

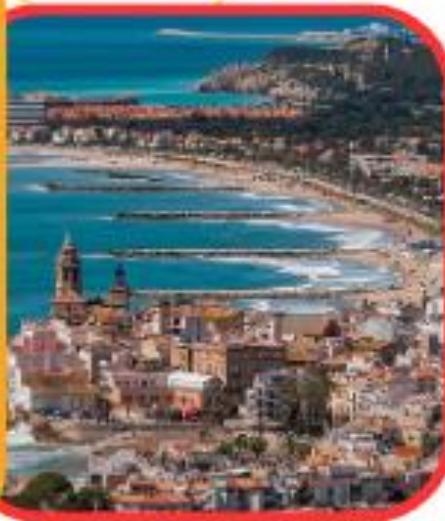
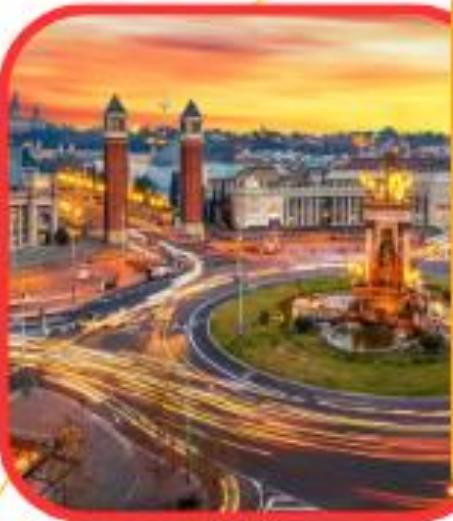


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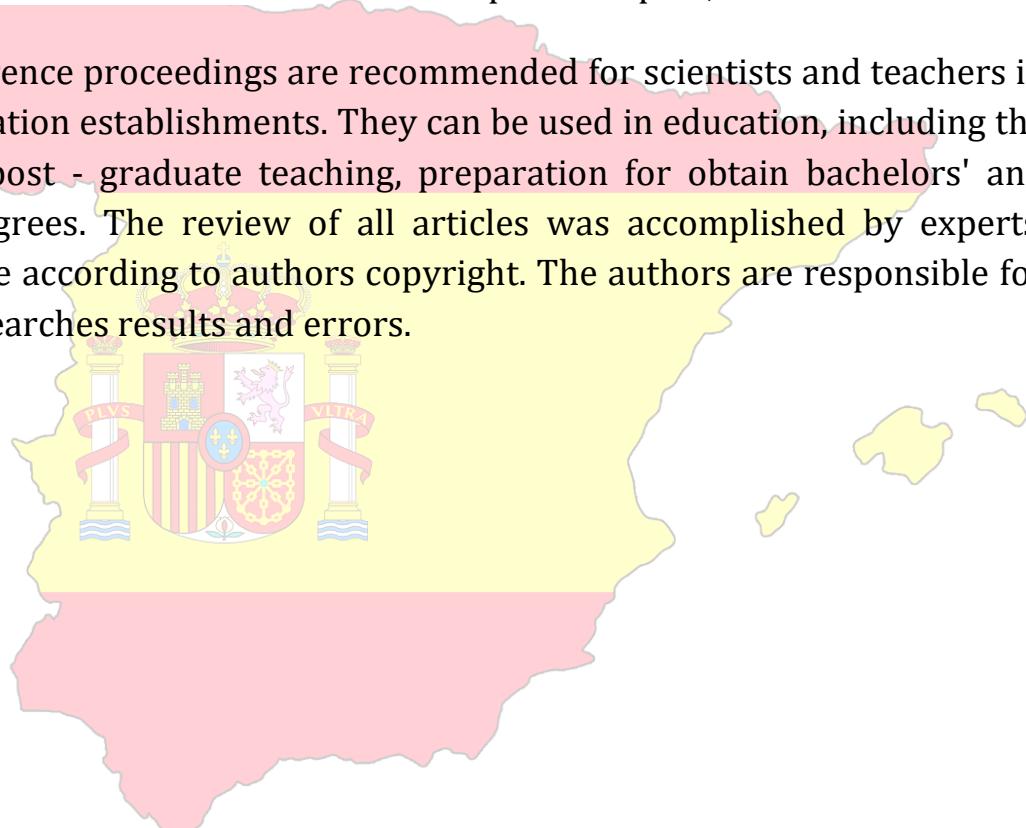


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Zahiriddin Muhammad Bobur: Tarixdagi birinchi “Soft Power” amaliyotchisi sifatida.

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Ilmiy rahbar: Turdiyev Madiyor Mamanazarovich - katta o‘qituvchi.

Annotatsiya. Ushbu maqola Zahiriddin Muhammad Boburning tarixiy siyemosini “soft power” — yumshoq kuch nazariyasi asosida qayta talqin qilishga urinadi. Mazkur kontseptsiya XX asr oxirlarida amerikalik olim Joseph Nye tomonidan ilgari surilgan bo‘lib, davlat yoki shaxsning zo‘ravonlik va iqtisodiy bosimsiz, balki madaniyat, qadriyat va diplomatik joziba orqali boshqa subyektlarga ta’sir ko‘rsatish qobiliyatini ifodalaydi. Bobur aynan shu zamonaviy tushuncha mezonlariga mos ravishda, Hindistonga qilgan yurishlari davomida qurol bilan emas, balki madaniy-ma’naviy, adabiy va siyosiy ta’sir orqali o‘z hokimiyatini mustahkmlagan tarixiy arbob sifatida tahlil qilinadi.

Maqolada Boburning “Boburnoma” asari, uning she’riyati, diniy bag’rikengligi va ijtimoiy qadriyatlarni tarannum etgan siyosiy qarashlari asosida yumshoq kuch omillari aniqlanadi. Shuningdek, Boburiylar sultanati misolida soft power’ning nasliy ta’siri, madaniy diplomatiya, xalqlararo murosaga asoslangan boshqaruvi modeli o‘rganiladi. Ushbu yondashuv Boburni faqat zabit etuvchi sarkarda sifatida emas, balki o‘z madaniyatini strategik uslubda eksport qilgan geosiyosiy lider sifatida talqin qilish imkonini beradi. Maqola tarixshunoslik, siyosatshunoslik va madaniyatshunoslik kesishmasida olib borilgan bo‘lib, tarixiy shaxsiyatni zamonaviy nazariya orqali tahlil qilishga qaratilgan. Bu esa o‘z navbatida, tarixni yangi nigoh bilan o‘rganish va bugungi global munosabatlarda yumshoq kuchning ildizlarini tushunishga zamin yaratadi.

Abstract:

This article explores the historical personality of Zahiriddin Muhammad Babur through the lens of contemporary international relations theory—specifically, the concept of soft power as articulated by Joseph Nye. While Babur is widely recognized as a military commander and founder of the Mughal Empire in India, this study focuses on his strategic use of culture, literature, religious tolerance, and diplomacy to exert influence and establish long-lasting legitimacy in a foreign land. The central thesis is that Babur’s leadership approach exemplifies key components of soft power, namely the ability to attract and co-opt rather than coerce.



Through a multidisciplinary methodology that includes historical analysis, comparative politics, and discursive examination of Babur's writings—especially the Baburnama—the article identifies how Babur employed cultural tools to strengthen his rule. His poetic expressions, aesthetic appreciation, and ethical ideals positioned him as a charismatic leader whose power extended beyond military victories. Additionally, his religious tolerance and inclusive governance strategies fostered trust among diverse communities, enabling a stable and culturally rich empire.

The article further traces the evolution of soft power through the Mughal dynasty, noting that Babur's successors institutionalized this approach, particularly under Emperor Akbar. This historical case study demonstrates how soft power principles existed long before their formal articulation in modern theory. The findings are significant for scholars of international relations, diplomacy, and cultural studies, offering new perspectives on how historical figures like Babur used non-coercive means to achieve political success and influence the course of history.

Аннотация:

В данной статье исследуется историческая личность Захириддина Мухаммада Бабура с точки зрения современной теории международных отношений — в частности, концепции мягкой силы (soft power), предложенной Джозефом Найем.

Хотя Бабур широко известен как полководец и основатель Империи Великих Моголов в Индии, в центре внимания исследования находится его умелое использование культуры, литературы, религиозной терпимости и дипломатии как инструментов влияния и укрепления власти.

Используя междисциплинарный подход, включающий исторический анализ, сравнительное политическое исследование и дискурсивный анализ произведений Бабура (особенно «Бабур-наме»), автор выявляет ключевые элементы «мягкой силы» в политике Бабура. Его поэтические произведения, эстетические взгляды и этические идеалы способствовали формированию его образа как харизматичного лидера, чье влияние простиралось за пределы военных побед.

Особое внимание уделяется религиозной терпимости Бабура и его стремлению к инклюзивному управлению, что обеспечивало доверие и поддержку со стороны различных этнических и религиозных групп. Наследники Бабура, особенно Акбар, институционализировали эти принципы, сделав «мягкую силу» неотъемлемой частью государственной стратегии Империи Великих Моголов.

Таким образом, статья доказывает, что элементы «мягкой силы» существовали задолго до их научного осмысливания в XX веке. Представленные в статье выводы представляют интерес для



специалистов в области международных отношений, дипломатии, истории и культурологии, поскольку раскрывают новый взгляд на исторические формы политического влияния.

KIRISH

Tarixda ko'plab buyuk sarkardalar va imператорлар bo'lgan. Biroq ularning barchasi ham o'z kuchini faqat quroq yoki zo'ravonlik bilan emas, balki madaniy va axloqiy ustunlik bilan namoyon qila olmagan. Zamonaviy xalqaro siyosatda bu yondashuv "soft power" — yumshoq kuch nomi bilan tanilgan. Joseph Nye (2004) bu atamani quyidagicha izohlaydi: "Soft power is the ability to get what you want through attraction rather than coercion or payment." Mazkur maqolada Zahiriddin Muhammad Boburning Hindistonga yurishlaridagi yondashuvi aynan shu zamonaviy tushunchaga qanday mos kelishi tahlil qilinadi. Bobur o'z asarlari, diniy bag'rikengligi, va siyosiy madaniyati orqali Hind yarimorolidagi ko'plab xalqlarni o'ziga rom qilgan.

METODLAR

Ushbu maqola interdisiplinar tahliliy tadqiqot bo'lib, quyidagi usullarga asoslanadi:

Tarixiy-tahliliy yondashuv — Boburning asarlari (xususan "Boburnoma") va Boburiylar sulolasining siyosiy tarixini tahlil qilish.

Diskursiv tahlil — Bobur she'rlari, diniy va ijtimoiy qarashlari asosida nutq uslubi va madaniy ko'rsatkichlarni o'rganish.

Solishtirma metod — Joseph Nye'ning "soft power" nazariyasi bilan Bobur siyosiy strategiyasining o'xshash jihatlarini taqqoslash.

Kontent tahlil — madaniy-diplomatik faoliyat, me'morchilik, adabiyot va diniy siyosatni zamonaviy mezonlar asosida tahlil qilish.

NATIJALAR

Tahlillar natijasida quyidagi asosiy jihatlar aniqlangani ilmiy asoslangan:

Madaniy ta'sir va adabiy yumshoq kuch:

"Boburnoma" faqat tarixiy manba emas, balki Hindiston xalqlariga Markaziy Osiyo madaniyatini tanituvchi vosita sifatida xizmat qilgan. Boburning she'riyati esa, o'sha davrda siyosiy yetakchining estetik va ruhiy kuchini ifodalagan.

Diniy bag'rikenglik siyosati:

Bobur o'z hukmronligi ostidagi dinlararo murosani saqlagan, ibodat erkinligi, diniy qadriyatlarga hurmat kabi prinsiplar bilan Hind jamiyatiga moslashgan.

Madaniy diplomatiya:

Boburning amaliy faoliyatida urushsiz zabit etish holatlari kuzatilgan. U mahalliy aholining madaniyatiga qarshi emas, balki uni qabul qilgan holda boshqaruvga erishgan.

Boburiylar sultanati davomida soft power evolyutsiyasi:

Akbar davrida bu yondashuv yanada tizimli tus olgan — bu tarixda yumshoq kuch siyosatining avloddan-avlodga o'tgan kamyob namunalaridan biridir.

MUHOKAMA

Yuqoridagi natijalar shuni ko'rsatadiki, Zahiriddin Muhammad Bobur o'z zamonasi uchun ilg'or siyosiy-madaniy strategga aylangan. U kuch bilan emas, o'zining bilimdonligi, odob-axloqi, tolerantligi orqali xalq qalbini zabb etgan. Aynan mana shu jihatlar uni tarixdagagi ilk "soft power" amaliyotchilaridan biri sifatida ko'rsatishga asos bo'ladi. Bugungi kunda ham ko'plab davlatlar xalqaro maydonda madaniyat, til, diplomatiya orqali ta'sir kuchini oshirishga harakat qilmoqda. Bu jarayonda Bobur siymosi, ayniqsa yoshlar uchun tarixiy ibrat maktabi bo'la oladi. Mazkur yondashuvni bugungi global diplomatiya, xalqaro imij siyosati va madaniyatlararo aloqalarda tatbiq qilish mumkin.

XULOSA

Bobur — tarixiy shaxsiyat sifatida nafaqat sarkarda, balki o'z davri uchun noyob siyosiy-ijtimoiy yetakchi bo'lgan. Uning madaniyatga asoslangan yumshoq kuch siyosati o'z zamonasida xalqni zabb etishning yangicha usuli bo'lgan. Bugungi global siyosatda yumshoq kuch muhim strategik vosita sifatida o'rganilayotgan bir vaqtda, Bobur siymosini zamonaviy yondashuv bilan tadqiq etish muhim ahamiyat kasb etadi.

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Analysis of the Total Protein Content in Soybean Seeds under the Conditions of Andijan Region

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Annotation: This article examines the total protein content of some soybean varieties. The objects of the study were local and foreign soybean varieties grown in an experimental field located in the Asaka district of the Andijan region. When cultivating the varieties, the agrotechnical measures given in the description of each variety were carried out.

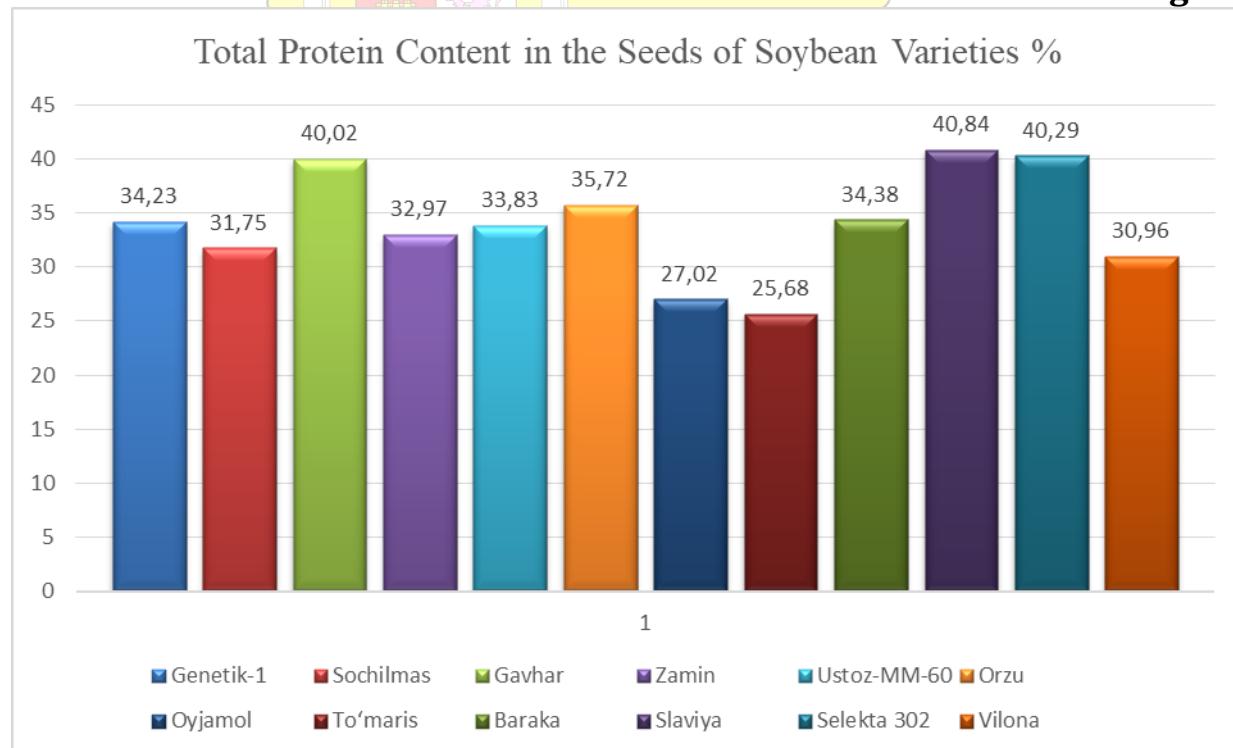
Key words: soybean, variety, nitrogen, total protein, grain.

Soybean (*Glycine max* L.) is a valuable legume crop of strategic importance in the worldwide, distinguished by its unique biochemical composition and high nutritional value [7, p. 1313]. The protein content of soybean seeds is comparable to that of meat products. These products typically contain proteins derived from soybean, pea, or wheat plants [8, pp. 1-10]. Until 1990, according to protein efficiency evaluation standards, soybean protein had a lower coefficient compared to animal protein. Currently, the Protein Digestibility-Corrected Amino Acid Score (PDCAAS) is accepted as a quality criterion, which compares the amino acid composition of a protein with that of animal protein. Moreover, for soybean amino acids, this coefficient equals that of animal proteins, which opens up great opportunities for the production of high-protein food products [11, p. 85].

Object and Method of Research. For the study, local soybean varieties such as "Genetik-1, Ustoz MM-60, Orzu, Gavhar, Oyjamol, Zamin, Baraka, Sochilmash", and "To'maris", as well as foreign varieties such as "Selekta-302, Slaviya", and "Vilana", were selected. These observations were conducted in 2024 on the crop fields of the "Mamadaliyev Toirjon yeri" farm, Asaka District, Andijan Region. In our research, one of the methods used to determine the total protein content in soybean seeds was the Kjeldahl method. The essence of this method lies in calculating the total protein content by determining the nitrogen content [3].

Research Results and Discussion. According to the research conducted by V.N. Bosak, V.V. Skorina, and T.V. Koloskova, when mineral fertilizers were applied the protein content in soybean seeds of the "Pripyat" variety

increased from 26.3% to 28.6–31.1%. In the “Yaselda” variety, the protein content rose from 27.1% to 30.4–32.0% [6, p. 18]. In studies by O.V. Litvinenko, E.S. Stasenko, and others on the protein content of soybean seeds’ reported that the “Nevesta” variety showed 40.70%, while the “Krujevnisa” variety exhibited an above-average result of 41.58% [9, p. 54]. D.E. Zima [10, p. 64] found that in summer sowing periods, the protein content of seeds was clearly higher—by an average of 3.1%—compared to spring sowing. During summer sowing, the maximum protein content in the “SK Farta” variety reached 44.0%, while the lowest was in the SK Agra variety 42.1%. Several studies have noted that the protein content in soybean seeds ranges from approximately 28.95% to 45.5%, depending on the genetic characteristics of the variety, environmental conditions, and breeding practices [5, pp. 74–79; 12, pp. 148–155; 1, pp. 2115–2124; 4, pp. 2–14]. Our research also aimed at determining the protein content in soybean seeds, using both local and foreign varieties as study objects. According to the results, among the local varieties, “Gavhar” 40.02% and “Orzu” 35.72% showed the highest protein content, while among the foreign varieties, “Slaviya” recorded the highest value 40.84% (diagram). The lowest results among local varieties were “To’maris” 25.68% and “Oyjamol” 27.02%, while among the foreign varieties, “Vilana” showed the lowest result 30.96% (diagram).

Diagram


Based on the results of our research on the protein content of soybean seeds it was found that among the studied local varieties “Gavhar” and “Orzu”, as well as the foreign variety “Slaviya”, showed the highest protein content. The main reasons for these can be primarily attributed to the plant’s

individual biological characteristics, the soil and climatic conditions of the growing environment, and the applied agro-technological practices.

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SOCIAL SECURITY AS AN IDEOLOGICAL PROCESS.

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Annotation: This article examines social security not only as an economic and legal institution but also as an ideological process that reflects state priorities, social values, and political legitimacy. The study highlights how governments use social security systems to promote solidarity, strengthen national identity, and establish trust in public institutions. Through a critical review of literature, methodological considerations, and empirical insights, the article reveals the dual role of social security: as a mechanism for ensuring social protection and as an ideological instrument for shaping collective consciousness.

Keywords: Social Security, ideology, social policy, welfare state, social protection, legitimacy, solidarity, state ideology.

Introduction

Social security is traditionally studied from the perspectives of economics, law, and social policy. It is viewed as a mechanism designed to provide financial stability, reduce inequality, and guarantee citizens' rights to social protection. However, beyond its practical function, social security also serves as an ideological tool. It conveys messages about state responsibility, the social contract between government and citizens, and the moral values underpinning society. Recognizing social security as an ideological process allows us to better understand its role in consolidating political legitimacy and strengthening social cohesion.

Literature Analysis

Research on social security as ideology can be traced to several academic traditions:

Welfare State Theories – Scholars such as Esping-Andersen argue that welfare regimes reflect broader ideological commitments, ranging from liberal individualism to social-democratic collectivism.

Critical Sociology – Marxist perspectives view social security as a tool to manage social unrest, maintain labor productivity, and ensure stability within capitalist societies.

Political Science Approaches – Social security policies are often framed as instruments for shaping electoral behavior and maintaining the legitimacy of ruling elites.

Cultural Studies – Social security programs embody values such as solidarity, justice, and equality, which are central to the ideological self-image of a state.

Thus, the literature shows that social security is never ideologically neutral; it reflects and reproduces dominant discourses about society and state.

Methods Section

The study uses a qualitative approach combining:

Discourse Analysis: Examining government documents, speeches, and media representations to identify ideological narratives surrounding social security.

Comparative Policy Analysis: Assessing variations in social security systems across different welfare states to highlight ideological differences.

Historical Method: Tracing how social security developed alongside shifts in political ideologies (e.g., Keynesianism, neoliberalism, social democracy).

Results

Social Security, as an ideological process, reflects competing values and beliefs about the role of government, individual responsibility, and collective welfare. Below, I explore this concept by examining how Social Security embodies ideological tensions and evolves through political and social dynamics, aiming for a concise yet comprehensive analysis.

Social Security as an Ideological Construct

Social Security, established in the United States in 1935 under the Social Security Act, is a government-administered program providing retirement, disability, and survivor benefits. Beyond its practical function, it serves as a battleground for ideological debates about economic security, state intervention, and social equity. Its design and implementation are shaped by competing ideologies, including liberalism, conservatism, and socialism, each framing the program differently.

Liberal Perspective: From a liberal viewpoint, Social Security represents a social contract where the state ensures a baseline of economic security for citizens. It aligns with the New Deal ethos of government intervention to mitigate market failures and poverty, particularly for the elderly, who faced destitution during the Great Depression. Liberals view Social Security as a moral and pragmatic necessity, emphasizing collective responsibility and redistribution to reduce inequality. The program's progressive structure—where benefits are partially redistributive, favoring lower earners—reflects this ideology.

Conservative Perspective: Conservatives often critique Social Security as an overreach of government, arguing it undermines individual responsibility and free-market principles. They emphasize personal savings

and private retirement accounts, viewing dependence on state benefits as disincentivizing self-reliance. Some conservatives advocate for privatization or means-testing to limit the program's scope, framing it as a safety net only for the truly needy. However, even conservatives acknowledge its political popularity, which complicates efforts to reform or dismantle it.

Socialist Perspective: Socialists see Social Security as a limited but necessary step toward a broader welfare state. They argue it falls short of true economic justice, as benefits are tied to payroll contributions rather than universal entitlements. Socialists advocate for expanding Social Security into a more comprehensive system, potentially including universal basic income or guaranteed pensions, to address systemic inequalities inherent in capitalism.

Social Security as a Process

The "process" aspect highlights how Social Security evolves through ideological negotiations, shaped by historical, political, and economic contexts:

Historical Context: Social Security emerged during the Great Depression, a crisis that exposed the vulnerabilities of laissez-faire capitalism. Its creation was a compromise between radical demands for universal pensions (e.g., the Townsend Plan) and conservative resistance to government expansion. This negotiation reflects a pragmatic blending of ideologies, balancing relief with fiscal restraint.

Political Dynamics: Social Security's structure—funded by payroll taxes and tied to work history—appeals to both individualistic and collectivist values. It rewards labor (a conservative principle) while providing a social safety net (a liberal goal). Over time, political battles over funding, benefit levels, and eligibility (e.g., raising the retirement age or adjusting cost-of-living increases) reflect ongoing ideological struggles. For example, debates in the 1980s under Reagan led to reforms increasing payroll taxes and gradually raising the retirement age, a compromise between preserving the program and addressing fiscal concerns.

Cultural Narratives: Social Security is framed ideologically through public discourse. Supporters call it an "earned benefit," emphasizing contributions, while critics label it an "entitlement," implying dependency. These narratives shape public perception and policy debates, reinforcing or challenging ideological positions.

Ideological Tensions in Practice

- Redistribution vs. Individualism:** Social Security's benefit formula redistributes income to lower earners, but its reliance on payroll taxes ties benefits to work, reflecting individualistic values. This duality sparks debates about fairness—whether benefits should be universal or tied to contributions.

- Sustainability vs. Generosity:** Ideological divides emerge over funding. Liberals push for expanding benefits (e.g., increasing the payroll tax cap),

while conservatives warn of fiscal insolvency, advocating for cuts or privatization. Projections estimate Social Security's trust fund may face a shortfall by 2035 without reforms, intensifying these debates.

- Universalism vs. Means-Testing: Some propose means-testing to limit benefits to the poor, aligning with conservative fiscal restraint, while others advocate universal benefits to maintain broad support, a liberal strategy to ensure program durability.

Contemporary Relevance

Today, Social Security remains a flashpoint for ideological conflict. Proposals to expand benefits (e.g., Biden's 2020 plan to increase minimum benefits) reflect liberal priorities, while calls for privatization or reduced benefits align with conservative goals. The program's future hinges on resolving these tensions, balancing ideological principles with demographic realities like aging populations and declining birth rates.

Social Security is not just a policy but an ideological process, embodying debates about government's role, individual vs. collective responsibility, and economic equity. It evolves through political compromises, cultural narratives, and economic pressures, reflecting the dynamic interplay of liberal, conservative, and socialist ideologies. Understanding it as a process reveals how deeply held beliefs shape social policy and how policy, in turn, shapes societal values.

Discussion

The ideological dimension of social security reveals that it is not merely a neutral technical mechanism but a political tool. While it enhances social protection, it also conveys symbolic messages that reinforce state authority. This dual role can create tensions: for example, austerity-driven welfare retrenchment undermines ideological narratives of solidarity, leading to public discontent. On the other hand, expanded welfare policies can strengthen the image of a caring state, even when primarily driven by political calculation.

Conclusions

Social security should be understood both as a system of economic redistribution and as an ideological process that reflects state priorities and societal values. Its ideological role is visible in shaping citizens' perceptions of justice, fairness, and belonging. Recognizing this duality allows policymakers and scholars to better evaluate the deeper significance of welfare systems in shaping modern societies.

Integrate Ideological Analysis into Social Policy Research – Beyond technical assessments, studies should explore how social security reflects state ideologies.

Promote Transparency in Policy Narratives – Governments should clearly communicate the ideological values guiding social security reforms.



Strengthen Inclusive Narratives – Social security systems should emphasize solidarity and equality to maintain public trust and cohesion.

Adapt to Contemporary Challenges – As globalization and digitalization reshape labor markets, ideological justifications for social protection must also evolve.

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СЕМАНТИЧЕСКАЯ СТРУКТУРА ИДИОМЫ

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Аннотация

В статье рассматривается семантическая структура идиомы как сложного языкового феномена, в котором сочетаются устойчивость формы, образность и переносное значение. Особое внимание уделяется взаимодействию буквального и метафорического компонентов, а также роли внутренней формы в создании идиоматического смысла. Анализируются основные подходы к изучению идиом: когнитивный, структурный и лингвокультурологический, выявляющие, с одной стороны, общие закономерности семантической организации фразеологизмов, а с другой – национально-культурную специфику их функционирования. Подчеркивается, что идиомы являются носителями культурных кодов, отражающими мировидение и ценности носителей языка.

