ALISHER NAVO'I TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND LITERATURE

Tashkent June 10, 2022

Proceedings of the international scientific online conference on

INTERCULTURAL COMMUNICATION AND TOURISM

MINISTRY OF HIGHER AND SECONDARY SPECIAL EDUCATION OF THE REPUBLIC OF UZBEKISTAN
ALISHER NAVO'I TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND LITERATURE
DEPARTMENT OF INTERCULTURAL COMMUNICATION AND TOURISM
NIZHNY NOVGOROD LINGUISTIC UNIVERSITY NAMED AFTER N.A. DOBROLYUBOV

Proceedings of the international scientific online conference on

"INTERCULTURAL COMMUNICATION AND TOURISM"

МИНИСТЕРСТВО ВЫСШЕГО И СРЕДНЕГО СПЕЦИАЛЬНОГО ОБРАЗОВАНИЯ РЕСПУБЛИКИ УЗБЕКИСТАН
ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ
КАФЕДРА МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ И ТУРИЗМА
НИЖЕГОРОДСКИЙ ЛИНГВИСТИЧЕСКИЙ УНИВЕРСИТЕТ ИМЕНИ Н.А.ДОБРОЛЮБОВА

Материалы международной научной онлайн-конференции

«МЕЖКУЛЬТУРНЫЙ КОММУНИКАЦИИ И ТУРИЗМ»

O'ZBEKISTON RESPUBLIKASI
OLIY VA O'RTA MAXSUS TA'LIM VAZIRLIGI
ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O'ZBEK TILI VA ADABIYOTI UNIVERSITETI
MADANIYATLARARO MULOQOT VA TURIZM KAFEDRASI
N.A. DOBROLYUBOV NOMIDAGI NIJNIY NOVGOROD LINGVISTIKA UNIVERSITETI

"MADANIYATLARARO MULOQOT VA TURIZM"

mavzusida xalqaro ilmiy onlayn anjuman materiallari

Tashkent June 10, 2022

"BOOKMANY PRINT"
TOSHKENT – 2022

UO‘K: 378:338.48
KBK: 74.58
M 14

ISBN 978-9943-8396-8-7

Madaniyatlararo muloqot va turizm [Matn] : xalqaro ilmiy onlayn anjuman materiallari. – Toshkent: Bookmany print, 2022. - 248 b.

Anjuman O‘zbekiston Respublikasi Vazirlar Mahkamasining 2022-yil 7-martdagi 101-f-sonli farmoyishi bilan tasdiqlangan “O‘zbekiston Respublikasida 2022-yilda xalqaro va respublika miqyosida o‘tkaziladigan ilmiy va ilmiy-texnik anjumanlar rejasi” hamda “O‘zbekiston Respublikasi Oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi farmonlariga muvofiq tashkil etilmoqda.

Anjuman maqsadi: mamlakatimizda turizm, ta’lim va filologik sahalarda olib borilayotgan imliy tadqiqot ishlarining samarasini ochib berish, professor o‘qituvchilar, doktrant va mustaqil izlanuvchilar hamda talaba yoshlar orasida turizm sohasida tilning muhim juhatlarini targ‘ib etish, til ta’limida zamonaviy pedagogik texnologiyalardan foydalanish, o‘zbek va xorijiy tillarni qiyosiy o‘rganish masalalarini ta’limning yetakchi mutaxassislar bilan tajriba almashish hamda ushbu sohadagi so‘nggi tadqiqot usullarini ommalashtirishdan ibora.

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WELCOMING SPEECH

Sh.S. Sirojiddinov
Doctor of Philological Science, prof.,
Rector of TSUULL

Alaykum Dear guests and attendees of today's international scientific conference!

We are glad to greet you on behalf of Alisher Navo'i Tashkent State University of Uzbek Language and Literature. Our university is one of the youngest, but at the same time one of the most promising higher educational institutions in Uzbekistan, successfully carrying out researches and educational activities in the fields of Philology and Language Teaching Methodology, Language and Literature (Uzbek, English, German, French, Persian, Arabian, Turkish, Russian) Theory and Practice of Translation, Computer Linguistics, Turkology and Intercultural Communication since 2016, basing on the best world and national practices. We are currently ranked sixth in the national university rankings and 1001+ in THE International Rankings.

As part of the strategic program to increase the role and image of the Uzbek language at the international arena and the development of international cooperation in this direction, Uzbek language courses have been created at the university. To date, the number of graduates of our courses has reached 1300 international students who have gained - A1, A2, B1, B2, C1 levels of Uzbek language proficiency. Upon the successful completion of the course, each student receives an appropriate state certificate, valid throughout the Republic of Uzbekistan.

As we all are well aware, in today`s hectic world of globalization, the integration of nations and peoples is reaching a new, higher level than ever before. Proximity between countries and peoples, good neighborly relations, the travel of citizens on different purposes, the study of new languages and cultures can serve as a basis for a new social – humanitarian research field "Intercultural communication and tourism".

The theme of today's scientific conference "Intercultural communication and tourism" was chosen taking into account such extralinguistic factors. There is extensive amount of work done by our university in this area. In particular, the joint program of participation in international projects ERASMUS + was an important step for the Uzbek language to gain a foothold in the world. The fact that program content includes translation of Navoi's works into English and their promotion abroad proves the extent of work done in the field of translation.

In addition, our university has signed memoranda of cooperation with leading universities around the world, on the basis of which 205 foreign students study at the university in areas of interest, develop strategic plans for QS rankings and organize meetings with successful university representatives. This can serve as the bright evidence of the university's growing international standing.

Also, the fact that the university is preparing a master's degree program as part of a joint program on "Guide and translation activities" shows relevance and topicality of today's conference.

The various topics of language and culture that are going to be widely discussed at today's conference, we hope, raise people`s awareness about the importance of culture to reach successful communication and the role of tourism. The essentiality of today's conference is its seven sections that involves from language and to culture, and wide branches of tourism. I strongly believe that this scientific conference, which is held in harmony with language, culture and tourism, will contribute to the development of these areas in our country to a new stage.

TOURISM AND EDUCATION: INTERACTION AND DEVELOPMENT PROSPECTS

ТУРИЗМ И ОБРАЗОВАНИЕ: ВЗАИМОДЕЙСТВИЕ И ПЕРСПЕКТИВЫ РАЗВИТИЯ

TURIZM VA TA‘LIM: O‘ZARO TA’SIR VA RIVOJLANTIRISH ISTIQBOLLARI

THE ROLE OF TRANSLATION, EDUCATION IN DEVELOPING OF GASTRONOMIC TOURISM

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Annotatsiya. Ushbu maqolaning asosiy maqsadi bugungi kunda rivojlanib borayotgan “Gastronomik turizm” sohasi bo‘yicha olib borilayotgan ishlarning yutuq va kamchiliklarini ko‘rsatishdan iborat. Bundan tashqari maqolada taomnomalardagi o‘zbek milliy taomlarni ingliz tiliga tarjima qilish muammolari va yechimlari keng yoritilib o‘tilgan. Ta’lim orqali “Gastronomik turizm”ni istibolli rejalarga asoslanib rivojlantirish ushbu maqolaning obyekti sifatida olingan.

Tayanch so‘zlar: gastronomik turizm, taomnoma, milliy va an’anaviy taomlar, agroturizm, Genislar kitobi, YUNESKO.

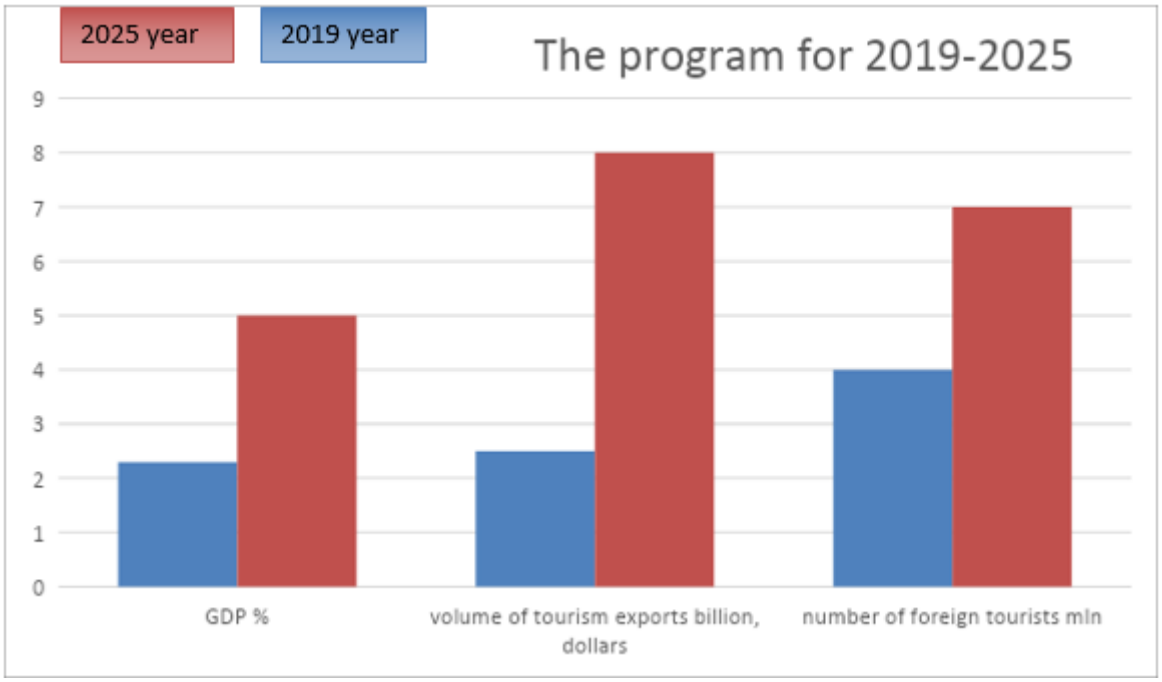
Abstract. The gist of this article is consisted of demonstrating the achievements and deficiencies of works of the field of “Gastronomic tourism”. Furthermore, this article outlines the problems and solutions of translating Uzbek national dishes into English language. The object is the development of "gastronomic tourism" through education based on sustainable plans.

Key words: gastronomic tourism, menu, national and traditional meals, agrotourism, Guinness book, UNESCO.

Аннотация. Основная цель данной статьи - выделить сильные и слабые стороны растущей работы в сфере гастрономического туризма. Кроме того, в статье рассматриваются проблемы и пути решения перевода узбекских национальных блюд на английский язык. Предметом данной статьи является развитие «гастрономического туризма» через образование на основе устойчивых планов.

Ключевые слова: гастрономический туризм, диета, национальная и традиционная кухня, агротуризм, Genius book, ЮНЕСКО.

It is acknowledged that currently tourism is considered to be one the field that can make a huge to the economy of any country. The importance of tourism is superior in flourishing of country, its economy. Tourism is a bridge that not only it brings huge income, but also bonds two nations, consolidates interelationships between them. In this regard, it is worth to comment on the decree of the President of the Republic of Uzbekistan "On additional action plans for the rapid development of tourism" adopted on January 5, 2018 [1]. The program is intended for 2019-2025 years and was developed in consultation with an experienced Turkish expert Sodiq Badak. In terms of Deputy Prime Minister Aziz Abdukarimov, the document sets target parameters. It is considered that the share of tourism in Uzbekistan's GDP is increased by 2025 - from 2.3% (2017) to 5%, the number of foreign tourists rises by 9-10 mln accordingly. In addition, the number of tourism exports amounted to 950 mln., is expected to increase from $2.2 billion to $2.2 billion. It is obvious that there are implementing fruitful actions in tourism. Their effect is also gradually emerging.



The first gastronomic center in Tashkent was the family business "Welcome", which began operating in 2018 in Uchtepa district. Here visitors will learn the process of preparation of Uzbek national dishes through master classes. Entrepreneur Sh. Husniddinov said: "I would like to contribute to the increase in tourist traffic to

Uzbekistan, to show the richness of national values, traditions and family culture of our people" [3].

The tourism industry is divided into several sectors. One of them is gastronomic tourism. So what kind of tourism is this? It is a type of tourism associated with acquaintance with national and local culinary traditions of the world and with the tasting of local cuisine. Gastronomic tourism, in addition to the actual consumption of unusual (exotic) dishes and drinks, includes a number of other events. Among them: culinary master classes; visiting festivals and fairs of food and drink; participation in thematic gastronomic excursions to local cuisine establishments; participation in specialized gastronomic ceremonies; purchase of local food products; visits to farms and plantations (coffee, tea, etc.), food markets and producers of popular local food. There two directions of gastronomic tourism as given below:

- Agritourism
- Urban gastronomic tourism

Agritourism

Urban gastronomic tourism (Gastro tour)

Agritourism is a form of tourism that connects tourists with agriculture. Not only is it an opportunity for agriculture businesses to expand their reach and revenue, but it also allows for direct marketing to customers and the general public. By providing tours, experiences, and education around agriculture, farms can create a more direct connection with customers and create something truly unique for customers. The education portion of agritourism is important too! It provides an avenue of information for tourists to understand the land, and where their food comes from. Through agritourism, farms can also preserve their lands, and the state can help develop business enterprises around it for the betterment of the area and the public.

Urban gastronomic tourism is defined as the study and tasting of enterprises that process and produce local products, restaurants that serve national cuisine, and grocery stores.

In these days, gastronomic tourism is very well developed in many countries around the world, especially in Uzbekistan. In recent years, Uzbekistan has achieved graeat accomplishments in gastronomic tourism. For instance, On September 8, 2017 year a 6000 tonna pilaf was cooked in cauldron which was made by our great ancestor Amir Temur. This ceremony is intended for introducing and attracting tourists to Uzbek national cuisine and dishes.

As a result of such efforts, Uzbekistan is captivating tourists through gastronomic tourism. For the sake of the 6,000 tons of pilaf, the real Uzbek dish was included in the UNESCO World Heritage List and accepted in the UNESCO World Heritage List [4]. On that day, many tourists visited our country, witnessed how our national dish is prepared, ate it and recognized the taste of our national dish. This is a very joyful and proud situation, of course. However, despite many achievements in this area, we must admit that Uzbekistan is still far behind. According to the World Tourism and Travel Council, Uzbekistan is the 150th largest tourist destination in the world. This is due to the low level of creating favorable conditions for tourists, improving service, increasing the attractiveness of tourist engagements, strengthening advertising. So how can these shortcomings be addressed and what needs to be done to promote gastronomic tourism? Below we can find the answers to these questions.

First, to provide soft loans to entrepreneurs wishing to operate in the tourism sector, as well as to increase the number of hotels that meet world standards, thereby increasing competition and reducing hotel prices. Because as the cost of hotel accommodation increases, the number of tourists visiting our country also decreases. As a result, they prefer to travel to other countries with lower prices.

Second, hotels need to be redesigned. This is due to the fact that hotels do not have a catering system that meets the needs of tourists. For example, in many developed countries, hotels are served according to the diet of each tourist. These hotels offer a separate service for vegetarians, for those who do not like dairy products, and for those who eat meat. This is due to the health of the tourists and the high level of service provided to them.

Third, it is need to reconsider the names of the foods in diet. Because the names of Uzbek national dishes in some hotels and restaurants of our country have not been translated to meet the requirements. For example, some recipes keep the name of the

"*chuchvara*" in its original form and describe it as "*small dumplings with meat in soup*." However, it is better to take the name of the *chuchvara dish* as "*meat dumplings soup"* rather than in its original form. We know there are many types of soups. For example, boiled soup, fried soup. We should give them to the diet as *boiled soup (It is a type of soup which is cooked from lamb meat)* if the soup is made of beef.

In addition, one of our national dishes that is called pilaf is prepared differently in each region of the country, and they are called *Andijan pilaf*, Tashkent pilaf, depending on the name of the place. We can translate them into English as "*Andijan style pilaf*" or "*Tashkentish pilaf"*. The translator must have the skills to translate food in a way that is appropriate and understandable for both languages and to convey the name of Uzbek national cuisine to tourists as the Uzbek people know it. As an example, let's take our national dish "*chicken tandoor"*. The translator should translate this dish into a foreign language so that the tourist knows that the chicken is cooked in the oven, which is our national product. For example, if we take "*chicken tandoor"* as "chickens tandoor" and interpret it as "*chicken baked in national oven of fire-clay with regional spices",* as mentioned above, what kind of food does a visiting tourist "chicken tandoor" actually eat and we can be a direct witness to the fact that [5].

Below is the menu of one of the restaurants in our country.

Fourth, measures should be developed to develop gastronomic tourism through foreign students studying in Uzbek universities and volunteering to study the Uzbek language. Currently, the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, which ranks 6th among Uzbek universities and has a strong 1001+ rating in the International Rankings, attracts foreign students to teach Uzbek. In addition to teaching Uzbek to foreign volunteers, small trips have been arranged for them to learn about Uzbek national cuisine and dance. In particular, in 2021-2022, a

number of Korean students from KOICA visited the university to study the Uzbek language [6]. In addition to the lessons, they were introduced to Uzbek national cuisine and arts that reflect the national culture as a cultural pastime. This, in turn, has increased the interest of foreign students in the Uzbek national cuisine.

Korean students in Uzbek cuisine

In general, there are much opportunities for increasing the number of tourists through gastronomic tourism. In particular, only one example of higher education institutions is the process of introducing both the Uzbek language and the Uzbek national culture to foreigners. At a time when the desire to learn the Uzbek language is strong around the world, it is possible to effectively use it not only to develop gastronomic tourism, but also other aspects of tourism, to bring material benefits to the state budget.

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TURIZM SANOATINING TIKLANISHI: PANDEMIYA VA EKOLOGIK MUAMMOLAR

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Annotatsiya: ushbu maqolada turizm sanoatining pandemiya davrigacha va pandemiya davridagi holati tahlil qilingan bo‘lib, turizmning ekologik ta’siri raqamlarda taqoslangan. Covid-19 pandemiyasi turizm sohasini barqarorlik omili asosida qayta yo‘naltirish imkoniyatini bermoqda. Ushbu imkoniyatlardan foydalangan holda barqaror turizmni rivojlantirish imkoniyatlari atroflicha talqin qilingan.

Annotation: This article analyzes the state of the tourism industry before and during the pandemic, and compares the environmental impact of tourism in figures. The Covid-19 pandemic provides an opportunity to reorient the tourism industry on the basis of stability. The opportunities for sustainable tourism development using these opportunities have been comprehensively interpreted.

Аннотация: В данной статье анализируется состояние туристической отрасли до и во время пандемии, а также сравнивается влияние туризма на окружающую среду в цифрах. Пандемия Covid-19 дает возможность переориентировать туристическую отрасль на основе стабильности. Всесторонне осмыслены возможности устойчивого развития туризма с использованием этих возможностей.

Kalit so‘zlar: pandemiya, turizm, ekologiya, CO2, transport, Barqaror rivojlanish maqsadlari, yashil iqtisodiyot.

Keywords: pandemic, tourism, ecology, CO2, transport, Sustainable Development Goals, green economy.

Ключевые слова: пандемия, туризм, экология, CO2, транспорт, Цели устойчивого развития, зеленая экономика.

Birlashgan Millatlar Tashkilotining Jahon sayyohlik tashkiloti (UNWTO) hisob-kitoblariga ko‘ra, 1950 yilda 25 million xalqaro sayyoh butun dunyo bo‘ylab sayohat qilgan. Bu raqam 2018 yilda 1,4 milliard xalqaro tashrifga yetdi va 56 barobarga oshdi. Osiyo va Tinch okeani mintaqasidagi xalqaro sayyohlar soni 1950 yildagi 200 mingdan 2018 yilda 343 millionga yetdi. [1] Xalqaro turizm 2020 yilgacha tez sur’atlarda o’sib bordi.

Pandemiyaning ulkan va chuqur ta‘siri iqtisodiy, ijtimoiy va tibbiy muammolarning kelib chiqishiga sabab bo‘ldi. Global miqyosda, shuningdek hukumatlar tomonidan uning tarqalishini oldini olish uchun qat’iy chora tadbirlar ko‘rildi (chegaralarning yopilishi, sayohat cheklovlari, milliy bloklashlar, restoran va mehmonxonalarning yopilishi). COVID-19 ning avj olishi natijasida, ko‘pchilik

sayyohlik manzillari 2020 yilda izolyatsiya choralari va sayohat taqiqlari, buyurtmalarni bekor qilish hamda mahalliy logistikani to‘xtatishga majbur bo‘ldilar.

Jahon sayyohlik tashkilotining (UNWTO) so‘nggi ma’lumotlariga ko‘ra, xalqaro tashriflar hajmi 74 foizga kamaygan bo‘lib, sayohat cheklovlari tufayli butun dunyo bo‘ylab sayohatlar 2020 yilda o‘tgan yilgiga qaraganda 1 milliardga kam xalqaro tashriflar qayd etilgan. Jahon sayyohlik tashkilotining “Xalqaro Turizm barometri” hisobotida qayd etilgan ma‘lumotlariga ko‘ra, xalqaro sayohatlarning pasayishi eksportdan tushgan daromadni 1,3 [2] trillion AQSh dollari miqdoridagi yo‘qotilishini anglatadi - bu 2009 yildagi global iqtisodiy inqiroz paytida qayd etilgan yo‘qotishdan 11 baravar ko‘p demakdir.

Adabiyotlar tahlili

Covid 19 virusi tarqalishi natijasi-pandemiyaning turizm sanoatiga ta’siri bugungi kunda xalqaro tashkilotlar hamda olimlarning asosiy tadqiqot mavzusiga aylangan. Xususan, UNWTO, IMF, ILO va boshqa xalqaro tashkilotlar aynan pandemiyaning salbiy ta’sirlari haqida ko‘plab ilmiy ma’lumotlar bazasini ega. Olimlardan, S.Bekhen va J.Hey turizm va iqlim o‘zgarishlarini tahlil qilib xavf va imkoniyatlarni haqida ilmiy tadqiqotlar olib borishgan; Q.Wang, Z.Mao, L.Xian turizm va kam uglerodli shahar o‘rtasidagi bog'lanishni muvofiqlashtirish bo‘yicha tadqiqot olib borishgan; Ming-Chi Tsai COVID-19 pandemiyasidan keyin Tayvan turizm sanoati uchun barqarorlik strategiyasini ishlab chiqish bo‘yicha tadqiqot olib borgan.

Muammoning echimi

Xalqaro ekspertlar tomonidan o‘tkazilgan so‘rovnoma natijalariga ko‘ra, uzoq muddatli karantindan keyin emlanganlar orasida sayohat qilish ishtiyoqi yuqoriligi natijasida pandemiya davrigacha bo‘lgan tarixiy tendensiyalardan ham yuqori ko‘rsatkichni ko‘rsatish ehtimoli ham yoq emas.

Pandemiya tufayli yuzaga kelgan iqtisodiy inqiroz barqarorlikni ta’minlash hamda sohani boshqarish borasida turizm sohasida misli ko‘rilmagan bir qancha muammolarni keltirib chiqardi. Shunga qaramay, inson ta’siri natijasida kelib chiqqan iqlim o‘zgarishining eng yomon ta’siridan qochish uchun, inson faoliyati o‘zgarishi kerakligini hisobga olib, koronavirus inqirozi bizga kutilmagan imkoniyatni berayotganligini ham tan olish kerak. Ya’ni, iloji boricha tezroq biznesni tiklashga urinishdan ko‘ra, COVID-19 bizni sayohat va turizm sanoatining barqaror bo‘lmagan turlarini qo'llab-quvvatlaydigan iste’mol turi hamda hududlarni barqarorlik omillari doirasida sayyohlarga qayta ochish haqida o’ylashga undaydi. Fikrimizcha, barqaror turizm bo‘yicha mavjud ilmiy izlanisharga asoslanib, sohaning bizning tabiiy resurslarimiz va ekotizimlarimizga qanday ta‘sir qilishini qayta ko‘rib chiqish, uni yaxshiroq o‘lchash va boshqarish uchun past uglerodli va ekologik toza (eco-friendly) turizm iqtisodiyotiga o‘tish vaqti keldi [3,4]

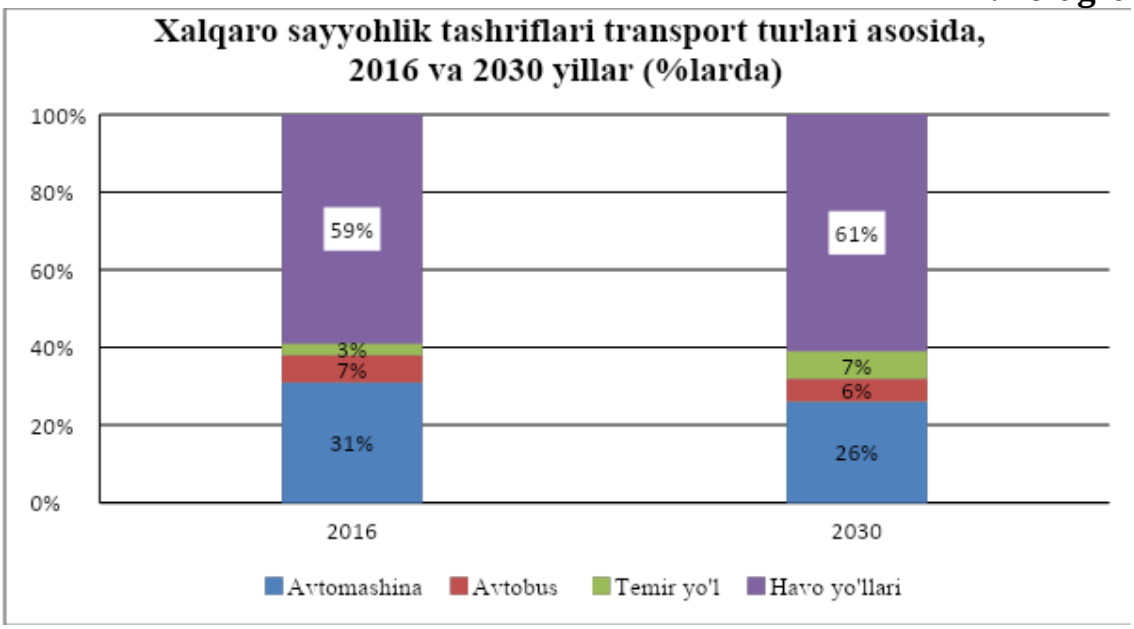
Barcha manfaatdor tomonlarning jamoaviy va kelishilgan javobi, iqtisodiyotni tiklash siyosiy dastaklari va yashil iqtisodiyotga investitsiyalar turizmning o‘zgarishiga turtki bo‘lishi kerak. Buning uchun soha sherikchilikni rag‘batlantiradigan, qaror qabul qiluvchi odamlarni rivojlanish markaziga qo‘yadigan, dalillarga asoslangan siyosatni hamda neytral-uglerodli investitsiyalar va operatsiyalarni ilgari suradigan yangi g‘oyalarni yaratish bo‘yicha sa’y-harakatlarni ilgari surishi kerak.

Tabiiy resurslardan ayovsiz (beqaror) foydalanishda davom etayotgan bir davrda inqiroz innovatsiyalar, raqamlashtirish, barqarorlik orqali yanada mustahkam jamoalar va biznesni qurishga e'tibor qaratib, o'zgarish imkoniyatini bermoqda. Turizm modellarini barqarorlikka yo'naltirish va biologik xilma -xillikni saqlash, iqlim harakatlari va aylanma iqtisodiyot imkoniyatlarini qo'lga kiritish uchun davlat va xususiy sektorlar tomonidan tiklanish va monitoring qilish muhim ahamiyatga ega. Fikrimizcha, boshqaruvning uyg'unligi, tarmoqlararo muvofiqlashtirish va turli sub'ektlarning hamkorligi turizmni ijobiy tomonga o'zgartirishning kalitidir.

Har qanday inqiroz singari, bu sayyohlik sanoatining yanada barqaror rivojlanishi uchun imkoniyat bo'lishi mumkin. Tarkibiy o'zgarishlarni inobatga olib, sohani barqarorlik elementlari tomon yo'naltirish, va sohadagi ishtirokchilar (manfaatdor tomon)larning yanada bardoshli va chidamli bo'lishiga erishish uchun chuqur inqirozdan foydalanish mumkin. Hukumat darajasida inqiroz turistik hatti–harakatlarni barqarorlik omili asosida qo'llab-quvvatlash va rag'batlantirish uchun aniq siyosatni ishlab chiqish imkoniyatidir. Xususan, bizga ma'lumki turizmning rivojlanishi natijasi kelib chiqqan ekologik va ijtimoiy muammolar global darajada ekspertlar tomonidan muhokama qilinib kelinmoqda. Misol uchun, tabiat ekosistemasining buzilishi (har qanday rivojlanish tabiatga aralashishni talab qiladi. Ko'pincha infratuzilma barqaror rivojlanish rejasi yoki atrof-muhitni muhofaza qilish siyosati bo'lmagan holda quriladi. Yangi mehmonxonalar va yo'llar uchun yangi yer maydonlarini tozalash kerak. Natijada hayvonlar tabiiy yashash joylarini yo'qotadilar); tovar va xizmatlarning nisbatan qimmatligi (sayyohlik joylari boshqa joylarga qaraganda tovar va xizmatlar narxi qimmatroq, bu biznes egalari uchun yaxshi bo'lsa-da, mahalliy aholiga salbiy ta'sir ko'rsatadi); ko'p sonli sayyohlarni qabul qilish uchun yana ko'plab mehmonxonalar va boshqa inshootlar qurish, ko'proq chiroqlar, ko'proq suv, ko'proq oziq-ovqat kerak. Shu bilan birga, alohida ta'kidlash joizki, sohaga eng katta ekologik zararni havo transporti yetkazmoqda. Qulay havo sayohatlari, yangi texnologik yutuqlar, biznesning yangi modellari va butun dunyo bo'ylab vizaning soddalashtirilishi so'nggi o'n yilliklarda xalqaro va ichki turizmning doimiy o'sishiga yordam berdi. Sayyohlik transportidan chiqadigan chiqindilar 2030 yilga kelib, barcha texnogen CO2 chiqindilarining 5,3% (turizmdagi transport bilan bog'liq CO2 chiqindilari 2016-2030 yillar oralig'ida 1,597 million tonnadan 1,998 million tonnagacha oshishi kutilmoqda, bu 25% o'sishdir)ini[5] tashkil qilishi taxmin qilinmoqda, 2016 yilda 5% tashkil etgan. UNWTO turizmni iqlim ta'siriga samarali o'zgartirish uchun transport va turizm sohalari o'rtasidagi hamkorlikni kuchaytirishga chaqiradi.

Quyidagi diagrammada halqaro sayyohlik tashriflarini 2016-2030 (prognoz raqamlar) yillarda transport turlari bo'yicha taqqoslangan. Bunda eng katta ulush havo transportiga to'g'ri kelmoqda.

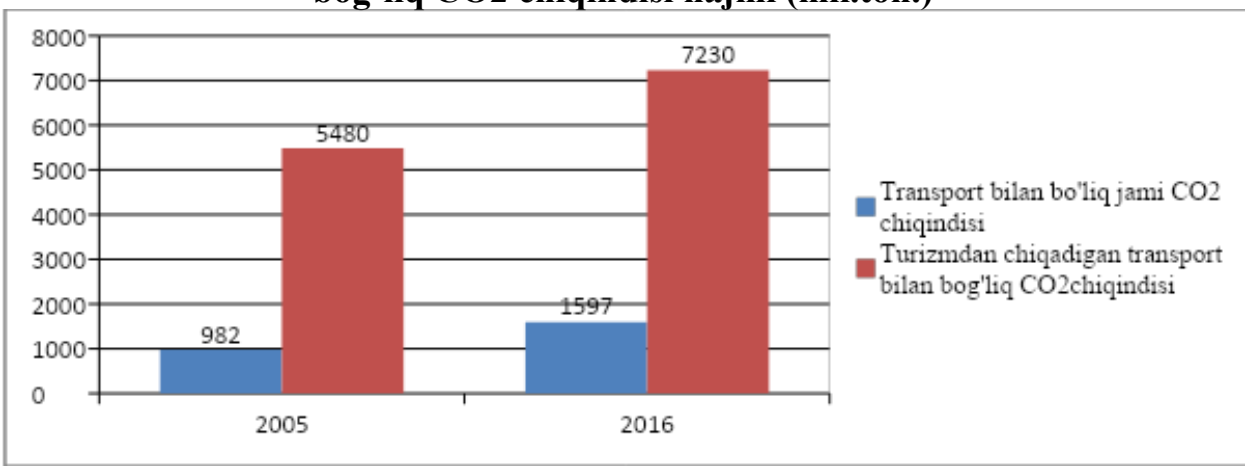
1.4 diagramma



2016 yilda butun dunyo bo‘ylab transportdan CO2 chiqindilari yo‘lovchi (avtomobil, temir yo‘l, havo) va yuk (dengiz, havo, yer usti) transportini qo‘shib hisoblaganda 7,230 million tonnani tashkil etadi, bu barcha CO2 texnogen chiqindilarining 23% demakdir. Transport chiqindilarining umumiy miqdorining 64% yoki 4,650 million tonna CO2 yo‘lovchi tashish transportida ishlab chiqarilgan. ITF(International Transport Forum-Xalqaro Transport Forumi) prognozlariga ko‘ra 2030 yilga kelib, umumiy yo‘lovchi va yuk tashish bilan bog‘liq CO2 chiqindilari 2016 yilga nisbatan 21 foizga o‘sib, 8,772 million tonnaga yetadi. [6] UNWTO va Birlashgan Millatlar Tashkilotining iqlim o‘zgarishi va turizm bo‘yicha oldingi tadqiqotiga ko‘ra esa 2005 yilda turizm bilan bog‘liq CO2 chiqindilari 982 million tonna tashkil etgan bo‘lib, bu umumiy transport chiqindilarining qariyib 18 foizini va barcha texnogen CO2 chiqindilarining 3,7% (26,400 mln. tonna) demakdir.[7] 2016 yilga kelib turizmdan chiqadigan transport bilan bog‘liq CO2 chiqindilarni 1,597 million tonnaga yetib, umumiy transport chiqindilarining 22 foizini va sun’iy chiqindilarning 5 foizini (32,100 million tonna) tashkil etdi.

1.5 Diagramma

Transport bilan bo’liq jami CO2 chiqindisi va turizmda transport bilan bog’liq CO2 chiqindisi hajmi (mil.ton.)



Manba: UNWTO, ITF, IEA, IATA and Amadeus data

1.5 diagrammadagi ma'lumotlarga ko'ra 11 yil ichida antropogen chiqindilar hajmi ham, turizmda xizmat ko'rsatuvchi transportlarning CO2 chiqindisi hajmi ham o'sib borish tendensiyasini ko'rsatmoqda. Odatda, barcha issiqxona gazlari chiqindilari karbonat angidrid (CO2) ekvivalentida va karbonat angidrid ekvivalentini hisoblash uchun 100 yillik global isish salohiyatidan (GWP100) foydalaniladi. Global isishning asosiy sababchisi bo'lgan "karbonat angidrid" qancha ko'p ishlab chiqarilsa, "uglerod izi" shunchalik katta bo'ladi va aksincha "karbonat angidrid" qancha kam ishlab chiqarilsa, "uglerod izi" shunchalik kichik bo'ladi. Uglerod izi - bu nafaqat issiqxona gazlarining miqdorini aniqlash, balki mamlakat, tashkilot (korxona) va shaxslarning xulq-atvori ekologik adolat tamoyillariga mos kelishini aks ettirish usuli hamdir.

Ilmiy xulosalar

Pandemiya turizm sohasi va tabiat o'rtasidagi munosabatlarni o'zgartirish va shu orqali Barqaror rivojlanish maqsadlari hamda iqlim o'zgarishi bo'yicha Parij bitimiga erishishga katta hissa qo'shish uchun imkoniyatni taqdim etadi. Turizm barqaror, resurslarni tejaydigan va uglerodsiz neytral sektorga aylanishi kerak. Iqlim o'zgarishlariga qarshi chora-tadbirlar va past uglerodli infratuzilma hamda ilmiy-tadqiqot ishlariga investitsiyalar katta iqtisodiy o'sish va yangi ish o'rinlarini yaratish imkoniyatiga ega: bitta yo'nalishning o'zida ya'ni qayta tiklanadigan energiya manbalaridan 2050 yilga kelib 42 million ish o'rni yaratilishi mumkinligi ta'kidlanmoqda.[8] Jahon ekspertlari tomonidan yaratilgan "Yashil iqtisodiyot" modeli prognozlariga qaraganda resurslarni tejashning eng katta potentsiali CO2 chiqindilarida 52 foiz yaxshilanish, keyin o'rinlarda energiya sarfi (44 foiz), suv iste'moli (18 foiz) va chiqindilarni to'liq yo'q qilishda (17 foiz) o'zgarish kutilmoqda. Shu bilan birga alohida ta'kidlash zarurki, agar barqaror turizmni rivojlantirish to'g'ri rejalashtirilmasa va boshqarilmasa, u atrof -muhit va madaniy meros ob'ektlarining zaif tomonlariga bosimni kuchaytirishi mumkin. Iqtisodiy qayta tiklanish loyihalari, investitsiyalar va qayta tiklash rejalari (ayniqsa, kichik va o'rta korxonalar uchun) barqaror turizm infratuzilmasini qo'llab-quvvatlash va uzoq muddatli istiqbolda uglerod neytralligi va chidamliligini ta'minlash uchun modernizatsiya qilish orqali turizmning rivojlanishiga ijobiy ta'sir ko'rsatishi mumkin.

Iqtisodiy hamkorlik va taraqqiyot tashkilotiga a'zo mamlakatlarning turizm siyosati va iqlim o'zgarishiga bag'ishlangan hisobotda [9] ta'kidlanganidek turizm sanoati va milliy hukumatlar sayohatlardan uglerod chiqindilarini kamaytirish uchun ko'proq harakat qilishlari kerakligini ta'kidlaydi, ya'ni bu mamlakatlarning atigi uchdan bir qismi muammoga jiddiy yondashgan holda sayyohlik chiqindilarini kamaytirish bo'yicha siyosiy loyihalar ustida tadqiqot olib borishmoqda. S.Bekhen va J.Heyning fikriga ko'ra iqlim o'zgarishining turizmga ta'sirini moslashtirish va yumshatish strategiyasi orqali turizmning iqlim o'zgarishiga ta'sirini ko'rib chiqadigan turizm uchun siyosiy asosni qabul qilish kerak.[10]

Kam uglerodli turizm nisbatan yangi konseptsiya bo'lib (2009 yilda taklif qilingan), barqaror turizmning bir yo'nalishi sifatida jamiyatimiz uchun yuqori ijtimoiy, iqtisodiy va ekologik foyda olish maqsadida turizm sanoati uchun yangi rejalashtirish usuli bilan soha faoliyatida yuzaga kelgan uglerod chiqindilarini

kamaytirish orqali maksimal turistik tajribaga erishishga qaratilgan.[11] Kam uglerodli turizm va past uglerodli sanoat past uglerodli iqtisodiyotning ajralmas qismi hisoblanadi. Sayyohlarning global tez sur'atlar bilan kengayishi tufayli transportdan foydalanish va infratuzilmalarni rivojlantirishda energiya (masalan, mehmonxona qurilishi, havo yo'llari, avtomobil yo'llari, temir yo'llar, isitish, sovutish uskunalari va boshqa turli xil dam olish tadbirlari) sarflanishi natijasida karbonat angidrid chiqindilarining ko'payishi mintaqalarda ekologik, ijtimoiy va madaniy muammolarni keltirib chiqardi. Kam uglerodli turizm - kam energiya iste'moli, past ifloslanish va kam emissiyaga asoslangan yashil turizm. U nafaqat turizm resurslarini rejalashtirish balki turistlarga aniq talablarni ham qo'yadi. U mahalliy tabiiy va madaniy muhitni muhofaza qilish, mahalliy aholi va ularning atrofiga ijobiy hissa qo'shish bilan birga turizm xizmatlari sifatini oshirishga qaratilgan.

Kutilayotgan iqtisodiy samara

Turizm XX- asr o'rtalarigacha uglerodni kam sarflaydigan iqtisodiyotning faol ishtirokchisi bo'lishi uchun industriya oldida ulkan vazifalar turibdi. Buning uchun milliy hukumatlar va xalqaro tashkilotlar tomonidan qo'llab-quvvatlanadigan strategik siyosat tuzilmalari, emissiyalarni o'lchash va hisobot berishning samarali tizimlari hamda sayyohlik tashkilotlariga chiqindilarni kamaytirish maqsadlariga erishishga imkon beradigan loyihalar kerak. Biz issiqxona gazlarining karbonat angidrid bilan birgalikdagi atrof–muhitga ta'siri yuqoriligi haqida allaqachon ma'lumotga egamiz. Iqlim o'zgarishi muammosi butun dunyodagi tashvishga aylandi va birgalikda bu muammoni yechimini topish maqsadida global konsensusga kelishildi. Turistik uglerod izi bu ma'lum bir davrda ma'lum bir hududda turizm iste'mol qiladigan karbonat angidrid miqdorini bildiradi.

Iqlim o'zgarishini barqarorlashtirish bo'yicha global maqsadlarga erishish yaqin 30 yil ichida boshqa iqtisodiy tarmoqlar bilan bir qatorda sayyohlik tizimi butunlay dekarbonizatsiya qilinishi kerak.[12] Buning uchun hukumatlar tomonidan past uglerodli iqtisodiyotga o'tish o'rta va uzoq muddatli tizimli yondashuv majburiyati talab qilinadi. Demak, favqulodda iqlim sharoitida, qisqa vaqt ichida sayyohlik markazlari menejerlari turizmning uglerod chiqindilarini darhol kamaytirish samaradorligiga erishish yo'llarini izlashlari muhim hisoblanadi. Turizm daromadining uglerod izini hisobga oladigan sayyohlik paradigmasiga o'tish uchun maqsadli boshqaruvning yangi modellari talab qilinadi. Bunday vaziyatda daromad va ish bilan ta'minlanganlik darajasini saqlash, shu bilan birga, sanoat chiqindilarini sezilarli darajada kamaytiradigan yangi turizm modellarini topish kerak. Bu, Parij bitimiga muvofiq past karbonli trayektoriyalarga mos keladigan dekarbonizatsiyaga erishish uchun yangi boshqaruv usullarini joriy etish orqali turizmni rivojlanish strategiyasini qayta ko'rib chiqishni talab qiladi.[13]

Turuzmninig salbiy ta'sirini yumshatish maqsadida rivojlangan mamlakatlar allaqachon maqsadli strategiyalar asosida sohani barqarorlik tomon dadil qadamlarni tashlagan. Bu say'i harakatlarning natijasi ozining ilk ijobiy tendensiyalrini ko'rsatmoqda. Xususan, olib borilgan tadqiqotlarning ko'rsatishicha sayyohat qilish istagida bo'lgan potensiyal turistlar ekologik toza yo'nalishlarni tanlashlarini, hamda sayohat turlarini shakllantirishda manzillarning ekologik barqarorligi, eko-sertifikatga

ega ekanligiga ko'proq etibor berishlarini ta'kidlab otgan. Demak, rivojlangan mamlakatlar tajribasi hamda olib borilgan tadqiqotlarning ilmiy natijasi hamda BMTning Barqaror Rivojlanish maqsadlaridan kelib chiqqan holda turizm sohasiga:

-innovatsiyalar kiritish (resusrlarni tejash, qayta ishlash va b.);

-sohada faoliyat olib boruvshi sub'yektkarga barqaror turizmning ustuvor yo'nalishlari haqida ma'lumotlar berish;

-sayyohatchilarning ekologik madaniyatini oshirish orqali barqaror turizmni rivojlantirish kelajakda turizm sohasini nisbatan ekologik toza va iqtisodiy samarali tarmoqga aylantirish imkoniyatini beradi.

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MADANIYATLARARO ALOQANING TURIZMDAGI O‘RNI, TURIZM TA’LIMI VA FANINING MAZMUNI

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Annotasiya: Maqola madaniyatlararo aloqa muammolarini muhokama qiladi va ularni hal qilish yo‘llarini belgilaydi. Madaniyatlararo aloqaning turizm, turistik ta’lim va fandagi rolini isbotlaydi.

Kalit so‘zlar: madaniyat, turizm, fan, ta’lim, madaniyatlararo aloqa, xalqlar.

Аннотация: В статье рассматриваются проблемы межкультурной коммуникации, определяются пути их возможного решения, обосновывается роль межкультурной коммуникации в туризме, туристском образовании и науке.

Ключевые слова: культура, туризм, наука, образование, межкультурные коммуникации, народы.

Abstract: This article discusses cross-cultural communication problems, determines the ways to solve them, and proves the role of cross-cultural communication in tourism, touristic education and science.

Keywords: education, culture, nations, tourism, science, cross-cultural communicatio n.

Ayni paytda madaniyatlar muloqoti sharoitida xorijiy tillarni o‘rganish dolzarb bo‘lib qoldi. Shu munosabat bilan nafaqat tillarni o‘qitish, balki "chet tili" fani doirasida madaniy, madaniyatlararo o‘qitishni ham amalga oshirish kerak, bu turizm sohasining kelajakdagi xodimlariga mutaxassis boshqa xalqlar va madaniyatlar vakillari bilan uchrashganda paydo bo‘ladigan madaniy to‘siqni yengib o‘tishda yordam berishi mumkin. Bugungi kunda bo‘lajak mutaxassislarda boshqa madaniyat va xalqlarga hurmat, sabr-toqat, bag‘rikenglik kabi fazilatlarni rivojlantirish muhim bo‘lib chiqdi. Shuning uchun madaniyatlararo aloqa muammolarini o‘rganish birinchi o‘ringa chiqadi.

Ilmiy-texnik, jahon sivilizasiyasi jarayoni, transport vositalarining faol rivojlanishi va yangi texnologik imkoniyatlarning paydo bo‘lishi, shuningdek davlatlar o‘rtasidagi chegaralarning tobora ochiqligi davrida zamonaviy inson boshqa madaniyat vakillari bilan bog‘lanish uchun cheksiz imkoniyatlarga yega bo‘ldi.

Hozirgi vaqtda turli xalqlar madaniyatini o‘rganishga faol qiziqish mavjud, tadqiqotchilar madaniyatlarning dialoglari va to‘qnashuvlariga alohida ye’tibor berishadi. Bizning qiyin davrimizda madaniyatlar muloqoti nuqtai nazaridan yangi imkoniyatlar, aloqa turlari va shakllari hali ham ochilmoqda, ularning asosiy sharti o‘zaro tushunish, bag‘rikenglik va aloqa sheriklari madaniyatiga hurmatdir. Madaniyatlararo aloqaning yeng muhim muammosi turizm sohasining kelajakdagi

xodimlari uchun bo‘lib, ularning faoliyati boshqa madaniyat vakillari bilan bevosita bog‘liqdir.

Turizm sohasidagi mutaxassislar har kuni kommunikativ xarakterdagi muammolarni nafaqat o‘z ona tilida, balki chet tilida ham hal qilishlari kerak. Chet yellik sheriklar bilan ishbilarmonlik uchrashuvlari, yozishmalar, tutuvchi sayyohlar bilan ishlash, xorijiy mehmonxonalarda animasiya faoliyati, shartnomalar imzolash, savdo shartlarini muhokama qilish, bularning barchasi turizm sohasi xodimidan nafaqat tilni bilishni, balki mamlakat madaniyati, tarixi bilan bog‘liq bilimlarni ham talab qiladi. Turizm menejeri hozirda ishlamoqda. Biznes sheriklar mamlakatida qabul qilingan nutq odob-axloq qoidalari, urf-odatlari, odob-axloq qoidalarini bilish muloqot paytida ijobiy taassurot qoldiradi, yo‘q qiladi, o‘zaro tushunishni rivojlantiradi, bu oxir-oqibat sheriklar bilan aloqa natijalariga ijobiy ta’sir qiladi, kompaniyaning obro‘sini oshiradi. Malakali turizm xodimlari nafaqat sayyohlarga til to‘sig‘ini, balki madaniy to‘siqni ham yengishga yordam berishlari kerak. Madaniyatlararo to‘siq madaniyat vakillari tomonidan ancha keskin qabul qilinadi. U ancha xavfli va Pedagogika tildan ko‘ra yoqimsiz va ko‘pincha salbiy oqibatlarga olib keladi.

Madaniyatlararo aloqa-bu turli madaniyatlarga mansub kommunikativ Aktning ikki ishtirokchisi o‘rtasida yetarli darajada o‘zaro tushunish. Shuning uchun madaniyatlar o‘rtasida vositachi bo‘lishga qodir bo‘lgan turizm sohasi xodimlari uchun madaniy an’analar, urf-odatlar, xulq-atvor, shuningdek chet tilini bilish juda muhimdir. Turizm sanoatining kelajakdagi xodimlari, shuningdek, bir tomondan, xalqlarning madaniyatlararo farqlarida harakat qilishlariga imkon beradigan, boshqa madaniyat vakillari bilan muloqot qilishga yordam beradigan, boshqa tomondan, har qanday aloqa sharoitida o‘z xalqi va madaniyatini yetarlicha namoyish yetadigan bilimlarga muhtoj.

Ushbu bo‘shliqni to‘ldirishning yeng muhim va radikal shartlaridan biri bu kelajakdagi turizm menejerlarining kommunikativ qobiliyatlarini rivojlantirishda ijtimoiy-madaniy komponentning rolini kengaytirish va chuqurlashtirishdir.

So‘zning ma’nosini bilish va grammatika qoidalari jamiyat rivojlanishining hozirgi bosqichida turizm menyejeri uchun aylandi, bu tilni aloqa vositasi sifatida faol ishlatish uchun yetarli yemas. O‘rganilayotgan til dunyosini iloji boricha chuqurroq bilish kerak.

Boshqacha qilib aytganda, so‘zlar va grammatika qoidalarini bilishdan tashqari, siz bilishingiz kerak:

1. qachon aytish/yozish, qanday, kimga, kim bilan, qayerda;

2. ushbu ma’no / tushuncha sifatida ushbu fikr mavzusi o‘rganilayotgan tilning haqiqatida yashaydi.

Shuning uchun yaqin kelajakda sayyohlik profilidagi oliy o‘quv yurtlarining o‘quv dasturlariga "o‘rganilayotgan til dunyosi" yoki "madaniyatlararo aloqa" kabi fanlarni kiritish zarur. Bugungi kunda ushbu fanni o‘rganish "chet tili" o‘quv intizomi doirasida amalga oshirilishi mumkin, chunki bu ikki fan bir-biri bilan chambarchas bog‘liqdir. .

Ona tilida so‘zlashuvchilarni o‘rab turgan dunyoning surati shunchaki tilda aks yettirilmaydi, shuningdek, u til va uning ma’ruzachilarini shakllantiradi va nutqdan foydalanish xususiyatlarini belgilaydi. Shuning uchun o‘rganilayotgan til dunyosini

bilmasdan, aloqa vositasi sifatida tilni o‘rganish mumkin yemas. Uni madaniyatni saqlash va uzatish usuli sifatida, ya’ni o‘lik til sifatida o‘rganish mumkin. Turizm menejerlari o‘z ma’ruzachilari dunyosida yashaydigan va uni bu dunyoni bilmasdan o‘rganadigan tirik tilga muhtoj (turli xil ilmiy maktablarda turlicha deyilmasdan: fon bilimlari, vertikal kontekst va boshqalar.) turizm sohasi xodimini ushbu tilni aloqa vositasi sifatida ishlatish imkoniyatidan mahrum qiladi.

Ona tilida so‘zlashuvchilar dunyosini o‘rganish kelajakdagi turizm menejerlariga nutqdan foydalanishning o‘ziga xos xususiyatlarini, qo‘shimcha semantik yuklarni, til va nutq birliklarining madaniy, tarixiy va boshqa ma’nolarini tushunishga yordam berishga qaratilgan bo‘lishi kerak. Voqelikka alohida ye’tibor beriladi, chunki voqelikni chuqur bilish ushbu tilda so‘zlashadigan xalqlarning kundalik haqiqati bilan bog‘liq hodisalar va faktlarni to‘g‘ri tushunish uchun zarurdir.

Turistik universitetda chet tili o‘qituvchisi oldida turgan asosiy, istiqbolli, ammo juda qiyin vazifa talabalarning madaniyatlararo muloqot qobiliyatlarini maksimal darajada rivojlantirishdir, bu kommunikativ madaniyatni shakllantirish va lingvistik va madaniy bilimlarni sezilarli darajada kengaytirishni o‘z ichiga oladi. Uni hal qilish uchun biz tilni bilishning barcha to‘rt turini (o‘qish, gapirish, yozish, tinglashni tushunish) rivojlantirishga qaratilgan yangi o‘qitish usullarini va kelajakdagi turizm menejerlariga samarali muloqot qilishni o‘rgatish mumkin bo‘lgan tubdan yangi o‘quv materiallarini ishlab chiqdik.

Bilim olish istagi har doim insonning ajralmas yehtiyoji bo‘lib kelgan. Dam olishni boshqa xalqning hayoti, tarixi va madaniyati haqidagi bilimlar bilan birlashtirish turizm to‘liq hal qilishga qodir bo‘lgan vazifalardan biridir. Turizm funksiyalari katta gumanitar salohiyatga yega, yangi mintaqalarni yoki mamlakatlarni o‘z ko‘zingiz bilan ko‘rish, yeshitish, his qilish, o‘zingiz uchun tajriba, yangi bilimlarni kashf yetish. Boshqa xalqlarning madaniyati va urf-odatlari bilan tanishish insonning ma’naviy dunyosini boyitadi. Shuning uchun turizm xalqning mustaqil suvereniteti va o‘ziga xosligini rivojlantirish, saqlash, mustahkamlash jarayonining asosiy asosidir. Madaniyat va turizmning tarixiy yevolyusiyasi usullarining o‘ziga xosligi ularni yanada rivojlantirishga yangi yondashuv usullarining umumiyligini oldindan belgilab berdi. Dunyoning aksariyat mamlakatlarida jamiyat hayotining ajralmas qismini tashkil yetuvchi madaniyat va turizmni demokratlashtirish jarayoni kechmoqda. Turizm insonning ufqlarini rivojlantirishda, yangi bilim va ko‘nikmalarni olishda muhim rol o‘ynaydi. Turizm sohasida mutaxassislarni tayyorlashda kommunikativ madaniyatni, ijodkorlikni va turizm sohasining bo‘lajak xodimlari o‘rtasida nazariy bilimlarni amalda qo‘llash qobiliyatini shakllantirish kerak, bu yesa ularni malakali mutaxassislarga aylantiradi. Turizm sohasidagi mutaxassislarning har bir yangi avlodi jamiyatning madaniy salohiyatini oshirishi kerak.

Turizm xulq-atvori, tafakkuri, dunyoqarashi, urf-odatlari, an’analari, muloqotining o‘ziga xos xususiyatlari bilan turli madaniyat vakillari o‘rtasidagi ziddiyatlarning yeng keng sohasini tashkil yetadi. Shuning uchun turizmda madaniyatlararo aloqa muammolari ayniqsa aniq namoyon bo‘ladi.

An’anaga ko‘ra, madaniyatlararo muloqot deganda turli xil yetnik guruhlar vakillarining yetnik o‘ziga xosligi, shaxsiyatning yetno-madaniy murakkabligi, sabr-

toqati, shuningdek, ijtimoiy hayotning turli sohalarida millatlararo ongga intilishda namoyon bo‘ladigan yetnik madaniyatlarning o‘zaro ta’siri bilan tavsiflangan maxsus madaniyat turi tushuniladi. Madaniyatlararo aloqaning tarkibiy yelementlari, avvalambor: yetnik o‘ziga xoslik, millatlararo totuvlik, millatlararo muloqot tili va boshqa yelementlardir.

Xalqlar o‘rtasidagi o‘zaro tushunish muammosi hozirgi kunda dolzarb bo‘lib bormoqda. Qoida tariqasida, qiyinchiliklar turli xil tarixiy, siyosiy, iqtisodiy, madaniy farqlar tufayli yuzaga kelgan turli madaniyatlarning to‘qnashuvi tufayli yuzaga keladi. Jamiyat hayotining barcha sohalarida jahon hamjamiyatining muhim va juda murakkab ijtimoiy muammolaridan biri bu xalqaro madaniyatlararo aloqalar, aloqalar, aloqa, o‘zaro tushunishni o‘rnatish va rivojlantirishdir.

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INTERNATIONAL EXPERIENCE IN PILGRIMAGE TOURISM MANAGEMENT: TRADITIONS AND INNOVATIONS

МЕЖДУНАРОДНЫЙ ОПЫТ УПРАВЛЕНИЯ ПАЛОМНИЧЕСКИМ ТУРИЗМОМ: ТРАДИЦИИ И ИННОВАЦИИ

ZIYORAT TURIZMI BOSHQARISHNING XALQARO TAJRIBASI: AN'ANALAR VA INNOVATSIYALAR

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Annotatsiya: O'zbekistonda turizm sohasida amalga oshirilayotgan islohotlar, O'zbekistonning turizm salohiyati, turizmdagi muammolar va ularga samarali yechim topish.

Kalit so'zlar: Turizm, Buyuk ipak yo'li, iqtisodiyot, investitsiya, videoselektor, jahongashtalik, YUNESKO, ziyoratgoh.

Abstract: Reforms in the field of tourism in Uzbekistan, tourism potential of Uzbekistan, problems in tourism and finding effective solutions to them.

Keywords: Tourism, Great Silk Road, economy, investment, video selector, globalization, UNESCO, shrine.

Аннотация: Реформы в сфере туризма в Узбекистане, туристический потенциал Узбекистана, проблемы в сфере туризма и поиск их эффективных решений.

Ключевые слова: туризм, Великий шелковый путь, экономика, инвестиции, видеоселектор, глобализация, ЮНЕСКО, святыня.

Buyuk Ipak yo'li qadimda sharq bilan g'arbni bo'g'lab turgan savdo yo'li bo'lganligi barchamizga ma'lum. Buyuk Ipak yo'li – insoniyat rivojlanishi tarixining, uning birlashuvga hamda madaniy qadriyatlari bilan almashishga, hayotiy zarur mahsulotlarni sotish uchun bozorlarga erishishga intilishining o'ziga xos bo'lgan

hodisasidir. Bizning yurtimiz ham Buyuk ipak yo'li chorrahasida joylashgan. Misol tariqasida, Samarqand, Buxoro, Qo'qon, Toshkent, Termiz, Shahrisabz, G'uzor va boshqa ko'plab qadimiy shaharlar ushbu savdo yo'lidagi manzilgohlardan hisoblangan. Demak, azaldan yurtimiz savdo-sotiq, madaniyatlar almashinuvi beshigi bo'lgan.

Birinchi prezidentimiz I.A.Karimov ta'kidlaganidek, "Buyuk ipak yo'li jahon tarixidagi eng muhim madaniy va ijtimoiy-iqtisodiy ahamiyatga ega bo'lgan noyob hodisadir. Asrlar davomida olis mamlakatlar va xalqlarni bir-biri bilan bog'lagan bu yo'l hozirgi davrda ham muhim ahamiyat kasb etmoqda. Bugungi kunda u Sharq mamlakatlari o'rtasidagi savdo-iqtisodiy, investitsiyaviy, madaniy va ma'rifiy hamkorlikning rivojlanishiga xizmat qilmoqda" - degan so'zlari bejizga aytilmagan.

Bugungi kunda turizm yuqori daromadli soha, shuningdek jadal rivojlanayotganligi sababli hududiy iqtisodiyotda ushbu sohaning rivojiga katta ahamiyat berilmoqda. Jahon sayyohlik sanoatida turizmdan tushayotgan daromad ulushi avtomobil ishlab chiqarish, neft va gaz sanoatidan keyin uchinchi o'rinda turadi. So'nggi yillarda turizm jahon eksportida o'zining ulkan hissasiga ega bo'ldi va butunjahon yalpi ichki mahsulotining 11% ini tashkil qilmoqda. So'nggi 40 yil davomida jahonda boshqa mamlakatlarga tashrif buyuruvchi turistlar soni 20 martaga, turizmdan keluvchi daromad 60 martaga oshdi va xalqaro turizmdan olinuvchi daromad 400 mlrd dollarga yetdi.

O'zbekistonda ham turizm sohasiga juda katta va alohida e'tibor qaratilmoqda. Xususan, davlatimiz rahbarining 2016-yil 2-dekabrdagi "O'zbekiston Respublikasining turizm sohasini jadal rivojlantirishni ta'minlash chora-tadbirlari to'grisidagi farmoniga muvofiq, sayyohlik mamlakatimiz iqtisodiyotining strategik tarmog'i sifatida belgilandi. Prezidentning 2017-yil 16-avgustdagi qarori bilan 2018-2019-yillarda turizm sohasini rivojlantirish bo'yicha birinchi navbatdagi chora-tadbirlar dasturi tasdiqlandi.

Keyinchalik O'zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev raisligida 2018-yil 22-fevral kuni videoselektor yig'ilishida xorijiy turistlar oqimini ko'paytirish va ichki turizmni yanada rivojlantirish, sayyohlik xizmatlarini yaxshilash va turlarini kengaytirish bo'yicha ko'rilayotgan choralar natijadorligi tanqidiy tahlil qilindi. "Mamlakatimiz turizm sohasida ulkan salohiyatga ega bo'la turib, uzoq yillar bu imkoniyatdan to'liq va samarali foydalanilmadi. Turizm rivoji uchun qulay iqtisodiy va tashkiliy-huquqiy shart-sharoitlar yaratilmadi, hamma o'z bilganicha faoliyat yuritib keldi", deb tanqid qildilar.

