внимания многих ученых, однако это понятие сохраняет свое метафорическое содержание и до сих пор не имеет четкого определения [7, 37].

Здесь мы хотели бы подчеркнуть, что два основных типа мировоззрения имеют лингвистический и концептуальный взгляды.

В последние годы стало ясно, что языковой ландшафт мира представляет собой структуру, активно участвующую в познании действительности и восприятии воспринимаемых событий. Эта структура представляет собой своего рода «сеть», которая окружает нашу способность воспринимать и оценивать реальность, побуждая нас «видеть» различные ситуации и события в масштабах языка и опыта. Этот опыт, в свою очередь, развивается в процессе овладения языком, его лексическим составом, появлением языковых единиц и правил активизации речи. В то же время языковая картина мира является продуктом его концептуализации, познания действительности. В эту систему входят концепты, характерные для той или иной лингвокультуры, а также другие виды концептов, которые формируются в процессе познания действительности [11].

Концептуальная картина мира, по мнению психолингвиста В.В.Красных, — это «образ действительности, отраженный в сознании человека, то есть мировоззрение, формирующееся в процессе его физической и духовной деятельности» [10, 65]. По мнению Е. Кубряковой, помимо того, что понятийное представление о мире реализуется посредством языка, определенная его часть имеет и другие средства изображения, такие как образ, схема, изображение и т. д. [12, 103].

Отношения между концептуальным и языковым ландшафтами вселенной многогранны и сложны. Суть этой связи связана с тем, что реальность находит свое отражение в языке и культуре. По мнению некоторых исследователей, связь между концептуальным и языковым ландшафтами воспроизводит отношения между целым и произведением, т. е. языковой ландшафт составляет часть концептуального ландшафта. В любом случае эти два взгляда на мироздание неразрывно связаны и постоянно взаимозависимы. Они и формируются, и развиваются по отношению к реальной действительности. Это, в свою очередь, подчеркивает важность изучения соотношения языка, мышления и действительности, соотношения всеобщности и национальности в восприятии мироздания [17].

И.И.Халеева подчеркивает, что «понятийная картина мира состоит не из совокупности понятий, а из понятий, охватывающих эмоциональную, оценочную, двигательную и другие функции психики» [18, 118]. Понятийная картина формируется в результате деятельности личности, направленной на познание повседневности и действительности, а в процессе в результате различных образов образа мироздания. Факторы в форме бессмыслицы и предпосылки также участвуют.

Лингвисты, пытающиеся описать концептуальный взгляд на мироздание, намерены подтвердить наличие эмоционального слоя в структуре языковой личности. В частности, О.Л.Каменская утверждает, что работа переводчика как отдельной языковой личности не лишена эмоций [6]. Действительно, если мы определяем языковую личность не в контексте совокупности речевых действий человека, а на уровне качеств и способностей, позволяющих лингвисту заниматься языковым мышлением, то ясно, что эмоциональность не может быть отодвинута в сторону. Активность языкового мышления человека базируется на познавательных возможностях лингвокультурного сообщества, оценивающего концептуальную картину мира с точки зрения национальных традиций, нравственно-эстетических ценностей.

Это означает, что мировоззрение приобретает новые краски в эмоциональной сфере разума. Поэтому мы считаем, что нельзя не признать, что эмоциональное восприятие действительности приводит к формированию эмоционального ландшафта мироздания. Лексические единицы, понятия эмоций, выраженные посредством речевых структур, понятны определенным носителям языка, поскольку находятся в сознании говорящих в виде понятий и выступают в качестве понятийных форм, отражающих окружающую среду.

Н.А.Красавский одним из первых определил понятие «эмоциональный ландшафт мироздания»: по его мнению, эмоциональный ландшафт мироздания «состоит из эмоциональных образов, формируемых человеком на основе представлений, переживаний о действительности» [9, 59].

Таким образом, эмоциональный ландшафт мироздания является продуктом сознательно осуществляемой человеком оценочной деятельности, деятельности, осуществляемой при освоении закономерностей действительности. Усвоение действительности сопровождается описательно-классифицирующими действиями [19, 16]. Структура сформированной таким образом картины мира, на наш взгляд, состоит из понятий, происходящих через разные языковые единицы. Следовательно, существование и развитие эмоционального ландшафта мироздания как отдельного понятийного феномена вообще в какой-то степени обусловлено природой языка, масштабом действия. Эта сцена, как упоминалось ранее, отражает реалии человеческих эмоций, осмысленных в прошлом.

Но эмоции, являющиеся проявлением внутреннего мира человека, не имеют одинакового вида, они различны по структуре и содержанию. Психологи различают первичные и вторичные эмоции. Такие ярлыки, как «стандарты», «основы», «первичные» исследователи присваивают эмоциям, проявляющимся в одном и том же содержании изнутри и снаружи [5; 2; 4]. Базовые или первичные эмоции — это «небольшие количества эмоций, лежащие в основе всех видов эмоциональных процессов и ситуаций» [1, 64]. М. К. Голованивская отмечает, что слова, выражающие основные эмоции, существуют в языковой системе с древних времен, и их этимология часто остается неясной. Возможна интерпретация вторичных эмоций через первичные, в том числе когда «ненависть» интерпретируется как «гнев» или «гнев», а «радость» или «страх» используются для описания «любви» [3].

Исследователи используют разные критерии для определения количества первичных эмоций, в результате чего их количество в приведенных классификациях неодинаково: одни выделяют три вида эмоций, другие увеличивают их число до одиннадцати.

Согласно “Энциклопедии прикладной психологии” У.Макдауэлл предлагает различать 7 основных эмоций: гнев, ненависть, страх, покорность, изумление, горе, приподнятое настроение. Известный психолог В. Вундт предпочитает классифицировать эмоции на основе противоположностей, таких как радость/грусть, нервозность/спокойствие, снятие напряжения/напряжения [20].

К.Изард, интересующийся универсальными свойствами эмоций, считает, что они имеют одинаковое выражение и характер во всех обществах, во всех частях света, т. е. эмоции принадлежат всем народам. Исходя из этого, ученый выделяет 11 видов первичных эмоций: радость, удивление, гнев, ненависть, стыд, страх, вина, любопытство/возбуждение, печаль, отвращение, печаль/боль. На наш взгляд, классификация К.Изарда более полно и объективно описывает мир эмоций. Ученый также описывает первичные эмоции пятью важными способами: 1) первичные эмоции являются основными обуславливающими чертами человеческой жизни; 2) каждая первичная эмоция представляет собой отдельную форму эмоции; 3) каждая первичная эмоция воспринимается отдельно и оказывает специфическое влияние на психическую деятельность человека; 4) эмоциональные процессы связаны с другими формами познавательных движений; 5) когнитивно-познавательные процессы влияют на течение эмоциональных процессов [5, 54].

Естественно, помимо перечисленных выше классификаций и характеристик предлагались и другие критерии, указывающие на первичность эмоции. К ним относятся, например, положительные и отрицательные черты, уровень эмоциональности, умение их контролировать.

Так что вопрос о количестве первичных эмоций пока остается открытым, так как критерии выделения их отличительных признаков различны. Ведь спектр человеческих чувств и эмоций широк. Все эмоции можно условно разделить на положительные и отрицательные. Эмоции иногда также принимали нейтральный вид.

Положительные или отрицательные эмоции определяется уровнем удовлетворения, умиротворения (или наоборот), которые они дают человеку. По этой причине опьянение можно оценить положительно, а горе — отрицательно. В целом количество отрицательных эмоций больше, чем положительных, потому что человек с хорошим настроением редко оценивает свое состояние, и поэтому в системе языка меньше слов, описывающих положительное настроение.

Психологи стремятся доказать, что отрицательные эмоции необходимы для психического развития человека. Биологическая функция, которую они выполняют, более выражена, чем у положительных эмоций. Основная функция негативных эмоций — мотивировать тело на преодоление существ, мешающих ему удовлетворять существующие потребности.



Однако не следует забывать, что исторически сложившаяся ситуация может измениться. Замечено, что социокультурное развитие влияет на эмоциональный мир человека и усиливает позиции положительных эмоций.

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#### THE FEATURES OF COMPARATIVE PHRASEOLOGY IN ENGLISH AND RUSSIAN LANGUAGES

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**Abstract:** This research is aimed at a comparative study of English phraseology and the main features of it. It has been carried out a huge number of researches, which are connected with phraseological units. It is known that each language has been reformed annually in our daily basis. The article that was mentioned above is typically devoted to the study of the features of phraseological units in various languages such as Russian and English. In this way, it can create an opportunity to deeply catch the meaning of comparative phraseology and help to produce their scientific classification and reviewing them under the lingua cultural aspects.



**Keywords:** phraseology, linguistics, comparative phraseology, resemblance, difference, ethonyms, components

In our modern world, linguistics study of phraseological units in lingua cultural aspect presents the relation between language and also shows culture as fixed expressions, that are closely related to the life of people than other linguistic unions. If we are going to search expressions of scientists, we can come across to E.V. Uryson's explanation: « We know that every language divides the world in its own manner, thus, it has its own particular way of conceptualizing it. Each language has its special model or the picture of the world, and the speaker, who organizes the content of what she or he says in accordance with this model». As it was mentioned above language is one of the main parts of the culture, nation, traditions, of a particular area, which is formed on the basis of centuries life experiences, and which continue to at present time. Language is a large bridge between past and present life. In this occasion, it is possible to realize that comparative phraseology is one of the important tasks of linguistic sphere, including various structures, semantics and etymology of the words and phrases, which have been changed progressively.

First of all, it should be given an exact definition of the word «phraseology». Phraseology is a particular mode of expression, mostly one characteristic of an exact speaker or subject. In this article we deal with phraseology and one of the units of it. Analyzing word formations, comparing some actions of human beings with different items, occasions and animals, researching them is an interesting part of the comparative phraseological unit. In addition, if in one language a phraseological unit sounds familiar to the ear of native speaker, then in another language it can sound completely different, nevertheless, their meaning will not change. For instance:

Tomorrow is my first day at a new job and I'm worried because I'm afraid of **going down like a lead balloon**. - У меня завтра первый день в новом рабочем месте и я волнуюсь, так как я **боюсь быть плохо принятым другими людьми**.

- **go down like a lead balloon** (to be received negatively by others) - **быть плохо принятым другими людьми**;

Jacob, in my opinion, it is not a good idea to **drink like a fish**, if you are going to work from tomorrow morning. - Джейкоб, по-моему, нехорошо **пить как сапожник**, если с завтрашнего утра тебе идти на работу.

- **drink like a fish** (to drink alcohol heavily and in excess) - **пить как сапожник**

As already known, this article will consider the use of phraseological units in Russian and English languages. If we go further, it can be stated that phraseological units formed from different parts of our life being. For instance, Russian linguist Leonid Arsenovich Bulakhovsky has described the origin of phraseological units with some linguistic aspects. Phraseological units are formed from stories and also proverbs on the basis of famous writers' quotes, poems; it formed by translating one word to a foreign; it is also formed on a basis of vocational vocabulary; formed on a basis of expressions of celebrities of scientists; formed from anecdotes or jokes; it is also originated from some images or fragments of religious books, such as Bible.

In addition to all the information, almost all of the comparative phraseological units that people can use in their every day speech are indicated in the lines below:

Read like a book (to be able to discern someone's thoughts from his or her body language or other behaviour) - читать человека как открытую книгу ; Run around like a chicken with its head cut off/run around like a headless chicken (to act in a haphazard or aimless way; to act frantically or without control) - носиться как безумный ; Run like a top (to operate smoothly) - работать как часы ; Run like the wind (run very quickly) - быстрый как ветер ; Sing like a bird (to have a beautiful singing voice/to reveal secrets) – сладко петь, раскрыть тайну ; Sink like a stone (to completely fail) - пойти на дно камнем ; Sleep like a baby (sleeping soundly) - спать как младенец ; Swear like a trooper (to swear a lot; to utter many swear words) - ругаться как сапожник ; Sweat like a pig (to sweat profusely, to be perspiring lots of sweat) - потеть как свинья, очень сильно потеть ; Swim like a fish (to be a very strong swimmer) - плавать как рыба ; Watch like a hawk (to observe closely and keenly) - наблюдать как ястреб, внимательно наблюдать ; Like shelling peas (repetitive, but very easy) - очень легко ; Like shooting fish in a barrel (extremely easy) - очень легко ; Like the back end of a bus (very unattractive) – безобразный ; Like the clappers (Very hard or very rapidly) - очень быстро ; Like turkeys voting for Christmas (serving to bring about a situation detrimental to the person performing the action) - пчелы против меда ; Like water off a duck's back (without immediate or lasting effects) - как с гуся вода ; Like white on rice (inseparable; in very close proximity; following closely) – неразделимый ; Out like a light (asleep or unconscious) – спящий ; Avoid like the plague (to shun, or evade if at all possible) - бежать как от чумы ; Bleed like a stuck pig (to bleed profusely) - истекать кровью ; Breed like rabbits (to breed very rapidly, to have many children) -

плодиться как кролики ; Cut like a knife (to sting severely, to be very sharp) - очень острый, резать как ножом ; Drop like flies (die en masse, one after the other) - умирать как мухи ; Fit like a glove (to be a perfect fit, to be exactly the right size) - подходить как перчатки, хорошо подходить ; Float like a butterfly (to move effortlessly and in an agile fashion) - порхать как бабочка ; Get on like a house on fire (to immediately start a good relationship with someone) - хорошие отношения с самого начала ; Go out like a light (to fall asleep quickly) - заснуть быстро ; Grin like a Cheshire cat (to smile broadly, especially in a self-satisfied way) - улыбка Чеширского кота ; Have a memory like a sieve (to have a poor memory; to have difficulty remembering things) - память как решето, плохая память ; Kick like a mule (to have a very strong physical effect) - сбивать с ног ; Laugh like a drain (to laugh with a loud, coarse sound) - громко смеяться ; Light as a feather (extremely light, having minimal weight) - легкий как перышко ; Like a cat on a hot tin roof (jumpy, nervous) - вертеться как уж на сковороде ; Like a lamb to the slaughter (helplessly and innocently, without knowing the unpleasant consequences) - агнец на заклание ; Like a ton of bricks (very strongly; very heavily; often unexpectedly) - очень тяжело ; Like feeding time at the zoo (extremely frenetic, disorderly and messy) - беспорядок, кутерьма ; Like death warmed over (Ill, unwell) - краше в гроб кладут ; Like clockwork (with perfect regularity and precision; faultless) - работать как часы ; Like chalk and cheese (two things that are different) - совершенно различный ; Like a train (with unstoppable momentum) - нестись на всех парах, как поезд ; Like a man (bravely, decisively and without complaining) - по-мужски, смело.

This list of comparative phraseological units can be continued for a very long time, and not only comparative ones. Definitely, phraseology includes a very wide range of grammatical, synonymous, comparative, entographic and even historical units. Obviously, both the English language and the Russian language are rich in their historical origin, and one can boldly point out that they are quite colorful, which is why their sound is melodic and sometimes very extraordinary. Furthermore, it should also be noted the centuries-old greatness of these languages, and how phraseological units sound. This contributes to the fact that the language becomes richer and its linguistic component is not simple.

Thus, this study makes it clear that various linguistic structures as comparative phraseological units are interesting in the study to this day, as many scientists share new discoveries about this area and one should not forget about their history of occurrence.

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## CULTURE CONCEPTUALIZATION OF SEMANTIC ISSUES IN ENGLISH AND UZBEK LANGUAGE

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**Anotation:** The article considers the problem of national and cultural peculiarities of functional-semantic field of affection in the English and the Uzbek languages and studies their similarities and differences in expressing affectionate words and word combinations.

**Key words:** functional-semantic field, affection, national and cultural peculiarities, the English and the Uzbek languages.

At the present stage of the development of linguistic sciences, when the problems of language as a form and environment of human life remain in the center of attention of scientists, any study of the functional-semantic field of flattery can reveal something new in already known linguistic phenomena. In view of this, this study, devoted to the study of the national cultural characteristics of the functional-semantic field of flattery in the English and Uzbek languages, is undoubtedly relevant.

The study of the national and cultural characteristics of one of the eastern languages - Uzbek, and one of the largest European languages in a significant scale of humanity and world culture - English, is dictated by a number of reasons. Firstly, Uzbekistan and Great Britain are in a relationship of long-term intercultural dialogue, which contributed to the establishment of interethnic contacts in various fields: diplomacy, art, literature, etc. Secondly, the history of the development of these societies allows us to say that they have both

common features and ethnographic identity in the economic, political, demographic and other spheres. Thirdly, from a linguistic point of view, the Uzbek and English languages are different types: agglutinative and analytical, respectively, which causes differences in their structure, in particular, in their semantic systems. Thus, referring to the materials of two linguocultures allows us to study the national and cultural features of the speech behavior of native speakers and thereby identify common and different features in the functioning of the functional-semantic field of flattery in the Uzbek and English languages.

The functional-semantic field of endearment is one of the underdeveloped problems in modern linguistics of the studied languages, and so far there has not been a detailed coverage of the national and cultural features of this field within the framework of the English and Uzbek languages based on an analysis of their comparative typological aspects.

The purpose of this work is to study the national-cultural features of the functional-semantic field of petting in the languages under consideration.

In the works of different linguists, the term "petting" is understood in different ways and in some cases it is understood extremely contradictory, and not exactly (F. de Saussure, I.A. Baudouin de Courtenay, V.I. Belikov, L.P. Krysin, N.B. Mechkovskaya, A. D. Schweitzer, R. Bell, A. A. Potebnya, A. M. Selishchev, V. V. Vinogradov, E. D. Polivanov, S. Muminov, I. Pardaeva, S. K. Khozhiev, G. Rakhimov, O. Safarov, Z. A. Akbarova, M. Iriskulov, S. Usmonov and others). As you know, affection is a manifestation of tenderness, love, kind, friendly and gentle attitude to someone. And the word to caress is to show affection to someone, to shower with loving and sensual caresses, to show mercy, to reward someone, to cherish, to cherish, to give someone, something a pleasant feeling, to amuse, console, reassure someone., inspire something. [1, 26].

When you familiarize yourself with a number of Internet sites, you can also come to receive the wording "petting". Weasel: 1) a) an expression of affection, a manifestation of tenderness; b) trans. obsolete - rendering mercy, good deeds, patronage. 2) trans. - delivery to smth., smth. pleasant feeling, pleasure (of inanimate objects). 3) trans. obsolete - consolation, inspiring hope [2]. English dictionaries give the following definition of caresses: "caresses" are words or expressions addressed to a person or animals with a feeling of love and tenderness [3, 21]. Taking into account the linguistic and journalistic interpretation of the term "weasel", we came to the following definition, that the word "weasel" means the expression of feelings with gentle words or attitude towards loved ones with love and attention. The functional-semantic field is a system of multi-level means of a given language (morphological, syntactic, word-building, lexical, as well as combined - lexico-syntactic, etc.), interacting on the basis of the commonality of their functions, based on certain semantic categories. The functional-semantic field includes not only grammatical units, classes and categories as initial systems, but also elements of their environment belonging to the same semantic category.

"Semantic field" is a term used in linguistics more often to refer to a set of linguistic units united by some common (integral) semantic feature; in other words, having some common non-trivial value component. Accordingly, we also consider the words denoting caress as a semantic field, since they are united according to the common integral and semantic feature "caress". Bulletin ChGPU 6'2011 260 Having studied the materials collected as a result of familiarization with regional literature, explanatory dictionaries and the use of information presented on the Internet, we got an idea about the presence of common and national-cultural characteristics of the English and Uzbek forms of flattery, which were reflected in the semantic structure of the functional -semantic field of flattery. Let us consider sequentially - what are the main typological features of the English and Uzbek languages, as well as the characteristic features of their national character, in order to then assess the degree of influence of these features on the nature of speech communication, the communicative behavior of people in the two sociocultural environments we are considering. The British people, being influenced by European culture, namely its Protestant variant, certainly has its own special, unique national character. At that time, the Uzbek people, being under the influence of Eastern culture and the Islamic religion, had their own national ethnic characteristics. These national and cultural features are reflected in the speech of both peoples in the expression of feelings with tender words or attitude towards close people. In the languages under investigation, the national-cultural features of the functional-semantic field of endearment were identified in the following groups of words expressing zoonyms, flora, body parts, foodstuffs, celestial bodies, colors, as well as national literary heroes and historical figures, etc. Often the character, appearance, human traits are compared with representatives of the animal world, which is reflected in the expressions of love and affection for relatives and friends in the studied languages (hen, calf, chicken, mouse, chick, duck, puss, dove, ladybird, bird, lamb, chuck / toychoq , bo'taloq, toychoq, qo'zichoq, arslon). For example: Fare you well, my dove! / Qo'zichog'im, yaxshi qol, ! This example shows that the word dove (pigeon) in English has an emotional and evaluative character, while this word in the Uzbek language in a figurative sense denotes a symbol of peace, but it is not used in the sense of endearment . These types of words include the following words: duck / o'rdak (duck), mouse /

sichqon (mouse), bee / ari (bee) and others. in Uzbek - in many cases affection is expressed with the names of cattle. This can be explained by the fact that the Uzbek people have been engaged in cattle breeding for a long time, while in Britain the most common type is poultry farming. Here are examples in the languages we are learning: Nurse to Juliet: Now, by my maidenhead, at twelve year old, I bade her come. What, lamb! what, ladybird! God forbid! Where's this girl? What, Juliet! [4, 18] Othello: Pray, chuck, come hither [5, 100].

Otabek Kumushning bosh tomoniga o'tirdi. Uzbek oyim fotixa o'qidi. So'ngra chaqaloqni Otabekka yaqinlashtirib: - Toychog'mning ko'rmanasini chiqaring, dadasi! – grandfather [6, 378]. – Ishonaman, qo'zichog'im, hammasini tushunaman [7, 50]. It was revealed that the functional-semantic field of petting has universal characters in revealing love and affection with the names of zoonyms. For example, in both languages the denotative word calf/toychoq (calf) has the meaning of petting, and is often found in colloquial speech. Also, such words include the words lamb / qo'zichoq (lamb), bird / qush (bird), chicken / jo'ja(chicken), etc. It turned out that another most common factor of petting is a group of words denoting food (sweet, honey, sugar, sweet pie, crumpet, muffin, dumpling, cupcake, dish, chocolate cookie / shakar, asal, marmalade, chocolate, bo'g'irsoq, novvot). Our studies have shown that the national and cultural features of petting in English are expressed by words and phrases expressing flour foods (pudding, sweet pie, cupcake), and in the Uzbek language - confectionery products (shakar, novvot, cand). For example: Good Ian, Is that you, honey? [8, 166] Georgie Porgie, pudding and pie, Kissed the girls and made them cry. When the girls came out to play, George Porgie run away [9, 489]. Darling old sweetie pie liked us all here under his eye [10, 577]. Alla-e alla, oppoq qizim, alla. qaymoq qizim, alla, guzal qizim, alla. Asal qizim, alla, olcha qizim, alla... Shakar qizim, alla, [11, 18].

As mentioned above, the national-cultural features of the functional-semantic field of petting in the analyzed languages are found in the meaning of words expressing the character of a person (sugar daddy, caballero, brave, kind, lady killer, hottie, brave, gallant / dasterim, soddadilim, duoghyim, mmintoy, kobiltoy, shirin suzim, kakazhon, etc.), literary heroes and historical figures (Don Juan, Queen of Hearts, Valentine, Munchkin / Layli, Shirin, Mazhnun, Rustamtoy, etc.), mythonyms (angel, cherub, peri / farishta, pari, parisoda, etc.), celestial bodies (sunshine, my shining star / oy yulduz, kuyosh, etc.), as well as flowers (blue eyed, my blue world / oppoq qizim, oq qizim, etc.). Thus, in the English and Uzbek languages, the functional-semantic field of endearment has the presence of common and national cultural characteristics that are reflected in the semantic structure of words. The national and cultural features of this field were defined in groups of words expressing zoonyms, flora, body parts, foodstuffs, celestial bodies, colors, national literary heroes, historical figures, etc. Living conditions, religious beliefs, customs, culture and history of different peoples, geographical locations of states, relations with neighboring countries are the main factors in determining the differences in the functional-semantic field of flattery in the studied languages.

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## HUMANISTIC ROLE OF LANGUAGE AND CULTURE IN THE CONTEMPORARY GLOBALIZATION

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**Abstract:** The article clarifies the actuality of language and culture in the emerging world of globalization, referring to its scope as one of the main factors of social change. Moreover, it focuses on the link between culture and language, which is increasingly becoming mainstream in the rate of global language speakers. Finally, it summarizes some positive and negative impacts of globalization on language and culture.

**Keywords:** Language- culture relationship, globalization, humanism, identity, language death, loss of culture.

Without any doubt, the language of any community is the language of its people. It might be the language of science and culture; the arrangement of words, their meanings, and the meanings of their compounds initially contain information about the world and people, which communicates the spiritual wealth created by many generations of our ancestors. Culture and language are inevitably linked as one is rooted deeply in another. It is impossible to understand a culture without first learning a language. Language is intertwined with every aspect of human life in society. Learning a language requires an understanding of the surrounding culture. Cultural values can also emerge and evolve thanks to the language.

Ken Hale (1992) puts forward the idea of disappearing languages resulting in the loss of whole identities by saying: "When a language dies, a piece of culture dies with it, because culture has a strong influence on language." Culture has an impact on our core traditions, ideas, and interpersonal connections. Language, on the other hand, speeds up these conversations. Language encourages social interaction. Culture, on the other hand, assists us in learning how to interact with people.

As Herve Delhumeau (2011) discusses, language, through vocabulary, greetings, and humor, contributes to the establishment of culture. In some ways, language is the substance of civilization. Languages serve as vital emblems of group identity, allowing individuals to identify which ethnic groups they belong to and what common ancestors they share. People would lose their cultural identity if they didn't have a language. Languages are considered the primary channel through which cross-cultural communication develops. Knowing one or more languages allows one to see new possibilities, think globally, and gain a better understanding of world perception and neighbors. Languages are thus the essential lifeblood of globalization: without language, there is no globalization, and vice versa, there are no world languages if there is no globalization.

As for the humanistic role of language and culture, in the current globalization, it emphasizes the significance of human dignity and ideals. It suggests that people may solve issues connected with language and culture by applying science and logic. Humanism, rather than focusing on religious traditions, focuses on assisting people in living well, achieving personal progress, and making the world a better place. The humanistic role of language and culture is based on the principle that the whole being, emotional and social, needs to be engaged in language as well as culture.

Humanism, though a powerful concept, may inadvertently cede to emerging globalization in many cases. Along with bringing some positive changes in global communities, entails some drawbacks for smaller ones. It is inevitably connected with language endangerment and language death. With the increasing number of speakers of global languages, some languages are undergoing the process of language death; that is, they are no longer spoken. That results in the death of minor cultures. Because the survivors of that period no longer exist, when a language is lost, the cultural background of its original tradition is irreversibly gone (Hale, 1992). For example, in some indigenous tribes that have been absorbed by globalization, the native language may be lost if youngsters abandon it in favor of learning the "globalized" language, often out of prejudice, believing that the "white" language is superior to the indigenous one. When the tribe's final old man or woman passes away, so does their language.

This endangerment of languages has the potential to have a significant impact on societies that lose their identity. Dismay at the knowledge that the native language is being lost; anti-social conduct as a minority tries hard to retain their language and culture; loss of self-esteem; these are all possible effects of language loss on societies. As a result, it is critical that cultures preserve their languages and culture. Despite the rise of globalization, this can be accomplished in a variety of ways, including language classes, the promotion of the native language in households and schools, art, and the promotion of a strong national identity.

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## MILLIY KONSEPT TASVIRIDA TIL VA MADANIYAT MUSHTARAKLIGI

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Annotatsiya: Maqolada tilning muhim vazifalaridan biri - uning o'zida madaniyatni saqlab qolish va uni avloddan-avlodga yetkazib berish xususiyatining borligi to'g'risida, aynan shuning uchun til shaxsning, milliy xarakterning, xalqning, millatning shakllanishida hal qiluvchi vazifani bajarishi to'g'risida so'z boradi.

Kalit so'zlar: Til, madaniyat, G'arb klassik adabiyoti, asliyat, milliy o'ziga xoslik, konsept, transkripsiya usuli, transliteratsiya, so'zma-so'z tarjima.

Til va madaniyat birligi haqidagi qarashlar XVIII asrga borib taqalsa ham, bu yo'nalishdagi asosiy izlanishlar o'tgan asrning oxiridan boshlandi. Hatto XX asrning 70-yillari boshlarigacha ham bu yo'nalishda chuqur va qamrovli ishlar yo'q edi. Til va madaniyat bog'liqligi muammosini tahlil qilish harakatlari ilk bor Gumboldtning ishlarida kuzatiladi.

Olamning tilda o'z aksini topishi – bu ushbu tilda so'zlashuvchi xalqning jamoaviy ijodi hisoblanadi va har bir yangi avlod o'z ona tili bilan birga madaniyatning to'liq komplektini oladi va ushbu madaniyatda milliy xarakter, dunyoqarash va h.k.lar o'z aksini topadi. Demak, til bu belgilar tizimidir va u insoniyat jamiyatida stixiyali ravishda paydo bo'lib shaxslararo muloqot uchun xizmat qiladi. Madaniyat bu tarixan shakllangan tushunchalar modelidir va u avloddan avlodga yetkaziladi, madaniyat bu jamiyatning hayot tarzi demakdir. Til va madaniyatning subyekti shaxs, ya'ni individ hisoblanadi. Insonlar ma'lumotni til orqali bir-birilariga yetkazadilar. Shuning uchun til o'zida madaniyatni saqlovchi va avloddan avlodga yetkazib beruvchi vosita hisoblanadi.

G'arb klassik adabiyotining nodir namunalari, jumladan, ingliz, fransuz, nemis adiblarning mashhur asarlari ham o'zbek tiliga vositali til - rus tili orqali o'girib kelindi. Bunday tajriba jarayonida asliyatdagi milliylikni o'zbek tiliga tarjima yoki aksincha, o'zbek tilidan xorijiy tilga tarjimada saqlash borasida boy nazariy, amaliy xulosalarga kelinganligini alohida ta'kidlash joiz.

O'zbekiston mustaqillikka erishgach, bevosita ingliz, fransuz, nemis tillaridan o'zbek tiliga o'giradigan tarjimonlar avlodi shakllanib kelmoqda. Endi tarjimashunos olimlar oldida tarjima asarlarini biryo'la xorijiy, rus, o'zbek tilidagi matnlarini qiyoslab o'rganish, shu orqali yangicha nazariy va amaliy xulosalarga kelish imkoniyatlari paydo bo'lmoqda. Bu kelajakda tarjimashunoslikda bilvosita va bevosita tarjima tahlili yo'nalishida yangi tadqiqotlar olib borish uchun keng imkoniyatlar eshigini ochishi mumkin.

Asliyatdagi milliy o'ziga xoslikni tarjimada aks ettirish masalasi tarjimashunoslikda artroflicha o'rganilgan soha hisoblanadi. Milliylik deganda muayyan millatga xos, uning turmush sharoitiga, dunyoqarashiga, madaniyatiga, kiyim-kechagiga, uy-ro'zg'or buyumlariga oid tushunchalarni ifodalovchi leksik birliklar ko'zda tutiladi. Bunday o'ziga xoslik asar personajining xulq-atvorida, o'y-xayollarida, gapiradigan gaplarida, ishlatadigan maqollarida, hazil-huzullarida, qolaversa, asar muallifining voqea hodisalarga munosabatida, ularni bayon etish tarzida ham o'z aksini topadi. Milliy xos so'zlarni tarjimada berishda olimlar quyidagi usullarni ilgari surishadi: transkripsiya usuli; transliteratsiya; tarjima orqali yangi so'z - neologizm hosil qilish; so'zma-so'z (kalkalab) tarjima qilish; milliy xos so'zlarni realiya bilan tarjima qilish; ma'nosi yaqinlashtirilgan so'z bilan o'girish; realiyani izohlab bayon qilish; kontekstual muqobili bilan almashtirish.

Tadqiqotchilarni uzoq vaqtdan beri qiziqtirib kelayotgan masalalardan biri, shubhasiz, inson –til – voqelik uchburchagi hisoblanadi. Voqelikni idrok etish va bilishning milliy-madaniy xususiyatlari tadqiqi esa bu borada olib borilayotgan ishlar, bildirilayotgan fikr-mulohazalarning ajralmas qismini tashkil etadi. Masalaga shu nuqtayi nazardan yondashilganda, og‘zaki va yozma tarjima jarayonida milliy-madaniy xususiyatlarning voqelanishini odatiy hol deb qabul qilishimiz lozim. Xalqlar turmush tarzi tushunchalarini ifoda etadigan lisoniy vositalar tarjimasi bo‘yicha hali-hanuzgacha bizda ham, xoriy mamlakatlarda ham tarjima amaliyoti ravnaqi uchun ozmi-ko‘pmi xizmat qilishi mumkin bo‘lgan jiddiy tadqiqotlar yaratilmaganligi tufayli mazkur mavzuga oid qator masalalar o‘zining ilmiy-amaliy yechimini kutmoqda.

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Til bevosita kuzatib bo‘lmaydigan semiotik belgilar va ularning bog‘lanishini ta‘minlovchi qonun-qoidalar yig‘indisidan tashkil topgan murakkab sistemadir. Ana shu sistemada frazemalar ham muayyan o‘rin tutadi. Frazemalar so‘zlarga qaraganda kuchli ma‘no ifodalashi, uning ma‘nosi tarkibidagi so‘zlarning to‘g‘ri ma‘nosi umumlashmasidan iborat bo‘lmasligi, turli tillardagi bunday birliklarni bir konsept asosida birlashtirish imkoniyatining yo‘qligi bilan tarjima jarayonida muayyan qiyinchiliklarning tug‘ilishiga sabab bo‘ladi. Iboralarni o‘rinli qo‘llash tarjimonning ifoda usullarini rang-barang qilib, nutqning uslub jihatdan ixcham bo‘lishini ta‘minlaydi. Buning natijasida tarjimon tinglovchilar auditoriyasi va so‘zlovchi o‘rtasidagi suhbatning ta‘sirchanligini oshirishga ham muvaffaq bo‘ladi.

Frazemalar tarjimasida tarjimon oldida muammo tug‘diruvchi holatlar asosan quyidagilardan iborat:

- Ma‘lum bir xalqning turmushi, an‘analari, milliy-madaniy xususiyatlari va urf-odatlari bilan chambarchas bog‘liq holda hosil bo‘lgan frazemalarni boshqa tilga o‘girish masalasi tarjimonni ancha bosh qotirishga majbur qiladi.

- Ma'no asosi shu xalqqagina tegishli afsona, rivoyat, irim yoki tushunchalar bilan bog'langan frazemalar tarjimasini amalga oshirish ham muammolidir.

Xulosa qilib aytganda, katta yoki kichik bo'lishidan qat'iy nazar har bir xalq o'ziga xos milliy xususiyat – urf-odat, ijtimoiy sharoit, tarixiy taraqqiyot, shuningdek, til uslubiga ega. Ijodkor tarjimonning mahorati xuddi shu jihatlarni tarjima jarayonida qay darajada aks ettira olishi bilan o'lchanadi. Zero, tarjimon nafaqat o'ziga yoqqan, ko'nglidan joy olgan asarni bir tildan ikkinchi tilga o'giradi, balki o'sha millatlar o'rtasida madaniy aloqalarning rivojlanishi hamda mustahkamlanishi yo'lida ko'prik sifatida xizmat qiladi.

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#### СЎЗ БИРИКМАСИ МУАММОСИ ЖАҲОН ТИЛШУНОСЛАРИ ТОМОНИДАН ЎРГАНИЛИШИ

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**Аннотация:** Мазкур ишда синтактик деривация тамойиллари, хусусан, кичик синтактик курилмалар деривацияси принциплари кўриб чиқилган. Жумладан, эркин сўз бирикмалари деривацияси инглиз ва ўзбек тиллари материалида таҳлил қилинган. Шуниндек, сўз бирикмаси муаммосининг умумий тилшунослик фани доирасида ўрганилиш ҳолати, ҳар икки тилда ҳам деривацион қоидаларга асосланган ҳолда отли сўз бирикмаларни нисбий нопредикатив синтактик курилма сифатида талқин қилиш, феълли сўз бирикмаларининг синтактик деривациясини ўрганиш ва уларни предикативли синтактик курилмалар сифатида асослаш берилган.

**Калит сўзлар:** синтактик деривация, тилшунослик, синтаксис, сўз бирикмалари, синтактик бирлик, предикативли, нопредикатив гуруҳлар, мустақил сўзлар, бирикма, “юнкция” ва “нексус”, изоморф ҳодиса;

Сўзларнинг ўзаро синтактик муносабатга киришуви масаласи тилшуносларни бугунги кундагина эмас, балки азалдан қизиқтириб келган. Шу боис тилшунослик фанида бу муаммога бағишланган кўплаб тадқиқот ишлари вужудга келди ёки мазкур масала йирик тилшунос олимлар фундаментал ишларининг маълум бир қисмини ташкил этди. Аммо шуни ҳам айтиш лозимки, сўзларнинг синтактик муносабатини ўрганишга ғарб тилшунослари ишларида “синтагма” атамаси асосида фикр билдирадиган бўлса, рус тилшунослигида бу масала сўз бирикмаси атамаси замирида тадқиқ этилиб келинди. Мазкур масала қарийб барча тилларда махсус текширув объекти тарзида ўрганилди. Бироқ ҳинд-европа тиллари материаллари асосида, хусусан, рус ва немис тилшунослигида бу соҳада анча салмоқли ишлар қилинди.

Рус тилшунослигида Мазкур муаммонинг ўрганилиши узоқ тарихга бориб тақалади. Унинг 7 асосчиларидан бири В.М.Ломоносовдир. Ломоносов ҳали 1757 йилда нашр этилган “Россия грамматикаси” номли ишида: “Фикримизни ифода этиш учун мустақил сўзлар бири иккинчиси билан муносабатга киришади”, - деган эди<sup>1</sup> ва шунга кўра, синтаксиснинг асосий вазифаси ҳам сўз туркумланининг ўзаро алоқа киришишини ўрганишдан иборат эканлигини тўғри таърифлаб берган эди. Ф.Ф.Фортунатовнинг сўз бирикмаси ҳақидаги таълимоти А.М.Пешковский ишларида ҳам ўз аксини топди. А.М.Пешковский синтаксиснинг асосий вазифаси сўз бирикмалари шаклларини ўрганишдан иборат эканлигини эътироф этади. Унинг фикрига кўра, синтактик алоқанинг қарийб барча кўринишлари сўз бирикмаларини тақозо этади. “Сўз бирикмаси икки ёки бир неча сўзнинг

<sup>1</sup> Қаранг: Березин Ф.М. История лингвистических учений. – М., 1975.- С.2.



нутқда мазмунига кўра бирикувидир”<sup>1</sup>. Аммо у ҳозирги тилшуносликда сўз-гаплар деб ўрганилаётган бир сўздан иборат гапларни ҳам сўз бирикмаси жумласига киритади<sup>2</sup>. Айни пайтда, албатта А.М.Пешковскийнинг бу фикри бир томндан ғайри табиийдек кўринса-да, иккинчи томондан маълум даражада асослидир. Масалан, *Қиш!* ёки *Баҳор!* тарзидаги бир сўзли гапларнинг синтактик шаклланишида бизнингча нутқ муҳитидаги яширин (латент) ҳолатдаги қандайдир унсурлари ҳам иштирок этади. Қиёсланг:

*Қиш! – Қаҳратон қиш! Баҳор – Кўркам баҳор!*

А.А.Реформатский эса сўз гапларни (хусусан, фъел орқали ифодаланган) бинар муносабатли синтагма саналиши мумкинлигини бошқача йўл билан талқин этади. Унга кўра бундай сўз - гапларда, масалан, *Морозит* гапида ҳам аниқловчи – аниқланмиш муносабатлари мавжуддир:

*Мороз – аниқланмиш, -ит- аниқловчи.*

Бу хил синтагмаларни муаллиф яширин муносабатли синтагмалар (скрытые синтагмы) деб номлайди<sup>3</sup>. Ана шу жиҳатдан бир сўзли гапларнинг сўз бирикмалари саналиши таажжубдан ҳолидир. Аммо шундай бўлса-да, бу хилдаги сўз бирикмаларида камида икки сўзнинг ўзаро синтактик алоқаси белгили равишда кўзга ташланмайди.

Даниялик тилшунос О. Есперсеннинг ҳам сўз бирикмалари устида олиб борган илмий изланишлари алоҳида қизиқиш уйғотади. У бу соҳада “юнкция” ва “нексус” назариясини яратди. Муаллиф “юнкция” деганда сўзларнинг нопредикатив муносабатини “нексус” деганда эса уларнинг предикативликка асосланган муносабатини тушунади. Шунинг учун О.Есперсен предикативликка асосланган сўз бирикмаларини яъни “нексус” бирикмаларини гап деб атайди ва уларни юнктив сўз бирикмаларидан фарқлаш лозимлигини уқтиради<sup>4</sup>. О. Есперсеннинг предикатив ва нопредикатив алоқага кўра сўзлар бирикувини фарқлаб ўрганишини ижобий баҳолаш лозим, албатта. Бироқ, муаллиф сўзларнинг предикативликка асосланган алоқасида, “нексус”да, сўз бирикмаси тушунчаси сақланадими ёки бундай алоқадаги сўзларни бошқа бир синтактик категорияга киритиш лозимми, деган саволга жавоб бермайди. Сўз бирикмаларининг унсурлари эргашиш йўли билан боғланидиган предикативли ва нопредикатив шакллардангина иборат бўлади деб ҳисобланиши Е.И.Шутовани ҳам қониқтирмайди. У Мазкур масала бобида қуйидагиларни ёзади: «...сўзларнинг (нопредикатив) эргашиш йули билан ва предикативли боғланиши гап доирасида ҳосил бўладиган сўз бирикмалари шакл ва мазмунига кўра гуруҳланишининг барча кўринишларини қамраб ололмайди. Синтактик кўрилмалар шаклланишининг тенг боғланиш усулига асосланган яна бир тури бўлиб, унинг ҳам синтактик бирликлар каторида ўзига муносиб ўрни бўлмоғи лозим»<sup>5</sup>.

Мазкур таълимотда сўз бирикмалари икки хил - эргаш боғланишли ва тенг боғланишли турларга бўлиниши илмий асослаб берилган. Бундан ташқари, сўз бирикмалари билан қўшма гаплар изоморф ҳодисалар тарзида бир-бири билан қиёсланади ва уларнинг ҳар иккаласи ҳам бир неча компонентли бўлиши, содда гапларнинг эса, улардан фарқли равишда, бир компонентли ҳолда шаклланиши мумкинлиги ҳам эслатиб ўтилади. Кўринадигани, сўнги йилларда чоп этилаётган ишларда сўз бирикмаси муаммосига янгича ёндашиш ҳоллари кўзатишмоқда. Хусусан, сўз бирикмаларини тенг ва эргаш боғланишли турларга бўлиш, уларнинг қўшма гапларга қиёс қилиниши бу соҳада бирмунча ижобий ўзгаришлар бўлаётганидан далолат беради. Бу нарса туркий тилшуносликда ҳам кўзга ташланмоқда. Туркий тиллар материаллари асосида сўз бирикмаларини ўрганиш масаласи ўзига хос йуналишга ва тарихга эга. Бундан минг йиллар аввал Маҳмуд Кошғарий : «...биз бўларни (сўзларнинг ўзаро муносабатини) «Жавоҳирун наҳви фил луғатит турк» (Туркий тилларнинг синтаксисига оид гавҳарлар) исмли айрим асаримизда бердик .

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## АНТРОПОНИМҲО ЯКЕ АЗ НАМУДҲОИ ИСМҲОИ ХОС ДАР ЗАБОНҲОИ АНГЛИСӢ ВА ТОЧИКӢ

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**Чакида:** Мақолаи мазкур ба омӯзиши антропонимҳои забонҳои англисӣ ва тоҷикӣ бахшида шудааст. Антропонимҳо ҳамчун синфи номҳои шахсӣ қисми асосии забон буда, дар таркиби воситаҳои номбаркунии ҳар як забон, инчунин забони англисӣ ҷои муайянеро ишғол мекунад. Дар мақола маълумотҳои нав оид ба алоқаи исмҳои хос ва исмҳои ҷинс оварда шудаанд.

**Калидвожаҳо:** антропоним, исми хос, ном, насаб, лақабҳо

Одатан антропонимҳо ҳамчун яке аз синфҳои исмҳои хос - ономастика фаҳмида шуда, барои ҷудо кардани объектҳо аз қатори дигар калимаҳо ва ибораҳо хизмат мекунад. Ономастика маҳсули тафаккури давраҳои гуногуни инкишофи ҷамъият, боигарии маънавӣ, ганҷинаи боэътимоди таърихи маданият ва як қисми муҳими фонди луғавии забон буда, барои тадқиқи масъалаҳои этимология, фонетика, калимасозӣ, шевашиносии таърихӣ муосир ёрӣ мерасонад. Ҳодиса ва воқеаҳои гуногуни ҷамъият, дигаргуниҳои иҷтимоиву маданӣ дар системаи ономастика инъикос меёбанд. Системаи ономастика дар омӯзиши масъалаҳои таърихӣ урфу одат, расму оин, тафаккури ҷаҳонбинӣ, маданият ва ғайра аҳамият дорад.

Исмҳои хос антропонимҳо (номҳои шахсӣ, насаб, тахаллус, лақаб ва ғ.), топонимҳо (номҳои ҷуғрофӣ), астрономҳо (ҷирмҳои осмонӣ), зоонимҳо (лақабҳои ҳайвонот), инчунин номи идҳо, ҷашнҳо, асарҳои бадеӣ, санъат, номи қаҳрамонҳо ва ғайраро дар бар мегирад.

Исмҳои хос аз сабаби мансубият доштан ба объектҳои алоҳида, ки аз гурӯҳи мушобеҳ ҷудо мешаванд, дар забон ҷои махсусро ишғол мекунад, ба таври сода гуем, “исм-чиз” аст [9, с.46].

Вақте, ки исмҳои ҷинс предметҳо ва падидаҳои ҷудогонаро ба як гурӯҳи шабеҳ муттаҳид месозад, исмҳои хос вазифаи фардикунонии одамон, объектҳои ҷуғрофӣ ва ғайраро иҷро мекунад. Ивази исми хос ба исми ҷинс гарчанде ба ивази маъно оварда нарасонад ҳам, конкретии маъно аз байн меравад [9, с.83].

Аз рӯи ақидаи олимони забоншинос исмҳои хос қабати қадимаи луғавии забонро ташкил медиҳанд, дар баробари он антропонимҳо ва топонимҳои аввалин дар натиҷаи эҳтиёҷоти инсон ба фарқ кардани предметҳои ба худ зарур бо воситаи комплекси овозҳо ба вучуд омадаанд [2, с. 3].

Бояд қайд кард, ки оид ба табиати маъноии исмҳои хос ду нуқтаи назар мавҷуд аст:

1. Исмҳои хос маъно надоранд;
2. исмҳои хос маъно доранд.

Тарафдорони ақидаи аввал пайравони ақидаи дуҷумро ба он айбдор мекунанд, ки онҳо маъноӣ луғавиро бо маъноӣ энциклопедӣ омехта мекунанд. Аз рӯи ақидаи Д.И.Ермолович “исми хос дар худ як маълумот ё хабарро дорад”, ки онро набояд бо маъно –“семантика” омехта кард [4, с. 20].

Инкоркунандагонӣ мавҷудияти маъно дар исмҳои хос одатан забон ва нутқро ба ҳам муқобил гузошта, онҳоро берун аз нутқи зинда меомӯхтанд [5, с.138]. Бояд гуфт, ки як қатор муҳаққиқон бар он ақидаанд, ки исми хос ҳам дар забон ва ҳам нутқ маънӣ дошта, онҳо дар системаи забон амал мекунанд. Дар баробари он дар сохтори маъноӣ исмҳои хос донишҳои заминавӣ ҷои махсусро ишғол карда, ба маъно тобиши нав медиҳанд. Тобишҳои маъноӣ услубӣ-эҳсосӣ метавонанд ба муддати тӯлонӣ ягон номро пайвандӣ намоянд, аммо он доимӣ нест: вобаста ба рӯйдодҳои таърихӣ маданӣ вай метавонад тағйир ёбад.

Як қатор олимони мавҷудияти маъно дар исмҳои хос эътироф намуда, қайд менамоянд, ки вазифаи исмҳои ҷинс баён кардани мафҳум оид ба гурӯҳи предметҳо ва номбар кардани як ё якчанд предметҳои муайяни ин гурӯҳ мебошад. Аз ин сабаб исмҳои ҷинс аввал мафҳумро ифода карда, баъд предмети муайяно номбар мекунанд, лекин аввала -ҳатмӣ ва дуҷумӣ –ихтиёрӣ мебошад. Аммо вазифаи исмҳои хос номбар кардани предмети муайян ба воситаи таносубияти гурӯҳи предметҳои ба ҳам наздик. Ҳамин тавр, исмҳои хос аввал предметро ҷудо мекунанд ва баъдан онро бо предметҳои монанд таносуб мегузоранд, номбаркунии предмети муайян ҳатмӣ буда, таносуби маъно иҳтиёрӣ [4, с.27]

Масалан дар исми хоси Маҳина мафҳумҳои “инсон”, “зан” мавҷуд буда, ғайр аз он ишора ба “ҳамон” шахсияти аниқ меравад.

Истилоҳи антропоним аз тарафи муҳаққиқон ба таври гуногун фаҳмида мешавад. Масалан, Томашевская Л. луғати антропонимро ҳамчун маҷмӯи лексемаҳои номбаркунандаи инсон меномад. Дар навбати худ ӯ исмҳои ҷинсро (teacher, archeologist, Platonic) ва қисман исмҳои хосро (George, cloonie) ба антропонимҳо нисбат медиҳад.

Дар Луғати Энциклопедии лингвистӣ оид ба истилоҳи антропонимҳо ҷунин омадааст: антропонимҳо ин синфи исмҳои хос буда, калима ва ибораҳои мебошанд, ки барои ҷудо кардани як предмет аз гурӯҳи предметҳои монанд хизмат мекунад.

Ба антропонимҳо ҳамаи исмҳои хосе, ки ба инсон дода мешавад, дохил мешаванд: ном, насаб, номи падар, лақаб, таҳаллус ва ғайра.

Номгӯи ному насабҳо хеле устувор мебошанд. Ҳангоми интиҳоби ном ба шахс омавӣ, хушӯангӣ будани ном, мансубияти иҷтимоӣ шахс ба инобат гирифта мешавад. Ҳангоми номгузорӣ аз қадимулайём ба маъноӣ номҳо аҳамияти хоса медоданд, зеро онҳо маънӣ муайяно дар худ ниҳон медоранд (Пӯлод –охан, Садбарг- гул, Саодат- хушбахтӣ). Дар тамаддунҳои гуногун, дар сатҳи гуногуни инкишофи ҷамъият номгузорӣ хусусиятҳои хоси худро дошт.

Дар Тоҷикистон ба компонентҳои номи расмӣ инсон ва ё формулаи антропонимӣ ном, насаб, номи падар дохил мешаванд. Дар мамлакатҳои англисзабон ғайр аз насаб, ба шахс баъд аз тавлид, боз ду ном дода мешавад: номи шахсӣ ва миёна (first and middle names). Дар Бритониё ва Амрикоӣ муосир додани ду ё се номи миёна хеле маъмул аст. Вазифаи номи миёна алҳол нишонаи фардикунонӣ буда, он хусусан барои шахсоне ки ному насаби хеле маъмул доранд, хизмат мекунад. Масалан, *James Harold Wilson*.

Таҷриба нишон медиҳад, ки номҳои миёна дар ҳуҷҷатҳои расмӣ қариб истифода намешаванд. Аммо дар таомули амрикоӣ назар ба бритониёӣ ба номи миёна, гарчанде он танҳо бо ҳарфи калон ифода ёфта бошад ҳам, диққати махсус зоҳир менамоянд. Масалан, *Harry S. Truman, Franklin D. Roosevelt, John F. Kennedy*.

Дар мамлакатҳои англисзабон ҳангоми муроҷиати расмӣ ба шахс ному насаб, ё танҳо насаб бо калимаҳои Mr, Mrs, Miss гирифта мешавад.

Номҳои қадимаи англисӣ аз таҳаллус бо душворӣ фарқ карда мешуданд. Масалан, Braun- а) ном, б) лақаб, 3) сифат. Аз рӯи маълумотҳои Леоневич О.А. алҳол дар антропонимикаи англисӣ танҳо 8% номҳои давраи қадима боқӣ мондаанд [6, с.15]. Дар натиҷаи забтқориҳои норманнҳо номҳои қадимаи англисӣ, ки тӯли садсолаҳо истифода мешуданд, қариб, ки тамоман аз байн рафта, бисёриро лақабҳо ба насаб гузаштаанд. Аз номҳои маъмултарин дар он давра (асри XI) William, Richard, Robert, Huge, Ralph ва ғайра ба ҳисоб мерафтанд. Дар он давра таъсири дину калисо бузург шуда, талаб карда мешуд, ба кӯдакон номҳои авлиёҳои муқаддас дода шавад. Номҳои инҷилӣ хеле маъмул гаштанд: John, Peter, James, Michael, Simon, Luke, Mary, Catherine, Margaret, Anne ва ғ.

Дар асрҳои миёна дар ҳуҷҷатҳо бояд ҳатман номе, ки ҳангоми таъмид (крещение) дода шуда буд, навишта шавад, зеро шахс метавонист якчанд лақабу насабҳо дошта бошад. Танҳо соли 1730 насаби падар ба фарзанд расмӣ дода мешудагӣ шуд.

Номҳо мардона ва занона буда, соҳиби номро ба миллати муайян тааллуқ доштанаширо ифода мекунанд. Масалан, Таҳмина, Саодат, Парвона, Ҷамшед номҳои тоҷикӣ буда, Джон, Брайан, Крэг номҳои намоёндагони тамаддуни англис мебошанд.

Номҳои шахсӣ дар муқоиса бо насабҳо меросӣ набуда, онро волидайн барои фарзандашон интихоб мекунанд.

Равоншиносон бар он ақидаанд, ки номҳои шахсӣ ба хислат, рафтор, муваффақ будан, ҳатто ба саломатии шахс таъсир мерасонанд.

Бисёрии муҳаққиқон муайян кардаанд, ки шахсони дорои номҳои аҷиб ва хандаовар, чор маротиба бештар ба душвориҳои руҳӣ тамоюл доранд. Агар кӯдак номи хандаоваре, ки сабаби таҳқир шудан дошта бошад, онгоҳ вай мавқеи муҳофизатиро ишғол мекунад ва барои муносибати дуруст нисбати худааш талош меварзад. Масалан, ҳатто амрикоӣҳои калонсол ки номашон Уилям аст, агар ба онҳо Билли ё Вилли гӯён мурочиат намоёнд, худро таҳқиршуда меҳисобанд.

Баъзе тадқиқотҳои олимони чикагоӣ шахсро ба ҳайрат меоранд. Онҳо иқрор мекунанд, ки амрикоӣҳо бо номи Мелвин, Найджел ва ё Чулиан одатан бо илмҳои гуманитарӣ машғуланд, аммо номҳои Роки ва Чак номҳои маъмултарин байни боксчиён ва футболбозон мебошанд.

Аз пурсишҳои омма бармеояд, ки аз қатори номҳои занона Сюзен номи аз ҳама дилфиребтарин барои мардон буда, дар ин қатор номҳои Кристин, Черил, Мелани, Ченифер, Мэрилин қарор доранд. Аммо номҳои Этел, Алма, Зелда, Флоренс, Милдред ва Эдна барои мардони Амрико он қадар писанд нестанд. Аз ин сабаб муҳаққиқон аз волидон даъват ба амал меоранд, ки ҳангоми номгузори кӯдак хеле бодикқат бошанд.

Аксари номҳо дар шуури ҷамъият бо қаҳрамонҳо ва персонажҳои асарҳои бадеӣ алоқаманд буда, дар худ хусусият ва хислатҳои онҳоро ниғаҳ мебаранд: *Dorian (Grey), Scarlet (O` Hara), Robin(Hood), Peter (Pan), Harry (Poter), Winnie (the Pooh), Lolita, Desdemona, Iago*.

Якчанд антропонимҳои шахсӣ бо арбобони давлатӣ, сиёсӣ, олмон, рассомон ва нависандагон вобастагӣ доранд: *Julius (Caesar), Vincent (van Gogh)* ва ғ.

Дар Англия соли 1653 баъди ба сари тахт омадани Кромвел номи Оливер тақрибан сад сол маъруф набуд.

Баъд аз ҷанги дуҷуми ҷаҳон аз ономастика номи Адолф тамоман гум шуд. То ҷанги дуҷуми ҷаҳон дар Норвегия номи Квислинг хеле маъмул буд, вале Видкун Квислинг, ки дар вақти ҷанг партияи фашистиро роҳбарӣ мекард, ифодагари хиёнат гардид ва ҳиссиётҳои манфиро баён мекард. Ба кӯдакон дигар ин номро намегузоштанд ва ҳамаи онҳое, ки номи Квислинг доштанд, номашонро иваз карданд.

Ғайр аз номҳои шахсӣ, насабҳо низ ба гурӯҳи антропонимҳо дохил мешаванд.

Н.В. Подолская дар луғати номҳои шахсӣ истилоҳи “насаб”-ро ҳамчун яке аз намудҳои антропоним меҳисобад, ки расмӣ буда, ба оилаи муайян мансуб будани шахсро ифода мекунанд. Насаб барои муайян кардани шахс ба номи инсон илова карда мешавад. Таърихан аввал ном баъд насаб омада, фарқият байни ному насаб дар вазифа ва сохт ифода мегардад [8, с. 19, 57].

Пайдоиш ва инкишофи насаб ҳамчун гурӯҳи ҷамъиятӣ -таърихӣ ва забонӣ бо марҳилаҳои инкишофи инсоният вобастагӣ дорад. То марҳилаи муайяни инкишофи инсоният насаб вучуд надошт. Вақте, ки насаб ин ё он аъзои ҷамъиятро аз дигарон ҷудо карда наметавонист, лақабҳо ба миён меомаданд. Дар гули асрҳо лақабҳо ба насабҳо табдил ёфтанд. Яке аз сабабҳои гузариши лақабҳо ба насаб гум шудани далелҳо ва маълумотҳои пайдоиши он мебошад. Масалан, Уилям Робертсон, Чон Кук, Томас Хилл, Ричард Ред.

Масоили сабабҳои пайдоишу инкишоф ва омилҳои лақабгузори давраҳои гуногуни таърихӣ дар асару мақолаҳои номшиноси тоҷик Олим Ғафуров мавриди баррасӣ қарор гирифтааст. Аз ҷумла дар рисолаҳои «Рассказы об именах» (1968), «Лев и Кипарис» (1971), «Шархи исму лақабҳо» (1981), «Имя и история» (1987) роҷеъ ба лақабҳои динӣ ва ифтихории дар асрҳои миёна маъмул буда ва ҳамчунин сабабу омилҳои пайдоиши лақабҳо миёни мардумони форсу араб ва туркҳо дар давраҳои гуногуни таърихӣ маълумоти умумӣ дода шудааст.

Тадқиқоти лақабшиносиро ба навъи таърихӣ ва ҳозира ҷудо кардан мувофиқи матлаб аст. Лақабҳо, ки гуруҳи махсуси антропонимҳо ба шумор мераванд, ҷузъе аз сарвату ганҷинаи маънавии ҳар як халқ буда, мисли дигар номҳо ҳиссаи муҳими фонди луғавии забонро ташкил медиҳанд. Онҳо барои омузишу инкишофи таърихии забон ва таърихи соҳибони он ёрии калон мерасонанд.

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## АНТУРАЖ ВИННЫХ ПИРУШЕК ИРАНСКОГО НАРОДА В ПОЭЗИИ АРАБОЯЗЫЧНОГО ПОЭТА АБУ НУВАСА

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**Аннотация:** Абу Нувас один из выдающихся и легендарных поэтов арабоязычного периода арабской литературы Аббасидской эпохи, который воспитался на языке и культуре двух народов – арабов и персов. Творчество Абу Нуваса насыщено иранскими культурными и литературными традициями, новыми темами и мотивами, нехарактерными для арабской поэзии предшествовавших эпох. Кроме того, Абу Нувас считается мастером винных стихов, богатый различными темами, воспеванием винопитий, вин и собутыльников, антураж винопитий красочен и полон веселья в поэзии Абу Нуваса. Основными элементами антуража пирушек в хамрийят Абу Нуваса являются музыкальный фон и цветочный орнамент, ассоциирующиеся с проявлениями доисламской культуры иранских народов и противопоставляемые арабо-бедуинской культуре.

**Ключевые слова:** винные пирушки, Абу Нувас, арабская и персидская литература и культура, антураж винных пирушек, музыкальные инструменты.

Арабоязычный средневековый поэт IX века Абу Нувас жил и творил в эпоху великого Харуна ар-Рашида и его сына ал-Маъмуна, являлся поэтом-новатором, основателем и великим мастером винных стихов. Винная поэзия творчества Абу Нуваса удивляет своей изобильностью в тематиках, оригинальностью в мотивах, неординарностью стилистики, а также смешением двух традиций и культуры арабской и иранской в своей поэзии. С точки зрения исследования иранских традиций в хамрийят Абу Нуваса важное значение имеет антураж описываемых поэтом винных пирушек. Эти пирушки представляли собой веселое времяпровождение за кубком вина не только в винных лавках, но и, в красивых садах на лоне природы, разумеется, антураж таких пирушек включал в себя атрибуты веселой и праздной жизни, к которым относились музыка и пение, цветы и благовония, тенистые сады и певчие птицы.

Для того, чтобы зримо представить себе антураж винных пирушек в хамрийят Абу Нуваса, рассмотрим некоторые типичные для них молитвы. К таким молитвам, безусловно, следует отнести связь вина с музыкой и пением. Во многих хамрийят поэт призывает пить вино и насладиться музыкой, как например в следующих стихах, в которых использован чисто персидский музыкальный термин «бамузер»:

ومن شَرِبَ بلا طَرَبٍ ولَهُوٍ      فإن الخَيْلَ تشرب بالصفير  
فليس الشُّرْبُ إلا بالمَلاهي      و بالحرَكَات من بَم وزير

**Не пей (вина) без музыки и пения, ведь даже лошади пьют тогда, когда им насвистывают.  
И не следует пировать без песен и различных по тону звуков лютни [6,III.171-172; 7.678].**

Этому своему «предписанию» Абу Нувас следует почти во всех винных стихах. В них виночерпий не только подает вино, но и часто обладает красивым голосом и своим пением и игрой на музыкальном инструменте доставляет радость и веселье участником пирушки. Часто он исполняет песню на стихи известных арабских поэтов, стих или полустихие которых Абу Нувас цитирует буквально. Вот типичный пример связи вина и музыки в хамрийят поэта:

واقبل محسودُ الجمال، مقرطوقُ  
 غريبُ الثهي، لا عيبَ فيه، اريبُ  
 فليس به غيرُ الملاحه طيبُ  
 تُولي، واخرى بعد ذلك تُوبُ  
 "سرى البرقُ غريباً فحن غريبُ"  
 وعاوده بعد السُرور تُحيبُ  
 يشم الندامي الورْدَ من وجناته  
 فما زال يسقينا بكأسِ مُجدة  
 وغني لنا صوتاً بحسنِ ترْجَع  
 فمن كان منا عاشقاً فاض دمعُه

*Вышел к нам с вином красивый, одетый в персидскую рубашку, умный, воспитанный, не имеющий никаких изъянов виночерпий,*

*И почувствовали сотрапезники запах роз из его щек, а миловидность дополняет его многочисленные прелести.*

*Он продолжал поить нас вином, подавая нам бокал вина и получая тут же опустевший.*

*И спел он нам песню, припев, который звучал так: «Засверкала молния далеко на западе и сильная тоска (по любимой) захватила чужестранца».*

*Услышав это, влюбленный среди нас пролил обильные слезы и веселье у него уступило место плачу [6,III.47-48;7.110-111].*

Если виночерпий не может петь, то в пирушке обычно присутствуют профессиональные певцы и музыканты, обеспечивающие музыкальный фон винопитию и приводящие в восторг сотрапезников. Абу Нувас в более двадцати хамрийятах цитирует припевы песен, виночерпиев или певцов, сложенных на стихи известных арабских поэтов ал-Аьша, Хассана ибн Сабита, Джарира, Кайса ибн Захира и др. [см. напр. 6, III, С.41,47-48,58,63,72,83,87,93,94,116,118 и т.д.].

Музыкальный фон в хамрийят обеспечивается иногда описанием музыкальных инструментов, на которых играют музыканты во время пирушек. Так, в хамрийяте, сложенном в честь наступления древнеиранского праздника – Навруза, Абу Нувас описывает «барбат» - лютню, которая не имеет языка, но говорит, она похожа на человеческую ногу, пальцы которой окрашены и на них нанизаны струны. Эти уподобления содержат следующие бейты:

ومسمة جاءت بأخرس ناطق  
 لتبدى سر العاشقين بصوته  
 تری فخذ الأرواح فيها كانها  
 أصابعها مخضوية و هي خمسة  
 بغير لسان ظل ينطق بالسحر  
 كما ينطق الأقلام تجهر بالسر  
 الى قدم نيطت تضج الى الزمر  
 تختمن بالأوتار في العسر واليسر

*И пришла певица с лютней – немой, но говорящей, не имеющей языка, но издающей магические звуки.*

*Она раскрывает тайну влюбленных своим звуком, как перо благодаря письму превращает тайное в явное.*

*Подожа эта лютня на человеческое бедро, в котором нет души, а продолжением его является нога, издающие звуки.*

*Пальцы этой ноги окрашены хной, и на все эти пять пальцев крепко назначены струны [6.III.145-146;7.222-223].*

В другом стихотворении Абу Нувас описывает процесс приготовления музыкального инструмента – уд, начиная с момента обтесывания доски. При этом, по словам поэта, мастер использует инструмент, носящий чисто персидское название – «ранда» (рубанок). Абу Нувас приводит это название в арабизированной форме «рандадж» [6.III.144;7.151].

Примечательно, что упоминаемые Абу Нувасом музыкальные инструменты являются иранскими, как «барбат», «уд», а также «ной» (флейта), которая встречается в следующем хамрийяте, в котором в сжатой форме представлена связь вина с музыкой, а также описаны нравы и поведения сотрапезников:

أوردُ يضحك، والأوتارُ تصطخبُ  
 والقومُ اخوانُ صدقي بينهم نسبُ  
 تراضعوا درة الصهباء بينهم  
 لا يحفظون على السكران زلتَهُ  
 والناي يندبُ أحياناً، وينتجبُ  
 من المودة ما يرقي له نسبُ  
 وأوجبوا النديم الكأس ما يجبُ  
 ولا يريئك من أخلاقهم ريبُ

*Розы смеются, струны поют, флейта то тихо стонет, то громко рыдает.*

*Сотрапезники являются искренними братьями, связанными узами дружбы, с которыми не сравнятся узы родства.*

*Они делят между собой чистое золотистое вино и отдают должное каждому сотрапезнику.*

*Они не сердятся на опьяневшего из-за его неуклюжести, равно как не смутит тебя их нравы и поведения [6.192].*

Музыкальный фон антуража пирушек в хамрийятах Абу Нуваса трудно связать с традициями доисламской арабской музыкальной культуры, у арабов до ислама не было, хотя поэзия достигла

небывалых высот и стала недостижимым образцом для последующих эпох. Напротив, среди иранских народов до ислама была развита музыкально-песенная культура, которая занимала примерно такое же место, какое поэзия занимала в духовной жизни арабов. Именно традиции доисламской музыкальной культуры иранских народов оказали влияние на развитие музыки и пения среди арабов в первые века ислама [8.119-122;5.125-126]. Более того, в эти века, как пишет И.М. Фильштинский «Почти все музыканты и певцы, исполнявшие стихи арабских поэтов под аккомпанемент музыкальных инструментов и сочинявшие для них мелодии (а стало быть оказавшие влияние на поэтическое искусство, особенно на новые жанры), были иранского происхождения» [4.169].

Абу Нувас, живший чуть позже, в первое столетие эпохи Аббасидов, создавая музыкальный фон в своих хамрийят, также опирался на традиции доисламской иранской музыкальной культуры. Связь вина с музыкой и пением была навеяна традициями этой культуры. Для того, чтобы удостовериться в этом, достаточно обратиться к «Шахнаме Фирдавси, где, по признанию исследователей этого великого национального эпоса иранских народов, музыка и пение являются обязательной придачей к пиру» [3.383]. Этико-дидактические произведения персидско-таджикской средневековой литературы также свидетельствуют, что музыка и пение относились к обязательным атрибутам винопития. Так, автор «Кабуснаме» в назидание своему сыну пишет «И во время бесед (за кубком вина) ... хороших музыкантов прикажи привести» [2.61].

В свете изложенного, вряд ли приходится сомневаться, что музыкальный фон пирушек в хамрийят Абу Нуваса является отражением традиций доисламского музыкального искусства и культуры винопития иранских народов.

Другим важнейшим элементом антуража пирушек в хамрийятах Абу Нуваса является «цветочный орнамент», образующийся из описания поэтом цветов, благовоний, оживляющейся весной природы, садов и лугов, среди которых обычно происходит винопитие. Следует отметить, что «цветочный орнамент» не характерен для доисламской арабской поэзии. Его место в этой поэзии занимали «Картины» пустынного пейзажа, которые были типичны для среды обитания и творчества древнеарабского поэта. Эта среда кардинально изменилась под влиянием тех трансформаций, которые произошли в политической, социальной и культурной жизни арабов после появления ислама и образования Арабского Халифата. Однако канонический характер арабской поэзии не позволял ей быстро адаптироваться к изменившимся условиям. Недаром, поэты омейядского периода жили в городах и творили в роскошных дворцах, но пустынный пейзаж все еще возобладал в их касыдах. Лишь в эпоху Аббасидов, когда арабо-иранский литературный синтез стал состоявшимся фактом культурной жизни Халифата, каноны арабской поэзии стали трансформироваться сообразно новым влияниям в культурной и духовной жизни Халифата. В этом отношении прав В.А. Эберман, заметивший, что «в эстетике арабской поэзии под влиянием перса Абу Нуваса чувствуется перелом от картин мертвого кочевого трафарета к красоте иной, к красоте роскоши, охоты, садов к цветочному орнаменту» [5.153]. Эти изменения в эстетике арабской поэзии в наибольшей мере отразились в хамрийят Абу Нуваса, в которых изумительные картины весенней природы, красота и блеск садов и цветов создают типичный фон для пирушек. Поэт призывает пить вино именно на таком фоне:

وطاب الزمان، واورق الأشجار	ومضى الشتاء وقد أتى آذار
وكسى الربيع الأرض من أنواره	وشياً تحار لخصنه الأبصار
فأنف الوقار عن المجون بقهوة	حمراء، خالط لونها إقمار
من كف ذي غنج كأن جبينه	قمر، وسائر وجهه دينار

*Время прекрасно, деревья зелены, зима прошла и март пришел*

*Весна покрыла землю узорами из цветов, красоте которых изумляются глаза.*

*Оставь важность ради потех с красным вином, цвет которого смешался со цветом луны.*

*Которое получишь из рук кокетливого (виночерпия), лоб которого светит как луна, а оставшаяся часть его лица – динар [6,III.172-173;7.688].*

Связь вина с цветами наиболее зрима представлена в следующем хамрийят Абу Нуваса, в котором описаны различные цветы, носящие персидские названия и незнакомые арабам. Этот хамрийят обнаруживает изобразительный талант поэта, который силой слова «нарисовал» прекрасную картину весеннего пейзажа, образующего антураж винопития:

لا تخشعن لطارق الحدثان	وادفع همومك بالشراب القاني
أو ما تري ايدي السحائب رقت	خلل الثري بيداع الرياح
من سوسن غض القطاف، وخرم	وينفسج، وشقائق النعمان
وجني وردٍ يستيبك بحسنه	مثل السُموس طلغ من أغصان
حمرا وبيضا يجتنين، وأصفرأ	وملوناً بيداع الالوا

كعقودٍ ياقوتٍ نظمنَ ولؤلؤ  
ومن الزبرجد حولهن مثلاً  
فإذا الهموم تعاورتك؛ فسلهما  
أوساطهنَ فرائدُ العقيانِ  
سمطاً يلوحُ بجانبِ البستانِ  
بالراح، والريحانِ والنَّدمانِ

*Не бойся превратностей судьбы, прогони свои печали красным вином.*

*Разве не видишь, что руки облаков разукрасили одеяние влажной земли чудесными цветами*

*Свежо расцветшими лилиями, гиацинтами, фиалками и анемонами.*

*И нежными розами, пленяющими тебя своей красотой. Они словно солнце, восходящие из веток.*

*Красные, белые и желтые, и разукрашенные в редкие цвета,*

*Походи они на ожерелья, на которые нанизаны яхонт и жемчуг, а в центре их – редкостное золото.*

*Из хризолита вокруг них статуи, которые блестят по сторонам сада.*

*И если тебя постигли печали, то утешься от них вином, цветами и сотрапезниками [6,III.338;7.692].*

В хамрийят Абу Нуваса «цветочный орнамент» связывается с проявлениями иранской культуры и противопоставляется арабо-бедуинской культуре. Такое противопоставление поэтически обыгрывается в следующем стихотворении поэта, где родиной вина называется древний Иран, характеризующийся обилием цветов и благовоний. Вместе с тем, поэт отвергает всякую связь вина с пустыней Аравии с ее скудными растениями и культурой бедуинских племен:

صهبا، تبنى حباباً كلما مُزجتْ	كانه لؤلؤً ينلوه عقيانُ
كانت على عهد نوح في سفينته	من خر شحنتها، والأرض طوفانُ
فلم تزل تغم الدنيا، وتعجمها	حتى تخيرها للخبء دهقان
فصاتها في مغار الأرض فاختلفت	على الدفينة أزمان وأزمان
ببلدة لم تصل كلب بها طنباً	إلى خباء، ولا عيس وذيبيان
ليست لأهل، ولا شيبانها وطناً	لكنها لبني الأحرار أوطان
أرض تبنى بها كسرى دساكره	فما بها من بني الر غناء إنسان
وما بها من هشيم العرب عرفجة	ولا بها من غداء العرب خطبان

*Золотистое вино! Каждый раз, когда оно смешивается с водой, то образуются пузырьки.*

*Они похожи на жемчуга, а над ними-золото*

*Это вино в эпоху Ноя, когда на земле произошел потоп, было самое лучшее из того, что было взято на Ноев ковчег.*

*Но превратности судьбы продолжались и грозили вину, пока (иранский) дихкан не отобрал его, чтобы спрятать.*

*И хранил он его под землей, а оставалось оно погребенным долго и долго.*

*В стране, в которой не разбивал свою палатку ни Калб, ни Абс и ни Зубьян.*

*В стране этой не жили ни Зухл и ни Шейбан, а была она родиной благородных иранцев.*

*На этой земле – дворцы, которых построил Хосров. Здесь нет никого из племени бедуинов.*

*Нет здесь и из еды бедуинов горьких плодов колоквинта, не встретишь здесь из растительности бедуинов арфаджу [6.III.324-325;7.126-127].*

В связи с этим и другими стихотворениями Абу Нуваса, в которых цветочный орнамент ассоциируется с культурой иранских народов, следует отметить, что в средневековых арабских произведениях по адабу также содержатся сведения о любви и трепетном отношении иранских царей к различным видам цветов. Так, Н. Зохидов приводит сообщения ал-Хусрий ал-Кайрувони в его «Захр ал-адаб ва самар ал-албаб» о том, что Хосров Ануширван любил нарциссы, а Ардашир Бабакан предпочитал всем цветам розу [1.118]. Кстати, там же Хусрий приводит слова Ардашира о розах, которые почти дословно совпадают с тем, как Абу Нувас описал розы в вышеприведенном стихотворении.

Цветочный орнамент часто в хамрийят Абу Нуваса противопоставляется традиционной теме зачинов касыд арабских поэтов – теме оплакивания стершихся следов покинутой стоянки возлюбленной. Вот типичный пример такого противопоставления:

وأحسن من وصفِ دارسِ الدمن	ومن خمامٍ بيكي علي فنن
ومن ديارٍ عفت معالمها	رُحانةً ركبث على أذن
في روضةٍ بالنبات يابغة	قد حقها كل نير حسن
كأنما الوشي من رخار فيها	وشي ثياب يسطن باليمن

*Чем описать следы покинутого жилища и голубя, плачущего на ветви,*

*И истлевшие остатки палаток, лучше описать базилик, склоняющийся над ушами,*



*В саду, в котором созрели плоды и который разукрашен всеми сияющими растениями.*

*Узоры, которые образуют многоцветье этого сада, похожи на узоры платьев, разостланных на базарах Йемена [6. III. 332; 7. 196].*

Таким образом, основными элементами антуража пирушек в хамрийят Абу Нуваса являются музыкальный фон и цветочный орнамент, ассоциирующиеся с проявлениями доисламской культуры иранских народов и противопоставляемые арабо-бедуинской культуре. И эти элементы антуража винных вечеров, описанные поэтом в его хамрийят нацелены на смешение двух культур, которые царили в арабском Халифате в его эпоху.

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## ИНТЕРАКТИВНЫЙ ПОТЕНЦИАЛ УЧЕБНО-НАУЧНОГО ТЕКСТА И ЕГО РЕАЛИЗАЦИЯ В ИНОЯЗЫЧНОЙ АУДИТОРИИ

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**Аннотация:** Рассмотрены способы создания интерактивности учебно-научного текста и проблемы репрезентации такого текста в иноязычной аудитории.

**Ключевые слова:** русский язык как иностранный, учебно-научный текст, интерактивный текст, диалогичность текста, изучающее чтение.

Интерактивность во всех своих проявлениях является неотъемлемым свойством современного образовательного процесса. к проблемам интерактивности и интерактивного обучения в разное время обращались многие отечественные и зарубежные исследователи.

В лингводидактике интерактивность рассматривается прежде всего в практическом аспекте, как один из путей интенсификации процесса обучения языку, формирования иноязычной коммуникативной компетенции. Однако зачастую интерактивное обучение рассматривается лишь как одна из эффективных форм организации групповой работы, связанная с применением различных методов активизации обучения (тренинг, учебный диалог, дискуссия, ролевая игра, кейс-метод, метод проектов, метод веб-квестов и др.), в то время как более глубокая трактовка интерактивности как дидактической категории позволяет по-новому взглянуть на весь процесс обучения иностранному языку, в том числе русскому языку как иностранному.

Целью настоящей статьи является, с одной стороны, раскрытие интерактивного потенциала учебно-научного текста как средства обучения иноязычного изучающего чтению, с другой – рассмотрение самого процесса обучения чтению иноязычного текста сквозь призму интерактивного подхода. С лингвометодической точки зрения данная проблема представляет особый интерес в свете обучения иностранных студентов языку специальности, научному стилю речи, поскольку изучающее чтение является ведущим видом чтения при работе с учебно-научными и учебно-профессиональными текстами.

Несмотря на неослабевающий интерес к лингвометодической проблематике интерактивности, данное понятие до сих пор не имеет четкого определения. Ещё в 1989 г. профессор М. Мур констатировал, что термин интерактивность является «сырым», т.е. применяется достаточно широко и неточно, как в общем, так и частном значении, и имеет такое множество толкований, что вне контекста становится «почти бессмысленным». Последующие десятилетия не только не внесли ясности в понимание интерактивности, но и добавили ещё больше новых смыслов, усиливая и без того имевшую место терминологическую путаницу. Для того чтобы более четко обозначить проблемное поле нашего исследования, необходимо уточнить, какое из множества пониманий интерактивности является для нас существенным и на каком основании.

Термин интерактивность, заимствованный из английского языка, может быть переведен на русский как взаимодействие (*inter* – ‘между, взаимно’, *act* – ‘действовать’); таким образом, интерактивный – ‘основанный на взаимодействии’. Под взаимодействием обычно понимается взаимная связь явлений, воздействие предметов (явлений) друг на друга, приводящее к их изменению. Рассматривая понятие интерактивности в русле дистанционного обучения, М. Мур выделяет три основных её типа: 1) взаимодействие между учащимся и содержанием обучения; 2) взаимодействие между учащимся и преподавателем; 3) взаимодействие между учащимися. По сути, два последних типа интерактивности подразумевают межличностное взаимодействие субъектов педагогического процесса, первый же больше связан с процессом познания.

В настоящее время понятие интерактивность упоминается в двух основных контекстах:

1) в связи с использованием в учебном процессе информационно-коммуникационных технологий;

2) в безкомпьютерном обучении.

В русле второго, более широкого, подхода интерактивность рассматривается как внутренняя характеристика самого процесса обучения, взаимодействие, диалог, в ходе которого студенты овладевают необходимыми им компетенциями. При этом понятие взаимодействия (диалога) трактуется не только как непосредственное (или опосредованное) межличностное взаимодействие субъектов учебного процесса, но и в самом широком смысле – как взаимодействие (диалог) обучающегося с учебной средой, которая «служит источником усваиваемого опыта».

По словам М.М. Бахтина, диалогические отношения – это «почти универсальное явление, пронизывающее всю человеческую речь и все отношения, и проявления человеческой жизни, вообще все, что имеет смысл и значение». Осознание диалогичности как основной характеристики взаимоотношений человека с миром и самим собой позволяет выйти на совершенно новый уровень понимания учебного процесса. Именно в возможности осуществления диалога во всех его смыслах (диалога с другими, с собой, с окружающим миром), внутреннего и внешнего, заключается главный «психологический потенциал» интерактивного обучения. Данная позиция не исключает возможности использования в учебном процессе ИКТ как средства обучения, однако основной акцент переносится не на техническую систему передачи информации, а на характеристику самого процесса коммуникации, «речевого или текстового взаимодействия». Таким образом, ключом к пониманию интерактивности являются понятия взаимодействие, диалог, которые в данном контексте используются в качестве синонимов.

Прежде всего, следует отметить, что всякий текст по своей природе диалогичен, поскольку предполагает наличие как минимум двух коммуникантов – автора (адресанта) и читателя (адресата). Таким образом, диалогичность изначально присуща тексту, хотя, разумеется, может быть выражена в различной степени. Диалогичность письменной речи как «выражение в тексте средствами языка взаимодействия общающихся, понимаемого как соотношение смысловых позиций, как учет реакций адресата (в том числе второго я), а также эксплицирование в тексте признаков собственно диалога».

С другой стороны, учебно-научный текст является реализацией научного стиля речи (учебно-научного подстиля) и, следовательно, обладает основными характеристиками, присущими научной речи. Диалогичность является неотъемлемым свойством научного мышления и как категория присутствует в научной монологической речи.

Диалогичность научного текста также проявляется через такую важную его характеристику, как интертекстуальность, связь с другими текстами, соотнесение с иными авторскими позициями. Другими словами, научный текст в полной мере обладает свойством диалогичности. Кроме того, как текст в первую очередь обучающий, учебно-научный текст должен содержать средства, стимулирующие и направляющие деятельность студентов. В учебном тексте особенно важны направленность на конкретного адресата, учет его возрастных, психологических и национально-

культурных особенностей, уровня владения языком и других факторов, способных повлиять на восприятие учебного текста.

Таким образом, учебно-научный текст сам по себе обладает достаточным интерактивным потенциалом, который может быть использован для оптимизации процесса обучения. Диалогичность текста может стать стимулом как для внутреннего диалога читателя (с текстом, автором текста или самим собой), так и для непосредственного межсубъектного взаимодействия. При этом следует подчеркнуть, что раскрытие интерактивных возможностей учебно-научного текста осуществляется, прежде всего, за счет системы специальных заданий, нацеленных на реализацию его диалогического потенциала. При этом тексты могут использоваться как адаптированные, сконструированные с учетом факторов, усиливающих их диалогичность, так и аутентичные, если диалогические свойства выражены в них достаточно явно.

Традиционно чтение рассматривалось в методике как рецептивный вид речевой деятельности, направленный на восприятие и понимание письменного текста. Роль читающего при таком подходе довольно пассивна и сводится к декодированию сообщения (текста), адекватному пониманию его смысла. В результате успешного чтения информация, заключенная в тексте, становится достоянием читающего. В этом случае чтение не может трактоваться как взаимодействие, поскольку в процессе чтения читающий не оказывает влияния на текст. Интерактивный потенциал чтения, понимаемого как восприятие информации, может быть связан лишь с организацией межличностного взаимодействия на основе обсуждения содержания прочитанного.

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### **ИСПОЛЬЗОВАНИЕ РАССКАЗОВ И ИХ РОЛЬ В ПАРЕМИОЛОГИЧЕСКИХ СЛОВАРЯХ XII ВЕКА**

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**Аннотация:** Статья посвящена вопросу использования рассказов в «Латаиф ал-амсал» Рашидуддина Ватвата, которая является важным литературным памятником. Автором статьи проведено исследование приведенных Ватватом рассказов придающих особую привлекательность стилистике изложения и допускающих историческую подлинность событий, описанных в рассказах. В результате анализа показано месторасположение рассказа и источник их заимствования, в большинстве которых послужили комментарии к священной книге или хадисам Пророка (с), исторические заметки из жизни арабских племен. Особое внимание автор статьи обратила на использование аллегорических рассказов, рассказов с разной тематической направленностью, численностью персонажей, исторических источников, свидетельствующих о глубоких исследовательских изысканиях Рашидуддина Ватвата.

В статье продемонстрировано также использование нескольких сатирических рассказов, посредством которых Ватват поясняет причину возникновения той или иной пословицы и поговорки. В публикации проведена классификация рассказов, использованных Ватватом при толковании пословиц и поговорок.

**Ключевые слова:** рассказы, цитаты, стилистика изложения, источник заимствования, аллегорический рассказ, возникновение, толкование, классификация.

Книга «Латаиф ал-амсал» Рашидуддина Ватвата по структуре и стилю написана в форме толковых словарей и относится к паремиологическим словарям. Однако обильное использование рассказов и преданий в подтверждение своих соображений и установление источника возникновения пословиц и поговорок придают труду Ватвата особую литературную ценность памятника. Например:

أطول صحبة من نخلتى حلوان [9, 122]

Перевод пословицы: Беседа у них длиннее, чем пальмы Хулвана. В Хулване две пальмы росли очень близко друг к другу и простояли долгие годы.

Затем Ватват приводит два бейта на арабском языке, которые принадлежат перу Мути ибн Аяса со следующим словосочетанием: «Поэт говорит»: бейт.

وَأَرْثِيَا لِي مِنْ رَبِّبِ هَذَا الزَّمَانِ  
سَوْفَ يَلْقَاكُمَا فَتَفْتَرَقَانِ  
أَسْعِدَانِي يَا نَخْلَتِي حُلْوَانَ  
وَاعْلَمَا عَلِمْتُنَا أَنْ نَحْسَاً

Порадуй меня, о сладкая хурма,

Оставившая для меня сомнения.

Изучил я о хорошем и плохом,

И придется, нам с тобой разлучится.<sup>1</sup> [9,120]

После этого под заголовком «Хикоят» (рассказ) приводится следующий рассказ: «Рассказывают, что халиф Махди в годы жизни своего отца Мансура вышел на охоту в окрестностях Хулвана. Он спешился и начал охотиться под пальмами. Музыкант запел бейт:

أَيَا نَخْلَتِي حُلْوَانَ بِالشَّعْبِ إِنَّمَا  
إِذَا نَحْنُ جَاوَرْنَا النَّتْيَةَ لَمْ نَزَلْ  
أَشَدُّكُمْ عَنِ نَخْلِ جَوْحِي شَقَاكُمَا  
عَلَى وَجَلٍ مِنْ سَيْرِنَا أَوْ نَرَاكُمَا

О сладкая хурма народа,

Поистине ты различаешься своей обильностью.