Ключевые слова: идиома; семантическая структура; фразеология; метафора; когнитивная лингвистика; лингвокультурология; образность; внутренняя форма.

В лингвистике идиома понимается как особый тип фразеологической единицы – устойчивого словосочетания, значение которого целостно и не складывается из значений его составляющих компонентов¹. Иными словами, идиома представляет собой семантически неделимый оборот речи, эквивалентный по своей функции одному слову. Так, например, выражение «выносить сор из избы» не имеет отношения к буквальному «сору» или «избе», а означает «разглашать тайны, ссориться на людях» – значение, которое нельзя вывести из отдельных слов. Идиоматичность (несводимость значения к сумме значений слов) – ключевой признак идиомы². Благодаря этому идиомы относят к особым, "связным" языковым знакам.

Классическое определение подчёркивает три главных свойства идиом: многословность (несколько слов в составе), устойчивость (фиксированность сочетания) и идиоматичность (семантическая непрозрачность)³. Идиома воспроизводится носителями языка как

¹ Луконина Е. К. Идиоматическая фразеология в языке и речи : (на материале совр. англ. яз.) : ав-тореф. дис. на соискание науч. степени канд. филол. наук : спец. 10. 02. 04 «Германские языки» / Е. К. Луконина. - М., 1986. - 25 с.

² tapemark.narod.ru

³ Баранов А. Н. Идиоматичность и идиомы / А. Н. Баранов, Д. О. Добровольский // Вопросы языкоznания. - 1996. - № 5. - С. 51-64.

готовая единица, а не создаётся заново при каждом употреблении, что обеспечивает её устойчивость в языке. Семантическая же цельность отличает идиому от свободного словосочетания: у идиомы есть одно интегральное значение, неподразделяемое на составные части. Например, фразеологизм «сидеть на мели» целиком значит «быть без денег», хотя дословно говорит о положении «на мелководье». Идиома функционирует как единое целое – комплексный языковой знак, соотнесённый с определённым понятием или ситуацией.

Различные учёные-фразеологи по-разному описывали идиому. Ещё В. В. Виноградов, основоположник отечественной теории фразеологии, выделил особый тип фразеологизмов – фразеологические сращения (идиомы), полностью немотивированные по смыслу, выступающие аналогами слов⁴. По Виноградову, идиомы утрачивают внутреннюю мотивировку значения и представляют собой неделимые словосочетания, например: «быть баклужи» (значит «бездельничать»), «спустя рукава» («небрежно, халатно») и др. В противоположность им он описал фразеологические единства – тоже устойчивые образные выражения, но семантически мотивированные, прозрачные для понимания: например, «кот наплакал» (буквально «кот немного наплакал» – то есть очень мало, отчётливо прослеживается образ малого количества слёз)⁵. Тем самым Виноградов связал степень идиоматичности с наличием или отсутствием семантической мотивированности (образной прозрачности).

Другие лингвисты вводили свои критерии. Так, А. И. Смирницкий предлагал отличать собственно идиомы от более широкого класса фразеологических единиц, полагая, что идиомы основываются на переносном значении, яркой метафоре и эмоционально-экспрессивной окраске, в то время как фразеологические единицы в целом могут быть и нейтральными по стилю⁶. Н. Н. Амосова определяла идиомы как “единицы постоянного контекста” с целостным значением, присущим данному фиксированному сочетанию, напр.: “red tape” – бюрократические проволочки⁷. А. В. Кунин выделял идиомы как фразеологизмы с полностью или частично переосмысленным значением и высоким удельным весом коннотативного (экспрессивно-эмоционального) компонента. Несмотря на разные формулировки, все эти подходы сходятся в главном: идиома – это устойчивое образное

⁴ Кунин А. В. Курс фразеологии современного английского языка: [Учеб.для ин-тов и фак.иностр.яз.] / А. В. Кунин. - 2-е изд., перераб. - М.: Высшая школа, Дубна: Изд.центр «Феникс», 1996. - 381 с.

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⁶ Смирницкий А. И. Лексикология английского языка/ Смирницкий А. И. - М.: Наука, 1956. -245 с.

⁷ Бекиров Р. А. Паремические выражения как объект фразеологии современного арабского языка // Ученые записки Крымского федерального университета имени В. И. Вернадского. Филологические науки. 2014. №3.



выражение, значение которого не выводится из значений его частей и потому требует особого семантического описания.

Таким образом, с семантической точки зрения идиома – это сложное единство, где закреплено единое фразеологическое значение. В языке идиомы образуют особый пласт лексики – фразеологический фонд, хранящий множество готовых смыслов. Идиомы являются предметом изучения фразеологии как самостоятельной лингвистической дисциплины, и их исследование важно для понимания того, как язык кодирует сложные понятия и образы в устойчивых выражениях.

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INGLIZ TILIDA QO'SHMA SO'ZLAR TALQINI

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Annotatsiya: Mazkur maqolada ingliz tilida qo'shma so'zlar tabiatini va mohiyati haqida fikr-mulohazalar keltirilib o'tiladi. Qo'shma so'z atamasi kengroq tahlil qilinadi. Ingliz tilida qo'shma so'zlarning qanday tuzilishi, ular grammatik modelga qanday integratsiyalashadi va zamonaviy lingvistik yondashuvlar doirasida qanday muammolarni keltirib chiqarishi bobidagi fikr-mulohazalar guruhlarga bo'lib o'rganiladi.

Kalit so'zlar: qo'shma so'z, til birligi, tarif.

Zamonaviy tilshunoslikning turli yo'nalishlarida olib borilayotgan nazariy va amaliy tadqiqotlarda qo'shma so'zlarga bo'lgan qiziqish sezilarli darajada ortmoqda. Ushbu maqolada, avvalo, qo'shma so'zlarning o'rganilishi bilan bog'liq mavjud qarama-qarshi fikr va mulohazalarni yoritishga urinish qilinadi. Shuningdek, nafaqat qo'shma so'zlarning tuzilishiga doir ilgari surilayotgan farazlarning ilmiy qiziqish uyg'otishi, balki ularning grammatik tizimdagagi o'rni va qo'shma so'zlar turli til birliklari orasida hanuzgacha dolzarb muammolardan biri bo'lib qolayotgani atroflicha tahlil qilinadi.

Tilning ichki tuzilishini anglash jarayonida qo'shma so'zlarning tutgan o'rni Grinberg tomonidan alohida ta'kidlangan. Tadqiqotchining fikricha, ehtimol, dunyoda qo'shma so'z yasash va affiksatsiya, ya'ni qo'shimchalar yordamida yangi so'z hosil qilish kabi hodisalarga ega bo'limgan til mavjud emas. Boshqacha aytganda, mutlaqo izolyatsiyalangan, yakkalangan tillarning mavjudligi amalda deyarli imkonsizdir. Grinbergga ko'ra, ayrim tillarda fleksiya - grammatik shakllanish bo'lmasligi mumkin, biroq qo'shma so'z yasash va derivatsiya jarayonlarisiz til topilishi nihoyatda murakkab [1; B.92]. Garchi yaqin yillarda ayrim tillarda qo'shma so'zlar mavjud emasligi haqidagi qarashlar ilgari surilgan bo'lsa-da, qo'shma so'zlar hanuzgacha so'z yasashning eng asosiy va faol usullaridan biri bo'lib qolmoqda. Hatto ba'zi tillarda bu yagona so'z yasash usuli hisoblanadi. Quyida yuqoridagi masalalarni yoritishga harakat qilamiz. Jumladan, qo'shma so'zlarning qanday tuzilishi, ular grammatik modelga qanday integratsiyalashadi va zamonaviy lingvistik yondashuvlar doirasida qanday muammolarni keltirib chiqarishi bobidagi fikr-mulohazalarni guruhlarga bo'lib o'rganiladi:

nazariy tilshunoslikda nima sababdan ular bunday katta e'tibor qozonmoqda;

- (b) ular grammatik tizimning qaysi bosqichida shakllanadi;
- (c) qo'shma so'zning aniq ta'rifi;

Qo'shma so'zlar bir qator sabablarga ko'ra tilshunoslikda alohida qiziqish uyg'otuvchi til birliklari hisoblanadi. Avvalo, ular grammatik tuzilmalar orasida o'ziga xos istisno holatni tashkil etadi: ular "so'z" sifatida namoyon bo'ladi, biroq shu bilan birga "ichki sintaksis" unsurlariga ham ega bo'ladi. Qolaversa, bu sintaktik tuzilma ko'rinnmas, ya'ni "yashirin" bo'ladi. Misol uchun: taxi driver (taksi haydovchisi), hard ball (qattiq to'p), poet painter (shoir-rassom). Ushbu qo'shma so'zlarni to'g'ri talqin qilish uchun ular tarkibidagi ikki unsur o'rtasida sintaktik bog'liqlikni "qo'shib aytish" talab etiladi (masalan: taksini haydaydigan kishi, qattiq bo'lgan to'p, shoir ham, rassom ham bo'lgan shaxs). Biroq bu "ichki sintaksis" yuzaki darajada, ya'ni grammatik jihatdan ochiq ko'rinishda ifodalanmagan [2; B.105-128]. Bundan tashqari qo'shma so'zlar, shuningdek, tilshunoslikda o'z va ko'chma ma'no kasb etishini inobatga olgan holda quyidagi bo'limlarga bo'lib o'rganiladi:

- a. sintagmatik va paradigmatik munosabatlar;
- b. sintaksis va morfologiya;
- c. lingvistik bilim va pragmatik bilim.

Sintagmatik va paradigmatik munosabatlar bandiga to'xtaladigan bo'lsak, masalan, taxi driver (taksi haydovchisi) kabi qo'shma so'zda nafaqat ikki unsur orasida munosabat mavjud, balki u maxsus turdagi munosabatdir: bu yerda taxi so'zi drive (haydamoq) fe'lning ichki argumenti bo'lib xizmat qiladi. Ya'ni, bu fe'l o'zining semantik jihatdan mos keluvchi argumentini "tanlaydi" – bu holat esa sintagmatik munosabat hisoblanadi. Qo'shma so'z tarkibidagi elementlar o'rtasidagi bog'lanish faqat semantik moslik asosida emas, balki grammatik tanlov (selection) asosida ham yuzaga keladi – bu tilning sintagmatik darajasidagi hodisadir.

Qo'shma so'zlarda ko'zga tashlanadigan sintagmatik munosabatlardan tashqari, ayrim hollarda ular orasida paradigmatic sinf (yoki "qo'shma so'zlar oilasi")ga xos bo'lgan holatlarni ham kuzatish mumkin. Ya'ni, ma'lum bir asosiy unsur (ya'ni, "hokim so'z") boshqa elementlarni o'ziga "jalb qiluvchi" markaz sifatida harakat qiladi va natijada shu bosh so'z asosida bir qator yangi qo'shma so'zlar hosil bo'ladi. Bunday holatni ingliz tilidagi head ('rahbar', 'boshliq') so'zi misolida kuzatish mumkin. Quyidagi misollar bunga



dalildir: 'head of the class' – 'sinf sardori', 'head of the group' – 'guruh rahbari', 'head of school' – 'maktab rahbari', 'head of the line' – 'navbat boshida turgan kishi' / 'yetakchi'. Bu misollardan ko'rini turibdiki, head so'zi paradigmatic asos sifatida faol ishlatilmoqda va turli semantik kontekstlarda yangi qo'shma so'zlar yasash uchun "tayanch nuqta" vazifasini bajarmoqda.

Endi, sintaksis va morfologiya o'rtasidagi aloqadorlikka to'xtalsak: ilmiy adabiyotlarda ko'p bor ta'kidlanganidek, qo'shma so'zlar morfologik tuzilmalar orasida sintaktik konstruksiyalarga eng yaqin bo'lganlaridandir. Buning oqibatida, ularning aynan grammatik tizimning qaysi bo'limi (morfologiyami yoki sintaksismi) doirasida shakllanishi haqidagi masala tillararo va nazariy jihatdan hamon muhokamada bo'lib kelmoqda [3; B.21-36].

Lingvistik bilim va pragmatik bilim bilan bog'liq ravishda, oddiygina bir misolning o'zi ham yetarli bo'ladi. Jekendof ta'kidlanganidek, "Ba'zi qo'shma so'zlarda ichki sintaktik tuzilmaning mavjudligiga doir dalillar uchraydi" [2; B.105-128], masalan, health and welfare fund (sog'liqni saqlash va ijtimoiy ta'minot jamg'armasi) kabi birikmada bog'lovchi mavjud bo'lishi bunga misol bo'la oladi. Masalaning mohiyatini tushuntirish uchun bike girl (velosipedli qiz) birikmasi bo'yicha tilshunos keltirgan misolni ko'rib chiqamiz. Ushbu birikmaning "vestibyulga velosiped qoldirib ketgan qiz" degan ma'noga ega ekanini tushunish uchun nafaqat tilshunoslikka oid bilim, balki kontekstual (vaziyatga oid) ma'lumot ham zarur bo'ladi. Aks holda, uni boshqacha talqin qilishimiz ham mumkin: masalan, "ishga doim velosipedda qatnaydigan qiz" degan ma'noda.

Qo'shma so'zlar yasalishi borasida ko'pchilik olimlar turlicha fikr bildirishgan. Qo'shma so'zlar til tizimining qaysi bo'limida hosil bo'ladi? degan savol murakkab bo'lib, bu borada ilgari surilgan yondashuvlar turlicha. Quyida bu boradagi asosiy – lekin to'liq emasligi mumkin bo'lgan – fikrlar ro'yxati keltiriladi:

"Qo'shma so'zlar o'zlashtirish va kalkalash yo'li bilan hosil qilinadi [4; 236 b];

Qo'shma so'zlar morfologik qoidalar asosida, grammatik tizimning maxsus morfologik komponentida hosil qilinadi [5; 237 b];

Qo'shma so'zlar to'liq darajada sintaktik qoidalar orqali hosil qilinadi [6; B.3-9];

Murakkab so'zlar mustaqil morfologik submodulda yaratiladi [7; 306 b].



Yuqoridagi qarashlarni inobatga olgan holda shuni alohida ta'kidlashni istaymizki, morfologik hodisalar grammatik tizim ichidagi morfologik modul yoki submodul tomonidan boshqariladi, degan yondashuvni qo'llab-quvvatlovchi dalillar mavjud. Bu dalillar quyidagi sohalarga tayanadi:

Psixolingvistika tajribalari shuni ko'rsatadiki, qo'shma so'zlar inson xotirasidagi leksikonda saqlanadi, bu esa ularni sintaktik tizim emas, leksik tizim boshqarishini anglatadi;

Nevrolingvistika afaziya (nutq buzilishlari) bilan bog'liq tadqiqotlar qo'shma so'z yasash qoidalari miya tomonidan qanday qo'llanishini ko'rsatib beradi;

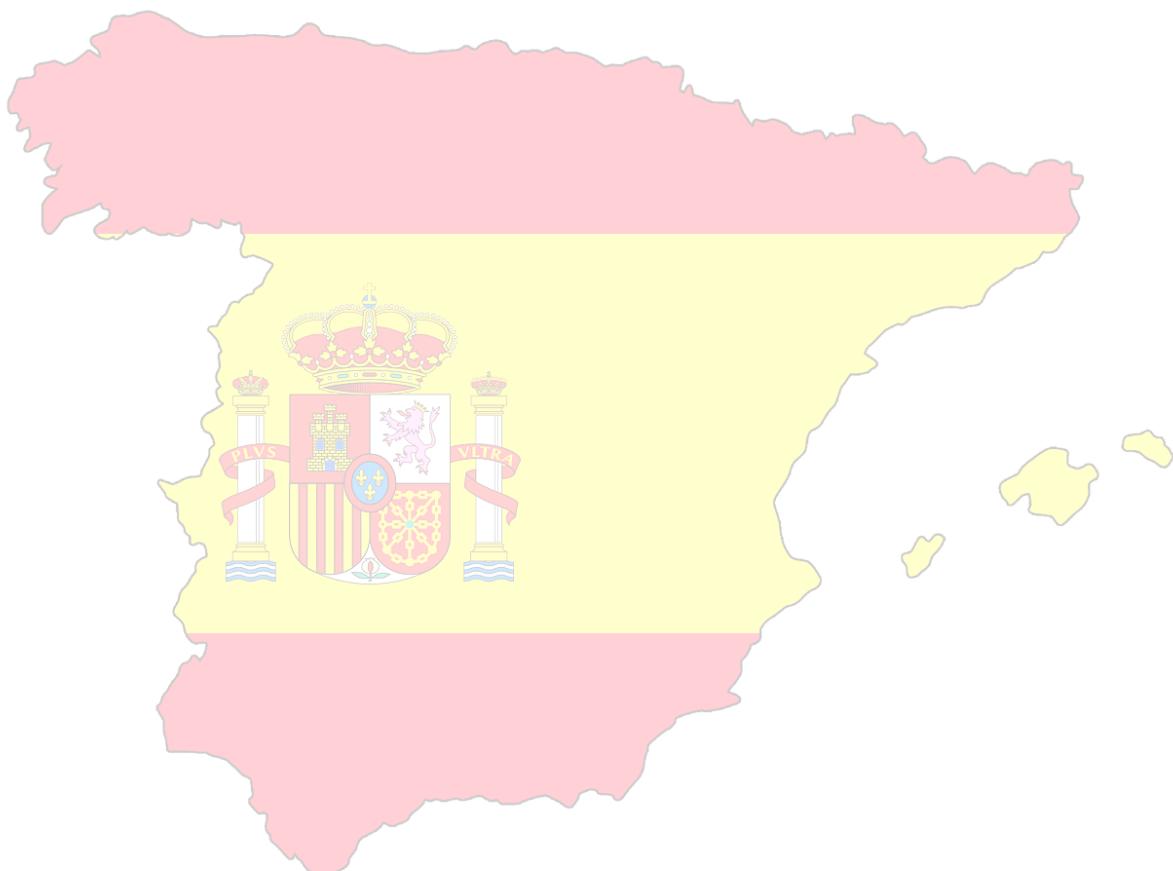
Nazariy tilshunoslik qo'shma so'zlar derivatsiya (so'z yasash) bilan ko'plab o'xhash xususiyatlarga ega – masalan, alloformalar, bog'lovchi elementlar va urg'u, bu esa ularni sintaktik birliklardan ajratib turadi.

Maqolamiz xulosasi deb shu narsani ta'kidlashni istar edikki, yuqoridagi ta'riflardan umumiy xulosa shuki, ko'pchilik takliflarda "qo'shma so'z" tushunchasi uni tashkil qiluvchi birliklar bilan bir xil talqin qilinadi. Biroq bu holat yangi muammolarni keltirib chiqaradi. Birinchidan, qo'shma so'zlarni tashkil etuvchi asosiy birliklar haqida kelishuv yo'q, chunki turli olimlar turli birliklarni taklif qiladi: ildizlar, asoslar, leksemalar yoki so'zlar. Bundan tashqari, "asos" tushunchasi turli tillarda turlicha aniqlanadi (masalan, ingлиз tilida asoslar odatda erkin shakllar, yunon tilida esa bog'langan shakllardir – Ralli, 2007). Shuningdek, ayrim tillarda so'zlar ko'pincha bir morfemadan iborat bo'lsa, boshqalarida ikki yoki undan ortiq morfemadan tashkil topishi mumkin. Ingliz tili lug'at tizimi bag'oyat boy va uning ifoda qudrati nihoyatda kuchlidir. Shu boylik va qudratga o'z hissasini qo'shayotgan va uni muloqotda doimo namoyon qilayotgan leksikologik vositalardan qo'shma so'zlar bundan-da kengroq va bundan-da ilmiyroq o'rganilishni talab qiladi va dunyo sahnasiga shahdam va dadil qadamlar bilan chiqib kelayotgan tilga qiziquvchilar uchun hech qachon katta foydadan holi bo'lmaydi.

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OMMAVIY SPORT TADBIRLARINI LOYIHALASHNING METODOLOGIK JIHATLARI

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Annotatsiya. Jismoniy tarbiya va sport ijtimoiy institut sifatida rivojlanib borishi va uning imkoniyatlaridan samarali foydalanish bo'yicha ishlarni tashkil qilish bugungi kunda dolzarb hisoblanadi. Ommaviy sport tadbirlarini loyihalash muntazam, mavjud talablar doirasida bajarilsa, mahallalarda yoshlarni ommaviy sport turlari orqali sog'lam, jismonan baquvvat, irodali etib tarbiyalashning ijtimoiy-psixologik imkoniyatlarini yanada oshiradi.

Maqolada ommaviy sport tadbirlarini loyihalashning metodologik jihatlari hamda aqliy, axloqiy, estetik jihatlar bilan chambarchas bog'liqligi va unda ishtirok etuvchi shaxsning jamiyatda kamol topishiga katta ta'sir ko'rsatishi bayon etilgan.

Kalit so'zlar. Muloqot, fazilat, jamoa, harakat, intizom, musobaqa, norma, imkoniyat

Jamiyatimizda sog'lam turmush tarzini shakllantirish, aholining, ayniqsa yosh avlodning jismoniy tarbiya va ommaviy sport bilan muntazam shug'ullanishi uchun zamon talablariga mos shart-sharoitlar yaratish, sport musobaqalari orqali yoshlarda o'z irodasi, kuchi va imkoniyatlariga bo'lgan ishonchni mustahkamlash, mardlik va vatanparvarlik, ona Vatanga sadoqat tuyg'ularini kamol toptirish, shuningdek, yoshlar orasidan iqtidorli sportchilarni saralab olish ishlarini tizimli tashkillashtirish hamda jismoniy tarbiya va ommaviy sportni yanada rivojlantirishga yo'naltirilgan keng ko'lamli ishlar amalga oshirilmoqda.

Mazkur harakatlarda barkamol avlodni tarbiyalash asosiy masalalardan biri bo'lib qolmoqda. Shuningdek, jismoniy tarbiya va sportning ijtimoiy institut sifatida rivojlanib borishi, uning imkoniyatlaridan samarali foydalanish bo'yicha ishlarni tashkil qilish zarur ekanligini ko'rsatadi. Ayniqsa, jismoniy tarbiya va sport mutaxassislarida qadriyatlarni shakllantirish bo'yicha bilim va tajribalarni rivojlantirish Vataniga sodiq bo'lgan farzandlarni tarbiyalashda o'z samarasini beradi. O'zbekiston Respublikasi Prezidentining 2017 yil 3 iyundagi "Jismoniy tarbiya va ommaviy sportni yanada rivojlantirish chora-tadbirlari to'g'risida"gi PQ-3031-son Qarori, 2018 yil 5 martdagi "Jismoniy tarbiya va sport sohasida davlat boshqaruvi tizimini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi PF-5368-sun Farmoni, 2018 yil 5 iyundagi "Oliy ta'lim muassasalarida ta'lim



sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlar to'g'risida"gi PQ-3775-son Qarori, 2020 yil 4 fevraldagi "Qishki sport turlarini rivojlantirish chora-tadbirlari to'g'risida"gi PQ-4583-sonli qarori, 2020 yil 24 yanvardagi "O'zbekiston Respublikasida jismoniy tarbiya va ommaviy sportni yanada takomillashtirish va ommalashtirish chora tadbirlari to'g'risida"gi PF-5924-sonli Farmoni, 2020 yil 3 noyabrdagi "Jismoniy tarbiya va sport sohasida kadrler tayyorlash tizimini takomillashtirish va ilmiy salohiyatni oshirish chora-tadbirlari to'g'risida"gi PQ-4877-sonli qarori mazkur masalalarga alohida e'tibor qaratish zarurligini ko'rsatmoqda.

O'zbekiston Respublikasini rivojlantirishning beshta ustuvor yo'nalishlari bo'yicha "Harakatlar strategiyasi" asosida jismoniy tarbiya va sport mutaxassislari kasbiy ko'nikma va malakalarini rivojlantirishning innovatsion yo'llari; O'zbekistonda yuqori sport natijalariga erishilgan davrlarning tarixiy-taraqqiyot bosqichlarini o'rganish zaruriyati; jismoniy tarbiya va sport orqali yoshlar faolligini oshirishning sotsiologik omillari; sport sohasida o'zaro munosabatlarni huquqiy tartibga solishning dolzarb masalalariga bag'ishlangan tadqiqotlar muhokamasiga bag'ishlangan bo'lib, yurtimizda jismoniy tarbiya va sportni yanada rivojlantirishga xizmat qiladi.

O'zbekiston Respublikasi Prezidenti, Farmonlari, Farorlari va Vazirlar mahkamasining Qarorlari va shu bilan birga T.S.Usmonxodjaev, M.S.Ahmatov, A.M.Achilov va B.B.Jahongirovlarning asarlarida mamlakatimizda sportni ommalashtirish, ommaviy tadbirlarni tashkil qilish va o'tkazish hamda xorijiy mamlakatlar bilan sportni rivojlantirish borasida amalga oshirilayotgan ishlar haqida yoritib berilgan.

Umumta'limga muktabrlari, kasb-hunar kollejlari va akademik litseylarda mahalla yoshlari o'rtasida ommaviy sport turlari bo'yicha musobaqalar tashkil etish hamda targ'ibot va tashviqot ishlarini muntazam olib borish faxriy sportchilar, xalqaro musobaqalar g'oliblari, jahon va respublika championlari, yetakchi sportchilar bilan suhbat va kechalar tashkil etish ommaviy sport tadbirlarini loyixalashning metodologik jihatlarini takomillashtiradi.

Ommaviy sport tadbirlarini loyihalash muntazam, mavjud talablar doirasida bajarilsa, mahallalarda yoshlarni ommaviy sport turlari orqali sog'lom, jismonan baquvvat, irodali etib tarbiyalashning ijtimoiy-psixologik imkoniyatlarini yanada oshiradi.

Ommaviy sport tadbirlarini loyihalash sport tomoshalaridan zavqlanish, harakat sifatlarining yuksak darajada rivojlanganligi, ishtirokchilarning mard va qat'iyatli harakatlari, yuksak yutuqlari bilan o'ziga jalb etuvchi tomoshabinning ishtirokidan kelib chiqadi.

Inson faoliyatining kognitiv, qiymatga yo'naltirilgan, muloqot va boshqa deyarli barcha turlari sportda namoyon bo'ladi. Binobarin, jismoniy tarbiya



jarayonida kishilarning ongi va xulq-atvorini to'g'ri yo'nalishda faol shakllantirish mumkin.

Sport tadbirlari davomida ishtirokchilarning ruhiy tarbiyasi amalga oshiriladi. Bu yerda ikkita bog'liqlik mavjud: to'g'ridan-to'g'ri va bilvosita.

To'g'ridan-to'g'ri bog'liqlik jismoniy tarbiya jarayonida ishtirokchilarning intellektual fazilatlarini rivojlantirishga bevosita ta'sir qiladi. Sport mashqlari bilan shug'ullanish jarayonida doimiy ravishda kognitiv vaziyatlar paydo bo'ladi, ularni hal qilish katta aqliy kuch talab qiladi. Sport tadbirlari jarayonida aqliy faoliyatning o'ziga xosligi, tana harakatlari va aqliy operatsiyalar o'rtasida yaqin o'zaro ta'sir yuzaga keladi.

Sport va shaxsning aqliy rivojlanishi o'rtasidagi bilvosita bog'liqlik quyidagilarda namoyon bo'ladi. Jismoniy mashqlar insonning aqliy faoliyatni to'liq bajarishiga imkon beradigan yaxshi salomatlik shaklida zarur poydevor yaratadi. Sport bilan shug'ullanish ko'pincha ruhiy stressni bartaraf etish va intellektual faoliyatni rag'batlantirish vositasi sifatida ishlatiladi.

Mashg'ulot jarayonida sport bilan shug'ullanuvchilarning ma'naviy kamoloti ham sodir bo'ladi. Bu shaxsda uning boshqa odamlarga, jamiyatga, o'ziga bo'lgan munosabatini belgilaydigan va birgalikda axloqiy tarbiya deb ataladigan ijtimoiy qimmatli fazilatlarni rivojlantirishga qaratilgan. Sport mashg'ulotlari muloqot fonida, jamoada, murabbiy yoki murabbiyning rahbarligi ostida amalga oshiriladi. Aynan muloqot shug'ullanuvchilarning axloqiy fazilatlarini shakllantirishning eng kuchli omili bo'lib, ular sport bilan shug'ullanishning boshidanoq o'zlarining jamoadagi ishtirokini anglay boshlaydilar va qoidalalar va qoidalarga muvofiq boshqarishni o'rganadilar; ularning harakatlari va ularni boshqalarning harakatlari bilan bog'lash. Shu tariqa iroda mustahkamlanadi, intizom rivojlanadi, axloqiy xulq-atvor me'yorlariga rioya qilish odatlari shakllanadi.