Shuningdek, 2019-yilda bo'lib o'tgan videoselektorda ham turizm sohasi bo'yicha bir qator masalalar ko'rib chiqildi. Unda Prezidentimiz Shavkat Mirziyoyev 2020-yilda turizmni iqtisodiyotning strategik tarmog'iga aylantirish, sayyohlar oqimini 7.5 mlnga yetkazish, katta salohiyatga ega bo'lgan ziyorat va tibbiyot turizmni jadal rivojlantirish lozimligi, hukumatga 3 oy ichida turizm marshrutiga kiritilgan obyektlar sonini 500 tadan sonini 800 taga yetkazish bo'yicha chora-tadbirlar belgilash kerakligini, YUNESKOning umumjahon moddiy va nomoddiy madaniy me'rosi ro'yxatiga O'zbekistondagi yangidan-yangi ziyoratgohlarni kiritishni tezlashtirish lozimligini, joriy yilda yangi, zamonaviy mehmonxonalarni qurish uchun 200 milliard

so’m subsidiyalar ajratib, turizm infratuzilmasini yanada rivojlantirish bo’yicha alohida farmoyish berdilar.

Bundan ko’rinib turibdiki, yurtimizda turizmni rivojlantirishga katta e’tibor qaratilmoqda. Yurtimizda 8200 dan ortiq turistik zonalar va muqaddas qadamjolar, ya’ni ziyoratgohlar mavjud, lekin hamma ham bunday joylarnining qayerda joylashganligini, unga olib boruvchi marshrutlar yo’nalishidan xabardor emas.

Ichki va tashqi turizmni rivojlantirish uchun quyidagi chora-tadbirlarni amalga oshirish maqsadga muvofiq:

- Butunjahon turizm maskanlari ro’yxatiga kiritilmagan muqaddas qadamjolarni aniqlab, ularni mavjud talablar asosida turistlar tashrifi uchun qulay holatga keltirish;
- Mamlakatimiz va butunjahon miqiyosida ushbu obyektlar targ‘ibot kampaniyalarini uyushtirish;
- Yurtimiz hududida mavjud turistik maskanlarning aynan qaysi turizm turiga kiritiluvchi maskan ekanligi bo’yicha kartotekasini ishlab chiqish va ushbu kartoteka asosida xaritalar tuzish, xaritalarning elektron ilovalar shaklini ishlab chiqish;
- Turizm obyektlariga olib borish uchun transport qatnovini yo’lga qo’yish;
- Yurtimizga tashrif buyurayotgan sayyohlar oqimini boshqarish, ularni turizm obyektlarida vaqtini samarali o’tkazishini to’g’ri tashkil etish maqsadida hududlarda mahalliy malakali gid-ekskursovodlar maktablarini tashkil etish va unga ko’ngilli tilmochlarni ham jalb etish.

Ushbu borada aynan ma’lum hudud uchun ushbu hududda mavjud otmlarda gid-ekskursovod mutaxassislarga ta’lim beruvchi o’qituvchilar yetishtirishni optimallashtirish zarur. Aynan biz faoliyat olib borayotgan Qarshi Davlat Universitetining Pedagogika Instituti ham tarixiy obidalarga boy ko’hna va navqiron Shahrisabz shahrida joylashgan, har ikki yilda bir marotaba o’tkazilishi yo’lga qo’yilgan Maqom festivali 75 davlatdan 300dan ortiq san’atkorlar tashrifi kuzatilgan bo’lsa, Kitob tumani Varganza qishlog’ida o’tkazilib kelinayotgan Anor festivaliga 15 xorijiy mamlakatdan mehmonlarni vohamizga boshlaydi. Bu holatda ushbu sayyohlar oqimini to’g’ri taqsimlash, ularning vaqtini mazmunli tashkil etish uchun mavjud gid-ekskursovodlar yetarli emas. Bu muammoning yechimi sifatida Qarshi Davlat Universitetining Pedagogika Institutida aynan gid-ekskursovodlarni tayyorlovchi ta’lim muassasasi bo’lmish kollej uchun mutaxassis o’qituvchilarni yetishtirish yo’nalishini sinov tarzida yo’lga qo’yilsa, kelajakda ushbu taklif o’zini to‘laqonli oqlaydi degan umiddamiz.

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3. Birinchi prezidentimiz I.A.Karimov BMT Assembleyasida so’zlagan nutqi.

O'ZBEKISTONDA ZIYORAT TURIZMINI SHAKLLANTIRISHNING MUHIM OMILLARI

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Annotatsiya: Ushbu maqola O'zbekistondagi ziyorat turizmi haqida ma'lumot beradi. Bundan tashqari, maqolada O'zbekistondagi tashrif buyurish mumkin bo'lgan ziyoratgohlar ro'yxati ham keltirib o'tilgan.

Kalit so'zlar: turizm, ziyorat turizmi, ziyoratgoh, qadamjo, missionerlik, masjid, madrasa, cherkov, infratuzilma, islom sivilizatsiyasi, O'zbekiston musulmonlar idorasi, tur agentlik, maqbara, xonaqoh, turistik firma, sayyoh, rekonstruksiya, reklama, Wikipedia, transport, internet sayti, elektron dastur.

Abstract: This article provides information about pilgrimage tourism in Uzbekistan. The list of possible pilgrimage sites in Uzbekistan also given in the article.

Key words: tourism, pilgrimage tourism, shrine, missionary, mosque, madrasa, church, infrastructure, Islamic civilization, The Muslim board od Uzbekistan, tour agency, mausoleum, khanaqah, travel agency, tourists, reconstruction, advertising, Wikipedia, transport, internet site, electronic app.

Аннотация: В данной статье представлена информация о паломническом туризме в Узбекистане. В статье также перечислены возможные места паломничества в Узбекистане.

Ключевые слова: туризм, паломнический туризм, святыня, миссионерство, мечеть, медресе, церковь, инфраструктура, исламская цивилизация, Управление мусульман Узбекистана, турфирма, мавзолей, гостиница, туристическая фирма, турист, реконструкция, реклама, Википедия, транспорт, интернет-сайт, электронное приложение.

Bugungi kunda turizm sohasi jadal o'sib, rivojlanib bormoqda.Turizm haqida so'z yuritishimizdan oldin, turizm o'zi nima ekanligini batafsil bilib olishimiz lozim. Turizm jismoniy shaxsning doimiy istiqomat qilayotgan joyidan sog'lomlashtirish, ma'rifiy, kasbiy-amaliy yoki boshqa maqsadlarda ma'lum muddatga boshqa joyga jo'nab ketishidir.Turizm shaklan sayr (excursion), sarguzasht (journey, expedition) va piyoda yurish (walking) kabi turlarni o'z ichiga olib, mazmunan esa insonlarning bilim doirasini kengaytirish, aql-idrokini rivojlantirish hamda jismoniy barkamollikni tarbiyalash kabi eng muhim vazifalarni hal qilishni o'z ichiga oladi. Bugungi kunda turizmning juda ko'plab turlari mavjud. Masalan, sarguzasht turizmi, biznes turizmi, oziq-ovqat turizmi, madaniyat turizmi, ekoturizm, meditsina turizmi, ziyorat turizmi, sport turizmi, sog'lom turmush tarzi turizmi, dengiz turizmi, tug'ilish turizmi, fan

turizmi, gen turizmi, urush turizmi, falokat turizmi va hattoki virtual turizm turlari ham mavjud. Ushbu turizm turlari orasida ziyorat turizmi o‘zining alohida o‘rni va ahamiyatga ega ekanligi bilan ajralib turadi.

Yurtimizda juda ko‘plab ziyoratgohlar va muqaddas qadamjolar mavjud. Bu esa yurtimizda ziyorat turizmini rivojlantirish uchun va O‘zbekistonni kelajakda turistlar eng ko‘p tashrif buyuradigan mamlakatlardan biriga aylantirish uchun muhim omil bo‘lib xizmat qiladi.

Ziyorat turizmi – ma’lum bir shaxs yoki guruhlarning sayohat qilish yoki missionerlik maqsadida muqaddas qadamjolar, masjidlar, madrasalar, cherkovlar yoki diniy ahamiyatga ega bo‘lgan hududlarga tashrif buyurishidir. Bugungi kunda yurtimizda turizm sohasida juda ko‘plab islohotlar olib borilmoqda. Jumladan, O‘zbekiston Respublikasi Prezidentining 2017-yil 16-avgustdagi “O‘zbekistonda sayohat qilishni yengillashtirish, turizm infratuzilmalarini rivojlantirish va yangi turizm obyektlarini tashkil etish”ga qaratilgan 2018-2019 yillarda turizm sohasini rivojlantirish bo‘yicha chora-tadbirlar dasturi [1] tasdiqlandi. O‘zbekistonga tashrif buyurayotgan fuqarolarga viza tartibini soddalashtirish hamda maxsus ziyorat turizmi dasturlari taklif etiladigan davlatlar ro‘yxati shakllantirildi. Ziyorat turizmini rivojlantirish maqsadida O‘zbekistondagi islom sivilizatsiyasi markazi, O‘zbekiston musulmonlari idorasi, “O‘zbekiston havo yo‘llari” milliy aviakompaniyasi, “O‘zbekturizm” tashkiloti bilan hamkorlikda tashkiliy ishlar olib borilmoqda. Bundan tashqari, O‘zbekiston Respublikasi Prezidentining 2021-yil 9-fevraldagi “O‘zbekiston Respublikasida ichki va ziyorat turizmini yanada rivojlantirish chora-tadbirlari to‘g‘risidagi PF-6165-sonli farmoni [2] qabul qilindi. Unga ko‘ra ziyorat turizmi madaniy meros obyektlarini restavratsiya qilish, ziyoratgohlar va allomalar haqida ularni yanada kengroq yoyish va dunyoga tanitish maqsadida filmlar tayyorlash, chiptalar, aviareyslar, temiryo‘l qatnovlari va mehmonxona xizmatlariga o‘zgartirishlar kiritish va bir qator boshqa vazifalar qo‘yildi. O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi din ishlari bo‘yicha qo‘mitada Ziyorat turizmini rivojlantirish bo‘limi ochildi. Bo‘limning asosiy maqsadi xorijiy sayyohlarni ziyorat turizmi doirasida tashriflarini olib borishdir [3]. Shuni ham alohida ta’kidlash kerakki, 2021-yil 3-fevraldagi “Harakatlar strategiyasi”ning PF-6155-son farmoniga muvofiq O‘zbekiston bo‘ylab sayohat qilish uchun xarajatlarning bir qismini qaytarish tartibi joriy qilindi [4]. Bu esa vatandoshlarimizning O‘zbekiston hududida yanada qulayroq sayohat qilish va ichki turizmni rivojlantirish uchun keng zamin yaratdi. Yana bir ziyorat turizmi sohasidagi katta yangiliklardan biri, 2019-yili Buxoroda “Birinchi xalqaro ziyorat turizmi forumi” bo‘lib o‘tdi va forum doirasida Turizmni rivojlantirish davlat qo‘mitasi huzuridagi Milliy PR-markaz hamda Malayziya tur agentliklari assotsiatsiyasi o‘rtasida hamkorlik memorandumi imzolandi [5]. Bundan tashqari har yili O’zbekistonda Ziyorat turizmi haftaligi bo’lib o’tishi ham e’lon qilindi [6]. O‘zbekiston hududida juda ko‘p ziyoratgohlar: masjid, maqbara, madrasa, xonaqohlar mavjud.Quyidagi jadvalda ziyoratchilar tashrif buyurishi mumkin bo‘lgan ziyoratgohlar ro‘yxati keltirilgan [7]:

TOSHKENT	1. Shayx Zayniddin buva masjidi 2. Shayx Xovandi Taxur maqbarasi 3. Yunusxon maqbarasi 4. Muhammad Qaffol Shoshiy maqbarasi 5. Baroqxon madrasasi	6. Xo'ja Alambardor maqbarasi 7.Tillo shayx masjidi 8.Xo'ja Ahror Valiy majidi 9.Anvar bibi maqbarasi 10. O'zbekiston musulmonlar idorasi.
BUXORO	1. Ismoil Somoniy maqbarasi 2.Mag'oki Attor masjidi 3.Namozgoh masjidi 4.Chashmayi Ayyub maqbarasi 5.Bo'yonqulixon maqbarasi 6.Ulug'bek maqbarasi 7.Mir Arab madrasasi	8.Baland masjid 9.Xo'ja Zayniddin masjidi 10.Ko'kaldosh madrasasi 11.Nodir Devonbegi xonaqohi 12.Abdulazizxon madrasasi 13.Abduxoliq G'ijduvoniy maqbarasi
SAMARQAND	1.Xo'ja Doniyor maqbarasi 2.Hazrati xizr masjidi 3.Amir Temur maqbarasi 4. Dovud alayhissalom ziyoratgohi 5.Imom Moturidiy maqbarasi	
XORAZM	1.Juma masjidi 2.Shayx Muxtor Valiy maqbarasi 3.Said Alovuddin maqbarasi 4.Sheg'ozixon madrasasi 5.Olloqulixon madrasasi	6. Muhammad Aminxon madrasasi 7. Muhammad Rahimxon madrasasi 8. Islomxo'ja madrasasi va minorasi 9. Yusuf Hamadoniy maqbarasi
NAMANGAN	1. Xo'ja Amin maqbarasi 2.Mulla Bozor Oxund maqbarasi 3.Mulla Qirg'iz madrasasi	
ANDIJON	1. Ponsod masjidi 2. Devonaboy jome' masjidi 3. Yunus Payg'ambar ota ziyoratgohi 4. Otaqo'zi madrasasi	5. Bibi Seshanba ziyoratgohi 6. Fozil ota ziyoratgohi 7. Qutayba ibn Muslim maqbarasi
FARG' ONA	1. Burxoniddin Marg'inoniy maqbarasi	

QASHQADARYO	1.Hazrati Imom maqbarasi 2.Gumbazi Sayyidon maqbarasi
SURXONDARYO	1.Abu Iso at-Termiziy maqbarasi
NAVOIY	1. Mirsaid Bahrom maqbarasi 2. Qosim Shayx Azizon maqbarasi

Quyidagi jadvaldan ko‘rinib turganingizdek, Toshkent, Buxoro, Samarqand va Xorazm hududlari turistlar eng ko‘p tashrif buyuradigan markazlardan hisoblanadi. Shu o‘rinda bir narsani ta’kidlab o‘tish kerakki, ba’zi bir hududlar ziyoratgohlarga boy bo‘lishiga qaramay, birorta ham turistik firmalarga ega emas. Bunga Xorazm yaqqol misol bo‘la oladi. Bunday hududlarga tashrif buyurish uchun sayyohlar Toshkent yoki boshqa hudud firmalaridan foydalanishadi. Bu holatda esa davlatimizni dunyodagi eng ko‘p turistlar tashrif buyuradigan hududga aylantirish qiyin-ku? Shunday davlatlar borki, muqaddas qadamjolari juda kam bo‘lishiga qaramay eng ko‘p turistlar tashrif buyuradigan hududlarga hisoblanadi, nega? Chunki, ushbu davlatlar o‘zlarida mavjud yodgorliklarni yaxshi reklama qilishadi. Bizning yurtimizda ham turizm, jumladan, ziyorat turizm taraqqiy etishi, gullab-yashnashi uchun quyidagi omillarga e’tibor qaratilishi maqsadga muvofiq bo‘lardi:

Ziyorat turizmini rivojlantirish maqsadida:

- Turistlar tashrif buyuradigan ziyoratgohlarda xizmat ko‘rsatish sifatini kuchaytirish hamda yaroqsiz holga kelgan, ta’mirtalab hududlarni qayta rekonstruksiya qilish;
- Yurtimizda shunday ziyoratgohlar borki, ular haqida kam ma’lumotlar mavjud va aynan o‘sha hududda yashovchi mahalliy aholigagina ma’lum. Ushbu hududlarni ham, yurtimizdagi boshqa mashhur ziyoratgohlar haqidagi qisqacha ma’lumotlarni ham turli tillardagi broshyuralar va kitobchalar shaklida chop etish orqali reklamani kuchaytirish, chet elda ko‘rgazmalar tashkil etish;
- Hozirgi kunda ingliz tili eng ommaviy jahon tillaridan biri hisoblanadi, shu sababli, eng ko‘p ma’lumot manbai sifatida foydalaniladigan internet tarmoqlarida, masalan, Wikipedia tarmog‘ida ingliz va boshqa jahon tillarida ziyoratgohlarimiz

haqida ma’lumotlar berib o‘tish, chunki faqatgina o‘zbek tilida berilgan ma’lumotlar ichki turizmni rivojlantirishgagina xizmat qiladi, xolos;

- Ko‘pchilik turistlar biror hududga ziyorat uchun bormoqchi bo‘lganda ularda ushbu hududga qanday borish, qancha miqdordagi mablag‘ zarurligini bilishda yoki mehmonxona bilan bog‘liq ko‘plab muammolar kuzatiladi. Ushbu holatlarni bartaraf etish maqsadida ziyoratgohlarning xaritasini, ushbu hududga eltuvchi transport turlarni, taxminan qancha miqdorda pul sarflanishi va ushbu hududda mavjud xizmat ko‘rsatuvchi mehmonxonalar ro‘yxatini o‘zida aks ettiruvchi elektron dasturlar yoki qo‘llanmalar ishlab chiqish;
- Eng ko‘p aholi foydalanadigan mahalliy va jahon internet saytlarida mahsulot reklamalarini birmuncha qisqartirgan holda, ziyoratgohlar ro‘yxatini ham ilova qilib o‘tish;
- Turistlarga yaxshi xizmat ko‘rsatish maqsadida esa maxsus gidlar tayyorlaydigan markazlar yoki universitetlarda maxsus fakultetlar ochish maqsadga muvofiq bo‘ladi. Yoki mutaxassisligi turizmga yaqin bo‘lgan sohalarda turizmga oid fanlarni kiritish;

Bundan tashqari, ichki turizmni rivojlantirish maqsadida, mahalliy telekanallarda ziyoratgohlarimiz haqidagi ma’lumotlarni ham reklama roligi shaklida efirga uzatish maqsadga muvofiq bo‘lardi. Bir kunda qanchadan qancha insonlar televizor tomosha qiladi, ushbu reklamaga ko‘zi tushgan insonni bizning ajoyib va betakror ziyoratgohlarimizga bir bora bo‘lsa ham tashrif buyurish hissi chulg‘ab olsa ajab emas. Shukrki, bugungi kunda ushbu yo‘lda bir-qator qarorlar qabul qilindi va sa’y-harakatlar amalga oshirilmoqda.

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INTERCULTURAL COMMUNICATION IN THE SYSTEM OF INTERNATIONAL TOURISM IN THE CONTEXT OF GLOBALIZATION
МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В СИСТЕМЕ МЕЖДУНАРОДНОГО ТУРИЗМА В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ
GLOBALLASHUV SHAROITIDA XALQARO TURIZM TIZIMIDAGI MADANIYATLARARO ALOQALAR

TURIZM SOHASIDA PIKTOGRAFIK YOZUVLARNING AHAMIYATI

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Annotatsiya. Ushbu maqolada piktogrammaga asoslangan aloqa tizimlari mavzusi, ayniqsa turizm sohasida sayyohlar duch keladigan lingvistik qiyinchiliklarni piktogrammalar orqali hal etish masalasi ko‘rib chiqiladi. Shuningdek, mavjud piktogrammalar ko‘rib chiqilib, manbalar va piktogrammaga asoslangan axborotni loyihalash jarayoni uchun xulosalar chiqarish, aloqa tizimini yanada samarali tashkil qilish usullari haqida fikr bildiriladi.

Kalit so‘zlar. Turizm, piktogramma, ekoturizm, tabiat, lingvistik muommo, belgi, tasvir.

Abstract. In this article, the topic of pictogram-based communication systems, in particular, the issue of solving linguistic difficulties encountered by tourists in the field of tourism through pictograms, will be considered. Also, existing pictograms are considered, opinions are made about the methods of drawing conclusions for the process of designing information based on sources and pictograms, more effective organization of the communication system.

Keywords. Tourism, icons, ecotourism, nature, linguistic manners, character, image.

Аннотация. В данной статье будет рассмотрена тема пиктограммно-ориентированных систем общения, особенно в сфере туризма, для решения языковых трудностей, с которыми сталкиваются туристы, с помощью пиктограмм. Также будут рассмотрены существующие иконки, сделаны выводы о процессе информационного проектирования на основе исходников и иконок, высказаны мнения о способах более эффективной организации системы связи.

Ключевые слова. Туризм, пиктограммы, экотуризм, природа, языковая ладонь, знак, образ.

O‘zbekiston o‘zining ko‘plab tarixiy-me’moriy yodgorliklari, turfa xil iqlimi va tez sur’atlarda rivojlanishi, afsonaviy o‘tmishi, Buyuk Ipak Yo‘lining tarixiy-muhandislik merosi, tabiatining ajoyib manzaralari, avloddan-avlodga o‘tib keluvchi mahalliy hunarmandchilik, xalqning mehmondo‘stligi va insoniy qadriyatlari bilan sayyohlarni hayratga soluvchi, mahliyo qiluvchi shu bilan birga ularni hursand etuvchi O‘zbekiston dunyoning barcha burchaklaridan kishilarni o‘ziga jalb etib kelmoqda.

Keyingi yillarda yurtimizda turizmni rivojlantirish borasidagi islohotlar tufayli yurtimizga keladigan sayyohlar oqimi sezilarli darajada oshdi. Mamlakatimizning sayyohlik salohiyatini yanada oshirish, turistlar uchun zamonaviy sharoit va imkoniyatlar yaratish maqsadida turli chora tadbirlar amalga oshirilmoqda.

Sayyohlikni to‘liq ifoda etish uchun unda ishtirok etadigan subyektlarni aniqlab olish maqsadga muvofiq. Bu borada olimlardan V.A. Kvartalnov sayyohlik obyektlariga to’rtta subyektni kiritadi[1,21].

- Sayyohlar
- Sayyohlik va xizmat tovarlarini beruvchi tashkilotlar
- Mahalliy hukumat organlari
- Qabul qiluvchi mamlakatlar

Bu sayyohlik subyektlariga yana bir guruhni, ya’ni sayyohlar borib ko‘radigan sayyohlik obyektlarini qo‘shishimiz mumkin. Chunki sayyohlar hamma joyga yoki mamlakatlarga boravermaydi. Ular shunday joylarni tanlaydiki, qaysiki u yerda sayyohlarni qiziqtiradigan obyektlar mavjud bo‘lishi lozim. Masalan, O‘zbekistonga sayyohlar xorijiy mamlakatlardan tarixiy obidalarni ko‘rish maqsadida tashrif buyursa ko‘proq Samarqand, Buxoro va Xiva shaharlariga boradi. Demak, qaysi maqsad bilan sayohatga chiqsa, sayyohlar uchun o‘sha maqsadga javob beradigan sayyohlik obyektlari bo‘lishi lozim. [2, 13].

Shunday ekan, xorijiy sayyohlarning yurtimizga kirib kelishi va sayohat qilishi uchun biz ularga samarali va qulay xizmatlarni amalga oshirishimiz hamda sayyohlik obyektlarini yanada rivojlantirishimiz kerak. To‘g‘ri, bu maqsadda masullar yetarlicha ishlarni amalga oshirib kelmoqda, ammo shunga qaramasdan kamchiliklar yo‘q deb ayta olmaymiz. Masalan, yurtimizning ko‘plab mitaqalarida sayyohlar uchun tushunarli va zamonaviy piktogrammalar deyarli uchramaydi. To‘g‘ri, turli turistik yo‘l ko‘rsatkichlari asta sekinlik bilan o‘rnatilib kelinayapti. Ammo bu piktografik yo‘l belgilari bilan muommo hal bo‘lib qolmaydi.

Bizga ma’lumki, piktogrammalar hozirgi kunda axborotni uzatishning muhim vositalaridan biri bo‘lib kelmoqda. Tushunish qobiliyatiga ega bo‘lmagan odamlarga kerakli axborotni yozma matn ko‘rinishida emas, balki piktogrammalar orqali ma’lumot berish maqsadga muvofiq. Bu nafaqat savodga ega bo‘lmagan aholi qatlamini, balki mahalliy tilda gapirishni bilmagan chet ellik sayyohlarni ham o‘z ichiga oladi. Ya’ni biz maishiy xizmat ko‘rsatishning barcha sohalarida xorijiy til vakilarining barchasi birdek tushuna oladigan zamonaviy piktogrammalardan foydalansak, maqsadga muvofiq bo‘lardi.. Ayniqsa, sayyohlar ko‘p tashrif buyuradigan hududlarda bu loyihani amalga oshirish juda katta samara beradi.

Shuningdek, turizm sohasida tog‘li hududlarga ekskursiya maqsadida chiqqan sayyohlar uchun yo‘ldagi xavf xatarlarni bildiruvchi piktografik belgilar yetishmaydi. Zero, sayyohlarni favqulodda vaziyatlardan erta ogohlantirish, odamlarning hayoti xavf ostida ekanligi tushuntirish va xabarning to‘g‘ri uzatilishi juda muhimdir.

Hozirgi kunda ko‘pgina mahalliy sayyohlik tashkilotlari ekologik bilimlarni o‘rganish va ta'lim funktsiyalari uchun yetarli operatsion bilimlarga ega emaslar, bu esa ularga turistlarni himoya qilish va xavf xatardan ogohlantirishni qiyinlashtiradi. To‘g‘ri so‘ngi yillarda O‘zbekistonda ekoturizmning ilmiy hamda metodologik asoslarinini ochib berishga qaratilgan bir qator ilmiy izlanishlar olib borilmoqda, ammo bu boradagi tahlillar ekoturizm yo‘nalishida tabiatni, geotizmlarni yaxshi biladigan, tabiatda va tabiatning ekstremal sharoitlarida guruhni boshqara oladigan malakali kadrlar tayyorlash dolzarb masala ekanligini yaqqol ko‘rastib turibdi.

Tabiat manzaralari haqida gap ketganda, piktografik belgilarini quyidagi to‘rtta toifaga bo‘lish mumkin: yo‘l-yo‘riq ko‘rsatgichlari, sahnalashtiruvchi belgilar, ogohlantirish tavsiyalari va xizmat ko‘rsatish ko‘rsatkichlari.

Quyida yo‘l-yo‘riq ko‘rsatkichlari tarkibiga kiruvchi bir nechta piktografik belgilarni ko‘rsatib o‘tamiz.

Bu piktografik belgilarni ishlab chiqish kerakligining ikkita asosiy sababi bor.

Birinchidan, tabiat manzarasi piktografik belgisini loyihalashda, joriy sayohatlar aks etgan tizimining yoritilgan belgilarining moddiy tanlanishi, uslubi, rangi va

mazmunida ekologik atrof-muhit muhofazasiga zid keladigan ko‘plab omillar mavjud. Mintaqaning ko‘plab belgilari mishyak yoki mis bilan ishlangan yog‘ochni o‘zida ifloslantiruvchi moddalarni saqlab turuvchi material sifatida foydalanishi mumkin; piktografik stilining bir qismi va tabiiy manzara va ekologik muhofaza qilish uslubi muvofiqlashtirilmagan; turli xil belgilar va ranglar va boshqalar.

Ikkinchidan, har qanday tavsiflovchi belgilar matn, grafika va grammatik jihatdan insoniylashmaganligini ko‘rsatadi. Hozirgi kunda mamlakatimizning ko‘pgina tabiiy joylarida belgilar talqin qilinishi ko‘p tilli matnlar bilan berilgan. Chet tilidagi grammatika va so‘zlarni noto‘g‘ri ishlatish yanada keng tarqalgan. Yo‘llarning grafik ilovalari normalarga mos kelmaydi. Ma’lum bir axborotni tushuntirishlari juda jo‘n yoki turistlar tomonidan o‘qilishi juda murakkab.

Hushyorlik bo‘yicha tavsiyalar juda tushunarsiz ifodalangan, bu esa psixologik noqulayliklarga olib keladi; xizmat ko‘rsatish kartasi yetarlicha aniq emas. Ushbu muammo sayyohlarning sayohatdan manfaatdorligiga katta ta'sir ko‘rsatdi, bu esa sayyohlar ekologik muhofazasi va ta'lim funktsiyalarini rivojlantirish uchun yanada yomon tasir ko‘rsatadi. Joriy turist markazidagi ko‘p sayyohlik, turizm tarqatish, qabul qilish va boshqa funktsiyalarga e'tibor beradi va global sharh funksiyasi sifatida piktografik belgilar e'tiborsiz bo‘lib qoladi.

To‘g‘ri, tanlangan til va belgilar turli madaniyatlar va tillarda birdek tushunilishi juda muhim, shu jumladan populyatsiyalar ichida mavjud bo‘lgan submadaniyatlarga xos bo‘lgan o‘xshashliklarni ham inobatga olish ahamiyatlidir.

Optimal ravishda, translyatsiya qilingan piktogrammalar hammaga tushunarli bo‘ladi.

Xulosa o‘rnida shuni aytish mumkinki, turizm sohasida piktogrammalardan foydalanish yaxshi samara beradi. Agar biz piktografik yozuvlardan turizm sohasida ko‘plab qo‘llasak, yurtimizga kelayotgan sayyohlarga yetarlicha qulaylik tug‘dirib bera olamiz. Madaniy farqlar tufayli butun dunyo uchun universal ramziylik ishlamaydi. Ammo, tanlangan piktografik ramzlar va tasvirlar milliy qadriyatlarimizga zid bo‘lmasligi kerak, ehtimol, sub-mamlakat darajasida va ishlab chiqilgan maqsadli auditoriya bilan hamkorlikda amalga oshirilsa, maqsadga muvofiq bo‘lardi.

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GLOBALLASHUV SHAROITIDA XALQARO TURIZM TIZIMIDAGI MADANIYATLARARO ALOQALARDA TIL, MADANIYAT VA INGLIZ TILI O'RGANISHNING O‘RNI

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Annotatsiya: Globallashuv jarayonida madaniyatlararo aloqalarda madaniyat va tilning o'zaro bog'liqligini o'raganish va ingliz tili o'rganishning bu sohadagi yordami. Turizm tizimida madaniyat, til va til o'rganishning o'zaro o'rni.

Kalit so'z : Madaniyat, madaniyatlararo muloqot, turizm, til va til o'rganish, mentalitet.

Аннотация: Изучение взаимозависимости культуры и языка в межкультурной коммуникации в условиях глобализации и поддержка изучения английского языка в этой сфере. Взаимодействие культуры, языка и изучения языка в системе туризма.

Ключевые слова: Культура, межкультурная коммуникация, туризм, язык и изучение языков, менталитет.

Abstract: The study of the interdependence of culture and language in intercultural communication in the process of globalization and the support of English language learning in this area. The interplay of culture, language and language learning in the tourism system.

Keywords: Culture, intercultural communication, tourism, language and language learning, mentality.

Madaniyat, bu so'zni har bir inson o'z ongosti bilimidan kelib chiqib tushunadi, har bir insonning o'z fikri bo'lgani kabi olimlarimiz ham unga turlicha ta'riflar berib o'tganlar. Edvard Xollning fikricha, "odamlarning hayot tarzi, ular tomonidan o'rganilgan xulq, munosabatlar va moddiy buyumlar namunalari yig'indisi" dir degan [E.Xoll, 1971: 235]

"Madaniyat insonlarga hayot va o'zlarini tushunishga yordam berish maqsadida umumiy odatlarga ega bo'lgan insonlar guruhining bilim va e'tiqodini o'z ichiga oladi. Barcha insonlarga shunga o'xshash ongosti bilimi mavjud, shu bilan birga, insonlar o'z tili haqida bilim sohiblari hisoblanadi" [S.Shuls, 2003: 32] deya ta'rif berib o'tgan S.Shuls.

Shunday qilib, "madaniyat insonlarni tarix, an'analar va qadriyatlarga muvofiq farqlovchi har qanday mamlakatning yagona ramzi yoki xususiyatlarning majmuasidir. Madaniyat inson hayotida hamda jamiyat taraqqiyotida ahamiyatli rolni o'taydi" .

Madaniyat va til uzviy bir- biriga bog'liqdir. O'rgangan tarix, an'ana, urf-odatlarimiz va madaniyatimizni barchasini o'rgatish, uni yanada sayqallab, mukammal holga keltirishimiz uchun bizga albatta til bevosita kerak bo'ladi.

Til madaniyat xaritasidir. U bizga millatning tarixi va kelajagi haqida so'zlaydi. (R.M. Braun)

Til - bu muloqotning asosiy va tayanch vositasidir. Insonlar bir -birlari bilan erkin muloqot qilishlari mumkin, lekin aynan ularga ma'lum bir tilda. Ammo yer yuzida turli xil til, millat, elat vakillari borki, ularning so'zlashuv birligi bo'lgan tillari turli xildir. Insonlarni, balki davlatlarni ham o'zaro yaqinlashtiradigan vosita ham bu tildir. Turli tillarni bilish bu bizga keng imkoniyatlar eshigini ochadi. Hoh u iqtisodiy, ijtimoiy hayotimizda, hoh ma'naviy va aqliy qobiliyatimizda buning aslo farqi yo'q. Ko'p tillilik bu dunyoviy bilimlarimizni ham oshirib, bizni dunyo yangiliklaridan boxabar qilib turadi. Masalan, ingliz tili - bu xalqaro tildir va u juda keng foydalaniladigan tillar qatorida va bu tilni o'rganishga yildan yilga talab ham oshib bormoqda. Hozirgi kunda turizm sohasi jadal suratlarda rivojlanib bormoqda. Insonlar ichki turizm bilan birga tashqi turizmda ham juda faoldirlar. Bu insonlarni dunyoni ko'rib o'rganishlariga, aylanib ko'ngil ochishlariga va qolaversa yangidan yangi investitsiyalar olib kirib biznes qilishlariga, o'z ona yurtlarini ham yanada rivojlantirishlariga zamin yaratmoqda.

Turizm - bu davlatimizni, insonlarimizni va o'z madaniyatimizni yanada boyitish uchun katta foyda keltiradigan sohadir. Uning quyidagi foydali jihatlari mavjud:

"BMTning Jahon sayyohlik tashkiloti ma'lumotida 2015 yilda dunyo bo‘yicha 1 milliard 184 million sayyoh qayd etilgan bo‘lsa, 2016 yil yakuni

bo‘yicha bu ko‘rsatkich 1 milliard 235 millionga ya'ni, 3.9 foizga oshgan. Sayohatchilarga ko‘rsatilgan eksport xizmatlari qiymati 2015 yilda qariyb 1,5 trillion AQSh dollarini tashkil qilgan. 2016–2017 yillarda ham bu raqamlarda katta tafovutni ko‘rish mumkin". Bundan bilishimiz mumkinki, turizm sohasini yanada rivojlantirish kerak. Chunki u bugungi kunning eng muhim iqtisodiy sohasidir. Uning rivojlanishi uchun esa biz yanada ko'p tillarni o'rganishimiz va sayyohlar agentlik kompaniyalarini ochishimiz kerak.

Hozirgi globallashuv sharoitida hamma narsalar rivojlanib yanada yangilanib bormoqda. Uyali aloqa vositalari, kompyuterlar, turli xil elektron qurilmalar, televizor, smartfon, gadjetlar va hokazo. To'g'ri hamma yangiliklar biz insonlar uchundir. Ammo biz ulardan keng foydalanishimiz uchun ham til bilishimiz, tushunishimiz kerak va ularni ishlata olishimiz kerak.

Turli xil madaniyalararo muloqotlarni rivojlantirish uchun ham til bilish zarur. O'z madaniyatimizni dunyoga tanitishimiz, turli davlatlardan do'stlar orttirishimiz, ular bilan yangidan yangi innovatsion g'oyalar yaratib, biznes shartnomalari ham tuzishimiz mumkin. Ko'rinib turibdiki, bularning hammasi davlatimiz rivojlanib gullab yashnashiga zamindir.

Turli xil tillarni o'rganish inson sog'lig'i uchun ham juda foydali. U inson miyasini yaxshi rivojlanishiga va Altsgemir kasalligini oldini olishda eng samarali omildir.

O'zga tilni bilgan har bir inson o'sha yod davlatning madaniyatini ham o'rganadi, qarabsizki kerakli, bizning milliy mentalitetimizga to'g'ri keladigan jihatlarini o'rganib o'zaro madaniyatimizni yangilab, tom ma'noda esa sayqallab boraveradi.

Til o'rganishning yana bir eng yaxshi jihati shuki, insonlar bir- birlarini to'g'ri tushunishni, hamjihat va ahil, kelishib murosa qilib yashashi yanada tez va osonlashadi. Bu esa davlatlararo tushunarsiz kelishmovchiliklarini oldini ham oladi. Natija biz turizm sohasini o'zimizning azaliy odatimiz bo'lgan mehmondorchilik so'zi bilan bemalol almashtira olamiz ham.

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LEGAL ASPECTS OF DEVELOPMENT OF TOURISM IN UZBEKISTAN IN THE CONTEXT OF GLOBALIZATION

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Annotatsiya: Ushbu maqolada O‘zbekistonda turizm sohasida amalga oshirilayotgan islohotlar haqida fikrlar bildirilgan. Muallif tomonidan turizmni rivojlantirish va O‘zbekistonga ko‘proq xorijiy investorlarni jalb etish maqsadida mamlakatda so'nggi yillarda amalga oshirilayotgan asosiy islohotlar va qabul qilingan normativ-huquqiy hujjatlar mazmuni yoritib berilgan. Shuningdek, O‘zbekistonda turizm xizmatlari sohasini yanada rivojlantirish bo'yicha ayrim taklif va mulohazalar keltirilgan.

Kalit so’zlar: turizm, tadbirkorlik, globalizatsiya, sivilizatsiya, yagona darcha markaz.

Abstract: This article is about ongoing reforms in the sphere of tourism in Uzbekistan. The author tries to outline the main legal bases and adopted normative legal documents in recent years in the country in order to develop tourism and attract more foreign investors to Uzbekistan. Also given some proposals for further development of tourism bases in Uzbekistan.

Keywords: tourism, entrepreneurship, globalization, civilization, one stop center.

Аннотация: Данная статья посвящена проводимым реформам в сфере туризма в Узбекистане. Автор пытается изложить основные правовые основы и принятые в последние годы в стране нормативно-правовые документы с целью развития туризма и привлечения большего числа иностранных инвесторов в Узбекистан. Также даны некоторые предложения по дальнейшему развитию туристических услуг в Узбекистане.

Ключевые слова: туризм, предпринимательство, глобализация, цивилизация, центр единое окно.

As the economy of Uzbekistan is closely connected with the world economy, the sphere of service occupies a special place in the development of the world economy. It is no secret that special attention is paid to the rapid development, promotion and support of small business and private entrepreneurship, which in recent years has become increasingly important in ensuring rapid economic growth in the Republic, the organization of new jobs, solving the problem of employment, increasing the incomes and welfare of the population. It is important that the adoption of several government programs and the plan for their implementation are given special attention to small business and private entrepreneurship. In particular, the allocation of microcredit loans, including loans to small businesses and private businesses, was improved and further simplified. Measures to increase the legal culture and financial and economic literacy of the population, as well as to form a system of educating citizens in the spirit of respect for the law are also included in the state program.

The program provides for measures to reduce the role of the state in the management of the economy. Measures were also taken to ensure the development of the country's economy, to reform and liberalize the economy, and to improve the system of rendering public services in great demand to the population through an institution on the principle of "single window". In addition, the program includes measures to support and encourage small business and private entrepreneurship, create favorable conditions for entrepreneurial activity.

These are the same terms for those who, in turn, want to engage in small business and private entrepreneurship activities, as well as for those who want to further develop their entrepreneurial activities in the future, including those who want to engage in tourism activities.

One of the cases where attention is required to small businesses, which are rapidly adaptable in every new environment, is also manifested in the formation of 57 percent of the gross domestic product of the products produced by small business entities per day. However, in 2000, this figure was 30 percent. Such a result is primarily the result of the fact that small business and private entrepreneurship are constantly supported by

the state. Along with the implementation of a number of reforms in the field of development of private entrepreneurship in the whole territory of the Republic, positive works are carried out in the field of Service and tourism. The decree of the President of the Republic of Uzbekistan “On measures to ensure the rapid development of the tourism sector”, adopted on December 2, 2016, has taken the development of the tourism sector to a new level.

Uzbekistan is a unique country and has a huge tourism potential on its territory, where the oldest civilizations and cultures have emerged, developed, which in terms of its attractiveness does not remain one of the best places for recreation and travel around the world. Today in our country, there are more than 7 thousand unique historical monuments and examples of magnificent and unique architecture.

Nevertheless, the tourism infrastructure of Uzbekistan, the quality of tourism services and its level, as well as the system of network management do not meet modern requirements in the conditions of globalization and fierce competition. The contribution of tourism to the economy of the country, the development of the service sector and the employment of its population are lagging behind the world average. However, tourism is the main strategic branch of the country's economy. The tourism industry is one of the most dynamically developing sectors of the world economy, the share of tourism in the world gross domestic product is more than 10 per cent, about 8 per cent of the world's labor-intensive population is employed in the network, tourism services account for more than 7 per cent of world exports.

In this regard, the decree adopted by the President of the Republic of Uzbekistan is aimed at ensuring the rapid development of the tourism network, giving tourism the status of a strategic sector of the economy, turning it into a powerful means of sustainable development of the country's economy, effective use of tourism potential in the regions, strengthening the role of tourism in the country and in international arena. Also, the decree provides for unprecedented measures to radically reform this network, which will determine the transition of the state policy in the field of tourism to a qualitatively new level, the following main target tasks and priority directions will be established.

Tourism as a private state of travel has its own specific limitations, characteristics and many definitions. Different from travel, the category of tourism is more influenced by the economy and has two facets in terms of origin. Tourism is a specific type of mass travel and at the same time it is an area that carries out and organizes trips. Come to the general definition of tourism, we give a broad description of the elements that make up it.

Tourism is the act in which people travel in their leisure time from their permanent residence to another country or within their home country for the purpose of impression and relaxation, health restoration, hospitality, knowledge acquisition or professional practical purposes, but are not engaged in work where they are motivated by money. In addition, tourism is approached differently at different times. We see that it is worthwhile to bring a number of concepts in this regard.

The word “Tour”, which is considered the negation of the word tourism, comes from the Latin word “Tornare”, which means a circular form. This word has also

penetrated into other Western languages without changing its meaning. For example, in french, the words "tourner" and "tour", which correspond to the meaning of "turn", are now also used. In English, the tourism question arose in 1811 year after the word tourist. And in German, only the question" auslander " (alien or foreign) was used. In 1958, with special attention to the German language, “fremdenverkehr”, or “tourismus”, the equivalent of tourism, began to be used as a tourist word “tourist”. [1] In the dictionary of the international Webster, the meaning of the Tour (tour) is expressed as follows: work, pleasure, travel to be done for reading, and the process that occurs during these trips from visiting different places and from the planned travel program is called the tour. The traveler returns to his homeland after a certain period of time.[2]

According to the Encyclopaedia *Britannica, “*tourism” is the act and process of spending time away from home in pursuit of recreation, relaxation, and pleasure, while making use of the commercial provision of services. As such, tourism is a product of modern social arrangements, beginning in western Europe in the 17th century, although it has antecedents in Classical antiquity. [3]

In order not to make an etymological mistake and establish the boundaries of this phenomenon, the word tourism has been tried to accurately describe, because:

- in research and analysis;
- when collecting statistical data;
- in the development of legal and administrative normative documents, as well as working with them;
- tourism is an important profession in determining economic and social impact.

The first time European scientists tried to prove that tourism is an economic activity. After the years of 1930s, economists in England took a deeper approach to the economic aspects of Tourism. Norval and Ogilvie conducted research on the impact of actions taken by tourists on the balance of trade. [4]

In addition to this, scientists from some areas of tourism were also praised. The most famous of these are Mathiot, Glucksmann and Krapfs. [5] According to the definitions of these scientists, the consumer function also includes temporary accommodation, travel and overnight stays. A simple definition given to tourism by scientists, in particular Walter Hunziger, is that it is considered the scientific foundation of the industry that "a set of relationships that consist of the trips that foreigners make to a place and that result from the temporary stay of living, not the purpose of making money, is tourism." But the scientist also said that this definition is not so complete. [6]

Proceeding from the scientific views of the above scientists, we can describe tourism as follows:

Tourism is a journey that goes beyond places where people live, work and meet important needs. Sleep is a temporary necessary need. A person who has traveled and spent the night, after a certain time, returns to the place where he lives.

Those who travel and temporarily spend the night, mostly require products and services that are offered by tourism enterprises. During this activity, various events occurrences and relationships occur.

Currently, consumers have the opportunity to choose goods and services in all spheres. The impact of this can also be seen in the tourism industry. Because the demand of consumers is constantly changing; they are looking for new impressions, and the change of fashion and everyday life is easily changing their minds, so knowing what the consumer is interested in, what they prefer and their relationship is an incredibly complex process. The difficulty of consuming tourist products has its effect on the tourism trade. Because in the demand for Tourism, new segments began to appear, including new appearance and forms of Tourism found content.

There was a decrease in the pace of demand for high-level tourist services. For example, the number of tourist destinations in Germany between the years 1960-1980 increased 1,9 times, if in 1960 27 percent of the population participated in tourist trips, in 1980 this figure was 57,7 percent, in 1987 64,6 percent. This can be explained as follows, because in tourism, not only the rich, but also the general part of the population began to participate. By the 1980s, the growth rate has decreased, but with a high level of production capacity, the balance has been maintained. [7] Germany recorded a total of 12 million tourists in 2020, ranking 20th in the world in absolute terms. The fact that larger countries regularly perform better in a comparison of the absolute number of guests is obvious. By putting the tourist numbers in relation to the population of Germany, the result is much more comparable picture: With 0.15 tourists per resident, Germany ranked 104th in the world. In Western Europe, it ranked 9th. Germany generated around 58.37 billion US Dollar in the tourism sector alone. This corresponds to 1.5 percent of its the gross domestic product and approximately 27 percent of all international tourism receipts in Western Europe. [8]

While the regulation of demand was on the one hand a guarantee of the reliability of tourism trade, on the other hand, it became difficult for firms to find their "share" in the market of services. Especially difficult conditions have arisen for newly established tourist firms. Because they had to position their products in the market.

CONCLUSION

As a conclusion, one can say that, the deepening of the requirements of specialization and diversification in the world tourism industry has put small and medium tourism firms in a difficult position for some time. In the future, the impact of competition on the organizational tourism market can be explained by the increase in the number of tour operators, the rise in the market of foreign competing firms, the increase in the number of other entities offering products in the form of tourist services.

The prosperity of market relations, the increasing demand for tourism among all sectors in the conditions of the creation of an environment of free competition, is a natural process. A significant contribution of income in the economy of all developed countries falls on tourism. The construction of hotels to suit the tastes of tourists, paying great attention to the advertising of historical monuments, improving the tourism service, perfectly studying all aspects of tourists in general, organizing events will lead to the development of tourism. With the development of international tourism, many populations are employed in some countries. Not only does international tourism benefit from a foreign exchange account, it can also transform the old but historical places where citizens live little by little into large and developed cities.

The contribution of tourism to the growth of Uzbekistan's prestige in the international arena should be significant. For this, there are opportunities in our country, increasing the number of new quality tourist facilities and, in this way, raising the economy of the country requires the implementation of a number of measures. Recommendations on this matter are as follows:

- Organization of marketing research in tourism system;
- Improvement of tourism service;
- Adaptation to the world standards;
- Development of the type and quality of tourist sourcing service;
- Promotion of historical monuments and monuments;
- Search and organize new tourist attractions;
- Increase and improve the range of additional services.

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THE ROLE OF IDIOMS IN INTERCULTURAL COMMUNICATION

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Abstract: This paper examines the link between culture and language, the role of cultural aspects on creating idioms, as well as, difficulties to understand idioms in intercultural communication with their reasons. It explores Uzbek and English idioms and their origin features which is related culture, custom and social life. In regards to the idioms, the research focus on the importance of the studying idioms in intercultural communication in order to achieve fluency and prevent on one of the language barriers.

Keywords: cultural aspects, phraseological units, language barrier, communication, communicative competence, linguacultureme

Аннотация: В статье исследуется связь между культурой и языком, роль культурных аспектов в создании идиом, а также трудности понимания идиом в межкультурном общении с их причинами. Он исследует узбекские и английские идиомы и особенности их происхождения, связанные с культурой, обычаями и общественной жизнью. Что касается идиом, то исследование сосредоточено на важности изучения идиом в межкультурной коммуникации для достижения беглости и предотвращения одного из языковых барьеров.

Ключевые слова: культурологические аспекты, фразеологизмы, языковой барьер, общение, коммуникативная компетенция, лингвокультурема.

Annotatsiya: Ushbu maqola madaniyat va til o'rtasidagi bog'liqlikni, idiomalarni yaratishda madaniy jihatlarning rolini, shuningdek, madaniyatlararo muloqotda idiomalarni ularning sabablari bilan tushunishdagi qiyinchiliklarni o'rganadi. Unda o‘zbek va ingliz idiomalari va ularning kelib chiqishi madaniyati, urf-odatlari va ijtimoiy hayoti bilan bog‘liq xususiyatlar o‘rganiladi. Idiomalarga kelsak, tadqiqot ravonlikka erishish va til to'siqlaridan birini oldini olish uchun madaniyatlararo muloqotda idiomalarni o'rganish muhimligiga qaratilgan.

Kalit so'zlar: madaniy jihatlar, frazeologik birliklar, muloqot, kommunikativ kompetensiya, lingvakultura.

Idioms are commonly used phraseological unit in the language to express some authentic ideas. These phrases are important to support the statement and convey unique thoughts. Moreover, it generates a deeper understanding of the language. Idioms, which are the colorful side of languages, are one of the symbols used while we are communicating our opinions and feelings. They give life and richness to the language by taking the existing words, combining them in a new sense, and creating new meanings, just like a work of art. " Lennon, 1998, Bulut; Qelik-Yazici, 2004: 105) So, Idioms reflect the environment, life, history and culture of the native speakers, closely associated with their innermost spirit and feelings. Idioms have so close relationship with historical background, economy, geographical environment, custom, etc. of the nation concerned that they more typically represent the cultural characteristics of a language than words. As you can see, the use of idioms brings cultural aspects to the language. When learning or improving a new language, idioms help you understand the culture behind the words. If you understand the context of use well, then you will be closer to speaking the language fluidly.

Literature review

Intercultural communication is the study and practice of communication across cultural groups. It applies equally to domestic cultural differences such as ethnicity and gender and to international differences such as those associated with nationality or world region. Intercultural communication is an approach to relations among members of these groups that focuses on the recognition and respect of cultural differences, seeks the goal of mutual adaptation leading to biculturalism rather than simple assimilation, and supports the development of intercultural sensitivity on the part of individuals and organizations to enable empathic understanding and competent coordination of action across cultural differences. As international communicating is developing and playing

a main role day by day all over the world to improve economic and political progress of nations, it requires knowing deeply all aspects of language to achieve consistence and perfection of a conversation. As I mentioned above, idiom is a complex phraseological unit depended with culture, as well as, it can be an expressive, emotional and widely used unit to express genuine ideas and give a perfect effective speech, especially, in international conference and meetings. So learning idioms well during learning every language is essential to talk and communicate with foreigners effectively and expressively in the international arena. This unit is used in whether diplomatic, political or scientific meetings, not only for them, but also formal and informal conversations, business agreement and another contract meeting productively. For instance, If you travel to London you will get to know the idiom, "*seeing through rose-tinted glasses*" which means "during bad times, put on a good face". The Uzbek equivalent would be "*kayfiyatingni ko'tar*". Another one is, "to be over the moon", which means "*blissfully happy".* The Uzbek equivalent would be "*yettinchi osmonda bo'lmoq*".

Idioms are useful in everyday life and in plenty of situations. The examples above shows you something about the playful nature of the people in both lands. Also, you can see these words which includes a few words, but mean unusual and expressive meanings in every nation's language. Knowing a foreign language is just part of the parcel – the other party's cultural background, values, and beliefs also need to be understood. This is where intercultural communication skills are indispensable. They are needed to successfully communicate with people from other cultures and social groups. And intercultural communication skills also include a willingness to be adaptable and accept that other cultures may communicate and do things differently. Byram and Risager‟ s (1999, cited in Al-Issa, 2005) argument that culture has a crucial role in encoding and decoding messages corroborates that culture is at the heart of communication. Culture as a body of knowledge of common beliefs, behaviors and values appear to be the factor to establish and interpret meaning in both verbal and nonverbal language. Language, as a special product of human society and an instrument of human thinking and communication, is a kind of institutional culture. Given the intermingled relationship between language and culture, the analysis of the ideological ground enriches the analysis of linguistic forms which show the language forms. Behind linguistic utterances there lies an ideological background which influences the linguistic preferences and ways. This connection occurs at lexical-semantic and grammatical-semantic levels, and at the textual level (Hatim & Mason, 1990; cited in Min, 2007, p.217). Peterson and Coltrane (2003, cited in Al-Issa, 2005) state that language and culture are interwoven and the students' success in achieving higher level of oral proficiency in target language relies on the consideration of culture in designing and developing course materials. If figurative language such as idioms, metaphors, metonymies is pervasive in real life as a part of the culture, then it is not surprising that language learners will be certainly encountered and exposed with idiomatic expressions as a part of language learning and they should attempt to build up their knowledge of idioms if they want to survive in real communication settings. (Boers et al., 2004, p.376) However, idioms in particular are widely recognized to be

a stumbling block (Buckingham, 2006) in the acquisition of a foreign language; though they are often recognized as incongruous, occasionally ungrammatical and difficult to figure out and resistant to translation for language learners and their contribution to communicative competence and intercultural awareness is both theoretically and empirically acknowledged.

Idioms appear to be the decoders of customs, cultural beliefs, religion and social conventions and events. Phraseological units like idioms keep national diversity and the meaning of them depends on the culture, history, geographical conditions and etc. For example:

Jump the shark

Meaning: the moment when a form of entertainment reaches a decline in quality by including gimmicks to maintain interest.

Origin: In the show Happy Days, the character Fonzie literally jumps over a shark while water skiing; afterward, radio personality Jon Hein popularized the phrase "jump the shark" to describe the decline of the show.

Under the weather

Meaning: Slightly unwell or in low spirits

Origin: This idiom is believed to be nautical in nature. When a sailor was feeling ill, he would go beneath the bow, which is the front part of the boat. This would hopefully protect him from adverse conditions, as he was literally under the bad weather that could further sicken him. Therefore, a sailor who was sick could be described as being "under the weather."

Igna bilan quduq qazimoq

Meaning: It means doing something with difficulties in order to achieve something.

Origin: Moreover, a needle is used to sew. It is a very tiny and thin tool. A well is a deep dug ground (deepth 80-150 m) to get water for drinking and watering especially, in dry and deserted lands that t is why there is not any water sources. It is dug with helping some specific machines and tools. If we imagine it digging with a help of a needle, it is quit hard and impossible work. So this idiom is used to do difficult work

Examples of idioms in English

- big mouth
- when pigs fly
- see red
- under the weather
- keep something under your mouth
- a piece of cake
- lose your bearings
- burning the midnight oil
- it's all Greek to me
- break leg

Examples of idioms in Uzbek

- tuyani dumi yerga tekkanda

- dunyoni suv bossa to'pig'iga chiqmaydi
- og'zi qulog'ida
- tepa sochi tikka bo'ldi
- yuz ko'rmas bo'ldi
- kalavaning uchini topdi
- tuyaning dumi yerga tekkanda
- igna bilan quduq qazimoq
- tomdan tarasha tushganday
- tarvuzi qo'ltig'idan tushdi

Above these idioms in Uzbek and English includes a typical social and cultural origin, which depends on geographical locations and environmental events religion and custom. so that these appear language barriers which is related idioms during intercultural communicating. Language barriers are a common challenge of language use that result in miscomprehension. This could be because of a variety of factors like differences in educational background, level of literacy and country or area of the language user. Idioms cause problems and confusion. Because they are related intimately with culture. This appears the misunderstanding with native speakers in many conventions. Not knowing idioms and phrases that the person who does not acquire competence in using idioms will limits in conversation, will have difficulty comprehending a wide variety of printed matter, radio, television, songs will not understand parodies which presuppose familiarity with stock idioms and proverbs. In most cases, native speakers usually play with language of idioms to create expressiveness, humor, which could only be made sense of if the idioms is famous to the hearer or the reader. In rare case, learners can make use of their knowledge in their first language to comprehend an idiom resulting in positive transfer, but they are not always lucky enough to achieve this particularly with idioms that are both cultural different and synaptic different. So that communicators and language learners face some obstacles in learning idioms due to not knowing well about another countries' culture, custom and social life. I assume that learning and using phraseological units in the language, and idiomatic speech will help students to develop not only communicative competence, but also linguacultural competence and to improve fluency in a foreign language as well.

CONCLUSION

I think that it is a useful way to learn idioms, all in all, with culture. By the way, we can prevent one of the language barriers. The studying of idioms plays an important role in communicating fluently and without any misunderstanding with foreigners. Idioms help for the development of communicative and cultural competence on foreign learners. Most importantly, knowledge of idioms can enable us to have access to native speakers' culture and cognition, hence, help us approach language learning.

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BILINGUALISM AND INTERCULTURAL

COMMUNICATION
БИЛИНГВИЗМ И МЕЖКУЛЬТУРНОЕ ОБЩЕНИЕ

BILINGVIZM VA MADANIYATLARARO MULOQOT

TIL VA JAMIYAT ALOQALARIDA IKKI TILLILIK

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Annotatsiya. Maqolada til va jamiyat aloqalarida kommunikatsiya jarayonida so‘zlovchining bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tishi, bir til va uning subkodlari, ikki tillilik, ko‘p tillilik hosisalari, ichki til (diglossiya) va adabiy til me’yorlari masalasi, adabiy til, sheva, lahjalar, argo, jargonlar aralashuvi, bilingvizmning kommunikativ vaziyatda qo‘llanish o‘rinlari haqida fikr-mulohazalar bayon etiladi.

Kalit so‘zlar: kodlar aralashuvi, kod, subkod, sheva, lahja, argo, milliy til, bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tish, so‘zlovchi rolining almashinuvi, muloqot mavzusi, diglossiya, bilingvizm, ikki tillilik, ko‘p tillilik, ichki til.

Аннотация. В статье рассматриваются вопросы перехода говорящего от одного кодового слова к другому в процессе коммуникации в языковых и общественных отношениях, вопрос о языке и его под кодах, двуязычии, многоязычии, о внутреннем языке (диглоссии) и нормах литературного языка, изложены соображения о смешении литературного языка, слогов, диалектов, Арго, жаргонов, о месте билингвизма в коммуникативной ситуации.

Ключевые слова: кодовое вмешательство, код, под код, диалект, Арго, национальный язык, переход от одного кодового подчинения к другому кодовому подчинению, смена роли говорящего, субъекта общения, диглоссия, билингвизм, двуязычие, многоязычие, внутренний язык.

Annotation. The article describes the transition of the speaker in the process of communication in the language and society relations from one code disposition to the second code disposition, views on the issue of one language and its subcodes, bilingualism, multilingualism, internal language (diglossia) and literary language norms, literary language, dialects, argot, jargon intervention, the place of bilingualism in the communicative situation.

Keywords: code intervention, code, subcode, dialect, dialect, argot, national language, transition from one code disposition to another code disposition, exchange of colloquial role, subject of communication, dictation, bilingualism, bilingualism, multilingualism, internal language.

Ma’lumki, kodlar o‘zgarishi (bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tish) inglizcha “code-switching” (“переключение кодов”) atamasining tarjimasi bo‘lib, u XX asrning 70-yillarida ingliz tilshunosligida paydo bo‘lgan. [3. 9.]

Bunday nutq hodisalari ikki yoki undan ortiq til qo‘llaniladigan jamiyatlarda ko‘proq kuzatiladi. Ikki yoki undan ortiq tilda so‘zlashuvchilar (zullisonaynlar) odatda bu tillarni muloqot vaziyatiga ko‘ra qo‘llashadi, ya’ni rasmiy sharoitda idoralarda bilan bir tilda, kundalik hayotda, oilada, ko‘chada, bozorda va h.k. bilan ikkinchi tilda gaplashadilar. Mazkur holatda ham bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tiladi, faqat bu yerda birinchi misoldagidek kod tilning uslublari, subkodlari sifatida emas, balki turli tillar sifatida namoyon bo‘ladi.

Kommunikatsiya almashinuvda so‘zlovchining muloqot vaziyatidan kelib chiqib, bir tildan (dialekt, lahja, uslubdan) boshqa bir til ko‘rinishiga o‘tishi kodlar o‘zgarishi, ya’ni bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tish deyiladi.[1.336.]

Bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tish deganda, so‘zlashuvchining bir tildan (yoki o‘sha til subkodlaridan) boshqa bir tilga to‘liq o‘tishi tushuniladi. Bir kod tasarrufidan ikkinchi kod tasarrufiga o‘tishning badiiy adabiyotdagi namunasi sifatida L.N.Tolstoyning “Urush va tinchlik” romanidagi rus zodagonlari nutqida rus tilining fransuz tiliga (yoki aksincha) almashtirilishini ko‘rsatish mumkin. Yoki taniqli yozuvchi Isoqjon Nishonovning “Afg'on shamoli” asarida sobiq rus zobitlarining iltimosiga ko‘ra Afg‘onistondagi urush paytida yashirilgan xazinani topish maqsadida borgan Bo‘ronning jangarilar qo‘liga tushib qolishini ham misol qilib ko‘rsatishimiz mumkin. Jangarilar orasida qo‘liga qurol olib yerli aholini talayotgan, ayollar, qizlar nomusiga tajovuz qilayotgan, uylarni yoqib kulini ko‘kka sovurayotgan, umuman, bir inson boshqa insonni vahshiylarcha azoblayotgan o‘z vatandoshlarini ko‘radi. Ular orasida qishloqdoshlari, harbiyda birga xizmat qilgan do‘stlari, hatto ota-onadan yetim qolganda o‘z qaramog‘iga olgan Fathulloxon ham bor edi. Xuddi shu ondan boshlab Bo‘ron O‘zbekiston bilan aloqa bog‘lab, Vataniga xiyonat qilgan, odamlarning tinch hayotini parokanda qilishga urinayotgan jangarilarni fosh qila boshlaydi.