Когда тебя мы беспокоим, ты не падаешь,

Испугавшись от нас и наших взглядов. [9,122]

Махди решил срубить пальмы. Слухи дошли до его отца - Мансура, который написал ему: «Остерегись, о сын мой, постарайся не быть тем злосчастливым, о ком поэт сказал».

Махди отказался от своего намерения. Пословица употребляется в отношении тех людей, которых связывает давняя дружба и привязанность. [9,122-123].

Вызывает интерес тот факт, что большинство стихотворных цитат на арабском языке приведены внутри рассказа и придают стилю изложения особую привлекательность и притягательность. Одновременно необходимо отметить, что на основе анализа стиля изложения рассказов можно сделать вывод о подлинности описываемых событий.

В приведенном выше рассказе события происходят в селе Хулван, расположенном за Багдадом, ближе к горам. Село славится своим инжиром и гранатами, серными источниками, используемыми для лечения разных болезней. Там растут две сплетённые друг с другом пальмы, о которых поэты Аббасидского двора слагали поэмы [5,876]. Об особенностях села и его жителей отмечается, что оно расположено на равнине и климат там жаркий. Из-за жары большинство населения села покинули родные места. Жители села в основном занимаются приготовлением дров и древесного угля. В целом сведения, приводимые Ватватом, не противоречат исторической действительности.

В большинстве случаев Ватват рассказ приводит после перевода пословицы и поговорки на персидский язык. В некоторых местах рассказы приводятся для комментирования имени исторических личностей или мифологических персонажей, как это мы видели в рассказах о Хатаме Таи и Анко.

Большинство приведенных в толковании пословиц рассказов относятся к жизни и деятельности Пророка (с), праведных халифов и их сподвижников и, основываются на комментариях священного Корана или хадисах Пророка (с). Например, для комментирования следующей пословицы Ватват приводит подробный рассказ из жизни эпохи Пророка:

عُذَّةُ كَعْدَةِ الْبَعِيرِ وَ مَوْتٌ فِي بَيْتِ سَلُولِيَّةِ [9,131]

Перевод пословицы: Шишка как шишка верблюда, а смерть в доме женщины из племени Салула.

<sup>1</sup> Здесь и далее стихи приведены в подстрочном переводе автора.

Первым эту поговорку сказал Омир ибн Туфайл по следующей причине: Омир ибн Туфайл пришел к Пророку (с) с Арбадом ибн Кайсом, братом Лабида ибн Рабиата ал-Омири. Он (то есть Омир ибн Туфайл) сказал Арбаду Кайсу: «Как только я заговорю с Мухаммадом, и он будет занят мною, ты пройди за его спину и ударь мечом». Некий мужчина пришел до прихода Омира и рассказал Мухаммаду об их злых намерениях. Пророк (с) сказал: оставь его, если Всевышний Бог желает ему добра, то наставит его на путь истинный.

Они еще разговаривали, когда Омир пришел к Пророку (с) и сказал: «О, Мухаммад, если я приму ислам, что мне будет?» Пророк (с) сказал: Всё то, что будет другим мусульманам, будет и тебе и всё, что будет тебе, будет и другим мусульманам». Омир сказал: «О Мухаммад, возложишь ли после своей смерти на меня свои обязанности?» Пророк (с) ответил: «Нет, ибо это не зависит от меня. Зависит от великого Бога. Он дает тому, кому хочет, и возлагает на того, на кого хочет». Омир сказал: «Возложи на меня соучастие (мушорака) и распределение (муқосима), ты будешь командовать городским поселением, я - кочевниками». Пророк (с) сказал: «Дам тебе в распоряжение войска, и будешь ты заниматься священной войной». Омир сказал: «Управление войсками сегодня в моих руках, и нет надобности, просить его у тебя». Беседа Омира с Пророком (с) затянулась, Арбад зашел за спину Пророка, чтобы ударить его мечом. Он на одну пядь вытащил меч из ножен, Всевышний застопорил его меч в ножнах, и сколько бы ни пытался, Арбад не смог вытащить меч. Омир не ведал, что меч застопорился в ножнах. Он ежеминутно подавал Арбаду знак: «Бей» Пророк (с) оглянулся, увидел Арбада и понял, что он замышляет. Он вознес мольбу к Всевышнему и сказал: «О Боже, прими меры против злого умысла этих двух людей». Тут же по Божьему велению с неба прогремела молния и Арбад сгорел. Омир пустился наутек и говорил: « О Мухаммад, ты попросил своего Бога, и он убил Арбада. « *والله لاملاتها خيلا جردا وفتياتا مردا* ». Клянусь Богом неба и земли, что заполню землю для сражения с тобой и отмщения людьми и конями». Пророк (с) отвечал: «Всевышний и люди племен Авса и Хазраджа отвратят твои злые умыслы». Омир спешился в доме одной женщины из племени Салули. Когда наступило утро, он вооружился, вышел и сказал: «Клянусь Лотом, что, если Мухаммад и его хозяин, то есть ангел смерти, выйдут в степь против меня, обоих подниму в пику». Всевышний, увидев состояние Омира, послал одного из своих ангелов, чтобы он дунул на него крыльями и свалил на землю. Когда Омир упал, его колено коснулось земли, и там сразу появилась большая шишка по-персидский называемая « *غدد* - гадуд». Омир поневоле возвратился в дом женщины из племени Салули и сказал:

*غدة كغدة البعير و موت في بيت سلولية*

После он умер на спине лошади. У арабов Салул считается самым низким племенем, известным скупостью. И Омир тогда сказал бейт:

*إلى الله أشكو أنني بئ ظاهراً  
فجاء سلولئ فبال على رجلى  
فأنى كريم غير مدخلها رجلي  
فقلت اقطعوها بارك الله فيكم*

Жаловался Всевышнему, что я отличаюсь чистотой,

Потом пришла Салули и подумала о моих ног.

Я сказал, что убью ее и да поможет ей Аллах,

Пришел щедрый и не зашел в мою хижину. [9,131]

Пословицу говорят, когда возникают две вещи, одна хуже другой (хрен редьки не слаще).

Из приведенного выше рассказа можно сделать вывод, что источником для него послужил комментарий священной книги или хадисов Пророка (с). Большинство таких рассказов, приведенных в книге, затрагивают отдельные моменты жизни Пророка (с), его сподвижников, исторических личностей, мифологических персонажей и т.д.

Логично предположить что, так как оригинал пословиц и поговорок на арабском языке, то источники также восходят к древнеарабским произведениям и связаны с древней арабской культурой.

В другом месте, в комментариях другой пословицы Ватват затрагивает историю взаимоотношения арабских племен.

[9,133] *عكك خير من سمين غيرك*

Перевод пословицы: Лучше свой худой, чем толстый чужой.

Муфаззал говорит, что первым эту пословицу сказал Ма'н ибн Атиййа ал-Музхиджи. Причина появления пословицы такова: между племенем Музхидж и другим арабским племенем произошло сильное сражение. Ма'н пошел в наступление. Во время наступления он увидел мужчину из числа врагов, который лежал на земле. Этот человек попросил помощи и спасения у Ма'на и сказал: « *أمنن* » *«على كفتت البلاء»* И это тоже пословица. Ма'н поднял упавшего и довел его до безопасного места. В это время враги наступили и нанесли поражение племени Музхидж и взяли в плен Ма'на и его брата Рука.

Рук был чрезмерно глупым и слабым. Когда люди (другого племени) возвратились с победой, Ма'н увидел того упавшего человека, которого он спас. Тот был братом предводителя племени врагов. Ма'н позвал его и попросил о спасении следующими бейтами:

أُولَيْتَهَا أَتَجُّ مَنْجِيكَ  
يَوْمَ لِمَنْ رَدَّ عَوَادِيكَ  
كَلِمَ لَدَى الْحَرْبِ غَوَاشِيكَ

يَا خَيْرَ جَارٍ بِيَدٍ  
هَلْ مِنْ جَزَاءٍ عِنْدَكَ أَلْ  
مَنْ بَعْدَ مَا نَالَتْكَ بَالْ

Благое дело переносится руками,  
Предлагает помощь и убежище.  
Это ли твоя вина? Что о тебе не заботятся,  
Однажды тебе вернет то, что ты вернул ему,  
И что ты приобрел, кроме раны во время войны. [9,133]

Тот мужчина узнал его и сказал брату, что этот человек спас его от верной смерти и довел до безопасного места. Подари мне его. Брат подарил Ма'на ему. Он освободил Ма'на и сказал: хочу, чтобы мой ответ был удвоенным, попроси еще за одного пленника, чтобы я освободил и его. Ма'н попросил за своего брата. Предводитель племени Музхидж также находился в плену. Ма'н не упомянул о нем и со своим братом возвратился в родное племя. Члены племени сказали: ты освободил из плена своего глупого и слабого брата, оставив в руках врагов предводителя, поэта, руководителя своего племени. Ма'н сказал: «غَتَّكَ خَيْرٌ مِنْ سَمِينِ غَيْرِكَ - Лучше свой худой, чем толстый чужой». Данную пословицу нужно говорить тогда, когда кто - либо свое ничтожное имущество предпочитает чужому значительному имуществу.

Необходимо отметить, что некоторые рассказы являются специфичными, то есть они относятся именно к жизни арабов, и в их тексте даже упоминаются исторические личности. Так, в следующем рассказе приводятся имена Шан и Табака – исторических личностей. Из этого рассказа читатель может получить представление о героях рассказа и о жизни племени.

وَأَفَّقَ شَنَّ طَبَقَهُ [9,161]

Перевод пословицы: Подошла Шану Табака.

Аш-Шарки ибн ал-Куттами говорит, что Шан был мужчиной из арабского села, из числа мудрецов. Он снялся с места обитания с целью найти женщину, соответствующую себе по уму и гениальности, и жениться на ней. Случайно на дроге его попутчиком стал человек на верблюде, он (то есть герой рассказа Шан-М.А.) также сидел на верблюде. Когда они прошли некоторое расстояние, Шан сказал: «Ты поднимешь меня или я тебя?» Попутчик ответил: «О невежа, ты на верблюде и я на верблюде, как ты можешь поднять меня или я тебя?» Шан замолчал. Они прошли некоторое расстояние, и им встретился нескошенный посев. Шан спросил у попутчика: «Владелец поел из этого посева или нет?» Попутчик ответил: «О невежа, не видишь, зерно не скошено, значит, владелец не ел». Подошли они к селу и навстречу им встретила похоронная процессия. Шан спросил у попутчика: «В этой похоронной процессии (хоронят) живого или мертвого?» Попутчик ответил: «Я в жизни не встречал человека глупее тебя. Как может быть в гробу живой человек, если несут его на кладбище, чтобы похоронить?». Шан промолчал и хотел расстаться с ним. Попутчик не согласился и привел его с собой в свой дом. У попутчика была дочка по имени Табака. Она спросила у отца: «Что за человек наш гость?» Отец рассказал дочери о (степени) невежества и тупости Шана. Дочка сказала: «Отец, этот человек не невежа. Спросив «Ты поднимешь меня или я тебя?» он имел в виду, кто ты будешь говорить, ты или он, так как в разговоре легче перенести тяжести дороги; спросив «Владелец поел из этого посева или нет?», он имел в виду «Владелец продал или истратил деньги или деньги у него на руках, и он пользуется ими?», спросив, кого хоронят в похоронной процессии: (хоронят) живого или мертвого, он имел в виду, осталось ли от покойника чадо, которое продолжит его имя?». Попутчик, услышав ответы, вышел к Шану и беседовал с ним некоторое время.

Затем спросил у Шана: «Хочешь, я отвечу на вопросы, заданные тобою на дороге?» Шан ответил: «Хочу». Попутчик пересказал то, что слышал от дочери. Шан сказал: «Эти ответы ты разумеешь не можешь. Скажи правду, от кого ты их услышал?» Попутчик сказал правду. Шан посватался к Табаке, женился на ней и привез её в своё племя. Люди сказали: وَأَفَّقَ شَنَّ طَبَقَهُ-Подошла Шану Табака, и слова эти стали пословицей [9,162].

В приведенном рассказе очень умело, использован диалог, или вопрос и ответ, и иносказание, что обусловило его превращение в своего рода аллегорический рассказ. Сюжет рассказа, который практически полностью состоит из вопросов и ответов, охватывает путешествие Шана от начала до прибытия обратно в свое племя. Несмотря на то, что рассказ охватывает небольшой круг событий и героев, в нем ставится и решается сравнительно большое количество вопросов. Загадочные и

аллегорические вопросы Шана и ответы дочка попутчика усиливают метафорический и иносказательный аспекты рассказа. Использование важнейших элементов сочинения рассказов в одном рассказе является отличительной особенностью стиля изложения Ватвата. Несомненно, что большинство рассказов восходят к арабским источникам, что является свидетельством глубоких исследовательских изысканий Рашидуддина Ватвата.

Ватват иногда до приведения рассказа знакомит персоязычного читателя со своим героем. Так, в следующей пословице упоминается имя Исам:

نَفْسُ عِصَامٍ سَوَّدَتْ عِصَاماً [9,157]

Перевод пословицы: Тело Исама возвеличило Исама. После приведения пословицы на арабском языке и её перевода Ватват знакомит читателя со своим героем:

«Этот Исам ибн Шахбар был хаджибом (привратником) Ну'мана ибн Мунзира» [9,157]. Затем после приведения бейта арабского поэта Набиги Зубяни приступает к изложению рассказа. Он разъясняет предпосылки возникновения пословицы на основе интересного рассказа, источником которого является арабская культура, и другим его героем выступает известная в арабской и в какой-то мере в персидско-таджикской литературе личность – Хаджжадж ибн Юсуф.

Рассказ: Говорят, при Хаджжадже ибн Юсуфе отозвались об одном человеке как о невеже. Случайно упомянутый человек пришел по нужде во дворец Хаджжаджа, который решил выяснить степень его невежества и скудость его запасов в науке. Он сказал: *أيهما الرجل أَعْصَامِي أَنْتَ أَمْ عِظَامِي* - то есть, ты украшен честью приобретенной (исоми) или наследственной (изоми)? Невежа сказал: О, эмир! Я являюсь и **исоми**, и **изоми**. Хаджжадж, услышав его слова, сказал себе: это величайший из людей, и удовлетворил его нужду, проявил к нему милость и приблизил к себе. Через некоторое время Хаджжадж испытал его и нашел самым глупым человеком. Хаджжаджу стало жалко, что приблизил его к себе и одарил; и сказал ему: «Скажи честно, когда я спросил тебя: «Ты **исоми** или **изоми**?», на каком основании ты ответил: «Я и **исоми**, и **изоми**». Если не ответишь честно, я казню тебя». Невежа сказал: «О, эмир, я находился в затруднительном положении и надеялся, что ты удовлетворишь мою нужду. Когда ты спросил: «Ты **исоми** или **изоми**?», я не знал, что лучше из двух. Подумал, если я выберу что-то одно, то может стать так, что мой выбор не понравится тебе и нужда моя не будет удовлетворена. Поэтому ответил: «Я и **исоми**, и **изоми**», в надежде, что если что-то одно плохое, то другое - доброе, и я благодаря доброму достигну цели и избежу опасности». Хаджжадж засмеялся и простил его, сказав: «المقادر تصير العي خطيباً» [9,158].

В книге «Латаиф ал-амсал» наравне с аллегорическими, философскими и другими рассказами определенное место занимают сатирические рассказы. В большинстве случаев автор через демонстрацию находчивости и остроумия героя разъясняет причины возникновения пословицы и поговорки. Как видно из приведённого ниже примера, без рассказа понять смысл пословицы и поговорки практически невозможно.

مَا أَرْخَصَ الْجَمَلَ لَوْلَا الْهَرَّةَ [9,154]

Перевод пословицы: Верблюд был бы очень дешевым, если бы к нему довелось (не продавали) кошку.

Говорят, чужеземец потерял верблюда и поклялся в случае отыскания продать его за один дирам. Случайно он нашел своего верблюда. Он не хотел продавать верблюда, так как душа не лежала к этому делу, и одновременно не хотел нарушить клятву. Он привязал кошку на спине верблюда, начал выкрикивать: продается верблюд за одну дирам, а кошка за тысячу дирамов, в отдельности не продается. Подошел другой чужестранец, увидел верблюда и сказал эту пословицу, то есть каким дешевым был бы верблюд, если бы не было с ним кошки [9,154].

Можно предположить, что данная максима имеет более древнюю историю в персидско-таджикской литературе. Созвучность персидских и арабских пословиц и поговорок свидетельствует о взаимосвязях культур.

В ходе анализа приведенного выше рассказа и некоторых других рассказов вырисовывается образ араба - кочевника в качестве героя, то есть эти рассказы восходят к устным, а иногда и письменным арабским источникам, они имели хождение среди арабов. Перевод и переложение рассказов на персидский язык осуществлены очень плавным и изящным стилем, и в результате они приобрели важное и литературное значение.

Анализ рассказов, приведенных Ватватом в толковании пословиц и поговорок, позволяет сделать вывод, что автор книги использует рассказы, отличающиеся друг от друга, как по содержанию, так и по структуре, о чем мы говорили выше. Язык всех без исключения рассказов отличается плавностью и изяществом. С точки зрения содержания рассказы «Латаиф ал-амсал» Ватвата можно разделить на следующие группы:

1. Рассказы из жизни Пророка (с) и его сподвижников. В эту группу входят в основном рассказы из жизнеописания Пророка (с) и свидетельствующие о том, что возникновение пословиц и поговорок связано с хадисами Пророка. В некоторых рассказах повествование идет от имени «праведных халифов», или сподвижников, Пророка (с). А другая часть посвящена жизнеописанию самого Пророка (с).

2. Исторические рассказы. В этой части рассказов больше всего речь идет о событиях истории арабов и основными их героями являются исторические лица.

3. Рассказы – притчи. В этой группе рассказов события связаны в основном с животными и птицами, и соответственно Ватват комментирует источники возникновения пословиц и поговорок на основе рассказов - притч. В «Латаиф ал-амсал» таких рассказов немало, некоторые из них мы привели выше. Особенность таких рассказов заключается в том, что само появление поговорки и пословицы связано с названием птицы и животного, что обуславливает приобретение аллегорического оттенка.

4. Аллегорические рассказы, основу некоторых рассказов составляют аллегорические слова и понятия. Иносказания и аллегии рассказа раскрывает сам автор со слов своих героев.

### СПИСОК ИСПОЛЬЗОВАННОЙ ЛИТЕРАТУРЫ:

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### ВКЛАД «ЛАТАИФ АЛ-АМСАЛ» В РАЗВИТИИ ПАРЕМИОЛОГИЧЕСКИХ СЛОВАРЕЙ В ПЕРСИДСКО - ТАДЖИКСКОЙ ЛИТЕРАТУРЕ

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**Аннотация:** В статье рассматривается вопрос о том что «Латаиф ал-амсал» Рашидуддина Ватвата являлся важнейшим источником развития и распространения паремиологических словарей в персидском языке. Авторы большинства аналогичных словарей заимствовали из книги Ватвата прежде всего персидское толкование пословиц, о чем свидетельствует сравнительный анализ двух паремиологических словарей с «Латаиф ал-амсалом» Рашидуддина Ватвата. И можно сделать вывод, что «Латаиф ал-амсал» Ватвата являлся важнейшим источником развития и распространения паремиологических словарей на персидском языке.

**Ключевые слова:** сравнительный анализ, статистический аспект, соотношение, арабская и персидская пословица.

Сравнительный анализ содержания «Латаиф ал-амсал» с другими аналогичными словарями, составленными до рассматриваемого нами труда, показывает, что Рашидуддин Ватват при создании своей книги в основном опирался на труд Майдани Нишапури «Маджма’ ал-амсал». «Латаиф ал-амсал» Ватвата первый двуязычный паремиологический словарь, в котором, по признанию самого



автора, «предания и рассказы, относящиеся к ним (то есть к пословицам и поговоркам – М.А), написал на персидском языке, чтобы польза от словаря была полной и выгода всеобщей» [8,40].

Именно потому, что книга «Латаиф ал-амсал» была первым опытом двуязычного паремиологического словаря, и благодаря преданиям и рассказам на персидском языке, в последующие века большинство авторов словарей и другие ученые в своих работах часто использовали комментарии и толкования Ватватом. Сравнительный анализ содержания «Латаиф ал-амсал» со словарями, составленными после труда Ватвата, убедительно доказывает, что последующие авторы очень продуктивно использовали труд Рашидуддина. Можно констатировать, что Рашидуддин Ватват внес огромный вклад в становлении и развитии паремиологических словарей в персидско - таджикской литературе.

Одним из сочинений, в котором можно рассмотрит влияние «Латаиф ал-амсал» Рашидуддина Ватвата, является «Нафаис ал-фунун фи араис ал-уюн» Шамсуддина Мухаммада Омули. Труд Омули представляет собой авторитетную энциклопедию, двенадцатую науку (фан), которая посвящена паремиологии. После изложения сути науки о пословицах автор приступает к перечислению пословиц и их переводу. Сопоставление двух интересующих нас произведений показывает, что Омули в процессе своей работы в большинстве случаев использовал «Латаиф ал-амсал» Ватвата. Шамсуддин Мухаммад Омули заимствует текст Ватвата без изменений. Общность двух книг можно заметить сразу, сопоставив их предисловия. В небольшом по объему предисловии «Латаиф ал-амсал» Ватват отмечает пользу и выгоду пословиц, и их собиране [8,39-40].

В предисловии книги Шамсуддин Мухаммад Омули дает очень краткую характеристику и значение пословицы. По объему предисловия Омули напоминает введение к книге Ватвата, за исключением причины написания книги.

Схожесть двух произведений более всего наблюдается в толковании пословиц, в преданиях и рассказах, приведенных авторами для разъяснения возникновения пословиц. Прежде всего, общность проявляется в том, что в большинстве случаев, Омули выбирают и комментируют одни и те же пословицы, что и Ватват.

Несомнен тот факт, что Омули использовал словарь Ватвата как первоисточник. Хотя Омули в отличие от Ватвата не дает перевода самих пословиц, но в переводе причин их возникновения, случаев использования, преданий и рассказов, связанных с ними, прослеживается отчетливая общность между двумя книгами. Например:

«Латаиф ал-амсал»

[8,43] *إِنَّ فِي الْمَعَارِضِ لَمُنْدُوحَةً عَنِ الْكُذْبِ*

Перевод пословицы: Уклончивые речи (намёки) избавляют ото лжи.

Эту пословицу привёл Имран ибн Хусайн. Он является сподвижником Пророка (с). Смысл пословицы заключается в том, что произносить загадочные речи, переходить от открытого высказывания к иносказанию есть средство избежания явной и бесполезной лжи.

Эту пословицу используют, когда кто-либо прибегает ко лжи, неприятной и вынужденной, обременяющей и затрудняющей.

Рассказ: В наше время жил несправедливый царь, который принудил благочестивого человека составить документ о его (царя-М.А.) справедливости и великодушии, получить подписи людей путем угроз и устрашения. Ученый благочестивый муж написал, что внешнее состояние всех мусульман, особенно состояние правителей, которые являются пастырями молитвенников и защитниками страны, таково, что, как только наденут платье блага (то есть становятся царями), стараются благодарить Благотворителя и склоняются к справедливости и спокойствию и отдаляются от стоянки несправедливости и разврата, и «*ما شهدت إلا بما علمت*» (не могу подтвердить, пока не увижу). Эти слова, которые он написал иносказательно, правильные, и если бы он написал открыто, что царь является справедливым и богобоязненным и далеким от несправедливости и злодеяний, это было бы ложью и противоречило бы шариату и благородству (футувват). И всё, что похоже на это, относится к избранным иносказаниям и допустимым уловкам [2,43].

«Нафаис ал-фунун»

[2,184] *إِنَّ فِي الْمَعَارِضِ لَمُنْدُوحَةً عَنِ الْكُذْبِ*

После арабского текста пословицы Омули приводит толкование: Эту пословицу сказал Имран ибн ал-Хусайн, который был из числа сподвижников Пророка (с). То есть говорить загадочные слова и из прямой речи переходить в иносказание есть путь избегания явной лжи. Эту пословицу нужно использовать, когда кто-либо хочет солгать и предполагает, что он вынужден это делать [2,184-185].

Сравнительный анализ приведенной пословицы показывает, что толкование пословицы в этих книгах практически одинаковое. В первую очередь, оба источника приписывают пословицу Умрану

ибн Хусайну-сподвижнику Пророка (с). Текст толкования книги Омули однозначно свидетельствует, что автор заимствовал его с незначительными изменениями из произведения Ватвата. Рассказ в книге Ватвата более подробен, Омули же в «Нафаис ал-фунун» приводит тот же рассказ с сокращениями и в более лаконичной форме.

В стиле изложения рассказов наравне со схожестью наблюдаются некоторые отличия. Например, Ватват везде в своей книге до приведения текста рассказа обязательно приводит заголовок «Хикоят». Омули же в двенадцатой главе своей книги «Нафаис ал-фунун» вообще не использует заголовок «Хикоят».

Приведем еще один пример.

«Латаиф ал-амсал»

[8,46] **إِنَّ الشَّفِيقَ بِسُوءِ ظَنِّ مُؤَلِّعٍ**

Перевод пословицы: Жалеющий злоумыслием, воспламенён [8, 69-70].

Как видим, Омули особое внимание уделяет случаю использования пословицы: и даже не приводит персидский перевод самой пословицы. Персидский эквивалент пословицы в обеих книгах идентичен.

Отличие двух сопоставляемых источников проявляется, прежде всего, в том, что у Ватвата толкование пословиц более подробное по сравнению с «Нафаис ал-фунун». Данное соображение подтверждает сравнение первой пословицы «Нафаис ал-фунун» и с пословицей № 6 «Латаиф ал-амсал».

«Латаиф ал-амсал»

[8,44] **أَفَةُ الْجَمَالِ الْخِيَلَاءُ**

Перевод пословицы: Красование и похвальба наносят ущерб добродетели.

Это слова Пророка (с). Однако необходимо знать, что хуяло' - красование и похвальба - бывает двух видов: первый вид-то, которое любит Бог Всемогуший, и другой - то, которое Бог Всемогуший не любит. То хуяло', которое любит Бог Всемогуший - это красование и похвальба перед врагами на арене сражения, порицания и боя с копьём. Как рассказывает Мухаммад ибн Исхак ибн Ясор Пророк (с), в день битвы Ухуда вышел в двойной кольчуге и у него в благословенной руке был меч. Пророк (с) спросил: кто возьмет из моей руки сей меч так, как подобает ему? Эмир правоверных Умар поспешил (к Пророку (с)) и сказал: «Я, о Пророк Бога!» Пророк (с) отвернулся от него и не дал ему меч. Он сказал второй раз: «Кто возьмет из моей руки сей меч так, как подобает ему?» Забир ибн ал-Аввом поспешил и сказал: «Я, о Пророк Бога». Пророк отвернулся и от него и не дал ему меч. Третий раз сказал: «Кто возьмет из моей руки меч так, как подобает ему?» Абу Дуджона Симок ибн Хараша ал-Ансори поспешил и сказал: «О Пророк Бога (с), как подобает взять этот меч?» Пророк (с) сказал: «Подобает его брать, бить врагов религии Бога Всемогущего столько, чтобы он раздвоился». Этот Абу Дуджона был очень смелым и отважным. Его известной привычкой и чертой характера было то, что он грациозно вступал на арену сражения и красовался перед врагами и, несмотря на большую численность врагов, не считал за людей. В день сражения его знаком был красный платок и по нему узнавали его. И когда он на поле сражения завязывал красный платок, люди знали, что в битве проявит чрезмерную смелость и враг будет истреблен. Взяв из руки Пророка (с) меч, он вынул красный платок и завязал голову и, читая «раджаз» и требуя противников, вышел на поле битвы и стал шествовать между двумя строями. Пророк (с) сказал: «Такое поведение Бог Всемогуший не любит, разве только на этом месте». Потом он сражался и был бесподобен в битве «جزاء الله عن دينه خيرا».

Та похвальба, которую Бог Всемогуший не любит это когда человек гордится плохими делами и неприемлемыми поступками и красуется высокомерно, спесиво и с апломбом.

Эту пословицу нужно говорить там, где кто-то гордится своей красотой и совершенством, из-за эгоизма и красования не обращает внимание на своих друзей и не замечает их [8,44-45].

Как видно Рашидуддин Ватват очень подробно и конкретно говорит о происхождении пословицы. Автор «Нафаис ал-фунун» в отличие от Ватвата излагает приведенные выше сведения очень сжато:

**أَفَةُ الْجَمَالِ الْخِيَلَاءُ** - Эту пословицу сказал Пророк (с), и её нужно говорить, когда кто-либо гордится своей красотой и совершенством и из-за эгоизма не проявляет уважение к людям. Нужно знать, что надменность бывает двух видов. Один вид, который Бог Всемогуший не любит - и это надменность вследствие высокомерия и гордости и проявление гордости плохими делами и неправедными поступками [2,185].

В завершающей части толкования Ватвата и краткого комментария Омули наблюдается схожесть, особенно в той части, где слово «хуяло'» (самодовольство, кичливость, надменность) разъясняется на основе высказывания Пророка (с). Общность проявляется не только в

содержательном плане, но и в стиле изложения, в частности использования одинаковых слов и словосочетаний. Рассмотрим последний отрывок в двух книгах.

«**Латаиф ал-амсал**»: «Та надменность («хуяло»), которую Бог Всемогущий не любит - это надменность плохими делами и неприемлемыми поступками, прохаживание высокомерно, спесиво, с апломбом».

«**Нафаис ал-фунун**»: «Нужно знать, что надменность бывает двух видов: один вид, который не любит Бог всемогущий, это прохаживаться с высокомерием и гордостью и проявление гордости плохими делами и несправедливыми поступками».

Ниже приведем еще несколько примеров, доказывающих, что основным источником книги «Нафаис ал-фунун» послужил «Латаиф ал-амсал» Ватвата:

ترك الظبي ظله [8,54]

Перевод пословицы: Оставила газель свой дом, место и обитель. Смысл слова «зил» в данном случае - «дом газели», под сенью которого она находится. Когда охотник находит её обитель, газель покидает его. Говорят, газель убегает и больше не возвращается в то место, поэтому и говорят:

ترك الظبي ظله

Пословицу говорят, когда у кого-то к чему-нибудь возникает отвращение к чему-либо, и он оставляет это место и никогда не приближается к нему [8,53].

Точно таким же стилем и такими же словами и оборотами Омули приводит эту пословицу в своей книге «Нафаис ал-фунун»: ترك الظبي ظله - Смысл слова «зил» в данной пословице – дом газели, где она обитает, и приближение охотника к этому месту приводит газель в волнение, и она из-за страха перед охотником убегает и больше туда не возвращается. Поэтому говорят: ترك الظبي ظله

Пословицу говорят, когда у кого-то к чему-нибудь возникает отвращение, и он оставляет это место и никогда не приближается к нему [2, 191-192].

Необходимо отметить, что Омули исправляет тавтологию, прокрававшуюся в текст книги Ватвата. В первом предложении издания Хабибы Данишамуз ошибочно слово «маъни» напечатано дважды: «Маъной зил дар ин «маъной» хонаи охуст». Омули приводит правильный вариант текста: «Маъной зил дар ин «масал» хонаи охуст».

Можно уверенно предположить, что ошибка прокралась в текст «Латаиф ал-амсал» во время публикации. Другой пример:

تمام الربيع الصيف [8,54]

Перевод пословицы: Конец весны приходит лето.

Омули повторяет толкование Ватвата с незначительными изменениями и, кроме того, не приводит случай использования пословицы.

تمام الربيع الصيف - Как видно, Омули вносит в текст Ватвата три незначительных изменения: «бахор» вместо «бахорон», «чун» вместо «ва», «гуянд» вместо «гуфтанд».

В отдельных случаях Ватват приводит поэтический персидский эквивалент пословицы:

أتعب من رياض مهر [8,57]

Перевод пословицы: Измученный больше, чем укротитель жеребенка. Кто объезжает жеребенка, несомненно, терпит мучения и тяготы и трудности в управлении им, и эта пословица близка к пословице: « لا يعدم شقى مهراً »

Бейт:

رنج بيند ز كزه رياض از آن      ميژند تازياته هموارش

Терпит тяготы укротитель жеребенка, поэтому

Постоянно бьет его кнутом. [8,57]

Затем Ватват приводит сатирический рассказ, в принципе не имеющий отношения непосредственно к содержанию пословицы, несмотря на то, что один из его героев является укротителем. Омули приводит и толкование пословицы, и рассказ с сокращениями и незначительными изменениями.

أتعب من رياض مهر - Перевод пословицы: Каждый, кто хочет укротить жеребенка, неизбежно будет мучиться в (процессе) укрощения. Говорят, одна женщина сказала укротителю: очень трудная у тебя профессия, потому что поиск пропитания связан у тебя с задом (имеется в виду объездка жеребенка – М.А). Укротитель сказал: О хозяйка, не печалься, ибо расстояние между орудием моей профессии и орудием твоей профессии не более, чем четыре пальца. Данную пословицу говорят, когда кто-либо испытывает трудности и тяготы из-за какого-либо дела [2,192].

Следует отметить, что Омули пропускает вторую арабскую пословицу. Более того, Омули сокращает и персидский стих, приведенный Ватватом, для внесения ясности и четкости в смысл пословицы. Бейт можно считать, в известной мере, персидским эквивалентом арабской пословицы.

Необходимо отметить, что в отдельных случаях Омули следует принципу Ватвата в цитировании персидских стихотворных отрывков. Например, после приведения арабской половицы - *التينة تنظر الى التينة* пишет: И Аджам (то есть персы) говорят:

Макун бо бадомўз ҳаргиз диранг,

Ки ангур гирад зи ангур ранг.[5,193]

Не нужно (проявлять) медлительность с грубым человеком,

Ибо виноград спеет, глядя на другой виноград.

(Русский эквивалент пословицы: **с кем поведешься, от того и наберешься**). Источником подтверждающего стихотворного отрывка Омули, несомненно, является известная и сегодня персидско - таджикская пословица: **«Сосед извлекает урок от (состояния) соседа, виноград краснеет (спеет), глядя на другой виноград».**

Сравнительный анализ двух произведений позволяет прийти к следующим выводам:

а) труд «Латаиф ал-амсал» Ватвата является основным источником двадцатого раздела «Нафаис ал-фунун» Шамсуддина Мухаммада Омули, посвященного арабским пословицам и их толкованию на персидском языке;

б) Омули творчески использовал принципы и стиль работы Ватвата;

в) Шамсуддин Мухаммад Омули избрал принцип сокращенного изложения материала книги Ватвата;

г) Омули не приводит персидский перевод пословиц;

д) Если каждая глава книги Ватвата содержит десять пословиц, то в разделах сочинения Омули размещены от 10 до 22 пословиц. Так, раздел буквы «алеф» содержит 22, «бо» 20, «то»-20, «коф» - 15, «мим»-15, «лом»-12 пословиц. Следовательно, общее количество пословиц «Нафаис ал-фунун» больше, чем в труде Ватвата.

На основе сказанного выше можно сделать вывод, что «Латаиф ал-амсал» Рашидуддина Ватвата являлся важнейшим источником развития и распространения паремиологических словарей в персидском языке. Авторы большинства аналогичных словарей заимствовали из книги Ватвата прежде всего персидское толкование пословиц, о чем свидетельствует сравнительный анализ двух паремиологических словарей с «Латаиф ал-амсалом» Рашидуддина Ватвата. И можно сделать вывод, что «Латаиф ал-амсал» Ватвата являлся важнейшим источником развития и распространения паремиологических словарей на персидском языке.

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#### ЛЕКСИКО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ УПОТРЕБЛЕНИЯ АНГЛИЙСКИХ И УЗБЕКСКИХ НУМЕРАТИВНЫХ ФРАЗЕОЛОГИЗМОВ

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**Аннотация:** В статье описаны числительные, входящие в состав нумеративных фразеологизмов, рассматривающиеся с точки зрения их семантической реализации. Выбор семантической типологии, несмотря на многообразие языковых средств, основывается на общности логических представлений, выражаемых в их моделях, идентичных для носителей различных языков.

**Ключевые слова:** нумератив, нумеративный компонент, фразеологическая единица, семантика, субстантивный сопроводитель, количественное значение, типологическое моделирование.

Объектом данного исследования являются нумеративные фразеологические единицы (далее НФЕ) английского и узбекского языков.

Разноструктурность данных языков даёт возможность проведения типологического исследования в столь отличных друг от друга в материальном отношении языках. НФЕ представляют с этой точки зрения благоприятный материал и чётко выраженные тенденции к моделированию. Семантическое же наполнение фразеологизмов с нумеративом часто происходит в избранных языках в прямой зависимости как от общего восприятия человеком мира и его пространственных характеристик, так и от отдельных культурно-исторических особенностей той или иной нации.

Ещё в семидесятые годы прошлого столетия И.А. Бодуэн де Куртанэ отмечал, что “мы можем сравнивать языки совершенно независимо от их родства, от всяких связей между нами. Мы постоянно находим одинаковые свойства, одинаковые изменения, одинаковые исторические процессы и перерождения в языках чуждых друг другу и исторически и географически. С этой точки зрения мы можем сравнивать развитие языков.... Везде мы наткнёмся на вопросы о причине сходств и различий в строе языков и в эволюционном процессе... Подобного рода сравнения языков служат основанием для самых обширных лингвистических обобщений как в области фонетики, так и в области морфологии языка, так и, наконец, в области семасиологии, или науке о значении слов и выражений” (Б. Куртэнэ, 1963: 39).

За последнее время в современной лингвистике отмечается возрождение интереса к общетеоретической проблематике, разработка которой невозможна на основе описания материала только отдельно взятых языков. В этом плане особую значимость приобретают как дальнейшие исследования языков внутри одной семьи, так сопоставление их с различными языками другой типологической стороны. Сопоставительное исследование, которое проводится в данной работе на материале НФЕ двух языковых семей позволяет выявить некоторые типические явления.

Структурно-типологическое описание фразеологии проводится в довольно широких масштабах на современном этапе развития языкознания. С этой точки зрения стали изучать фразеологический уровень языков (однако явно ещё недостаточно). А между тем “фразеологизм в отличие от слова включает в себе обычно элементы имплицитного суждения, эмоционально-оценочной характеристики действительности. Естественно, что аналогичные факты и явления действительности могут в ряде случаев вызывать аналогичные реакции познающего субъекта” (Л.И. Ройзензон, Ю.Ю. Авалиани, 1965: 23).

Числительные, входящие в состав нумеративных фразеологизмов, рассматриваются с точки зрения их семантической реализации. Выбор семантической типологии, несмотря на многообразие языковых средств, основывается на общности логических представлений, выражаемых в их моделях, идентичных для носителей различных языков. Поэтому изучение семантического аспекта в типологическом сравнении безусловно относится к общетеоретической проблематике современного языкознания. Опора на идентичные семантические фрагменты разноструктурных языков позволяет наиболее точно вызвать структурные сближения в расхождении в сравниваемых языках. Получение на подобные данные имеет непреходящее значение и для успешного разрешения многих прикладных задач (лексикография, практическая грамматика и др.).

Появившиеся за последнее время работы в области семантической типологии охватывают ограниченное количество языков. Поэтому некоторые аспекты семантической типологии (например, в сфере фразеологии) недостаточно разработаны (З. Гатаулина, 1970).

Привлечение всё большего числа языков для типологического сопоставления не только в семантическом, но и в других аспектах позволит в разнотипных языках отметить некоторые наиболее общие и частные закономерности, которые создадут базу для группировки изучаемых языков по сходным признакам.

Целесообразно подходить к типологическому изучению фразеологии с использованием теории семантического поля с количественным числительным один в качестве компонента устойчивых оборотов.

Для удобства проведения анализа семантической типологии числительных в составе ФЕ в разнотипных языках мы прибегли к русскому языку как к эталону. Другими словами, основой сопоставления различных языков служит один лишь язык, что обязательно для сравнения типологически несходных языков. Единая основа сопоставления даёт наиболее достоверные данные о выявляемых сходствах и различиях в сравниваемых объектах. Через исходный русский язык или условный языковой эталон, возможно объединение столь различных языков во

взаимообусловленную между собой систему объектов наблюдения. Разумеется, за условный языковой эталон может быть принят любой из сравниваемых языков.

Числительное “один”, как активный компонент фразеологических единиц может способствовать привнесению в них различных оттенков значений. Во всех языках мира основное значение числительного “один” – обозначение наименьшей единицы счёта в системе цельных счётных обозначений. Это собственно количественное значение числительного “один” присуще всем сопоставляемым языкам, так как оно является семантически исходным значением. Так, например,

англ. “One day is worth two tomorrow”

узб. “Бир йигитга етмиш хунар ҳам кам”

Помимо указанного собственно количественного значения, т.е. обозначения наименьшей единицы счёта, числительное “один” в силу специфических особенностей, проявляемых во фразеологических оборотах, приобретает качественно новые значения.

Так, числительное “один” может выступать в основе ФЕ в последующих значениях:

1. «Человек»:

англ. “One can't help many, but many can help one”

узб. “Бири боғдан келса, бири тоғдан келади”.

2. Мало в различных измерениях: во времени и пространстве:

англ. “One hand is no hand”

узб. “бир қарич бола”

Приведём ряд нумеративных фразеологических параллелей, где числительное “один” выступает в значении “мало”:

англ. “One swallow does not make a summer”

узб. “Битта қалдирғоч келиши билан баҳор бўлмади”

Числительное “один”, выражая понятие некоторого большого количества, также в различных измерениях, придаёт всему обороту эмфатический характер и выступает в ФЕ неопределённо-количественном значении “много”. В анализируемых языках числительное “один” в данном значении довольно редкое явление. В указанных группах языков значение “много” передаётся при помощи частицы “не”: или “больше чем” с числительным “один”. В сопоставляемых языках значение “много” приобретает числительным “один” в сочетании со словами, обозначающими количество или меру. Сравним:

англ. “There are more ways than one out of the word”

узб. “бир қоп гап”

3. «Краткость действия или убыстренность темпа».

англ. at one (a) stroke

узб. бир зумда

Ряд нумеративных фразеологических единиц с числительным “один” сочетают в себе понятие “краткости и одновременности”. Из сопоставляемых языков в НФЕ русского языка числительное “один” выражает понятие одновременности в его чистом виде. Таким примером является НФЕ “в одно слово”, передающее понятие – одновременно, вместе сказать, подумать.

Приведём один синонимический ряд НФЕ, где значение “краткость действия и одновременность его протекания” совмещено в одном обороте – “одним духом” т.е. в один миг, мигом, сразу, залпом, не переводя дыхания:

англ. in one breath;

узб. бир нафасда (дамда)

4. “Одинаковость или тождественность”:

англ. “six of one and half a dozen of another”

узб. “бир боғнинг меваси”

5. «Управление или отождествление»

англ. “by one consider all”

узб. “Ҳаммани бир қолипда ўлчамоқ”

6. «Достаточность». Для наглядности реализации этого значения мы приведём фразеологические параллели с числительным “один” сопоставляемых языков.

англ. One scabed sheep will mare a whole flock.

узб. Битта тироқи бузоқ бутун подани булғатади

7. «Постоянство действия, признака или устойчивость явления”.

англ. “to harp on one string”

узб. “бир заилда”

8. «Неопределённость» в английском языке может выражаться с помощью числительного “one” (Р. Павлова, 1971, с. 45).

англ. “in the year one”

узб. “бир кун бўлмаса – бир кун”

В процессе анализа нумеративных фразеологических единиц мы пришли к выводу, что нумеративный компонент “один” составляет наиболее устойчивый элемент фразеологического речетворчества в сравниваемых языках (как, впрочем, и во многих других языках). Поэтому следует проводить описание НФЕ в типологическом плане прежде всего на материале таких НФЕ, в которых отразились наиболее частотно употребляемые нумеративы: один, два, три, пять, семь, девять и десять.

Материал исследования показал, что в пределах НФЕ разнотипных языков произошёл процесс семантического обогащения нумеративного значения “один”. Учитывая развитую многозначность нумератива “один” в составе проанализированных ФЕ, целесообразно проводить межъязыковое сопоставление НФЕ на основе общности строго определённых семантических микрополей. Поэтому такое сопоставление и проводится нами на материале НФЕ, где нумератив “один” выступает в значении: 1) исходное нумеративное значение как наименьшая единица отсчёта; 2) значение различных субститутов, типа один – один человек и некоторые другие.

Для семантического развития нумератива “один” в сравниваемых языках показательное развитие исходного значения (наименьшей единицы отсчёта). Оно проявляется в разного рода производных значениях. Это такие производные значения, как: наибольшее количество чего-либо; краткость действия, его быстротечность; единство во взаимосвязанных явлениях или взаимообусловленных объектах; сходство и тождественность в основных характеристиках объектов; постоянство действия или признака и др. В противоположность исходному значению /наименьшей единицы отсчёта/ нумератив “один” развился в составе многих ФЕ в противоположное значение – множественность. При этом, как правило, указанная семантика приобретает черты неопределённого множества. Ср. русск. “Ни один день Москва строилась”, (т.е. очень долго). Выражение множественности из нумератива “один” развивается нередко на основе его сочетания с такой лексикой, для которой показательна большая количественная характеристика, например, большая ёмкость, вместительность и т.д. Ср. узб. “бир қоп гап” – многословие при ссоре или драке (букв. один мешок разговора). Эти НФЕ свидетельствуют о развитии значения на основе переосмысления исходной семантики идентичности.

Увеличение количественных параметров в НФЕ с нумеративным компонентом наблюдается и при метафорическом переосмыслении этого компонента.

Ср. русск. “в один миг”, англ. “like one o'clock”, где нумератив заступает в значении краткости действия и в значении ускоренности темпа.

Нумеративный компонент в НФЕ способствует созданию обобщенного образа совместно со своим ближайшим лексическим окружением. Тем самым происходит семантическая компрессия с последующим метафорическим переосмыслением нумеративного сочетания. Это позволяет переносить в составе НФЕ общую семантику только на нумеративный компонент, а его сопроводитель может опускаться. Ср. “Одна голова и в поле гаснет, а две дымятся”. В этом примере опускается субстантивный сопроводитель “голова”. Субстантивный сопроводитель “голова” опускается, так как семантическая ёмкость числительного “два” в приведённом примере показывает эллиптирование части лексического состава НФЕ.

Возможен и обратный процесс, когда опускается сам нумератив. Однако нумеративное значение в таких случаях переносится на субстантивный сопроводитель.

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## ПРИЁМЫ СЕМАНТИЗАЦИИ ИЗУЧАЕМОЙ ЛЕКСИКИ СТУДЕНТАМИ НАЦИОНАЛЬНЫХ ГРУПП НА ПРАКТИЧЕСКИХ ЗАНЯТИЯХ РУССКОГО ЯЗЫКА

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**Аннотация:** В статье говорится об общих закономерностях формирования и углубления лексического запаса студентов, речевых умениях и навыках, о необходимости учёта особенностей восприятия и усвоения лексического материала на грамматической основе с учетом специфики родного языка студентов национальных групп таджикских вузов. В ней говорится о функциональном предназначении синонимов, их правильного использования в речи. Авторами рассмотрена уместность и выразительность слов в определённом контексте на основе приведённых примеров.

**Ключевые слова:** синонимы, русский язык, обогащение словарного запаса, лексика и грамматика.

Русский язык – язык с глубокими и богатыми культурными традициями, который достаточно пригоден для всех сфер человеческой деятельности, для выражения самых сложных научных понятий и самых тонких движений человеческой души. Только собрав воедино определённое количество слов изучаемого языка, обучающийся получает возможность выразить свою мысль. Отсюда исходит, что без овладения словарным запасом неродного языка невозможно ни выражение собственных мыслей, ни понимание речи других людей. Овладение лексикой русского языка студентами национальных групп обусловлено определёнными трудностями, во-первых, большим объёмом словарного состава языка, во-вторых, различиями в значениях русского и родного языка.

Основным недостатком методики проведения практического занятия следует считать неумение подчинить изучение языковой теории задачам развития речи, увлечением грамматикой в ущерб речевой практике обучающегося. Особого внимания требует обучение русскому языку студентов национальных групп, поступивших в вуз из сельских школ, так как в процессе изучения очень мало внимания уделяется обогащению их словарного запаса, учителя терпимо относятся к их невыразительной речи, хотя для культуры русской речи очень важным является соблюдение норм русского произношения. Студенты, получившие образование в городских школах, как правило, быстро и хорошо овладевают русским языком, сказывается влияние и пользование русскоязычных СМИ, интернета, телевидения и радио, которые формируют нормы языкового поведения и языковой культуры молодого поколения и, соответственно, жизненной этики.

Проспер Мериме писал: «Русский язык, насколько я могу судить о нем, является богатейшим из всех европейских наречий и кажется нарочно созданным для выражения тончайших оттенков. Одаренный чудесной сжатостью, соединенный с ясностью, он довольствуется одним словом для передачи мысли, когда другому языку потребовались бы для этого целые фразы» [4,291].

Работа по обогащению словаря студентов национальных групп преследует задачу введения и закрепления в речи не только новых слов, но и новых значений уже знакомых лексем. Однако не все значения слова должны быть введены в активный словарь обучающихся.

Знание значения слова обеспечивает его правильное употребление, значительно облегчает и ускоряет процесс использования в речи. При изучении лексики нужно иметь в виду не только её значение в данный момент, но и изменение языка, не только его внутреннюю организацию, но и его функционирование как средства общения. Так как слова в языке существуют не изолированно, а в связи с другими словами, то необходимым условием изучения лексики студентами национальных групп в вузе является изучение ее в определенной системе, взаимосвязи.

Усвоение каждой лексической единицы представляет собой длительный процесс, который организуется на основе всех положений методики преподавания русского языка как неродного с учётом специфики лексики как одного из аспектов речевой деятельности [2,74].

Усвоить слово – это значит: 1) понять его значение и правила употребления, 2) запомнить слово и правила его употребления, 3) научиться правильно (быстро и безошибочно) использовать слово в собственной речи и понимать его в речи других людей.

Обогащение словарного запаса студентов первого курса должно идти путем систематического введения новых слов в словарный актив, четкого усвоения значения слова и правильной реализации его в речи. Такая работа над семантикой слова является одним из наиболее эффективных путей



пополнения и обогащения лексического запаса обучающихся. Иными словами, практическое овладение русским языком, в первую очередь, подразумевает свободное владение определенным минимумом слов.

Русский язык обладает большим по объёму и богатым лексическим составом. Рассмотрим проявление этого богатства на синонимии, а также многозначности слова.

Студенты первых курсов имеют представление о синонимах на основе школьного материала. При объяснении темы преподавателю высшей школы необходимо отметить, что **синонимы** — слова, обозначающие одно и то же явление действительности. Однако, называя одно и то же, синонимы обычно называют это одно и то же по-разному — или выделяя в называемой вещи различные ее стороны, или характеризуя эту вещь с различных точек зрения.

Так, слова *веселый* и *радостный* близки по смыслу, это синонимы. Внешние проявления и причины веселья и радости могут быть одни и те же. И все же *веселый* и *радостный* — не совсем одно и то же. Человек может быть веселым и без особой причины: просто у него хорошее настроение, вот он и веселится; радостный человек имеет какую-то причину для веселья, радости. Да и внешние проявления веселья и радости не обязательно совпадают: радость может быть сдержанной, проявляться только в блеске глаз и т. п. Кроме того, слово *веселый* может обозначать более или менее постоянный признак человека («это вообще веселый парень»), *радостный* — не постоянный признак.

Глаголы *смотреть* и *глядеть* очень близки по значению, иногда кажется, что никакой смысловой разницы между ними нет (*он глядит на меня* и *он смотрит на меня*). Но различие между этими словами все же существует: *смотреть* обозначает то же действие, что и *глядеть*, но осуществляемое более внимательно, более сосредоточенно. Поэтому, мы обычно говорим *смотреть в микроскоп*, *смотреть в телескоп*, *смотреть фильм*, а не *глядеть в микроскоп*, *глядеть фильм* и т. п.

В процессе обучения преподавателю необходимо направить внимание студентов и на то, что слова - синонимы, обозначающие одно и то же явление объективной действительности, объединяются в незамкнутые **синонимические ряды**, в которых выделяется **основное слово**, определяющее их характер. Каждое слово должно быть синонимично не только основному слову, но и всем словам данного ряда слов. Например: **обмануть** (основное слово) — *провести* — *облапошить* — *надуть*.

Не менее интересна и структура образования синонимов в ряду. Синонимические ряды могут состоять из **разнокорневых** слов: *сырой* — *влажный*, *муж* — *супруг*, *прекрасный* — *превосходный*, *сражаться* — *биться*, *бранить* — *ругать*, *есть* — *кушать*, *здесь* — *тут*, *хмурый* — *мрачный*, *потому что* — *так как*, *весьма* — *чрезвычайно* — *очень*, *бежать* — *мчаться*, *матч* — *состязание* и т.д.

Но синонимы могут быть и **однокорневыми**, т. е. возникшими из одного корня, но оформленные разными приставками или суффиксами: *отчизна* — *отечество*, *картофель* — *картошка*, *монахиня* — *монашка* — *монашенка*, *избрать* — *выбрать*, *искупаться* — *выкупаться*, *тишь* — *тишина*, *девушка* — *девица* — *дева*, *дар* — *подарок*, *обогнать* — *перегнать*, *сельдь* — *селедка* и др.

Лексика и грамматика — это две взаимосвязанные стороны языковой системы: грамматика организует лексику и в то же время сама живет в словах, в сочетаниях слов и предложениях, а лексика обретает жизнь благодаря грамматике [3,407]. Поэтому при обучении русскому языку следует учитывать связь лексики и грамматики. Они органически взаимосвязаны друг с другом как в общей системе языка, так и в каждом отдельном элементе, в частности в слове. Каждое слово имеет свою звуковую оболочку, грамматическую форму, а без значения эта оболочка пуста.

Обучающиеся на практике должны быть знакомы с тем, что обычно каждое значение многозначного слова характеризуется своеобразным лексическим окружением. В **прямом значении** слова сочетаются с одним кругом лексики, в **переносном** - с совершенно другим.

Разные лексические значения слова могут иметь свои грамматические особенности. Например:

1) слово **шкаф** обозначает вид мебели особой формы и назначения (*предметное значение*) и является **сущ. м. р. в И.п. ед.ч.** (*грамматическое значение*);

2) некоторые переходные глаголы, получая новое значение, становятся непереходными: **брать** (кого? что?) **книгу, ручку**, но — **брать** (чем?) **хитростью, брать** (куда?) **вправо**;

3) значения глагола могут отличаться управлением:

- дети **играют** весело (*развлекаются*);

- **играть** (во что?) **в футбол, в волейбол** (проводить время в каком-нибудь занятии, служащем для развлечения, отдыха, соревнования в чем-нибудь); - **играть** (что?) **марш**;

- **играть** (на чем?) **на скрипке**;

- **играть роль (исполнять)** и т. д.;

4) различие может быть в образовании видовых форм глагола: **бить**(НСВ) *стекло, посуду* – **разбить**(СВ); *часы бьют*(НСВ) – **пробьют**(СВ); **бить** (НСВ) *из орудий* – форма СВ отсутствует и т.д.

В каждом слове выделяются собственно лексическое (понятийное) и грамматическое значение, выраженное в той или иной грамматической форме.

Отсюда и вытекают два направления в словарной работе — лексико-семантическое (изучается все, что касается лексического значения слова, — многозначность, синонимы, антонимы) и лексико-грамматическое (слово изучается как часть речи (существительное, глагол и т. д.) и с точки зрения состава слова).

Во время практических занятий преподавателям стоит обратить внимание и на сочетаемость слов в русском языке.

Некоторые синонимы, образующие ряд, различаются **сочетаемостью с разными словами**. Так, слова *карий* и *коричневый* обозначают один и тот же цвет, причем прилагательное *коричневый* сочетается со многими существительными (коричневый карандаш, коричневое пальто, коричневая обложка и др.), а слово *карий* вступает в сочетание только со словом глаза (карие глаза), реже — со словом лошадь. *Разинуть* и *открыть* — синонимы, но *открыть* можно и окно, и дверь, и ворота, и шкаф и т. д., *разинуть* — только рот. Слова *храбрый* и *смелый* имеют одно значение: храбрый воин — смелый воин, храбрый юноша — смелый юноша и т. п.

Следует отметить, что при изучении некоторых сочетаний слов русского языка студент национальной группы допускает ошибки при опоре на формулировку этих же сочетаний в родном языке. К примеру, можно услышать подобное: «**имя**» книги – вместо «**названия**», «**взяли**» в институт – вместо «**приняли**».

Для преодоления ошибок, возникающих вследствие несовпадения смысловых значений слов в родном и русском языках, возможно только при более глубоком и тщательном изучении русских синонимов. С этой целью следует на практических занятиях использовать упражнения, направленные на совершение более точного выбора из двух-трех синонимов одного возможного. Приведём ряд заданий, которые выполняются студентами на занятиях по дисциплине «Практикум устной и письменной речи»:

**1. К данному существительному подберите прилагательное -определение из синонимического ряда.**

1. *Почерк* — определённый, разборчивый, четкий, ясный.

2. *Поток* — быстрый, поспешный, скорый, стремительный.

3. *Документ* — секретный, скрытый, тайный.

4. *Смысл* — действительный, настоящий, подлинный, реальный.

**2. Выберите из двух синонимов нужное слово. Перепишите текст.**

Наша учительница русского языка – (отличный, классный) педагог. Она никогда не (кричит, орет) в классе, у неё прекрасные (поводки, манеры). Когда она (говорит, вещает), в классе стоит (тишина, затишье). Но никогда на уроках не бывает (скуки, меланхолии). Учительницу (тревожит, будоражит) то, что некоторые из нас (снискали, приобрели) (паршивую, дурную) привычку употребляет грубые слова в (общении, контакте). В её кабинете нам (возбраняется, запрещается) (использовать, применять) уличный (словарь, лексикон). «Словом можно (убить, укокошить)», - часто напоминает наша учительница.

**3. Из слов для справок подберите и запишите синонимы к следующим словам. Определите род существительных.**

Граница, известие, тишина, соглашение, наказание, снаряжение.

**Слова для справок:** рубеж, безмолвие, договор, сообщение, амуниция, кара [1, 23-24].

Установление связей между словами и их значениями облегчает процесс их усвоения. Во многих случаях значение слова может быть правильно раскрыто лишь путем сопоставления его с другими словами, с которыми оно связано семантически.

Следовательно, запоминание слова, и главное, усвоение его семантики имеет основополагающее значение в обучении студентов – национальных групп русскому языку. Выполнение подобных заданий должно помочь студентам понять важность семантической структуры слова и лексической сочетаемости, а также обогатить их словарный запас.

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## ШЕВАИ ТАЪЛИМИ БОСАЛОҶИЯТИ ШАРҶИ ҶОЛИ ЉОМӢ ДАР КУРСИ ТАЪРИХИ АДАБИЁТ

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*Муассисаи давлатии таълимии*

*“Донишгоҳи давлатии Хучанд ба номи академик Б.Фафуров”*

**ЧАКИДА:** Муаллифи мақола кӯшиш намудааст, ки омӯзиши шарҳи ҳоли Абдурахмони Ҷомиро бо истифода аз роҳу воситаҳои муосири таълим ва нишон додани схемаву ҷадвалҳо пешкаши устодони адабиёт гардонад. Инчунин, дар мақолаи мазкур фикру андешаҳои ҳамасрони адиб ва ховаршиносони хориҷӣ аз қабиле Алишер Навоӣ, Мирзо Бобур, Абдулғафурӣ Лорӣ, Камолиддин Биноӣ, Александр Кримский, Ҳермон Эте ва дигарон доир ба зиндагиномаи нависанда далелҳо оварда шудааст.

Муаллиф бар он ақида аст, ки бачагон бояд мафҳумҳои забони азбаркардашонро дуруст идрок намоянд, аз он худ кунанд, вагарна дар фаъолияти нутқ аз онҳо истифода намеkunанд. Бой гардидани захираи луғати хонандагон ба инкишофи тафаккур низ мусоидат намуда, қори инкишофи тафаккурро метезонад.

Аз ҷониби муаллифи мақола якҷанд адабиётҳо таҳлил карда шуда, аз тадқиқотҳои гузаронидашуда мисолҳо оварда шудаанд.

Барои боз ҳам бештар фаҳмидан ва аз бар намудани матни бадеӣ ҳатман аз рӯи он гузаронидани мусоҳиба, шарҳу тавзеҳ ва таҳлили он бамаврид аст. Сухани муқаддимавӣ дар бобати таҳлили матни асари бадеӣ низ дар ҳамин асос меёбад. Сухани муаллим зимни мусоҳиба бояд образнок, мантиқан хуб ва намунавӣ бошад, қудрату маҳорати фаҳмидани тасвири шоирро бо суханҳои боварибахш ба хонанда дастрас гардонидани тавонад. Натиҷаи дурусти хониши бадеӣ ба истеъдоду дониши муаллим ва маҳорати шогирдонӣ ӯ вобаста мебошад. Агар матни асар мувофиқи қоида хонда шавад, ҳодисаю воқеа, рафтору кирдори қаҳрамонони асар бевосита намудор мегардад.

**КАЛИДВОЖАҶО:** муносибати босалоҳият, метод, зиндагинома, таълими суннатӣ, таърихи адабиёт, асбобҳои аёнӣ, дастури методӣ, шарҳи ҳол, салоҳияти адабӣ, омӯзгор, хонанда.

Тадриси босалоҳият ва босамари ҷаёт ва эълонии суханварону мутафаккурони бузург дар муассисаҳои таълимӣ аз масоили муҳими таълиму тарбия ва методикаи таълим ба шумор меравад. Абдураҳмони Ҷомӣ на танҳо дар таърихи адабиёти тоҷик, балки дар тамаддуни башарӣ ҳамчун шоиру нависандаи беамто, олими нуктасанҷ ва мутафаккири инсонпарвар шинохта шуда, осори инсонсози ӯ, чи дар гузашта ва чи дар замони муосир, ба сифати китоби дарсӣ таълим дода мешавад.

Дар ибтидои асри навин дар арсаи байналмилалӣ дар соҳаи маориф дигаргуниҳои зиёде ба вуҷуд омад ва илми педагогика хеле пеш рафтаву донишмандон методҳои тозаи таълимро, ки ҷавобгӯи талаботи замон аст, коркард намудаанд. Ҷумҳурии Тоҷикистон ба фазои ҷаҳонии таъсилот ворид шуд ва соҳаи маориф яке аз соҳаҳои афзалиятноки сиёсати дохилии кишвар эълон гардида, бевосита зерин назар ва раёнамоии Асосгузори сулҳу ваъдати миллӣ, Пешвои миллат, Президенти Ҷумҳурии Тоҷикистон муҳтарам Эмомалӣ Раҳмон қарор дорад. Барои ҷавобгӯ будан ба талаботи замон ва дар амал татбиқ намудани дастуру супоришҳои Пешвои миллат Вазорати маориф ва илми ЉТ дар МТМУ усули нав-муносибати босалоҳият ба таълим (МБТ)-ро ҷорӣ карда, ки фанни адабиёт низ монанди дигар фанҳои таълимӣ бояд вобаста ба талаботи МБТ таъкиқ шавад ва усули таълими босалоҳияти он пешниҳод гардад.

Дар курси таърихи адабиёт, ки таълими ҷаёт ва эълонии Абдураҳмони Ҷомӣ тибқи барнома дар синфи 9 пешниҳод шудааст, тарҷумаи ҷоли адиб ба таври муфассал таълим дода мешавад. Ш. Тағоев дар дастури таълими “Таълими эълонии Абдураҳмони Ҷомӣ дар синфи У111” [5,8-17]

ва Т. Мирон дар “Дастури методи “Адабиёти толик” [8,9-72] наёт ва элодиёти Абдураъмони Љомиро ба дарсо тақсим намуда, нар як мавзуёро вабаста ба лараёни дарс баён кардаанд. Омўзгорон метавонанд аз ин китобро ба сифати дастури методї истифода баранд, аммо бо онро маъдуд нагарданд, зеро ба талаботи замон лавобгў нестанд.

Шинохти рўзгор, замони зиндагї, чахонбинї, муъити сиёсию илтимои ва адабию фаръангии Абдурахмони Чомї дар дарки дурусти осори вай таъсири зиёд дорад. Нар як суханвар фарзанди замони худ аст ва вобаста ба лавонбинию талаботи замони худ асар офаридааст. Аз сўйи дигар, дар шинохти тарлумаи ноли адиб сарчашмаи даралаи аввал осори худи ўст. Методист М. Аъмадов дар ин масъала менависад: «Танро таълили амики асарнои нависанда имкон фаролам меоварад, ки ба шахсияти ў баъои вокеї дода шавад. Дар ин масъала зиндагї ва муносибати ў ба атрофиёнаш дар сафи дувум меастан. Пас омўхтани зиндагї, фаъолияти адаби, огаъї аз моъият ва мазмуну мундарила ва гоии офаридаёи нависанда нама яклоя омили асосии комилан баъо додан ба шахсияти адибон доништа мешавад» [6,206]. Хушбахтона, Абдураъмони Љомї худ дар осораш оид ба тарлумаи ноли хеш маълумоти фаровон додаст, ки дар байни онро рисолаи «Рукаот» (Мактубро), касидаи «Рашни бол ва шарни нол» ва «Касидаи шайбия» арзиши бештар доранд. Илова бар ин, бино ба гуфтаи ломушинос Аълохон Афсаъзод, «доир ба тарлумаи нол нулку атвор ва элодиёти Љомї... дар асри ХУ «Хамсат-ул-мутаъаййирин»-и Алишери Навої, «Такмила бар «Нафаъот-ул-унс»-и Абдулғафури Лорї ва «Мақомоти Мавлаї Љомї»-и Абдулвосеи Низомї таълиф гардида буданд. Боби махсуси китоби «Рашаъот айн-ул-наёт»-и Фахруддин Алї ибни Љусайн Воизи Кошифї ва нукоятнои зиёди «Латоиф-ут-тавоиф»-и намин муаллиф ва «Бадоеъ-ул-вакоъ»-и Зайниддин Маъмуди Восифї низ нуқми китоброи алоъидаро доранд. Инчунин Давлатшоъи Самаркандї, Камолиддини Биної, Гиёсуддини Хондамир, Муиниддини Исфизорї, Мирхонд, Бобурмирзо, Соммирзои Сафавї ва чанде дигар аз аъли фазли асри ХУ ва асри ХУ1 дар осори худ лаъзаёи лудогонаи рўзгори ин мутафаккири бузурго тавзеъ додаанд»[4,3]. Дастрас намудан ва омўхтани намаи он китобу маълумотномаёе, ки аз раванди зиндагии Абдураъмони Љомї баъс мукунанд, барои муаллими мактаб кори басо душвор ва наatto номумкин аст. Зеро на намаи ин сарчашмаё мавриди таълилу тадқиқ қарор гирифта, ба хатти кириллї баргардонида шудаанд. Хушбахтона, донишманди толик Аълохон Афсаъзод, ки «тамоми умр бо Љомї» будааст, муъимтарин асарнои адабии ўро таъқиқ ва нашр намудааст. Донишманди номбурда дар асоси осори Љомї ва навиштаёи шогирдону дўстон ва пайвандону пайравонаш дар бораи шарни ноли ин адиби бузурги форсу толик як асари илмию адабии нисбатан мукамалро бо забони содаву равон, ки ба синну соли хонандагони синни калони мактаб мувофиқ аст, элод намудааст. Бе неч шаке, метавон гуфт, ки китоби Аълохон Афсаъзод «Дарёи нур» беътарин асари илмию адаби доир ба тарлумаи ноли Абдураъмони Љомї мебошад. Омўзгорони мактаб бояд нагноми таълими шарни ноли адиб дар синфи 9 аз ин китоб истифода баранд ва мутолиаи онро аз хонандагон талаб намоанд.

Мутахассисони соъа, монанди Х. Мирзозода, Н.Маъсумї, М. Қозилонов, А. Ваънобов, Г. Мирзоев, Н.Раъматлонов, Х. Раъимов, Т. Мирон, Ш. Исломов ва Қ. Хоъаев ва М. Аъмадов доир ба методикаи таълими шарни ноли суханварон дар мактаб изъори назар кардаанд. Аз лумла, М. Аъмадов дар китоби «Таълими адабиёти толик» дар ин масъала батафсил маълумот додаст [5, 210-243]. Тавсияёи М. Аъмадов хеле омўзанда ва пурсамар мебошанд. Донишманди номбурда боби наштуми қисми дуоми китобро маъз ба ин масъала ихтисос дода, доир ба нар як масъалаи методикаи шарни ноли суханварон батафсил маълумот медиъад ва шеваи тадриси шарни ноли адибони лудогоноро пешниёди хонанда мегардонад.

М. Аъмадов дар қисмати охири боби наштум ба тарики намуна «Таълими шарни нол дар мисоли зиндагиномаи Мирзо Турсунзода»-ро меоварад, ки хеле лолиб аст ва муаллимон метавонанд аз он дар дарси худ истифода баранд. Хусусияти лолиби таваллоъи навиштаёи М. Аъмадов дар он аст, ки ў ин китоби худро дар замони Истиклол, озод аз нама гуна идеология навишта ва аксари китобу мақолоти дар ин масъала навишташударо ба назар гирифтааст. Масалан, дар мавриди шеваи тадриси шарни ноли Абдураъмони Љомї менависад: «Дар баробари оғоз кардани таълими Љомї дар синфи 9, пеш аз нама, мақсади асосии мавзуъ муайян карда мешавад, ки аз баъои умумї ба адиб ва фаъолияти элодии ў иборат аст. Барои носил кардани ин гоии асосии мавзуъ корнои зерин ба илро расонида мешавад: а) муайян кардан ва интихоб намудани маводи таълим; б) мавкеи баёни он мавод; в) натилагирии хотимави»[6,228]. Бино ба андешаи донишманди номбурда, барои муаррифии мақоми Љомї дар таърихи адабиёти форсу толик сухани ховаршиноси бузурги рус Е.Э. Бертелс мувофики мақсад аст: «Љомї дар осори худ соъирона такомули панлъасдолаи адабиёти гузаштаро ламъбаст мекунад»[7,173]. М.Аъмадов тавсия медиъад, ки дар оғози таълими шарни ноли Љомї омўзгор метавонад бо воситаи нақшаё гуфтаёи бузургони илму адабро дар бораи Љомї намоиш диъад ва

онъоро шаръу тавзеъ диъад. Донишманди номбурда бар он андеша аст, ки баъои ӧамасрону дӱстон, шогирдон ва ховаршиносони ватанию хорилӱ дар бораи Ӭомӱ ва наӱши ӱ дар такомули адабиӱти форсу толик тавассути наӱшаӧо ба хонандагон нишон дода шавад, тарлъумаи ӧоли адиб хубтар дарк мегардад. Худи муаллиф ин наӱшаӧоро муараттаб намуда, ки воӧеан, дар муаррифии адиб ва маӧоми ӱ дар таърихи адабу фаръанги толик наӱши муъим доранд.

Методист Ӭотам Саидов дар дастури методи худ бо номи «Таълими ӧаӱт ва эъодиӱти Абдураъмони Ӭомӱ дар синфи 9» соати аввалро ба зиндагиномаи Ӭомӱ ихтисос медиъад ва дар ӧаълими ӧафт саъифа шеваи дарси тарлъумаи ӧоли адибро пешниъод мекунад. Дастури методи мазкур план-конспекти дарсӧо марбут ба ӧаӱт ва эъодиӱти Ӭомиро мемонад [11,7-14]. Дар ин дастури методӱ чизи тозае ба чашм намехурад, шеваи кори муаллиф, агар суолномаи тестиرو истисно намоем, ӧамон шеваи дарсгӱии солъои 70-80 замони Шӱраваст. Суолъои оmodанамудаи муаллиф низ одӱ буда, дар ташаккули тафаккури хонандагон муассир нестанд.

Бояд зикр кард, ки бархилофи аксари шоирони адабиӱти классикии форсу толик дар бораи рӱзгору осори Абдураъмони Ӭомӱ маълумоти фаровони дакику саъеъ мавъуданд. Илова бар ин, донишмандон, алалхусус А.Афсаъзод ӧаӱт ва эъодиӱти ин мутафаккири бузургро ӧаматарфа омӱхта, дар ин замина китобу маӧолоти зиӱде ба нашр расонидаанд. Омӱзгор бояд рисолаи илмӱ-бадеии «Дарӱи нур»-ро барои хонандагон тавсия кунад, аммо худ барои маълумоти бештари илмӱ гирифтани метавонад аз монографияӧои А. Афсаъзод «Ӭомӱ – адиб ва мутафаккир» [3] ва «Рӱзгор ва осори Ӭомӱ»[4] истифода баранд. Дар бораи зиндагии Абдураъмони Ӭомӱ филми бадеӱ сохтаанд ва бо таъя ба осори ӱ асарӧои саънавӱ рӱйи саънаи театр омада, ки тамошои онъо ба хонандагон наӱши бештаре мегузорад.

Дар барномаи таълими адабиӱт дар синфи 9 кабл аз Абдураъмони Ӭомӱ 3 соат барои тадриси мавзуи «Адабиӱти толик дар асри ХУ» пешниъод шудааст. Ӭобили зикр аст, ки бузургтарин шоиру мутафаккири асри ХУ Абдураъмони Ӭомӱ мебошад. Омӱзгор бояд ин соатъоро самаранок истифода барад. Бино ба гуфтаи ховаршиноси бузурги рус Е.Э. Бертелс, «аз рӱи осори Ӭомӱ бо камоли боварӱ метавон ӧукм кард, ки дар карни ХУ аз мероси гузашта чӱ боӱи монда ва чӱ аз байн рафтааст»[7,172] ва ӧамчунин ба таъкиди ин донишманд, «Ӭомӱ дар осори худ такомули панлъсадсолаи адабиӱти классикии форсу толикро лъамъбаст намудааст»[7,173]. Бояд зикр кард, ки МБТ ба муаллим имкон медиъад, ки мавзуъ ва мундариъаи таълимиро таъйир диъад, зеро мавзуъ ва мундариъаи таълим ба ӧайси восита барои ташаккули салоӧиятъо хидмат мекунад. Мавзуи «Адабиӱти толик дар асри ХУ»-ро, ки аслан бояд ба тарики обзорӱ таълим дода шавад, бо мавзуи «Замони Ӭомӱ ва зиндагиномаи ӱ» тавъам таълим додан мувофики маъсад аст. Муаллим аз фаслъои аввалу дувуми китоби А. Афсаъзод «Ӭомӱ – адиб ва мутафаккир», ки ба замони зиндагӱи ва шахсияту эъодиӱти Ӭомӱ бахшида шудаанд, маводи фаровон ба даст оваранда метавонад. Дар боби аввали китоб перомуни вазъияти сиӱсию илтимоӱ дар асри ХУ, заминаӧои мафкуравии лъамъият, ӧаӱти илмию маданӱи ва адабӱ дар ин аъд батафсил бо таъя ба сарчашмаӧои дараъаи аввал маълумот дода шудааст. Дар фасли дувум доир ба шахсияту эъодиӱти Ӭомӱ аз даврони туфулият то фарлъоми зиндагии ӱ баъс меравад.

Дар машгӱулиятъое, ки дар курси таърихи адабиӱт ба шаръи ӧоли адиб ихтисос дорад, бино ба таъкиди мутахассисон, бояд масоили зер равшан карда шавад:” а) Хусусияти асосии нависанда ба ӧайси суханвар ва мутафаккир; б) робитаи адиб бо замони худ, бо ин ӱ он синфи лъамъиятӱи ва бо зиндагии мардум; в) усули эъодии адиб чӱ гуна инкишоф ӱфтааст, маръалаӧои асосии раванди фаъолияти ӱ чӱ тарз давом кардааст?г) ӱ дар таърихи адабиӱт ва умуман ӧаӱти лъамъиятии замони хеш чӱ навгонӱи ворид кардааст?”[5, 224]. Ӭобили зикр аст, омӱзгор аз китобъои зикршудаи А. Афсаъзод ба тамоми ин масъалаӧо лъавоб ӱфта метавонад.

Ваӧеан ӧаӱ бар лъониби методистон аст, ки истифодаи асбобъои аӱнӱ, монанди акси шоир, китобъои ӱ, наӱшаӧои гуфтаӧои бузургон илму адаб ва муъаӧкикон дар бора ӱ ва ӱайраро ӧангоми таълими шаръи ӧоли адиб пурманфиат медонанд. Ӭобили зикр аст, ки Рафозли Шарӧ – Камолиддини Беъзод расми Ӭомиро кашидааст, ки то ба рӱзгори мо расидааст. Ба хонандагон бояд фаъмонд, ки акси Ӭомӱ маъсули тахайюли мусаввирон нест, балки онро ӧамасри Ӭомӱ расом Беъзод кашидааст. Аз сӱйи дигар, имрӱз илму техника ба ӧадди баланди инкишофи худ расидаанд ва дар мактаб васоити техникӱ, монанди компютор, планшет, тахтаи электронӱ мавъуданд, ки кори муаллим ва хонандагонро ба маротиб осон мегардонад. Омӱзгор метавонад ӧама он асбоби аӱниро дар слайд лъо диъад ва шаръу тафсири онъоро дар ӧошия бинависад. Бамаврид ва муассир хоъад буд, агар слайди шаръи ӧоли Ӭомӱ ба мавзуъо таӧсимбандӱи шуда бошанд. Масалан, дар мавриди маӧоми Абдураъмони Ӭомӱ дар таърихи адабиӱти толик суханони донишмандони зеро овардан мукин аст:

*Њаёти адабии асри ХУ-и форсу тољикро, ки дар он эљодиёти Љомӣ бо тамоми бузургияш намудор мегардад, шартан асри Љомӣ номидан мумкин аст.*

**Ховаршиноси украинӣ Александр Кримский**

*Метавон гуфт, давраи классикии шеърӣ форсӣ бо зуњур ва уфули Нуриддини Абдурањмони Љомӣ ба поён расид.*

**Ховаршиноси олмонӣ Њермон Эте**

Суханони њамасрони шоир, ки аксар шогирдони ўянд, низ дар муаррифии шарњи њоли мутафаккир хеле муассир хоњад буд:

*Вай [Љомӣ]-ро дар улуми саврӣ ва маънавӣ њамто ва баробаре дар асри худ набуд.*

**Мирзо Бобур**

*Суњбати њазрат [Љомӣ]-ро хосияте буд, ки њар кас ба суњбати эшон мерасид, аз мамарри ќабзе ва андўње, ки мебошад, он ќабз аз андўњ муртафеъ мешуд.*

**Абдулѓафури Лорӣ**

*Љомӣ, он офтоби нуронӣ,  
Он мунаввар ба нури субњонӣ.  
Қадри авќоти хеш чун дарёфт,  
Ба сўи њифзи наќди ваќт шитофт.  
Қимати умрро шикаст надод,  
Як нафасро дигар зи даст надод.*

**Қамолитдини Биноӣ**

Равоншиносон собит кардаанд, ки ба мардуми Шарќ, махсусан ба мардуми тољик таъсири сухани мавзун нисбат ба мансур бештар таъсир мерасонад. Аз ин рў, дар њар масъалае барои муаррифии шарњи њоли адиб пораи шеърӣ овардан ба хонандагон таъсири бештар мерасонад. Агар он шеър аз эљодиёти худи адиб бошад, боз њам бештар аст. Масалан, ќитъаи шеърӣ зер, ки ба масъалаи тахаллус ва зодгоњи шоир иртибот дорад, њангоми дарси шарњи њоли Љомӣ наќши муњим бозида метавонад:

*Мавлидам Љому раињаи ќаламам  
Љуръаи њоми Шайхулисломист.  
Лољарам дар њаридаи ашњор  
Ба ду маънӣ тахаллусам Љомист.*

**Мавлоно Љомӣ**

Дар мавриди вафоти Абдурањмони Љомӣ шоирони зиёде марсияву таърих гуфтаанд, ки ба илова зикри даќиќи соли вафоти ў аз маќоми баланди шоири мутафаккир дар њомае шањодат медињад. Дар слайди шарњи њоли Љомӣ њой додани онњо мувофиќи маќсад аст. Ба тариќи намунае чанд аз онњоро меоварем. Масалан, Алишери Навоӣ њам таърихи вафоти устодашро дар шеър њой додаст ва њам марсияи пурсўзе сурудааст:

*Гавњари кони њаќиќат, ду(р)ри бањри маърифат,  
К-ў ба Њаќ восил шуда, дар дил набудаи мосивонъ.  
Кошифи сирри Илоњӣ буд, бешак, з-он сабаб  
Гаит таърихи вафотаи «Кошифи сирри Илоњ».*

**Алишери Навоӣ**

Таърихи зеро, ки мутаассифона, муаллифаш даќиќ маълум нест, аз њумлаи беътарин таърихи вафоти Љомист, бояд дар слайд њой дод, зеро мисраи охири ќитъа њам баёнгари руњияи шогирдону пайвандон ва дар маълумъ ањли маърифати Хуросонро аз марги Љомӣ ифода мекунад ва њам таърихи соли вафоти шоирро даќиќ нишон медињад:

*Султони аќлу дониш Љомӣ, ки ёфт дар худ  
Аз бодаи висолаи арвоњи ќудс њома.*

Албатта, ин китъаҳои шеърӣ ва насриё, ки овардем, бояд шарҳу тафсири шаванд. Алалхусус, ба ду маънӣ будани таҳаллуси «Љомӣ», ки ҳам ишора ба зодгонаш асту ҳам киноя аз Шайхулислом, орифи машҳури ҳамватани Љомӣ - Аъмади Љом. Намчунин бояд моддаҳои таърихи вафоти Љомӣ «Қошифи сирри Илоъ» ва «Оъ аз ғироки Љомӣ», ки соли 898 мебарояд, аз тарафи муаллим шарҳу тафсири ёбанд ва аъамияти моддаи таърихнависӣ ба хонандагон фаҳмонда шаванд.

Дар мавриди илмомӯзии Љомӣ дар даврони наврасию ҷавонӣ аз «Ҳамсаи мутаъаййира» (Панҷгонаи Ҳайратовар) метавон ҷикояти ҷолиб нақл кард. А.Афсаъзод ин ҷикоятро ба забони содаву раван дар китоби «Дарёи нур» нақл карда, ки омӯзгор метавонад аз он истифода кунад. Ин ҷикоят аъамияти бузурги тарбиявӣ дошта, ба хонандагон талқин мекунад, ки дар хондан саъю кӯшиши бештар ба харҷ диҳанд. Омӯзгор бояд ғангоми шарҳи ҷолиб суханвар ба давраи таъсилӣ ӯ бештар диққат диҳад. Рақамҳои оморӣ, монанди фалон сол ба мактаб рафт ва ё дар фалон мадраса соҷҳои фалон таъсил кардааст масъаларо нал намекунад. Абдураҳмони Љомӣ тибқи таъкиди муъаққикон, бештари илмҳои замони худро баъд аз сабақи устодони номвари замониририфта мустақилона омӯхта, аз устодонаш пеш гузаштааст. Зикри ин нуқта ба хонандагон таъсири бештар дорад.

Ин нуқтаро бояд таъкид сохт, ки соати ҷудошуда барои шарҳи ҷолиб адиб маъдуд аст, нақли омӯзгор бояд дар ҳама масоили шарҳи ҷолиб адиб ихчаму мухтасар бошад. Аз сӯйи дигар, МБТ, ки бунёди онро таълими хонандамеъвар ташкил медиҳад, ба ташаккули шахсияти хонанда нигаронида шудааст. Дар ин шеваи таълим хусусияти фардии хонандагон ба назар гирифта шуда, дар раванди таълим бояд ба таври мақсаднок истифода шаванд. Масалан, хонандагон дар мавриди зиндагиномаи Абдураҳмони Љомӣ маводи заруриро ҷамъ оварданд, аҳбори пешниҳодшуда аз ҷониби омӯзгорро азхуд карданд ва метавонанд онҳоро бозгӯӣ кунад. Ин ҳама фаъолияти маърифатии хонанда дар шакли суннатии таълим аст. Фаъолияти маърифатии хонанда дар шеваи МБТ бо ин маъдуд намегардад. Хонанда бояд аҳбору маводи пешниҳодшударо таълилу таъкиқ намояд, ӯар масъалаи марбут ба зиндагиномаи мутафаккиро таълилу баррасӣ намояд, илова бар гуфтаҳои муаллим доир ба ӯар масъалаи фикри худро дошта бошад ва бо баррасии маводу аҳбори марбут ба мавзӯ натиљагирӣ карда тавонад.

Хонандагон ба салоҷиятҳои ҳамон вақт даст меёбанд, ки дар раванди дарс иштироки фаъол дошта бошанд. Яъне, ғангоми баррасии шарҳи ҷолиб адиб маъдуд ба маълумоти китоби дарсӣ набошанду аз сарчашмаҳои гуногун, монанди осори худ адиб, маълумоти тазкираву асарҳои тадқиқотӣ, китобҳои бадеӣ, донишномаҳо, рӯзномаву маҷаллаҳо, маводи интернет ва ғайра истифода баранд, ки мо дар ибтидо теъдоде аз онҳоро зикр кардем. Омӯзгор дар раванди таълим, ки раҳнамои хонандагонро барои ноил гардидан ба салоҷиятҳои ба душ дорад, бояд дарсро тавре ба роҳ монад, ки хонандагон ба ибрази андеша худ доир ба ӯар масъалаи имкон пайдо кунад, ба таъбири дигар, малака ва маъорати худро нишон дода тавонанд. Яъне, омӯзгор бояд қобилият ва таърибаи маърифатии хонандагонро дар раванди таълим ба назар гирад ва дар мароҷили мухталифи ташаккули салоҷиятҳои ба онҳо ёрӣ диҳад. Дар ӯараёни таълими шарҳи ҷолиб адиб диққати асосӣ на танҳо ба мазмуни таълим (яъне, чиро меомӯзем?), балки ба тарзи таълим (яъне, чӣ тавр меомӯзем) низ равона гардад.

**Ҳулоса**, ғангоми таълими шарҳи ҷолиб Абдураҳмони Љомӣ дар курси таърихи адабиёт (синфи 9) вобаста ба талаботи МБТ набояд факту рақамҳои зиёдеро ба хонандагон пешниҳод кард. Хонандагон ҳамон маълумотро бояд донанд, ки барои фаҳмиши осори шоир ва дар маълуми адабиёти асри ХУ барои онҳо муфид буда метавонад. Тарҷумаи ҷолиб Абдураҳмони Љомиро тавҳам бо наёти адаби ва фарҳангии асри ХУ таълим додан мувофиқи мақсад аст. Ин амал имкон медиҳад, ки соатҳои ҷудошуда барои ваъи адабию илғимии асри ХУ ва шарҳи ҷолиб адиб босамар истифода шаванд. Омӯзгор бояд ба марҳалаи севуму чаҳоруми МБТ диққати махсус диҳад, зеро маъз дар ин ду марҳалаи охир салоҷиятҳои адаби ва фаннӣ дар хонандагон ташаккул меёбад.