O'yinlar va sport musobaqalari jamoaviy xulq-atvor normalarini shakllantirish uchun boy imkoniyatlarni o'z ichiga oladi. Jamoaning turli funksiyalarini o'zlashtirib, talabalar nafaqat o'z xatti-harakatlarini tartibga solishni, balki o'rtoqlarining harakatlariga faol ta'sir qilishni ham o'rganadilar.

Ommaviy sport tadbirlarini loyihalash orqali o'qituvchi rahbarligida jamoa oldidagi mas'uliyat, burch tuyg'usi kabi muhim axloqiy fazilatlar mustahkamlanadi. Sport jismoniy madaniyatning uzviy qismi bo'lib, jamiyat tomonidan odamlarning jismoniy faolligini oshirish uchun yaratilgan va foydalilaniladigan moddiy va ma'naviy qadriyatlar yig'indisini ifodalaydi, ular oldindan belgilangan raqobat orqali qobiliyatlarni maksimal darajada namoyon qilish uchun intensiv ixtisoslashtirilgan tayyorgarlikka qaratiladi.

Binobarin, sport jamiyat manfaatlariga xizmat qiladigan, tarbiyaviy, tayyorgarlik va kommunikativ funksiyalarini amalga oshiradigan, lekin shaxsning doimiy mutaxassisligi (kasbi) bo'limgan faoliyatdir.



Bu bolalar sportida yaqqol namoyon bo'ladi, chunki o'quvchilarning sport mashg'ulotlari maktabdan tashqari, davlat rejalari va dasturlarida umumta'lim mакtabining o'quv fani sifatida nazarda tutilmagan va maktabdan va darsdan tashqari ish shakllari orqali amalga oshiriladi.

Ommaviy sport tadbirlarini loyihalashning metodologik jihatlari jismoniy tarbiya va sportning boshqa jabhalari: aqliy, axloqiy, mehnat, estetik jihatlar bilan chambarchas bog'liq va shuning uchun ham unda ishtirok etuvchi shaxsning jamiyatda kamol topishiga katta ta'sir ko'rsatadi. Bu bir qator sabablarga bog'liq.

Birinchidan, barcha turdag'i ta'limga maqsadlarining birligi; ikkinchidan, ta'limga jarayonining dialektikasi, uning davomida inson shaxsining individual tomonlari emas, balki butun shaxsiyatga; uchinchidan, ta'limga rivojlanadigan umumiy asosning mavjudligi, ya'ni faoliyatga ta'sir qiladi.

Ommaviy sport tadbirlarini loyihalashni quyidagi pedagogik shartlarni bajarish jarayonida ta'minlanishi mumkin:

- ommaviy sport tadbirlarini o'tkazishga qiziqishni rivojlantirish;
- ommaviy sport tadbirlari jarayonida o'quvchilar va o'qituvchilar hamda ularning ota-onalari o'rtasida sub'ekt-sub'ekt munosabatlarini o'rnatish;
- o'quv materialini shaxsga yo'naltirilgan yondashuv asosida tuzish.

Ommaviy sport tadbirlarini loyihalashning metodologik jihatlari talabalarning ijtimoiy-pedagogik va ijtimoiy-psixologik moslashuvi, shuningdek, shaxsning ijtimoiy muhit bilan uyg'un munosabatini ta'minlaydigan shart-sharoitlarni yaratishni taqozo qiladi. Bu tadbirlar shaxsiy xulq-atvor strategiyalarining namoyon bo'lishi, kasbiy kasalliklar va shikastlanishlarning oldini olish, faol dam olish va kasbiy faoliyatini tiklash uchun yordam beradi.

Musobaqalar pedagogik, sport-uslubiy va ijtimoiy-siyosiy muammolarni hal etish imkonini beradi. Sport musobaqalari davomida jismoniy tarbiya darslarida va umuman sportda bo'lgani kabi bir xil pedagogik vazifalar hal qilinadi, ya'ni jismoniy, texnik, taktik, aqliy va nazariy tayyorgarlik oshiriladi. Biroq, tanadagi barcha o'zgarishlar mashg'ulotlarning xarakteristikasiga bog'liqdir. Musobaqalar sportchining jismoniy tayyorgarligini oshirishning samarali choralaridan biridir. Ayniqla, kuchli irodali xarakter xususiyatlarini shakllantirishda sport musobaqalarining ahamiyati katta. Shuningdek, ular jismoniy tarbiya va umuman sportni rivojlantirishga hissa qo'shadi va tomoshabinlarga pedagogik ta'sir ko'rsatishga imkon beradi.

Sport musobaqalari yorqin, hissiyotli tomoshadir. Sport tomoshalaridan zavqlanish ularda harakat sifatlarining yuksak darajada rivojlanganligi, ishtirokchilarning mard va qat'iyatli harakatlari, yuksak yutuqlari bilan o'ziga jalg etuvchi tomoshabinning ishtirokidan kelib chiqadi.

Xulosa o'rnida shuni ta'kidlash kerakki, ommaviy sport tadbirlarini loyihalash orqali umuman jismoniy tarbiya bilan bog'liq muammolar hal qilinadi. Qolaversa, sport tadbirlarini tizimli yo'lga qo'yish samarali



rag'batlantirish vositasi bo'lib, mamlakatimizda jismoniy tarbiya va sportni rivojlantirishga xizmat qilmoqda.

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Economic Thought of Ibn Khaldun: Labor, Wealth, and Social Cohesion in the Muqaddimah.

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Abstract: This article examines Ibn Khaldun's economic thought, particularly the theories presented in his *Muqaddimah*. Special attention is given to his labor theory of value, concepts of taxation, market price formation, consumption, and surplus production. Ibn Khaldun regarded labor as the foundation of all wealth and development, emphasizing the indispensable role of human effort in production. He analyzed prices in relation to wages, profit, and taxation, and demonstrated how urbanization, population density, and the rise of economic institutions influence economic life. Furthermore, Ibn Khaldun criticized excessive taxation and tariffs that weaken trade and economic activity, while stressing the significance of division of labor and professional specialization for social and economic progress. The study highlights that Ibn Khaldun's insights remain relevant in the context of globalization and continue to serve as a valuable methodological framework for contemporary economic analysis.

Keywords: Ibn Khaldun, *Muqaddimah*, economic thought, labor theory of value, taxation, market prices, *asabiyya*, social development, economic philosophy.

Ibn Khaldun (1332–1406), born in Tunis, was one of the most influential thinkers of the Islamic world and is widely recognized as a pioneer in the fields of history, sociology, political science, and economics.[1.p.538] His monumental work, *al-Muqaddimah* ("The Introduction"), not only laid the foundations of historiography and social philosophy but also presented significant insights into economic thought. Ibn Khaldun examined the dynamics of labor, production, taxation, trade, and state finances within the broader context of social development and the rise and fall of civilizations. His approach to economics was deeply intertwined with his theory of *asabiyya* (social cohesion), as he argued that the strength of communal solidarity directly affected political stability and economic prosperity.

Ibn Khaldun's *Muqaddimah*, a work that provides a profound theoretical foundation for the study of economics and social development, remains an important source for contemporary researchers in exploring the interconnection between economic factors and processes of societal progress. Ibn Khaldun's contribution to economics lies in his emphasis on analyzing

economic thought within the framework of Islamic principles and moral values. Moreover, he was among the first scholars to subject economic activity to systematic scientific analysis. In his theory of value and labor, Ibn Khaldun regarded labor and productive activity as sacred and worthy of praise. As one of the pioneers of economic theories, he focused on addressing economic issues by linking them with the broader social and historical questions that earlier scholars had often treated in a traditional manner.

Ibn Khaldun's ideas on economics and economically oriented initiatives remain as relevant today, in the context of globalization, as they were in his own time. He emphasized the need to reduce state expenditures on unnecessary force, highlighted the importance of human development, and advocated for the formulation of policies aimed at economic growth. Furthermore, Ibn Khaldun opposed excessive taxation and tariffs that hindered trade, promoting instead a freer and more balanced economic environment.[2.p.18]

Ibn Khaldun carefully observed the economic activities taking place in society, and on the basis of these observations and experiences, he developed various economic theories. These theories have been widely studied across different centuries. Among the key theories analyzed by Ibn Khaldun are the theory of taxation, the composition of market prices, the labor theory of value, the general theory of value, as well as theories concerning livelihood (rizq), professions, and surplus production.[3.p.18]

Ibn Khaldun identified the main factors that determine prices, which he classified as wages, profit, and taxation. He argued that labor is the foundation of the production of every good and service, and therefore wages should be regarded as the primary factor in price formation. In his *Muqaddimah*, Ibn Khaldun expressed this idea as follows: "The share of labor (profit) is certain. A large or small portion of value derives from labor... the labor expended and the costs incurred indicate it". [4.p.480]

According to Ibn Khaldun, in the life of Bedouins there is little demand for skilled labor, as their production is limited to agriculture and pastoralism, which do not require technical specialization. However, in settled and culturally developed urban societies, with the rise of economic institutions and the demand for skilled labor, people begin to acquire new and previously unknown luxurious and non-essential needs. This demonstrates that economics plays a vital role in interpreting history. Ibn Khaldun emphasized that economics is the only paradigm through which history can be created, and that economic life itself constitutes one of the essential aspects of history. The changing desires of consumers and the growth of demand lead to an increase in labor requirements and wages. As labor becomes more specialized, the division of labor expands, the value of labor rises, and as a result, workers' incomes grow. The rise in wages, in turn, drives up prices.



According to Ibn Khaldun: "If a city is highly developed and densely populated, the prices of essential foodstuffs, necessary goods, luxury items, spices, fruits, and related products will be high. Conversely, when the population of a city is small and its level of civilization is weak, the situation will be the opposite". [4.p.458]

In cities, not only the basic means of subsistence and food but also luxury goods are in demand. All of these, including luxury items, are available in the markets as necessities for people. At the same time, prices are determined, and these prices function according to the laws of supply and demand. With the increase in the urban population, the demand for such goods rises. In major cities, the cost of living for basic necessities is relatively low, because a large portion of the urban population is engaged in the production of foodstuffs. Every household that meets its own need for grain sells the surplus to cover the shortages of other city dwellers. This surplus production usually exceeds the immediate needs of the urban population, which results in inevitably lower prices for essential goods.

As cities expand and develop, tendencies toward luxury and prosperity also increase, and those living in affluence drive demand upward. Ibn Khaldun emphasized that non-essential and luxury consumer goods require skilled labor for their production, involving technical expertise and craftsmanship. As a result, the demand for such goods is high, and consequently, their prices are elevated. By contrast, Ibn Khaldun noted that although demand for foodstuffs that do not require skilled labor in their production remains high, their prices are comparatively low. [5.p.657]

According to Ibn Khaldun, the main productive force of human beings is labor. In his system of thought, it is impossible to meet human needs without labor and without waste, and any income or goods obtained without effort and work cannot be considered legitimate. Nothing in the world is given to humans ready-made; in order to benefit from the blessings of nature, people must interact with it and take possession of it.

Labor is the sole source of all kinds of wealth. Every produced value is the result of the harmony between nature and human labor. According to Ibn Khaldun's theory of the value of labor, labor is the primary reserve and source of production. It is a fact that the value of any produced goods and services is equal to the value of human labor.

Labor is the human capacity to perform work throughout the entire production process. Labor means actual activity — the real effort of muscles, nerves and the brain.[6.p.103]

Conclusion.

Ibn Khaldun was a thinker far ahead of his time in the field of economic philosophy. He viewed economic activity not merely as a material process but as an integral part of political, social, and cultural development. For him, labor

is the true source of wealth, central to production, distribution, and consumption. His reflections on taxation emphasized justice and moderation, warning that excessive taxes disrupt production and trade. Ibn Khaldun's integration of labor, value, and social cohesion (asabiyya) into a unified framework demonstrates the originality of his contribution. His theories provide a timeless perspective, bridging medieval Islamic thought with modern economic analysis, and remain highly relevant for understanding the dynamics of economic growth and social development.

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SOME OBSERVATIONS ON THE KOKAND INTERNATIONAL HANDICRAFTS FESTIVAL

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Abstract: This article provides information about a major international festival in the field of handicrafts and Uzbekistan's participation in these processes, specifically about the Kokand International Handicrafts Festival. The analysis also covers the festival's potential to turn Kokand into one of the world's handicraft centers and discusses local skilled artisans.

Keywords: festival, handicrafts, Kokand, fair, UNESCO, export, pottery, embroidery, carpet and silk products

After gaining independence, Uzbekistan focused on developing handicrafts and expanding international cooperation. The state "Hunarmand" Association and the Ministry of Culture are engaged in supporting artisans, exporting their products, and creating opportunities for participation in festivals and fairs. The following timeline shows the most important dates of Uzbekistan's participation in major international festivals:

September 10-15, 2019 – The first edition of the Kokand International Handicrafts Festival. Held under the patronage of UNESCO, the festival was attended by 370 guests from 78 countries and over 1,200 local artisans. An international scientific-practical conference with 28 foreign scholars was held as part of the festival.

2020 – Surajkund Mela, India. Uzbekistan was invited as the partner country for the 33rd edition of the Surajkund International Crafts Mela; a festival that attracts over 1 million visitors and more than 30 countries annually, where Uzbek pottery, embroidery, carpet, and silk products were displayed.

March 19 – April 4, 2022 – Surajkund Mela, India. The festival resumed after pandemic restrictions; Uzbekistan again participated as the partner country. According to Uzdaily, the festival was attended by over 1 million visitors, representatives from more than 30 foreign states, and all Indian states.

September 8-12, 2022 – The second edition of the Kokand International Handicrafts Festival. This time, representatives from nearly 50 countries, over 400 foreign artisans, and thousands of local masters participated. The event, held in collaboration with the "Silk and Spices" festival, strengthened Uzbekistan's international image after the pandemic.

September 19-21, 2025 – The third edition of the Kokand International Handicrafts Festival. According to WCC information, the festival expects 250 international participants from over 70 countries and 400 local masters. The

program includes interactive masterclasses, concerts, and scientific-practical conferences.

The city of Kokand is famous as a handicraft center due to its location at the crossroads of the ancient Silk Road. In 2019, on the initiative of President Shavkat Mirziyoyev, the first edition of the International Handicrafts Festival was held in Kokand. Organized under UNESCO patronage, the festival's goal is to unite masters from around the world, preserve traditional crafts, and enhance innovative design and tourism potential. The festival program includes international exhibitions and competitions, interactive masterclasses, theater-concerts, and scientific-practical conferences on handicrafts.

The 2019 festival was attended by 370 guests from 78 countries and 1,200 local masters. The scientific conference involved 28 foreign scholars who discussed prospects for the development of handicrafts. The 2022 edition was held after the pandemic, attracting representatives from nearly 50 countries, over 400 foreign masters, and thousands of local artisans. The 2025 festival expects participation from over 70 countries and 250 international participants. As part of the festival, the "Master-Apprentice" school, performances by folk groups, fashion shows, and national food competitions will be held.

Within the framework of the festival, awards are presented in nominations such as "Best Artisan of the Year," "Innovative Design," and "Best Young Master." In 2019, Tajik potter Adkham Rakhmonov, Uzbek embroiderer Zulfiya Kholdorova, and a Japanese mosaic master were among the winners. The festival logo and brand depict the minarets of Kokand and the hands of masters, promoting the slogan "Ancient Craft – New Breath." The brand is promoted not only through the sale of finished products but also through academic publications and souvenirs.

According to the Embassy of Uzbekistan in France, there are over 4,000 workshops in Kokand, managed by more than 400 skilled masters. During the festival, the local economy experiences a significant boost; hotels, transport, and commercial enterprises receive additional income. During the 2019 festival, hundreds of foreign tourists also traveled to the Fergana Valley and Tashkent, contributing to the development of regional tourism. For artisans, the festival opens up new markets and export contracts. It is reported that during the 2022 edition, trade deals exceeding \$5 million were concluded (requires verification).

In general, handicraft festivals have been a source of trade and cultural exchange since the Silk Road era. In the 20th century, global cooperation was systematized by the WCC and other organizations, while in the 21st century, modern biennales and fairs emerged. Starting from 2019, the Kokand International Handicrafts Festival became a major national brand;

participation as a partner country at the Surajkund Mela laid the groundwork for the international recognition of Uzbek handicrafts. Over 70 countries participated in the 2025 festival.

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A METHODOLOGY FOR DEVELOPING REAL COMMUNICATION SKILLS IN STUDENTS BASED ON A PRAGMATIC APPROACH

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Annotation: This article reveals a theoretical discussion about the introduction of concrete pragmatic teaching as a tool to help develop pragmatic competence in a foreign language. The concept of pragmatic competence was analyzed based on theoretical and empirical approaches. The theoretical basis of the development of pragmatic competence, which is part of the discussed communicative competence, is proven by the opinion of scientists.

Key words: pragmatics, competence, pragmatic competence, listener, intercultural, communicative, linguistics, speech.

Pragmatics was a reaction to structuralize linguistics as outlined by Ferdinand de Saussure. In many cases, it expanded upon his idea that language has an analyzable structure, composed of parts that can be defined in relation to others. Pragmatics first engaged only in synchronic study, as opposed to examining the historical development of language. However, it rejected the notion that all meaning comes from signs existing purely in the abstract space of *langue*. Meanwhile, historical pragmatics has also come into being. The field did not gain linguists' attention until the 1970s, when two different schools emerged: the Anglo-American pragmatic thought and the European continental pragmatic thought (also called the perspective view). Globalizing world, the importance of pragmatic knowledge is increasing is going From this it seems that English language in the world people by only information get and information deliver it's not , perhaps receptors within mutually effect to do for is used. Traditional language users English language international trade to do or academic at the conference to attend for each other with contact appeals to make aspect used kiss today cultural difference because of wrong communication prevention get for , various cultures and pragmatics with familiar to be too very important Pragmatics the word meaning comment if we give Greek *pragma*, *pragmatos* - the work , action , in speech language of units meaning work release and this of meanings to understand methods are different in other words , specific language characters system assimilating from it user and receptors by the same that's it characters to the system attitude learner science is a network . Pragmatics about main idea American scientist Ch. Piers

by discussion done being again one american scientist Ch. Morris this idea developed and the term " pragmatics " . linguistics with one in line of methodology one network as to practice entered Foriegn languages according to continuously education according to state education standard pragmatic to competence as follows definition given : being studied foreign in the language communicative in the situation misunderstandings appear when repeatedly ask , sorry to ask and etc. through complicated from situations out go away get ability mean holds This is it in standard discourse competence pragmatic competence to the composition entered . This is it competence oral or written in speech thoughts belongs to language tools through express mean holds Discourse competence oral or written in speech consistency in providing linguistic signals to understand and interpretation to do skills mean holds.

Pragmatic tissue initially linguist scientists by studied and to science take entered in linguistics pragmatic competence is to the context suitable respectively from the language efficient use is the ability . Pragmatic competence more common communicative of competence main direction is considered This term in 1983 sociolinguist By Jenny Thomas included *Practical Linguistics* article , " Intercultural pragmatic failure , in it she is" known one to the goal reach and the language in context to understand for from the language efficient use ability " . Researcher , linguist Anne Barron believes that " pragmatic competence when you say known one illusions done increase for known one in the language there is has been linguistic resources to know speech of their actions consecutively aspects to know and Finally , it is known one of the tongue linguistic resources belongs to contextual to use knowing is understood ³ "

Pragmatic competence development and this competence the atmosphere Create practical lessons in training education content and given text to the content looking changed improving to go can Foreign language teaching, in particular English language in teaching of the teacher giving information (input). In the process, instructions through reinforced pragmatic aspects features will be improve. Such cases teaching the audience inside and outside learning opportunities unites of students being taught aspect about awareness increase , students attention purposeful the real events of the party to observe focus through as well as practice opportunities search , " of students pragmatic ability development for L2 teaching big potential his students from class outside occurring pragmatic from the features caution and redirect them new pragmatic strategies try to see urge " , observations about thought maintain , critical thinking and evaluation ability is formed .

Studies result that shows that Foreign their languages Pragmatic competence in contexts of learning (TFL). to develop less chance



environment organize does And this own in place being studied foreign the real environment of the language , local in the language speakers with mutually connection lack of with is described . This in the field deep scientific research according to Casper (1998). According to the class mutually effect to the students English pragmatic in language competence to develop directed real communication for necessary which is «linguistic action". Work release for enough information present. These are limitations as a result saying emphasizes scientist, English language learning environment How communicative and to the students from the orientation strict view is enough level conversation practice does not provide determined. As noted , this disadvantages "... to the students in speech efficient participation reach for necessary has been speech to understand and work in release processing to give control development makes it difficult "

Pragmatics deals with utterances, by which we will mean specific events, the intentional acts of speakers at times and places, typically involving language. Logic and semantics traditionally deal with properties of types of expressions, and not with properties that differ from token to token, or use to use, or, as we shall say, from utterance to utterance, and vary with the particular properties that differentiate them. Pragmatics is sometimes characterized as dealing with the effects of context. This is equivalent to saying it deals with utterances, if one collectively refers to all the facts that can vary from utterance to utterance as 'context.' One must be careful, however, for the term is often used with meanings that are more limited.

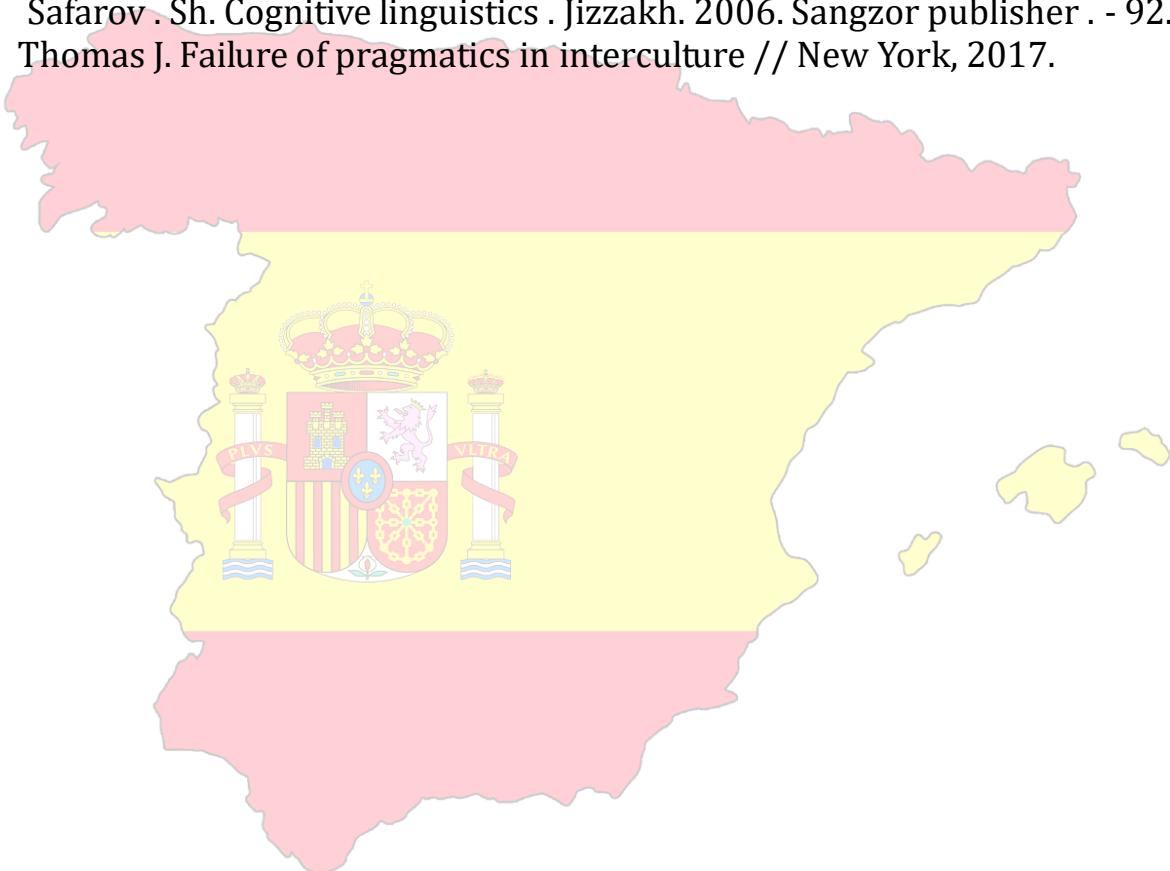
Summary by doing in other words , researchers for pragmatic skills and knowledge according to teaching students with the help of study programs , syllabus and practical lesson education content structural one part as official respectively done increase need Although pragmatic of competence different aspects according to teaching according to Suggestions there is although practical results less it is felt. Pragmatics of teaching purpose students mother in the language speaker pragmatic choices acceptance to do force not but to the students positive the evidence open give them certain contextual factors with together used different linguistic of resources informed is to do This knowledge little by little to the students linguistic language units use in the process right decision acceptance to do enable gives because they are foreign languages pragmatic competence in teaching development possible has been necessary approach the result shows.

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Dzyudo sportida natijalarini fiziologik xususiyatlarini hamda ish qobiliyatini amalga oshirish

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Annotatsiya. Dzyudodagi musobaqa faoliyati o'zgaruvchan intensivlik bilan nerv-mushak kuchlanishining kuchlari diskuret ekstremal yuklari bilan davom etadi, kuchlanadi. Bu dzyudochilarning harakat (motori)ga muvofiqlashtirish qobiliyatiga, faollikning fazaviy-vaqtincha sharoyitlariga tez va aniq baholash qobiliyatiga, bir harakatdan ikkinchisiga o'tish qobiliyatiga va boshqalarga yuqori talablar qo'yiladi. Musobaqalar sportchilardan yuqori sport natijalarini talab qiladi. Shunday qilib, tez o'zgaruvchan sharoitlarini ko'rsatish uchun sportchidan maksimal mushak kuchi va mahoratini talab qiladigan turli xil yuqori intensiv texnik va taktik harakatlar amalga oshirildi. Oksidlovchi hayajon tarqalishi bilan yuqori quvvatli sikllar taxminan 30 ga teng, maksimal puls tezligi daqiqada 180-230 marta, umumiylis kislorod bilan to'yinganligi 5,0 dan 7,9 litrgacha. Ushbu faoliyat turi organizmning funksional imkoniyatlarini safarbar qilishni talab qiladi va sportchining ishiga yuqori talabni ta'minlaydi. Uchinchi o'rinda ishning texnik samaradorligi nafaqat ikkilamchi va to'yingan ilmiy-tadqiqot instituti (YuKT) yurak qon tomir tizimi ko'rsatkichi sifatida chidamlilikni rivojlantirish darajasiga, balki tezlik va kuch sifatlarini rivojlantirishga ham bog'liq. Shunday qilib, uchinchi navbatda, dalgalanma kattaligi sportchining murakkab o'zgaruvchan harakatlarining faqat turli xil xususiyatlariga ta'sir qiladi: qo'lga olish uchun kurash, harakatga tayyorgarlik, muvaffaqiyatli va muvaffaqiyatsiz qabul qilish harakatlari, dushman qarshiliklari va to'siqlariga qarshilik va boshqalar.

Kalit so'zlar: Dzyudochilar, tezlik sifatlari, baholash qobiliyati, tayyorgarlik, kuch sifatlari.

Аннотация. Соревновательная деятельность в дзюдо характеризуется продолжением и усилением нервно-мышечных усилий с переменной интенсивностью, с дискретными предельными нагрузками. Это предъявляет высокие требования к способности дзюдоистов координировать свои движения (моторике), умению быстро и точно оценивать фазово-временные условия деятельности, умению переходить с одного движения на другое и т. д. Соревнования требуют от спортсменов достижения высоких спортивных результатов. Так, для демонстрации быстро меняющихся условий выполняются различные высокоинтенсивные технико-тактические действия, требующие от спортсмена максимальной мышечной силы и мастерства.

Высокомощные циклы с распространением окислительного возбуждения около 30, максимальной частотой пульса 180-230 ударов в минуту и общей сатурацией кислорода от 5,0 до 7,9 литров. Этот вид деятельности требует мобилизации функциональных возможностей организма и предъявляет высокие требования к работе спортсмена. В-третьих, техническая эффективность работы зависит не только от уровня развития выносливости как показателя сердечно-сосудистой системы вспомогательного и насыщенного научно-исследовательского института (ЮКТ), но и от развития скоростно-силовых качеств. Таким образом, в-третьих, величина колебания влияет лишь на различные характеристики сложных переменных движений спортсмена: борьбу за захват, подготовку к приёму, успешные и неудачные приёмы, противодействие сопротивлению противника и препятствиям и т.д.