(Ichki til) diglossiyasi (yun. *di* – “ikki” va *gloss* “til”) deganda, bir milliy tilning turli subkodlarida gapira olish, sharoit va muloqot doirasiga bog‘liq holda, tilning bir subkodidan ikkinchi bir subkodiga ko‘chish, bir til doirasidagi turli uslublardan foydalana olish tushuniladi. [2. 325-340.]

Masalan, Xorazm shevasi aksariyat hollarda xorazmliklar orasida qo‘llaniladi. Xorazmliklar boshqa sheva vakillari bilan muomalada bo‘lganda yoki Toshkentda (yoki boshqa viloyatlarda) yashashganda adabiy tilda so‘zlashadilar.

Bundan tashqari, diglossiya termini turli tillarni bilish va ularni muloqot vaziyatiga ko‘ra galma-gal qo‘llay olishini ham anglatishi mumkin. Bunday hollarda “ichki til” aniqlovchisi chiqarib tashlanib, “diglossiya” terminining o‘zi qo‘llaniladi.

Aytayotgan har bir gapim hayotimni hal qilishi mumkin.

— Mayda tosh bo‘laklari har bir qabr tepasida bor...

— Lekin men toshlardan shartli belgi hosil qilganman.

Bu so‘zim bilan xatoga yo‘l qo‘yganimni birdan angladim.

— Qanday belgi qo‘ygansan?

— Oltmish besh raqamni.

G‘ofur birdan jim qoldi. So‘ng o‘rnidan turib, Odilovga yuzlandi.

— Оказиывается он прав, — dedi rus tilida.

— Что тогда будем делат?

— Надо уберат одного из них.

— Именно... [5. 104.]

“Diglossiya” termini ilmiy muomalaga amerikalik tadqiqotchi S. A. Fergyuson tomonidan 1959-yilda kiritilgan. Bungacha tilshunoslikda xalqaro “bilingvizm” va uning muqobili “ikki tillilik” (zullisonayn) terminlari qo‘llanilgan (hozir ham qo‘llanishda davom etmoqda). Uch va undan ortiq yoki ko‘p tillar mavjud bo‘lgan holatlarga nisbatan “ko‘p tillilik” (ingl. multilingualism, frans. plurilinguisme) terminidan foydalanish hodisasi ham kuzatiladi.

“Ikki tillilik” va “ko‘p tillilik” terminlarining nomlaridan ham ko‘rinib turibdiki, bu biron jamiyatda (odatda davlatda) ikki va undan ortiq tillarning faoliyat ko‘rsatishini bildiradi. Bugungi kunda dunyoning ko‘plab davlatlarida ikki yoki ko‘p tillilik hodisasi mavjud. Mazkur hodisalarni Rossiya (rus tili bilan birga, boshqird, tatar, yoqut, buryat, osetin va h.k. tillar qo‘llaniladi), Afrika mamlakatlari, Belgiya, Gana, Hindiston, Kanada, Paragvay (misollarni barcha mintaqalardan olinganini ko‘rish mumkin) davlatlarida kuzatish mumkin.

Ikki tillilik va ko‘p tillilik hodisasini bir nechta tillarni biladigan shaxslarga nisbatan ham ishlatish mumkin. Binobarin, ***bilingvizm*** **(ikki tillilik) deganda, ikki tilda bemalol fikrlasha olish, ikki tilni bir xilda egallaganlik tushuniladi.** [4.389.]

Ikki tillilik va ko‘p tillilikdan farqli o‘laroq, **diglossiya hodisasi ikkita mustaqil tilni yoki bir tilning boshqa-boshqa subkodlarini bilishni ifodalaydi**. Bu tillar va subkodlar vazifasiga ko‘ra taqsimlangan bo‘lib, ko‘p tilli jamiyatlarda rasmiy vaziyatlarda, jumladan, qonunchilik, ish yuritish, davlat tashkilotlari orasidagi yozishmalarda rasmiy til (yoki davlat tili)dan foydalaniladi; maishiy, kundalik hayot va oilaviy muloqot sharoitlarida esa rasmiy maqomga ega bo‘lmagan boshqa tillar va ularning subkodlaridan foydalaniladi.

So‘zlovchilarning ongli ravishda turli kommunikativ vositalardan birini tanlashi va uni muvaffaqiyatli muloqot uchun qo‘llay olishi diglossiyaning muhim sharti hisoblanadi. Masalan, muloqot vaziyatidan kelib chiqib, jinoyatchilarning turli kodli

so‘zlarni qo‘llab, faqat ulargina tushuna oladigan atamalardan foydalanishlari (argo, jargonlarni qo‘llash)

— Tashvishlanmang Ergashboy. Yaqin kunlarda sizga besh-olti kilogramm **toza dori** yuboraman. Bu **o‘ris do‘stingiz** bilan **aloqani tiklashingizga** yordam beradi.

— Ko‘nglimni tog‘dek ko‘tardingiz!

— Vadim Volfovich bilan kim **aloqaga chiqadi**?

— Ruslan ismli yigit. Ufada yashaydi. U G‘ofur orqali jo‘natgan **dorilarimizni o‘ris do‘stimizga yetkazadi.**

— Odamlaringiz ishonchlimi?

— Shunday, ular bizga vafodor.

— Demak, biz beradigan **dorilar o‘z egalarining qo‘liga yetib borishiga** ishonasiz?

— Tashvishlanishingizga o‘rin yo‘q,, Bashir og‘a!

— Ular **yuk**ni qayerda **qabul qilib oladi**?

— Qirg‘iziston bilan Afg‘oniston chegarasidagi «**Ajdar g‘or**»da.

Ergashboyning har bir gapi razvedka xodimining cho‘ntagidagi mitti magnitafonga yozilayotganidan laqma qo‘rboshi bexabar edi.

— O‘sha odamingizga biz ham ishonsak bo‘ladimi? — **qarmoq tashlashda** davom etdi Bashir.

— Qambarga ham, Hikmatga ham xuddi menga ishonganday ishonishingizni iltimos qilardim Bashir og‘a!

— Unda **sovg‘amizni** kuting!

Bashir o‘rnidan turdi. Xayrlashish oldidan bir gapni aytdi.

— G‘ofurni **o‘rtadan olib tashlang**. Odamlarim uning **qo‘li qinrirligini**, sizga **xiyonat qilayotganligini** aniqlashdi.

— Bugunoq **boshqa ishga o‘tkazaman!**

— Shoshilmang. Vaqti kelib **asqotib qolishi** mumkin!

— Tushundim og‘a!

— Darvoqe, yaqinda guruhning navbatdagi **kengashi o‘tkazildi.**

— Qayerda?

— Joyi noma’lum, bu haqda keyin **xabar qilamiz**. [5. 104.]

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NEMIS TILIDA IDIOMALARNING LINGVOMADANIY TAHLILI

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Annotatsiya: *Ushbu maqolada nemis tilida idiomalarning lingvomadaniy xususiyati haqida so`z boradi. Shuningdek, nemis tilidagi lingvomadaniy idiomalar tahlil qilinib, ularning o`ziga xos semantik xususiyatlari ochib berilgan.*

Kalit so`zlar: *idioma, lingvomadaniy birlik, kompleks birlik, lingvokulturologiya, til, madaniyat, lingvokulturema*

Abstract: *This article discusses the linguocultural features of idioms in German. Also, the linguocultural idioms of the German language are analyzed and their specific semantic features are revealed.*

Keywords: *idiom, linguocultural unit, complex unit, lingvoculturology, language, culture, lingvokulturema*

Аннотация: *В этой статье обсуждаются лингвокультурные особенности идиом в немецком языке. Также анализируются лингвокультурные идиомы немецкого языка и раскрываются их специфические семантические особенности.*

Ключевые слова: *идиома, лингвокультурная единица, комплексная единица, лингвокультурология, язык, культура, лингвокультурема.*

KIRISH

Har bir tilning o’ziga xosligi va boy lingvistik imkoniyatlarini yaqqol ko’rsatib beradigan frazeologik birliklardan biri idiomalar hisoblanadi. Idiomalar yordamida fikr va tushunchalar to’g’ridan-to’g’ri emas, balki bir so’z birikmasi orqali chiroyliroq, lo’ndaroq qilib tushuntiriladi. Ularda ma’no kuchaytirilib beriladi. Idioma har bir tilda yillar davomida mavjud bo`lib, shakllanib, sayqal topib boradi [1]. Chunki idiomalar tillarda asliy turg`un birikmalar sifatida namoyon bo`ladi Bu frazeologik birlikka xos bo’lgan bir nechta xususiyatlar mavjud bo’lib, ularga *barqarorlik, obrazlilik, turg’unlik, yaxlitlik. takroriylik, lingvistik birlik, kontextlilik va leksik-semantik birlik* kabi belgi va sifatlar kiradi. Idiomalarning yana bir muhim xususiyati bu *lingvomadiy birlik* sifatida namoyon bo`lishidir. Bilamizki, til – madaniyatni o’rganishda yo’l ko’rsatuvchi vosita hisoblanadi. Bu ikki tushuncha bir-birini inkor qilmaydi, aksincha bir-birini to’ldiradi, shu bois ham til va madaniyat o’zaro aloqadordir.

Tilshunos olim A.M. Babkinning fikricha, madaniy o’ziga xoslik va umuminsoniylik o’rtasidagi frazeologizmlar frazeologiya tadqiqotlarida ikki nuqtai nazar o‘rinli bo‘ladi. Frazeologizmlar milliy va madaniyatga xos bo'lgan "idiomalarda" har bir xalqning ruhi va o’ziga xosligi namoyon bo’ladi [2]. Bu qarashning tarixiy asosini millatning til va madaniyatga o’xshashligi haqidagi milliy g’oyani tashkil etadi. Iboralar va ayniqsa idiomalarning madaniy o’ziga xosligi semiotik holati bilan bog’liq va shuning uchun madaniy hodisalar bilan yanada chambarchas bog’langan.

MUHOKAMA VA NATIJALAR

Shu o'rinda, idiomalarning lingvomadaniy birlik deb qaralishiga sabablarni tahlil qilishdan oldin zamonaviy tilshunoslikning maxsus sohalaridan bo'lgan linvokulturologiyaga to'xtatib o'tish kerak

Lingvokulturologiya o'tgan asrning oxirgi choragida, tilshunosdagi antropologik paradigma mahsuli sifatida paydo bo'lib, unga birinchilardan V. Fon Gumboldt asos solgan va u til xarakteri va xalq xarakterini bir-biriga bog'liqligini ifodalab bergan. V. Fon Gumboldtning fikricha, "Turli tillar o'z mohiyatiga, ong va sezgi ta'siriga ko'ra ham dunyoni turlicha his etishdir" va "tilning o'ziga xosligi" millatning mohiyatiga ta'sir etadi. Shu sababli ham tilni sinchiklab o'rganish uchun tarix va falsafa insonning ichki dunyosi bilan bog'laydigan hamma narsani o'z ichiga olish kerak", degan fikrni bildiradi [3]. V. Gumboldtning til va madaniyatning o'zaro ta'siri haqidagi g'oyalari turli tadqiqotchilarning asarlarida yanada rivojlantirildi.

Madaniyat, xalq tafakkuri, uning olamni idrok etishidagi o'ziga xos jihatlarning tilda aks etishini o'rganish lingvokulturologiyaning asosiy maqsadidir. Mazkur sohaning obyekti til va madaniyat, predmeti esa o'zida madaniy semantikani namoyon etuvchi til birliklari hisoblanadi. Binobarin, lingvokulturologiyada madaniy axborot tashuvchi til birliklari tadqiq etiladi [4]. Bunday til birliklari *lingvomadaniy birliklar* termini ostida birlashadi.

Lingvokulturologiyaning predmeti - madaniyatda ramziy, obrazli, metaforik ma'no kasb etgan va natijalari inson ongida umumlashtirilib mif, afsona, folklor va diniy diskurslarda, poetik va prozaik badiiy matnlarda, frazeologizmlarda, metaforalarda va ramzlarda aks etadigan til birliklari sanaladi. Bunda muayyan lingvokulturologik birlik bir paytning o'zida bir qancha semiotik tizimlarga tegishli bo'lishi mumkin. Ma'lum bir odat frazeologizmga, maqolga, matalga aylanishi mumkin.

E.I.Zinovyeva va E.E.Yurkovlar esa hozirgi vaqtda quyidagi birliklarni ajratib ko'rsatadilar: logo-epistema, lingvokulturema, konseptsiya, lingvomadaniy tushuncha, lingvosapnentemalar hisoblanadi [5]

Lingvokulturologiya maxsus fan sohasi sifatida zamonaviy tilshunoslikda ba'zi tushunchalarni keltirib chiqardi: lingvokulturema, madaniyat tili, madaniy matn, madaniyat konsepti, submadaniyat, lingvomadaniy paradigma, madaniy universaliya, madaniy salohiyat, madaniy meros, madaniy an'analar, madaniy jarayon, madaniy ko'rsatmalar va h.k.

Lingvokulturologiyaning asosiy tadqiqot birligi sifatida lingvokulturema ko`rish mumkin. Avval tilni va madaniyatni o'rganishda lingvoo'lkashunoslik jihatdan yondashuv doirasida kulturema tushunchasi paydo bo'lgan. V.G.Gak madaniyatni ma'lum belgilar, ya'ni kulturemalar majmui deb hisoblaydi. "Tilga oid ifodaga ega bo'lgan kulturemalar ba'zi bir realiyalarni — predmetlarni, vaziyatni, vazifani, urf-odatni, fe'l-atvor faktini va hokazolarni ifodalash va belgilash uchun borliqning ma'lum dementi bilan o'zaro munosabatda bo'ladilar [6]. Bu qarashlar natijasi o'laroq, lingvokulturema tushunchasini vujudga kelishiga zamin bo'ldi.

Lingvokulturologiyaning asosiy tushunchasi lingvokulturema hisoblanib, bu atama ilmiy muomalaga V.V. Vorobev tomonidan kiritilgan. U atamaga quyidagi ta'rifni beradi: "Lingvokulturema bosqichlararo kompleks birlik sifatida lingvistik va

ekstralingvistik tushunchaga oid yoki predmetga oid mazmunlarning dialektik birligidan iborat"[7]. Demak, tilshunoslikda lingvokulturema tushunchasi til sathi birligi deb qaralib, unda lingvistik va ekstralingvistik dialektik yaxlitlik aks etgan bo`lib, bu yaxlitlik o'zichiga tushunchaga oid yoki predmetga oid mazmunni oladi.

Yuqorigi fikrlardan kelib chiqib aytishimiz mumkinki, lingvokulturema tarkibida madaniy-tushunchaga oid komponent so'zning tildan tashqari mazmunini va keyingi ya'ni tushunchaga oid, predmetga oid ma'nosi sifatida ishtirok etadi.

Demak, lingvokulteramalar deb madaniyatning ma`lum bir xususiyatini o'zida namoyon qiluvchi til birliklari hisoblangan so'zlar, so'z birikmalari, gaplar, frazeologik birliklar, paremiyalar va hatto matnlarni ham kiritishimiz mumkin. Albatta, til birliklari orqali tili o'rganilayotgan mamlakatning madaniyati, aholisining dunyoqarashi, hayot tarzi, urf-odatlari haqida bilish, tanishish mumkin. Ayniqsa, frazeologik birliklar orqali xalq madaniyatiga, mentalitetiga singib ketgan urf-odatlarni, xalqning o'y-fikrlari-yu, olam manzarasini qay tarzda mushohada qilishini ko'rish mumkin.

Frazeologik birlik bo'lgan idiomalar ham lingvomadaniy birlik sifatida madaniy fon va madaniy konnotatsiya kabi tushunchalarni o`zida mujassamlashtirganligini ko`rish mumkin. Agar madaniy fonni, u – ijtimoiy hayot va tarixiy hodisalarni ifodalaydigan nominativ birliklarning (so'zlar, frazeologizm va idiomalarning) tavsifi hisoblanadi.

Shu o'rinda aytish mumkinki, butun dunyo xalqlari ichida buyuk tili va madaniyatiga ega bo`lgan xalqlardan biri – nemis xalqidir. Nemis xalqi qadim o'tmishdan bugungi kungacha o'zining boy tarixi, milliy urf-odatlariga ega bo'lib, zamonlar osha o`z madaniyatida saqlab kelib avloddan-avlodga meros qilib qoldirib kelmoqda. Unda xalqning qadimdan qon-qoniga singib ketgan urf-odatlari, u yashayotgan tabiiy geografik, ijtimoiy muhit, xalq malakasi, qobiliyati, etnik xususiyati hamda belgilari o'z ifodasini topgan. Frazeologik birliklar orqali ham nemis xalqi boy madaniyatini ko'rish mumkin.

Masalan: *"Der Sandmann (oder das Sandmännchen) kommt"* - der Schlaf kommt (zu kleinen Kindern gesagt) [8,S.402] iborasi, "Sandman" tushunchasi nemis xalqida afsonaviy timsol hisoblanib, u bolalarni uxlashga chorlaydigan va uyqudan oldin bolalarga ertak aytib beradigan qahramon tushuniladi. "Sandmann" tushunchasi paydo bo'lishida bir necha ehtimollar mavjud. Ehtimol, charchagan insonning ko`zini qum kirgandek ishqalashi yoki qadimgi yunon xudosi Gipnos, uyqu xudosi "Sandmann-qum odam" timsoliga namuna sifatida olingan bo'lishi mumkin deb qaraladi[9,1280]. Bu figura butun nemis xalqiga, ayniqsa bolajonlarga juda tanish va sevimli bo'lgan milliy qahramon. U bolalar telekanalida bolalar uxlashidan oldin har kuni turli ertaklar bilan paydo bo`ladi. Demak, Sandmann nemis bolalarining mashhur va sevimli qahramonidir.

Yana *"der Schelm im Nacken"* oder *"der Schalk im Nacken"* (Spaßvogel oder Er ist zu Späßen aufgelegt) [8, S.410] iborasi orqali nemis millatining hazil-mutoyiba boy kishi obrazini ko`rish mumkin. "Der Schalk" va der Schelm" so`zlari – shum, aldoqchi, mug'ombir degan ma`nolarni anglatib, bu so'zlar o'tgan asrlarda paydo bo`lgan. Dastlab bu so'z haqoratli so'z hisoblangan bo'lib, keyinchalik XVIII asr boshlarida

aksincha, lutf, xushomad so`ziga aylandi [8,S. 1317]. Hozirgi kunda bu so`zlar ifodalangan iboralar nemis xalqida o`zining g'ayrioddiy va ba'zida bema'ni hazillari bilan insonlarni kuldiradigan obraz sifatida qo'llaniladi.

Demak, shuni alohida ta'kidlash joizki, nemis xalqida ham boshqa millatlarda bo'lgani kabi o'zining avlodan-avlodga o'tib kelayotgan sevimli qahramonlari mavjud.

Ma'lumkiki, til odamlarning olam haqidagi bilimlarini shakllantiruvchi va saqlab keluvchi muhim quroldir. Inson o'z faoliyati jarayonida ob'yektiv borliqni aks ettirgan holda, so'zlar orqali bilish natijalarini qayd etadi. Bunday lisoniy shaklda mustahkamlangan bilimlar yig'indisi turli terminlar bilan, ya'ni "oraliqdagi lisoniy dunyo" (V.I. Abayev), "olamning qayta lisoniy aks etishi" (T.M. Dridze), "olamning lisoniy modeli" (V. Gumboldt), "olamning lisoniy manzarasi" (B.A. Serebrennikov) kabi tarzda ataladi [10].

"Olamning lisoniy manzarasi" atamasi keng tushuncha bo'lib, u voqelikda ma'lum bir kishilar jamoasining noyob ijtimoiy-tarixiy tajribasi qayd qilingan milliy tilning o`ziga xos xususiyatlaridir. U dunyoni til vositalari yordamida hosil qilingan tasvirlarini aks ettirishini bildiradi. Aynan shu narsa atrof borliqdagi predmetlar va hodisalar haqida aniq tasavvurlar hosil qiladi. Natijada olamning lisoniy manzarasi bu atrof borliqdagi predmet va hodisalarning til vositalari yordamida qayta ifodalanishini bildiradi. Lisoniy olam manzarasi insonning olamga (tabiat, hayvonlar, dunyo unsuri sifatidagi o'ziga) nisbatan turli munosabatlarni shakllantiradi. Aynan u odamning olamdagi xatti-harakatlari, xulq-atvori me'yorlarini, olam bilan o'zaro munosabatlarini belgilaydi. Shu fikrlardan kelib chiqib, nemis tilida hayvon nomlari bilan bog`liq idiomalar orqali ham lingvomadaniy xususiyatlarni kuzatish mumkin.

Masalan: *"Schwein haben"* (Glück haben) [8, S.434] iborasi "omadi chopgan, omadi kelgan, baxt kulib boqmoq" [11, 126] degan ma'nolarni anglatadi. Lekin bu so'z turli xalqlarda turlicha xususiyatlarda ifodalanadi. "Cho'chqa" jonzoti ko`p asrlardan buyon kishilik jamiyatida insonlarga hamroh bo'lib kelgan va ularning madaniyatini shakllantirishda muhim ro'l o'ynagan. U nemis xalqida asosan baxt va farovonlik ramzi sifatida talqin qilinadi. Ammo shuni ham aytish kerakki, cho'chqa bilan bog`liq barcha idiomalar ham omad, muvaffaqiyatni anglatmaydi. Masalan: *„das kann kein Schwein lesen"* (das ist so miserabel geschrieben, dass man es nicht lesen kann) oder *"da wird kein Schwein draus klug"* (das versteht kein Mensch) [8, S.435] iboralarida „das Schwein"- cho'chqa so'zi savodsizlik ramzi ham hisoblanadi. Yoki *„(bei j-m) zeigt s. der innere Schweinehund"* (bei j-m kommt der schlechte Charakter (die Feigheit, die Gemeinheit usw.) zum Vorschein) [8, S.435] – „yomon fe'l-atvori yuzaga chiqarmoq" iborasida esa salbiy obraz gavdalanadi.

Ranglar ham bizning hayotimizda muhim rol o'ynaydi. Ular bizga joyni, yil faslini yoki sevimli urf-odatlarimizni eslatishi va his-tuyg'ularimizga ta'sir qilishi mumkin. Ammo butun dunyodagi madaniyatlarda qanday turli xil ranglar ramziy ma'noga ega ekanligi ko`rishimiz mumkin. Vaqt o'tishi bilan ranglar turli madaniyatlarning tarixi, his-tuyg'ulari va e'tiqodlarini qanday shakllanganini ko`rsatib beradi.

Masalan rangni ifodaluvchi *"blau"-ko`k* so`zini oladigan bo`lsak, u osmon va dengiz rangi, cheksiz masofa, kenglik va poklik ramzi sifatida qaraladi. Nemis xalqida bu rang qanday ramzlarni bildirishini idiomalar orqali tahlil qilish mumkin.

Masalan: *“den blauen Brief erhalten”* (1. die Kündigung erhalten. 2.einen Mahnbrief der Schule bekommen) [8, S.56] iborasi “1. ishdan bo’shatilganligi haqidagi xat, qog’oz. 2. Shikoyat xat (maktabdan ota-onasiga bolasining o`zlashtirmagani haqida xat, arznoma)” [11, 15] degan ma`nolarni anglatadi. Bu iboraning kelib chiqishi XIX asrlarga borib taqaladi. Bu asrlarda o‘z ishini to‘xtatishi kerak bo‘lgan ofitserlar Prussiya vazirlar mahkamasidan ko‘k konvertlarga solingan xatlarni olishgan. Ofitserlar ko'k maktubdan keyin o`z mansablari bilan xayrlashishlari kerak bo`lgan. Bu ibora hozirgacha keng qo`llanilib, ishdan bo`shatilgan xodimlarga taqdim etiladigan xat hisoblanadi. Bundan tashqari, bu ibora maktabdan ota-onasiga bolasining fanlarni o`zlashtirmaganligi to`g`risidagi xat hisoblanib, bu ota-onalarga farzandlarining o'quv yilini takrorlashi kerakligi haqida xabar beradi. Yoki *“blauer Montag”* (ein Montag, den man s.unberichtigterweise von der Arbeit freigemacht hat) va *“blau machen”* (nicht zur Arbeit gehen) [8, S.55] iboralari “sababsiz ishga chiqmaslik” [11, 16] degan ma’noni bildiradi. O'rta asrlarda turli kasb egalari dushanba kunlari dam olish va hech qanday ish qilmaslik huquqi uchun kurashadilar. Chunki ko'pchilik, yakshanba kuni ishlashga majbur bo'lgan yoki faqat kam ish haqi olgan. Biroq, ishni to'xtatish mutlaqo bo`lmagan. XX asrning boshlariga qadar bu harakat uchun bir necha bor jinoiy javobgarlik joriy etilgan [12]. Dastlab, ish bo'lmagan dushanba yaxshi yoki bepul dushanba deb atalar edi. Keyinchalik ko'k rang aralashdi va odamlar dushanba kuni "ko'k" haqida gapira boshlashadi. Yilning to'rtta maxsus dushanbasida hunarmandlarg ishlamaslikka aniq ruxsat berilgan. Ushbu dushanba kunlari hunarmandlar ustaxonalari marhumlarning ruhiga xizmat qilishadi. Ruhoniylar esa ko'k libos kiyishgan. Chunki ko'k-binafsha ranglar cherkovda motam va tavba ranglari hisoblangan. Olimlar "ishlamaslik" hunarmandlar orasida ko'k rang bilan bog'liqligi haqidagi tushuntirishni juda aniq deb hisoblashadi. XIX asrda dushanba kuni ishlashni to'xtatgan hunarmandlar va fabrika ishchilari endi "ko'k dushanba" haqida gapirishmagan, balki oddiygina “ich mache heute blau” yoki “ich mache einfach blauen Montag” deb aytganlar. Shu sababdan bora-bora bu frazeologizmga aylangan [13].

Rang ifodalovchi “blau” ko`k so`zi bilan bog`liq boshqa iboralarni ham ko`rib chiqadigan bo`lsak, *“blau sein”* yoki *“ blau sein wie ein Veilchen”* [8, S.55] iboralari “(sehr) betrunken sein” ya`ni “ mast bo`lib qolgan, ko`p ichgan” degan ma`nolarni anglatadi. Bu iborada ichuvchining qizil burni nazarda tutiladi. Kuchaytirilgan shaklda "binafsha kabi ko'k bo'lish" kabi o`xshatilmoqda, bu yerda "ko'k" ning to'g'ridan-to'g'ri va majoziy ma'nolarini anglatyapti. Yuqoridagi idiomalardan ko`rinib turibdiki, nemis xalqi madaniyatida “blau” ko`k so`zi bilan bog`liq iboralar ko`p hollarda salbiy xislatlarni bildirar ekan.

Yuqoridagi fikrlar shuni ko`rsatadiki, madaniyatning bir bo`lagini aks ettiruvchi birlik sifatida lingvomadaniy idiomalar nemis xalqning urf-odatlarini, an`analari, tarixi, madaniyati vaturmush tarzni o`zida mujassam etadi.

XULOSA

Xulosa o`rnida aytish mumkinki, frazeologik birliklar bo`lgan idiomalar nafaqat o`sha til imkoniyatlarini, balki shu tilda so`zlashuvchi xalqning urf-odatlarini, an`analari, tarixi va hayot tarzini o`zida namoyon etadigan til birligi hisoblanadi. Nemis tili frazeologik birlik bo`lgan idiomalarda nemis xalqining milliy qadriyatlariga

singib ketgan o`y-fikrlari, olamni lisoniy manzarasini qay tarzda qabul qilishi o`z aksini topadi.

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MADANIYATLARARO MULOQOT VA IMO-ISHORALAR LUG‘ATI

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Annotatsiya. Aloqa-aralashuv jarayonida verbal va noverbal vositalarning ishlatilishi muloqotning tabiiy ko‘rinishi sanaladi. Shuning uchun kishilar o‘rtasidagi fikr almashuvda ishlatiladigan ishoralarning lug‘atini tayyorlash maqsadga muvofiq bo‘ladi.

Kalit so‘zlar: Kommunikant, adresant, adresat, verbal, noverbal, kommunikativ akt, paralingvizm, etiket.

Аннотация. Использование вербальных и невербальных средств в процессе коммуникации считается естественным видом общения. Поэтому является целесообразным подготовка словаря жестов, используемых при обмене мнениями между людми.

Ключевые слова: коммуникант, адресант, адресат, вербальный, невербальный, коммуникативный акт, паралингвизм, этикет.

Annotation. The use of communication of the means of verbal and nonverbals in the prosses of relation intervention is considered natural appearance. That is why it is considered to the aim of preparing the dictionary of mimics which is used in the opinion exchange among people.

Key words: communicator, addresser, addresee, verbal, nonverbal, communicative act, pairlinguinism, ethics.

Yangi O‘zbekistonni barpo etish jarayonida o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish, xalqaro munosabatlarning rivojlanishi, diplomatik, iqtisodiy va turistik muloqotlar chog‘ida madaniyatlararo farqlarning yuzaga kelishi bois, turli madaniyatlarning nutq etiketini qiyosiy o‘rganish, muloqotning shakllanishidagi “madaniy to‘siq”ni olib tashlash, har xil xalq va millatlarning muloqot xulqidagi o‘ziga xos jihatlarni aniqlash maqsadga muvofiq bo‘ladi. Shu bilan birga, turli madaniyat vakillari o‘rtasidagi aloqa-aralashuvning yuzaga chiqishida etiket shakllarining tarkibiy qismiga aylanib ulgurgan imo-ishoralardan foydalanish, milliy koloritni ifoda etuvchi supersegment vositalar, kommunikatsiyada sukut va uning kommunikativ ma’nolarini o‘rganish e’tiborga loyiq. Zero, bularning barchasi olamni o‘zbekona idrok qilish, milliy muloqotni tashkillashtirish, o‘zbek adab qoidalarini (etiket shaklini) qo‘llash orqali namoyon bo‘ladi.

Kishilar o‘rtasidagi aloqa-aralashuvning ro‘yobga chiqishida nutqiy vosita bilan birga nonutqiy jihatning ham tadqiq etilishi keyingi yillar tilshunosligining dolzarb o‘rganuv obyektiga aylanib ulgurdi. Funksional-pragmatik nuqtayi nazar ustuvor tekshirish usuliga aylanib borgan sari fikr ifodalashda kommunikativ aktni to‘laligicha o‘rganishga e’tiborning kuchayishi sababli paralingvistik vositalarni tadqiq etishga e’tibor kuchayib bormoqda. Zero, adresatga uzatilayotgan axborotning 8 foizigina lisoniy vosita orqali, qolgan 92 foizi nolisoniy vositalar yordamida uzatilar ekan, paralingvizmlar tadqiqi o‘z-o‘zidan dolzarb ekani e’tirof etiladi.

Aloqa-aralashuvda qatnashuvchilar ma’lum tilni to‘la bilgan bo‘lsalar-da, milliy madaniyatlaridan, urf-odatlaridan, milliy shakllangan holatlardan bexabar bo‘lsalar, ular bir-birlarini tushunib yetolmaydilar. Suhbatdoshlar “madaniy to‘siq”qa duch keladilar [2, 80]. Ushbu fikrni e’tirof etgan holda A.Nurmonov: “Imo-ishoralr fikr ifodalashda nutq uchun yordamchi vosita bo‘lish bilan birga, o‘zbek xalqining o‘ziga xos mentalitetini ko‘rsatuvchi yorqin dalil hisoblanadi”, – deb yozadi [5, 212].

Muloqot jarayonida hali nutqiy aloqa-aralashuv boshlanmasidan, kommunikantlar uchrashganlaridayoq nonutqiy (noverbal) axborotni “o‘qiy boshlaydilar”. Suhbatlashuv joyiga kommunikantlardan birining kech kelishi uning prinsipsizligi (yoki vaqtini taqsimlay olmasligi, bee’tiborligi, suhbatdoshni hurmat qilmasligi, ishi ko‘p ekanligi...) haqida xabar bersa, yana sekin yurib kelishi loqaydligidan, mas’uliyatsizligidan dalolatdir. Shuningdek, uning bo‘yi-basti, kiyinishi, mimika va ishoralari, nigohlari va boshqa jihatlari ham suhbatdoshga u haqda ma’lumot uzatadi. Suhbat jarayonida esa ovoz sifati, gapirish manerasi, pozasi, yuz va ko‘zlardagi mimik jihatlar, qo‘l, bosh, gavda harakatlari aloqa-aralashuv akti tarkibida ahamiyat kasb etadi. Birgina ko‘rishuv jarayoni turlicha amalga oshiriladi va har biri o‘ziga xos ma’no ifodalab keladi: qo‘l berib ko‘rishish (qo‘l uchini berish, qo‘lni urishtirmoq, qo‘sh

qo‘llab, qo‘lni qisib ko‘rishish, uzoq vaqt qo‘l olishmoq...), ko‘rishishda yuzdagi mimika va gavda harakati (tabassum, nimtabassum, jiddiy qiyofada, kulib, xo‘mrayib, darg‘azab bo‘lib va b.), bosh qimirlatib salomlashuv, quchoq ochib ko‘rishish va b. Demak, suhbatdoshlar o‘zaro nutqiy fikr almashmaslaridan kommunikantlar aloqa-aralashuvga kirishadilar.

Kommunikantlarning kayfiyati nutqiy suhbatning borishiga bevosita ta’sir etadi. (Kayfiyati yomonligi uchun muayyan fikrni aytmasligi yoki aksincha holat yuz berishi mumkin). Italiyalik psixolingvist Mauro Kotsolino “Kommunikativ tahlil nafaqat kommunikativ aktni, balki suhbatdoshlarning munosabatlari va o‘zaro aloqadorliklarini ham e’tiborga olishi kerak”ligini ta’kidlaydi [3, 21].

Kishilik jamiyatida shaxsning etiketi, muloqotga kirishishi, muomala madaniyati an’ana va qadriyat sifatida tarkib topar ekan, demak, kommunikativ aktning yuzaga chiqishida ham o‘zaro farqli jihatlar bo‘lishi tabiiy sanaladi. O‘zbek, rus, hind millatiga mansub kishilarning ko‘rishuvidagi o‘zgachaliklar, o‘zaro qarashlaridagi farqli jihatlar, gapirish pozasi va boshqa holatlar har bir xalq (elat, millat) noverbal tilini alohida tadqiq etishni taqozo etadi.

Ruslar etiketiga ko‘ra suhbatdoshlar muloqotga kirishganlarida ko‘zlariga qarab turishi aytilayotgan fikrni e’tibor bilan eshitayotganini bildiradi. O‘zbeklarda esa muloqot etikasida yuzga qarash, so‘zlovchiga tikilib turish anormal etiket hisoblanadi. Yaponlarda esa hurmatsizlik, darg‘azablikni ifodalaydi. O‘zbek ayollari erkaklar bilan muloqotga kirishganlarida (hatto eri bilan ham) ko‘ziga qaramaslik, yerga qarab turish, fikrni ba’zan bosh bilan, ba’zan ovoz bilan tasdiqlash xarakterli jihat sanaladi. Shuningdek, ma’lum ishoraning turli xalqlarda turlicha ma’no ifodalashini ham kuzatish mumkin: bosh barmoqni yuqoriga qaratib, boshqa barmoqlarni bukish o‘zbeklarda “yaxshi”, “zo‘r”, “a’lo” kabi ma’nolarni bildirsa, Yevropa xalqlarida ushbu ishora mashina to‘xtatish maqsadida qo‘llaniladi. Mo‘g‘ullarda va Afrika xalqlarida esa o‘tirmoq va so‘kish ma’nolarida keladi. Shularni e’tiborga olgan holda A.Abduazizov: “Paralingvistika uchun nimani aytish emas, balki qanday aytish ahamiyatlidir”, – deb aytib o‘tadi [1, 158].

O‘zbeklardagi “duo qilmoq” (yuziga fotiha tortmoq) harakati kommunikatsiyada ishora ma’nosida ham ishlatib kelinadi va ishoradan anglashilgan ma’no uning o‘z ma’nosidan o‘sib chiqishi asosida hosil bo‘lgan. “Duo qilish”ning denotativ ma’nosi Qur’on oyatlari o‘qilgach, qo‘l orqali amalga oshiriladigan harakat sanaladi. “Duo qilish”ning ommalashgan shakli marhum sha’niga o‘qilgan Qur’on oyatlaridan keyin amalga oshirilgani sababli unda “o‘lmoq”, “umri tugamoq”, “yo‘q bo‘lmoq” semalari mavjud bo‘lib, ushbu sema “duo qilmoq” leksemasining ko‘chma ma’noda kelishiga asos bo‘ladi.

Chol uyga kira solib kampiridan “ovqat bormi” deb so‘ragan edi, kampir yuziga fotiha tortdi. (ovqat yo‘q, tugadi, qolmadi.)

Ushbu ishora milliy xarakter kasb etib, boshqa xalqlar uchun tushunarsiz harakat sanaladi. Bu esa imo-ishoralarning izohli, tarjima lug‘atlarini yaratish zarur ekanidan dalolatdir. “Imo-ishoralar – tarjimasiz til” deyilsa-da, ushbu kommunikativ birliklarning izohli va ikki tilli (ko‘p tilli) lug‘atlarini yaratish maqsadga muvofiq.

Imo-ishoralar nutqiy aloqa-aralashuv jarayonining atributi bo‘lib, ular lisoniy vositani almashtirishi, unga yordam berishi, ta’kidlashi yoki kuzatib borishi mumkin. Ishoralarning ma’nolari kommunikativ kontekstda va holatda reallashadi. Shularni e’tiborga olgan holda o‘zbeklar muloqotida ishlatiladigan imo-ishoralar lug‘atini tuzish dolzarb masalalardan sanaladi. Ushbu lug‘at izohli va tarjima ko‘rinishida bo‘lishi maqsadga muvofiq.

Imo-ishoralar izohli lug‘atida ishora so‘zlik sifatida olinib, quyidagi tartibda beriladi:

Qo‘lini bigiz qilmoq

1) ishoraning fizik-fiziologik ifodasi yoziladi, ya’ni ishora kishining qaysi organining qay holdagi harakati natijasida hosil bo‘lishi tasvirlanadi. Masalan: *o‘ng qo‘lning ko‘rsatkich barmog‘i suhbatdoshga qaratilib, boshqa barmoqlar yopiq holda bir necha bor silkitiladi.*

2) ishoraning tasviri rasm sifatida ko‘rsatiladi;

3) so‘zning (birikmaning) ishoraviy ma’nosining izohi beriladi: *Norozilik, bahslashish, o‘z fikrini asoslash, urishish, haqoratlash.*

Ishoraviy ma’no asosiy ma’nodan o‘sib chiqqan ma’no sanalib, bu o‘rinda qo‘l (barmoq)ning adresatga tomon silkitilishi uni *mensimaslik, o‘dag‘aylash* kabi semalar asosida hosil bo‘lgan. Albatta, ushbu harakat muayyan kontekst va holatda kommunikativ akt doirasida ishoraviy ma’no ifodalaydi. Boshqa holda barmoqni bigiz qilish biror narsani (tomonni) ko‘rsatishni bildirib kelishi mumkin. Masalan: *Yomg‘ir, bu - go‘zallik ! – Ko‘zoynak* **barmog‘ini bigiz qilib** *shiftni ko‘rsatdi. (Yu.Latipov.)* Bu holda ushbu birikma ishora fe’li sanalmaydi;

4) badiiy asar yoki so‘zlashuvdan misollar keltiriladi:

Oxunjon aka bilan Xolmirza yarim soat deganda qaytib kelishdi. Oxunjon aka ***qo‘lini bigiz qilib*** *Normatga o‘dag‘ayladi:*

- Atay qilgansan sen, yugurtirmoqchi bo‘lgansan meni! (M.Karim.)

- Ayb o‘zingizda! –dedi ***qo‘lini bigiz qilib****, odamlar bilan aymaqi bo‘lib, kattalarni betkachopar, beandisha, yoshlarni shapshaq qilib qo‘ydingiz. (A.Q.)*

Borliqdagi har qanday holat – u real yoki virtual (faqat ongda) bo‘lishidan qat’i nazar muayyan tushuncha ifodalaydi yoki sezgimizga ta’sir etadi. Bu holat til tizimida ma’lum til birligi (so‘z, so‘z birikmasi...) orqali ifodalanib muayyan nomga ega bo‘ladi. A.Nurmonov: “Konkret nutq vaziyatida ma’lum bir ma’no ifodalovchi imo-ishoralar shu nutq vaziyatini qayta hikoya qilib berish jarayonida ma’lum lingvistik birliklar yordamida ifoda etiladi. Bu fe’llar semantik tomondan **ishora fe’llari** deb yuritiladi”, - deb yozadi [5, 221]. O‘zbek tilida ishora fe’llari nomi ostida tadqiq etilayotgan birliklar fe’l semantik tizimida alohida o‘rinni egallaydi. “Hozirgi o‘zbek adabiy tili” darsligida ishora fe’llari fe’llarning ma’no guruhlari ichida alohida guruh sifatida berilgan bo‘lib, **imo qildi, labini burdi, o‘zini qisdi** kabi fe’llar misolida keltirilgan [6, 248].

Ishora fe’llari va ishoraviy birikmalar ikkilamchi nomlash xususiyatiga ega bo‘lib, asosan, **kishi organi + uning harakati** ko‘rinishida bo‘ladi.

Imo-ishoralar lug‘ati lingvoo‘lkashunoslik va lingvomadaniy yo‘nalishdagi bir tilli izohli lug‘atlar sirasiga kirib, u muayyan hudud bilan bog‘liq bo‘lishidan tashqari milliy mental xususiyatga ega: urf-odat, an’ana va udumlar bilan aloqador bo‘ladi.

Ushbu xarakterdagi lug‘atda ishoralarning kommunikativ va lingvistik jihatlari ifodalanadi va izohlanadiki, bu aloqa-aralashuv yuzaga chiqishi lisoniy va nolisoniy vositalarning dialektik birligidan iborat ekanini bildiradi, ekstra- va intralingvistik vositalarni birlashtiradi [4: 65].

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BADIIY TARJIMADA EVFEMIZM VA DIZFEMIZMNING ALMASHINUVI MUAMMOLARI

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Annotasiya. Evfemizm va disfemizmning o‘ziga xosligi, ularning ijtimoiy madaniy va axloqiy qadriyatlarni, dunyoqarash va tafakkur xususiyatlarini nafaqat alohida shaxslarning nutqida, balki umuman zamonaviy muayyan jamiyat nutqi portretida ko‘rinish xususiyatiga ega. Badiiy asarda qo‘llanilgan evfemizmlar va disfemizmlarni o‘girishda tarjimonning manba tilidagi jamiyatda qabul qilingan ba’zi hodisalarni to‘g‘ri baholashga, ular uchun nima yaxshi, maqbul va nima noo‘rin, axloqiy meyor bo‘lmasligini aniqlashga qaratilgan diqqat etibori katta ahamiyatga ega. Madaniy va ijtimoiy o‘zgarishlar bilan bog‘liq iks-femalarning tutqich bermasligi sababidan bu o‘zgarishlarni mantazam ravishda o‘rganish zarurati kelib chiqadi. Bunda qo‘yilgan masalaning o‘rganish ob’yekti sifatida adabiyot, xususan, badiiy tarjima maydonga chiqadi.

Kalit so‘zlar. Evfemizm, disfemizm, lison, tarjima, konnotativ modallik, Abdulla Qodiriy.

Аннотация. Специфика эвфемизмов и дисфемизмов состоит в том, что их социокультурные и нравственные ценности, мировоззренческие и мыслительные особенности отражаются не только в речи отдельных лиц, но и в речевом портрете конкретного современного общества в целом. При переводе

эвфемизмов и дисфемизмов, используемых в художественном произведении, переводчик уделяет большое внимание правильной оценке тех или иных явлений, принятых в обществе исходного языка, определению того, что является для них хорошей, приемлемой, а что неуместной этической нормой. важный. Отсутствие основы для культурных и социальных изменений делает необходимым изучение этих изменений на регулярной основе. Литература, особенно художественный перевод, является объектом изучения.

Ключевые слова. Эвфемизм, дисфемизм, язык, перевод, коннотативная модальность, Абдулла Кадири.

Abstract. The specificity of euphemisms and dysphemisms is that their socio-cultural and moral values, worldviews and thinking characteristics are reflected not only in the speech of individuals, but also in the speech portrait of a particular modern society as a whole. In translating the euphemisms and dysphemisms used in a work of art, the translator pays great attention to the correct assessment of certain phenomena accepted in the source language society, to determine what is good, acceptable, and what is inappropriate, ethical norm for them. important. The lack of support for cultural and social change makes it necessary to study these changes on a regular basis. Literature, especially literary translation, is the object of study.

Keywords. Euphemism, dysphemism, language, translation, connotative modality, Abdullah Qadiri.

Maqolada tarjima jarayonida ko‘chimlarning denotatning minus yoki plyus qutblarini o‘zgarishga uchrashi, xususan evfemik va disfemik birliklarning almashinuvi xususida so‘z boradi. Bu borada mulohaza yuritgan olimlarning fikri tahlilga tortiladi.

Evfemizasiya badiiy matnlarda tilning uslubiy vositalaridan biri sifatida ishlatiladi. Bu uslubda evfemizmlar nafaqat gapni yumshatish, balki estetik vazifasini ham bajaradi, degan edi Moskvin. Ammo disfemizm to‘g‘risida bunday deb bo‘lmaydi. Uning qo‘llanilish vaziyatiga nutq sohibining tabiati, milliy madaniyati, tarbiyasi kabi qirralari kashf etiladi. U evfemizm singari tilga badiiy shakl yoki yumoristik samara beradimi yoki yo‘qmi, yorqin badiiy obrazlarni yaratishda qahramon obrasizini beradimi yoki yo‘qmi, har qalay, disfemizm asar muallifi tomonidan qo‘llanilishga haqli usul bo‘lib, tarjimada manba tilini o‘girma tilda yetkazish uchun qo‘llanilishi munozarali masaladir. Zero, u evfemizmdek badiiy matnda dekorativ funksiyani bajarishi mumkin emas.

“*Shu daqiqa unda ham, birdan aybi ochilib, sharmanda bo‘lgan kishilarda yuz beradigan hodisa yuz berdi. U siri ochilgandan keyin xotini oldida* ***basharasiga*** *qanday tus berishini oldindan o‘ylab qo‘ymagan edi*.”

Tilshunoslikda nominativ birliklarni o‘rganishda semantikaning konnotativ jihatiga alohida e’tibor beriladi. V.N.Teliyaning fikriga ko‘ra “konnotasiya – til birliklari semantikasiga uzual yoki okazional ravishda kiradigan, nutq sub’yektining borliqni jumlada ifodalashida uning ayni shu borliqqa bo‘lgan hissiy baholash va stilistik munosabatini ifodalaydigan hamda shu axborotga ko‘ra ekspressiv qimmat kasb etadigan mazmuniy mohiyat”dir. Shunga ko‘ra, konnotasiya so‘zlovchining borliqni ifodalash vositalariga nisbatan munosabatiga bog‘liq bo‘lgan jihatdir. *Yuz, bet,*

chehra, ruxsor, aft, bashara, turq kabi so‘zlar qatorida tegishli nutq vaziyati va sub’yektiv nuqtai nazarga muvofig‘ini tanlash so‘zlovchining o‘ziga berilgan imkoniyat ekanligi ma’lum. Tarjimada esa konnotativ modallikni yo‘qotish mumkindir, ammo qo‘shish, va eng asosiy, salbiy tomonga o‘zgartirish tarjima tili o‘quvchisi uchun manba tilidagi mental madaniyat to‘g‘risida noto‘g‘ri tasavvur uyg‘otishiga olib keladi. Bu jumla asliyatda quyidagicha:

“*С ним случилось в эту минуту то, что случается с людьми, когда они неожиданно уличены в чем-нибудь слишком постыдном. Он не сумел приготовить свое* ***лицо*** *к тому положению, в которое он становился перед женой после открытия его вины*.”

Har qanday lisoniy birliklarni qo‘llash yozuvchining o‘ziga xos uslubi bo‘lib, bunda uning shu birlikka bo‘lgan munosabati, so‘z tanlash va uni qo‘llashdagi o‘ziga xosligi muhim o‘rin tutadi. Bunda tarjimon asliyat bilan “kim o‘zar” o‘ynashdan o‘zini tiyishi, neytral vazifadagi birlikka hosila ma’no berishdan o‘zini olib qochishi, eng asosiysi, disfemik kayfiyat uyg‘otishdan saqlanishi kerak.

Yuz, aft, bet, bashara, turq, chehra, jamol leksik paradigmasida barcha a’zolarning denotativ semalari bir xil: «inson a’zosi», «boshining old qismi». *Yuz* sememasida konnotativ sema mavjud emas. Lekin *bet, aft, bashara, turq* sememalarida «salbiy munosabat» konnotativ semasi mavjud bulsa, *chehra, jamol* leksemalari sememasida «ijobiy munosabat» konnotativ semasi mavjud.

A.Hojiyev *bet* so‘zini izohlar ekan, uning *yuz* so‘ziga juda yaqinligini, ammo unga nisbatan sal salbiy ottenkaga egaligini aytadi. Graduonimik jihatdan *bashara* leksemasi *bet* leksemasidanda quyiroq pozisiyani egallashi esa kundek ravshan. Sinonimik qatorda evfemik va disfemik birliklar ortofemik ifodali birlikka nisbatan musbat va manfiy qutblarni egallab, o‘zaro ifoda bo‘yog‘i, sub’yektiv munosabat darajasi bilan farqlanadi. Shuning uchun, bu birliklar sirasiga denotativ darajalanishni aks ettiruvchi graduonimiyadan ko‘ra gradasiya (uslubiy darajalanish)ni qidirish maqsadga muvofiq. Demak, uslubiy jihatdan tarjimon to‘la ma’noda neytral ifodaga salbiy ottenka berib, xatoga yo‘l qo‘ygan. Quyidagi misolda esa u evfemik ifodani disfemik ifodaga almashtirganini ko‘ramiz:

“*Она, это вечно озабоченная, хлопотливая, и* ***недалекая****, какою он считал ее, Долли, неподвижно сидела с запиской в руке и с выражением ужаса, отчаяния и гнева смотрела на него*”.

“*Hamisha nimaningdir g‘amini yeb urinib yuradigan, erining fikricha* ***kaltafahm*** *hisoblangan Dolli xatni ushlaganicha qimir etmay o‘tirar, dahshat, umidsizlik va g‘azab ifoda etgan ko‘zlari bilan eriga tikilib qarar edi*”

Ikkala birliklarning o‘z tarkibiy darajalanishda disfemiklik/ evfemiklik qiymati yuqori va past birliklar ajratiladi. Xususan, *kaltafahm* ifodasi asar muallifining *недалёкий* ifodasi bilan ekvivalentlik nuqtai nazardan bir qatorda bo‘lsada, undan salbiyroq munosabatni ifodalash darajasi yuqori ekanligi bilan farqlanadi. Uning o‘rniga *kaltabin* ifodasi muayyan ma’noda mos kelishi mumkin edi.

Qiyoslaymiz:

Калтафаҳм	Калтабин
[*ф.* + *а.* مهفهتلک - фаҳми калта, тушунчаси тор] дарров тушуниб уқиб олмайдиган, ақли, фаҳми етмайдиган; фаҳми калта.	[*ф.* نییهتلک - яқин, қисқа масофани кўрувчи; узоқни кўрмайдиган] Ҳозир кўзига кўриниб турган нарсалар асосида ҳукм чиқариб, унинг оқибатини кўрмайдиган.

Demak, *kaltafahm* va *kaltabin* birliklari darajalanish qatori “salbiy bo‘yoqning o‘sib borishi” belgisi asosida tuzilgan bo‘lib, ularning iks-femiklik xususiyati ana shu pozisiyadan kelib chiqib aniqlanadi. “*Kaltalik”* “axmoqlik” belgisi ekan, uning qo‘llanilish doirasi ko‘pincha disfemizasiyani, biroq ortofemik *ahmoq* ifodasidan ko‘ra nutq vaziyatida evfemizasiyani tashkil etishi bilan ham ahamiyatlidir. Bu birliklar Abdulla Qodiriy ijodida qo‘llanilgan boshqa birliklar bilan darajalanish o‘qida quyidagi pozisiyani egallaydi:

Shuni aytib o‘tish kerakki, Abdulla Qodriyning “O‘tkan kunlar” asarining tarjimasida ham O‘zbek oyimga nisbatan *nedalekiy* birligi nisbatan o‘rinli qo‘lanilgan:

“*Юсуфбек-хаджи, хорошо зная* ***взбалмошный*** *характер своей* ***недалёкой*** *жены, решил не рассказывать ей ничего о том, что произошло с Атабеком, не раскрывать его тайн, но счел необходимым предупредить Узбек-аим о приезде маргиланской невестки и ее родителей*.”

“*Yusufbek hoji* ***chala-dumbul tabiatlik*** *xotinining* ***fe’li xo‘yi****ni yaxshi bilgani uchun o‘tkan voqi’larni, ya’ni Otabek sirlarini unga ochmasliqqa qaror bergan bo‘lsa ham, ammo marg‘ilonliq kelin va qudalarning kelishlaridan xabar berishni lozim deb topdi*.”

Asliyatda “dumbullik” ko‘chma ma’noda “hayot tajribasiga ega bo‘lmagan”, “g‘o‘rlik” mazmunida kelib, aslida, uning “*chala”*ligi esa “*g‘o‘rlik”* emas, balki *aqllilik*ka yarim barobar yetmagan ma’nosini berishi kerak, ya’ni “*g‘o‘rlik”*dan biroz yuqori – “*aqillilik”*ka yaqinroq. Lekin “*chala”* so‘zining o‘zi salbiy ottenkaga ega bo‘lgani uchun nutq vaziyatida – xalq tushunchasida bu birikma salbiy birlik sifatida qabul qilinadi. Tarjima tilida shu hosila ma’no uzvlarining mavjudligini ko‘ramiz. Konnotasiya emotiv qiymatga ega bo‘lib, bu birlik manba tilidagi mental borliqni to‘g‘ri baholagan holda idrok etilish va aks ettirish mahsuli sifatida namoyon bo‘ladi. Nutq progmatikasi bilan bevosita va uzviy bog‘liq bo‘lgan evfemizmning ta’sir etish vazifasidan samarali foydalanilgan.

взбалмошный va *fe’li xo‘yi* birliklari alohida olinganda noto‘liq (privativ) ziddiyat hosil qiladi. Mazkur birliklarning qo‘llanilishi har qaysi tilda idrok etilish darajasi (axloqiy, irim, nutq madaniyati, saviya, ijtimoiy soha) talabi bilan “yumshoq yoki yumshoq emas”ligi belgisiga ko‘ra *fe’li xo‘yi* majhul, *vzbalmoshnыy* manfiy munosabat kasb etadi. Demak, bu badiiy tarjimada ham muayyan miqdorda evfemik va disfemik vaziyat almashinuviga duchor bo‘ladi.

Paradoksal ravishda, aksariyat qo‘pol so‘zlar va iboralar (disfemizmlar) – avvallari tabulashtirilgan leksikaga tenglashtirilgan, keyin esa xalq tomonidan nozik hisoblangan kasallik, jinsiy aloqa, o‘lim kabi mavzularni tasvirlashda ataylab yumshatilgan sobiq evfemizmlardir. Darhaqiqat, tilning ichki resursida ham bunday almashinuv sodir bo‘lishi endilikda sir emas. Buni biz o‘zbek tilidagi “bokira” so‘zi bilan tahlil qilishimiz mumkin. “Anna Karenina”ning tarjimasida Levin nutqida qo‘llanilgan bu so‘zning muayyan miqdorda quyi stil ottenkasi sezilib turadi: “*Masalan, sen uylangansan, sen bu hisni bilasan... shunisi dahshatliki, biz anchagina yashagan, o‘tmishda... muhabbat emas, gunoh orttirgan odamlarmiz. Birdan pokiza,* ***bokira*** *bir vujudga yaqinlashamiz; bu jirkanch narsa, shuning uchun bunday odam o‘zini noloyiq deb his etolmay turolmaydi*.”

Bu tushunchaning tabu varianti tilimizda yo‘qolib ketgan bo‘lib, arabchadan olingan “dastlabki meva” ma’nosini beruvchi “bokira” leksemasi uni yumshatish uchun qo‘llanilgan. Endilikda bu so‘zni eshitgan odam uchun uning yashirin ma’nosi sir bo‘lmay evfemiklik xususiyatini yo‘qotib, “er ko‘rmagan”, “turmushga chiqmagan” ma’nolari ostida tabu o‘rnini sekin-sekin egallamoqda. Tabuning o‘zini qo‘llash esa disfemiyasiyani yuzaga keltiradi. Manba tilidagi ijobiy qahramon nutqida esa nozik mavzuga bo‘lgan munosabati, ichki madaniyati, istihola saqlanib qolingan: “*Вот ты женился, ты знаеш это чувство... Ужасно то, что мы – старые, уже с прошедшим... не любви, а грехов... вдруг сближаемся с существом чистым, невинным; это отвротительно, и потому нельзя не чувствовать себя недостойным”.*

Xuddi shunday “jonon”, “do‘ndiqcha” so‘zlarini ham olish mumkin. U fohishaga nisbatan – evfemik; tarbiyali, to‘g‘ri hayot kechiruvchi ayol uchun disfemizmdir. Levin

munosabati asosda qurilgan muallif nutqiga koʻchgan bu soʻz Levinga nisbatan salbiy sifat soya solgan: "*Xotinlar koʻpincha xunuk, oddiy odamlarni yaxshi koʻrishadi, deb eshitgan boʻlsa ham, bunga ishonmasdi, chunki u bu narsani oʻziga qarab yechar, oʻzi esa faqat chiroyli, sirli va* ***jonon*** *ayollarnigina yaxshi koʻrardi.*" Bu birlikoʻzbek tilida vaqt oʻtishi bilan oʻziga evfemik qobiq talab etib qolgan. Rus tilida esa bunday holatni koʻrmaymiz: "*Слыхал он, что женщины любят часто некрасивых, простых людей, но не верил этому, потому что судил по себе, так как сам он мог любить только красивых, таинственных и особых женщин*."

1988 yilda A.M.Kasev evfemizm bilan disfemizm oʻrtasidagi farqni keskin qoʻygan edi: *disfemizm ne yest evfemizm snijennogo stilya. Disfemizm yavlyayetsya antipodom, a ne raznovidnostyu evfemizma. Disfemizm protivopolojen evfemizmu, no ne v stilisticheskom, a v assosiativno-denotativnom plane*. Lekin bu xulosalarda ham jon bordek, nazarimizda. Har ikki hodisa ham okkazional xarakterga ega boʻlib, ular mudom oʻzgarib turadi, doimo yangi. Faqat disfemizmdan farqli oʻlaroq, evfemizm vaqt oʻtib, lisoniy birlikka aylananish xususiyatiga ega va, shu bilan birga, oʻz evfemik xususiyatini ham yoʻqota oladi. Bu tez-tez qoʻllanish sababidan amalga oshadi. O.D.Pastuxova aytganidek, vaqt oʻtishi bilan yoqimsiz narsalar evfemizasiyasi samarasiz boʻladi, chunki ular biron bir nozik mavzuni tasvirlashda kutilmaganda aytilganda oʻz maʼnosining ravshanligi va aniqligi bilan quloqqa yoqimsiz eshitila boshlaydi. Disfemizmlar esa ortofemaga aylanmay, salbiy kuchida qolish bilan xarakterlanadi.

Xulosa oʻrnida, birinchi navbatda, Sanjar Siddiqning tarjimada roʻy beradigan yanglishlarini uchga ajratishi esga olamiz:

"***Birinchi xil xatolar*** *— bilimsizlikdan, tilni yaxshi bilmaslik hamda soʻzlarning oʻrniga qarab turli maʼnoda kelishini anglab yetmaslik natijasidir.*

Ikkinchi xil xatolar *— tildagi sinonimlardan, tilning lugʻat boyligidan xabarsizlik, yaʼni har bir tilning oʻziga xos iboralarining ichki mazmunidan begonalik natijasida va nihoyat:*

Uchinchi xil xatolar *— jumla va tarkiblarni oʻgirishdagi loqaydlikdan kelib chiqadi*."

Bu xil xatolar evfemik va disfemik birliklarning amashinuviga olib kelishi, natijada manba tili ruhining tarjima tilida aks etmasligiga sabab boʻladi.

Ikkinchidan, muayyan tilning oʻzida biror tushuncha birdan ortiq nomga ega. Masalan, oʻzbek tilida «Aldab, chalgitib, har qanday ishni uz foydasiga hal kiladigan, makr-hiylaga usta» maʼnosi 15 ta leksemada ifodalangan: *ayyor, mugʻombir, xiylagar, quv, ustomon, makkor, dogʻuli, moʻltoni, qilvir(i), shayton, tulki, tullak, qirriq, xirpa, maston*. Bu ham maʼno va nom oʻrtasidagi bogʻliqlikning tabiiy emasligini koʻrsatadi. Tarjimada uning mosini tanlash yuksak tajriba, masʼuliyat va bilim zahirasini talab etadi. Zero, sinonimik qatorda nominativ – figural maʼnolar, asos va hosila maʼnolar, salbiy – ijobiy maʼnolar, monosemantik – polisemantik maʼnolar mavjud ekan, nutq vaziyatida uning evfemik va disfemik vazifa bajarishi mumkin boʻlgan jihatlariga badiiy tarjimada eʼtibor qaratilishi kerak.

Uchinchidan, har bir tilning oʻz nutqiy qoʻllanilish taraqqiyoti natijasida evfemik/disfemik vaziyat almashinuvi boʻlib, tarjimada ulardan foydalanishga

ehtiyotsizlik qilishga, o‘quvchi psixologik tasavvurida noto‘g‘ri kartina chizishga, milliy ruhni o‘zgartirishga haqi yo‘q.

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CULTURAL FACTORS AFFECTING ACCEPTANCE OF CHANGE IN LANGUAGE TEACHING

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Abstract. When new directions in language teaching are introduced in professional development programs but are not in the end successfully adopted, the tendency is to place blame on teachers. However, teachers must work within the constraints of their local culture and traditions of education. This paper discusses three factors which may limit adoption of innovation and offers four suggestions for overcoming resistance: gathering teacher input at the design phase, starting small, providing explanatory material for parents and administrators as well as for teachers, and providing support in implementation in addition to training in new methods. This paper is based on a talk and presented as part of conference proceedings.