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## **КУЛЬТУРНЫЕ И НАУЧНО-ОБРАЗОВАТЕЛЬНЫЕ ОТНОШЕНИЯ МЕЖДУ РЕСПУБЛИКОЙ ТАДЖИКИСТАН И РЕСПУБЛИКОЙ УЗБЕКИСТАН**

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**Аннотация:** Статья посвящена обзору и анализу культурных и научно-образовательных отношений между Таджикистаном и Узбекистаном. Актуальность исследования обусловлена тем, что культурный компонент способствует выявлению сходства между таджикским и узбекским обществами, прямо или косвенно влияет на общий характер узбекско-таджикских отношений. В работе отражена связь между культурами обеих стран. Исследуются особенности общенаучного таджикско-узбекского пространства образования, и основы культурного сотрудничества между Узбекистаном и Таджикистаном.

**Ключевые слова:** сотрудничество в сфере культуры, духовная культура, Таджикистан, Узбекистан, культурно-гуманитарный аспект сотрудничества, межцивилизационный диалог, язык, искусство.

Современные международные отношения и межцивилизационный диалог трудно представить без культурной составляющей. Вместе с экономикой и политикой культура является ключевым фактором, определяющим специфику внешней политики. Культура в нашей работе исследуется как полноценная и интегрированная часть стратегического плана того или иного государства на международном уровне. Всеобъемлющее и результативное развитие культурных связей международного уровня содействует защите взаимосвязанных интересов личности, общества и государства. [1.229]

Многовековая история взаимопонимания и дружбы двух народов, таджиков и узбеков, глубокая культурная, национальная, религиозная и традиционная общность ставят перед нами задачу в современном процессе глобализации, бережно подойти к традициям дружбы, братства и взаимного доверия, изучить их корни.

Основополагающие принципы таджикско-узбекских отношений заложили прочный фундамент на общую духовную культуру, истории, а также многовековые традиции взаимоуважения и добрососедства.



Развитие добрых отношений между двумя странами тесно связано со сближением культур и развитием научных связей. В этой сфере, помимо организации престижных и культурно-массовых мероприятий, приоритет должен быть отдан реализации эффективных мер укрепления доверия между странами.

В данном контексте хотелось бы отметить, что в ходе официального визита Президента Узбекистан Ш.Мирзияева в г. Душанбе 10 июня 2021 г. во Дворце искусств «Кохи Борбад» был организован концерт с участием мастеров искусств Узбекистана и Таджикистана. Основатель мира и национального единства – Лидер нации, Президент Республики Таджикистан, уважаемый Эмомали Рахмон торжественно вручил Президенту Узбекистана Ш.Мирзиёеву высокую государственную награду Таджикистана – орден «Зарринтоҷ» («Золотая корона») первой степени за выдающиеся заслуги в деле развития сотрудничества между нашими странами.

В знак благодарности, лидер Узбекистана отметил, что столь высокая награда является выражением большого уважения и доверия, признания и оценки общих усилий по укреплению многовековых уз братства и добрососедства между нашими народами. А также подчеркнул, что совместный концерт мастеров искусств двух стран стал доброй традицией, воплощающей вечную и искреннюю узбекско-таджикскую дружбу. Лидер Узбекистана подчеркнул важную роль искусства в сближении народов. [5]

В совместном заявлении от 9 сентября 2018г. в г. Душанбе Основателя мира и национального единства – Лидера нации, Президента Республики Таджикистан уважаемого Эмомали Рахмона и Президента Республики Узбекистан Шавката Мирзиёева об укреплении дружбы и добрососедства оба подчеркнули «приоритетный характер сотрудничества в культурно-гуманитарной сфере, развитие прямых контактов и обмен опытом между научными учреждениями, учебными заведениями, средствами массовой информации, творческими и спортивными коллективами, молодёжными и женскими организациями, профессиональными союзами и другими институтами гражданского общества. Главами государств дана высокая оценка успешному проведению в 2017 году Дней культуры Республики Узбекистан в Республике Таджикистан и Дней культуры Республики Таджикистан в Республике Узбекистан. Подчёркнуто, что стороны будут и далее создавать благоприятные условия для деятельности национальных культурных центров на территории двух государств в деле сохранения и развития родного языка, культуры, традиций и обычаев, принимать меры по обеспечению прав и интересов граждан одного государства, находящихся на территории другого государства. Президенты двух стран будут уделять внимание вопросам совершенствования изучения и преподавания таджикского языка в Узбекистане и узбекского языка в Таджикистане, расширения сети общеобразовательных учебных заведений с таджикским и узбекским языками обучения, налаживания сотрудничества по обмену учебной и художественной литературой, периодическими изданиями и научными публикациями, поддержки переводов произведений классиков литературы и современных авторов двух стран. [2]

Наука и культура всегда находятся в центре внимания двусторонних отношений. Сегодня на территории Республики Узбекистан успешно действуют 10 таджикских национальных культурных центров. В настоящее время из 258 школ Республики Узбекистан с таджикскими классами 55 полностью таджикоязычные. Таджикские группы созданы в университетах Самарканда, Термеза и Ферганы. На таджикском языке на территории Узбекистана вещают четыре периодических издания, пять телеканалов и 30 радиостанций. [4]

По данным Минобрнауки РТ в республике функционирует 77 узбекских школ, а также 440 смешенного типа- с узбекскими классами. Только в Турсунзаде 7148 детей обучаются полностью на узбекском языке. [6]

Между Правительством Республики Таджикистан и Правительством Республики Узбекистан подписано соглашение о сотрудничестве в области культуры и гуманитарной сфере. В статье 1 соглашения указано, что стороны будут способствовать созданию благоприятных условий для сохранения и развития традиционных культурных связей, обмена и сотрудничества в областях, театрального, музыкального, изобразительного, эстрадного и циркового искусства, кино телевидения и радиовещания, библиотечного и музейного дела, охраны, реставрации и использования памятников истории и культуры самодетельного народного творчества, народных промыслов и других видов культурной, деятельности.

Главный научный сотрудник Института стратегических и межрегиональных исследований при Президенте Республики Узбекистан Л. Умарова отмечает, что в последнее время сотрудничество в культурно-гуманитарной сфере обрело многогранный и многоуровневый характер, поднялось на качественно новый уровень. За этот период дважды состоялись «Дни узбекской культуры» в

Таджикистане (май 2017 г., ноябрь 2019 г.), а также один раз организованы «Дни таджикской культуры» в Узбекистане (октябрь 2017 г.). В рамках «Дней культуры» в Узбекистане и Таджикистане были проведены художественные выставки работ знаменитых художников и ремесленников, концертные программы и кинофестивали с участием представителей культуры и искусства обоих государств, которые были восприняты местной публикой с большим воодушевлением и интересом. Проведение очередных «Дней культуры» Таджикистана в нашей стране планируется в текущем году с учетом санитарно-эпидемиологической ситуации. Прочно укрепились двухсторонние связи в сфере театрального искусства. В период за 2016-2020 г. были организованы более 15 гастролей театров двух стран. Кроме того, представители Таджикистана регулярно принимают участие в проводимых в Узбекистане Международных фестивалях искусств маком и бахши, «Бойсун бахори», «Шарк тароналари», международном конкурсе «Истеъдод», детском биеннале «Радости Ташкента» и др. Так, в 2018 году музыкальный ансамбль «Шашмаком» Таджикистана был удостоен Гран-при Международного фестиваля искусства маком. В текущем году ожидается участие таджикской делегации на втором Международном фестивале искусства бахши в г. Нукус.

Доброй традицией стала организация в ходе визитов высшего руководства Узбекистана и Таджикистана концертов с участием мастеров культуры и искусства двух стран. Так, в рамках государственного визита Президента Э.Рахмона в г. Ташкент в августе 2018 г. состоялся большой «Концерт дружбы» с участием узбекских и таджикских творческих коллективов. [3]

Необходимо отметить, что культурно-гуманитарная сфера жизни наших братских народов, художников, музыкантов, поэтов, писателей и мыслителей, которые развивались бок о бок испокон веков, естественно, не осталось без внимания.

Распоряжением Основателя мира и национального единства – Лидера нации, Президента Республики Таджикистан уважаемого Эмомали Рахмона от 5 марта 2018 года был создан парк, где установлены памятники великим поэтам-мыслителям Абдурахману Джами и Алишеру Навои в знак дружбы народов Таджикистана и Узбекистана.

В заключение нужно отметить, что бережное отношение к культуре двух народов в значительной степени будет способствовать дальнейшему развитию двухсторонних отношений между Таджикистаном и Узбекистаном, духовному обогащению наших народов, повышению доверия и симпатии, что, в конечном итоге, ведет к обеспечению мира и стабильности в регионе и устойчивого развитие двух братских стран.

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#### **ПАЙВАНДҲОИ АДАБИИ ДУ КИШВАРИ ҲАМҶАВОР ДАР МИСОЛИ ҶОМӢ ВА НАВОӢ**

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**Чакида:** Мақолаи мазкур перомуни пайвандҳои адабии Ҷомӣ ва Навоӣ таҳқиқ шудааст. Дар мақола оид ба фаъолияти адабӣ ва сиёсии Алишер Навоӣ ва ҳамкориҳои ӯ бо Абдурахмони Ҷомӣ дар «Баҳористон», «Сабҳат-ул-Аброр», «Тўҳфат-ул-Аҳрор», «Юсуф ва Зулайхо», «Хирадномаи Искандарӣ» таҳқиқот анҷом дода шудааст. Инчунин, оид ба чигунагии равобити дўстонаи байни шоирон маълумот дода шудааст. Алишери Навоӣ дар «Мочолис-ун-Нафоис», «Хайрат-ул-Аброр», «Ширину Фарҳод», «Лайлию Мачнун» ва «Садди Искандарӣ» роҷеъ ба мақоми Ҷомӣ ахбори муҳим пешкаш кардааст. Вале дар байни осори ин ду мутафаккир ягона асаре, ки равобити адабии онҳо дар он ба хубӣ таҷассум гардидааст «Ҳамсат-ул-мутаҳайирин»-и Алишер Навоӣ мебошад, ки дар мақола оварда шудааст.

**Калидвожаҳо:** *пайвандҳои адабӣ, адабиёти тоҷик, адабиёти ўзбек, Ҷомӣ, Навоӣ, шеър, дўстӣ.*

Пайвандҳои адабӣ миёни шоирони миллатҳои мухталиф дар ҳар даври замон вучуд доштааст ва имрӯз низ ин робитаҳо мушоҳида мешавад. Ин робита на фақат ҷиҳати рангорангӣ, зебову муҷалло сохтани ашъори шоирон мутаассир мебошад, балки он миллатҳое, ки чунин шоирон намояндагони онҳоянд аз тамаддуну фарҳанг, расму русум, адабиёту забон ва дигар арзишҳои миллии ҳамдигар огоҳ мегарданд ва аз чунин арзишҳои миллии ҳамдигар таъсирпазир мешаванд.

Тоҷикон ва ўзбекҳо дар замонҳои пеш байни ҳамдигар пайвандҳои адабӣ дошта, адибони ўзбек, аз қабиле Турдӣ, Машраб, Махмур, Гулҳанӣ, Увайсӣ, Нодира, Муқимӣ, Фурқат, Убайдуллоҳи Завқӣ дар пайравии адибони тоҷик Камоли Хуҷандӣ, Мавлоно Ҷомӣ, Ҳилолӣ, Восифӣ, Бедил, Зебуннисо, Аҳмади Дониш, Шамсиддини Шоҳин ва дигарон ғазалу қасида, достону маснави ва асарҳои насриро ба забонҳои тоҷикӣ ва ўзбекӣ таълиф мекардаанд.

Бино ба тасдиқи муҳаққиқони равобити адабии тоҷикӯ ўзбек И. Брагинский, С. Воҳидов, Ҷ. Бақозода, А. Сайфуллоев ва дигарон аввалин намунаи асаре, ки аз вучуди зулисонайнии тоҷикӣ-ўзбекӣ гувоҳӣ медиҳад, маснавии «Муҳаббатнома»-и Хоразмӣ мебошад, ки асосан ба ўзбекӣ ва баъзе фаслу қисматҳои он ба тоҷикӣ навишта шудааст. Бояд гуфт, ки дар марҳалаи аввали худ зулисонайнии тоҷикӣ-ўзбекӣ дар эҷодиёти шоирони ўзбекзабон, ки дар мактаби шеърӯ шоирӣ форсӣ-тоҷикӣ тарбият ёфта, дар баробари ашъори ўзбекӣ дар пайравии Саъдӣ, Ҳофиз, Низомӣ, Амир Хусрав, Камоли Хуҷандӣ ва дигарон шеърҳои тоҷикӣ ҳам менавиштаанд, ба вучуд омад ва аз асри XV ба баъд ба василаи осори Ҷомӣ, Алишери Навоӣ (Фонӣ), Атоӣ, Лутфӣ, Саккоқӣ, Биноӣ ва дигар намояндагони адабиёти тоҷикӯ ўзбек ба авҷи аъло расид [1].

Устувориву побарҷо мондани дўстии Ҷомӣ ва Навоӣ заминае гузошт, ки шоирону нависандагони мо дар асрҳои баъдӣ ин намунаи хуби инсонпарваронаро ба худ касб намуданд ва миёни шуарову нависандагони ду миллат муносиботи устувори адабиву фарҳангӣ ба миён омад. Аз зумраи суханварони тоҷик Хоҷа Осафӣ, Амир Шайх Сухайлӣ, Дарвеш Нозӯӣ, Давлатшоҳи Самарқандӣ, Камолиддин Биноӣ, Асирӣ, Фаҳрии Рўмонӣ, Зуфархон Чавҳарӣ, Садриддини Айнӣ ва адибони ўзбек Амирӣ, Яқинӣ, Машраб, Нодирбегим, Анбар Отун, Дилшоҳи Барно, Муқимӣ, Фурқат, Завқӣ, Ҳамза, Фитрат анъанаҳои зулисонайноро идома доданд, ҳамдастӣю ҳамкориро ба пардаҳои баланд бардоштанд, ҷилои нав бахшиданд. Ин ҳамдастӣю ҳамкорӣ алҳол низ ҷӣ дар адабиёт ва ҷи дар дигар ҷодаҳои рўзгори халқҳои тоҷикӯ ўзбек решаҳои нав пайдо мекунад [18]. Робитаҳои адабии халқҳои тоҷикӯ ўзбекро бе санъати муламмаъот ё ширу шакар тасаввур кардан маҳол аст, зулисонайнӣ, яъне бо забонҳои тоҷикӣ ва ўзбекӣ эҷод кардани осори адабӣ ҳисоб меёбад [6].

Сардафтари адабиёти классикии ўзбек Мир Алишер Навоӣ, бо таъсири осори устодаш Мавлоно Ҷомӣ бо садоқате, ки ба забони тоҷикӣ доштааст, бо таҳаллуси Фонӣ ғазалҳои ноби тоҷикӣ эҷод карда, онҳоро дар шакли девони алоҳида мураттаб сохтааст. Аз эҷодиёти Навоӣ оғоз карда, минбаъд ҷи дар назми ўзбек ва ҷи дар назми тоҷик падидаи зулисонайнӣ, яъне ба ду забон эҷод кардан, ба таври васеъ ривож пайдо намуд [13].

Халқҳои тоҷик ва ўзбек дар замонҳои қадим то ҳол дар ҳамсоғӣ умр ба сар бурда, аз расму оин ва хулқу атвори ҳамдигар бо хабар буда, риштаи ногустанани хешутабории ҳамдигарро то ба ин рӯз расонидаанд. Намояндагони барҷастаи ин ду миллат дар соҳаи адабиёту фарҳанг Мавлоно Абдурахмони Ҷомӣ ва Низомиддин Алишери Навоӣ намунаи барҷастаи дўстӣ ва рафоқатии ин ду миллат мебошанд. Дар ин маврид Асосгузори сулҳу ваҳдати миллӣ – Пешвои миллат, Президенти Ҷумҳурии Тоҷикистон муҳтарам Эмомалӣ Раҳмон фармудаанд: «Тоҷикон ва ўзбекҳо ҳамеша ба таҳкими риштаҳои дўстӣю бародарӣ кўшиш мекарданд ва садоқати худро ба ин арзишҳо собит намуданд. Намунаи возеҳи ин гуфтаҳо муносибатҳои дўстона ва бародаронаи Мавлоно Абдурахмони Ҷомӣ ва Мир Алишер Навоӣ мебошад. Мо бояд барои халқҳоямон фазои дўстӣю самимиятӣ ва ҳамдигарфаҳмию ҳамкориро тавре дар замони Мавлоно Ҷомӣ ва Алишер Навоӣ буд, фароҳам орем».

Ё худ Мирзо Турсунзода гуфтааст: “Халқҳои тоҷик ва ўзбек шабеҳи ду тори як дутор ҳастанд. Дӯстии ин ду халқ азалист”.

Абдурахмони Қомӣ ва Алишер Навоӣ дар ҳамдастӣ адабиёти форсу тоҷикро кадрӣ манзари тозае бахшиданд. Ҳар ду дар жанрҳои рангоранги адабиёт маҳорати худро зоҳир карданд, мавқеи устувор гирифтаанд. Мероси назмию насрии ҳарду ба ҷаҳони адабиёт ва рангоранг аст [19].

Е.Э. Бертелс дар китоби “Навоӣ ва Дҷами” (“Навоӣ ва Қомӣ”) рӯч ба равобити адабии Қомӣ ва Навоӣ гуфтааст: “Дӯстии Навоӣ ва Қомӣ шояд аз охири соли 1469, баъди ба Ҳирот омадани Навоӣ оғоз шуда, Навоӣ Қомиро ба сифати шайхӣ худ пазируфта, зеро роҳбарии вай ба тариқати нақшбандия ворид мешавад ва то охири умр дар ақидаи худ содиқ мемонад. Аммо Қомӣ то ба охир на танҳо ба сифати пири тариқат ба Навоӣ вафодор мондааст, балки дар як муддати кӯтоҳ бо вай дӯсти самимӣ гашта, шогирди худро дӯст доштааст ва ба ҳунари шеърдонии шеърфаҳмии вай баҳои баланд додааст” [4, 28].

Дӯстии Қомӣ ва Навоӣ то он дараҷае будааст, ки ин ду абармарди таърих осори худро бо маслиҳату машварати ҳамдигар иншо менамудаанд. Яке аз асарҳои ирфонӣ ва тасаввуфии Қомӣ “Нафаҳот-ал-унс”, ки рӯзгору осори суфӣро дар бар мегирад бо хоҳиши Навоӣ иншо гардида будааст. Дар таълифи асари тарҷумаиҳолӣ «Нафаҳот-ал-унс» дар бораи ҳаёту ғайбулати 616 мард ва 34 зан маълумот медиҳад. «Нафаҳот-ал-унс-мин ҳазарот-ал-қудус» асари насрӣ ва илмӣ Мавлоно Қомӣ буда, солҳои 1475-1476 бо забони тоҷикӣ таълиф гардидааст. Дар ин асар оид ба шарҳи ҳол ва тавсифи шайхони тасаввуфу шоирони асрҳои XIII ва XIV сухан меравад. Асари мазкурро Абдурахмони Қомӣ дар пайравии «Табақот-ус-суфия»-и Ҳоҷа Абдуллоҳ Ансорӣ навиштааст, аммо асар аз ҷиҳати таркибу сохт ба «Тазкират-ул-авлиё»-и Фаридаддуни Аттор шабоҳат дорад. Калимаи «нафаҳот» арабӣ буда, маънояш бӯи хуш, роиҳа мебошад. Калимаи «унс» бошад, маънояш дӯстӣ, ошноӣ ва улфат мебошад. Ҳазрати Қомӣ мефармояд:

Мо надорем машома, ки тавонем шунид,

В-арна ҳар дам вазад аз гулшани васлат нафаҳот.

«Нафаҳот-ал-унс» соли 1495 бо унвони «Насоим-ул-улд» аз ҷониби Мир Алишер Навоӣ бо забони ўзбекӣ тарҷума гардидааст, инчунин, тарҷумаи англисӣ оломии ин асар низ мавҷуд аст [20].

Академик Абулғанӣ Мирзоев перомунӣ дӯстиву қаринии Қомиву Навоӣ дар сарсухани китоби “Қомӣ ва Навоӣ” ба таъсири онҳо ба рушди адабиёти ин ду миллат ёдовар мешавад: “Ҳамқаринии ин ду марди таърихӣ намунаи беҳтарини ҳамқарӣ ва муносибати бародаронаи ду халқӣ қадимии Мовароуннаҳр тоҷикон ва ўзбекон мебошад. Ҳизмати бузурге, ки онҳо махсусан дар тараққи маданияти асри XV-и тоҷик нишон доданд, қобили муқоиса нест. Ҳизмати фидоқаронаи ин ду шахси олиқадрро мо дар тамоми соҳаҳои дониши ин давра айнан мушоҳида қарда метавонем. Дар адабиёт, илм, мусиқӣ, наққошӣ, ғанни таърихнависӣ, тазкиранигорӣ, санъати меъморӣ, сиёсат ва амсоли он, ки дар ин давра пешрафти азиме пайдо қарда буданд, ҳеҷ як соҳаеро пайдо қарда наметавонем, ки бешу қам бо номи ин ду симои бузург алоқеа надошта бошад.

Оид ба ғайбулати адабӣ ва сиёсии Алишер Навоӣ ва ҳамқаринии ӯ бо Абдурахмони Қомӣ таҳқиқоти зиёде нашр шудааст. Абдурахмони Қомӣ дар «Баҳористон», «Сабаҳат-ул-Аброр», «Тӯҳфат-ул-Аҳрор», «Юсуф ва Зулайҳо», «Ҳирадномаи Искандарӣ» мавқеи адабӣ ва сиёсии Алишери Навоиро хеле баланд бардошта, оид ба ҷиғунагии равобити дӯстонаи байни ҳамдигар маълумот медиҳад. Алишери Навоӣ дар «Мочолис-ун-Нафоис», «Ҳайрат-ул-Аброр», «Ширину Фарҳод», «Лайлию Мачнун» ва «Садди Искандарӣ» рӯч ба мақоми Қомӣ аҳбори муҳим пешқаш қардааст. Вале дар байни осори ин ду мутафаккир ягона асаре, ки равобити адабии онҳо дар он ба хубӣ таҷассум гардидааст «Ҳамсат-ул-мутаҳайирин»-и Алишер Навоӣ мебошад.

Дар ҳақиқат равобити адабиву фарҳангӣ қарни муҳими таҳқими дӯстии тоҷикону ўзбекон мебошад. Боиси тазаккур аст, ки баъди ба сари қудрат омадани Президенти қунунии кишвари ҳамсоя Қаноби оӣ, муҳтарам Шавқат Мирзиёев яхпораҳои шахшудаи қандинсолаи ба тавқиф гузоштаи ин ду миллат об гашт ва равобити дӯстонаву ҳамқаринии дӯстонаи барқарор гашт, ки боиси сарфарозии мардуми халқӣ тоҷикон ва нақши фарҳангу адабиёт дар ин раванд назаррас аст. Дар ду се соли охир шоирони муосирӣ ду қониб дар васфи дӯстиву равоқатӣ шеърҳои тоза офариданд ва муғаниён бошанд ин ашъори дилписандро ба риштаи мусиқӣ қашиданд. Намунаи беҳтарини дӯстӣ ин таронаи “Замон, замони мост” (Замон биздиқи)-ро Қӯрабек Муродов ва Шералӣ Қӯраев бо ду забон иҷро қардаанд:

Замон, замон- замони мо, даврон аз они мост,

Замин осмон дар дасти мо, имқон аз они мост.

Замон замон — бизнинг замон, даврон бизники,  
Кўлимизда йеру осмон, имкон бизникӣ.

Дар ду давлати ба ҳам дўст фаъолияти марказҳои фарҳангии миллатҳо ба роҳ монда шудаанд. Чунончи, дар Тошкент 8-уми июни соли 1990 маркази милли-фарҳангии тоҷикон «Ориёно» таъсис дода шуд. Ҳадафи марказ рушди фарҳанг, забон, ҳифзи урфу одатҳои милли ва омӯзиши фарҳанги дигар халқҳо ба шумор меравад. Дар шаҳрҳои Қиззах, Самарқанд, Намангон, вилоятҳои Фарғона ва Сурхондарё шаҳри Чирчики вилояти Тошкент марказҳои фарҳангии тоҷикон фаъолият мебаранд. Айни замон дар вилояти Бухоро маркази тоҷику форс «Офтоби Сугдиён» созон дода шуда, ҳафтавори «Бухорои шариф» нашр мегардад [16, 42].

Намунаи дигари дўстии халқҳои тоҷику ўзбек дар мисоли Ҷомӣ ва Навоӣ ин бунёди Боғи “Низомиддин Алишер Навоӣ” дар маркази шаҳри Душанбе ва бунёди Боғи “Абдурахмони Ҷомӣ” дар шаҳри Самарқанд мебошад.

Дўстии Ҷомиву Навоӣ тӯли қарнҳо рамзи дўстии абадии ду халқи бародар боқӣ мемонад. Ҷомӣ дар мавриди дўстии халқҳоямон чунин байтҳо пеш овардааст:

Соиле гуфт бо касе ба аҷаб:

Бо фулонат чӣ нисбату наздик?

Гуфт: Ў турк буду ман тоҷик,

Лек дорем хешии наздик [7].

Ба қавли устод Айни, «Ҷомию Навоӣ дар атрофи масъалаҳои асосии замон баробар фикр карда, дар роҳи ҳалли ин масъалаҳо бо маслиҳату дастгирии якдигар баробар мубориза мебаранд». Ин андешаи устод Айниро пасон академик Муҳаммадҷони Шакурӣ идома дода, менависад: «Ба ин маънӣ дўстии ҳамкориҳои Ҷомӣ ва Навоӣ аз бисёр ҷиҳат муборизаи яқояи халқҳои тоҷику ўзбекро дар роҳи адолати иҷтимоӣ, дар роҳи идеалҳои олии ҷамъиятию эстетикӣ ифода намудааст».

Навоӣ баъд аз вафоти Мавлоно Абдурахмони Ҷомӣ низ лаҳзае эътиқодашро ба устодаш кам накарда, меҳру муҳаббати бепоёни хешро дар асараш «Ҳамсат-ул-мутаҳайрин», ки ба мулоқоту суҳбатҳо, мукотибаю ҳамкориҳои эҷодии ҳар дуяшон бахшида шудааст, беҳтарин сифатҳои Мавлоно Ҷомӣ ва дигар муосиронашро қайд намудааст. Мир Алишер Навоӣ то охири умр ҳамчун шоғирди вафодор ба Мавлоно Ҷомӣ содиқ монда, ҳамеша дар осори хеш хислатҳои бузурги инсондўстонаи пирашро ба некӣ ёд оварда, бо як меҳру муҳаббат оид ба хоксорӣ, фурутанӣ, Ҳимматбаландӣ, саховатпешагӣ, хайрхоӣ ва дигар хислатҳои ҳамидаи ӯ ишора ва дар шеърӯ шоирӣ, фалсафаю ҳикмат, шариату тариқат забардаст будани устодашро зикр кардааст. Аз ҷумла, ҳамин сифатҳои беназири устодашро Навоӣ дар қасидаи “Тухфат-ул-афкор” возеҳ шаҳр дода, на танҳо дар пайравии ӯ дар як муддати кӯтоҳ қасидаи ҷавобия таълиф кардааст, балки беҳтарин хислатҳои Мавлоноро дар баробари дигар масъалаҳои фалсафӣю ҳаётӣ таъкид намудааст.

Ҷомиву Навоӣ асосгузори равобити адабии халқи тоҷику ўзбек мебошанд. Аз ин таҳқиқот бармеояд, ки ин ду халқи ҳамҷавор дар замони пеш робитаи дўстӣ дошта аз фарҳангу тамаддуни ҳамдигар боҳабар будаанд. Ин дўстиву пайвандӣ, ки то имрӯз омада расидааст барои мо зарур аст, ки арзишҳои миллии ҳамдигарро ҳифз намоем то дар асрҳои баъдӣ низ чунин дўстиву ҳамкориҳо устувор бошад.

Вобаста ба мавзӯи матраҳшуда ҷиҳати тақвияти ҳамкориҳои адабӣ чунин пешниҳодҳо ироа мешавад:

-Дар назди муассисаҳои илмӣ ҷониби Тоҷикистон ва Ўзбекистон бахшҳои фарҳангиву адабӣ таъсис дода шавад ва бо маҷаллаҳои илмиву китобҳои илмӣ тозанашр бахшҳо таъмин карда шаванд.

-шартномаи ҳамкориҳои илмӣ миёни институтҳои таҳқиқотии Академияи миллии илмҳои Тоҷикистон ва Академияи миллии илмҳои Ўзбекистон ба имзо расонида шаванд;

-осори шоиру мутафаккири ўзбек Мир Алишер Навоӣ ва дигар шоирони ўзбек, ки ба адабиёти тоҷик робита доранд ба забони тоҷикӣ тарҷума карда шаванд;

-осори шоиру мутафаккири тоҷик Мавлоно Абдурахмони Ҷомӣ ва дигар шоирони тоҷик, ки ба адабиёти ўзбек робита доранд ба забони ўзбекӣ тарҷума карда шаванд.

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## РОЛЬ КУЛЬТУРЫ В ФОРМИРОВАНИИ СТРАТЕГИЙ ВЕЖЛИВОСТИ

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**Аннотация:** Успешность и эффективность межкультурного взаимодействия предопределяется не только знанием языка. Первым условием необходимым для общения безусловно является язык, но помимо языка, важно знать культуру народа, его традиции, ценности, обычаи.

**Ключевые слова:** язык, культура, принцип вежливости, перлокуция, социальные стереотипы, адресант.

Современным гуманитарным наукам известны сотни дефиниций культуры. Культура - это созданная творчеством человека среда, комплексное явление, результат разнородной деятельности человека в различных условиях с разной целью и разнообразными инструментами [1, с. 10].

Внимание лингвистики к культуре можно объяснить двумя основными причинами. Во-первых, само существование культуры является результатом и проявлением познавательных способностей человека. Во-вторых, культурная жизнь современных человеческих сообществ охватывает все аспекты жизни людей. Опираясь на труды таких выдающихся ученых как В. фон Гумбольдт [2], А.А. Потебня [3], приходим к выводу, что язык и культура - это сложные, многогранные, взаимосвязанные явления. Каждый человек-носитель языка в процессе своего развития перерабатывает опыт его языковых предков, закрепленный в языке. Усваивая его, человек, в то же время, привносит что-то новое, индивидуальное, он преобразует данные этого опыта. Следовательно, язык не только отражает культуру, но и сам развивается в ней.

Составной частью культуры являются культурные традиции, при помощи которых передается наиболее важная для выживания информация, те формы существования и нормы быта, которые наиболее оптимальны в данных временных и пространственных условиях. Именно поэтому традиции не вечны, социальные стереотипы находятся в постоянной динамике: с изменением условий жизни

некоторые традиции остаются в прошлом, а новые, более соответствующие современным условиям, зарождаются.

В корейском языке, например, категория вежливости насчитывает следующие ступени: почтительная, уважительная форма вежливости, характерная для женской речи, учтивая, интимная, фамильярная и покровительственная. Для каждой формы вежливости характерен свой набор грамматических и лексических показателей, сигнализирующих разную степень вежливости.

Японский язык может служить хорошим примером языка с развитой системой форм вежливости. Так, в японском языке существует четыре грамматические категории\* уважительности, показывающие отношение говорящего к собеседнику и объекту высказывания.

В венгерском языке наряду с тремя эквивалентами «вы»-формы есть и четвёртая. Эта форма является наиболее вежливым способом обращения - вспомогательный глагол *tetszik* «нравиться», форма инфинитива без местоимения. Испанцы чаще всего не дают обещаний, которых не могут выполнить. Обычно в речевом акте наблюдаются четкие, логически выверенные вопросы и ответы. Они не ходят вокруг да около. Хотя прямой отказ в испанской культуре тоже прозвучит очень грубо. Поэтому вежливый отказ будет сопровождаться какими-либо пояснениями, благодарностью или обещанием прийти в следующий раз.

Светская беседа в любой культуре имеет определенные ограничения, налагаемые на затрагиваемые темы, выбор лексики, громкость голоса, последовательность реплик, продолжительность одной реплики и многое другое. Например, участвуя в так называемой *small talk* в Англии, не рекомендуется поднимать серьезные вопросы, обсуждать смысл жизни, политические и экономические кризисы, рост инфляции, безработицу и др. Не рекомендуется также говорить на профессиональные темы, особенно если среди присутствующих есть люди с другими профессиональными интересами. О чем же можно говорить? Желательно о том, что приемлемо для всех.

Китайцы же спрашивают о заработной плате, о месте работы, о курсе валют, о семейном положении, все то; что желательно не упоминать в *small talk*. «Недостаток откровенности» именно так озаглавил американский миссионер Артур Смит в 1894 году целую книгу, которая была посвящена вежливости. С тех пор прошло уже очень много времени, но достичь взаимопонимания, между представителями разных культур все еще очень сложно.

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### ТОПОНИМХО ДАР ДОСТОНИ «ФАРХОД ВА ШИРИН»-И АЛИШЕР НАВОЙ

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**Аннотатсия:** Имрӯз навоишиносӣ як равияи илми забону адабиётшиносӣ гардида аст, ки тамоми самтҳои осори ин шоири бузург ва арбоби бузурги давлатиро фаро гирифтааст. Яке аз самтҳои пажӯиши эҷодиёти Навоӣ таҳқиқи ҷанбаҳои забони осори Навоӣ ба шумор меояд. Дар мақолаи мазкур хусусиятҳои забони эҷодиёти Навоӣ – ономастикаи ашъори ӯ, яъне ҷиҳати забони достони «Фарход ва Ширин» мавриди омӯзиш қарор гирифтааст.

**Калидвожаҳо:** Алишер Навоӣ, Фонӣ, «Фарход ва Ширин», топонимҳо, ономастика, достон.

Алишер Навоӣ (тахаллусаш дар ашъори тоҷикӣ - Фонӣ) арбоби давлатӣ, бузургмарди таърих, асосгузори адабиёти классикии ўзбек, аст, ки номи муборакаш аз қарри асрҳо то имрӯз ба некӣ ба ёд оварда мешавад. Ҳанӯз ҳамзамонони ин марди наҷиб ва олиҳиммат номи ӯ, ашъори бою рангинаш ва қорҳои хайри ӯро зикр намудаанд, ки ба туфайли олиҳимматӣ ва истеъдоди нотакрораш мавриди эҳтироми аҳли замони ҳеш ва ояндагон гардидааст [8, 405-407].

Навоӣ аз шоирони зуллисонан, яъне дузабона буд: «Дар овони шабоб зуллисонан шуд ва дар шеваи туркӣ соҳибфан гардид ва дар тариқи форсӣ соҳибфазл» [4, 455]. Ин фазилати ӯро султон

Бобур офарин намуда, аҳёнан аз ин гуна ашъори ӯ мутолиа менамуд ва «ба қудрати табъ ва зебоии каломи ширинаш таачҷуб қардӣ ва ба алтофи бедареғаш мустафид ва ба дуои хайраш мадад фармудӣ» [4, 455].

Омӯзиши ҳаёту ҷанбаҳои гуногуни эҷодиёти шоир ҳанӯз аз замони ҳаёташ оғоз гардида, то имрӯз давом дорад. Муҳаққиқон мазмуни дostonҳои Навоӣ, паҳлуҳои гуногуни фаъолияти эҷодии серҷабҳои Навоиро таҳқиқ намуда, барои мо – дӯстдорони каломи ин марди бостеъдод саҳифаҳои нав ба навро мекушоянд.

Давлатшоҳи Самарқандӣ тазкиранависи асри 15 – муосири Алишер Навоӣ буд, ки ба ин устои назми туркӣ ва арбоби давлатӣ китоби хеш - «Газкират-уш-шуаро»-ро бахшида, хизматҳои Навоиро дар ободони кишвар қайд мекунад ва дар мавридҳои гуногун ӯро бо аъмоли хайраш зикр менамояд. Инчунин дар хотимаи «Тазкират-уш-шуаро дар бораи Навоӣ маълумот дода, чунин меорад: «Он чи имрӯз аз он табъи латиф (яъне, Алишер Навоӣ – О. М.) дар туркӣ ҷавоби «Хамса»-и шайхулориф Низомӣ аст, раҳматуллоҳи таъоло алайҳи, ки қабл аз ин амири қабир ҳеч кас бар чунин фазле иқдом нанамуда. Алҳақ, доди маонӣ дар он дoston дода...» [4, 456].

Яке аз дostonҳои «Хамса»-и Алишер Навоӣ дostonи «Фарҳод ва Ширин» аст, ки дар ҷавоби дostonи «Хусрав ва Ширин»-и Низомӣ эҷод шудааст. Дostonи «Фарҳод ва Ширин»-и Навоӣ ба забони тоҷикӣ тарҷума шуда ва соли 1957 ҷоп шудааст, ки ба қалами шоири боистеъдоди тоҷик Муҳиддин Аминзода тааллуқ дорад. Бояд гуфт, ки ин амали шоир барои хонандаи тоҷик як ҳаҷи хуб буда, нишонаи равобити фарҳангии мардуми ин ду кишвари дӯст ва ҳамсоя ба шумор меояд.

Имрӯз навоишиносӣ як равияи илми забону адабиётшиносӣ гардида аст, ки тамоми самтҳои осори ин шоири бузург ва арбоби бузурги давлатиро фаро гирифтааст.

Яке аз самтҳои пажӯҳиши эҷодиёти Навоӣ таҳқиқи ҷанбаҳои забони осори Навоӣ ба шумор меояд. Дар мақолаи мазкур хусусиятҳои забонии эҷодиёти Навоӣ – ономастикаи ашъори ӯ, яъне ҷиҳати забонии дostonи «Фарҳод ва Ширин» мавриди омӯзиш қарор гирифтааст.

Ономастика - яке аз қисматҳои забоншиносӣ мебошад, ки ба лексикология робитаи ногустастанӣ дорад. Ономастика аз решаи юнонии *onomastikos* таркиб ёфтааст, ки маънии «мансуб ба исмҳои хос»-ро ифода менамояд. Мавзӯи тадқиқу таҳлили он номҳои хос, ҷой, маҳал, ҷирмҳои осмонӣ ва ғайра мебошад. «Таҳқиқу омӯзиши ҳамаҷонибаи топонимҳои имкон медиҳад, ки мо дар забон шаклҳои нави воҳидҳои луғавиро пайдо намоем. Ин воҳидҳои луғавӣ дар ҳаллу фасли мушкилоти мавзӯҳои бахши этнолингвистикаи забон, дарки амиқу комили расму оин, қиссаву ривоёт ва ба истилоҳ «таърихи зинда» - ҳалқӣ кӯмак менамоянд [2, 3].

Омӯзиши номҳо, махсусан, дар ибтидои асри XIX ва асри XX ба масъалаи марказии забоншиносӣ табдил ёфт. Аз ибтидои пайдоиши Иттиҳоди Шӯравӣ ин масъала диққати як зумра донишмандони маъруф, аз ҷумла, В. В. Бартолд, С. Ф. Олденбург, А. А. Фрейман, М. С. Андреев, Н. А. Белгородский ва дигаронро ба худ ҷалб намуд [7, 8]. Ҳамин тавр, як қатор олимони забоншинос, дар тӯли таърихи инкишофи забон саҳми худро дар ривочи соҳаи ономастика гузоштаанд ва маҳз бо кӯшишу заҳмати онҳо новобаста ба илми нисбатан ҷадид буданаш ономастика босуръат пеш рафта истодааст.

Қисмати топонимика – ҷузъи ономастика, ки омӯзиши мавзӯҳои ҷуғрофӣ, номи маҳал, кӯҳу дарё, шаҳру кишварҳоро дарбар мегирад, дар таҳқиқи осори шоирону нависандагон ҷой дошта, барои таҳлили қабатҳои лексикӣ забони эҷодиёти шоир кӯмак мерасонад.

Таҳлил ва мисолҳо ба тарҷумаи тоҷикӣ «Фарҳод ва Ширин, яъне варианти назми дoston ба қалами Муҳиддин Аминзода сурат гирифтааст. Дар дostonи «Фарҳод ва Ширин»-и Навоӣ ба ин гуна воҳидҳои топонимикӣ дучор омадан меоем:

#### **Номҳои давлат, минтақау маҳал**

«Хато»/ «Хито» 1.Номи ноҳияе, ки дар дар он скифҳо зиндагӣ мекарданд. 2.Номи вилояте дар шимоли мамлақати Чин (Синзяни ҳозира) [6, 471].

**Хито** – шакли имрӯзаи пуррааш Хитой аст. Дар адабиёти классикӣ шакли «Хито» ба қор бурда мешавад:

Дар ин мулки *Хито* ҳар як ғароиб,

Ки мумкин нест мисли он аҷоиб [1, 30].

**Чин:** дар «Фарҳанги забони тоҷикӣ» шарҳи вожа чунин аст: «Чин II 1. Хитой. 2. Туркистони Чин, вилояти Синзяни Хитой имрӯза» [6,540].

Бидеҳ соқӣ, шароби Чиниоин,

Ки дорад қасди чонам як бути Чин [1, 38].

Номи дигари «Хитой» ё худ муродифи он «Чин» буда, дар осори классикон бештар дар ҳамин шакл қорбурд шудааст. Гоҳе ҳарду шакли калима низ қорбар омадааст:



Зихй хасрат, ки дилхун гашта чандон,  
Дар ин *Чину Хито* гардида хокон [1, 26].  
Ҳам аз *Чину Хито* бас нозанинон,  
Даруни равза гӯё хурру ғилмон [1, 31].

Қайд намудан лозим аст, ки азбаски сужети достон бо номи хокони Чин ва писари ӯ Фарҳод робита дорад, воҳиди луғавии «Хитой», «Чин» дар асар фаровон ба кор бурда шудааст.

Ҳиндустон – номи яке аз кишварҳои бузурги Осиё аст. Дар таърихи адабиёти форсу тоҷик чун кишвари бои афсонавӣ ном баровардааст.

Агар ӯ булбулу *Ҳиндустон* шаб,  
Шаби зулмат мағӯ, анбарфишон шаб [1, 22].  
Агар хурд ӯ зи фикри одамон аст,  
Вале аз бешаи *Ҳиндустон* аст... [1, 24].

Бадахшон - номи мулк, вилоят аст, ки имрӯз дар худуди Афғонистону Тоҷикистон воқеъ аст. Дар ин ҷо навъи аълои санги қиматбаҳои лаъл ба даст меояд, ки бо номи «лаъли Бадахшон» машҳур аст:

Шуд оҳан з-оташаш лаъли *Бадахшон*,  
Ту гӯӣ, дар шафақ меҳри дурахшон [1, 34].

#### **Арман**

Бадинсон муддате карданд раҳ тай,  
Ки бар *Арман* расонданд оқибат пай [1, 73].

#### **Армания**

Ба сӯи *Армания* ронд маҳмил,  
Кунад айвони сивдат, то ки манзил [1, 168].

**Мағриб:** дар «Фарҳанги забони тоҷикӣ» шарҳи вожа чунин аст: «2. Ғарб, қисматҳои заминҳои дар ҷониби мағриб буда; номи умумии мамлакатҳои Африкаи шимолӣ: Марокаш, Алҷазоир, Тунис» [5, 669].

Ба *Мағриб* буда *Арман* ном кишвар,  
Ки н-ояд сад Ирам бо вай баробар [1, 177].

#### **Мағрибзамин**

Кашам дар хунбаҳоят теги кинро,  
Нишонам бар замин *Мағрибзаминро* [1, 177].

**Рум** 1. номи қадими империяи Рим. Дар адабиёти классикии форсу тоҷик ба шакли «Рум» маъмул аст [6, 151].

Чу шуд он кор шӯҳрат *Ҳинд* то *Рум*,  
Бишуд аҳли *Хиторо* низ маълум [1, 177].

«**Юнон**» номи мамлакати маъруф дар нимҷазираи Балкан» [6, 624]

Фалак чун хоки *Юнон* шуд мусаффо,  
Чу хокон меҳр шуд лашкаркаш он ҷо [1, 55].

«**Яман**» – 2. Номи мамлакатест, ки дар ҷануби нимҷазираи Арабистон воқеъ аст [6, 634].

Дар достон номи ин кишвар ба назар мерасад:

Ба сайраш тахтапора рӯи дарё,  
Сӯи мулки Яман шуд роҳпаймо [1, 65].

#### **Номи шаҳрҳо**

**Ганча** – яке аз шаҳрҳои Озарбойҷон, ки зодгоҳи «Ҳамса»-сарои бузург Низомии Ганҷавист:

Ба мисли ганҷпоши Ганҷаором,  
Агарчи дорад ӯ дар Ганҷа ором [1, 22].

**Мадоин:** дар моддаи ин калима дар «Фарҳанги забони тоҷикӣ» чунин омадааст: 2. Номи дигари шаҳри Ктесифон (Тайсафун) пойтахти қадими Эрон, ки ҳанӯз харобаҳои он боқист [5, 618].

Намуда пок аз одаи *Мадоин*,  
Кашонад хоки он бар кишвари Чин [1, 131].

**Хутан.** Дар моддаи «Оҳуи Хутан» чунин омадааст: «Оҳуи Чин оҳуе, ки дар кӯҳистони Чин (Туркистони Чин, Қошғар, Хутан) зиндагонӣ мекунад ва аз ноғаш моддаи хушбӯе мегиранд» [6, 950].

Бигуфто аз *Хутан* якчанд тоҷир,  
Сӯи мулки Яман гаштем соир [1, 66].

**Албурз.** Номи ин кӯҳ дар шакли Элбрус бештар меояд. Риштакӯҳи Албурз дар шимолии Эрон ҷойгир буда, ба қаторкӯҳҳои Кавказ мепайвандад [3, 23].

Шавад сад пушта вақти сели ҳомун,

Вале *Албурз* дар чояст маскун [1, 42].

**Бохтар ва Ховар.** Дар моддаи «Бохтар» омадааст: «3.номи қадими вилояти Балх» [5, 207].  
Ховарзамин: машрикзамин, шарқ; кишваре, ки дар Шарқ аст [6, 484].

Ки Искандар гирифта ҳафт кишвар,  
Зи ҳадди *Бохтар* ҳам то ба *Ховар* [1, 54].

**Ирам.** «Номи боғи афсонавӣ, ки гӯё Шаддод ном подшоҳ дар Яман сохта будааст» [5, 490].  
«Байтулҳарам» хонаи Каъба дар Макка» [5, 134].

Бишуд итмом ин, боғи Ирамвор,  
Кучо *боғи Ирам, Байтулҳарамвор* [1, 36].

Хулди барин. «2. Биҳишт, чаннат, фирдавс. Хулди барин – биҳишти аъло» [6, 502]. Дар  
достони «Фарҳод ва Ширин»-и Навоӣ чунин омадааст:

Ки мулки *Чин*, ки рашки нақши *Чин* аст,  
Саводаш ғайрати *Хулди барин* аст [1, 34].

Омузишу таҳлили ҷанбаҳои забони эҷодиёти шоири бузург Алишер Навоӣ ба мо имкон  
медихад, ки ба масъалаҳои матншиносӣ, хусусиятҳои лексикӣ ашъори ин шоири бузург шинос  
гардем ва дар навоишиносӣ низ як қадаме гузарем.

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## ИАЛОГ КУЛЬТУР ОБЪЕДИНЯЕТ НАЦИИ И НАРОДНОСТИ

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**Аннотация:** В статье отмечается, что Таджикистан является научным и культурным центром, и его изучение в этнографических, антропологических и культурных отношениях привлекательно для европейских стран в том числе Германии.

В статье анализируется диалог культур который объединяет различные народы и нации в том числе народы Таджикистана и Германии.

**Ключевые слова:** Таджикистан, Германия, ученый, культура, народ, нация, история.

Если мы посмотрим в зеркало истории, то сможем лучше понять, как диалог культуры объединяет разных нации и народности. С незапамятных времен европейские ученые изучали богатое наследие Востока, особенно таджиков, и связывали его с западной цивилизацией.

По мнению немецкого ученого Фридриха Шлегеля, цивилизации подобны зеркалу, в котором можно найти свое отражение в других узнать себя исправить, что-то добавить, поучиться друг у друга.<sup>1</sup>

Выдающиеся немецкие ученые Теодор Нольдеке, Йозеф фон Хаммер-Пургшталь, Йозеф Маркварт, А. фон Шульц, современные ученые Б. Брентъес, В. Зундерманн и М. Лоренц изучали историю и культуру персоязычных народов, прежде всего, таджиков и посвящали свои труды.

<sup>1</sup> Шлегель Ф. Эстетика. Философия. Критика.-М.: Искусство, 1983, -Т.1.-479 с., Т.2.-447 с.

Примечательно, что Арвард фон Шульц впервые посетил в 1914 году Таджикистан и начал свои антропологические исследования в городах и районах Таджикистана, сделав вывод, что «таджики имеют арийское происхождение и имеют богатую культуру и цивилизацию».<sup>1</sup>

Первое официальное знакомство с городом Душанбе началось в 1928 году. Эту группу возглавлял польский ученый Павел Лукницкий. Группа немецких и советских ученых приехала в Душанбе для изучения климата, истории, культуры, животного и растительного мира, местности, а затем отправились в Горно-Бадахшанскую и Согдийскую области для изучения традиций этих народов и создания научных трудов.

Примечательно, что Душанбе стал еще популярнее, когда в 1953 году находили убежище более 40000 немецких семей. Немцы жили и работали не только в Душанбе, но и в городах Рашт, Таджикабад, Чкаловск, Худжанд, и принимали активное участие в освоении Таджикистана, демонстрируя свое трудолюбие и народное мастерство.<sup>2</sup>

Необходимо отметить, что для изучения авестийского, таджикского и ягнобского языков в Таджикистан в 1953 г. приехал видный ученый, основатель школы иранистики в Германии, руководитель индогерманских исследований Г. Х. Юнкер. В результате его визита в 1965 году в Берлине был издан персидско-таджикско-немецкий словарь.<sup>3</sup>

Одним из главных факторов диалога культур то что Таджикистан являлся тогда научным и культурным центром для зарубежных учёных.

В 1968 г. В.Зундерманн приезжал в Таджикистан для участия в Международном конгрессе по кушанской эпохе, посетил археологический памятник Аджина-Теппа. Свои впечатления об Аджина-Теппа он выразил словами: "Очень интересный памятник. Подобную визитную карточку предков Центральной Азии приходится видеть впервые. Находки таджикских археологов бесценны. Они подтверждают тот факт, что народности, населявшие в древности эти места, выступали посредниками в распространении буддизма на территории Центральной Азии".

Книга В. Зундермана «Антология таджикско-персидской поэзии»<sup>4</sup>, в которую вошли газели, представляет собой рубаи таджикско-персидских классиков Рудаки, Фирдоуси, Омара Хайяма, Анвари, Низами, Атгара, Руми, Саади, Хафиза, Джамии.

В международном симпозиуме приняли участие ученые из Германии, США, Чехословакии, России, Франции и Великобритании, в том числе Х. Х. Юнкер, М. Лоренс, Ричард Фрай, Иржи Бека, Жилбер Лазар и другие. Известный немецкий ученый В. Зундерман после посещения Душанбе писал: «Аджинатеппа – один из самых интересных и достопримечательных памятников. Я имел честь посетить это священное место и впервые увидел предков и народов Центральной Азии. Находки таджикских археологов бесценны. Это свидетельствует о том, что народ, жившие здесь с древнейших времен, как «судья», сыграли определенную роль в развитии «буддизма» в среднеазиатском регионе.<sup>5</sup>

Предметом гордости является то, что по приглашению и при поддержке бывшего Президента Академии наук Республики Таджикистан Мухаммада Осими, был приглашен известный ученый историк, археолог Б.Бренгес. Он неоднократно посещал Таджикистан и опубликовал ряд книг.

Б.Бренгес являлся одним из организаторов конференции по проведению 100-летия основоположника таджикской литературы С.Айни и 1000-летия Авиценны в Галле.

Примечательно, что к 1000-летию великого мыслителя Авиценны в Германии вышла книга "Князь ученых из Бухары", написанная Б.Бренгесом и его дочерью Соней Бренгес, чья творческая жизнь также связана с изучением истории Центральной Азии.

Выдающийся ученый Б.Бренгес имеет более 50 монографий, посвященных истории и археологии, религии, истории культуры Центральной Азии, а также стран Востока в целом.

Б.Бренгес неоднократно посещал Таджикистан, и его впечатления о нем отражены в прекрасных книгах ученого. Посетив музей этнографии Республики Таджикистан, Б.Бренгес написал: "Настоящая сокровищница собрана энтузиастами, великими учеными и друзьями из Таджикистана. Посетителю невозможно всё осмотреть сразу и понять. Восхищение так велико, что остается только самоотречение".

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<sup>1</sup> Schulz A. Pamirtadschiken//Hamburgq,-1914.S.15-20.

<sup>2</sup> Kulturwochen der, Bundesrepublik Deutschland Herbst Munchen,-1996,-S.-S.13.1996, -C.-C.13.

<sup>3</sup> Junker H. Bozorg A. Persists- Dutschcs- Wörterbuch,-Leipzig,-19-65.

<sup>4</sup>

<sup>5</sup> Книга записей «Дом дружбы с зарубежными странами» от 10.09.1968 г.

Он был знаком и беседовал лично с известным таджикским ученым Б.Г.Гафуровым. Б.Брентъес писал: "На меня произвела большое впечатление личность академика Б.Г.Гафурова. В беседах с ним мне запомнилась блестящая эрудиция ученого".

После этих визитов вышла книга «Афганцы, белуджи, таджики». Интересная и познавательная книга этого известного ученого под названием «Средняя Азия и исламское искусство»<sup>1</sup>.

Необходимо подчеркнуть книга-альбома Б. Брентъеса «Средняя Азия и исламское искусство» 3000 этой книги в Вене была продана за три дня.

#### **Это триумф диалог культур нации и народности в XXI веке.**

Следует отметить, что еще один немецкий ученый М. Лоренц в сентябре 1957 г. приехал в Душанбе и защитил диссертацию под руководством известного таджикского ученого К. Тожиева. Именно М. Лоренц внес значительный вклад в популяризацию и переводов произведений таджикских ученых и писателей. Написал много научных и научно-популярных трудов, посвященных жизни и творчеству таджикских писателей С.Айни, М.Турсунзаде, Дж.Икрами, Р.Джалила, М.Миршакара. По инициативе М.Лоренца в Берлинском университете была организована научная сессия, посвященная 100-летию С.Айни. М.Лоренц являлся активным членом Общества Дружбы Германии. В немецких изданиях опубликовал множество статей о стилях и методах преподавания таджикского языка.

М. Лоренц написал предисловие к книге основоположника таджикской литературы Садриддина Айни «Воспоминания»<sup>2</sup> и «Смерть ростовщика»<sup>3</sup>, Рахима Джалила «Пулат и Гулру», изданной в Берлине, Лейпциге, Германии в 1953, 1955 гг.<sup>4</sup> В 1990 году немецкому ученому М. Лоуренцу было присвоено звание почетного доктора Таджикского национального университета. С обретением Таджикистаном независимости отношения между Таджикистаном и Германией еще более расширятся и приобретут государственно-правовое значение. Следует подчеркнуть, что во время визита в Германию Лидера нации - Основателя мира и согласия Президента Таджикистана Эмомали Рахмона он наградил таджиковеда Манфреда Лоренца орденом Дружбы.

Одним из ключевых факторов диалога культуры нации народности было то, что Германия одной из первых западноевропейских стран, открыла свое посольство в Душанбе 28 февраля в 1992 г. Чрезвычайным и Полномочным Послом ФРГ. был молодой дипломат Александр Бекманн.

Важным фактором диалога культур нации и народности является то, что осенью 1996 года в Душанбе прошли «Дни немецкой культуры в Центральную Азию»<sup>5</sup> в частности Таджикистан. Жители Душанбе смогли познакомиться с фольклорными коллективами, такими как Зингер Пур, баварской камерной музыкой, артистами Немецкой филармонии, Детского театра Кеттуркат, и насладиться их шедеврами.<sup>6</sup>

В библиотеке им. А. Фирдавси прошла выставка книг немецких авторов по истории и культуре Республики Таджикистан.

Одной из самых интересных книг является книга известных современных немецких ученых К. Пандера, И. Г. Гейсса «Средняя Азия», основная часть которой посвящена проблемам Таджикистана.

Что касается изучения таджикской истории, немецкие ученые отмечают, что таджики были «происходившими из древнейших племен Бактрии и Согда, иранского происхождения, и сыграли большую роль в развитии доисламской цивилизации и среднеазиатской тюркской культуры. Они оказали значительное влияние». Автор пишет, что Таджикистан имеет значительные водные ресурсы и электричество.

Немецкий ученый К. Пандер указывает, что если Таджикистан сможет регулировать свою воду и электричество, изменится образ Таджикистана, образ Душанбе. Автор отмечает, что большое внимание уделяется науке и образованию в стране. Он также предоставляет точную информацию об Академии наук и научно-исследовательских институтах, которые также имеют современные лаборатории. К. Пандер пишет, что Душанбе хоть и молодой город, но в нем много архитектурных

<sup>1</sup> Bientjes B. Rührdanz Karin. Miltellasiens Kunst des Islam, Kunstverlag, -Leipzig, -1979.

<sup>2</sup> Aini S. Die Lebenserinnerungen, übersetzt von Hans Bruschwitz. -Leipzig, 1953.

<sup>3</sup> Aini S. Der Tod des Wucherers übersetzt von Giraute und Gunter Stein. -Berlin, 1966.

<sup>4</sup> Brentjes B. Völkerschicksale am Hindukusch, Afghanen Belutschen, Tadschiken, -Leipzig, -1983.

<sup>5</sup> Pander Klaus. Zentralasien: (Usbekistan, Kirgistan, Tadschikistan Turkmenistan, Kasachstan). -Dumont: Kunst - Reiseführer, 1996.

<sup>6</sup> Geiss Paul Georg. Nationenwerdung in Mittelasiens. - Frankfurt am Mein, 1995. (Europaischer Verlag der Wissenschaften; Reihe 31. Politikwissenschaft).

urwochen der Bundesrepublik Deutschland Herbst-München-1996, -S.23-29.

памятников. Говоря с особой любовью об истории, культуре и экономике Таджикистана, К. Пандер назвал «Душанбе зеленым городом».

Все это свидетельствует о том, что известный ученый выезжал в Душанбе и другие районы, собирал научные материалы и представлял их немецким читателям в лучшем виде, как в городах-побратимах Клагенфурте и Ройтлинге. Другой немецкий ученый, И. Дойчланд, сосредоточился на социальных проблемах Таджикистана. По поводу снижения бедности в стране он пишет, что в Таджикистане должна быть организована семья, и если Таджикистан будет использовать свои природные ресурсы, такие как руда, серебро, уран, алюминий и т. д., то он станет развитой страной.<sup>1</sup>

Таким образом, отношения между Таджикистаном и Германией расширяются день ото дня. Примечательно, что Душанбе посетил бывший министр иностранных дел ФРГ Йошка Фишер и он выразил мнение о том, что Таджикистан находится на перекрестке различных культур и цивилизации.

Таким образом, диалог культур различных народов и нации объединяет в том числе таджиков и немцев в единое цивилизационное пространство.

## **ИЗ ОПЫТА РАБОТЫ КЛУБА ИНОЯЗЫЧНОГО ОБЩЕНИЯ НА НЕСПЕЦИАЛЬНЫХ ФАКУЛЬТЕТАХ**

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**Аннотация:** В настоящей статье авторы делятся опытом организации иноязычного клуба «My native land» при экономическом факультете университета. Создание клуба было вызвано стремлением поднять интерес студентов к изучению иностранного языка, систематически и последовательно проводить эффективную работу над лингвострановедческим аспектом обучения иностранному языку.

На современном этапе развития общества роль иностранных языков, в частности английского языка как средства общения, значительно возросла. Поскольку главная цель обучения иностранному языку студентов заключается в пользовании английским языком как средством коммуникации, то и методы, и приемы, направленные на достижение данной цели, должны быть связаны с актуальными ситуациями общения, а само обучение должно происходить непосредственно в мотивированной к обучению аудитории.

«Одним из наиболее важных направлений реформирования высшего профессионального образования сегодня выступает развитие не только собственно профессиональной, но и иноязычной коммуникативной компетентности студентов неязыковых вузов, что предполагает разработку инновационных педагогических основ данного процесса, адекватных тенденциям развития отечественного и международного социума, ориентированных на формирование готовности обучаемых использовать неродной язык в самообразовательных целях в ходе обучения в вузе» [3, с.4].

Английский разговорный клуб предоставляет студентам такую возможность – мотивирует к учебе, обеспечивая развлекательную и одновременно образовательную альтернативу для проведения свободного времени. Участники клуба могут проводить дискуссии и дебаты на различные темы, участвовать на кинопоказах, которые озвучиваются на изучаемом языке (пояснения даются лишь при необходимости); обсуждать фильмы, презентации, выступления, а также культурные и спортивные события.

Общение на встречах в клубе происходит только на иностранном языке, и это позволяет студентам совершенствовать фонетические, лексические и грамматические навыки, приобретать опыт в аудировании, говорении, научиться понимать и принимать ментальность носителей языка.

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<sup>1</sup> Kulturwochen der Bundesrepublik Deutschland Herbst-Munchen-1996, -S.23-29.

В настоящей статье мы бы хотели поделиться опытом организации иноязычного клуба «My native land», участниками которого являются студенты экономического факультета ГОУ «ХГУ имени академика Б.Гафурова».

Создание клуба было вызвано стремлением поднять интерес к изучению иностранных языков, более полно, систематически и последовательно проводить работу над лингвострановедческим аспектом обучения иностранному языку студентов.

На заседании комитета молодежи факультета было решено выделить для работы в клубе актив – по одному-два представителя от каждой группы (I-II курсы), которые стали ответственными за работу клуба. Был избран совет клуба, который разработал устав, определил обязанности членов клуба, установил порядок работы, выбрал эмблему и т.п. Девизом клуба стали слова «My native land» (Моя родная страна). В основу эмблемы легла эмблема университета.

Члены клуба обязаны: активно работать, добросовестно выполнять все поручения, хорошо учиться, полученными в клубе знаниями делиться со своими товарищами по группе.

Расскажем о работе одной из секций клуба — секции, занимающейся изучением жизни и деятельности Героев Таджикистана на английском языке. Как известно, звания «Герой Таджикистана» удостоены Бободжан Гафурович Гафуров, Садриддин Айни, Эмомали Рахмон, Мирзо Турсун-заде, Нусратулло Махсум, Шириншо Шотемур.

На заседаниях секции клуба студенты прослушивают доклады своих товарищей о жизни и деятельности одного из Героев Таджикистана, читают книги о нем, оформляют презентации, проводят чтения.

Большую работу ведет секция по изучению страны «Tajikistan». Среди студентов факультета была проведена эстафета «Что ты знаешь о нашей Родине?». Эстафете предшествовала большая подготовительная работа, которая велась в течение трех месяцев. Члены клуба провели беседы о географии страны, ее экономике, государственном и политическом строе, городах и районах Таджикистана, о художниках, писателях, поэтах, композиторах. Как показала практика, работа в клубе действительно помогает студентам расширить кругозор; лучше изучить иностранный язык.

Проводя воспитательную работу, мы стараемся широко использовать краеведческие материалы, например, о жизни и деятельности основателя государства – Эмира Исмаила Сомони, на эту тему проводятся специальные заседания клуба, вечера и другие внеаудиторные мероприятия, посвященные его памяти. К таким заседаниям студенты долго готовились: выучили стихотворения и песни, приготовили выступления, иллюстрировали свой рассказ соответствующими репродукциями.

В соответствии с учебным планом, студенты экономического факультета изучают иностранный язык на I курсе, и по утвержденному плану запланировано прохождение темы «Город». На выездных заседаниях клуба преподаватель подробно знакомит обучаемых с Худжандом, с его достопримечательностями, с национальными традициями, с историческими местами и др. Студенты знакомятся также с современным Худжандом, с теми изменениями, которые произошли в нем за годы Независимости.

При изучении темы «Наша Родина» студенты используют наглядности, например, политическую карту мира и по ней вводят и отрабатывают новые слова и выражения, после чего выполняют вопросно-ответные упражнения. В результате участники клуба ведут самостоятельную беседу на пройденную тему. «Это влечет за собой не только проникновение культур, традиций, поведенческих и языковых элементов одного народа в другой, но и осмысление себя, своей позиции в современном быстро развивающемся обществе, и как следствие творческое выражение себя посредством новоизученного языка» [1].

Другая секция клуба работает по теме “English speaking countries”. На заседания этой секции приглашаются носители английского языка, ведущие свою деятельность на факультете иностранных языков (Сара Картер, Джуди Эллиот и др.). Это уникальная возможность, предоставляемая студентам для общения с иностранцами. «Участвуя в дискуссиях, студенты смогут повысить уровень диалогической и монологической речи; общаясь с носителями английского языка, узнавать новые факты о жизни и традициях другой страны, завязать знакомства с интересными людьми» [2, с.14].

Как показывает практика, участники клуба развивают свою коммуникативную компетенцию, они искренне заинтересованы в мнениях и аргументах собеседников. Дружелюбная атмосфера клуба способствует свободному общению, высказыванию идей и мнений по любому вопросу. Выступающие стараются быть логичными и убедительными, используя языковые средства и способы

невербальной коммуникации. Дружеская атмосфера клуба позволяет чувствовать себя раскованно и свободно обмениваться мнениями.

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### III SHO'BA

## HOZIRGI GLOBALLASHUV JARAYONIDA TIL VA ADABIYOTNING GUMANISTIK ROLI

### ОИЛА МИЛЛИЙ ҚАДРИЯТЛАР МАСКАНИ

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**Аннотация:** Оила беқиёс миллий ва умумбашарий қадриятлардандир. Оила мустақамлигини таъминлаш жамият асосларини мустақамлаш билан баробардир. Глобал ўзгаришлар асосида сўнги вақтларда ўзбек оиласида маълум ўзгаришлар юз бермоқда. Мазкур таъсирнинг ўзига хос ижобий ва салбий оқибатлари мавжуд. Ёшларни оилавий ҳаётга психологик, руҳий, жисмоний, жинсий томондан тўлиқ тайёрлаш масалалари маълум билим ва кўникмаларни шакллантиришни тақозо этади.

**Аннотация:** Семья - одна из уникальных национальных и общечеловеческих ценностей. Обеспечение стабильности семьи равносильно укреплению основ общества. На основе глобальных изменений в последнее время в узбекской семье произошли определенные изменения. Этот эффект имеет свои положительные и отрицательные последствия. Вопросы психологической, умственной, физической, сексуальной подготовки молодежи к семейной жизни требуют формирования определенных знаний и навыков.

**Annotation:** Family is one of the unique national and values of human. Ensuring family stability is tantamount to strengthening the foundations of society. On the basis of global changes, the certain changes have taken place in the Uzbek family recently. This effect has both positive and negative consequences. Questions of psychological, mental, physical, sexual preparation of young people for family life is require the formation of certain knowledge and skills.

Оила беқиёс миллий ва умумбашарий қадриятлардандир. Оила жамиятнинг энг кичик ижтимоий бирлиги, унинг асоси ҳисобланади. Шу билан бирга, оила инсоний қадриятлар тизимини юксак даражада шакллантирувчи институт ва маънавий ахлоқий тарбия ўчоғи ҳамдир. Айнан оилада кўпчилик гуманитар қадриятлар тарбияланади, ўстирилади ва тарғиб қилинади.

Оила муқаддаслигини таъминлаш жамият асосларини мустақамлаш билан баробардир. Шу боис, Ўзбекистон Республикасида оила асосларини мустақамлаш давлат аҳамиятига молик вазифалардан ҳисобланади.

Ҳар бир халқ ва миллий анъаналар таркибида ёшларни оилавий турмушга тайёрлаш масалаларига алоҳида эътибор қаратилади. Аммо замонавий жамиятлардаги кескин ўсиш суръатлари, турли ижтимоий, иқтисодий, маънавий-мафкуравий инкирозларнинг авж олиши, инсон зиммасига юклатилаётган ранг-баранг ижтимоий вазифаларнинг ортиб бораётганлиги оилада жуда катта фаоллик тақозо этади ҳамда замонавий жамиятларда оила ўрни ва унинг вазифалари кўлами масаласига маълум ўзгаришлар киритади.

Оила миллий қадриятлар маскани ҳисобланади. Ёшларни оилага тайёрлаш жараёни ҳар бир миллатнинг маданий ва маънавий руҳий қадриятларидан ҳисобланиб, хусусан ёшларни оилавий ҳаётга тайёрлаш инсоният тарихида халқ маънавий тақомилининг энг улуғ ва олий йўналишларидан бири бўлиб келган. Оилавий маданият, оилавий ҳаётга онгли кириб бориш, оилавий вазифаларни бажаришга тайёргарлик, ҳаётда оила ўрнини юксак кадрлаш, оилага маъсулият билан қараш, халқ маънавий меросидаги оила қадриятларини ўз замони талаблари билан уйғунлаштириб ривожлантириш ҳар вақт инсон ҳаётининг мезони ва жамият олдида турган долзарб вазифалардан бири сифатида тан олинган.

Ёшларни оилавий ҳаётга тайёрлаш масаласининг педагогик аспектлари мустақилликнинг илк йиллариданоқ тадқиқотчиларнинг диққатини тортди. Ёшларни оилавий турмушга тайёрлаш тафаккури айнан мустақиллик йилларида кенг ривож топди, аҳоли ўртасида тарғиб ва ташвиқ этила бошланди, давлат дастурларининг бош моҳиятини ташкил қилди.

Мамлакат аҳолисининг ярмидан кўпроқ қисмини ёшлар ташкил қилиши, ўсиб бораётган ёш авлодни жамиятда мустақил яшашга тайёрлаш вазифасининг долзарблиги ёшларни жамият ҳаётига ва оилавий турмушга тайёрлаш ишларини жадаллаштиришни ва янгича мазмунда қайта қуришни талаб этди. Инсонларнинг ўзаро муносабатларида кескинликларнинг ўсиб бораётганлиги, замонавий зиддиятларнинг инсон тафаккури ва онгига таъсир этиш орқали унинг психологик ҳолатида салбий



ва асабий оқибатларининг вужудга келаётганлиги каби муаммолар ёшларни оилага тайёрлаш вазифасини тўлақонли олиб бориш талабини кун тартибига қўяди.

Оилага нисбатан инсоният тарихида асрлар давомида шаклланиб, эъзозланган маънавий эҳтиёжлар тизими, оилани шахс маънавиятини асраб-авайлайдиган, унинг баркамоллиги мезонларидан бири, деб тан оладиган қонун-қоидалар мажмуи сифатида англаш, оилани бутун жамият ва миллат тақдири ва тараққиётига бевосита оидлигини чуқур идрок этиш – шахснинг маънавий етуклигини кўрсатувчи омиллардан бири ҳисобланган. Чунки оилани муқаддас деб билмаган инсон – маънавий қашшоқ инсондир. Оилани муқаддас деб англаш ҳар бир жамият аъзосининг ўз виждони, ўз оиласи ва фарзандлари олдидаги бурчидир.

Глобал ўзгаришлар асосида сўнгги вақтларда ўзбек оиласида ва оила аъзолари муносабатларида маълум ўзгаришлар юз бермоқда. Мазкур таъсирнинг ўзига хос ижобий ва салбий оқибатлари мавжуд. Ижобий томони шундаки, мавжуд глобал шарт-шароитлар ва талаблар ўзбек оиласининг функционаллик жиҳатдан ўсиши ва ўз маъсулиятидаги вазифаларга тайёрлигини оширади, ўзбек оиласининг дунё ҳамжамияти билан бўлган турли алоқадорлигини, унинг жаҳон бозори ва техноген ўсишга нисбатан бўлган интеграциясини таъминлайди, шу нуқтаи назардан ўзбек оиласининг давр ва замонга ҳозиржавоблигини оширади, оиланинг ижтимоий ўрни нуқтаи назаридан маълум ижобий трансформацияга сабаб бўлади. Салбий таъсир эса глобаллашув оқибатида юзага келган оммавий маданият, турли мафкуравий таҳдидлар, диний ва бошқа турдаги эстремизим, рангли инқилобларнинг авж олиши, ксенофобия, меҳнат ресурслари миграцияси ва бошқа ўнлаб таъйиқларни оилалар тинчлиги, равнақи, осудалигини бузиши, миллий оилавий менталитетнинг кўпорилишида намоён бўлади. Шу боис, бугунги кунда миллий анъаналарни оилавий турмуш борасида умумбашарий назарий билимлар билан қўшиб олиб бориш талаб этилади. Ёшларни оилавий ҳаётга психологик, руҳий, жисмоний, жинсий томондан тўлиқ тайёрлаш масалалари қуйидаги йўналишлардаги маълум билим ва кўникмаларни шакллантиришни тақозо этади:

1. **Оила саоматлиги:** оила аъзолари саломатлиги бўйича бирламчи билимларга эга бўлиш, саломатликни сақлаш омилларини билиш, саломатликни сақлаш ва умрни узайтириш усулларини ва миллий қадриятларни оила ҳаётига сингдира билиш, миллий таботатдан хабардор бўлиш, репродуктив саломатлик мезонларига амал қилиш, тўғри овқатланиш меъёрларига риоя қилиш, саломатликни сақлаш – фуқаролик бурчи эканлигини англаш, қариялар саломатлигига эътиборли бўлиш, гўдак ва эмизикли болалар саломатлиги, болаларни юқумлик касалликлардан асрай олиш, оилада тиббий билимларга ҳурмат ва эътиборнинг шакллантирилиши, фарзандларни замонавий тиббий таҳдидлардан асраш, уларга тиббий таҳдидлар бўйича зарур билимларни бериб бориш, болани она сути билан боқиш мазмунини англаш, ҳаётда физиологик –гигиеник жиҳатдан тайёр бўлиш, оиланинг ижтимоий аҳволини яхши ва равон сақлаш, уни яхшилаш омилларини ўрганиш.

2. **Оиладаги жинслараро муносабатлар:** жинсий тарбия асослари, жинслар психологияси ва саломатлиги бўйича билимларни эгаллаш, никоҳни улуғлаш, никоҳдаги ҳалоллик ва садоқат, жисмоний тарбия ва спорт билан шуғулланишни анъанага айлантириш, она саломатлигига муқаддас муносабат, фарзанд туғилиши ва унинг саломатлиги, ўзини ва оила аъзоларини зарарли кўникмалардан асраш, маънавий баркамоллик соғлом турмуш тарзи асосидаги ахлоқ нормалари инсон психологияси бўйича билимларга эга бўлиш; психологик турларни ажрата билиш, психологик таъсир ўтказиш омилларини эгаллаш, психологик мувозанат сирларини эгаллаш.

3. **Оила ахлоқи ва эстетикаси:** оилада ўзаро муносабатлар ва мулоқот маданияти ташаббускорлик, фаоллик, ижодкорлик, тиббий ва маънавий соғломлик, жисмоний ва руҳий баркамоллик, етакчилик ва тадбиркорлик, ўзаро муҳаббат, адолат, инсонпарварлик, инсонийлик, тўғрилиқ, камтарлик, самимийлик, ота-онага ҳурмат, меҳр-мурувват, саҳоват, бағрикенглик, садоқат, вафодорлик, гуноҳ ишлардан қочиш, сабр-тоқат, ўз ваъдаси устидан чиқиш, илмли бўлиш, аёлларни қадрлаш, ифбат, ростгўйлик, покизалиқ, ҳалоллик, ҳиммат ва бардошлилик, хушхулқилиқ, шукр, ҳаё, тежамкорлик, ҳалимлик, виқор, раҳм-шафқат, оналик меҳри, маънавий баркамоллик, ахлоқий поклик ва вафодорлик, меҳр ва мурувватга асосланган оилавий мулоқот маданияти, жамоат ишлари ва оила тараққиётида ташаббускорлик, фаоллик, ижодкорлик, маънавий-мафкуравий соғломлик, инсон эркини ҳурматлаш, ҳар бир инсоннинг тақдорланмаслигини тан олиш ва эъзозлаш.

4. **Оила аъзолари ўртасида оилавий мажбуриятлар тақсимоти ва томонлар ҳуқуқлари:** оила ва оилавий мажбуриятлар, аёл ва эркак мажбуриятларига доир замонавий стереотиплар, замонавий оила ва оила аъзолари мажбуриятлари, оилада ким пул топиши кераклиги, оила маблағларини қандай тақсимлаш зарур, оила ва овқатланиш талаблари, оила аъзоларининг ҳуқуқ ва мажбуриятларини тўғри англаш, эр ва хотин ҳуқуқлари кафолатларини билиш, оила ҳуқуқи бўйича қонунчилик тизими берган имтиёзлардан тўғри фойдалана олиш, дин оила ва инсон ҳуқуқлари

масаласи, турмуш кураётган ёшларнинг оилалари ўзаро мувофиқ бўлишига эришиш, оила қуришда томонлар эркинлиги ҳуқуқини тўғри англаш, аёлнинг меҳнат, дам олиш, оналик ва болалик муҳофазаси, эркак ва аёл меҳнат муҳофазаси, аёлнинг ҳомиладорлик бўйича муҳофазаси, оила қуриш тартиби, шунингдек ажрим ҳуқуқи, ажрим ҳолатидаги томонлар ҳуқуқлари бўйича қонун ҳужжатларини билиш ва амалда қўллаш олиш, оилада гендер тенглик, жинслар ўртасидаги фарқларни англаш, гендер тарбия масалаларини билиш, гендер муҳофазаси қонунларини тадбиқ эта билиш.

5. **Оилавий инқирозлар ва уларнинг олдини ола билиш, оилавий конфликтлар ечимига тайёрлик:** оила ва конфликтлар, конфликтлар инсон ҳаётининг табиий хусусияти эканлиги, конфликт оилавий ва ижтимоий ҳодиса сифатида, конфликтга нисбатан ёшларда тўғри муносабатни шакллантириш, оилавий инқирозлар ва уларга тўғри муносабат, оилавий инқирозларнинг олдини олиш чоралари, конфликтнинг яратувчанлик ва бузғунчилик хусусияти, оилавий конфликтлардан чиқиб кетиш, уларни енгиш усуллари, конфликтларни бошқариш, ғазаб ва жаҳлни енгиш усулларини билиш, шахс ва оила, оиланинг ҳар бир аъзосига ҳурмат ва эътибор меъёрлари, шахс эркинлиги, эгоизм, эгоизмдан қутулиш омиллари, оилада унинг аъзолари муносабатларидаги уйғунлик, шахс ва жамоа муносабатлари, шахс ва оила манфаатлари бирлиги, оила манфаатларининг устунлиги, шахснинг мулоқот маданияти ва ички дунёси етуқлиги омиллари.

6. **Оиладаги соғлом муҳит ва оилавий мулоқот:** оила ва унинг осойишталиги, оиладаги соғлом муҳитни муҳофаза қилишда барча томонларнинг масъул эканлиги, шахсий ҳуқуқларни оила ҳуқуқи билан мутаносиб олиб бора олиш тартиблари, оила аъзолари ўртасидаги мулоқот, оила бошлиғи ва унинг мавқеи, оила бошлиғи ким бўлиши лозимлиги, оила бошлиғи борасидаги стереотиплар, эрнинг ўз хотинига бўлган муносабати тамойиллари, аёлнинг ўз эрига тўғри муносабати тамойиллари, эрнинг камчиликлари, хотиннинг камчиликлари, ўз камчиликлардан қутулиш тартиблари, оила ва жамият муносабатлари, жамиятда оила мавқеини сақлаш, жамият аъзолари билан бўладиган мулоқотларни тўғри олиб бориш, қариндош уруғлар ўртасидаги меҳр-муҳаббат туйғуларини ривожлантиришга ҳаракат қилиш, оилада мулоқот маданияти, оила маърифати, билим ва китобга муҳаббат, оилада шахс эркинлиги, ота-она ва фарзанд муносабатларидаги самимийлик ва бир-бирини тўлдириш, оилада ота-она ва фарзандга муҳаббат қирралари ва муаммолари, меҳмон кутиш ва меҳмонга бориш одоби, суҳбатлашиш одоби, фарзандларни жамоада яшашга ва жамоада яшаш қонун-қоидаларига ўргатиш, оилавий ҳаётга эстетик муносабатда бўлишга тайёрлаш, оила иқтисодиёти асосларини ташкил қила билиш, иқтисодиётни тўғри юритишга ўргатиш, оилани ижтимоий муҳофаза қилиш чораларини қўра билиш, оиладаги соғлом психологик ва тиббий муҳитнинг шаклланишида оила аъзолари мажбуриятлари ва ҳуқуқларини мутаносиб белгилаш ва ташкил қилишга ўрганиш.

7. **Оила аъналари ва уларга нисбатан янгича қараш:** оила аъналарининг келиб чиқиш сирлари, оила аъналарини яратиш ва уларни таъминлаш, оилавий аъналарни авлодларга ўтказиш, оила аъналарида шахс баркамоллиги ўрни, оила аъналарида соғлом турмуш тарзи, спорт, жисмоний тарбия ва жинсий ҳалоллик масалалари, оилада байрамларни нишонлаш тартиби, оилавий аъналарни сақлашга фарзандларни ўргатиш, оила ва саёҳат, оила ва ўз ўлкаси тарихи, географияси, миллий урф-одатларини ўрганиш, оила аъналаридан фарзанд тарбиясида фойдаланиш.

## INVARIATIONAL AND DIFFERENTIAL FEATURES AS THE MOST IMPORTANT CONDITION OF SYSTEM ORGANIZATION OF PHRASEOLOGICAL FIELD

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**Abstract:** The article dwells on linguistic approach to the study of the semantic phraseological field as a set of language units, possessing invariational and differential features.

**Key words:** phraseological unit (PhU), semantic field, sema, differential features, invariational features, semantic components.

Phraseosemantic group is a set of phraseological units (PhU) in grammar relation with a certain part of speech, possessing one general semantic feature and a range of differential features (notional and stylistic), which characterize the notional structure of PhU.

Idea of physical motion, i.e. invariational feature, is general for all the members of semantic field of motion and for the phraseological group of horizontal movement in space. Sema of physical movement is the basic component of the meaning of any PhU in a group and field. This sema can be articulated according to

interpretation of PhU in phraseological dictionaries and further analysis of definitions on explanatory dictionaries. Let's consider phraseological units, definitions of which express the notion of any movement:

to bend one's steps, to carry a scent, to escape by (with) the skin of one's teeth, to take to one's heels, to go full bang, to take French leave, to take the air, to follow one's nose, to wing one's way, put in an appearance, to have the legs of one, to make tracks, etc.

According to the structure, qualitative features and the direction of movement they express, these PhU differentiate from each other not only by the sphere of usage, but by their stylistic features as well. However, all of them are united by one idea – idea of space movement. This general sema of movement is articulated according to the definitions of different dictionaries, i.e. by collective interpretation of PhU, as one of objective linguistic criterion of component selection of the meaning.

Depicted PhU are interpreted through such key words as “go, walk, run, appear, depart, escape”, which express the idea of movement in the most general form besides specifics, character of movement, etc.

The general idea of movement is expressed by the verb “move”, through which all the mentioned above verbs are explained as lexical synonyms of given PhU of movement. The verb “move” is stylistically neutral. It can express various forms of motion, beginning from simple mechanic movement until compound cogitative process. Thus, we articulated general semantic feature in the field and in a group, i.e. invariant.

The group of PhU of horizontal movement in a space possess some general features with phraseosemantic field of motion; moreover, they have distinctive characteristics due to which they are articulated from the general field of movement and contradict other semantic and structural-semantic groups of PhU.

PhU of horizontal movement are articulated from the general field of physical motion by the following differential features:

\*Movement in a space of alive creature or object. Therefore, PhU which mean “movement” of parts of subject of action, e.g. “to drop a curtsey, to make a long arm for, to shut away” are presented by “move”, that is connected with different types of physical and physiological actions. Every semantic feature should go with a certain key word or word-combination in a lexical definition, thus we can present the notional structure of PhU “to make tracks” by the following scheme: to make tracks-to depart in a hurry-to go away +in a hurry- to move + away + in a hurry.

The basic semantic component, expressing the idea of movement is conditionally depicted by the word “move”; other semantic features of analyzed PhU are “away” (with a meaning of leaving) and “in a hurry” (characteristics of the motion pointing at speed). As we see, semantic features of PhU “to make tracks” let include it into the group of movement.

Phraseological unit “to show one's face” is interpreted in dictionaries in the following way: to appear, to put in an appearance, appear.

Further we can see the explanation of the word “appear” through the expression “to come forth into view” and notional structure of PhU “to show one's face”; come forth into view – to move nearer + forth into view + to move + nearer (forth) + into view. “Move” is a basic semantic component; “nearer” (forth) – direction of approaching of a person; “into view” – characteristics of the movement, including its result. In this way, the analyzed PhU should be also included into the depicted group.

Accordingly PhU “to go the pace” is interpreted in dictionaries as follow: to go at great speed, to go along with great speed, to go or proceed very rapidly.

The scheme of analysis of this PhU: to go the pace – to go at great speed – to move along + at great speed – to move + along + at great speed.

“Move” is a basic semantic component of meaning, other notional characteristics are: “along” – moving forward; “at great speed” – pointing at speed. PhU “to go the pace” is also included into the depicted group.

PhU “to pad the hoof” – to travel on foot, tramp, walk.

The scheme of notional structure: to pad the hoof – to travel on foot (walk) – to move about + on foot – to move + about + on foot.

“Move” is a basic component of meaning, other elements of meaning are: “about” – pointing at general motion; “on foot” – characteristics of movement – the way of motion of the person. This PhU is included into the depicted group as well.

So we can watch that “move” is a basic semantic component of depicted phraseological units and general semantic feature of the whole group, additional characteristics are the way of motion, character of movement and direction.

Definitional analysis gave us possibility to distinguish the basic semantic component of each PhU, included into a field and a group with the semantics of movement. This component (“move”) expresses the idea of motion that is general for all the members of the field and the group.

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### HAS THE DYNAMICS OF ELT CHANGED IN THE 21ST CENTURY?

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**Abstract:** The paper reflects on the changes in the practice and theory of teaching and learning of language in the 21<sup>st</sup> century, inclusive of the use of technology in the classroom.

**Key words:** teacher as facilitator, language learning/acquisition, language lab, learner-centredness, language assessment

#### 1. Introduction

The teaching of English language in the 21<sup>st</sup> century is quite different from what it used to be earlier up to the period up to the late twentieth century. The rise in theories about language acquisition in the 20<sup>th</sup> century coupled with the developments in the field of technology have, particularly after the onset of Covid-19 pandemic, brought about radical changes in the practices of language teaching the world over. The change in the dynamics of language teaching, particularly in English language teaching (ELT), in the 21<sup>st</sup> century contrasts with earlier practices. This can be viewed from the following angles: the role of the teacher, the myth about the relation of English language with a good job, theories of language learning/ acquisition that shape teaching practices, the learner-centred teaching approach, the use of technology for language learning, and the system of assessment.

#### 2. The role of the teacher

The earlier teaching methods involved domination of the authoritarian teacher. The teacher was considered to be the provider of language skills and the role of the students was one passive acceptance. The science dominated education system of today has created students who are more technologically advanced than many of us, their much older teachers. Many a time we have to seek help from our much younger students regarding the use of technology in the classroom, leave apart personal help required for problems related to the functioning of mobile phone or some other gadgets, or the use of some software etc. Such a situation, that recognizes some dependency of the teacher on the student, has brought in a radical change.

Instead of the authoritative teacher there is now a healthy collaboration between teachers and students, where the students are enabled to independently take charge of their learning.