Ключевые слова: Дзюдоисты, скоростные качества, оценочная способность, подготовка, силовые качества.

Annotation. Judo competition activities are characterized by varying intensity of neuromuscular tension, which is intensified by discrete extreme loads. This places high demands on the judokas' ability to coordinate their movements (motor), the ability to quickly and accurately assess the phase-temporal conditions of activity, the ability to transition from one movement to another, etc. Competitions require high sports results from athletes. Thus, in order to demonstrate rapidly changing conditions, various high-intensity technical and tactical movements are performed, requiring maximum muscle strength and skill from the athlete. High-power cycles with the spread of oxidative excitement are about 30, the maximum pulse rate is 180-230 times per minute, total oxygen saturation is from 5.0 to 7.9 liters. This type of activity requires the mobilization of the functional capabilities of the body and provides high demands on the athlete's work. In the third place, the technical efficiency of work depends not only on the level of development of endurance as an indicator of the cardiovascular system of the secondary and saturated research institute (YKT), but also on the development of speed and strength qualities. Thus, in the third place, the magnitude of the fluctuation affects only various features of the athlete's complex variable movements: the struggle for capture, preparation for movement, successful and unsuccessful reception movements, resistance to enemy resistance and obstacles, etc.

Key words: belt wrestlers, technical and tactical indicators, general and special physical training, sports and technical indicators.

Tahlil shuni ko'rsatadiki, kurashda maxsus ish, muammolarini ko'rib chiqishda asosiy ilmiy izlanishlar, birinchi navbatda, chidamlilik bilimlarini va tezkor-kuch fazilatlarini rivojlantirish belgilovchining asosiy omillari aniq miqdoriy ifodasiga o'zgartirish kerak. Shu bilan birga, mutaxassislar tomonidan amalga oshirilgan bo'lsa-da, maxsus kompleks tadqiqotlar mavzusi



bo'limgan maxsus chidamlilikning tarkibiy qismlariga e'tibor berish kerak. Bu, birinchi navbatda, asosiy funksional tizimlarning harakatchanligi va labilligi darajasi, ishning samaradorligi va samarali tiklanish qobiliyati, tashqi nafas olish funksiyalarini rivojlantirish va qonning tarqalishi hamda perfuziyasi jarayonlarini takomillashtiradi.

O'quv vazifalarini bajarishda maxsus chidamlilik rivojlanadi: aerob, aralash aerob-anaerob, anaerob glikolitik va anaerob alaktat yo'nalishida olib boriladi. Aerob yo'nalishi. Vositalari maxsus o'quv bellashuvlarida qurilgan, chuchelani otish; mashqlar tezlik maksimal mumkin 70-80% darajasida emas; uning mezon 170-180 zarba /min darajasida bo'lishi kerak, yurak tezligi, bo'lishi mumkin; mashqlar davomiyligi 1,5 daqiqa; ayrim kurashchilarning so'nggi takrorlarida, ayniqsa, og'ir vazn toifalari, mashqlar intensivligining pasayishi bo'lishi mumkin. Agar yurak urishi belgilangan rejimda bo'lsa, bu qabul qilinadi, ammo agar u kamaysa, ishni to'xtatish kerak.

180 zarba /min yuqori yejilar tomonidan oshirish rejimidagi impulslar tufayli beriladi, Berish tavsiya etilmadi; itraslar sony 8-9. Sonning takrorlanishi pul miqdori 400-450 foizga oshishiga olib kelishi mumkin; agar u tashkil etilsa, u qondagi qand miqdorining oshishi yoki hatto anaerob jarayon bilan shug'ullanadi. Og'ir vazni sharsimon, shuningdek, Bajarish poeziyasi bu mashqlarni tavsiya etadi: RISI 6-7 takrorlash, ikkinchisida 4-6. Dam olish intervallari yurak urish tezligi dinamikasi bilan belgilanadi: takrorlanuvchi keyingi boshlangunga ko'p puls 130-140 urish/min darajasida kerak. qoida taxminan 1,5 daqiqa vaqtini zarb qilishdir. Hozirda texnik xizmat ko'rsatish va texnik xizmat ko'rsatish ishlari olib borilmoqda. Ushbu fakt bo'yicha jinoiy ish qo'zg'atilgan, tergov olib borilmoqda.

180 zarba/min dan yuqori ixtiyoriy harakatlar tufayli puls rejimini oshirishga ruxsat berish tavsiya etilmaydi; takrorlashlar soni 8-9. Takrorlash sonining yetarliligi mezoni puls qarzi bo'lishi mumkin, bu vazifani bajargandan so'ng 400-450 zARBADAN oshmasligi kerak; agar u yuqori qiymatlarni tashkil esa, bu mashg'ulot topshirig'ining yo'nalishi aerobikdan aralash yoki hatto anaerob glikolitikgacha o'zgarishini ko'rsatadi. Og'ir vazn toifasidagi kurashchilar uchun ikki qator mashqlarni bajarish tavsiya etiladi: birinchi 6-7 takrorlashda, ikkinchisida 4-6. Dam olish intervallari yurak urish tezligi dinamikasi bilan belgilanadi: keyingi takrorlash boshlangunga qadar puls 130-140 zarba/min darajasida bo'lishi kerak. Qoida tariqasida, dam olish vaqtin 1,5 minut. Ikki qator mashqlarda o'quv topshirig'ini rejorashtirishda ular orasidagi dam olish vaqtini to'liq tiklanishni ta'minlashi kerak. Dam olish tabiat: dam olish intervallarini past intensiv ish bilan to'ldirish tavsiya etiladi, nafas olish mashqlarini bajarish ham tavsiya qilinishi mumkin.



Maxsus chidamlilikning aerobik tarkibiy qismini eng samarali ravishda takomillashtirish dam olish paytida, maneken (chuchela) otish yoki mashg'ulot takrorlanishining oralig'ida amalga oshiriladi.

Aralash aerob-anaerob yo'naliш. Bunday o'quv topshiriqlarining o'zgaruvchanligi juda katta va aerob hamda anaerob energiya ta'minoti mexanizmlarining nisbatiga bog'liq; shunday qilib, chuchelani daqiqada 10 ta otish tezligida bajarilganida, aerob va anaerob energiya manbalari tufayli bajarilgan ishlarning nisbati taxminan tengdir. Tayyorgarlik vositasi sifatida odatda biroz uzoqroq (4-4,5 daqiqagacha) kurash davrlari bo'lgan o'quv janglari qo'llaniladi. Aralash ish rejimining mezonlari quyidagi ko'rsatkichlar bo'lishi mumkin: yurak urishi - 150 zarba/min dan maksimalgacha, qondagi sut kislotasi miqdori-40 dan 120 mg% gacha, ph 7,2-7,3, kislorod iste'moli-2 l/min dan maksimalgacha. Anaerob glikolitik yo'naliш. Mashg'ulot vositasi sifatida maxsus usulda qurilgan mashg'ulot janglari yoki chuchelani otish seriyasidan foydalanish mumkin; mashqning intensivligi maksimal darajaga yaqin. Takrorlashdan takrorlashgacha, yaqinlashib kelayotgan charchoq tufayli otish yoki kurash tezligi pasayadi, ammo bu intensivlik kurashchining hozirgi holatiga nisbatan yaqin bo'ladi; mashqning davomiyligi taxminan 2 minut; takrorlashlar soni bitta seriyada 3 tani tashkil etadi, ikkita seriyani bajarish tavsiya etiladi; agar og'ir vazn toifasidagi kurashchilar 2 daqiqa davomida belgilangan intensivlikka bardosh bera olmasalar, unda mashq bajarish vaqtini qisqartirish kerak (signal kurash tezligining sezilarli pasayishi yoki chuchela otish bo'lishi mumkin), ammo bu holda uchinchi seriyani bajarish kerak.

Jarayonlarnining so'nggi takrorlanishlarida qisqa muddatli nafas olish qiyinlishuvi yoki hatto uni ushlab turish tavsiya etiladi. Ketma-ket to'rtinchni takrorlashni amalga oshirish maqsadga muvofiq emas, chunki bu vaqtga kelib glikoliz hajmi sezilarli darajada tugaydi, shuning uchun ishning intensivligi muqarrar ravishda pasayadi, nafas olish jarayonlari faollashadi va mashg'ulot topshirig'ining anaerob glikolitik yo'naliishi aerobga o'zgaradi. Dam olish vaqtiga: birinchi takrorlashdan keyin 2 daqiqa, ikkinchisidan keyin 1 daqiqa bo'ladi. Barcha vazn toifasidagi kurashchilar uchun bunday "qattiq" dam olish vaqtligiga bardosh berish tavsiya etiladi. Seriyalar orasidagi dam olish vaqtiga kelsak, u yengil, o'rta va og'ir vazn toifalari vakillari orasida bir xil emas va yetarlilik mezonini hosil bo'lgan kislorod qarzining katta qismini yo'q qilishdir; takrorlashlar orasidagi dam olish oralig'ini tinch yurish bilan to'ldirish tavsiya etiladi.

Kurashchilar tanasida anaerob glikolitik yo'naliishi o'rgatish vazifalarini bajarishda quyidagi ko'rsatkichlar bilan tavsiflangan o'zgarishlar sodir bo'ladi: yurak urish tezligi maksimal, kislorod iste'moli chegaraga yaqin, qondagi sut kislotasi miqdori 150 mg% gacha va undan yuqori, qon rN qiymati 7,2 dan past; puls va kislorod qarzining qiymatlari chegaraga yaqin:

yengil vazn uchun mos ravishda 2500-3000 zarba va 8-10 l; o'rta vazn uchun - 3000 - 3500 zarba va 10-12 l; og'ir vazn uchun-3500-4000 zarba va 10-12 l. Anaerob alaktat yo'nalishi. Vositalar bo'lib chuchelani bir qator otishlari bo'lib xizmat qilishi mumkin; mashqning intensivligi-maksimal; mashqning davomiyligi - 15 s. gacha; takrorlashlar soni - ketma-ket 5-6, epizodlar soni uchtadan oshmaydi, chunki to'rtinchi seriyadan keyin hosil bo'lgan puls va kislorod qarzining hajmi keskin oshadi, bu mashqning energiya ta'minotiga kirishini ko'rsatadi.

Xulosa: Glikoliz, ya'ni mashg'ulot topshirig'ining anaerob alaktat yo'nalishi anaerob glikolitikga o'zgaradi; takrorlashlar orasidagi dam olish vaqt taxminan 2 minutni tashkil qiladi (eng og'ir kurashchilarda bu biroz uzoqroq bo'lishi mumkin), oxirida uning pulsi 150 - 160 zarba/min darajasida bo'lishi kerak; seriyalar orasidagi dam olish vaqt 6 dan 10 minutgacha, vazn toifalariga qarab. Takrorlashlar orasidagi dam olishning tabiatи faol, tinch yurish tavsiya etiladi. Uzoq vaqt davomida kurashchilarning maxsus chidamliligining alohida tarkibiy qismlariga tanlab ta'sir qilish vositalari va usullarini muntazam ravishda qo'llash sezilarli ta'sir ko'rsatadi. Kurashchilarning maxsus chidamliligining rivojlanish darjasи sportchilarning anaerob imkoniyatlari bilan cheklangan. Aerobik ish dzyudochilarning maxsus ishlashi uchun asos yaratishi, tananing yuqori intensiv anaerobik ishlashi uchun biologik asos tayyorlashi kerak.

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BOLA TUG'ILISHI MAROSIM JARAYONIDA IJRO ETILADIGAN AYTIDLARDA OBRAZ VA OBRAZLASHISH HODISASI

Kasimova Zuxraxan Fatxiddinovna
ADU tadqiqotchisi

To'y odatda odamlarning xursandchiliklari, oila tarkibidagi ijobiy o'zgarishlarni jamoa bo'lib nishonlashga qaratilgan tadbirdir. Ma'lumki, o'zbek xalqida to'ylar bola tug'ilishi, bolaning sunnat qilinishi va nikoh qurish bilan bog'liq holda uch ko'rinishda amalga oshiriladi. Jamoaviy nishonlanadigan to'y marosimlari jarayonida ijro etiladigan og'zaki ijod namunalari to'y marosimlari folklorini tashkil etadi. Har qanday marosim jarayonida ijro etiladigan, badiiy-estetik talablarga javob beradigan aytidlarda obraz va obrazlashish hodisasini kuzatishimiz mumkin.

Tojik pedagogi M.M.Mamadnosirovaning nomzodlik dissertatsiyasida oilada qizlar axloqiy tarbiyasida etnopedagogik elementlardan foydalanishga doir kuzatishlarida tarbiyaning boshi ona allasidan boshlanishi, alla istiqbolda qizlarning axloqi, diniy, mehnat tarbiyasini amalga oshirish uchun zamin yaratishini qayd etadi⁸. Olimaning fikricha, bolaga beshikda aytilgan alla uning ongini uyg'otishga xizmat qilish bilan birga unda milliy tuyg'ularning shakllanishini ham ta'minlaydi. Rus psixolog O.N.Bikova 6-7 yoshli bolalar aqliy rivojlanishi va xotirasini charxlashga qaratilgan tadqiqotida oilada, milliy o'ziga xosliklarni aks ettiruvchi topshiriqlar maktabgacha ta'lim yoshidagi bolalarning mnemik faoliyatini yo'lga qo'yishda o'zini oqlashini qayd etadi. Bolalar aqliy kamolotidagi uzilish va kamchiliklarga bolaning go'dak pallalarida ona allasini eshitgan yoki eshitmaganligi muhim o'rinn tutishini aniqlaydi. Ona allasini eshitgan bolalarning odamga, atrof-muhitga munosabatlarida ibrat bo'larlik jihatlarning borligini ko'rsatib beradi⁹. Ular, ya'ni alla eshitgan bolalar ota-onalariga mehribon va hurmat bilan munosabatda bo'ladilar.

Andijon viloyati viloyatining Shahrixon tumanidagi Cho'ja QFY "Obihayot" ko'chasida yashovchi 1942-yilda tug'ilgan Akbarova Sottixon ayadan 2023-yil mart oyida yozib olingan alla matnlarida bolani alqash orqali uning sifatlari, ona va bola obrazi shakllanish holatini kuzatamiz:

Oyni olib beraymi,
Gullar terib beraymi.
Atrofingda aylanib,

⁸ Мамадносирова М. М. Педагогические особенности использования элементов этнopedагогики в нравственном воспитании девочек – подростков в семье: Автореф. дисс. ... канд.пед. наук. – Душанбе, 2020. – С.12-14.

⁹ Быкова О.Н. Психолого-педагогические условия развития мнемической деятельности у детей старшего дошкольного возраста: Автореф. дисс. ... канд. психол. наук. – Самара, 2017. – С. 18.



Shamol bo'lib yelaymi.

Mazkur to'rtlikda bola obrazi ko'zga tashlanmaydi, balki ona bolasiga yoqish uchun uni xursand qilish maqsadida, hamma narsaga tayyorligini ifodalaydi. U farzandi xursand bo'lishi uchun osmondagi oyni olib berishga ham, bog'lardan gullar terib berishga ham, bolasining atrofida shamol bo'lib yelishga ham tayyor ekanligini ko'rsatadi. Bu o'rinda onaning qudrati poetik ramzlar orqali o'z ifodasini topmoqda. Barcha biologik mavjudotlar orasida onalari farzandini asrash uchun o'z jonini xavfga qo'yishini kuzatamiz. Insonlar orasida onalarning naqadar qudratli, jasur, fidoyi ekanligini, uning bolasini asrashi, ulug'lashi, opichlashida ko'ramiz. Ona har qanday vaziyatda ham farzandining tinchligini, oromini ta'minlashni o'z oldiga maqsad qilib qo'yadi:

Uxla, qo'zim, alla-yo,
 Orom ol, qo'zim, alla.
 Allalarning oti bor,
 Uyqularning vaqtি bor,
 Sen ham uxbal orom ol,
 Alla, qo'zim, alla.

Ona allasida go'dakka nasihat, orzu-tilishlari o'z ifodasini topadi:

Alla jonning rohati
 Uyqu ko'zning quvvati.
 Mening allam tinglab asta,
 Orom olgin, alla.
 Oyning shu'lasi suvda
 O'rtoqlaring uyquda
 Sen ham uxbal, orom ol,
 Alla, qo'zim, alla.

Keltirilgan matnda ona tilidan allaning mohiyati ochib beriladi. Lirik tasvirda tuyg'ular ifodasi bilan birga tun va sokinlik aks etadi. Bunday payt faqatgina orom olib uxlash kerakligi singdirilgan kartina "*oyning shu'lasi suvda, o'rtoqlaring uyquda*" tasvirida ifodalanib, ona bolasiga *endi sen ham uxbal orom olgin*, degan nasihatini izhor qilmoqda. Alla matnida tabiat tasvirining kiritilishi birinchidan, tinglovchi bolaning ruhiyatiga ijobiy ta'sir ko'rsatish bo'lsa, ikkinchidan, ona ongida ajdodlaridan yetib kelgan tabiat va suv kultlari reliktlarining diffuziyalashuvidir. Ona – ongi taraqqiy etgan shaxs. U tabiatning sehrli qudratini anglagan, suv stixiyasi va suv bilan bog'liq e'tiqodiy tasavvurlardan xabardor bo'lganligi uchun oyning shu'lasini suvda ko'radi. S.A.Tokarevning qayd etishicha, qadimgi astral mifologiyada oy tun homiysi, bilim va xursandchilik ilohasi sifatida talqin qilingan¹⁰. Bizning

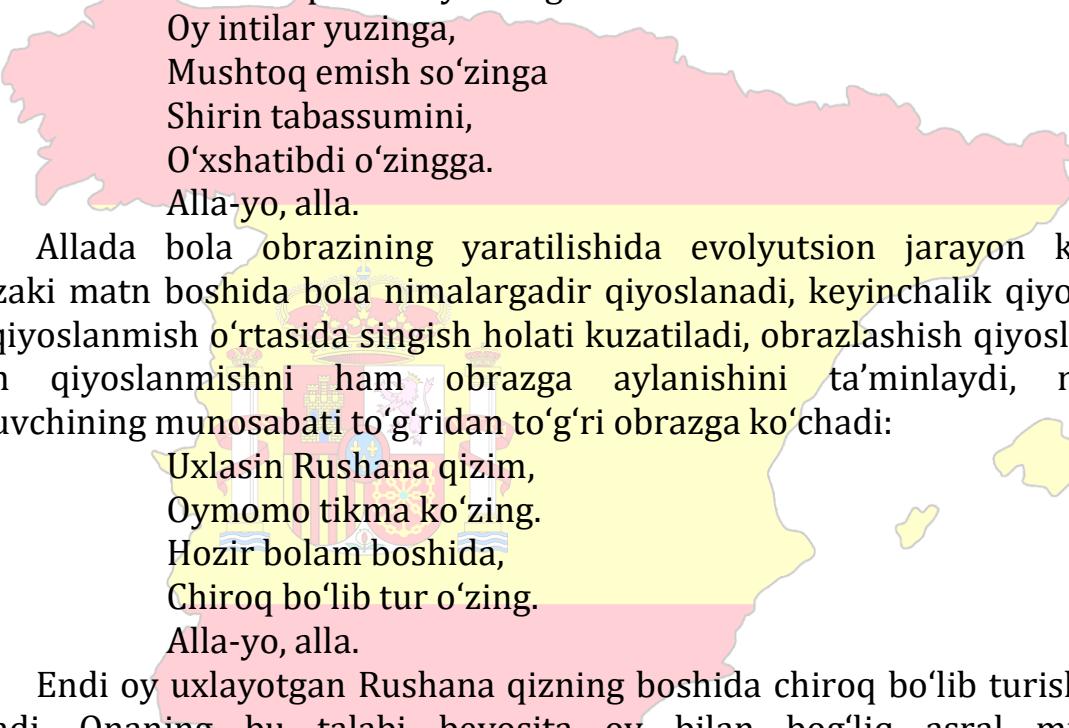
¹⁰ Лунарные мифы // Мифы народов мира: Энциклопедия. – М., 1980. - Т. 1. – С.79-80.



qadimgi ajdodlarimiz tafakkurida mavjud mifologik qarashlar natijasida alla matnlari tarkibida oyning obrazlashuvi hodisasi maydonga kelgan:

Oyday kulcha ro'y-yuzing,
 Oyday chaqnoqi ko'zing.
 Onajonin oyday qizi
 Oyday otashi o'zing.
 Alla-yo, alla.

Chaqaloqni oyga qiyoslashda ona bolaning yuzini oydek go'zal, ko'zlarini oyday chaqnoqi, onajonining oyday qizi, oy singari otash – olov ekanligi bolaga nisbatan qo'llanilgan sifatlashlar bo'lsa-da, bir butunlikda go'dak obrazini shakllanishi uchun uning avvalo portretini yaratishga xizmat qilgan. Matnda dastlab portreti yaratilgan bola endi obrazlasha boradi:



Oy intilar yuzinga,
 Mushtoq emish so'zinga
 Shirin tabassumini,
 O'xshatibdi o'zingga.
 Alla-yo, alla.

Allada bola obrazining yaratilishida evolyutsion jarayon kechadi. Og'zaki matn boshida bola nimalargadir qiyoslanadi, keyinchalik qiyoslovchi va qiyoslanmish o'rtasida singish holati kuzatiladi, obrazlashish qiyoslovchini ham qiyoslanmishni ham obrazga aylanishini ta'minlaydi, natijada aytuvchining munosabati to'g'ridan to'g'ri obrazga ko'chadi:

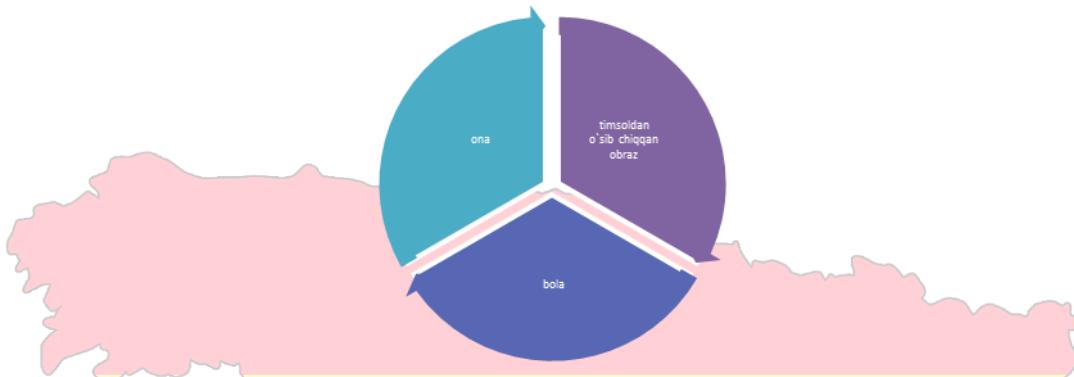
Uxlasin Rushana qizim,
 Oymomo tikma ko'zing.
 Hozir bolam boshida,
 Chiroq bo'lib tur o'zing.
 Alla-yo, alla.

Endi oy uxlayotgan Rushana qizning boshida chiroq bo'lib turishi talab etiladi. Onaning bu talabi bevosita oy bilan bog'liq asral mifologik tasavvurlarda qayd etilganidek, oyning asosiy mifologik vazifasini oydinlashtiradi. Aslida ham oy tungi sokin payt homiysi edi. Ona endi oyga murojaat qilib: "hozir bolam boshida chiroq bo'lib tur o'zing", deya xitob qiladi. Allada obraz yaratilish jarayonini quyidagicha izohlash mumkin:



Oy osmon jismi, u lirik tasvir obyektiga kirib kelishi bilan tungi tinchlik timsoli sifatida namoyon bo'ladi. Asta-sekinlik bilan oy timsollikdan o'ziga parallel bo'lgan go'dakning qiyoslanishini qabul qilishi natijasida obrazlashish jarayoniga ko'chadi va muayyan harakatni bajarishi yuklangach, to'laqonli obraz darajasiga ko'tariladi. U endi Rushanaxonning go'zalligi, ko'zlarining

yarqirashini belgilamasdan u uyquda payti uning boshida chiroq bo'lib, tun qorong'usi bilan kurashadi. Onaning "*chiroq bo'lib tur o'zing*" degan iltimosiga binoan, qorong'ulikda faollashadigan yovuz kuchlarni bartaraf etuvchi, ularni haydovchi, go'dakni ulardan qo'riqlovchi mifologik homiy sifatida badiiy vazifalarni ado etadi. Badiiy tasvir obyekti uch qirrali chiziqdan iborat bo'lib, uning bir burchagida ona ikkinchi burchagida bola, uchinchi burchagida timsoldan o'sib chiqqan obraz turadi:



Xullas, allalarda asosiy obraz ona va bola obrazi bo'lib, onaning ichki kechinmalari tuyg'ulari, bolaning portretini yaratish va to'laqonli obrazli tasvir hosil bo'lishida tasvir obyektida timsollar va timsollardan o'sib chiqqan obrazlarni kuzatishimiz mumkin. Timsollarning alla matnlarida evolyutsiyaga uchrashi va obrazlashish jarayonini boshidan kechirishi hodisasining asosiy sababi – timsolning genetik asosiga daxldor tushunchalarning xalq ijodida, xalq tafakkurida yashab qolganligi, davrlar o'tishi bilan qadimiy tafakkur reliktlari o'zining mifologik vazifasini yarim holda bajarishi va to'liq badiiy-estetik vazifani zimmasiga olishi bilan belgilanadi.

PARONYMS AND THEIR LEXICAL-STYLISTIC FEATURES IN THE UZBEK LANGUAGE

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Abstract. This article analyzes paronyms in the Uzbek language and their lexical-stylistic features. It examines the similarities and differences of paronyms in terms of pronunciation, spelling, and meaning, as well as errors that arise from their incorrect use in speech. The article also highlights the distinctions between paronyms, homonyms, and homophones.

Аннотация. В данной статье анализируются паронимы в узбекском языке и их лексико-стилистические особенности. Рассматриваются сходства и различия паронимов с точки зрения произношения, написания и значения, а также ошибки, возникающие при их неправильном использовании в речи. В статье также освещаются различия между паронимами, омонимами и омофонами.

Ключевые слова: паронимы, паронимия, лексическая система, произношение, значение, узбекский язык, фонетическое сходство, лексико-стилистика, речевые ошибки, омонимы, омофоны.

Introduction. The lexical system of a language is a complex and multifaceted phenomenon. In it, words are interconnected based on various semantic, morphological, and phonetic relationships.

Keywords: paronyms, paronymy, lexical system, pronunciation, meaning, Uzbek language, phonetic similarity, lexical-stylistics, speech errors, homonyms, homophones.

One such relationship is the phenomenon of paronymy. Paronyms are words that have similar pronunciation, auditory perception, and morphemic structure, but their lexical meanings are different or partially close. The existence of such words in a language is called paronymy. The problem of paronymy arises in speech when paronyms are deliberately placed close together or confused without distinguishing their meanings, resulting in speech errors¹¹.