Keywords: professisonal development programs, task-based approach, conservative educational culture, methods, Games.

I'm honored to be able to participate in this conference. Thank you for inviting me. I am delighted to be here. In the coming week, I will be able to visit Tashkent again as an attendee at the TESOL Regional Conference. These opportunities are very special. My most recent visit to Uzbekistan was through participation in the English Speaking Nation program, and all the information I have received from participants indicates that this project has been more successful than many others in the world. I congratulate you and your nation.

Observing and reading about some of the less successful projects in various places, causes one to become more and more convinced of something that should be said at the beginning of every webinar or teacher training course given by a visiting professional. Although visiting professionals may know much about language teaching and may have learned from teachers in many countries, they are not experts on teaching in Uzbekistan. You are the experts. You know your context, your students, your culture, and your communities. Cultural factors affect acceptance of change in language teaching, and as we look at some of these cultural factors, we see reasons why local expertise is very important and should always be taken into consideration when planning for the adoption of innovations in teaching.

A Brief Literature Review

The question of why innovations in language teaching are not implemented at the classroom level has been investigated in past years, often pointing to cultural factors which are frequently overlooked in training programs. Adamson and Davidson (2003) identified "a lack of real understanding of the established pedagogical cultures" (p27) as one factor limiting the implementation of reforms in English language education in primary schools in Hong Kong. Looking at a pedagogical culture, Chang (2008) undertook a study of parental opinions about English education in Taiwan, finding that parental support or lack thereof played an important role in the successful adoption of education reforms.

When task-based instruction was introduced as a further refinement of communicative language learning, studies of its implementation were undertaken. Meas (2010) noted early on that implementing a task-based approach at a Cambodian university was unlikely to be successful because students demanded grammar instruction, despite how their teachers might want to teach. Rui and Xiangyun (2013) found that cultural factors in Denmark, including a tradition of valuing student opinion and interaction, made the implementation of task-based learning of Chinese more acceptable than it would likely be in some other cultures. On the other hand, Saleh (2019) reported that among Libyan university instructors a conservative educational culture, patterns of expected parent/child interaction, and an exam-based system of evaluation limited their willingness and ability to implement approaches that encourage critical thinking among students.

The specific cultural factor of management style as an impediment to successful change was cited by Nur, S., & Short, M. (2019) in a study of in-service language teacher training in Bangladesh which found that among the factors limiting success were limited logistics support and coercive management of training.

Duong and Nguyen (2021) found that teachers who wanted to implement a task-based approach to learning faced difficulties because of a curriculum which focused on exams and the necessity of working with large size classes, particularly in respect to concerns in the school about noise levels,

Murray, et al, (2020) reported that the findings of their study of change in language teaching in the more rural areas of China “indicate the need for a change of culture if innovation is to be welcomed, both in principle and in practice.”(p1)

Recently, in a location not in Uzbekistan, a participant in a professional development program for teachers said, “I can use the activities I’m learning here in my classes at the American Corner, but not at school. If I try them at school, people will think I am a bad teacher, or maybe a crazy person.” Clearly there was not a good connection between the things he was learning and his teaching situation. We need to know more about why this happens.

When innovations are not adopted, there is a strong tendency to think that there was a lack of training. That is not the case with this man. He is a capable teacher, interested in new ways of teaching and willing to change his methods, and he is attending trainings. It is quite possible, however, that no one has truly listened to him to find out about the obstacles he faces when he tries to implement new ideas. Just as countries have cultures, so do communities and even schools within a country, and apparently, the teaching activities he has been introduced to in the course he is taking do not fit within the culture of the school where he teaches.

Here are a few factors, things that we might consider cultural factors, that can limit acceptance of change in language teaching.

Top-down authority:

Teachers, no matter how eager to try new ideas, can by greatly hindered by decisions made by their supervisors, if those supervisors are not familiar with current language teaching theory and willing to accept changes. If the school principal believes that students should be quietly working on textbook assignments, task-based learning

or even fairly simple conversation activities will be considered inappropriate. Games that involve moving rapidly around the room, such as relays, will definitely be frowned upon. Murray (2020) argues that "unless there are positive attitudes towards change among institutional policymakers and senior managers, innovation will not take root because without such attitudes the work and time required to implement innovation is often either not made available or not recognized as a particularly legitimate and valued activity." (p18) Change in language teaching involves training for administrators as well as for teachers, although professional development programs for language teachers frequently do not include this type of training.

A cultural resistance to questioning

There may be a broad consensus among community members that education should help young people develop respect for their elders and other community leaders. In such settings, activities that encourage language learning through argument and critiquing of ideas will not be viewed positively, no matter how much theorists may argue that this is a good way to develop language skills. Saleh's 2019 study of Libyan university students suggested that this issue arises because of "parents' treatment of their children at home which is based on the fixed principle of 'listen' and 'obey'. Culturally and socially, it is not acceptable for children to question their parents' opinions or decisions or to be engaged in discussions or in solving problems." (p8) Clearly there can be a mis-connect between the desires of these parents and the kinds of activities that are introduced in many contemporary language teaching programs. When such mis-connects exist, there will be resistance to change in language teaching.

Parental opinion on proper study methods

Parents may be a teacher or school's greatest supporters. They may also be quite resistant to certain changes. They may believe that the way they studied when in school or the way their children study for their other classes are the best or even only ways to learn a language. Chang (2008) found in his study of Taiwanese parents that of those who enrolled their children in "cram schools," over fifty per cent felt that "it can't hurt to study more." (p428) Many language teachers, on the other hand, would argue that if the study is a matter of learning grammar rules and completing worksheets, more study actually can hurt by making language study unpleasant and unproductive of communicative skills.

We might want to document other cultural factors that can produce resistance to change, but perhaps it will be more helpful to consider possible ways of overcoming such resistance.

Here are a few suggestions that may increase the effectiveness of teacher development programs.

1) Include teachers' input when organizing training. A needs assessment based on classroom observations but without an organized way of learning teachers' own opinions on their needs will miss important information and is likely to lead to lessened acceptance of change.

2) Start small. Changes in a very structured classroom can be difficult or even disruptive. Encourage classroom teachers to start small, with one simple change in the classroom patterns such as giving the class silent thinking time before accepting an

answer to a question. After students are comfortable with something simple, slowly add more active procedures. Train the students in how to do each new type of activity and practice it well before adding another creative form of interaction. Adopting small group or project work without first training students in the skills needed to do it will likely lead to problems that offend administrators or parents.

3) When providing teachers with training in new approaches, give them materials that they can share with administrators and parents explaining the research basis for these new approaches.

4) Provide support, not just training. Adopting new ways of teaching is hard. Knowing what the "experts" think one should do is not the same as being able to do it, especially when there is resistance from students, administrators, or parents. New ways take practice and there will be moments of failure. While teachers are trying to implement new methods, coaches and mentors can play a very significant role. Peer support groups in which teachers can share their successes and frustrations can give individuals the energy needed to keep trying in a difficult task.

These few thoughts are offered with the hope that they may in some way contribute to an approach to change in language teaching that does not blame teachers alone for all problems that may arise in making change. Teachers work within cultures. Teachers have valuable input to give on what will work or not work in the culture of their local situation. The ideas and suggestions provided here will not necessarily fit in any particular context, but they are factors which must at least be taken into consideration when teacher professional development programs are designed. The experts on local communities and the culture of the students and schools and in those communities, as well as the educational traditions and expectations therein, are the teachers who work daily in those communities. Their input is crucial to successful implementation of innovation in education.

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HARBIY TA'LIM MUTAXASSISLIK KURSANTLARINING LINGVOMADANIYATSHUNOSLIK KOMPETENSIYASINI RIVOJLANTIRISHNING NAZARIY-METODOLOGIK ASOSLARI

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Annotasiya: Ushbu makolada harbiy soha vakillarining chet tili o'rganishda, kompetent yondashuv talablari va lingvomadaniy kompetensiyasini rivojlantirishning nazariy metodologiyasi masalalari ko'rib chiqiladi.

Kalit so'zlar: kompetensiya, kompetentlik, lingvomadaniy harbiy soha vakillari, ta'lim paradigmasi, zasonaviy yondashuv

Аннотация: В данной статье рассматриваются требования компетентностного подхода и теоретической методики развития лингвострановедческой компетенции при изучении иностранных языков военнослужащих.

Ключевые слова: компетенция, компетентность, лингвокультурологический военный, образовательная парадигма, современный подход.

Abstract: This article discusses the requirements of the competency-based approach and the theoretical methodology for the development of linguistic and regional competence in the study of foreign languages of military personnel.

Keywords: competence, competence, linguocultural military, educational paradigm, modern approach.

Kadrlar tayyorlash milliy dasturi dunyo va milliy tajribani o'rganish asosida, mamlakatni ijtimoiy-iqtisodiy rivojlantirish istiqbollariga muvofiq tarzda o'zining sifat jihatidan yangi bosqichiga kirdiki, bu bosqich hozirgi kunda kadrlar tayyorlash tizimining yanada takomillashtirilishi bilan tavsiflanmoqda. U bugun yuqori malakali, umummadaniy va kasbiy kompetentlik, ijodiy va ijtimoiy faollik bilan ajralib turadigan, zamonaviy ijtimoiy-siyosiy hayotning murakkab sharoitlarida mustaqil ravishda harakat qila oladigan mutaxassislarning yangi avlodini dunyo standartlari darajasida tayyorlashga qaratilgan. Zamonaviy bosqichda respublikamiz uzluksiz ta'lim tizimida dolzarb muammolardan biri harbiy mutaxassislar tayyorlashga kompetent yondashuv talablariga mos keladigan davlat ta'lim standartlari, o'quv reja va dasturlari, o'quv-metodik adabiyotlarni ishlab chiqish hamda joriy etish hisoblanadi.

Asosiy kompetensiyalarni rivojlantirish va takomillashtirish oliy ta’lim tizimida ham asosiy talab sanaladi. Shu sababli, jamiyat va davlatning mutaxassislar tayyorlashga talablaridan kelib chiqqan holda ta’lim muassasalarining bu toifasi uchun maxsus va gumanitar fanlar bo‘yicha ta’lim standartlari hamda o‘quv dasturlari kompetent yondashuv asosida ishlab chiqilmoqda. Bugungi kunda ta’limning an’anaviy bilim, malaka va ko‘nikmalarga asoslangan namunasi zamonaviy ijtimoiy-iqtisodiy va siyosiy o‘zgarishlar realiyalari, sharoitlariga mos kelmaydi. Zamonaviy sharoitlarda olingan bilimlarni turli hayotiy, amaliy vazifalarni hal etishda mustaqil qo‘llay oladigan harbiy mutaxassislarga talab ortmoqda. Demak, shu yondashuv asosida oliy ta’lim tizimida gumanitar va maxsus fanlarni o‘qitishni modernizasiyalashning ilmiy-pedagogik asoslarini ishlab chiqishga qaratilgan tadqiqotlar dolzarb va zarurdir.

Qurolli Kuchlari Akademiyasida chet tili zamon talabi asosida o‘rganish boshqa madaniyatlar qadriyatlarini o‘zlashtirish uchun katta imkoniyatlarni taqdim qiladi. Chet tillarni bilishni ishonch bilan shaxsning umumiy madaniyati tarkibiy qismi sifatida tasniflash mumkinki, uning yordamida shaxs dunyo madaniyatiga oshno bo‘ladi.

Qurolli Kuchlari Akademiyasida chet tillarni tom ma’noda o‘rganish ijtimoiy-madaniy bilim va malakalarni egallashni nazarda tutadi, bu jarayonning lingvomadaniyatshunoslikka yo‘nalganligi esa nafaqat umumta’lim va tarbiyaviy, balki amaliy maqsadlarni ham amalga oshirishni ta’minlay oladi. XX asrning 60-yillarigacha chet tillarni o‘qitish ta’lim doirasida o‘rganilayotgan til mamlakati haqida mamlakatshunoslik bilimlarini egallash bilan kechadigan mustaqil element sifatida gavdalangan bo‘lsa, hozirda “madaniyat” tushunchasi chet tillarni o‘qitish mazmuniga kiradi, ta’lim oluvchilar shaxsini ular tomonidan o‘zi uchun begona voqeylikni bilish va o‘zga madaniyatni idrok etish asosida dolzarblashtirish zarurligi anglab yetilmoqda.

Bugungi kunda madaniyat umumlashma sivilizasiyalangan makon, ya’ni inson tafakkuri va faoliyati mahsuli sifatida tushunilmoqda. Shu sababli, hayotni belgilovchi va tartibga soluvchi tajriba va me’yorlar, insonlarning yangilikka va o‘zgachalikka nisbatan munosabati madaniyatga kiritilmoqda. Demak, yorqin ifodalangan madaniyatlararo dominantaga ega bo‘lgan chet tilini o‘qitish jarayonida faktologik va mamlakatshunoslik bilan bir qatorda urf-odat, qadriyatlar ham aks etmog‘i lozim. Zamonamizning texnologik innovasiyalari ta’lim paradigmasini tubdan o‘zgartirish, millatlararo muloqotni amaliy ehtiyojlarga yo‘naltirish va pedagogik konsepsiyalarni madaniyatlar dialogi qonuniyatlari bo‘yicha shakllantirishni nazarda tutadiki, buni amalga oshirishning birdan-bir vositasi chet tilining o‘zidir.

Demak, chet tilini o‘rganish kommunikativ kompetentlikni – madaniyatlararo muloqot uchun zarur bo‘lgan o‘zga tilli muloqot qobiliyatini yuzaga keltirishni nazarda tutadi. Shu sababli, u mutaxassislikdan mutaxassislik uchun tilga aylanadi.Bu chet tilini o‘qitish maqsadini amalga oshirish nafaqat globallashuv sharoitida turli milliy madaniyatlarishtirokchilari o‘rtasidagi muloqot sifatida tushuniladigan *madaniyatlararo muloqot* qobiliyatini rivojlantirish bilan bog‘liq ekani, uning nafaqat yangi dunyo miqyosidagi axborotlar oqimi sari vosita va kalit, balki ta’lim oluvchilarni boshqa xalqlarning ma’naviy qadriyatlari, madaniyatiga oshno qilishning asosiy yo‘li ham ekanini anglatadi.

Chet tili til va madaniyatni yaxlit hamda tizimli o‘rganishni nazarda tutadigan, *lingvomadaniyatshunoslik* konteksti bilan muhim pedagogik muammo xarakterini kasb etadiki, uning hal qilinishi madaniyatlararo kommunikat yoki madaniyatlar mediatori sifatida o‘zini namoyon qilishga qodir bo‘lgan mutaxassislarni kasbiy tayyorlash sifati va samaradorligini belgilovchi rol o‘ynaydi. Qolaversa, bugun dunyo ta’lim amaliyoti uchun qabul qilingan kompetent yondashuv g‘oyalari aynan shu talablar asosida qurilgan.

O‘zbekiston Respublikasining Prezidenti Sh.M.Mirziyoyev tamomila “yangi tamoyillar, avvalo, milliy an’analar, g‘oyalar va ilg‘or xalqaro standartlar”ga asoslangan o‘z ta’lim tizimimizni joriy qilish zaruratini ko‘p bora ta’kidlagan.

O‘zbekiston Respublikasi birinchi Prezidentining 2012 yil 10 dekabrdagi PQ-1875-sonli “Chet tillarni o‘rganish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi Qarori respublikada o‘sib kelayotgan yosh avlodni chet tillarga o‘rgatish, zamonaviy pedagogik va axborot-kommunikasiya texnologiyalarini qo‘llagan holda ularni (chet tillarni) mukammal egallagan harbiy mutaxassislarni tayyorlash sohasida tub islohotlarni belgilab berdi. Bo‘lajak harbiy mutaxassislarning dunyo sivilizasiyasining yutuqlariga va dunyo axborot resurslariga erkin kirishi, xalqaro hamkorlik va muloqotni rivojlantirish uchun sharoit va imkoniyatlarni yaratib berdi.

“O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasi”da yoshlarga oid davlat siyosatini takomillashtirish, intellektual rivojlangan yosh avlodni tarbiyalash, ta’lim va o‘qitish sifatini baholashning xalqaro standartlarini joriy etish asosida oliy ta’lim muassasalarida ta’lim sifatini tubdan yaxshilash, chet tillarni chuqurlashtirib o‘qitish bo‘yicha ishlarning ustuvor yo‘nalishlari belgilab berildi.

Demak, ta’lim mazmunini qayta qurish mutaxassislar tayyorlashning “kasbiy faoliyatda o‘z shaxsiy salohiyatini tobora to‘liq amalga oshirish” imkonini beradigan samarali shakllarini izlashni taqozo etadi. Harbiy mutaxassislar tayyorlash mazmunining asosiy komponentlaridan biri shaxsning kognitiv tajribasi bo‘lib, uni shakllantirish asosini dunyoning umumiy manzarasini yaratish vositasi va bilish hamda amaliy faoliyat quroli sifatida bilimlar tashkil qiladi. Ta’lim insonning madaniyati va muloqot malakasi bilan birdek tushuniladi, ya’ni bu o‘rinda gap shunday shaxsga yo‘naltirilgan madaniyatlararo kompetensiyani shakllantirish haqida boradiki, u ham ona tilida, ham chet tilida muloqot sharoitida qo‘llanadigan umummadaniy va kasbga yo‘naltirilgan bilim, malaka va ko‘nikmalarga asoslanadi. Chet tilida muloqot til o‘qitishga lingvomadaniyatshunoslik yondashuvini, ya’ni til va madaniyatni yaxlit tizimli qarashni nazarda tutadi. Ta’lim paradigmasining bu kabi, til jarayonlarida namoyon bo‘ladigan madaniyatni o‘rganishni nazarda tutadigan, almashinuvi ta’lim maqsadlarini yangi mazmun bilan to‘ldirdi, uni millatlararo muloqotning amaliy ehtiyojlariga qayta yo‘naltirib, bu bilan pedagogik konsepsiyani madaniyatlar dialogi asosida qurishga olib keldi.

Chet tilini o‘qitish muammosiga oid mahalliy va xorijiy adabiyotlar tahlili shuni ko‘rsatdiki, ingliz tilini o‘qitishga turli yondashuvlar mavjud bo‘lgani holda bo‘lajak harbiy mutaxassislarning lingvomadaniyatshunoslik kompetensiyasini shakllantirish va rivojlantirishga yetarlicha e’tibor qaratilmayapti. Qolaversa “soxa, tor” tillar,

ayniqsa, harbiy ilmiy-texnik terminologiyasi yetarlicha yoritilmagan va o‘rganilmagan muammolar sirasiga kiradi, terminologiyani lingvomadaniyatshunoslik aspektida o‘rganish haqida gapirmasa ham bo‘ladi, aynan ta’lim oluvchilarning faqat lingvistik va ensiklopedik emas, balki ijtimoiy-madaniy bilimlarini boyitishga qaratilgan bilish jarayonlariga yo‘naltirilgan kognitiv mexanizmlarning ishlab chiqilmaganligi e’tiborni alohida til hodisalarini o‘rganishdan ta’lim oluvchilarning kommunikativ faoliyati madaniyatshunoslik dominantalarini ajratishga ko‘chirish zaruratini belgilaydi. Tilni “madaniyat ko‘zgusi” sifatida tasavvur etish chet tilini o‘zlashtirishda madaniyatshunoslik komponentlariga e’tiborni uyg‘unlashtiradi.

Konsepsiyamizga muvofiq, texnika harbiy ta’lim muassasalarida chet tilini o‘rganilayotgan til leksikasi va grammatikasini milliy madaniyat bilan integrasiyalash asosida o‘rganish lingvomadaniyatshunoslik va madaniyatlararo kompetensiyani rivojlantirishga qaratilgan bo‘lishi lozim. *Lingvomadaniyatshunoslik* tilni ham madaniyat quroli, ham uning qismi va mavjudlik sharti sifatida baholasa, *madaniyatlararo kompetensiyani* biz boshqa milliy madaniyat vakillari bilan muloqot qobiliyati sifatida tushunamiz, bu boshqa ijtimoiy madaniyatning milliy madaniyat va tili o‘rganilayotgan mamlakatning madaniyati, shuningdek, madaniyat va kommunikasiya to‘g‘risidagi umumiy bilimlarni o‘z ichiga olgan dunyo manzarasi sifatida tushunamiz.

Bu holda lingvomadaniyatshunoslik kompetensiyasi (LMK), kommunikativ kompetentlikning tarkibiy qismi bo‘lib, madaniyat haqida bilimlar va tildan bu bilimlarni til birliklari mazmuniga singdirgan holda foydalanishdan iborat bo‘ladi.

Bu istalgan, jumladan, lingvomadaniyatshunoslik kompetensiyasi o‘rgatiladigan bo‘lishi lozimligini anglatadi. Hozirgi kommunikativ kompetensiya konsepti madaniyatlararo kompetensiya (interkulturelle Kompetenz, intercultural sompetence) bo‘lar ekan, bu holda lingvomadaniy konseptlar “u yoki bu halqqa xos dunyo manzarasini hosil qiladi, madaniyatlararo kommunikasiyaning turli sohalarida qo‘llana oladi”.

Demak, LMKni shakllantirish va rivojlantirish kognitiv-faoliyatli yondashuv asosiga quriladi, bu ikki muhim omil bilan belgilanadi. Birinchi tomondan, ushbu pedagogikt izim kursantlarning kognitiv, faol bilish jarayoniga yo‘naltirilgan bilishjarayoniga, ya’ni konseptlar (mazmunlar) tizimini yaratishga qaratilgan faoliyatiga tayanadi. Boshqacha qilib aytganda, tilni o‘rgatayotib, biz lingvokonseptlarning etnomadaniy belgilanganligini, ularning “yetakchi farqli belgisi” sanaladigan so‘zlar va *leksik, frazeologik, morfologik, sintaksik*deb farqlanadigan madaniy mazmunini aniqlaymiz.

Boshqa tomondan esa, chet tilini o‘rgatishda lingvomadaniyatshunoslik kompetensiyasi va ikkilamchi til shaxsini shakllantirish sifatidagi muhim pragmatikamaliy komponent birinchi o‘ringa chiqadiki, bu begona madaniyatni ta’lim oluvchining real hayotiy jarayoniga kiritilishi (inkulturasiya) va tildan madaniyatlararo bilish va o‘zaro ta’sir hamkorlik quroli sifatida amaliy foydalanishni (akkulturasiya)nazarda tutadi.

Bo‘lajak harbiy mutaxassislarni kasbiy yo‘nalishiga muvofiq tarzda tayyorlashning bunday qadriyatli-maqsadli yo‘nalganligi ta’lim oluvchi “madaniyatning ma’lum

shakli, jihati" bo‘lgan chet tilini egallashi lozimligini nazarda tutadi, ya’ni tilni muloqot vositasi sifatida egallashning asosiy sharti "til va madaniyatni birgalikda o‘rganish" dan iborat bo‘ladi, chunki Yu. Larssonning to‘g‘ri va haqli ta’kidlashicha, til bir paytning o‘zida "ham madaniyat mahsuli, ham uning muhim tarkibiy qismi, ham uning mavjudligini o‘ziga xos usuli, madaniy kodlar va konseptlar shakllanishining omili"dir. Shunga ko‘ra G.O.Vinokurdan keyin, "tilni har qanday o‘rganish muqarrar ravishda o‘z predmeti sifatida madaniyatga ega", deb ta’kidlagan Yu.A.Belchikovning fikriga qo‘shilmaslik mumkin emas, ya’ni bugungi kunda kursantlarning o‘zga tilli ta’limi unga konseptlar va ularning leksik (terminologik) reprezentantlarida aks etadigan lingvomadaniyatshunoslik konnotasiyasini nazarda tutadi.

Bundan ko‘rinadiki, bo‘lajak harbiy mutaxassisning "shaxsning u yoki bu faoliyatga qodirligi va tayyorligi" sifatida tushuniladigan kasbiy kompetensiyasini shakllantirish integrativ sifatni o‘zida namoyon qiladi.

Lingvomadaniyatshunoslik – bu sintezlashtirish tipidagi kompleks o‘quv fani bo‘lib, madaniyat va tilning o‘zaro aloqasi hamda ta’sirini uning faoliyatida o‘rganadigan va bu jarayonni birliklarning ularning lisoniy, tildan tashqari (madaniy) mazmuni birligida tizimli metodlar, zamonaviy ustuvorliklar hamda madaniy ko‘rsatmalar (me’yorlar va umuminsoniy qadriyatlar tizimi)ga yo‘nalganlik bilan o‘rganadi.

"Til – maqsad, madaniyat – vosita"o‘qitish modeli "madaniyat – maqsad, til – vosita" yondashuvi bilan to‘ldiriladi. Madaniyatshunoslik yondashuvi XXI asr didaktikasini belgilab, mutaxassislarni kasbiy tayyorlashning muhim tarkibiy qismi sifatida faol e’lon qilinib, oliy kasbiy ta’limning davlat ta’lim standartlarida, chet tillarni egallash darajalarini ifodalagani holda takomillashtirilmoqda. Ularda lingvomadaniyatshunoslik va lingvomamlakatshunoslikka oid bilimlarni rivojlantirish, jumladan, tili o‘rganilayotgan mamlakat tarixining asosiy bosqichlari, uning hududida saqlanib qolgan madaniy yodgorliklar, eng muhim tarixiy hodisalar, madaniy-tarixiy va ijtimoiy assosiasiyalar bilan bog‘liq tilga oid realiyalar haqida tasavvurlarning muhimligi ta’kidlanadi.

Madaniyatshunoslikka oid tarkibiy qism madaniyatlararo muloqotning majburiy sharti bo‘lib, uni amalga oshirish uchun o‘z mamlakati va tili o‘rganilayotgan mamlakat madaniyatining o‘xshashlikfarqlarini tushunish zarur.

Lingvomadaniyatshunoslik kompetensiyasini shakllantirish va rivojlantirishda qadriyat kategoriyasining yetakchi roli ko‘plab tadqiqotchilar tomonidan ta’kidlanadi: madaniyat – qadriyatlar va "bilim hamda malakalar" emas, aynan ular barchasini belgilaydi, deb uqtiradi o‘z ishlarida Ye.I.Passov.

A.V.Xutorskoy "kompetensiya" va "kompetentlik"ni umumiy va xususiy (individual) prinsipiga ko‘ra farqlaydi. "*Kompetensiya* shaxsning predmet va jarayonlarning ma’lum doirasiga nisbatan beriladigan hamda ularga nisbatan sifatli mahsuldor faoliyat uchun zarur bo‘lgan o‘zaro bog‘liq sifatlari (bilimlari, malakalari, ko‘nikmalari, faoliyat usullari) yig‘indisini o‘z ichiga oladi. *Kompetentlik*– inson tomonidan uni tegishli, kompetensiyani egallashi, unga ega bo‘lishi, bu kompetensiya insonning unga va faoliyat predmetiga shaxsiy munosabatini o‘z ichiga oladi". Muallif, *kompetensiya* deganda, allaqanday begonalashtirilgan, ta’lim oluvchining ta’limiy

tayyorgarligiga oldindan berilgan talabni, *kompetentlik* deganda esa uning shakllanib ulgurgan sifati (xarakteristikasi) ni tushunib, bu ikki tushunchani ajratadi.

“Kompetentlik”va“kompetensiya” tushunchalarini ijtimoiy va pedagogik reja asosida tahlil etgan A.S.Belkin ta’kidlashicha, bu narsa avvalo, inson ongi strukturasida bilimga oid komponentlarning yig‘indisi, ya’ni to‘laqonli ijtimoiy mavjudlikni ta’minlaydigan insonning hayoti va faoliyatining tobora muhim tomonlari, o‘z kompetensiyalarini amalga oshirish usullari haqidagi axborotlar tizimi tushuniladi. *Kompetensiyalar* deganda, inson jamiyat, ijtimoiy guruh, jamoa (kollektiv) a’zosining ahamiyatli huquq va majburiyatlarini amalga oshirishda ega bo‘lgan ijtimoiy funksiyalar yig‘indisi tushuniladi. Bu nuqtai nazardan, shartli ravishda kompetensiyalarni inson egalik qiladigan narsalarining yig‘indisi, kompetentlikni esa, u ega bo‘lganlarining yig‘indisi sifatida ifodalash mumkin.

Tadqiqotimiz uchun “o‘zga tilli kommunikativ kompetentlik» tushunchasi xarakterli. Shuning uchun, avvalo, “kommunikativ kompetentlik” terminining mohiyatiga to‘xtalishni maqsadga muvofiq, deb bildik. Psixologik-pedagogik tadqiqotlarda kommunikativ kompetentlikasosiy kompetentlik sifatida ajratiladi. Pedagogikada u inson shaxsining xarakteristikasi (tavsifi), uning qobiliyati sanaladi, inson xalq-atvori, faoliyatida namoyon bo‘ladi, unga hayotiy, amaliy (jumladan, kommunikativ) vaziyatlarni hal etish imkonini beradi. Kompetent yondashuv doirasida kommunikativ kompetentlikni faoliyatli o‘rganish ta’lim jarayonida muvaffaqiyatli, anglashilgan, uning doirasida ta’lim oluvchi kommunikativ malakalarni realizasiyalash, o‘zining kommunikativ xulqini refleksiya qilish va korreksiyalash tajribasini egallaydigan sharoitlarni yaratish zaruratini keltirib chiqaradi.

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DETEKTIV ASARLARNING JAHON TILSHUNOSLIGIDA LINGVISTIK ASPEKTDA O‘RGANILISHI

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Annotasiya: Maqolada jahon tilshunosligida detektiv alohida janr sifatida XIX - XX asrlarda e’tirof etilishi, uning tarixi insoniyatning yozma manbalarni qayd eta boshlashi, xususan, jinoyatlarning sodir bo‘lishi va ularga qarshi kurashlarning ifoda etila boshlashi bilan bog‘liqli, hamda detektiv asarlarni lingvistik aspektda tadqiq etish, sosiolingvistik, lingvokulturologik, psixolingvistik tarjima nazariyasiga doir tadqiqotlar haqida.

Kalit so‘zlar: tilshunoslik, detektiv, tanqidiy maqolalar, ta’sir vositalari, lisoniy tahlil, klassik detektiv.

Аннотация: В статье речь идет о признании детектива как отдельного жанра в мировом языкознании XIX-XX веков, а также об изучении детективных произведений в лингвистическом аспекте, социолингвистической, лингвокультурологической, психолингвистической теории перевода.

Ключевые слова: языкознание, детектив, критические очерки, средства воздействия, лингвистический анализ, классический детектив.

Abstract: The article recognizes the recognition of detective as a separate genre in world linguistics in the XIX-XX centuries, its history is associated with the beginning of human recording of written sources, in particular, the occurrence of crimes and the struggle against them, as well as linguistic detective works. research in the field of sociolinguistic, linguoculturological, psycholinguistic translation theory.

Keywords: linguistics, detective, critical essays, means of influence, linguistic analysis, classical detective.

Jahon tilshunosligida detektiv asarlarning lingvistik xususiyatlarini tahlil va tadqiq qilish tendensiyalari XX asrning ikkinchi yarmidan boshlab o‘zining yangi bosqichiga ko‘tarildi, qamrovi va ilmiylik nuqtai nazaridan kengaydi.

Detektiv fantastika XX asrning eng mashhur janrlaridan biridir. Adabiyotning boshqa janrlari bilan solishtirganda detektiv hikoyaning paydo bo‘lganiga ko‘p vaqt bo‘lmagan. U XIX-asrning birinchi yarmida paydo bo‘lgan va 1841 yilda E.Poning “Morg ko‘chasidagi qotillik” birinchi detektiv hikoyasi nashr etilishi bilan bog‘liqligi ta’kidlanadi[]. Olimlarning fikriga ko‘ra, dyetektivning elementlari Bibliyada, arab ertaklarida, o‘rta asr Xitoy qissalarida, qadimgi yunon faylasuflarining asarlarida (masalan, Sofokl) va keyingi Yevropa adabiyotida Shekspir, Volter nomlari bilan aloqador. Bomarshe, Dikkens, Balьzak, Xoffmanlar barcha detektiv asarlarning asosini insoniyat sivilizasiyasi paydo bo‘lganidan beri ta’qib qilib kelgan jinoyatga qarshi kurashning abadiy muammosi va uning yechimi sifatida talqin qilishgan. Ushbu janrdagi asarlarda jinoyatlarni ochishning murakkab jarayoni va adolat tantanasi

tasvirlangan. Detektiv har doim jumboq bo‘lib, uni o‘quvchi muallifga ergashib, o‘zi hal qiladi, unda u nafaqat mantiqiy fikrlash, detektiv qobiliyatlarni namoyon etish, balki odamlarning psixologiyasini ham tushunish imkoniyatiga ega bo‘ladi. Shuningdek, yaxshi detektivning o‘ziga xos xususiyati – unda mujassamlangan axloqiy g‘oya, jinoyatchini fosh qilish va jazolashga bog‘liqligi bilan xarakterlanadi. Detektiv janri uzoq vaqt davomida jiddiy tanqidlar e’tiboridan chetda qolgan adabiyot turiga tegishli bo‘lgani holda mazkur janrdagi asarlarning g‘ayrioddiy umumiy mavjudligi va ularning badiiy-estetik jihatlarga ega ekanligini inkor qilib kelgan. Biroq, 20-asrning boshidan boshlab, toki hozirga qadar o‘tgan davr mobaynida detektiv asarlar tadqiqotchilarning eng faol tadqiqot ob’yektlaridan biriga aylanib ulgurdi. Ushbu izlanishlarda tadqiqotchilar birinchi navbatda, detektiv janrining bir yarim asrlik mashhurligi sirini ochishga harakat qildilar. Mavjud ishlar tahlili turli mamlakatlar filologiya fanida detektiv asarlarni tadqiq etishning shartli ravishda 5 davrini (bosqichini) ajratib ko‘rsatish imkonini beradi. Detektivni o‘rganish bo‘yicha birinchi tadqiqotlar XX asr boshlarida paydo bo‘lgan. Keng adabiy materiallar (E.Po, G.Chesterton, A.Konan Doyl, U.Kollinz, A.K.Grin, Ye.Wallacye, Ye.Gaborio, S.Van Dayne, D.Hammet, J.Chese detektiv asarlari) asosida Angliya va Amerikada detektiv nazariyasi bo‘yicha ko‘plab maqolalar nashr etilgan. Shunday qilib, 1902 yildan boshlab ingliz essenavisi, faylasuf va yozuvchi G.Chesterton o‘zining bir qancha tanqidiy maqolalarini detektiv janrga bag‘ishladi, u nafaqat detektiv asar yaratish tamoyillari va qonuniyatlarini ko‘rib chiqadi (“Detektiv hikoya qanday yoziladi?”, 1925), balki detektiv hikoyaning tuzilishi jiddiy tarkibga ega bo‘lishi kerakligini asoslaydi (“Ideal detektiv”, 1930). Shuningdek, u detektiv adabiyot mashhurligining yashirin psixologik sababini ham ochib beradi (“Mudofaada”, 1902). 1924 yilda ingliz detektiv hikoyasining yetakchi ustalari Frimanning “Detektiv san’ati” maqolasini nashr ettirishadi. Muallif tomonidan qo‘llangan barcha mulohaza va dalillar “detektiv hikoya yaxshi adabiyot bo‘lishi mumkin va detektivni chuqur anglovchilar buni ijobiy qabul qiladilar, chunki bu ularga aqlning intellektual gimnastikasida qatnashish va undan zavqlanish imkonini beradi. O‘qish qanchalik qizg‘in bo‘lsa, mos keladigan o‘quvchilarning ehtiyojlari shunchalik to‘liq qondiriladi”[], – degan fikrlarni isbotlashga qaratilgan. Amerikalik jurnalist, san’atshunos va yozuvchi U.Raytning (S.Van Dayn taxallusi bilan ham mashhur) “Buyuk detektivlar”, “Dyetektiv romanlar yozishning yigirma qoidasi” va boshqa bir qator asarlari paydo bo‘ldi. Ularda muallif bir qancha muhim muammolarni hal qiladi. U professor va jamiyatning ziyoli qatlami bunday romanlarni “yengil-yelpi” deya baho berishlarining sabablarini tushintirishga harakat qiladi. Rayt yana bir asarida detektiv janrining qonuniyatlarini ochib berib, yaxshi detektiv yozmoqchi bo‘lganlar uchun nazariy ko‘rsatmalarni shakllantirdi. Bu, muallif ta’kidlaganidek, “qisman detektiv janrining barcha buyuk ustalari amaliy tajribasiga va qisman halol yozuvchining vijdon ovoziga asoslangan o‘ziga xos detektiv e’tiqodidir”[]. Detektiv roman yozish bo‘yicha yana bir qo‘llanma 1929 yilda ingliz R.Noks tomonidan tuzilgan. Teologik va cherkov faoliyatini detektiv romanlar yozish bilan muvaffaqiyatli uyg‘unlashtirgan R.Noks tanqidiy maqolalar ham yozadi. Ular orasida “Detektiv fanning o‘n amri” kichik istehzoli maqola borki, uning boshida R.Noks: “Detektiv charchab qolish ehtimoli bilan tahdid qilmoqda. Syujetlar borgan

sari takomillashib, kitobxonlar ham murakkablashib bormoqda. Hozirgi kunda zukko kitobxonlar tomonidan tan olinmaydigan adabiy-detektiv asar yozish kerak emas", – deb ta'kidlaydi[]. R.Noksning fikricha, detektiv janri, bir tomondan, yangilanishni, ikkinchi tomondan, asosiy tamoyillarga qaytishni talab qiladi.

Detektiv – izlanuvchanlik va mantiqning ajoyib maktabi, u eng olijanob quvonchni – "mushaklarning bilim hissi" quvonchini beradi[]. Janrning o'ziga xosligi va detektiv tuzilishi masalalari mashhur rus rejissyori, csyenariynavis va o'qituvchisi S.M.Eyzenshteynning XX asrning 30-yillarida Kinematografiya instituti rejissyorlik bo'limi talabalariga o'qigan ma'ruzalarida yoritib berilgan. Ushbu janr kinematografik materiallarni jamlaydi. S.M.Eyzenshteyn detektiv qissani "adabiyotning eng samarali janri" va "odamni undan (detektivdan) uzib bo'lmaydi", deb ta'kidlaydi[]. U shunday vositalar va texnikalar bilan qurilganki, odamni o'qishga jalb etadi va bog'laydi. Detektiv hikoya boshqa qator adabiyotlardagi eng kuchli vosita, eng nafis qurilishdir. Bu ta'sir vositalari chegaralangan janrdir"[].

Detektiv adabiyotni o'rganishning keyingi bosqichi urushdan keyingi davrga to'g'ri keladi. 1948 yilda ingliz shoiri va faylasufi, detektiv U.Odenning ishtiyoqli muxlisi Uinks Robin U. (Winks, Robin W) "Vikar uyidagi jinoyat" essesida ushbu janrning jozibadorligini tushuntirishga harakat qiladi. "Men uchun boshqalar kabi, detektiv hikoyalarni o'qish tamaki yoki spirtli ichimliklar bilan bir xil giyohvandlikdir. Buning alomatlari ravshan: birinchidan, jozibadorlikning qaytarilmasligi, agar biror bir ishim bo'lsa, men ehtiyot bo'lishim kerak, detektiv mening qo'llarimga tushmasin, chunki uni ochishim bilanoq, men boshqa ishlamayman. Men uni o'qib tugatmagunimcha ishlash yoki uxlash imkoniyatiga ega bo'lmayman. Ikkinchidan, uning o'ziga xosligi: kitob ma'lum qoidalarga mos kelishi kerak. Uchinchidan, ta'sirning qisqaligi. Men detektiv hikoyani o'qib bo'lgach, mazmunini unutaman…"[]. Shuningdek, u detektiv hikoyani yaratishda muhim rol o'ynaydigan ba'zi fikrlarni izchil muhokama qiladi. V.Oden detektiv hikoyaning majburiy komponentlarini (sahna, qurbon, qotil, gumonlanuvchilar) va klassik detektiv hikoyaning Sherlok Xolms (Artur Konan Doyl), Inspektor Franwuz (Friman Uills Krofs) va Pater Braun (Chesterton) kabi eng muhim mualliflari hamda qahramonlarini nomlaydi. Shunga o'xshash masalalar Raymond Chandlerning "Oddiy o'ldirish san'ati" (1950), Jak Barzinning "Detektiv tergov va adabiy san'at" (1961), , fransuz tadqiqotchilar P. Boile va T. Narseyakning "Detektiv estetikasi" (1961) asarlarida yoritilgan.

Ingliz tadqiqotchilari D. Sayersning "Ingliz detektiv romani", V.Moyemning "Detektivning tanazzuli va qulashi" asarlarida detektiv janri aks ettirilgan bo'lib, uning adabiyot janri sifatida shakllanishi va rivojlanishi tarixi, milliy xususiyatlari haqida fikr yuritilgan. Shuningdek, ular detektiv janri haqida bildirilgan ba'zi e'tirozlarni ko'rib chiqishadi, ularning afzallik va kamchiliklarini tahlil qilishadi. Rus shoiri va yozuvchisi, publisist va adabiyoshunos K.Chukovskiy ham shunday tanqidchi sifatida faoliyat yuritgan. "Trillerlar va chillers" (1969) maqolasida detektiv fantastikadagi bunday jadal rivojlanishga va miqdorning sifatdan ustunligiga qarshi chiqadi: "Bu, aslida, juda tor janrning ajoyib darajada keng, chinakam okeanik ko'lami kishida xavotir uyg'otadi. Bu adabiyot o'quvchining soddadil, ishonuvchan bo'lishiga yo'l qo'ymaydi"[]. Lekin, shu bilan birga, K.Chukovskiy klassik detektivning ahamiyati va

sifatini zarracha inkor etmaydi hamda “bu janrning eng zo‘r ustalari romanlari sahifalarida dunyoqarashni ochib beradigan mulohazali odamlar paydo bo‘ladi”, – deb ta’kidlaydi, “Yigirmanchi asr o‘rtalaridagi detektiv fantastikaning yildan-yilga keskinroq namoyon bo‘layotgan bu xususiyatlari uni yaratgan yozuvchilarga emas, balki uning fikri, didi va talablari ushbu kitoblarda ko‘zgudek aks etgan ommaviy iste’molchiga xosdir.”[], deb ta’kidlaydi.

Keyingi davrda, ya’ni 1970 yildan boshlab detektiv adabiyotga turli millatlar tanqidchilarining qiziqishi ortdi. Avvalgidek ingliz mualliflari (J.Fovlek, R.Bernard) bunga katta e’tibor berishadi, ular detektiv ustalari Konan Doyl, Agata Kristi, Uilki Kollinz va boshqalar ijodini tahlil qilishadi. Yozuvchi va publisist Jon Faulz 1974 yil “Konan Doyl” essesida birinchi marta (ilgari detektiv, asosan, adabiy pozisiyalardan hisoblangan) Konan Doyl asarlarining lingvistik, ya’ni stilistik tomoniga ishora qiladi. U detektiv hikoyalar matnlarida muallif tomonidan qo‘llanadigan nutqning asosiy turlarini (hikoya, tavsif, mulohaza yuritish) ko‘rib chiqadi, shuningdek, uning dialogni hikoya bilan muvaffaqiyatli uyg‘unlashtirishdagi o‘ziga xos qobiliyatini ochib beradi: “Doyl barcha romannavislarga tanish bo‘lgan muammoni hal qilishga muvaffaq bo‘ldi, ya’ni dialogning rivoyat bilan tabiiy mos kelmasligi muammosini hal qildi. Bundan tashqari, birinchi marta adabiy va lingvistik xususiyatga ega detektiv janrdagi asarlar materiallari bo‘yicha amalga oshirilgan alohida dissertasiyalar paydo bo‘ldi (Ye.F.Shcherbina “Detektiv hikoyadagi kirish paragrafining tarkibiy-semantik va funksional xususiyatlari” (1982), I.B.Prosenko “Edgar Allan Po romanistik nasrining estetikasi” (1981) va b.). Bu davrdagi rus (sovet) olimlarining filologik tadqiqotlari, asosan, detektiv janri poetikasiga (A.Vulis), uning milliy turlariga (Yu.V.Kovalyov), zamonaviy detektivning yozishmalarga mos kelmasligiga bag‘ishlangan edi. XX asrning 90-yillarida detektiv janrdagi adabiyotga qiziqish ortdi va ko‘plab yangi mualliflar paydo bo‘ldi, hozirda detektiv hikoya yozuvchilar va kitobxonlar orasida mashhur janrga aylanib bormoqda. Adolat uchun shuni ta’kidlash kerakki, bular, qoida tariqasida, kitoblar, qisqa maqolalar, insholar, eslatmalar va hatto felyetonlardagi alohida boblardir. Ammo ular mavjud, ularning ko‘plari hozir ham bor va ularning mavzulari juda xilma-xildir, bu esa tadqiqotchi va yozuvchilarning ushbu janrga qiziqishini tasdiqlaydi. Bu asarlarda mualliflar turli masalalarga murojaat qiladilar: detektivning janr sifatida paydo bo‘lishi tarixiga (S.Bavin “XX asr xorij detektivi” mashhur bibliografik ensiklopediyaga so‘zboshi” (1991), A.Goryanin “Piggi banki va detektivlar haqida” (1992), M.Tugusheva “Keling, detektiv haqida gapiraylik” (1991), M.Slavinskiy “Detektiv: janr anatomiyasi” (1997)) kabi g‘arb ustalarining alohida asarlari tahliliga (Yu.K.Shcheglov “Detektiv hikoya tuzilishini tavsiflash to‘g‘risida” (1992), A.A.Piruzyan “Agata Kristi detektivlari va Shekspir tragediyalari olami, V.M.Nazares va Artur Konan Doyl” (1999), janrni o‘rganish muammolariga (V.V.Melnik “Detektiv janr adabiyotining kognitiv-evristik ahamiyati” (1992), O.Yu.Ansiferova “Detektiv janr va romantik badiiy tizim”, M.Novikova va O.Drum “Detektiv ramzi”, N.Zorkaya “Detektivni o‘rganish muammolari: nemis adabiyoshunosligi tajribasi” (1996), N.Gorlanova “Covet detektivi” (1999).

Oldingi davrlarda bo‘lgani kabi xorijiy va mahalliy mualliflar ham klassik detektiv hikoya mavzusiga murojaat qilishadi. G.Chesterton, Ye.Po, K.Doyl va

boshqalar ijodiga bag‘ishlangan ko‘plab asarlar nashr etilgan (L.Romanchik “Chesterton romanistik sikli” (2002), A.Qo‘shtalov “Konan Doyl siri” (2006), K.Pittard “Viktoriya detektivi” (2003), A.Borisenko “Faqat Xolms emas” (2008), P.A.Moiseyev va N.N.Volskiy “Edgar Poning rus o‘tmishdoshlari: Chulkov, Baratiynskiy, Zagoskin” (2010), O.Ponomareva “XX asr boshidagi fransuz detektiv hazil romanining lingvistik va pragmatik xususiyatlari” (2007).

XXI asrda detektiv asarlar tadqiqot geografiyasi syezilarli darajada kengaydi: belorus, ozarbayjon, tatar, ispan, fransuz, ukrain, rus detektivlarini o‘rganishga oid asarlar mavjudki (S.Mir-Bagirova “Ozarbayjonda detektiv janr” (2002), Byazlepkin “Belorus detektiv hikoyasi: janrning o‘ziga xos xususiyatlari” (2003) va b.), bu tadqiqotchilarning taqdim etilgan janrga qiziqishi ortib borayotganidan dalolat beradi. Bu davrda yuzaga kelgan detektiv asarlar tadqiqining yana bir muhim jihati uni ommaviy madaniyat kontekstida ko‘rib chiqishdir. Bunday maqola mualliflari detektiv asar zamonaviy o‘quvchiga nima berishini, uning vazifalari nimadan iboratligini, bunday asarlarni o‘quvchilar sonining ko‘payish sabablarini aniqlashga harakat qilmoqda. Xuddi shunday muammolar V.Vladimirovning “Detektiv - zamonaviy madaniyat hodisasi sifatida”, O.Kozarogning “Ommaviy adabiyotning oltin davri” maqolalarida, M.Skaliskiyning “Detektiv fenomeni”, M.Chernyakning “XX asr ommaviy adabiyoti fenomeni”, T.Tveritinovaning “Yengil madaniy jarayondagi detektiv” asarlarida tahlil etilgan. Yuqorida aytib o‘tilganidek, so‘nggi o‘n yillikda detektiv asarlarni tekshirishning tematik doirasi tobora kengayib bormoqda. Shuningdek, bu davr detektiv asarlari yuzasidan olib borilayotgan tadqiqotlarning rivojlanishidagi yana bir muhim xususiyat sifatida filologiya sohasida bu masalaga jiddiy e’tibor qaratila boshlashidir. Mahalliy va xorijiy detektiv asarlarning materiallari turli aspektlarda va turli yo‘nalishlarda, jumladan, adabiyot nazariyasi va tarixi, lingvistika, xorijiy tillar, til nazariyasi, tarjimashunoslik va boshqa yo‘nalishlarda o‘rganilishidir. Bu haqdagi batafsil ma’lumotlar E.N. Gerasimenkoning “Zamonaviy tilshunoslar nazarida detektiv” maqolasida berilgan. Unda ukrain va rus filologlarining detektiv hikoyalarning lingvistik va stilistik xususiyatlari, ularning matn tuzilishi, diskursiv makon va konsepsiya sohasi, detektiv matnlarning semantikasi va pragmatikasiga bag‘ishlangan asarlari tahlili berilgan.

Xulosa qilib aytadigan bo‘lsak, dyetektiv asarlarni lingvistik aspektda tadqiq etish, sosiolingvistik, lingvokulturologik, psixolingvistik tarjima nazariyasi va bizning nazarimizdan chetda qolgan boshqa ko‘plab nazariy va amaliy masalalarning yechimi yuzasidan ahamiyat kasb etadi.

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KONSEPT MILLIY MADANIY TUSHUNCHA SIFATIDA

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Annotatsiya: Mazkur maqolada konsept atamasi muayyan hodisaning barcha psixik belgilarini o‘z ichiga olgan, uning rivojlanishining ma’lum bir bosqichida odamlarning ongida aks ettirilgan va voqelikni idrok etishni ta’minlovchi xalq tafakkur birliklarining tartibli majmui ekanligi haqida so‘z yuritiladi.

Kalit so‘zlar: Konsept, konseptual maydon, dunyoning lingvistik manzarasi, lingvokultrologiya, metatil, paremiologik zona.

Annotation: In this article, the term concept refers to an orderly set of units of folk thinking that includes all the mental features of a particular event, reflected in the minds of people at a certain stage of its development, and provides an understanding of reality.

Keywords: Concept, conceptual field, linguistic landscape of the world, lingvocultrology, metatyl, paremiological zone.

Аннотация: В данной статье под понятием понимается упорядоченная совокупность единиц народного мышления, включающая в себя все психические особенности того или иного события, отраженные в сознании людей на определенном этапе его развития, и обеспечивающие понимание действительности.

Ключевые слова: Концепт, понятийное поле, языковой ландшафт мира, лингвокультурология, метатиль, паремиологическая зона.

“Konsept” atamasi so‘nggi o‘n yilliklar ichida tilshunoslikning eng ko‘p tadqiq qilinadigan obyektiga aylanib ulgurdi. Tilshunos olimlar tomonidan har bir so‘zni konsept sifatida o‘rganish, uning lingvomadaniy jihatlarini turli aspektlardan yoritib berish bo‘yicha ilmiy poyga boshlangan desak mubolag‘a bo‘lmaydi. Konseptsiya lingvokulturologiya metatilining asosiy atamasi sifatida tan olingan, u dunyo tasvirining tarkibiy elementini belgilashga xizmat qilib til, ong va madaniyatni har tomonlama o‘rganishga yo‘naltiradi [9, 312]. S.X. Lyapin konseptsiya tuzilishiga shunday ta‘rif beradi: “Konseptning eng keng tarqalgan talqini - yadro va undagi periferiya o‘rtasidagi farq” [10, 79-99]. Ko‘pgina tilshunoslar konseptsiyani konseptual, majoziy va qiymat komponentlarini o'z ichiga olgan ko'p o'lchovli ideallashtirilgan shakllanish sifatida tan oladilar.

Kognitiv lingvistikada dunyoning lingvistik manzarasida konsept tuzilishini tavsiflashning turli usullari mavjud. Ulardan eng mashhurlari tilshunos olimlar A.Vejbitskaya, E.S.Kubryakova, V.A.Maslova tadqiqotlaridir. Kognitiv tadqiqotlarda taqqoslash uchun asos sifatida konseptual xususiyat tanlanadi. Konseptual xususiyatlar odamlar ongida tevarak-atrofdagi olam hodisalari va predmetlarining xossalarini aks ettiradi va til birliklarining ma’nolari orqali izohlanadi, deb ishoniladi. Konseptual xususiyatlardan kelib chiqib, turli tillarda qayd etilgan taqqoslanadigan voqelik obyektlarining xususiyatlarini aniqlash va o'rganilayotgan tillarning har birida obyektlar haqidagi u yoki bu ma'lumotlar qanday yangilanishini aniqlash mumkin.

“Konsept” tushunchasi lingvokulturologiyaning asosiy kategoriyalaridan biridir. Konseptsiya tushunchasi birinchi marta 1928-yilda S.A.Askoldov-Alekseev tomonidan shakllantirilgan bo‘lib, u konseptsiyani quyidagicha ta’riflaydi: “Konseptsiya aqliy shakllanishdir. U bizni tafakkur jarayonida bir xil turdagi obyektlarning noaniq to‘plamini shakllantiradi” [1, 267-279]. Hozirgi rus tilining kesimi bo‘yicha konseptni Yu.S.Stepanov [2, 824], S.G. Vorkachev, L.O. Cherneiko, E.S.Kubryakova, N.D. Arutyunova, Z.D.Popova [3, 314], A.D.Shmelev, Yu.E.Proxolov, I.A.Sternin va boshqalar o‘rganishgan.

Konseptsiya madaniyatga xos bo‘lib, uni miliy mentalitetni ochib beruvchi bir yirik yo‘l sifatida ko‘rish mumkin. Yu.S.Stepanov konseptsiyani inson ongidagi madaniyat o‘chog‘i, uning shaklida madaniyat insonning ruhiy dunyosiga kiradigan narsa deb hisoblaydi [2, 824]. Konseptlar - bu inson xotirasida muhim ongli ravishda tipiklashtirilgan tajriba qismlarini saqlash uchun mo‘ljallangan aqliy shakllanishlar.

Keyingi yillarda konseptsiyani o‘rganishda konseptiv maydon usuli keng qo‘llanila boshlandi. “Konseptual maydon bu ma’lum bir iyerarxiyada belgilangan, shuningdek, o‘zaro bog‘liq bo‘lgan tushunchalar yig‘indisidir. Dunyoning lingvistik manzarasida turli nominatsiya usullari orqali repressiya qilingan o‘zaro kesishuvchi kognitiv tuzilmalardir”. Konseptual maydon dunyo manzarasining lingvistik birliklarida mustahkamlangan o‘z ichiga olgan kategoriyadir. Shunday qilib, konseptual maydon tizimli ravishda tashkil etilgan va dunyoning lisoniy manzarasi u orqali tadqiq etilishi mumkin bo‘lgan alohida bir jihat sifatida bahslashish mumkin [4, 230-232].

Konseptual soha murakkab kognitiv tuzilmadir. Paremiologik zona esa konseptual sohaning tarkibiy qismidir. U alohida-alohida tavsiflanadi va asosan konseptsiyaga munosabat va odamlarning ushbu tushunchaning turli tomonlarini tushunishi haqidagi

tarixiy g‘oyalarni aks ettiradi [5, 22]. Paremiologik zona - bu maqollar, matallar va aforizmlar bilan obyektivlashtirilgan tushunchaning kognitiv xususiyatlari to'plamidir [5, 22]. Maqollarni tahlil qilish milliy lingvomadaniy jamoaning bilish belgilari va xususiyatlarini ochib berishga yordam beradi.

Jamiyatdagi ko‘pgina sohalar jadal rivojlanayotganligi sababli tilshunoslikda til, madaniyat va tafakkur o‘rtasidagi munosabatlar masalasi juda dolzarb bo‘lib bormoqda. Odamlarning murakkab lingvistik ongining mazmunini o‘rganish uchun kognitiv fan dunyoning lingvistik manzarasini tashkil etuvchi tushunchalarga alohida o‘rin beradi. Konseptsiya deganda ideal obyektlarning psixik modeli, dunyoni lingvistik qarash kategoriyasi deb tushuniladi, u dunyoning obrazli modeli, milliy-madaniy mentalitetning ham “yaratuvchisi”ga, ham mahsuliga aylanadi. Konseptsiya lingvokognitiv hodisa sifatida “xotira, aqliy leksika, konseptual tizim va miya tilining operativ mazmunli birligi, inson psixikasida aks ettirilgan dunyoning butun tasviri”lar bilan tarkib topadi [6]. Hozirgi vaqtda lingvokulturologiya tilshunoslikning mustaqil va faol rivojlanayotgan sohasi bo‘lib, u tilda aks ettirilgan va mustahkamlangan xalq madaniyatining namoyon bo‘lishini ko‘rib chiqish bilan shug‘ullanadi. Shu bilan birga, madaniyat deganda, qandaydir mavhum, umuminsoniy mazmunda bo‘lgani kabi, inson ongining chuqur tuzilmalari, inson voqeligini tashkil qilish usullarining xususiyatlari va xarakterli xususiyatlar mavjud bo‘lgan universalliklar tizimi tushuniladi, jamiyatda qabul qilingan qadriyatlar ko‘lami birlashtiriladi.

Muayyan etnik-madaniy jamoa dunyoqarashining milliy o‘ziga xosligi xalqning turmush tarzi va psixologiyasidan kelib chiqib, tilda til belgilarining semantik tuzilishi bilan namoyon bo‘ladi. Har bir madaniyat o‘ziga xos tushunchalarga ega. Ular lingvistik ongda mavjud bo‘lib, shaxsning o‘z-o‘zini anglashi bilan bog‘liq. “Konsept” inson ongida o‘ziga xos madaniyat laxtasi ekanligi umume’tirof etilgan; uning ruhiy dunyosiga qaysi shaklda madaniyat kiradi. Konseptsiya - bu madaniyatga qandaydir “madaniy qadriyatlar yaratuvchisi” emas, balki oddiy odamning o‘zi kirib keladigan narsadir va ba’zi hollarda unga ta’sir qiladi. Ma’lumki, konseptsiya murakkab tuzilishga ega. Bir tomondan, konseptsiya tuzilishiga tegishli bo'lgan hamma narsa unga tegishli; boshqa tomondan, konseptsiya tarkibiga uni madaniyat faktiga aylantiradigan hamma narsa - tarix mazmunining asosiy xususiyatlariga siqilgan asl shakl (etimologiya), zamonaviy assotsiatsiyalar, baholar va boshqalar kiradi.

Lingvokulturologiyaning birligi konseptsiyadir (lotincha *conceptus* — tushuncha). Yuriy Stepanovning ta’kidlashicha, “Konseptsiya inson ongidagi madaniyat laxtasiga o‘xshaydi... va, ikkinchi tomondan, konseptsiya insonning o‘zi madaniyatga kirib boradigan narsadir” [7, 43]. Shunday qilib, tushunchalar madaniy dominantlar, noyob madaniy doimiylik sifatida namoyon bo‘ladi.

Lingvomadaniy tushuncha deganda til, ong va madaniyatni har tomonlama o‘rganishda qo‘llaniladigan shartli psixik birlik tushuniladi. Lingvomadaniy konseptsiyaning uchta nomli soha bilan o‘zaro bog‘liqligi quyidagicha ifodalanadi: ong - tushuncha sohasi; madaniyat tushunchani belgilaydi; til va/yoki nutq konseptsiya obyektivlashtiriladigan sohalardir. [8, 50-57]. Konseptsiyalar xalq hayotida muhim rol o'ynaydigan va tilda aks ettirilgan qadriyatlarni aks ettiradi. Odamlar uchun eng yorqin va eng muhim birlashmalar konseptsiyaning o‘zagini tashkil qiladi, unchalik muhim

bo‘lmagan uyushmalar esa atrofni tashkil qiladi. Inson ongining konseptual apparatining asosiy elementi bo‘lgan konseptsiya murakkab tabiatga ega universal hodisadir. Shubhasiz, shunday tushunchalar mavjudki, ular bir-biri bilan chambarchas bog‘liq bo‘lib, ularning tushunchalari sohalari kesishishi, bir-birini konkretlashtirishi va to‘ldirishi mumkin. Bunday murakkab hodisalarni o‘zaro bog‘liq komponentlar orasidagi yaqin assotsiativ va differensial bog‘lanishlar tufayli giperkonseptsiya deb atash maqsadga muvofiqdir. Bunday hodisalar tadqiqotchilar uchun alohida qiziqish uyg‘otadi, chunki ular konseptual apparatning chuqur universalligini ochib berish uchun keng istiqbollarni yaratadi.

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CHINGIZ AYTMATOV IJODIDA ODOROKOLOFONISTIK BIRLIKLARNING BADIIY-ESTETIK VAZIFALARI VA ULARNI O‘RGANISHNING DOLZARBLIGI HAQIDA

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Annotatsiya. Chingiz Aytmatov ijodida odorokolofonistik birliklarning badiiy-estetik vazifalari va ularni o’rganishning dolzarbligi haqida. Maqola turkiy tilliy jahon adabiyotining yorqin vakili, buyuk qirg’iz yozuvchisi Ch.Aytmatov ijodining zamonaviy adabiyotshunoslikda hali o’rganilmagan qirralarini, xususan, odorokolofonistik detallarning badiiy matndagi badiiy-estetik vazifalari, ularning roli va matn poetikasidagi ahamiyatini o’rganishga va ilmiy asoslashga bag’ishlanadi.