### 3. **Myth that knowledge of English language leads to a good job**

Another myth often floated till the late 20<sup>th</sup> century was that that acquisition of competence in a language like English, could lead to better job opportunities. This today, at best, is a partial truth. The international job market in the 21<sup>st</sup> century requires other professional competencies in addition to the competency in a language like English. In addition to knowledge of language, competencies are essential in areas that are necessary for the efficient handling of a job, e.g., areas such as the acquisition of good computer skills, ability to arrive at logical conclusions, have in advance good job-related information, and also have the ability to work harmoniously with other colleagues. Today, it is common knowledge that learning is lifelong, that the knowledge of a language may help in getting a job but for furthering one's prospects in employment many more skills are required rather than banking on just a single language skill.

### 4. **Theories of language learning/ acquisition that shape teaching practices**

The teaching methods, mainly up to the middle of the 20<sup>th</sup> century, and at some places even today, have generally followed the behaviouristic model of language teaching. According to 'behaviourism', all behaviours are learnt through interactions with the environment, that all behavioural learning is observable as change in behaviour (Miltenberger (2001: 2). According to Skinner (1957) too, all causes of human behaviour are observable and are outside a person. Logically then a teacher's role is to manipulate the environment for changing the behaviour of the learner, and the learners' role is to be acted upon by the environment controlled by the teacher. Skinner's approach, the 'operant conditioning', for encouraging learning, recognized rewarding students with commendations and praise, in case the students perform well. This method can be seen to be at work in the grammar translation method, in the traditional methods of teaching following Lindley Murry, in the direct method of teaching, and even in the audio-lingual approach.

Subsequently, there was a paradigm shift from behaviourism towards a cognitive approach which is more prevalent in the 21<sup>st</sup> century. Behaviourism was attacked by Chomsky (1959) in his review of Skinner's (1957) book *Verbal Behaviour*. While Skinner believes that language is learned, Chomsky believes that language is innate, and follows a process of development, which is not empirically observable but is deducible from data. According to Chomsky, all human beings are biologically endowed with a language Acquisition Device (LAD). This implies that when a child is exposed to language, the mind of the child, which already has the competence of grammar, allows the child to process the input language. Because of this innate ability, the child can create sentences, which he or she has never heard before. This means the child acquires a finite set of rules of language, and, by processing language input, is able to create an infinite number of sentences from the acquired finite grammar. Chomsky calls this abstract ability 'competence' and it is distinct from 'performance'. Competence is the subject of Chomsky's research and not performance because, for Chomsky, the latter consists of "... grammatically irrelevant conditions as memory limitation, distractions, shifts of attention and interest and errors ..." etc. (Chomsky 1965:3). According to Chomsky, children acquire language after exposure to comprehensible input. Though Chomsky does not speak about adult language acquisition, scholars like Stephen Krashen have developed their theory of 'second language acquisition' largely based on the Chomskyan model of the acquisition of language by children. According to Krashen & Terrel (1990) and Krashen (2003), there are two independent systems of foreign language performance: 'the acquired system' and 'the learned system'. The 'acquired system' or 'acquisition' is the product of a subconscious process very similar to the process children undergo when they acquire their first language. The learned system works in the form of learning strategies developed by independent adult learners.

Vygotsky, in the early part of the 20<sup>th</sup> century, provides another perspective to the cognitive approach by positing a sociocultural theory of cognitive development. He views human development as a socially mediated process in which children acquire their cultural values, beliefs, and problem-solving strategies through collaborative dialogues with more knowledgeable members of society. For Vygotsky et al (2012) social learning precedes cognitive development, and language is not only the basis of learning but is also supportive of other activities such as reading and writing. Even logic, reasoning, and reflective thinking are possible only as a result of language. Even for the 21<sup>st</sup> century Vygotsky's theory provides a profound understanding of teaching and learning that reflects the complexity of social and cultural contexts for the modern learner.

The uptake of the above discussion is that developments in theory of teaching and learning in the 21<sup>st</sup> century are based on the theoretical framework provided by scholars in the 20<sup>th</sup> century. Nonetheless, while in the 20<sup>th</sup> Century most education was teacher-centred based blindly on following a curriculum and a syllabus, the students in turn worked in isolation memorizing facts. In contrast, the 21<sup>st</sup> Century classroom is

more open with students actively involved in constructing content and new ideas through a project-based learning in collaboration with the teachers. In projects, students are engaged in relevant and purposeful activities that are connected with real-life situations. A collaborative approach such as this helps in making both teachers and students lifelong learners, with both desiring to stay in tune with the latest developments in the field of education. The 21st Century teacher utilizes the effectiveness of all available technology to make learning relevant and engaging for students as well as teachers. Thus, cognition is related to meaningful interactions between the students themselves and also between the students and their teachers. Activities and group projects help in the acquisition of language and the concepts embodied in language. These can be manifested in the portfolios created by the students (Eaton 2018). The portfolios help in providing clear evidence of the students' progress. Another factor that has emerged is the self-monitoring and self-assessment by the students (Rea-Dickins, 2001). This leads to creation of awareness among the students which is essential for facing future real-world challenges.

### **5. Learner-centred teaching approach**

The teacher-centric instruction is increasingly being replaced by student-centred approaches by recognizing the need for learner autonomy and cooperative learning (Jacobs & Farrell 2001). In the 21<sup>st</sup> century, individualized instruction is becoming the norm. Not only is learning becoming more student centred, but also student participation in the development of outcomes for learning is on the rise (Pauk 2007). While this may be unsettling for teachers and administrators who are used to exercising their authority to determine student outcomes, it is likely that the trend towards learner-centred approaches and student participation in the development of outcomes will continue.

### **6. The use of technology for language learning**

Many schools, colleges and universities in the second half of the 20<sup>th</sup> century used Language labs for making proficient listeners and speakers of a foreign language. The language lab was a development on the audio-lingual method of language teaching of the 1940's. In these labs students are collectively or individually exposed to spoken forms of a language through an audio program. The language lab was a great innovation in the mid-20<sup>th</sup> century (Froehlich 1982). But that was a time when there was no internet, no television programs in the language to be learnt, and it was also difficult to travel to other countries for learning a foreign language etc. Technological developments by the 21<sup>st</sup> century have made the language lab quite irrelevant, for students can now interact with real persons in real time anywhere in the world.

The output of work by students in the form of portfolios (Eaton 2018), student-made videos, student blogs, and podcasts are some of the features that students use today to further their learning skills in the context language and content learning. Also, the tendency is to share with others whatever the students learn through the use of technological modes such as blogs etc. In the 21<sup>st</sup> century teachers too need to be familiar with technologies that help students in their learning. There are some technologies that are synchronous in real time, such as Skype, Zoom, Moodle or other modes of virtual classes, while there are some that are asynchronous in real time, such as blogs and podcasts. Even mobile technology is widely used for learning, e.g. MALL (mobile assisted language learning) is by now parallel to CALL (computer-assisted language learning) in popularity (Chinnery, 2006; Collins, 2005; Kukulska-Hulme & Shield, 2007, 2008). It is quite possible that in future some mobile 'apps' may replace textbooks. Such are the challenges of the 21<sup>st</sup> century for the teachers.

### **7. System of assessment**

Traditional ways of assessing language acquisition are inadequate in today's world (Pappamihiel & Walser, 2009). Today language acquisition is seen as a complex, nonlinear and communicative endeavour. Traditional multiple choice or fill-in-the-blanks (including the 'cloze test) activities etc. are easy to grade. These, however, do not reflect the complexity that is involved in learning a language. Over the past 20 years, there has been a worldwide movement towards the development and implementation of systems and frameworks for language assessment.

One example of a successful system is the PISA (Programme for International Student Assessment), developed by the Organisation for Economic Cooperation and Development (OECD). PISA measures the ability of 15-year-old students for their reading, mathematics and knowledge of science, and also skills necessary for meeting real-life challenges. Countries like Germany and Brazil have been able to improve their student performance in PISA and thereby have made their system of education more inclusive. Today around 90 countries are associated with the PISA, and it is quite possible that the system may develop into a common global framework of assessment someday.

The Common European Framework of Reference (CEFR) for Learning, Teaching, and Assessment of Languages is another international programme that describes achievements of learners of a foreign language, Piccardo (2012) discusses the multidimensionality of assessment of a learner's communicative competence

made possible by the vision introduced by the CEFR (Council of Europe 2009). She points out that since the domain of assessment is multidimensional and complex, the Council of Europe had initiated the ECEP - 'Encouraging the culture of evaluation project'. The aim was to enable the teachers to assess the communicative competence of learners. The report discusses various types of assessments in pairs, including the ones given below:

- Formative assessment
- Checking rating
- Assessment by others
- Summative assessment
- Performance rating
- Self-assessment

While Formative and Summative assessments assess the work done throughout the term period, the two ratings rate the performance of a test-taker in terms of categories such as [0] and [1]. Assessment by others and Self-assessment is an exercise in reducing the gap between objective evaluation by 'others' as well by the 'self', i.e., by the student him or herself. Researches and refinements in the area of assessment attempt at assessing the acquisition of each and every function of language by a learner.

## 8. Conclusions

The world is changing at a rapid pace and so are the ways of teaching, learning and assessment of learning. The old, prescriptive and authoritarian models are being replaced with more collaborative models. The difference between the students of the past and those of the 21<sup>st</sup> century is that students today are able to experience the world through technology now is that they have that world at their fingertips. They are experiencing the world through technology which was not available to students of earlier times.

The language classroom of the 21<sup>st</sup> century is much different from that of the mid-20th century. The focus today is no longer on grammar, memorization and learning by rote, but rather on the use of language for acquiring knowledge and to connect with others all over the world. Technology has transcended the barriers of space and time as students learn to reach out to the world around them by using their language and cultural skills in order to create connections that are useful for them.

Language learning in the 21<sup>st</sup> century is learner-centered, collaborative and technologically driven, and its aim is to empower students in such a way that they become independent techno-savvy learners.

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## LA PRÁCTICA, NUEVAS TECNOLOGÍAS Y NATIVOS EN LA ENSEÑANZA DE LOS IDIOMAS EXTRANJEROS

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**Resumen:** Uzbekistán es un país multilingüe en el que conviven muchas nacionalidades con sus propios idiomas, muchos son descendientes con una lengua materna diferente a la del país. Aún así han podido aprender hasta cuatro o cinco idiomas sin tener que estudiarlo en los libros. La práctica e inmersión lingüística en la que viven hace que sea un lugar ideal para la adquisición de varios idiomas a la vez. La práctica para llegar a la teoría y no al revés, debe ser la piedra angular por la que se pueden desarrollar la enseñanza del idioma. Las nuevas tecnologías han influido en este desarrollo pero también son utilizadas inadecuadamente por aquellos que quieren aprender el idioma, de forma que le hagan todo el trabajo sin que se esfuercen en comprender el por qué de las cosas. Finalmente la presencia del nativo hace posible que la práctica se lleve a las aulas.

**Palabras claves:** enseñanza, idioma, nativo, práctica, tecnología.

**Abstract:** Uzbekistan is a multilingual country where a lot of nationalities live together with their own languages, many of them are descendant with another different mother tongue of this country. Still they learnt until four or five languages without learning on books. The practice and linguistic immersion where they are living, makes an ideal place for the acquisition of several languages at once. The practice to get the theory and not the opposite, should be the angular stone through which can develop the teaching of language. The new technologies had influenced in this development but also are using badly for who wants to learn a language, so can do all the job without making any effort to understand it. Finally the presence of the native makes possible the practice in the classrooms.

**Keywords:** language, native, practice, teaching, technology.

Un compatriota español, José de Caso (1850 – 1928) cuenta que hace más de un siglo un lingüista francés muy estudioso, y con una gran capacidad de aprender idiomas, se fue a Alemania para hablar su idioma como un nativo. Él que tenía una mente privilegiada, se estudió toda la gramática y verbos irregulares de memoria en una semana, pero cuando fue a la universidad alemana no entendía ni “jota”. Recordó que las palabras alemanas tenían raíces griegas y encontró un libro con nada menos que mil raíces, y se lo aprendió todo en cuatro días, cuando fue de nuevo a la universidad nada entendía. El único recurso, que le quedaba en



aquella época era estudiarse el diccionario de treinta mil palabras en un mes a razón de mil por día. De nada le sirvió.

La humillación tras humillación le fue seguida cuando en su viaje unos obreros franceses hablaban el alemán como si fuera su lengua materna, en su espacio de trabajo. Estos no se instruían en la escuelas de las palabras y de los diccionarios, no en sus páginas inanimadas, sino en la escuela de las cosas y a su vista. “Como conocían los útiles, las primeras materias, las operaciones, todo el mecanismo de su oficio, sabían de antemano el sentido de las frases. La realidad, por tanto, le servía de profesor de idiomas”(Caso de, 2008:257). Por tanto se puede decir que si cualquier persona quiere saber oír y hablar un idioma que no lo ha oído o hablado nunca solo visto en las páginas de un libro, es como querer la nota final antes de hacer el examen.

Lo que el pasó a este señor se sigue viendo hoy en día cuando anteponemos la teoría de la enseñanza de las lenguas a la práctica, como si la primera fuese el antecedente y la segunda la consecuencia. Este caso que he expuesto anteriormente se sigue dando hoy en día en multitud de casos en todo el mundo e incluso no muy lejos de nosotros. El resultado de la enseñanza del idioma es que la persona extienda su uso más allá de los límites que se encierre al comenzarla. Por tanto el principio para la enseñanza de un idioma debe ser el siguiente: la enseñanza de un idioma debe tener por base la práctica, debe fundarse en ejercicios para que aprendan el uso de la lengua. Y por último la teoría nace de la reflexión sobre ese uso, y en él tiene su destino inmediato.

Este razonamiento se puede observar en el mismo Uzbekistán donde conviven nacionalidades diferentes con sus tradiciones e idiomas. Véase hijos o nietos de turcomanos sabiendo hablar cinco idiomas (tayiko, turcomano, uzbeko, inglés, ruso), o tayikos sabiendo además de su lengua materna, el uzbeko, ruso, inglés y otra lengua como el español. Esta sociedad multilinguista propicia que el aprendizaje del idioma se pueda trasladar a las propias aulas, en base a la práctica del lenguaje y a una inmersión lo máximo que se pueda en el idioma que se quiera aprender. Además puedo dar otro ejemplo que gracias a la posición de la práctica como base, un descendiente de otra nacionalidad dominó el francés queriendo y acercándose a turistas franceses casi cada día para practicar y aprender el idioma.

Por lo que por un lado encontramos que la enseñanza que surge de los profesores debe anteponer la práctica como base para llegar a la teoría. Pero por otro lado el interés del estudiante, del alumno de querer aprenderlo. Su motivación para hablar ese idioma concreto que ha elegido entre otros muchos y la de querer siempre aprenderlo atendiendo a sus razones. Esto es importante cuando pensamos el por qué los estudiantes aprenden un idioma u otro. Cuando realicé mi máster el primer día de clase nos reunieron con todos los que iban a ser nuestro profesores, y el coordinador nos dijo lo siguiente: “Bueno, en Madrid hay más de cuatro mil másteres, vosotros habéis elegido este entre todos ellos, será por alguna razón especial”. Entonces cada uno fuimos diciendo nuestras razones por la que cursábamos este máster concreto.

Esa motivación se le une otro elemento que he encontrado en las aulas a lo largo del presente año académico, y es la utilización de las nuevas tecnologías en el aprendizaje. Quiero antes de todo comentar que en el mundo en el cual vivimos, se ha desarrollado de una forma brutal las nuevas tecnologías de la comunicación, desde la televisión hasta nuestros aparatos móviles, con el fin de acercarnos lo más posible entre nosotros compartiendo toda clase de experiencias. Un gran aspecto positivo pero que se tuerce cuando se aplica en la enseñanza por lo más jóvenes. Toda tecnología debe ser considerada como una herramienta de aprendizaje y no como el fin mismo o resultado del aprendizaje. La traducción directa por los medios tecnológicos no es un buen método con el que se pueda contar a largo plazo.

La adquisición de un idioma consiste en llevar el idioma a la práctica. Y no se puede alcanzar dicho objetivo si los que aprenden dicho idioma buscan frases completas en internet por ejemplo para expresarse. Esto es una lacra que al final tendrá consecuencias para el propio alumnado. El modo “fácil” que tienen para contestar a las preguntas de gramáticas o de este tipo, entra en contraposición cuando se le hace preguntas en las que deben razonar el porqué se ha llegado a dicha teoría, además esta facilidad desmotiva por esforzarse en aprender el idioma.

¿Cómo atajar este problema? Debemos ser conscientes, todos los que aprendemos un idioma independientemente de su edad, que las herramientas se nos ha dado para utilizarlas no para hacernos todo el trabajo. Hay que enseñar que el uso de las tecnologías no están para solucionarnos todo sino para ayudarnos en el aprendizaje. Últimamente estoy leyendo un libro en ruso de mi nivel medio, obviamente no conozco todas las palabras o expresiones, pero hago uso de las tecnologías para saber el significado de las palabras que desconozco y las apunto para recordarlas, no traduzco el libro entero a mi idioma porque sino me lo hubiera comprado en español. Cual ha sido mi sorpresa que cuando leemos un texto o historia y pido que me traduzcan ciertas frases o palabras, exista una aplicación en la cual ya te lo traduce directamente haciéndole una foto o simplemente con el texto en el móvil.

Esto es un gran problema sobre todo de mentalidad, de cómo se puede aprender un idioma, el que el propio alumno ha escogido por sus motivaciones, no es posible interactuar con una persona utilizando ese tipo de tecnologías, debemos hacerles ver que dicho método no le va a llevar a hablar, a practicar el idioma. Les pongo un ejemplo, en nuestro departamento, no hace mucho se ha traducido una gran obra uzbeka, escrita en uzbeko, que se llama “Shaitan” al ruso por una de nuestras profesoras, ahora imaginémonos que el traductor del futuro que ha sido enseñado a través de dichas aplicaciones lo traduce, al español u otro idioma, utilizándolas. De ninguna forma obtendríamos el mismo resultado, ya que para traducir obras literarias o de otra índole se debe conocer el espíritu de las palabras.

Los malos hábitos si no se corrigen desde el primer momento, se agrandarán hasta que la persona en cuestión que aprende un idioma le será mucho más difícil y doloroso separarse de ellos, pues estará totalmente perdido sin saber qué hacer ya que no lo ha estudiado debidamente. Es como una especie de adicción que con el tiempo se hace difícil el dejarla, pero nuestro deber como enseñantes es prevenirles de las consecuencias que devienen de esos hábitos.

El papel del nativo creo que es muy importante para atajar la escasa práctica del alumnado y que puedan practicar todo lo que pueda; las clases de conversación, la creación de un grupo o club de conversación fuera de clases en un entorno más informal, o incluso hacer excursiones de inmersión para que aprendan de forma más directa las acciones y vocabulario, puede hacerles profundizar más en el aprendizaje del idioma.

En conclusión podemos decir que la falta de práctica ha llevado a que los estudiantes aprendan a través de métodos donde la práctica es una consecuencia del aprendizaje de la teoría, donde los ejercicios se realizan meramente para comprobar lo dicho en clase. Además la introducción de las nuevas tecnologías ha llevado a que piensen que pueden hacerles todo el trabajo y que no se esfuercen en el aprendizaje, llevando a la contra que la adquisición del idioma es llevarlo a la práctica, haciéndolos dependientes y adquiriendo malos hábitos los cuales no le harán nada bueno en el futuro. Por último el papel del nativo es importante porque constituye una fuente directa de interacción con quien es posible la práctica aún no teniendo una gran inmersión lingüística.

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#### ХУСУСИЯТҲОИ СОЗМОНИВУ СИНТАКСИСИИ GERUNДИЙ ДАР ЗАБОНИ АНГЛИСӢ ВА МУРОДИФОТИ ОН ДАР ЗАБОНИ ТОЧИКӢ

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**Чакда:** Мақолаи мазкур ба масъалаи яке аз шаклҳои ғайритасрифии феъл – герундий бахшида шудааст. Герундий дар забони англисӣ аз асоси масдар тавассути морфемаи «-ing» сохта, хусусиятҳои феъл ва исмро дорад. Герундий ба забони тоҷикӣ тавассути шакли масдари забони тоҷикӣ ва баъзан ба воситаи исми феълӣ бо морфемаи «-иш» ё тавассути исми абстракт бо морфемаи «-й» тарҷума карда мешавад.

**Калидвожа:** герундий, шакли ғайритасрифии феъл, масдар, исми феълӣ, вазифаи синтаксисӣ.

**Keywords:** gerund, non-finite form of the verb, infinitive, verbal noun, syntactic function

Бо гузашти вақт ва сипарӣ шудани солҳо ба мо маълум мегардад, ки соҳаи илму маориф маҳз дар асоси чораҳо ва нақшаҳои пешбинишудаи ҳамасолаи Асосгузори сулҳу ваҳдати миллӣ – Пешвои миллат, Президенти Ҷумҳурии Тоҷикистон муҳтарам Эмомалӣ Раҳмон рушду пешрафт намуда истодааст. Ба ин маънӣ, Пешвои миллат борҳо таъкид намудаанд, ки “Маориф омили муҳимтарини начоти миллат ва таҳкими давлат аст” ё “Ман дар сиёсати худ маорифро дар ҷойи аввал мегузорам”. Ин андешаҳои ҳақимонаи Пешвои миллат дар бораи маориф ва тарбияи насли наврас дар бехтарин дастуру ҳидоятҳоянд, ки аз раванди ҳаёти сиёсӣ воқеии мамлакат маншаъ мегиранд. Инчунин, Вазорати маориф ва илм вазифадор карда мешавад, ки дар тамоми зинаҳои таҳсилот – аз муассисаҳои томактабӣ сар карда, то гимназияву литсейҳо ва зинаҳои дигари таҳсилот ба таври ҳатмӣ омӯхтани

забонҳои хоричӣ, махсусан, забонҳои русиву англисӣ ва технологияҳои иттилоотино ташкил карда, назорати қатъии сифати таълимо дар ин самт ба роҳ монад.

Забон дар байни дигар ҳодисаҳои ҷамъиятӣ маъқеи махсусро ишғол карда, ба гурӯҳи яке аз ҳодисаҳои пурасрори ҷамъиятӣ дохил мешавад. Таълим ва омӯзиши феъл дар байни дигар ҷузъиёти забон яке аз масъалаҳои мураккаб ба ҳисоб меравад. Феъл чун яке аз ҳиссаҳои мустақили нутқ ба аломати протсессуалӣ далолат мекунад, ки он метавонад хосияти динамики ё статикӣ дошта бошад. Феълҳои навъи to come, to walk, to send ва амсоли инҳо динамикӣ, вале to have, to seem to become ва ҷанде дигарон статикиянд. Мавриди қайд аст, ки ҳар як забон дорои феъл аст. Мувофиқи хусусиятҳои грамматикашон феълҳо ба навъҳои тасрифнашаванда ва тасрифнашаванда тақсим мешаванд.

Герундӣ аз асоси масдар тавассути морфемаи «-ing» сохта мешавад: going, taking, being. Он дар худ хосиятҳои исм ва феълро таҷассум менамояд. Дар китоби грамматикаи забони англисӣ омадааст: “Хосиятҳои барҷастаи исмии герундӣ дар вазифаҳои синтаксисии он дар ҷумла зухур меёбад” [2, с.187]:

1) Ин шакли ғайритасрифӣ феъл дар ҷумла метавонад ба вазифаҳои синтаксисии мубтадо, пурқунанда ва қисми номии хабар ояд:

1. His coming down is really no excuse for his not writing on Sunday (4, с.54). (мубтадо); 2. I insist upon your telling me (5, с.51). (пурқунанда); 3. Her first duty was earning some money (5, с. 67). (қисми номии хабар).

2) Ғайр аз ин, герундӣ мисли исм метавонад пеш аз худ пешоянд қабул кунад:

1. I was awakened by hearing my own name spoken in a whisper (5, с. 92). 2. Jolyon stood a moment without speaking (4, с. 18).

3. After buying a book or two he could not even afford himself a fire (4, с.56).

Дар мисоли якум герундӣ «hearing» ҳамроҳи пешоянди «by» омадааст.

Дар мисоли дуюм герундӣ «speaking» бо пешоянди «without» истифода шудааст.

Дар мисоли охири герундӣ «buying» ҳамроҳи пешоянди «after» омада мисли исм вазифаи синтаксисии ҳолро иҷро менамояд.

3) Герундӣ инчунин мисли исм муайянқунанда қабул карда метавонад. Он муайянқунанда бештар ба воситаи ҷонишини соҳибӣ ифода меёбад:

1. “You don’t mind my being frank, do you?” (5, с. 7).

2. John Dawkins objected to their entering London before nightfall (4, с.22).

Ин се хосияти исмии герундӣ масдари забони тоҷикиро ба ёд меорад, ки он низ се вазифаи синтаксисии зикршудаи герундӣро иҷро мекунад, бо пешоянд ва муайянқунанда омада метавонад. Барои равшанӣ андохтан ба монандии герундӣ ва масдари забони тоҷикӣ ба мисолҳо рӯй мебарем:

1) Annette’s being French might upset him a little (4, с.28). – Фаронсаӣ будани Аннетте шояд ёро андаке ранҷонида бошад.

Дар ин ҷумла «being» герундӣ буда, ҳамроҳи муайянқунандаи худ (Annette) ба вазифаи мубтадо омадааст. Дар забони тоҷикӣ ин ибора тавассути исму масдар ифода шудааст, ки дар он масдар вазифаи синтаксисии мубтадоро адо мекунад.

2) I remember descending that hill at twilight (5, с.25). – Ман шомгоҳ ба он қулла баромаданро дар хотир дорам.

Дар ин мисол «descending» герундӣ буда, ба вазифаи синтаксисии пурқунанда омадааст. Ба забони тоҷикӣ «descending» чун масдар тарҷума шудааст ва он низ вазифаи синтаксисии пурқунандаро иҷро мекунад.

3) “Excuse me for interrupting you” (5, с. 97). «Барои шуморо ташвиш доданам маро бубахшед».

Дар ин мисол герундӣ «interrupting» бо пешоянди «for» омада, вазифаи синтаксисии пурқунандаи бавоситаро иҷро мекунад. Бо забони тоҷикӣ ин таркиби пешояндӣ бо герундӣ тавассути таркиби пешояндӣ бо масдар тарҷума шудааст ва ин таркиб низ вазифаи синтаксисии пурқунандаи бавоситаро ба ўҳда дорад. Аз ин мисолҳо бармеояд, ки герундӣ забони англисӣ дар бисёр ҳолатҳо тавассути шакли масдари забони тоҷикӣ ифода карда мешавад.

Ғайр аз ин, гарҷанде герундӣ ва дигар шаклҳои тасрифнашаванда баъзе хусусиятҳои дигар ҳиссаҳои нутқро доранд, аксари муҳаққиқони забони англисӣ онҳоро як навъи феълҳои шуморида, бо шаклҳои тасрифӣ муқобил мегузоранд. Ин ду шакл - тасрифӣ ва тасрифнашавандаро А.С.Бархударов дар якҷоягӣ дида баромада, онро категорияи тасриф (the category of finitude) номидааст [2, с.162].

Забоншиноси тоҷик К.Усмонов қайд менамояд, ки «Герундӣ дар забони англисӣ ҷанд хосиятҳои феълро дорад [3, с.167]:

**1. Он пурқунанда ё ҳолро ба худ вобаста карда метавонад:**

1. I don't spend all my time in correcting proofs (5, с. 58). – Ман тамоми вақтамро барои ислоҳ кардани санадҳо намегузаронам.

Дар ин мисол герундийи «correcting» пуркунандаи «proofs» - ро қабул кардааст ва ба забони тоҷикӣ тавассути масдари «ислоҳ кардан» тарҷума шудааст.

2. I was tired of sitting still in the library (5, с.67).-Ман аз хомӯш нишастан дар китобхона монда шудам.

Дар ин ҷумла герундийи «sitting» ҳоли тарзи амал (still) ва ҳоли макон (in the library) –ро ба худ вобаста намудааст ва ба забони тоҷикӣ тавассути масдари «нишастан» ифода карда шудааст.

**II. Герундий чун феъл категорияи самт дорад:** самти фоилӣ: writing, самти мафъули: being written. Мебинем, ки самти мафъул аз феъли ёвари «to be» + морфемаи «-ing» + «participle II» феъли мустақилмаъно сохта мешавад. Самти фоилӣ бошад, он нишондиҳандаҳои грамматикиро (be+en) надорад. Мисол:

Instead of stopping the rain increased (4, с.22).-Ба ҷои бозмондан борон боз авҷ гирифт.

Дар ин мисол «stopping» герундийи фоил мебошад, зеро амали «stopping» субъекти худро (the rain) дорад.

Баръакс, герундийи мафъул амалеро ифода мекунад, ки предмете ӯ предметҳое таҳти таъсири он монда, ба ҳолати муайяне афтадааст (анд):

I hate being bothered with silly questions (4, с.36).

Таҳтуллафзан ин ҷумларо метавон чунин тарҷума кард:

Ман бад мебинам, ки маро бо саволҳои бечо ба ташвиш андозанд.

Дар ин ҷумла иҷрокунандаи амали «being bothered» (ташвиш дода шудан, ба ташвиш андозонидан) зикр нашудааст. Вале ба кӣ равон карда шудани ин амал маълум аст (I - маро), ки он объекти ин амал мебошад ва ин объект ба ҳолати бадбинӣ афтадааст. Боз як мисоли дигар:

She begged the favour of being shown to her room (4, с.52). - Ў илтимос кард, ки илтифот намуда, хучраашро ба ӯ нишон диҳанд.

(Таҳтуллафзан ин ҷумла чунин тарҷума мешавад: Илтифоти нишон дода шудани хучраашро хоҳиш кард).

Дар ин мисол герундийи мафъули «being shown» (нишон дода шудан) ба амале далолат менамояд, ки онро на «she» (ӯ), балки шахси дигаре ба иҷро мерасонаду «she» (ӯ) бо хучраи худ шиносой пайдо мекунад, яъне ӯ на субъект, балки объекти амал аст.

Аз тарҷумаи мисолҳои болоӣ бармеояд, ки шакли мафъулии герундийи забони англисӣ ба забони тоҷикӣ ба таври зайл ифода карда мешавад:

1. тавассути феъли каузативӣ: being bothered – ба ташвиш андозонидан;
2. ба воситаи шакли мафъулии масдари забони тоҷикӣ: being bothered – ташвиш дода шудан;
3. бо шакли тасрифии феъл, ки ба амали номуайяншаҳс далолат мекунад: being shown – нишон диҳанд.

### III. Герундий дорои категорияи тартиб аст:

writing – having written, sending – having sent.

Ин категория ба тартиби иҷро шудани амал далолат мекунад:

You don't think of taking it now? (5, с.102) – Оё шумо фикри ба даст овардани онро надоред? (шакли фоилии герундий)

I'm thinking of having him plucked (5, с.117). - Ман ба ёд оварда истодаам, ки ӯро чӣ тавр ғорат кардам. (таҳтуллафзан: Ман дар бораи ӯро ғорат карданам фикр карда истодаам).

Фарқи байни шакли ғайриперфектӣ (taking) ва перфектӣ (having taken) герундий чунин аст: Шакли аввал ба амале далолат мекунад, ки бо амали дигаре пайопай ӯ дар як вақт иҷро шудааст. Дар мисоли мо «think» ва «taking» амалҳои ҳамзамонро ифода мекунанд. Шакли перфектӣ бошад, амали қаблро зикр менамояд. Дар мисоли мо амали «have plucked» аз амали «am thinking» пештар ба вуқӯъ омадааст.

Аз тарҷумаи мисолҳо бармеояд, ки шаклҳои перфектӣ ва ғайриперфектӣ герундийи забони англисӣ ба забони тоҷикӣ тавассути масдар (taking – ба даст овардан) ӯ шакли тасрифии феъл (having plucked – ғорат кардам) ифода карда мешавад.

Бояд зикр кард, ки герундий метавонад баъзан ба воситаи исми феълӣ бо морфемаи «-иш» ӯ тавассути исми абстракт бо морфемаи «-и» тарҷума карда мешавад:

He came, yawning a great deal from having been up all night (5, с.59). – Аз сабаби бехобии шабона ӯ хеле хамёзакашон даромад.

Reading is knowing. – Хониш - ин дониш аст.

He began clipping the flowers (5, 62). – Ў чиниши (чидани) гулҳоро оғоз кард.

Ҳамин тавр, герундий дорои хосиятҳои исму феъл мебошад. Нисбат ба масдар он бештар хосиятҳои исмӣ дорад. Шояд аз ҳамин сабаб аст, ки герундий ба забони тоҷикӣ дар бисёр ҳолатҳо тавассути масдари забони тоҷикӣ ифода карда мешавад, зеро масдари забони модариямон низ бисёр хосиятҳои исмро дорост. Герундий метавонад инчунин тавассути шакли тасрифии феъли забони тоҷикӣ тарҷума карда шавад. Бо исми тоҷикӣ тарҷума шудани он аз эҳтимол дур нест.

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#### NEW UZBEKISTAN AND THIRD RENAISSANCE AS A NATIONAL IDEA

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**Abstract:** This year, on first of September, Uzbekistan celebrated its 30th anniversary of gaining Independence. Since the first days of Independence, Uzbekistan has been consistently carrying out large-scale reforms in the political, socio-economic and other spheres. These reforms are based on their own long-term development strategy, which has been recognized in the world as an Uzbek Model.

As our First President Islam Karimov said, "Not a single nation, not a single country in the world was given an easy way to achieve independence, the very opportunity to breathe freely, to build their own destiny and future with their own hands." In addition, today there are many examples of our greatest achievements over the past period. Undoubtedly, we would like to note the great contribution of Islam Karimov to the development of Uzbekistan and its Independence.

**Key words:** Anniversary, Currency, Liberalization, Abolition, Tax, Military, Internal Affairs, Employees, Recognition, Renaissance.

The new President Shavkat Mirziyoyev has been successfully leading the country for the 5th year already. During this time, he managed to create for himself a reputation in the country and in the world as a president-reformer.

Eight main, successful reforms of President Shavkat Mirziyoyev:

1. Currency liberalization: development of a program for the transition to free currency conversion; halving the volume of mandatory sale of foreign exchange earnings; complete exemption of certain industries from the sale of foreign currency.

2. Economic reforms: export promotion for enterprises; the abolition of the monopoly on the export of fruit and vegetable products; reform of the automotive industry.

3. Tax reform: reorganization of tax authorities; abolition or consolidation of duplicate taxes; tax holidays for companies and entrepreneurs.

4. Reform of the Armed Forces: improving the military education system; increasing the social protection of service members; development of military-technical cooperation with other countries; modernization and re-equipment of the Armed Forces.

5. Reform of the Ministry of Internal Affairs: optimization of the work of the internal affairs bodies; the introduction of mandatory reporting for the heads of the Ministry of Internal Affairs on the work done to the deputies; work with the population.

6. Reform of the Ministry of Emergency Situations: improving the system for alerting the population about emergencies; technical re-equipment of emergency services.

7. Reform of education: gradual return of 11-year school education.

8. Personnel and employees policy: personnel changes at all levels of government.

Today all over the world, speaking about our country, the expression "New Uzbekistan" is used more and more often. This is a recognition of the fact that over the past years we have entered a completely new stage of development and achieved significant success on this path.

Since taking over from time President Islam Karimov in 2016, President Shavkat Mirziyoyev has pursued an open policy to transform Uzbekistan's decision-making processes, invigorate civil society, encourage political competition, address human rights and develop a civic culture consistent with the country's status as a modernizing, forward-looking regional power in Eurasia with a steadily increasing majority of citizens under the age of 30. To declare significant these changes, which seem to take place daily, is to perhaps understate their potential in light of the last 30 years of history.

The transformation presently underway has its roots in the appointment of Shavkat Mirziyoyev to the post of Prime Minister in 2003, after which he quietly worked to diversify the voices heard in national political discussions, though recognized the barriers that were preventing the country from using its vast human capital to meet the demands of an emerging power in the twenty-first century.

The various programs proposed by the new president and presently under implementation hold the promise of reshaping the domestic political landscape, changing the fundamental relationship between the citizen and state, and rebalancing the geopolitical order in a region long relegated as the domain of outside great powers.

Ahead of the December 2016 Presidential elections, Shavkat Mirziyoyev campaigned on the principle of a government with a greater degree of openness and transparency serving the people – a novelty in the experience of independent Uzbekistan and most other post-Soviet countries.

To advance this agenda, President Shavkat Mirziyoyev issued three key documents: A Program to Reform the Judicial and Legal System; an Action Strategy on Five Priority Areas of the Country's Development for 2017-2021; and a "Concept" of Administrative Reform.

The Program and Action Strategy, which focus on ensuring the rule of law, reforming the judicial system, promoting economic liberalization, and the development of the social sphere, contains numerous sub-objectives which, if fully implemented, will fundamentally transform the relationship between Uzbekistan's government and its people, and elevate independent civic advocacy organizations and informal institutions, such as Mahallas, to the status of partners of the government.

The President also called on the parliament to be much more active in legislation. He prodded parliamentarians to get out of their offices and travel around the country to meet people, especially the youth, hear their concerns and come back with proposals on how to resolve the problems identified by citizens. He urged them to analyze proposed legislation and propose improvements. The President also suggested that political parties connect with foreign counterparts, which had been the norm up until the mid-1990s but in more recent years had been seen in a more negative light.

This brought results: parliamentarians now regularly visit rural areas, where they have appeared in live talk shows, used social media, participated in focus groups, and tried overall to become more connected with their constituents. However, there is still a long way to go in order to achieve a strong, multiparty system that accepts and encourages diversity of platforms and programs, and does not perceive opposing policies as anathema to the state.

Expanded competition among the five legally registered political parties is likely to stimulate them to refine their platforms, redouble efforts to support gender equality and inclusion, engage more of the country's young and future voters, and seek diversity within their ranks. The emergence of a more open political system that embraces freedom of speech, association and assembly will offer an opportunity for all political actors to flourish.

President Shavkat Mirziyoyev's reforms have also had important implications for civil society. Rather than an adversary, the government now seeks to view civil society as an ally in its reform agenda. This was manifested in numerous legislative amendments and initiatives to ease the ability of NGOs to operate in the country. Since Shavkat Mirziyoyev took office as Interim President in September 2016, 685 local civic advocacy organizations have successfully registered with the Ministry of Justice, more than an 8 percent increase. There remains much work to be done until impediments to the work of NGOs are completely removed, but the progress is clear.

President Shavkat Mirziyoyev nonetheless used a speech before the United Nations to argue that the provision of education and opportunities for young people is a global demand, and not purely national. Beyond these points, he has consistently underscored the need for tolerance, and calls for communicating what he calls "the truly humanistic essence of Islam both to young people and the world at large, where intolerance of Muslims is growing." However, President Shavkat Mirziyoyev has yet to stress the importance of a secular state with secular laws and courts as a sine qua non for a humane and open civic culture.

President Shavkat Mirziyoyev has demonstrated a commitment to revisiting Uzbekistan's human rights record on an international scale. One key step in this regard was the invitation extended to the United Nations High Commissioner for Human Rights. The Uzbek government announced it would allow a

permanent representative of the Office of the High Commissioner for Human Rights to be based in Tashkent, and invited Human Rights Watch to resume activities in the country.

Among tasks still to be faced are to implement reforms of local government, promote accountability and transparency, implement direct elections for regional and local Khokims, encourage Mahallas to cooperate with local government, and follow through on the democratization program, as set forth in the Action Strategy. None of these tasks will be simple or short-term. Both active and passive resistance can be predicted: the National Security Service and the Finance Ministry both initially resisted a number of key reforms and may have sought to check the President's efforts. Such incidents may be signs of possible future concerns.

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### THE PLACE OF LITERATURE IN THE HUMAN WORLDVIEW

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**Abstract:** The role of not only education but also, literature in the formation of a person as a person is invaluable. When we compare the scope and worldview of people who are friends with literature with other people, we can understand the difference between earth and sky. Literature is one of the main factors in the fluency of a person's speech and in the expansion of his worldview. Therefore, from childhood, it is necessary to engage children in books and shape their worldview.

**Keywords:** literature, worldview, stories, poems, riddles, childhood, etiquette, oral, speech.

A variety of fairy tales, stories, poems, riddles, parables from our childhood teach us to appreciate friendship, to do good, to listen to the elder, to respect our parents. The literature includes such works. Literature is an Arabic word derived from the word "etiquette" (plural form "adab"). That is, along with educating a person, it helps to shape his worldview. There is a sense of fluency in the speech of a person who is friends with literature. Because literature is the art of words.

In other words, literature is formed first in oral speech and then writing. Literature helps a person to perceive the subtle tones and tones in his heart and soul. The more works one reads, the more one not only expands the scope of one's thinking, but also shapes one's own worldview.

In addition, people's worldviews are unique and diverse. Historically, people's worldview has been shaped as a conscious and thoughtful being, distinguishing them from other creatures. From this it can be seen that no living thing on earth has consciousness and thinking except man.

Scientists have argued that humans were like apes in ancient times, evolving step by step and evolving into what they are today. In these theories are correct, then the question arises as to why modern apes do not have the same scope of thinking as humans. If there are 7.5 billion people in the world, none of them has a different world view. Because every people's is a small world.

It is necessary to start from childhood in the formation of a person's worldview. For example, when we were young, before we went to bed, our mothers would tell us stories and put us to sleep. Listen to those tales, we fallen asleep, embodying imaginary events in front of our eyes. This can be said to develop the worldview of the younger generation in an easy way, instilling in them a love for culture from a young age.

From historical sources we can know that there are 3 types of literature:

These are:

Epic;

Dramatic;

Lyrics.

Senior students will be given novels of different ages. The novel is a major form of the epic genre, expanded and subject to many themes.

A small part of the epic genre is called storytelling. In the story, the author's limited a number of

characters will be a single problem and event. An example of a story is Turgenev's "Mumu".

One of the next genres is the dramatic genre. Examples of this genre include tragedy, comedy, and drama.

Comedy is a type of drama in which the characters are humorously portrayed, and the protagonists are comedians.

A tragedy is a type of drama based on the suffering of the protagonists and a sharp life conflict that leads to death.

Epigrams, and sonnets can be compared to the latest lyrical genre. When a person is ridiculed in a poem, it is called an epigram. The sonnet is a poem of 14 verses.

In conclusion, the interest of children in literature from an early age is a factor that expands their worldview. At the same time, literature is the main force that calls human to goodness.

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### THE ROLE OF LANGUAGE AND LITERATURE IN THE PROCESS OF CURRENT GLOBALIZATION

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**Abstract:** The process of globalization, which began in the last quarter of the twentieth century and continues to this day, covers all areas of political, economic and cultural life, and the impact of globalization on the national language is becoming one of the most pressing issues today. Globalization, as a complex process with its pros and cons, requires a well-thought-out approach to language, as it does in all areas. In this article we speak about the role of literature and language in globalization of today

**Key words:** global, literature, language, globalization, international languages.

In the language-related aspects of globalization, there are two sides to this process - the pros and cons: the process of globalization by transforming a particular language or languages into a regional or international language or languages, on the one hand, and peoples speaking different languages on the other. On the other hand, the influence of regional or international languages or languages on national languages, including the increase of lexical and other elements of foreign languages in the national language, the reduction of the use of the national language and even the complete disappearance of the national language, causes the problem of mold. It should be noted that the influence of languages with regional or international status on the national language is twofold: first - direct communication with other countries and peoples through a specific regional or international language (mutual visits, meetings, joint meetings), in the form of joint programs and projects and other joint activities), and secondly - in today's information age in the process of using political, economic, cultural, scientific and other types of information in regional or international languages in print and electronic sources. The problems of the national language in the process of globalization are not limited to the influence of the international or regional language on the national language. It should not be forgotten that the impact of translation on the national language is also growing today, with the rapid development of information technology and the rapid increase in the number of translations of various literature in different languages into the national language. Today, when our country gained independence, opened its doors to the world, established wide-ranging relations with various countries, became an equal member and integral part of the world community, and as a result is directly involved in the globalization process, the Uzbek language Strengthening the status of the state as a language of interethnic communication, business, culture and science, and secondly, maintaining the purity of our native language by preventing the widespread penetration of lexical and stylistic elements of other languages into the Uzbek language. If we talk about the languages that can affect the Uzbek language in the process of globalization, today in the relations between the countries of the former Soviet Union, Russian retains the status of a regional language, and English is the language of these countries. It should be noted that it has fully assumed the status of an international language. That is, today the relations of Uzbekistan and the Uzbek people with other countries and peoples - mutual visits, meetings, joint meetings, joint programs and



projects and other joint events are mainly in the territory of the Commonwealth of Independent States. in Russian, and outside this region, mainly in English. However, as mentioned above, Russian and English do not always remain the only or primary language of communication between the countries and peoples of the region. Today, our national language, Uzbek, is widely used in translation in Uzbekistan's relations with a number of countries, including Asia and Africa. It should be noted that the use of our native language in the relations of our country with other countries depends on the availability of Uzbek translators who are fluent in the languages of those countries. As in the relations of our country with other countries and peoples, Russian and English languages play an important role in the use of various political, economic, cultural, scientific and other information in foreign and international print and electronic sources. At the same time, many European (French, German, Italian, Spanish, etc.) and Asian (Chinese, Japanese, Korean, Turkish, Arabic, Persian-Tajik, Indian, Urdu, etc.) languages are translated into Uzbek. and scientific translations are underway. Our great enlightener Abdullah Avloni has an article called "Hifzi lison", which means "preservation of language". At this point, of course, Avloni was referring primarily to the problem of preserving the mother tongue - the national language. He writes: "Hifzi lison means that every nation preserves its mother tongue and literature (ng). Language and literature are the lifeblood of any nation in the world. To lose the national language is to lose the spirit of the nation "(Abdullah Avloni. Selected Works. 2 vols. Volume 2. - T .:" Spirituality ", 2006. p. 61). This means that we need to learn English or other world languages not only to become English or other peoples, but also to preserve our national identity and ultimately become Uzbek. Because, "the sacred language and literature that our ancestors grew up and created is not inferior to us. If we search for our home, we will find the lost ones. "It's a shame and a shame to wear a European hat and laugh," he said. "Abdullah Avloni. Selected Works. Vol. .61.). The national language is a chain that connects generations, and breaking it is like hitting its roots with an ax. If the national language is condemned to non-existence, the spiritual foundation of the nation will be cracked, and the spiritual ties between the generations will be lost. The study of foreign languages by the people of Uzbekistan, firstly, contributes to the development of economic, cultural and scientific ties with the peoples of the world, and secondly, expands access to political, economic, cultural, scientific and other information in foreign and international print and electronic sources. ladi. It should also be borne in mind that in the process of globalization, the influence of certain languages on the national language results not only in the introduction of new words and terms into the national language, but also in new concepts that provide alternatives to the national language. At a time when the level of knowledge of foreign languages in our country is growing day by day, it is becoming common for our compatriots to use a wide range of information in foreign languages, including economic and scientific, along with our native language. The increase in the level of knowledge of foreign languages has led to an increase in the translation of Uzbek sources into other languages. This leads not only to the close acquaintance of our people with the world, but also to the widespread recognition of our country in the world. In this regard, the measures taken by the government to strengthen the teaching of foreign languages in educational institutions play an important role. In recent years, our government has taken a number of measures to further enhance the status and prestige of the state language. In particular, in accordance with the Decree of the President of the Republic of Uzbekistan Sh. Mirziyoyev dated October 21, 2019 "On measures to radically increase the prestige and status of the Uzbek language as the state language", October 21 was declared "Uzbek Language Day". The Department for the Development of the State Language was established within the structure of the Cabinet of Ministers of the Republic of Uzbekistan. Although the government's policy to strengthen the status of Uzbek not only as the state language, but also as the language of economy, culture and science, globalization does not currently have a significant negative impact on our national language, but such a potential impact in the future We believe that the following measures should be taken to prevent:

1. Continuous strengthening of the role of the Uzbek language in the life of the state and society, its transformation not only into the state language, but also into a full-fledged economic, cultural and scientific language, for which the number of political, economic, cultural and scientific literature created in Uzbek multiply

2. Limit the use of foreign languages, including international ones, only in relations with representatives of foreign countries, and prevent such languages from becoming the language of communication in the internal life of our country, between the subjects of our country.

3. It is necessary to minimize the number of words, phrases and terms learned from foreign languages into Uzbek, to find, create and put into circulation their Uzbek alternatives. In other words, the issue of increasing the terminological immunity of the Uzbek language needs to be given more serious attention. After all, a language whose terminology is not sufficiently formed and developed, will naturally need the

"help" of powerful languages in the context of globalization. Any need, however, will eventually lead to addiction.

If clear and consistent measures are taken in the above areas, our state language will not be influenced by foreign languages, including international ones, and its use in our country will not be reduced. Only then will we be able to take full advantage of the positive aspects of globalization that serve development.

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### THE POSITIVE EMOTIONS IN MODERN ENGLISH LITERATURE

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**Abstract:** This article describes positive emotions such as joy, interest, satisfaction and love. These positive emotions help to expand the reader's immediate mental and behavioral repertoire, which, in turn, forms the physical, intellectual and social state of the heroes of modern literature.

**Key words:** positive, joy, emotions, interest, love, literature, contentment.

Despite the fact that research on emotions has become more popular in recent years, studies that specifically target positive emotions have been less fruitful in the literature. Besides, writers have inadvertently described feelings that share a pleasing subjective sensation such as joy, interest, satisfaction, and love. Surprisingly, the relative lack of distinction among positive feelings is visible throughout all aspects of the emotional process. As Ekman says that looking to the facial component, for instance, specific positive emotions have been shown to have specific facial configurations that imbue them with unique and universally recognized signal value. By contrast, according to Ekman, specific positive emotions appear to have no unique signal value, but instead all share the Duchenne smile. [1,712]. Nesse has suggested "natural selection shapes emotions only for situations that contain threats or opportunities. There are more negative than positive emotions because there are more different kinds of threats than opportunities" [3, 289].

By learning their ideas and examples, a book called 'Me Before You' by Jojo Moyes was analyzed, and the words that express positive emotions were discovered. Jojo Moyes is a British writer who was born in 1969 and called after a song composed by the Beatles. She did a several writing tasks, including Braille writing for the blind people and brochure writing. Jojo Moyes is currently a novelist, but she was a writer and a journalist before it. Jojo Moyes can write romance, but she likes to mix in some humor to lighten the mood, and she occasionally adds another dimension of passion or tension. Jojo Moyes characterizes her writing process as an organic one, in which diverse elements work together to form a cohesive whole. She states that her most recent piece, "The One Plus One," was written in a different way than any of her other works. Moyes develops characters by drawing on persons or conversations she has encountered. Furthermore, she frequently employs many aspects of her own life and personality, adjusting, developing, and shaping them in a mold until they produce fully fledged stories and characters. Almost all of Moyes' novels have been best-sellers and critically acclaimed. "Me Before You," one of Jojo Moyes' best-selling novels, gained her admission to the American Film Writers Guild. This book proves us that love is not always based on physical appearances; you love someone for their heart. The two main characters are Louisa Clark and Will Traynor show that love is not just about what you see, but about what you feel on the inside.

Jojo Moyes's outstanding but heartbreaking novel, "Me Before You", plays upon readers' emotions with its attractive and realistic characters, unconventional love story. In her book, Moyes breathes life into her characters, allowing readers to find fragments of themselves within the novel.

*'I raised a smile, but Traynor's face was expressionless' [2, 31].*

In this example, a raised smile is employed to convey happiness and the connotation of laugh. Joy and other high-energy positive emotions create a desire to play and be playful, which, when acted upon, can lead to the development of personal resources. Moreover, this is the light appearance of metaphor.

*'I tried to look cheerful' [2, 77]*

The word "cheerful" happiness. This word meant the joy of the hero in the book, and it serves to demonstrate a positive state. *'.but his eyes creased with faint mirth'[2,134]*

Positive emotions usually describe the states and feelings of a person. Therefore, this example of *'creased with faint mirth'* is used for the condition of the eyes.

*'His whole face seemed relaxed and happy' [2,438]*

The state of the character is described by the word relaxed and happy in a positive sense.

*..smiled at me, and there was something in his eyes then, something triumphant [2, 434].*

The word "triumphant" helps to understand the condition in the previous sentence. He smiled because it was a triumph.

*'We're very proud,' Mum said. 'And grateful [2, 242].*

Two types of feelings were reported in this case. The word *proud* is a condition of feeling - satisfaction and pride. *Grateful* is used to show the feeling of gratitude and pleasure.

*But the faintest flicker of a smile passed across his face [2, 70.]*

The word "triumphant" helps to formulate the condition in the previous sentence. He smiled because it was a triumph.

I suggest that these positive emotions expand (rather than narrow) the repertoire of thoughts and actions of an individual, while joy generates a desire to play, interest – a desire to explore, satisfaction - a desire to enjoy and integrate, and love - a repeating cycle of each of these motives. Positive emotions are vital for achieving many positive results in a person's life. Thus, words describing positivity are used in books in order to attract the reader's attention and make him imagine the situation in the book as it happens.

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### MEANS OF EXPRESSION OF SATIRE AND HUMOUR IN POLITICAL DISCOURSE

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**Abstract:** the article analyses the language means of creating humour and satire in politics. Particular attention is paid to pragmatic goals, for the sake of achieving which the politician resorts to the use of these language tools.

**Key words:** humour and satire, political linguistics, pragmatics, politics, power.

Politics is an integral part of our life, it is tool for interaction between the state and society. Main the tasks of politicians have always been the struggle for power and its subsequent retention [1, p 41-43].

Therefore, it is not surprising that they actively use the so close to everyone segments of the population humour and satire in order to discredit their opponents and attracting voters. This is especially true in our time, when politics is increasingly turning into a show, and votes are often obtained at the expense of eccentricity, rather than a well-crafted political program.

In turn, humour also works against politicians, which is reflected in a large spectrum of folk satire from anecdotes to caricatures and parodies.

Political humour is a difficult tool for achieving certain pragmatic goals that go beyond mere the desire to make someone laugh and includes elements of manipulation to improve the rating. Linguistic research reveals what language means the politician achieves such goals, what contributes to the formation of critical thinking among the population to such manipulation.

Political discourse is subject to constant change. Following popular trends in society, politicians transform their rhetoric and ways of conducting political agitation. [3, p12-14]

In addition, many politicians position themselves as friends of the common people, knowing all their aspirations and problems, they are trying to create this image and with the help linguistic means, and specifically by simplifying those used by politicians' expressions, interspersed in the speech of vulgarisms.

The analysis of language in politics is actively carried out by specialists in political linguistics, a discipline that arose in result interaction of linguistics, political science and a number of other humanitarian disciplines.

The emergence of political linguistics is due to the interest in studying the mechanisms of political communication, especially in the age of high technology and the internet.

The subject of study of political linguistics is political communication, i.e. speech activity focused on the promotion of those or other ideas, emotional impact on the citizens of the country and inducing them to political action, to develop public consent, acceptance and substantiation of socio-political decisions in conditions of plurality points of view in society [2, p.6].

Mass media have a direct impact on political preferences of a person, therefore, to the sphere of interests of the political linguistics also include not only the transmission of political information, but also everything related to the perception and evaluation of political reality in the process communicative activity.

The main function of political communication is the struggle for political power based on the use of communicative activities: political communication is intended to have a direct or indirect impact on distribution of power and its use. Political communication reflects the existing political reality, changes with it and involved in its transformation.

The main goal of political linguistics — study diverse relationships between language, thinking, communication, subjects of political activity and the political state of society, which creates conditions for the development of optimal strategies and tactics political activity. [2, p7].

If we consider humour within the framework of the traditional stratification language model, including phonetic, lexical, morphological and syntactic levels, we can distinguish the following language methods of expressing the comic:

1) At the phonetic level, among the most relevant devices creating a comic effect, alliteration can be distinguished, as well as its variety of assonance, spelling errors, intonation, playing out or repetition of individual sounds, etc.

For example : Donald Trump at one of the conferences with journalists says loudly: "Let's do this, fake news, come on!" With the help of intonation, the politician at the same time starts "playing with the public" and emphasizes the whole the frivolity of questions from the media criticizing him.

2) From the point of view of humour at the lexical level, they can be played components of meaning, as well as such linguistic phenomena as synonymy, homonymy, paronymy etc.

For example: Donald Trump replied to criticism: "I don't have a racist bone in my body."

3) At the morphological level, a humorous property can have a distortion of the word form, violation or substitution of morphological meanings, playing with the semantics of morphological categories, and word formation.

A striking example of word formation is used by Canadian Prime Minister Justin Trudeau's jokes "bromance" and "dudeplomacy" during his joint performances with Barack Obama, with these words, he was able to create a friendlier atmosphere, and also with the help of humour, he achieved a strengthening of personal relationships with the American president.

4) At the syntactic level, the use of auxiliary words, structures, word order, intonation, sentence types, and the phenomenon of syntactic homonymy, compression, errors in agreement and in selection of compatible elements. Often used and syntactic stylistic constructions such as anaphora, epiphora, inversion, parallelism, rhetorical questions, etc.

For example: Donald Trump during the election campaign asked rather rude, but caused a powerful reaction from the audience rhetorical question: "If Hillary Clinton can't satisfy her husband what makes her think she can satisfy America? This method is aimed at discrediting opponent in the eyes of voters.

Thus, it can be concluded that humour and satire area powerful tool in the hands of politicians, their competent use helps a politician to influence public opinion and direct it in the right direction channel to achieve or maintain power.

Under these conditions, linguistics is extremely important for society. science, because thanks to the study of linguistic means and techniques achievements of the comic in politics, it allows you to see the pragmatics of this or that a different statement and to develop among the population the mechanisms of critical thinking, as well as counteracting this kind of manipulation.

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## **THE USE OF INFORMATION COMMUNICATION TECHNOLOGIES (ICT) IN ORAL PRODUCTION COURSES**

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**Abstract:** This article is about the usage of information and communication technologies in language-learning process and the vital role of media in oral production courses. The article defines the methods and the apps which can be used during the English classes and found effective in teaching.

**Key words:** Information and communication technology (ICT), The evaluation of technology use in language learning, Advanced learning technology(ALT)

At present, it is very significant to talk about the implementation of Information and Communication Technology (ICT) in the educational environment. Especially ICT is used in the teaching and learning of foreign languages. The invention of the Internet Web-based tools gave birth to ICT which is considered as "Garden of Eden ". Language and ICT are connected with each other closely. To speaking skills there is always given the priority and students pay more interest to their oral performance. We should keep in mind that speaking English as the second or foreign language is not as easy as speaking native language.

*The evaluation of the technology use in language learning.* Shifting from pedagogical knowledge learning foreign language is always necessarily successful. Language learning and teaching have the same position. With the widespread and development of technology in our daily life, it provides lot's of opportunities for language educators and learners. Learning a foreign language has increased in popularity, and also became a vital in our communicative world. Several e-learning technologies are available for use in educational context. The literature on the use of technology and, more specifically, computers in language learning, has centred largely on discussions and debates of pedagogical merits of technological devices (Stern, 1983

There is a wide range of terminology when we deal with technology used for leaning Media, Multimedia, IIT ( Interactive and information technology), ALT (Advanced learning technologies) are significant terms that cover all advanced technologies in communicating information within the learning process. Media is described by Bates as "generic forms of communication associated with particular ways of representing knowledge ". Texts, audio, fave to face communication and video are all media [1].

With the rapid development of technology, more and more language teachers and learners are eager to use technologies such as computer and the Internet for language learning and teaching. Teaching with technology includes things like computer based instruction or integrated learning systems. It can be a tutorial, game or independent learning programme. It values transmission of information and it's goals focus on more effective delivery of knowledge and increased skills[2]. Teaching with computers has a wide variety of impacts. The development of education means integrating new ways of technology to allow and attract the population.

*Oral production in English classes.* One of the major responsibilities of any English teacher working with English language learners is to enable them to communicate effectively through oral language. The classroom, of course, is a convenient place for providing information and developing education skills. However, teachers' concern is not only to inform but also to advance learners' abilities to use the target language for communicative purposes. It is necessary to have a better understanding of these purposes, and, also to define oral production playing an important role. Hymes[3] defines oral skills as " the capacity to communicate effectively ".Furthermore, learners of English are often deal with improving their speaking skills than any other language skills. Today, leaning English has become a major necessity. If you have a strong foundation, you can apply some techniques to improve your English speaking skills with ICT. Some methods, I found are used to enrich your vocabulary and advance oral performance as a native speaker.

1. *Picking the favourite video with subtitles.* That is an effective way of speaking to yourself and reading subtitles while watching the video.
2. *With your mobile phone, record your voice.* If you don't get the moral of the story, you should read it a lot and prepare a speech. Record your voice, furthermore, listen it again and again repeatedly. With today's improved techniques, it is available to pause your recorded speed and saving it more than once after finding your mistakes.
3. *Using apps.* Another option is to use an app to talk to native speakers online, in the comfort of your own home. Some widespread apps are connected with Internet access internationally and it is available having a chat world widely. All you need to do is to press a few buttons and start talking.

Taking everything into consideration, I want to say that current society shows the ever-growing computer – centric lifestyle, which includes the rapid influx of technologies within the modern classroom. Information and communication technology can contribute to universal access to education, oral performance, get involved in society, be aware of news and so on...

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## O'QUVCHILARGA CHET TILLARINI O'RGATISHDA AXBOROT TEXNOLOGIYALARINING O'RNI

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**Abstract:** Ushbu maqolada chet tillarini o'qitishda axborot texnologiyalarining muhim o'rni hamda chet tillarini o'rgatishda axborot resurslardan foydalanishdagi qulay usul va metodlar bilan birgalikda dars o'tish haqida.

**Kalit so'zlar:** chet tili, pedagogika, axborot, texnologiya, o'qitish.

Bugungi rivojlangan axborot asrida, ilm-fan, kommunikatsiya va texnologiyalar jadallik bilan rivojlanmoqda va barcha sohalar bu o'zgarishlarni qamrab olishga harakat qilmoqda. Jumladan, chet tillarini o'qitish va o'rganish. O'zbekiston Respublikasi Prezidentining 2012-yil 10-dekabrda "Chet tillarni o'rganish tizimini yanada takomillashtirish chora tadbirlari to'g'risida"gi Qarorida "Zamonaviy pedagogik va axborot-kommunikatsiya texnologiyalaridan foydalangan holda o'qitishning ilg'or uslublarini joriy etish yo'li bilan, o'sib kelayotgan yosh avlodni chet tillarga o'qitish, shu tillarda erkin so'zlashadigan mutaxassislarini tayyorlash tizimini tubdan takomillashtirish hamda buning negizida, ularning jahon taraqqiyoti yutuqlari hamda dunyo axborot resurslaridan keng ko'lamda foydalanishlari, xalqaro hamkorlik va muloqotni rivojlantirishlari uchun shart-sharoit va imkoniyatlar yaratish" ishlari va buning uchun muhim vazifalarni amalga oshirish kerakligi ta'kidlangan. Buning na'tijasi o'laroq 2014-yildan boshlab umumiy o'rta ta'lim maktablarida chet tillari birinchi sinflaridan o'qitish belgilab berilgan. Xususan, chet tillarni o'qitishda axborot texnologiyalarining o'rni katta va shu o'rinda an'naviy uslublar (eski uslub bo'lib, faqat kitob, daftar yordamida dars o'tish) dan voz kechgan holda zamonaviy texnologiyalar bilan birgalikda noan'anaviy uslub (yangicha uslub bo'lib, ko'rgazmali qurollar va axborot texnologiyari yordamida eng yangicha metodlarni qo'llab dars o'tish uslubi) da dars o'tish ta'lab qilinadi. Axborot resurslari yordamida o'quvchilarga eng yangi va zamonaviy ma'lumotlar, zerikish hosil qilmasliklari uchun qiziqarli videolar bilan birgalikda dars o'tish samaradorlikni oshiradi. Tushuntirish va illyustrativ texnologiyasi uchun axborot resurslaridan foydalanib har xil uslubdagi prezintatsiya yoki videolar bilan birgalikda dars o'tilishi o'quvchilar uchun ko'rish a'zosi yordamida miyada ko'proq tasavvur uyg'otadi va bu mavuni oson, tez va sifatli tushunilishiga xizmat qiladi, tanqidiy fikrlashni o'stirish uchun har xil online test yoki boshqa usullar bilan dars o'tilishi o'quvchida tezkorlikni va tanqidiy fikrlashni o'stirishi, chet tilida gapirish va tinglab tushunish ko'nikmalarini rivojlantirish uchun multfilm, qisqa video va boshqalardan foydalanib dars o'tilishining samaradorligi yuqori. Jumladan hozirda chet tillarini mustaqil ravishda o'rgatuvchi kitoblar mavjud. Bu kitoblarning diskka joylangan audio variantlari ham kitob bilan birga. Bu audio yozuvlar orqali o'quvchilar tinglab tushunish qobiliyatini rivojlantirishlari ehtimoli katta. Dunyoda ko'plab xalqaro

sertifikatlarga ega shaxslar til o'rganishda kino ko'rish yoki maxsus til o'rganish uchun yaratilgan dasturlardan foydalanishni maslaxat berishadi. Filmlarda, kinolarda shaxslar xalq tilida muloqot qiladi va bu o'ziga xos o'rganish uslubi bo'lib, o'rganuvchi tilni gapirish qobiliyatini juda yaxshi egallaydi. Bundan tashqari hozirda juda ko'p bepul til o'rgatuvchi dasturlar mavjud. Bular albatta mustaqil ta'lim uslubiga mos hisoblanadi. Dars o'tish jarayonida esa bittadan tadan kam bo'lmagan resurlardan foydalanib dars o'tish mumkin. Misol qilib keltirsak, shunday test tuzish uchun maxsus dasturlar mavjudki, ma'lum miqdorda testlar tuzilib so'ng barcha o'quvchilarni bu test guruhiga azo qilish mumkin. Bu test juda qiziqarli va test jarayonida eng ko'p ball to'plagan o'quvchi barcha o'quvchilarga ma'lum bo'lib turadi, har bir bosqichda dastur o'quvchilarga sovg'alar beradi va eng asosiysi testga ma'lum br vaqt qo'yish mumkin. Bu ma'lum bir test usli bo'lib albatta kopmyuter bilan jihozlangan xonada yuqori sinf o'quvchilari uchun qo'llanilishi ko'zda tutilgan. Axborot resurslarini keng qo'llaniladigan —“Klaster”, ”Aqliy hujum”, ”Teskari test” yoki “Baliq skeleti”, T-jadval””Rezyume”, ”Charxpalak metodlari bilan birgalikda chet tili darslarida qo'llanilsa o'quvchilar mavzuni o'zlashtirishda qiyinchilikka duch kelmaydi. Eng yaxshi metodlarni axborot texnologiyalar bilan birgalikda birlashtirib o'tish o'qituvchi uchun ham foydali bo'ladi

Albatta axborot texnologiyalar ko'plab mamlakatlarning ta'lim tizimining asosiy foydalaniladigan o'quv quroli bo'lishiga qaramay, haligacha eski an'anaviy ta'lim uslubidan foydalanayotgan o'qituvchilar ham topiladi.

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#### DUNYO TILLARIDA “YURAK” KONSEPTINING VERBALLASHUVI

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**Abstract:** Ушбу мақолада "юрак" тушунчаси барча тиллар учун бир хил, юракнинг турли хил хиссий тажрибаларга жавоб бериш қобилияти узоқ вақтдан бери кузатишган, бу тегишли маъноларни ифодаловчи турли хил лексик тасвирларни яратиш учун мантиқий шарт бўлиб хизмат қилган.

**Kalit so'zlar:** Yurak konsepti, xalq maqollari, verbal xususiyatlar, qalb-yurak leksemasi, ilmiy-badiiy tafakkur.

Shaxsning emotsional-sezgi sohasidagi “yurak” tushunchasi barcha tillarga birdek xosdir. Yurakning turli xil hissiy kechinmalarga javob berish qobiliyati uzoq vaqt davomida kuzatilgan va bu tegishli ma'nolarni ifodalovchi turli xil leksik tasvirlarni yaratish uchun mantiqiy shart bo'lib xizmat qilgan [1,15]. Yurak inson qalbining nafaqat hissiy, balki aqliy qobiliyatlari va ko'rinishlarining manbai hisoblangan. Yurak insonning his-tuyg'ulari va his-tuyg'ulari tug'iladigan joy: befarqlik, g'azab, g'azab, sevgi, umid, nafrat, xafagarchilik, quvonch, shubha, uyat, tashvish va boshqalar:

- “*Negadir yuragimga vahima o'rmaladi. Nim qorong'I burchakda bemalol xurрак otib yotgan Kimsan akamni ilg'ab, ko'nglim joyiga tushdi [3,49]*”

- “*Oqsoqol buvaning gapi 'ertaga dadangni obkeb beraman' degandek tuyulib ko'nglim yorishdi [3,50]*”

- “*Yuragim gursillab urgancha uyga yugurib ketdim [3,73]*”

- “*Bolaligini eslatadigan guvala devorlar bilan qurshalgan hovlilar, tengqurlari bilan birga cho'milgan jimjit soylar, olisda sadafdek chaqnab turgan cho'qqilar, yam yashil o'tloqlar ko'ngliga taskin berar-ku!*” [4,3]

- “*Mirvali Tolibjonning ko'nglidan nimalar o'tganini sezib turardi.*” [4,23]

O'zbek til madaniyatida hissiy sezgirligi oshgan narsani idrok qilganda, "yurakka yaqin", "ko'ngilga yaqin", "dilga yaqin" (yurakka yaqin olmoq, yurakka botmoq) iboralaridan foydalanadi. Darhaqiqat, yurakka yaqin olmoq hissiyotlarni og'ritadi va ko'pincha bu holat inson ko'zlarida aks etadi[1,20]:

- *Doniyor unga aytilgan barcha so'zlarni yurakka yaqin olganligi bois darhol ko'zlari yoshlandi*
- *Uning nigohlari yuragimga botib ketdi.*

Bundan tashqari, inson tanasining haqiqiy organi bilan bog'liq bo'lgan hissiy hayot organi ushbu haqiqiy yurakning xususiyatlariga ega:

- *Rohila juda tez - hatto yuragi to'xtab qolgandek - qog'ozni o'qiy boshladi.*

Yurak, his-tuyg'ular uyasi bo'lib, nafaqat ma'lum joyga ega, balki moddiy narsa sifatida ham ko'rib chiqilishi mumkin:

• *G'oz ko'p qo'rquvni boshidan kechirgan bo'lsa-da, yuragining tub-tubida kimning kimligini anglaganday xotirjamlikni his qildi.*

"Yurak" tushunchasining shaxsning emotsional-sensual sohasi –lingvokulturologik sohasining periferik zonasidagi funksiyasini ko'rib chiqamiz:

**1. G'azab, yovuzlik, nafrat.** Shu ma'noda o'zbek adabiy tilida o'rganilayotgan tushunchani – "yuraksiz" sifatli shaklida ifodalash mumkin. Biroq, bu holda, u insonning ruhiy sifatini bildiradi (hissiyot emas).

Dialektologik lug'atlar tahlili "g'azab" tushunchasining ma'nosini aniqlashga yordam berdi: g'azablangan - tez jahldor, jo'shqin, qizuvchan.

**2. Qayg'u, iztirob.** O'zbek til madaniyatida og'ir o'ylar, katta qayg'u, fojiali voqea, tuzatib bo'lmaydigan yo'qotish, hissiy kechinmalar tufayli boshdan kechirilgan azobni tasvirlash uchun "yurak" komponenti quyidagi birikmalarda qo'llaniladi: Yurakni tirnash, yurakka shikast yetkazmoq, yurakni chilparchin qilmoq, yurakni ezmoq.

- *Bolalar onasining yonida yig'lab yuborishdi. Ulardan Klaraning yuragi og'ridi.*

Yurak nafaqat qayg'u, sog'inish yoki fojiali voqea tufayli, balki ba'zida katta baxtsizlik bilan ajralib turadigan va ruhiy va jismoniy azob-uqubatlarga sabab bo'ladigan achinishdan ham chimchilashi (og'riq, kasal bo'lishi) mumkin:

• *Yuragi onasiga achinib, "Men ularga ko'rinmasligim kerak edi", deb beixtiyor yigitning qalbida chaqna ketdi.*

• *Har oqshom teatr pardasi ochilishidan oldin uning yuragi chidab bo'lmas darajada og'riy boshladi.*

Inson boshidan kechiradigan qayg'u, qoida tariqasida, har doim ko'z yoshlari bilan bog'liq. Bu har qanday azobning ajralmas qismidir. Va agar inson ko'z yoshlarini boshqa odamlarga ko'rsatmasa ham, ularni yashirishga harakat qilsa ham, ular uning qalbida joylashadi, inson ko'zidan yashirinadi:

- *Ko'z yoshlari singan muqaddas buloqdek ona qalbida tinmay oqardi.*
- *Kechayu kunduz bechora yuragim yig'laydi*

Ushbu semantik kichik guruhga oid yuqoridagi misollarning asosiy qismi shuni ko'rsatadiki, yurak qayg'u, azob-uqubat konteyneri, katta qayg'uni boshdan kechirish markazi sifatida deformatsiyalangan holat bilan tavsiflanadi:

*To'rt yil davomida urushning qizg'in pallasida o'tib, ko'p qayg'ularni boshdan kechirib, nihoyat g'alaba quvonchidan ruhlanib, dunyodagi eng baxtli odamga qaytganiga qaramay, u naqadar chuqur, uzoq davom etuvchi yara ekanligini chuqur his qildi. u bu urushni ko'p odamlarning qalbiga soldi.*

Ruhiy og'riq nafaqat harakatlar, balki so'zlar bilan ham yuzaga kelishi mumkin:

*Bu ayolning shaxsga sig'inish davrida ko'rgan xo'rliqi, azob-uqubatlari, uzoq 17 yillik muhojirlik yillarida ko'rganlari haqidagi achchiq hikoyasi Gulshahidning qalbini parcha-parcha qilib yubordi.*

**3. Ruhiiy yengillik.** O'zbek tilida ruhiy yengillik, xotirjamlik hissi yurakka ijobiy ta'sir ko'rsatadi: agar u o'rnidan siljisa, sovuq bo'lsa, salbiy his-tuyg'ulardan toraysa, xotirjamlik uni haroratda ham, samoda ham normal holatga keltiradi va mazmun jihatidan xotirjamlik yurakni bosib, uni og'irlashtiradigan tashvish, hayajonni yengillashtiradi. Shuning uchun bu tuyg'u tufayli yurak yengilroq, beparvo bo'ladi:

*Ruhiy yengillik bu og'riqli, zulmli narsadan xalos bo'lish tuyg'usini boshdan kechirishdir*

**4. Samimiylik.** Kishining ish-harakati, niyatining samimiyligini ifodalash uchun chin yurakdan (to'g'ridan-to'g'ri), ya'ni sidqidildan, cheksiz, qizg'in, eng yaxshi niyatdan, degan iboralar ishlatiladi. Demak, ochiq-oydin, rostgo'y, samimiy insonning birlamchi xususiyati shundaki, uning harakatlari, kechinmalari eng avvalo haqiqiy, qalb tubidan, chin yurakdan chiqadi, ular qalbaki bo'lolmaydi. Samimiy inson deganda har bir ishini chin dildan bajaradigan, aytgan gapi bilan ishi to'g'ri keladigan, birovga nisbatan qalbida hech qanday g'ashlik va adovati bo'lmagan, kek saqlamaydigan kishi tushuniladi. Ana shu holatni samimiylik deyiladi[2,45]:



*Erini urushga jo'natmagan, ularga qayg'urmay, sog'inmay, qaytishini intiqlik bilan kutmagan ayollar, ehtimol, yurakdan aytilgan bu so'zlarni qalbga sig'dirolmasalar kerak.*

**5. Sevgi.** Yurak leksemasi alohida turg'un ma'noda "sevgi, ehtiros vakili, ishq timsoli, mayl" sifatida berilgan. "Sevgi" semantik guruhidagi yurak "inson hissiyotlari va hissiyotlari markazining ramzi" sifatida taqdim etilgan. Umuman olganda, "yurak" – "sevgi" tushunchalari o'rtasidagi bog'liqlik har qanday tilda ham namoyon bo'ladi, u, shubhasiz, muhabbatning umume'tirof etilgan ramzi bo'lib, "muhabbat tuyg'usi" ma'nosida qo'llaniladi va natijada, "sevgi" so'zining sinonimi sifatida ishlaydi: sevadi, azoblanadi, sevgi bilan eriydi, kutadi, umid qiladi. Sevgi olovli element bilan bog'liq, yurakda alangalanadigan uchqun. U to'satdan yonishi va to'satdan o'chib ketishi mumkin[2,65]:

- *Ayniqsa, ishq deb atalgan sirli olov, uylasam ham, deyman, yuragimga yo'l ola boshladi. Men butun qalbim bilan (so'zma-so'z, yurakning barcha tomirlari bilan) tez orada alangalanishini his qilaman ...*

- *Biroq, uning qalbining tub-tubida hech qachon so'nmaydigan muhabbat olovi yashayotganini his qilgandekman.*

- *Shunday lahzalarda, shekilli, qalbimiz tubida "muhabbat" degan sehrli olov yonib ketmoqchi bo'lsa kerak, albatta, – biz yosh edik, ishqning qizg'in izlovchilari edik.*

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### **AXLOQIY TARBIYANING JAMIYATDA TUTGAN O'RNI**

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**Abstract:** Har bir inson hayoti va jamiyat qadryatlari tizimida axloq muhim o'rin tutadi. Bilamizki axloqiy tarbiyasiz inson hayoti, jamiyatning shakllanishi, millatning qaror topishini tasavvur qilib bo'lmaydi. Chunki axloqiy tarbiya bu inson hayotini tartibga soluvchi omillardan biridir Inson esa Jamiyatning bir qismi hisoblanadi. Shunday ekan insonlar orasida axloqiy tarbiyaning o'sishi jamiyat rivojlanishiga ulkan hissa qo'shadi.

**Kalit so'zlar:** axloq, tarbiya, inson hayoti, millat, jamiyat, qadryatlar, insonparvarlik,

Avvalo axloq so'ziga qisqacha tarif beradigan bo'lsak, Axloq bu insonlarning bir-birlariga, oila a'zolariga va jamiyatga bo'lgan munosabatlarida o'zini qay darajada tutushi va xatti-harakatlari xulq-atvorlari, odoblari majmuidir. Axloq kishilar va jamiyat hayoti faoliyatining barcha sohalarida o'zining muhim o'rniga ega.

Misol qilib aytadigan bo'lsak kishi omma oldida, tadbirlarda yoki hamkasblar o'rtasida axloqiy meyorlarga amal qilishi jamiyatga, atrofidagilarga bo'lgan hurmatini ko'rsatishidir. Axloq va axloqiy tarbiya haqida yana buyuk siymolarimiz, Sa'diy Sheroziy, Alisher Navoiy, Abdulla Avloniy, Mahmudxo'ja Behbudiy, kabi allomalari asarlarida ham alohida to'xtalib o'tganlar, Avloniy o'zining "Turkiy guliston yoxud axloq" asarida yaxshi va yomon xulq haqida shunday deydi, "Axloq ulamosi insonlar xulqini ikkiga bo'lmishlar. Agar nafs tarbiyat topib yaxshi ishlarni qilurga odat qilsa, yaxshilig'ga tavsif bo'lub "Yaxshi xulq" Agar tarbiyatsiz o'sub, yomon ishlaydurgan bo'lub ketsa, yomonliq'ga tavsif bo'lub "Yomon xulq" deb atalur" (Abdulla Avloniy.-Toshkent,"Par. Sots. revolyuts" 1992 yil, 5-bet)

Ulug' shoir va mutafakkir Alisher Navoiy ham o'zining asarlarida axloq, tarbiya, odob masalalariga alohida to'xtalib o'tgan. Mutafakkir axloqlilikning eng muhim mezoni odob deb hisoblaydi. Odobli, axloqli bo'lish insonga atrofdagi kishilar o'rtasida muayyan mavqehamda hurmatga sazovor bo'lishga yordam beradi. Odobga ega bo'lishning inson hayotidagi rolini ko'rsatib berar ekan Shoir shunday fikrlarni ifoda etadi: "Adab kichik yoshdagilarni ulug'lar duosiga sazovor etadi va u duo barakati bilan umrbod bahramand bo'ladi. Adab, kichiklarni mehrini ulug'lar ko'ngliga soladi va u muhabbat ko'ngilda abadiy qoladi". Demak, yaxshi xulq asosi bo'lgan odob Navoiyning talqinida barcha insoniy fazilatlarining bosh bo'gini hisoblanadi. (Mahbub ul qulub, Alisher Navoiy, -Toshkent, Yoshlar nashriyot uyi, 2018 yil 63- bet) Jamiyatda axloqiy tarbiyaning o'rnini oshirish, avvalo har bir oiladan boshlanadi. Bola tarbiyasi uning axloqi, odobi xulq-

atvori yoshligidan shakllanar ekan ota-onasi oila a'zolari va hamda uning atrofidagi kishilar bunda eng katta omil bo'lib hizmat qiladi. Bola tarbiyasida uning ongida insonparvarlik, vatanparvarlik, mehr-muruvat, kattalarga hurmat his-tuyg'ularni singdirib borilgandagina u jamiyat yuksalishi uchun o'z hissasini qo'sha oladigan shaxs bo'lib ulg'ayadi. Atrofdagilarga yaxshi o'rnak bo'la oladi va undan yuqoridagi insoniy fazilatlarini ko'rib o'zlarida mujassam etishga harakat qiladilar. Ammo tanganing ikkinchi tarafi bo'lgani kabi har doim ham bunday bo'lavermasligi mumkin. Shunday insonlarni ko'ramizki ularning xulq-atvorlari jamiyat axloqiy me'yorlariga umuman to'g'ri kelmaydi. Bunday kishilarni kuzatar ekanmiz bevosita ularda kibrilik, manmanlik, egaistlik, kattalarga hurmatsizlik, qadryatlarimizga hurmatsizlik kabi illatlarni ko'rishimiz mumkin. Bu holat esa asosan yoshlar o'rtasida kuzatiladi. Bunga esa bir necha sabablarni keltirishimiz mumkin. Ba'zilarga ota-onalarning farzand tarbiyasiga e'tiborsizligi, maktab, kollejda o'qishini nazoratga olmasliklari, bolalarning bo'sh vaqtlarini unumli o'kazishlari uchunmas komputexonalarda o'kazishlari uchun sharoit yaratib berishlari sabab bo'lishi mumkin.

Qozonga yaqin yursang qorasi yuqadi degalaridek bunday illatlarni o'zida namoyon qilgan insonlar nafaqat atrofdagilarga balki jamiyatga ham o'zining salbiy ta'siri ko'rsatadi. Bunday salbiy axloqqa ega bo'lgan kishilar atrofdagilarga ham shunday illatlarni yuqtirishga harakat qilishadi. Bu esa jamiyat, xalq, millat taqdiri va kelajagiga xavf soladi. Shu o'rinda Avloniyning quyidagi gaplari yuqoridagi fikrlarga yaqqol dalil bo'la oladi. " Tarbiya biz uchun yo hayot – yo mamot – yo najot – yo halokat – yo saodat – yo falokat masalasidir.

Insonlarning axloqiy tarbiyasi go'zal bo'lsa u jamiytaga ko'rk bag'ishlaydi, bunday jamiyat esa xalqning farovonligi tinchligini taminlashga yordam beradi. Xalqi tinch bir birlari bilan ahil bo'lgan davlat yuksalishdan aslo to'xtamaydi.

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### **THE TERM "DISCOURSE" IN MODERN ADVERTISEMENT AND LINGUISTICS**

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**Abstract:** This article proposes a theoretical analysis of advertising discourse in modern linguistics. Discussion and the concept of a text are regarded to be current topics in linguistics. The features of advertising the text language in the context of parameters are discussed in this article. Along with the continued interest in advertising practice, linguistics, psychology, sociology, psycho and sociolinguistics, semiotics, cultural studies, and art history have all recently given increased attention to the theoretical aspects of advertising. The research's theoretical underpinnings were foundational works on discourse and communicative interaction theory, as well as studies that justified an anthropocentric approach to language in general and its categories in particular.

**Key words:** text, discourse, advertising text, structure, slogan, brand building, language activity.

Advertising discourse is currently one of the most rapidly evolving sorts of conversation. The study of advertising speech and text has spawned a lot of articles, dissertations, and books, yet the major questions remain unresolved. Advertising discourse is a type of discourse used to persuade people based on the use of available media to get the message across to a specific group or a big number of people. It is classified as a form of advertising. According to S.G. Terminasova, "advertising is a special register of the sphere of business activity, it is allowed to be bright, extraordinary; in advertising, you can use any methods: language, visual as long as it fulfills its functions, as long as it works" [Utenova B.B., 2003; 78]. Different types of research are being done on this type of public communication. Advertising can be divided into two categories: cultural (historical and cultural) and marketing. Advertising is defined as an "offshoot of mass communication, in the course of which informative-figurative, expressive-suggestive works are created and distributed, addressed to no groups of people in order to encourage them to make the right choice and act for the advertiser".

Advertising is a poly-code structure that uses verbal (headline, slogan, major advertising text, echo phrase) and iconic (visual) ways to achieve the primary goal of motivating the recipient to buy a product or service. Not only is the development of the advertisement content, but also its discursive updating, a vital

link in this scenario. The concept of "discourse" is defined by parameters such as completeness, integrity, connectivity, and so on (that is, all of the text's properties), and it is viewed both as a process (taking into account the impact of socio-cultural, extralinguistic, and communicative-situational factors) and as a finished product (in the form of a fixed text). A key feature of discourse, in a broad sense, is the correlation of discourse with specific parties' actions, such as the speaker and hearer, as well as the speaker's communicative aim to affect the listener in any way.

Discourse – polysemantic term of a number of Humanities, the subject of which directly or indirectly presupposes the study of the functioning of the language: linguistics, literary studies, sociology, philosophy, ethnology and anthropology. In 1960-1970, discourse was understood as a coherent sequence of sentences or speech acts. Discourse, being a dynamic process, reflects the functional features of speech and has a variety of pragmatic, expressive and cognitive properties. According to G.A. Zolotova, a new genre is being added to the number of known sorts of texts, "filling the space of Newspapers and the screen - intrusive and fast advertising." The goal of advertising discourse can be created not only a direct desire for the customer to act, but also a belief that will lead to action afterwards. E. St. Elmo Lewis, an American advertising and sales pioneer, is widely credited AIDA and the overall approach [Barry, 1987].

In advertising, it cannot mechanically rearrange the specified order without violating the whole intent. The important segments are:

- Attention — an intriguing key word, title (no more than 4-5 words). The first phrase of the advertising text must contain a communicative event.
- Interest — the message about the characteristics of the product are unknown to the patient (2-3 sentences).
- Desire — the culminating node of suggestion (impact), the purpose of which causing an acute desire of the buyer to possess the product, most often exists in the form of a slogan or an iconic (pictorial) sign.

The culmination of advertising discourse is based on two psychological premises:

- a) the expectation of the unexpected (curiosity)
- b) a sense of security.

The solution to the desire problem is quite successful due to the combination of two psychological criteria. Further advertising language is rendered worthless in the absence of such an event. When it comes to advertising language, it is crucial to distinguish between oral and written discourses, each of which has its own structure. Prosody (the pattern of pronunciation of percussive and non-percussive, long and short syllables in speech) plays a crucial part in oral advertising discourse, allowing for more lexical and grammatical variety. The structure of written advertising discourse is distinct and punctuation is really crucial in this procedure. The choice of punctuation in written speech, as well as prosody in spoken speech, has a significant impact on its rhythm and listener perception. The title, primary text, and motto are the most important structural elements in advertising texts; subtitles, inserts and frames, seals, logos, and autographs (signatures) are also utilized. A subtitle is a visual link between the main content and the title. The primary text delivers on the title's promises. An advertising message's main text might be narrative, visual, or gimmicky (unique), and it can be written as a monologue or dialogue. The buyer should be encouraged to act by the concluding phrase-slogan ("buy today", "begin travel", "call now" etc.). This is the strongest type of trade offer. When creating a slogan, make sure it follows the general advertising topic, is brief, incorporates innovative wordplay, and, if possible, includes the company's name.