Paronyms (from Greek "para" meaning "near" and "onoma" meaning "name") are words that have similar pronunciation and spelling but different meanings. They can cause ambiguity or errors in speech, so it is important to use them correctly. Paronyms have similar pronunciation, auditory perception, and morphemic structure, but their lexical meanings are different or partially close. Sometimes their appearance and pronunciation can confuse

¹¹ Toshtemirov Farhod O'zbek tilshunosligida paronimlar Eurasian journal of social sciences, philosophy and culture October 2022



learners. Even professional language specialists, editors, proofreaders, writers, and journalists can make mistakes or get confused when using them. Paronym (from Greek "para" meaning "beside" + "before") refers to two or more lexemes that are similar and consonant in pronunciation. Such similarity usually arises from the physical-acoustic closeness of sounds in two or three lexemes. The phenomenon of the existence of such words in a language is called "paronymy." Paronymy (from Greek "para" meaning "beside" and "onyma" meaning "name") refers to two or more lexemes having similar, consonant pronunciation. The term "paronyms" was first proposed by Aristotle in the sense of derived words.¹²

According to D.A. Chernoglavov, the term "paronym" was first used by Aristotle in the sense of a derived word. In Russian linguistics, paronyms usually refer to words belonging to the same word class and having the same root (stem). For example, *adresat* (sender, dispatcher, or transmitter) - *adresat* (recipient), *kompaniya* (organization, institution, or association) - *kampaniya* (campaign or season), and others.¹³

Words that have similar pronunciation (phonetic expression) but different lexical meanings and share the same root are called paronyms. The lexical and semantic relationship between paronyms is referred to as paronymy.¹⁴ Paronymy (from Greek *para* meaning "near" + *onyma* meaning "name") refers to two or more lexemes that are similar and consonant in pronunciation. Such similarity usually arises from the physical-acoustic closeness of sounds within two (or three) lexemes. For example, *arqon* and *arkon*. Out of the five sounds in these two words, four phonemes are exactly the same, but the first word contains the phoneme "q," while the second contains "k." The phoneme "q" is a deep back tongue sound, and "k" is a shallow back tongue sound; both are voiceless, plosive consonants. Therefore, their physical-acoustic and articulatory features are very close, which is why the lexemes *arqon* and *arkon* are similar in pronunciation.¹⁵

A difference of only one sound within a word does not always lead to paronymy. Otherwise, all quasi-homonyms (minimal pairs) in the language would have to be considered paronyms, such as *boy-poy-toy*, *bosh-tosh-mosh*, *til-tish*, *ish-in-ip*, and so on. The number of such words increases further when considering multisyllabic words, for example, *daraxt-karaxt*, *paxta-taxta*, *tomon-somon*, etc. In paronymy, sometimes the number of phonemes in the lexemes may not be equal, but their pronunciation must exhibit closeness

¹² Negmatova Mo'tabar Jahontilshunosligidaparonimiyaxodisasingin o'rganilishi. Yangi o'zbekiston ilmiy tadqiqotlar jurnali 2-JILD, 2-SON (YO'ITJ) B – 102

¹³ Ozoda Faxritdinova Paronimilik tushunchasiga doir mulohazalar Central Asian journal of academic research Volume2, Issue 4, April 2024 B – 18-19

¹⁴ I. Yo'ldoshev, O'. sharipov Tilshunoslik asoslari "Iqtisod -moliya" nashriyoti T – 2007 B – 102

¹⁵ H.Jamolxonov Hozirgi o'zbek adabiy tili "Talqin" nashriyoti T – 2005 B – 181-182



and consonance, such as *amr* (3 phonemes) – *amir* (4 phonemes), *asr* (3 phonemes) – *asir* (4 phonemes)¹⁶.

In Uzbek linguistics, not only lexemes with the same root but also words with similar pronunciation but different roots are considered paronyms. For example: *afzal* – *abzal*. *Afzal* (an Arabic word meaning the best, most virtuous) primarily conveys meanings such as better, superior, or excellent when comparing two things. For instance, "It is better to die honorably than to live without honor." *Abzal* (a Persian word meaning tool or equipment) refers to a set of tools necessary for mounting a horse or attaching a cart. For example, "In summer, the horse carrying the equipment on its back went in search of the gray horse among the herd."

Paronyms differ from homonyms and homophones by the following characteristics:

1. Paronyms have similar, close pronunciation (as in the examples above). Homonyms have identical pronunciation and spelling, for example, *o'r* meaning "grass" and *o'r* meaning "fire."

2. Homophones also have identical pronunciation, for example, *tub* and *tup* (in writing) are pronounced the same. Paronyms, however, have similar but not identical pronunciation, such as *ganj* and *ganch*. Homophones have the same number of phonemes, whereas paronyms may have either the same or different numbers. For example, *to'n* (clothing) – *ton* (sound tone) both have 3 phonemes and are homophones; *asr* (era) has 3 phonemes, while *asir* (prisoner) has 4 phonemes and they are paronyms.

3. Paronyms should not be confused with word variants: paronyms are several lexemes belonging to the same word class, such as *san'at* (art) and *sanoat* (industry). Variations, on the other hand, are different forms of the same lexeme, such as *tomosha* and *tamosho*, *do'ppi* and *to'ppi*, *gado* and *gadoy*, *shohi* and *shoyi*.

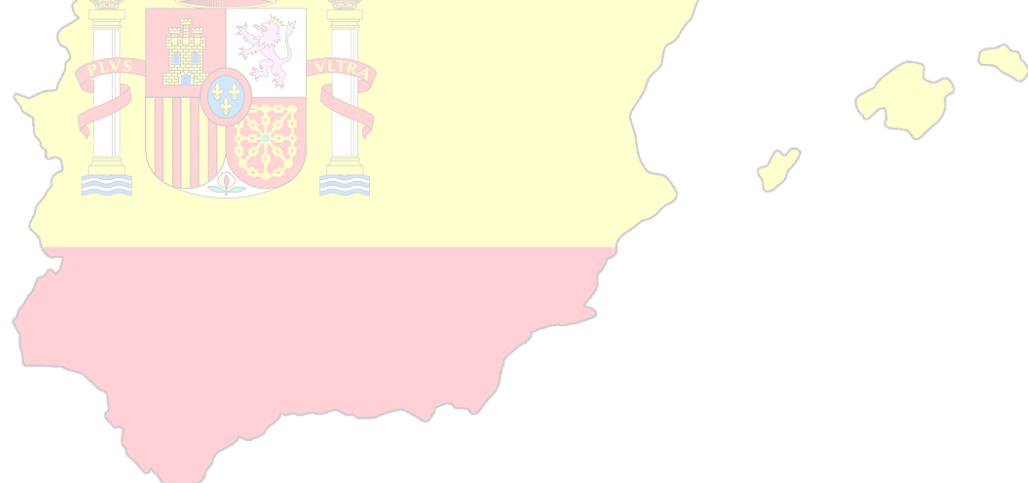
Conclusion. This article provides a detailed analysis of paronyms in the Uzbek language and their lexical-stylistic characteristics. It was shown that although paronyms are similar in pronunciation and morphemic structure, their meanings can differ. The incorrect use of paronyms in speech can cause confusion in meaning and lead to speech errors. Additionally, the distinctions between paronyms, homonyms, and homophones were clarified. Studying paronyms contributes to a deeper understanding of the lexical system of the language. The concepts related to paronyms and their role in linguistics need to be further expanded.

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¹⁶ H.Jamolxonov Hozirgi o'zbek adabiy tili "Talqin" nashriyoti T – 2005 B – 181-183



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11. H.Jamolxonov Hozirgi o'zbek adabiy tili "Talqin" nashriyoti T - 2005





Mavzu: Talabalarni darsdan bo'sh vaqtlarida, zamonaviy sog'lomlashtiruvchi jismoniy mashqlar texnologiyasi asosida sog'lom turmush tarzini optimallashtirish metodikasini takomillashtirish.

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Annotation. Biz talabalarda, darsdan bo'sh vaqtlarida, zamonaviy sog'lomlashtiruvchi jismoniy mashqlar texnologiyasi asosida mashg'ulotlar va ularni sog'lom turmush tarzi asoslarini ishlab chiqdik. Dastlab 50 ta ya'ni 301 va 304-grux talabalarini tadqiqotga jalb qildik, baxolash mezoni asosida taxlil qildik hamda so'vnomlar olib bordik, taxlillarning dastlabki qismiga ko'ra ular sog'lom turmush tarzini olib bormasligi dars davomida charchoq, asabiylashish va boshqa muammolar kuzatilayotgan ekanligi aniqlandi. Yakuniy natijalarga ko'ra biz tomonidan olib borilgan "kvadrat nafas" texnologiyasi, va "kun-tun-kun" medodikalari oprqali ularning dars davomidagi diqqatini jamlashga, faollik, jismoniy charchoqning kamayishi hamda darsga bo'lgan qiziqishlari ortdi va ruhiy holatlari yaxshilanganini yakuniy so'rvnomalar orqali ko'rishimiz mumkun.

Keywords: *psicho-emotsional, kvadrat-nafas, texnologiya, iroda, ahloqiy, funksional, morfologik.*

Annotation. We developed exercises based on modern health-improving physical activity technologies and their foundations of a healthy lifestyle for students during their free time from classes. Initially, 50 students from groups 301 and 304 were involved in the study. We conducted analyses based on evaluation criteria and carried out surveys. The preliminary analysis showed that these students did not maintain a healthy lifestyle and experienced fatigue, nervousness, and other problems during classes. According to the final results, through the implementation of the "Square Breathing" technology and the "Kun-Tun-Kun" methods, we observed improvements in their concentration, activity levels, reduction in physical fatigue, increased interest in classes, and enhanced mental state, as confirmed by the final surveys.

Keywords: *psycho-emotional, square breathing, technology, willpower, moral, functional, morphological.*

Аннотация. Мы разработали занятия на основе современных оздоровительных технологий физических упражнений и основ здорового образа жизни для студентов в их свободное от занятий время.



Изначально в исследование были вовлечены 50 студентов из групп 301 и 304. Мы провели анализ на основе критериев оценки и опросы. Предварительный анализ показал, что студенты не ведут здоровый образ жизни и во время занятий испытывают усталость, нервозность и другие проблемы. По итогам исследования, благодаря применению технологии «Квадратное дыхание» и методики «Кун-Тун-Кун», наблюдается улучшение концентрации внимания, уровня активности, снижение физической усталости, рост интереса к занятиям и улучшение психоэмоционального состояния, что подтверждено итоговыми опросами.

Ключевые слова: психо-эмоциональный, квадратное дыхание, технология, воля, нравственный, функциональный, морфологический.

Kirish. 2017-2021 yillarda O'zbekiston Respublikasini rivojlantirishning beshta ustuvor yo'nalishlarida yoshlarga oid davlat siyosatini takomillashtirishda ularni jismonan sog'lom, ruhiy va intellektual rivojlangan, mustaqil fikrlaydigan, qat'iy hayotiy nuqtai-nazariga ega qilib voyaga yetkazish eng ustuvor vasifadur. O'zbekiston Respublikasi Prezidentining qator farmonlari, hukumat qarorlari hamda "Sportdagi har bir natija-millatning sog'lomligini, qudratini, buyukligini namoyon. Jismoniy tarbiya bu insonni irodaviy, ahloqiy, funksional, morfologik takomillashtirishga yo'naltirilgan pedagogik jarayon bo'lib, uning maqsadi o'quvchilarni mehnatda va Vatan himoyasida eng yaxshi natijalarga erishishi uchun ko'nikma, malakava maxsus bilimlar bilan quollantirishdir. Zamonaviy jismoniy tarbiya harakati- bu milionlab ishtirok etuvchi chinakam ommaviy xarakatdir. Salomatlik - bu tolaqonli jismoniy, ruhiy va ijtimoiy farovonlik holati hisoblanadi. Jismoniy tarbiyaning turli sport va ommaviy shakllarida umumiyligi va maxsus ko'rsatkichlarni oshirish vositalari va usullarini tanlashda ayollar tanasining xususiyatlarini hisobga olish kerak. Bunday holda, asosiy e'tibor ularning salomatligi va reproduktiv funktsiyasini saqlashga qaratilishi kerak. Shunday ekan, sog'lom turmush tarzini targ'ib qilish, jumladan ijtimoiy faoliyatlarda ishtirok etish va muntazam jismoniy mashqlar bajarish, hayot sifatining oshishi bilan bog'liq. Harakatlarning takomillashishi bilan birga, jismoniy qobiliyat ham taraqqiy etadi, yurak va nafas olish sistemasining faoliyati yaxshilanadi.Qadimgi yunon tarixchisi, faylasuf olim Plutarx fikriga ko'ra: "Sparta maktablaridagi ta'lim-tarbiya haqida gapirib, shunday deydi, o'qish va yozishga kelganda bolalarga faqat ularning eng zaruri o'rgatilar edi, tarbiyaning qolgan qismi esa bitta maqsad, hech so'zsiz itoat qildirishni, chidamli bo'lishni va yengish ilmini o'rgatishni ko'zda tutar edi. Shuni ta'kidlash lozimki, Spartada qiz bolalarning jismoniy chiniqishi va rivojlanishiga ham alohida e'tibor qaratilgan". Talabalarni dars davomidagi sog'lom turmush tarzini takomillashtirishda yuqoridagi fikrlar, ushbu ilmiy izlanishlarni asosli ekanligini belgilab beradi.



Tadqiqotning maqsadi: Talabalarni darsdan bo'sh vaqtlarida, zamonaviy sog'lomlashtiruvchi jismoniy mashqlar texnologiyasi asosida sog'lom turmush tarzini optimallashtirish metodikasini takomillashtirishdan iborat.

Natijalar va muhokama: Kvadrat nafas bu **-to'rt bosqichli nafas olish texnikasi** bo'lib, har bir bosqich **bir xil davom etadi** (odatda 4 soniya). **Nafas olish** – 4 soniyada burun orqali sekin nafas oling **Nafasni ushlab turish** – 4 soniya nafasni ushlang (ushlab turing). **Nafas chiqarish** – 4 soniyada og'iz orqali sekin nafas chiqaring. **Nafas chiqargandan keyin kutish** – 4 soniya hech qanday nafas olmang (pauza). 25 nafar talaba ishtirokida kvadrat nafas texnologiyasi o'rgatildi. Dars davomida 25 nafar talaba ishtirokida kvadrat nafas texnologiyasi o'rgatildi va amaliy mashqlar bajarildi. Talabalarga texnikaning asosiy bosqichlari: nafas olish, ushlab turish, chiqarish va kutish — har biri 4 soniyadan iborat bo'lishi tushuntirildi. Talabalar bu bosqichlarni bir necha marotaba takrorlash orqali o'zlarida diqqatni jamlash, ichki xotirjamlik va nafasni boshqarish ko'nikmalarini shakllantirdilar. Hamda Dars jarayonida talabalar zerikkan va jismonan charchagan holatda edilar. Diqqatni jamlash, faoliyatga jalb qilish va energiyani tiklash maqsadida "Sen-Kun-Tun" nomli jismoniy mashq-o'yin o'tkazildi. Talabalar aylana shaklida saf tortdilar yoki o'rinalidan turib turishdi. O'qituvchi (yoki o'yinni boshlovchi) uch xil so'zni aytadi: "Sen" – o'quvchi o'ng qo'li bilan havoga musht ko'taradi. "Kun" – chap qo'lni tepaga ko'taradi. "Tun" – ikkala qo'lni yon tomonga ochadi. O'qituvchi bu so'zlarini tartibsiz aytadi (tezroq va chalg'ituvchi tarzda). Talabalar kayfiyati ko'tarildi, darsga bo'lgan qiziqish tiklandi, jismoniy charchoq kamaydi, zerikish holati yo'qoldi. Natijalar so'rovnomalar orqali Diqqatni jamlanganligi, kayfiyyatni ko'tarilganligi, faollik, jismoniy charchoqning kamayishi so'rovnoma olqali aniqlab olindi (**1-jadvalga qarang**).

"Kvadrat nafas" va "Sen-tun-kun" texnologiyalari dars davomida o'tkazilishi va yakuniy natijalarning solishtirma taxlili

<i>Nº</i>	<i>soni</i>	<i>Diqqatni jamlashni</i>	<i>Kayfiyatning ko'tarilishi</i>	<i>faollik</i>	<i>jismoniy charchoqning kamayishi</i>
<i>Nazorat guruh</i>	25	5	5	10	11
<i>Tajriba guruh</i>	25	15	20	22	23
<i>Xulosa</i>	50	25	25	32	34

1-jadval

Dars jarayonida talabalar psiko-emotsional holatini barqarorlashtirish va jismoniy faollik orqali motivatsiyani oshirish maqsadida "Kvadrat nafas" hamda "Sen-tun-kun" texnologiyalari qo'llandi. "Kvadrat nafas" texnologiyasi



orqali talabalar ongli nafas nazoratini o'rganib, diqqatni jamlash va ichki xotirjamlik holatiga erishdilar, "Sen-tun-kun" mashq-o'yini esa ularni jismonan faollashtirib, darsga bo'lgan qiziqish va ishtirokchilik darajasini oshirdi. Mazkur texnologiyalar talabalar ruhiy va jismoniy holatini tiklashga samarali ta'sir ko'rsatdi. Dars jarayonida diqqat, ishtirok faolligi va ijobiy muhit ancha kuchaydi.

Xulosa. O'tkazilgan tadqiqotlar shuni ko'rsatdiki, "Kvadrat nafas" va "Sen-tun-kun" texnologiyalarini dars jarayonida qo'llash talabalarning psixo-emotsional holatini barqarorlashtirishda, diqqatni jamlashda, jismoniy charchoqni kamaytirishda va darsga bo'lgan qiziqishni oshirishda samarali vosita bo'lib xizmat qildi. So'rovnomalar va baholash mezonlari asosida aniqlanishicha, tajriba guruhi a'zolarida diqqat, kayfiyat, faollik kabi ko'rsatkichlar nazorat guruhiga nisbatan yuqori natijalarni qayd etdi.

Mazkur texnologiyalarni tizimli ravishda qo'llash orqali talabalar orasida sog'lom turmush tarziga bo'lgan qiziqish va ongli yondashuv shakllana boshladi. bu esa ularning umumiy jismoniy va ruhiy salomatligini yaxshilashga yordam berdi.

Tajriba ko'rsatdiki, darslarda qo'llangan nafas olish va jismoniy o'yinlar texnikalari talabalar energiyasini oshirishga, charchoqni kamaytirishga va o'zini yaxshi his qilishga yordam berdi. Ushbu usullar yordamida talabalar diqqatini jamlashga muvaffaq bo'ldi, darsga bo'lgan qiziqishlari ortdi va ruhiy holatlari yaxshilandi.

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THE APPLICATION OF ARTIFICIAL INTELLIGENCE IN MATHEMATICS

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Abstract. In recent years, the rapid development of information technologies has deeply penetrated all areas of human activity. One of these areas is artificial intelligence (AI) technology. Artificial intelligence is an important field of computer science that enables computer systems to think, analyze, learn, and make decisions similar to the human mind. It is widely used not only in production, medicine, and economics but also in the education system. Especially in mathematics, AI-based programs, algorithms, and models serve as effective tools for increasing the efficiency of the learning process.

Keywords: mathematics, artificial intelligence (AI), information technology, interactive learning, digital education, ICT, innovative methodology, online platforms, motivation, artificial intelligence.

Theoretical Foundations of Artificial Intelligence

Artificial intelligence generally refers to systems that model human thinking processes on computers. These include neural networks, expert systems, evolutionary algorithms, fuzzy logic, and machine learning technologies. All these areas focus on analyzing and processing data to produce logically grounded conclusions. In mathematics, such systems are widely used for mathematical modeling, automating complex calculations, data analysis, and optimizing results. For example, the use of artificial neural networks in approximating mathematical functions, solving differential equations, or classifying data provides high accuracy.

Historical Development of Artificial Intelligence

The term "Artificial Intelligence" was first introduced by American scientist John McCarthy in 1956. Since the 1950s-60s, early research in this field has been associated with problem-solving, processing linguistically expressed information, and creating symbolic computation systems. Today, AI technologies are evolving in advanced directions such as deep learning, natural language processing (NLP), computer vision, and predictive analytics. All of these rely on various branches of mathematics — probability theory, linear algebra, mathematical statistics, and optimization methods.

Applications of Artificial Intelligence in Mathematics

Mathematics and artificial intelligence are closely related disciplines. On one hand, AI algorithms are based on mathematical principles; on the other hand, AI technologies enrich the process of teaching mathematics. AI technologies are especially useful in the following areas:

- Automatic problem-solving: AI is used to develop programs that can automatically solve equations, inequalities, matrices, integrals, and differential problems.
- Adaptive learning systems: Systems that analyze students' individual learning levels and provide customized assignments have been developed.
- Mathematical modeling: AI algorithms enable the simulation of complex economic, physical, and biological processes through mathematical models.
- Automated testing systems: AI helps analyze test answers, detect errors, and provide feedback to students.

The Role of Artificial Intelligence Technologies in the Educational Process

Today, AI-based platforms are being widely implemented in the education system. They assist teachers in planning lessons, assessing students' knowledge levels, and determining individual learning paths. In mathematics, these technologies teach students logical reasoning and analytical approaches. For example, systems like GeoGebra AI, Wolfram Alpha, ChatGPT, and AI Math Solver can interpret mathematical expressions, analyze them step by step, and explain the solutions. This encourages students to think deeply and work independently during the learning process.

Conclusion

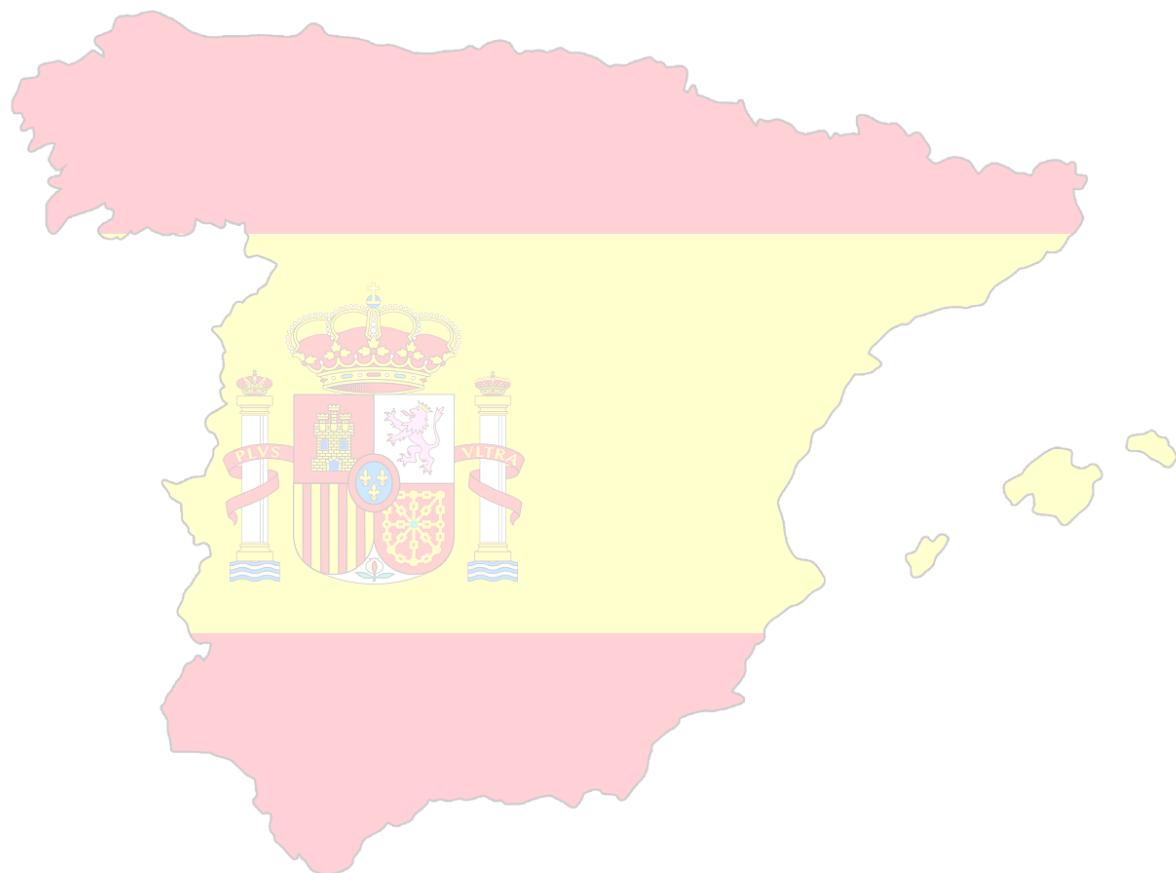
The development of artificial intelligence has brought new opportunities to modern education, particularly in mathematics. It not only automates computational processes but also plays an important role in developing students' thinking abilities, reducing teachers' workload, and improving the quality of education. In the future, the full integration of AI technologies into the educational process, the implementation of personalized learning approaches in teaching mathematics, and the formation of digital competencies will be among the promising areas of scientific research.

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THE PSYCHOLOGICAL MECHANISMS OF ENHANCING ACHIEVEMENT MOTIVATION AMONG STUDENTS

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Abstract. This article analyzes the psychological mechanisms of enhancing students' achievement motivation through the development of an internal locus of control. The degree to which individuals perceive control over their actions significantly influences their sense of responsibility, self-assessment, and motivation for success in learning activities.

Keywords: internal locus of control, achievement motivation, self-regulation, self-assessment, psychological mechanisms, personality development.

Rapid transformations in education and science worldwide have brought the need for a deeper understanding of human psychology to the forefront. Among the key psychological factors influencing individual motivation and success, locus of control has gained growing attention in the global scientific community. According to the American Psychological Association (APA), individuals with a high level of internal locus of control tend to feel a greater sense of personal responsibility for their actions, which positively affects their academic performance [2]. APA research confirms a significant correlation between internal locus of control and academic achievement, as individuals with an internal orientation are more likely to attribute their accomplishments to personal effort. Consequently, fostering an internal locus of control in the educational process is recognized not only as an essential component of personal development but also as a critical factor in enhancing academic achievement and professional competence. Therefore, studying this issue remains a highly relevant area of psychological and pedagogical research.

In recent years, New Uzbekistan has undertaken extensive reforms aimed at improving the education system and promoting the intellectual and creative potential of young learners. Legal and regulatory frameworks have been established to support these priorities, emphasizing the creation of an "open and high-quality educational system for youth, ensuring comprehensive access to knowledge, and encouraging and rewarding talented and gifted young people" [1].

This approach provides a strong foundation for scientific inquiry focused on developing internal locus of control to strengthen students' motivation and academic success. Thus, the current study is not only theoretically significant but also practically relevant for improving the quality

of education, enhancing students' personal and academic development, and contributing to the psychological and social progress of society as a whole.

The methodological basis of this research integrates psychological approaches to human activity, achievement, and self-regulation. The primary aim is to identify the psychological factors that enhance achievement motivation through the development of internal locus of control among students, and to empirically substantiate their interrelated mechanisms.

1. Theoretical Foundations

The research draws upon the theory of activity (A.N. Leontiev, L.S. Vygotsky), social-cognitive theory (A. Bandura), locus of control theory (J. Rotter), and the theory of achievement motivation (D. McClelland, H. Heckhausen).

These frameworks explain the role of inner psychological processes, self-management, responsibility, and self-confidence in shaping human motivation.

Internal locus of control reflects the degree to which an individual perceives behavior as guided by personal decisions and internal beliefs rather than external circumstances. Therefore, this construct is closely linked with achievement motivation and increases the likelihood of positive learning outcomes among students.

The term "locus of control" was first introduced by American psychologist Julian Rotter (1966) to describe the extent to which people believe they can control events affecting their lives. According to Rotter's theory, individuals fall into two main categories:

- Internal locus of control — individuals who take personal responsibility for their successes and failures;
- External locus of control — individuals who attribute outcomes to external forces such as fate, luck, or other people.

Persons with a strong internal locus of control tend to associate their performance with personal effort, persistence, and ability. Consequently, they exhibit greater activity, responsibility, and self-regulation in pursuit of achievement. In contrast, those with an external locus demonstrate lower responsibility and initiative, and tend to explain failures through external causes (Rotter, 1975; Lefcourt, 1982).

2. Achievement Motivation

The theory of achievement motivation, developed by D. McClelland (1955), introduced the concept of *achievement motivation* as a central construct in psychology. According to this theory, individuals with a strong need for achievement set clear goals, do not fear challenges, and continuously evaluate and improve their performance.

A. Bandura (1977), in his social-cognitive theory, emphasized *self-efficacy*—the belief in one's ability to influence outcomes—as a key factor

derived from internal control. When individuals believe that their actions directly affect results, they act with greater persistence, stability, and goal-directedness. Rotter's findings similarly demonstrate that individuals with internal control possess a more developed motivational structure, while those with external control rely primarily on external explanations and reinforcements.

3. Mechanisms for Developing Internal Control

The development of internal locus of control in students occurs through a set of interrelated psychological mechanisms that foster personal growth:

1. Reflective self-awareness – analyzing one's own actions, decisions, and outcomes;
2. Self-regulation – consciously setting goals, acting systematically, and maintaining internal motivation;
3. Sense of responsibility – accepting accountability for both success and failure;
4. Positive self-concept – strengthening self-confidence and forming a constructive self-evaluation.

These mechanisms reinforce volitional stability, emotional resilience, and cognitive engagement. As a result, students begin to act from intrinsic motivation, which directly improves learning effectiveness and self-development.

The findings of the study demonstrate that internal locus of control serves as a core cognitive-volitional determinant in the formation and stabilization of students' achievement motivation. When students attribute learning outcomes to their own efforts rather than external factors, they become more active, goal-oriented, and self-disciplined.

Conversely, students with an external locus of control show passivity, a tendency to avoid responsibility, and excessive dependence on external evaluations, which weakens their intrinsic motivation and limits self-regulatory behavior.

Developing internal control enables students to strengthen their "self-concept", to experience the feeling of "*I did it myself*," and to draw motivation from inner psychological resources. This, in turn, leads to sustainable, independent motivation and fosters a resilient, achievement-oriented personality.