Kalit so’zlar: badiiy matn, matn poetikasi, poetik tahlil, poetik-struktur tahlil metodi.

Аннотаця. О художественно-эстетических функциях и актуальности исследования одороколофонических деталей в творчестве Чингиза Айтматова. Статья посвящена исследованию и научному обосновании художественно-эстетических функций, роли и значений в поэтике текста одороколофонических деталей, неисследованных граней творчества Ч. Айтматова в современном литературоведении.

Ключевые слова: художественный текст, поэтика текста, поэтический анализ, метод поэтико-структурного анализа.

Abstract. The article is about the artistic and aesthetic functions and relevance of the study of odorocolophonic details in Chingiz Aitmatov`s works. It is devoted to the study and scientific substantiation of the artistic and aesthetic functions, role and meanings in the poetics of the text of odorocolophonic details, unexplored facets of Ch. Aitmatov's work in modern literary criticism.

Key words: literary text, text poetics, poetic analysis, method of poetic-structural analysis.

Bugungi kun jahon adabiyotshunosligi umumbashariy madaniyatshunoslikning ajralmas qismi sifatida o’ziga xos xususiyatlarga egaligi bilan ajralib turadi. Hozirda zamonaviy adabiyotshunoslikning asosiy vazifalaridan biri badiiy matnning asosiy xususiyatlaridan bo’lgan ichki tuzilishini tushuntirib berish va ilmiy idrok etishdan iboratdir. Bu jarayon an’anaviy va yangidan shakllangan lingvopoetik va adabiy-badiiy hodisalarni o’rganishda alohida yondashuvlardan foydalanishni taqozo qiladi.

Zamonaviy filologiyada yaxlitlik xususiyatiga ega badiiy matnga, ayniqsa, uni poetika nuqtai nazaridan tahlil qilishga qiziqish nihoyatda katta va bu ko’p qirrali o’rganish ob’ekti turli tadqiqot sohalari doirasida o’rganilayotgan asosiy muammoga aylangan. Poetik tahlilning zamonaviy yo’nalishlari, badiiy matnning mikro detallari, xususan, odorokolofonik birliklar tahliliga nisbatan qarashlar, hanuz shakllanish

bosqichida bo'lib, ular fanlararo, ayniqsa, poetik-struktur, pragmatik va kognitiv adabiyotshunoslik sohasidagi tadqiqotlar uchun dolzarb mavzudir. Dunyoning qator yetakchi ilmiy markazlarida hozirgi kunda ilm-fanning zamonaviy yo'nalishlari, jumladan, lingvopoetika, poetik struktur tahlil vositasida borliqning lingvistik va badiiy manzarasini o'rganish hamda madaniyatlararo aloqalar borasida keng ko'lamli tadqiqotlar olib borilmoqda. Mazkur tadqiqotlarda alohida e'tibor yozuvchining ijodiy faoliyatida badiiy makonni idrok etish, asar mazmuni shakllanishi jarayonida kognitiv tuzilmalarning rolini aniqlash kabi muammolarga qaratilmoqda. Poetik tahlil usuli bevosita kognitiv modellashtirish usuli bilan bog'liq va uyg'un bo'lib, badiiy matnni nafaqat muallifni uning yaratuvchisi sifatida anglash, balki o'quvchi nuqtai nazaridan ham bu ijod mahsulini chuqur o'rganish uchun yangi imkoniyatlarni ochib beradi. Kognitiv yondashuv esa matnning lingvopoetik tarkibi hamda matnda tasvirlangan badiiy mazmunni to'laqonliroq idrok etishni ta'minlovchi shakllar sathida, jumladan, odorizmlar, koloristik va fonologik detallar o'rtasidagi munosabatni ham aniqlash imkonini beradigan ikki va ko'p tomonlama dialogni nazarda tutadi hamda ularning tarjimada saqlanishini qiyoslashga va idrok etilishini baholashga yordam beradi.

XXI asrning birinchi choragida Mustaqil O'zbekiston xalqaro hamjamiyatda keng madaniy munosabatlarni o'rnatishga intilayotgan va bu borada dadil rivojlanayotgan har tomonlama ochiq jamiyatga aylandi. Chet tillari va chet el adabiyotini o'rganish xalqaro aloqalarni kengaytirish va o'zbek madaniyati namunalarini boshqa mamlakatlarda targ'ib etish hukumat darajasidagi jiddiy siyosat sifatida muhim ijtimoiy ahamiyat kasb etmoqda. Shunday ekan, jamiyatning zamonaviy taraqqiyot bosqichida, bir tomondan, chet ellik va milliy tadqiqotchilar diqqat markazida turgan, boshqa tomondan esa, O'zbekiston uchun ma'naviy-tarbiyaviy jihatdan katta amaliy ahamiyatga ega bo'lgan ilmiy masalalarga e'tibor qaratish muhimdir. Bizning nazarimizda, turkiy tilli jahon adabiyotining so'zsiz ulkan vakili Chingiz Aytmatov ijodi poetikasi aynan ana shunday katta ilmiy ahamiyatga ega tadqiqot ob'ektidir. Adabiyotshunoslikda, xususan, qiyosiy adabiyotshunoslikda turli madaniy mintaqalarga mansub bo'lsada, o'zbek milliy adabiyoti va ma'naviyatiga katta ta'sir ko'rsatgan, alohida uslubi va badiiy ifoda tiliga hamda vositalariga ega ijodkorning so'z qo'llash borasidagi badiiy mahoratining o'ziga xos jihatlarini tadrijiy taraqqiyoti va badiiy poetikasini o'rganishga bag'ishlangan monografik plandagi ilmiy tadqiqotlar yetarli emas. Hozirgi qadar badiiy tili, so'z qo'llash mahorati va asarlarida tasvirlangan odorokolofonik detallar poetikasi va ularning o'zbek tiliga tarjimada berilishi, shuningdek mazkur muammoga ingliz adabiyotshunosligining munosabati deyarlik o'rganilmagan buyuk qirg'iz yozuvchisi Chingiz Aytmatov asarlarini tadrijiy planda, asarlarining o'zbek tiliga tarjima matnlarini keng jalb etgan holda, qiyosiy o'rganish adabiyotshunoslar e'tiboridan chetda qolib kelmoqda.

Mustaqillik yillarida Ch.Aytmatov asarlarining uslubi, xalqona manbalari, ijodiy o'ziga xosliklari to'g'risida qator yirik tadqiqotlar e'lon qilingan bo'lsa-da, uning asarlarida odorizm-hid, koloristika-rang-tus, fonika yoki fonologiya-tovushlarni ifodalovchi birliklarning poetikasi, ularning asarlar badiyatidagi vazifasi va badiiy-estetik roli, mazkur masalaga jahon adabiyotshunosligining, xususan, nihoyatda muhim bo'lishiga qaramasdan, hatto ingliz adabiyotshunosligining o'tgan asrning

oxirlaridagi faol munosabati ham, aksariyat munaqqidlar nazaridan chetda qolib ketmoqda,[3] ayniqsa, bu detallarning o'zbek tiliga tarjimada berilishi va saqlanishi, yuqorida ta'kidlanganidek, umuman o'rganilmagan soha bo'lib qolmoqda.

Holbuki, bu ijodkor asarlarida ko'tarilgan tabiat va inson, keng va tor ma'nodagi ekologik muammolar orqali uning asarlarida olamni poetik idrok etish yangi bosqichga ko'tarilgani namoyon bo'ladi va buni tasvirlashda odorokolofonik detallar alohida rolь o'ynaydi.[3] Shu bois Ch. Aytmatov ijodida uning asarlarini umumbashariy va milliy ahamiyatini ta'minlashga xizmat qiluvchi, muallif uslubining betakrorligini ta'minlovchi odorokolofonik birliklar poetikasi va ularning o'zbekcha tarjimasi, original matni bilan qiyosi hamda idrok etilishi, XX asr so'nggida ingliz adabiyotshunosligida ushbu masalaning ishlanishiga alohida e'tibor bergan holda ilmiy tahlilga tortish, zamonaviy adabiyotshunoslikning eng dolzarb masalalaridandir. Chunki Ch.Aytmatovning asarlarining tiliga xos odorokolofonik birliklar uning ijodini ilk boshidan turli badiiy-estetik vazifalarni, jumladan, shakl va janr yaratuvchanlik, xarakter va badiiy g'oyani yetkazuvchilik vazifalarini bajarganligi, agar rang, hid va tovush ifodalovchi lisoniy birliklarning motiv sifatidagi falsafiy mazmuniga e'tibor qaratsak ular zamirida juda katta ma'no yotganligini ko'ramiz.

Xususan, "Tog' va cho'llar qissasi" – yozuvchi aytib adabiyotga kirib kelgan davrda yaratilgan "Yuzma-yuz", "Jamila", "Bo'tako'z", "Sarvqomat dilbarim", "Birinchi muallim" asarlarining sarlavhasidayoq, odorokoloristik motivlar zoxarligi ko'zga tashlanadi. Masalan, "Sarvqomat dilbarim" – "Тополек мой в красной косынке" [2] qissasi nomlanishida "красной косынка" –"qizil ro'mol" iborasida rang-koloristik detalni kuzatsak, "Bo'tako'z" - "Верблюжий глаз", "Yuzma-yuz-"Лицом к лицу" asarlarida ham yashirin ifodalangan koloristik ohorni anglash mumkin. "Ona makon", "Alvido, Gulsari" qissalari sarlavhasida ham koloristik unsur mavjud. Ma'lumki, umumturkiy o'zakka ega Gulsari leksemasi zamirida (bu yerda otning laqabi) "sariq gul" lug'aviy ma'nosi yotibdi. Qirg'izchadan xabardor kitobxon buni darrov anglaydi. Shu bilan birga, omonimlik xususiyatiga ega sari-sariq tushunchasining sara-tanlangan ma'nosidagi variativi ham bo'lishi mumkinligini e'tiborga olish joiz. Ijodining gullagan davrida mavzuimiz nuqtai nazaridan o'ta qiziq bo'lgan "Oq kema" ("Ertakdan so'ng") qissasi, "Erta uchgan turnalar", "Dengiz bo'ylab chopayotgan Olapar", Kaltay Muxammedjanov hammuallifligida yozilgan "Fudziyamaga yo'l" pyesasi yaratiladi. Asarlar uslubi, mavzusi, g'oyasi va janri nuqtai nazaridan bir-biridan tubdan farqlanadi. Asarlar sarlavhasidagi ok, olapar kabi rang ifodalovchi tushunchalarning yozuvchining ijodiy yuksalishida alohida ahamiyat kasb etilganligiga e'tibor qaratish lozim. Bu davrda yozgan asarlarida yozuvchi insoniy borliqning ibtidosiga murojaat qiladi: shaxs vijdon iztirobiga uchraydi, jamiyat va uning tarixiy faoliyati – tabiiy ofatlar bilan yuzma-yuz keladi.

Yozuvchining "Asrga tatigulik kun" hamda "Qiyomat" romanlari ijodining so'nggi faslida yoziladi. Bu romanlarda umumbashariy, umuminsoniy muammolar kutariladi va roman janri qobig'ini yorib chiqib sintetik tarzda Hayot va Borliq Kitobiga aylanadi. Bu romanlar matnini poetik-struktur tahlil metodi asosida o'rganganimizda, odorokolofonistik ma'no anglatuvchi leksemalarning badiiy-estetik vazifalari yanada xilma-xil tus olganini, ularning ulkan ijodkor asarlari mazmun-

mohiyatini shakllantirishdagi hissasi beqiyosligini ko’ramiz. Bu leksemalarning ona tilimizga o’girilishi, saqlanishi masalasi ham, o’ta qiziqarli va dolzarb ilmiy muammolardan, biroq bu boshqa maqolamiz mavzusidir.

Xulosa qilib aytsak, badiiy matnda odorizmlar-hidlar, koloristika-ranglar va fonologiya-tovush ifodalovchi badiiy detallarning badiiy poetik tahlili yozuvchi ijodi badiyatining chuqur falsafiy qirralarini kitobxonga anglatishda, ularni tarjimada berilishini qiyoslash va idrok etishda, ayniqsa, bo’lajak filologlarni va tarjimonlarni tayyorlashda ustuvor ahamiyatga ega va ularni o’rganish adabiyotshunosligimizning dolzarb masalalaridan xisoblanadi.

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INGLIZ TILIDA FARMASEVTIKA ATAMALARNI O'RGANISHNING ZAMONAVIY USULLARI

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Аннотация. Ushbu maqola Ispaniyadagi farmatsiya bakalavriat dasturida talab qilinadigan fan sifatida o'qitiladigan ESP kursiga bag'ishlangan. Til kursi intizomli ingliz tili bilan bog'liq kontekstlardan faqat bittasidir, chunki diplom dasturi ingliz tilini bir nechta fanlarda birlashtiradi. ESP kursi talabalarning til ehtiyojlari, farmatsevtikaga xos bo'lgan til ko'nikmalari va ingliz tilini o'z ichiga olgan farmatsevtika mazmuni fanlarining til talablari o'rtasida to'g'ri muvozanatni saqlashga urinishdir. ESP va CLIL o'qitishning birgalikda mavjudligi fanlar va o'quv natijalarini yaxshilash uchun faoliyat o'rtasidagi aloqalarni o'rnatish uchun intizom mutaxassislari bilan ko'proq hamkorlik va muvofiqlashtirish imkoniyati sifatida qaraladi. Biz talabalarning ikki asosiy kurs mavzusi: Kimyo va Farmatsevtika bilan bog'liq muloqot ehtiyojlarini qondiradigan maqsadli topshiriqlar orqali talabalarning til xabardorligini oshirishga qaratilgan kursni taklif qilamiz.

Kalit so'zlar: kurs rejasi, universitetda o'qitish, farmatsiya, fakultet hamkorligi, ESP, EMI/CLIL.

Аннотация. В этой статье рассматривается курс ESP, который преподается как обязательный предмет в программе бакалавриата в области фармацевтики в Испании. Языковой курс является лишь одним из контекстов, связанных с дисциплинарным английским языком, поскольку программа на получение

степени объединяет английский язык в нескольких предметах. Курс ESP представляет собой попытку найти правильный баланс между языковыми потребностями учащихся, языковыми навыками, характерными для фармации, и языковыми требованиями предметов содержания фармации, которые включают английский язык. Сосуществование преподавания ESP и CLIL рассматривается как возможность более тесного сотрудничества и координации с экспертами по дисциплинам для установления связей между дисциплинами и видами деятельности для улучшения результатов обучения. Мы предлагаем курс, направленный на повышение языковой осведомленности учащихся с помощью целенаправленных заданий, которые будут удовлетворять коммуникативные потребности учащихся, связанные с двумя основными темами курса: химия и фармацевтика.

Ключевые слова: план курса, преподавание в университете, фармация, сотрудничество преподавателей, ESP, EMI/CLIL.

Abstract. This article deals with an ESP course taught as an obligatory subject in a pharmacy undergraduate degree programme in Spain. The language course is only one of the contexts involving disciplinary English as the degree programme integrates English in several content subjects. The ESP course is an attempt to find the right balance between students' language needs, pharmacy-specific language skills, and the language-related demands of pharmacy content subjects which integrate English. The co-existence of ESP and CLIL teaching is seen as an opportunity for a closer cooperation and coordination with disciplinary experts to make connections between disciplines and activities towards better learning outcomes. We propose a course aimed at raising students' language awareness through focused tasks which will cater to student's communicative needs related to the two main themes of the course: chemistry and pharmaceutical care.

Key words: course design, university teaching, pharmacy, teacher collaboration, ESP, EMI/CLIL

ESP (Maxsus Maqsadlar uchun Ingliz tili) til kurslari talabalarning o‘z o‘quv fanlari va kasbiy sohalaridagi maxsus ehtiyojlari va talablarini qondirish uchun mo‘ljallangan (Hutchinson & Waters, 1987). Umumiy ingliz tili kurslaridan ko'ra ESP kurslari universitet darajasidagi talabalarni o'z sohalarida an’anaviy til va muloqot bilan tanishtirish uchun yaxshi imkoniyatdir. Biroq, bugungi kunda boshlang’ich (an’anaviy) til butun dunyo bo'ylab universitetlarda til kurslaridan tashqarida tobora ko'proq mavjud. EMI (Ingliz tilida ta'lim) yoki CLIL (Integrated Content and Language Education) kabi yondashuvlar yoki ularga asoslangan boshqa mahalliy o'zgarishlar orqali ingliz tilini joriy etish ESP o'qitish bilan bog'liq vaziyatni o'zgartiradi. EMI asosan ingliz tilidan o‘qitish vositasi sifatida foydalanishga, mazmuni bo‘yicha ta’lim natijalariga e’tibor qaratishga va til o‘rganish masalalariga ochiq e’tibor bermaslikka ishora qilsa-da (Airey, 2016), CLIL o‘rganishni moslashtirishga qaratilgan ikki tomonlama ta’lim yondashuvidir, ya’ni mazmuni va tili, garchi ikkalasi har doim ham bir xil darajada ishlatilishi shart emas (Coyle, Hood & Marsh, 2010). Til mazmunining uzluksizligiga kelsak, Airey (2016: 73) EAP (Akademik maqsadlar uchun ingliz tili)

va ingliz tilida o'qitishni o'rtasiga CLIL ni qo'yadi, garchi u til va mazmun o‘rtasidagi chambarchas va ajralmas bog‘liqlik tufayli bunday bo‘linishning sun’iyligini ta’kidlaydi.

Har qanday muayyan tarmoq terminologik tizimini hozirgi holatida tahlil qilish (turli davrlar yoki milliy tilning turli sohalari va turli xil ta'lim usullaridagi lug'atning ifodalanishi nuqtai nazaridan) ushbu terminologik tizimda neologizmlar bilan bir qatorda, deyarli birinchi yozuv yodgorliklari tomonidan qayd etilgan so'zlar, ya’ni haqiqiy terminologik shakllanishlar yonida - maxsus soha yoki mahalliy dialekt so'zlari va hatto xalq tili uchun moslashtirilgan kundalik foydalanish so'zlari. Inson faoliyatining eng qadimiy va ijtimoiy ahamiyatga ega sohalaridan biri bo‘lgan tibbiyot tili doimo tilshunoslarning e’tiborini tortganligi sababli tibbiy nutqning ayrim jihatlarini o‘rganish sohasida boy tajriba to‘plangan. Tibbiyot terminologiyasining shakllanish jarayonlari ancha chuqur o‘rganilgan, tibbiy atamalarning leksiko-semantik xususiyatlari o‘rganilgan, tibbiy terminologiyaning funksional xususiyatlari tavsiflangan [Britsin M.A.], [Dubrovina L.V.] va boshqalar.

Ingliz tilini fanlar bo'yicha o'sib borayotganiga qaramay, talabalar tomonidan til kurslaridan tashqari til o'rganish ko'pincha tasodifiydir, shuning uchun ESP va EMI/CLIL o'qitish, ayniqsa, ingliz tilida so'zlashmaydigan mamlakatlarda hali ham birga mavjud bo'lishi va bir-birini to'ldirishi mumkin. Yangi muammolar bilan bir qatorda, bitta muassasadagi ikkita yondashuv an'anaviy ESP kurslarida o'zgarishlar va yangiliklarni o'quvchilarning muloqot ehtiyojlariga moslashtirishi, shuningdek, fanlararo hamkorlik tashabbuslari uchun qo'shimcha imkoniyatlar yaratishi mumkin (Arnó-Macià & Mancho-Bares, 2015). ; Gonsales Ardeo, 2013 yil; Voznyak, 2017). Leonardi (2015) ESP va CLIL universitet darajasidagi vazifalarga asoslangan kommunikativ faoliyatga yoki mazmunli bilimga ega bo'lmagan va ingliz tili bilan bir vaqtda o'zlashtirgan talabalarning ehtiyojlariga moslashtirilgan haqiqiy ixtisoslashtirilgan materiallarga qaratilganligini ko'rsatadi. Ushbu yaqinlashuv nuqtalari, akademik fanlarda qo'llaniladigan ingliz tilining ortib borayotgan miqdori bilan birgalikda, faolroq va mazmunli o'rganishni izlash uchun ESPni o'rgatishda ko'proq integratsiyalashgan yondashuvlarni talab qilishi mumkin. Shu bilan birga, Tarnopolskiy (2013) talabalarning intizom tili va muloqot xususiyatlaridan xabardorligini oshirish va ingliz tilidagi hali ham mavjud bo'lgan kamchiliklarni bartaraf etishga yordam berish uchun universitetda o'qish boshida an'anaviy ESP til kurslarini qo'llab-quvvatlaydi. Talabalar o'z ta'lim sohasi va kelajakdagi kasbi haqida ko'proq bilimga ega bo'lgan keyingi o'quv yillari uchun kengroq yondashuvlar to'g'ri kelishi mumkin. Universitetda o'qishning dastlabki yillarida ESP kursi professional muloqotning murakkabligini aks ettira va takrorlay olmasligini hisobga olsak, yanada integratsiyalashgan yondashuvlarga o'tish o'rinli ko'rinadi, chunki talabalar ingliz tilidan qanday vaziyatlarda foydalanishlari mumkinligini bilishmaydi.

ESP til kursi an’anaviy til o‘rganish ehtiyojlarini to‘ldirishi va talabalarga asosiy fanlar bo‘yicha ingliz tilida topshiriqlarni bajarishga yordam berishi, shu bilan birga o‘z maqsadlari, rejalashtirish va qarorlari bilan mustaqil fan mavqeini saqlab qolishi kutilgan edi. Belgilangan umid va ehtiyojlarni hisobga olgan holda, birinchi vazifalardan biri farmatsevtlarning ingliz tilida bajarishi kerak bo'lgan vazifalarni

tushunish va kursga kiritiladigan tegishli fan yo'nalishlari bo'yicha qaror qabul qilish edi. Birinchi kurs talabalarining ushbu mavzu bo'yicha bilimlari hali ham juda cheklangan va ular o'rganadigan lug'at va tuzilmalar uchun haqiqiy kontekstni bilishmaydi, shuning uchun bizning faoliyatimiz kelajakdagi kasbiy vazifalarga deyarli o'xshamasligi mumkin. Til o'rganish nuqtai nazaridan, yo'naltirilgan vazifalar o'quvchilarni tilning o'ziga xos xususiyatlaridan foydalanishga undash uchun mo'ljallangan, e'tiborga olinmagan vazifalar esa umumiy muloqotni rag'batlantirish uchun mo'ljallangan (Ellis, 2009). Ingliz tilida olib borilgan mashg'ulotlarni mavzular bo'yicha ko'rib chiqish bizga qaysi ma'noga yo'naltirilgan mashg'ulotlar fan o'qituvchilari bilan samaraliroq bo'lishi va shu sababli CLIL fanidan darslar uchun ko'proq mos kelishini aniqlash imkonini berdi. Intizom bo'yicha o'qituvchilar sifatida, o'quvchilarning mazmuni bilan bog'liq savollarga, masalan, tadqiqot ishini yoki laboratoriya hisobotini yozishda yaxshiroq javob berishlari mumkin. Biroq, ko'pincha til jihatlaridan bexabar va kontentni o'rganish natijalari uchun mas'uliyatni his qilgan holda, kontent bo'yicha mutaxassislar birinchi navbatda ingliz tilidan kontentni o'rganish vositasi sifatida va faqat cheklangan darajada mustaqil maqsad sifatida foydalanadilar. Bizning asosiy maqsadimiz ingliz tilida olib boriladigan boshqa o'quv faoliyati bilan o'zaro bog'liq bo'lgan topshiriq va vazifalarni o'z ichiga olish va talabalarga ingliz tilida o'z vazifalarini bajarishga yordam berish va shu tariqa ularni kelajakdagi kasbiy faoliyatiga tayyorlash edi.

Kursning birinchi qismi asosan kimyo va kimyoviy tajribalar bilan bog'liq muloqot ehtiyojlariga qaratilgan bo'lib, talabalar ikkita individual va bitta guruh topshirig'ini bajarishlari kutilmoqda. Birinchi individual topshiriqda talabalar laboratoriya jihozlari haqida “Orasidagi farq nima?” podkastini yozib olishadi. Har bir talaba o'rta maktab o'quvchilari uchun uchta laboratoriya fanidan o'quv radio dasturini tayyorlaydi. Podkast tanlangan elementlarning har birining aniq ta'riflarini o'z ichiga olishi, ularning tashqi ko'rinishi, funktsiyasi va ishlatilishini tushuntirishi kerak. Keyin talabalar sinfda amalda qo‘llaniladigan bir qator iboralar yordamida elementlarni solishtirishlari va farqlashlari kerak, masalan: solishtiriladigan elementlarning o’xshash va noo’xshash jihatlarini gapirishlari kerak va hokazo. Izohlanadigan elementlarning toq soni qiyosiy va ustun sifatlardan foydalanishni rag‘batlantiradi. Talabalar faqat ovozidan foydalanishlari va tushuntirishlarini tasvirlar bilan qo'llab-quvvatlay olmasligi sababli, tinglovchilari laboratoriyaga birinchi marta kirsalar, uskunani aniqlay olishlari uchun ular iloji boricha aniq bo'lishi kerak. Talabalar o'zlarining audio yozuvlari va yozma matnlarini taqdim etadilar va yozishni xohlagancha ko'p marta mashq qilishlari va takrorlashlari va eng yaxshi versiyasini topshirishlari tavsiya etiladi. Bu topshiriq birinchi semestrda “Laboratoriya ishlariga kirish” fanidan ishlab chiqilgan faoliyat bilan bevosita bog’liq va uni to’ldiradi. Laboratoriya uskunalari bilan bog'liq lug'atning katta qismi birinchi navbatda Hot-seat deb nomlangan CLIL sessiyasida kiritiladi, unda talabalar tanlangan laboratoriya buyumlari ro'yxati uchun inglizcha ta'riflarni tayyorlaydilar va sinfga asoslangan lug'at o'yinlarida qatnashadilar (García et al., 2018). Shunday qilib, birinchi individual vazifa - bu laboratoriya ishi bilan bog'liq bo'lgan mazmun va tilni bog'lash imkoniyati.

Tilning o'ziga xos birliklari sifatida tibbiy atamalarning xususiyatlari ulardan foydalanish doirasi - ma'lum bir bilim sohasi bilan oldindan belgilanadi. Tibbiy atama kasalliklarni tashxislash, davolash va oldini olish, odamlarning sog'lig'i va mehnat faoliyatini saqlash va mustahkamlash maqsadlari bilan bog'liq bo'lgan ilmiy bilimlar va amaliy chora-tadbirlar tizimi to'g'risidagi ma'lumotlarni tashuvchining maxsus funktsiyasidagi lingvistik belgi sifatida qaraymiz. Tibbiy atamalarning o'ziga xos xususiyati shundaki, ular muayyan holat uchun emas, balki doimiy ishlash uchun yaratilgan. O‘z maqsadiga ko‘ra yuqori ijtimoiy maqomga ega bo‘lgan bu terminologik birliklar avtomatik tarzda til tizimiga mansublik huquqini qo‘lga kiritadi. Tibbiyotning fan sifatida rivojlanishi, yangi dori vositalari, texnologiyalar, jihozlarning paydo bo'lishi va takomillashuvi bilan bog'liq bo'lgan ekstralingvistik omillar zamonaviy ingliz tibbiyot terminologiyasining holatiga sezilarli ta'sir ko'rsatmoqda. Shunday qilib, yangi atamalarni ishlab chiqarish zarurati ob'ektiv nomlash etishmovchiligi bilan belgilanadi. So'z yasalish sintezi jarayonlarining xususiyatlari va dinamikasini o'rganish atama yaratishni ham o'ziga xos lingvo-ijodiy jarayon sifatida, ham uning natijasi sifatida tavsiflash imkoniyatini beradi. Atama yaratish murakkab kognitiv jarayon bo'lib, uning mexanizmlari tashqi omillar ta'sirida ishlaydi - atrofdagi voqelikdan ilmiy sanoat ehtiyojlariga mos keladigan yangi ob'ektlarni ajratish yoki mavhum ilmiy tushunchalarni ishlab chiqish natijasida mavhum ilmiy tushunchalarni ishlab chiqish,inson ongining ichki aks etishi, shuningdek, atamani yaratish uchun motiv bo'lgan konseptsiyaning ushbu ob'ektlari haqida ma'lumot berish zarurati. Tibbiy atamalar quyidagi funktsiyalarni bajaradi: nomlash, kognitiv, epistemik, evristik va kommunikativ. Ularning yordami bilan ta'limning to'liq va har tomonlama tavsifi va o'rganilayotgan alohida tibbiy atamalardan va umuman butun tibbiy terminologiyadan foydalanish mumkin bo'ladi. Tibbiyot terminologiyasi sohasidagi so‘z yasalish jarayonlari ko‘pincha generativ va hosila atamalar o‘rtasida ham, hosila so‘z o‘rtasida ham o‘zak va so‘z yasovchi komponent (affiks yoki o‘zak) o‘rtasida sodir bo‘ladigan murakkab semantik o‘zgarishlar bilan kechadi. Tibbiy atamalarning ma'nolarini o'zgartirish so'zning semantikasini kengaytirish, toraytirish yoki ma'noni ko'chirish (metaforik yoki metonimik) kabi turli xil modifikatsiyalarga asoslanadi.

Talabalarimiz “Farmatsevtikaga kirish” fanini birinchi bosqichda o‘rganishni boshlaydilar, biroq uchinchi kursdayoq bu sohaning asosiy mazmunini o‘rganadilar. Bu biz qo'yishimiz mumkin bo'lgan vazifalarga va kontent haqidagi bilimlarni jalb qilish darajasiga ma'lum cheklovlar qo'yadi. Individual topshiriqda talabalardan vaqtinchalik ko'rish qobiliyatini yo'qotgan bemor uchun audioyozuv qilish so'raladi, shuning uchun u bemor haqida ma'lumot varaqasini o'qiy olmaydi. Bemor 50 yoshli erkak, ich qotishi va jelatinga allergiyasi bor. Birinchidan, talabalar ushbu bemor uchun tegishli dori-darmonlarni aniqlash uchun ikkita haqiqiy bemor ma'lumot varaqlarini (Dulcobalance va Glycerol) o'qiydilar. Ovoz yozishda ular o'z tanlovini asoslab berishlari va rubrikada ko'rsatilgan nazorat ro'yxatining barcha bandlarini qamrab olgan foydalanish va xavfsizlik ma'lumotlarini tushuntirishlari kerak (masalan, uni qanchalik tez-tez qabul qilish, yuzaga kelishi mumkin bo'lgan nojo'ya ta'sirlar, uni qanday saqlash va h.k.) yozma ma'lumotni moslashtirishi kerak. Varaqalardan audio formatga o'tkazish va varaqadagi yoki bemorga tushunarsiz bo'lishi mumkin bo'lgan

har qanday texnik tilni so'zma-so'z takrorlashdan saqlanishlari kerak. Xususan, ular bemorning laksatif, suvsizlanish va amal qilish muddatining ma'nosini tushunishini ta'minlashi kerak, shuning uchun ularning ta'riflari ularning tushuntirishlariga kiritilishi kerak. Shartli konstruktsiyalar bu vazifaning asosiy grammatik elementi bo'lib, istisno bilan kamida bitta band bo'lishi kerak. Bu topshiriq uchun talaffuz, intonatsiya va temp alohida ahamiyatga ega, chunki bu safar talabalardan scenariy taqdim etish talab qilinmaydi va barcha baholar yozganlariga asoslanadi.

Ushbu maqolada biz tilga yo'naltirilgan ESP kursi hali ham CLIL sharoitida, asosan, o'quvchilarning til va uning maxsus yo'nalishdagi muloqotdagi roli haqida xabardorligini oshirish va talabalarga kerakli lug'at, tuzilmalar, hamda ingliz tilida an'anaviy vazifalarni bajarish uchun o'rganish strategiyalarini ochib berishga harakat qildik. Bizning kurs loyihamiz natijasi - bu ba'zilar uchun juda an'anaviy, konservativ va juda shaklga yo'naltirilgan ko'rinishi mumkin bo'lgan mashqlar va maqsadli vazifalarga asoslangan eklektik kursdir, lekin u an'anaviy tili va mazmuni o'rtasidagi muvozanatni o'zida mujassam etgan. Bizning materiallarimiz va darslarimiz boshqa tibbiyot fanlari bo'yicha ingliz tilida o'qitiladigan boshqa darslar bilan bog'langan, shuning uchun ESP va CLIL mazmunli o'rganishni kuchaytirish orqali bir-birini to'ldirishga intiladi.

Yuqorida aytib o'tilganidek, ushbu tadqiqot ESP tibbiyot talabalari notanish, uzoq va murakkab terminologiyani tushunishda duch keladigan qiyinchiliklarni o'rganadi. U talabalar va amaliyotchilar uchun oddiy ma'lumotlarni taqdim etadi. O'quv jarayoniga kelsak, ba'zi strategiyalar ko'rsatilgan, masalan, atamalarni mazmunli elementlarga bo'lish, keyin bunday komponentlarni birlashtirish, bu butun atama ta'rifini tushunishga olib keladi, boshqa strategiya qismlarning ta'rifi bilan izohlanadi. So'zning (ildiz va affikslar), shuningdek, oldingi va keyingi qo'shimcha qismlarini olib tashlash yangi tibbiy leksemalarni tushunish va o'rganishga yordam beradi.

Ba'zi atamalarni qismlarga bo'lib bo'lmaydi, ular odamlar, o'simliklar yoki hayvonlar nomi bilan atalganligi sababli ular bir umuniy atama hisoblanadi, bu atamalarni yodlash- lug'atni o'rganish uchun Afzal va foydali bo'lgan jarayondir. O'quv jarayoniga kelsak, diagnostik yondashuv, tibbiy lug'atni o'zlashtirishning generativ modeli kabi eng to'g'ri va samarali yondashuvlar taklif etiladi.

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INGLIZ TILIDAGI “TOLERANCE” VA “PATIENCE” KONSEPTLARI TADQIQIGA OID

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Annotatsiya: Maqola ingliz tilidagi “tolerance” va “patience” tushunchalarini ifodalovchi maqollarni tahlil qilishga bag'ishlangan. Zamonaviy kognitiv tilshunoslikda konseptsiyani o'rganish dolzarbdir, chunki uning tuzilishi tegishli madaniyat uchun funktsional ahamiyatga ega bo'lgan xususiyatlarni aks ettiradi. Har qanday tushuncha til birliklarida amalga oshiriladi. Ushbu maqolada ingliz tilidagi ushbu tushunchalarning tuzilishi haqida batafsil ma'lumot berilgan, “tolerance” so'zining semantik va etimologik tahlili berilgan – “tolerance” tushunchasining nomi va “patience” so'zi – “patience” tushunchasining nomi.

Kalit so‘zlar: tolerance- bag‘rikenglik, patience – sabr, zamonaviy kognitiv tilshunoslik, pertseptiv-kognitiv-affektiv, oksford inglizcha lug'ati.

Аннотация: Статья посвящена анализу паремий, репрезентирующих концепты «tolerance» и «patience» в английском языке. В современной когнитивной лингвистике актуальным является изучение концепта, так как в его структуре отображаются признаки, функционально значимые для соответствующей культуры. Любой концепт реализуется в языковых единицах. В данной статье представлена подробная информация о структуре данных концептов в английском языке, дан семантико-этимологический анализ слова «tolerance» – имени концепта «tolerance» и слова «patience» – имени концепта «patience».

Ключевые слова: толерантность, современная когнитивная лингвистика, перцептивно-когнитивно-аффективный, Оксфордский словарь английского языка.

Abstract: The article is devoted to the analysis of proverbs representing the concepts of "tolerance" and "patience" in English. In modern cognitive linguistics, the study of the concept is relevant, since its structure displays features that are functionally significant for the corresponding culture. Any concept is realized in language units. This article provides detailed information about the structure of these concepts in English, gives a semantic and etymological analysis of the word "tolerance" - the name of the concept "tolerance" and the word "patience" - the name of the concept "patience".

Keywords: tolerance, modern cognitive linguistics, perceptive-cognitive-affective, Oxford English Dictionary.

Kognitiv lingvistikada konseptsiyani o'rganish dolzarb yo'nalishdir, chunki har qanday tilning ma'lum bir dunyosi haqidagi lingvomadaniy g‘oyalarning kengayishi mavjud. “Olimlar kognitiv tilshunoslikda til va tafakkurning murakkab munosabatlarini o‘rganishning yangi bosqichini ko‘rmoqda” [1, 35 b]. “Tushuncha” tushunchasini A.A.Zalevskaya [2], S.G. Vorkachev [3], M.V. Pimenova [4] va boshqalar “konsept” - borasida turlicha qarashlar mavjud. Shunday qilib, A.A. Zalevskaya konseptsiyani ma'no va tushunchalardan farqli ravishda inson ongida ob'ektiv ravishda mavjud bo'lgan dinamik tabiatning pertseptiv-kognitiv-affektiv shakllanishi sifatida tavsiflaydi. Uning ta'kidlashicha, “Konsept shaxsning mulki” [2, 36 b.]. S.G.Vorkachevning ta’kidlashicha, “Tushuncha lingvistik ifodaga ega bo‘lgan va etnik-madaniy o‘ziga xoslik bilan ajralib turadigan “fikrning operativ birligi”dir” [3, 65 b.].

M.V.Pimenovaning ta’kidlashicha, “Tushuncha murakkab tuzilishga ega bo‘lgan, turli belgilar guruhlari bilan ifodalangan, turli lisoniy usullar va vositalarda amalga oshirilgan dunyo bo‘lagining tasviridir” [4. 88 b.]. M.V.Pimenovaning fikricha, “shaxs tashqi va ichki dunyo predmetlarini biladi, ishonadi, ifodalaydi <...> va bu tushuncha deb ataladi”. Konseptsiyaning tuzilishi tegishli madaniyat uchun funktsional ahamiyatga ega bo'lgan xususiyatlarni aks ettiradi. Muayyan madaniyat uchun ahamiyatli bo'lgan u yoki bu tushunchaning to'liq tavsifi faqat uni ifodalash vositalarining eng to'liq to'plamini o'rganish orqali mumkin. Konseptsiya lisoniy va madaniy o'ziga xoslik bilan ajralib turadigan va u yoki bu tarzda ma'lum bir etnik madaniyatning tashuvchisini tavsiflovchi semantik shakllanishdir. Madaniy tushunchalar xalq tarixida shakllanadi, xalq tajribasi orqali mustahkamlanadi va tilning o‘zida saqlanadi [6].

Biz o'z ishimizda konseptsiya so'zning lug'at ma'nosining shaxsning shaxsiy tajribasi va xalq tajribasi bilan birlashishi natijasidir, degan fikrga amal qilamiz. Ushbu maqolada ingliz paremiologiyasida “tolerantlik” va “sabr” tushunchalarining amalga oshirilishi tahlil qilinadi. Tilning paremiologik fondida etnosning kundalik ongiga xos xususiyatlarni topish mumkin. Ishning dolzarbligi shundan iboratki, biz tadqiqot uchun tanlagan tushunchalar madaniyatlararo muloqotda universal xususiyatga ega. Ushbu tadqiqot o'rganilayotgan etnik guruhning mentaliteti bilan tanishish imkonini beradi. Ushbu tadqiqotning ob'ekti “bag'rikenglik” va “sabr” tushunchalarining lingvistik timsolidir, mavzu esa ingliz lingvomadaniyatida ularning milliy va madaniy xususiyatlarini aniqlashdir.

Ishning maqsadi ingliz tilining til vositalarida “tolerantlik” va “sabr” tushunchalarini ifodalash xususiyatlarini tavsiflashdir. Tadqiqotning vazifasi "bag'rikenglik" va "sabr" tushunchalarida umuminsoniy va milliy xususiyatlarning namoyon bo'lishini va ularning ingliz tili maqollari bilan ifodalanishini o'rganishdir. Gipoteza shundan iboratki, “tolerantlik” va “sabr” tushunchalarining so'zlashuv jarayoni madaniy jihatdan ajralib turadi va ingliz tilining maqollarida ularning ob'ektivlashuvida namoyon bo'ladi. Ushbu ishda "tolerantlik" va "sabr" so'zlarining etimologik va ta'rifiy tahlilini, tavsifiy va qiyosiy tahlilni, statistik va tasniflash usulini o'z ichiga olgan konseptual tahlilning kompleks usuli qo'llaniladi. Tadqiqot materiali lug'atlardan 98 ta maqol miqdoridagi ingliz tilidagi maqol va maqollarning doimiy namunasi ma'lumotlari edi.

“Bag'rikenglik” va “sabr” tushunchalari har qanday tilning milliy tushuncha doirasiga kiradi. Ular semantik diadani ifodalaydi, ular orasida qisman o'xshashlik va farq munosabatlari mavjud. Ushbu tushunchalarning lingvistik va madaniy o'ziga xosligi ingliz va rus tilshunoslik ongida sodir bo'ladi. Sabr-toqat noqulayliklarga, qiyinchiliklarga, azob-uqubatlarga va bag'rikenglikka dosh berish qobiliyatining qiymatini - boshqa odamlarning turli xil xatti-harakatlarga bo'lgan huquqini tan olish qobiliyatining qiymatini ifodalaydi. Har qanday tushuncha til birliklarida amalga oshiriladi, shuning uchun ularni o'rganish uchun har bir tushunchaning nominatsiyasini etimologik tahlil qilish kerak.

“Tolerantlik” tushunchasining konseptual xususiyatlarini aniqlash uchun ushbu tushunchaning lug‘at ta’riflariga murojaat qilaylik. Oksford inglizcha lug'ati [7] “bag'rikenglik” ni quyidagicha ta'riflaydi:

1. The action or practice of enduring or sustaining pain or hardship; the power or capacity of enduring; endurance.

2. The action of allowing; license, permission granted by an authority.

3. The action or practice of tolerating; toleration; the disposition to be patient with or indulgent to the opinions or practices of others; freedom from bigotry or undue severity in judging the conduct of others; forbearance; catholicity of spirit.

Berilgan lug'at ta'riflarida quyidagi xususiyatlar ajralib turadi:

1) iztirob holati, og'riqni yumshoq qabul qilish, azob;

2) xatti-harakatlar va e'tiqodlarni qabul qilishga, ruxsat berishga tayyorlik holati;

3) boshqa dunyoqarash, turmush tarzi, xulq-atvori va urf-odatlariga bag'rikenglik holati.

Ta'rifiy ma'lumotlarga ko'ra, “tolerantlik” so'zi boshqa odamni noroziliksiz idrok etishga tayyorlik va qobiliyat ma'nosini ifodalaydi, shuningdek, bag'rikenglik sifatida talqin qilinadi va “sabr” so'zining sinonimi hisoblanadi.

Ingliz tilining izohli lug'atida [10] sabr so'zi “sabr” quyidagicha ta'riflangan:

1. The practice or quality of being patient. The suffering or enduring (of pain, trouble, or evil) with calmness and composure; the quality or capacity of so suffering or enduring.

2. The fact or capacity of enduring; patient endurance.

3. Sufferance; indulgence; leave, permission.

Berilgan lug'at ta'riflarida quyidagi xususiyatlar ajralib turadi:

1) uzoq vaqt davomida chidash qobiliyati (jismoniy og'riq, mahrumlik);
2) azob-uqubatlarni boshdan kechirish qobiliyati;
3) vaziyatni iste'foga qabul qilish.

Ingliz tilidagi sinonim lug‘atlar va tezauriylarda “tolerance” tushunchasi quyidagicha ko‘rsatilgan: tolerance – bag‘rikenglik, tolerance – qabul qilish, charity – charity, consideration – mulohaza, endurance – chidamlilik, forbearance – sabr, impartiality – xolislik , indulgence - indulgence, leniency , lenity - yumshoqlik, rahm-shafqat, longsuffering - sabr-toqat, obligingness - saxiylik, margin - foyda, obligingness - majburiyat, open mindedness - ochiqlik, patience - sabr, patronage - homiylik, ruxsat berish, sufferance - kelishuv [11].

Ushbu sinonimlar inglizcha “tolerantlik” tushunchasining semantikasini quyidagi sohalarda aniqlaydi:

1) chidamlilik, sabr-toqat;
2) rahm-shafqat, saxiylik;
3) cheklash;
4) kamsitish.

Ingliz lug'atlarida “vaziyatni qabul qilish” semantik chizig'i kuzatiladi. Ingliz tilida “tolerantlik” tushunchasi ham jismoniy, ham ma'naviy azob-uqubatlar bilan bog'liq bo'lib, bag'rikenglik va saxovatlilik va indulgensiyaning assotsiatsiyasi aniq ko'rsatilgan.

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BILINGVIZM VA MADANIYATLARARO MULOQOT

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Annotatsiya: Globallashuv, standartlashuv, integratsiyalashuv va madaniyatlarning aralashuvi yuz berayotgan bugungi kunda Monolingv, bilingv, polilingv, yoki multilingv til sohiblarining o‘rganilayotgan tilning fonetik, grammatik, leksik, sintaktik tomonlarini o‘rganish bilan bir qatorda til interferensiyasini va madaniyatlararo muloqotning til me’yorlarini ham birgalikda jiddiy o‘rganishlari talab qilinadi.

Kalit so‘zlar: monolingv, bilingv, emigrant, divergent, konvergent.

Аннотация: В современном мире глобализации, стандартизации, интеграции и смешения культур одноязычные, двуязычные, полиязычные или многоязычные носители изучают фонетические, грамматические, лексические, синтаксические аспекты изучаемого языка, а также язык языковой интерференции и межкультурная коммуникация, им также необходимо серьезно изучать свои навыки вместе.

Ключевые слова: одноязычный, двуязычный, эмигрантский, дивергентный, конвергентный.

Abstract: In today's world of globalization, standardization, integration and mixing of cultures, monolingual, bilingual, multilingual or multilingual speakers learn the phonetic, grammatical, lexical and syntactic aspects of the language they are learning, as well as language norms and rules.

Keywords: monolingv, bilingv, emigrant, divergent, convergent.

Hozirda turli yoshdagi insonlar va shaxslar orasidagi ijtimoiy-iqtisodiy ehtiyojlar va qiziqishlar sababli, hamda davr talabiga ko‘ra xorijiy tillarni o‘rganish zaruratga aylangan. Bu esa bilingvizm (ikki tillilik), polilingvizm (ko‘p tillilik) yoki multilingvizm paydo bo‘lishiga sabab bo‘lmoqda. Ko‘p tillilik so‘zlashuvchining nutqiy ko‘nikmalari va muloqot kompetensiyasini oshirish bilan birga, ular muloqotda bir necha til tizimlarini qo‘llash imkonini beradi. So‘ngi ma’lumotlarga qaraganda, dunyo aholisining 70% i u yoki bu darajada ikki va undan ortiq tilni biladi. Multilingvlar boshqalarga qaraganda iqtidorli, bilimdonroq bo‘lishadi va ko‘p tillarni o‘rganishga motivatsiyasi kuchliligi bilan ajralib turadi. Til o‘rganish jarayoni bilan birga, boshqa madaniyatlarga ham qiziqish ortib bormoqda. Madaniyatlararo, xalqaro muloqot masalalariga turli xalqlar, tillar va madaniyatlar yaqinlashishi kommunikativ kompetensiya shakllantirmoqda. Madaniyatlararo muloqot muammolari bilan shug‘ullangan aksariyat xorijlik tadqiqotchilarning ta’kidlashlaricha, chet elliklar bilan muomalada bo‘lganda grammatik, leksik va uslubiy xatolar kechiriladi, chunki bu

ulardagi til bilimining yetarli emasligi bilan izohlanadi. Biroq muloqot jarayonida ijtimoiy-madaniy me'yorlarning, odob-axloq qoidalarining buzilishi salbiy qabul qilinadi. Chunki bunday me'yorlarning buzilishi muayyan madaniyat vakilining kamsitilishi yoki haqoratlanishiga sabab bo'lishi mumkin. Bunday ziddiyat va xato kamchiliklarni bartaraf etishda esa, Kommunikativ xatolar va madaniy shok holatini yuzaga chiqarmaslik, shaxslararo va millatlararo muloqotning muvaffaqiyatsizlikka uchrashini oldini olish, hatto jiddiy to'qnashuv, geosiyosiy oqibatlarga olib kelmasligi uchun, *monolingv, bilingv, polilingv, yoki multilingv* o'rganilayotgan tilning Fonetik (fonologik), grammatik leksik, sintaktik interferensiyalarining jihatlari bilan bir qatorda madaniyatlararo muloqotning til me'yorlarini ham birgalikda jiddiy o'rganishlari talab qilinadi. Shundan kelib chiqqan holda, globallashuv, standartlashuv, integratsiyalashuv va madaniyatlarning aralashuvi yuz berayotgan bugungi kunda madaniyatlararo muloqot muammolarini o'rganish, ularni tadqiq etish dolzarb masalalardan biridir. Hozirgi kunda til bilishning o'zi kommunikatsiya ishtirokchilari bir-birini tushunishlari uchun yetarli bo'lmaydi. O'zaro munosabatlarning muvaffaqiyatli va samarali bo'lishi uchun nutq ishtirok etgan va ishtirok etmagan muloqotning milliy-madaniy xususiyatlari, ijtimoiy-madaniy me'yorlar, odob-axloq qoidalari, kommunikatsiyadagi ustuvor xususiyatlar hamda xushmuomalalikning milliy tizimi haqida bilimga ega bo'lish kerak bo'ladi. Bu esa, yoshlarimizning Prezidentimiz Sh. M. Mirziyoyevning ta'kidlaganidek: "mustaqil fikrlaydigan, yuksak intellektual va ma'naviy salohiyatga ega bo'lib dunyo miqiyosida o'z tengdoshlariga hech qaysi sohada bo'sh kelmaydigan insonlar bo'lib kamol topishi"[5, 14]dagi o'ta muhim vazifalaridan biridir. Madaniyatlararo muloqot- farqli madaniyatlarning orasidagi masalalarini asosan til va madaniyatga e'tibor bergan holda tahlil qilishdan, kommunikatsiyani (o'zaro hamfikrlilikka boshlovchi, ikki tomonlama axborot almashinuvi jarayoni)-osonlashtirish va to'qnashuvlarni oldini olishdan iborat. Bilingvizm va uning ta'limdagi o'rnini tadqiq etarkanmiz yuqorida sanab o'tilgan yechimi talab qilinadigan muommolarga duch kelamiz.

Oilada va boshqa barcha muloqot vaziyatlarida bitta, ya'ni birlamchi til tizimi, tabiiy, ona tilini qo'llaydigan odam monolingv (yoki bir tilli) deyiladi. Agar inson ikki muloqot tizimidan foydalansa va muayyan vaziyatlarda ikkilamchi tizimni mustaqil hamda faol qo'llasa, bu bilingvdir (yoki ikki tilli). Birinchi va ikkinchi misollarga tegishli, ya'ni monolingv va bilingvga xos ko'nikmalar monolingvizm va bilingvizm deyiladi. Boshqacha aytganda, bilingvizm – shaxsning galma-gal ikki tilda muloqot yurita olishi va amalda bu layoqatni qo'llay olishidir. Yana bir ta'rif bilingvizmni ikki tilni til sohibi darajasida bilish deb talqin qiladi. Bilingvizm lotinchadan «bi» – ikki va «lingua» til ma'nosini anglatadi. [1, 13]

Tor ma'noda: u yoki bu darajada ona tili va yana boshqa tilda erkin muloqotqilish. Keng ma'noda: ikkinchi tilni ma'lum darajada bilish, ayni bir muloqot muhitida undan foydalana olish. Ya'ni ikki tilde erkin fikrlay olish va ikki tildani bir xilda eggalashdir [6, 91]

Bilingvizm tarixidan: Bilingvizm olimlarni qiziqtirib qolganiga ko'p bo'lgani yo'q, biroq ushbu hodisa uzoq davrlardan beri ma'lum. Ikki tillilikning ilk ko'rinishlari

antik davrlarda kuzatilgan – g‘oliblar va mag‘lublar o‘rtasida qurilgan oilalarning farzandlari otalari va onalaridan eshitgan so‘zlarni nutqda aralash qo‘llaganlar.

Ko‘hna davrlarning ijodkorlari ko‘p tilli asarlari bilan shuhrat qozonganlar. Qadimgi Rim shoirlari Kvint Enniy va Lukretsiy ikki tilda ijod qilganligi bilan ilk bor tarixda iz qoldirganlar. Ular rim va yunon tillaridan baravar foydalanganlar. Siseronning bilingvik poemalari esa lotin tilini boyitishda muhim manba hisoblangan. Ikki tilni mukammal bilish tilimizda «zullisonayn» deyiladi. Mumtoz adabiyotimizda ham o‘zbek, ham fors tilida ijod qilgan shoirlar ko‘p bo‘lgan. Alisher Navoiyning fors tilidagi asarlari to‘plangan “Devoni Foniy“ bunga misol bo‘ladi.

Bilingvizm tadqiqi. Bilingvlarni monolingvlar bilan taqqoslashga oid dastlabki tadqiqotlar 100 yil avval Amerikaga Yevropadan migrantlarning kata oqimi ko‘chib bora boshlaganida olib borilgan. Mashaqqatli hayotdan qochib, 2 hafta davomida dengizda suzib kelgan, aksariyati ingliz tilini bilmaydigan odamlar test qilinar edi. Testdan o‘ta olmaslik ehtimoli yuqori edi va bunga asoslanib, bilingvlarning kognitiv layoqati past degan xulosaga kelingan. Bu fikrni 1962-yilda til dasturlarini joriy etgan kanadalik olimlar inkor etishgan. Ular ingliz va fransuz tilini biladigan bolalarni faqat ingliz tilini biladigan bolalar bilan taqqoslashgan.

Bilingvizm turlari *Tabiiy bilingvizm* – ikki tilda so‘zlashuvchilarning o‘zaro amaliy faoliyatda davomli aloqada bo‘lishlari, natijasida yuzaga keladi. *Sun’iy bilingvizm* – ikkinchi yoki xorijiy tilni unda so‘zlashuvchilardan uzoqda aloqasiz, ya’ni sun’iy sharoitda maxsus o‘rganish natijasida shakllanadi.

Bolaning hayotida tug‘ilgandan ikki til barobar qo‘llansa, bu hodisa tug‘ma yoki erta namoyon bo‘ladigan bilingvizm deyiladi. Masalan, baynalmilal yoki emigrant oilalarda shunday. Birinchi holatda ota va onaning tillari har xil, ikkinchi holatda oiladagi muloqot tili atrofdagilar bilan muloqot tilidan farq qiladi. Kech namoyon bo‘ladigan (orttirilgan) bilingvizm o‘zga tilni ikkinchi ona tili sifatida nisbatan katta yoshda o‘rganish natijasida vujudga keladi. Masalan, migrantlarning bolalari yangi mamlakatga ko‘chib kelganda til muhitiga kirib, yangi tilni bevosita madaniy sharoitda o‘rganadilar.

Birinchi va ikkinchi til: Ota-ona bolasi uchun qaysi tillarni tanlamasin, uning hech bo‘lmaganda bitta tilni mukammal bilishiga sharoit yaratib berishi zarur. Aksariyat hollarda ahamiyati bo‘yicha birinchi o‘rinda onaning tili turadi. Ikkinchi tilni o‘rganish qachon boshlanishi va qaysi sharoitda rivojlanishiga qaramasdan, nutq o‘sishi o‘xshash tartibda boradi, ya’ni ikkinchi til birinchi tilning rivojlanish bosqichlaridan o‘tadi. Shu bilan birga, birinchi til dunyoni tanishga, bolaning atrofdagi hamma narsani atashi va tushuntirishiga xizmat qiladi. Agar ikkinchi til bolaning hayotida birinchisi kabi hajmni egallasa, dunyo yanada batafsilroq nomlanadi va tushuniladi, bu esa bilingv bolaga kognitiv jihatdan ustunlik beradi.

Bilingvizmning afzalliklari: Fiziologlarning ta’kidlashicha, notanish tildagi konstruksiyalar va fonetikani 100 % o‘zlashtirish layoqati 8–11 yoshdan keyin sezilarli pasayadi. Bu jarayon hatto bola o‘rganilayotgan til mamlakatiga ko‘chib borganda yoki til sohiblari tomonidan tarbiyalanganda ham o‘zgarmas ekan. Yangi tilni katta yoshda o‘rganayotgan odam albatta uni ona tili orqali o‘rganadi: xayolida ona tilidan tarjima qiladi, taqqoslaydi va o‘xshashliklarni izlaydi. Tabiiy bilingvlar bunday qilmaydilar,

ular ikkala tilda ham bir tildan boshqa tilga “ko‘cha oladilar” va fikrlaydilar. Bilingvlarda kognitiv funksiyalarning buzilishi (masalan, Altsgeymer, demensiya kabilar) monolingvlarga nisbatan 4-5 yil keyinroq namoyon bo‘ladi. Boshqa tadqiqotlarning ko‘rsatishicha, bilingvizm va multilingvizm kreativ qobiliyatlarga ijobiy ta’sir ko‘rsatadi. Diqqatning tanlab qaratilishi, bir kategoriyadan boshqasiga o‘tishning assotsiativ qobiliyati (turli kategoriyalar turli tillarda har xil assotsiatsiyalarga ega) – ushbu kognitiv funksiyalar bilingvlarda kuchliroq rivojlangan bo‘ladi va divergent hamda konvergent fikrlashga ijobiy ta’sir qiladi.

Bilingvlar bilan ishlashda: ta’limda bolaning til biografiyasi, yashaydigan hamjamiyati, madaniy farqlarni hisobga oling; bolaning ilk xatolarini to‘g‘rilamang (ayniqsa sinfdoshlari oldida); bola tillarda aralashtirib gapirsa ham, unga fikrini oxirigacha aytishiga imkoniyat bering; tilning madaniy muhitiga kirishish muhimligini hisobga oling, o‘zbek xalqining tarixi va an’analari to‘g‘risida ko‘proq ma’lumot bering; bolaning yoshiga mos ta’lim metodlarini qo‘llang – kartochkalar bilan quvnoq o‘yinlar va multfilmlardan boshlab asta-sekin Grammatik ko‘nikmalarni shakllantiradigan mashqlarga o‘ting.

“Madaniyatlararo muloqot” tushunchasi birinchi marta 1954-yilda G.Trager va E. Hallning “Madaniyat va kommunikatsiya. Tahlil modeli” nomli asarida ilmiy muomalaga kiritilgan. Mazkur asarda “madaniyatlararo muloqot” insonning o‘z istaklari yo‘lida intilishi lozim bo‘lgan ideal maqsadi, uni o‘rab turgan tashqi dunyoga yaxshiroq va samaraliroq moslashishi sifatida talqin qilindi.[2, 17]

Bugungi kunda soniya sari rivojlanayotgan globallashuv jarayonda hech bir davlatlar va qit'alar, xalqlar va etnik guruhlar yo‘qki; boshqa xalqlarning siyosiy-ijtimoiy, mafkuraviy va ma’daniy, ijtimoiy va madaniy ta'siriga duch kelmagan. Madaniyatlarning o'zaro ta'siri muqarrar va doimiy bo'lib qolishiga madaniy yutuqlar almashinuvi, davlat institutlari, ijtimoiy harakatlar, ilmiy hamkorlik, savdo, turizm va boshqalar o'rtasidagi bevosita aloqalar ta’sir doirasini kengaytirishi tabiiy holdir.

Madaniyatlararo muloqot (Intercultural Communication) – turli madaniyat vakillari orasidagi o‘zaro aloqa, muloqot bo‘lib, unda kishilar o‘rtasidagi bilvosita aloqa, shuningdek, kommunikatsiyaning bilvosita shakli (til, nutq, yozuv, elektron muoqot) nazarda tutiladi. Ba’zan madaniyatlararo muloqot “madaniyatlar kesishuvi” (cross-cultural)ni ham ifodalaydi.[6, 8]

Madaniyatlararo muloqot - kommunikativ aktning farqli madaniyatlarga tegishli bo‘lgan ikki ishtirokchisining o‘zaro bir-birini tushunishidir. Ya’ni ko‘rinib turgan shaxslar va guruhlar o‘rtasidagi ramziy o‘zaro munosabat, madaniyat farqlari kabi qator farqlarni qabul qilish va ularga munosabat bildirishimizdir. Muloqotning shakli, ko‘rinishi va natijasini qanday bo‘lishini madaniyatlararo muloqot jarayoniga moslashish qobiliyati, madaniyat farqlarini bilish bilan birga, muloqotchilarning yoshi, jinsi, kasbi, va ijtimoiy maqomi, shuningdek, uning sabr-bardoshi, uddaburonligi va shaxsiy tajribasi ham ta’sir ko‘rsatadi. Madaniyatlararo muloqot turli madaniyat vakillari orasidagi o‘zaro aloqa, muloqot hamdir.

Interferensiya asosan bilingv (ikki tilni biladigan shaxs)larning nutqida qo‘laydigan ikki tilning o‘zaro ta’siridir. Bu o‘zaro ta’sir nutqda, tilda, tilning har

qanday til osti tizimlarida: fonetika, grammatika, leksikada yaqqol ko‘rish mumkin. Interferensiyaning ifodalanishiga ko‘ra ikki ma’noda keng va tor ma’noda ifodalanadi.

Tor ma’noda ifodalanishiga ko‘ra; bilingvning og‘zaki va yozma nutqida ona tili ta’sirida ikkinchi til me’yorlarining buzilishini anglatadi.

Keng ma’noda ifodalanishiga ko‘ra; ikki tillilik sharoitida til sistemalarining o‘zaro ta’sirini; bilingvlar nutqida u yoki bu til me’yorining buzilishini anglatadi.