Discourse has both universal and unique characteristics as a language unit. Discourse's integrity and connectivity are two of its most universal characteristics. The discourse's integrity is shown in the components' ongoing semantic connectivity, and it is made up of some significant structural components, which are identified as a result of the perception of a discursive event as a complex. The integrity of discourse is directly related to its informativeness, since the exchange of information is one of the indispensable conditions for the implementation of a communicative act. If the expected information is not received from the interlocutor, the very behavior of the partner in speech communication becomes informative.

This paper summarizes the current understanding of discourse from the point of view of the basic paradigm. Paying attention to the advertising discourse within the framework of institutional discourse, its features are noted, taking into account the main components of this discourse: participants, goals, values, strategies, varieties and genres, discursive formulas. We analyzed the linguistic and stylistic features of the advertising language. While creating an advertisement text, the authors use the entire arsenal of language and non-language tools in order to find the most effective form of influence on the recipient.

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## THE RISE OF ONLINE EDUCATION

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**Abstract:** The article dwells on the growth of online education and the potential that it brings, drastically changing the educational landscape with some postulating that the traditional bricks and mortar, face-to-face university model of educating students as outdated with its days numbered.

**Key words:** online education, programmatic offering, computer-based instructions, student's abilities.

Online education has exponentially grown and evolved as technologies have advanced, from early forms of correspondence based instruction to today's use of computers, Web 2.0 and blended/hybrid course offering. Globally, popularity has steadily increased and specifically in the United States growth expanded rapidly during the late 1980's and early 90's as advancements in personal computers made it affordable for individuals to have home computers. A 2015 survey of trends in higher education estimated that more than 6.4 million students took one or more online education courses (Allen & Seaman, 2016).

The growth of online education and the potential that it brings has drastically changed the educational landscape with some postulating that the traditional bricks and mortar, face-to-face university model of educating students as outdated with its days numbered (Friedman & Friedman, 2013; Kezar, 2004; Ripley, 2012; Van Der Werf, 2002). The rise of online education though has not been without issues as commonly associated/partnered traditional higher education institutions continue to face increasing financial insecurities and public scrutiny (Ripley, 2012).

Other issues such as lacking student support, faculty training, university regulations, cost, successful course completion rates, and a general disconnect with employers have led some to call for an overhaul of the current online education system and the philosophies employed by it.

Persistence or retention in online higher education can be defined as a student's ability to complete a program of study, which has been reported as a major concern for universities as they continue to expand their online programmatic offerings. Attrition rates for online programs have been reported as upwards of six times higher than more traditional face-to-face programs of study. The concept of persistence and a student's subsequent attrition from an online higher education program of study is a complex, multifaceted issue upon which many educational researchers have postulated possible causes and solutions.

According to Hart (2012) after performing a comprehensive literature review of 131 peer-reviewed articles, factors associated with student persistence include satisfaction with online learning, sense of belonging, motivation, peer support and "increased communication with instructor" (p. 19). A frequently cited theoretical framework to address many, if not all of the issues reported by Hart as well as other researchers is the Community of Inquiry (CoI) approach to delivery of distance education. The CoI framework was created by Garrison, Anderson & Archer (2000) as a hypothesized solution to address the growing issue of lack of online student persistence and rising attrition rates (Garrison & Arbaugh, 2007). Th

The CoI model is presented as a way for educators to evaluate characteristics of a course of study to ensure online learning effectiveness, student satisfaction, community, interaction and consequently persistence.

Community of Inquiry

CoI consists of three basic components that include the concepts of social presence, cognitive presence and teaching presence (Garrison & Arbaugh, 2007). Social presence within online education can be defined

as a student's ability to portray themselves as they are in the real world both emotionally and socially (Kear, Chetwynd & Jefferis, 2014). Cognitive presence is the process by which a student becomes a “higher level thinker”, it involves the presentation of new information which then leads the learner to explore/reflect, integrate and ultimately apply new knowledge (Garrison & Arbaugh, 2007, p. 161). The two previously mentioned facets of CoI are important components of creating an encouraging environment for interaction within an online course of study but it is the third component, teaching presence, which provides the structure for these interactions (Garrison & Arbaugh, 2007).

Teaching presence is the “design, facilitation, and direction of cognitive and social processes for the purpose of realizing personally meaningful and educationally worthwhile learning outcomes” (Garrison, Anderson & Archer, 2000, p. 90). An educator's presence within a course is determined by three main components that help to facilitate successful learning outcomes. The first is the process of course development by an instructor that encompasses the planning, processes, level of interaction, types of interaction and assessment methodologies that will be used to deliver an online course. Examples of course development include the creation of multimedia lectures, webinars, schedule of events, and syllabi that help to create the structure of an online program. The second aspect of teaching presence is how the instructor chooses to “facilitate discourse” which can be defined as the process by which students and educators create shared meaning, extend discussions beyond general surface information and encourage equal participation amongst students (Garrison & Arbaugh, 2007, p. 164). The third component of teaching presence is direct instruction and refers to how the instructor helps students to synthesize new information presented into higher order learning through assessment and feedback (Garrison & Arbaugh, 2007). Thus, teaching presence is the force which combines all the aforementioned factors (Garrison & Akyol, 2013).

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#### APPLICATIONS OF SIGN LANGUAGE. AUTISM

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**Abstract:** This article provides information on the research and current work of scholars working on applications in sign languages. It also talks about how children and people with certain language disabilities are associated with autism.

**Key words:** sign language, visual and gestural characteristics, visual communication, language development, spontaneous gesture, autism, communication bridge.

The use of sign language as an alternative form of communication is justified when considering that approximately thirty percent of people with autism are functionally mute and that even after years of intensive speech training, only about half of these individuals acquire spoken language [5;17-26]. Individuals with autism have difficulty with expressive and sometimes receptive language [7;85-95]. Sign language helps as it has visual and gestural characteristics, so this can be used as a valuable tool for children with autism. Individuals with autism are more receptive to visual communication than spoken. This is evident with the popularity of the use of the PECS system, for example.

The Picture Exchange System (PECS) is a form of augmentative and alternative communication (AAC) that uses pictures instead of words to help children communicate [7;85-95]. Toth reported that “the combination of sign language with pictures, makes it easier for the children to develop language skills than using words alone” [7;85-95]. Sign language is suggested to serve as a mediating system for speech for certain individuals and may even improve verbal articulation with time [5;17-26].

There is some evidence of comparative benefit of sign language over PECS for communication use. Tincani compared PECS and sign language training for children with autism. Two participants were chosen

from a public elementary school. They were chosen because of their inability to use functional speech. The results of the study concluded that for both of the participants, sign language training helped to produce a higher percentage of vocalizations than did the PECS system. This study provides evidence that simultaneous communication training in teaching sign language and speech produces favorable communication outcomes for children with autism, although generalization is limited due to a small number of participants. [6;152-163]

Both sign and spoken input boosts early language development and helps children progress with the use of spoken language. In children with autism, gesture imitation has been found to be highly correlated with concurrent language ability as well as predictive of language development six months later [2;1146-1456]. Teaching sign language imitation improves language and social outcomes and should be an important focus of early intervention programs.

Ingersoll et al. examined sign acquisition through gesture imitation in a study that included five boys with autism. The five boys, ages 34-49 months, were trained to imitate sign language and produce sign in generalized environments through prompting. The therapy sessions consisted of free play where the SLP modeled a specific gesture and provide a verbal prompt related to the child's play up to three times, every minute on average. If the child imitated the gesture, the SLP praised him and allowed him continued access to the play materials. If the child did not imitate after the third model, the SLP physically prompted the child to imitate the gesture and then provided praise. For example, if the child placed a doll in a bed, the SLP might model placing a finger over his or her lips and say "Shh, baby's sleeping."

The results showed that spontaneous gesture imitation ability was maintained and continued to generalize to novel environments after one month. Also, naïve strangers rated the children as using more appropriate imitation, gestures, play, social engagement, and language during treatment, which indicates that sign language intervention led to socially valid changes in the children's social-communication skills [2;1146-1456].

Ingersoll et al. found that the children's use of spontaneous gestures was associated with their language age; children with lower language ages use more spontaneous descriptive gestures. In addition, two of the children who made little gains in their spontaneous use of sign had the highest expressive language age at intake. This finding is consistent with previous literature on typical development that suggests that as children age, they rely less on gestures and more on spoken words [2;1146-1456]. Therefore, children without higher level expressive language skills are more likely to pick up signs. Overall, this study suggests that children with autism can improve their language as a result of sign language exposure.

Verbal prompting, which provides the child with a verbal instruction, model, or cue for a desired response, provides a route to fully verbal spontaneous utterances (an independent response without an immediate model) [4;285]. Bartman and Freeman [1;47-53] used a combination of sign language and verbal prompting to teach a two year old with autism to request four preferred items. The first sign was mastered in 34 sessions, the second sign in 21 sessions, and the third sign in 12 sessions, and the fourth sign was mastered in only nine sessions. In addition, overall observations suggested the toddler began to echo the name of the item she was signing for. Although this was a lengthy process, the emergence of verbal imitation suggests a link between teaching sign language explicitly and emergence of verbal productions by a child with autism.

Individuals with autism struggle with expressive language, but may be able to use sign language as a communication tool. The above studies demonstrated that sign language leads to improved quality of communication, both by improving functional communication with sign usage and by encouraging verbal communication. With evidence that sign language can be used with this population, other populations with language acquisition difficulties similar to autism might also benefit from it.

In many ways, sign languages are similar to spoken languages, both of them are naturally and ordinary languages which rise instinctively anywhere there is a society of communicators. They efficiently realize all the human and intellectual purposes of spoken languages and they are learned without instruction by children, given normal contact and communication. These features have headed numerous linguists to guess sign languages to be related to spoken languages in important ways. However sign languages are different too, as manual-visual languages, sign languages deed a wholly various physical average from the vocal-auditory structure of spoken languages. Both languages radically different physical modalities are also probable to have a result on the structure of the languages over which they are transferred.

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## ФРАЗЕОЛОГИЧЕСКОЕ ПОЛЕ КОНЦЕПТОВ «FOOLISHNESS» И «АҲМОҚЛИК»

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**Аннотация:** Язык фиксирует опыт всего человечество, его мышление, благодаря которой человеческое мировидение и мироощущение запечатлевается, хранится и передается от поколения к поколению обогащая историю нашей культуры; язык это познавательный механизм, система знаков, специфически кодифицирующая и трансформирующая информацию. Особенности истории и культуры народа, прежде всего, проходят осмысление, входят в мир мысли народа становятся составной частью его концептосферы, а затем, получая языковое выражение, включаются в семантическое пространство языка народа.

В данной статье предпринята попытка выявить лексемы выражающие концепт **глупость** и их этимологию на английском и узбекском языках и описать национальное своеобразие данного концепта, а также определить их место в английской и узбекской языковой картине мира.

**Ключевые слова:** концепт, этимология лексемы «концепт», синонимы «глупость»и, дериваты глупости

Основными источниками изучения представлений узбеков о глупости, как и об уме, в языке послужили фразеологические словари.

Кроме того, источником фактического материала послужили различные лексикографические справочники и научные работы отечественных и зарубежных ученых.

Для исследования особенностей фразеологизмов репрезентирующих концепт **глупость** в узбекском языке, как и в исследовании концепта **ум**, мы исходили из того, что языки должны сравниваться не по изолированным признакам, а по отдельным микросистемам, по отдельным фрагментам структуры языка. Так же общая картина существующих различий и сходств фразеологизмов в языках, может быть выяснена лишь путем синхронного изучения их различительных признаков. Анализу подвергаются устойчивые словосочетания, характерные для современного узбекского языка.

Проанализировав ФЕ со значением глупости, мы пришли к выводу, что данный концепт занимает важное место в концептосферах узбекского языка.

### Узбекские ФЕ как экспликация глупости.

Узбекские ФЕ как **Томи жойда эмас, томи кетган, мияси жойда эмас**<sup>11</sup>, выражают проблемы с “верхним этажом” аналогиию которых мы можем встретить и в английских фразеологизмах. Эти фразеологизмы отражают уместное отклонение, то есть отклонение от нормы, которые имеют сходства с английскими ФЕ как **be wrong in the upper storey**.

Явление в котором глупый человек **сравнивается с животным** связана с фольклором, который отражает древнюю мудрость народов, и именно поэтому это особенность характерна не только английскому языку но и множество другим языкам в том числе и узбекскому. Так например в ФЕ **Аммамнинг бузоғи ландовур, лапашанг**. “Бектемирдан кўнглим тўқ,- деди Али тажанг,- калласи ишлайди. Аммо Сафар чўтир – у хам кўрқок, хам аммамнинг бузоғи”, **кўр товук (нос.)** “Кўр товукга

<sup>11</sup> Ш Рахматуллаев. Ўзбек тилининг изоҳли фразеологик луғати.-Т.:”Ўқитувчи”,1978.

хар нарса дон кўринар” *қурица и телёнок* являются эталонами глупости. Так же имеются ФЕ с представителями **флоры** (разг.) **қовоқ калла**, то есть иметь *тыкву* место головы означает быть глупым<sup>11</sup>.

И в узбекских ФЕ глупость есть несовершенство в человеке как и в английском. *Эси паст фикрлаш қобилияти нормал эмас, тентак, овсар. Беш-ўнта эси паст ва нодонлар сўз қилади деб, бунни бахтсиз қилмоқчимисизлар!*; так мы выявили метафорические ФЕ выявляющие глупость (разг.) **мяси жойда эмас, мясини еган**; ФЕ **Тиши ўтмайди 1...2...3**. нимага идрок қилиб ета олмаслик. Ўхшаши: ақли етади. *“Кечирасиз, бундай жумбоқларга тишим ўтавермайди”* интересно тем что “острые зубы” является признаком “остроты ума” и соответственно “неострые зубы” это нехватка ума.

**ФЕ Ақлдан озмоқ** ким жинни бўлмоқ, телба бўлмоқ. Синоними: *Эсидан озмоқ. Онанг ақлдан озибди, қизим, ол йиғиштириб қўй буларни! Эси кирди-чиқди бўлмоқ; Ақлини йўқотмоқ. Ақл-у хушини йўқотмоқ ким (ўзининг). Ўз ҳаракатларини онгли равишда бошқара олмайдиган даражада етмоқ *“...кейин ақл-у хушини йўқотиб, анови жаллодга эргашиб қочаверибди”* указывает на нехватку ума в результате его потери как и в английском языке **lost of wits**<sup>8</sup>.*

Наличие глупости так же может отражаться в невероятных поступках или действиях человека: **Аҳмоқ қилмоқ** лақиллатмоқ, алдамоқ. *Аҳмоқ аҳмоқ эмас, аҳмоқни аҳмоқ қилган аҳмоқ. ФЕ как “Ўз насаби билан фахрланиш” “Ўзгалар насабини ерга уриш” “Юлдузлардан истикболини сўраш” “ Дод солиб йиғлаш”* считаются действиями которые твердят глупость человечество. **Ақлга зид** ақл билан иш қилмайдиган, беъмани ишлар қиладиган. **Ақлга сиғмайди** ақлга сиғмайдиган иш, гап, режа ва ҳ.к. **Ақл(и)ни емоқ** ким (ўзининг). Мияси ишламай қолди, фикрлаш қобилиятини йўқотмоқ. Варианты: мя(си)ни емоқ; эс(и)ни емоқ *“Пахтанинг иши гизгизлатиб турган паллада бригадирни ййловга юбориб нима қилмоқчи? Ақлини едимиз Комилжон?!”*<sup>8</sup>.

Проанализировав узбекские ФЕ обозначающий концепт **глупость** мы выявили следующие лингвокультурологические стереотипы, эталоны глупости. В узбекской культуре так же как и в английской **глупость** ассоциируется с объектами **флоры** (*қовоқ, grain*) и **фауны** (*бузоқ, товуқ, sheep, donkey, tonkey*); **нехватка** или **отсутствие ума** *Эси паст, ақли етмайди, поведение человека Аҳмоқ қилмоқ, метафорические неполадки* или нехватки чего-либо *Томи кетган, мяси жойида эмас.*

Для узбекского языка было выявлено следующие культурные коды: 1) **зоологические**: *бузоқ, товуқ* и 2) **ботанические**: *қовоқ* 3) **артефактные**: том 4) **неполнота качества**: *мяси жойида эмас, мясини еган, тиши ўтмайди* 5) **действие**: *Аҳмоқ қилмоқ.*

Узбекские ФЕ репрезентируют глупость с **словосочетаниями** *Ақлга зид. Қовоқ калла и предложениями Эси кирди-чиқди бўлмоқ. Ақлини йўқотмоқ. Ақл-у хушини йўқотмоқ.*

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## TYPES OF INTERACTIVE METHODS FOR THE FORMATION OF INTERCULTURAL COMMUNICATION IN DIFFERENT AGE GROUPS

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**Abstract:** The article deals with the problem of the need for the formation of intercultural communicative competence of pupils and students through the use of interactive teaching methods in foreign language lessons. The conditions for the effective use of interactive teaching methods for their further use during the organization of interactive learning in the classroom are determined. Examples of the use of interactive technologies in foreign language lessons are given.

**Key words:** teaching a foreign language in different age groups, intercultural communicative competence, formation of intercultural communicative competence, interactive teaching methods.

The intensification of the processes of globalization and integration covers all spheres of public life: economy, culture, science and education, and as a result, leads to an increase in the number of intercultural contacts. This circumstance determines the importance of foreign language proficiency as a means of intercultural communication.

Modern society puts forward new requirements for the results of foreign language education. In accordance with the provisions of the Federal State Educational Standard of the new generation, the study of a foreign language should ensure the formation of foreign language communicative competence necessary for successful socialization and self-realization of the individual, but at the same time many scientists (Ter-Minasova S.G., Galskova N.D., Haleeva I.I.) insist on the need for the formation of intercultural communicative competence [1].

By intercultural communicative competence we mean the totality of intercultural knowledge, the ability to apply them in practice, the presence of personality qualities necessary for the realization of these knowledge and skills, as well as knowledge of a foreign language as a means of communication necessary for productive interaction with representatives of foreign cultures [2].

Modern children get acquainted and imbued with foreign culture often before graduation. From this we can conclude that intercultural communicative competence needs to be actively developed at school. Due to the psychological characteristics and complexity of the intercultural communicative competence phenomenon, the most favorable age period for the assimilation and active development of intercultural communicative competence, in our opinion, is the senior school age. It is at the senior stage of school education that the work on the development of intercultural communicative competence can be organized most effectively, since students who are studying in University are able to realize certain features of foreign language culture, understand it, if necessary, enter into intercultural communication and navigate in the intercultural space based on their life experience and existing knowledge.

A foreign language acts as a means for penetration into world culture, cognition of world values, awareness of one's own cultural identity; it becomes an instrument for the dialogue of cultures, which in the context of the intercultural paradigm of foreign language education becomes a means of intercultural communication and is increasingly called intercultural dialogue [1].

For the successful formation of intercultural communicative competence, the educational process should be organized in such a way that it models the process of real intercultural communication. Interactive learning is primarily a dialog learning, during which interaction is carried out; such communication leads to mutual understanding, interaction - joint solution of common, but significant for each participant tasks. For this purpose, individual, pair and group work, research projects, role-playing games, work with documents and various sources of information, creative works, drawings, etc. are organized in the lessons [3].

Interactive learning is a special form of organization of the learning process that performs certain functions:

- educational: includes the assimilation of the content of education, the development of general educational skills and abilities;
- entertaining: creating a favorable atmosphere in the classroom;
- communicative: uniting a group of students, establishing emotional contacts;
- relaxation: emotional stress relief.

At different stages of learning a foreign language, the following forms of active learning can be used:

- 1) alternative formats of classes;

- 2) discussions (using audio and video);
- 3) discussion of problems in small groups, interviews, surveys and questionnaires;
- 4) performing classroom creative written tasks (group and individual);
- 5) projects and presentations;
- 6) simulations and role-playing games;
- 7) brainstorming;
- 8) conducting a lesson (or a fragment of it) by the student(s);
- 9) training based on information and computer technologies;
- 10) conducting classes in an unusual place (park, library) [2].

Subject to the rules of the organization of interactive learning and taking into account its features, the use of interactive technologies leads to the following results:

- intensification of the process of understanding, assimilation and creative application of knowledge in solving practical problems;
- increasing motivation and involvement of participants in solving the discussed problems;
- formation of creative thinking: the ability to see a problematic situation in their own way, to find ways out of it; to justify their position, life values;
- the development of the ability to listen to a different point of view, to cooperate, to enter into partnership communication, while remaining tolerant and friendly towards their opponents;
- flexible control over the assimilation of knowledge and the ability to apply the acquired knowledge, skills and abilities in specific situations [4].

Let's consider an example of the use of interactive technologies "Debates" and the project method in an English lesson in the 11th grade on the topic "A typical American", training and methodology complex "Spotlight".

The debates were held in three stages: organizational, main and final. During the organizational stage of the lesson, the participating teams, the jury and the timekeeper were presented; the problem put up for discussion was announced. The participants of the debate were familiarized with their tasks, the rules of the debate and the evaluation criteria.

After reading and parsing the text of "American manners", the teacher voiced the problem put up for discussion "Some people believe that it is really important to learn about the customs of a country you are to visit". Divided into teams of "Proposers" (those who supported the idea of the statement put forward for discussion) and "Opposers" (those who refuted it), the students began discussing the problem in groups, and then moved on to the speakers from each group. During the discussion of the given problem, students asked questions to each other and answered questions from opponents.

This technology allows not only to improve the communicative skills of students, but also contributes to the formation of critical thinking, the development of the ability to competently conduct polemics, defend their position, speak to the audience, as they teach effective speech techniques and tactics, give an idea of the structure of public speaking.

As a homework assignment, students were asked to work on the project "Stereotypes about Americans and Uzbeks", during the preparation of which, they had to find information about widespread stereotypes about Americans and Uzbeks, compare them, highlight similarities and differences, and arrange in the form of an information booklet.

For the effective use of interactive teaching methods as a means of forming the intercultural communicative competence of schoolchildren, the teacher should follow the following guidelines:

- Take into account the preferences of students when choosing the form of work in the classroom;
- To pose actual problems of interest to students;
- Create and maintain a friendly atmosphere in the classroom;
- Involve all students in active interaction to solve educational tasks;
- Apply a variety of interactive forms of learning;
- Carefully prepare for the lesson using interactive technologies;
- Monitor compliance with the regulations of interactive technologies by students.

Interactive methods and exercises allow students to speak, interact in the language being studied, learn to navigate in various communicative situations, which suggest that the use of interactive forms of learning is an important condition for the effective formation of the intercultural communicative competence.

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## THE LINGUISTIC CHALLENGES OF MATHEMATICS WORD PROBLEMS

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**Abstract: Purpose** – Word problems are still considered challenging for students when compared too there type of mathematics problems. Many emerging findings regarding this issue highlight that the challenges are predominately caused by linguistic aspects. This article aims to present a review and synthesis of literatures regarding the linguistic challenges of mathematics word problems and recommend solutions to address these challenges.

**Significance** – This review breaks down the difficulties of mathematics word problems from the perspective of linguistic features constructing them. The findings of this review offer teachers different point of view to deal with teaching word problems, which is by understanding word problems as an entity of language rather than only as an entity of mathematics. This review also provides some solutions to help teachers address the difficulty for each linguistic feature.

**Keywords:** mathematics, wordproblems, linguistic challenge.

### INTRODUCTION

In Asia, many findings have shown that word problems are considered a difficult type of problem compared to other types of problems in mathematics. Some were evidenced through the low performance of students in solving word problems (e.g. Huda & Kencana, 2013; Rindyana & Chandra, 2012; Sutarni, 2011). Some others were shown through survey conducted by PPPPTK for Mathematics, Center for the development and empowerment of teachers and educational staff in some countries, which stated that over 50% of native teachers, had complaints about the difficulties of students in solving word problems (Raharjo, 2008).

Like adding fuel to the fire of the difficulty, word problems are apart of the National exams and several international tests such as PISA and TIMSS. In TIMSS, solving problems in context is one of the domains assessed (Martin & Mullis, 2013). In PISA mathematics frame work, domains such as solving problems set in a context and formulating situations mathematically are expressed through word problems (OECD, 2013). In National examination, word problems are found, too. Based on 2014 National examination report by the Education Assessment Center (*Pusat Penilaian Pendidikan*), word problems were included in national examination and categorized as a “good” question, one level above “fair” in terms of difficulty (Badan Nasional Standar Pendidikan, 2014). The existence of word problems in several testing platforms should be paid careful attention.

The existence of word problems in the set test is actually in line with native content standard (*Standar Isi*) no. Twenty one as stated in the regulation of Ministry of Education and Culture (*Permendikbud*) as part of the new 2013 curriculum (Kemendikbud, 2016). It is stated that students should be able to identify whole or partial information from daily life problems (p.112) and use strategies to solve daily life problems (p.114).

Encouraged by its difficulties, its existence in high-stake tests, or the statement of government regulation, several studies of teaching word problem have been conducted in Indonesia (e.g. Junaidah, 2016; Marlina, 2013; Poerwanti, 2014; Raharjo, 2008; Sutarni, 2011). However these studies focused on investigating the effect of a particular strategy or media to improve students' ability in solving word problems, examples of which include: mind-mapping (Sutarni, 2011), Polyasteps (Marlina, 2013), Think-talk-write strategy (Poerwanti, 2014), and Problem-posing strategy (Junaidah, 2016). Most of them are studies driven by linguistic difficulties experienced by students in solving word problems, yet they rarely addressed this specific difficulty through the media or strategy but rather addressed the improvement of students' solving ability.

Some other studies focus on the analysis of errors or difficulties faced by students during word

problems solving (e.g. Huda & Kencana,2013; Mulyadi, Riyadi, & Subanti, 2015; Rindyana & Chandra,2012). Interestingly, those studies maintained that the difficulties caused by linguistic aspects were predominant. However, they discussed this dominant difficulty in a “fair” portion with other difficulties regardless of its great frequency in being experienced by students, and do not propose any solution specific to linguistic difficulty.

On the other hand, several studies outside the country reported difficulties in understanding word problems and they highlighted the difficulties caused by linguistic aspects. The linguistic difficulties were varied, for example, difficulty in identifying key words, identifying irrelevant information, defining vocabularies, analyzing lengthy sentences, and understanding written context (Gafoor & Sarabi,2015; Seifi, Haghverdi & Azizmohamadi,2012).

Taking those in to account, it is imperative to understand the linguistic challenges as challenges made by the language characteristics of word problems and thus the exploration of this language aspect will help us to suggest solutions that are closer to the targeted problems. Understanding linguistic aspects of word problems leads to the understanding of helping students facing their challenges of it. The purpose of this article is to review and synthesize literature regarding the linguistic challenges of mathematics word problems and then recommend solutions based on those.

### **THEORETICAL FRAMEWORK**

Word problems are simply problems situated in a real life context (Verschaffel, Van Dooren, Greer, & Mukhopadhyay,2010); it is this characteristic that differentiates them from other types of problems. This context requires students to read and understand in order to solve the problem while at the same time in incorporate their mathematical understanding. As word problems are not given in a “plain” mathematical expression, they require complex steps to solve (reading, comprehending, transforming in to mathematical expression, processing the mathematics, interpreting result to context given, and evaluating the result) (Reys, Lindquist, Lambdin & Smith,2008; Ryan & Williams,2007; Verschaffel et al., 2010). Despite their real life context, the context of word problems is “situated” or encoded into syntax and diction familiar to mathematics (Reed, 1999). The role of students in reading and comprehending the words in word problems thus are affected by this mathematically-situated context.

Regarding this mathematically-situated context, O’Halloran (2005) added that word problem was constructed by its own language system. This language system organizes choices of language function, mathematical symbol, and visual display. Failure in understanding this system will lead to failure in understanding word problems due to its linguistic features. Thus, in order to address linguistic difficulties in solving word problems, it is appropriate to explore linguistics features constructing them. Literatures have described several linguistic features or aspects that construct mathematics language. The work of Schleppegrell (2007) and O’Halloran (1998,2005) provided a thorough exploration of linguistic features of mathematics language. The works used linguistics perspective to elaborate the system and categorize the features of mathematical discourse. They formulated three main features of mathematical discourse multiple semiotic systems, vocabulary, and grammar and syntax. In accordance with them, the work of Lee (2005) highlighted the features of mathematics languages specifically for assessment and instructions. The work mentioned the naming power, a power of particular word or phrase to awaken related concepts in mind, besides vocabulary and syntaxes the main features of mathematical language. Although these studies categorized mathematical language in to three similar features, Lee focused more on the role of word and syntax while the first two did more on multiple semiotic systems feature. Abedi and Lord (2001) added more by focusing on the use of mathematics language especially in written tests, including word problems. This work contributed to the feature of written instructional language inside word problems. All these references complete each other and are used to give the most accurate picture of linguistic difficulties in mathematics word problems.

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## PROJECT BASED APPROACH IN TEACHING ENGLISH LANGUAGE IN THE MODERN SCHOOL

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**Abstract:** The article reveals about the problems in teaching foreign language in schools and ways of making classes more interesting for students. Moreover, the method of making projects by schoolchildren starting from the secondary school, and also using modern technologies can improve creative thinking of students.

**Key words:** project based approach, traditional form, computer technologies, reports, essays

We live in the 21st century. The new time dictates a new approach to education of society. How to make an ordinary lesson unusual, how to present uninteresting material interesting, how to speak modern language with modern children? These and many other questions are, probably asked by the teacher, coming to class today. Everyone solves this problem in their own way, because at the present stage of the formation and development of a child's personality, it is not enough to provide material in a lesson in a traditional form, often giving it out as a kind of information block.

At present, the teacher of the English language, especially four basic skills, as reading, writing, listening and speaking, is provided with a fairly wide choice of variable programs for basic general and complete education. At the same time, practice shows that by changing only the content, leaving the technology unchanged, it is impossible to achieve positive learning outcomes. What should and what should not a modern student know? How and what should we teach? Today, in the age of information and computer technologies, a modern student has the opportunity to receive information from a variety of sources.

Modern schoolchildren do not read or read in an abridged version of classical literature. The child draws information from everywhere. What should and what can a teacher do in such a situation? We cannot change the socio-cultural environment, we must change ourselves. It is necessary to study the current situation, which has changed the modern student. The child reads catastrophically little, "he looks like a guest at someone else's feast."

Today, the teacher is faced with a not entirely simple task - to create conditions for the development of creative abilities, to develop in students the desire for a creative perception of knowledge, to teach them to think independently, to better realize their needs, to increase motivation to study subjects. No one doubts that the future of our society depends on the children sitting at the school desk. It is necessary that students learn not only to answer the questions that the teacher puts before them, but also to independently formulate them for themselves in the process of studying the material.

The principles of developmental learning are most fully implemented in the technology of problem-based learning, which necessarily includes a system of problematic tasks of various levels of complexity. A characteristic feature of problem-based learning is the function of developing creative abilities. During the problem statement, heuristic conversation and dialogue methods are used, which are planned in such a way that each subsequent question is connected to the previous one and is based on it. Questions and answers are directed to the solution of the main problem. In our lessons, we should implement a problematic approach as:

Stage 1. Preparing to face the problem.

Stage 2. Creation of a problem situation.

Stage 3. Problem formulation.

Stage 4. Problem solving process.

Stage 5. Proof of the correctness of the solution.

We use different methods in our work: problem statement, problematic issues, dialogue methods, heuristic conversations, search activity, method of brain attacks, method of heuristic problems.

In the main part of the school, it is good to make students busy with various types of independent work. Starting from the 5th grade, they are more willing and more confident to perform such work. This is understandable, since they want to prove themselves, demonstrate their own view, original approach to business. All this makes independent work attractive. That is why the implementation of large individual projects is quite accessible to almost all students. In addition, at present, the concept of "new educational technologies" is not conceivable without the method of projects. For us, the method of projects is interesting because the choice of topics is unusually diverse. During English language lessons, it makes possible to use the most unexpected forms of presentations: from abstracts and diaries to the creation of a newspaper, magazine, crossword puzzle.

I believe that project activities are one of the best ways to combine modern information technologies, student-centered learning and independent work of students. The main thing is to think about ways to introduce the method of projects into the structure of lessons.

The introduction of ICT in the lessons of the English language and allowed us to implement the idea of developing education, increase the pace of the lesson, reduce the loss of working time to a minimum, increase the amount of independent work, both in the classroom and when preparing homework, make the lesson brighter and more exciting. The computer has ample opportunities to create favorable conditions for working on understanding the spelling and punctuation rules. In my opinion the lessons of English language could be interactive if there were used various forms of visualization in the form of tables, diagrams, reference notes, I suggest that students supplement some of them or create one of the missing parts, thereby giving a target setting at the beginning of the lesson. The use of crosswords, illustrations, drawings, entertaining and educational tests fosters interest in the lesson, makes the lesson more interesting and allows you to start preparing for the final tests. A lot of teachers offer several types of work that students can do to improve reading skills using the Internet:

1. Search for a review of any literary work, the work of a poet or writer of a certain literary direction.
2. Creation of a multimedia presentation on the topic.
3. Selection of pictures or photographs on the topic with comments on them.
4. Selection of thematic or most liked poems of poets, whose work will be considered in the upcoming lesson.
5. Preparation of vocabulary work. The Internet now has a variety of dictionaries, reference books, encyclopedias.
6. Creation of reports and essays on the topic. It's far from the easiest kind of work. We also use the Internet to select musical accompaniment for literature lessons. Not very often, but still the necessary material can be found.

In XXI century the development of the education system of Uzbekistan, the democratization of society increases the desire of teachers to maximize the use of advanced innovative technologies.

The result of teaching by interactive methods is that the student will not only receive a certain amount of knowledge, but also will be able to apply it for the benefit of himself and others.

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5. [https://scholar.google.com/citations?view\\_op=view\\_citation&hl=ru&user](https://scholar.google.com/citations?view_op=view_citation&hl=ru&user)

## COMMUNICATIVE STRATEGY IN STUDYING POLITICAL-LINGUISTIC FEATURES

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**Abstract:** The political sphere of human activity, like any other sphere, contains a communicative principle, which can manifest itself in specific historical forms of interaction, "communication" of various participants in the political process - individual people, social groups and showing their interests of a particular society, about establishing, changing the functioning of power.

**Key words:** communicative principle, political sphere, political process, political relations, national consciousness, a positive image, institution.

According to the topic, we can consider the political sphere and the exercise of power in it is also a communicative issue. Because the political sphere has the following structure of relations: leadership-subordination. Accordingly, there is a constant exchange of information between the "managers" and the "managed". However, these relations do not always dominate the political sphere, since the communication of politicians at the international level can be considered communication at the same level. However, within the framework of this article, communication between "managers" and "managed" will be considered, since it is this type of communication that is widely represented in the media, and, accordingly, this type of communication is more accessible. In addition, it is worth noting that politics today is carried out in the information space to a large extent, respectively, another characteristic feature of communication in the political sphere will be the presence of this or that information.<sup>1</sup> The role of speech behavior of a politician appears as a set of political positions and ways of responding to certain political situations, taking into account the plurality of interests of citizens. One of the important aspects of political communication is the development of high convictions, views, in some cases even fictional phenomena. Various symbols, slogans, manipulation of consciousness are created in order to secure stable power.

Political communication performs an essential function in this process. It ensures the dissemination and transmission of political information not only between the participants of the political system, but also between the political system and the environment. The communicative function in this case is implemented by parties, interest groups, and the media. In turn, the underdevelopment of political communication is the reason for the low degree of authority of the political system, as well as its instability.<sup>2</sup>

In general, the study of political communication is a process of information exchange between politicians carried out in the course of their formal and informal interactions.

Political communication acts as a specific type of political relations through which the subjects dominating in politics regulate the production and dissemination of socio-political ideas of their time. Thanks to political communication, not only communication between politicians is carried out, but also communication between politicians and students, this is important in the framework of this study, since some strategies and tactics are closely interconnected with the presented forms of interaction between the study of content and the political-linguistic sphere. Under the means of political communication are understood certain organizations and institutions operating within the framework of social and political systems, politicians, through which the process of information exchange is carried out. Some researchers refer to the means also communicative actions or situations, groups or individuals that contribute to the exchange of information (direct or indirect, mediated or immediate, immediate or extended in time).

In addition, it is worth noting that many researchers within the framework of political-linguistic communication distinguish the following main ways of carrying out the study of political communication.

1. communication through print and electronic media;
2. communication through organizations, when political parties and interest groups serve as subordinate links.

Political communication also acts as a specific type of relationship in the study of which requires work experience and the ability to recognize the desired linguistic change and use.

Political linguistics is also closely connected with the sciences that study individual, social and national consciousness: with social psychology, cultural studies, sociology, political science, ethnography. The subject of study of political linguistics is political communication, i.e. speech activity focused on the promotion of certain ideas, the emotional impact on the citizens of the country and inciting them to political action, to develop public consent, make and justify socio-political decisions in the face of a plurality of points of view in society. Every person who at least occasionally reads newspapers, turns on the radio or TV, becomes the addressee of political communication. When this person goes to the polls, he participates in political life and does this not without the influence of the subjects of political communication. And then the sphere of interests of political linguistics should include not only the transmission of political information, but also everything related to the perception and evaluation of political reality in the process of communicative activity.<sup>3</sup>

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<sup>1</sup> Чудинов Анатолий Прокопьевич ПОЛИТИЧЕСКАЯ ЛИНГВИСТИКА Учебное пособие E-mail: [flinta@mail.ru](mailto:flinta@mail.ru) 2006

<sup>2</sup> Арутюнова Н.Д. Язык и мир человека. М., 1999. Ахманова О.С., Гюббенет И.В. «Вертикальный контекст» как филологическая проблема // Вопросы языкознания. 1977. № 3.

<sup>3</sup> Коммуникативные аспекты современной лингвистики и лингводидактики: материалы Все-рос. науч. конф. (Волгоград, 8 февр. 2015 г.) / отв. ред. А. В. Простов. - Волгоград: ВолГУ, 2015. -391 с.

In conclusion the main function of political communication is the struggle for political power based on the use of communicative activity: political communication is designed to have a direct or indirect influence on the distribution of power (through elections, appointments, creating public opinion, etc. and its use (the adoption of laws, the issuance of decrees, resolutions and etc. Political communication reflects the existing political reality, changes along with it and participates in its transformation. Political linguistics is a scientific direction of great applied significance. Studying the experience of communicative activity in the political sphere can contribute to the development of specific recommendations for political functionaries, journalists, and specialists. In a democratic society, all citizens need sound political communication skills in both speech production and perception. It will help harmonize the communication practices of new generations of political leaders and journalists. The use of world standards when considering domestic political communication will contribute to the formation of a positive image of the country in the representation of the foreign public.

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#### THE REPRESENTATION OF IDIOMATIC WORD-COMBINATIONS AS A LEXICAL CONCEPT OF A MENTAL PICTURE

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**Abstract:** This article focuses on the way in which idioms are mentally represented and how they are processed in on-line comprehension. The aim is to develop an account of how hearers understand unfamiliar idioms, familiar idioms and idiom variants.

**Key words:** idioms, phraseology, comprehension, utterance.

It will be argued that idiom meanings are represented and stored holistically in the form of structured phrasal concepts, and that their comprehension is achieved through just the same processing mechanisms as the comprehension of non-idiom strings. The account is grounded in two main assumptions. First, our powerful inferential interpretive abilities enable us to create and understand concepts ‘on the fly’. Second, the utterance comprehension process, which often involves such ad hoc concept construction, is regulated not by an expectation of literalness but by an expectation of optimal relevance.

The mental representation of idioms determines considerably how those idioms are processed in a particular utterance. Also, the information that is represented on-line often depends on the information available in the context where the idiom is processed. Therefore, an adequate account of idioms needs to provide some answers to two basic and highly related questions: How are idioms represented in the mind? And, how are idioms processed?

For many years, the standard way of looking at idioms has been to consider them words (lexical items) which are listed and retrieved as chunks from the lexicon. According to this view, there is no need to worry about idioms, no need for a complex theory of how to communicate with them. The motivations for claiming this are based on the belief that the meaning of an idiom is in no way recovered from the meanings



of its individual constituents and that idioms behave as syntactic as well as semantic units. That is, there is nothing in the meanings of 'the', 'kick' and 'bucket' that tells us that *kick the bucket* means *DIE*.

Furthermore, there is no way, once we are familiar with the idiom, to break up its meaning into the individual constituents of the string. Finally, since idioms are inserted in the syntactic structure, the prediction is that very little modification is going to be permitted. This makes it impossible for having idiomatic reading. \*The bucket was kicked by Peter.

Since the main argument of the standard model presented here is that idioms are represented as non-compositional strings in the lexicon, it is often known as the 'non-compositional model' of idiom comprehension. Several psycholinguistic accounts have been proposed following this line of thought.

The literal first hypothesis Bobrow & Bell propose the idiom list hypothesis (or literal first hypothesis) in which they argue that idioms are mentally represented and processed as lexical items. They are not only listed as long words but independently stored in an idiom lexicon different from our normal mental lexicon. According to this view, literal reading is not optional and comes prior to retrieving the idiomatic meaning. This position predicts a complex three-step comprehension model. The hearer must first process the literal meaning, then reject the interpretation and finally check the idiom lexicon and provide a correct interpretation.

This psycholinguistic account reminds us of standard pragmatic Gricean views on figurative language understanding. The speaker uttering a figurative expression can be taken to be flouting the maxim of truthfulness or literalness. Although he would be taken to be co-operative at a deeper level, this pragmatic model also favors the literal first hypothesis. Current literature on psycholinguistics and pragmatics, however, provides good evidence to challenge the priority of literal interpretation.

The simultaneous processing hypothesis Swinney & Cutler also argue against the priority of literal interpretation and propose the lexical representation hypothesis (or simultaneous processing hypothesis) which defends parallel processing instead. The motivation for departing from the idiom list hypothesis comes from experimental findings that show subjects do not take longer to understand idioms (e.g. *kick the bucket*) than literal strings (e.g. 'strike the pail').

Coherent with these findings, Swinney & Cutler propose a model of parallel processing. Idioms are also viewed as mentally represented and processed as lexical items but are considered to be stored in the normal (and not in a special) lexicon. Thus, when a hearer/reader encounters the first constituent word of an idiom string, both figurative and literal processing run in parallel. However, the figurative interpretation is often soon favored.

The figurative first hypothesis Gibbs presents the direct access hypothesis (or figurative first hypothesis) which departs even more radically from Bobrow & Bell's account. This hypothesis proposes that idioms are to be considered lexical items whose idiomatic meaning is retrieved directly from the mental lexicon as soon as the string starts to be heard. Gibbs points out an interesting possibility that challenges Swinney & Cutler's account. He suggests that the finding that idioms (e.g. *kick the bucket*) are processed faster than literal strings (e.g. 'strike the pail') does not necessarily imply that literal processing must take place at all. According to his account, the literal reading is not only not prior to the idiomatic one but it can also be completely bypassed. Gibbs moves to a different account in later work in which he still defends the priority of figurative processing. His new line of thought, which is highly influential, is based on the idea that the linguistic form of the idiom is often not completely unmotivated.

Whenever current accounts of idioms mention non-compositional views it is to criticise them for being unable to account for idiom flexibility. That is, for the existence of idiom variants. As has been shown, storing idioms as lexical items is problematic since on that basis no modification, or very little, is expected. Another problem is that some of these views seem to imply that idiomatic meaning can be literally paraphrased. That is, *kick the bucket* is seen as meaning the same as the verb 'die' and *spill the beans* as meaning the same as the expression 'reveal a secret'.

The account I will develop departs from this position for several reasons, the main ones being that idioms cannot be paraphrased without loss and that the concept encoded by the use of an idiom goes beyond logical links with related concepts (e.g. *DIE*, *REVEAL*). For instance, the concept encoded by the idiomatic expression *kick the bucket* contains information about the manner of death, the attitude involved and something imagistic, among other things. Thus, *kick the bucket* does not mean just *DIE* as one would not say of a criminal who died by execution or a patient that passed away after a long illness that they kicked the bucket.

All in all, there is a great advantage in the approaches presented so far which is commonly unnoticed. A consequence of viewing idioms as lexical items is that they can be seen as holistic conceptual entities.

Hence, it seems that an adequate approach to idioms needs to account for their flexibility, but also for the complexity and holism of their conceptual representations.

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### THEORETICAL FOUNDATION OF BLENDED LEARNING

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**Abstract:** The article describes blended learning that is sometimes been called *the best of both worlds*, combining the advantages of face-to-face instruction with the advantages of online learning. It has been in existence for over a decade, and more research needed to be done to determine its efficacy and desirability for community colleges.

**Key words:** conceptual framework, technology-mediated environment, designing assessment.

As blended learning (BL) is a relatively new concept, researchers are still in the process of determining which theories provide the foundation for learning in a blended environment.

Conceptual, or theoretical, models can allow researchers to put forth testable hypotheses about preconditions and activities that would result in high levels of learning and student satisfaction. Conceptual models form the framework around which to design better BLEs (Shea, 2007).

According to Shea (2007), a conceptual framework should include answers to questions on how learning occurs in general, how it takes place among adult learners, and how it happens in technology-mediated environments. He suggests Bransford, Brown, and Cocking's (2000) *How People Learn* (HPL) framework to view learning in a blended environment generally. Bransford and his colleagues found that successful learning environments shared the characteristics of being learner-centered, knowledge-centered, assessment-centered, and community-centered. Shea goes on to explain the HPL framework in terms of BL.

For BLEs to be learner-centered, activities must center on the goals, objectives, needs, and interests of the learner. Instructors and designers should not only understand who their students are, but also they should create learning activities that align with their students' abilities—and passions—and that put learners in active roles. For instance, it is desirable to help students understand that their approaches to learning vary, and that they can leverage their strengths and different approaches to make the most of the learning experience. Although Shea (2007) concedes that these issues are also implied in principles of good practice in undergraduate education, the concern in blended environments is how to give learners more responsibility, ownership, and understanding of their learning.

In relation to knowledge-centeredness, BLEs can utilize mechanisms available in F2F and online instruction to emphasize active learning that centers on depth of understanding. Knowledge-centered environments focus on enhancing understanding, rather than on memorization; students *participate in* the discipline, instead of simply learning *about* it. BLEs provide the setting in which to combine F2F and online pedagogy to effectively promote learning with understanding.

Assessment-centered BLEs, as described by Shea, should help learners “make their thinking visible”, so that they may gain feedback and assessment of their understanding. In designing quality learning environments, certain types of assessment are more effective in person or online, and rationales for choosing one type of modality over the other should facilitate frequent evaluation of understanding. BLEs present the opportunity for designing assessments that provide formative feedback, not only conventional, summative evaluation.

Finally, the fourth characteristic of the HPL framework centers on community. Learning environments that promote a sense of connectedness, collaboration, and safety are more effective in fostering learning (Bransford et al., 2000, as cited in Shea, 2007).

Through the integration of online and F2F activities, learning experiences can be designed for the BLE that increase students' cooperation to achieve learning (Shea, 2007). A more detailed discussion of *community* will be presented toward the end of this section. To follow through on Shea's (2007) vision of a conceptual framework for BL, understanding how adults learn is an important lens through which to view BL. Perhaps the best known theory of adult learning is that of *andragogy*. Knowles (2005) compared the popular theory of *pedagogy*, the art and science of teaching children, with a more accurate model for teaching adults, *andragogy*. He maintained that the assumptions we make about teaching children do not hold true for adults. For instance, in the pedagogical model, learners are dependent personalities, learning what the teacher teaches and having little say in what is taught and how instruction is delivered.

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### KAMOLIDDIN BEHZOD IS A GREAT ARTIST

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**Abstract:** This article provides information about the great artist of Uzbek painting Kamoliddin Behzod and the history of nobel works with decorations

**Key words:** Khorasan, artist, miniature, paintings, conquer, composition, roof, colour, decoration, brush, tradition, construction

One of the representatives of the 15th century Renaissance in Movarounnahr and Khorasan was Kamoliddin Behzod, the student of Alisher Navoi, a Raphael of the East, a great artist and miniature artist. According to historians Mirzo Muhammad Haydar, Kamoliddin Behzod was brought up by Mirak Naqqash, Hussein Boykaro's accountant. Behzod learned painting from Pir Said Ahmad Tabrizi, and he continued the work of artist Khalil Mirzo Shahrukhi, developed and perfected his artistic style

One of the important factors in Behzod's development as a great artist, painter and miniature artist was that in the second half of the 15th century he came to the attention of the famous poet Alisher Navoi and enjoyed his artistic, ideological and aesthetic genius. When Behzod became known as an artist, he was called to the service of Sultan Hussein's palace.

In 1487, by the decree of Sultan Hussein, Behzod was appointed head of the royal library. Later, this place became the art academy of its time. Experts call it "Nigorkhonayi Behyad" or "Behzod Academy"[1]. The artist was actively involved in the life of Navoi and Sultan Hussein in Herat.

Hussein Boykaro attracts Behzod to his palace. He is given a special place in the palace and all the conditions for creative work. In 1487, Behzod Hussein Bayqara was appointed head of the royal library in Herat.

After the death of Shah Ismail in 1524, during the reign of Shah Tahmosib, Behzod had a great reputation. In Tabriz, Behzod collaborates with artists such as Sultan Muhammad, Og Mirak and Mirak Mansur[2].

In 1537, in his old age, Behzod learned that his beloved nephew and disciple Rustam Ali was dying in Herat and went to his native city of Herat to see him. The old man Behzod, who was deeply saddened by this loss, became seriously ill and died in 1537 in Herat.

So, Kamoliddin Behzod has passed a long and productive way of life. Hussein Boykaro, Shaibanikhan, Shah Ismail Safavid, Shah Takhmasp saw four different, very conflicting kingdoms ruled by the Safavids. He left a very rich and colorful sample of creation, which he received from the social being that surrounds him.

"This artist, who embodied pure truth, is a masterpiece of our time, and is now a blessing to the rulers of the world," said one of the artist's contemporaries, the Herat historian Hondamir, who wondered about Behzod in his *Habib us-siyar*. [3]

As an artist, Behzod brought up a number of students in Herat and Tabriz. His disciples spread the traditions of Kamoliddin Behzod throughout the Middle East. Behzod's traditions had a positive effect on the work of later artists.

Behzod's work is characterized by an appeal to the living, an understanding of nature and the delivery of the living movement of the human and animal body.

In composing his compositions, he used traditional sketches drawn by his predecessors and created unique works based on the legalized sketches of this compositional system, "amazing in its completeness, perfection of compositions, vivid portrayal of heroes, breadth of ideological thought."

Behzod's distinctive feature in the compositional solution is that he arranged shapes around circles and ovals, creating imaginary depths, gesture-enhancing images conveyed the inner movement of the composition, and in his miniatures represented many new participants, architectural pieces, advanced the circles of the pictorial universe. Other parts of Behzod's work are important in creating depth and space - architectural buildings, roofs, pulpits, side walls, bridges, porches and more.[2]

Kamoliddin Behzod's work and legacy are widely studied by art critics and artists. Immortalizing his name, the Kamoliddin Behzod State Prize was established by the decree of the First President of the Republic of Uzbekistan Islam Karimov. The National Institute of Art and Design was named after Kamoliddin Behzod.

In accordance with the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan, the 545th anniversary of Kamoliddin Behzod was widely celebrated in Tashkent, Samarkand and abroad under the auspices of UNESCO. The construction of a memorial garden named after Behzod has begun. On November 23, 2000, the State Museum of the History of the Temurids in Tashkent hosted an international scientific conference dedicated to him with the participation of art historians from Great Britain, Turkey, India, Azerbaijan, Tajikistan and Uzbekistan.

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### THE ROLE OF MOBILE LANGUAGE LEARNING APPLICATIONS IN THE PROCESS OF INDEPENDENT LEARNING OF STUDENTS

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**Abstract:** Today, mobile devices play an important role in the lives of the younger generation. In this regard, any use of mobile technologies in the educational process, in particular, when studying at a university, is always perceived positively by students.

**Keywords:** Independent learning, technology, education, study, mobile learning, society, applications.

## **INTRODUCTION**

Informatization of all spheres of life of modern society has made its own changes in the field of education. At the moment, it is impossible to imagine a lesson in a foreign language without the use of Internet tools, which greatly enrich the educational process. Recently, there has been a transition to a new paradigm of education from “learning for life” to “learning throughout life”, the skills of independent learning activity have become the most demanded skills, as a result of which teachers began to look at the process differently.

## **MATERIALS AND METHODS**

The purpose of this article is to consider mobile learning as an innovative form of learning, highlight its main characteristics, highlight the most popular mobile applications that a teacher can use in the process of teaching a foreign language<sup>1</sup>.

## **RESULTS AND DISCUSSION**

By mobile learning (m-learning) we mean the use of mobile devices and their didactic capabilities in the learning process. Currently, the number of students who own mobile phones is approaching 100%, so a foreign language teacher should use mobile devices to optimize the process of teaching foreign languages. The main task facing the teacher at the moment is to develop and apply methods for the systematic use of mobile applications in the learning process. At the same time, it is important to motivate students to use their usual mobile devices for educational purposes, give them a clear algorithm for working with the application, and explain the purpose of this type of learning.

Considering mobile learning, we note its main characteristics:

- mobile learning is a person-oriented, situational process that takes place at a convenient time and in a convenient place;
- mobile learning is an innovative process in the education system;
- mobile learning requires conscious effort;
- A distinctive feature of mobile learning is its focus on active independent work.

The use of mobile technologies in the learning process should be based on a systematic approach, ensure the implementation of specific didactic tasks. As the researchers emphasize, one of the important characteristics of mobile technologies is that they help the teacher create a collaborative environment that subsequently leads students to independent learning. This approach represents a fundamental change in the philosophy of teaching and learning, where mobile devices are especially important, as they provide the possibility of instant feedback and assessment, transfer learning interaction to another level of quality.

Considering other advantages of mobile learning, we note gamification, which has already become a trend in modern foreign language education. Gamification is the use of gaming techniques in a non-gaming context in order to increase the interest and motivation of students in learning. This term was first used by British IT expert Nick Pelling. Undoubtedly, the use of games in the learning process helps to increase motivation and is not a difficult task for a teacher. Mobile applications provide great opportunities for integrating games into the learning process.

We should know about best learning apps for beginners. Duolingo is one of the popular English learning apps for beginners. Classes are structured in accordance with the chosen topic, the assessment of the quality of assignments is organized. Exercises help students to effectively replenish vocabulary. Duolingo lessons adapt to the individual capabilities of users, allow you to organize feedback. Over two hundred million people around the world use Duolingo. Fun, game-like lessons motivate students' increased interest in learning a foreign language.

The Coursera mobile app (<https://ru.coursera.org/about/mobile>) offering courses with video lectures, self-grading assignments, and discussion forums. According to the students, the most interesting course in the “Specialization” section was the Successful Negotiation course, which consists of 4 blocks<sup>1</sup>:

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<sup>1</sup> Borshcheva V. V. Mobile learning in teaching foreign languages // Issues of linguodidactics and intercultural communication in the context of modern research: collection of scientific articles of the XI International Scientific and Practical Conference/ resp. ed. N. V. Kormilina, N. Yu. Shugaeva. - Cheboksary, 2019. - P. 149–154.

- Welcome to Successful Negotiation!
- Plan Your Negotiation Strategy,
- Use Key Tactics for Success,
- Create a Contract.

On the edx.org platform, Using e-mail for networking in English (<https://www.edx.org/course/using-e-mail-for-networking-in-english>) includes writing strategies effective emails with a focus on subject selection, messages for different audiences, greeting formats, presentation format, and email writing practice.

QuillBot is a paraphrasing and summarizing tool that helps millions of students and professionals cut their writing time by more than half using state-of-the-art AI to rewrite any sentence, paragraph, or article.

### CONCLUSION

Thus, taking into account the objective difficulties that need to be overcome when organizing teaching foreign languages in a non-linguistic university - often a low level of foreign language proficiency in university students; low motivation of students in learning a foreign language; insufficient number of hours provided by the curriculum for learning a foreign language at the level required by the current standards; the lack of sufficient technical support for classrooms and educational and methodological material - with the right approach, the use of mobile technologies in students' independent work has more advantages than disadvantages.

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## THE MAIN FEMALE CHARACTERS IN THE NOVEL “VANITY FAIR” BY WILLIAM THACKERAY

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**Abstract:** The article focuses on the lives of two women: Emily Sedley and Rebecca Sharp, her friend and adversary at the same time. Thackeray depicts the life paths of each of the heroines in his writing and in reality, demonstrating how terrible the conflict between good and evil can be. He perceives not just good nature, humility, and neighborly love, but also hypocrisy, greed, vanity, and selfishness, since they are inextricably linked to human life. In *Vanity Fair*, good and evil are balanced, and no power triumphs. Thus, Thackeray conveys to the reader that, while good and evil are engaged in a furious battle, life on Earth continues.

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<sup>1</sup> Eremin Yu. V., Krylova E. A. The use of mobile technologies in the independent work of students in a foreign language in a non-linguistic university // Bulletin of the Russian State Pedagogical University named after A. I. Herzen. – 2014. –No. 167. - P. 158-166.

**Keywords:** Vanity fair, Emilia Sedley, Rebecca Sharp, Thackeray, selfish, attitude to women in society, mad love, jealousy, heroine, happy marriage, George Osborne, Dobbin.

When it comes to foreign classical literature from the nineteenth century, it is difficult to overlook such a significant figure as William Makepeace Thackeray, and *Vanity Fair* is undoubtedly one of his most famous novels (1847 - 1848). A broad portrait of life in England in the first half of the nineteenth century on the pages of *Vanity Fair*. The story portrays characters from various social circles, but the author makes one of the world's everlasting issues the plot's focus. The tale of literature is the story of two women. As a result, the novel's structure is made up of two storylines: Emily Sedley's life and the life of her friend and adversary, Rebecca Sh Rebecca Sharp's difficult battle for a place in life begins the minute she leaves boarding school. She will not stop at intrigue or sloppiness in order to reach her goal: to be wealthy, to shine in society, and to live in pleasure. Rebecca is selfish and harsh, ruthless and egotistical. Thackeray is ruthless in his portrayal of this astute adventurer, but with all the logic of his writing, he effectively demonstrates that the people around her are no better. Becky, unlike many others, is not a hypocrite. This is due to the fact that, while speaking calmly about others around her, she does not block her eyes to her own conduct. Rebecca is fully aware that only money can help achieve her desired social status, and she is willing to go to any length for their sake.

Amelia Sedley is the polar opposite of Rebecca Sharp. She is a moral and respectable individual. Emilia is a lovely, charming, and trustworthy little lady who is difficult not to adore. "All the qualities of a great English woman, and all the perfections of her rank and station, belong to beloved Miss Sedley," Miss Pinkerton wrote to Amelia's parents in her letter. However, there is an unmistakable irony in the depiction of the heavenly girl. Emilia is small and inconsequential, and she is just as greedy as the other participants in the fair's display. This is a social type characterized by persistent reliance on a parent, spouse, kid, or even a girlfriend. Emilia idealizes the picture of her departed spouse, therefore she misses what is going on around her: she misses William Dobbin's affection or her parents' sorrow.

Rebecca Sharp's difficult battle for a place in life begins the minute she leaves boarding school. She will not stop at intrigue or sloppiness in order to reach her goal: to be wealthy, to shine in society, and to live in pleasure. Rebecca is selfish and harsh, ruthless and egotistical. Thackeray is ruthless in his portrayal of this astute adventurer, but with all the logic of his writing, he effectively demonstrates that the people around her are no better. Becky, unlike many others, is not a hypocrite. This is due to the fact that, while speaking calmly about others around her, she does not block her eyes to her own conduct. Rebecca is fully aware that only money can help achieve her desired social status, and she is willing to go to any length for their sake.

Amelia Sedley is the polar opposite of Rebecca Sharp. She is a moral and respectable individual. Emilia is a lovely, charming, and trustworthy little lady who is difficult not to adore. "All the qualities of a great English woman, and all the perfections of her rank and station, belong to beloved Miss Sedley," Miss Pinkerton wrote to Amelia's parents in her letter. However, there is an unmistakable irony in the depiction of the heavenly girl. Emilia is small and inconsequential, and she is just as greedy as the other participants in the fair's display. This is a social type characterized by persistent reliance on a parent, spouse, kid, or even a girlfriend. Emilia idealizes the picture of her departed spouse, therefore she misses what is going on around her: she misses William Dobbin's affection or her parents' sorrow.

The two-dimensional composition of Emilia Sedley's work-line, which belongs to bourgeois circles, and Rebecca Sharp's work-line, which seeks to join aristocratic spheres - provided Thackeray with the chance to build a broad panorama of English society from 1815 to 1830. Thackeray demonstrates in his work, and indeed in life, how harsh the struggle between good and evil is by describing the life paths of each of the girls. He perceives not just good nature, humility, and neighborly love, but also hypocrisy, self-interest, conceit, and selfishness, since they are inextricably linked to human life. In the novel *Vanity Fair*, virtue and evil are at odds, and neither power triumphs. Thus, Thackeray teaches the reader that, while good and evil engage in a furious, often brutal battle, life on Earth endures.

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## FORMATION OF SOCIAL BEHAVIOR IN THE MIND OF YOUTH

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**Abstract:** This article is about the formation of creative thinking in young people, creating the necessary conditions for them to show their potential, teaching them to feel the duty and responsibility to the motherland and the nation.

**Keywords:** Homeland, thinking, personality, family, tradition, behavior, labor

Today, the problem of youth education is a common issue for almost all countries. On the topic of youth education, President of the Republic of Uzbekistan Sh. Mirziyoyev said at the 72nd session of the UN General Assembly: "Today's youth is the largest generation in the history of mankind, as they number 2 billion people. The future and well-being of our planet depends on how our children grow up to be human beings.

Man is influenced by different systems of social relations and participates in many social institutions and fulfills the role he plays for himself based on certain norms. As long as a person participates in society, he is subject to its norms as a member of society. Mechanisms of self-awareness are manifested, such as adapting one's behavior to the requirements of society, regulating one's own needs. It seeks to actively participate by exploring a complex of economic, spiritual, moral, political, ideological, and many other worldviews. Formed under the influence of a system of different ideas, opinions and ideological relationships in the person, they are absorbed directly into the mind of the person through the family, kindergarten, school and other educational institutions. If this influence rises to the level of his beliefs and leads to the emergence and growth of new thoughts and ideas in him again, in the process of personal development he chooses a field of activity in which he develops his abilities, skills and abilities. In the formation of creative thinking in young people, first of all, it is necessary to inculcate in their minds the wise experience of the older generation, the formation and development of human qualities, teaching them to feel duty and responsibility to the motherland and the nation. Because loyalty to the Motherland, patriotism, with its powerful roots, is rooted in a deep respect for the family, the honor of ancestors, the devotion of man to his conscience and duty. The centuries-old traditions of the Uzbek people, including in the field of education, are connected with the sacred religion of our ancestors. Traditions such as greeting the elderly, respecting them, caring for the young and the weak, encouraging them to study and learn, calling for honest work, and being kind to neighbors have been instilled in Uzbek families, regardless of their religious affiliation. It is a social norm for young people to learn to respond to the demands of actions developed and recognized by the majority in relation to the behavior of their members. Each individual also plays a social role while adhering to social norms developed and accepted by society. Fulfillment of social roles, on the other hand, is reflected in a person's behavior. Role is a concept that belongs to everyone and refers to an individual as a set of actions consisting of his rights and duties in specific life situations.

The current socio-economic situation and the competitive environment in the context of market relations require a number of skills and abilities from the individual at the same time, especially young people are sometimes forced to display conflicting traits in order to adapt more quickly to changing conditions. A person's self-awareness, knowledge and self-awareness require, first of all, that his attention and consciousness be focused directly on himself, his inner potential, abilities, and emotional experiences. One of the criteria for personal perfection is related to the fact that everyone has their own behavioral characteristics, how adequate they are to imagine their position in society, and their closeness to reality.

The social psychological significance of a person's upbringing can be described as the process of forming an individual's perceptions of the upbringing of the self and personal qualities. Our main task is to create the necessary conditions for young people to show their potential, to prevent the spread of the "virus" of violence. We believe that this requires the development of multilateral cooperation in the field of social support of the younger generation, protection of their rights and interests.



Therefore, the more clearly and accurately everyone knows and imagines himself, the less likely he is to act contrary to the norms of society, that is, he will be educated.

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### К ВОПРОСУ О РЕГУЛЯРНОЙ МНОГОЗНАЧНОСТИ В СФЕРЕ ИДИОМАТИКИ

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**Аннотация:** Рассматривается регулярная полисемия, представленная явлением, анализ которого весьма значим как с теоретической, так и с практической точки зрения. В теоретическом отношении изучение регулярной многозначности углубляет наши представления о принципах организации лексикона, путях его расширения и развития, о соотношении системного и несистемного, закономерного и случайного в семантике естественного языка.

**Ключевые слова:** полисемия, идиоматика, лексикон, семантика, фразеологическая единица.

Регулярная многозначность идиом требует единообразного представления. Задача полисемии – изучение регулярной многозначности в области идиоматики, причём не только с точки зрения её словарного представления, но и с целью прояснения природы этого явления. Эта задача представляется интересной по следующим причинам:

- тщательное семантическое описание идиом только начинается, поэтому любые данные о системной организации идиоматики, о действии в этой области неких общих для всей лексической системы регулярных механизмов будут способствовать развитию этой линии исследований;
- изучение регулярной полисемии позволит ответить на вопрос, насколько системно организована идиоматика; известно, что на этот счёт существуют достаточно разные точки зрения;
- обращение к вопросам регулярной многозначности поможет в какой-то степени решить традиционную для фразеологических исследований проблему специфических особенностей идиоматики относительно лексики: в чём идиоматика похожа на лексику, а в чём она имеет специфические отличия.

Регулярная полисемия представляется явлением, анализ которого весьма значим как с теоретической, так и с практической точки зрения.

В теоретическом отношении изучение регулярной многозначности углубляет наши представления о принципах организации лексикона, путях его расширения и развития, о соотношении системного и несистемного, закономерного и случайного в семантике естественного языка. Регулярная многозначность явно имеет когнитивную природу: в случае метонимического сдвига отдельные значения представляют собой разные стороны одного концепта, а в случае метафорической переинтерпретации используются некие продуктивные схемы отображения одной концептуальной области в другую[1]. Исходя из этого, разумно предположить, что и типы регулярной полисемии, и семантические классы, для которых она характерна, встречаются в разных языках. На фоне этого допущения любые межъязыковые различия в области регулярной многозначности требуют внимательного изучения и выяснения причин нереализации той или иной модели многозначности.

Так, парадигма семантической деривации для английских глаголов положения в пространстве (stand, lie, sit, hang), включает четыре значения [2]:

- 1) агентивное значение сохранения положения;
- 2) агентивное значение принятия положения – инхоативное;
- 3) значение пассивного положения в пространстве;
- 4) агентивное значение каузации положения в пространстве.

Из этих четырёх значений коррелирующие русские глаголы «стоять, лежать, сидеть, висеть» имеют только два: первое и третье. Для второго – инхоативного – значения используются глаголы

«встать, лечь, сесть, повиснуть», а для четвёртого, каузативного – глаголы «поставить, положить, посадить, повесить».

Подобные случаи представляются значимыми для семантической типологии. С этой точки зрения весьма многообещающими представляются сопоставительные исследования на большом количестве языков [3].

Изучение регулярной полисемии позволяет с известной долей осторожности строить прогнозы относительно дальнейшего семантического развития слов определённых классов. Сравним высказанную МакВинни идею «протаптывания тропинки»[4]. Чем больше слов используют определённую «тропинку» (pathway) для семантической деривации, тем шире эта «тропинка» становится и тем больше слов могут ею воспользоваться. Отсюда следует принципиальная возможность предсказания некоторых тенденций дальнейшего развития семантики слов. Предположение о наличии зависимости предпочтительных способов семантической деривации от количества слов, уже воспользовавшихся этим способом, представляется вполне правдоподобным, так как принцип аналогии – один из сильнейших механизмов, действующих в естественном языке.

Отсюда вытекает известная ограниченность возможностей практического использования обобщений, полученных на основе наблюдений за регулярной полисемией. Ещё одна проблема состоит в том, что за кажущимся параллелизмом скрываются существенные семантические различия.

Для лексикографии это означает необходимость эксплицитно фиксировать все значения каждой лексической единицы. Построение так называемой «грамматики лексикона», к сфере которой относится регулярная многозначность, способствует системному описанию лексики, но не даёт возможности «разгрузить словарь», так как предсказать, когда то или иное теоретически возможное производное значение реально имеет место, практически невозможно. Видимо, единственная область, в которой разные значения одного слова можно не задавать списком, а выводить по правилам, воздействующим на определённые части семантической структуры, это характерная прежде всего для английского языка синтаксически обусловленная квазимногозначность. Сравним «нормальные» употребления глагола help и его употребления в конструкциях типа Sam helped him into the car, а также диатетические сдвиги различных видов, например: John opened the door. The door opened или The book sells well. Но даже и в этих случаях словарь должен дублировать соответствующую информацию. Изучение регулярной полисемии позволит сформулировать правдоподобные лексикографические ожидания, но не деривационные правила [5].

С другой стороны, поиск неких регулярных тенденций, образующих «грамматику лексикона», - задача вполне разумная, так как знание о существовании подобных тенденций имеет эвристическую ценность, а также объясняет, с помощью каких когнитивных операций осуществляется понимание окказиональных метафорических и метонимических словоупотреблений.

Слова одного семантического класса дают сходную многозначность – наборы значений, в принципе допустимые для любого слова данного класса. Эти наборы значений представляют своего рода парадигмы, т.е. отдельные значения выводимы друг из друга по определённым принципам. Причём для некоторых классов лексических единиц, выводимость одних значений из других обладает «почти грамматической регулярностью». Если какое-то слово не имеет всех потенциально возможных значений, этому можно найти объяснения в индивидуальной семантике данного слова, т.е. отклонения от общей схемы описываются в терминах ограничений на действие общих правил.

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## ИСТОРИЯ СОЗДАНИЯ ПРОИЗВЕДЕНИЯ «АЛЬ ААРААФ» ЭДГАРА АЛЛАНА ПО, В РАКУРСЕ ОБЩЕСТВЕННОГО МНЕНИЯ 19-20 ВВ

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**Abstract:** The following article focuses on the work written by A.E. Poe, «Al-Aaraaf», which starts by describing the creation phase of the poem and then the critical reception by the literary community. But in spite of all the difficulties of public perception, the work of Al-Aaraaf proved to be the most interesting and intriguing and deserved literary recognition.

**Keywords:** forgiveness, potential, allusion, disaster, source, reason, poetic fame.

«Аль-Аарааф» - самое длинное стихотворение, написанное Эдгаром Алланом По, навеянное открытием Тихо Браге одной из сверхновых звезд в 1572 году, которая была видна около семнадцати месяцев. Э.По идентифицировал эту звезду со звездой Аль-Аараф, которая была местом между раем и адом. Его также называют «Аль-Аараф» от арабского Аль-Аарааф, промежуточного места между раем и адом, где люди не несут наказания, но и не достигают того спокойствия и даже счастья, которые, по их мнению, являются свойствами райской жизни».

Произведение «Аль-Аарааф» насыщено аллюзиями, и из-за этого его часто избегают ученые, поскольку, как отмечает литератор Артур Хобсон Куинн, оно может быть «невразумительным». Несмотря на это, Куинн утверждает, что оно обладает качествами, важными для понимания развития поэтического мастерства По. В «Аль-Аараафе» сочетаются исторические факты, духовная символика и элементы поэтического воображения По. Поэма в основном посвящена вопросам загробной жизни, идеальной любви и идеальной красоты в связи со страстью. Основная часть поэмы посвящена этому стремлению к идеальной красоте и эстетике. Персонажи поэмы служат репрезентативными символами персонифицированных эмоций. Богиня Несаче — это красота, Лигия символизирует музыку в природе, Ианта и Анджело - творения стихии страсти.

Поэма опирается на седьмую суру Корана. Эдгар По также прибежал к Корану в других произведениях, включая «Тысяча и вторая сказка Шехерезады». В «Аль-Аараафе» Э.А.По, возможно, не особо интересовал сам Коран, а больше - атмосфера экзотической или потусторонней реальности. По поверью, звезда, вдохновившая поэта написать «Аль-Аарааф», предвещала катастрофу или предсказывала, что человечество будет наказано за нарушение установленных свыше законов. Идея написать стихотворение об астрономическом открытии Браге могла возникнуть у По в связи с тем, что поэт Джон Китс использовал открытие планеты Уран в 1781 году в стихотворении «О первом взгляде на Гомера Чепмена» в 1816 году. Название звезды было изменено с «Аль Орф» на «Аль Аарааф», чтобы стать похожим на слово «арафа», которое означает различие вещей. Кроме того, По был в долгу перед ирландским поэтом Томасом Муром, чья поэма «Лалла-Рух» вдохновила, среди прочих частей «Аль Аарааф», на создание перечня цветов в самом его начале. А другое произведение Мура, «Любовь ангелов», послужило источником вдохновения для идеи Э. Аллана По о единстве смертной и бессмертной любви.

С точки зрения структуры, 422-строчное стихотворение «Аль Аарааф», не имеет заметного или последовательного поэтического ритма, хотя ритм напоминает раздел «Манфреда» лорда Байрона. Вместо соблюдения формальной структуры, стихотворение сосредоточено на потоке звука. [2,312] Поэт Дэниел Хоффман проанализировал переменчивый ритм и определил, что первая часть начинается восьмистишием, затем меняется на пятистишие с периодическими паузами попеременно рифмующихся трехстиший. Во второй части обычно используются пятистишия с интервалом анапестического двустишия. Согласно утверждению Э.А.По, стихотворение «Аль-Аарааф» было написано им в возрасте около 15 лет, хотя позже он изменил свое высказывание. Несколько отрывков из стихотворения были впервые опубликованы в номере «Baltimore Gazette» от 19 мая 1829 года с подписью «Marlow». Впервые поэт предложил полную версию стихотворения издателям «Carey, Lea & Carey» в Филадельфии примерно в мае 1829 года. В этом письме он сообщал: «Если стихотворение будет издано, успешно или не очень, то я несомненно становлюсь поэтом. Я полагаюсь на ваше суждение». Он познакомился с Исааком Леа, который согласился опубликовать стихотворение только при условии, что они получают гарантию от убытков. Тогда По обратился к своему приемному отцу Джону Аллану с предложением оплатить печать, но тот, не одобряя литературных занятий молодого поэта, в просьбе отказал. Двадцать восьмого июля Эдгар По написал в издательство письмо

с просьбой вернуть рукопись, поскольку, по его словам, он «более удачно распорядился своими стихами, нежели имел право рассчитывать».

Стихотворение «Аль-Аарааф» было впервые напечатано в сборнике «Аль-Аараф, Тамерлан и другие произведения». Тираж из 250 экземпляров 71-страничного произведения был выпущен издательством «Хэтч и Даннинг» в Балтиморе, штат Мэриленд, в декабре 1829 г. Несмотря на то, что По уже успел опубликовать «Тамерлан и другие стихотворения», он считал «Al Aaraaf, Tamerlane, and Minor Poems» своей первой книгой [3,210]. Однако это не вполне соответствует действительности, поскольку именно это произведение стало первой работой, опубликованной под его именем, с подписью «Эдгар А. По. [1,78] По пытался решить проблему отсутствия достоверности в «Аль-Аараафе» посредством многочисленных примечаний, большинство из которых остались непереуведенными с французского, латинского и испанского языков.[2,92] «Аль-Аарааф» был издан полностью только единожды при жизни Эдгар Аллан По, хотя некоторые критики убеждены, что По никогда не завершал поэму, потому как, по словам По, первоначально она должна была содержать четыре части или 400 строк [1, 66].

После издания «Аль-Аарааф» и другие стихи из сборника Э.А.По подверглись резкой критике из-за того, что их было трудно осмыслить. В числе первых рецензентов был Джон Хилл Хьюитт, который писал о По, что «не было человека более возмутительно переоцененного».[3,34] Стараясь объяснить смысл стихотворения, он писал: «При всем нашем умственном напряжении мы не смогли понять его всего целиком или строчку за строчкой»[3,35]. В одном из номеров балтиморской газеты «Минерва и Эмеральд» рецензент спрашивал: «Неужели у этого поэта поражен рассудок?» Перед публикацией Э.А.По как автор обратился за советом к Уильяму Вирту, который зарекомендовал себя как выдающийся литератор в Балтиморе. Э. Аллан По гордился тем, что эти ранние стихи превосходят большинство других образцов американской поэзии. Критик Джон Нил, который был другом двоюродного брата Э.А.По Джорджа По, ответил на утверждение По в своей рецензии на «Аль-Аарааф» для газеты «Янки» и «Бостонской литературной газеты». Он сказал, что хвастовство Э.А.По «было скорее изысканной нелепостью», однако молодой автор подавал надежды, и предсказал, что когда-нибудь По сможет «создать превосходную и, возможно, грандиозную поэму», чтобы доказать свое утверждение. Он считал, что, если будущие стихи По будут так же хороши, как некоторые из его лучших строк в «Аль-Аарааф». «Он заслужит высокую оценку среди представителей блистательного братства. Но будет ли он это делать, зависит не столько от его нынешних поэтических слов, сколько от его достоинств в будущем, в чем-то более высоком и великодушном - мы имеем в виду более сильные свойства ума, великодушную решимость, которая позволяет юноше переносить настоящее, каким бы оно ни было, в надежде или, скорее, в вере, твердой, неустрашимой вере, что в будущем он получит свою награду» [3,50]. Благодаря поддержке Нила, которая прозвучала еще до публикации, По включил посвящение Нилу в сборник «Аль-Аарааф, Тамерлан и другие стихотворения». Двоюродный брат Э.А.По, Нилсон По был впечатлен поддержкой Нила и написал: «Наше имя еще будет великим» [3,112]. Эдгар По называл комментарии Нила «самыми первыми словами поддержки, которые я, помнится, слышал». Сам По признавался, что в «Аль-Аараафе» есть «хорошие стихи», а также «много экстравагантности, которую я не успел выбросить» [3,113]. В XX веке поэт Дэниел Хоффман назвал «Аль-Аарааф» «самой амбициозной неудачей По», предположив, что это «раздробленная» попытка эпической поэмы, в которой «иссяк запас энергии» [3,48].

Биограф Джеффри Мейерс назвал ее «самой тягучей и непрозрачной поэмой По».Наследие «Аль-Аарааф» включает имена, которые По позже повторит: Лигейя и Занте. Некоторые темы в поэме также предвещают будущую поэму «Город в море» 1831год. Критический провал «Аль-Аараафа» и «Тамерлана» убедил Эдгара Аллана По в том, что длинные поэмы по своей природе несовершенны, потому что они не могут поддерживать правильное настроение или качественную поэтическую форму. Из-за этого он больше никогда не экспериментировал с длинной поэзией. Позже он напишет о своей теории короткой поэзии в «Поэтическом принципе» в 1848 году. В этом эссе он писал: «Длинное поэтическое произведение не принадлежит к числу существующих. Я придерживаюсь мнения, что фраза «длинная поэма» — это плоское противоречие в терминах». По его мнению, эпическая поэзия и другие длинные поэмы — это серия коротких поэм, нанизанных друг на друга. Критики предположили, что эта теория была написана для того, чтобы поэт мог обосновать, почему «Аль-Аарааф» был не востребуемым. После публикации «Ворона» в 1845 году По стал известным в широких кругах, и, достигнув вершины своей поэтической славы, его часто приглашали читать лекции или выступать с поэзией на публичных мероприятиях. Одно из таких приглашений поступило от Бостонского лицея в октябре 1845 года, организованного при содействии Джеймса

Рассела Лоуэлла. По испытывал сильную неприязнь к бостонской литературной сцене и самому городу несмотря на то, что родился там. Тем не менее, он принял гонорар в 50 долларов и предложение написать совершенно новое стихотворение для своего выступления. На самом деле По считал эту затею возможностью доказать, что жители Бостона не знают качественной литературы. Основываясь на критической активности, он считал, что был прав. Редактор газеты «Бостон курьер» отозвался о «Звезде вестника» как об «элегантном и классическом произведении, основанном на правильных принципах, содержащем сущность истинной поэзии, смешанной с великолепным воображением. Когда По заявил, что написал поэму до того, как ему исполнилось 12 лет, Корнелия Уэллс Уолтер написала о своем удивлении: «Поэма, представленная в литературном объединении взрослых, написанная мальчиком! Только подумайте об этом!». Неизвестно, сколько лет было юному Э. По на момент написания поэмы, поскольку он часто менял свои утверждения. Льюис Гейлорд Кларк сказал, что возраст Эдгара А. По на момент написания стихотворения не имеет значения, и, хотя он признал, что зрители не знали возраста автора, «они знали только, что это грустная вещь» [4,119]. Тем не менее, она достаточно понравилась бостонской публике, которая проявила характерную разборчивость в понимании и, особенно, в аплодисментах, всех тех запутанных отрывков, которые мы сами еще не смогли понять...

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### ИДИОМАТИЧЕСКИЕ КОНЦЕПТЫ И ИХ РЕАЛИЗАЦИЯ В ЯЗЫКОВОЙ КАРТИНЕ МИРА

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**Аннотация:** Статья раскрывает такие аспекты когнитивной лингвистики как концепты, формирующиеся в человеческом сознании как результат жизненного опыта. В различных языках концепты обладают различной семантикой в зависимости от культуры и национального менталитета.

**Ключевые слова:** лингвистика, когнитивная система, уровни абстракции, языковые различия, универсальность идиом.

Концепт понимается как глобальная мыслительная единица, представляющая собой квант структурированного знания. Концепты - это идеальные сущности, которые формируются в сознании человека из непосредственного чувственного опыта (органы чувств); из непосредственных операций человека с предметами (предметная деятельность); из взаимодействия при помощи мыслительной деятельности с другими уже сформированными концептами; из языкового общения. [3; с. 4].

Выделяются три типа моделей концептов - одноуровневые, многоуровневые и сегментные. Одноуровневый концепт состоит только из чувственного ядра, многоуровневый - это концепт, включающий несколько когнитивных слоев, различающихся по степени абстракции, а сегментный - представляет собой базовый чувственный слой, окруженный несколькими сегментами, равноправными по степени абстракции [4; с. 62].

Таким образом, концепт - это универсальная единица мыслительного поля человека, многоуровневая совокупность знаний о каком-либо фрагменте действительности.

Компонентный характер концепта предполагает различные уровни представленных в нем знаний, располагающиеся по степени абстракции, начиная с чувственного мышления (наглядно-чувственный образ - З.Д. Попова, И.А. Стернин; «мыслительная картинка» - А.П. Бабушкин; конкретно-чувственное - Н.Н. Болдырев) и кончая высшей ступенью абстракции. Именно с чувственного ядра концепта начинается формирование образности. Человек не может иначе познавать окружающую его реальность, как только через образную основу концепта. Чувственный образ составляет ядро любого концепта, который, продвигаясь по ступеням рационального познания,

проходит через цепь сложных мыслительных процессов, стремясь к высшей абстракции. На этом пути он обрывает большим количеством признаков, всесторонне отражающих свойства воспринимаемых предметов и явлений, превращаясь на высшей ступени абстракции в целостный образ.

Уровни абстракции не являются изолированными друг от друга, что обеспечивает высокую степень их взаимодействия, установление когнитивной связи между чувственным, рациональным уровнем и сложными абстрактными многокомпонентными структурами.

Концепты, сформированные носителями языка и хранящиеся в памяти людей, образуют концептосферу языка.

Необходимо разграничивать концептосферу и семантическое пространство языка. Как мы уже сказали, концептосфера - это мыслительная область, которая состоит из концептов, а семантическое пространство языка - только часть концептосферы, получившая выражение при помощи языковых знаков. «Концептосфера языка - это не набор, не инвентарь концептов, а сложная их система, образованная пересечениями и переплетениями многочисленных и разнообразных структурных объединений групп концептов, которые "упакованы" в цепочки, циклы, ветвятся как деревья, конструируются как поля с центром и периферией и т. п. Вся эта сложная система структурированных в поля, циклы, цепи и другие структуры конструкций и образует семантическое пространство данного конкретного языка» [5; с. 65].

Многообразие типов концептов, их структуры и содержания предполагает и многообразие видов и способов их репрезентации в системе языка, таких, как слова, словосочетания и предложения. Представленные в этих единицах концепты мы будем называть соответственно лексическими, фразеологическими и синтаксическими концептами. На более высоком уровне абстрагирования концепты можно обозначать сочетанием слов, - по терминологии, разработанной М.М. Копыленко и З.Д. Поповой (1972), сочетанием лексем (фразеосочетанием), а также синтаксическими конструкциями (структурными схемами).

На уровне высшей психической деятельности человека, где происходят процессы абстрагирования и полного обобщения, образуются сегментные концепты, на вербальном уровне - это лексические и фразеологические концепты.

В результате постоянно осуществляемого творческого процесса мышления, опирающегося на чувственно-наглядный образ, концепты все время изменяются, меняется их объем, содержание, набор признаков, появляются новые идеальные сущности, объединенные по какому-либо общему признаку, основанному на ассоциативности и сходстве.

Главную роль в рациональном мышлении играют процессы переноса знаний (информации) от одних структурированных областей знания к другим. Новые знания основываются на предыдущем опыте, причем некоторые аспекты его сохраняются в новом качестве, а некоторые вообще игнорируются, избираются лишь нужные.

Дж. Карбонелл, исследуя метафорический перенос, доказал, что он является когнитивной моделью, позволяющей сформулировать принципы отбора переносимых характеристик в виде последовательной иерархии инвариантностей [7].

На уровне высшей психической деятельности человека, где происходят процессы абстрагирования и полного обобщения, образуются сегментные концепты, на вербальном уровне - это лексические и фразеологические концепты.

Когнитивный анализ является принципиально новым подходом в описании фразеологических концептов разных языков. В нашем исследовании делается попытка сопоставить фразеологические сочетания русского и других европейских языков с точки зрения выявления в них национальной культуры, особенностей жизни, быта, как источника культурологической информации, а также межъязыковой эквивалентности фразеологических концептов.

Рассмотрим некоторые примеры одинаковых фразеологических концептов с учетом наглядно-чувственной образности.

Концепт «быть подобным один другому», репрезентируется фразеологизмами по-разному в анализируемых языках. В русском языке - «как две капли воды», «одного поля ягоды», «два сапога пара»; англ. «as two peas» (как две горошины).

Как видно из примеров, один и тот же концепт выражен в близкородственных языках, таких, как русский, польский, украинский идентично, в неродственных - различается по образности. В немецком языке, например, это образ осла, имеющего длинные уши, в английском - подобие людей связано с образом растения - горошинами.

Концепт «опытный человек» в различных языках чаще всего связан с образом животных, хотя образные ассоциации могут быть разными. Например: в русском языке – «стреляный воробей» (образ птицы), англ. «old hand» (букв. старая рука).

Концепт «ненужный, лишний человек» - «как пятое колесо в телеге», «как собаке пятая нога» (рус.яз); англ. «fifth wheel».

Концепт «замена главного малым». В русском языке этот концепт репрезентируется - «на безрыбье и рак рыба», в осетинском языке - «нет быка - впрягают теленка», «если нет поленьев, и из щепок можно огонь разжечь»; в индонезийском - «если нет орла, и кузнечик заменит».