Therefore, cultivating internal locus of control is not only a means of improving students' academic performance but also a vital step toward personal growth and psychological autonomy.

Conclusions and Recommendations

1. Internal locus of control is a fundamental cognitive-volitional determinant of achievement motivation.



2. Students relying on external control tend to be passive, less responsible, and more dependent on external reinforcement.
3. The development of internal control strengthens self-awareness, volition, and responsibility, thereby enhancing academic and personal success.
4. Fostering a sense of "*I accomplished this myself*" cultivates intrinsic motivation and self-confidence, forming a sustainable basis for lifelong learning and achievement.

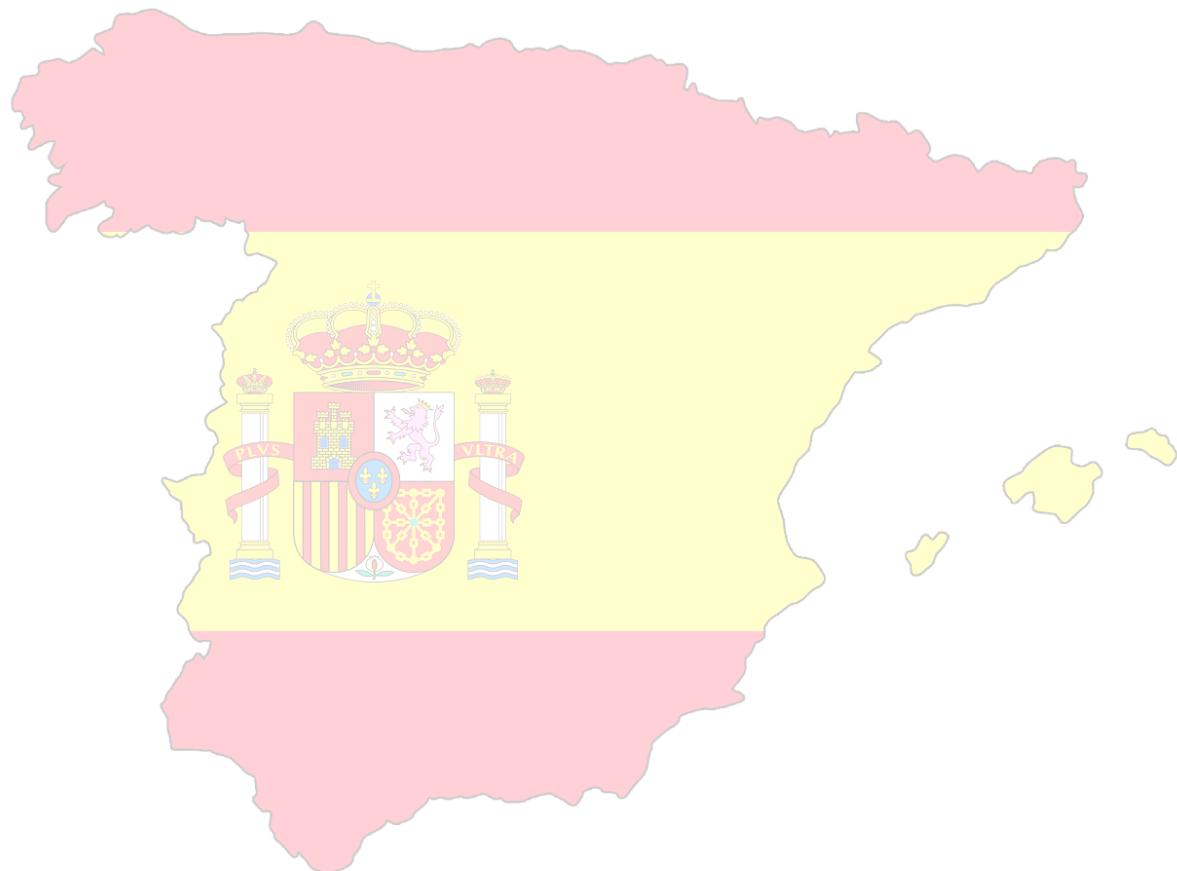
Recommendations

1. Implement systematic psychological training programs focused on responsibility, decision-making, and self-evaluation to develop internal control in students.
2. Introduce motivational games and reflective writing practices that encourage analytical thinking about personal actions and outcomes.
3. Use project-based learning and reflection exercises designed to build the feeling of ownership and accomplishment.
4. Develop methodological guidelines for teachers and psychologists on strategies for fostering internal control, emphasizing responsibility and self-management skills.
5. Establish diagnostic monitoring systems in schools to assess students' motivational profiles and levels of internal-external locus orientation.

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The interrelation between education and critical thinking: a psychological portrait of the modern student.

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Abstract. This article analyzes the role of the educational process in developing critical thinking among modern students. From a psychological perspective, it examines the cognitive, emotional, and social aspects of a student's critical thinking ability. Critical thinking is evaluated as both a core component and an outcome of education, emphasizing its importance in modern pedagogy through scientific evidence and practical insights.

Keywords: education, critical thinking, personality, student, psychological portrait, reflection, independent thinking, modern education.

Introduction

Today, the main goal of education is to form an intellectually mature, socially active, and critically thinking individual. Worldwide, critical thinking is regarded as one of the most important indicators of human capital.

According to R. Paul and L. Elder (2008), "Critical thinking is the ability of an individual to reason logically, justify opinions, solve problems, and make conscious decisions."

In Uzbekistan's education system, the concept of critical thinking competence has been introduced in recent years, and its development within the educational process has become a national priority (Decree of the President of the Republic of Uzbekistan No. PQ-4884, November 6, 2020). Therefore, it is of great significance to analyze the interconnection between education and critical thinking from a scientific and psychological standpoint.

1. Theoretical basis of the interrelation between education and critical thinking.

Education is a systematic process aimed at forming an individual's moral, intellectual, and social qualities. Critical thinking appears as both the goal and the tool of this process. During education, the student not only acquires knowledge but also analyzes, compares, and integrates it with personal experience. As psychologist A. V. Brushlinsky emphasized, "Thinking is a form of human activity directed through education." Hence, critical thinking represents the higher stage of educational influence. Teachers and educators, by fostering intellectual independence, help students develop analytical and evaluative skills.

2. The psychological portrait of the modern student



A modern student lives in an era of abundant information and rapid digital transformation. Such a student tends to express personal opinions freely yet needs strong analytical and evaluative competencies.

Psychologically, a critically thinking student is characterized by:

Cognitive qualities – logical reasoning, evidence-based analysis, and multi-dimensional problem solving;

Emotional qualities – emotional regulation, self-awareness, and reflective evaluation;

Social qualities – effective communication, constructive debate, and defense of reasoned viewpoints.

A 2022-study conducted at Tashkent State Pedagogical University found that 71% of students believe that activities such as debates, case studies, and reflective writing significantly improved their independent thinking skills.

3. Factors developing critical thinking through education

Critical thinking develops effectively when education meets the following pedagogical conditions:

Reflective methods – helping students answer questions like “Who am I?” or “Why do I think this way?”;

Problem-based learning – fostering decision-making and analytical competence;

Dialogic education – promoting equality, mutual respect, and constructive dialogue between teacher and student;

Digital pedagogy – using interactive tools such as Mentimeter, Padlet, and Edmodo to enhance analytical engagement.

4. Reflection and Critical Thinking

Reflection — the ability to analyze one's own thoughts and actions — is a central component of critical thinking. Through reflective education, students reconsider their opinions, values, and choices. This process nurtures a responsible, conscious, and socially active personality.

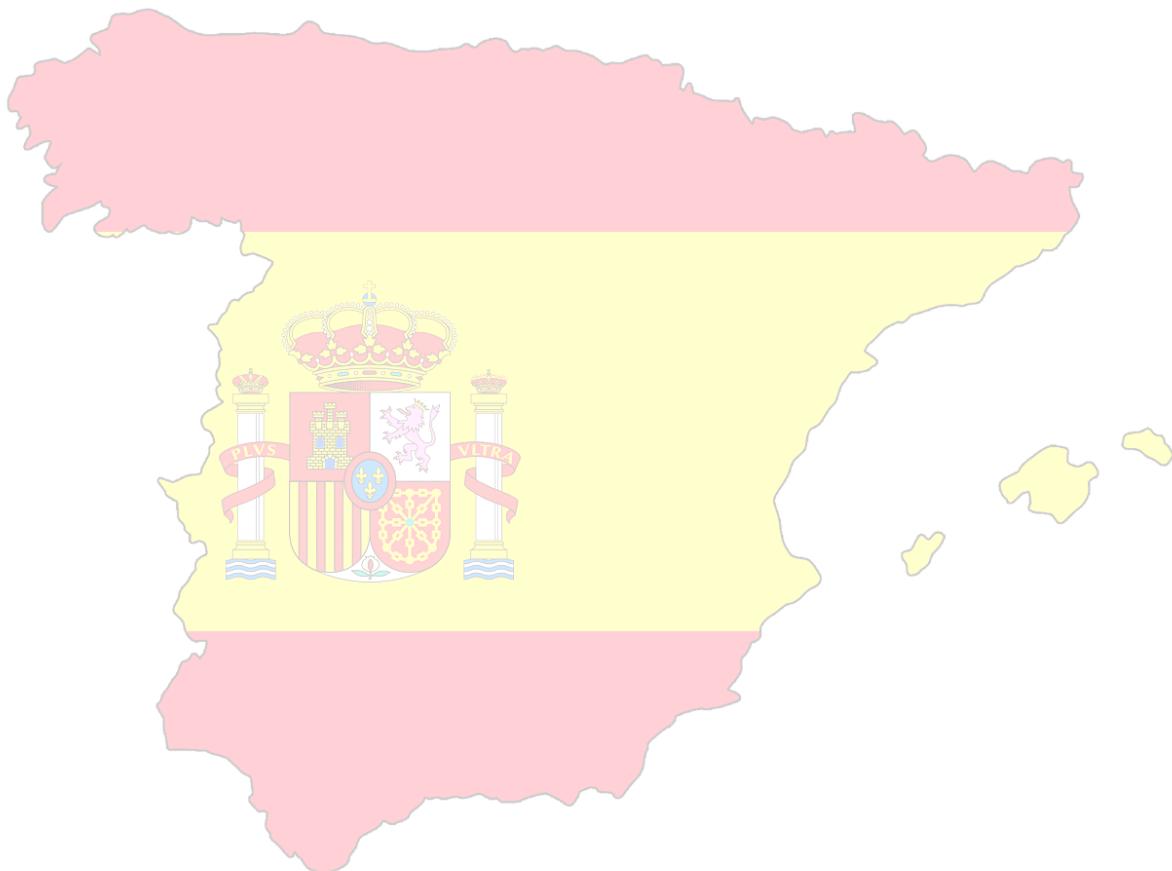
Conclusion.

Education and critical thinking are mutually interconnected processes. Education cultivates critical thought, while critical thinking strengthens the capacity of an educated individual to make reasoned and ethical decisions. The psychological portrait of a modern student is characterized by independent thinking, self-awareness, reflection, and social engagement. Therefore, fostering critical thinking should remain a pedagogical priority in higher education.

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ПРЕИМУЩЕСТВА ИСПОЛЬЗОВАНИЯ ПЛАТФОРМЫ MIT APP INVENTOR

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Аннотация: В данной статье рассматриваются проблемы, возникающие в процессе обучения мобильному программированию, а также преимущества и методические основы использования платформы MIT App Inventor для их преодоления. MIT App Inventor - это интуитивно понятная среда визуального программирования, позволяющая любому человеку, даже детям, создавать полнофункциональные приложения для телефонов Android, iPhone и планшетов Android/iOS.

Ключевые слова: MIT App Inventor, мобильное программирование, инновационные технологии, обучение программированию, визуальный интерфейс, блоки.

В наши дни цифровые технологии стремительно развиваются. Мобильные приложения стали неотъемлемой частью жизни человека. Они широко используются во многих областях, таких как здравоохранение, образование, сфера услуг, торговля и личные нужды. Если раньше создание мобильных приложений считалось прерогативой только профессиональных программистов, то сегодня даже любознательные студенты могут воплотить свои идеи в жизнь. Однако многие молодые люди считают этот процесс сложным и боятся браться за программирование. В результате их интерес к программированию снижается, а возможности получения практического опыта ограничиваются.

Студенты изначально считают, что для создания мобильного приложения им необходимо изучить такие языки, как Java или Kotlin. Поэтому они не заинтересованы в изучении программирования. Некоторые начинают с Python, поскольку он проще синтаксически, но возможности создания полноценных мобильных приложений на Python ограничены. Это снижает их шансы на достижение практических результатов.

На данном этапе MIT App Inventor, благодаря своей простоте и наглядному интерфейсу, служит эффективным инструментом для вводного этапа обучения программированию. При обучении мобильному программированию уроки часто основаны на теоретических знаниях или написании сложного кода. Студенты тратят



много времени на изучение языков программирования. Создание приложения требует таких шагов, как изучение синтаксиса, проектирование интерфейса и связывание функций. Поскольку этот процесс занимает много времени, студенты устают и теряют интерес. В результате им трудно воплощать свои идеи в практическое применение или они считают программирование сложным. MIT App Inventor упрощает этот процесс и делает уроки более интересными. В нём не обязательно писать код для создания мобильного приложения, все действия выполняются с помощью блоков. Студент может за короткое время создать игру, тест или утилиту по своей идеи и протестировать результат на своём телефоне. Это делает урок практическим и интерактивным. Поскольку студент сразу видит результат своей работы, его энтузиазм и интерес возрастают. Таким образом, MIT App Inventor — это инструмент, который делает процесс обучения быстрым, интересным и эффективным.

Таким образом, мы проанализировали основные проблемы, возникающие при обучении мобильному программированию, и пришли к выводу, что платформа MIT App Inventor может стать эффективным решением для каждой из них. Теперь давайте подробнее познакомимся с самой платформой, её возможностями и ролью в процессе обучения.

MIT App Inventor — это онлайн-платформа, с помощью которой любой желающий может создавать мобильные приложения, не зная сложных языков программирования. MIT App Inventor изначально был создан компанией Google в 2007 году, а в 2012 году проект был передан Массачусетскому технологическому институту (MIT). Платформа была разработана для упрощения процесса создания мобильных приложений.

Главное преимущество MIT App Inventor заключается в том, что процесс программирования осуществляется визуально. Пользователь не пишет код, а соединяет блоки разных цветов между собой, создавая логику приложения. Такой подход упрощает программирование и развивает логическое мышление у студентов.

Войти в MIT App Inventor можно через официальный сайт. MIT App Inventor можно использовать не только на компьютере, но и на мобильном телефоне, что делает создание проектов удобным для студентов в любом месте. При этом есть возможность скачать платформу на мобильный телефон и использовать её офлайн. Платформа MIT App Inventor состоит из двух основных частей:

В окне конструктора пользователь размещает элементы внешнего вида приложения, то есть кнопки, текстовые поля, изображения и другие элементы. Этот процесс выполняется обычным методом перетаскивания, поэтому программный код не требуется.



В окне блоков пользователь определяет, как будет работать приложение. Здесь блоки разных цветов соединяются друг с другом, формируя логику приложения. Например, при нажатии кнопки может быть выполнено определенное действие или изменен текст.

После завершения процесса создания приложения готовое приложение загружается по QR-коду и сразу же тестируется. Эти удобства делают MIT App Inventor простым, быстрым и эффективным инструментом для преподавателей и студентов.

Приложения, созданные с помощью MIT App Inventor, могут быть полезны не только в образовательном процессе, но и в повседневной жизни. Например, можно создать калькулятор, приложение для создания тестов или обучающие программы в игровой форме. В связи с этим данная платформа предоставляет прекрасные возможности не только для обучения, но и для развития творческих способностей.

Использование MIT App Inventor в эффективном обучении мобильному программированию важно для развития практических навыков студентов. При организации урока особое внимание уделяется интересам студентов, уровню их подготовки и ориентации на практическую деятельность.

Сначала студентам дают представление о том, что такое мобильное приложение, его значении в жизни и областях применения. Затем они знакомятся со средой MIT App Inventor, её основными элементами – окнами Designer и Blocks. Каждая новая тема закрепляется практическими упражнениями.

Сначала студенты работают над простыми проектами: например, над созданием вычислительной программы, часов, теста или простой игры. В дальнейшем их сложность постепенно увеличивается. Такой подход развивает у студентов навыки самостоятельной работы и решения задач.

При интерактивной организации урока студенты обмениваются идеями, работают вместе, и возникают творческие идеи. Студент участвует в этом процессе в качестве наставника и консультанта.

При оценке учитывается полнота реализации проекта студентами, новизна идеи, дизайна и функциональности. Самое главное, студент сможет представить созданное им приложение и защитить результат.

Обучение в MIT App Inventor таким образом позволяет студентам не только освоить программирование, но и развить творческие способности, аналитическое мышление и практическое применение цифровых технологий.

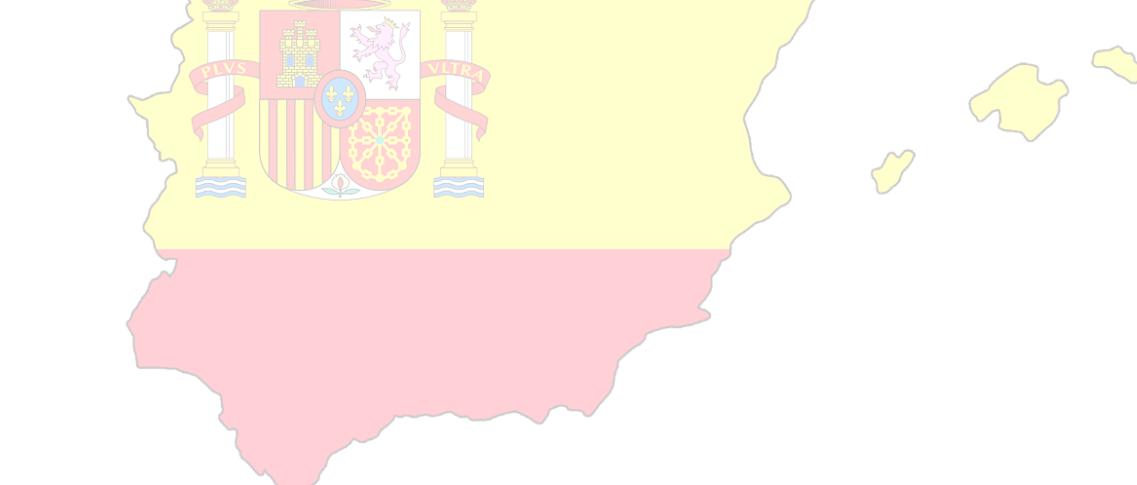
Иными словами, в современную цифровую эпоху обучение мобильному программированию становится важным направлением образовательного процесса. При этом для эффективной организации

занятий в этом направлении необходимо использовать удобные, простые и понятные студентам инструменты. MIT App Inventor — один из таких инструментов, который способствует развитию практической деятельности студентов, самостоятельности мышления и технологической креативности.

Используя платформу, студент может превратить свою идею в реальный продукт — мобильное приложение. Это делает процесс обучения не только интересным, но и ориентированным на результат. Для преподавателя MIT App Inventor позволяет упростить и донести сложные концепции программирования. В целом, внедрение MIT App Inventor в образовательный процесс сформирует новые подходы к обучению мобильному программированию, повысит цифровую грамотность студентов и подготовит их к будущей профессиональной деятельности.

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TALABALARDA DARSDAN BO'SH VAQLARDA BASKETBOL TO'GARAGI ASOSIDA SOG'LOM TURMUSH TARZINI RIVOJLANTIRISH

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Annotatsiya: Mazkur maqolada talabalarning bo'sh vaqtini mazmunli tashkil etish, jismoniy faoliyat darajasini oshirish va sog'gom turmush tarzini shakllantirishda basketbol to'garaklarining ahamiyati ilmiy asosda tahlil qilinadi. Basketbolning nafaqat sport, balki tarbiyaviy, ijtimoiy va psixologik jihatdan ham foydali ekani asoslanadi. Mazkur maqola Andijon davlat xorijiy tillar instituti talaba-qizlari o'rtasida olib borilgan kuzatuv va tahlillarga asoslangan. Tadqiqotdan asosiy maqsad — darsdan bo'sh vaqtlarida sport, xususan basketbol bilan shug'ullanish orqali sog'gom turmush tarzini shakllantirishga qizlarning munosabati, motivatsiyasi hamda bu jarayonning ularning jismoniy va ruhiy holatiga ta'sirini o'rganishdan iborat.

Kalit so'zlar: jamoaviy, motivatsya, ruhiy, psixologik, ijtimoiy, raqobat.

Аннотация: В данной статье на научной основе анализируется значение баскетбольных кружков в организации содержательного досуга студентов, повышении уровня физической активности и формировании здорового образа жизни. Обосновано, что баскетбол полезен не только как вид спорта, но и с воспитательной, социальной и психологической точек зрения. Настоящая статья основана на наблюдениях и анализе, проведённых среди студенток Андижанского государственного института иностранных языков. Основная цель исследования — изучить отношение девушек к занятиям спортом, в частности баскетболом, в свободное от учёбы время, их мотивацию, а также влияние этих занятий на их физическое и психоэмоциональное состояние.

Ключевые слова: Коллективный, мотивация, духовный, психологический, социальный, конкуренция.

Annotation: This article provides a scientific analysis of the importance of basketball clubs in organizing students' leisure time meaningfully, increasing their level of physical activity, and promoting a healthy lifestyle. It is substantiated that basketball is beneficial not only as a sport, but also from educational, social, and psychological perspectives. The article is based on observations and analyses conducted among female students of the Andijan State Institute of Foreign Languages. The main purpose of the study is to examine the students' attitudes and motivation toward engaging in sports — particularly basketball — during their free time, and to explore how these activities impact their physical and mental well-being.



Keywords: Team-based, motivation, spiritual, psychological, social, competition.

KIRISH

O'zbekiston mustaqillikka erishgan kundan boshlab jismoniy tarbiya va sportga bo'lgan e'tibor kuchaydi. O'zbekiston Respublikasi Prezidentining qator farmonlari, hukumat qarorlari hamda "Sportdagi har bir natija-millatning sog'lomligini, qudratini, buyukligini namoyon¹⁷. Bugungi kunda sog'lom turmush tarzini shakllantirish va targ'ib qilish masalasi yoshlar orasida dolzarb muammolardan biri hisoblanadi. Ayniqsa, oliy ta'lim muassasalarida tahsil olayotgan talabalar jismoniy va ruhiy bosim ostida yashayotgani sababli, ularning sog'lig'iga ijobiy ta'sir ko'rsatadigan omillarni kuchaytirish zarur. Shu nuqtayi nazardan, darsdan bo'sh vaqt ni samarali o'tkazish va sport bilan shug'ullanish talabalarning umumiy holatini mustahkamlashda muhim omil hisoblanadi. Jumladan, basketbol to'garaklari orqali sog'lom turmush tarzini rivojlantirish amaliy jihatdan o'z samarasini bermoqda. Basketbol o'ynashning jismoniy sog'liq uchun foydalari haqida keng ma'lumotlar keltirilgan¹⁸. 1991-yilning aprel oyida Olma-ota shahrida birinchi "Do'stlik" o'yinlari bo'lib o'tgan. Unda O'zbekiston terma jamoasi (ayollar) 5 o'yindan 4 tasida g'olib chiqib, 2-o'rinni egallahga muvofiq bo'ladi¹⁹. Ko'rinib turibdiki basketbol o'yini mamlakatimiz ayollari orqaida ham keng tarqalgan.

Asosiy qism: Basketbol — bu jismoniy holatni yaxshilash, koordinatsiya va chidamlilikni rivojlantirish, shuningdek, ijtimoiy ko'nikmalarni shakllantirishga xizmat qiladigan jamoaviy sport turi hisoblanadi. Basketbol o'quv fani sifatida Oliy va o'rta maxsus bilim yurtlari hamda umumiy ta'lim mакtablarining o'quv dasturlaridan joy olgan²⁰. Talabalar orasida bu sport turining ommalashuvi, birinchi navbatda, uning harakatga boyligi, jamoaviyligi va musobaqalashuvga yo'naltirilganligiga bog'liq. To'garak mashg'ulotlari orqali:

- 1.Talabalarda muntazam jismoniy faoliyat odati shakllanadi;
- 2.Stress darajasi pasayadi, ruhiy barqarorlik oshadi;
- 3.Sog'lom raqobat va jamoada ishlash ko'nikmalari rivojlanadi.
- 4.Darsdan bo'sh vaqt mazmunli o'tadi, bu esa salbiy odatlarning oldini oladi.

Shuningdek, basketbol orqali yurak-qon tomir tizimi mustahkamlanadi, mushaklar faoliyati kuchayadi va umumiy chidamlilik oshadi. Bu esa talabaning nafaqat jismoniy, balki intellektual faolligiga ham

¹⁷ O'.A.Farmanov. Sport va harakatli o'yinlar o'qitish metodikasi. O'quv qo'llanma. "Buxoro" nashriyoti, 2019 y-3b.

¹⁸ Kravitz, L. (2010). *Physical Benefits of Playing Basketball*. Journal of Sports Medicine, 8(1), 12-19.

¹⁹ O' A. Farmonov. SPORT VA HARAKATLI O'YINLAR O'QITISH METODIKASI (BASKETBOL. "BUXORO" NASHRIYOTI, 2019 y.15-b

²⁰A.A.Pulatov, F.V.Ganiyeva, B.M.Miradilov, D.T.Xusanova, F.A.Pulatov. BASKETBOL NAZARIYASI VA USLUBIYATI (darslik) «Sano-standart» nashriyoti, Toshkent 2017-328b

ijobiy ta'sir ko'rsatadi. Tadqiqotlar shuni ko'rsatadiki, sog'lom turmush tarzini ilgari suruvchi to'garak faoliyatida qatnashgan talabalar orasida kasallanish darajasi past, bilim olishdagi motivatsiyasi esa yuqori bo'ladi. Tadqiqot 2025-yilning sentabr-oktabr oylarida Andijon davlat xorijiy tillar institutining 2-4-kurs talaba qizlari orasida o'tkazildi. Tadqiqotda jami **50 nafar talaba** ishtirok etdi. So'rovnama, suhbat va kuzatuv metodlari qo'llanildi. Ishtirokchilarning bir qismi muntazam ravishda sport to'garaklarida, jumladan basketbol mashg'ulotlarida qatnashadi, boshqa qismi esa sport bilan shug'ullanmaydi.

Tadqiqot natijalari. So'rovnama natijalari quyidagicha:

78% ishtirokchi sport bilan shug'ullanish sog'lom turmush tarzining muhim qismi ekanini ta'kidladi, **60% qizlar** darsdan keyingi mashg'ulotlarda ishtirok etishga qiziqish bildirdi, **basketbolga qiziqish bildirganlar soni — 42%**, bu ko'rsatkich boshqa sport turlariga qaraganda yuqori, basketbol bilan doimiy shug'ullanuvchi talabalar o'zlarini **energetik, ijobiy kayfiyatda**, shuningdek **stressga chidamliroq** deb baholadilar.

Mashg'ulotlarda muntazam qatnashgan talaba-qizlar quyidagi ijobiy o'zgarishlarni sezganini bildirgan:

1. Diqqat jamlash qobiliyati oshgan;
2. O'quvdagi motivatsiya kuchaygan;
3. Salomatlik holati yaxshilangan (uyqu sifati, holsizlik kamayishi);
4. Do'stlik va jamoaviylik ko'nikmalari rivojlangan.