Lekin, interferensiyada faqat nazorat qilib bo‘lmaydigan jarayonlarni tushunish lozim. Chunki ongli ravishdagi o‘zlashmalar unga taaluqli bo‘lmaydi. Interferensiya faqat ona tilining ikkinchi tilga nisbatan ta’sirida ko‘rinmaydi. Ikkinchi til asosiy tilga aylanganida ikkinchi til ona tiliga ham o‘z ta’sirini ko‘rsatadi. O‘zbek bolasi ruslar yashovchi hududga ko‘chib o‘tishi va rus maktabida o‘qishi, bolani ko‘proq rus tilida gapira boshlaydi bu esa, rus tili uning ona tilisiga ta’sir qila boshlaydi. Masalan, “Mam, ujin qilamizmi?”, “Ponedelnik kuni fizkultura bor”.

Ikkinchi til ona tiliga ta’sirini ko‘rsatishini ko‘p yillar davomida chet elda muhojir bo‘lib yashagan o‘zbeklarning nutqida kuzatiladi. Masalan, “Hammasi okey bo‘ladi”, “O, yes! Zo‘r bo‘ladi”

Til interferensiyasini tilshunoslik va boshqa fanlarning sohalari bilan chambarchas bog‘liq. Tilshunoslikda quyidagi yo‘nalishlarda o‘rganiladi:

1. Tarkibiy lingvistika;
2. Til muloqotlari nazariyasi;
3. Psixolingvistika;
4. Neyrolingvistika;
5. Qiyosiy-tipologik tilshunoslik;
6. Sotsiolingvistika;
7. Lingvomamlakatshunoslik

Til interferensiyasining namoyon bo‘lishi. Til interferensiyasi har doim ona tilining chet tilga bevosita ta’sirida ifodalanadi. Yana bilingvizm (ikki tillilik) sharoitida vujudga keladi, ya’ni ikki tilning ijtimoiy va madaniy ma’noda to‘qnashuvi yuz beradigan vaziyatda, yoki shaxs tomonidan chet (ona tili bo‘lmagan) tilni o‘zlashtirish sharoitlarida mavjud bo‘ladi.

Til interferensiyasining tadqiqi. Ma’lumki, har qanday xorijiy tilni o‘rganishda ona tilida shakllangan kompetensiyalardan foydalaniladi. Taniqli rus tilshunosi L.V.Sherba ikkinchi til ta’limining asosiy lingvodidaktik tamoyili sifatida ta’lim oluvchining *ona tilini hisobga olishni* tavsiya qilgan. Bunda interferentsiya hodisasi, ya’ni ona tilining o‘rganilayotgan tilga ta’siri tilning barcha darajalarida, ayniqsa *fonetikada* namoyon bo‘ladi, chunki fonetik darajada boshqa tilning ta’siri ko‘proq seziladi. Interferentsiyani o‘rganish usullari, avvalam bor, og‘zaki va yozma nutqni kuzatish hamda til me’yorlari buzilishi holatlarini aniqlashdan iborat bo‘lib, ularni muntazam ravishda bartaraf qilib borish nutqning to‘g‘ri shakllanishiga olib keladi.[3, 49] “Til interferensiyasi” termini Praga tilshunoslik to‘garagining vakillari tomonidan muloqot tillari me’yorlaridan og‘ishish jarayonining nomi sifatida kiritilgan. Amerikalik tilshunos Uriel Vaynrayx (1926 – 1967): “Interferensiya deb bilingvlar nutqida ikki va undan ortiq tilni bilish natijasida vujudga keladigan “bir til tizimining boshqa til tizimiga ta’siri”, har qanday til me’yorlaridan og‘ishish”. Yana bir

amerikalik tilshunos Eynar Xaugen (1906 – 1994): “Interferensiya – ikki til sohiblarining boshqa tillar bilan tanishish natijasida til me’yorlaridan og‘ishish hodisasi”.[4, 28]

Tushunchaning talqini Xorijiy tillarni o‘qitish metodikasida interferensiya bilingv tomonidan ona tili bo‘lmagan tilda o‘rganilayotgan til me’yorlariga nisbatan turli xatolarga ona tili ta’sirida yo‘l qo‘yilishiga aytiladi. Shu munosabat bilan interferensiya salbiy hodisa sifatida talqin qilinadi, chunki ona tilidagi nutqiy ko‘nikmalar bilingv o‘rganayotgan tilda nutqiy xatolarga olib keladi. Shu bois A.A. Reformatskiy: “Boshqa tilni o‘rganish uchun avvalambor o‘z tilining ko‘nikmalarini egallash kerak, chunki o‘z tilining ko‘nikmalari – o‘zga til faktlarini buzib talqin qilib o‘tkazadigan elakdir” – degan.

Interferensiyaning asosiy manbayi o‘zaro ta’sirga kirishayotgan tillarning tizimlaridagi farqlardir. Bu farqlar fonematik tizim, grammatik kategoriyalar va ularni ifodalash usullarida ko‘rinadi. Shu bois interferensiya hodisasi muayyan tilni (ikkinchi til, xorijiy til) o‘qitish metodikasida o‘rganiladi.

Interferensiya turlari

1. Fonetik (fonologik) interferensiya – bilingv nutqida aloqadagi tillarning fonetik tizimidagi o‘zaro ta’sir hodisasi bo‘lib, talaffuzda namoyon bo‘ladi. Ruslarning o‘zbekcha nutqida *q ning k- qiz-kiz, qara-kara* ona tilidagi talaffuz va ohangni o‘rganilayotgan tilda qo‘llash.

2. Grammatik interferensiya – bilingv nutqida ona tili grammatik tuzilishining ta’siri. *Uyga boradi. - Uyda boradi* qo‘shimchalarni o‘tkazish (morfologik) va Grammatik modellarni ko‘chirish (sintaktik).

3. Leksik interferensiya – bilingv nutqida ona tili me’yorlarning buzilishi ya’ni aloqadagi tillarning leksik-semantik darajadagi o‘zaro ta’siri, so‘zdagi ma’nolar farqliligi natijasidagi so‘zlarning bog‘lanishidagibuzilish; parafaziya (nutqda biron so‘zni boshqa so‘z o‘rnida noto‘g‘ri qo‘llash) *Qizim uylandi; o‘g‘lim turmushga chiqdi.* morfema, so‘z, so‘z birikmasi, iboralarni ko‘chirish.

4. Orfografik va punktuatsion interferensiya – lotin alifbosi harflari o‘rniga kirill alifbosini ishlatish.

5. Sintaktik interferensiya- bilingvnutqida ona tili sintaksisi ta’sirida sintaktik qoidalarining buzilishi. *Keldi u biznikiga kecha.*

Yuqoridagilardan tashqari nutq va til interferensiyasi; tillararo va til ichki interferensiyasi; semantik interferensiya; til me’yorlari darajasidagi interferensiya; bevosita va vositali interferensiya; madaniy interferensiyalar bu -interferensiyaning ilmiy adabiyotlardagi turlari ta’riflangan. [4. 73]

Interferensiyaning namoyon bo‘lishi: Interferentsiya nutqda ikki shaklda yaqqol va yashirin namoyon bo‘ladi. Yaqqol interferentsiya deganda til me’yorlarining sezilarli buzilishlari holatlari tushuniladi. Interferentsiya nafaqat til me’yorining buzilishi, balki nutq vaziyati uchun odatiy til tizimida til etikasining buzilishi ko‘rinishida ham bo‘lishi mumkin. Bu o‘quvchining nutqni vaziyat bilan noto‘g‘ri bog‘lab, mazkur holatda va nutq sharoitlarida foydalanish lozim bo‘lgan ifodali vositalarni tanlamay gap tuzishida ko‘rinadi. Interferensiyaning namoyon bo‘lishi Til muloqotning muhim vositasi bo‘lganligi sababli, uning me’yorlari buzilishi nutqiy

muloqot jarayonida o‘qituvchi va o‘quvchilar o‘rtasidagi o‘zaro munosabatlarda ifodalanishiga alohida e’tibor qaratiladi. Nutq faoliyatida interferentsiya hodisasi nutq madaniyatini egallashdagi qiyinchiliklarga, kommunikatsiya jarayonining buzilishiga olib keluvchi salbiy hodisa hisoblanadi. Interferentsiyani bartaraf etish shuning uchun ham muhim muammolardan biri hisoblanib, uni muvaffaqiyatli hal etmasdan ta’lim samaradorligini oshirishning imkoni bo‘lmaydi. Transferensiya deganda ma’lum bir tilni o‘rganish jarayonida egallangan bilimlar va tajribani yangi tilni o‘rganish jarayoniga o‘tkazish tushuniladi. Shu bois transferensiya til ta’limiga ko‘maklashuvchi ijobiy jarayon hisoblanadi. Transferensiya, odatda, tasodifiy xarakterga ega va asosan o‘rganuvchilar emas, xususan o‘qituvchilar tomonidan hisobga olinadi.

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IMPORTANCE OF PHRASEOLOGICAL UNITS AND ITS CLASSIFICATION PRINCIPLES

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Annotation: The article considers significance of phraseological units and its classification principles, as well as, several examples and the main role of phraseology in translation. During this article, readers can come across various enigmas in the process of translating phraseological units and how to resolve them with the help of specialists' approach such as, V.V.Vinogradov, Charles Balley, A.I.Smirnitskiy, I.V. Arnold, A.V.Kunin and so on.

Key words: synchronic (semantic) classification, lexical complexes, phraseological fusions, etymological problem, phraseological unity, figurative metaphoric reconsideration, semantic duality, winget words, root morpheme, connotations, emphatic or intensifying functions.

Annotatsiya: Maqolada frazeologik birliklarning ahamiyati va ularni tasniflash tamoyillari, shuning bilan bir qatorda, bir qancha misollar va frazeologiyaning tarjimadagi asosiy roli ko‘rib chiqiladi. Ushbu maqola davomida kitobxonlar frazeologik birliklarni tarjima qilish jarayonida turli xil muammolarga duch kelishlari

va ularni V.V.Vinogradov, Charlz Balli, A.I.Smirnitskiy, I.V. Arnold, A.V.Kunin va boshqa mutaxassislar yondashuvi natijasida bartaraf etish usullari bilan yuzlashadilar.

Tayanch so‘zlar: sinxron (semantik) tasnif, leksik komplekslar, frazeologik birikmalar, etimologik muammo, frazeologik birlik, obrazli metaforani qayta ko‘rib chiqish, semantik ikkilanish, ma’noli so‘zlar, morfema ildizi, konnotatsiyalar, urg‘u yoki mubolag‘a.

Аннотация: В статье рассматривается значение фразеологических единиц и принципы их классификации, а также несколько примеров и основная роль фразеологизма в переводе. В этой статье читатели могут столкнуться с различными загадками в процессе перевода фразеологизмов и с тем, как их решить с помощью подхода специалистов, таких как В.В.Виноградов, Шарль Балли, А.И.Смирницкий, И.В. Арнольд, А.В.Кунин и др.

Ключевые слова: синхроническая (семантическая) классификация, лексические комплексы, фразеологические сращения, этимологическая проблема, фразеологическое единство, образно-метафорическое переосмысление, семантическая двойственность, значимые слова, корневая морфема, коннотации, эмфатическая или интенсифицирующая функции.

The best way of knowing and mastering an alien language cannot be imagined without studying its phraseological system. Knowing phraseology makes it effortless to read both publicist and artistic literature. The aesthetic appearance of the tongue is enhanced by the use of phraseological terms that are not translated, but the rather refined.

Phraseological units are words that have a specific valence. One component of such phraseological units is used in its literal sense, and the rest is used in a metaphorical sense. Phraseological units are to some extent semantically indivisible. Phraseological units are partially altered combinations of words. A phraseological unit is a lexicalized, reproducible bilexemic or polylexemic word group. In common use, which has relative syntactic and semantic stability, may be idiomatized, may carry connotations, and may have an emphatic or intensifying function in a text. The role of phraseological units as specific structures in forming vocabulary and linguacultural competence of students is very significant because they encapsulate a national, country's cultural outlook. Usage-based theories of language learning suggest that phraseology must be studied as a part of vocabulary.

Phraseological units pose various problems in the process of translation due to their linguistic properties as well as cultural markedness. Interlin-guistic equivalence is a complex notion, used to name various relation between units of language. In a contrastive perspective one can distinguish full equivalents, partial equivalents, phraseological parallels and non-equivalents. The fixed expressions existing only in the source language, i.e. not having phraseological equivalents, constitute phraseological gaps, also called lacunary units. The lack of given source language units in the target language means that they have to be translated non-phraseologically. Their equivalents are either words or loose strings of lexical items; moreover, in some contexts the units may be omitted.

In a larger number of works, proverbs and sayings are included in phraseology. Kunin classifies proverbs and sayings as communicative phraseological units. A.V.Kunin: "We refer to phraseology phrases and sentences (including proverbs) with complete or partial rethinking of the components and with the stability of the phraseological nature. In phraseology, proverbs are studied as units of the phraseological composition of the language with peculiar semantic and structural features. Folklore is interested in the latter mainly as a product of folk art, characterizing folk wisdom, folk customs, etc." Kunin believes that proverbs and set phrases have in common that they exist in the language in finished form, and are not created a new each time. Proverbs are distinguished by a great stability of the grammatical structure, which brings them closer to phraseological fusions, as well as, stable phrases, proverbs do not serve as language models, it is impossible to create new proverbs based on them. Proverbs differ from stable phrases in that they denote a complete thought expressed in a sentence, as well as in their didacticity.

In order to translate a phraseological unit, the translator should use phraseological dictionaries and context plays an important role during the translation process. In addition to this, it should be noted that phraseological units reflect culture and a national mentality of a definite nation. The problem of understanding the meaning of a phraseological unit is linked with a possibility of increasing our knowledge about the world diachronically. The authors underline the importance of phraseological studies as it demonstrates the interrelation between the language and the society. The role of phraseological units as specific structures in forming vocabulary and linguacultural competence of students is very significant because they encapsulate a national, country's cultural outlook. Usage-based theories of language learning suggest that phraseology must be studied as a part of vocabulary. Teaching phraseology is a part of cultural approach in foreign teaching methodology and arranging vocabulary studying though structure of component meaning is linguistic approach.

Most scholars distinguish three main features of phraseological units: reproducibility, stability of the component composition and separability. According to the anthropocentric paradigm, language is the main characteristic of a person, one of its main components. There are three classification principles of phraseological units. The most popular is the synchronic (semantic) classification of phraseological units by V.V. Vinogradov. He developed some points first advanced by the Swiss linguist Charles Bally and gave a strong impetus to a purely lexicological treatment of the material. It means that phraseological units were defined as lexical complexes with specific semantic features and classified accordingly. His classification is based upon the motivation of the unit that is the relationship between the meaning of the whole and the meanings of its component parts. The degree of motivation is correlated with the rigidity, indivisibility and semantic unity of the expression that is with the possibility of changing the form or the order of components and of substituting the whole by a single word though not in all the cases.

According to Vinogradov’s classification all phraseological units are divided into phraseological fusions, phraseological unities and phraseological combinations.

1. Phraseological fusion is a semantically indivisible phraseological unit which meaning is never influenced by the meanings of its components:

- To cry for the moon – to demand unreal

Ko‘ngillari oyni tusabdi

2. Phraseological unity is a semantically indivisible phraseological unit the whole meaning of which is motivated by the meanings of its components:

- To fall into a rage – to get angry.

G‘azabdan quturmoq

3. Phraseological combination (collocation) is a construction or an expression in which every word has absolutely clear independent meaning while one of the components has a bound meaning:

- To make haste to hurry;

Shoshib turmoq

4. Phraseological expression is a stable by form and usage semantically divisible construction, which components are words with free meanings:

- Still waters run deep.

Indamasdan qo‘rq.

Professor A.I. Smirnitsky worked out structural classification of phraseological units, comparing them with words. He points out one-top units which he compares with derived words because derived words have only one root morpheme. He also points out two-top units which he compares with compound words because in compound words we usually have two root morphemes.

Among one-top units he points out three structural types:

a) units of the type to give up (verb + postposition type);

- To back up to support;

Qo‘llab-quvvatlamoq

b) units of the type “to be tired”. Some of these units remind the Passive Voice in their structure but they have different prepositions with them, while in the Passive Voice we can have only prepositions «by» or «with».

- To be tired of;

Toliqmoq

There are also units in this type which remind free word-groups of the type “to be young”:

- To be akin to;

Qoni tortmoq(qarindoshlar o‘xshashligi)

The difference between them is that the adjective young can be used as an attribute and as a predicative in a sentence, while the nominal component in such units can act only as a predicative. In these units the verb is the grammar centre and the second component is the semantic centre:

c) prepositional-nominal phraseological units:

- On the doorstep - quite near;

Shundoq burningni yonida; Bir qadam

- On the nose exactly.

Besh qo‘limdek aniq

Among two-top units A.I. Smirnitsky points out the following structural types:
a) attributive-nominal such as:
- A month of Sundays;

Bir asrdan beri
b) verb-nominal phraseological units:
- To read between the lines;

Tirnoq ichidan kir izlamoq
- To sweep under the carpet.

Ko‘z yummoq(yashirish ma’nosida)
c) phraseological repetitions, such as:
- Now or never;

Hozir yoki xech qachon
- Part and parcel (integral part).

Mag‘iz, negizi

In I.V.Arnold’s classification there are also sentence equivalents, proverbs, sayings and quotations: “The sky is the limit, What makes him tick, I am easy. Proverbs are usually metaphorical: Too many cooks spoil the broth, while sayings are as a rule non-metaphorical: Where there is a will there is a way

At the end of this article, when translating a text, the translator must act in accordance with two basic rules for the translation of phraseological units: the translation must be adequate and idiomatic. To achieve adequacy, the translator must know methods and ways of translating phrases, idioms, proverbs and such things.

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INGLIZ VA O‘ZBEK MADANIYATIDA “TOLERANTLIK” KONSEPTSIYASINING LEKSIK IFODALANISH USULLARI

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Annotatsiya: So‘nggi o‘n yillikda tilshunoslikda til, madaniyat va tafakkur o'rtasidagi munosabatlar masalasi juda dolzarbdir. Odamlarning murakkab lingvistik ongining mazmunini o'rganish uchun kognitiv fan dunyoning lingvistik rasmini tashkil

etuvchi tushunchalarga alohida o'rin beradi. Mazkur maqolada ingliz va o‘zbek madaniyatida “tolerantlik” konseptsiyasining leksik ifodalanish usullari haqida so‘z boradi.

Kalit so‘zlar: Konseptsiya, tolerantlik**,** lingvistik ong, kognitiv fan, timologiya, zamonaviy assotsiatsiya.

Abstract: The relationship between language, culture and thought has been very relevant in linguistics for the last decade. To study the content of people’s complex linguistic consciousness, cognitive science pays special attention to the concepts that make up the linguistic picture of the world. This article discusses the lexical expressions of the concept of “tolerance” in English and Uzbek culture.

Keywords: Concept, tolerance, linguistic consciousness, cognitive science, timology, modern association.

Аннотация: Взаимосвязь между языком, культурой и мышлением очень актуальна в языкознании последнего десятилетия. Для изучения содержания сложного языкового сознания людей когнитивная наука особое внимание уделяет концептам, составляющим языковую картину мира. В данной статье рассматриваются лексические выражения понятия «толерантность» в английской и узбекской культурах.

Ключевые слова: Концепт, толерантность, языковое сознание, когнитивистика, тимология, современные ассоциации.

Konseptsiya deganda ideal ob’ektlarning psixik modeli, dunyoni lingvistik qarash kategoriyasi tushuniladi, u dunyoning obrazli modeli, milliy-madaniy mentalitetning ham “yaratuvchisi”ga, ham mahsuliga aylanadi. Konseptsiya lingvokognitiv hodisa sifatida “xotira, aqliy leksika, konseptual tizim va miya tilining operativ mazmunli birligi, inson psixikasida aks ettirilgan dunyoning butun tasviri”. Hozirgi vaqtda lingvokulturologiya tilshunoslikning mustaqil va faol rivojlanayotgan sohasi bo'lib, u tilda aks ettirilgan va mustahkamlangan xalq madaniyatining namoyon bo'lishini ko'rib chiqish bilan shug'ullanadi. Shu bilan birga, madaniyat deganda, qandaydir mavhum, umuminsoniy mazmunda bo'lgani kabi, inson ongining chuqur tuzilmalari, inson voqeligini tashkil qilish usullarining xususiyatlari va xarakterli xususiyatlar mavjud bo'lgan universalliklar tizimi tushuniladi, jamiyatda qabul qilingan qadriyatlar ko'lami birlashtiriladi.

Muayyan etnik-madaniy jamoa dunyoqarashining milliy o‘ziga xosligi xalqning turmush tarzi va psixologiyasidan kelib chiqib, tilda til belgilarining semantik tuzilishi bilan namoyon bo‘ladi. Har bir madaniyat o'ziga xos tushunchalarga ega. Ular lingvistik ongda mavjud bo'lib, shaxsning o'z-o'zini anglashi bilan bog'liq. “Konspet” inson ongida o‘ziga xos madaniyat laxtasi ekanligi umume’tirof etilgan; uning ruhiy dunyosiga qaysi shaklda madaniyat kiradi. Konseptsiya - bu madaniyatga qandaydir "madaniy qadriyatlar yaratuvchisi" emas, balki oddiy odamning o'zi kirib keladigan narsadir va ba'zi hollarda unga ta'sir qiladi. Ma'lumki, konseptsiya murakkab tuzilishga ega. Bir tomondan, konseptsiya tuzilishiga tegishli bo'lgan hamma narsa unga tegishli; boshqa tomondan, konseptsiya tarkibiga uni madaniyat faktiga aylantiradigan hamma

narsa - tarix mazmunining asosiy xususiyatlariga siqilgan asl shakl (etimologiya), zamonaviy assotsiatsiyalar, baholar va boshqalar kiradi.

Lingvokulturologiyaning birligi konseptsiyadir (lotincha *conceptus* — tushuncha). Yuriy Stepanovning ta'kidlashicha, "Tushuncha inson ongidagi madaniyat laxtasiga o'xshaydi... va, ikkinchi tomondan, konseptsiya insonning o'zi madaniyatga kirib boradigan narsadir". Shunday qilib, tushunchalar madaniy dominantlar, noyob madaniy doimiylar sifatida namoyon bo'ladi.

Lingvomadaniy tushuncha deganda til, ong va madaniyatni har tomonlama o'rganishda qo'llaniladigan shartli psixik birlik tushuniladi. Lingvomadaniy konseptsiyaning uchta nomli soha bilan o'zaro bog'liqligi quyidagicha ifodalanadi: ong - tushuncha sohasi; madaniyat tushunchani belgilaydi; til va/yoki nutq konseptsiya ob'ektivlashtiriladigan sohalardir. Tushunchalar xalq hayotida muhim rol o'ynaydigan va tilda aks ettirilgan qadriyatlarni aks ettiradi. Odamlar uchun eng yorqin va eng muhim birlashmalar konseptsiyaning o'zagini tashkil qiladi, unchalik muhim bo'lmagan uyushmalar esa atrofni tashkil qiladi. Konseptsiyaning aniq chegaralari yo'q va siz yadrodan uzoqlashganingiz sayin, uyushmalar yo'qoladi. Inson ongining konseptual apparatining asosiy elementi bo'lgan konseptsiya murakkab tabiatga ega universal hodisadir. Shubhasiz, shunday tushunchalar mavjudki, ular bir-biri bilan chambarchas bog'liq bo'lib, ularning tushunchalari sohalari kesishishi, bir-birini konkretlashtirishi va to'ldirishi mumkin. Bunday murakkab hodisalarni o'zaro bog'liq komponentlar orasidagi yaqin assotsiativ va differensial bog'lanishlar tufayli giperkonseptsiya deb atash maqsadga muvofiqdir. Bunday hodisalar tadqiqotchilar uchun alohida qiziqish uyg'otadi, chunki ular konseptual apparatning chuqur universalligini ochib berish uchun keng istiqbollarni ochadi. "Tolerantlik" tushunchasining mazmunini o'rganishga ko'plab lingvistik tadqiqotlar bag'ishlangan (Jozef Sternin, Zinaida Popova, Zauresh Axmetjanova va boshqalar).

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MAKTABGACHA TA'LIM YO'NALISHIDAGI TALABALARGA BOG'CHA YOSHIDAGI BOLALARGA CHET TILINI O'RGATISH METODLARINI O'QITISH VA BOLALARDA BILINGVIZMNI RIVOJLANTIRISH

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Annotatsiya: Maqolada maktabgacha ta'lim yo'nlaishidagi talabalarga bog'cha yoshidagi bolalarga chet tilini oson va tez o'qitish, ularda bilingvizmni rivojlantirish ochib berilgan.

Kalit so'zlar: uslubiy yondashuv, kompetentsiya, metodika, motivatsiya, o'yin, vaziyat, raqobat, ritmik-musiqiy, badiiy.

Аннотация: В статье рассказывается о том, как легко и быстро обучить дошкольников иностранному языку, о развитии двуязычия у дошкольников.

Ключевые слова: методический подход, компетентность, методика, мотивация, игра, ситуация, соревнование, ритмико-музыкальное, художественное.

Annotation: The article explains how to easily and quickly teach a foreign language to preschoolers, the development of bilingualism in preschool students.

Keywords: methodological approach, competence, methodology, motivation, game, situation, competition, rhythmic-musical, artistic.

So'nggi bir necha yil ichida chet tilini o'rganish o'z-o'zini rivojlantirishning bir usuli emas, zarurat bo'lib qoldi. Chet tilini o'qitish nafaqat maktablar va universitetlarda, balki ko'plab qo'shimcha maktabgacha ta'lim muassalarida ham ta'limning majburiy tarkibiy qismiga aylandi. Yurtimizda hozirgi kunda chet tiliga bo'lgan talab kundan-kunga ortib bormoqda. Ota -onalar ham bolalariga chet tilini (ingliz tilini) o'rgatish maqsadida hozirdan, ya'ni maktabgacha ta'lim muassasalaridanoq e'tibor berib boshlashgan.

Agar 15-20 yil oldin tilni bilish faqat ba'zi sohalar ishlarida talab qilingan bo'lsa, hozirgi kunda barcha sohalarda talab qilinadigan bo'lgan. Til bilgan kishi hayotda qiynalmaydi. Ya'ni magistraturada o'qimoqchi bo'lgan talabalardan IELTS xalqaro sertifikati talab qilinadi. IELTS bo'lgan o'qituvchilar universitetlarda va institutlarda dars beradigan bo'ldi. Shuning uchun ham ota-onalar farzandlarini kelajagini hozirdan o'ylab chet tilini o'rgatishni maktabgacha ta'lim muassasalaridan boshlab yuborishgan. Maktabgacha ta'lim yoshidagi bolalarga chet tilini o'rgatish anchagina qiyinroq hisoblanadi. Chunki ular o'z ona tillarda qiynalib gaplashadilar. Shuning uchun ham ularga o'yinlar orqali chet tilini o'rgatish ma'qulroq.

Maktabgacha yoshdagi bolalarning chet tilini o'qitishning asosiy maqsadlari:

! Bolalarda maqsadlariga erishish, hayotiy aloqa sharoitida fikr va hissiyotlarni ifoda etish uchun chet tilidan foydalanish qobiliyati.

! Chet tillarini yanada o'rganishda yanada ijobiy munosabat yaratish.

! Boshqa mamlakatlar hayoti va madaniyatiga qiziqishni uyg'otadi.

Bolalarga maktabgacha bo'lgan davr, ayniqsa, chet tilini o'rganishni boshlash uchun juda qulaydir: bu yoshdagi bolalar til hodisalariga nisbatan sezgirligi bilan ajralib turadi, ular o'zlarining nutq tajribalarini, tilning "sirlarini" tushunishga qiziqishadi. Ular kichik hajmni osongina eslashadi, til materiali va ular so'z boyliklarini ko'paytirib borishadi. Yosh o'tgani bilan bu qulay omillar o'z kuchini asta -sekin yo'qotib boradi.

Chet tilini o'rganish uchun erta yosh afzalroq bo'lishining yana bir sababi bor. Bola qancha yosh bo'lsa, shuncha, kamroq so'z boyligi bo'ladi, ammo shu bilan birga uning nutqiga bo'lgan ehtiyojlari ham kam bo'ladi. Kichik bolalarda aloqa sohalari kattalarga qaraganda kamroq bo'ladi, u hali murakkab aloqa muammolarini hal qilishi shart emas. Bu shuni anglatadiki, u chet tilini o'zlashtirganda, ona tili va chet tillari imkoniyatlar orasidagi katta farqni sezmaydilar va ularda muvaffaqiyat hissi kattalarga qaraganda yorqinroq bo'ladi.

Maktabgacha ta'lim yo'nalishidagi bolalarni o'qitish -bu maktab o'quvchilari va kattalarga mutlaqo boshqacha uslubiy yondashuvni talab qiladigan juda qiyin masala. Agar kattalar chet tilida gaplashsa, bu uning boshqalarga o'rgatishi mumkin degani emas. Uslubiy jihatdan murakkab darslarga duch kelganda, bolalar uzoq vaqt davomida chet tilidan nafratlanishlari va o'z qobiliyatlariga bo'lgan ishonchlarini yo'qotishlari mumkin. Maktabgacha yoshidagi bolalar bilan faqat mutaxassislar ishlashlari kerak.

Maktabgacha ta'lim yo'nalishidagi bolalarga ingliz tilini o'qitishda bolalar asta -sekin kommunikativ kompetentsiya asoslarini rivojlantiradilar, bu ingliz tilini o'rganishning dastlabki bosqichida quyidagi jihatlarni o'z ichiga oladi:

! Fonetik nuqtai nazardan to'g'ri takrorlash qobiliyatini rivojlantirish, eshitish diqqatini oshirish.

! Fonetik eshitish va to'g'ri talaffuzni bosqichma- bosqich shakllantirish.

! Inglizcha so'z boyligini o'zlashtirish, faollashtirish va birlashtirish.

! Ma'lum miqdordagi sodda grammatik tuzilmalarni o'zlashtirish, izchil bayon tuzish.

Metodika to'g'ridan-to'g'ri ta'lim tadbirlarni o'tkazish bolalarning til qobiliyatlari tuzilishining yoshi va individual xususiyatlarini hisobga olgan holda

qurilishi va ularning rivojlantirishiga yo'naltirilgan bo'lishi kerak. Chet tilida muloqot va motivatsiya yo'naltirilgan bo'lishi kerak. Bolada chet tiliga nisbatan ijobiy psixologik munosabatni yaratishi kerak va bunday ijobiy motivatsiyani yaratish usuli o'ynashdir. O'yin – bu ham tashkil etish shakli, ham bolalar ma'lum miqdorda to'planadigan darslarni o'tkazish usuli inglizcha so'z boyligi, ko'plab she'rlar, qo'shiqlar, qofiyalarni sanash usuli kabi o'yinlar tashkil etish usuli bilan bolalarni qiziqishni oshirsa bo'ladi.

Darslarni o'tkazishning ushbu shakli bolalarda til ko'nikmalarini va nutq qobiliyatlarini oshirishga yordam beradi.O'yin faoliyatiga ishonish qobiliyati chet tilida nutq uchun tabiiy turtki berishga, hatto eng oddiy iboralarni ham qiziqarli va mazmunli berishga imkon beradi. Chet tilini o'qitishda o'ynash ta'lim faoliyatiga zid emas, balki u bilan organik ravishda bog'liqdir. To'g'ridan-to'g'ri ta'lim faoliyatidagi o'yinlar epizodik va yakka bo'lmasligi mumkin. O'yin metodikasi xayoliy vaziyatni

yaratishga va bola yoki o'qituvchi tomonidan ma'lum bir rolni qabul qilishga asoslangan.

Ta'lim o'yinlari bo'linadi: **vaziyat, raqobatbardosh, ritmik-musiqiy va badiiy.**

! Vaziyat – bu boshqa sabablarga ko'ra aloqa vaziyatlarini simulyatsiya qiladigan rol o'ynash o'yinlarini o'z ichiga oladi. Rol o'ynash – bu bolalarning muayyan rollarni bajarish, turli xil hayotiy vaziyatlar o'ynaladigan o'yin faoliyati.

Masalan: sotuvchi-xaridor, shifokor-bemor, aktiyor va uning muxlislari va boshqalar.

Ular o'z navbatida, bolalar odatdagi, standart dialogni ko'paytirganda, uni muayyan vaziyatga tatbiq etganda va turli xil modellarni qo'llash va o'zgartirishni talab reproduktiv xarakterdagi o'yinlarga bo'linadi.

Standart dialog o'yinlari.

Masalan:

1. Menga ko'rsating – o'qituvchi mavzuni nomlaganda va bola kerakli so'zning tasviri tushirilgan kartaga borib, nunga ishora qilish kerak.

2. Bu nima? O'qituvchi so'zlarni ko'rsatadi, bolalar so'zlarni nomlaydilar.

3. Nimaga tegishli emas? (bu ortiqcha)

4. "Sehrli oyna" – diqqatni ifodalaydi. Hayvon ko'rinishidagi niqoblarni taqqan bolalar ko'zguga yaqinlashadilar. Sehrli oynada bir nechta hayvonlar aks ettirilgan. Bolalarga kimni va qancha ko'rganini aytib berishi kerak. Masalan: Men quyonni ko'rdim, quyonlar 5 ta edi, kabi o'yin davom ettiriladi.

! Raqobatbardosh lug'at va savodxonlikni targ'ib qiluvchi ko'pgina o'yinlarini o'z ichiga oladi. Ularda g'olib til materiallarini ko'pgina biladiganlarga ega.

Bu barcha turdagi krossvordlar, "kim oshdi savdolari", lingvistik vazifalar bilan stolda chop etadigan o'yinlar, buyruqlarni bajarish. Krossvordlar har qanday mavzuda bo'lishi mumkin. Hayvonlar, mevalar, sabzavotlar, o'yinchoqlar va boshqalar. Buyruqlar boshqacha. Sinfda bolalar o'yin o'ynashlari mumkin. "Simon aytadi" – bu o'yinning maqsadi kognitiv qiziqishlarni rivojlantirishdir. Bolalar o'qituvchining yonida turishadi. Bolalarning vazifasi o'qituvchilarning buyruqlarini bajarishdir. Masalan: Hands up! O'tir! Sakramoq! Yugur! Va hokazo. Ushbu o'yin davomida turli mavzulardagi leksik materiallardan foydalaniladi.

! Ritmik -musiqa o'yinlari – bu har qanday an'aviy o'yinlar , masalan sheriklar tanlovi bilan raqs tushadigan raqslar, bu muloqot qobiliyatini o'zlashtirishga emas, balki nutqning fonetik va ritmomelodik jihatlarini yaxshilashga va til ruhiga botish uchun yordam beradi. Masalan: "Yong'oqlar va may",

"Siz nima? Ism" kabi o'yinlar o'ynaladi.

! Badiiy yoki ijodiy o'yinlar – bu o' yin va badiiy ijod chegarasida turgan faoliyat turi bo'lib, unga yo'l o'yin orqali bolaga to'g'ri keladi. Ular o'z navbatida bo'linishi mumkin.

1. Dramatizatsiya (ya'ni ingliz tilida kichik sahnalarni sahnalashtirish) "O'rmonda" – masalan: chanterelle va ayiq o'rmonda uchrashib, ozgina dialog o'yaladi. (Salom! Men tulkiman. Yugurishim mumkin. Men baliqni yaxshi ko'raman); "Qizil qalpoqcha" va boshqalar.

2. Nozik o'yinlar. masalan: grafik diktant**,** rasmni bo'yash va boshqalar.

Rasmlarni bo'yash bu tinchlantiruvchi, har doim ham informatsion emas ,lekin juda keng tarqalgan faoliyat. Masalan: Siz tayyor rasmni ko' rsatishingiz mumkin. Bola konturni o'rganayotganda o'qituvchi bu so'zni ko'p takrorlaydi,tafsilotlarni nomlaydi. Shunday qilib biz bolani yangi tilga asos solgan deb o'ylaymiz .

O'qituvchi nafaqat o'yin tashkilotchisi bo'la oladi- u bola bilan o'ynashi kerak, chunki bolalar katta yoshlilar bilan katta zavq bilan o'ynaydilar va o'yin muhiti tashqi kuzatuvchining nigohi ostida anchagacha saqlanib qoladi. Chet tilini o'qitishning eng mashhur usullaridan biri bu axborot – kommunikatsiya usullaridan foydalanish kompyuter texnikasi, multimedia, audio va boshqalar. To'g'ridan - to'g'ri ta'lim faoliyatida audio, video hikoyalar, ertaklar, kognitiv materiallardan foydalanish maktabgacha ta'lim yo'nalishidagi bolalarning motivatsiyasini shakllantirishga bu turdagi o'yinlar yordam beradi.

Maktabgacha ta'lim yo'nalishidagi bolalarga chet tilining ta'lim motivatsiyasini to'g'ridan - to'g'ri ta'lim sifatida qo'llash bolalarda 2 xil turni rivojlantiradi, ya'ni ular qaysilar 1-bola o'z-o'zini rag'batlantirishi va 2-bola o'zi o'rganayotgan tildan mamnun bo'lib o'rganadi. Bolalar bilan ingliz tilida ishlashning ma'lum bir uslubini rivojlantirish, muloqotning eng odatiy holatlariga mos keladigan marosimlar joriy etish kerak. Bunday marosimlar (salomlashish, xayrlashish, ingliz tilida qabul qilingan xushmuomalalik formulalaridan foydalanish) bolalarga chet tili aloqasini yaxshilashga yordam beradi, ingliz tili o'tishni osonlashtiradi, bolalarga dars boshlanganligini, endi darsning ma'lum bir bosqichiga o'tishni ko'rsatadi. O'quv jarayonida maktabgacha yoshdagi bola tez-tez o'zgarib turadi. Dars davomida bola ko'pincha chalg'iydi, u darsdagi savollar uchun emas, shunchaki, miyasi charchaydi. Eng yaxshi yengillik bu dam olish, albatta, keyin bolalarga chet tili bilan bog'liq mashqlar bajartirish kerak, toliqqan paytlarida bu ularga yaxshigina foyda beradi. Bolalarga dars 30 daqiqadan oshmasligi kerak.

1. Glen Domanning usuli.

Rossiyada maktabgacha ta'lim yo'nalishidagi bolalarga ingliz tilini o'qitish metodikasi mashhur bo'lib, uning muallifi **Glen Doman.** U bolalar bog'chalarida ham, turli xil klublarda ham, uyda ota-onalar tomonidan ham qo'llaniliadi. 6-7 oy davomida bolalarga talaffuz paytida so'zlar tasvirlangan kartalar ko'rsatiladi, ular begona rasmlar va so'zlar orqali yangi so'zlar yodlab oladilar va bunday o'yin usuli bolalarni chet tilini tez o'zlashtirishga yordam beradi.

2. Zaytsevning texnikasi.

Nikolay Zaytsev kichkintoylar uchun ham, maktab yoshidagi bolalar uchun ham chet tilini oson o'rganish texnikasini ishlab chiqqan.Kichik yoshdagi bolalarni o'qitish uchun o'qituvchi (ota-onalar) ularga so'zlar hosil qilish uchun "hecelerle" maxsus ishlab chiqilgan klublarni beradi. O'sha yodlash o'yin ko'rgazmali shaklda amalga oshiriladi. Keyingi daraja klublardan foydalaniladi. Asosiy g'oya ingliz tilida jumlalar tuzish algoritmini tushunarli va sodda qilishdir. Gapning har bir a'zosi uchun ma'lum bir rang bor va bola, masalan, salbiy gaplar uchun ranglarni tartibini yodlab, so'zlarni diktantga o'rgatadi. Bu bolalar uchun oson ish emas, ammo uning samaradorligi tasdiqlangan. Shuningdek, metodika turli xil jadvallar va qo'llanmalarni o'z ichiga oladi. Buning uchun ota-onalar bolalariga darslarni qiyinchiliksiz tushuntirib beradilar.

Yuqoridagi maktabgacha ta’lim yo’nalishidagi bolalarga chet tilini o’rgatishning oson va samarali usullari ko’rib chiqildi.

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THE SIGNIFICANT ROLE OF ONOMASTIC UNITS IN UZBEK AND ENGLISH

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Abstract: This article discusses the types of onomastic units, the origin of this science, and its relationship to other disciplines. In fact, onomastic units in a specific language are units that demonstrates features related to the national identity, history, culture, and traditions of the people who speak the language. This study summarizes in addition to the nominative function of these units, there are also functions such as intertextuality, onomastic metaphor, and allusive name. It also indicates that they are used in a symbolic way and that they refer to specific associations.

Keywords: onomastics, toponyms, antroponyms, zoonyms, mythonim, intertextuality.

Annotatsiya: Ushbu maqolada onomastik birliklarning turlari, bu fanning kelib chiqishi va boshqa fanlar bilan aloqasi haqida so‘z boradi. Darhaqiqat, muayyan tildagi onomastik birliklar bu tilda so‘zlashuvchi xalqning milliy o‘ziga xosligi, tarixi, madaniyati, an’analari bilan bog‘liq xususiyatlarni namoyon qiluvchi birliklardir. Ushbu tadqiqotda bu birliklarning nominativ vazifasidan tashqari matnlararolik, onomastik metafora, tashbeh ism kabi vazifalari ham umumlashtiriladi. Bundan tashqari, ular ramziy ma'noda qo'llanilganligini va ular aniq birlashmalarga murojaat qilishlarini ko'rsatadi.

Kalit so’zlar: onomastika, toponimlar, antroponimlar, zoonimlar, mifonimlar, matnlararolik

Аннотация: В данной статье рассматриваются виды ономастических единиц, происхождение этой науки и ее связь с другими дисциплинами. По сути, ономастические единицы в конкретном языке – это единицы, демонстрирующие особенности, связанные с национальной идентичностью, историей, культурой и традициями народа, говорящего на этом языке. В данном исследовании резюмируется, что помимо номинативной функции этих единиц существуют также такие функции, как интертекстуальность, ономастическая метафора, аллюзивное имя. Это также указывает на то, что они используются символически и относятся к определенным ассоциациям.

Ключевые слова: ономастика, топонимы, антропонимы, зоонимы, мифонимы, интертекстуальность.

INTRODUCTION

Initially, onomastics began as an applied science employed as an auxiliary field by historians, geographers and literary academics. Later, it was separated into its own department of linguistics that analyzes the names of proper names, particularly those of people (anthroponyms), places (toponyms), and animals (zoonyms). A person who examines the origins, distributions, and variations of proper names is referred to as an onomastician.

Onomastics, as Carole Hough put it, is "both an old and a youthful discipline." It has been officially recognized since 1930, when France hosted the world's first International Onomastic Congress. The term "onomastics" comes from the Greek word "onoma," which means "name." If we speak about the relationship of onomastics with other disciplines first of all it is closely connected with linguistics. Science uses linguistic methods to analyze the proper names. Scientists often apply to this subject for solving such problems as the correctness of spelling and translation of names.

Now we will continue our discussion about the onomastic scope of fiction. The issue of the onomastic scope of the fiction text is a phenomenon directly related to the linguopoetic study of onomastic units. It stresses that the combination of onomastic units such as anthroponim, toponym, zoonim, and biblical in the literary text not only affects the structural and semantic integrity of the work, but also contribute to the internal dynamics and tone of the text. . In addition, "the onomastic units of fiction are important tools for shaping the scope, content and style of the text".

Objectives:

- determines the onomastic units used for certain linguistic purposes in fiction
- defines the onomastic units of the literary text, as well as the onomastic units used in the art
- analyze of terminological systems related to onomastic units of artistic text and development of ways of their arrangement

Methods

This study focused on comparison, classification, description, component and contextual analysis, synchronous and diachronic approaches.

Research materials are included the studies of Uzbek linguistics Begmatov, I.Mirzaev, O.Begimov, Ya. Avlaqulov and the various famous works of Uzbek and English writers

It is well known that all the nouns in the language, their origin, lexical-semantic properties are studied by the **onomastics** field of linguistics. Onomastics is a Greek word meaning "**art of naming”**. According to E. Begmatov the moments as "the appearance and types of a famous horse” [1]. The total number of onomastic units in a particular language is called onomasticone. It is worth to say that the linguist I.Mirzaev’s comprehensive description of onomastics: "Onomastics is a tool for deeper understanding of the past, national and religious views, the space and time in which we live, with a clear evidence of national values is a very complex and multidimensional phenomenon ” [2]. These units, as the scientist correctly points out, contain rich of information and reflect characteristics of the people's national spirit, history, culture, customs, and literature.

These concerns could be expanded to include research into the role of onomastic units in literature. Onomastic units exist in the text in a variety of contexts. These units are sometimes present in the text, simple in their own right, sometimes complicated and in combination with numerous connotations, depending on the writer's aesthetic aims. It is desirable to analyze the onomastic units of the artistic text in detail, within the framework of linguistic principles and methodologies that have been quickly evolving in recent decades. The onomastic units, in particular, should be explored primarily using lingvopoetic principles. It's worth noting that anthropony, toponym, and, on sometimes, zoonim, all have a specific aesthetic role in literary texts, serving to generate subtleties.

The issue of the fiction text's onomastic scope is a phenomenon that is intimately linked to the linguopoetic study of onomastic units. In point of fact the onomastic breadth of comic books dominates comedic effects, whereas the onomastic scope of historical artifacts is dominated by historical names. For example, People’s writer of Uzbekistan Tohir Malik's comic book “Tilla kalamush” contains comedic stories and stories that humorously describe aspects of society's and human nature's "virtues." The work's onomastic scope also involves the use of intentionally funny names to generate a humorous effect. The author uses the names of places and people such as Olliqma, Sanoqul, Qorpoq, Esan, Annen, Zhangalkishlok. When the heroes' names are first seen or heard, the writer's artistic aim is revealed. The study of the onomastic scope of fiction is based on numerous classifications in linguistics. Some jobs are classed by the types of onomastic units they use, and in some cases, they are divided into modern and historical categories. In particular, A. Derevyago states that the functional-semantic approach is the most effective method in the analysis of onomastic scales [3]. The onomastic scale of a work of art, in his opinion, is a holistic area that is fragmented into little sections. The central and periphery areas make up this area. The anthroponimicon serves as the nucleus of this area, recruiting other ants to the task. The anthroponim is surrounded by toponym, zoonim, and mythonim. The heart of the center contains onomastic units such as phytonimon, biblionim, and hydronim.

When we look at any artistic text, we find the onomastic units used in countless ways. It doesn't make any scientific sense to say that they are all poetic. With this in mind, lingvopoetic value is not uniform in all units that make up the onomastic scope of fiction text. If we compare prose and poetry in this context, although the essence of

the onomastic scale is evident in the epic works, most of the onomastic units are used for nominative functions. More than 2,000 characters are claimed to have been used in A.N.Tolstoy's trilogy "Crash."

It doesn't matter to say the number of names used in a particular work here. The important thing is that every name or other onomastic unit used in a work of art combines with the artistic layer of the work to become an integral part of it. For example, A. Aripov's drama "Amir Temur" is made up of several historical names and textures. In this drama examples of the nickname are given like Bullam, Borchik, Yildirim Boyazid anthroponim, Kunogil (nicknamed Amir Temur) as an onomastic unit that promotes literary intentions.

Besides that onomastic units can be used in linguistic functions such as allusive names, onomastic metaphors, and simulation norms, which are regarded antecedent according to the linguocultural perspective. Some of the functions of predecessor titles are listed here. When the onomastic units are used as allusive names, the writer's artistic purpose is more clearly expressed. A method called "allusion to historical facts, popular works, religious, mythological legends, and the like, or the introduction of persistent concepts into literary texts".

"Allusion (Latin. Allusio - gesture, comedy) is a stylistic approach to refer to a true political, social, historical, or literary incident that is well-known," according to a literary dictionary. It is similar to the talmeh art, which is commonly utilized in eastern classical poetry. In the following example, by referring to the alluvial names of Layli and Majnun, the poet is able to exaggerate his love affair.

Jahonda ikki dilbarning biri sensan biri Layli
Jahonda ikki oshiqning biri menman biri Majnun

(E.Vohidov "Rubobim tori ikkidur")

And we can also see allusive names in the ode "O'zbegim" by E.Vohidov. The poet also refers to additional texts, such as Tumaris, Kayxisrav, Spitamen, Marakand, Shirak, Iskandar, Beruni, Ferghani, Saydona, Khokand, Kampanella, Maskov, Asikohan; names such as Alisher, Alpomish, Go'ro'gli, Barchin, Zebuniso, Nodirabegim, Bayron, Pushkin are very rich in the ideological and artistic content of this text. As you read the piece, the information associated with each title used in it becomes more and more in your mind.

The names - toponyms that are placed on geographic objects - make up the majority of the onomastic units in the Uzbek language. Toponyms are an essential element of the Uzbek language, and linguists are dealing with lexical-semantic, grammatical, etymological, and poetic analyses. Uzbek linguists such as F.Ishakov, B.Umurkulov, B.Choriev published works devoted to the methodological peculiarities of toponyms used for various purposes in fiction. The word "toponym" is derived from the Greek topos – "place", onoma – "name", meaning the name of the place [4]. E. Begmatov studied toponyms as a linguistic and spiritual phenomenon. In the following example, the Kamchatka toponym is used.

This extract below is from the novel "Tushda kechgan umrlar" by O'tkir Hoshimov

Kechasi lampochkani yoritib turuvchi sichqon hidiga to'lgan barda umumiy komsomol yig'ilishi bo'lib o'tdi. Birinchi kurslar eng chekkada, qamishlarga tutash edi. Qoidaga ko'ra, birinchi kurslar "Kamchatka" ga yuboriladi.

As we know that Kamchatka is one of the most distant areas of Russia. The name of this country is used in our language with such meanings as "the furthest," "the most remote," and "the hardest to reach." In general fiction, this toponym is used as an onomastic metaphor and is used to give the meaning of the edge of any place.

Darvozada bog‘da turgan kuylarimdan biri eshitildi: “Bag‘dodda tinchlikmi?” Men so'radim. Ular, odatdagidek, hech qanday ChP sodir bo'lmagan deb baqirishdi. Nozik joyda ma'muriy sud dedingiz. Eridan kaltaklangan xotin ham shu yerga hujjat topshirmoqda. Keyin, "men unga qanday g'amxo'rlik qilishim kerak?" (Sh.Xolmirzayev). The Baghdad toponym in the text was a tool for creating intertextuality. The phrase "Peace in Baghdad" is derived from the expression "Everything is calm in Baghdad," which refers to the fairy tale city's atmosphere. According to D. Khudoyberganova, no specific knowledge is required to understand the content of such texts. This is an example of precedent text, since it is familiar to many people and therefore has a restorative nature[5].

As previously stated, the toponym Baghdad is the location where the events took place. When it is replaced with a new name, the text loses its aesthetic value in terms of intertextuality and the reader is unable to recognize it as precedent.

CONCLUSION

Any language unit can become a valuable instrument in a literary composition, serving the author's aesthetic aims while ignoring all original poetic laws. In truth, the richness of a particular language, the unrestrained scope of artistic possibilities, is exactly what happens in the literary text. An artist who is able to perceive the conceptual function of language, skillfully utilizes its rich expression capabilities, and skillfully implements them in the process of creation, is thus responsible for its own language. So, to conclude, according to the findings, onomastic units in literary texts perform not only nominative tasks, but also aesthetic and poetic functions, as well as several linguistic aspects.

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INGLIZ TILIDA SOMATIK FRAZEOLOGIK BIRLIKLAR

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Annotatsiya: Maqolada somatik frazeologik birliklarning o'ziga xos jihatlari haqida ma'lumot berilgan. Mazkur maqolada ularning semantik-grammatik va funksional stilistik, strukturaviy xususiyatlarini ochib berish mazkur ishning dolzarbligini belgilaydi. Ma’lumki, somatik frazeologik birliklar har bir xalqning ma’naviy madaniyati, kasbi, yashash sharoiti, urf-odati, voqelikka munosabati bilan uzviy bog’liqdir. Matnda somatik frazeologik birliklar obrazlilik va ekspressivlikni vujudga keltiruvchi muhim vositalar bo’lib, ular badiiy, siyosiy va publitsistik matnlarning ifodaviy ta’sirchanligini oshiradi.

Kalit so‘zlar: somatizm, ibora, frazeologiya, leksik-semantik, struktura, frazeologik birliklar, somatic frazologik birliklar,salbiy va ijobiy xarakter,pragmatik.

Annotation: The article provides information about the specifics of somatic phraseological units. The disclosure of their semantic-grammatical and functional-stylistic, structural features in these cases determines the relevance of this work. It is known that somatic phraseological units are inextricably linked with the spiritual culture of each nation, its profession, living conditions, traditions, attitude to action. In the text, somatic phraseological units are represented by significant means that create an image and virtuosity, they reflect the virtuosity of artistic, political and journalistic texts.

Keywords: somatism, word combination, phraseology, lexico-semantic, structure, phraseological units, somatic phraseological units, negative and positive character, pragmatic.

Аннотация: В статье представлена информация об особенностях соматических фразеологизмов. Раскрытие их семантико-грамматических и функционально-стилистических, структурных особенностей в данной статье определяет актуальность данной работы. Известно, что соматические фразеологизмы неразрывно связаны с духовной культурой, профессией, условиями жизни, обычаями и установками каждого народа. Соматические фразеологизмы в тексте являются важным средством создания образности и выразительности, повышают экспрессивную эффективность художественных, политических и публицистических текстов.

Ключевые слова: соматизм, словосочетание, фразеология, лексико-семантическая структура, фразеологические единицы, соматические фразеологические единицы, отрицательный и положительный характер, прагматика.

Nutq jarayonida inson oddiy so’zlardan tashqari turli xil barqaror frazeologik birliklardan foydalanadi. Bunday barqaror birliklar nutqimizni nafaqat boyitadi va ta’sirchan ham qilib yoritib beradi. Frazeologik birliklar har bir xalqning yil boyligi

hisoblanadi. Frazeologik birikmalar boshqa turlardan farqli o'laroq, nafaqat nutqda ishlatiladi, balki ular nutqda tayyor holda ishlatiladi. Frazeologik birliklarni biz Frazelogiya fani orqali o'rganamiz. *Frazeologiya* – bu shu fanning tarixiy holatidan hozirgi holatida o'zgarishlarni, uning rivojlanishini o'rganadigan fandir. Frazeologik birliklarni o'rganishga katta e'tibor qaratilmoqda. Shu paytgacha qanchadan qancha frazeologik birliklarning ustida ko'plab xulosalar amalga oshirilishiga qaramay, frazeologik birliklarni aniqlashda hali ham yagona yondashuv mavjud emas.

Ingliz tilida frazeologik birliklarning kelib chiqish tarixi uzoq davrga borib taqaladi. Frazeologik birliklarni o'rganishda biz ularning etimologik tomoniga ahamiyat berish orqali ingliz xalqining boy madaniyati, turmush tarzini bilib olishimiz mumkin. Har qanday millat tili, uning tarixi, madaniyati bilan doimiy chambarchas bog'liqdir. Til inson hayotining tarixiy bir sharoitidagi serqirra faoliyati solnomasidir. Til insonning muloqat qurolidir. Tildagi frazeologik birliklar orqali ingliz xalqining sotsial, milliy xususiyatini, madaniy qadriyatlarini namayon qiladi.

Ingliz tilida Frazeologiyada somatik frazeologik birliklar alohida bir muhim tomonini qamrab oladi. Chunki somatik frazeologik birliklar eng ko'p uchraydigan frazeologik birliklar hisoblanadi. Somatik frazeologik birliklar tilda maqollar, matallar, afsonalar va ayniqsa tilning ichki imkoniyatlari orqali shakllanadi. Somatik frazeologiyaning eng ko'p ishlatiladigan sohalaridan bularga mahalliy va fantastika sohalari kiradi. Tilshunoslar somatik so'z birikmalariga 19- asrning oxiri va 21-asrning boshlarida diqqat bilan e'tibor qaratadigan bo'lishdi. So'z shakllanishida inson omili katta ro'l o'ynaydi. Frazeologik birliklarning aksariyati inson bilan bog'liqdir.

Somatizm komponenti – (yunon tilidan. soma – "tanasi") bu komponent inson va hayvon tanasining qismlarini ifodalovchi frazeologik birlik hisoblanadi. Inson tanasining qismlari aniq va ravshandir. Somatik frazeologik birliklar tarixan kam o'zgarishlarga uchragan. Somatik frazeologik birliklar konseptual g'oyalarni yangi faktlar bilan ifodalashda ishlatiladi. Tadqiqotlar shuni ko'rsatadiki, somatizmlar, ayniqsa bosh, ko'z, tomoq, yurak, quloq, qo'l kabi tana qismlari bilan bog'liq bo'lganlar obrozli somatik frazeologik birliklarni shakllantirishda samaraliroqdir. bunday somatik frazeologik birikmalar nutqda asosan ekspressivlik va obrozlilik bilan barqaror so'z majmualarini yaratadi. Shuni ta'kidlash kerakki, somatik frazeologik birliklar har bir tilda so'zlashadigan xalqlarning madaniy va milliy dunyoqarashini o'z ichiga oladi. Somatik frazeologik birliklar rang barngliligi, obrozliligi, badiiy uslubiy xuxusiyati bilan ham keng qamrovga ega. Somatik frazeologik birikmalar insonning tafakkuri, harakati, nutqi, hissiyotlari, dunyoqarashi bilan bog'liqdir, Insonning o'z tanasini anglash, insonning o'z o'zini anglash jarayonini rag'batlantiradi. Somatik so'z boyligi bu leksik qatlamning shaxsning ongida shakllangan dunyo tasvirining tavsifinig muhimliginin ta'kidlaydi. Inson atrofdagi dunyo haqidagi bilimlarni modellashtirish uchun somatic frazeologik birliklardan foydalanadi. Frazeologiyada faol bo'lgan somatik frazeologik birliklar dunyoni his qilish, uning o'zgarishlari bilan bog'liq bo'lib, hayot, his tuyg'ular, jismoniy-aqliy mehnat, insonning tabiati bilan bog'liqdir.

Somatik frazeologik birliklarni biz virtual birliklar deb ko'rishimiz mumkin. Somatik frazeologik birliklar semantikasi ularning mantiqiy valentligini aniqlaydi, bu

sintaktik darajada amalga oshiriladi. Ko'plab somatik frazeologik birliklar kompozitsiyasi insonning turli hissiy reaksiyalarini ifodalaydi. Ularga ko'piga og'iz, yuz, ko'zlab kabi somatizmlarni o'z ichiga oladi. Inson tanasining bu orgonlari, ularning yuz ifodalari tufayli insonning his tuyg'ularini beradi.

Insonning aqliy faoliyati bosh bilan bog'liqdir. Chunki uning asosiy vazifalaridan biri bu uning fikrlash funksiyasi va bu miyaga bog'liqdir. Bu so'zning leksik semantik salohiyatini somatic frazeologik birliklarning asosiy komponenti sifatida belgilaydi. Somatik birliklardan **'bosh'** lekseminning bir qancha semantik tuzilishiga ega. Birinchisi bu tananing tepa qismi hisoblanadi. Ikkinchisi bu sizning miyangiz va o'y fikrlaringiz. Uchinchisi bu guruhlar boshi. Bundan ko'rinib turibdiki, bosh somatizmi aqliy faoliyat modelini amalga oshiradi.

Masalan: *If I can not find a job I will be able to get my head above water*.

bu misoldan ko'rinib turibdiki ' *get your head above water'* bosh bilan bog'liq somatik birlik orqali aqliy faoliyatni namayon etyapti.

● *Get your head above water*- ko'p qiyinchiliklarga qaramasdan hayotni davom etmoq.

Ba'zida 'bosh' bilan bog'liq somatic birliklarda salbiy ma'nolar ham uchraydi. Asosan hozirgi somatik birligimiz salbiy ma'noda ko'p ishlatiladi.

● *Get someone or something out of one's head*- hayolingizdan kimnidir yoki nimanidir chiqarib tashlash.

I am really upset that I can not get her out of my head.

Ma'lumki ko'z axborotning eng muhim manbai hisoblanadi. Ko'z somatizmida ko'plab birliklar border. Ko'z leksemasining bir qancha semantik tuzilishi mavjud. Birinchisi bu tananing ko'rish qismidir. Ikkinchisi kimningdir yuzini tasvirlash. Inson ko'zlari bilan atrofdagi dunyo haqida eng ko'p ma'lumot oladi. Ko'zlarning mavjudligi aqlning mavjudligi belgisidir.

Masalan: "*have eyes in the back of one's head' ; " eagle eye"*

"Luckily, Tom's eagle eye saw the discounted sweater I was looking for"

"My mom had eyes in the black of her head "

Boshingizni orqa tomonida ko'zlar bor – bu sizning atrofingizda va odamlarda sodir bo'lgan hamma narsani bilishdir. Agar biror kishi burgut kabi ko'zi bo'lsa ega bo'lsa, bu insonning eng kichik tafsilotlarini ko'rish qobilyatining belgisidir. Ochiq ko'zlar insonning sezuvchanligni, aql-idrokni anglatadi.

Ingliz tilida frazeologik birliklar fel, ot ,ravish ,sifat ,son ,olmosh ,boglovchiva predlogdan tashkil topgan strukturaviy xususiyatlari boyicha 2,3,4,5 va undan kop komponentli turlarga ajratiladi . Umumiy olganda shu paytgacha bo'lgan tadqiqotlar natijasida ingliz tilda frazeologik birliklarni hisoblaganda quyidagicha xulosaga kelingan:

● Fe'lli frazeologik birliklarning 142 ta 2 komponentli, 86 ta 3 komponentli, 34 ta 4 komponentli, 20 ta 5 komponentli va 50 ta 6 va undan ortiq komponentli, jami 332.

● Otli frazeologik birliklarning 96 ta 2 komponentli, 28 ta 3 komponentli, 17 ta 4 komponentli, 12 ta 5 komponentli va 34 ta 6 va undan ortiq komponentli, jami 187.

● Ravishli frazeologik birliklarning 2 ta 4 komponentli, 1 ta 6 va undan ortiq komponentli, jami 3.

● Sifatli frazeologik birliklarning 102 ta 2 komponentli, 65 ta 3 komponentli, 20 ta 4 komponentli, 15 ta 5 komponentli va 16 ta 6 va undan ortiq komponentli, jami 218.

● Sonli frazeologik birliklarning 1 ta 5 komponentli va 1 ta 6 va undan ortiq komponentli, jami 2.