Можно говорить также об универсальности фразеологии. Нет ни одного языка в мире, где бы не было фразеологических оборотов, так как именно они раскрывают различные сферы жизни и быта народов. Реальная повседневная жизнь ближе всего человеку, в каком бы обществе он ни жил. Как считают американские лингвисты М. Джонсон и Лакофф, в когнитивной модели языка метафора занимает не периферийное, а центральное место. Чтобы узнать, почему и каким образом возникает фразеологизм, необходимо обратиться к своим историческим традициям.

Ученые предлагают для изучения концептов сопоставительное изучение языков. Сопоставительный метод позволяет установить общечеловеческие универсалии и выявить в них специфическое, национальное, нашедшее свое выражение в семантических пространствах анализируемых языков.

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### MODERN TENDENCY OF FOREIGN LANGUAGE EDUCATION AND PSYCHOLIZATION OF THE STUDY PROCESS

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**Abstract:** The article deals with applied behavior analysis, a set of techniques based on the behavioral principles of operant conditioning in teaching foreign languages.

**Key words:** psychology, education, perspective, skills.

#### **Learning and cognition**

1. Behavioral perspective
2. Cognitive perspective
3. Developmental perspective
4. Social cognitive perspective

Two fundamental assumptions that underlie formal education systems are:

- a) students retain knowledge and skills they acquire in school;
- b) students can apply them in situations outside the classroom.

But are these assumptions accurate? Research has found that, even when students report not using the knowledge acquired in school, a considerable portion is retained for many years and long term retention is strongly dependent on the initial level of mastery. One study found that university students who took a child development course and attained high grades showed, when tested 10 years later, average retention scores of about 30%, whereas those who obtained moderate or lower grades showed average retention scores

of about 20%. There is much less consensus on the crucial question of how much knowledge acquired in school transfers to tasks encountered outside formal educational settings, and how such transfer occurs. Some psychologists claim that research evidence for this type of *far transfer* is scarce, while others claim there is abundant evidence of far transfer in specific domains. Several perspectives have been established within which the theories of learning used in educational psychology are formed and contested. These include behaviorism, cognitivism, social cognitive theory, and constructivism. This section summarizes how educational psychology has researched and applied theories within each of these perspectives.

### ***1. Behavioral perspective***

Applied behavior analysis, a set of techniques based on the behavioral principles of operant conditioning, is effective in a range of educational settings. For example, teachers can alter student behavior by systematically rewarding students who follow classroom rules with praise, stars. Despite the demonstrated efficacy of awards in changing behavior, their use in education has been criticized by proponents of self-determination theory, who claim that praise and other rewards undermine intrinsic motivation. There is evidence that tangible rewards decrease intrinsic motivation in specific situations, such as when the student already has a high level of intrinsic motivation to perform the goal behavior. But the results showing detrimental effects are counterbalanced by evidence that, in other situations, such as when rewards are given for attaining a gradually increasing standard of performance, rewards enhance intrinsic motivation. Many effective therapies have been based on the principles of applied behavior analysis, including pivotal response therapy which is used to treat autism spectrum disorders.

### ***2. Cognitive perspective***

Among current educational psychologists, the **cognitive perspective** is more widely held than the behavioral perspective, perhaps because it admits causally related mental constructs such as traits, beliefs, memories, motivations and emotions. Cognitive theories claim that memory structures determine how information is perceived, processed, stored, retrieved and forgotten. Among the memory structures theorized by cognitive psychologists are separate but linked visual and verbal systems described by Allan Paivio's dual coding theory. Educational psychologists have used dual coding theory and cognitive load theory to explain how people learn from multimedia presentations.

The spaced learning effect, a cognitive phenomenon strongly supported by psychological research, has broad applicability within education. For example, students have been found to perform better on a test of knowledge about a text passage when a second reading of the passage is delayed rather than immediate (see figure). Educational psychology research has confirmed the applicability to education of other findings from cognitive psychology, such as the benefits of using mnemonics for immediate and delayed retention of information.

Problem solving, regarded by many cognitive psychologists as fundamental to learning, is an important research topic in educational psychology. A student is thought to interpret a problem by assigning it to a schema retrieved from long term memory. When the problem is assigned to the wrong schema, the student's attention is subsequently directed away from features of the problem that are inconsistent with the assigned schema. The critical step of finding a mapping between the problem and a pre-existing schema is often cited as supporting the centrality of analogical thinking to problem solving.

### ***3. Developmental perspective***

**Developmental psychology**, and especially the psychology of cognitive development, opens a special perspective for educational psychology. This is so because education and the psychology of cognitive development converge on a number of crucial assumptions. First, the psychology of cognitive development defines human cognitive competence at successive phases of development. Education aims to help students acquire knowledge and develop skills which are compatible with their understanding and problem-solving capabilities at different ages.

Thus, knowing the students' level on a developmental sequence provides information on the kind and level of knowledge they can assimilate, which, in turn, can be used as a frame for organizing the subject matter to be taught at different school grades. This is the reason why Piaget's theory of cognitive development was so influential for education, especially mathematics and science education. In the same direction, the neo-Piagetian theories of cognitive development suggest that in addition to the concerns above, sequencing of concepts and skills in teaching must take account of the processing and working memory capacities that characterize successive age levels.

Second, the psychology of cognitive development involves understanding how cognitive change takes place and recognizing the factors and processes which enable cognitive competence to develop. Education also capitalizes on cognitive change, because the construction of knowledge presupposes effective teaching methods that would move the student from a lower to a higher level of understanding. Mechanisms



such as reflection on actual or mental actions vis-a-vis alternative solutions to problems, tagging new concepts or solutions to symbols that help one recall and mentally manipulate them are just a few examples of how mechanisms of cognitive development may be used to facilitate learning.

Finally, *the psychology of cognitive development is concerned with individual differences in the organization of cognitive processes and abilities, in their rate of change, and in their mechanisms of change.* The principles underlying intra- and inter-individual differences could be educationally useful, because knowing how students differ in regard to the various dimensions of cognitive development, such as processing and representational capacity, self-understanding and self-regulation, and the various domains of understanding, such as mathematical, scientific, or verbal abilities, would enable the teacher to cater for the needs of the different students so that no one is left behind.

#### **4. Social cognitive perspective**

Social cognitive theory is a highly influential fusion of behavioral, cognitive and social elements that was initially developed by educational psychologist Albert Bandura. In its earlier, neo-behavioral incarnation called *social learning theory*, Bandura emphasized the process of observational learning in which a learner's behavior changes as a result of observing others' behavior and its consequences. The theory identified several factors that determine whether observing a model will affect behavioral or cognitive change. These factors include the learner's developmental status, the perceived prestige and competence of the model, the consequences received by the model, the relevance of the model's behaviors and consequences to the learner's goals, and the learner's self-efficacy. The concept of self-efficacy, which played an important role in later developments of the theory, refers to the learner's belief in his or her ability to perform the modeled behavior.

Over the last decade, much research activity in educational psychology has focused on developing theories of self-regulated learning (SRL) and metacognition. These theories work from the central premise that effective learners are active agents who construct knowledge by setting goals, analysing tasks, planning strategies and monitoring their understanding. Research has indicated that learners who are better at goal setting and self-monitoring tend to have greater intrinsic task interest and self-efficacy; and that teaching learning strategies can increase academic achievement.

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### **ДАСТЛАБКИ АРАБ ХАТ ТУРЛАРИ, УСЛУБЛАРИ ВА ХАТЛАРНИ КАШФ ЭТГАН ХАТТОТЛАР ТАРИХИ**

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**Аннотация:** Мазкур мақола муқаддас Ислам дини мукаммал шакллангандан кейин, Қуръонга бўлган муҳаббат ва уни бир ўлчовда гўзал кўчиришда эҳтиёж сезилади. Ушбу ишни амалга ошириш учун хат санъати дунёсида араб ёзувини тартибга солиш ва аниқ математик ўлчов бирлигини яратишда уч нафар машҳур хаттотлар олти хат турига асос солганликлари ҳақида тарихий фактлар келтирилган.

**Калит сўзлар:** Араб, Қуръон, Бухоро, хаттот, хат, ўлчов, услуб, алифбо, хуснихат ва етти хат.

**Аннотация:** Данное статья о совершенном становлении священной религии Ислам, любви к Корану и необходимости его красивого копирования. Для этого приводятся исторические факты о

том, что три знаменитых каллиграфа основали в мире письменного искусства шесть типов арабского письма и создании точной единицы математического измерения.

**Ключевые слова:** Араб, Коран, Бухара, каллиграфия, письмо, измерение, стиль, алфавит, каллиграфия и семь письмо.

**Annotation:** This article is about the perfect formation of the sacred religion of Islam, love for the Koran and the need for its beautiful copying. For this, historical facts are given that three famous calligraphers founded six types of Arabic writing in the world of written art and the creation of an exact unit of mathematical measurement.

**Key words:** Arabic, Koran, Bukhara, calligraphy, writing, measurement, style, alphabet, calligraphy and seven letters.

Шарқ халқлари, шу жумладан, Ўрта Осиё халқларининг маънавий маданият тарихи қадимий бўлиши билан ва кўп соҳаларда юксак тараққиёт босқичга эришганлиги билан бу кунда бутун дунё илим-фан аҳли томонидан эътироф этилмоқда. Ўрта Осиё халқлари ўз ўтмишида бир неча бор юксак иқтисодий, сиёсий ва маданий тараққиёт босқичларини бошидан кечирган.

Уйғониш даврида Ўрта Осиё, хусусан, Бухорода хаттотлик санъатининг тараққий этиши. Шу ўринда хаттотлик санъати ҳақида қисқача тариф берадиган бўлсак, хаттотлик (араб. – хуснихат ёзувчи), каллиграфия – ёзув (хат) санъати, китоб кўчириш ва меъморий иншоотлар, бадий буюмларнинг китобатларини яратиш касбидир. Ёзувнинг пайдо бўлиши натижасида юзга келган. Айниқса, араб ёзувининг кенг тарқалиши туфайли хаттотликнинг ривожланиши жадаллашган. Шарқда, жумладан, Ўрта Осиёда китоб босиш вужудга келгунга қадар қўлёзма китоб тайёрлаш, уларнинг нусхаларини кўпайтириш (матн<sup>1</sup> кўчириш) билан хаттот ва котиблар шуғулланган.

Маълумки, Ўрта Осиё халқлари томонидан ислом динининг қабул қилиниши муносабати билан бу ўлкага “Қуръони карим” нозил қилинган араб ёзуви кириб келди. Ислом дини тарқалганидан кейин тасвирлар ўрнини ёзувлар ҳамда нақш эгаллаган. Ўрта Осиё халқлари муомаласидаги қадимий уйғур, ўрхун-энасой, суғд, хоразмий ёзувлари истеъмолдан чиқиб, VII аср охиридан араб ёзуви илмуфан ва давлат ишларида расмий ёзувга айланган. Араб алифбосининг дастлабки намуналари ҳақида бизгача жуда кам маълумот етиб келган. Айрим манбаларда унинг илк намунаси сифатида VII – VIII асрларда “хатти маъқалий” хати тилга олинган. VII асрдан бошлаб унинг ўрнини араб ёзувининг энг қадимийси ҳамда энг машҳури ҳисобланган “хатти куфий” эгаллаган.

Куфий хатининг заминидан янги турлари ихтиро қилина бошланган. Хусусан, X асрларга келиб хат услублари хуснихатга, хаттотлик эса санъат турига айланиб улгурган. Ушбу санъат турини кейинчалик бутун мусулмон шарқи котиб ва хаттотлари такомиллаштириб машҳур олти хил хат турлари шаклланиб, бугунги давргача мазкур турларга асосланган хуснихатнинг 100 га яқин хат услублари яратилган<sup>2</sup>. Айрим олимлар ушбу олти хат ёнига XIV асрда тавке ҳамда рико хатлари асосида ихтиро қилинган таълиқ хати билан қўшилиб, асосий етти хил хат тури қилиб кўрсатадилар. Мазкур хат турлари хаттотлар тилида “Ал-хутут ас-сабъа”, яъни “етти хат” – деб юритилган<sup>3</sup>.

Хаттотлик санъати тарихидан маълумки, хат турлари ҳамда услубларини кашф қилган ҳамда хаттотлик мактабларини шакллантирган буюк хаттотлар “куфий” хати ихтирочиси Абу Али ибн Муқлаъ<sup>4</sup> шогирдлари “муҳаққақ ва райҳоний” хатлар ихтирочиси устои аввал Абул-Хасан Али ибн Ҳилол - “Ибн Баввоб” ҳамда Ёкут ал-Мустаъсимийлардир<sup>5</sup>.

Абу Али ибн Муқлаъ – (ҳиж. 272 мил. 886. – ҳиж. 328 мил. 939-940) хаттотлик санъатида биринчи хаттот ҳисобланган. Ибн Муқлаъ куфий хати асосида биз юқорида кўрсатиб ўтган араб ёзувининг етти асосий турини (муҳаққақ, сулс, райҳоний, насх, тавқиъ, рикоъ ва таълиқ хати) ихтиро

<sup>1</sup> Матн – китобнинг асосий қисми бўлиб, унга айрим хошия ёзувлари, жадвал, пойгирлар кирмайди.

<sup>2</sup> <http://notiq.uz/xizmatlar/xattotlik/istiqbolli-yosh-sanatshunos>

<sup>3</sup> Абдулғафур Раззоқ Бухорий. Хуснихат дурдоналари. – Т.: Мовароуннахр. 2008. – Б. 5.

<sup>4</sup> *ابن مقلة اینجمله رادر خواب از امیر المؤمنین علی کرم الله وجهه تعلیم گرفت.*

<sup>5</sup> *کلام شریف دیگر بخط استاذ الکتاب مسلم الافاق فی الکلب باب یاقوت مستعصمی است. اسم شریفش جمال الدین است از جمله مملوکان مستعصم خلیفه که آخرین و سی هشتم خلفای عباسی است که در فتهء جنکیز خانى بر همنابى ابن علقمه وزیر بی تدبیر سلطنتش متاصل ودولتش منتقل کشت شیخ سعدی شیرازی در مرثیةء مستعصم عباسی کوید:*

*اسمان را حق بود کر خون بیارد بر زمین*

*بر زوال ملک مستعصم امیر المومنین*

*ای محمد کر قیامت می براری سر زخاک*

*سر برارو ین قیامت در میان خلق بین*

*یاقوت شاکرد ابن بواب است. وی تعلیمز ابن مقلة که وزیر القاهر بالله عباس است و مختری شش رقم خط ثلاث است که محقق توفیق رفیع رفاع تعلیق نسخ*

یاقوت شاکرد ابن بواب است. وی تعلیمز ابن مقلة که وزیر القاهر بالله عباس است و مختری شش رقم خط ثلاث است که محقق توفیق رفیع رفاع تعلیق نسخ. و ریحان.

этган. Афсуски, Ибн Муқлаъ кўли билан ёзилган хат намуналари бизгача етиб келмаган<sup>1</sup>. Биринчи куфий хатини ироқия услубига кўчирган хаттот Абу Али ибн Муқлаъдир (X аср). Ундан кейин Абул-Ҳасан Али ибн Ҳилол Ибн Баввоб (XI аср) хат услубининг гўзаллигини ошириб бадийлаштирган. Сўнг моҳир хаттот Ёқут (XIII аср) хатидаги услубларини охирига етказган ҳамда такомиллаштирган. Араб хати ҳақидаги биринчи рисола милоднинг 296-908/909 йилда улуғ хаттотлардан Исҳоқ бинни Иброҳим Тамимий ёзган деган хабар бор. Тамимий ўзининг “Тухфаи вомиқ” номли рисоласида араб хати назариётчиларидан бўлмиш Исҳоқ бинни Иброҳим биринчи маротаба “насх” ҳамда “сулс” хатларининг қоидаларини яратган<sup>2</sup>.

Абул-Ҳасан Али ибн Ҳилол – “Ибн Баввоб” номи билан машҳур йирик хаттот. У дастлаб Муҳаммад ибн Асад кейинги вақтларда Муҳаммад ибн Симсимонийдан хатни машқ қилиб, сўнгги вақтда Абу Али ибн Муқлаънинг хатларини тўплаб, унинг услубига чирой бериб гўзаллаштирган, шу билан хатнинг хусни бир неча бор ортиб бадийлик ҳамда эъжоз даражасига етган ва хатто, уни возеъ хати – деб атаганлар.

Ибн Баввобнинг хат тўғрисида тутган йўли ҳамда шевасида кўпчилик бир фикрда. Кўлининг кучлилиги, хатнинг услуби ҳамда қоидаларга риояси, гўзаллик, тозалик, текислик ва тезликда Ибн Баввоб ўз замонасининг яғонаси бўлган. Муҳаққақ ҳамда райҳоний хатини гўзал ёзишдаги барча қоидаларда, йўғон, ингичка қаламларда китобат қилишда у юксак даражага етган.

Унинг отаси Олий Бувайҳ (Алоуддавла Али ибн Бувайҳ) замонида (XI аср) эшикчи бўлганлиги учун Ибн Баввоб (эшикчи ўғли) лақаби билан аталган. Араб хати ҳақида бизгача етиб келган энг қадимий рисола машҳур араб олими ҳамда хат назариётчиси Ибн Баввобнинг “Қасидаи роия” рисоласидир. Йигирма икки байтдан иборат бўлган “роия” қасидасида X аср муаллифи Ибн Баввоб Абу Али ибн Муқлаъ таълимотини давом эттириб, хат қоидалари ҳамда хаттотлик санъати ҳақида ғоят қимматли фикрларни баён қилган (400/1010 йилда ёзилган).

Бироқ Ибн Баввоб ихтиро этган хат намуналари ҳақида XVI асргача деярли ҳеч қандай аниқ маълумот йўқ. Фақат XV асрнинг иккинчи ярмида яшаб 908/1502-1503 йилда вафот этган араб хаттотларидан *جامع مخاسن كتابة الكتان* Муҳаммад бин Ҳасан ат-Тиббий ўзининг *محمد بن حسن الطيبى* Муҳаммад бин Ҳасан ат-Тиббий ўзининг 17 хил хат ихтиро этилганлигини тўла равишда баён қилган ҳамда бу 17 хил хатни Ибн Баввоб ёзган мўътабар нусхалардан кўчириб, уларнинг номларини бирма-бир кўрсатган<sup>3</sup>. Муҳаммад бин Ҳасан ат-Тиббий рисоласини араб олимларидан Салоҳиддин ал-Мунажжид 908/1502-1503 йилда кўчирилган нусхасини 1962 йили факсимал шаклида нашр қилдирган ва унга катта сўз боши ёзган<sup>4</sup>.

Араб хатининг хуснихатдаги энг муҳим қоидалари турларини машҳур ихтирочиси Ибн Баввоб 36 услуб хатдан 16 услубини Абу Али ибн Муқлаъдан кейин ихтиро қилганлиги ҳамда такомиллаштирганини XVI аср (1519 йил)да яшаган улуғ хаттот Муҳаммад бин Ҳасан ат-Тиббий ўзининг “Жомеъи маҳосини китобат ул-қуттоб” номли асарида Ибн Баввоб усулида суратларни ёзиб кўрсатган<sup>5</sup>. Ибн Баввоб 413/1022 вафот этган.

X асрга келиб хаттотлик санъати ислом оламида маданий юксакликка эришган. Куфий хат ёзуви ўз ўрнини насх ҳамда бошқа давр алмашинувини тасвирловчи ёзувларга бўшатган. Хаттотлик санъати тарихида “Буюк хаттотлик даври” вужудга кела бошлаган. Хаттотлик ва китобат санъатида илк моҳир, гўзал, зебо хат усталари ҳамда хат турларини ихтиро қилган таниқли буюк хаттотларнинг хат турлариган мухтасар изоҳ беришни лозим кўрдик. Улар қуйидаги хат турлари:

Куфий хати<sup>6</sup> - бу хат Куфа шаҳрида ижод этилгани учун Куфага нисбат берилиб “Куфий” – дейилган. Ушбу хат Куфа шаҳрида яратилгандан кейин Ҳияра, Шом, Макка ва Мадинанинг улуғ кишилари Куфага йиғилганлар, илм-фанда юқори босқичга қадам қўйганлари каби хат ҳамда хаттотлик санъати китобатда олға силжиган. Қалам билан эмас, хатто хандаса асбоблари билан бу хатнинг расмини чизиб ёза бошлаганлар. Кейинчалик бу хатни куфий номи билан юритганлар.

<sup>1</sup> Қаранг: ўша рисола. – Б. 28.

<sup>2</sup> Муродов А. Ўрта Осиё хаттотлик санъати тарихидан. – Т.: Фан. 1971. – Б. 28.

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<sup>4</sup> Доктор Салоҳиддин Мунажжид, Муҳаммад бин Ҳасан ал-Тиббийнинг. Жомеъи муҳосини китобат ул-қуттоб китоби ҳақида. Байрут. – 1962.

<sup>5</sup> Ибн ал-Баввоб кўлёмасининг тўлиқ матни, Ирландия пойтахти Дублинда сақланмоқда. Уни Бағдодда араб хаттот Абул Ҳасан Али ибн Ҳилол ёзган ва Ибн ал-Баввоб номи билан танилган. Бу хижрий 391 йилга тўғри келади. Ушбу фото нусха [https://t.me/buxoro\\_xattot](https://t.me/buxoro_xattot) расмий телеграм каналида 11 март 2020 йилда эълон қилинган.

<sup>6</sup> Ҳабиб, Хат ва хаттотон, инв. № 3640,21. вар.

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## ПСИХОФИЗИОЛОГИЧЕСКИЕ ОСОБЕННОСТИ СТУДЕНТОВ ПРИ РАБОТЕ НАД АУДИРОВАНИЕМ С ЦЕЛЬЮ РАЗВИТИЯ УСТНОЙ РЕЧИ

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**Аннотация:** Аудирование как вид речевой деятельности играет большую роль в достижении практических, развивающих, образовательных и воспитательных целей и служит эффективным средством обучения иностранному языку, а также участвует при протекании других видов речевой деятельности. Особая роль в обучении аудированию отводится использованию аутентичных материалов, которые очень функциональны. Исходя из этого, авторы посвятили настоящую статью вопросу о психофизиологических особенностях студентов языкового вуза при работе с видеоматериалами с целью развития устной речи.

**Ключевые слова:** аудирование, студент, преподаватель, видеоматериал, мотивация, память, мышление.

**Abstract:** Listening comprehension as a form of speech activity plays an important role in achieving practical, developmental, educational and pedagogical goals, serves as an effective tool for teaching a foreign language, as well as participates in other types of speech activity. In the teaching of listening, a special role is given to the use of authentic materials that are very functional. Based on this, the authors dedicate this article to the issue of psychophysiological characteristics of students of the language departments when working with video materials in order to develop their oral speech.

**Keywords:** listening comprehension, student, teacher, video, motivation, memory, thinking.

Сегодня среди целей процесса обучения иностранным языкам, главной считается практическая цель, суть которого заключается во владении речевыми навыками и умении общаться с носителями языка [4, с.182]. Овладение речью на иностранном языке как средством коммуникации характеризуется не только умением сформулировать и представлять свои мысли, намерения, желания, но также как способность понимать речевые сообщения при разговоре с человеком, а также участие в любых коммуникативных ситуациях. В число задач, которые стоят при обучении иностранному языку в языковом вузе, как раз входит задача научить студентов слушанию и пониманию иноязычной речи.

Термин «аудирование» («Listening comprehension», «Hörverstehen», «Comprehension orale» – в зарубежной методике) был введен в советскую методику сравнительно недавно, и может трактоваться как процесс восприятия и понимания речи со слуха. Аудирование – рецептивный вид речевой деятельности, представляет собой одновременное восприятие и понимание речи на слух [1, с.101].

Понимание иноязычной речи обеспечивается умением слушать. Но у большинства людей навыки и умения аудирования не сформированы и не развиты, и поэтому они запоминают лишь 30%

сказанного. Результаты многочисленных тестов, проведенных учеными, доказывают, что слуховое восприятие и слуховая память меньше развиты, чем зрительная память и зрительное восприятие. Так как обучающий процесс основан на зрительном восприятии при обучении иностранному языку, а слуховой анализатор развивается пассивно, есть возможность построить умозаключение, что частое использование зрительной опоры при развитии аудирования не приводит к совершенным результатам. Более сильный зрительный нерв перехватывает инициативу восприятия. Поэтому при аудировании считается более рациональным представлять лишь некоторую часть текста, подкрепленного зрительной опорой, и лучше неязыковую информацию (даты, цифры, имена собственные, названия объектов и т.д.), чтобы разгрузить оперативную память студентов и направить их внимание на смысловое содержание текста.

Следует отметить, что термины "аудирование" и "слушание" не являются тождественными. Потому что слушание обозначает лишь акустическое восприятие звукоряда, а аудирование – это процесс восприятия звучащей речи, помимо слушания предполагающий умение услышать, понять и интерпретировать воспринимаемую информацию на слух.

Обучение аудированию направлено на то, чтобы обучаемые овладели звуковой стороной изучаемого языка, его фонетическим составом и интонацией: ритмом, ударением и мелодикой. Посредством аудирования происходит усвоение грамматической структуры и лексического состава языка. При этом аудирование способствует легкому овладению остальными видами речевой деятельности, здесь мы подразумеваем говорение, чтение и письмо. С каждым из этих видов речевой деятельности аудирование имеет непосредственную связь. Во-первых, это относится к говорению, которому не представляется возможным научиться без практики аудирования. Говорение и аудирование – две стороны одного явления, которое именуется "устная речь". Это послужило тому, что аудирование не было отделено, как самостоятельный вид речевой деятельности, и считалось вторичным порождением обучения говорению.

У аудирования есть немало общих черт, что и у чтения, так как они относятся к рецептивным видам речевой деятельности. Но, несмотря на тесные его связи с другими видами речевой деятельности, аудирование - самостоятельный вид речевой деятельности [3, с.213].

Учеными проводились исследования, посвященные анализу психолингвистических аспектов, влияющих на восприятие и понимание речи на слух, воздействию условий протекания этой деятельности на характер восприятия. Основной интерес направлен на исследование таких вопросов, как механизмы восприятия аудиоматериала, влияние источников информации на характер аудирования, понимание на слух речи, учитывая темп и длительность звучания, влияние длины фразы на характер восприятия речи, особенности обучения аудированию на разных этапах обучения.

Первым звеном в системе механизмов аудирования является восприятие речи. Человек, не владеющий чужим языком, по мнению А. Р. Лурии, не только не понимает, но и не слышит его [2, с.320].

При аудировании фраза, которая является единицей восприятия, понимается не путём анализа и последующего синтеза составляющих её лексем в процессе чтения, и не как запечатленный в памяти зрительный образ, а в результате распознавания информативных признаков. Наиболее информативным критерием принято считать интонацию, ведь именно она обладает воспринимаемыми качествами, благодаря им слушающий может сегментировать речь на фрагменты, понять связь элементов фразы и раскрыть содержание. На начальном этапе, в процессе восприятия речевых сообщений распознается коммуникативный план высказывания. Причём интонация дает возможность различить структуру текста, по которой мы разделяем коммуникативные типы предложений: повествование, вопрос, восклицание, побуждение.

Большую роль в развитии навыков аудирования играет использование видео в иноязычной аудитории, т.к. способствует развитию мотивации, различных видов психической деятельности, в первую очередь внимания и памяти. Во время видеопросмотра в аудитории возникает атмосфера совместной познавательной деятельности. В таких условиях даже пассивный студент выражает интерес к просмотру видеоматериала и в целом, к изучению языка. Однако для того, чтобы понять контент материала, студентам – будущим учителям необходимо приложить определенные усилия, таким образом их непроизвольное внимание переходит в произвольное.

Интенсивность внимания оказывает влияние на процесс запоминания. Использование различных каналов поступления информации (слуховой, зрительный, моторное восприятие) положительно влияет на прочность запечатления страноведческого и языкового материала.

Использование видео на занятии способствует решению следующих задач:

-повышение мотивации учения;

- создание комфортной среды обучения;
- способствует интенсификации обучения;
- повышает активность обучаемых;
- создает условия для самостоятельной работы обучаемых.

Отвечая принципам развивающего обучения, видео помогает также обучить всем 4 видам речевой деятельности (чтению, говорению, аудированию, письму), формировать лингвистические способности (через языковые и речевые упражнения), создавать ситуации общения и обеспечивать непосредственное восприятие и изучение культуры, истории страны изучаемого языка.

Использование видео на занятии по иностранному языку должно иметь всегда более чем символический поход в кино или просмотр телепередачи. Во время просмотра видеофильма преподаватель комментирует отдельные моменты, а затем обучаемые делятся своими впечатлениями об увиденном. Можно использовать фильмы разного характера – страноведческие, документальные, учебные. Широкою возможностью для организации дискуссии представляют художественные экранизации произведений, что облегчает студентам их восприятие.

Таким образом, психологические особенности воздействия учебных видеофильмов на студентов (способность управлять вниманием каждого обучаемого и групповой аудитории, влиять на объем долговременной памяти и увеличение прочности запоминания, оказывать эмоциональное воздействие на обучаемых и повышать мотивацию обучения) способствуют интенсификации учебного процесса и создают благоприятные условия для формирования коммуникативной (языковой и социокультурной) компетенции студентов.

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### АРЗИШҶОИ АДАБИИ ТАРҶУМА ВА ШАРҶИ ҶОМӢ БА ҚАСИДАИ “ХАМРИЯ”-И ИБНИ ФАРИД

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**Abstract:** The glance at the translation and commentary by Aburahman Jami to kasyda by Ibn –al –Farid: The article is dedicated to the peculiarities of analyses of fine and stylistic Persian translation on comments Aburahman Jami to kasyda “Khamriya” by the greatest Arabic poet Ibn –al –Farid.

**Аннотация:** Взгляд на перевод и комментарии Абдурахмана Джами к касыде «Хамрия»  
**Ибн аль Фарида:** Статья посвящена анализу художественных и стилистических особенностей персидского перевода комментария Абдурахмана Джами к касыде «Хамрия» великого арабского поэта Ибн аль Фарида.

**Калидвожаҳо:** хамрия, шоири суфӣ, қасида, тарҷума, тоият-ул-кубро, робитаи арабу аҷам.

Ключевые слова: хамрия, поэт-суфий, касида, перевод, тоият- ул- кубро, арабско-персидские литературные связи.

Мусаллам аст, ки тӯли қарнҳои зиёд фарҳанги арабию форсӣ дар пайванди амиқ ба ҳамдигар таҳаввул пазируфта, таъсир ва таҷассуми онҳо дар ашъори шоирону нависандагон чилваи равшан касб намудааст. Ин ду фарҳанг ганҷинаи бебаҳое ба шумор мераванд, ки дар тафаккури беназири афроди боистеъдод зухур намуда, дар тақомули афқору пайкори ин ду халқият нақши муассир дорад. Шоирони арабу Аҷам дар офаридаҳои беназири хеш, ки сарвати гаронмояи адабиёти ҷаҳонӣ маҳсуб мешаванд, тавонистаанд, нидои замонаи хешро моҳирона дар қолаби мухталифи шеърӣ шабеҳи

оинаи шаффофу мусаффо мунъакис созанд. Бо баробари ин ҳама пайвастагиву табодулоти таомулоти фарҳангӣ раванди тарҷумаи осори арзишманд аз арабӣ ба форсӣ аз ҷониби уламову шуарои соҳибзавқи форсигӯ ба вучуд омада, густариш ёфтааст, ки ин сабаби дар адабиёти форсизабон арзи ҳастӣ намудани таълифоти пурбору гаронмояе гардид. Тарҷума ва таҳрири Мавлоно Абдураҳмони Ҷомӣ бар «Хамрия»- и Ибни Форизи Мисрӣ, ки яке аз сурудаҳои бемисоли адаби арабӣ маҳсуб меёбад, намунаи барҷастаи таъйиди нуктаи фавқуззикр ба шумор меравад.

Ибни Фориз орифи барҷаста, шоири маъруф ва бузургтарин сарояндаи шеърӣ сӯфиёна дар адабиёти араб маҳсуб ёфта, шурби бодаи муҳаббати илоҳӣ ва мастӣ дар роҳи ишки Ҳақро дар сар то сари ашъори баргузидаи хеш тараннум кардааст. Бешак, ӯ дар ин ҷода мақоми барҷастаеро соҳиб асту шоиреро наметавон дарёфт, ки аз ин ҷиҳат бо ӯ дар як мақом қарор гирифта бошад. Маҳз, бо назардошти ин нукта ва табири ошиқонаи дилпазиру ҷаззобе, ки дар ашъори Ибни Фориз ба мушоҳида мерасанд, боис гардидаанд, ки ӯро басо одилона «Султони ошиқон» лақаб диҳанд. Осори Ибни Фориз дар адаби араб шоҳкорҳои бемисла мебошанд, ки шабеҳи марвориди нафисе аз ҷинси шеър ҷило дошта, онро ғаниву тавонгар намудааст ва шўҳрати беназиру интишори густурдаро соҳиб гаштааст. Бешубҳа, девони ин шоири бузург яке аз таъсиргузортарин осори ирфонӣ дар Шарқу Ғарб ба шумор меравад, ки ба пасовандони хеш таъсироти пурфайзе гузошта, мавриди истиқболи шоистае қарор доштааст. Дар васфи ашъори нотақрори Ибни Фориз, баҳусус қасидаи “Назм-ус-сулук”, ки бо номи “Тоият-ул-кубро” бештар маълум аст, шарқшиноси маъруфи англис Рейнолд Николсон чунин ақидаро иброз доштааст: “Ҳамчунон, ки пеш аз он назире барои он вучуд надошт, пас аз он низ шабеҳи он ба вучуд наомадааст (12, 186).

Аз сӯи дигар, сурудаҳои дилфиреби Ибни Фориз баробари мавриди таввачуҳи бисёре аз пажӯҳишгарони Арабу Аҷам қарор гирифтанд, боис омада, ки шарҳҳои зиёд ба он нигошта шаванд. Бисёре аз шорехон ба тавзеҳи куллии маонии луғавию ирфонӣ ё қисме аз девони шоир, баҳусус, қасидаи “Тоият-ул-кубро” ва қасидаи “Хамрия”-пардохтаанд.

Ҷунонҷӣ ривояте овардаанд, ки яке аз машоихи маъруфи замонаш назди шоир омад ва иҷозати шарҳи қасидаи “Тоият-ул-кубро”-ро хостор шуд. Ибни Фориз пурсид: “Шарҳе, ки мехоҳӣ нависӣ дар чанд мучаллад хоҳад буд?” Он Шайх ҷавоб дод: “Дар ду мучаллад”. Шоир лабханд зад ва баён дошт, ки ҳар гоҳ бихоҳам, метавонам як байти онро дар ду ҷилд шарҳ диҳам (2, 15). Лозим ба ёд оварист, ки сурудаҳои Ибни Фориз, ки таҷассумгари мусаффоӣ забонии тобишҳои ирфонии ӯст, дар замоне арзи ҳастӣ қарданд, ки дабистони афкори орифонаи Муҳйиддин Ибни Арабӣ дар ҳоли шаклгирӣ буд ва пайвандони дабистони мазкур, ҳатто худи Муҳйиддин Ибни Арабӣ ба шеърӣ Ибни Фориз рағбати хоса дошта, таввачҷўҳ зоҳир менамуданд. Ҳамчунин, овардаанд, ки Ибни Арабӣ аз Ибни Фориз дарҳости шарҳи қасидаи “Тоият-ул-кубро”-ро мекунад, шоир посух медиҳад, “Футухоти Маккия”-и ту шарҳи он аст (2, 15). Аз ин ду қисса бармеояд, ки вучуди тамоюл ва зарурати шарҳи қасидаи “Тоият-ул-кубро” ҳанўз аз замони суруда шудани он ба миён омадааст.

Садриддини Қунавӣ ҷонишин ва муҳимтарин нигорандаи андешаҳои Ибни Арабӣ “Тоия”-ро барои шогирдони худ шарҳ мекард, ки дар натиҷа “Машорик-уд-дурорӣ ва мунтаҳия-л-мадорик” мансуб ба қалами Саидуддини Фарғонӣ- шогирди Қунавӣ падида омад, ки бар асоси тақриротӣ Қунавӣ бунёд ёфтааст (15,12). Маҳз, ҳамин пайвастагии дабистони Ибни Арабӣ бо ашъори Ибни Фориз боис гардид, ки номи шоир бо номоварони ин дабистон ҳамроҳ шаванд ва ашъори ӯ мувофиқи афқору ақоиди пайвандони мактаби мазкур, баҳусус, Ибни Арабӣ ташреҳу тавзеҳ ёбад.

Оштиёнӣ зимни тақрири баҳси пайванди Ҷомӣ бо Ибни Арабӣ навиштааст: “Мавлоно Абдураҳмони Ҷомӣ дар тасаввуфи назарӣ яке аз шорехон ва мураввичони номии марому маслаки Шайхи Акбар Муҳйиддин ибни Арабии Андалусӣ аст. Ҷомӣ он ҷӣ дар ирфони назарӣ навиштааст, тақрир ва таҳрири мабонии ирфонии Шайхи акбар аст” (19,25). Яке аз аввалин нигоштаҳои ирфонии Ҷомӣ шарҳи форсии ӯ бар “Нақш-ул-фусус”-и Муҳйиддини Арабӣ аст, ки “Нақд-ун-нусус” номгузорӣ шудааст. Ҳамчунин, дар “Лавоҳ” Ҷомӣ мавзӯоти аслии дабистони Шайх Ибни Арабиро мавриди тавзеҳу таҳрир қарор додааст (19,23).

Ҷомӣ ба асари муҳимтарини Ибни Арабӣ “Фусус-ул-ҳикам” низ дар забони арабӣ шарҳе нигоштааст, ки дар таърихи адабиёти форсу тоҷик аз аҳамияти муҳиме бархурдор мебошад. Дар қанори ин, шарҳе ба “Мифтоҳ-ул-ғайб”-и Садриддини Қунавӣ, ки бехтарин фарзанди маънавии Муҳйиддин Арабӣ маҳсуб меёбад, иншо кардааст. Ин нукот ҳама ишорат бар он мекунад, ки Абдураҳмони Ҷомӣ аз афкори Ибни Арабӣ ва андешаҳои он огоҳии комил дошт ва ошноии ӯ бо сурудаҳои Ибни Фориз маҳз бо ҳамин васила сурат пазируфтааст. Мавлоно Ҷомӣ 75 байт аз қасидаи баландмазмуну овозадори Ибни Фориз - “Тоият-ул-кубро”-ро тарҷума ва шарҳ намудааст. Дар шарҳи анҷомпазируфтаи Ҷомӣ ба назар мерасад, ки ӯ бештар аз шарҳи Фарғонӣ мавсум бо “Машорик-уд-дурорӣ”- бештар истиқбол намудааст. Баъдан аз ҷониби Ҷомӣ тарҷумаи комили “Тоият-ул-кубро” ба

сурати назм анҷом мепазирад, ки матни мазкур бо тасҳеҳу таҳқиқи доктор Содиқи Хувваршоҳ дар Техрон соли 1376 интишор ёфтааст. Ҳамчун намуна байти аввали қасидаро бо тарҷумаи манзуми Ҷомӣ меорем:

سقتني حُمِيًّا رَاحَةً مَقْلَتِي، وَكَأْسِي مَحِيًّا مَنَ عَنِ الْحُسْنِ جَلْتِ

**Хӯрдам шароби ишқ ба чашмам зи талъате,**

**Ки ҳусни ӯ баён нашавад бо иборате. (21, 65).**

Таъсири осори Ибни Фориз ба баъзе аз ашъори парокандаи Ҷомӣ низ басо возеҳ ба назар мерасад. Масалан, дар байти зерин:

Будам он рӯз дар ин майкада аз дурдакшон,

Ки на аз ток нишон буду на аз токнишон.

Байти фавқуззикр ифодагари маънии байти якум аз “Ҳамрия”- Ибни Фориз аст:

شَرِبْنَا ، عَلَى ذِكْرِ الْحَبِيبِ ، مُدَامَةً ، سَكَّرْنَا بِهَا ، مِنْ قَبْلِ أَنْ يُخْلَقَ الْكَرَمُ  
(19, 14)

Шарҳи форсии Абдурраҳмони Ҷомӣ ба “Ҳамрия”-и Ибни Фориз мавсум бо “Лавомеу-анвор-ил-кашфва-ш-шуҳуд алақулуби арбоб-из-завқва-л-чуд” маъруф бо “Лавомеъ” яке аз шарҳҳои машҳуртарин маҳсуб меёбад. Роҷеъ ба ин масъала гуфтаи худи Мавлоно Ҷомиро иқтибос меорем, ки асари мазкурро ба гунаи зайл муаррифӣ мекунад: “Ин вараке чанд аст дар шарҳи алфозу иборот, кашфу румуз ва ишороти қасидаи “Мимия-Ҳамрия- и Форизия- қаддасаллоҳу сирраҳу, ки дар васфи роҳи муҳаббат, ки шарифтарин матлубест бо латифтарин услубе сурати интизом ёфта ва дар миёни арбоби ирфону асҳоби завқ ва вичдон шуҷоӣ комил ва шӯҳрати тамом гирифтааст. (20, 105)

Ҷомӣ дар ин шарҳ дар таълифи муқаддимот ва ҳам тавзеҳи абёт аз шарҳи Мирсаид Алии Ҳамадонӣ бо номи “Машориб-ул-азвоқ” бисёр истифода кардааст. ( 15,12). Ҳамзамон, пас аз нигоштани муқаддимот ва тамҳидот бо ибороти зайл Ибни Форизро муаррифӣ мекунад:

”قال الشيخ الامام العالم العامل و السيار العارف الفاضل شرف الدين ابو خفص عمرابن على السعيد المعروف بابن الفارض المصرى- قدس الله تعالى سره و أعلى في الملائ الأعلى ذكره .“

(20, 130).

Сипас, Мавлоно Абдураҳмони Ҷомӣ ба тавзеҳи қасидаи Ибни Фориз мепардозад ва гоҳ байте ё ду байт аз онро мавриди тарҷума, таҳрир ва шарҳ қарор медиҳад. Шеваи кори Ҷомӣ он гуна сурат гирифтааст, дар ибтидо вожагону таъбироти ҳар байтро ҷудо мекунад ва баъдан аз байт тарҷумаи шоирона анҷом медиҳад. Баъдан, бо овардани унвони “Ломеаҳу” ё бе дарҷи он ба зикри тафсир ва таъвили сӯфиёнаи шеър даст мезанад.

Бешубҳа, тарҷумаи анҷом додаи Ҷомӣ бар “ Ҳамрия”-и Ибни Фориз аз лиҳози нигориш ва шевай дорои арзиши бузурги адабӣ буда, аз ҳамон рӯзи таълиф миёни адибону орифон истикболи тамом касб намуда, тавачҷӯҳи хосаи онҳоро ба худ ҷалб сохта буд. Вучуди ишороти аҳли суҳан ва ирфон дар кутуби мухталиф ба ин асар ва ҳамзамон нуфузи дастнависҳои худи асари Ҷомӣ дар китобхонаҳои ҷаҳон ба ин манзалаат ва шиноҳти олии ҷойгоҳи шарҳи Мавлоно таъкид меварзад..

Ба хоҳири шиноҳти арзиш ва мақоми шарҳи Ҷомӣ ба тафсири чанде аз абёти ӯ бо зикри тарҷумаҳои тоҷикӣ аз муаллиф ручӯъ мешавад:

(байти1) شَرِبْنَا ، عَلَى ذِكْرِ الْحَبِيبِ ، مُدَامَةً ، سَكَّرْنَا بِهَا ، مِنْ قَبْلِ أَنْ يُخْلَقَ الْكَرَمُ

**Нӯш кардем ва бо якдигар ба дӯсткомӣ хӯрдем бар ёди ҳазрати Дӯст, ки рӯи муҳаббат, хама бад-ӯст, шаробе, ки хама бад-он маст шудем, балки ба бӯе аз он аз даст шудем ва ин пеш аз офаридани қарам буд, ки дарахти ангурист ва модаи шароби машҳури пур шару шӯр.**

(байти 2) لَهَا الْبَدْرُ كَأْسٌ ، وَهِيَ شَمْسٌ ، يُدِيرُهَا \*\*\*هَلَالٌ ، وَكَمْ يَبْدُو إِذَا مُزِجَتْ نَجْمٌ

**Мар он шаробро ғала-д-давоми моҳи тамом аст,ҷом ва ҳол он ки ҳудаш офтобест дар фаязон ва барроқӣ, мегардонадаш ангушти ҳилол мисоли соқӣ ва бисёр пайдо меояд вақти омехтанаш бо об ситораҳои раҳшанда аз шаклҳои ҳубоб.**

(байти3) وَلَوْلَا شَذَاهَا مَا اهْتَدَيْتَ لِجَانِبِهَا، \*\*\*وَلَوْلَا سَنَاهَا مَا تَصَوَّرَهَا الْوَاهُمْ

**Агар на бӯи хушу шамими дилкаши май фоеҳ шуда, роҳи савоб ба савби хумхонаи ӯ надонистам бурдан ва агар на ламъаи нуру партави зуҳури вай лоеҳ гашта ба қадами ваҳми тариқ тасаввури ҳақиқати ӯ натавонистам супурд.**

Муҳимтарин вижагии ҳунарии тарҷумаи Ҷомӣ дар партави шеърият ва шоиронагӣ равиши кори ӯ ба шумор меравад. Ҳамоно дар назари аввал қорбурди сачъи дар тарҷума нигоштаашро ба шеър пайванд бахшидааст. Аз ҷумла, дар ин байти тарҷумашуда вожаҳои “тариқ” ва “ҳақиқ” ба унвони сачъ дар орастагии каломи суханвар таъсиргузор омадаанд.

(байти4) وَلَمْ يَبْقَ مِنْهَا الدَّهْرُ غَيْرَ حُشَاشَةٍ، \*\*\*كَأَنَّ خَفَاها ، فِي صُدُورِ النَّهْيِ كُنْتُمْ



Боқӣ нагузошт мусаррифи рӯзгор ва меҳвари лайлу наҳор аз он май, ки ҷонхоро ба манзили ҷон аст ва ҷонҳо мар ўро ба масобаи абдон, ҷуз бақияи ҷоне, ки гӯё пинҳонии вай дар синаҳои хирадмандон пӯшида гаштааст пинҳон.

Дар тарҷумаи ин байт бошад чанд вожаҳои “рӯзгор”, “лайлу наҳор”, “ҷон”, “абдон”, “пинҳон”, “хирадмандон”, “пинҳон” ба ҳамдигар сачъ шуда, шеърӣ сухани Ҷомиро таъмин намудаанд, ки ин ҳам аз баракоти хунари шоирии ў ба вучуд омадааст.

(байти5) فَإِنْ ذُكِرَتْ فِي الْحَيِّ أَصْبَحَ أَهْلُهُ نَشَاوِي ، وَلَا عَارَ عَلَيْهِمْ وَلَا إِيْتَمَ

Агар ёд карда шавад он май дар навоҳии ҳай, ки қабилаи муқобилон ва қабилаи зиндадилон аст, ҳароина аҳли он ҳай маст шаванд ва аз ғояти мастӣ аз даст раванд, ҳол он ки бар эшон на аз мастӣ оре буд, на аз он гуноҳи майпарастӣ ғуборе.

Чунин шеваи шарҳу тафсир, ки борвар аз падидаҳои хунарӣ ба шумор мераванд, дар идомаи шарҳи мазкур ҷараён пазируфтаанд, ки мурур ба чанд байти дигар ин андешаро собит месозад.

(байти6) وَمِنْ بَيْنِ أَحْشَاءِ الدِّانِ تَصَاعَدَتْ ، وَلَمْ يَبْقَ مِنْهَا ، فِي الْحَقِيقَةِ ، إِلَّا اسْمُ

Он май аз миёни дарунҳои хумҳо мутасоид шуд ва ба майли мақомоти улвӣ аз мақарри сифлӣ мутабоид ва мутасоид гашт ва аз вай байна-л-аном ҳеч боқӣ намонд ба ҷуз ном.

(байти7) وَإِنْ خَطَرَتْ يَوْمًا عَلَى خَاطِرِ امْرِئٍ ، أَقَامَتْ بِهِ الْأَفْرَاحَ ، وَارْتَحَلَ الْهَمَّ

Агар хутур кунад рӯзе ёди он бода бар соҳати хотири ҷавонмарди озоде, мусофирони он соҳат, яъне шодӣ ва роҳат, қасди иқомат кунанд ва муҷовирони он ҳарам, яъне андӯху алам, рехлат зананд.

(байти8) وَلَوْ نَظَرَ النَّدِيمَانِ حَتْمَ إِنَائِهَا ، \*\*\* لَأَسْكُرَهُمْ مِنْ دُونِهَا ذَلِكَ الْحَتْمَ

Агар бубинанд надимони анҷумани муҳаббат ва муқимони нишемани ишқу муваддат, хатми иною муҳри вион он шаробро, ҳар оина маст гардонадашон, бешароб нӯшидан, муҳри инои он дидан.

(байти9) وَلَوْ نَضَحُوا مِنْهَا ثَرَى فَبِر مَيِّتٍ ، \*\*\* لَعَادَتْ إِلَيْهِ الرُّوحُ ، وَانْتَعَشَ الْجِسْمُ

Агар бипошанд надимон рашҳаҳое аз он бода бар хоки намноки гӯр яке ҷон дода, ҳароина ҷон муфориқат карда, ба танаш боз гардад ва тани аз пой дар афтодааш бо сабаби муовидати ҷон дар интиош ва эҳтизоз ояд.

(байти10) وَلَوْ طَرَحُوا فِي فِيءٍ حَانِطٍ كَرَمِهَا ، \*\*\* عَلِيًّا ، وَقَدْ أَشْفَى ، لَفَارَقَهُ السُّقْمُ

Агар бияндозанд дар сояи деворе, ки муҳит аст ба карами он бода, бемореро ва ҳол он ки бар бистари ҳалок бувад афтода, ҳароина муфориқат кунад дар сояи он девор заъфи суқм ва беморӣ аз тани он ранҷур.

Бояд тазаккур дод, ки қасидаи “Хамрия”- и Ибни Фориз аслан фарогири 41 байт аст, вале аз матни тарҷума ва таҳрири анҷомдодаи Ҷомӣ бар ин қасида равшан мегардад, ки баъзе аз абёти аслии ин Қасида зимни тарҷума ҳазф шуда, бар ин асос аз мадди назари шорех дур мондааст. Мувофиқи матни асил пеш аз байти 23-юм дар матни Ҷомӣ 8 байти ҳазф шудааст, ки ин ҷо барои риояти матни комили қасида ин абёти афтодаро бо ҳамон шеваи Ҷомӣ бо тарҷумаи анҷомдодаи хеш тазаккур хоҳем дод:

(байти 23) تَقَدَّمَ كُلُّ الْكَانِنَاتِ حَدِيثُهَا ، \*\*\* قَدِيمًا ، وَلَا شَكْلَ هُنَاكَ ، وَلَا رَسْمَ

(байти 24) وَقَامَتْ بِهَا الْأَشْيَاءُ تَمَّ ، لِحِكْمَةٍ ، \*\*\* بِهَا احْتَجَبَتْ عَنْ كُلِّ مَنْ لَا لَهُ فَهْمٌ

(байти 25) وَهَامَتْ بِهَا رُوحِي ، بِحَيْثُ تَمَارَاجًا ، اتَّ \*\*\* حَادًا ، وَلَا جِرْمَ تَخَلَّلَهُ جِرْمٌ

(байти 26) وَفَخْمَرٌ ، وَلَا كَرْمٌ ، وَأَدَمَ لِي أَبٌ ، \*\*\* وَكَرْمٌ ، وَلَا خَمْرٌ ، وَلِي أُمُّهَا أُمَّ

(байти 27) وَلَطْفٌ الْأَوَانِي ، فِي الْحَقِيقَةِ ، تَابِعٌ \*\*\* لِلطَّفِّ الْمَعَانِي ، وَالْمَعَانِي بِهَا تَنْمُو

(байти 28) وَقَدْ وَقَعَ التَّفْرِيقُ ، وَالْكُلُّ وَاحِدٌ ، \*\*\* فَارَوَاخُنَا خَمْرٌ ، وَأَشْبَاخُنَا كَرْمٌ

(байти 29) وَلَا قَبْلَهَا قَبْلٌ ، وَلَا بَعْدَ بَعْدَهَا ، \*\*\* وَقَبْلِيَّةُ الْأَبْعَادِ ، فَهِيَ لَهَا حَتْمٌ

(байти30) وَعَصْرُ الْمَدَى مِنْ قَبْلِهِ كَانَ عَصْرَهَا ، \*\*\* وَعَهْدُ أَبِيْنَا بَعْدَهَا ، وَلِهَا الْيَتَمُ

23. Ҳикоети ин бода аз қадим бар ҳамаи мавҷудоти ҳастӣ бо вучуди қадимӣ будан мутақаддим буд ва дар он ҷо на шакле, на расме ва на асаре буд (Р.Қ.).

24. Ва ашӯ аз маълуқоту маҳсусоту мавҳумот ба хотиру василаи он бода барпо шуданд он ҷо, ки барои ҳикмате ба хотири он май аз диди ҳар қасе пинҳон буданд (Р.Қ.).

25. Рухам шефтаи он бода гашт ба тавре ки бо он омехт ва як шуд, аммо на монанди ҷурме, ки дар ҷурми дигар фуру рафта бошад (Р.Қ.).

26. Ин бода пеш аз ток ва одам мавҷуд буд ва модари май модари неке барои ман буд (Р.Қ.).

27. Латофати зуруфи май дар ҳақиқат тобеи латофати он май аст ва маонӣ ба воситаи он зиёд мегарданд (Р.Қ.).

28. *Чому май як ҳастанд ва ҷудоию дугонагӣ байни он ду воқеъ шуда, пас арвоҳи мо бода ва ҳаёли мо ток аст (Р.Қ.).*

29. *Қабл ва баъд аз май замоне мутасаввир нест ва зоти он май дар ҷаҳон соҳиби кару фару шукӯҳ аст(Р.Қ.).*

30. *Пеш аз рӯзгор зояти фишурдани он бода будааст ва даврони падарамон Ҳазрати Одам (а) баъд аз он будааст дар ҳоле, ки худи он май ятим аст (яъне пеш аз он чизе ё касе набудааст, ки май аз он ҳосил шавад (Р.Қ.).*

Қобили тазаккур аст, Мир Сайид Али Ҳамадонӣ низ дар “Машориб-ул-азвоқ”, ки аз аввалин шуруҳи форсӣ бар қасидаи “Ҳамрия”- и Ибни Фориз ба шумор меравад ва барои арзи ҳастӣ намудани шарҳҳои баъдӣ ба унвони сарчашмаи муҳим хидмат кардааст, абёти фавқуззикрро наовардааст. Ба назар мерасад, ки шояд ҳар ду шореҳ ҳам аз матне ё нусхае дар кори шарҳи он истифода намуда бошанд, ки ин ҳашт байт ҳазф шудаанд. Ҷолиб он аст, ки танҳо дар ҳамин ду шарҳи форсӣ ин абёт ба назар намерасанд. Ин дар ҳолест, ки дар ағлаби шарҳҳои арабии қасида ва матни он ҳашт байти мавриди назар мавҷуд мебошад.

Новобаста аз ин, Мавлоно Абдураҳмони Ҷомӣ дар шарҳи мазкур талош кардааст, ки масоили ғомиз ва пӯшидаи ирфониро бо услуби равшан ва дур аз ибҳом тафсир намояд. Аз ҷумлаи матолиби ирфонии муҳиме, ки Ҷомӣ дар ин шарҳ ба сурати муназзам мавриди баррасӣ қарор додааст, маротиби вучуд аст, ки онро ба панҷ тақсим намуда, ба гунаи зайл унвонгузори мекунад: камол, ҷамол, ишқ, маъшуқон, ошиқон ва баъдан ҳар яке аз ин истилоҳро бо ибороти гӯё баён мекунад ва ниҳоятан ба шарҳу тафсили «муҳаббати осорӣ» пардохта, маротиби дигари онро «муҳаббати шуҳуд» меномад ва ин муҳаббати хайрро дар иртибот бо аҳли кашфу шуҳуд яке аз таҷаллиёти исми «зоҳир» медонад.

Ҷомӣ дар тақсимои дигар мушоҳидони сифати ҷамоли инсониро ба ҷаҳор табақа тақсим мекунад: равшандилон, покбозон, гирифтрон ва олудагон. Ў ҳамчунин, асбоби муҳаббатро дар панҷ чиз хулоса мекунад:

1. Муҳаббати нафсу вучуд ва бақои хуш;
2. Муҳаббати муҳсину мунъим;
3. Муҳаббати соҳиби камол;
4. Муҳаббати ҷамил;
5. Муҳаббате, ки натиҷаи муҳаббати таоруф аст.

Ҳамин тавр, аз баррасии вежагиҳои сабқӣ ва шеваи нигориши Ҷомӣ дар шаҳри қасидаи “Ҳамрия”-и Ибни Фориз метавон ба ин натиҷа расид, ки Мавлоно Абдураҳмони Ҷомӣ баробари эҷоди дostonу қасида ва мақоми ҳосае касб намудан дар маснависароӣ ба кори шарҳу тавзеҳи осори ирфонии пешиниён ва тарҷумаи намунаҳои адабиёти арабизабон низ иқдоми шоистае аз худ зоҳир намуда, бад ин васила дар раванди тарҷума ҳамчун донандаи хуби забони арабӣ ва истилоҳоти ҳосаи ирфониву фалсафӣ дар шарҳу тафсири онҳо ва бад-ин сурат роҳ кушодан ба хонанда дар кашфи рамзу осори ин қабил осор маҳорати баланди ҳунари ва фикри нишон додааст. Аз сӯи дигар, бо таълифи ин асар мо метавонем симои Ҷомиро ҳамчун шореҳи мутабаҳҳири осори адабиву ирфонӣ муаррифӣ намоем, ки минбаъд дар ин замина пайравони вай аз корномаҳои ба шоистагӣ истиқбол намуда, ин роҳро бо ҳамон шеваи ҳунармандона идома додаанд. Фузун бар ин, худи тарҷумаи Ҷомӣ аз вежагиҳои шоистаи ҳунари, шеърӣ ва фазилатҳои мавзӯиву адабӣ бархурдор буда, симои адибро ҳамонро чун нависандаи чирадаст ва шоири мутафаккиру ҳаёлпардоз ва тасвирсоз бозтоб мебахшад.

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## **ПРЕДПОСЫЛКИ ВОЗНИКНОВЕНИЯ БИЛИНГВИЗМА И МУЛЬТИЛИНГВИЗМА В СРЕДНЕАЗИАТСКОМ ОБЩЕСТВЕ**

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**Аннотация:** В статье исследуется процесс взаимовлияния больших национальностей в историческом контексте и их влияние на языковую среду центральноазиатских обществ. Автор отмечает, что двуязычие и многоязычие как языковые явления возникли в силу жизненных потребностей, определенных условий, стали продуктом взаимосвязи, взаимного общения и взаимного обогащения представителей разных народов - говорящих на разных языках.

Также в исследовании исследуется взаимовлияние персидского, турецкого, арабского и русского языков на протяжении всей истории, формирование двуязычия и многоязычия в определенные исторические эпохи и вплоть до наших дней.

**Ключевые слова:** двуязычие, многоязычие, Центральная Азия, арабский язык, персидский язык, тюркский язык, русский язык, взаимовлияние.

На протяжении всей истории развития человечества разные народы вступали и продолжают активно вступать в экономические, политические, военные, культурные, научные и другие отношения друг с другом. В процессе общения языки этих народов оказывали и оказывают определенное влияние и воздействие друг на друга, что приводило и приводит к их взаимовлиянию, изменению и появлению новых языков. Особую роль в этих процессах занимают такие явления, как двуязычие (bilingualism) и многоязычие, полилингвизм (multilingualism). Соответственно, люди, владеющие двумя языками, стали называться билингвами, а владеющие несколькими языками – полиглотами, полилингвами или же мультилингвами.

Билингвизм и мультилингвизм как фактор интеграции разных стран и народов имело место в разные периоды истории человеческого общества. Как общественно-культурное явление оно возникало в силу жизненных потребностей, определенных условий, результатом взаимосвязи, взаимного общения и взаимного обогащения представителей разных народов – носителей разных языков.

Принято считать, что двуязычие или многоязычие и языковой контакт являются необходимыми условиями для проявления языковой интерференции, которая может стать началом заимствования, переноса из одного языка в другой или слияния тех или иных слов и фраз контактирующих языков.

Знание двух языков в первобытном обществе носило случайный и временный характер. Однако уже в то время возникла потребность в общении на различных языках: на языке своем и на языке племени-захватчика или миролюбивого соседа. Такое двуязычие исследователи характеризуют как «элементарное, первобытное двуязычие».

С появлением многонациональных государств в период рабовладельческого строя, а точнее, с образованием государственных объединений таких, как Древний Египет, Персидская империя,

Римская империя, государств Древней Греции, Индии, государств Средней Азии и др., включавших разноязычные племена и народности, возникла необходимость в более сложных формах общения между народами. Создавались острые жизненные ситуаций, когда правителям нужны были люди, владеющие двумя или несколькими языками. В это время появилась потребность в переводчиках.

В многонациональных государствах люди вступали в смешанные браки, что обуславливало появление различных форм и типов двуязычия, многоязычия. Этому способствовало и то, что завоевание новых территорий часто приводило к победе языка завоевателей над языком побежденных. Таким примером может служить распространение арабского на правах государственного и конфессионального языка на огромной и разнообразной по этническому составу территории Ирана, Средней Азии, Кавказа и ближнего востока и стран Магриба а также части Испании. На арабском шла религиозная служба, велись дипломатические переговоры, писали законы, научные трактаты и художественные произведения.

Таким образом, наряду с местными языками в форме одноязычия, двуязычия и многоязычия функционировал и арабский, создавая качественно новые формы социально-политических контактов, интеграции разных народов и как фактор становления и функционирования новых типов двуязычия и многоязычия.

В эту эпоху, как известно, арабский видоизменился и дал начало современным арабским языкам, а также возникновению тенденции массового билингвизма и даже мультилингвизма. Билингвами и мультилингвами были отдельные слои населения: государственные чиновники, духовенство, воины, торговцы, ремесленники. Крестьяне вынуждены были овладеть языком победителей, а завоеватели – овладеть языком местного населения для получения большей выгоды от нещадной и утонченной их эксплуатации. В эту эпоху также складывается тенденция к возникновению массового взаимного - двустороннего билингвизма между контактирующими народами.

Занимательно то, что многие завоеватели Средней Азии и Ирана приняли культуру и язык иранских и среднеазиатских народов за основу межкультурной коммуникации и даже языком поэзии и науки. Так, например арабы и монголы завоевав Иран и Среднюю Азию не смогли уничтожить языки –фарси и туркча , хотя в определенные исторические промежутки старались искоренить их. Так как, культура и язык завоевателей не отражали в полной мере окружающую их реальность и у них существовало огромное культурное вакуум, то тогда они вынуждены были обогащать пустые места своей культуры и языка заимствованием элементов от цивилизаций исконного народа Средней Азии, что в итоге проявилась в широком заимствований персидского и турецкого языка и культуры.

Например, по документам того периода можно судить о том, что персидские слова уже встречаются в записях греков, арабов, вавилонян и тюрков. Персидскую поэзию знали от Индии до Египта и Кавказа, -певцы-сказители, поэты и ученые. Турки индусы и арабы переводили на свои языки персидские сочинения, рассказы, притчи и поэзию и др.

Возникновение бытового билингвизма в форме «культурного» и «народного» языков наблюдалось и наблюдается во большинстве языках мира. Такая форма двуязычия привела, к объединению обширных культурно-религиозных миров, консолидировав их в мир индуизма, мир буддизма, мир христианства в мир ислама, в мир иудаизма, цивилизация Средней Азии.

Ирано-турецкие взаимоотношения имеют тысячелетнюю историю взаимного обогащения. Многие ученые свидетельствует о многосторонних общениях персов и тюрков, проникновении в таджикского языка тюркских лексических заимствований и наоборот существование персидско-таджикских корней слов в тюркских языках.

Приход России в Среднюю Азию и увеличение значение русского народа породило всесторонний интерес к русской культуре и языку. В эту эпоху наблюдается возникновение предпосылок для массового билингвизма и мультилингвизма в Средней Азии с элементами русского языка. В языковой среде общественной коммуникации возникла массовая двуязычия и многоязычия. Формирование культурной карты массового билингвизма и мультилингвизма в Средней Азии происходило не просто, а сопровождалось определенными моментами, которые были обусловлены торговыми, экономическими, политическими, культурными, научными и другими отношениями представителей местного народа с русскими.

В эпоху Советского Союза знание двух и нескольких языков превращается в широко распространенное явление, создавались условия, благоприятные для возникновения и функционирования массового билингвизма и мультилингвизма.

В современных условиях проблема гармоничного развития и взаимовлияние языков, культур различных народов являются важной темой а люди полиглоты и билингвы высоко ценятся на профессиональном уровне.

Конечно, всё это бесспорно приводит к сближению и взаимопонимания народов и наций. Любые формы языковых контактов и возникновения различных типов двуязычия и многоязычия приводили и приводят только к прогрессу, консолидации, положительному развитию народов, народностей и общества в целом.

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### ПРОБЛЕМА ИНТЕРФЕРЕНЦИИ В НЕМЕЦКОМ ЯЗЫКЕ

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**Аннотация:** Статья посвящена проблеме языковой интерференции на занятиях немецкого языка. Также приведены несколько методов обучения для преодоления этой проблемы.

**Ключевые слова:** интерференция, межъязыковая интерференция, билингвизм, иноязычный акцент, фонетические нормы, аналитико- имитативный метод, артикуляция звуков.

**Abstract:** The article is devoted to the extension of linguistic interference in German lessons. There are several teaching methods for suggesting this problem.

**Keywords:** Interference ,interlingual interference, bilingualism, foreign language method, articulation of sounds.

В последнее время уделяется в нашей республике большое внимание на обучение иностранных языков. Реальная возможность получения образования и работы за рубежом, общение с помощью новых информационных технологий способствует тому, что вырастает роль иностранного языка в обществе.

Изучение иностранного языка сопряжено со многими трудностями. Это встречается особенно у студентов лингвистических ВУЗов. Один из этих проблем является проблема интерференции. «Интерференция» обозначает отклонение от норм данного языка, вызванные влиянием другого языка.

Проблема интерференции (перенос) достаточно сложна, так как ещё не решена и не изучена окончательно. Большой интерес представляет собой природа этого явления, его психофизиологические основы и роль при обучении иностранному языку. К этому моменту, когда учащиеся начинают изучать иностранный язык, у них уже сформирована навыки родного язык, поэтому при изучении иностранного языка очень часто переносят навыки родного языка на иностранный язык. Это явление и есть интерференция, которая подразделяется на межъязыковую и внутриязыковую интерференцию. При межъязыковой интерференции происходит вторичный перенос элементов. Межъязыковая интерференция может быть как положительной, так и отрицательной. Очень важную роль играет положительный перенос навыков, сформированных в родном языке на изучаемый иностранный. Внутри же изучаемого интерференция может быть в том случае, когда вновь изучаемое явление имеет некоторые внешние сходства с ранее усвоенными, но значительно расходятся с ними в образовании и значении.

Первые шаги в овладении иноязычной речью студенты делают ошибки опираясь на родной язык связывать новые лексемы и фонемы не с объектами действительности, а со словами или звуками родного языка. На начальном этапе обучения создаётся так называемый субординативный тип билингвизма (двуязычия). И лишь позже более высоком уровне владения иностранным языком начинает складываться координативный билингвизм с двумя понятийными базами, каждая из которых связана с одним языком.

Необходимость создания этого механизма при обучении иностранного языка объясняется тем, что под влиянием среды родного языка притупляется не только произносительные навыки в иностранным языке, но и слуховые представления, что создаёт своеобразную замкнутую

двустороннюю связь этих аспектов, так как называемые слухо- произносительные автоматизмы, которые не осознаются говорящим при пользовании родным языком.

Проявление иноязычного акцента не несет случайного характера. Этого можно избежать, если сознательно использовать опору на родном языке. При этом недостаточно простого подражания звуковых систем родного и иностранного языков при сознательном отталкивании родного языка.

Трудно понять язык, если нарушаются фонетические нормы, а фонетически правильную речь не понимает человек с отсутствием фонетических навыков. Таким образом автоматизированные слухо- произносительные навыки составляют основу развития всех видов речевой деятельности. Поэтому на первом году обучения в иностранному языку предусматривается формирование фонетических навыков учащихся.

А.А. Реформатский писал: «Для овладения чужим языком надо, прежде всего преодолеть навыки своего языка, так как навыки своего языка – это сито, через которое в искаженном виде воспринимаются факты чужого языка» (2, с.27).

Методисты рассматривают интерференцию как допущение в речи на иностранным языке по отношению к его нормам различных неточностей, возникающих под влиянием родного языка. Поскольку интерференция является закономерным и поэтому прогнозируемым явлением, ее предупреждение составляет одну из главных задач при обучении немецкому языку.

Интерференция возникает во всех языковых уровнях (фонетическом, лексическом, грамматическом, культурологическом). В фонетической интерференции способствует типологические различия фонологических систем родного и немецкого языков: наличие в последнем долгих гласных и их отсутствие в родном; стабильность артикуляции долгих гласных; твёрдый приступ в начале слова и слога; приглушенность звонких согласных; фразовое ударение (безударность артикля, отрицания); ударение в словах с отделяемыми и неотделяемыми приставками; ударение сложных в словах; интонация вопросительного предложения без вопросительного слова и другие.

Студенты часто допускают ошибки в произношении немецких букв, совпадающих графически с узбекскими буквами но выражающих другие звуки: Тур [tup] вместо [ty:p]; Lyrik [lurik] вместо [ly:rik].

Если произношение учащихся неправильное, носитель языка сможет его понять, но общение будет затруднено. Поэтому обучая иностранному произношению следует работать одновременно над тем, чтобы прививать и автоматизировать произносительные навыки и учить пониманию иноязычной речи на слух.

Наиболее трудные звуки немецкого языка имеют свою специфику и при их введении следует очень тщательно работать. Решающим фактором в создании произносительных навыков являются фонетические упражнения такие как: 1. Упражнения на восприятия нового звука на слух:

- в речевом образце в речи преподавателя, затем в записи;
- в отдельном слове, изолированно.

2. Воспроизведение отдельными учащимися и исправление преподавателем возможных ошибок:

- хоровое воспроизведение вместе преподавателем и без него.

3. Тренировочные упражнения:

- считалки типа «А-а-Anna, Ada, Monika»;
- рифмовки: das ist ..., das ist ...
- песенки.

При постановке произношения звуков и при обучении интонации надо применять аналитико-имитативный метод, объединяющий описание артикуляции звуков с наглядным показом их диктором или преподавателем и в последующем воспроизведением этих звуков.

Грамматической интерференции мы встречаемся при различном грамматическом строе узбекского и немецкого языка. Грамматическую интерференцию можно увидеть в сопоставлении глагольных форм (так как в узбекском языке имеются три вида времен глаголов, а в немецком их шесть); при склонениях существительных (студенты часто допускают ошибки, так как в узбекском языке отсутствует категория род существительных).

Большую трудность представляет возвратное местоимение sich. Потому что в узбекском языке отсутствует возвратные глаголы. Управление глаголов представляет собой особую трудность для учащихся. Во первых в узбекском языке не имеются предлогов, во вторых о предлогах мы знаем только через русский язык.

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## ПРОДОЛЖАТЕЛЬ ГУМАНИСТИЧЕСКИХ ТРАДИЦИЙ

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**Аннотация:** В статье рассматриваются гуманистические традиции в творчестве классика таджикско-персидской литературы Абдурахмана Джами. Отмечается, что Джами подытоживая гуманистические традиции литературы за более пяти веков выразил высокие мысли о добре и добродетельстве. Гуманистические воззрения Джами имеют большое значение в нравственном воспитании людей и в наше время.

**Ключевые слова:** Абдурахман Джами, гуманистические традиции, добро и добродетели, суфийский орден накшбандия, дидактические мысли.

Мавлоно Абдурахман Джами(1414 – 1492) является не только одним из величайших таджикско-персидских поэтов, но и считается видным классиком литературы Востока. Он в своем богатом творчестве всячески стремился продолжать и развивать традиции как в содержании, так и в форме. Величие Джами и других великих поэтов и писателей заключается в том, что они высокие гуманистические мысли выразили новыми образами, приёмами, средствами, соответствующими восприятию современников. Кроме того, Джами входит в число тех редких поэтов, творчество которых обобщает большой период истории литературы. Действительно, в определенных периодах истории цивилизованных народов появляются фигуры в творчестве, которых концентрируются традиции предшествующего периода культуры. Если Авиценна в своем знаменитом «Каноне» подытоживал достижения медицинской науки Востока и Запада за нескольких веков, то Фирдоуси в «Шахнаме» воплотил традиции культуры, мифологии и истории иранских народов с древнейших времен до своего времени. А Джами в свою очередь подытоживал литературные традиции этих народов за 5 столетий. Поэтому И.С.Брагинский правильно отмечает, что «эстетика Джами – это эстетика уравновешенного синтеза, сохранения тех достижений поэзии, которые были так блестяще добыты его предшественниками».<sup>1</sup>

Действительно, Джами своим многогранным творчеством не только синтезировал лучшие традиции истории таджикско-персидской литературы, но и освещая культурный мир той эпохи блестяще выполнил свою историческую миссию. Недаром великий Навои сравнивает его – своего наставника с солнцем: «Солнце, мироозаряющими лучами которого залито это время, наличие которого дало теперешним людям почет и славу; море жемчугопорождающая природа которого наполнила карманы века самоцветами переполнила пазухи и полы людей эпохи драгоценными камнями – таков вельможный господин мой шейх ал-ислам мавлана Абдурахман Джами».<sup>2</sup>

Джами жил и творил в эпоху политических, экономических и культурных контрастов. С одной стороны Хорасан, Мавераннахр и Иран после опустошительных нашествий монголов постепенно восстанавливались и ощущалось относительное развитие как в экономике, так и в культурной жизни. С другой стороны в стране вспыхивались кровавые междоусобные войны, шла ожесточенная борьба за власть, которая привела страну к разрушению. Особенно после смерти Тимура созданная великая его империя распалась и разделялась на мелкие самостоятельные государства. Во время правления тимурида Солтана Хусейна Бойкара, который был просвещенным монархом, писал стихи и заботился о представителях науки и культуры. В городе Герате - столицы Хорасана бурно развивались различные виды искусства как живопись, архитектура, музыка, каллиграфия и т.д. Среди участников литературных кружков были немало музыкантов, каллиграфов, миниатюристов и других деятелей культуры, которые имели тесные контакты с поэтами.

В Самарканде Джами близко ознакомливается с религиозным суфийском орденом «накшбандия» и его руководителем Ходжа Ахрора Вали. Молодого поэта привлекали прежде всего именно народные, гуманистические черты данного ордена. По душе поэта был главный лозунг

этого ордена – «Сердце возлюбленной, а рука к работе». В отличие от других религиозных течений в данном ордене придавалось большое значение труду и место тружеников в обществе. По его доктрине также все люди были равны, ибо являются частицей божественной субстанции. Поэтому не смотря на свои недостатки данный орден получил широкое распространение не только в Мавераннахре, но и по всему Востоку. После возвращения в Герат в 1451 г. Джами стал вплотную заниматься пропагандой данного ордена и некоторое время даже возглавлял его. Он также занимался изучением теории и истории суфизма, сочинил трактаты, составил антологию суфийских поэтов и деятелей. Следует отметить, что доктрина суфизма сильно повлияла и на творчество самого поэта. Как в любовной лирике, так и в поэмах, особенно в поэме «Саламан и Абсолю» через суфийские образы и символы Джами выразил свои гуманистические идеи. Джами был против фанатизма и резко и откровенно критиковал мракобесие и двуличие многих суфиев и религиозных деятелей. Поэтому нельзя согласиться с противоречивым мнением И.С.Брагинского о том, что «Джами – доброжелательнейший человек. Вместе с тем, он проповедник идей гуманизма, распространял в своих сочинениях семена религиозного дурмана».<sup>3</sup> Наоборот, как видно позже, в своих произведениях Джами, и даже в его работах религиозного значения он всегда проповедует человеколюбия. Для человека, особенно для правителей он доброту и справедливость считает выше религиозности:

Царь справедливый – пусть не чтит Корана,-  
Он выше богомольного тирана.  
Не верой, не обрядами – страна  
Законом справедливости сильна.<sup>4</sup>

Высказать подобное мнение в то время несомненно был подвигом.

Несмотря на то, что Джами был видным поэтом, ученым, знаменитой личностью, жил очень скромно. Об этом достаточно написано его учениками и соратниками, особенно Абдулгафуром Лори в «Дополнение к «Дуновениям дружбы», Абдулвасе Низами в «Жизнеописании Мавлави Джами», Алишер Наваи в «Пятерике смятенных», Али Сафи в «Живительных каплях родника жизни» и Зайниддин Васифи в «Удивительных событиях». Как они свидетельствуют, Джами не только занимался благотворением и воспитанием молодежи, но и создал для них условия жизни и учебы. В частности, в Герате им были построены две крупные школы – медресе со всеми удобствами для обучения студентов.

Джами пробовал свои силы в создании почти всех жанровых форм таджикско-персидской литературы. В собрании сочинения (куллияте) поэта встречаются касыды, газели, маснави, китъа, рубай, таркиббанд, тарджибанд, мураббаъ, фард, бахри тавил, муаммо, рассказы и притчи и т.п. Подчеркивая многообразия творчества поэта Е.Э.Бертельс писал: «Мы находим у Джами почти все литературные жанры, существовавшие в XV веке. Складывается такое впечатление, что Джами как будто сознательно стремился испробовать свои силы во всех этих разнообразных формах».<sup>5</sup>

Долгое время Джами считался последним крупным поэтом таджикско-персидской литературы. Конечно, такое решительное подтверждение нелогично. Ибо после Джами таджикская и персидская литература продолжали развитие и дали миру ряд крупных поэтов и писателей как Сайидо Насафи, Бедил, Ахмад Даниш, Шахин. Однако в этом ложном представлении есть маленькое зерно правды. Оно заключается в том, что действительно, Джами был поэтом, который синтезировав пятивековые традиции таджикско-персидской литературы, подытоживал и завершил большой этап данной литературы. Как верно отметил И.С.Брагинский «Он синтезировал все творчество, которое предшествовало ему... Джами выступает как завершитель».<sup>6</sup> Действительно, «будучи гениальным завершителем, он синтезировал все, что было до него и по содержанию и по форме...»<sup>7</sup>

Одной из главных традиций таджикско-персидской литературы безусловно является его гуманистический дух. Этим духом пронизан не только литература, но и вся культура иранских народов. Еще в древности, в их первых образцах письменности наблюдаются обращение к человеку. В древнейшем памятнике мировой культуры – «Авеста» наряду с благословению Ахурамазды воспеваются благородство человека, выражается мысли и чувства земного человека Заратустра. Этим духом проникнуты памятники сасанидской эпохи, получивший синтез в «Шахнаме» Фирдауси. В творчестве Рудаки человек становится главным объектом и гуманизм его основной идеей. И это превращается в устойчивую традицию литературы последующих веков.

В огромном творчестве Джами большое место занимает газель. В трех диванах поэта насчитывается более 1800 газелей. Хотя главной темой газелей Джами тоже является любовь как земная, так и мистическая. Однако и они пронизаны идеей гуманизма. Продолжая традиции. Рудаки, Санай, Аттара, Джалалиддина Балхи и особенно Саади и Хафиза Джами в газелях выражает



высокие гуманистические идеи. В диванах поэта встречаются газели целиком посвященные насущным дидактическим вопросам:

Сердце, - о мудрая птица!- глупых друзей избегай,  
Сети, расставленной адом, хищных зверей избегай!  
Если не принято теми, кто прямодушен и чист,  
Сын, родовитостью деда, саном отца не кичись,  
Азбучной точности «аза» мыслью своей избегай.  
От добродетельных зависть пусть не уводит тебя,  
Истинно чтя добродетель, завести к ней избегай!

Бренным земным наслажденьям веяную жизнь

предпочти,

Помни о том и соблазна нескольких дней избегай.

Не отделяйся отказом: пьющие гущу равны,

Но и снискать одобренье, быть всех пьяней избегай!

Ты по призванию – дрожи зла и добра, о, Джамии!

Чтобы рискованно мыслит, сути твоей избегай.<sup>8</sup>

В некоторых газелях поэт остро критикует невежественных злонравных шейхов:

Бесхвостые ослы глупей ослов стократ!

То шейхов предают, то их они творят.

К другому через день в приверженцы идут,

Хоть этот новый шейх невежеству собрат.

В таком ни веры нет, ни пламени любви,

И дара наставлять не излучает взгляд...

Избавь, Джамии, аллах, от мерзости ханжей,

Что носят голубой кощунственный наряд!<sup>9</sup>

Джамии как свои предшественника Хафиз и Убайд Закани ненавидит скверных, притворных и самолюбивых шейхов:

Что видел в мире этот шейх, укрывшийся в своем дому,  
Отрекшийся от нужд людских, себе лишь нужный самому?<sup>10</sup>

Преимущественной темой жанра касыды является панегирика. Но поэты-гуманисты наподобие Рудаки, Кисаи, Насыр Хусрава, Амир Хусрава, Саади этот жанр использовали для выражения своих социальных, дидактических, философских воззрений. Джамии также в своих касыдах прежде всего высказывает сокровенные мысли. Касыдой Джамии «Полировка духа», написанная в ответ касыдам Хакани и Амира Хусрава, охватывают насущные вопросы духовной жизни и сущности человека. Для Джамии внутренняя красота человека важнее его внешности. Ибо именно от душевной красоты человека мир становится краше, люди станут добрее:

Стремись к величию души, а не к телесной красоте,  
Пусть солнце светится душа, чтоб мир был ею  
восхищен.<sup>11</sup>

Критикуя алчность, жадность, скупость людей поэт считает главным богатством человека его духовность и добродетель:

Богатство духа, щедрость чувств, своим  
сокровищем считай,  
Запомни, этою казной ты изначально одарен.<sup>12</sup>

В своих четверостишиях Джамии как и свои предшественники Рудаки и Омара Хайяма призывает людей быть добрым:

Извечен в мире корень доброты,  
Приносит в дар он щедрые плоды,  
Кто в сердце к ближним нежностью богат,

Он для людей – надежный друг и брат.<sup>13</sup>

Гуманистическими идеями овеяны и большие поэмы Джами. Во всех семи поэмах поэта, красной нитью проходит идея человеколюбия. Поэт с большой симпатией относится к своим героям. Придерживаясь гуманистических идей, поэт из исторического завоевателя Александра Македонского создаёт мудрого справедливого царя Искандара выдвигая его в ряды как идеала для правителей своей эпохи. В поэме «Книга мудрости Искандара» поэт откровенно критикуя невежественных царей противопоставляет им своего мудрого героя:

И если царь не будет мудрецом,  
Он родину не озарит венцом.  
И если царь в невежестве погряз,  
Он – горе для народа и для вас.<sup>14</sup>

Причину всех войн и распри между людьми Джами видит в их злых намерениях:

А были бы от зла сердца чисты,  
Не знал бы мир ни распри, ни вражды.<sup>15</sup>

Поэтому продолжая гуманистические мысли Рудаки, Фирдоуси и других предшественников поэт призывает людей стремиться к добродетели, совершить добрые дела:

Ты целью жизни избери добро!  
Иди путём добра, твори добро!  
Дороже золота и серебра  
И выше власти – знание добра.  
Жизнь человеческая коротка,  
Но имя доброе живет века.<sup>16</sup>

Гуманистические идеи Джами концентрированно выражены особенно в его последнем крупном произведении «Бахаристан» («Весенний сад»). Хотя свой прозаический шедевр он сочинил в старости для назидания любимого сына Зияиддина Юсуфа, однако вскоре стал достоянием народа и в последующем стал шедевром мировой литературы. Его индивидуальные мысли приобрели общечеловеческое звучание. Джами в этой книге продолжал дидактические традиции Саади, изложенные в «Гулистане» («Розовый сад»). Как известно в подражании «Гулистана» до Джами в XIV в. была написана книга «Нигаристан» («Картинная галерея») Муиниддина Джувайни, которая «пропитана духом ортодоксального ислама».<sup>17</sup> Однако парадоксально, что Джами не только не упоминает эту книгу и будучи религиозным лидером не продолжает его традиции, то есть религиозную тематику его произведения. Как отмечает М.Занд, «в этой книге («Бахаристон» - М.М.), как и в лучших его поэмах Джами-художник снова берет верх над Джами – суфийским проповедником».<sup>18</sup> Это еще раз подтверждает мысль о том, что для Джами гуманизм стоит выше всех ценностей жизни. Примечательно также то, что Джами в этой книге хотя продолжает традицию Саади, однако он нигде его не повторяет, а развивая его идеи выражает оригинальные дидактические мысли.

«Бахаристан» Джами и «Гулистана» Саади сближает не только жанр, структура, тематика и стиль, но и их гуманистический пафос. Как пишет А.Афсахзод «произведения Саади и Джами сближает также позиция активного гуманизма, которая продиктовала поэтам их замысел. Джами развил и продолжал многие темы «Гулистана» о справедливости, о нравах дервишей, о любви и молодости»<sup>19</sup>

Джами как в своей лирике и дидактических и лирико-эпических поэмах, так и в прозаических художественных и религиозных произведениях развивает идею совершенного человека. Именно эта идея является связующей нитью разнообразных граней его творчества, его новаторством. Поэтому нельзя согласиться с мнением о том, что «он не был эклетиком и компилятором, а бесспорно был выдающимся творцом, синтезировавшим достижения предшественников, но он не был и новатором, прокладывающим новые неизведанные пути, штурмующим высоты».<sup>24</sup>

Во первых требовать от средневековых поэтов новаторства и неизведанных путей неуместно. Во вторых Джами не только продолжал и синтезировал все лучшие традиции культуры своего народа, но и развивал и ярко выразил гуманистические идеи, социальные и дидактические мысли

яркими образами, которые до сих пор не утратили свои идейные и эстетические значения. Творчество Джами выполнило и продолжает выполнять свою социальную и эстетическую миссию, заключающийся в посеве зерна человечности и доброты в сердцах людей.

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### ОСОБЕННОСТИ КОНСТРУКТИВНОЙ ЗНАЧИМОСТИ ЭЛЕМЕНТОВ ПРЕДЛОЖЕНИЯ

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**Аннотация:** В статье излагаются основы синтаксической структуры языка, рассматриваемой в терминах конструктивного синтаксиса. Связанный с традиционным синтаксисом, конструктивный синтаксис существенно дополняет его анализом строения предложения в аспекте конструктивной значимости его составных частей. Предлагаемый подход позволяет по-новому и в сравнительно простой форме описать синтаксическую структуру предложения.

**Ключевые слова:** синтаксическая конструкция, конструктивная значимость, неграмматичность, синтагматический элемент, синтаксис предложения.

**Abstract:** The article outlines the basics of the syntactic structure of the language, considered in terms of constructive syntax. Related to the traditional syntax, constructive syntax significantly complements it with an analysis of the structure of the sentence in terms of the constructive significance of its constituent parts. The proposed approach makes it possible to describe the syntactic structure of a sentence in a new and relatively simple way.