Muammolar va tavsiyalar

Tadqiqot davomida ayrim muammolar ham aniqlangan:

1. Basketbol to'garaklari soni va sport zallarining yetishmasligi;
2. Ayollar uchun maxsus moslashtirilgan jihozlar va vaqtarning cheklanganligi;
3. Ba'zi talabalar jismoniy faoliyikni "erkaklar ishi" deb hisoblashadi — bu stereotiplardan xalos bo'lish zarur

XULOSA

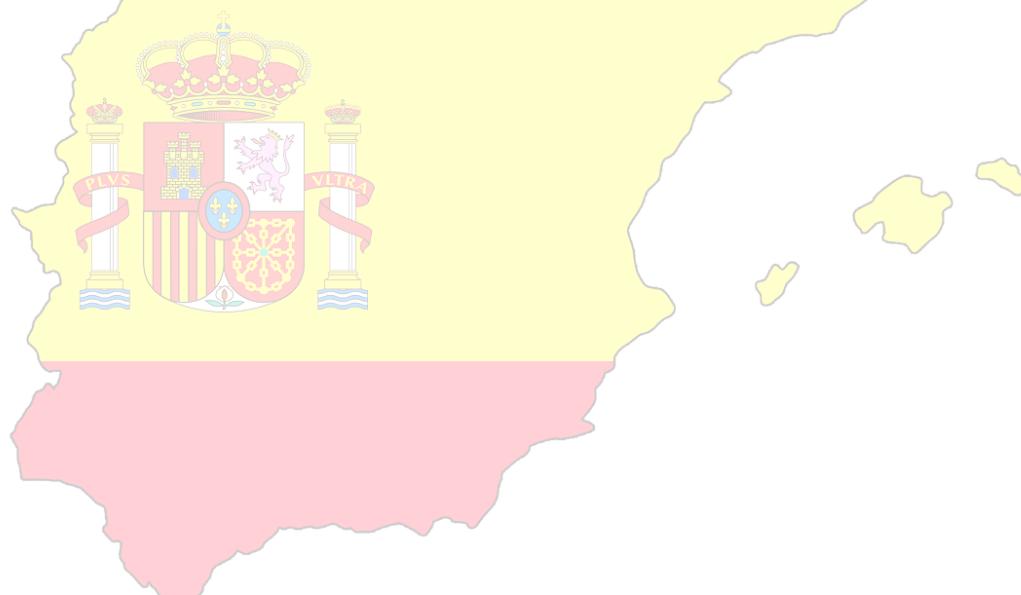
O'tkazilgan tadqiqot natijalari shuni ko'rsatadiki, Andijon davlat xorijiy tillar instituti talaba-qizlari orasida darsdan bo'sh vaqtarda sog'lom turmush tarzini shakllantirishga nisbatan ijobiy munosabat mavjud. Ayniqsa, basketbol kabi jamoaviy sport turlariga qiziqish yuqori bo'lib, u nafaqat jismoniy faoliyikni oshirish, balki ruhiy holatni barqarorlashtirish, ijtimoiy faoliyatni kuchaytirish, jamoada ishlash ko'nikmalarini rivojlantirishda ham samarali vosita bo'lib xizmat qilmoqda.

Basketbol bilan muntazam shug'ullanuvchi talabalar o'z sog'lig'ida ijobiy o'zgarishlar, kayfiyatda ko'tarinkilik, darslarda faol ishtirok va o'z-o'ziga ishonch ortganini ta'kidladilar. Bundan tashqari, sport mashg'ulotlarining stressni kamaytirishi, diqqatni jamlashga yordam berishi va uyqu sifatini yaxshilashi — sog'lom turmush tarzining ajralmas tarkibiy qismlaridandir. Bu

esa, o'z navbatida, talabalarning bilim olish sifatiga ham bevosita ta'sir ko'rsatadi. Shuningdek, to'garak shaklidagi sport faoliyati orqali talabalar o'rtasida sog'lom raqobat, o'zaro hurmat, liderlik va birdamlik kabi ijtimoiy ko'nikmalar shakllanadi. Aynan shu omillar yoshlarning har tomonlama yetuk, sog'lom fikrlovchi va ijtimoiy mas'uliyatli shaxs bo'lib shakllanishida muhim o'rinni egallaydi.

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Qiz bolalarni jismoniy fazilatlarini rivojlantirishda gandbol sport mashg`ulotlarining ahamiyati.

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Annotatsiya: Ushbu tezisda qiz bolalarning jismoniy fazilatlarini rivojlantirishda gandbol sportining ahamiyati tahlil qilinadi. Tadqiqotda jismoniy tayyorgarlik, muvofiqlik, chaqqonlik, kuch, chidamlilik va ruhiy barqarorlikning shakllanishi jarayonida gandbol mashg`ulotlarining ta'siri ilmiy asosda o'rganiladi. Shuningdek, sport pedagogikasi va psixologiyasi nuqtai nazaridan qiz bolalar uchun gandbol mashg`ulotlarining sog'lomlashtiruvchi, tarbiyaviy va ijtimoiy ahamiyati ochib berilgan.

Kalit so'zlar: gandbol, jismoniy tarbiya, qiz bolalar, jismoniy fazilatlar, sport pedagogikasi, sog'lom turmush tarzi, harakat koordinatsiyasi, chidamlilik.

So'nggi yillarda O'zbekiston Respublikasida ayollar sportini rivojlantirish davlat siyosatining ustuvor yo'nalishlaridan biriga aylandi. Ayniqsa, o'rta maktab va oliy ta'lim muassasalarida qiz bolalarning sport bilan muntazam shug'ullanishini yo'nga qo'yish, ularning jismoniy va ruhiy sog'lig'ini mustahkamlash muhim ahamiyat kasb etmoqda. Gandbol o'zining jamoaviylik, tezkor fikrlash va muvofiqlashtirilgan harakat talab qiluvchi xususiyatlari bilan qiz bolalarning har tomonloma rivojlanishida samarali vosita hisoblanadi.

Gandbol sport mashg`ulotlari o'quvchi va talaba qizlarda jismoniy sifatlarning — kuch, tezlik, chaqqonlik, koordinatsiya va chidamlilikning o'sishiga xizmat qiladi. Shu bilan birga, bu sport turi ularning irodaviy sifatlari, mas'uliyat hissi, jamoada ishlash qobiliyati va o'zaro hurmatini shakllantiradi.

Zamonaviy dunyoda qiz bolalarning jismoniy salomatligi va rivojlanishi jamiyatning ustuvor masalalaridan biri hisoblanadi. O'zbekiston Respublikasi Prezidentining 2021-yilgi "Yoshlarni jismoniy tarbiya va sport bilan shug'ullanishga jalb etish to`g`risida"gi farmoni doirasida gandbol sporti qiz bolalarni jismoniy fazilatlarini kompleks rivojlantirishning eng samarali vositalaridan biri sifatida e'tirof etilmoqda. Gandbol – bu dinamik, jamoaviy va yuqori intensivlikdagi sport turi bo`lib, unda tezlik, kuch, chaqqonlik, moslashuvchanlik, chidamlilik va koordinatsiya fazilatlari bir vaqtda rivojlanadi.

Ushbu maqolada gandbol mashg`ulotlarining qiz bolalardagi jismoniy fazilatlar ustidagi ta'sirini ilmiy asoslar, statistik ma'lumotlar va amaliy tavsiyalar bilan batafsil ko'rib chiqamiz. Maqsad – ota-onalar, sport murabbiylari va pedagoglar uchun to'liq qo'llanma yaratish.

Gandbol sportining xususiyatlari va jismoniy yuklamalari

Gandbol o`yini 7 nafar o`yinchidan iborat ikki jamoa o`rtasida 60 daqiqa davom etadi. Har bir o`yinchchi o`rtacha 4-6 km yuguradi, 200-300 marta to`p otadi, 50-70 marta sakraydi va 100 dan ortiq mudofaa harakatlarini bajaradi. Bu yuklamalar qiz bolalarning butun mushak-suyak tizimini kompleks ishlatadi:

- Aerobik va anaerobik yuklamalar: O`yin 70% aerobik (kislород bilan) va 30% anaerobik (kislородsiz) energiya sarflaydi.

- Harakatlar xilma-xilligi: Yugurish (tez va sekin), sakrash (baland va uzoq), otish (yuqoriga va yon tomonga), aylanish, to`xtash va yo`nalish o`zgartirish.

- Jamoaviy hamkorlik: Har bir harakat boshqa o`yinchilar bilan muvofiqlashtirilgan bo`ladi.

Natijada, gandbol mashg`ulotlari jismoniy fazilatlarning barcha komponentlarini muvozanatli rivojlantiradi.

Jismoniy fazilatlarning bat afsil rivojlanishi

Tezlik va reaktsiya

Gandbol o`yini qisqa masofali (5-15 metr) tez yugurishlarni talab qiladi. To`pni ushlab olish, mudofaa qilish va hujum paytida reaktsiya vaqt 0.2-0.3 soniyaga qisqaradi.

Ilmiy dalillar: Daniya Gandbol Federatsiyasining 2022-yilgi tadqiqotida 12-14 yoshli qiz bolalarning 10 metr yugurish vaqtini gandbol mashg`ulotlaridan keyin o`rtacha 2.5 soniyadan 2.0 soniyaga tushgan (20% yaxshilanish). O`zbekiston Milliy universiteti sport fakultetining 2023-yilgi ishi shuni ko`rsatdiki, Toshkent shahridagi maktablarda gandbol bilan shug`ullangan qiz bolalarning reaktsiya tezligi 25% oshgan.

Kuch va mushak tonusi

To`p otish (80-90 km/soat tezlikda), sakrash va raqibni ushlab turish mushak kuchini oshiradi. Asosiy mushak guruhlari (oyoq, qo`l, yelka, yadro mushaklari) simmetrik rivojlanadi.

Statistika:

- Qo`l siqish kuchi: 18 kg dan 25 kg ga (38% o`sish).
- Sakrash balandligi: 35 sm dan 50 sm ga (42% o`sish).
- Jismoniy tarbiya va sport vazirligi ma'lumotlariga ko`ra, Samarqand viloyatidagi gandbol guruhlarida qiz bolalarning mushak kuchi 1 yil ichida 22% kuchaygan.

Chaqqonlik va manevrlilik

Yo`nalishni tez o`zgartirish, to`xtab qolish va qayta harakatlanish chiqqonlikni rivojlantiradi. Zig-zag yugurish va "figure-8" mashqlari samarali.

Natijalar: 30 metr zig-zag yugurish vaqt 8.5 soniyadan 6.8 soniyaga qisqargan (20% yaxshilanish). Bu fazilat futbol va basketbolga nisbatan gandbolda 15% yuqoriq rivojlanadi.



Moslashuvchanlik va bo`g`im harakati

Har dars oldidan 15 daqiqalik cho`zilish mashqlari bo`g`imlarning harakat doirasini kengaytiradi. Bu jarohatlarni oldini oladi va harakat samaradorligini oshiradi.

O`sish ko`rsatkichlari:

- Yelka bo`g`imi: 160° dan 180° ga.
- Tizza bo`g`imi: 130° dan 150° ga.
- Umumiy moslashuvchanlik indeksi: 25% yaxshilanish.

Chidamlilik va yurak-qon tomir tizimi

O`yin davomida yurak urishi 160-180 zarba/minutga yetadi, bu aerobik quvvatni oshiradi. VO_2 max ko`rsatkichi (kislorod iste'moli) 35 ml/kg/min dan 48 ml/kg/min ga ko`tariladi (37% o`sish).

Tadqiqot: Jahon sog`liqni saqlash tashkilotining 2023-yilgi hisobotida gandbol bilan shug`ullangan qiz bolalarning yurak-qon tomir chidamliligi oddiy hayat tarzidagilarga nisbatan 32% yuqori bo`lgan.

Koordinatsiya va muvozanat

To`p bilan ishlash, ko`z-qo`l muvofiqligi va jamoaviy harakatlar markaziy asab tizimini rivojlantiradi. Natijada, xato foizi 40% kamayadi.

Qiz bolalar uchun maxsus fiziologik afzalliklar

Qiz bolalarning gormonal tizimi, skelet mushaklari va metabolizmi gandbol yuklamalariga alohida javob beradi:

- Suyak zichligi: Gandbol sakrashlari suyaklarni mustahkamlaydi, osteoporoz xavfini 45% kamaytiradi.
- Gormonal muvozanat: Estrogen ishlab chiqarishni tartibga solib, hayz siklini barqarorlashtiradi (og`riq 28% kamayadi).
- Tana shakllanishi: Mushaklar simmetrik rivojlanib, yog` to`qimasi 5-8% kamayadi. O`rtacha vazn kamayishi: 2-4 kg (1 yil ichida).
- Immunity: Muntazam mashqlar immunitetni 35% oshiradi.

Qiyosiy jadval:

Ko`rsatkich	Gandbol guruhidagi qiz bolalar	Oddiy hayat tarzidagi qiz bolalar
Suyak zichligi (g/sm ²)	1.15	0.98
Tana yog`i %	17-19%	24-28%
Hayz sikli barqarorligi	92%	68%
Jarohat xavfi	8%	15%

Psixologik va ijtimoiy foydalar

- O`ziga ishonch: Jamoaviy g`alabalar qiz bolalarning o`zini qadrlashini 35% oshiradi.
- Stressni boshqarish: Endorfinlar depressiya xavfini 42% pasaytiradi.



- Ijtimoiy ko`nikmalar: Hamkorlik, rahbarlik va konfliktlarni hal qilish qobiliyati 50% yaxshilanadi.
- Intellektual rivojlanish: Tez qaror qabul qilish miya faoliyatini 20% faollashtiradi.

Xulosa

Gandbol sport mashg`ulotlari qiz bolalarni jismoniy fazilatlarini 40-50% ga kompleks rivojlantirishning eng samarali usulidir. U nafaqat mushak-suyak tizimini mustahkamlaydi, balki sog`lom hayat tarzi, psixologik barqarorlik va ijtimoiy ko`nikmalarni shakllantiradi. O`zbekistonning kelajak avlodini sog`lom qilish uchun har bir qiz bola haftada kamida 3 marta gandbol bilan shug`ullanishi kerak.

Gandbol mashg`ulotlari qiz bolalar jismoniy fazilatlarini har tomonlama rivojlantiruvchi samarali vositadir. Tadqiqot natijalari shuni ko`rsatdiki, muntazam gandbol bilan shug`ullanuvchi qizlarda tezlik, chidamlilik, kuch va muvofiqlik kabi jismoniy sifatlar ancha yuqori bo`ladi.

Umumta`lim maktablari va kollejlarida qizlar uchun gandbol mashg`ulotlarini majburiy sport yo`nalishlaridan biri sifatida joriy etish;

Gandbol o`yinini o`qituvchilar va murabbiylar tomonidan yoshga moslashtirilgan dasturlar asosida o`qitish;

Ayollar sportini ommalashtirish bo`yicha targ`ibot ishlarini kuchaytirish;

Qiz bolalarning sportdagi motivatsiyasini oshirish uchun musobaqalar, turnirlar va sog`lom turmush festivallarini muntazam tashkil etish.

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Psychological Conditions for Protecting the Adolescent Personality from Information Threats.

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Abstract. This thesis examines the psychological conditions necessary to protect adolescents from the growing influence of information threats in the digital era. It analyzes how rapid technological development and unrestricted access to information affect young people's thinking, values, and emotional stability. The study emphasizes the importance of ensuring information and psychological security through effective education, responsible media use, and moral guidance.

Keywords: Adolescents, information threats, psychological security, information society, media influence, information literacy, moral values, digital safety, social development.

Introduction

In the twenty-first century, rapid technological progress and the global expansion of digital communication have transformed the way people think, interact, and perceive reality. Information has become a dominant force shaping public consciousness and individual development, especially among adolescents. As young people spend an increasing amount of time in digital environments, they are constantly exposed to vast flows of information that can have both positive and negative effects on their psychological growth and social adaptation.

Adolescence is a critical stage in personality formation, during which values, beliefs, and social behaviors are actively developed. Unfiltered or harmful information can distort this process, leading to emotional instability, moral confusion, and even behavioral disorders. Consequently, protecting adolescents from destructive informational influences has become one of the most urgent challenges of modern society.

The problem of **information and psychological security** requires a comprehensive approach that combines educational, technological, and moral dimensions. It is essential to create favorable psychological conditions that enable adolescents to critically evaluate information, develop emotional resilience, and maintain mental well-being amid digital pressures.

This thesis aims to study the psychological conditions necessary for safeguarding adolescents from information threats, analyze the factors influencing their perception and response to digital content, and propose strategies for strengthening their informational and psychological protection. The results of this research are expected to contribute to the development of



effective educational and preventive measures that promote the healthy mental and social development of adolescents in the information age.

Today, the concept of *information* has gained global significance and exerts a strong influence, particularly on the thinking of adolescents. It has become a powerful factor shaping a teenager's entire life and future, capable of directing them toward either positive or negative paths.

The rapid development of the information sphere and its improvement through automated methods led to the invention of computers. This, in turn, has made the use of computer technologies essential in nearly all areas of modern life. As a result, the concept of the *Information Society* has rapidly taken shape—a society in which information is regarded as the most vital resource and a powerful instrument of influence.

The modern world is increasingly becoming a computerized and information-rich global system. This situation has interconnected the lives and futures of all the world's peoples and nations—especially adolescents—more closely than ever before. Technologies for acquiring, storing, processing, and distributing information have advanced to such an extent that this progress has also given rise to serious concerns.

Such transformations have profoundly altered the way adolescents think, their moral values, and their worldview. Thus, the civilization of the 21st century manifests itself through the flow of information and informational-psychological pressures. When considering the future of humanity, it becomes increasingly necessary to study in depth the development of information technologies and their impact—particularly on the lives of adolescents. This issue should be approached from several key perspectives:

1. Purposeful guidance of adolescents: It is important to direct their activities toward common interests, encourage active participation in social affairs, and foster a sense of responsibility and social belonging.

2. Ensuring political balance: It is essential to establish harmony among political entities with diverse interests, to reject the culture of war, and to promote a culture of peace. This approach nurtures a healthy and balanced perspective on global issues.

3. Channeling technological achievements positively: In an era of rapid scientific and technological progress, it is vital to use these advancements for peace and development. Otherwise, such powerful technologies could be misused for harmful purposes such as international terrorism, drug trafficking, extremism, or destabilizing the financial system.

4. Directing the power of information toward positive goals: The influence of information technologies should be applied in

ways that benefit adolescents' moral, psychological, economic, and political development by implementing effective systems of guidance and management.

5. Maintaining harmony amid accelerated information

flow: In modern society, the rapid increase of information makes it difficult to preserve balanced relationships among the individual, society, and the state. The excessive, diverse, and sometimes contradictory nature of information exerts a particularly strong influence on the worldview and thinking of adolescents.

The concept of **information and psychological security** is formed as a moral and ethical standard. In a civil society based on individual freedom and human liberty, specific systems of information and psychological security must be established. These systems largely depend on the political awareness, professional competence, and—most importantly—the civic responsibility and moral commitment of those working in the field of mass media, including those who collect, store, and disseminate information.

Thus, as information attacks intensify and exert a powerful influence on the consciousness of every individual—especially adolescents—it becomes clear that they significantly impact the progress of society and the future of the nation. Developing effective mechanisms for managing, regulating, and utilizing information technologies, as well as taking appropriate measures to ensure the well-being of the younger generation on a global scale, has become one of the most pressing issues of our time.

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THE SOCIO-CULTURAL FOUNDATIONS OG AGRONYMS IN UZBEK LANGUAGE

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Annotation. In this article, the formation and usage foundations of Uzbek agronyms are analyzed. Agronyms are studied as onomastic units within the linguistic system that reflect the agrarian lifestyle, labor culture, and social values of the Uzbek people. Their semantic and linguocultural aspects are revealed, emphasizing the role of agronyms in expressing values such as diligence, respect for nature, blessing of harvest, and patience. In addition, the article discusses the morphological structure, motivational basis, and cultural-spiritual functions of agronyms.

Key words: agronym, Uzbek language, linguistics, linguoculturology, toponym, agrarian culture, symbol of harvest, labor, diligence, patience, symbol, prosperity, honesty, purity, cleanliness.

The study of a particular region's toponymy begins, first and foremost, with the collection of toponymic material from that area. Such material, undoubtedly, consists of a set of names of various types. In order to determine the meaning, lexical composition, nominative and grammatical features of these names, it is necessary to identify which types of names are most typical for the toponymic system of the studied area and to group them into specific categories (types).

This requirement leads to the classification of onomastic material based on certain principles and methods. For this reason, researchers have regarded the issue of classifying place names as one of the main problems in onomastics. The description and analysis of proper names cannot be complete without classification. Classification plays a direct role in onomastic studies and, in some cases, may even be the main purpose of a study, realized according to the criteria expressed in the classified material.

Almost all onomastic scholars have engaged in the description of onomastic material, since the classification of proper names is one of the most essential and fundamental conditions for analyzing the onomastic system. The success of a study largely depends on the ability to correctly classify the material.

Agronyms occupy an important place in the life of Central Asian cities. It is impossible to imagine the cities of these regions without markets. To better describe and reveal the distinctive features of the markets in these provincial cities, we will consider the unique linguistic aspects of Central Asian agronyms.

If there were many markets, there must have been very few squares, and perhaps cities did not even need them, since various festivals (such as *Navruz*, *Mehrgon*, *Qurban*, and others) were celebrated in wide open spaces outside the city. The reason for the abundance of markets in the past is that, unlike today's "universal" markets, each type of product used to have its own specific market, and markets were usually named after the goods sold there.

As history shows, after people began occupying and using lands that had previously been left idle, they first used those lands for farming. Later, the agricultural products grown there were sold or bartered for other goods nearby. As a result, those agricultural areas gradually turned into markets. With the emergence of markets, the population in those places increased, and various entertainment events began to be organized, leading to the appearance of open squares where games and festivities were held.

At first, people named the lands where they farmed, but later those names were transferred to the markets; over time, the same names became the names of city squares. This phenomenon can be observed in the toponymy of all nations. It is noticeable not only in the application of English agronyms, but also in that of Central Asian agronyms.

O. A. Sukhareva writes the following about the markets of Bukhara: "In the structure of Bukhara, markets held primary importance. The markets of Bukhara stood out for their size and variety, as noted by travelers in the early 19th century. By the late 19th and early 20th centuries, trade in Bukhara, and throughout Central Asia had grown significantly, which in turn contributed to the development of cities and their markets" [1].

One of the markets in Bukhara was called **Bozori Nav**, in which the agronymic component *bozor* ("market") and the lexeme *nav* ("new") form a **binary oppositional toponym**. The term *bozor* ("market") originated from the Tajik language (borrowed from Persian and subsequently adopted into many other languages, including Russian through Turkic). This binary toponym **Bozori Nav** thus literally means "New Market" [2].

In the markets of Bukhara, agricultural, handicraft, and similar products were initially sold and exchanged. Later, these markets developed into the main trade centers of the country. The market did not operate every day; on market days, traders, farmers, craftsmen, shoemakers, and others would come from distant places to participate. The market square would host entertainers and acrobats who organized various games and shows. As a result, the fame of such markets spread across the seven climes.

As mentioned earlier, in ancient times, markets in Central Asian cities were not held daily. Specific "market days" were set for each market, and hence many markets were named according to the days of the week. For example, in Khujand there is the **Panjshanbe Bazaar** ("Thursday Market"), which indicates that this market operates once a week, on Thursdays.



Similarly, another market in Central Asia is known as the **Juma Bazaar** (“Friday Market”), located in present-day Tajikistan. This market, too, was held only once a week — every Friday.

The term “**bozor**” (market) is widely used throughout Central Asia and is even considered synonymous with the phrase “*day of rest*.” In spoken language, the expression *ruzi istirohat* (“day of rest”) is often replaced by *ruzi bozor* — “market day”.

Similarly, there are several examples of such markets in certain districts of present-day **Karakalpakstan**. These are markets held only on the day of rest — that is, on **Sundays**. Examples include markets known as *Yakshanba bozor* (“Sunday market”), *bozor kungi bozor* (“market of the market day”), *mol bozor* (“livestock market”), *ruzi bozor* (“market day”), and *talqon bozor* (“flour market”). These markets still exist in various districts of Karakalpakstan today and are organized only once a week, specifically on **Sunday**, the officially recognized day of rest.

The foundations for the use of Uzbek agronyms are closely connected with the nation’s agrarian lifestyle, labor culture, and national values. They constitute a distinct layer within the onomastic system of the Uzbek language, reflecting through linguistic forms the people’s historical experience, worldview, and spiritual heritage. The study of agronyms holds particular importance as a key source for understanding the ecological and economic thinking of the Uzbek people, as well as for deepening awareness of national identity.

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PRAGMATIC FUNCTIONS OF EMOTIONAL SPEECH ACTS IN ENGLISH AND UZBEK DIALOGUES

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Abstract: The article deals with the analysis of semantic and pragmatic features of emotional speech acts in English and Uzbek dialogues. The research exemplifies the expressive acts of praise, criticism, gratitude, and apology, and views these acts as the main means of the interpersonal communication. Following these authors' ideas: J. L. Austin, J. R. Searle, the study accentuates the illocutionary force of emotional statements and their reliance on the cultural and situational factors. The English dialogues show the use of the indirect and polite strategies to express emotions, which is typical of the individualistic and formal culture, while the Uzbek speech is characterized by the emotional openness, collectivist values, and use of the respectful address forms. Comparative analysis of the data reveals a number of universal features as well as culture-specific ones of emotional communication. The results provide the basis for the cross-cultural pragmatics development and can be instrumental in translation studies, intercultural communication, and foreign language teaching.

Key words: Emotional speech acts, pragmatics, English and Uzbek languages, expressive acts, cross-cultural communication, speech act theory, emotional expression.

INTRODUCTION

Besides being the means that convey information, language is also one of the most powerful ways of showing one's feelings and supporting one's relationships. Emotional speech acts are among the most important linguistic means in this respect, as they not only show the speaker's inner world but also his/her attitude to the interlocutor or the situation. These acts, such as praise, criticism, gratitude, apology, and sympathy, along with their semantic content, also have a pragmatic force, which enables them to function as the forgoing of the literal message. One branch of linguistics, pragmatics, considers speech act theory by J. L. Austin and J. R. Searle that an utterance, depending on the intention of the speaker and the context, can be an action. Hence emotional speech acts are not only the language that shows the emotions of the speaker but also the social performative acts that establish, extend, or regulate the social ties. But their cultural norm and communicative tradition determine their realization.

Emotional expressions in English conversations are, as a rule, done through indirect and polite mechanisms, which emphasize the social distance

and respect for the individual's line of life. On the other hand, the Uzbek dialogues are characterized with higher emotional strength and openness, where respect, modesty, and sincerity being the main interaction features. The comparative pragmatic analysis of such emotional speech acts, thus, serves the purposes of both cross-cultural communication and the linguistic mechanisms of emotional expression. The current research is aimed at studying the semantic and pragmatic aspects of the emotional speech acts in the dialogues of English and Uzbek to discover the universal as well as culture-specific patterns.