● Olmosh frazeologik birliklarning 2 ta 3 komponentli, 5 ta 4 komponentli, 3 ta 5 komponentli va 17 ta 6 va undan ortiq komponentli, jami 27.

● Bog'lovchili frazeologik birliklarning 1 ta 3 komponentli, 1 ta 4 komponentli, 9 ta 6 va undan ortiq komponentli, jami 15.

● Predlogli frazeologik birliklarning 1 ta 2 komponentli, 5 ta 3 komponentli, 2 ta 4 komponentli, 3 ta 5 komponentli, jami 11.

Somatizmli frazeologik birliklarning strukturaviy va grammatik tasnifi quyidagi turlarini ajratishga imkon berdi: fe'l, substantiv, adverbial,adjektiv. Ingliz tilining somatizmlari bilan fe'lli frazeologik birliklar uchun strukturaviy turlar eng xarakterlilari.

V + N- make a fuss ; get a scare ; V + N + Prep- have the ballat one's feet

V + Adj + N- have a big heart ; V + Prep + N +N - hold at arm's length

V + prep + N- get in the neck ; V + n + prep + N- possess one's soul in patience.

Substantiv somatik frazeologik birliklar orasida ularning chastotasi tartibida quyidagi tarkibiy turlar mavjud:

Adj + N; n + prep + N; N + n; n + prep + mumkin bo'lgan pronoun + n; Adj + N + prep + N. N + conj + n; N + n-ed; Adj + N-ed; N + tayyorgarlik + V; Num + N.

Adverbial somatik frazeologik birliklar orasida quyidagi tarkibiy turlari mavjud:

Adv + conj + Adv; prep+ Adj + N; N + prep + N;

prep + N + prep; prep + N; Adv + prep + N.

Adjektiv somatik frazeologik birliklar orasida quydagi tarkibiy turlar mavjud

Adj + n-ed; N + Adj:

Somatik frazeologik birliklar badiiy adabiyotlarda ham ekspressivlikni oshirish va ta'sir o'tkazish uchun ishlatiladi. Somatik frazeologik birliklarning turli xil ma'nolari bor. Har biro odam bu so'zlarning ma'nosini har xil tushunadi.

Masalan: *Get a Black Eye, Get Stars in One's Eyes, Until You're Blue in the Face, All Mouth And No Trousers.*

"I got a black eye when I bumped into the door."

"I guess we got a black eye trying to compete with that big corporation."

"Some young people get stars in their eyes because they become obsessed about show business"

" I can talk with John until I'm blue in the face, but he still doesn't understand the procedure"

" He's all mouth and no trousers. If we put up a united front against him, he'll crumble."

Xulosa o'rnida shuni ta'kidlash joizki, biron bir xalning madaniyatini,tarixini an'analari va urf - odatlarini xabardor bo'lish uchun shu xalqning nutqida ishlatiladigan frazeologik birliklaridan, ayniqsa somatik frazeologik birliklaridan boxabar bo'lishimiz darkor. Har bir xalqning kundalik turmushidagi mushtarak tomonlarini yoritib beruvchi somatik frazeologik birliklar madaniyatlararo aloqada ham muhim ro'l

o’ynaydi. Demak, frazeologiyaning eng muhim qismlaridan bu Somatik frazeologik birliklardir. Nutqda eng faol somatik frazeologik birliklar ko’z va bosh somalari faol ishtirok etadi.

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INGLIZ VA O‘ZBEK TILLARIDA POLISEMANTIK SO‘ZLAR

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Annotatsiya: Ushbu maqola ingliz va o’zbek tillrida ko’p ma’noli so’zlarning ta’rifiga, ularning turlariga, kelib chiqish usullariga va ularning shu tillar doirasida qo’llanilish usullariga bag’ishlangan. Maqolada ko’p ma’noli so’zlarning turli xil kontekstlarda turli xil ma’nolarda kelishi misollar yordamida ko’rsatib berilgan. Yozma va og’zaki nutqda so’zlarning ma’nodoshlarini qo’llash ma’no kasb etganidek, ko’p ma’noli so’;zlarning ham farqiga boorish muhim hisoblanadi. Bu maqolada ingliz va o’zbek tillaridagi ko’p ma’noli so’zlarning farqli jihatlari ko’rib chiqiladi.

Kalit so’zlar: polisemantika, polisemiya, diaxron metod, sinxron metod, leksikologiya, leksikografiya, lingvistika.

Аннотация: Данная статья посвящена определению многозначных слов в английском и узбекском языках, их видам, способам происхождения и способам употребления в этих языках. В статье на примерах показано, что многозначные слова имеют разное значение в разных контекстах. Так же, как использование синонимов в письменной и устной речи имеет смысл, важно различать многозначные слова. В данной статье рассматриваются различия между многозначными словами в английском и узбекском языках.

Ключевые слова: полисемантика, многозначность, диахронический метод, синхронный метод, лексикология, лексикография, языкознание.

Abstract: This article is devoted to the definition of polysemous words in English and Uzbek, their types, methods of origin and methods of their use in these languages. The article uses examples to show that polysemous words have different meanings in different contexts. Just as it makes sense to use synonyms in written and oral speech,

it is important to distinguish between polysemous words. This article discusses the differences between polysemous words in English and Uzbek.

Keywords: polysemantics, polysemy, diachronic method, synchronous method, lexicology, lexicography, linguistics

Har bir so’z o’z yaratilishiga ko’ra monosemantik bo’ladi: biror predmet, belgi, munosabatning nomi sifatida yuzaga keladi. Keyinchalik u boshqa hodisalarga ham nom bo’lib xizmat qiladi, shu yo’l bilan o’z ma’nosi o’zgartiradi, taraqqiy ettiradi. Natijada so’z ma’nosida turli tuman siljishlar voqe bo’ladi, shuning oqibatlaridan biri sifatida monosemantik so’z polisemantik so’zga aylanadi.

Leksik polisemiya – ko’p qirrali va murakkab hodisa. Deyarli har bir so’zning leksik ma’no taraqqiyoti konkret, individual yondashishni talab qiladi. Shu sababli leksik ma’nolarni aniqlash va sistemalash juda qiyin. So’zning ko’p ma’noliligi haqida aytiladigan umumiy fikrlar odatda so’zning leksik ma’no taraqqiyoti haqida tasavvur hosil etish uchungina xizmat qiladi.

Polisemantik so’zlar leksik ma’nolarining boshqa turkum vazifasini bajara olish yoki bajara olmaslik xususiyatiga ko’ra ikki turga bo’linadi:

1) sodda polisemantik so’zlar

2) murakkab polisemantik so’zlar

Sodda polisemantik so’zlarning leksik ma’nolari faqat o’zi oid bo’lgan turkum vazifasini bajaradi. Ular o’zbek tilidagi fe’l, olmosh turkumiga oid barcha polisemantik so’zlarni o’z ichiga oladi. Ya’ni fe’l va olmosh turkumiga oid so’zlarning leksik ma’nolari boshqa turkum vazifasini bajarmaydi. Bu fikrni fe’l turkumiga oid polisemantik so’zlarda talqin qilinsa, tushunish uncha qiyin emas. Chunki fe’l turkumiga oid so’zlar umuman turkiy tillarda o’ziga xos shaklga ega bo’lib, ular sof holatda boshqa turkum shakllarini qabul qilmaydi, shuningdek boshqa turkum vazifasini bajarmaydi. Shuni ta’kidlash joizki, fe’l hech qanday xoslangan shaklga kirmagan, sof fe’l holatida biror leksik ma’nosi asosida boshqa turkum vazifasini o’tamaydi. Agar u fe’lning xoslangan shakllaridan biri: yo sifatdosh, yo ravishdosh, yo harakat nomi shakliga kirsa, boshqa turkum vazifasiga o’tishi muqarrar. Har holda bu fe’lning xoslangan shakliga xosdir. Olmosh turkumiga oid so’zlarning leksik ma’nolari boshqa turkum vazifasida kelmasligini boshqacha izohlash kerak. Chunki olmosh turkumiga oid so’zning o’zi boshqa so’z turkumining o’rnida almashib kelgan bo’ladi. Uning tarkibidagi leksik ma’nolar turlicha turkumga oid vazifani bajarib kelayotgan bo’lishi mumkin. Ammo ular o’zining mavhumligicha va tushunchalarni to’g’ridan-to’g’ri ifoda etmay, unga ishora qilayotganligi yoki uni ko’rsatayotganligi xususiyati bilan olmosh turkumiga xos bo’lib qolaveradi. Ko’rinib turibdiki, fe’l va olmosh turkunidagi barcha polisemantik so’zlar sodda polisemantik so’zlardir.

Murakkab polisemantik so’zlar sifat, son va ot turkumiga oid so’zlarda kuzatiladi. Sifat va ravish turkumiga oid polisemantik so’zlar ichida sodda polisemantik so’zlar deyarli uchramaydi. Chunki bu ikki turkumga oid so’zlar deyarli holda bir belgi bildirib, ular o’z vazifalarini o’zaro almashib keladi. Son turkumiga oid so’zlar nutqda deyarli sifat turkumiga xos vazifa bajarib keladi. Hosila ma’nolari ham deyarli sifat

turkumiga xos bo'ladi. Ular polisemantik so'zlar bo'lar ekan, faqat polifunksional holatda kuzatiladi.

Ot turkumiga oid so'zlar ichida sodda polisemantik so'zlar ham, murakkab polisemantik so'zlar ham birday uchraydi. Bu albatta, yasama otlarning yasovchi affikslari xarakteri bilan bog'liq. Masalan, -(i)m, -(i)ch, iston kabi affikslar bilan yasalgan otlar boshqa turkum vazifasida qo'llanmaydi. Ular hamma vaqt sodda polisemantik so'z bo'lib qolaveradi. Ot turkumi uchun sodda polisemantik so'zlar qanday holatda bo'lsa, murakkab polisemantik so'zlar ham shunday holatga ega.

Ingliz tilida ham polisemiya hodisasi keng qamrovli hodisa bo'lib, unga ikki jihatdan yondashiladi: diaxron va sinxron.

So'zning semantik tarkibidagi o'zgarish diaxron jihatdan o'rganilishini talab etadi. Diaxron jihatdan polisemiya so'z o'zining boshlang'ich ma'nosini saqlab qolishi va bir vaqtning o'zida bir yoki boshqa yangi ma'nolarga ega bo'lishiga ishora qiladi.

Ingliz tilidagi polisemantik xususiyatga ega bo'lgan "table" so'zini diaxron semantik jihatdan tahlil qilinganda uning boshlang'ich ma'nosi (a flat slab of stone or wood) qadimgi ingliz tilidagi ma'nosiga teng ekanligi ma'lum bo'ldi, qolgan ma'nolari esa hosila ma'nolar bo'lib, ular boshlang'ich ma'nodan kelib chiqqan.

Polisemiyaga sinxron jihatdan yondashish deganda ma'lum bir tarixiy davrda bir so'zning turli xil ma'nolarining birgalikda paydo bo'lishi va bu ma'nolarning so'zning semantik tarkibida belgilanishidir.

Ma'lumki, til birliklari orasida so'z eng ko'p o'zgarishlarga moyil birlik bo'lib hisoblanadi, vaqt o'tishi bilan uning ma'nolari rivojlanib, natijada bosh ma'no atrofida yangi hosila ma'nolar yuzaga keladi. Deyarli har bir so'z o'zining yasama ma'nolariga ega, ba'zi hollarda hosila ma'nolar yuzaga kelishi natijasida bosh ma'no o'z ahamiyatini yo'qotadi

So'z ma'nolarining o'zgarishi qizg'in muzokaralarga sabab bo'lgan mavzu bo'lib, juda ko'p tilshunoslarni o'ziga jalb qilgan. So'z ma'nolari muhokama qilinar ekan, so'zning doimiy, o'zgarmas hamda o'zgaruvchan ma'nolari deb nomlangan qarama qarshi tushunchalar yuzaga keladi. Ba'zi ma'nolar doimiyligi, o'zgarmasligi bilan xarakterlansa, ba'zi ma'nolar vaqt o'tishi bilan o'zgaradi; ular faqat ba'zi kontekstlardagina paydo bo'ladi va bu ma'no lug'atlarda qayd etilmaydi. Bosh hamda hosila ma'nolar nisbatan o'zgarmasligi bilan farqlanadi va shuning uchun ham ular so'zning semantik tarkibini tashkil qilib, lug'atlarda qayd etiladi.

Ko'p ma'nolilik muammosi leksikologiyaning eng ko'p muhokamaga sabab bo'lgan muammolaridan biridir. Ba'zan ko'p ma'noli so'zning hosila ma'nosidan alohida, mustaqil so'zni farqlashning imkoni bo'lmaydi, ya'ni so'zning hosila ma'nosi bilan bosh ma'no o'rtasidagi semantik aloqa uzilgan va natijada u o'zi hosil bo'lgan so'zga nisbatan omonimga aylangan.

Polisemiya leksikologiyaning alohida kategoriyalaridan biridir. Har bir polisemantik so'z o'ziga xos stilistik xususiyatga ega va uning tarkibidagi leksik ma'nolarni tahlil qilish ko'plab izlanishlar va kuzatishlarni talab qiladi. Ma'lumki, polisemantik so'zlarning ma'nosi yuzaga chiqishi uchun kontekst muhim ahamiyatga ega. Chunki polisemantik so'zlar bir qancha leksik ma'nolarga ega bo'lib, kontekstda esa u faqat bir ma'nosi bilan qatnashadi.

1) kuchli; heavy rain (kuchli yomg'ir); heavy wind (kuchli shamol);
2) og'ir; heavy industry (og'ir sanoat); heavy artillery (og'ir artilleriya);
3) vazni katta; heavy weight (og'ir vazn); heavy table (og'ir stol);

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BILINGVIZM VA INTERFERENSIYA

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Annotatsiya. Maqolada kommunikatsiya jarayonida ikki tillilik va uning namoyon bo'lish shakllari, bilingvizmning ijtimoiy hayotdagi o'rni, bilingvist nutqida fonetik, grammatik, leksik, sintaktik jihatdan o'zgarishlar, sotsiolekt, nutq jarayonida sleng, klishelardan foydalanib, muloqotning rang-barangligini ta'minlash haqida fikr-mulohazalar bayon etiladi.

Kalit so'zlar: bilingvizm, ikki tillilik, ko'p tillilik, ichki til, interferensiya, fonetik interferensiya, grammatik interferensiya, sintaktik interferensiya, leksik-semantik interferensiya, sotsiolekt, sleng, klishe.

Аннотация. В статье рассматриваются вопросы билингвизма и формы его проявления в процессе общения, роль билингвизма в социальной жизни, фонетические, грамматические, лексические, синтаксические изменения в речи билингвиста, социолекта, обеспечение многообразия общения с помощью сленга, клише в процессе речи.

Ключевые слова: билингвизм, двуязычие, многоязычие, внутренний язык, интерференция, фонетическая интерференция, грамматическая интерференция, синтаксическая интерференция, лексико-семантическая интерференция, социолект, сленг, клише.

Annotation. The article discusses bilingualism in the process of communication and its forms of manifestation, the role of bilingualism in social life, phonetic, grammatic, lexical, syntactic changes in the bilingualist speech, sociolect, slang in the process of speech, the use of cliches, the idea of ensuring the diversity of communication.

Keywords: bilingualism, bilingualism, multilingualism, internal language, interference, phonetic interference, grammatic interference, syntactic interference, lexical-semantic interference, sociolect, slang, cliché.

Ikkita mustaqil tilda gaplashadigan, fikrlaydigan shaxs (bilingv)larning nutqida u gaplashadigan o‘sha bir necha tillarning o‘zaro bir-biriga ta’siri kuzatiladi. Bu o‘zaro ta’sir nutq jarayonida, tilda, shuningdek, har qanday til osti tizimlarida: fonetikada, grammatikada, leksikada, gaplarning sintaktik qurilishida namoyon bo‘lishi mumkin.

Ana shunday kuzatiladigan nutq hodisalaridan biri interferensiya hisoblanadi. Interferensiya keng ma’noda ikki tillilik sharoitida til tizimlarining o‘zaro ta’sirini; ikki tilli shaxslar nutqida u yoki bu til me’yorining buzilishini ifodalaydi. Tor ma’noda ikki tilli shaxsning og‘zaki va yozma nutqida ona tili ta’sirida ikkinchi til me’yorlarining buzilishini anglatadi.

Umuman, ikki tilni biladigan shaxsning bir tilining ikkinchi tilga ko‘rsatgan har qanday ta’siri va bu ta’sirning natijasi interferensiya deb ataladi. Asosan, interferensiya deganda, faqat nazorat qilib bo‘lmaydigan jarayonlar tushuniladi, ongli ravishdagi o‘zlashgan tushunchalar unga taalluqli bo‘lmaydi.

Interferensiyaning yo‘nalishlari turlicha bo‘lishi mumkin. Ona tilining ikkinchi tilga nisbatan interferensiyasi ko‘rinishi ko‘proq kuzatiladi. Biroq ikkinchi til asosiy tilga aylanganida u ham ona tiliga ta’sir ko‘rsatishi mumkin. Masalan, o‘zbek oilasi Rossiya hududida yashaganida, ularning farzandlari rus maktabida o‘qiy boshlashadi. Asta-sekin rus tili uning ona tili – o‘zbek tiliga ta’sir qila boshlaydi va u ko‘proq rus tilida gapira boshlaydi. Masalan, uning nutqida “Mam, ujin qilamizmi?”, “Ponedelnik kuni fizkultura bor”. Yoki uzoq yillar davomida xorijda muhojir bo‘lib yashagan, tahsil olib qaytgan o‘zbek millatiga xos shaxslarning nutqida ham bunday holatni kuzatish mumkin. Masalan, “Hammasi OK bo‘ladi”, “O, yes! Zo‘r bo‘ldi”.

Rossiyadagi bozorlardan biridagi savdogarlar nutqida “Такой прайс только за лейбл что ли?” tarzidagi inglizcha leksik interferensiya asosida qurilgan ruscha jumlani kuzatish mumkin. Mazkur matnda ruscha цена leksemasining o‘rniga inglizcha price so‘zi individual qo‘llanilgan bo‘lib, unda yosh (yosh-молодой), mavzu (tijorat), holat (bozor) va maqom (“челнок”) singari ijtimoiy omillar ishtirok etgan. Interferensiya lisoniy aloqalar nazariyasida markaziy tushunchalardan biri hisoblanadi. U til darajasiga muvofiq ravishda quyidagi ko‘rinishlarda namoyon bo‘ladi:

1) fonetik interferensiya;
2) grammatik interferensiya;
3) sintaktik interferensiya;
4) leksik-semantik interferensiya.

Lekin ommaviy ikki tillilik holatlarida bir turdagi interferension jarayonlar ko‘pchilikning nutqini tavsiflashi ham mumkin. Masalan, sobiq sho‘rolar davrida rus tili ommaviy ravishda turli til egalarining nutqiga ta’sir ko‘rsatgan.

1. Fonetik interferensiya ikki tilli shaxs nutqida aloqadagi tillarning fonetik tizimidagi o‘zaro ta’sir hodisasi bo‘lib, talaffuzdagi aksentda namoyon bo‘ladi. Masalan, koreyslarning o‘zbekcha nutqida <r> va <l> undoshlarining farqlanmasligi (karavot → kalavot, marta → malta), <z> undoshining <j> (Zuhra → Juhra, zo‘r → jo‘r, zirak → jirak), <f> undoshining <p> deb talaffuz qilinishi (hafta →hapta, fasl → pasl) yoki ruslarning o‘zbekcha nutqida <q> ning <k> (qiz → kiz, qara → kara), <g‘> ning <g> (tog‘ → tog, og‘rimoq → ogrimoq) deb talaffuz h.k.

2. Grammatik interferensiya – ikki tilli shaxs nutqida ona tili grammatik tuzilishining ta’siri. Bu kelishiklarni qorishtirish (uyga boradi → uyda boradi), fe’l zamonlarini nomuvofiq qo‘llash (ertaga keldi), son+ot+-lar qolipini qo‘llash (ikki kishilar) va h.k.

3. Sintaktik interferensiya – ikki tilli shaxs nutqida ona tili sintaksisi ta’sirida sintaktik qoidalarining buzilishi (Keldi u biznikiga kecha).

4. Leksik-semantik interferensiya – aloqadagi tillarning leksik-semantik darajadagi o‘zaro ta’siri, so‘zdagi ma’nolar farqliligi natijasida ikki tilli shaxs nutqida me’yorlarning buzilishi; so‘zlarning bog‘lanishidagi buzilish; parafaziya (nutqda biron so‘zni boshqa so‘z o‘rnida noto‘g‘ri qo‘llash) va h.k. Masalan, dugonam uylandi; og‘aynim turmushga chiqdi.

“Sleng” – muayyan kasb egalari yoki ijtimoiy guruhning og‘zaki nutqida qo‘llanadigan emotsional-ekspressiv bo‘yoqqa ega bo‘lgan so‘z va iboralar hisoblanib, “sleng” termini ilk bor yozma ravishda XVIII asrda Angliyada qayd qilingan va o‘sha davrda “haqorat” ma’nosini anglatgan. 1850-yildan esa “noqonuniy” oddiy leksikaning ifodasi sifatida keng qo‘llanila boshladi.

Sleng muayyan hududga xos so‘zlar bo‘lib, og‘zaki nutqda ham, yozma nutqda ham bunday so‘zlardan foydalanish kuzatiladi. Masalan:

awesome/cool (zo‘r) okay/ok (yaxshi)

check it out (o‘lmoq) in a nutshell (qisqa qilib aytganda)

Klishe og‘zaki nutqda qo‘llaniladigan nutqiy qoliplardir. Bunday qoliplardan formal yozma nutqda foydalanilmaydi. Masalan:

Time is money (Vaqt bu pul)

Don’t push your luck (Omadingni qo‘ldan boy berma)

Slenglar ko‘proq yoshlar nutqida uchraydi. Yoshlar nutqidagi sotsiolektlarni semantik jihatdan bir nechta turga bo‘lish mumkin:

1. Gapiruvchilarning yoshiga ko‘ra: “Bog‘chamizda Anvar 1-zo‘r, Sarvar 2-zo‘r” (4-5 yoshli bola) “Sen “sentr” bo‘lishing kerak!” (10-12 yoshli bolalar nutqidan)

— Dedushkang senlarga yangi babushka olib keldi! — dedi Lola asabiy kulib.

Orqasidan it ergashtirib yurganlarni qanjiq deydi!

Oyimlarning suvi to‘kilgan uydan ketmayman. Ikkinchidan, bolalarim bilan ko‘chama-ko‘cha tentirab yurmayman! [6. 85.]

— Nishtyakman! — Habiba sho‘x jilmayib “Baxtiyor akasi”ga yuzlandi. — Rustam aka bilan maktabdoshmiz... Kelinoyimizni tanishtirmaysizmi, mundoq, Rustam aka! [6. 128.]

2. Jinsiga ko‘ra: “Paxan” ularga “harip” deb murojaat etsa, demak, ularning tilidan ham bu so‘z tushmaydi” [5. 100.]; “E qizlar, u g‘irt “sirkach” ekan (qiz bolalar nutqidan. Bu yerda “sirkach” (циркач) so‘zi, “masxaraboz” ma’nosida kelgan). — Qaranglar, mujiklar! Marya sigirli bo‘pti! Har kuni qaymoq bilan siylarkan-da bizni! [6. 27.] Xayriddinga zug‘um qilayotganlardan ikkitasini chaqirib oldi-da, “tushuntirdi”: — Eshitib qo‘y, zemlyak! Men “blatnoy”lardanman. [6. 45.] ...Biron oylardan keyin “u yoq”dan telefon bo‘ldi. Otstavkaga chiqqan bo‘lsa ham tajribali xodim sifatida maslahatga va umuman... “ba’zi yumush”larga chaqirib turishardi. — Marsh bu yerdan itvachchalaring bilan! — dedi Komissar oyoq-qo‘llari asabiy qaltirab.

[6. 85.] 3.Ma’lumotiga ko‘ra: “Sezon o‘ldi, deganing issiq gapmi?” [5. 13.]; talabalar nutqida: “yopmoq” – sessiyani tugatmoq; “vozdux” – stipendiya; “yaxlamoq” – imtihondan qaytmoq; “stukach”, “zamdekanni qulog‘i”– chaqimchi. Qaysi go‘rdan kavlab chiqarding bu plebeyni, Larisa! [6. 27.] 4. Nutq vaziyatiga ko‘ra: “Telman onasidan ko‘z uzmagan holda aroqning yuqini ichib olgach, “Mamul nakaut”, deb kuldi” [5. 89.]; “Mirhosil gardanini silab turib, keyin birdan qo‘l siltadi: – Nastroeniya buzildi”. [5. 93.]. Qani, marsh “shtrafnoy”ga! Nemisning kuchini yaqindan ko‘rasan. Oldinga yursang, fashist otadi, orqaga chekinsang, o‘zimiznikilar. Bitta sen o‘lganing bilan askar kamayib qolarmidi! Xotining bir kun yig‘laydi. Ikki kun yig‘laydi. Cho‘loqmi, maymoqmi, topib oladi o‘ziga munosibini! [6. 33.] — Marsh! — dedi Soat. — Bizni kuch ishlatishga majbur qilma! [6. 33.] — Generallardek qaddini g‘oz tutib buyurdi. — Krugom marsh! O‘lganimning kunidan chest berdim. Akkumulyator toki odamni o‘ldirmaydi. Birpas “tansa” tushirishadi-da, “dux”ni sarandoylarga topshirib yuborishadi... [6. 47, 51.]

Slenglarni modal munosabatga ko‘ra quyidagilarga ajratish mumkin:

1.Ijobiy ma’nodagi slenglar: “Dahshat qiz ekan, jo‘ra!” (yoshlarning ko‘cha nutqidan. Bu yerda “dahshat” so‘zi “o‘ta darajada chiroyli” ma’nosida kelgan); “Qoyil, sindirding jo‘ra” (yoshlarning ko‘cha nutqidan. Bu yerda “sindirmoq” so‘zi “qoyil qilib bajarmoq” ma’nosida kelgan); “krutoy” (olifta, “ketvorgan”). —Zaharsan-da, Marya, zaharsan! Chaqib-chaqib eringni o‘ldirding! [6. 27.] 2. Salbiy ma’nodagi slenglar: “G‘isht ekansan-da” (yoshlarning ko‘cha nutqidan.

Bu yerda “g‘isht” so‘zi “xunuk” yoki “yuzsiz” ma’nosida); “uxlatib ketmoq” (aldamoq); “risovka” (ko‘z-ko‘z qilmoq). — Yasholmayman! — dedi Grisha yig‘lamsirab. — Turolmayman o‘sha uyda! Jonimga tegdi xotinim ham, qaynonam ham. Mana bunday jonimga tegdi.

— Isterika qilma xotinga o‘xshab! — Dima qaytadan sigaret oldi. [6. 30.]

— Kechagi qilig‘ing bilan bir emas, to‘rtta statya sotib olganingni bilasanmi? — U ipdek barmoqlarini bukib, sanay ketdi. — Birovning uyiga bostirib kirding — bir! Urib, mayib qilding — ikki! Millatchilik qilding — uch... Ispolkom-dagi majlisda ham millatchilikka oid gaplar aytgan eding... [6. 129.]

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O‘ZBEK TILI LINGVOKULTUROLOGIYASIDA BELGI BILDIRUVCHI SO‘ZLARDAGI QAT’IYATNING IFODALANISHI

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Annotatsiya: Ushbu maqolada o‘zbek lisoniy hamjamiyatida qat’iyat konsept sifatida inson ongida barqaror ma’nolarni aks ettiruvchi til tizimi shaklida namoyon bo‘la olishi haqida so‘z boradi. Xususan, “qat’iyat” konsepti va uning leksik sathdagi o‘zbek milliy-mental dunyoqarashida qay darajada ifodalanishi muallif nuqtayi nazaridan obyektiv baholanadi.

Kalit so‘zlar: Konsept, “qat’iyat” konsepti, lingvokulturologiya, leksik sath, maydon, yadro, periferiya.

Annotation: This article discusses the fact that in the Uzbek linguistic community, perseverance as a concept can be expressed in the form of a language system that reflects stable meanings in the human mind. In particular, the author's point of view is objectively assessed from the point of view of the concept of "determination" and its degree of expression in the Uzbek national-mental worldview at the lexical level.

Keywords: Concept, concept of determination, lexical level, field, core, periphery.

Аннотация: В данной статье рассматривается тот факт, что в узбекском языковом сообществе настойчивость как концепт может быть выражена в виде языковой системы, отражающей устойчивые значения в сознании человека. В частности, авторская точка зрения объективно оценивается с точки зрения понятия «детерминация» и степени его выраженности в узбекской национально-ментальной картине мира на лексическом уровне.

Ключевые слова: Концепт, концепт «детерминация», лингвокультурология, лексический уровень, поле, ядро, периферия.

Har bir millat o‘zida ma’lum bir milliy an’analarni aks ettiradi. Ya’ni har bir xalqning, millatning o‘z milliy an’analari, urf-odatlari mavjud. Bu ma’noda har bir inson ana shu milliylikni o‘zida aks ettiruvchi muayyan madaniyat, til, tarix, adabiyotga aloqador bo‘ladi. Ma’lumki, til ijtimoiy hodisa bo‘lish bilan birgalikda madaniyat bilan ham uzviy bog’liqdir. Bugungi kunda insonlar, xalqlar, mamlakatlar o‘rtasidagi iqtisodiy-siyosiy, madaniy hamda ilmiy aloqalar, xalqaro-madaniy kommunikativ jarayonlar tilshunoslik sohasida tillarning o‘zaro munosabati va til madaniyati shakllanish barobarida har bir xalqning madaniyati, tilini o‘rganishga sabab bo‘lmoqda.

Hozirgi antroposentrik fanlar kesimida lingvokulturologiya alohida ahamiyat kasb etadi. Juda ko‘p falsafiy, milliy-mental, ilmiy-maishiy, ijtimoiy-siyosiy tushunchalar lingvokulturologik konsept sifatida tadqiq qilinmoqda. Jumladan,

R.S.Ibragimova o'zbek madaniyatshunosligida "Ayol" konsepti, T. Yondasheva "Go'zallik" konsepti bilan bog`liq va boshqa bir qancha tadqiqotlar amalga oshirilgan.

Ta'kidlashimiz joizki, shu kunga qadar o'zbek tilshunosligida "qat'iyat" konsepti o'rganilmagan.

Qat'iyat ma'nosi belgi bildiruvchi so'zlar semantikasida ham namoyon bo'ladi. Qat'iyatga ega bo'lishlilik va uning turli darajalarini kuzatish mumkin. O'zbek tilidam sifat turkumi doirasida quyidagi so'zlar qat'iyatni ifodalashga xizmat qiladi: **birso'zli, barqaror, dasturiy, radikal, sabotli, shaddod, qat'iy, qat'iyatli, talabchan, keskin, vafodor.**

Barqaror leksemasida qat'iyat semasi yorqin aks etgan bo'lib, asosiy preferiydan joy olgan. Qat'iy mavjud bo'lgan belgini ifodalaydi. *Baxting barqaror bo'lsin. (*T. To'la). Bu gapda baxtning doimiy, qat'iy, mustahkam mavjud bo'lishi, hech qachon yo'q bo'lib qolmasligi haqida aytiladi. *Najmi Soniy shayboniyzodalarni bartaraf qilgandan keyin Boburni ham hokimiyatdan chetlatishi va Samarqand taxtiga boshqa ishonchli odamni o'tqazib, Movarounnahrda qizilboshlar hokimiyatini uzil-kesil barqaror qilishi kerak edi.* (P. Qodirov. Yulduzli tunlar). Keltirilgan misolda barqaror leksemasida "qat'iy qaror topish, qat'iy o'rnatish" semasi aks etgan. *Murodxon elga, mehnatkash xalqqa bo'lgan bu g'amxo'rlikda izchil va barqaror turadi.* "Murodxon". (O'TIL, I, 207). Gapda barqaror leksemasi har qanday holatda ham qat'iyat bilan ahdiga sodiqlikni ko'rsatishini ifodalagan.

Bir so'zli leksemasida ham qat'iyat oshkor sema hisoblanib, gapida, bergan va'dasida qat'iy turuvchi, va'dasidan qaytmaydigan ma'nolarini aks ettiradi. *Bir so'zlig'ingizni qo'ying, er; o'zi aslzoda, loaqal bir og'iz o'g'lingizga aytib o'tishka va'da bering-chi,— dedi. — Yaxshi. Va'da ham berayin, ammo san unashmay tur.* (A. Qodiriy. O'tgan kunlar).

Dasturiy leksemasi qat'iy reja asosida muayyan maqsadga qaratilgan xatti-harakat semasini anglatadi. Maqsadlashgan xatti-harakatni amalga oshirishda tartibsizlikka yo'l qo'yilmaydi, aniq, ketma-ketlikda bajariladigan ya'ni qat'iy harakat semasini ko'rishimiz mumkin. *Mening nazarimda, muxo-lifat aniq muqobil dasturga ega bo'lishi kerak.* Gazetadan. (O'TIL, I, 682)

Radikal so'zining uchinchi ma'nosida qat'iylik semasini uchratamiz. Qat'iy amalga oshirilgan chora-tadbir, mavjud vaziyat va boshqa holatlar bilan kelishmasdan ko'rilgan chora semalari mavjud. *Radikal choralar. Radikal o'zgarishlar.* (O'TIL, III, 361)

Sabotli leksemasi o'z so'zida qat'iy turuvchi, mustahkam irodali semalariga ega. Odatda insonlarga nisbatan qo'llanadi. Har qanday qiyinchiliklarga qaramay o'z maslagida turg'un qoluvchi ma'nolarini aks ettiradi. *Sabr va chidam yo'lini tutgan odam gunoh qilishdan qo'rqadi, yomon ishlardan yuz o'giradi, sabotli bo'ladi, g'aflatda qolmaydi, rizq bo'lmish noz-ne'matlar qadrini biladi, yaxshilik qilish, yomonlikdan uzoq bo'lish harakatiga tushib, tavba qilish baxtiga erishadi.* (Abduhalim To'xliyev. U qoqilmas ulovdir).

Shaddod leksemasining semasida o'z fikrini qat'iylik bilan aytadigan degan ma'nosi ham mavjud. O'zbek lingvomadaniyatida dadil ayollarga berilgan ta'riflarda ishlatiladi. *Shaddod, gapini birovga bermaydigan, erkakshoda Asrora zvenoga boshliq*

*bo'ldi***.** S. Ahmad, Ufq. (O'TIL, IV, 569). Shuningdek o'zbek lingvokulturologiyasida shaddod leksemasi ko'p holatlarda salbiy ottenkani ifodalaydi. Chunki milliy mentalitet nuqtayi nazaridan o'zbek ayollariga ibo-hayo sifati eng muhim xususiyat sanaladi. Shuning uchun ayollarning cho'rtkesar, tortinmas, o'jar bo'lishi ma'qullanmaydi. *Xushro'yga bolaliq chog'idayoq uy ichi va qo'ni-qo'shni "shaddod" deb ism berganlar, chunki ul kimdan bo'lsa-bo'lsin, aytkanini qildirmay qo'ymas, agar birarta ish uning tilagiga teskari ketsa shovqin-suronni xudda boshig'a kiyib olar edi*.(A. Qodiriy. O'tkan kunlar).

Qat'iy, qat'iyatli leksemalari maydon yadrosidan joy oladi. Ushbu so'zlarda qat'iyat sema emas, semema sifatida mavjud. Qat'iy so'zi holat, fikr, qaror kabilarga nisbatan qat'iylikni ifodalaydi. Har qanday vaziyatlarda o'zgarmaydigan, barqarorlikni anglatadi. — *Haqqim yo'q. Maxsus buyruq bo'lmaguncha ocholmayman, — deya qat'iy javob qildi u.* (S. Ahmad. Taqdir, taqdir). Qat'iyatli leksemasi azm-u qarorida qat'iyat bilan turadigan semani ifodalaydi. *Bir-kishining aniq maqsad sari yo'naltirilgan qat'iyatli mehnati, ko'pchilikning faqat istaklargagina asoslangan urinishidan nafliroqdir*. (Muhammad Toshboltoyev).

Talabchan so'zi amalga oshirishni qat'iy turib talab qiluvchi semasiga ega. Harakatda o'zi yoki o'zgalardan tartibga rioya qilishni talab qiluvchi insonlarga nisbatan qo'llanadi. Uning ijodkorlikning ushbu rang-barang sohalaridagi mas'uliyati va talabchanligi maqolga aylangan va katta- kichik adab ahliga yuksak ibrat bo'larlik edi. *U dekanning ish yuzasidan har qanday yaqinlikni yig'ishtirib qo'yishini, talabchan, qattiqqo'lligini, hech kimni ayab o'tirmasligini yaxshi bilardi. (*Ibrohim G'ofurov. Jahon adabiyoti).

Keskin leksemasi semasida ham qat'iylik mavjud. Mulohaza, fikr, chora-tadbir kabilarda ko'rilgan uzil-kesillik qat'iylikni ifodalaydi. *Sulton Ali Mirzo Xo'ja Yahyoga qarshi keskin chora ko'rolmaydi.* P. Qodirov, Yulduzli tunlar. (O'TIL, II, 416).

Vafodor leksemasida qat'iyat ma'nosi ikkinchi sema tarkibida mavjud. Yor, do'st, so'zga nisbatan berilgan va'da semasi asosiy ma'noda bo'lsa, mana shu ma'no tarkibida qat'iyat semasi ham o'zini namoyon qiladi. O'z axd-paymonini muqaddas tutuvchi, so'zida, va'dasida qat'iy turuvchi semalari mavjud. *Jonimdin o'zga yori vafodor topmadim, Ko'nglumdin o'zga mahrami asror topmadim*.(Z.M.Bobur).

Ravishlar semantikasida ham qat'iyat ma'nosini uchratish mumkin. Jumladan, jazman, uzil-kesil, qat'iyan so'zlarida kuzatiladi.

Jazman so'zida ikkinchi sema tarkibida qat'iyat ma'nosi mavjud. Ishonch asosida qat'iyat bilan amalga oshirilgan qaror va boshqa tushunchalarni aks ettiradi. *Duch kelib u savdogar*

Yana so'radi gavhar.

Chol "bor" dedi, u bu bor

Edi jazman xaridor. (H.Olimjon).

Uzil-Kesil leksemasining ikkinchi ma'nosida qo'llanadi. Qat'iy qaror holiga kelgan holat, narsa kabilarga nisbatan foydalaniladi. *U shu topda bir narsani vaj qilib uzil-kesil janjal ko'tarmoqchi edi, hozirgina u haqorat qilgan bu kallavaram esa, dumini chotiga tortib uzr so'rab o'tiribdi. (*E. Xeminguey, Frensis Makomberning omonat baxti.) Keltirilgan gapda niyati qat'iy ekanligi, endi hech qanday o'zgarish

qabul qilinmasligini bilishimiz mumkin. *U endi uzil-kesil sulayib qoldi.* **(** Fozil Iskandar.“Yurak”).

Qat’iyan leksemasi qat’iy ravishda, batamom semalarini bildiradi va qat’iyat semasini yorqin aks ettiradi. Qat’iy ravishda amalga oshiriladigan harkatlarni ifodalaydi. *Ovrupa jahongirlari Sharkdan olg‘an mamlakatlarda taraqqiy va madaniyat degan narsani qat'iyan ko‘rguzmadilar, ko‘rguzmakka tirishmadilar(*A. Fitrat). Shuningdek, kam qo‘llanadigan “qat’iy” shakli ham mavjud. *Otinoyi bu safar o’z qoidasshi buzib, qat’iy tayinladi.. (*P. Tursun, O’qituvchi).

Biz o‘zbek tilida belgi bildiruvchi so‘zlarda qat’iyat konseptini ifodalanishinili ifodalanishini yoritishga harakat qildik. Bunda maydonning yadrosini “qat’iyan” semema sifatida mavjud so‘zlar tashkil etgan bo‘lsa, undan keyingi periferiya, ya’ni qurshovlarni “qat’iyat” semantikasi sema sifatida mavjud so‘zlar tashkil etgan. Ushbu semaning semantik strukturadagi o‘rni esa maydon periferilarida so‘zlarning joylashuvini belgilagan. Masalan, *barqaror* so‘zida “qat’iyat” semasi oshkor bo‘lsa, *vafodor* so‘zida u yashirin holatda mavjud. Shuning uchun *qat’iyan* markazga yaqin qurshovda, *vafodor* so‘zi esa maydondan uzoqroqdagi qurshovdan joy oladi.

Xullasi belgi bildiruvchi so‘zlar doirasida ham qat’iyat semantikasi turli darajalarda aks etar ekan.

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INGLIZ TILINI O‘RGANISH JARAYONIDA ENG KO‘P DUCH KELINADIGAN MUAMMOLAR

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Annotatsiya: Ushbu maqolada ingliz tilini o‘rganishni boshlagan o‘quvchilar o‘rtasida duch kelinadigan ayrim muammolar hamda ularga beriladigan ba’zi tavsiyalarga to‘xtalib o‘tamiz.

Kalit so‘zlar: muammo, tavsiya , ingliz tili, yangi so‘zlarni yod olish , nutq.

Annotation: In this article, we will focus on some of the problems faced by students who are just starting to learn English, as well as some tips for them.

Keywords: problem, recommendation, English, memorization of new words, speech.

Аннотация: В этой статье мы остановимся на некоторых проблемах, с которыми сталкиваются студенты, которые только начинают изучать английский язык, а также на некоторых советах для них.

Ключевые слова: проблема, рекомендация, английский язык, запоминание новых слов, речь.

Bugungi shiddat bilan rivojlanib borayotgan zamonimizda malakali hamda chet tilini yaxshi biladigan mutaxassis kadrlarga talab ortib bormoqda. Shu boisdan, chet tillarini, jumladan, ingliz tilini o‘rganish va o‘rgatishga bo‘lgan ehtiyoj va e‘tibor kuchayib bormoqda. Buning isboti sifatida, hatto bog‘cha yoshidan boshlab bolalarga chet tillarining , jumladan ingliz tilining o‘rgatib borilayotganini ko‘rsatish mumkin. Bilamizki, ingliz tili dunyodagi sakkizta xalqaro tillardan biri bo‘lib, bugungi kunda nafaqat yerli aholi vakillarining so‘zlashuv tili bo‘lib, qolaversa, mamlakatlararo o‘zaro aloqalarni ,diplomatik va boshqa munosabatlarni olib borishda muhim ahamiyat kasb etmoqda. Shunday ekan, bu tilga bo‘lgan talab oshib borgan sayin, yangi-yangi metodlari , yangi-yangi til o‘rgatuvchi innovatsiyalar ishlab chiqilmoqda, shunga qaramasdan, ingliz tilini o‘rganish jarayonida o‘quvchilar ayrim muammolarga duch kelishadi.

ADABIYOTLAR TAHLILI VA METODOLOGIYA

Masalan, til o‘rganayotganda yangi so‘zlarni yod olishga to‘g‘ri kelishi tabiiydir. Bunda, asosan, yangi so‘zni yod olgan o‘quvchi uni ma‘lum vaqtdan so‘ng tez unutib yuboradi. Buning sababi, so‘zni yod olgandan so‘ng uni takrorlab turmaslik va amaliyotda qo‘llamaslikdir. So‘z yod olishda yana bir tavsiya shuki, yangi so‘zga duch kelsangiz, uni o‘zingizga yaxshi ko‘rinib turadigan joyga yozib yoki yopishtirib qo‘ying. Bunda so‘zni har ko‘rganingizda takrorlashingiz va kamida bu so‘zga kunida 3-4 marta ko‘zingiz tushishi talab etiladi. Agar bu tavsiyani bir oy davomida qo‘llasangiz ,so‘z 99% aniqlikda xotirada muhrlanib qoladi. So‘z yodlashda yana bir tavsiya , uni nutqda ishlatishdir. Ya‘ni siz masalan " to do " fe‘lini o‘rgandingiz deylik, buni faqat " to do - bajarmoq, qilmoq" shaklida yod olish har doim ham samarali natija bermaydi. Uni misollar va nutqda qo‘llash orqali o‘rganish ko‘proq samara beradi. Yani shu so‘z ishtirokida gap tuzish yoki birikma shaklida yod olish mumkin. Yana bir usul shuki, so‘zning faqat o‘zinigina emas, uning sinonimi va antonimi bilan birga o‘rganishdir. Bunda til o‘rganuvchi bitta emas , balki bir o‘rganishda uchta so‘zni o‘rgangan bo‘ladi. Yangi so‘zni yod oldik ham deylik , uni amaliyotda qo‘llamasak, u albatta, tez esimizdan chiqib ketadi. Bu muammoning yechimi esa takrorlab turishdir, masalan, quiz testlar ishlash orqali ham yangi o‘rganilgan so‘zlarni takrorlab turish mumkin.

MUHOKAMA

Maktabda yoki boshqa ta‘lim dargohida dars o‘tilayotgan vaqtda ona tilidan ko‘p va o‘rinsiz foydalanish ham diqqat qaratilishi kerak bo‘lgan muammolardan biridir. Bu o‘quvchi yoki til o‘rganuvchining ingliz tilidagi nutqining rivojlanmasligiga zamin bo‘lishi mumkin . Buning yechimi sifatida shuni taklif qilgan bo‘lardimki, kichik-

kichik jarimalar joriy qilish orqali bu muammoni imkon qadar yechish mumkin, masalan , ona tilida bitta gap ishlatgan o‘quvchiga ingliz tilida she‘r yoki qo‘shiq aytib berish jarimasini qo‘llash mumkin. Bunda til o‘rganuvchi imkon qadar ingliz tilida so‘zlashga o‘rganadi, agar jarimaga tortilsa, jarimani bajarish uchun yangi she‘r yoki qo‘shiq yod olishiga to‘g‘ri keladi, bu orqali o‘quvchining so‘z boyligi ortadi, qolaversa, bu bilan o‘rganuvchida " speaking " ko‘nikmasi shakllanib boradi.

O‘z ustida ishlamaslik yoki o‘ziga ishonmaslik. Bu til o‘rganishda duch kelinadigan yana bir muammodir. O‘qituvchi topshiriqlarni vaqtida bajarmaslik yoki chala bajarish , jiddiy yondashmaslik ham til o‘rganish jarayonida qiyinchiliklarga olib kelishi mumkin. Buning yechimi sifatida faqat dars jarayonidagi bilim olish va til o‘rganish bilan cheklanib qolmasdan, berilgan mavzuga aloqador qo‘shimcha ma‘lumotlarni o‘rganish , ularni takrorlab mustahkamlab turish tavsiya etiladi.

Asosan, ingliz tilini endi o‘rganayotgan o‘quvchilar oldidagi yana bir jiddiy muammo shuki, o‘rganayotgan tilda xato gapirib qo‘yishdan qo‘rqishdir. Tabiiyki, har bir yangi boshlangan ishda xato va kamchiliklar uchraydi va bu normal holatdir. Shuning uchun nafaqat ingliz tilini o‘rganish jarayonida balki umuman ilm olayotganda xato qilishdan qo‘rqmaslik, xato yo‘l qo‘ygan taqdirda undan xulosa qilib, qayta bu xatoga yo‘l qo‘ymaslikka harakat qilish kerak. Bu orqali

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O‘ZBEK TILI IJTIMOIY VA KOMMUNIKATIV MAKONDA

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Annotatsiya. Til odamlarning bir-biri bilan muloqot qilishiga imkon beruvchi amaliy muloqot usulidir. Til odamlar o'rtasidagi muloqot, o'zaro tushunish vositasidir.

Har qanday til odamlarga, uning muhitiga, ya’ni jamiyatga xizmat qilishi kerak. Tilsiz jamiyat bo‘lmaydi, tilsiz jamiyat ham bo‘lmaydi.

Kalit so’zlar: til, ikki tillilik, etnik, ekzogloss.

Аннотация. Язык – это практический способ общения, который позволяет людям общаться друг с другом. Язык является средством общения между людьми, взаимопонимания. Любой язык должен служить людям, его среде, то есть обществу. Нет общества без языка, и нет общества без языка.

Ключевые слова: язык, двуязычие, этнос, экзоглосс.

Annotation. Language is a practical way of communicating that allows people to communicate with each other. Language is a means of communication between people, mutual understanding. Any language should serve people, its environment, that is, society. There is no society without language, and there is no society without language.

Keywords: language, bilingual, ethnic, exogloss.

Til vaziyatining shakllanishi yoki paydo bo‘lishida har bir mamlakat, ba’zan har bir mintaqaning o‘ziga xos xususiyatlari bo‘lishi mumkin. Masalan, O’zbekiston xalqi uchun hayotning iqtisodiy, madaniy va boshqa jabhalarida rus tili asosiy aloqa vositasi edi. Bir tomondan, Sovet Ittifoqi parchalanganidan keyin ko‘plab ruslarning O’zbekistondan chiqib ketishi va aksincha, repatriantlarning xorijdagi o‘z ona yurtlariga qaytishi mamlakatdagi til holatini keskin o‘zgartirib yubordi. Bularning barchasi titul tillarining tiklanishi va tarqalishi bilan chambarchas bog'liq.

Zamonaviy O’zbekistondagi til holati ko'p tilli va ekzogloss hisoblanadi. Ko'rib turganimizdek, O’zbekistonning o'ziga xos til vaziyati bor, chunki mamlakatda tillar xilma-xilligi mavjud va bu tillarning aksariyati ikkita kommunikativ jihatdan kuchli tillar - qozoq va rus tillari bilan bog'liq. Ikki tillilik mamlakatdagi eng muhim til ko'rsatkichidir. Shu bois mamlakatimizda ikki tillilik masalasi tilshunoslar, sotsiologlar, siyosatshunoslar, jurnalistlar tomonidan jiddiy nazoratga olingan.

Mahalliy tilshunoslikda ikki tillilik muammolari F.Abdullayev, U. Tursunov, V.V.Reshetov, M.M.Mirzayev, K.Yusupov, K.Raxmonberdiyev, N.G`ulomova kabi olimlar ikki tillilik atamasi haqida bir qancha izchil xulosalarga ega. Til munosabatlari nazariyasining asoschisi V.Vaynrayxning fikricha, ikki tilni almashish amaliyoti ikki tillilikdir [1, 25-60-betlar]. Tilni bilish darajasi har bir tadqiqotchi tomonidan turlicha belgilanadi. Ayrim olimlar ikki yoki undan ortiq tilni turli darajadagi bilish (B.Xasanovich, M.K.Isaev), bir guruh olimlar esa ikki yoki undan ortiq tilni ona darajasida bilish deb qaraydilar.

Ikkilik insonning ruhiy jarayoniga ta'sir qiladi. Shaxs uchun ikki tillilik nafaqat ko‘p tilli jamiyatda muloqot vositasi, balki nutqdagi fikrlash tizimining natijasidir. Ikki tillilik, birinchidan, milliy xulq-atvorning tarkibiy qismi, ikkinchidan, boshqa xalqlarning qadriyatlarini tan olishdir.

Ikki tillilik - bu shaxs yoki jamiyatning muloqot qilish uchun ikki tildan bir vaqtning o'zida foydalanishi. Shu tariqa biz V.Vaynrayxning “Muloqot – fikr almashishdagi ijtimoiy jarayon” ta’rifini to‘ldiramiz va ikki tillilik tushunchasini ijtimoiy psixolingvistika doirasi bilan cheklaymiz. Biror kishi yoki bir guruh shaxslarning muloqotda bir tildan foydalanishi bir tillilik deyiladi. Va uch yoki ba'zan

undan ko'p tillardan foydalanish ko'p tillilik deb ataladi. Shu ma’noda ikki tillilikni keng tarqalgan jarayon deb hisoblash mumkin.

So'zlashadigan tillarning ijtimoiy mavqeiga qarab ikki tillilik va diglossiyani farqlash kerak. Ikki tillilik - bu xulq-atvori va madaniyati jihatidan farq qiluvchi turli tillarning o'zaro munosabati, diglossiya esa bir tildagi mahalliy nutqning munosabatidir.

Ikki tillilik tushunchasi borasida olimlar turlicha fikrda. Atoqli olim B.Xasnovich “Agar shaxs, bir guruh kishilar, jamiyat qanchalik etnik jihatdan turlicha bo‘lmasin, ikki tilda so‘zlashsa (yozsa, o‘qisa), u ikki tilli hisoblanadi” [2, 86-b.]. B.Gavranek ikki tillilikni lisoniy muloqotning alohida holi sifatida ta’riflab, bu atamaning qo‘llanishi faqat jamoaviy ikki tillilikka tegishli ekanligini aniqlab, keng izoh beradi [3, 65-b.]. VA Aurorin ikki tillilikni quyidagicha ta'riflaydi: "Deyarli ikki va undan ko'p tillarni bilish. Haqiqiy ikki tillilik ikkinchi tilni o‘zlashtirish darajasi birinchi tilni o‘zlashtirish darajasiga yetgandagina boshlanadi” [4, 140-b.]. E.Yu.Protasova ikki tillilik tushunchasi va ikki tillilik darajasini quyidagicha belgilaydi: Barqaror til muhitida jamiyatda yuqori maqomli til va past maqomli til mavjud. Birinchisi murakkab grammatika bilan ajralib turadi va ko'pincha rasmiy vaziyatlarda va yozma ravishda qo'llaniladi. Ikkinchisi kundalik hayotda, asosan, og‘zaki nutqda qo‘llaniladi”[5, 3-15-betlar].

Umuman olganda, ikki tillilik turlari turli sohalarda atroflicha o‘rganilib, turli tasniflar taklif qilingan. Masalan: B.Hasanovich sotsiolingvistikaga asoslangan tasnifni taklif qiladi:

a) ikki tillilik turlarini ma’lum bir jamoa bilan identifikatsiya qilish yo‘nalishiga ko‘ra individual, guruhli, ommaviy ikki tillilik deb tasniflash mumkin;

b) o'rganish uslubiga ko'ra tillarni tabiiy va sun'iy turlarga bo'lish mumkin;

b) tilni bilish darajasiga qarab koordinativ (sof) va tobe ikki tillilik turlarini tavsiflashimiz mumkin [6, 27-b.].

Ikki tillilikning quyidagi turlari E.D.Suleymenova, N.J.Shaymerdenova, J.S.Smagulova, D.X.Akanovalarning “Ijtimoiy tilshunoslik terminlari lug‘ati”da keltirilgan:

- individual ikki tillilik - ma'lum bir aholi vakillarining ikki tilni bilishi va undan foydalanishi va umumiy ikki tillilik - aholining ko'pchiligining ikki tilni bilishi va undan foydalanishi;

- mintaqaviy ikki tillilik - mamlakatning ma'lum bir mintaqasi aholisining ikki tilni bilishi va undan foydalanishi va milliy ikki tillilik - shu mamlakat aholisining ikki tilni bilishi va undan foydalanishi;

- tabiiy ikki tillilik - ushbu tillar tarafdorlarining bevosita o'zaro ta'siri natijasida ikki tilni bilish va ishlatish, sun'iy ikki tillilik - ikkinchi tilni o'rganish uchun maxsus va qasddan shartlar natijasida ikki tilni bilish va ishlatish;

- sof yoki qo'shma ikki tillilik - ikki tilning har biri ikki tillilikda alohida tizim, aralash ikki tillilik - ikki til bir tizimda birlashtirilgan, bo'ysunuvchi ikki tillilik - ikkinchi tilni o'rganishning boshlang'ich bosqichi, uning birliklari ularning semantikasini pasaytiradi. asos va birinchi til birliklari bilan o'zaro ta'sir qiladi.

- qo'shimcha ikki tillilik - ikki tillilar birinchi til kompetentsiyasini yo'qotmasdan ikkinchi tildan foydalanadilar va ikki tillilikni almashtiradilar - ikki tillilar ikkinchi tilni o'rganish jarayonida birinchi kompetensiyani yo'qotadilar;

- funktsional (madaniy) ikki tillilik - ikki til bir xalq tomonidan qo'llaniladi, biri etnik til, ikkinchisi - maxsus xizmatlar yoki alohida holatlarda ishlatiladigan etnik til va etnik ikki tillilik - bu ikki tildan foydalanish. bir tilda so‘zlashuvchi ikki xalqning nisbati yoki bir xalqning ikki tildan foydalanishi bilan bog‘liq bo‘lgan bir xil jamiyat [7, 64-b., 239-b., 231-bet].

2021 yilning 1 yanvar holatiga ko‘ra, O’zbekiston Respublikasida eng yirik etnik guruhlar: o’zbek, tojik, qozoq, qoraqalpoq va rus millatiga mansub kishilar yashaydi, aholisi 34,6 mln kishi. Statistika qo‘mitasi taqdim qilgan ma’lumotlarga qaraganda, Respublikada doimiy aholining etnik tarkibi quyidagicha:

- o‘zbeklar — 29,2 mln kishi;
- tojiklar — 1,7 mln kishi;
- qozoqlar — 821,2 ming kishi;
- qoraqalpoqlar — 752,7 ming kishi;
- ruslar — 720,3 ming kishi;
- qirg‘izlar — 291,6 ming kishi;
- turkmanlar — 206,2 ming kishi;
- tatarlar — 187,3 ming kishi;
- koreyslar — 174,2 ming kishi;
- ukrainlar — 67,9 ming kishi;
- ozarbayjonlar — 41,2 ming kishi;
- belaruslar — 18,5 ming kishi;
- boshqa millatlar — 426,4 ming kishi.

N.G’ulomovaning ta’kidlashicha, O’zbekistonda sovet davrida qo‘sh tillilikning rivojlanishi “ko‘p yillar davomida ikki tillilik davrida ona tilining saqlanishi, almashtirilishi va yo‘qolishi ko‘zda tutilgan edi. Aksincha, rus tili bilan bog'langan tillarni boyitish vazifasiga alohida e'tibor qaratildi ... Ikki tillilikning ijtimoiy-funksional tahlili ko'pincha tilni tushunish va milliy ong kabi muhim omillarni hisobga olmasdan amalga oshirildi ".

Ikkinchi tilni, shuning uchun boshqa madaniyatni o'rganish jarayonini o'rganishda madaniyatlararo muloqot jarayonlarini o'rganish muhimdir. E.F.Tarasov: “Madaniyatlararo muloqot deganda turli madaniyatlarning (va odatda turli tillarning) o‘zaro ta’siri sifatida tushunish kerak. “Milliy madaniyat sohibi” metafora yordamida odatda ma’lum bir milliy madaniyatni “o‘zlashtirish” jarayonida shakllangan inson ongining sifatini aks ettiradi. Kognitiv psixologiyada ushbu ongning sifati nuqtai nazaridan quyidagilar hisobga olinadi: 1) sezgi a'zolaridan olingan eshitish ma'lumotlarini qayta ishlash jarayonida shakllantirilgan eshitish bilimlari; 2) to'g'ridan-to'g'ri eshitish ma'lumotlariga asoslanmagan, fikrlash jarayonida shakllangan konseptual bilimlar; 3) eshitish va konseptual ma'lumotlarni qo'llash ketma-ketligi va usullarini tavsiflovchi protsessual bilimlar [10, 4-bet].

Hozirgi vaqtda olim madaniyatlararo muloqot nafaqat individual tilshunoslikning ob'ekti, balki integral xulq-atvorning muhim shakli: psixolingvistika, sotsiolingvistika,

kognitiv psixologiya va kognitiv lingvistika ekanligini ta'kidlaydi. Madaniyatlararo muloqotni o'rganishning hozirgi bosqichini tilshunoslikning an'anaviy shakli tahlilining yangi bosqichi asosida ko'rib chiqish mumkin: tahlil ob'ektining o'zi murakkablashdi va o'zgardi (xilma-xillik, intensivlik, madaniyatlararo muloqot hajmi), tadqiqot uskunalari o'zgardi (kommunikativ yondashuv, neyrofiziologik funksionalizm, kompyuter metaforasi, inson xotirasi)., nutqni idrok etish va qayta ishlash jarayonlari haqida yangi chuqur bilim). Masalan, o'tgan asrning oxiridagi lingvodidaktik tadqiqotlarda narsa va hodisalarning farqlovchi xususiyatlarini tushunish natijasida yagona to'g'ridan-to'g'ri emotsional tasvir sifatida talqin qilinadigan idrok psixologiyasiga oid ma'lumotlarni kiritish kifoya edi [11, 53-bet].

O’zbekiston Respublikasi Konstitutsiyasi va boshqa me’yoriy-huquqiy hujjatlar bilan tasdiqlangan ikki tilning muqobil qo‘llanilishi til qo‘llaniladigan barcha joylarda, shu jumladan, bugungi kunda eng muhimi – ommaviy axborot vositalarida ham amal qiladi. Tilning kodifikatsiyasi va birlashuviga ommaviy axborot vositalari katta ta'sir ko'rsatadi.

Hozirgi vaqtda xalqaro aloqalari mustahkam bo‘lgan barcha mamlakatlarda til muloqoti masalasiga alohida e’tibor qaratilmoqda. Til muloqotining umuminsoniy ahamiyati mamlakat va mamlakat, millat va millat o‘rtasidagi siyosiy aloqalarni har tomonlama ochishda namoyon bo‘ladi. Binobarin, til muloqoti bugungi kunning eng dolzarb muammosi sifatida sotsiolingvistikada yangi ilmiy asarlarning paydo bo‘lishiga ta’sir ko‘rsatdi.

Lingvistik muloqot - shaxsning fikrlashi, mulohaza yuritishi, gapirishi, tinglashi, tushunishi, gapirishi, fikrlashi va h., harakatlar bilan bevosita bog'liq bo'lgan hodisa. Shuning uchun til aloqasi bilan bog‘liq hodisalarning nazariy asoslarini aniqlash; og'zaki, uzatilgan, yozma xabarni qabul qilish usullarini aniqlash; shuningdek, aloqa vositalari va vositalarining ta’rifi, ulardan foydalanish yo‘llari dolzarb masalalardandir [12, 3-b.].