**Keywords:** syntactic construction, constructive significance, ungrammaticality, syntagmatic element, sentence syntax.

Изучение предложения в синтагматическом плане обычно заключается в исследовании взаимных отношений и связей между составляющими его элементами. При всей важности исследования такого рода явлений, ими не исчерпываются синтагматические отношения в предложении. Элементы

предложения, как и любой другой синтаксической конструкции, помимо их отношения друг к другу, находятся еще в определенном отношении к самой конструкции. Таким образом, синтагматические элементы синтаксической конструкции могут быть охарактеризованы в двух «измерениях»: а) в их отношении друг к другу и б) в их отношении к самой конструкции.

Первая характеристика выражает такие свойства, как главенствующее или зависимое положение составляющих конструкции, их функциональное назначение (структурное значение), взаимное расположение. Именно такого рода отношения устанавливаются при анализе предложения по членам предложения, хотя и в системах совершенно разных единиц и с разным охватом отношений синтаксической связи компонентов конструкции.

Уже простейшие наблюдения над составом предложений, часто однословные, например Laughter [3] и предложения, составляющие целые периоды дают основание предполагать различие роли отдельных синтаксических элементов в конструировании предложения. По сути, роль

различных элементов по отношению к предложению вообще или к его отдельным типам неодинакова. Одни составляют неотъемлемую часть конструкции. Использование других носит факультативный и потому нерегулярный характер. Они могут входить в состав предложения, но и могут—без какого-либо ущерба для грамматической правильности конструкции, без влияния на содержание, грамматическое и лексическое, остающихся элементов, сохраняющих в совокупности статус предложения—быть опущены. О первых можно сказать, что они несут конструктивную нагрузку, являются конструктивно значимыми[4], о вторых — что они лишены ее. Таким образом, опущение, известное как прием, позволяющий определить иерархически основное между элементами конструкции, а также способствующий раскрытию значения, обнаруживает здесь еще одну свою «анализаторскую» функцию.

Оно дает возможность установить конструктивную роль элементов по отношению к конструкции. (Процесс редукции предложения до его основной структуры может быть, при необходимости, формализован как трансформация, сводящая некоторую форму к нулю).

Выше было сказано, что предложение, лишённое конструктивно избыточных элементов при сохранении конструктивно необходимых, должно сохранять свойство грамматической правильности. Необходимо уточнить это понятие с тем, чтобы установить связь соответствующего явления со свойством конструктивной значимости. Неграмматичность может иметь не только разную степень [4], но и отличаться своей сущностью. В принципе, она, видимо, может быть сведена к двум основным типам. Во-первых, неграмматичность может заключаться в различных отклонениях от присущей синтаксису данного языка согласованности, в самом широком смысле слова, между компонентами синтаксической конструкции, от традиционного согласования до сочетаемости компонентов, определяемой их структурно-семантическими особенностями, на уровне классов и подклассов слов. Степень допустимой структурно-семантической «отклоняемости» предложения или другой конструкции еще подлежит изучению, но уже сейчас можно утверждать, что она может быть значительной. Видимо, любое сочетание, реализованное в рамках присущей грамматике данного языка сочетаемости на уровне классов слов, скажем, «прилагательное + существительное» будет грамматичным, несмотря на всю возможную необычность некоторых и даже многих из этих словосочетаний при их интерпретации на уровне подклассов, подклассов и т. д. слов. Во-вторых, неграмматичность может быть связана со структурной неполнотой конструкции. Именно с такого рода нарушениями грамматичности конструкции соотносительно явление конструктивной значимости, утверждаемое настоящей работой.

Поскольку одним из самых существенных структурных свойств предложения, если не самым важным, является предикативность, которая реализуется, как правило, во взаимных отношениях подлежащего и сказуемого, названные члены предложения являются конструктивно значимыми в любом двусоставном предложении. Их необходимость определяется самой грамматической сущностью предложения. В этом смысле они являются главными. Находясь в отношениях взаимной зависимости, подлежащее и сказуемое независимы от каких-либо других элементов предложения. Постоянно конструктивно значимым является также дополнение, относящееся к глаголу-сказуемому. Пожалуй, единственным исключением здесь является дополнение с предлогом *with*, имеющее значение совместности, в тех случаях, когда в окружении глагола имеется другой зависимый от него элемент, чье употребление детерминировано семантикой глагола. Присутствие такого дополнения с *with* не является структурно необходимым, и оно может свободно опускаться. Подлежащее, как указывалось, является конструктивно значимым элементом предложения. Двусоставность предложения является нормой для большинства типов предложений в английском языке. В то же время подлежащее может нести и обычно имеет весьма незначительную коммуникативную нагрузку. В частности, она невелика при определенности подлежащего, которая выражается такими средствами, как детерминативы определенности (определенный артикль, указательные местоимения и др.), морфологической характеристикой слова, выступающего в функции подлежащего, как единицы определенного разряда части речи (имя собственное, личное местоимение и др.). Более того, коммуникативная значимость подлежащего может быть равна нулю. Такая характеристика может быть отнесена, например, к подлежащему безличных предложений.

При полном совпадении конструктивных форм мотивы их выбора могут быть разными и не выводятся из результатов производства единиц речи однозначно. Результат выбора синтаксической конструкции высказывания зависит от нескольких возможных факторов, выступающих во взаимосвязи, в том числе от сферы и формы коммуникации, и от ролей и статусов участников, и от условий общения.

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## КОРБУРДИ МУРОДИФОТ ДАР «ТАЗКИРАТ-УШ-ШУАРО»-И ДАВЛАТШОҲИ САМАРҚАНДӢ

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**Аннотатсия:** «Тазкират-уш-шуаро»-и Давлатшоҳи Самарқандӣ яке аз сарчашмаҳои адабиёти классикии форсу тоҷик ба шумор омада, муаллифи он оид ба рӯзгору эҷодиёти шоирони асрҳои 10-15 маълумот медиҳад. Забони асар намунаи бо забони адабии классикии тоҷик ба шумор меояд ва муродифоти зиёди вожаҳоро дорост.

**Калидвожаҳо:** «Тазкират-уш-шуаро»-и Давлатшоҳи Самарқандӣ, муродифот, вожаи мурдан, ҳаёти адабӣ, шоирон.

**Abstract:** «Tazkirat-ush-shuaro» of the Davlatshoh Samarkand is one of the sources of classical Persian and Tajik literature, and its author provides information about the life and work of poets of 10-15 centuries. The language of the work is a rich example of the classical Tajik literary language and has many synonyms.

**Keywords:** «Tazkirat-ush-shuaro» of the Davlatshoh Samarkand, pronouns, words of death, literary life, poets.

### Забон дар даҳон, эй хирадманд чист?

#### Калиди дари ганчи соҳибҳунар.

Таркиби луғавии забони тоҷикӣ хеле мураккабу бой буда, вазиҳои худро чун забони умумиестеъмолий ва забони илму ҳунар адо менамояд. Осори мавҷудаи ҳатти адабиёти куҳанбунёди мо аз сарчашмаҳои аслии омӯзишу пажӯҳиши забони тоҷикӣ, форсӣ-дарӣ ба шумор омада, таҳаввул ва ташаккули ин забонҳоро то ҳаде барои мутахассисону алоқамандон пешорӯ мегузорад. Аз ин осори мавҷуда намунаҳои ганҷинаи сухани ноби тоҷикиро фаровон муоина намудан мумкин аст, ки қабатҳои лексикӣ забонро дар давраҳои гуногуни таърих инъикос менамояд. Осори насри классикӣ, қиссаи ривоятҳо, достонҳо, ҳамосаи маснавиҳо, осори шифоҳии давраҳои гуногун дарбаргирандаи захираи луғавии забон мебошанд. Аз ҷумла, забони осори илмӣ низ аз манобеи забони боӣ мо ба шумор меоянд.

Заминаи инкишофи забонро осори мавҷудаи ҳатти муайян менамояд. Зеро ин осор қариб ҳамаи қабатҳои лексикӣ забонро фаро гирифта, тамоми маъниҳои ифодакунандаи воҳиди луғавиро дар худ таҷассум намудааст. Шоирону нависандагон дар инкишофи забон ва бойи гаштани таркиби луғавии он саҳми фаровон гузоштаанд. Дар хусуси саҳми адибон дар заминагузори раванди давраҳои аввали инкишофи забон олимону пажӯҳишгарон изҳори ақида намудаанд, ҷунони: «Забони дарӣ ё форсии дарӣ (порсии дарӣ) ба тадриҷ дар дарбори умарои навҳоста мутадовил гардид ва эшон аз шуаро шеър, аз дабирон номаю иншо, аз нависандагон кутубу тарҷума дархост менамуданд. Аз охири асри IX шеъри дарӣ ва аз нимаҳои асри X насри форсӣ низ арзи ҳастӣ намуд ва дар баробари забони дарӣ рӯ ба рушду таракқи ниҳод» [4, 119].

Маҳз пешравиӣ наср ва шеър торафт ба бою рангин гардидани забон боис мегардад. Таркиби луғавӣ забон вобаста ба пешрафти ҳаёти ҷамъият дар ҳолати доимии инкишоф ва тараққиёт аст. Бинобар ин ба як силсилаи синонимӣ мансуб будани калимаҳо доимӣ ва устувор нест. Онҳо ба тағйир ёфтани маъно ва ё бо маъноӣ маҷозӣ бо калимаҳои дигар ҳаммаъно ва синоним шуда метавонанд [3, 3]. Назар намудан ба осори классикон барои тақвияти ин гуфтаҳо кӯмак мерасонад.

«Тазкират-уш-шуаро»-и Давлатшоҳи Самарқандӣ (тақр.1438-1494м.) яке аз осори насрии адабиёти форсу тоҷик аст, ки дар бораи намоёндагони адабиёти классикии форсу тоҷики асрҳои IX-XV ба мо маълумоти фаровон медиҳад, чун манбаи забони бои тоҷикӣ ба шумор омада, аз раванди инкишофи забон гувоҳӣ медиҳад. Ҳангоми мутолиаи ин тазкира, ки бо насри мурсал иншо шудааст, мо хусусиятҳои ин навъи насрро мушоҳида менамоем, чун: «Насри мурсал ... нахустин қисм аз ақсоми насри мактуб ба шумор меояд, ки дар ҳақиқат фанни наср бад-он оғоз мешавад ва ин фан муқайяд аст ба шароите, ки бар маъноӣ он афкор ва маъноӣ дар қолаби алфоз ва таркиботу ҷумал рехта мешавад ва бо пайвастигии комил ба тариқи ирсол ва итлоқ баён мегардад ва дар ин марҳала аст, ки фанни наср дар баробари фанни назм ба вучуд меояд» [4, 27].

Метавон гуфт, ки тазкираи Давлатшоҳи Самарқандӣ чун сарчашмаи забони асримиёнаи форсӣ-тоҷикӣ ба мо маводи фактологӣ фаровоне медиҳад, то ба боигарии забонамон баҳо диҳем. Ҳангоми мутолиаи асари мазкур ба масъалаи муродифоти забонӣ эътибор дода, рангорангии гуфтор ва баёни ноби забони тоҷикиро мушоҳида намудан мумкин аст. Дар хусуси калимот, ибораву таркибҳои муродифӣ забон мулоҳиза ронда, қайд намудан бамаврид аст, ки: «... ба як силсилаи синонимӣ мансуб будани калимаҳо доимӣ ва устувор нест. Онҳо бо тағйир ёфтани маъно ва ё бо маъноӣ маҷозӣ бо калимаҳои дигар ҳаммаъно ва синоним шуда метавонанд» [3, 5]. Маҳз чунин ҳолат дар мавриди баррасии муродифот дар китоби «Тазкират-уш-шуаро»-и Давлатшоҳи Самарқандӣ ба назар мерасад.

Дар мақолаи мазкур муродифоти вожаи «вафот кардан» баррасӣ мегардид. Одатан, «вафот кардан» дар гуфтагӯи омма бештар чун муодили «мурдан» истифода бурда мешавад ва дар ифодаи «вафот кардан» низ маъмул аст. Ин калима дар «Фарҳанги забони тоҷикӣ» васеъ шарҳ ёфтааст. Дар фарҳанги мазкур вариантҳои «марг» [7, 640]; «мурдан» [7, 744] ; 1.ба маънии «вафот» ва ба маъноӣ маҷозӣ «хомӯш шудан (дар бораи оташ)»; «вафот» [7, 229], фавт, фавтидан» омада, барои шарҳи тобишҳои маъноӣ он муродифоти «1.даргузаштан, мурдан, марг, вафот» [8, 403-404] бо шавоҳиди маъноӣ оварда шудааст.

Бояд қайд намуд, ки дар хусуси ин вожа чанде аз забоншиносон мулоҳизоти хешро баён намудаанд [2; 3]. Чунончи, бино ба ақидаи олими эронӣ М.Қосимӣ «Мавзӯи марг дар ислом аз масоили бунёдист ва ояи «куллу нафсин зоикат-ул-мавти» (ҳамаи ҷонҳо маргро хоҳад чашид) гӯёи ин аҳамият аст ва ба гуфтаи ҳазрати Амир (а) «Афзалу тухфат-ул-муъмини ал-мавту» (Беҳтарин тухфа барои муъминон марг аст). Башар аз рӯзгорони гузашта ҳамвора дар орзуи он будааст, то дар баробари ҳаводиси зиндагӣ ва табиат осебнопазир бошад ва ба зиндагии ҷовид даст ёбад» [3, 90].

Маҳз гуногунбаёнӣ ва корбурди санеи фаровони бадеӣ заминаро фароҳам овардааст, шоирону нависандагон дар корбурди ин калима, яъне «вафот, мурдан», ки аз табиати инсонӣ сар мезанад, ҳар чӣ бештар онро бо ибораву ифодаҳои гуногун ифода намоянд. Шоирон низ дар ашъори хеш ба тасвири ин вожа ва ифодаи матлаб аз калимоти зиёд ва воҳидҳои фразеологӣ ба кор гирифтаанд, ки аз пурбор будани ифодаи ин маъноӣ дарак медиҳад [1].

Корбурди вожаи мазкур дар «Тазкират-уш-шуаро» аз ду ҷиҳат аст: аввалан, тазкираи мазкур бинобар асари шарҳиҳолии шуарову нависандагон буданаш бевосита ба масъалаи марғу мир дахл менамояд, зеро дар асар оид ба шарҳи ҳолу осори адибон сухан меравад. Сониян, забони тазкира ба забони насри фаннӣ мансуб буда, корбурди фаровони муродифот, таъбирҳо ва саноеи бадеӣ хоси ин навъи наср аст. Ҳамин ҷиҳатҳо ба мо имкон медиҳад, ки корбурди вожаи болоиро дар ифодаи таъбирҳои зикршудааш дида бароем.

#### **Вафот:**

«Ва дар вақти *вафот* ин китъа назм карда» [5, 81].

«Ва *вафоти* Афзалуддин Хоқонӣ дар шаҳри Табрёз буда, дар шуҳури санаи иснайни ва самонина ва ҳамсумиата» [5, 94].

#### **Фавт, ё фавт шудан:**

«...миёни ўву бародараш Баркиёрук хусумат афтод ва Баркиёрук дар он хин *фавт шуд* ва салтанати Эрон бар Муҳаммад қарор ёфт» [5, 90].

«Мансур худ дар он шаб *фавт шуда буд*» [5, 421].

#### **Мутаваффо шудан:**

«...ва дар аснои низоъ Шоҳ Маҳмуд *мутаваффо шуд*» [5, 282]. «Баъд аз ҳаштод рӯз Шоҳрух султон *мутаваффо шуд*» [5, 318].

Дар «Фарҳанги забони тоҷикӣ» «марг» ба маънии «ачал, нестшавӣ, мамот, фано, мавт» шарҳ ёфта, дар «Луғати синонимҳои забони тоҷикӣ» ин калима чунин шарҳ ёфтааст: «ачал, вафот, фавт, ҳалок, қазо» [7, 114-115].

**Мурдан:**

«...ва дар вақти *мурдан* ба хуни худ ин рубоӣ таҳрир кард» [5, 155].

Дар порчаи зайли тазкираи Давлатшоҳ «маргу мурдан, рафтан» муродифи ҳам омадаанд ва мақсади нависанда барои худдорӣ аз такрори лафз ба онҳо рӯ овардааст: «...султон Санҷар шуароро фармуд, ки баъд аз *марги* ман ба чӣ навъ марсия хоҳед гуфт ва ҳоло дар зинагии ман бигӯед, ...ва шуаро бисёр гуфта оварданд, аммо яке ин китъаро гуфта ва назди султон хонда ва мустаҳсан афтода ва он китъа ин аст.

**Қитъа:**

Ман нагӯям, ки шоҳ Санҷар *мурд*,  
Шоҳи одил ба даҳр кай мирад?  
Оламеро чу сар ба сар бигрифт,  
*Рафт*, то оламе дигар гирад» [5, 329].

Ибороти «вақти марг», «наздик ба марг», «марг омад», ки низ муродифи «мурдан» аст, дар тазкираи Давлатшоҳ зикр гардидааст:

«...ва дар ҳолате, ки заҳмдор шуда буд ва *наздик ба марг расида*, ин қитъа гуфт...» [5, 83].

«...ва ба *вақти марг* ин байт фармуд:

Байт:

Гуфтам ба ҷоҳилий нақашад кас камони мо,  
*Марг омаду* кашид, қач омад гумони мо» [5, 333].

Бояд зикр кард, ки калимаи «мурдан» инчунин дар шакли ибораву таркибҳои рехта, ё худ фразеологизмҳо низ ифода ёфтаанд. Воҳидҳои фразеологии ифодакунандаи вожаи «марг» дар «Тазкират-уш-шуаро»-и Давлатшоҳи Самарқандӣ хеле зиёданд, ки аз устои фанни хеш будани нависанда гувоҳанд.

**ба ҷавори раҳмати Ҳақ пайвастан:**

«...ногоҳ султон дар аснои он ҳол дар ҳаволии Бағдод баъд аз шаҳодати хоҷа ба чиҳил рӯз *ба ҷавори раҳмати Ҳақ пайвастан*» [5, 74].

**ба ҷавори раҳмати Ҳақ восил шудан:**

«...дар Таратус *ба ҷавори раҳмати Ҳақ восил шуд*» [5, 203].

**Ба ҷавори раҳмати эзодӣ интиқол кардан:**

«Чун Сайид ба вилояти Ҷувайн расид, дар қасабаи Озодвор фучъатан *ба ҷавори раҳмати эзодӣ интиқол кард*» [5, 114].

**Гузаштан:**

Ман зуд аз ин бозор метавонам *гузаит*... Гуфт: Ту чӣ гуна *мегузарӣ*? [5, 184].

**Даргузаштан:**

«Чун Моҳмаликхотун духтари султон Санҷар *даргузаит*...» [5, 79].

**Ба муфочо даргузаштан:**

«Ногоҳ Отсиз дар Хуррамдари Хабушон *ба муфочо даргузаит* дар шуҳури санаи ихдо ва хамсина ва хамсумиата.» [5, 102].

**Марг тохтан овардан:**

«Чу *марг тохтан овард*, ҳеч суд надошт, бақо бақои Худой асту мулк мулки Худой» [5, 81].

**Ачал:** дар «Фарҳанги забони тоҷикӣ» ин вожа ба маънои «марг» шарҳ ёфтааст: «Ачал: 2. интиҳои умр, марг» [7, 122].

Дар тазкираи Давлатшоҳи Самарқандӣ мо вариантҳои зайли вожаи «ачал»-ро дучор меоем:

«Ва дар вақти *ачал* ин байт иншо кард» [5, 250].

Бо калимаи «ачал» низ ибораву таркибҳои рехтаи зиёд ҳастанд, ки нависанда худ онҳоро эҷод карда, ё аз ашъору гуфтори шуаро мисол овардааст:

**Чон ситондани ачал:**

Ба навбат *меситонад чон ачал* ҳар рӯз ёреро,  
Дар он фикрам, ки ин навбат расад рӯзе ба чони ман [5, 370].

Ё худ:

Ало, эй ҳамнишинони мани маҳрум аз ин дунё,  
Шуморо айш хуш бодо дар ин хона, ки ман *рафтам* [5, 250].

**Ачал амон надодан:**

«Ва охируламр, *ачал амон надод* ва султон *даргузаит*» [5, 91].

**Гирдоби ачалро оҳанги шудан кардан:**

Қитъа:

Кайковус, эй очиз, *гирдоби ачалро*

*Оҳанги шудан кун, к-ачал аз бом даромад»* [5, 83].

Дар байти боло ду муродифи «вафот, марг» омадааст, ки аввалаш дар боло зикр гардида, дувумаш «аз бом даромадани ачал» мебошад.

Зикр намудан бамаврид аст, ки ибораву таркибҳои рехта, ки шоирону нависандагони насри маснуъ ва насри фаннӣ эҷод намудаанд, басо бою рангин буда, аз парвози фикр, вусъати андешаву орои ин ҳунармандон гувоҳӣ медиҳад. Таъбиروفаринии ин нависандагону шоирон силсилаи бузурги баёни мақсадро офарида, аз ҳаёли рангин, вусъати андеша ва баёни нозукадоёнаи аҳли суҳанро нишон медиҳад. Намунаҳои таъбиروفарии зайлро аз китоби «Тазкират-уш-шуаро» мебинем, ки муродифоти вожаи марг»-ро ташкил медиҳанд:

**Аз дарвозаи ҳастӣ ба биёбони адам берун рафтан:**

«Хушо вақти он, ки аз дарвозаи ҳастӣ ба биёбони адам берун рафт, балки аз ин дарвоза харгиз дарнаёмад.» [5, 127].

**Раҳти бақо ба дарвозаи фано берун бурдан:**

«... аз ҳавои афини Мозандарон ва андуҳи номуродӣ ва дилтангӣ дар қазираи Обискун раҳти бақо ба дарвозаи фано берун бурд...» [5, 141].

**Аз дорулфано раҳт ба дорулбақо кашидан:**

«Ва дар шуҳури санаи сабъа ва арбаина ва ситтумиата аз ин дорулфано раҳт ба дорулбақо кашид, анораллоҳу бурҳонаҳу» [5, 196].

**Чон ба чонбахш супурдан:**

«...ва чони азизро ба чонбахш супурд» [5, 141].

**Чон ба Ҳақ таслим кард:**

«...филҳол бияфтод ва чон ба Ҳақ таслим кард» [5, 169].

**Даъвати Ҳақро иҷобат кардан:**

«Чун даъвати Ҳақро иҷобат кард ва аз ин ҷаҳони фонӣ ва хокдони зулмонӣ раҳти бақо ба риёзи ҷовидонӣ бурд» [5, 172]. Дар ҷумлаи мазкур «аз ин ҷаҳони фонӣ ва хокдони зулмонӣ раҳти бақо ба риёзи ҷовидонӣ бурдан» муродифи вафот кардан аст.

**Фармон ёфт:**

«... дар он ҳин писари қозиюлқуззот Яҳё ибни Соид, ки бузурги Нишопур буд, фармон ёфт» [5, 185].

**Рехлат, аз дунё рехлат кардан, ё рехлат намудан:**

«Ва аз аҳде, ки ӯ салтанат бозгузошт, то ба таърихи он, ки аз дунё рехлат кард, қариб панҷоҳ сол бошад...» [5, 151].

«Ва қабри ҳазрати шайх Шамсуддини Табрешӣ дар Қуния аст ва вафоти ӯ баъд аз рехлати Мавлоно будааст» [5, 195].

**Вадиати ҳаёт ба муваккилони қазову қадар супурдан:**

«Ва Эларсон дар шуҳури санаи ихдо ва ситтин ва хамсумиата вадиати ҳаёт ба муваккилони қазову қадар супурд.» [5, 132].

**Вадиати ҳаёт қасд намудан:**

«Қазову қадар вадиати ҳаёти ӯ қасд намуданд ва он кор нотамом монда.» [5, 115].

**Чавонмарг шудан:**

«Ақобири Исфохон ўро бад-ин кирдори номулоим дуоҳои бад карданд ва анқариб чавонмарг шуд» [5, 213].

**Ҷаҳонро видоъ фармудан:**

«Ва Шоҳ Шучоъ... ҷаҳони бесомонро видоъ фармуд» [5, 284].

**Рафтан:**

Рафт ўву монд андар даври гетӣ ёдгор,

Лутфи хатту лутфи табъи ӯ ба рӯи рӯзгор [5, 356].

**Шаҳодат:**

«Ва шаҳодати Амир Наврӯз дар шаҳри Хирот буд...» [5, 207].

**Ба шаҳодат мушарраф шудан:**

«Аммо Амир Наврӯзи Фирӯзбахт бо вучуди саодати ислом ба шаҳодат низ мушарраф шуд « [5, 207].

**Чавонмарг ё чавонамарг шудан:**

Бо он ки чун чароғи саҳар шуд чавонамарг,



Ҳам дер зист муддаии зудмири мо [5, 235].

**Асири фано шудан:**

Рафтаи сӯи хатираву бигиристам ба зор,

Аз ҳаҷри дӯстон, ки *асири фано шуданд* [5, 235].

Зимнан бояд гуфт, ки воҳидҳои фразеологӣ, ки дар таркиби луғавии забони тоҷикӣ хеле фаровонанд, дар ифодаи калимаи мавриди таҳқиқи мо зиёданд. Шоирону нависандагони адабиёти форсу тоҷик, ки ба илми суҳангустарӣ, фасоҳату балоғат мусаллат буданд, аз ин сарчашмаи маонӣ пурсамар истифода бурдаанд ва фарҳангҳои махсуси калимаву ибораҳои рехта рӯи қор омаданд, ки боигарии забони моро инъикос намуданд. «Чароғи ҳидоят»-и Сирочиддин Алихони Орзу яқе аз намунаи ин гуна луғот ба шумор меояд [6, 3].

Давлатшоҳи Самарқандӣ низ дар сабки нигориши хеш ба ин хазинаи маънӣ рӯ оварда, барои пуробуранг баромадани тасвири хеш муваффақ гардидааст. Чунин ибораҳои рехта, таъбири тоҷикӣ дар асари нависандаи тазкиранигор инчунин дучор омадан мумкин аст, ки дар паҷуҳиши вожаи «марг, мурдан» ба назар мерасанд:

**даъвати Ҳақро лаббайки иҷобат гуфтан:**

«... гардуни ситамқор қасди вадиати ҳаёти ӯ намуд...он фозили ғариби мазлум дар Астаробод *даъвати Ҳақро лаббайки иҷобат гуфт*» [5, 363].

**таҳвил фармудан:**

«...ва аз ин доми ғурур ба сарои сурур *таҳвил фармуд*» [5, 315].

**ба зиндони лаҳад фарсудан:**

«...ва бадани руҳшамои эшонро *ба зиндони лаҳад фарсуд*» [5, 317].

**Аз бешаи ҷаҳон рамидан:**

«Ва *аз ин бешаи пурандешаи ҷаҳон рамид ва ба марғзори фараҳбахши ҷишон расид*, раҳматуллоҳи алайҳи» [5, 363].

**Ба ҳоби фано гирифта шудан:**

«... шабе аз ифротии шароб ба фармони Раббуларбоб *ба ҳоби фано гирифта шуд* ва саканаи Ҳирот сабаби он *вафот* сакта пиндошанд. Байт:

Гӯянд, ки *марғ* турфа хобест,

Он *ҳоби гарон* гирифта моро» [5, 528].

Дар порчаи болоӣ яқбора чор калима, ибора, таркиб омадаанд, ки муродифи «марғ» мебошанд: *ба ҳоби фано гирифта шудан, вафот, марғ, ҳоби гарон*.

**Дар ҳоки фано рафтаи:**

«Аз бодии фано омаду *дар ҳоки фано рафт*» [5, 395].

**Аз ин ҷаҳон ба раъзаи дорулқарор таҳвил фармудан:**

«...аз ин ҷаҳони ғаддор *ба раъзаи дорулқарор таҳвил фармуд*» [5, 387].

**Рахт ба дарвозаи фано берун бурдан:**

«Ихвонуссафо *рахт ба дарвозаи фано берун бурдаанд...*» [5, 426-427].

**Домон аз хокдони меҳнат дарчидан ва ба маъмураи ҷовид хиромидан:**

«...домани исмат аз *ғубори ин хокдони пурмеҳнат дарчид ва ба маъмураи ҷовид хиромид...*» [5, 415].

**Ба ҷаннати ҳақ восил шудан:**

...акнун то шавҳарам *ба ҷаннати Ҳақ восил шуда*, он андеша аз хотирам маҳв аст [5, 59].

Бояд гуфт, ки нависандагони насри мурсал, маснуъ ба тариқи ибораторӣ ва муродифоти калимаи лозим як фикр, ё нуқтаро бо таъбирифариинӣ низ шаклҳои гуногун додаанд ва ин аз захираи бои луғавӣ бархурдор будани ин бузургон ва устодони сухани ноби форсӣ-тоҷикӣ гувоҳӣ медиҳад:

**саманди мурод аз даҳлези танги ҳастӣ ба соҳати майдони ломакон ҷаҳонидан;**

**тӯтии руҳи худро аз қабзи ҳавос вораҳонид ва ба шакарестони висол расонидан:**

«Аммо Амир Хусрав зиндагонии дароз ёфт ва дар шуҳури санаи хамса ва ишрина ва сабъумиата *саманди мурод аз даҳлези танги ҳастӣ ба чобукдастӣ ба соҳати майдони ломакон ҷаҳонид ва тӯтии руҳи худро аз қабзи ҳавос вораҳонид ва ба шакарестони висол расонид*» [5, 236]. Дар ин ҷумла пораи ишоратшуда маҷозан маънии «вафот қардан»-ро ифода менамояд.

Зимнан бояд гуфт, ки ибораву таъбириҳои ифодакунандаи маънии мавриди назари мо дар асар чанд қарат омада, аз бисёр қор фармуда шудани он ва мастаъмал будани онро дар осори насри ҷаннатӣ нишон медиҳад:

**Тӯтии руҳ зи бедоди қафас бозраҳонидан, ё вораҳонидан:** ин таъбир дар вариантҳои гуногун дар асар вомехӯрад:

«... тўтии Мавлоно Тўти ба доруссалтанаи Ҳирот аз қайди қафаси ҳавос ба зирваи авчи иззат таярон намуд» [5, 430].

«Вақти он шуд, ки дил аз доми ҳавас бозраҳад,

Тўтии руҳ зи бедоди қафас бозраҳад...

Тўтии руҳ расад дар шакаристони висол,

Шоҳбозест, зи ғавғои мағас бозраҳад» [5, 430].

«... ва тўтии руҳи пурфутуҳи худро аз нанги ин тангқафас вораҳонид» [5, 356].

Таъбири «саманди ҳаёт аз майдони ҷаҳон ҷаҳонидан» маънии вафот ва аз олам рахт барбастанро ифода менамояд.

«...ва ба таърихи санати арбаъа ва салосина ва ситтумиата саманди ҳаёт аз майдони ҷаҳон ҷаҳонид» [5, 356].

Дар таъбироти зайл низ воҳиди луғавии «марг, мурдан, вафот, фавтидан» ифода гардиданд:

«Аз ҳазизи инсӣ ба авчи қудсӣ таҳвил фармуд» [5, 249].

«Аз хокдони зулмонӣ ба риёзи ҷовидонӣ таҳвил фармуд» [5, 249-250].

«...кавқабӣ ҳаёти ӯ аз сууди бақо ба ҳубути фано майлон намуд» [5, 436].

Дар порҷаҳои зайл низ маънои «вафот намудан» дар ҷумлаҳои мазкур омадааст:

«... муниши азал манишури азли ӯ навишт ва ҳарифи қачбози аҷал бо ӯ ба дағобозӣ машғул шуда» [5, 250].

«Дар ин овони ҷавонӣ аз ин зиндони фонӣ ба риёзи ҷовидонӣ реҳлат намуд» [5, 250].

«...ва рӯзгори ғаддор ва гардуни ноҳамвор ба рӯзномаи ҳаёти он шоҳзодаи олимпикдор рақами фано кашид» [5, 356]. Калимоту ибороте, ки ишора шудаанд, ифодаҳои дигари маънои «вафот, марг» аст.

Тақрибан 50 ибора ва таркибҳои рехта, фразеологизмҳо барои ифодаи вожаи «марг, мурдан» дар асари мавриди назари мо омада, аз боигарии забони осори адабиёти форсу тоҷик гувоҳӣ медиҳанд. Боигарии таркиби луғавии забони тоҷикӣ барои ифодаи маънои васеъ аз тамоми имконот бархурдор аст. Таҳлили вожаи «марг, мурдан, вафот» дар мисоли «Тазкират-уш-шуаро»-и Давлатшоҳи Самарқандӣ ин хулосаи моро тақвият мебахшанд.

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## ОБРАЗ КАК ХУДОЖЕСТВЕННОЕ ИЗОБРАЖЕНИЕ ЖИЗНИ ЧЕЛОВЕКА

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**Аннотация:** В статье отмечается о том, что в литературных произведениях образ занимает центральное место и постоянно развивается. По мере развития сюжетной линии произведения все отчетливее проявляются новые стороны образа (героев произведения). Принимая во внимание характер художественных произведений, в методике преподавания литературного образа рекомендуется начинать с полного усвоения и понимания произведения, что подразумевает полный анализ текста.

**Resume:** The article notes that the image takes a central place in literary works and is constantly evolving. As the storyline of the work develops, new aspects of the image (the heroes of the work) are more and more clearly manifested. Taking into account the nature of works of art, in the method of teaching a

literary image, it is recommended to start with a complete assimilation and understanding of the work, which implies a complete analysis of the text.

В литературных произведениях мысли и цели автора выражаются через образы. Образ - это художественное изображение жизни человека, природных явлений, общества, что очень важно в воспитании подрастающего поколения. Цель чтения художественных произведений в начальных классах – выяснить цель автора, выраженную через речь в образах. Н.Д.Молдавская подчеркивает, что «школа может выполнять свою образовательную функцию только в том случае, если учащиеся научатся читать и думать в классе, читать и чувствовать, изучать и понимать, а также усваивать содержание того, что они читают». (6,224).

Понятно, что каждое произведение искусства написано в образовательных целях, что выясняется в начальных классах посредством анализа, который достигается путем выделения героев произведения, сравнения их действий и поведения, определения собственного отношения читателя к своему персонажу. Детские художественные произведения обогащают мировоззрение, духовное и политическое воспитание младших школьников.

Как было сказано выше, основная часть учебников по родному языку в начальных классах это произведения искусства. Произведения искусства имеют следующие компоненты: идейно-тематическая основа, композиция, сюжет, участники и герои произведения, образные средства языка, которые взаимосвязаны, представляя собой единое целое.

В литературных произведениях образ занимает центральное место и постоянно развивается. По мере развития сюжетной линии произведения все отчетливее проявляются новые стороны образа (героев произведения). Принимая во внимание характер художественных произведений, в методике преподавания литературного образа рекомендуется начинать с полного усвоения и понимания произведения, что подразумевает полный анализ текста.

Для достижения поставленной цели учитель в процессе анализа работы учитывает следующие моменты:

1. Вступительное собеседование (подготовка учащихся к разбору текста).
2. Выразительное чтение текста учителем.
3. Раздельное чтение текста учащимися.
4. Беседа по содержанию текста.
5. Разработка повествовательного плана.
6. Изложение содержания произведения.
7. Завершение, подведение итогов и раскрытие идеи произведения.
8. Выразительное чтение текста учащимися.

Рассмотрим цель, задачи и характеристики каждого этапа.

Существует множество методов подготовки учащихся к анализу произведения, использование которых зависит, прежде всего, от характера произведения, цели чтения. Он включает в себя выразительное чтение учителя, использование различных наглядных пособий, иллюстраций, просмотр учебных документальных фильмов и т. д.

Иногда учитель использует различные наглядные пособия для подготовки учеников к новой теме. Первое чтение художественного произведения, которое осуществляется путем пробного прочтения преподавателем или специально подготовленным учеником, не дает исчерпывающего понимания содержания произведения, но следует отметить, что по-настоящему выразительное и интересное чтение привлекает школьников и стимулирует эмоциональное восприятие, то есть учащиеся слушают его через призыв чтения без какого-либо принуждения, что приводит к прямому эмоциональному восприятию содержания текста.

Глубокое и всестороннее понимание достигается после многократного чтения, которое осуществляется читателями посредством чтения отдельных частей произведения. Это повторное чтение, требующее осознанного прочтения и анализа прочитанной части произведения.

Материальное содержание текста выражается в сущности слов и словосочетаний и предложений. Для понимания содержания необходимо иметь определенный словарный запас, понимать смысловые аспекты слов, грамматические связи, положение вспомогательных слов.

Чтобы понять смысл текста, который скрывается в значении слов, предложений и словосочетаний, необходимо иметь определенный уровень развития логического мышления. Именно это позволяет сравнивать выражения в слове и на основе полного анализа текста помогает сделать правильные выводы.

Наблюдения показывают, что при анализе литературных произведений, читателям сложно понять основное содержание произведения, конечную цель автора. С другой стороны, не следует

забывать, что у младших школьников есть особое чувство, они с особым чувством воспринимают события, они легко поддаются им, они могут видеть себя в своих фантазиях и выражать свое отношение к событиям.

Форма подготовки учащихся к анализу произведения очень разнообразна, а идейная основа - тематика работы, степень готовности к анализу текста зависит от жизненного опыта юных школьников.

Главное дидактическое условие - максимально вызвать у школьников интерес к чтению и анализу и обеспечить активное участие класса в решении обсуждаемых задач.

Следующие формы работы распространены в школьной практике, чтобы помочь ученикам в их предыдущем анализе работы: экскурсии, демонстрация значимых картинок и фильмов, беседы, рассказы учителей и так далее.

У каждого метода должна быть конкретная цель. Когда мы говорим, что художественный текст впервые читается учителем, цель состоит в том, чтобы его чтение стало образцом для подражания для учеников и чтобы понять общее содержание текста.

Восприятие художественного произведения детьми младшего школьного возраста имеет свои специфические черты. В книге они видят прежде всего объект изображения, а не само изображение, отождествляя художественную действительность и реальную жизнь. В центре внимания младших школьников оказываются события и герои, причём события воспринимаются как подлинные, имевшие место в действительности, а герои – как живые люди, участники описанных событий. Младшие школьники способны к обобщению прочитанного. При самостоятельном чтении они выделяют в художественном произведении более или менее существенные связи и отношения, но преимущественно внешние, чувственные, наглядные. Ребёнок обобщает в пределах конкретного образа, конкретной ситуации

Значение специфики младших школьников как читателей помогает учителю планировать ход анализа, однако не освобождает его от необходимости проверить, как воспринято конкретное произведение его учениками. Поэтому на уроке выделяется специальный этап – проверка первичного восприятия. Важно лишь подчеркнуть, что на этом этапе не следует корректировать ответы детей. Цель данного этапа урока – определить, что дети увидели в тексте самостоятельно, а в чём испытывают затруднения, что прошло мимо их внимания, и внести поправки в задуманный ход урока.

Для достижения этой цели требуются специальные методы и инструменты. Например, чтобы развить чувство чтения, обратить внимание на язык произведения, уметь различать образные языковые средства, необходимо точно передать художественные образы, которые работают в описании природы и качества главного героя.

Таким образом, из вышесказанного следует, что при изучении художественных произведений, в первую очередь, очень важно развивать умение внимательно слушать, быть активным на уроках, обогащать словарный запас, планировать рассказ, и раскрыть главную идею, что требует от учителя большой креативности и кропотливой работы.

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## THE ROLE OF LITERATURE IN CULTURAL COMMUNICATION

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**Abstract:** the goals of this paper are specific. A reader who has just began serious studies of language in literature may be utilized to communicate two cultural visions of each language by providing an intercultural selection of literature from the main critical-interpretative perspectives. It comes to view literature as a branch of sociology and a cultural component of language that plays a vital function in developing intercultural awareness in an EFL learner. Because literature reflects the cultural qualities of a certain community, whether it be a real or imagined one.

**Key words:** intercultural communication, literary culture, literature, program.

### Introduction

Literary culture is significant as a road for the growth of diverse disciplines of culture in the community to be regarded a basis for reflection on the numerous subjects, genres, authors, and demonstrations encompassing literature, which is a fundamental aspect inside Gabriel Garcia Marquez's philosophy.

This project has been supplemented by managers, artists, and organizations that support the inclusion of the community, as well as young students and employees of this educational institution, in some literary activity.

This work presents an experience that displays the substantial labor to inspire toward literary culture by promoting a knowledge and respect of diverse types of artistic expression. Such spaces can be expanded to urban neighborhoods in order to broaden the literary culture. So, in this task of answering a series of questions about English learning, we were asked a complicated question: What role does literature play in the acquisition of a foreign language for those people?

It is a well-known truth that literary texts are rarely utilized in university-level foreign language classrooms, and when they are, they are frequently employed to focus on reading comprehension under the guise of teaching the communicative use of literature in English class. It adds a number of variables to this detrimental effect, one of which is the exaggerated division made between language and literature, which causes many instructors to feel capable of teaching a foreign language but not literature.

Literature is a sociological area that investigates culture. Literature sociology is the study of the social creation of literature and its social ramifications. Pierre Bourdieu's example is particularly noteworthy. (Bourdieu, 1995) proposes a unique idea of art as a self-contained value. He makes a strong case against those who fail to accept the relationship between art and the social relations structures that generate and consume it. According to Bourdieu, one such structure is art's new autonomy, which complicates but does not remove the link.

Interculturalism is the connection, exchange, and communication across cultures in which the individual acknowledges and accepts the reciprocity of the other's culture. The prefix 'inter' denotes interaction, sharing, complementarities, and acknowledgement of the other's culture; otherwise, it might be split between other cultures or the host country's culture. It is also known as normative culture. In other words, interculturality may be defined as a way of being, a perspective on the world and other people, a form of equal interaction between humans and peoples - the polar opposite of ethnocentrism. Interculturality is the acceptance and tolerance for variety.

The multicultural method is often divided into three stages:

- Decentralization: it takes a more remote perspective of oneself; it attempts to define one's frames of reference as an individual with a culture and sub-cultures mixed in one's own growth. This self-reflection allows one to recognize what is relative in one's observations and make sense of one's reading references.

- Penetration of the other's system: it forces one to step outside of oneself in order to perceive things from the Other's point of view. It is an attitude of openness, a personal endeavor of investigation. It's like putting yourself in someone else's shoes.

- Negotiation: Identifying the bare minimum of compromise and understanding in order to avoid confrontation.

More specifically, interculturality may occur in two primary ways to assure the learning of the facts of one's own culture rather than merely notions and discourses about the culture of the other:

- Intercultural learning: meeting the other person to improve communication and increase learning and knowledge of the other person's culture.
- Exchanges with the country of origin: to build collaborative training between actors from the host nation and the country of origin.

The Literature and Intercultural Communication program prepares students to grasp the evolving role of literature in cultural communication as well as to investigate the diverse methods and devices that literature contains. The program is unique in the field of English philological-cultural studies because it integrates literary theory studies with translation, intermediality, adaptation, visual art, and culture studies, thus following current trends of inter-disciplinization of sciences and studies while also meeting the requirement that graduates be flexible in this way. It reflects the fluid character of media and cultural communication, the rising preference for visual – rather than verbal – depiction of reality in a wide range of discourse, and the trend toward multimedia representation, particularly artistic forms. The program's goal is for students to learn the methodological tools required to analyze 21st-century literature and culture (literature and culture being broad concepts). The curriculum teaches students how to analyze, interpret, and critically evaluate literary and non-literary texts, art and popular culture, and media and societal dialogue. The program's structure promotes the development of skills in academic and creative writing, editing, and translation of many sorts of materials from a foreign language.

Because of its unique qualities, the program brings together students from several disciplines, notably those with a background in philology, cultural studies, and art theory. In doing so, it fosters a feasible atmosphere for the program's study goals to be accomplished by creating working circumstances for a dialogue that includes diverse viewpoints.

### **Conclusion**

Students are encouraged to discover links between diverse cultural occurrences, foreign-language cultures, and traditional and modern media. The interdisciplinary structure of the curriculum assures that its students are capable of comprehending culture and literature in ways that studying the individual subjects would not give. Furthermore, understanding the dynamics of culture allows them to actively engage in its formation.

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## **АНАЛИЗ СИСТЕМЫ ПЕРСОНАЖЕЙ ПОВЕСТИ Т. УАЙЛДЕРА "МОСТ КОРОЛЯ ЛЮДОВИКА СВЯТОГО"**

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**Аннотация:** В данной статье рассматривается анализ системы персонажей повести Т. Уайлдера «Мост короля Людовика Святого». Основное содержания исследования составляет раскрытие системы персонажей в произведении, а также выделяются и описываются характерные особенности темы рока в литературе.

**Ключевые слова:** система персонажей, сюжет, рок, закономерность и случайность, религия, вера, любовь, жизнь, смерть

Система персонажей как обязательный компонент эпического рода литературы, особенно романов и повестей, как правило, несет очень большую смысловую нагрузку. В повести Т.Уайлдера «Мост короля Людовика Святого» есть общая идея: самые разнообразные характеристики и истории персонажей уравниены их трагической судьбой – обрушением моста и гибелью ВСЕХ, независимо от

возраста, пола, каких-то пороков или добродетелей, греховности или, по сути, полным отсутствием, ее. Легко предположить, что именно это определяет исходный посыл, исходную установку автора: как бы кто ни жил, есть некий предел, о котором надо помнить, и даже дети, так как они тоже уже часть человечества на земле, подчиняются общей судьбе никому не ведомых случайностей. Персонажи как бы собраны в едином фокусе, правда, особую роль играет брат Юнипер - как персонаж, пытающийся понять трагическую историю. Он, что называется, нарратор, рассказчик, отделенный от сюжетной истории собственной – правда, условно вездесущей позицией.

Композиционно роман делится на пять смысловых частей, которые несут функциональный смысл. Оглавление показывает эту суть. Охарактеризовать коротко содержание произведений Т.Уайлдера в принципе невозможно: они охватывают бездонные, злободневные проблемы человеческого бытия, и чаще всего это выражается в проекции на темы одиночества, любви и религиозных взглядов. И обычно дополнительно появляется глубочайший ассоциативный интертекстуальный план, который возможно понять только за счет знаний, образования, опыта, интуиции. Система персонажей – необходимый и, может быть, самый вытнанный, в определенном смысле даже популистский компонент повествования, потому что позволяет наиболее тесно приблизиться к читателю. Рассмотрим героев повести.

Главным персонажем является брат Юнипер, «разработавший», условно говоря, систему оценки жертв рухнувшего моста. На протяжении всего произведения, будучи глубоко верующим, брат Юнипер пытается найти единственный правильный (но логический!!! – и именно в этом его ошибка) ответ на вопрос о причине гибели героев. Главной целью брата Юнипера становится выявление связи между человеческой судьбой и существованием Божественной воли. Таким образом, в романе рассматриваются философско-бытийные и гносеологические проблемы, которые либо отражаются на течении жизни, либо становятся ее результатом.

В отличие от других монахов XVIII века, брат Юнипер выступает в качестве монаха-исследователя, который старается обосновать гибель жертв моста. Он не сомневается в существовании высших сил, однако он ищет связь. Но, увы, такая его цель рождает сомнение у католической церкви и искателя истины решают сжечь на костре.

Брат Юнипер не только рассказывает о жизни погибших, но также оценивает их поступки, обосновывает прошедшие события. Так раскрывается и его образ, но прежде всего - другие: «Все мы эгоистичны в этой жизни. Такова человеческая природа». Маркиза де Монтемайор – героиня первой истории - на первый взгляд, кажется жертвой своей любви к дочери. Однако, её любовь необходима ей самой, в первую очередь. «... ее любовь, пусть и огромная, объемлющая все краски любви, омрачена тиранством: она любит дочь не ради ее самой, а ради себя». – [1]. - *Her love for daughter was vast enough to include all the colors of love, it was not without a shade of tyranny: she loved her daughter not for her daughter's sake, but for her own*» [2]. Некрасивая дочь торговца, будущая маркиза де Монтемайор, с детства жила с тяжким грузом одиночества, душевной разобщенности с другими. Апатия ко всему окружающему заставляет её долго отказываться от замужества, но даже и поздний её брак не приносит счастья в её жизнь. Единственным светом в темноте для неё становится её дочь, но, увы, «...малютка Клара пошла в отца – она была холодна и интеллектуальна» [1]. – «*But little Clara took after her father; she was cold and intellectual*» [2]. Маркиза надеялась оживить все свои рухнувшие надежды и душевную боль приглушить любовью своей дочери, пытаясь избавиться от одиночества. Но, кажется, она была обречена на одинокое существование и грустные воспоминания. Все её надежды на взаимную любовь дочери угасают, когда донья Клара, дочь Маркизы, выбирает в мужа того, с кем она могла бы уехать подальше от матери. После такого решения дочери маркиза как бы отрекается от всего. Она не только теряет смысл своей жизни, но и теряет веру в Бога. Так как само произведение содержит установку на религиозную идею, автор показывает, как Маркиза, ставя свою любовь к дочери превыше всего, забывает Бога и впоследствии наказана за это. Она ищет эту любовь везде и сравнивает её с раем. «Она могла просить лишь одного: места, где дочери любят матерей; все остальные преимущества рая она отдала бы даром» [1]. – «... for all she could ask of a god, or of immortality, was the gift of a place where daughters love their mothers; the other attributes of Heaven you could have for a song» [2]. Все остальное она просто не видит. Временами маркиза осознаёт, что является частью общего для всех мира, но всё же пытается найти оправдание своим действиям. Свидетелем мучений маркизы была Пепита, её служанка, девочка которой было всего четырнадцать лет. Будучи воспитанницей монастыря, несмотря на свой юный возраст, она перенесла немало ударов судьбы. Её несчастная участь сироты продолжается муками, которые она терпит, когда живёт с маркизой. В сущности, это образ доверчивого ребёнка, который нуждается в ласке, в материнской, женской заботе. Маркиза позднее понимает душу девочки, ее искреннюю любовь, и это открывает ей

глаза. Она видит чистую, преданную любовь, которые могут испытывать дочери к своим матерям. Маркиза готова начать новую жизнь, отказываясь от эгоцентричности и алчной любви. «Позволь мне теперь жить, - прошептала она. - Позволь мне начать сначала» [1]. - "Let me live now," - she whispered. - "Let me begin again" [2]. Но...«дальше – тишина», цитируя В. Шекспира.

Следующая часть произведения посвящена братьям-близнецам Мануэлю и Эстебану. Это подкидыши, воспитанные в монастыре под покровительством матери Марии дель Пилар, пережившие немало страданий. Их суровая жизнь показана ещё в начале повествования. Предполагается, что у близнецов во всём мире есть некая связь, с помощью которой они чувствуют сердца друг друга. Так и Мануэль и Эстебан почти без слов понимали друг друга, ведь у них «одно сердце на двоих»; они находили покой, который человек может испытать лишь в своей семье, друг в друге. Но эту любовь, этот покой нарушает любовь к женщине. Братья встречаются с театральной актрисой, и Мануэль влюбляется в неё. Катастрофическая невзаимность бросает его в бездну отчаяния. Тем временем Эстебан «спрашивал себя, почему Мануэль так переменялся и почему из их жизни ушел всякий смысл [1]. – «...wondered why Manuel was so changed and why the whole meaning had gone out of their life» [2]. Мануэль ощущает, насколько брату плохо, как его чувства терзают брата, и решается отказаться от своей любви, но он продолжает хранить образ возлюбленной в сердце. В нём теперь живут два человека: один странно жаждущий любви к женщине, и другой, ненавидящий своё нынешнее состояние. Эта игра подсознания становится особенно заметной тогда, когда Мануэль испытывает сильную боль после травмы колена. Теперь в нем как бы два человека: один – объективный и любящий Эстебана, другой – ненавидящий его. История накаляется еще больше, когда Мануэль, умирает. Эстебан теряется в этом мире, он совсем одинок. Под влиянием эмоций и потрясения от случившегося Эстебан начинает называть себя Мануэлем, тем самым пытаясь оживить своего брата и память о нём. Он не находит места, скитается по площадям, улицам, избегая контакта с людьми. Он не может найти свой путь. Мир для него пуст и холоден. Однако капитан Алваро уговаривает его уехать с ним, обещая ему новую жизнь. «Мы делаем, что можем. Мы бьемся, Эстебан, сколько есть сил. Но это, понимаешь, ненадолго. Время идет. Ты удивишься, как быстро оно проходит» [1]. - "We do what we can. We push on, Esteban, as best we can. It isn't for long, you know. Time keeps going by. You'll be surprised at the way time passes" [2].

Идея новой жизни так и остаётся для Эстебана не постигнутой, так как и он становится жертвой рухнувшего моста.

И наконец, последними в романе рассказываются истории жизни дяди Пио и дон Хаиме. Образ дяди Пио - это образ одинокого мужчины, который уже несколько лет служит театральной актрисе Камиле Периколе, а дон Хаиме – её семилетний сын. Знающий почти всё и всех в Лиме, дядя Пио, тем не менее, страдает от душевного одиночества. Он ведёт глубокие рассуждения о жизни. У него есть свои цели в его жизни, которые он определил для себя, будучи юношей – это поиски вечного идеала. Но, по устойчивому убеждению Т.Уайлдера, безгрешен и идеален только Всевышний, и, возможно, автор показывает этот поиск среди людей как отрешение от религии – ведь идеала по определению не может быть на земле. Дядя Пио понимает, что на свете нет таких людей, с которыми он мог бы жить и которых мог бы любить. Он пытается воссоздать идеального человека, воплотить свои мечты в маленькой девочке Камиле Периколе. Он воспитывает в ней великолепную женщину, которой сам же восхищается. Однако, как говорил А.Эйнштейн, никогда не надо думать «о будущем, оно и так наступает достаточно быстро» [3]. Время - наш главный враг, и оно летит, не щадя никого. Так угасает интерес Камилы и к театру, и к дяде Пио. Но она не одинока. У неё трое детей, и она пытается найти свое место в жизни. Сцена в театре - это уже прошлое. Со временем она отказывается и от дяди Пио, что ранит его сердце ещё больше - это неразделённая любовь, но не любовь мужчины и женщины, а любовь-ожидание, в основе которой лежит какая-то цель, ради которой герой и страдает. Решив начать всё сначала, дядя Пио, хочет воплотить все свои мечты в сыне Камилы. Но судьба ли, случай ли мешают этому, и они погибают на следующий день во время катастрофы.

Таким образом, брат Юнипер и не мог ни к чему прийти. К истории обрушения моста короля Людовика Святого вполне подходит ключ теории «черного лебедя» [4], суть которой заключается в том, что какая-то трагическая история не была предсказана и просчитана, потрясла людей, но при этом она не несет в себе ничего оккультного: ее всегда можно проанализировать постфактум. Очевидно, мост износился, и если бы его вовремя тщательно осмотрели и починили, он бы не обрушился. Но Т. Уайлдер транслирует через брата Юнипера некую универсальную парадигму любой жизни - всегда со страданиями и грехами - и непостижимость момента смерти. И необходимость веры.



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## WAYS OF TEACHING ENGLISH TO VARIOUS AGE GROUPS

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**Abstract:** The article analyses the effective ways of teaching English to different age groups. It also discusses age factors in learning foreign languages.

**Key words:** integrated classes, young learners, teenagers, senior learners, adults, musical activity, teaching principle, ages groups, age factors, adolescent learners, efficient.

The age of compulsory English learning has been reduced in Uzbekistan. There are several reasons for an early start to English language learning. Because of the role of English as a global language and its potential for providing education and employment advantages to English speakers, English is being introduced at earlier and earlier ages around the world. Many children now start English as early as age 7 (or first grade). While there are many points of view about the best time to start learning another language, there are potential benefits to an early start, especially if optimal conditions occur within the language classroom. According to their age group, learners of English could be divided into: young learners, teenagers, senior learners and adults.

A teacher plays an important role in helping young children develop into lifelong learners. Foster a love of learning by creating lesson plans that appeal to them, suit their maturity level, and focus on what will help them excel in future English courses. When working with young children, teachers should fully adjust the curriculum to the age of the students, which means that they will help them in the best possible way to adopt knowledge that suits their age. Since in this age group there could still be pupils that haven't mastered the writing skill, teachers should try to adapt the curriculum and classes, first and foremost, to the abilities and knowledge of such young learners. This means that in this case, similarly to working with students 3-5 years of age, most of the learning will take place through games that are already familiar to them because this is also the best way to master English language skills that are suitable for children from 5-7 years of age.

On organizing learning process for young learners in the classes of English language it might be wise to hold integrated classes: the class of English language plus musical activity (singing, music, rhythm and etc); the class of English language and art (drawing, application); the class of English language plus physical activity.

There are many other things you can do to ensure that pupils succeed in class. There is no need to assign homework at this stage but be sure to track individual and class progress so that pupils can visually see what they have learned and how they are doing. Encourage students to try their best and create a constructive learning environment where students do not need to worry about making mistakes. Create activities and exercises that are entertaining. Help students learn how to interact with one another as well as how to speak English. Learners will also feel more comfortable if you stick to a regular schedule so if you decide to make changes, implement them over a period of time rather than all at once. Constantly review and avoid introducing too much new vocabulary at a time. Learners may not remember material from one day to the next so repetition is important. The more students are exposed to certain material, the faster they will learn it. This is how native speakers learn English, by listening to people around them and expanding their range of vocabulary gradually. These learners can be a real pleasure to teach because they do not feel stressed by their studies and approach everything with youthful innocence.

Scholars concluded that adolescent learners are more efficient language learners (they have already acquired their mother tongue) and that they can learn a second language “to a very high level and that introducing foreign languages to very young learners cannot be justified on grounds of biological readiness to learn languages” [3, 142].

Teaching senior students is very entertaining because senior students have a wealth of life experience and when they bring this to the classroom they enrich the learning experience of the whole class. Our

teachers comment that older learners are excellent students to have in the classroom as they are always happy to talk about their experiences and give their opinions on a wide range of topics.

There is no doubt that teaching English to teenagers has its own unique challenges and differences when compared to young children or adult learners, but if a teacher becomes the teacher that all the teenagers want to have class with, he/she will have a competitive advantage. Teens want (and deserve) the same respect that a teacher wants from them. Aim for that place of mutual respect, set high expectations while giving them their fair share of freedom and be creative in his/her choice of material and activities. Teenagers can be a passionate, energetic group. They often want to succeed, even if it does not outwardly look like it. The duty of English teachers is to channel their energy and potential into a love for language, and ideally, towards fluency. Depending on where teacher is, they can usually expect teenagers to have a pretty solid foundation in English. Communicating in English at this point is enjoyable for them and for a teacher. Teen classes are fun and full of laughter. They typically start with some small talk catching up after the weekend or telling a teacher a funny story from school that day. It does not take long for them to start making jokes. A class communicating in a very real way, integrating it into their own conversations with a hint of their personality and humor. In order to teach teenagers successfully the following is required: finding shared interests and finding topics that are relevant to their lives.

Teaching adults is a significant issue in methodology of the English language teaching. Teaching adult learners can be very rewarding, but very challenging as well. One must not forget that we are dealing with individuals who have their own lives outside of school, some with very busy schedules. However, adult learners are also better equipped for dialogue and exchange. They come to class with a set of tools and information that can be of great use to us. On the one hand, the advantages that come with teaching adult learners and the way of a teacher can maximize their great potential for learning.

A teacher plays an important role in helping learners' language skills. Therefore, to conduct successful lessons, a teacher should prepare lesson materials according to age and interests of language learners.

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### ОТЛИЧИТЕЛЬНЫЕ ОСОБЕННОСТИ ТВОРЧЕСТВА С.МОЭМА НА ПРИМЕРЕ ПРОИЗВЕДЕНИЙ "ЛУНА И ГРОШ"

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**Abstract:** В статье рассматриваются особенности индивидуального стиля на примере литературного творчества английского писателя С. Моэма.

**Ключевые слова:** роман, художественный образ, персонаж, сюжетная линия, стилистический прием.

Приводятся различные точки зрения о художественной манере автора, рассуждения отечественных и зарубежных критиков о принадлежности писателя к таким течениям в литературе, как: модернизм, натурализм и реализм. Художественная литература -это особая, утонченная форма языка в действии. В этой среде индивидуального лингвистического творчества целью и результатом является текст как вербализованный фрагмент духовной жизни автора. В системном и структурном охвате текст признается двусторонней конструкцией, высшей и, следовательно, чрезвычайно сложной единицей в иерархии языковых уровней. Единство планов содержания и выражения

обеспечивает тексту, как и слову, семантическо-структурную целостность, полноту, воспроизводимость и т.д. Эта непоколебимая позиция о структурной и семантической неразрывности содержания и формы взята в качестве теоретической основы в данной статье.

Из этого общего тезиса следует, что в художественном тексте, согласно законам, возможностям и целям жанра, мысли, которые особенно значимы для автора, отмечены продвижением смысловых акцентов с использованием стилистических приемов [1]: чем важнее мысль, тем выразительнее форма его презентация. В данной статье описывается попытка подтвердить эту концепцию посредством семантического анализа некоторых авторских отступлений в романе С. Моэма "Луна и грош" [10]. Отступление - это своеобразная для читателя, богатая информацией часть вымышленного повествования. Многофункциональность такого способа общения с читателем очевидна: через собственное видение конфликта (явного или потенциального) автор предлагает собственный набросок жизненной ситуации, побуждает мысленно участвовать в ее обсуждении и, вызывая определенный вклад ума, вовлекающий в его активную критическую рефлексию - все это дополняет образовательную миссию автора... Моэм не звучит громко. Он осторожно, с оговорками и сомнениями, ведет читателя по лабиринту грандиозности конфликта: то, что кажется на поверхности обычным повседневным, оказывается жизненно важной частью множества связей и их переплетения. Ответственность мысли должна найти эквивалентную лингвистическую поддержку в ее выражении: выбор языковых средств, их оригинальное воплощение и неоднозначное расположение, другими словами, в обоснованно целостной системе образов.

Не случайно роман начинается с отступления. Начало рассказа занимает сильную позицию в композиционной структуре текста, а концепция, введенная и развитая в контексте концептуальной остроты, становится лейтмотивом всего произведения. Для Моэма такой доминирующей чертой является феномен гениальности, но не как теоретическая абстракция, а как одушевленное качество - источник противоречий и конфликтов. Вся первая глава заполнена размышлениями рассказчика о гениальности как врожденном и социальном явлении. Думается, что такая философская постановка всего романа раскрывает его обобщающий, универсальный смысл, благодаря которому трагическая судьба художника-одиночки проецируется на все человеческое сообщество в виде конфликта между творцом и остальным миром. Диалектика слова заключается в том, что оно одновременно является и силой, и слабостью. Способность ссылаться на определенный объект мира не устраняет размытости понятия о нем (Сомерсет Моэм:2002). Семантическая открытость слова, его контекстуальная вариативность приближают говорящего к точному самовыражению, но никогда не достигают идеала и поэтому нуждаются в дополнительных пояснениях. Моэм делает то же самое.

Концепция гениальности как "высшей способности к творчеству" является ключевой для всего романа и поэтому требует особой образной и семантической интерпретации. В первых строках романа Моэм выводит эстетическую формулу воздействия искусства художника на зрителя. Теперь он прямо (хотя и с опозданием, снимая напряжение догадок) называет причину эстетической привлекательности: "Искусство - это проявление эмоций. А эмоции говорят на языке, понятном всем." "Благородная связь искусства с эмоциями, язык которых понятен каждому, звучит примирительно. Но взаимопонимание, тем не менее, не приходит. Общество должно быть готовым принять новое: привлекать, интерпретировать, убеждать и прививать. Необходим посредник-это критик "с бескорыстной страстью к искусству" - "с его бескорыстной страстью к искусству" и "неоспоримым авторитетом" - "экстравагантными претензиями". Конвергенция стилистических приемов (эпитет, метонимия, метафора) создает реалистичную картину неизбежной тотальной многоуровневой зависимости в обществе.

Моэм предлагает еще одну психологическую загадку в форме "чисто человеческого интереса". Это еще один эффективный прием для манипулирования приобретенными рефлексивными социализированного человека. Само общество жаждет ошеломляющих открытий и захватывающих впечатлений. Эта просьба удовлетворяется естественной тягой и "способностью создавать мифы" - "Способность к мифологии врожденна у человеческой расы"(Арнольд 2009:35). Миф - это метонимическое ядро контекста (сужение общего широкого прямого значения: история, переданная с древних времен о ранней истории расы, объяснения природных событий в специализированные: человек, вещь, которая является воображаемой, вымышленной или изобретенной), это подходящая ссылка на регулятор социальных отношений. Миф - это "легенда, превратившаяся в фанатичную веру" - "Он изобретает легенду, к которой затем присоединяет фанатичную веру". И она составлена из броских фактов, которые "молва жадно выхватывает из жизнеописаний героя", создавая себе кумира - "Он с жадностью хватается за любую происшествия, удивительные или таинственные, странные и ужасные: возмутительный характер, жалкая судьба". Критики сознательно

профессионально следуют за автором, а читатели интуитивно повинуются. Во-первых, это дает возможность судить о стилистическом почерке и, в целом, о художественном мастерстве автора. Последние очарованы силой эмоционального и когнитивного воздействия, и оба погружены в тематический масштаб и смысловую бездну произведения.

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### ИНГЛИЗ ТИЛИ ФРАЗЕОЛОГИК БИРЛИКЛАРИДА МУҲАББАТ КОНЦЕПТИНИНГ МЕТАФОРИК ИФОДАЛАНИШИ

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**Аннотация:** Мақолада таркибида “Муҳаббат” концепти бўлган инглиз тили фразеологик бирликларининг метафорик ифодаланиши ўрганилди.

**Калит сўзлар:** фразеологик бирлик, метафора, концепт, концептуал метафора

Муҳаббат — бирор шахсга ёки кишилар гуруҳига, ғояга ёки амалий фаолиятга нисбатан интим ва кучли туйғу сифатида тавсифланади.<sup>1</sup> Физиологик нуктаи назардан, севги - бу инсоннинг "ғайриоддий", "ностандарт" ҳолати, рухий ва ҳиссий ҳолатда севгига мубтало бўлган инсоннинг маълум белгиларга эга бўлган касаллик туридир. Инглиз тилида бу “ностандарт” туйғу гапда **fall in love (with)**– севиб қолмоқ, ишқи тушмоқ [2, 471] ва **fall out of love (with)** – кўнгли қолмоқ, севмай қолмоқ (сўзма сўз. Севгидан чиқиб кетмоқ) фразеологик бирликлар ёрдамида ифодаланади. [2, 471]. Кўриб чиқилаётган идиоматик иборалар контекстида севги метафорик тушунчасини – тубсизлик чуқурлик, жарлик билан кўрсатиш мумкин. Ошиқ бўлган одам ўзининг одатий, таниш ҳолатидан қандайдир мураккаброқ, сифат жиҳатидан янги ҳолатга "тушади". Инглиз тилидан фарқли ўлароқ, ўзбек тилида "севиб қолмоқ", “яхши кўриб қолмоқ” ва "кўнгли қолмоқ”, “севмай қолмоқ” сўзлари метафорани очиб бермайди. Бироқ “ишқи тушмоқ” фразеологик бирлиги билан инглиз тилидаги каби севги чуқурлик метафорик тушунчасини англатади. **to be fathoms deep in love** – телбаларча севиб қолмоқ мисолига келсак, **fathoms** компонентининг метафорик ишлатилиши (сув омборининг чуқурлиги ўлчов бирлиги) мавҳум концептни конкретлаштириш, уни моддий нарса орқали белгилаш каби дунёқарашнинг архаик хусусиятини кўрсатади.

Севгини тавсифлашда ҳис-туйғуларнинг интенсивлиги, унинг сифат кўриниши ҳисобга олинади. Туйғунинг шиддат даражасини ифодаловчи фразеологик бирликлар қаторига қуйидагиларни киритиш мумкин: **be fathoms deep in love, be over head and ears in love, be head over ears in love** ёки **be up to the ears in love** – телбаларча ошиқ бўлмоқ (чуқур ошиқ бўлмоқ, бошдан-қулоғинггача ошиқ бўлмоқ) [2, 471]. Бу ибораларда севги ҳамма нарсага ўзлаштирадиган, инсонни бир бутун сифатида қамраб оладиган нарсадир.

“**fall head over heels in love**” [4, 62] – ошиқ бўлмоқ, жуда қаттиқ севмоқ фразеологик бирлиги жараённинг шиддатини акс эттирувчи характеристикаси билан алоҳида аҳамият касб этади. Шундай қилиб, севиб қолиш, ҳис-туйғуларнинг туғилишининг юқори тезлиги туфайли севиб қолган одамнинг ички кўрлигига мос келади.

Эмоционал бўёқдорликка эга бўлган фразеологик бирликларга қуйидагиларни киритиш мумкин: **have (got) one's head in clouds** — булутларда учмоқ [4, 81], **lose one's head** [1, 93]— бошини йўқотмоқ, эсанкираб қолмоқ, **go overboard about (for or over) smb. (ёки smth.)** [2, 320] – бировга телбаларча ошиқ бўлмоқ, берилмоқ. (сўзма-сўз биров, бирор нарса туфайли ҳаддан ошиб кетмоқ)

<sup>1</sup> <https://qomus.info/oz/encyclopedia/m/muhabbat/>

“Have (got) one's head in the clouds” ва “lose one's head” фразеологик бирликларида инсондаги ақлнинг рамзи ҳисобланган “head” (бош) сўздан фойдаланилган. Севган одам ҳиссиётга берилиб рационал фикрлашни рад этиши билан тавсифланади, яъни, у мажозий маънода бошини (рационал фикрлашни) йўқотади. Ўзбек тилида ҳам **бошини айлантормоқ (ким кимнинг)**, **бош – кўзини айлантормоқ (ким кимнинг)** [3, 45], **ақл-у хушини йўқотмоқ** [3, 30], **эс-хушини олиб қўймоқ, йўқотмоқ, олиб қочмоқ** [3, 262] каби рационалликка учун мурожаат қиладиган баъзи фразеологик бирликларнинг мавжудлиги билан ажралиб туради.

“Go overboard about (for / over) smb. (smth.)” фразеологизми ўз моҳиятига кўра биз кўриб чиққан “fall in love (with)” фразеологик бирлигига яқинлашади. Иккала мисолда ҳам одатдаги ҳолатдан ташқарига чиқиш назарда тутилган. Агар биринчи ҳолатда севгининг қандайдир “тушиши” назарда тутилган бўлса, иккинчи ҳолатда бу севиш ва севмаслик ўртасидаги “чегарани кесиб ўтиш” назарда тутилган.

Муҳаббат туйғусининг энг юқори кўриниши - бу эҳтирос ҳисси. Инглиз тилида жуда кўп эҳтирос - олов концептуал метафорасига асосланган фразеологик бирликлар мавжуд: **catch (take) fire** — ёнмоқ, ўт олмоқ; ёндирмоқ (севги, қизиқиш, эҳтирос ва бошқалар билан) [2, 277], **fire and fury** - шиддатли эҳтирос [2, 278], **on fire** – кимгадир нисбатан ишлатилганда, у жуда ғайратли, ҳаяжонли ёки бирор нарсага иштиёқли эканлигини билдиради [2, 279], **get along/on like a house on fire** – тез дўстлашмоқ [4, 67]. Уйда ёнғин бўлса, у тез ва кучли ёнади. Ушбу метафора ибораси икки киши ўртасида яқин дўстликнинг тез ўрнатилишини билдиради. Эҳтирос - олов концептуал метафорасининг кенг қўлланилиши кўриб чиқилаётган ҳодисаларнинг семантик даражада ўхшашлиги билан изоҳланади. Асосий белгилловчи хусусият, ёнғин хавфи ўз йўлидаги ҳамма нарсани ўзига сингдириш, унинг зарарли таъсири асосида эҳтирос туйғусининг метафоризацияси содир бўлади.

Севги туйғусининг интензивлигини тасвирлашдан ташқари, фразеологик бирлик тушунчанинг сифат хусусиятларига ҳам мурожаат қилишади. Қуйидаги фразеологик бирлик бунга мисол бўла олади: **puppy love** – биринчи / ёшлик севгиси [4, 126], **cupboard love** - худбин севги, ҳисоб-китоб билан севги [2, 471]. “Puppy”, “cupboard” эпитетлари ва аниқланмиш “love” сўзи ўрганилаётган ҳодисанинг сифатини акс этирувчи метафораларни ташкил қилади. Биринчи ёшлик севгиси тушунчаси инглиз тилида “puppy love” фразеологик бирлиги орқали ифодаланади, чунки биринчи марта ошиқ бўлган ёшлар ўзининг ноқулай, ишончсиз хулқ-атвори билан кучукчаларга ўхшаб кетади – шу тариқа маънонинг бир объектдан иккинчисига ўтиши амалга ошади. “cupboard love” фразеологик бирлигида “cupboard” (шкаф) сўзи шахсий манфаат ва ҳисоб-китоб рамзидир. Шкаф - бу уй-рўзғор буюмларини сақлаш ва эгасининг бойлигини намоён қилиш функциясини бажарадиган мебел; шунга кўра, худбин севги моддий бойлик идиши бўлиб хизмат қиладиган маълум бир объект билан боғланишни келтириб чиқаради. Англашиладики, бу фразеологик бирликларнинг келиб чиқиши юқори ассоциативлик билан боғлиқ.

Севишганларнинг муносабатлари бир неча босқичлардан ўтади: танишиш, учрашиш жараёни, оилани куриш. Бу жиҳатлар инглиз ва ўзбек тилларида ўзига хос лексик ифодага эга, аммо инглиз тили кўпроқ метафорикликка хосдир. Масалан: **pick up** – танишмоқ [4, 220], **be (keep) in touch with sb** – биров билан алоқада бўлмоқ [1, 22], **Miss Right** – сўзлашувда бўлажак хотини, унаштирилгани, танлагани [2, 509]. “pick up” фраземасидан англаш мумкинки, танишиш жараёни инглиз тилида ўзига хос “ов” билан белгиланади ва партнерлардан бири “овчи” ролини ўйнайди, иккинчиси эса - унинг “қурбони” бўлади. “be (keep) in touch with sb” фразеологизми ҳам ўз асосига кўра мажозий хусусиятга эга, аммо бу идиоматик иборанинг метафорик табиати маълум даражада яширин характерга эга, яъни, метафора нутқ субъектлари учун аниқ кўринмайди. Идиомадаги “touch” сўзи “боғланиш” ва “тегиш” тушунчалари ўртасидаги муносабатни очиб берувчи метафоризация элементидир. “Miss Right” фразеологик бирлигида иккита таркибий элементни ажратиш кўрсатиш мумкин, улар биргаликда битта семантик яхлитликни ташкил қилади: Right фамилияли турмушга чиқмаган аёл, аммо кўриб чиқилаётган ибора контекстида Right фамилия эмас, балки аёлнинг маълум бир сифати, унинг танланганлигини ифодаловчи метафора туридир.

Муҳаббат концепти юксак поэтик салоҳиятга эга бўлиб, метафоризацияга тобе бўлади. Юқорида айтиб ўтганимиздек, ўзбек ва инглиз тилларида севги метафорак тушунчаси касаллик бўлиб, ҳар қандай касаллик бир қатор аломатларга эга. Қуйидаги фразеологик бирликлар ишқ туйғусининг “аломатлари”ни акс эттиради: **be hung up (on)** – жуда кўп хавотир олмоқ, фикри хаёлини эгалламоқ [3, 175], **have a soft spot for smb** - нозик ҳис-туйғуларга эга бўлмоқ [3, 80]. “be hung up (on)” фразеологизмида севгига муккасидан кетиш, ошиқ одамга хос бўлган маълум бир объектга ҳиссий ҳаракатсизлик, ақлий концентрация жараёни ифодаланади. Инглиз тилидаги “have a soft spot for

smb ” идиомасидаги " soft spot " сифатида инсонда ҳиссиёт бошланишининг рамзи бўлган юрак назарда тутилади.

Фразеологик бирликларда метафорани ўрганиш одамларнинг маълум бир тушунчага муносабатини тушунишга ва уларнинг хусусиятларини тўлиқ англаб етишга имкон беради.

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## ПРИЕМЫ ПЕРЕВОДА РЕАЛИЙ ХУДОЖЕСТВЕННОГО ТЕКСТА С АНГЛИЙСКОГО НА РУССКИЙ ЯЗЫК

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**Аннотация:** Особенности передачи иноязычных реалий художественного текста рассматриваются в данной статье. Передача реалий, как правило, вызывает у переводчика множество трудностей, основными из которых являются отсутствие соответствия в переводящем языке и необходимость передачи национального колорита. Удачным является такое введение реалии в текст, при котором переводчик не использует особых средств для её осмысления, а у читателя не возникает проблем с восприятием информации.

**Ключевые слова:** ситуативные реалии, транскрипция, *транслитерация*, безэквивалентная лексика.

В наше время многие стороны жизни определенного народа и его страны отражаются в языке этого народа. Язык не отражает культуру народа. В конкретном языке существуют слова, имеющие отношение к конкретным сторонам жизни и культуры народа. В современном переводоведении постоянно отмечается сущность проблемы передачи смысла слов, обозначающих предметы и явления национальной культуры и языка другого народа. К таким словам, в первую очередь, относятся неперебиваемые слова, то есть реалии.

Язык играет важную роль в жизни людей и является одним из важных условий формирования человека и его мышления. Все народы живут во взаимосвязи друг с другом. Вступая в контакты, народы обмениваются предметами и понятиями, а также словами, обозначающими эти предметы и понятия. Но, народы, живущие на разных континентах, не вступали в контакты, что привело к тому, что многие предметы и понятия были известны только в пределах одной страны или региона. Так появилась особая лексика, доставляющая переводчикам особые трудности.

Что же понимается под термином реалия? К сожалению, несмотря на повышенный интерес к данной проблеме, в лингвистике до сих пор еще не выработано единой точки зрения. Более того, взгляды на реалии очень противоречивы и разные авторы употребляют их в разных значениях, что создает путаницу.

В.С. Виноградов называет реалиями все особенные исторические факты и государственное устройство национальной общности, особенности ее географического расположения, предметы быта прошлого и настоящего, этнографические и фольклорные понятия, и относит их к к безэквивалентной лексике. [1].

Реалии являются наименованиями предметов, понятий, культурных, бытовых и исторических явлений определенного народа и страны, отражают определённый отрезок действительности. Внеязыковой фон, созданный так называемыми «ситуативными реалиями» иноязычными, словами-реалиями, аллюзиями, намеками должен отражаться в тексте перевода. Например, О. Генри использовал иронию в своих произведениях, чтобы сделать свой стиль написания необычным и отличительным. Необычная концовка отличает О. Генри из многих других выдающихся короткометражных сценаристов. Сюжеты его рассказов привлекают внимание читателей, потому что

в конце истории они обычно неожиданно изменяют свое направление, когда читатели пытаются предсказать конец, который превращается во что-то другое. [2]

Суммируя вышеизложенное, можно сделать заключение о том, что реалии - это слова и словосочетания, называющие предметы, явления, объекты, характерные для жизни, быта, культуры, социального и исторического развития одного народа и малознакомые или незнакомые другому народу. Они выражают национальный и временной колорит, а также не имеют точных соответствий в другом языке и требуют особого подхода при переводе.

*Понятие перевод реалий является условным, так как реалии нельзя перевести, но, в контексте они всё же передаются, поскольку любая лексическая единица, хотя бы описательно, может быть переведена на другой язык.* Отсутствие эквивалента в переводящем языке является основной трудностью при переводе реалий из-за отсутствия у его носителей предмета или явления, обозначающего этой реалией и необходимость, наряду с предметным значением, передать национальную и историческую окраску данной реалии [3].

*Переводить реалии необходимо таким образом, чтобы реципиент не испытывал проблем с пониманием текста и одновременно ощущал местный или национальный колорит, для передачи которого автор оригинала использовал данную реалию.* Наиболее удачным является такое введение реалии в текст перевода, при котором переводчик не использует каких-либо особых средств для её осмысления, а у читателя не возникает проблем с пониманием прочитанного. [4].

*Перевод реалий художественных текстов считается одним из сложных переводов.* Переводчику необходимо правильно, понятно и в некоторых случаях эмоционально донести до читателя перевод. Существует огромное количество методов передачи реалий художественного текста на переводящий язык. Их можно свести к заимствованию и переводу. Кроме того, в отдельных случаях, возможно, опустить реалию в тексте перевода. По определению В. Н. Комиссарова есть несколько способов перевода реалий, например, заимствование.

*Заимствование - это наиболее подходящий способ передачи местного колорита реалии.* К нему относятся такие приёмы как транскрипция и транслитерация. Транскрипция - это формальное создание исходной лексической единицы с помощью фонем переводящего языка, фонетическая имитация исходного слова.

*Транслитерация – это формальное побуквенное воссоздание исходной лексической единицы с помощью алфавита переводящего языка, которая используется реже транскрипции, поскольку передача звучания лучше, чем передача графической формы, способствует восприятию национального колорита.* Используя эти способы, переводчик преодолевает обе указанные выше трудности, но неудачный ввод транскрипции и транслитерации в текст может затруднить его понимание. [5]

**Таким образом, проблема передачи реалий имеет очень важное значение для переводчика: введение таких элементов обусловлено как ролью, которую им отводил автор произведения, так и средствами, которыми переводчик воспользуется для раскрытия их смысла, если он не решит, что смысл данного понятия ясен из контекста. Полностью же опустить реалию может только после тщательного осмысления её значимости в тексте и зависимости от окружающих слов.**

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#### К ВОПРОСУ О ЛИНГВОКОГНИТИВНОМ УРОВНЕ ЯЗЫКОВОЙ ЛИЧНОСТИ

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**Аннотация:** Рассматривается языковая картина мира алекситимиков, для характерно зрительное восприятие информации, т.е. ведущая модальность восприятия – зрение, способствующее видению информации. В результате автоматической обработки данных выявлено, что имеются достоверные различия в сравниваемых группах по использованию слов, касающихся процессов восприятия информации.

**Ключевые слова:** лингвокогнитивный уровень, алекситимик, языковая картина мира, модальность, референт.

Общеизвестно, что описание лингвокогнитивного уровня языковой личности предполагает реконструкцию ее языковой картины мира. Вообще говоря, в лингвистической литературе при реконструкции языковой картины мира носителя языка используются различные термины, обозначающие единицу описания языковой картины мира. В числе таких терминов *концепт, ментальная интенция, квант знания, ключевая идея*. О ключевой идее как структурообразующем компоненте языковой картины мира говорят А.А. Зализняк, И.Б. Левонтина, А.Д. Шмелев [Зализняк, 2005], анализируя ключевые идеи национальной языковой картины мира русских посредством семантического анализа. Ключевая идея – это сквозной мотив, определяющий восприятие мира языковой личностью.

Нам представляется, что данное понятие можно использовать и при описании индивидуально-типичной языковой картины мира, в частности при описании языковой картины мира алекситимика. На основе сопоставительного анализа, созданных алекситимиками и носителями языка без алекситимии, выявлены следующие ключевые идеи, определяющие специфику языковой картины мира алекситимиков.

1) **Референтная детализация события**, то есть акцент в текстах делается на описании референта (вещи), актуализируются денотативные признаки референта – материал, цвет, пространственные характеристики и пр. Ср.: *Я кольцо N. Я серебряное, с множеством небольших камней, выложенных дорожкой...* Важный компонент, присутствующий в текстах, – указание на функциональность референта: *Я простой карандаш, деревянный. В меня вставили графитовый стержень, благодаря чему я могу оставлять след на пройденной мною поверхности...* или *Я – шариковая ручка, очень необходимая для моей владелицы*. Практически в каждом монологе, автором которого является алекситимик, указывается назначение вещи: *<...> Каждый день я всматриваюсь вдаль, вглубь и пустоту космоса в поисках нового и неизведанного; Еще я тикаю каждый час, чтобы все знали, сколько сейчас времени; ...опять я должен считать твои тяжелые примеры...; ...С моей помощью она пишет конспекты, решает задачи...*

2) **Отсутствие связи между референтом и его обладателем (отчуждение референта от его обладателя):** *Я космический телескоп. Каждый день я всматриваюсь вдаль, вглубь и пустоту космоса в поисках нового и неизведанного. Я вижу красоту необъятной вселенной. Постоянный поиск жизни вне нашей системы и постоянная надежда что вотвот, уже, сегодня я найду что-то такое, чего не было до этого и периодически это происходит, что радует меня и надеюсь, людей внизу. Только иногда бывает одиноко, но я об этом редко думаю, так как поиск и наблюдения занимают все время.*

В содержательном отношении тексты представляют собой описание конкретного пространства, например: *Первый мой дом был большим, вокруг было много других книг, времени: Время два часа ночи; Я игрушка. Мне 17 лет, я считаю, что уже стара.*

Анализируя языковую картину мира алекситимиков, отметим, что для них характерно зрительное восприятие информации, т.е. **ведущая модальность восприятия** – зрение, способствующее видению информации. В результате автоматической обработки данных выявлено, что имеются достоверные различия в сравниваемых группах по использованию слов, касающихся процессов восприятия информации. Лица с алекситимией достоверно чаще используют категорию «Видение» (view, saw, seen – пример англоязычной версии); при этом отсутствует категория «Слышание» (listen, hearing – пример англоязычной версии).

Описание вербальносемантического уровня языковой личности предполагает анализ языковых особенностей создаваемых ею текстов. Лингвистический анализ проводился на основе данных, полученных в результате автоматической обработки текстов. Предметом анализа стали лексический, семантический, морфологический и пунктуационный уровни текстов. На основе анализа были получены следующие выводы.

Анализ **лексического уровня** показал, что ни у одного из испытуемых с алекситимией ни в одном протоколе не встречаются вульгаризмы и слэнг, что может говорить об определенных чертах алекситимиков как «нормативных» личностей. Также о «нормативности» алекситимиков может



говорить тот факт, что они достоверно реже, чем носители языка без алекситимии, неправильно используют слова. Анализ **семантического пространства** текстов показал, что у носителей языка с алекситимией достоверно чаще, чем у носителей языка без алекситимии, встречается тема «семья», что говорит об актуальности семейных взаимоотношений для данной категории лиц.

Анализ **морфологического уровня** показал, что носители языка с алекситимией часто употребляют личные местоимения (я, меня, мне) и достоверно реже – местоимение «Ты». Кроме того, выявлено, что респонденты с алекситимией достоверно чаще используют союзы и присоединения («и», «в то время как», «включать в себя»). Вводные слова не используются. Междометия лица с алекситимией используют чаще, чем респонденты без алекситимии.

Таким образом, исследование показало, что языковая личность алекситимика имеет ряд особенностей. Эти особенности проявляются как на лингвокогнитивном, так и на вербально-семантическом уровнях языковой личности.

Языковая картина мира алекситимиков характеризуется следующими ключевыми идеями: референтной детализацией события, отсутствием связи между референтом и его обладателем (отчуждение референта от его обладателя). Установлено, что ведущей модальностью восприятия алекситимиков является зрение.

Исследование позволяет сделать вывод о том, что лингвистическим маркером алекситимии служат лексический, семантический, морфологический и пунктуационный уровни текста. Установлено, что языковая личность алекситимика является нормативной языковой личностью, для которой не характерно использование вулгаризмов, сленга, использование неправильно написанных слов. Для носителей языка с алекситимией свойственна актуализация негативных эмоций, доминирующей эмоцией является эмоция гнева.

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#### МЕСТО И РОЛЬ СТИХОТВОРНЫХ ЦИТАТ В ПАРЕМИОЛОГИЧЕСКИХ СЛОВАРЯХ

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**Аннотация:** В статье рассматривается вопрос использования подтвердительных стихотворных цитат в паремиологическом словаре «Латаиф ал-амсал» Рашидуддина Ватвата. Автор статьи указала статистический аспект исследования путем подсчета стихотворных отрывков различных доисламских и исламских поэтов при толковании пословиц и поговорок.