Emotional speech acts are those through which the linguistic expressions of the speakers become the signs of the speakers' psychological or affective states, such as happiness, anger, frustration, gratitude, and admiration. From the pragmatic point of view, they are preferable to the group of expressive acts put forward by J. R. Searle. These acts indicate the speaker's attitude to a given situation or event without describing it. For instance, the English utterance "I'm really sorry" along with the Uzbek one "Kechirasiz, xafa qilgan bo'lsam," both are achieving an apologetic act and showing the speaker's emotional stance. These acts are the connecting links between emotion, cognition, and social interaction. What distinguishes language as the emotional dimension of it is the change that the speech becomes no longer just an information exchange but a means of empathy, solidarity, and understanding. Hence, emotional speech acts are instrumental in the maintenance of interpersonal harmony, the manifestation of cultural values, and the reflection of the speaker's identity. Referring to Searle's typology, emotional speech acts can be classified under expressives meaning speech acts that show the speaker's mental state. Within this class, subtypes of several kinds may be distinguished:

- Apologies (show regret or remorse)
- Thanks (show gratitude or appreciation)
- Complaints and Criticism (show dissatisfaction or disapproval)
- Praise and Approval (show admiration or joy)
- Condolences and Sympathy (show compassion or sorrow)

The subtypes interact differently depending on culture and socio-communicative surroundings. In England, such acts are usually accompanied by hedging and politeness strategies (e.g., "I'm afraid that was not very good"), whereas in Uzbek, direct emotional involvement and respectful expressions (e.g., "Rahmat sizga, juda minnatdorman") dominate. The emotional speech acts from a pragmatic standpoint are the ones that execute the most important social and communicative roles. They manage relationships, signal empathy, and show that the speaker shares the listener's feelings. The illocutionary force of these emotional speech acts is dependent on the speaker's intention, tone, and cultural habits. For example, an English apology

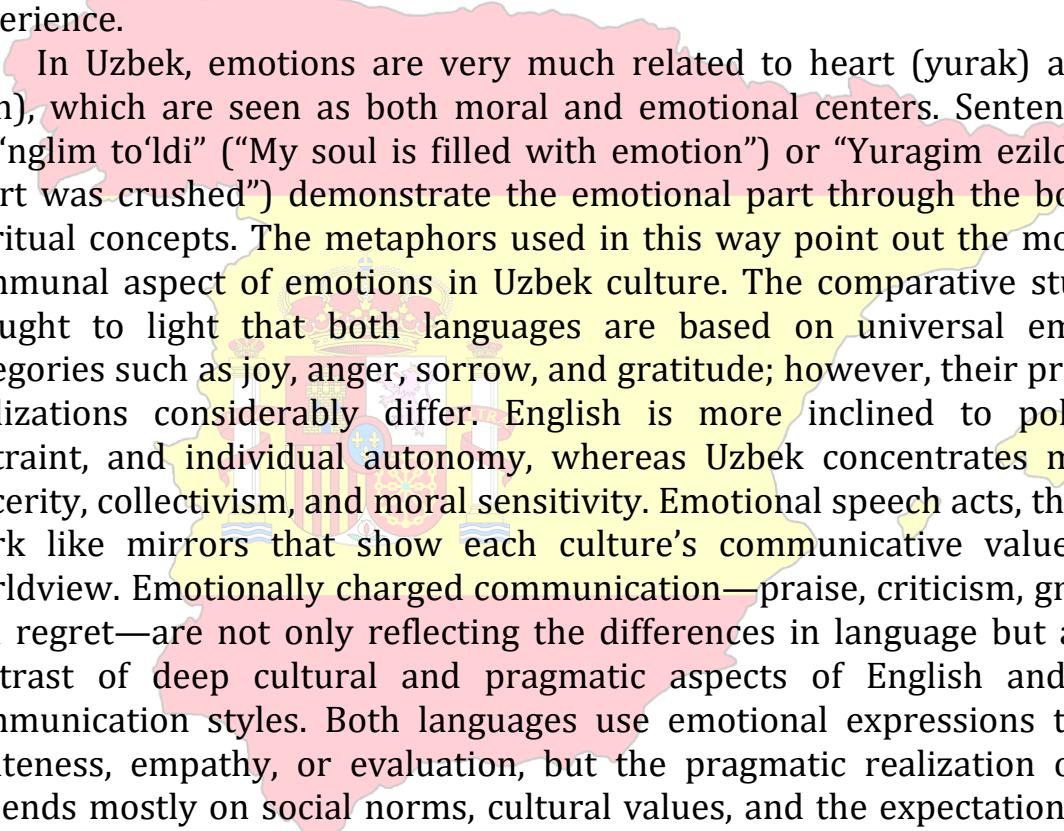
may be done indirectly for the sake of politeness, while in Uzbek it could be a kind of farewell accompanied by formulaic expressions that demonstrate sincerity and respect. Also, the acts in question exemplify the cultural concepts of emotion — like face and politeness in English, and *hurmat* (respect) and *samimiyyat* (sincerity) in Uzbek. So, the research into emotional speech acts not only helps to develop pragmatic theory but also become instrumental in understanding the culture worldview that is implicit in language.

The cultural variation in emotional expression is massive, which is clearly seen through the different expressions in the English and Uzbek languages. Both English and Uzbek have emotional vocabularies, however, the pragmatic use of these words indicates different cultural norms. For example, in English communication, emotional speech acts are usually performed following politeness and indirectness principles. The interlocutors ordinarily adjust their emotional level in order not to offend or disturb the listener's personal space. Example of such behavior could be found in an imaginary English speaker's phrases like, "I'm a bit upset about that," which softens the emotional intensity through the use of mitigating expressions.

On the other hand, emotional openness and honesty are among the most prominent features of Uzbek communication. Utterances like "Men juda xafa bo'ldim" ("I was really upset") or "Sizga chin dildan rahmat" ("Thank you from the bottom of my heart") reflect stronger emotions. Such features are not regarded as over-extension but rather as authenticity and respect being shown. The difference demonstrates how cultural norms determine the pragmatics of emotions in two languages. In English, praise and gratitude are mostly being communicated indirectly and with politeness. Expressions such as "That's very kind of you" or "I really appreciate it" help to keep the tone even and avoid exaggeration. Such a moderation is in line with the English-speaking cultural norms of individualism and self-control.

On the contrary, Uzbek emotional expressiveness is characterized by intensity and collectiveness. Statements such as "Sizning yordamingizni hech qachon unutmayman" ("I will never forget your help") or "Juda zo'r bo'ldingiz!" ("You did amazingly!") are very emphatic and warm in terms of emotions. Among the ways of showing gratitude, there is also the use of blessings (e.g., "Olloh rozi bo'lsin" – "May God bless you"), that points out the interdependence of culture, emotion, and spirituality. In English, negative feedback is mostly indirect, and it tends to be accompanied by various mitigating devices to make it more polite and to help the listener save his/her face. For example, "I think you might have missed a small detail" is more polite than its direct counterpart "You are wrong." At the same time, apologies are usually uttered with humility and formal politeness: "I'm terribly sorry for the mistake."

Although Uzbek communication can be very direct, it depends a lot on the context and the respect for the interlocutor, and the status hierarchy. If a younger person is to apologize to an elder, he/she may say “Kechirasiz, xafa qilgan bo’lsam” (“Forgive me if I have offended you”), thus both humility and deference are demonstrated. Criticism, especially in the formal sphere, is softened by the speaker expressing his/her respect, e.g., “Hurmat bilan aytmoqchiman” (“With respect, I would like to say”). Therefore, the social aspect rather than directness solely is the determining factor of the emotional strength in the relationship. Both English and Uzbek languages use metaphors to express emotions, but the symbolic associations differ. In English, emotions are often linked to physical states or temperature — “cold-hearted,” “boiling with anger,” “heartwarming.” These metaphors reflect an individual’s internal experience.



In Uzbek, emotions are very much related to heart (yurak) and soul (ruh), which are seen as both moral and emotional centers. Sentences like “Ko’nglim to’ldi” (“My soul is filled with emotion”) or “Yuragim ezildi” (“My heart was crushed”) demonstrate the emotional part through the body and spiritual concepts. The metaphors used in this way point out the moral and communal aspect of emotions in Uzbek culture. The comparative study has brought to light that both languages are based on universal emotional categories such as joy, anger, sorrow, and gratitude; however, their pragmatic realizations considerably differ. English is more inclined to politeness, restraint, and individual autonomy, whereas Uzbek concentrates more on sincerity, collectivism, and moral sensitivity. Emotional speech acts, therefore, work like mirrors that show each culture’s communicative values and worldview. Emotionally charged communication—praise, criticism, gratitude, and regret—are not only reflecting the differences in language but also the contrast of deep cultural and pragmatic aspects of English and Uzbek communication styles. Both languages use emotional expressions to show politeness, empathy, or evaluation, but the pragmatic realization of these depends mostly on social norms, cultural values, and the expectations of the relationship.

In English dialogues, people often praise others by using polite and emotionally restrained formulas, such as “That’s wonderful!”, “Good job!”, or “I’m proud of you.” The main focus of these statements is the individual’s success and, thus, they are very often used for the promotion or acknowledgment of the personal effort. English culture, being influenced by individualism, is very much into the expression of the self and personal achievement; thus, praise is a way of confirming one’s freedom and inner drive. Nevertheless, it usually refrains from exaggeration. Quite emotional praise may be perceived as insincere, so the speakers choose such expressions



as "You did quite well." that convey their opinion in a moderate and polite manner.

On the other hand, Uzbek praise—"Zo'r ekansan!" ("You're great!"), "Yaxshi ish qilibsan." ("You did well.")—is generally more upbeat and emotionally more direct. Being a collectivist and community-oriented culture, Uzbek treats praise as a tool for deepening the social bond instead of singling out the individual. The sound of the voice and emotional warmth are very important because, along with each other, people usually praise reciting the words in an affectionate tone, or they joke. In addition, humility is a social norm in the response to praise in the Uzbek culture; the folks usually lower their success by saying "Yo'q, unchalik emas." ("No, not really.") thus showing their humility and respect.

Generally, English speakers wish to convey their criticism to the others in an indirect way by changing the tone of their words and, thus, saving the listener's "face" and keeping the conversation polite. To illustrate, instead of uttering "You're wrong," they may say "I'm not sure that's quite right" or "Perhaps you could look at it another way." The usage of modal verbs (might, could, should) and hedging (perhaps, maybe, I think) indicates the pragmatic strategy of mitigation—that is, the lessening of the negative side of the criticism issue. Such a move is in line with the English virtue of emotional restraint and the keep of positive interpersonal relations even in case of a dispute.

The truth is, Uzbek criticism may happen to be more straightforward and emotionally charged. In informal and hierarchical situations, for instance, people may say things like "Nima qilib qo'yding?" ("What have you done?") or "Bu to'g'ri emas." ("This isn't right.") that illustrate the level of directness determined by social roles in communication, a high-context communication culture. Old people, teachers, or bosses can openly express their criticism without being considered impolite. However, at the same level, criticism is usually accompanied by a few words of sympathy or humor as a cushion to soften the blow. The emotional side of Uzbek is the sign of the speaker's sincere involvement and preference for show-expression rather than neutrality.

Typically, English people show their gratefulness through some fixed words like "Thank you so much," "I really appreciate it," or "That's very kind of you." These words are the main politeness markers and the individual acknowledgment of the kindness received. The main point is laid on personal responsibility and giving back—which are the main characteristics of an individualistic culture. Regret is also handled with the same degree of control: "I'm so sorry," or "I didn't mean to upset you." The aim here is to make the social atmosphere agreeable again, still keeping one's dignity intact.

On the other hand, Uzbeks express gratitude and regret as more collective and emotional acts. Saying “Rahmat katta” (“Big thanks”) or “Juda minnatdorman” (“I’m very grateful”) are often loaded with friendliness and sincerity. Regret is presented through culturally deep-rooted words like “Kechirasiz,” “Uzr so’rayman,” or the more heartfelt “Kechiring, xato bo’ldi.” (“Forgive me, it was a mistake.”) Frequently, Uzbek speakers resort to gestures, pronunciation, and body language to show the truthfulness of their words. The collectivist mindedness which dominates the society, dictates that emotions are shared between the members and openly recognized, thus making gratitude and regret the mechanisms through which harmony is preserved in the group.

The use of these emotional speech acts embodies far more than the mere expression of the emotions experienced by speakers. To begin with, they contribute to the enlargement of interpersonal relationship by manifesting the empathy, respect, and social connection. The phenomena of praise, gratitude, or apology evoke the feeling of emotional solidarity among interlocutors and thus, deepen the mutual trust which characterizes their relationship. Next, they turn out to be helpful in regulating interaction flow, thus, managing the balance between solidarity and social distance. For example, English speakers implement politeness strategies to keep a respectful distance, whereas Uzbek ones may count on emotional warmth to develop closeness.

The next point is that emotional speech acts are a means through which the speaker indicates his/her stance and involvement. By the means of acceptance, disapproval, or regret, speakers depict their attitudes, reveal their intentions, as well as show their emotional engagement in the communication. On top of that, they perform the role of a politeness and face-saving control device. Emotionally rich language is employed in both English and Uzbek for saving the "face" of the speaker and the listener. However, the methods of achieving this goal are different - English through indirectness and restraint, Uzbek through expressiveness and cultural sensitivity. Therefore, emotional speech acts are embedded not only in language but also in culture, mirror the values, politeness norms, and communication styles of each language community.

CONCLUSION

The present study has uncovered a range of universal as well as culture-specific pragmatic phenomena through the comparison of emotional speech acts in English and Uzbek dialogues. In both languages, the common set of expressions includes praise, criticism, gratitude, and apology, which are used to perform interpersonal functions, however, the manners of doing so are shaped by the deep-seated cultural values. People speaking English are more likely to use indirectness, mitigation, and politeness strategies as they



correspond to a communication style that is characteristic of an individualistic culture and a restrained emotional display. On the other hand, the Uzbek discourse is characterized by a higher degree of emotional directness, intensity, and collective orientation, which can be explained by the culture of respect, sincerity, and communal belonging. Such tendencies show that emotional speech acts are not only impinging on an individual's psychology but also are different social acts that are deeply rooted in culture—through them, people establish, regulate and change their social relations, manage face and solidarity, and express moral-evaluative attitudes. For translators, educators and intercultural communicators, knowledge of these differences in pragmatics is a must if they want to be successful in their work, as it greatly helps in avoiding misinterpretations and ensuring the fluency of communication. The next research could involve the analysis of different emotional categories and spoken corpora so that the question of how emotions cross linguistic and cultural boundaries could be answered further.

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METHODOLOGY OF VOCABULARY WORK IN PRIMARY GRADES

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Abstract: This article is written about the role and importance of lexical exercises in native language lessons in primary grades. The article analyzes the methodological importance of lexical exercises in increasing vocabulary, correctly understanding the meanings of words, and forming the skills to use them appropriately in speech. Furthermore, ways to achieve the development of students' communicative competence through various lexical exercises (such as working with synonyms, antonyms, and homonyms, finding and interpreting new words within a text) are demonstrated.

Keywords: primary education, native language lessons, lexical exercises, vocabulary, speech development, communicative competence, methodology, reading literacy.

Introduction. Currently, one of the main tasks of the education system is to educate students as individuals who are responsive to the demands of the time, capable of communication, and rich in vocabulary. The role of the native language subject in this process is invaluable. Teaching the native language in primary education includes not only memorizing grammatical rules but also forming the skills of correct, fluent, and meaningful speech in children.

Vocabulary forms the basis of speech. For a student to be able to express their thoughts clearly and concisely, their word reserve must be broad, they must sense the nuances of word meanings, and be able to use them appropriately in speech. Lexical exercises are of great importance in developing these skills. However, it is observed in practice that insufficient attention is paid to these exercises, and their importance is sometimes regarded as secondary[1-5].

The main objective of this article is to substantiate the theoretical and practical importance of the regular and systematic use of lexical exercises in native language lessons in primary education. The article highlights, from a scientific-methodical point of view, how lexical exercises not only increase students' vocabulary but also broaden their scope of thinking, enhance reading literacy, and contribute to the development of their communicative skills. Furthermore, the ways and methods of effectively using various lexical exercises are analyzed.

Main body for the article titled "The importance of using lexical exercises in teaching the native language in primary education":

Theoretical foundations and types of lexical exercises. Increasing students' vocabulary in native language education is one of the main conditions for developing their thinking ability. According to the data from psycholinguistics and didactics, human speech is directly related to their vocabulary reserve. The broader the vocabulary, the more clearly, concisely, and impressively one can express their thoughts. The use of lexical exercises in primary grades is precisely aimed at solving this task. These exercises can be divided into several types:

1. Exercises aimed at determining the meaning of a word: These exercises form the skill in students to understand word meanings in context, explain them using dictionaries, and independently learn new words. For example, tasks related to finding unfamiliar words in a text and explaining their meaning or working with dictionaries[6].

2. Exercises aimed at studying the relationship between words: Through these types of exercises, students understand the semantic nuances of synonyms, antonyms, and homonyms[7]. For example, exercises like finding a synonym or antonym for a given word, and forming sentences to differentiate homonyms, increase children's linguistic sensitivity.

3. Exercises aimed at actively using words in speech: These exercises aim at the practical use of newly learned words in oral and written speech. This includes tasks such as constructing sentences or short texts using new words, narrating a story, or continuing a text[8].

Practical importance of lexical exercises. Lexical exercises provide primary school students with a number of important skills:

Enriching speech: Lexical exercises systematically expand children's vocabulary, encouraging them to learn new words. As a result, students achieve the ability to express their thoughts richly and impressively[9-11].

Enhancing reading literacy: Understanding the meaning of every word in a text is the foundation of reading literacy. Lexical exercises develop the skill in students to fully comprehend the content of a text.

Developing logical thinking: Exercises related to differentiating synonyms, antonyms, and homonyms require children to think logically, compare words, and find the connections between them[12].

Developing creative ability: Tasks of creating a story or text with new words reveal students' creative potential and improve their written speech.

I will provide examples of methods and exercises used to increase the vocabulary of primary school students.

“New word — new meaning” method This method is aimed at learning new words in the context of text or sentences. Example: The teacher needs to explain the word “generous” to the students[13].

1. Giving it within a sentence: “Oybek is a very generous child. He shares his sweets with his friends.”



2. Question and answer: "What kind of child is a generous child? Students answer: "One who gives a lot," "open-hearted," and so on[14].

3. Constructing other sentences: "My father is a very generous person, he helps everyone."

"Working with synonyms and antonyms" method Through this method, students learn to understand the semantic nuances of words. Example:

1. For synonyms: Finding words close in meaning to the given word. For example, finding synonyms for the word "beautiful" – lovely, pretty, graceful.

2. For antonyms: Finding words opposite in meaning to the given word. For example, the antonym for "high" – low. The antonym for "big" – small[15].

"Working with the vocabulary notebook" method Each student is advised to keep a personal vocabulary notebook. Example:

1. The teacher says a new word, for example, "enthusiastic".

2. Students write the word in the notebook.

3. The meaning of the word is explained: "very eager, active."

4. Students construct a sentence using the word: "Aziz did his lessons enthusiastically."

5. The word, its meaning, and the constructed sentence are written in the notebook.

"Learning through games" method Games increase children's interest and make the learning process effective. Example:

1. "Who is resourceful?" game: The teacher shows an object (e.g., an apple) and asks the students to say more words about it: "red", "sweet", "round", "fruit", "tasty".

2. "Find the opposite word" game: The teacher says a word, for example, "day". Whoever finds the antonym first "night" - wins.

"Storytellers" method In this method, students create a story using the newly learned words. Example: The teacher writes 5-6 new words on the board, for example: "adventure", "brave", "loyal", "mysterious", "tangled". Students are given the task of creating a small story or fairy tale that includes all these words.

These methods, while increasing children's vocabulary, also help develop their creative thinking, finding logical connections, and speech development.

Methodological approach to organizing lexical exercises. To increase the effectiveness of lexical exercises, the teacher must adhere to the following methodical principles:

1. Systematicity and regularity: Lexical exercises should be made an integral part of every native language lesson. They should be used regularly at a certain stage of the lesson, for example, when introducing a new topic or during the reinforcement stage.



2. Use of game elements: Organizing lexical exercises in the form of games, puzzles, and riddles increases children's interest and makes the learning process more effective.

3. Use of visual aids: Visual aids such as pictures, charts, and slides help to master the meaning of a new word easily and memorably. Paying sufficient attention to lexical exercises in the process of teaching the native language in primary education creates the foundation for students to develop into individuals who are not only rich in vocabulary but also think logically and can effectively use their speech.

Conclusion: The analyses presented above show that the use of lexical exercises in native language lessons in primary education is an important factor not only for increasing vocabulary but also for the general development of students. The system of lexical exercises shapes skills in children to understand the meaning of words, differentiate their interrelationships (synonymy, antonymy, homonymy), and actively use words in speech.

As a result of the regular use of lexical exercises, students' oral and written speech becomes richer, and their thoughts become clearer and more impressive. This, in turn, serves to enhance reading literacy, develop logical thinking, and form communicative competencies. Lexical exercises organized using game elements and visual aids make the learning process more interesting and effective.

In conclusion, the native language teacher in primary education should give priority importance to lexical exercises. This approach is the main key to raising children not just as individuals who know grammatical rules, but as individuals who can effectively use all the possibilities of the language and engage in free and fluent communication.

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THE INTERACTION OF SOCIAL AND BIOLOGICAL DETERMINANTS IN THE FORMATION OF DEVIANT BEHAVIOR AMONG ADOLESCENTS

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Abstract. This article presents a theoretical analysis of the interaction between social and biological determinants in the formation of deviant behavior among adolescents. Drawing upon classical thinkers such as al-Farabi, al-Biruni, Durkheim, and Merton, as well as modern Uzbek psychologists including Abdumajidova, and Bafayev, the paper explores the biopsychosocial nature of deviant conduct. The article argues that adolescent deviant behavior emerges through the dynamic interplay of internal biological predispositions and external social influences. It also emphasizes the importance of theoretical integration between psychological, sociological, and pedagogical frameworks to explain and prevent deviant tendencies.

Keywords: deviant behavior, determinants, adolescence, social environment, biological factors, biopsychosocial model, socialization, motivation.

Adolescence represents one of the most complex and contradictory periods of human development. During this stage, individuals undergo significant physiological, emotional, and cognitive transformations while simultaneously forming their social identity and moral values. As adolescents strive for autonomy and recognition, they may also display behaviors that deviate from social norms. In psychology, such behaviors are collectively referred to as *deviant behavior*. Understanding the formation of deviant behavior requires an examination of both internal and external influences. Internal (biological) determinants include genetic predispositions, hormonal fluctuations, and neurophysiological changes; while external (social) determinants encompass family upbringing, social environment, peer influence, and cultural norms. The adolescent's personality structure is shaped by the constant interaction between these two determinant systems. The combination of biological reactivity and socio-environmental instability often serves as a fertile ground for behavioral deviations. Hence, the theoretical focus of this paper lies in analyzing how biological and social factors interconnect in shaping deviant tendencies during adolescence.

Psychological and Biological Characteristics of Adolescence

According to Abdumajidova (2022), adolescence is marked by a rapid reorganization of both the central nervous and endocrine systems. These biological transformations generate emotional instability, impulsiveness, and heightened sensitivity. Hormonal activity, particularly involving testosterone and estrogen, often triggers increased aggression, curiosity, and risk-taking —

behavioral patterns that can easily evolve into deviant forms if not moderated by social regulation. The developmental imbalance between the emotional and volitional spheres as a core cause of deviant predisposition. Adolescents may experience intense inner conflicts between instinctive desires and moral constraints, resulting in impulsive actions and defiance toward authority. Similarly, Bafayev (2023) argues that biological determinants function as a *psychophysiological foundation* of behavior: when the energy of the organism (manifested through emotional and hormonal intensity) exceeds the level of volitional control, destructive behavioral patterns may arise. This confirms that the roots of deviant conduct are not purely environmental, but also closely linked to physiological arousal and individual temperamental properties. Modern psychology describes this as a **neurodynamic imbalance** — when cortical (rational) processes fail to regulate subcortical (emotional) impulses. Therefore, the adolescent's biological constitution not only influences their emotional reactivity but also determines the threshold for social adaptation.

Social Determinants: The Role of Family, School, and Peers

While biological factors form the foundation of behavior, social determinants direct its development. In al-Farabi's philosophical system, moral conduct and social harmony are the results of a balanced environment that cultivates virtue. He asserted that moral deviance emerges not from innate evil but from a "disrupted social order" and improper upbringing. Al-Biruni likewise believed that human nature is plastic and transformable through education — a perspective that resonates with contemporary social learning theory. Abdumajidova (2022) empirically confirm that the absence of emotional support and moral supervision within the family environment increases the risk of deviant conduct.[1] A lack of parental warmth and consistency leads to emotional deprivation and weak internalization of moral values. Furthermore, the influence of peers and social media often replaces traditional authority figures, promoting alternative value systems that normalize antisocial behavior. In educational settings, the rigidity or neglect of pedagogical approaches may further alienate adolescents. If a student's individuality is not acknowledged, he or she seeks validation elsewhere — often within groups that oppose societal expectations. Robert Merton's (1938).

Anomie Theory provides a sociological explanation for this process. According to Merton, when individuals are socially conditioned to pursue success but denied legitimate means to achieve it, they experience a state of *anomie* — normlessness. Adolescents facing such contradictions may resort to deviant or "innovative" strategies, such as delinquency or rebellion, to fulfill their unmet goals. This aligns with the observations of Uzbek psychologists

who associate adolescent deviance with perceived social injustice and inequality (Turayeva, 2025; Bafayev, 2023).[8][2]

The Interaction of Biological and Social Determinants

Deviant behavior cannot be attributed to a single causal domain; rather, it emerges at the intersection of biological impulses and social conditioning. The **interactional model** explains this phenomenon as a reciprocal relationship where internal predispositions and external pressures reinforce each other. For instance, an adolescent's emotional hyperreactivity — biologically determined by endocrine activity — can be neutralized by supportive family communication. Conversely, when the same individual experiences neglect or abuse, those biological tendencies are magnified, producing aggression, defiance, or addictive behaviors (Bafayev, 2023). Freud (1923) interprets this through his structural model of personality.[2] He suggests that when the "Id" (instincts) dominates the "Super-Ego" (moral consciousness), and the "Ego" (rational control) is weakened, behavior becomes impulsive and socially deviant. Similarly, Bandura (1986) demonstrates that behavior is acquired through observation and imitation; adolescents learn not only through direct experience but also by modeling the behaviors of others in their environment.[3]

This creates a **psychosocial chain**:

Biological energy (hormonal activation, neurological arousal) →
Emotional instability →
Social stimuli (peer influence, media exposure) →
Behavioral outcome (deviant or adaptive action).

Thus, deviance is not merely a reaction to social conditions but a dynamic process of mutual reinforcement between the organism and its environment.

Integration of Durkheim and Merton's Perspectives

Émile Durkheim, in his seminal work *Le Suicide* (1897), regarded deviance as an inevitable and even functional aspect of social life. According to him, deviance reaffirms collective norms by demonstrating the boundaries of acceptable behavior. [4] Every society, he claimed, needs a certain level of deviance to maintain moral equilibrium and stimulate social change. Merton (1938) expanded Durkheim's concept by introducing the structural-functional approach to deviance. He viewed anomie as the gap between culturally defined goals and the socially approved means to achieve them. In this light, adolescent deviance can be interpreted as a form of adaptation to societal contradictions — particularly in contexts where economic or educational opportunities are limited. Adolescents raised in environments characterized by injustice and instability develop stronger feelings of resentment and helplessness, which can evolve into behavioral protest or withdrawal. Consequently, Durkheim's and Merton's frameworks jointly

explain how macro-level social structures influence micro-level behavioral responses.[4].[7]

The Biopsychosocial Approach and Its Theoretical Significance

Modern psychology increasingly adopts the **biopsychosocial model** to explain complex human behaviors. This integrative approach asserts that behavior results from the simultaneous influence of biological, psychological, and social dimensions. Deviance as a product of this triadic interaction is that neither biological vulnerability nor social dysfunction alone can explain deviance; rather, it is the interaction of the two that disrupts motivational and volitional balance. Similarly, Bafayev (2023) notes that preventive and corrective psychological programs should address both internal and external domains of adolescent functioning — strengthening emotional regulation while improving social communication and moral reasoning.[2] Ismatova (2020) adds that when adolescents receive emotional support from their environment, the physiological stress response diminishes, leading to greater psychological stability.[6] This finding illustrates the **homeostatic function** of the biopsychosocial system: biological stress can be mitigated through social connection and psychological resilience. From a theoretical standpoint, this approach provides a holistic lens for understanding deviance. It integrates insights from neurobiology, psychoanalysis, social learning, and developmental psychology, offering a multi-layered model of human conduct. By viewing the adolescent as an indivisible biopsychosocial entity, psychologists can identify not only the causes but also the mechanisms of behavioral regulation.

Theoretical Expansion: Determinism, Motivation, and Moral Agency

A deeper theoretical interpretation of the interaction between determinants requires considering the philosophical notion of *determinism*. Classical determinism, as discussed by philosophers such as Spinoza and later by behaviorists, implies that every action is the result of preceding causes. However, in the context of adolescent development, determinism must be reinterpreted as *interactive causality* — where biological predispositions set potential limits, and social contexts define behavioral pathways. Motivation plays a central role in mediating these influences. When biological drives (such as the need for dominance or novelty) are guided by socially constructive motives (such as achievement or belonging), adaptive outcomes emerge. Conversely, when motivation is distorted by frustration or social neglect, deviance becomes an outlet for unmet psychological needs. Moral agency — the ability to evaluate one's actions in light of ethical norms — develops only when both biological maturity and social experience converge. This dual dependency highlights the inseparability of biological and social determinants in the moral and behavioral evolution of adolescents. Hence, the formation of deviant behavior can be conceptualized not as a simple failure of

control, but as a breakdown in the equilibrium between motivational forces and social regulation — a collapse of the biopsychosocial system's harmony.

Adolescent deviant behavior is a multidimensional phenomenon resulting from the intricate interplay of biological and social determinants. Biologically, it reflects the physiological turbulence of puberty and the instability of neuroendocrine mechanisms; socially, it mirrors the structural inequalities, family dysfunction, and moral disorientation prevalent in society. The theoretical synthesis of al-Farabi and al-Biruni's humanistic philosophy with Durkheim's and Merton's sociological models, complemented by modern psychological findings (Bafayev, 2023), demonstrates that deviance arises at the intersection of nature and nurture. Recognizing this duality allows educators, psychologists, and policymakers to develop more comprehensive preventive strategies that address both the internal regulation of emotions and the external cultivation of social values.[2] In this respect, the biopsychosocial approach serves as a unifying theoretical framework for understanding, predicting, and mitigating deviant behavior among adolescents. It acknowledges that to shape a morally stable generation, interventions must simultaneously strengthen biological self-regulation, cognitive awareness, and social empathy.

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