Автором статьи проанализированы конструкции использования иллюстративного материала, в ходе чего была выявлена конструктивная синтагма. Автор обратила особое внимание на использование наравне с арабскими стихами и стихотворных цитат на персидском языке, и дала оценку глубоким познаний Ватвата в арабском и персидском языках и литературе. Проведенное автором сопоставительное исследование книги Ватвата и Майдани показало их тесную взаимосвязь. В ходе анализа соотношения содержания стиха с содержанием пословицы или поговорки было продемонстрировано, что в большинстве случаев стихи оказывают содействие в раскрытии смысла пословицы и поговорки. Автором показано важное и ценное обстоятельство, что Ватват при комментировании пословиц и поговорок всегда указывает на источник стихотворного отрывка, что повышает значение его труда в качестве источника познания стихов на персидском и арабском языках.

В научной публикации отмечено, что наряду со сравнительно большим использованием арабских стихотворных отрывков в паремиологическом словаре, персидские стихи приводятся меньше, сам факт использования стихотворных отрывков на родном языке является очень важной инициативой Ватвата.

**Ключевые слова:** стихотворная цитата, статистический аспект, соотношение, конструктивная синтагма, арабская и персидская поэзия.

**Abstract :** The article dwells on the issue concerned with resorting to illustrative versified citations in the paremiological dictionary titled “Lataif al-amsol” by Rashiduddin Vatvat. The author of the article shows the statistical aspect of the research by dint of calculation of versified fragments belonging to various pre-Islamic and Islamic poets who interpreted proverbs and sayings.

The article gives an analysis dealing with the usage of illustrative material construction; in the process of this consideration constrictive syntagma is elicited by the author. Particular attention is paid to the usage of Arabic poems alongside with versified citations in Persian, she assesses to the deep scientific knowledge of Vatvat in both Arabic and Persian language and literature. The correlative research beset with the relevant theme conducted by the author showed their closed interactions. In the course of analysis of correlation between the context of poems and proverbs or sayings the author of the article demonstrates that in the majority cases poems have an impact upon disclosure of the meanings of proverbs and sayings. The author presents the important and valuable circumstance the fact that while commenting on proverbs and sayings Vatvat always indicates to sources of versified fragment which increases the significance of his literary production as a source of poems cognition written in both Persian and Arabic.

It is noted that alongside with correlative usage of Arabic versified fragments in the paremiological dictionary, Persian poem is adduced lesser than resorting to poetic fragments written in mother tongue.

**Keywords:** versified citation, statistical aspect, interaction, construction of syntagma, Arabic and Persian poetry.

Использование подтвердительных стихотворных цитат в словарях, в частности в паремиологических словарях, имеет давнюю традицию и встречается в сочинениях до эпохи Ватвата. Поэтому можно утверждать, что Ватват в использовании **арабских и персидских** стихотворных отрывков в «Латаиф ал-амсал» - следовал традиции. Анализ содержания книги «Латаиф ал-амсал» Ватвата показывает, что в целом при толковании пословиц в сочинении приведены 74 стихотворных отрывка, составляющие 113 бейтов, из них 2 бейта и одна строка - на персидском языке. Максимальное количество бейтов в стихотворных отрывках составляет пять, минимальное - одна строка – мисра. Необходимо отметить, что 12 стихотворных отрывков относятся доисламским (джахилия) поэтам, а 41 стихов после ислама. А также в ходе исследования было выявлено 4 стихотворных материала, которые относятся к неизвестному поэту (маджхул муаллиф).

Необходимо отметить, что в книге «Латаиф ал-амсал» Ватват не соблюдает определенного принципа относительно места приведения стихотворных отрывков. В большинстве случаев

стихотворный иллюстративный материал Ватват приводит после толкования, перед фиксацией места использования пословицы. Сравнительно редко подтверждающая стихотворная цитата размещается автором в середине текста толкования пословицы. Только в одной пословице №10 стихотворный отрывок с указанием имени поэта приведён сразу после персидского перевода:

و لست بمستيق أخاً لا تكلمه  
على شعت , أي الرجال المهذب

Ты не исправляешь резкий нрав своего брата,  
Не защитник ты ему. Где украшенные (достоинствами) мужи?<sup>1</sup> [8,47]

Следует отметить, что в ходе исследования было выявлено, что в «Латаиф ал-амсале» приведено стихотворные цитаты из творчества следующих поэтов: Набиги Зубяни, Мутанабби, Тарафа ибн Абда, Абунуваса, Фарздака, Абухафса, Ибн Хаджаджа, Абубакра ибн ал-Хасана ал-Кахистани, Хассана ибн Сабита, Сахбана Ваила, Имруулкайса, Китами, Умара ибн Усама, Аъши, Антары, Ахнаса ибн Ка'ба ал-Джихами, Абуссалта ас-Сакафи, Башшара ибн Бурда, Хасана Басри, Джарира ибн Хатиййа ал-Хатафи, Абуамира Туфайли.

В случаях, когда Ватват не указывает автора стихотворной цитаты, он использует следующие слова и словосочетания: бейт, поэт говорит, один поэт говорит, один из поэтов говорит, один из современных поэтов говорит, один из поэтов современности говорит, и другой человек говорит, одна из арабских женщин - поэтов говорит, бедуин сказал следующие бейты....

В отдельных случаях Ватват уточняет, кто из персонажей сказал стихотворный отрывок, не указывая при этом автора стиха: чтобы ты не был тем злосчастливым, о ком поэт сказал (пословица 159), «Такой- то сказал в порицание такого – то (пословица 189), такой – то привел эту поговорку (пословица 235), такой – то продекламировал сей раджаз (то есть стих - М.А) и такой – то внимал ему (пословица 117)».

В одном случае при приведении стихотворного отрывка Ватват отмечает: эта пословица из бейта, сочиненного Фазлом ибн ал-Аббасом Утбой, первый и предшествующий бейты:

و أنا الأخصر من يغرفني  
أخضر الجلدة من بيت العرب  
من يساجلني يساجل ما جداً  
يملا الدلو إلا عقد الكرب

Я смуглый, кто знает меня,  
Смуглый я, рожденный арабом.  
Кто померился со мной силой, тот померился силой с благородным,  
Который заполняет бадью до ручки. [8,181]

Как было отмечено, наравне с арабскими стихами Ватват приводит в двух случаях стихотворные цитаты на персидском языке. Из них один бейт (пословица № 29) приведен без указания автора:

رنج بیند ز کره رایض از آن  
میزند تازیانه هموارش

Терпит тяготы укротитель жеребенка, поэтому  
Постоянно бьет его кнутом. [8,57]

Второй бейт приведен в пословице №128 и, как отмечает Ватват, «...автор сей книги в восхваление хорезмшаха Сайида Абулмузаффара Атсиза ибн Мухаммада... сказал:

يك ذره كينه تو جهانی كند خراب  
ز هرا رجه اندك است فراوان كند ضرر

Одна капля твоей вражды разрушит весь мир,  
Яд, хотя в малом количестве, наносит большой вред. [8,105]

Необходимо сказать, что книга Ватвата в истории развития двуязычных паремиологических словарей является первым словарем, где использованы стихотворные цитаты. Использование стихотворных отрывков на арабском языке является ещё одним свидетельством глубоких познаний Ватвата в арабском языке и литературе.

Наравне с тем, что книга «Латаиф ал-амсал» Рашидуддина Ватвата как прекрасный образец персидско-таджикской прозы обладает несомненной литературно-художественной ценностью, использование в ней арабских и персидских стихотворных отрывков делают её стиль еще более притягательным и изящным. Сопоставление книги Ватвата и Майдани показывает, что арабские стихи первый заимствовал в основном у второго. Например, в комментарии к пословице № 150 раздела 13 автор приводит следующий стихотворный отрывок:

و لقد طويتكم علي بلالتكم  
و علمت ما فيكم من اللاذارب

Принял вас с вашими недостатками,  
И узнал ваши недостатки. [8,119]

<sup>1</sup> Здесь и далее стихи приведены в подстрочном переводе автора.

Как вытекает из перевода стиха, и в арабском языке слово «билол» - «сырость, влажность, мокрота» - используется в значении «недостаток, грех», как слово «тари» - в персидском. В персидском языке фразеологическая единица **домани тар** или **тардоман** употребляется в значении **человека с запятнанной репутацией, развратника**.

А также нужно отметить что, стихотворный отрывок к пословице под номером 156 также было заимствованно из книги Майдани:

أَطْعِم أَخَاكَ مِنْ عَقْتَلِ الضَّبِّ      إِنَّكَ إِنْ تَمَنَّعَ أَخَاكَ يُغْضِبَ

Накорми брата желудком варана,

Воистину, если ты проявишь медлительность, он разозлится. [8,121]

Автор цитирует стихотворные отрывки различными способами. В основном Ватват приводит фарды (отдельные двустишья) или четверостишья. Анализ соотношения содержания стиха с содержанием пословицы или поговорки показывает, что в большинстве случаев стихи помогают раскрывать смысл пословицы и поговорки. Возьмем в качестве примера пословицу №189:

أَغْدِرُ مِنْ عَتِيْبَةِ بْنِ الْحَارِثِ [8,135]

Перевод: Более вероломный, чем Утайба, сын Хариса.

Абу Убайд рассказывает о вероломстве Утайбы ибн ал-Хариса: Анис ибн Марра ибн Мирдас ас - Сулами с группой людей пришли к Утайбе в гости. Утайба захватил их и отнял имущество, и держал их закованными пока не получил выкуп. Аббас ибн Мирдас ас - Сулами дядя Утайбы в порицание его тогда сказал бейт:

كُنْتُ الضَّجَاجُ مَا سَمِعْتُ بِغَادِرٍ      كَعْتِيْبَةِ بْنِ الْحَارِثِ بْنِ شِهَابٍ  
جَلَلَتْ حَنْظَلَةُ الدِّنَاءَةِ كُلِّهَا      وَدَنَسَتْ آخِرَ هَذِهِ الْأَحْقَابِ

Скандала стало много, и не слышал я о вероломстве,

Подобного Утайбе ибн Харису ибн Шихабу.

Всеми развратами окружил коллоквиент,

И сделал нечистым завершение эпохи. [8,135]

Пословицу нужно говорить тогда, когда кому-то приписываешь крайнее вероломство.

Хотя по сравнению с арабскими стихотворными отрывками в словаре персидские стихи приводятся гораздо меньше, сам факт использования стихотворных отрывков на персидском языке является очень важной инициативой Ватвата.

ثَأْطَةُ مَدَّتْ بِمَاءِ [8, 59]

Перевод пословицы: Смешанная глина (гарижанг), в которую добавлена вода. Персы употребляют эту пословицу в следующей форме: «О друг, смешанной глине достаточно (чуть - чуть) воды». Абу Убайда говорит: эту пословицу говорят в отношении человека, у которого (наблюдаются) глупые поступки, и по какой-либо причине глупые поступки и слова его увеличиваются [8,59]. Автор словаря «Бурхони катеъ» дает следующее толкование слова «гарижанг»: «Так называют черную глину и грязь, находящуюся на дне водоемов и прудов [9,Т.3,1409].

Приведённый персидский эквивалент арабской пословицы, равно как и в комментариях, другой вариант пословицы (Эй дуст, гули шукуфтаро боде бас), больше напоминает стихотворную строку. Кстати, нужно отметить, что в персидской литературе очень много примеров превращения стихотворной строки-мисры в пословицу. Комментируя данную пословицу, Ахмад Шамлу в сборнике персидских пословиц «Китоби куча» («Книга улицы») пишет: «У кого глаза и сердце насытились, удовлетворяются малым. Пословица из-за ошибки приобрела такую форму, а изначальная её форма - «Эй дуст, гули шукуфаро боде бас» (О друг, раскрывшемуся цветку хватит ветерка). Можно сравнить с пословицей «Пиронро табе, зимистонро шабе» [1,124].

Поливариантность пословиц свидетельствует о богатстве персидского языка и особенно фольклора.

Анализ содержания «Латаиф ал-амсал» позволяет сделать вывод, что важным и ценным можно считать то обстоятельство, что автор при комментировании пословиц и поговорок указывает на источник стихотворного отрывка, что повышает значение труда Ватвата в качестве историко-литературного памятника. Содержание некоторых стихотворных отрывков можно понять, только прочитав соответствующий текст книги.

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## ВОЗНИКНОВЕНИЯ СУФИЗМА И СУФИЙСКОЙ ЛИТЕРАТУРЫ

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**Аннотация:** В статье рассмотрено суфизм, которое не представлял собой идеологического единства нельзя говорить и о единой социальной базе суфизма. Социальная среда, в которой разные течения суфизма находили адептов, была неодинакова, при том одни и те же дервишеские ордена в разное время могли отражать интересы разных социальных слоев. Иногда активный протест народных масс против гнета феодалов облекался в идеологическую форму суфизма и дервиши играли активную роль в народных движениях. В данную эпоху заметна также тенденция приспособления суфизма к интересам класса феодалов. Учение о бедности стали толковать так, что суфий может и оставаться богатым лишь бы не привязывался душой к богатству и смотрел на себя не как на собственника, а лишь как на хранителя богатства, доверенного ему Богом.

**Abstract:** The article considers Sufism, which did not represent an ideological unity, and it is impossible to talk about a single social base of Sufism. The social environment in which different currents of Sufism found adherents was not the same, while the same dervish orders at different times could reflect the interests of different social strata. Sometimes the active protest of the masses against the oppression of the feudal lords was clothed in the ideological form of Sufism and dervishes played an active role in popular movements. In this era, there is also a noticeable tendency to adapt Sufism to the interests of the feudal class. The doctrine of poverty began to be interpreted in such a way that a Sufi can remain rich as long as he does not attach his soul to wealth and looks at himself not as an owner, but only as a guardian of wealth entrusted to him by God.

**Ключевые слова:** Суфизм, мистицизм, литература, арабы, персы, Восток, религиозные учение, тасаввуф, ортодоксы.

**«Быть суфи означает быть таким, каким ты был до того, как появился в этом мире».**

### **Шейх Абу-Бакр ас-Шибли**

Мистицизм Востока всегда притягателен и интересен своей тонкостью и поэтичностью. С детства мы заслушиваемся удивительными восточными сказками, а ставши взрослыми, цитируем Омара Хаяма. В последнее время вызывают неподдельный интерес религиозные учения Востока. Все видели крутящихся дервишей – невероятное зрелище, потрясающее красотой и глубиной. Это суфии. Кто же они такие?

Суфизм, или тасаввуф – это исламский мистицизм. Отношение к суфизму со стороны ортодоксальных мусульман далеко неоднозначное. Одни считают его душой ислама, другие же – нововведением и посматривают с осторожностью. В любом случае это неотделимый и важный аспект исламской культуры.

Есть много версии происхождения слова «суфи». С арабского «суф» переводится как «шерсть», «власяница», «грубая шерстяная ткань». Возможно термин «суфи» – производное от «сафо» - «чистый». Также греческое «софос», «софия» означает «мудрость». Арабский корень «сафа» означает

«чистота», а глагол «сафва» – «быть избранным». По еще одной версии название могло произойти от слова «суффа» – «каменная скамья». На этой скамье собирались сподвижники Пророка Мухаммада.

Учение, цели и устремления.

Суфии излагали свою вековую мудрость просто и доходчиво в форме сказок и притч. Таким образом философия была понятной всем, в то же время наглядной и красочной и не без чувства юмора. Все мы помним похождения Ходжи Насреддина.

Очень яркое впечатление на приезжих европейцев оказывали совместные моления «зикр» суфийских орденов – тарикатов и ритуал «сама». Во время «сама» исполняются песни, стихи и особые ритуальные танцы. «Крутящиеся дервиши» (суфии ордена Маулавийя) поют и вращаясь на месте, погружаются в экстаз. Многие зрители присоединяются к ним и тоже входят в транс.

Суфизм называют «народным исламом». Это переживание бытия. Суфии отказываются от мира и своей личности ради единения с божественным, ради великой истиной цели. Они мистики, врачеватели, поэты, метафизики. Их одежда – простая шерстяная накидка. Они ведут монашеский образ жизни, хотя Пророк Мухаммад не требовал этого от своих последователей.

Стоит отдельно выделить основные цели, которые преследуют суфии: Отказ от мирских желаний, благосостояния и роскоши. Стремление к внутренней духовной жизни. «Очищение сердца», единение с Богом посредством эмоционального переживания.

Избавление от индивидуального человеческого сознания и слияние с сознанием Бога. Преодоление плотских желаний.

Термины суфизма.

Тарика – суфийское самопознание, путь. Цепь откровений, традиция которой берет начало со времен Пророка Мухаммада, называется силсила. Мурид – посвященный, вступивший на путь познания себя. Он должен полностью отдаться воле своего шейха. Существует два вида членства: внутренний круг или посвященные, и присоединившиеся время от времени.

Завийя (или ханака) – место, где проходит обучение, сосредоточение и размышления. Тут учителя дают наставления своим ученикам. В Турции оно называется текке, а в Северной Африке – рибат.

Значимость суфизма.

Суфизм – живая религия. Благодаря ей в исламе сохранился живой дух сострадания и любви. Суфии стремились сохранить жизненную целостность заветов Пророка Мухаммада а не увязнуть в доктринах и ритуалах. Кроме влияния на духовную жизнь, суфизм привнес очень многое в культуру и искусство.

«Много путей ведет в Каабу... Но влюбленный знает, что истинная Святая Мечеть – это единение с Богом».

Джалаледдин Руми

Последствием арабского завоевания было долгое исключительное господство арабского языка в литературе – научной и художественной. С середины VIII в. в Иране возникло патриотическое течение – шуубия, представлявшее оппозицию культурному, а иногда и политическому господству арабов. Но продолжали писать шуубиты по-арабски.

Уже к IX в. в Иране сложился литературный язык фарси, или новоперсидский (дари – «придворный»), близкий к родственным разговорным языкам-персидскому и таджикскому. В X в. новоперсидский язык приобрел широкое распространение в поэзии, а с середины X в. получил доступ и в научную литературу, хотя в последней арабский язык долго сохранял еще преобладание. Произведения новоперсидской поэзии – из них в X в. важнейшими были произведения поэтов Рудаки и Дакики – вошли в литературный фонд и персов, и таджиков. Позднее новоперсидский язык как язык литературы распространился не только в Иране, Средней Азии и Азербайджане, но и в сельджукской Малой Азии, и в мусульманских государствах Индии.

Величайшим новоперсидским поэтом мирового значения был Фердоуси (934 г. – ок.1025 г). Его грандиозная поэма «Шах-наме», («Книга царей») представляет в основном части поэтическую обработку фольклорного материала – героического эпоса и официальной истории Сасанидов – «Хватай – намак» («Книга владык»). Крупными персидскими поэтами XI в. были: Фаррохи, сын раба, тонкий лирик и мастер пейзажа; Фахруддина Гургани, автор любовной поэмы «Вис и Рамин». Крупным математиком, астрономом, поэтом – философом и вольнодумцем был Омар Хайям.

В XII в. крупнейшими персидскими поэтами были мастер касыды (хвалебной оды) Анвари, ширванец Хакани, гениальный романтик Низами Ганджинский, автор «Пятерицы» («Хамсе»).

В XI в. в персидскую поэзию проникло влияние суфизма – мистического течения в исламе. Суфизм, неразрывно связанный с аскетическим движением в исламе – дервишеством, с его

проповедью отречения от мира и с осуждением богатства и роскошной и праздной жизни господствующего класса, отразил протест, хотя и пассивный, социальных низов. Между XI и XV вв. суфизм очень широко распространился в Иране, преимущественно среди горожан, а затем и крестьян. Сочетание суфизма с исмаилизмом характерно для мировоззрения путешественника, поэта и философа Насире Хосрова. Влияние суфизма сказалось и в поэзии Низами Ганджинского.

Беруни – иранский деятель науки, великий ученый энциклопедист, автор трудов по математике, астрономии, естественным наукам, географии и истории. Великим ученым – энциклопедистом и философом-рационалистом был Абу Али ибн Сина (Авиценна, как называли его в Западной Европе, 980-1037). Его «Канон врачебной науки», признавался лучшим трудом по медицине; переведенный с арабского на латинский язык, он до середины XVII в. служил лучшим руководством для медиков всей Европы. Философские взгляды Ибн Сиены изложены в его «Книге исцеления». В IX – XI вв. высокого развития достигла архитектура Ирана.

Зданиям мечетей были приданы квадратные или прямоугольные формы с аркадами и высокими порталами. Уже в XI – XII вв. стрельчатая форма арки получила преобладание. Из дошедших до нас светских зданий можно отметить многогранные башнеобразные мавзолеи, покрытые шатровыми куполами; такова башня – мавзолей Кабуса в Гургане. Главным строительным материалом для монументальных зданий в Иране был жженный кирпич, дома большинства горожан, как сообщают географы X в., строились из глины или сырцового кирпича. Здание снаружи и внутри украшались орнаментами из резного жженого кирпича и алебаstra. Позднее стали также применять орнаментовку зданий мозаиками из цветных блестящих глазурованных плиток или многоцветной росписью по штукатурке или алебаstrу.

В X-XII вв. в Иране высокого развития также достигло художественное ремесло – росписи тканей, орнаментальное золотое и серебряное шитье, ковроткачество, производство сосудов из серебра, бронзы и меди с орнаментальной резьбой, а особенно керамика – производство глазурованных и люстровых фаянсовых изделий.

Показателем культурного прогресса Ирана был рост числа общественных и дворцовых библиотек. Библиотеками славились Шираз, Исфахан, Хамадан, Саве, Рей, Мерв, Нишапур. Высшими школами – медресе были известны Исфаган, Саве, Рей, Нишапур (медресе Низатмште, основанное Низамулмулком), Мерв, Балх.

Монгольское завоевание вызвало временный упадок культурной жизни. Монгольские ильханы, начиная с Хулагу – хана, не ценили персидской поэзии, не зная ее языка, но они охотно привлекали к себе на службу ученых: врачей, математиков, которых они использовали в финансовом ведомстве и в строительстве, астрономов в качестве придворных астрологов, историков, которым давали заказ – восхвалять завоевания и деяния Чингиз-хана и его потомков. Крупнейший математик и астроном Насир од-Дин Туси построил большую обсерваторию в Мараге с библиотекой, насчитывающей 20 тысяч книг; здесь работали наряду с местными, также индийский и китайские астрономы. На рубеже XIII и XIV вв. упомянутый уже министр-историк Рашид ад-Дин в принадлежавшем ему лично «Рашидовом квартале» в Тебризе создал библиотеку с 60 тыс. книг, ряд медресе с 6 – 7 тыс. студентов, госпиталь, бывший вместе с тем и научным учреждением, где работали 50 хирургов, окулистов и врачей других специальностей, в числе их – врачи из Сирии, Египта, Индии и Китая, а также госпиталь в Хамадане. Газан-хан, знакомый с персидской культурой и знавший несколько языков, также основал большой госпиталь и медресе в Тебризе.

Иранская архитектура этой эпохи дала ряд образцов высоко искусства. К XIII в. относится недатированный мавзолей Алидов в Хамадане – Гонбаде Алавиян. В XIII – начале XIV в. были построены башнеобразные многогранные мавзолеи в Мараге, Салмасае, Исфагане (мавзолей Имамзаде Джафар) и в других городах. На рубеже XIII и XIV вв. велось интенсивное строительство в Тебризе и его пригородах, в частности мавзолей Газан-хана с самым высоким куполом в Иране и украшенная мрамором мечеть везира Таж-од-Дина Алишаха Гиляни. К началу XIV в. относятся: восьмигранная купольная мечеть-мавзолей Ульджайту-хана в Султани; мечеть в Верамине со стройным стрельчатым порталом и куполом, покрытым цветными глазурованными изразцами; великолепный резной михраб Ульджайту-хана в старинной соборной мечети в Исфагане.

В XV в. были сооружены великолепная мечеть в Мешхеде, носящая имя Гаухар Шад, жены султана Шахроха; медресе султана Хосейна в Герати и других. При постройке мечетей, мавзолеев, дворцов наряду со старинными резными орнаментами по алебаstrу широко применялась облицовка порталов, куполов и стен цветными, глазурованными фаянсовыми и люстровыми изразцами и мозаиками на них.

Искусство миниатюры в Иране представлено высокими образцами. Многие рукописи XIII – XIV вв. иллюстрированы замечательными миниатюрами. Миниатюры XIII – XIV вв. обнаруживают некоторое китайское влияние, переданное через монголов. Персидские миниатюры этой эпохи имеют большое значение для изучения костюмов персов и монголов. В XV в. прославилась гератская школа художников – миниатюристов, ее величайшим мастером был Бехзад. Процветало также старинное иранское искусство-каллиграфия.

В этот период получила расцвет классическая поэзия на персидском языке. Гениальный персидский поэт Саади (1184 – 1292) – тончайший мастер стиха, автор всемирно известных сборников дидактических рассказов «Гулистан» («Цветник») и «Бустан» («Плодовый сад»), сборников газелей, элегии на взятие Багдада Хулагу-ханом и другие. Одним из величайших персидских поэтов был Хафиз (Шамс од-Дин Мохаммед, ок. 1320 – 1390 гг.), так же как и Саади, живший в Ширазе. Диван (собрание стихов) Хафиза отличается несравненным мастерством формы. Народная поэзия представлена крупным поэтом Ибне Ямином, участником сарбедарского движения (умер в 1368 г.) и Убейде Закани (ум. В 1370 г.) Последний в своих сатирах гневно обличал растленные нравы, лицемерие и паразитизм феодальной знати. Большое развитие в Иране в XIII – XIV вв. Получила историография.

Из произведений, написанных по заданию монгольских ханов – завоевателей, важное значение имеет трехтомный персидский труд, служившего монголам хорасанского феодала Джувеини (1226 – 1283), содержащий историю Чингиз – ла Джувеини (1226 – 1283), содержащий историю Чингиз-хана и его преемников, а также хорезм-шахов и исмаилитов Аламута. Важнейшим историком Ирана был Рашид ад-Дин Фазлаллах Хамадани (ок. 1247 – 1319 гг.) – медик, энциклопедист и мусульманский теолог, составил к 1311 г. вместе с целым коллективом сотрудников грандиозный труд на персидском языке по всеобщей истории «Джами от-товарих» («Собрание летописей»).

Очень содержательная также частная переписка Рашид ад-Дина с его сыновьями – наместниками областей и с разными представителями чиновной и духовной знати. Она содержит ценные сведения о налоговой системе, о положениях крестьян, о торговле и т.д.).

Рашид ад-Дин – идеолог иранской гражданской бюрократии тесно связанной с мусульманским духовным сословием; он – сторонник сильной центральной власти в лице ильхана, поэтому враждебен к тенденции феодальной раздробленности и к ее наиболее упорной представительнице – монголо-тюркской военно-кочевой знати. И Джувеини и Рашид ад-Дин, несмотря на официальную промонгольскую направленность своих сочинений, отнюдь не замалчивали темных сторон монгольского владычества – опустошения городов и областей, массовой резни и тотального грабежа, хищнической налоговой политики, произвола властей.

Интересные материалы по политической и социально – экономической истории Ирана XIII – XV вв. содержатся и в трудах известных историков и географов этого периода – Вассафа, Хамдаллаха Казвини, Хафизм Абру, Мирхонда и др.

В историографии Ирана данного периода персидский язык почти вытеснил арабский.

В XIII – XV вв. влияние суфизма на поэзию, как и на общественную жизнь в Иране, было особенно сильным. Этому способствовали ужасы монгольского завоевания и беспросветный гнет завоевателей, побуждавшие многих людей искать выхода в «бегстве от мира», в уходе к аскетизму и к замкнутой созерцательной жизни. Влияние суфизма заметно в поэзии Саади и Хафиза. Величайшим из суфийских персидских поэтов был Джалал од-Дин Руми (1207 – 1273). В поэзии Руми крайний мистицизм и пантеизм сочетается с гуманистической проповедью свободы мысли, широкой веротерпимостью и протестом против угнетения человека. Суфийские идеи излагали в стихах многие поэты этого времени, иногда суфийская форма служила прикрытием для религиозного и философского вольномыслия, поскольку пантеизм мог быть маскировкой и для скрытого атеизма.

В данную эпоху, как и раньше, суфизм был общим наименованием для целого ряда мистических систем как «правоверных» так и «еретических», суннитских и шиитских, представленных в ряде дервишских орденов. Общим элементом идеологии всех направлений суфизма было учение о возможности для суфия путем бедности, нестяжания и самоотречения, долгой созерцательной и аскетической жизни, под руководством – дервишеского шейха («старца») достигнуть личного общения с богом.

При всем наличии оттенков суфизма можно наметить два основных направления – умеренное (монотеистическое) и «крайнее» (пантеистическое).

Так как суфизм не представлял собой идеологического единства нельзя говорить и о единой социальной базе суфизма. Социальная среда, в которой разные течения суфизма находили адептов, была неодинакова, при том одни и те же дервишеские ордена в разное время могли отражать



интересы разных социальных слоев. Иногда активный протест народных масс против гнета феодалов облекался в идеологическую форму суфизма и дервиши играли активную роль в народных движениях. В данную эпоху заметна также тенденция приспособления суфизма к интересам класса феодалов. Учение о бедности стали толковать так, что суфий может и оставаться богатым лишь бы не привязывался душой к богатству и смотрел на себя не как на собственника, а лишь как на хранителя богатства, доверенного ему Богом. Предполагалось, что такой богатый суфий на себя лично тратит гроши, а остальные средства расходует на религиозные и благотворительные цели; но так как никто не контролировал его, то на практике эти моральные правила его не стесняли. Многие дервишеские шейхи находили покровителей среди феодалов и сами, обрастая пожертвованными им земельными и другими богатствами, также превращались в феодалов. Официальным исповеданием во всех государствах Ирана XIV – XV вв., кроме Гиляна и Мазендерана, был суннизм. Официально большинство населения считалось также суннитским. В городах, кроме Кум, Кашан, Сабзевар и др., преобладали сунниты. Но так как в Иране протекали под идеологической оболочкой разных течений шиизма, есть основание предполагать, что среди сельских жителей было множество тайных шиитов, официально выдававших себя за суннитов, руководствуясь шиитским принципом «такие» – «благоразумного скрывания» своей веры.

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### АВТОРСКИЕ ОБОРОТЫ КАК ИСТОЧНИК ВОЗНИКНОВЕНИЯ ОБРАЗНЫХ ФРАЗЕОЛОГИЗМОВ В АНГЛИЙСКОЙ ЛИТЕРАТУРЕ

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**Аннотация:** Рассматриваются авторские обороты, встречающиеся в контексте названий литературных произведений, являющихся единицами индивидуальной авторской речи.

**Ключевые слова:** фразеологическая единица, контекстологизм, идиома, контекст, денотативный аспект.

Как известно, авторские обороты являются одним из важнейших источников пополнения фразеологического фонда языка. Некоторые из авторских оборотов встречаются в том или ином контексте и их можно назвать контекстологизмами, другие же являются названиями или входят в состав названий литературных произведений или части их, например глав, и их можно назвать текстологизмами. Примерами текстологизмов могут служить: *“The Stars Look Down”* (название романа А. Кронина), *A skeleton in the closet* (использование Теккереем в качестве названия одной из глав романа *“Newcomes”*) и др.

Природу авторских оборотов нельзя считать окончательно установленной. Они являются единицами индивидуальной авторской речи и обладают рядом свойств, отличающих их как от фразеологической единицы (ФЕ), так и от переменных сочетаний слов.

Авторские обороты являются индивидуализмами, а не общественным достоянием в том смысле, что они не употребляются бесконечное число раз как элементы коммуникации. Вследствие этого, они не фиксируются ни в толковых, ни во фразеологических словарях, в так называемых "Word Finders", т.е. в словарях сочетаемости слов. Авторские обороты фиксируются в словарях цитат или в словарях языка писателя. Их социальный характер обуславливается тем, что их значение понятно читателям [5, с.49].

Вследствие использования авторских оборотов преимущественно в единичных контекстах, для этих оборотов характерна однозначность и узость объема значения, т.е. его денотативного аспекта, и единичная сочетаемость или соотнесенность. Авторским оборотам, в отличие от многих ФЕ, несвойственна утрата внутренней формы.

Авторские обороты, выходя за рамки индивидуального употребления, становятся потенциальными фразеологизмами и постепенно превращаются в ФЕ. В отличие от авторских оборотов ФЕ допускают различные изменения как нормативные, так и окказиональные. Переменные сочетания подвергаются значительно большим изменениям, чем ФЕ, в частности, допускают замену любого компонента его синонимом в соответствии с требованиями ситуации. Переменные сочетания слов свободно образуются по структурно-семантической модели. Все эти особенности авторским оборотам несвойственны. При переходе авторских оборотов в ФЕ и расширении числа контекстов, в которых они употребляются, стилистические функции этих оборотов часто расширяются [3, с. 50].

Например, оборот *The observed of all observers* - центр всеобщего внимания ввел Шекспир. Его употребляет Офелия для характеристики Гамлета:

*Ophelia: O, what a noble mind is here o'erthrown...*

*The observ'd of all observers...* (W. Shakespeare. Hamlet. Act III)

В современном английском языке данный оборот можно употребить в отношении любого лица. Таким образом, произошло расширение объема значения

С течением времени может произойти также переосмысление оборота с буквальным значением: *One's pound of flesh* - фунт мяса.

У Шекспира оборот встречается в нескольких контекстах и сочетается с рядом глаголов: *claim, cut, demand, have, spare, take*.

*Shylock: ... the pound of flesh which I demand of him is dearly bought it's mine and I will have it.* (W. Shakespeare. The Merchant of Venice, Act. IV, sc. 1.)

В современном английском языке оборот полностью переосмыслен и означает *точное количество, причитающееся по закону*.

Переосмысление образного выражения произошло с Шекспировским оборотом *a sad dog*, имевшего значение *мрачный пес, угрюмый человек*.

*King Richard: What are thou? And how comes thou hither,*

*Where no man never comes, but that sad dog*

*That brings me food to make misfortune live.*

(W. Shakespeare, King Richard II, Act V, sc. 5.)

В современном английском языке данный оборот употребляется в значении *шутник, весельчак, шалопай, повеса*. Оборот полностью переосмыслен и приобрел значение антонимичное тому, в котором его употреблял Шекспир. Изменилась и стилистическая окраска оборота, так как вместо резко отрицательной окраски он приобрел шутливую:

*He was pleased that she should think he had been a sad dog and he changed the conversation so as to make her believe he had all sorts of romantic things to conceal* (W. S. Maugham, Of Human Bondage. Ch. 32.)

Многие авторские обороты в современном английском языке обросли вариантами как лексическими, так и грамматическими:

*Gloucester: The trick of that voice I do well, remember;*

*It's not the king?*

*Lear: Ay, every inch a king...*

(W. Shakespeare. King Lear. Act IV, sc. 6.)

Шекспиризм *every inch* и его послешекспировский вариант *every inch of*, восходящие к переменным словосочетаниям, широко употребляются в современном английском языке. Шекспировский оборот употребляется с положительной окраской. ФЕ *every inch* стала сочетаться с самыми различными существительными и употребляется как с положительной, так и с отрицательной окраской.

Для ряда авторских оборотов характерно развитие от безобразности к образности, от прямого значения к переосмысленному за пределами произведения, в котором они употребляются в прямом значении. Другие авторские обороты употребляются как образные уже в первоисточнике. Это в особенности справедливо по отношению к «поэтическим» авторским оборотам, таким как:

*the feast of reason and the flow of soul* (A.Pope).

*fools rush in where angels fear to tread like angel visits few and far between* (T.Campbell) и т.д.

Образная ФЕ *a (little) rift within the lute* берет свое начало в поэме А.Теннисона:

*It is the little rift within the lute,*

*That by and by will make the music mute,*

*And ever widening slowly silence all* (A.Tennyson *Idylls of the King*).

Уже в стихотворении А. Теннисона создается символический образ трещины, которая, увеличиваясь, приводит к полному разладу, дисгармонии. Поэтический текст наделяет оборот способностью к обобщенно-образному, переносному употреблению. Именно в этом метафорическом значении оборот употребляется в других контекстах. Сначала его употребление имеет характер цитирования, он не сливается с текстом, не ассимилируется с ним:

*It' looked rather as though a flaw might be developing in his beautiful rounded theory. It is the little rift within the lute, he thought, mournfully, that by and by will make the music mute. But he shook his head angrily. Tennyson or no Tennyson, he wasn't going to abandon the position without a struggle* (D. Bayers, *Busman's Honeymoon*).

Затем оборот начинает больше приспосабливаться к тексту, становится конкретно-направленным, допускает добавление компонентов, и изменение грамматической формы. Стилистическая окраска из торжественной, печально-траурной становится прозаической, бытовой:

*If a man could not hide little rifts in the lute from one so good and humble and affectionate, he wasn't fit to live* (J. Galsworthy, *The Dark Flower*);

*A few tried, and one or two pretended, to find rifts in the Postgates matrimonial lute, but these were so obviously unfounded, that they passed into a joke, a joke against the gossips* (L.P. Hartley, *Two for the River*).

Прием вклинивания становится возможным потому, что оборот приобретает целостное, переосмысленное фразеологическое выражение и фиксированную форму.

Итак, при употреблении авторских оборотов в нескольких контекстах возможны ограниченные изменения. Выходя за рамки индивидуального употребления, авторский оборот превращается в потенциальный фразеологический и затем в ФЕ. Характер авторского контекста оказывает определенное влияние на перспективу развития авторских оборотов, где контекст выступает как фактор, способствующий созданию обобщенно-образного значения авторских оборотов, выявляя их потенции как будущих фразеологизмов.

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## TIL VA ADABIYOTNING INSONIYAT HAYOTIDAGI ROLI

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**Annotatsiya:** Ushbu maqolada til va adabiyotning inson hayotidagi ahamiyati, adabiyotga kechagi, bugungi kun hamda kelajak nazari bilan qarash.

**Kalit so'zlar:** adabiyot qalb ko'zgusi, so'z va adabiyotbiyot, so'z san'ati, adabiyot tarbiya vositasi, badiiy adabiyotning hayotimizdagi roli.

Insoniyat jamiyati yaratilganidan buyon til insonlar o'rtasidagi eng muhim aloqa vositasi vazifasi bo'lib kelmoqda. Chunki biz barcha fikrlarimizni, his to'yg'ularimizni til orqali ifoda etamiz.

Til bu vosita, insonlar o'rtasidagi muhim aloqa vositasidir. Til – millat ko'zgusi, til bu madaniyat, til bu xalqning, millatning mavjudligini namoyon etuvchi omildir. Til – bu xalqning, millatning mavjudligini aks ettirib turuvchi manbadir. Demak, millat borki – til bor, millat yashar ekan, tilning bo'lishi muqarrardir.

Shu borada fikrimizni adabiyotga qaratsak, Til va adabiyot tushunchalari bir-biriga chambarchas bog'liqdir. Shu o'rinda savol tug'iladi: Adabiyot yarbiya vositasimi?

Ha shunday. Demak adabiyot biz uchun tarbiya vositasi bo'la oladi, faqat uning ota-onalarimiz tarbiyasidan farqli o'laroq, u bevosita insonning ruhiy olamini oziqlantiradi, ma'naviy dunyosini boyitadi, inson ruhiyatini va dunyaqarashini shakllantiradi. Jumladan saxiylik va baxllik, ezigulik va yovuzlik, yaxshilik va yomonlik kabi tuyg'ularni inson ongiga singdiradi. Demak bu kabi tuyg'ularni bir badiiy asarlardan olamiz, ongimizda tasavvur qilamiz va idrok qolamiz. Bu orqali ruhiyatimizni boyitamiz. Adabiyot olami bilan oshno bo'lgan qalb hamisha ezigulikka intiladi, ezigulikka xizmat qiladi.

Demak, shunday insonlar borki adabiyotni san't darajasiga ko'taradi, chunki san'at har qanday qalbni o'z izmiga bo'ysundira oladi, o'zi bilan ergashtira oladi. Masalan oddiy bir musiqa orqali zaharli ilonni qo'lga o'rgatganlariga guvoh bo'lganmiz. Bundan ko'rinib turibdiki, san'at yovuz qalblarni ham eritishi, yumshatishi mumkin ekan. San'atni sevgan kishi esa hamisha qalban yaxshilikka intiladi.

Bunga misol qilib taniqli shoir O'zbekiston qahramoni Abdulla Oripov satrlariga murojaat qilsak bo'ladi:

*Besh asrkim nazmiy saroyni,  
Titratadi zanjirband bir sher,  
Temut tig'i yetmagan joyni  
Qalam bilan oldi Alisher  
Dunyo bo'ldi chamanim manim  
O'zbekiston Vatanim manim.*

Bu misralarda aks etib turibdiki, naqadan jonli o'xshatishdan foydalanilgan. Buni

o'qigan har qanday insonning qalbiga bevosita yetib boradi va inson qalbidagi Vatan tuyg'usi jo'sh o'radi. Shuningdek, Alisher Navoiyning buyuk qalam sohibi ekanligi haqida kamtarinlik bilan bayon qilingan.

Til va Adabiyot insoniyat hayotining ajralmas qismidir. Chunki biz barcha narsalarni asosan adabiyot orqali namoyon etamiz va adabiyot orqali o'rganamiz. Demak, til va adabiyot inson hayotida muhim ahamiyatga ega bo'lgan tushunchalardir.

Bizning maqsadimiz yosh avlodga jismonan, aqlan, hamda ruhan to'g'ri tarbiya berishdan iboratdir. Shunday ekan, bugungi barcha narsa shiddat bilan kun sayin rivojlanib ketayotgan bir vaqtda biz o'sib kelayotgan yoshlarimizga adabiyotning inson ma'naviyatining ozuqasi ekanligini, uni bizning hayotimizdagi o'rni beqiyosh ekanligini bot-bot ta'kidlamog'imiz joiz deb bilaman.

Shu o'rinda biz bevosita Mir Alisher Navoiyga murojaat qilamiz. Hazrat Navoiy

vaziri a'zam lavozimida ishlab yurgan bir paytda Alisher Navoiyning do'sti Husayin Boyqaroning yaqin insoni batob bo'lib yotgani, va uning o'limi haqidagi noxush xabarni qay tariqa podshohi olamga yetkazilgani voqeasi haqida o'qimagan, bolmagan inson bo'lmasa kerak. Payti kelib bu mash'um xabar so'z ustasi buyuk mutafakkir tomonidan naqadar o'rinli yetkazib berilgani so'z va adabiyotning haqiqatda san'at darajasida ekanligiga yaqqol misoldir.

Alisher Navoiy:

*Sarv gulning soyasida so'ldi gul netmoq kerak? deganlarida*

Husayin Boyqaro:

*Sarvdin tobut yasab, guldin kafan bichmoq kerak.*

Adabiyon manaviy olamimizni boyitadi dedik, manaviy yuksak inson har narsaga qodir insondir. U nima qilayotganini, nimaga buni qilayotganini va u buni narsani kim yoki, nima uchun qilayotganini yaxshi biladi.

XXI asrga kelib, adabiyotning hayotda, ijtimoiy munosabatlarda, ommaviy e'tiroflarda, tarbiyada, "olomonchilik didi hukmron didga aylangan" (Ortega Gasset) pallada ochiqchasiga shubha qilinayotgani tufayli bir og'iz "Ha!" deb qo'yishning o'zi ham yetarli emasga o'xshaydi. Tan olish qanchalik og'ir va achinarli bo'lmasin, adabiyot bugungi kunda o'zining ellik yil oldingi o'rnini butunlay olomon didiga – Herman Hessening 1943 yilda yozilgan "Biser o'yini" romanida tilga olingan ommaviy madaniyat unsurlariga bo'shatib berayotgani ayni haqiqat. (Romandagi asosiy voqea 2200 yilda yuz beradi. O'lis kelajakning tarixchi roviysi o'z davridan turib, bosh qahramon Knext nuqtai nazaridan kelib chiqib, o'tmish – XX asr madaniy hayoti va jamiyatini ilmiy, falsafiy-psixologik tahlil qiladi. XX asr "feltonchilik", bugungi til bilan aytilganda, ommaviy madaniyat gullab-yashnagan davr. Bu davrda odamlarni olomonchilik kayfiyati o'z changaliga olgan. Asar roviysi bu kayfiyatni "feltonchilik" madaniyati, deb ataydi. "Felton" nemis tilida "ko'ngilochar", "ermak" degan ma'nolarni beradi.

Adabiyotning o'z qonunlari va talablari bor. Ana shu qonunga va talabga bo'ysunmaganlar adabiyot bo'lolmaydi. Shulardan eng birinchi talab – adabiyot hamisha ezgulik tarafida bo'lgan va ezgulikni himoya qilgan, ruhni ezgulik tomon boshlagan. Ana shu birlamchi qoidaga amal qilinmagan bo'lsa, bunday asarni adabiyot, deb bo'lmaydi. Tarixda yozganlarini adabiy asar sifatida e'tirof etishlarini istaganlar xohlagancha topiladi. Adabiyotning bosh vazifasiga to'g'ri kelmaganlarni vaqt, baribir, o'chirib tashlayvergan. Ammo bu yerda adabiyotni qabul qilish o'quvchining saviyasiga, yoshiga va idrokiga bog'liqligini inkor qilib bo'lmaydi. Kafka bilan Kiplingni, Folkner bilan Mark Tvenni bir xil qabul qilib bo'lmaydi. Kafka bilan Folkner o'quvchidan ma'lum bir tayyorgarlikni, siz aytmochi bo'lgan, "xoslik"ni talab qiladi. Shu sababli Kafka va Folknerni maktab o'quvchisiga tavsiya qilish, agar u alohida qobiliyat egasi bo'lmasa, bola ruhiyatini sindirishdan boshqa narsa emas. Kafka, Folkner asarlaridagi "ezgulik" o'zini idroki baland o'quvchiga namoyon qila oladi. Oddiy asarga ko'nikkan o'quvchida noxush taassurot, hatto teskari ta'sir o'tkazishi ham mumkin. Siz aytgan yoshlar hali dunyo adabiyoti oqimlari va uslublarining farqiga bormay turib, inkor ta'siriga tushib qolgan o'quvchilar. Lekin bu holat Kafkaning ham, Folknerning ham aybi emas, balki ularni hazm qilolmagan, ular haqida to'laqonli bilimga ega bo'lmagan o'quvchilarning aybidir.

Omma didi qanchalik yuksalmasin, o'zining tirikchilik doirasidagi tasavvuridan balandga ko'tarilolmaydi. Navoiyni o'z zamonida ham, bugun ham faqat xos kishilar, ko'nglida ijodiy mahsulotga ehtiyoji bor kishilar tushungan, tushunadi. Lekin bu holat Navoiy dahosiga zarracha daxl qilolmaydi. Ijod adabiyotning ilohiyatga daxldorligi, ilohiyat bilan bog'lanuvchi, bog'lab turuvchi mahsulot ekanini belgilaydi. Takror bo'lsa ham, aytish kerakki, ijodkorlik ilohiyatga daxldorlik, ilohiyatni, g'ayb va ko'z oldimzdagi mo'jizani anglash, o'zini shu ilohiyatni, shu mo'jizaning bir qismi ekanini his etish, ana shu his etilganlarni boshqalarga yetkazish degani. Men fikrimga diniy-ruhoniya tus bermoqchi emasman. Ijodkorlikning asl mohiyatini taqvodorlaru diniy tasavvurlar ham tushuntirib berolmaydi. Taqvodorlik ham buni anglashga ojiz.

Har bir davrning o'z bitigi bor. Uni o'qish va yozish ijodkorlikdir. Kiyimlar, qurollar, badiiy vositalar, shiorlar, odatlar, urflar davrlar o'tishi bilan eskiradi, ammo ezgulik va yovuzlik, go'zallik va xunuklik, ulug'lik va tubanlik, ya'ni dastlabki badiiy asarlar majoziy tarzda ta'riflagan mavzusi eskirmaydi. Bu kurash jarayoni shaklini, qiyofasini, ismini o'zgartirib, davrga moslashib, davr talab qilgan niqoblarga, ko'rinishlarga o'tib turadi. Inson ko'nglida ezgulikka, go'zallikka, shafqatga, mehrga, muhabbatga ozgina ehtiyoj turar ekan va bularga qarshi xavf-xatar mavjud ekan, ijodkorga ish topiladi. Faqat ijodiy ifodaning shakli o'zgarishi mumkin, lekin mohiyat o'zgarmaydi. Hatto virtual olam ham, baribir, ijodga suyanadi, undan kuch-quvvat oladi.

*So'z haqida hikmatlar:*

*Har kimki chuchuk so'z elga izhor aylar,*

*Har nechaki ag'yor turur, yor aylar.*

*So'z qattig'i el ko'nglini ozor aylar,*

*Yumshog'i ko'ngillarni giriftor aylar. (A. Navoiy)*

*Tilingni avayla - omondir boshing,*

*So'zingni avayla – uzayar yoshing.*

*Kishi so'z tufayli bo'ladi malik,*

*Ortiq so'z bu boshni qiladi egik. ("Qutadg'u bilig" dan)*

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## АДАБИЙ ТИЛ ВА АДАБИЙ МЕЪЁР ТУШУНЧАЛАРИНИНГ ЎЗИГА ХОС ХУСУСИЯТЛАРИ

*Мирзаева Р.О.*

*СамДЧТИ, инглиз тили ўқитиш методикаси ўқитувчиси*

Хозирги глобаллашув жараёни хорижий тилларни ўрганиш, нафақат ўрганиш, балки қиёсий жиҳатдан тақиқ этишни ҳам тақозо этмоқда. Шу билан биргаликда ҳар қандай тилни ўрганиш ва нутқда қўллаш жараёнида адабий меъёр тушунчаларига амал қилган ҳолда фойдаланилса нур устига аъло нур бўлади. Барчага маълумки, тилшунослик фанининг жадал тараққий этиши баъзи назарий масалалар тавсифига одатдагидан бошқачароқ ёндошишни тақозо этмоқда. Бундай бўлиши табиий ҳол албатта, зеро, тилшунослик фани тараққиётининг ҳозирги босқичида тилнинг нутқда реал қўлланилиши билан боғлиқ бўлган фактик тил материаллари таҳлилининг янги усуллари ва назариялари кашф этилмоқда. Бу нарса Бодуэн де Куртенэ томонидан таъкидланган қуйидаги фикрнинг нақадар тўғри ва қимматли эканлигини яна бир бора исботлайди: “тараққиёт ва эволюция тушунчалари лисоний тафаккурнинг асоси бўлмоғи лозим”[5;73].

Адабий норма маълум бир тил жамоасида мустаҳкам қўлланиб келаётган лисоний ходисалар йиғиндисиدير. Норма тил қурилиши унсуралининг ҳаммасига тегишлидир. Шунга кўра уни қуйидагича кўрсатиш мумкин: Фонетик нормалар, талаффуз нормалари, сўз яшаш нормалари, морфологик нормалар, синтактик нормалар, услубий нормалар, луғавий нормалар

Биз тадқиқот ишини олиб борш жараёнида кўпроқ мавзумиздан келиб чиққан ҳолда синтактик нормаларга эътиборимизни қаратамиз.

Синтактик нормаларга ўтишдан аввал умумий тарзда адабий тил тушунчасини кўриб ўтсак мақсадга мувофиқ бўлади. Биз биламизки, адабий тил ва адабий меъёр тушунчаси тилшуносларнинг доим диққат марказида турган масалалардан бири. Бунинг боиси инсоният мавжуд экан, у доимо изланишда ва тараққий этиш йўлида. Шунинг учун мулоқот воситаси ҳисобланган тил ҳам доимо ривожланиш ва ўзгаришларга юз тутаяди. Ушбу ўзгаришлар боис тилни, адабий норма тушунчасини тадқиқ этиш ҳар доим ҳам долзарб масалалардан бири бўлиб қолаверади. ЮНЕСКО маълумотларига кўра, бугун дунёда 6 минг 909 тил мавжуд бўлиб, улардан атиги 200 га яқини давлат тили ёки расмий тил мақомига эга. Улар қаторида она тилимиз – ўзбек тилининг борлиги ҳар биримизнинг қалбимизни фахр-ифтихорга тўлдираяди. Биринчи Президентимиз Ислом Каримов таъкидлаганидек, ўзликни англаш, миллий онг ва тафаккурнинг ифодаси, авлодлар ўртасидаги руҳий-маънавий боғлиқлик тил орқали намоён бўлади. Жамики эзгу фазилатлар инсон қалбига, аввало, она алласи, она тилининг бетақрор жозибаси билан сингади. Она тили – миллатнинг руҳидир.

Умумий норма бир тилни бошқа тиллардан ажратувчи нормалар билан бирга тилнинг ички нормаларини ҳам ўз ичига олади. Умумий норма хусусий нормалардан ташкил топади. Хусусий норма муайян нутқ шаклларида амал қиладиган нормалардир. Ҳар бир лаҳжанинг, сўзлашув тилининг, адабий тилнинг ўз нормалари бўлганидек, нутқнинг алоҳида кўринишлари бўлган арголар, жаргонлар ҳам ўз нормасига эга. Хусусий нормаларни қуйидагича кўрсатса бўлади: Диалектал норма, сўзлашув нутқи нормаси, социал арголар, жаргонлар нормаси, адабий тил нормаси (адабий норма).

Маълум бир ҳудудда тарқаган узус имкониятлари ўша ҳудудда яшовчи аҳоли учун беистисно тушунарли бўлади, яъни алоқанинг енгил амалга оширига имкон беради. Бу тилнинг ўзи нормадан иборатлигини кўрсатади. Норма тилнинг яшаш шаклидир. Тилнинг қайси бир унсури нормативликни йўқотдими, унинг ўзи ҳам яшашдан тўхтайдими.

Тилнинг, унинг элементларининг нормативлиги, уларнинг тил жамоаси учун беистисно тушунарли бўлишидир. Аммо ўзбек халқи жойлашган ҳудуддаги бир маҳаллий ҳудуд вакили бошқа маҳаллий ҳудуд вакили билан ўз шеvasида сўзлашганда ноаниқликлар юзага келиши, тил алоқаси

енгил кўчмаслиги мумкин. Бу ҳол ўзбек тилида сўзловчи жамоа учун умумий бўлган тил воситалари бўлишини тақозо этади. Ўзбек тили нормалари умумий восита сифатида тарихан аста-секинлик билан пайдо бўлгандир.

Ўзбек тилига давлат тили мақомининг берилиши ва бу давлатимизнинг асосий қонунида мустақамлаб қўйилиши халқимиз тарихида буюк воқеа бўлганлиги шубҳасиз. Ўзбек тили давлатимиз рамзлари қаторида турадиган муқаддас тимсоллардан бирига айланди, бу тимсолга эҳтиром кўрсатишни юртимиздаги, миллатидан қатъи назар, барча кишилар ўзларининг фуқаролик бурчи деб билади. Ҳозирги тилшуносликнинг асосий масалаларидан бири тилнинг нутқда реал қўлланилиши муаммосини ўрганишдир. Тилшунос олим Миллер тўғри таъкидлаганидек: “тадқиқотларнинг янги йўналишлари ичида истиқболли ва муҳимроғи, шубҳасиз, нутқ муаммоларидир” [28;31]. Айни пайтда мамлакатимизда 130 дан ортиқ миллат ва элат вакилларининг тиллари ва миллий кадриятларини ривожлантирилиши учун тегишли барча шароитлар яратилган. Ўзбек тили давлат тили мақомини олгандан сўнг ўзбек тилига қаратилган эътибор бениҳоя ортди, табиийки, тилимизнинг имкониятлари, қўлланиш доираси, луғат бойлиги жуда жадал суръатда кенгайиб бормоқда десак асло муболаға бўлмайди.

#### **Фойдаланилган адабиётлар рўйхати:**

1. Мирзиёев Ш.М. Эркин ва фаровон, демократик Ўзбекистон давлатини мард ва олижаноб халқимиз билан бирга қурамиз // Олий мажлис палаталарининг қўшма мажлисидаги нутқи. Халқ сўзи., Т., 2016й. 15 декабрь.
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## **АЛИШЕР НАВОИЙ АСАРЛАРИДА КОМИЛ ИНСОН ТАҚИНИ**

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*Самарқанд давлат чет тиллар институти мустақил тадқиқотчиси*

**Аннотация:** Мазкур мақолада Алишер Навоий асарларида комил инсон тақини акс эттирилган. Ўзбек ва форсий тилларда муқаммал ижод қилган Навоий ўз асарларида комил инсон масалсига алоҳида эътибор қаратган. Шу сабабли, Навоий меросининг ёш авлоднинг маънавий камол топишидаги ўрни бекиёсдир.

**Калит сўзлар:** “Ҳамса”, “Ҳайрат ул-аброр”, “Фарҳод ва Ширин”, “Лайли ва Мажнун”, “Сабъаи Сайёр”, “Саддий Искандарий”, “Лисон ут-тайр”.

Она заминимизда шундай беназир алломалар яшаб ўтганки, уларнинг илмий мероси дунё халқлари орасида тарқалиб умумбашарий мерос сифатида шуҳрат қозонган. Шундай умумбашарий мутафаккирлардан бири Алишер Навоийдир. Алишер Навоий нафақат буюк мутафаккир балки, ғазал мулканинг султониҳамдир. Алишер Навоий яшган давр темурийлар ренессанси даврига тўғри келиб, мутафаккир асарлари ўз даврининг ноёб дурдонси саналган. Ўзбек ва форсий тилларда муқаммал ижод қилган Навоий ўз асарларида комил инсон масалсига алоҳида эътибор қаратган.

Алишер Навоий ўзининг дастлабки назмий асарларини ёшлик чоғларида ёзган бўлсада, комил инсон масалсига алоҳида урғу берган. Шунингдек, комиллик хусусида темурий шахзодалардан бўлган дўсти Ҳусайн Бойқарони тимсол сифатида кўрсатишга ҳаракат қилган. Зеро, Навоийнинг “Ҳилолия” қасидаси Ҳусайн Бойқарога бағишланган бўлиб, унда Ҳусайн Бойқаро адолат байроғини баланд тутган “одил подшоҳ” сифатида гавдалантирилади<sup>1</sup>.

Алишер Навоий Ҳусайн Бойқаро салтанатида амалдорлик тўнини кийгач ўз жамғармаси ҳисобидан Ҳиротда ва Хуросонда кўплаб бинолар, мадраса ва шифохоналар, масжиду кўприклар барпо эттиради. Манбаларга кўра Навоий барпо эттирган иншоотлар уч мингдан ортиқ бўлиб, бу унинг халққа ғамхўрлигининг намунасидир. Бош вазир лавозимида Алишер Навоийнинг маданият ва санъатнинг чинакам ҳомийси сифатида танилади. Унинг фаолиятида ижтимоий-сиёсий масалаларни тўғри ҳал этишга интилиш, жамиятдаги барча ижтимоий қатламларга, барча қавмларга бир хил

<sup>1</sup> Алишер Навоий. Тарихи мулуки аҷам. Муқаммал асарлар тўплами. 16 том. Т. Фан. 2020. – Б. 147.

муносабатда бўлиш, ҳеч қайси бирини камситмаслик масалаларига алоҳида эътибор бериши таҳсинга сазовор бўла бошлаган.

Алишер Навоий машҳур дostonнавис мутафаккир сифатида донг таратган аллома бўлиб, ундан жами олти катта дoston мерос қолган. Булар: машҳур “Ҳамса” таркибини ташкил қилувчи бешлик яъни, “Ҳайрат ул-аброр”, “Фарҳод ва Ширин”, “Лайли ва Мажнун”, “Сабъаи Сайёр” ва “Саддий Искандарий” ҳамда “Лисон ут-тайр” дostonларидир.

Мазкур дostonлар мазмунида асосан комил инсон сифатлари фалсафий нуқтаи назардан талқин қилинган бўлиб, инсон ва борлик, инсон ва унинг руҳияти, инсон ва табиат, инсон ва илоҳиёт, инсон ва унинг ҳаёт йўллари сингари масалаларда илмий-фалсафий мушоҳада юритилган.

Навоий асарларида кечадиган барча воқеа-ҳодисаларнинг ечими комиллик мантиғи очиб берилган бўлиб, унда инсон бу ажиб оламнинг, ажралмас қисми, борлиқнинг барча мукамаллик хусусиятларини ўзида мужассам этган мўжиза сифатида улуғланади.

Алишер Навоийнинг меросида комиллик хусусиятлари талқин қилинар экан инсоннинг ёшлик давридан хунар эгаллаши ва камолотга эришиши “Фарҳод ва Шрин” дostonида бадий талқин қилинади. Замонавий билим ва ахлоқий тарбияни маромига етказиб тасвирланган Фарҳод образида зарурий хунарни ўрганган комил шахс гавдалантирилади<sup>1</sup>.

Навоийнинг фикрига кўра, инсоннинг ёшлик даври унинг энг беғубор комилликка элтувчи даври бўлиб, киши бу даврда билим, тарбия ва хунарни чуқур эгаллаши лозим. Комилликка эришган шахс эса жамиятни тубдан ислоҳ қилишга уни ривожлантириб боришга интилади. Шунингдек, инсон ҳаётда ўз ўрнини топиши учун ўз олдига мақсад қўйиши ва унга эришиш йўллари аниқ етиши лозим. Комил инсон жамиятда бунёдкор шахс сифатида фаолият кўрсатиб яшаши керак. Чунки инсон борлиқнинг шоҳи энг мукамал мавжудотидир. Алишер Навоий ўз асарларида инсон камолоти масаласини аниқ тасвирлаб берар экан, ўзининг “Лисон ут-тайр” дostonида инсоннинг мукамаллиги олам ва борлиқ сирларини кашф этишга асос бўла олишини бадий талқин этади. Навоийнинг эътирофи эътишча, мавжудотлар орасида фақат инсонгина олам ва борлиқ сирларини кашф этишга қодирдир. Навоий меросида инсон маърифати ва унинг негизида комил инсон талқини тарнум этилади. Навоий асарларида яратилган барча образларда комил инсон ва унинг мукамаллик сифатлари ибрат ва намуна сифатида кўрсатилади.

Навоий меросининг ёш авлоднинг маънавий камол топишидаги ўрни беқиёсдир. Мутафаккир асарларида ота-она, устоз, ёши улуғларни ҳурмат қилиш илм-маърифатни эгаллаш, яхши ахлоқ эгаси бўлиш, ёмонлик ва ёмонлардан узоқ бўлиш сингари масалалар қаламга олинганки, булар, шубҳасиз, барча замонлар учун бирдай орзу бўлиб келган комил инсон ғояси билан чамбарчас боғлиқдир.

Алишер Навоий ўзидан бой шеърӣ, насрий ва илмий мерос қолдирган бўлиб, бу мероснинг ҳажмини шоирнинг ўзи “Лисон ут-тайр” дostonида юз минг байтдан иборатлигини тасдиқлаган. Алишер Навоий асарлари ўнлаб халқлар тилларига таржималар қилинган. Алишер Навоий ўзининг бой мероси билан ўзбек адабиётини жаҳонга олиб чиқиб, ўзбек адабий тилига асос солган мутафаккирдир. Ўзбек адабиётида лирик жанрлар ва дostonчиликнинг энг юқори тараққиёти Алишер Навоий номи билан эътироф этилади.

Алишер Навоий бутун ҳаёти ва фoлиятини инсоннинг бахт-саодати, халқининг фаровонлигига бағишлаган. Навоий асарларида иймон, инсоф, диёнат, саховат, мурувват каби инсоний қадриятлар хаамиша тараннум этилиб, бошқалар ҳам шунга даъват этилган.

Юртимизда ҳар йили Алишер Навоий таваллудини кенг миқёсда нишонлаш унинг ҳаёти ва ижодига бағишланган янгидан янги қирраларни кашф этишга замин яратади. Алишер Навоий мероси Шарқ адабиёти тарихида ноёб дурдонадир. Зеро, Алишер Навоийнинг улкан илмий мероси ўзбек миллий маданиятини чуқур ўрганиш ва оммалаштириш Навоий маънавиятининг негизини ташкил этади. Бугунги кунда Навоий ижодини ўрганишга қизиқиш кундан кунга ортиб бормоқда. Чунки, мутафаккир ижодининг туб маҳияти комил инсон сифатларининг талқинига бағишланган.

#### **Адабиётлар:**

1. Алишер Навои. Мукамал асарлар тўплами. Йигирма томлик. Тарихи анбиё ва ҳукамо. 16 том. Т. Фан. 2000. 329 б.
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<sup>1</sup> Алишер Навои. Мукамал асарлар тўплами. Тарихи анбиё ва ҳукамо. 16 том. Т. Фан. 2000. 329 б.



## АБДУРАУФ ФИТРАТ – ИСТИҚЛОЛ АДАБИЁТИНИНГ ЕТУК ВАКИЛИ

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**Аннотация:** Мазкур мақолада Абдурауф Фитратнинг ҳаёти ва ижоди акс эттирилган. Абдурауф Фитратнинг ўзбек тилшунослигига ўзининг беназир қўшган ҳиссасини қўшган аллома сифатида эътироф этилади. Фитрат асарларида миллат озодлиги, мустақиллик нашидаси, хуррият, эркинлик мавзулари илгари сурилган.

**Калит сўзлар:** “Мунозара”, маърифатпарварлик, “Оила” асари, драматургия.

Ўзбек адабиётининг намоёниси, фан ва маданиятнинг йирик вакили Абдурауф Абдурахим ўғли Фитрат (1886-1938) 1886 йилда Бухорода таваллуд топган. Шоир ва олим, ёзувчи ва драматург, ўқитувчи ва маърифатпарвар Абдурауф Фитрат 1925 йилда эски ўзбек алифбосида “Ўзбек тили қоидалари бўйича тажриба” дарслигини яратган. Абдурауф Фитратнинг илмий мероси бой ва рангбаранг бўлиб, унинг асарлари XX асрнинг 30-йилларига қадар бир неча маротаба қайта нашр этилган. Фитратнинг ўзбек тили грамматикасини янада бойитишга бўлган ҳиссаси беқиёс бўлиб унинг асарлари ўзбек тилини мукамал ўрганиш учун асос бўлиб хизмат қилган.

Абдурауф Фитратнинг ўзбек тилшунослигига қўшган ҳиссаси шундаки у араб, форс ва туркий тиллардан фойдаланиб, ўзбек тилшунослигидаги от, сифат, феълларнинг ёрдамчи сўзларни аниқлаш муаммоларини ёритган. Тадқиқотларда Абдурауф Фитратнинг ижоди “XX аср 20-йиллари ўзбек тилшунослигининг ноёб намуналари, ўтмишнинг ўлмас манбалари ва замонавий тилшунослик ўртасида мустақам кўприк сифатида” эътироф этилган.

Абдурауф Фитратнинг “Мунозара” номли асари янги усул мактабларига бағишланган бўлиб, мазкур асар Бухорода янги усул мактабларининг қайта очилишига замин яратган. “Мунозара” асарининг мазмун моҳиятини ёш бухорликлар ташкил этган биринчи “усули жаҳид” мактабларининг фаолияти ва атрофида низоли воқеалар қамраб олган. Абдурауф Фитрат ўзининг мазкур асари хусусида 20 йилдан сўнг ўзининг бир мақоласида қуйидагича маълумот қолдирган:

“1908 йилда ёзган бир асаримда Бухоро хонлигида ҳукм сурган диний таассубни ва шунга таянган идора усули, ҳибс қилиш, ўлдириш, тошбўрон қилиш каби кундаги одатларни ёзган эдим. У замонларда китоб ёзишнинг ўзи “кофирлик” эди. Мен шу вақтларда биринчи асаримни ёздим. Бухоронинг идора усулини, таълим-тарбия усулини, бир кўп расмий идораларни танқид қилдим”<sup>1</sup>, деб қайд этади.

“Мунозара” асари Истанбулда чоп этилиб, турли яширинча йўллар Бухорога олиб келинган. “Мунозара” асари шунчалик даражада машҳур бўлганки, асарнинг асл форсча матнини ҳатто 1914 йилда Россия имприси худудига олиб кириш таъқиқлаб қўйилган.

“Мунозара” асари Маҳмудхўжа Бехбудийнинг яқин издошларидан бўлган Ҳожи Муин ибн Шукруллоҳ томондан ўзбекчага таржима қилиниб, 1913 йили китоб шаклида Тошкентда чоп этилган. Туркиядан таҳсил олиб қайтган Абдурауф Фитратнинг 1915-1916 йилларда маорифга доир бир қатор долзарб асарлари нашр этилган бўлиб, булар “Оила”, “Раҳбари нажот”, “Қисқача ислом тарихи” каби асарлар шулар жумласидандир. Шунингдек, Абдурауф Фитратнинг 1920 йилларда “Чин севиш”, “Або Муслим” драмалари саҳнага олиб чиқилган.

Фитрат асарларнинг барчасида бир мақсад яъни, миллат озодлиги, мустақиллик нашидаси, хуррият, эркинлик мавзулари илгари сурилган. Тез орада маориф ишларидан шуҳрат қозонган Фитрат 1916 йилларда Самарқандда нашр этиладиган “Хуррия” газетасининг бош муҳаррири сифатида фаолият юритган. Фитрат кўпроқ тенглик ва хурриятни орзу қилган лекин, бу орзулигича қолиб кетган.

1918 йилда Тошкентга келган Фитрат ўз атрофида ёшларни йиғиб “Чиғатой гурунги”ни ташкил қилган. Ушбу жамият уч йил фаолият олиб борганлигига қарамай, ўзбек тили ва адабиётини ривожлантириш борасида янги йўналишга асос солган. Замонавий тадқиқотларда мазкур жамият фаолияти Ўзбекистон тарихидаги маҳаллий зиёлилар томонидан тузилган биринчи илмий тадқиқот жамияти сифатида эътироф этилиб, ҳозирги кундаги Ўзбекистон Ёзувчилар уюшмаси, Ўзбекистон Республикаси Фанлар Академияси Ўзбек тили, адабиёти ва фольклори институтининг тамал тоши

<sup>1</sup> Фитрат. Шеърлар, драмалар, мақолалар. Т.: Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1996. – Б. 242.

бўлганлиги таъкидланади. 1920-1923 йиллар давомида янги тузилган Бухоро ҳукумати таркибида турли юқори лавозимларда фаолият юритган Абдурауф Фитрат турли сиёсий айбловлар билан лавозимидан четлаштирилган. Шундан сўнг мутафаккир умрининг охирига қадар факат илмий фаолият билан шуғулланган.

Фитратнинг адабий асарлари, хусусан, унинг драматург сифатидаги фаолияти замондошлари томонидан юксак эътироф этилган. Айниқса Фитратнинг “Ўғузхон”, “Чин севиш”, “Абулфайзхон” каби драмалари ўз даврида катта шуҳрат қозонган. Мутафаккир ўз драмаларида асар қаҳрамонлари тилидан ўз дарду ҳасратларини қуйидагича эътироф этган: “Овруро ишларини ўрганмак албатта керакдир. Оврурода ўқимоқ опруполиларни инсофли, адолатли деб мақтамоқ учун эмас, балки улардан ўзимизни сақламоқ, тишли-тирноқли бўлиш учун керакдир”<sup>1</sup>, деб қайд этган.

Абдурауф Фитрат ўзбек олимларидан биринчилардан бўлиб профессор унвонига сазовор бўлган. Мустақилликга эришгач 1991 йил 25 сентябрда ўзбек драматургияси, реалистик адабий танқид ва адабиётшунослик мактабларини яратишда қўшган ҳиссаси учун Абдурауф Фитратга Алишер Навоий номидаги Давлат мукофоти берилди. Ўзбек тилини янада ривожлантириш ва бойитишда Абдурауф Фитратнинг фаолияти бугунги кунда ҳам ўз аҳамиятини йўқотмаган ва замонавий ёшлар билимларини бойитишга хизмат қилиб келмоқда.

#### Адабиётлар:

1. Фитрат. Шеърлар, драмалар, мақолалар. Т.: Ғ.Ғулом номидаги адабиёт ва санъат нашриёти, 1996. – Б. 242.
2. Б.Қосимов. Истиклол фидоийлари. Тошкент: Шарқ, 1994. – Б. 106

## МАВЛОНО ЖАЛОЛИДДИН РУМИЙ МЕРОСИНING ФАЛСАФИЙ ТАЛҚИНИ

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**Аннотация:** Мазкур мақолада Мавлоно Жалолiddин Румий меросининг фалсафий талқини акс эттирилган. Жалолiddин Румийнинг асарлари турли миллат вакиллари тадқиқотчилари томонидан турли тилларда ёритилган. Жалолiddин Румийнинг серқирра ижодини ўрганишда Шарқ ва Ғарб олимлари ўзларининг салмоқли ҳиссаларини қўшганлар.

**Калит сўзлар:** “Маснавийи маънавий”, “Най рисоласи”, “Рисолаи унсия” (“Дўстлик ҳақида рисола”).

Жалолiddин Румий XIII аср тасаввуфининг буюк намоёндаси, шоир, сўфийлик таълимотининг етук вакилларида биридир. Жалолiddин Румийнинг буюк шахс сифатида камол топиши ва яратган асарлари турли миллат вакиллари тадқиқотчилари томонидан турли тилларда ёритилган. Жалолiddин Румийнинг асл исми Муҳаммад ибн Баҳоуддин Муҳаммад ибн Муҳаммад бин Ҳусайн ал-Балхий бўлиб, мутафаккир Мавлавия тариқатининг шайхи сифатида эътироф этилади.

“Жалолiddин”, “Румий”, “Мавлавий” каби бир неча тахаллуслар билан шуҳрат қозонган аллома ёру дўстлари томонидан “Мавлоно” сифатида эъзозланган. Жалолiddин Румий исмига қўшилиб нисбат берилган “Мавлоно” сўзи, арабчада “хўжа”, “жаноб” маъноларини ифодалаган. Ўзаги “маvlo” кўплиги – “маволий” бўлиб халқ ичида Мавлоно Жалолiddин Румий сифатида ҳурмат билан тилга олинган<sup>2</sup>. Шунингдек, айрим манбаларда ҳақли равишда “Румий” тахаллуси алломага умрининг охирига қадар Кичик Осиёда яшаб ижод қилганлиги учун берилганлиги эътироф этилган.

Жалолiddин Румийнинг фалсафа, тасаввуф ҳамда шеърят бобида юксак даражага кўтарилишида шайх Шамс Табризий ва Фаридиддун Атторларнинг ҳиссалари беқиёсдир.

Жалолiddин Румийнинг буюклиги яна шундаки, у тасаввуф фалсафасининг улуг мутафаккири сифатида барча мазҳаблар ва динларда шуҳрат қозониб инсонларни бирлаштирувчи ягона илохий ғояларни илгари сурганлиги, ҳамда кишиларни бир-бирига яқинлаштирувчи эътиқод ва иймон, ишқ ва сифиниш, поклик ва тавбадан иборат жумлалар билан ўз илмий меросини бойитганлигидадир.

Жалолiddин Румийнинг серқирра ижодини ўрганишда Шарқ ва Ғарб олимлари ўзларининг салмоқли ҳиссаларини қўшганлар. Жалолiddин Румийнинг вафотидан сўнг дастлаб ўғли Султон Валад отасининг вориси сифатида унинг ишларини давом эттириб, Румийнинг ҳаёти ва таълимотини

<sup>1</sup> Б.Қосимов. Истиклол фидоийлари. Тошкент: Шарқ, 1994. – Б. 106

<sup>2</sup> Муҳаммад Истеъломий. Илохий ишқ куйчиси. “Маснавий”га муқаддима. (Мавлоно Жалолiddин Муҳаммад Балхий). Форс тилидан Жаъфар Муҳаммад таржимаси. –Техрон: Islam, 2001. – Б. 7.

ўзида акс эттирган “Валаднома” достонини ёзган. Манбалар орасида айнан ушбу асар Жалолоддин Румийнинг ҳаёти ва фаолияти ҳақидаги энг ишончли манбага айланган.

Кейинчалик, Эрон, Ўрта Осиё, Ҳиндистон ва асосан Кичик Осиёда Жалолоддин Румийнинг илмий меросини ўрганишга мослашган “Дорул Маснавий” номли махсус мактаблар очилган. Натижада, мутафаккирнинг шоҳ асари ҳисобланган “Маснавийи маънавий” асари асосида, ўша даврнинг ўзидаёқ ўнлаб тўпламлар яратилган. Шунингдек, XV асрдан бошлаб барча мутафаккирлар Жалолоддин Румий ижодидан илҳомланган ҳолда ўз асарларини яратганлар, ҳамда араб, турк ва форс тилларида бир неча юз жилдлик таҳлил ва шарҳлар битганлар.

Нақшбандия тариқати шайхларидан Хожа Аҳрор Валий, ўзининг “Фикроти Аҳрория” асарида Жалолоддин Румий таълимотидан фойдаланган бўлса<sup>1</sup>, Яъқуб Чархий ўзининг “Рисолаи абдолия” асарида “Маснавийи маънавий”дан байтлар келтириб, най тимсоли шарҳига бағишланган ўзининг “Най рисоласи”ни ёзади. Ушбу рисолада Яъқуб Чархий най ноласини “Орифларнинг муборак нафаслари”дир, деб эътироф этади<sup>2</sup>.

Яъқуб Чархий ҳам Мавлоно Жалолоддин Румийнинг тасаввуфий қарашларидан етарлича хабардор бўлиб, деярли ҳар бир асарида зарур ўринларда Жалолоддин Румийнинг байтларидан фойдаланган. Жумладан, “Рисолаи унсия” (“Дўстлик ҳақида рисола”) асарида ҳам бир неча ўринларда Жалолоддин Румий байтларидан иқтибослар келтириб “Орифи Румий” деб эътироф этган. Яъқуб Чархий Жалолоддин Румийнинг шеъриятига алоҳида эҳтиром билан муносабатда бўлиб, “Маснавий”нинг байтларидан иқтибослар келтирган ва ўзи ҳам “Най ноласи” номли рисола яратган. Манбаларда келтирилишича, Яъқуб Чархийнинг “Най рисоласи” Шайх Ҳасан Хоразмийнинг “Жавоҳирул асрор” асарида сўнг Жалолоддин Румий “Маснавий”сининг иккинчи шарҳи саналади.

Мазкур тадқиқотларда, Жалолоддин Румийнинг “Маснавийи маънавий” ва “Ичиндаги ичиндадир” асарларини фалсафий таҳлил қилиш орқали Жалолоддин Румий дунёқарашидаги инсон маънавий камолоти ҳақидаги ғояларнинг ижтимоий-маънавий ва ахлоқий-тарбиявий аҳамиятини таҳлил қилган.

Жалолоддин Румийнинг инсон маънавий камолоти ҳақидаги қарашларини ёритувчи тадқиқотлар қанчалик кўп бўлмасин аллома ижодининг ниҳоясини белгиламайди. Чунки, Румий ижоди серкирра бўлиб бутун дунё олимлари орасида кенг тадқиқ этилганлигига қарамай ҳануз замон талаби унинг илмий меросига қайта ва қайта мурожаат қилишни тақоззо этмоқда. Жалолоддин Румийнинг фаолияти, илмий мероси асосан “Маснавийи маънавий” асарига битилган шарҳлар ниҳоятда кўп бўлиб, дунё тилларига таржима қилинган. Шунингдек, мутафаккир ҳаёти ва ижодига бағишланган асарлар, мақола ва рисоаларнинг саноғи чексиздир. Ҳар қандай тадқиқот ва шарҳлар Румий таълимотининг асл моҳиятини англашга қўмаклашувчи восита сифатида инсон ҳаётини маънавий-ахлоқий жиҳатдан бойитишга хизмат қилади.

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2. Хожа Убайдуллоҳ Аҳрор. Фикроти Аҳрориййа / Табаррук рисоалар.Нашрга тайёрловчи, таржимон, сўзбоши ва изоҳ уаллифи М.Ҳасаний, Б.Умрзоқ, Ҳ.Амин. –Т.: Адолат, 2004. –Б. 106

## ЎЗБЕК ТИЛИДА ИТЕРАТИВЛИКНИНГ ЛЕКСИК-ГРАМАТИК ВОСИТАЛАРИ

*Джурраев Ботир*

*СамДЧТИ, эркин тадқиқотчиси*

Маълум тилларда итеративлик семантикаси алоҳида ҳодиса сифатида қаралади. Улар якка вазиятларни тавсифловчи лексемалар ёки мультипликатив вазиятни тавсифловчи лисоний бирликларни қўллаш, семельфактив феъллар қўлланиши, яқкалик маъносини ажратиш нуқтаи назаридан фарқланади. Бу, хусусан, ўзбек тилида “урмоқ” бир квантга эга бўлиб, мультипликатив хусусиятга эга. Мазкур маънонинг кўп квантли ифодаси учун алоҳида “саваламоқ”, “дўтпасламоқ” феъллари қўлланилади. Инглиз тилида эса “урмоқ” феълининг эквиваленти “to beat” феълида иккала

<sup>1</sup> Хожа Убайдуллоҳ Аҳрор. Фикроти Аҳрориййа / Табаррук рисоалар.Нашрга тайёрловчи, таржимон, сўзбоши ва изоҳ уаллифи М.Ҳасаний, Б.Умрзоқ, Ҳ.Амин. –Т.: Адолат, 2004. –Б. 106

<sup>2</sup> Муҳаммад Истеълomий. Илоҳий ишқ куйчиси. “Маснавий”га муқаддима. (Мавлоно Жалолоддин Муҳаммад Балхий). Форс тилидан Жаъфар Муҳаммад таржимаси. –Техрон, 2001. –Б. 80.

мультипликатив (бир квантли ва кўп квантли) хусусият мавжуд. Мазкур феълнинг семельфактив ёки мультипликатив маъноси қўшимча синтактик воситалар ёрдамида аниқланади.

Таъкидлаш жоизки, итератив семантикаси бутун предикат доирасида аниқланади. Предикатнинг итератив маъноси аналитик бирикмаларда ҳам ифодаланиши мумкин. Бу ҳол ўзбек тили феъл хусусиятига хос саналади. Бунда, етакчи феълнинг чегараланганлик хусусияти ва лексик маъноси муҳим ўрин тутди. Масалан: *Узоқ-яқинда хўрозлар қичқира бошлади* (Саид Аҳмад, 26); *Умматали у ёнбошидан бу ёнбошига ағдарилиб тўлғаниб ётарди* (Саид Аҳмад, 26). Мазкур мисолларда етакчи феълнинг лексик маъноси итеративликни ҳосил бўлишида муҳим рол ўйнаган. Бундан ташқари эга вазифасидаги отнинг (хўрозлар) кўплик шакли, ҳамда *у ёнбошидан-бу ёнбошига* бирикмалари феъл аниқланган итератив маънога қўшимча изоҳ вазифасини бажарган. Мисоллардаги “бошлади”, “ётарди” кўмакчи феъллари ҳаракатлар квантини кечимини ёритиш учун қўлланилган.

А.Б. Шлуинский вазиятларни ёпиқ вақт оралиғидаги такрорланишлар ва одатий ҳаракатлар билан боғлиқ, деб ҳисоблайди (Шлуинский А.Б. Типология предикатной множественности: количественные аспектуальные значения: дис. ... канд. филол. наук. М., 2005. 372 с.). Ёпиқ вақт оралиғида такрорлаш, яъни маълум вақт оралиғида вазиятни такрорлаш маъноси ҳодиса ичидаги ва ҳодисасиз предикатлар кўплиги ўртасидаги ўзига хос чегарага эга саналади. Вазият доирасида такрорланадиган ҳаракатлар чекланган вақт кечими билан тавсифланади: *бир ой ичида, бир ой давомида* ва бошқалар. Итеративликнинг давомийлик ҳолатлари маълум бир вазиятни амалга ошириш учун талаб қилинган вақтдан кенгроқ бўлган вақтни акс эттиради. Бунда гапда иштирок этган барча лисоний воситалар тасвирланган ҳодисанинг такрорланишини очиб бериш учун хизмат қилади. Масалан: Бу тарафларда камдан-кам машина юрарди (С. Аҳмад, 37).

Бундай ҳолда, вақт аниқ оралиғи қанчалик қисқа бўлса, такрорланиш қиймати ҳодиса ичидаги (мультипликатив) предикат ифодасининг давомийлиги, шунингдек, битта йўналиш билан боғлиқ вазиятда турли типдаги такрорланиш юзага келган. Вазиятларнинг такрорланиши билан боғлиқ бўлган ҳодисадан ташқари феъл маъноси вазиятнинг такрорланишини назарда тутди.

Ўзбек тилида предикатларнинг миқдорийлиги феълнинг лексик маъносидан ташқари морфологик қўшимчалар, кўмакчи феъл семантикасига ҳам боғлиқ. Бунда лексик маъно грамматик белги билан ўзаро муносабатга киришади. Агар морфологик жиҳатдан индивидуал даражадаги предикатларга мос келадиган лексемалар кўмакчи феъл таъсирида ҳеч қандай ўзгаришга учрамаса, улар барча аспектуал мазмун билан мослашади. Масалан: Бидонхон Фарғона яллаларини ажиб бир шўх овоз билан ижро этар, унга Эрматова жўр бўлиб, олқишларга кўмилиб кетарди (Саид Аҳмад, 148); Дала жимжит. Танга ёқадиган эрта баҳоршабадаси ғир-ғир эсиб, одам кўнглига аллақандай туйғулар солади (Саид Аҳмад, 267).

Майдонларни моделлаштириш инвариантлик / ўзгарувчанлик принципи билан боғлиқ инвариантлик ўрганилаётган тизим объектларининг хусусияти ёки хусусиятлари мажмуаси сифатида қаралади. У асл тизимнинг воқелик билан ўзаро таъсири натижасида юзага келадиган барча ўзгаришларни лисоний таҳлил этиш имконига эга (Бондарко, 2013; 45–63). Семантик инвариантларнинг икки тури мавжуд: 1) маълум бир шаклнинг бутун воқелик ёки фаолият доирасини қамраб олишига таъсир қилувчи бирликларнинг ўзгармаслиги; 2) грамматик шаклдан фойдаланишда асосий жиҳатларни қамраб оладиган, аммо амалий фойдаланишга таъсир қилмайдиган асосий маъноларнинг чекланган инвариантлиги.

Такрорланадиган вазиятларнинг бир хилдаги кетма-кетлиги битта ҳодиса сифатида баҳоланади. Итеративликнинг мазкур ифодаланиш усули орқали таксисдан фарқ қилади. Таксис семантикасининг асосини вақт кечимидаги хилма-хил вазиятларнинг кетма кетлиги (Акимова, 2013; 288–294) ёки алоҳида кетма-кет вазиятларнинг бир-бирига боғлиқлиги ташкил қилади (Полянский, 1990; 90). Таксис ҳодисасидан фарқли ўлароқ, итератив ҳодисаларни ифодаланишида адвербиал бирликлар муҳим ўрин тутди. Гапнинг асосий қисмида ифодаланган такрорланувчи вазиятлар эргаш гап қисмидаги вазият билан бир хил вақтга тегишли бўлади. Таксис ҳодисасида эса эргашган қўшма гапларда бош гап билан ифодаланган ҳодиса эргаш гапда аниқланган воқеа-ҳодисага нисбатан олдинроқ содир этилганлик маъноси мавжуд бўлади.

Такрорлашнинг функционал-семантик категориясининг бошқа функционал-семантик категориялар билан ўзаро боғлиқлигини таҳлил қилиш жараёнида такрорланишнинг чекланганлилик, давомийлик, вақтинчалик локализатсия, модаллик, вақт кечими, таксис ва миқдор билан алоқаси мавжуд бўлган барча воситаларнинг фаоллашуви натижаси кўзга ташланади.

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