Ikki tillilikning tabiiy va sun’iy shakllari mavjud. Tabiiy ikki tillilik tegishli til muhitida tabiiy ravishda yuzaga kelsa, sun’iy ikki tillilik o‘quv muhitida turli usullar yordamida o‘zlashtiriladi. Ikki tillilik guruhlash asosida yotgan har xil xususiyatlarga ko'ra bir necha turlarga bo'linadi. Faoliyat soniga qarab ikki tillilikning quyidagi turlari ajratiladi: retseptiv, reproduktiv, mahsuldor ikki tillilik. Yoshga qarab erta va kech turlarga bo'linadi. Ikki tilning mexanizmlari o'rtasidagi munosabat tufayli L.V. Shcherba sof va aralash ikki tillilikni ajratadi [13, 15-16-betlar].

Garchi “ikki tillilik” va “ikki tillilik” so‘zlari bir-birining o‘rnida ishlatilgan bo‘lsa-da, ayrim tadqiqotchilar ularni ikki xil tushuncha sifatida belgilaydilar. Ayrim olimlar ikki tillilikni jarayon sifatida ko‘rishadi. Masalan, E.M.Vereshchagin ikki tillilikni odamga ikki tilli tizimga xos bo‘lgan nutq turini takrorlash imkonini beruvchi psixik mexanizm deb ta’riflasa, V.Y.Rozenzveyg ikki tillilikni muloqot holatiga qarab bir tildan ikkinchi tilga doimiy o‘tish, ikki tillilik deb ta’riflaydi. Ilgari tadqiqotchilar ikki tillilikning sof lingvistik jihatlariga e’tibor qaratgan bo‘lsalar, keyingi yillarda ikki tillilikning psixolingvistik va sotsiolingvistik jihatlariga qiziqish ortib bormoqda. Ikki tillilik hodisasi fanning turli sohalari tomonidan turli tomonlardan ko‘rib chiqiladi. Ikki tillilikning matn bilan aloqasi bevosita tilshunoslikda ko‘rib chiqilsa, sotsiologiyada

ikki tilli shaxs yoki guruhning jamiyatdagi xatti-harakati bilan bog‘liq masalalar ko‘rib chiqiladi. Psixologiyada ikki tillilik nutq hosil qilish mexanizmlari nuqtai nazaridan ham ko'rib chiqiladi. Matnning ijtimoiy xulq-atvorga munosabati nuqtai nazaridan ko‘rib chiqiladigan ikki tillilik sotsiolingvistikaning predmeti bo‘lsa, nutq mexanizmi va matn o‘rtasidagi munosabat nuqtai nazaridan ko‘rib chiqiladigan ikki tillilik psixolingvistikaning predmeti hisoblanadi.

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DISCOURSOLOGY AND CORPUS LINGUISTICS
ДИСКУРСОЛОГИЯ И КОРПУСНАЯ ЛИНГВИСТИКА
НОВЫЙ ПОДХОД К СОЗДАНИЮ ЭЛЕКТРОННЫХ ЛИНГВИСТИЧЕСКИХ СЛОВАРЕЙ
DISKURSOLOGIYA VA KORPUS LINGVISTIKASI

НОВЫЙ ПОДХОД К СОЗДАНИЮ ЭЛЕКТРОННЫХ ЛИНГВИСТИЧЕСКИХ СЛОВАРЕЙ

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Аннотация: Статья о создании электронных словарей, основанных на классификации частей речи, что считается новым подходом в узбекской лексикографии, и которые обучают как правописанию, так и правильному произношению, могут быть использованы в учебном процессе, а также в филологических исследованиях, делопроизводстве и составлении документов.

Ключевые слова: компьютерная лингвистика, языковой корпус, образовательный корпус, части речи, виды словарей, транскрипция, лингвистическое исследование, делопроизводство, составление документов.

Аннотация: мақола ўзбек луғатчилигида янгича ёндашув ҳисобланган сўз туркумлари таснифига асосланган ҳам имло, ҳам тўғри талаффузга ўргатувчи, таълим жараёнида, шунингдек филологик тадқиқотларда, иш юритиш ва ҳужжат тузиш ишларида фойдаланилувчи электрон луғатлар яратиш ҳақида.

Калит сўзлар: компютер лингивистикаси, тил корпуси, таълимий корпус, сўз туркумлари, луғат турлари, транскрипция, лингивистик тадқиқот, иш юритиш, ҳужжат тузиш.

Annotation: An article tells about the creation of electronic dictionaries based on the classification of parts of speech, which is considered a new approach in Uzbek lexicography, and which teaches both spelling and correct pronunciation, can be used in the educational process, as well as in philological research, office work and documents.

Key words: computational linguistics, language corpus, educational corpus, parts of speech, types of dictionaries, transcription, linguistic research, office work, document preparation.

В мировом языкознании необыкновенно стремительно протекают процессы адаптации к современным информационным технологиям. В частности, определённых высот «Компьютерная лингвистика» достигла в западном языкознании, в русской лингвистике и даже в турецкой и казахской лингвистике. С появлением компьютерных технологий программисты создали новый вид словаря – электронный словарь. Данный вид словаря является абсолютно новым словом в истории лексикографии, задающим новый качественный уровень её развития. Сейчас электронные словари остаются в тени бумажных словарей и растёт необходимость в подготовке электронного контента для языковой платформы. Потому что электронные словари имеют ряд очевидных и важных преимуществ перед словарями традиционными. Единственным их недостатком является то, что они привязаны к персональному компьютеру и оттого, разумеется, несколько ограничены. Однако этот недостаток пусть и не полностью, но как минимум в скором времени будет устранён благодаря всё растущим темпам компьютеризации, в том числе, существованию компьютеров-ноутбуков.

Сейчас лингвистические словари на русском языке – это широко распространённые электронные словари, поэтому мы делаем акцент только на двуязычные узбекско-английские и узбекско-русские словари. Как известно, большинство грамматических терминов относятся к русскому и английскому языкам. Есть и такие термины, чьё происхождение восходит к латыни, но следует отдельно отметить, что узбекские лингвистические термины в основном формировались на базе русской терминологии посредством перевода. Для изучения данного вопроса следует провести сравнительный анализ узбекских лингвистических терминов и терминов из других языков. Сопоставлять эти словари интересно, потому что составлявшие их группы по-разному смотрели на принципы электронной лексикографии. Также электронные словари играют важную роль, если идёт речь о Национальном языковом корпусе.

В узбекской лингвистике в данном направлении только начали проводить исследования, в том числе вести практические работы. Как известно, язык отражается в словарях, на сегодняшний день в узбекской лексикографии перед областью компьютерной лингвистики стоит ряд проблем. Для создания электронной платформы узбекского языка, разработки языкового корпуса и образовательного корпуса необходимо создать отраслевую терминологию, а также лингвистические и учебные словари. В данном направлении в качестве мирового опыта следует эффективно воспользоваться работами таких ученых, как К.Д.Бак, Ж.Малкил, П.Н.Денисов, В.Г.Гак, Л.А.Новиков, В.В.Морковкин, С.Г.Бархударов. [Бархударов С.Г, 1975, 54-58]

В узбекской лексикографии также создавались отдельные лингвистические, учебные словари, например, появление в узбекской лингвистике такого ответвления, как учебная лексикография отмечают А.Мадвалиев, Х.Неъматов, Р.Сайфуллаева, Э.Киличев. В статьях Б.Менглиева [Менглиев Б.Р., Бахриддинова Б.М. 2009. 34-41], С.Каримова, Б.Йулдошева, Н.Улукова, Б.Бахриддиновой [Менглиев Б.Р., Бахриддинова Б.М. 2009. 34-41] на повестку

дня вынесены теоретические и практические вопросы создания современных словарей, которые стали бы вспомогательным источником информации в сфере преподавания родного языка. В частности, широкомасштабные исследования в рамках теории и практики создания лингвистических словарей на узбекском языке ведёт Б.Бахриддинова. [Бахриддинова Б.М. 2009. 34-41]

На сегодняшний день существует необходимость по-новому подойти к вопросу создания лингвистических словарей в целях совершенствования образовательного контента, а также для создания образовательного и языкового корпусов. В частности, целесообразным будет создание электронных словарей с учетом классификации лингвистических словарей по категориям согласно степени их важности. Например, в речи по сравнению с другими её частями более активно используются существительные и глаголы. В образовательном процессе также ощущается большая потребность в электронных учебных материалах, нежели в печатной информации. В подобной ситуации прежде всего следует создавать отдельные словари по частям речи, которые не только ускоряют процесс поиска данных, но и позволяют сэкономить время.

Кроме этого, разделённые на категории электронные словари позволяют повысить эффективность работы и без промедления получить представление об общей картине для тех, кто ведёт свои исследования в области филологии, лингвистики и в том числе лексикологии.

В частности, один только словарь «Имена собственные», относящийся к такой части речи, как существительное, можно разработать в различных формах.

1. «Словарь имён собственных»
2. «Словарь заимствованных имён собственных»
3. «Словарь топонимов»
4. «Словарь активных отраслевых терминов»
5. «Словарь наименований организаций и учреждений»

Отличие этих словарей от существующих общих и традиционных словарей заключается в том, что слова, включенные в состав данных классифицированных словарей, прежде всего состоят из наиболее активно используемых слов, также даётся правописание каждого слова и его форма его произношения в транскрипции.

Помимо этого, исходя из потребностей общества для делопроизводства в официальной деятельности в основном чаще всего обращаются к существительным и глаголам. Подготовка словарей «Синонимичные существительные» и «Синонимичные глаголы» в целях предотвращения повторений в документах и в текстах разных стилей облегчит использование языка и создаст благоприятные условия для делопроизводства.

Для обеспечения широкого использования в процессе общения слов, относящихся к пласту узбекского языка, можно применить следующий подход:

1. «Словарь узбекских имён собственных»
2. «Словарь узбекских имён»
3. «Словарь узбекских глаголов»
4. «Словарь узбекских топонимов»

Такие словари, разумеется, будут составляться в электронной форме. Каждое слово в составе данных словарей послужит изучению как норм правописания, так и норм произношения.

В заключение можно отметить, что подобные словари прежде всего окажут непосредственную помощь учащимся, исследователям, сотрудникам и специалистам данной области в системе непрерывного образования, в основном в филологических и лингвистических исследованиях, а также в делопроизводстве и в процессе подготовки документов. Данные виды словарей могут выполнять функцию удобного электронного контента, который может одновременно послужить как развитию компьютерной лингвистики, так и корпусной лингвистике.

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O‘ZBEK VA RUS TILLARIDA OLMOSHLAR: NISBIY OLMOSHNING QO‘LLANILISH XUSUSIYATLARI

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Annotatsiya. Til ijtimoiy hodisa, u insoniyat taraqqiy topgani sayin rivojlanib kengayib boradi. Vaqt tilga ham o‘z ta’sirini o‘tkazadi. Yillar davomida ma’lum bir

tilda neologizmlar paydo bo‘ladi, eskirgan so‘zlar iste’moldan chiqa boshlaydi. Bunday o‘zgarishlar har bir tilda bo‘lgani kabi o‘zbek tilida ham kuzatilgan, kuzatilmoqda va bundan keyin ham kuzatiladi.

Kalit so‘zlar: grammatika, nisbiy olmoshlar, qiyosiy-tipologik tahlil, sintaktik-uslubiy qonuniyatlar.

Abstract. Language is a social phenomenon, it develops and expands as humanity develops. Time also affects language. Over the years, neologisms appear in a particular language, and obsolete words begin to fall out of use. Such changes have been, are, and will continue to be observed in Uzbek, as in any other language.

Keywords: grammar, relative pronouns, comparative-typological analysis, syntactic-methodological laws.

Аннотация. Язык — явление социальное, он развивается и расширяется по мере развития человечества. Время также влияет на язык. С годами в том или ином языке появляются неологизмы, а устаревшие слова начинают выходить из употребления. Такие изменения были, есть и будут наблюдаться в узбекском, как и в любом другом языке.

Ключевые слова: грамматика, относительные местоимения, сравнительно-типологический анализ, синтаксико-методологические закономерности.

O‘zbek tilida nisbiy olmoshlar bormi?

Tilshunoslikda bu masalada turli yondashuvlar mavjud. O‘zbek va rus tillarini taqqoslab o‘rganishda adabiyotlarning ko‘lami bilan bog‘liq muammolarga duch kelishimiz mumkin. O‘rganishlar jarayonida o‘zbek tili grammatikasining rus tili grammatikasi andozasiga qurilganligining guvohi bo‘lamiz va bu o‘zbek va rus tillarini muqoyasa qilishda qulaylik yaratadi. Til xususiyatlaridagi mantiqiylik, tizimlilik, istisnolarning salmog‘i va darajasi, aynan, qiyoslaganda ko‘zga tashlanadi. Bunda tillarning imkoniyatlari, yutuq-kamchiliklari muhim omil bo‘lib xizmat qiladi. Bu jarayonda olmosh so‘z turkumi ham e’tiborli jihatlarga boyligi bilan kishini jalb etadi.

Ma’lumki, XX asrda bir necha olimlar rus va o‘zbek grammatikasini qiyosiy-tipologik o‘rganishgan. Dastlab, 1934-yilda Yevgeniy Panov o‘zbek va rus tillarini qiyosiy tahlil qilgan. Keyinchalik Reshetov va Reshetova, O.Azizov va uning hammualiflari, Sh.Rahmatullyev kabi olimlar bu ikki tilning o‘ziga xos xususiyatlari, umumiy va xususiy jihatlarini tadqiq qilishgan. Jumladan, Azizov olmosh mavzusini quyidagicha tadqiq qiladi: rus tilida olmoshni 8 guruhga ajratadi. Ma’lumki, o‘zbek tilida olmoshlarning ma’noviy guruhlari 7 ta bo‘lib, ular kishilik, o‘zlik, so‘roq, belgilash, bo‘lishsizlik, gumon va ko‘rsatish olmoshlaridir. Rus tilida esa nisbiy olmoshlar hamda egalik olmoshlari hisobiga 9 ta ma’noviy guruhlarga ajratiladi.

O. Azizovning rus tilidagi so‘roq va nisbiy olmoshlarni bir guruh sifatida olishi, mulohazali fikrni tug‘diradi. U rus tilidagi olmoshlarni 8 guruhga ajratib, bittasini so‘roq-nisbiy olmosh deb ataydi. Olim: “…so‘roq olmoshi so‘z birikmasi yo gapni ikkinchi bir birikma yoki gapga bog‘lash uchun ham xizmat qiladi, bunda u so‘roq anglatmaydi, balki grammatik munosabatni (tobelikni) ko‘rsatadi” deb qisqa munosabat bildirib o‘tadi. Fikrimizcha, olmosh deb olinayotgan so‘z so‘roq ma’nosini bermasa, so‘roq olmoshi tarkibida emas, paradigmaning alohida turi sifatida qaralishi kerak. Zero, keyingi va ayrim rus grammatikasiga oid adabiyotlarda ular ayri tarzda

talqin etiladi. O.Azizovning qisqa kursida esa rus tili so‘roq va nisbiy olmoshlari bir guruhga kiritilib, shu bilan birga ikki tilning, ya’ni o‘zbek var rus tillarining so‘roq olmoshlari bir-biriga mos keladi degan g‘oya ilgari suriladi. Ya’ni ikki tilning ham nisbiy olmoshlari so‘roq olmoshlari tarkibiga kiritilgan. Biroq, o‘zbek tilida “nisbiy olmosh” degan tushuncha mavjud emas. Dunyoning faol tillarida biz ularni ya’ni “nisbiy olmoshlar”ni ko‘ramiz va osonlikcha idrok etamiz hamda qabul qilamiz: rus tilida – ***относительные местоимения***; ingliz tilida – ***relative pronouns***; nemis tilida – ***die relativpronomen*** shular jumlasidan. O‘zbek tilidagi bunday so‘zlar “nisbiy so‘zlar” tushunchasi bilan bog‘liq. Nisbiy so‘zlar esa o‘zbek tilida nafaqat olmosh, balki boshqa istalgan so‘z turkumining o‘z vazifasidan tashqaridagi bajargan vazifasiga aytiladi. Shunda, yuqorida berilgan savol yana o‘z aktullaigida qoladi.

Lekin biz O.Azizovning qiyosiy-tipologik ishlarini bu bilan qoralamoqchi yoki kamsitmoqchi emasmiz. Shuni aytish joizki, bu asar bugungi kunda ko‘p jihatdan qisqa, lo‘nda, asosli va qulay ekanligi bilan katta ahamiyatga ega. Sh.Rahmatullayev bu tipologik yondashuvni muayyan darajada to‘ldirilgan. Va u o‘z asarida rus tilidagi olmoshlarni 9 ta va o‘zbek tili olmoshlarini 7 ta deb izoh beradi.

Hozirgi kunda ikkinchi darajali olmoshlar: o‘zlik, belgilash, gumon, bo‘lishsizlik ko‘p tillarda mavjud emas, ayrim tillarda esa paydo bo‘lganiga ko‘p bo‘lgani yo‘q. Shuning uchun, til taraqqiyotini ta’minlash maqsadida o‘zbek tili so‘roq olmoshlari vositasida tilda uchrovchi nisbiy olmoshlarni alohida olmosh turi sifatida ajratish dunyoning go‘zal tillariga yaqinlashtirishi mumkin degan xulosaga kelamiz, zero u tilning o‘zga til vakiliga idrok etilishini ta’minlashi, boyitishi, qulaylik yaratishi, grammatik kemtikni to‘ldirishi mumkin.

Bunday olmoshlar o‘zbek tilida juda keng qo‘llaniladi:

➢ *Kim mehnat qilsa, o‘sha rohat ko‘radi*. “Kim?” so‘roq olmoshining mazkur jumlada so‘roq ma’nosini bermayotgani kundek ravshan.

➢ Yoki olmoshning modal ma’no ifodalashi ham o‘zbek tilida uchraydi: “*Nima, yozgi imtihonlar tugagandan keyin qilasizmi?*”.

Sababi – so‘roq olmoshlar ishtirok etgan barcha gaplar ham so‘roq ma’nosida emas. Va mana shunday gaplardagi so‘roq olmoshlari nisbiy olmoshlar tarkibiga kiritilishi haqida o‘ylab ko‘rish kerak, deya yuqorida taklif etilgan fikrimizni asoslaymiz. Faqat, rus tili bilan o‘zbek tilini qiyoslaydigan bo‘lsak, rus tilidan farqli ravishda o‘zbek tilida nisbiy olmoshlar ergashgan qo‘shma gaplar komponenti hisoblanmaydi. O‘zbek tilida nisbiy olmoshlarning vazifasi mavjud emas. U nisbiy olmosh emas, avval aytilganidek “nisbiy so‘z” deb yuritiladi.

Badiiy adabiyotda ham misollar yetarlicha, ayniqsa o‘zbek xalq maqollari tarkibida:

- *Nima eksang shuni o‘rasan;*
- *Kim so‘z quvsa, baloga qoladi;*
- *Nimani hor qilsang shunga zor bo‘lasan (nimani qilsang hor, o‘shanga bo‘lasan zor);*
- *Kim tabib – boshidan o‘tgan tabib;*
- *Kim ishlaydi, kim tishlaydi;*
- *Soy qayoqqa oqsa, tosh ham shu yoqqa dumalar;*

- *Kimki bo‘lsa dilozor, undan el-u yurt bezor;*
- *Kimning moli, puli bo‘lsa,avliyoning o‘g‘li shul;*
- *Kim gapirganga boqma, nima gapirganga boq;*
- *Kim mard bo‘lsa so‘ziga, oydir elning ko‘ziga; qizni kim sevmas, qimizni kim ichmas;*
- *Qimiz kimniki – ichganniki, qiz kimniki – suyganniki;*
- *Er qayerda bo‘lsa, xotin ham shun yerda;*
- *Gado bir kechada necha boyir;*
- *Kimningn aravasiga minsang, o‘shaning qo‘shig‘ini ayt;*
- *Kiprigim ko‘zimniki, nima qilsam o‘zimniki;*
- *Suvsizlikdan baliq o‘lsa, daryoga nima g‘am;*
- *Kemada kim borini chiqqanda bilasan…*

Demak, olmoshlarning o‘zbek tilida 3 xil qo‘llanilishini ko‘rsatish mumkin:

1. “Nisbiy olmoshlar” – maqollar tarkibida
2. “Modal-olmoshlar” – modal so‘z sifatida
3. “Bog‘lovchi-olmoshlar” – nisbiy so‘z sifatida ergashgan qo‘shma gaplar tarkibida.

O‘zbek tili grammatikasidagi ega ergash gapli qo‘shma gaplar tarkibida keluvchi nisbiy so‘zlar aslida bog‘lovchi olmoshdir. Shuningdek, ular nafaqat qo‘shma gap komponentlarini bog‘laydi, balki ular ega ergash gapli qo‘shma gapda olmosh sifatida asosan ega vazifasini ham bajaradi.

Hozirgi kunda tarjima faoliyati ham ancha rivojlangani uchun bu jarayonda globallashuv yuz bermoqda. O‘zga tilning sintaktik-uslubiy qonuniyatlari zamonaviy adabiyotda ko‘zga tashlanadi. Bu o‘zbek tilining imkoniyatidan darak beradi – nisbiy olmoshlar o‘zbek tilida ham qo‘llanila oladi. Va shu sababli so‘ngi paytlarda *kimki, qaysiki* kabi va boshqa nisbiy olmoshlar ishtirokidagi tarjimalar biz uchun uncha g‘aliz ko‘rinmay qoldi.

Zamonaviy adabiyotda nisbiy olmosh ishtirokidagi gaplarga misollar:

- *yerda qancha nam ko‘p bo‘lsa, urug‘ shuncha tez unadi;*
- *…buni qancha yashirishga urinmagin, haqiqat baribir oshkor bo‘ladi;*
- *men ularning qaysi biri fransuzcha gapirishini bilmayman;*
- *buni kim qilganligi noma’lum; mana u nima sababdan bunday qilgan…*

Shunday ekan, xulosa o‘rnida shuni aytish mumkinki, o‘zbek tilida ham rus tilidagi nisbiy olmoshlarning tabiiy uslub sifatida ishlatilishi, endi ularni alohida olmosh turi sifatida ajratishga olib kelmoqda.

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TEACHER'S SPEECH PARTS: THEIR STRUCTURE AND FEATURES

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Abstract. One of the problems associated with the pragmatic approach to the analysis of language was the distinction between sentence and utterance and their relationship to language and speech. The relation of the sentence to either the speech or language competence of the speaker brings different sets of problems into the focus of research: modal-communicative in the first case and logical-syntactic in the second.

Key words: language, speech, invariant models, paradigmatics, syntagmatics, discourse, polyphony, argumentative meaning, indirect speech act.

Абстракт. Одной из проблем, связанных с прагматическим подходом к анализу языка, стало различение предложения и высказывания и их отношение к языку и речи. Отнесенность предложения либо к речевой, либо к языковой компетенции говорящего, выносит в фокус исследования разные комплексы проблем: модально-коммуникативные в первом случае и логико-синтаксические — во втором.

Ключевые слова: язык, речь, инвариантные модели, парадигматика, синтагматика, дискурс, полифония, аргументативное значение, косвенный речевой акт.

Annotation. Til tahliliga pragmatik yondashuv bilan bog‘liq muammolardan biri gap va gap o‘rtasidagi farq, ularning til va nutqqa munosabati edi. Gapning so‘zlovchining nutqiy yoki til malakasiga bo‘lgan munosabati tadqiqot markaziga turli muammolar majmuasini olib keladi: birinchi holatda modal-kommunikativ, ikkinchi holatda esa mantiqiy-sintaktik.

Kalit so‘zlar: til, nutq, invariant modellar, paradigmatika, sintagmatika, nutq, polifoniya, argumentativ ma’no, bilvosita nutq akti.

There are 257 countries in the modern world, their inhabitants speak 3000 languages, and even more dialects. The largest number of people on the planet speak English, Spanish, Russian, Arabic and Portuguese. Learning a foreign language is, first of all, the development of the cultural level of a person, secondly, the improvement of oneself as a person, and after that it is worth thinking about what is a plus for you as a professional and career growth, because. this undoubtedly puts you in a special position in the event of competition. Now it is difficult to imagine a modern business person who does not know another language, because many means of communication are focused on a person who knows the language, to a greater or lesser extent.

In Uzbekistan, a new technology of education - credit - is being actively introduced to replace the former system - the so-called linear one. For students, the hourly workload in universities has increased, courses of various foreign languages are in incredible demand, and parents still send their children to additional classes.

Determining the intention of the speaker in speech is the main task of the listener. The success of communication depends on how well he copes with this task. Therefore, compiling a list of pragmatic meanings based on communicative intentions and classifying them is one of the most important tasks of pragmatics, which many linguists have tried to solve. Its difficulty is explained by the lack of scientific methods for identifying pragmatic meanings, which are still determined subjectively, based on intuition and knowledge of the language. The pragmatic type of utterance is a category, characterizing the functional status of the utterance in the text and correlating with the target setting of the communicant in the process of communication [Galochkina I.E., 1985: 6]. In classical linguistics, it corresponds to the category of the communicative type, which has been developing for a long time as a category of sentences. Pragmatics contrasts this category with the category of utterance.

As part of our scientific activities, we are very interested in the interaction between the teacher and students, in particular, how the speech parts of the teacher affect students. The problem of speech acts [1] and their varieties is studied in modern linguistics with unflagging interest, because the processes of information transfer are largely based on the processes of communication, and for any organization of the teacher chosen by the teacher, the communication option has a significant impact on the learning outcome. Therefore, knowledge of communication factors, the use of their practical activities is relevant for teachers. What is a teacher speech? And the speech of the teacher is the main instrument of pedagogical influence and at the same time a model for students. Pedagogical speech is designed to provide: a) productive communication, interaction between the teacher and his pupils; b) the positive impact of the teacher on the consciousness, feelings of students in order to form, correct their beliefs, motives for activity; c) full perception, awareness, consolidation of knowledge in the learning process; d) rational organization of educational and practical activities of students.

Speaking about the teacher's speech, one should distinguish between dialogic and monologue speech [2]. Each of them has its own characteristics. Dialogic speech is characterized by brevity of remarks, the use of modal words and idiomatic expressions, the selection of a dictionary, ellipticity, and violation of grammatical norms. The teacher, taking into account these features of dialogic speech, should give students a good example of it. Dialogic speech includes questions, answers, expressions of consent, requests, orders, instructions. When conducting a dialogue, emotions are also expressed: pleasure, joy, dissatisfaction, anger. The teacher explains to the students that in colloquial speech they often use idiomatic expressions that have different stylistic coloring. Students like idiomatic expressions, and thanks to their figurativeness, they easily remember them [3].

The results of V.P. Zinchenko, P. Kuttera, M.N. Skatkina, N.P. Fetiskina, I.A. Shurygina, A.Ya. Chebykin, who speaks about the lack of emotionality in the learning

process, thereby once again demonstrates the need for a positive emotional background in the process of cognition.

Scientists (A.K. Markova, D.B. Elkonin, G.I. Shchukina, E.P. Yakovleva, etc.) emphasize intellectual emotions (affective-cognitive complexes) that stimulate the assimilation of information: surprise, interest, emotion of conjecture, sense of humor, sense of confidence. It has been proven that the intellectual and emotional stimuli received by students set in motion the most complex psychological connections. The perception of information at the intellectual-sensory level optimizes learning, increases its effectiveness and efficiency [4].

The teacher most often addresses the class, managing with the help of a word, a glance, the attention and perception of the whole team, a group of students. A feature of the teacher's speech, as public speech, is its orientation, the student's appeal. The teacher's word always has an exact address - it is selected based on its semantic perception and understanding of students. The use of this property helps to evoke an intellectual response in children to their words, to create an atmosphere of empathy, reflection, infecting everyone with a general mood, experience [5]. All this is called the perlocutionary act. In other words, a perlocutionary act is an act that causes a purposeful effect on the feelings and thoughts of people who perceive speech. The concept of "Perlocution" remains the least studied in the theory of speech acts. Perlocutionary influence is understood as “a speech influence on an object that can cause a certain situation, the subject of which is the object of influence”. I see the roots of the concept of "Perlocution" in the traditional hermeneutic concept of "Application", which is considered an integral part of the process of understanding, consisting of three moments: understanding, interpretation, application. Just as application is an integral part of the hermeneutic process, perlocution, in my understanding, also has its place in the system of verbal communication. However, the question of the inclusion of perlocution in the speech act has not yet found an unambiguous solution in linguistics.

At present, the definition of the boundary between semantics and pragmatics of language is the subject of heated scientific debate. C. Morris's primary opposition of the semantics and pragmatics of language, based on a three-valued opposition: semantics - "the relationship of signs to objects",

pragmatics - ``the relationship of signs to those who interpret them", syntactics - "the relationship of signs to each other" - seems to some modern researchers simplified and artificial. The reason for the critical attitude to such a categorical division of language into three spheres is awareness by a number of prominent linguists of the inextricable connection and mutual influence of semantic and pragmatic in the meaning of language units.

Human thinking, reflecting the objective world in language, introduces an element of subjectivity due to the complex nature of human cognitive activity. “The subjective element is preserved at the level of the linguistic interpretation of thought and affects the process of reflecting the external world in the language system: depending on the depth of human knowledge of the real world, on the correct vision of it, this world will be represented in the language in a more or less adequate form.

The reflection of the real surrounding world in human consciousness always contains a subjective component, since “a person can describe, that is, cognize the world around him, only having previously distinguished himself from this world, relying on the opposition of “I” to everything that “is not me”, and at the same time

necessarily proceeding from the recognition of the existence of both himself and the world from which he distinguishes himself and of which he represents himself as a part.

G.N. Rogova notes that the teacher's speech behavior "... what he says, how he speaks and what language he communicates with the student" contributes to the creation of a favorable climate in the classroom. She also points out that the analysis of 11,000 speech acts of the teacher showed that the lesson is dominated by imperative sentences, very few reactive replicas of an evaluative nature that would instill confidence in students, few replicas that stimulate the student's mental activity, involving him in work [6].

Summing up what has been said, it should be noted that in no subject studied at school, the effectiveness of the lesson does not depend on the teacher's speech as much as in foreign language lessons. Here, the language is not only a means by which the student acquires knowledge, but also the goal of learning.

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O‘ZBEK VA INGLIZ TILIDAGI OQ VA QORA RANGLARINING LINGVAKULTUROLOGIK XUSUSIYATLARI

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Annotatsiya: Ushbu maqola qadim zamonlardan to hozirgi kungacha ikki tilda qora, oq va qizil ranglarning ramziyligini ko'rib chiqadi. U ingliz va o‘zbek tillarida qadimiy miflar, ertaklar va yozuvchilarning zamonaviy asarlarini o‘rganib, ma’lum

rang timsollarining uzviyligini o‘rnatadi. Ertaklarga kelsak, tadqiqot faqat xalq og'zaki ijodida mashhur bo'lgan kam ma'lum bo'lgan miflarga qaratilgan. Ushbu uchta asosiy rang (qora, oq va qizil) talqinining uzluksizligi ikkala madaniyat o'rtasidagi aloqani o'rnatadi va farqlarni ham ko'rsatadi. Ushbu maqolada lingvokulturologiya ranglarni madaniy ramz sifatida tahlil qilish orqali o'zining ustuvor yo'nalishiga ega**.**

Kalit so‘zlar: madaniy va milliy o ‘ziga xoslik, ranglar simvoli, kognitiv va konseptual qarash

Абстракт: В этой статье исследуется символика черного, белого и красного цветов в двух языках с древних времен до наших дней. В нем исследуются древние мифы, сказки и современные произведения писателей на английском и узбекском языках, чтобы установить преемственность определенной цветовой символики. Что касается сказок, то исследование сосредоточено исключительно на малоизвестных мифах, популярных в фольклоре. Преемственность интерпретации этих трех основных цветов (черного, белого и красного) устанавливает связь между обеими культурами, а также демонстрирует различия. В этой статье лингвокультурология имеет первостепенное значение, анализируя цвета как культурный символ.

Ключевые слова*: культурно-национальная специфика, цветовая символика, понятийно-когнитивный*

Abstract: This paper examines the symbolism of the colors black, white, and red in two languages from ancient times to modern. It explores ancient myths, fairy tales and modern pieces of work of writers in English and Uzbek in order establish the continuity of certain color symbolisms. In regards to the fairy tales, the research focuses solely on the lesser-known myths which are popular in folklore. The continuity of interpretation of these three major colors (black, white, and red) establishes the link between both cultures, and demonstrates differences as well. In this article, linguoculturology has its top-priority by analyzing colors as a cultural symbol.

Keywords: cultural and national specifics, color symbolisms, conceptual and cognitive.

Rang-tasvir – adabiyot, san'at va hatto filmlarda ijtimoiy, madaniy va ramziy ma'nolarni yetkazishning asosiy usullaridan biri bo'lib kelmoqda. Har bir asosiy rang keng ko'lamli konnotativ belgilarga ega bo'lib,ularning har biri qabul qiluvchiga yoki tomoshabinga qandaydir xabarni yetkazadi. Bu ma'nolar madaniyatlararo farq qilishi mumkin, ayniqsa, bu Sharq va G'arb madaniyatlarini solishtirganda yaqqol namoyon bo ‘ladi. Bu ma'nolar bir-biriga yaqin ma'no munosabatlariga ega bo'lishi ham mumkin. Shuning uchun ham ranglar umumiy ma'no xususiyatiga ega. Xususan, oq va qora ranglar o'zbek va ingliz tillarida boshqa ranglarga qaraganda ancha keng tarqalgan ranglar hisoblanadi. Chunki bu ranglar yer yuzidagi dastlabki ranglar bo'lib, aksariyat madaniyatlarda umume'tirof etilgan. Ayniqsa, bu ikkita ramziy ma'nosi madaniyat ham, vaqt ham tanlamaydi, deyarli farq qilmaydi. Ularning ma'nolari madaniyatlarda qisman farq qilishi o ‘z aksini topgan.

Qora eng qadimgi ranglardan biri bo'lib, u yondirilgan yog'ochdan ya’ni ko'mir yoki kuygan suyak qoldiqlaridan hosil bo'ladi. Tarixdan oldingi davrda u g'or

san'atining asosiy qismi sifatida ishlatilgan. Bu rang Misrdagi "mumiyo" bilan bog'liq bo ‘lib, Misr yer osti dunyosini boshqargan xudo - Osiris "Qora" deb nomlangan va mumiyolashning vakili bo'lgan va Osirisga yer osti dunyosida xizmat qilgan xudo - Anubis qora yopinchiqli shoqol sifatida tasvirlangan. Shuning uchun qora so'zi ko'pchilik tillarda salbiy ma'no sifatida qabul qilinadi (J.L.Morton, 2015.). Yunon mifologiyasiga ko'ra ham qora -o'lim ramzi ma’nosini bildiradi. Bu ma’no Apollon va Koronis nomi bilan bog'liq; Koronis, Tesaliya malikasi bo ‘lgan va Apollonni sevgan, lekin Apollon uni Osiris bilan bo'lgan muhabbati tufayli o'ldirdi (Astma, 2015).

Qora nafaqat salbiy ma'noni anglatibgina qolmay, ijobiy "kuch-qudrat, go'zallik" ni bildirish uchun ham ishlatiladi. Britaniya madaniyatida qora mushuk - omad yoki farovonlik kabi ijobiy ma'noni bildiradi. Shu sababli, Angliyada qora mushuk egasi bo'lgan ayolning da'vochilari- so ‘rovchilari ko'p bo'ladi, degan qarashlar bor. Ingliz maqolida aytilganidek, "uyning mushugi qora bo'lsa, sevishgan ayollarning kamchiligi yoki kamchiligi bo'lmaydi". Angliyaning Midlend shtatida to'y sovg'asi sifatida qora mushuk kelinga omad keltiradi deb hisoblashgan va kelinlar mushuk bilan yangi xonadonga borishgan. Biroq, ingliz madaniyatida qora rangning salbiy ma'nolari ham mavjud, masalan, Black Friday (qora juma), Blacklist (qora ro'yxat), Blacksheep (qora qo'y) va boshqalar. Masalan "Black Friday" AQShda Shukrona kunidan keyingi kun bo'lib, bu kunda ko'chalar va do'konlar piyodalar bilan to'lib-toshgan sabali tirbandlik sodir bo'ladi. Keyinchalik, bu tushunchaning ma'nosi muqobil va ijobiy tarzda o'zgardi, chunki "Black Friday" kunida chakana sotuvchilar shu kundan katta hajmdagi daromad olishni boshlagan. "Black Friday" foyda, daromad degan ma'noni anglatadi. "Blacklist" - bu nomaqbul odamlar yoki shaxslar guruhi uchun ishlatiladigan ro'yxat, ular yomon xatti-harakatlari tufayli qora ro'yxatga kiritilgan.

O‘zbek madaniyatida qora rang motam yoki yovuzlik kabi salbiy ma’nolarni anglatadi. O‘zbekistonning ayrim hududlarida, xususan, Toshkentda dafn marosimida qora libosda kiyinadi. ba'zi xurofotlarga ko'ra, qora rang yomonlik belgisidir. Misol uchun, qora mushuk – agar u odamning oldida yo'lni kesib o'tsa, omadsizlikni anglatadi. O‘zbek madaniyatida qora rangning salbiy ma’noni ifodalovchi mashhur maqollar bor: oq kunda oqararsan, qora kunda; Qora itning uyati oq itga tegar) (Ro‘ziyeva, 2020).

Oq rang – yaxshilik, poklik va aybsizlikni bildirish uchun ishlatiladi. Mortonning ta'kidlashicha, "oq rang –diniy marosimlarda ishlatilgan, chunki ko'plab marosim ob'ektlari oq rang hisoblanadi va ruhoniylar marosimlarini o'tkazish uchun oq oyoq kiyimi kiyishgan". Bundan tashqari, Oq rang –poklik ramzi sifatidayunon ma’budlari bilan ham bog ‘liq. Yunon mifologiyasiga ko'ra, oq rang qo'shimcha ravishda go'zallik ma'budasi Afroditaning ramzi sanalib, Ma'budaning tug'ilishi oq rang bilan bog ‘liq, chunki Afrodita oq dengizida tug'ilgan. Shuning uchun bu ma’buda sevishgan yoshlarni himoya qiluvchi timsolga aylanadi. Shuningdek, Qadimgi Yunonistondagi kelinlar to'y kuni oq gulchambarlarini taqishgan (Astma, 2015). Qizig'i shundaki, oq rang butun dunyo bo'ylab to'y liboslari uchun keng tarqalgan rangdir. Shunga qaramay, u madaniy farqlarga ega. Ingliz tilida oq rang ham salbiy ma'noga ega, masalan, “white lie” - bu jiddiy hisoblanmagan, hazil yolg ‘ondir. (Heller, 2000).

O'zbek madaniyatiga nisbatan oq rang majoziy ma'noda ezgulik va yomonlikni, yaxshilik va yomonlikni ko'rsatadi. Xususan, o‘zbek xalq og‘zaki ijodida oq rang ijobiy va salbiy ma’noni ifodalaydi. Jumladan, “oq yo’l – yaxshi sayohat, oq fotiha- baraka, oq niyat- hayratlanaman, oq baxt- baxtiyor, oqpadar- noloyiq o’g’il kabilar o’zbek madaniyatida rang ramzining yaxshi namunasidir. Chunonchi, *“Toleing toabad bo‘lmasin qora, manglaying oq bo‘lsin, yarqiroq bo‘lsin*.(A. Oripov); “Chinnioy va Baxtiyor” ertagida oq rangga bog‘langan fazilat iboralari ham uchraydi:”*Barakalla, sening g‘ayrat va himmatingizga!-deb, Bixalfaning peshonasidan o‘pibdi -da,- bor, senga xudo oq yo‘l bersin! -deb fotiha beribdi Podshoh”. "Yaxshi, - dedi qirol Bixalfaga va uning peshonasidan o'pdi. — Endi bor, Xudo seni marhamat qilsin.* “Oq yo‘l yoki oq fotiha” iboralari sayohatga chiqmoqchi bo‘lgan odamlarga yaxshi sayohat tilash uchun ishlatiladi. Ramziy ma'noda oq rang xavfsiz yo'lni ko'rsatadi. Bundan tashqari, O‘zbekistonning shimoliy-sharqiy hududlarida odamlar o‘lim munosabati bilan oq libos kiyishadi. Bu holatda oq rang dafn marosimi, motam ramzidir. O‘zbek madaniyatida otaning noloyiq o‘g‘li degan ma’noni anglatuvchi “oqpadar” so‘zi bor. Xalq og‘zaki ijodining mashhur namunasi bo‘lgan “Ziyod botir” ertagida “oqpadar” so‘zining ma’nosi aniq tasvirlangan. “*Sulton Husayn Mirza o‘z yaqinlari bilan o‘tirgan ekan, ular orasida shayx ham bor ekan. Shayxning o’g’li podshoga ta’zim qilib:- Shohim yaqinda yurtimizga bir oqpadar yigit bir qiz bilan kelgan edi. Men ularning durust odam deb o‘ylab, nikohlab qo‘ygandim”.* (O‘zbek xalq qahramonlik dostonlari, 1998).Shunday qilib, oq rangning ikkala madaniyatda ham deyarli bir xil poklik va begunohlik, ilohiy belgilarni tasvirlashda ishlatilgan.

Xulosa

Xulosa qilib aytganda, ranglarning ramziy ma'nolari, xususan, oq va qora ranglarda, vaqt davomida deyarli o'zgarmagan, biroq bu ranglarning madaniaytalarar muloqotda biroz farqlar kuzatilishi mumkin. Shu sababli, G'arb va Sharq madaniyatlarida bu ranglar deyarli o ‘xshash ma ‘no kasb etadi; qora o'lim yoki yomonlikni anglatadi; oq poklik yoki aybsizlikni anglatadi. Har bir ramziy ma'no ikki madaniyatning qadimgi miflari, ertaklari va dunyoviy va diniy qarashlarida namoyon bo ‘ladi.

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DISKURSIV SHAXS: TUSHUNCHA, STRUKTURA, RIVOJLANISH TENDENSIYALARI

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Annotatsiya: Zamonaviy tilshunoslikda til va fikr o'rtasidagi munosabat uzoq tarixga ega. Kognitiv-diskursiv lingvistik paradigma nuqtai nazaridan qaraladigan bo`lsa, lingvistik shaxsni o'rganish ushbu munosabatning bir qismi sifatida amalga oshirilmoqda. Bugungi kunda nutqga ta'sir etuvchi omillarni tahlil qiluvchi o`rganishlarning aksariyati shaxsga e'tibor qaratadi. Ko`nikmalarning ahamiyati haqida turli olimlar o`z fikrlarini turlicha ifodalaydilar.

Kalit so ‘zlar: muloqot, diskurs, lingvistik shaxs, ijtimoiy voqelik, strukturaviy nutq, konseptuallashtirish.

Аннотация: В современном языкознании связь между языком и мышлением имеет давнюю историю. С точки зрения когнитивно-дискурсивной языковой парадигмы изучение языковой личности осуществляется в рамках этого отношения. Сегодня большинство исследований, анализирующих факторы, влияющие на речь, сосредоточены на личности. Разные ученые по-разному оценивают важность навыков.

Ключевые слова: общение, дискурс, языковая личность, социальная реальность, структурная речь, концептуализация.

Zamonaviy tilshunoslikning tilning antropotsentrizmiga yo'naltirilgan asosiy tushunchasi nutq hisoblanadi. Shuni ta'kidlash kerakki, nutq va diskurs-tahlil muammosi tilshunoslikda keng muhokama qilinadigan mavzulardan sanaladi.

Tilda shaxsni o’rganishdagi emg muhim bosqich – muloqot jarayonida uning pragmatik o’ziga xosliklarini o’rganishdan iborat sanaladi. Motivatsiya darajasida esa shaxsning til bilan aloqador bo’gan pragmatizmi yuzaga chiqadi, natijada uning maqsadlarining ochib berilishi esa shaxsning rivojlanishidan dalolat beradi. Buni kommunikativ faol shaxsning ehtiyojlarida ko’rish mumkin. Shaxs tomonidan dunyo haqida subyektiv tushuncha hosil qilishni anglatuvchi til pragmasi psixologik munosabatlar va aloqalarni o’zida aks ettiradi.

Bilimlar manbai ma’lum lingvistik madaniyatdan foydalanuvchi jamoyaning tilida yangraydigan har bir so`zda aks etadi. Bu kontekslar ijtimoiy-madaniy hamda kundalik foydalaniladigan so`zlar (leksikon)ni qamrab oluvchi etnik o`ziga xosliklardan iborat bo’ladi [1].

G. Lakoff esa Donald Trampning nutq faoliyatini tahlil qiladi va unda hech qanday tashqi ta’sirlarsiz nutq so’zlay olish hamda samimiy his-tuyg'ular orqali do’stona muhit yarata olish qobiliyati borligini ta’kidlab o’tadi. Shu sababli ham Prezident Trampning nutqi qismlarga bo’lingan hamda qisqa sintaktik birliklardan tashkil topadi va u ko’pincha pauzalardan foydalanadi [2].

Bu masalani yechishda turlicha yondashuvlar va qarashlardan foydalanish mumkin. Ma'lumki, nutq (diskurs) tushunchasidan birinchi marta mashhur ingliz olimi Xarris o'zining Diskurs — tahlil kitobida foydalangan. Bu olimning xizmati shundaki, u birinchilardan bo'lib, aloqaning asosiy birligi ravon matn ekanligi haqidagi qarashni yoqlagan. Diskursni “Muloqotdagi nutq” deb hisoblagan E. Benvenistning asarlari diskurs nazariyasi rivojlanishida muhim rol o’ynagan.

Pragmatik daraja lingvopersonologik birlik vosita sifatida eng muhim hisoblanadi. Chunki shaxsning aksiologik ma'lumotlari aynan lingvistik pragmada jamlanadi. shaxsdan beri lingvopersonologik birlikning qurilmasi lingvistikada shaxsning aksiologik ma'lumotlari to'planadi [8].

Pragmatik birliklar lingvistik elementlar yoki so'zlar ham, lug’atdagi aqliy jarayon bilan bog’liq tushunchalar, fikrlar, mulohazalar kabilar ham emas. Pragmatik daraja birliklari til pragmasiga yo'naltirilgan bo’ladi hamda kommunikativ faol shaxsning ehtiyojlarida namoyon bo'ladi [9].

Shunga qaramay, bunday ehtiyojlarni qat'iy kommunikativ deb tavsiflash maqsadga muvofiq emas, chunki ehtiyojlar faqatgina ushbu shaklda mavjud bo’lmaydi. Global miqyosda lingvistik shaxs ijtimoiy-psixologik jihatdan boshqa bir shaxs bilan birlashishga intiladi, buning sababi esa « lingvistik shaxs – tilda ifodalangan hamda lingvistik vositalar orqali gavdalantirilgan shaxsdir» [10].

Biroq, lingvistik shaxs mavjud bo'lgan muhit inobatga olinadigan bo’lsa, unga aloqador bo’lgan barcha darajalar alohida yondashuv talab qiladi. Shunday qilib, ijtimoiy muhitda mavjud bo’lgan pragmatik xususiyatlarni tadqiq qilinganda uning rivojlanishi hamda shaxsga ta’sir qiluvchi tildan tashqari (extralinguistic) omillarni ham e’tibordan chetda qoldirmaslik zarur.

“Diskurs” atamasi hozirgi kunda ko'plab tadqiqot sohalari, jumladan, falsafa, sotsiologiya, tilshunoslik, adabiyotshunoslik va boshqalar, shuningdek, ommaviy axborot vositalari, siyosiy munozaralar va kundalik muloqotda ham keng qo'llaniladi. Keng miqyosda tarqalganligi tufayli, murakkab etimologiyasi va uni qo'llaydigan fanlarning ko'pligi sababli “diskurs” tushunchasi mavzuga bog’liq holda turlicha talqin qilinishi mumkin.

Demak, diskursni ma’lum bir jamoada sodir bo’ladigan lingvistik va ijtimoiy hodisadir, deb tasavvur qilish mumkin. Bunday jamoalarning faoliyati asosan ularning tarixiy tajribasi, siyosiy madaniyati va iqtisodiy tizimi bilan bog'liq sanaladi. Bu omillar muloqot madaniyati va ma'lum bir joyda paydo bo'ladigan ommaviy axborot vositalari madaniyatini shakllantiradi jamiyatda nutqni qoidalari va amaliyotiga sezilarli darajada ta'sir qiladi. Madaniyat me'yorlar, qadriyatlar va odatlarning ochiq tizimi bo'lib, jamoa a'zolarining og'zaki va og'zaki bo'lmagan xatti-harakatlari uchun ma'lumotlar bazasi sanaladi [11].

Yuqorida aytib o'tilganlarni hisobga olgan holda, diskursni shartli ravishda shaxslar tomonidan yaratilgan hamda muayyan madaniy xabarlar, hislar va ma'nolarni ifodalash imkoniyati beruvchi gnoseologik makon, deb ta’riflash mumkin. Shuningdek, uni bazi mutaxassislar "shaxs faoliyatini tartibga soluvchi usul bo’lib, ma’lum jamiyatda mavjud bo’lgan turli muloqot jarayonlarini qamrab oladi va muloqot uchun muhim bo’lgan tamoyillarni belgilab beradi. Shuningdek, muloqotning omma

tomonidan tan olinadigan vaziyatlari hamda og’zaki nutq me’yorlariga ham xizmat qiladi” [16].

Shunday qilib, diskurs ishtirokchilari jamiyatning madaniy tizimiga mos holda o’zlari xohlaganday fikrlarini izohlashlari mumkin. Shuni ta’kidlab o’tish joizki, diskurs muayyan jamiyatda sodir bo’luvchi ijtimoiy va lingvistik hodisa sanaladi. Bu jamiyatning nutq imkoniyatlari asosan ularning tarixi va geosiyosiy xususiyatlari, shuningdek, iqtisodiy va siyosiy tizimlari bilan belgilanadi. Bu omillar siyosiy muloqot madaniyatiga sezilarli darajada ta'sir qiladi. Ushbu holatda madaniyat tushunchasi hal qiluvchi ahamiyatga ega bo’lib, u qadriyatlar va urf-odatlarning ochiq tizimi sifatida xulq-atvor me'yorlarini belgilab beradi.

Binobarin, qanday qilib qadriyatlar, xattoki bilimlar tilda qanday qilib ifodalanadi va ularni tilni trahlil qilish orqali qanday aniqlash mumkin, degan savol tug’ilishi tabiiy hol. Qadriyatlar shaxsga yo’nalish ko’rsatish orqali xulq-atvorini belgilab berishini hisobga oladigan bo’lsak, bundan kelib chiqadiki, ular voqelikni turkumlashtirish va konseptuallashtirishda faol ishtirok etadi, chunki aynan ular muayyan jamiyat uchun nimalar muhimligini ko’rsatib beradi [12; 13; 14].

Qadriyatlar va ko’nikmalar tilda o’zgaruvchan bo’lib, obyektlar, hodisalar va odamlarga xos xususiyatlarga asoslanib qayta tashkil qilinishi mumkin. Tilshunoslik tomonidan tahlil qilinadigan lingvistik bilimlar ba'zi zarur elementlarni, jumladan, stereotipik va baholovchi kabilarni o'z ichiga oladi. Bundan tashqari, bilim, o'z navbatida, muayyan jamiyat a’zolari tomonidan o’zlashtiriladiga tilni o’zlashtirish samarasi hisoblanadi [15].

Lingvistik dunyoqarash voqelikning tilga asoslangan talqini bo'lib, uni borliq, odamlar, narsalar, hodisalar to’g’risidagi qarashlar to'plami sifatida izohlash mumkin. Bu aks ettirish emas, balki talqin etishdir, narsalarning haqiqiy fotosurati emas, balki subyektiv portreti sanaladi. Ushbu tilda so'zlashuvchilarning voqelikni subyektiv idrok etishi va konseptuallashtirishi natijasida talqin yuzaga keladi, shuning uchun u shubhasiz subyektiv va antroposentrikdir. Ammo u ma’lum ma’noda intersubyektiv hamdir, chunki u jamoaviy tarzda muayyan ijtimoiy guruh a’zolarini bir-biriga bog’laydi hamda ularning fikrlari, his-tuyg'ulari va qadriyatlarini bo’lishishlarida ishtirok etadi. Shuningdek, lingvistik dunyoqarash, o’z navbatida jamiyat a’zolarinining ijtimoiy voqelikni idrok etishi va tushunishiga ham ta’sir ko’rsatadi.

Xulosa qilib aytish mumkinki, diskurs (nutq):

- muayyan madaniy jamiyatda lingvistik (matnlar) hamda tildan tashqari faoiliyatlar orqali yaratiladi;
- jamiyatdagi ijtimoiy voqelik (shaxslararo munosabatlar) va madaniy voqelikni aks ettiradi, shuningdek, voqelikni konseptuallashtirish strategiyalarini taqdim etish orqali madaniyatga ta’sir qiladi;
- qadriyatlari hamda qarashlariga ega bo’lgan ijtimoiy va madaniy sohada faoliyat yurituvchi alohida subyektlar faoliyatidan kelib chiqadi.

Diskurs tadqiqotlari muloqot tahlilining ko'plab yo'nalishlarini o'z ichiga oladi. Ularning asosiy tendensiyalari quyidagilar bo'lishi mumkin:

- tizimli (structural)
- mavzulashtirilga (topical)

➢ vaziyatga oid (situational)

Strukturaviy nutq - bu monolog va dialogda bir-biridan farq qiladigan kommunikativ harakatlar ketma-ketligi sanaladi. Shu bilan bir qatorda, og'zaki va yozma shakllarda bo'lishi mumkin. Bunday nutqiy tadqiqotlar keng tarqalgan va ular murakkab birikma sifatida qabul qilingan matnlar tahlilidan iborat bo'ladi. Bunda asosiy urg'u o'rganilayotgan matn qismlari tavsifiga hamda ushbu qismmlar o'rtasidagi aloqaga qaratiladi. Diskurga strukturaviy yondashuvning asosiy xususiyati matndan farqli ravishda diskurs kategoriyalari sanaladi. Bunda izchillik va uyg'unlik, nutqni rivojlantirish bilan bog'liq tavsif va bayon usullari, faktlar va g'oyalarni aniq va yashirin ifodalash kabilarga e'tibor qaratiladi.

Mavzulashtirilgan diskurs - bu biror narsa to'g'risidagi muloqot, va diskursni ushbu nuqtai nazardan o'rganish odamlar gapiradigan havola mazmunini tahlil qilishni anglatadi. Amalda diskurs tahlili odamlar o'z nutqida tushunchalarni ifodalash uchun foydalanadigan so'zlar hamda iboralarni o'rganishga asoslanadi. Vaziyatga oid diskurs - bu nima deyilganiga emas, balki qanday aytilganligiga ko'proq urg'u qaratiladigan yondashuv hisoblanadi. Nutqqa situatsion yondashuv tilshunoslikda paradigma o 'zgarishining mantiqiy rivojlanishidir.

Nutqqa situatsion yondashuv muloqotdagi ishtirok etuvchi shaxslarni yaqindan o'rganish imkonini beradi. Bunday holatda inson turli – biologik, ijtimoiy va ruhiy xususiyatlarning kombinatsiyasi sifatida qaraladi. Aniqroq qilib aytganda, bu yaxlit birlikning turli o'ziga xosliklari birlashmasini o'rganish hisoblanadi. Bu xususiyatlar fanning turli sohalari – psixologiya, sotsiologiya, tilshunoslik, madaniyatshunoslik kabilarda o'rganiladi va ularning har biri lingvistik jihatdan og'zaki nutq jarayoniga oid bo'lgan va nutqqa oid bo'lmagan qirralarga ahamiyat qaratadi.

Odamlar psixologik jihatdan turlicha bo'lishi mumkin va ular shaxsning biologik, ijtimoiy va ruhiy xossalari bilan bevosita bo'gliq bo'lgan temperament (tabiiy xususiyatlar), qobiliyatlar (intellektual, irodali va hissiy xususiyatlar) iga ko'ra har xil guruhlarga ajratiladi. Psixologik jihatdan shaxsning dinamik va statik tushunchalarini bir-biridan farqlash ham muhim ahamiyat kasb etadi. Dinamik xususiyatlar inson o 'z-o'zini anglashidan boshlanib o 'z nazoratini tabiiy ravishda yo 'qotishiga bo 'lgan jarayonni anglatadi. Ikkinchisi esa shaxsning yuqorida ta'kidlab o 'tilgan turli sifatlarini o'zida jamlaydi.

Mutaxassislar shaxslarni har xil parametrlarga ko'ra turlicha tasniflashadi. Rus olimining ta'kidlashicha, insonlar quyidagi turlarga bo'linadi:

✓ xushmuomala
✓ agressiv
✓ idrokli

Xushmuomala odamlar kelishmovchiliklarni oldini olish uchun barcha narsaga tayyor bo'ladi, agressiv kishilar esa doim o 'z sheriklari ustidan hukmronlik qilishga harakat qilishadi. Idroklilar esa ko'pincha qiyin vaziyatdan chiqib ketish uchun hazil, ya`ni yumordan foydalanishadi [18].

Shaxsning sotsiologik tasnifi ham ko'p va xilma-xil sanaladi. Ularni quyidagi guruhlarga bo'lish mumkin:

1) ijtimoiy maqomiga ko'ra;

2) kasbiy muloqot doirasiga ko’ra;

3) tildan foydalanish darajasiga ko’ra.

Ijtimoiy maqom kategoriyasi shaxsning tug’ilgandan keyin ega bo’ladigan sifatlarini o’z ichiga oladi va u yosh, jins va etnik kelib chiqish, ya’ni irq kabilar bilan xarakterlanadi. Keying kategoriya esa shaxslarning ta’limi, iqtisodiy holati va boshqa turli darajalari bilan belgilanadi. Har bir xususiyat nutqiy va nutqqa oid bo’lmagan belgilarni o’zida mujassam qiladi. Kommunikativ vaziyatning har bir ishtirokchisi uchun semiotik jihatdan ixtisoslashgan so'zlar va iboralar mavjud, masalan, murojaat shakllari, qisman statusni beldiruvchi muayyan so’zlar (masalan, so’zlovchining ta’lim darajasini ko’rsatuvchi nutqda foydalaniladigan atamalar, ya’ni terminlar) va kundalik nutqda ishlatiladigan hamda ijtimoiy maqomga umuman aloqador bo’lmagan lingvistik birliklar ba’zan so’zlovchininh qaysi sinfga kirishini belgilab beruvchi xususiyatga (tasodifiy nutqdagi muayyan talaffuz) ega bo’lishi mumkin.

Lingvistik shaxsning shakllanishiga ta'sir qiluvchi ko'plab omillar mavjud bo’lib, shaxsning yoshi va jinsi shular jumlasidandir. Chunki jins xususiyatlar so’zlovchining nutq qobiliyatida namoyon bo'ladi, zotan qiz va o'g'il bolaning lingvistik shaxsiyati turlicha ifodalanishi mumkin. O’z navbatida lingvistik shaxsn rivojlanishidagi yosh xususiyatlari ham alohida e’tibor qiluvchi omillardan sanaladi. Shuni ta’kidlash joizki, lingvistik shaxsning shakllanishiga, ayniqsa, ekstralingvistik omillar ta'sir ko'rsatadi. Odatda lingvistik shaxsning rivojlanishi va takomillashuviga ta’sir ko’rsatuvchi sifatida lingvistik omillarga ahamiyat beriladi. Xullas, lingvistik shaxsning shakllanishiga ta’sir ko’rsatuvchi omillarga bola oilasiga aloqador bo’lgan oila nutqi, ayniqsa ota-ota, shuningdek, tez-tez uchrashib turadigan boshqa insonlarning harakatlari, odamlarning nutqi va hissiyotlari, maktabgacha ta’lim, bolaning qiziqishlari, kognitiv jarayonlar kabilar kiradi. Shuningdek, kommunikativ va pedagogik omillar lingvistik shaxsni shakllantiruvchi lingvistik omillar bilan bog'liq bo'lishi mumkin.

Lingvistik shaxs tushunchasining mohiyati nutqiy matnlarni yaratuvchi hamda qabul qiluvchi shaxsning xarakter xususiyatlari hamda qobiliyatlari yig’indisini anglatadi. Ularni strukturaviy hamda lingvistik murakkablik, haqiqatni aniq va teranroq ifodalash xususiyatlari orqali farqlash mumkin. Ko'pchilik tadqiqotchilar lingvistik shaxs tuzilishining uchta darajasini taklif qiladi:

1. Verbal-semantik
2. Lingvokognitiv
3. Pragmatik

Xulosa qilib aytganda, lingvistik shaxs inson nutq qobiliyati rivojlanguncha hamda tafakkuri mavjud bo’lgan davrda shakllanadigan psixolingvistik kategoriya bo’lib, yetuklik jarayoni davomida bir qancha bosqichlardan o’tadi. Lingvistik shaxsiyat til orqali shaxsni aniqlovchi jarayon sanaladi. Lingvistik shaxsga xos bo’lgan xususiyatlarni o’rganish uchun unga ta’sir qiluvchi omillar hamda ilmiy xossalarini tahlil qilish hamda tajriba orqali turli darajalarni tadqiq etish zarur.

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ERTAK DISKURSI VA UNING BOSHQA DISKURS TURLARI BILAN ALOQASI

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Annotatsiya: Lingvomadaniy konseptsiyaning lingvistik paradigmasi doirasida ertak matni ko‘p qirrali, murakkab strukturaviy-semantik shakllanishdir. Bu yerda ertak diskursi ertak konteksti doirasida amalga oshiriladigan kommunikativ jarayon sifatida talqin etiladi. Ertaklarni tushunishning asosiy omili madaniy an'analarni bilishdir, bu esa o'z navbatida har bir muayyan jamiyatda axloqiy me'yorlarni shakllantirish uchun asos bo'lib xizmat qiladi. Shunisi e'tiborga loyiqki, ertak so'zlari milliy o'zlikni anglashni shakllantiradi, chunki u har qanday inson ongining ajralmas qismi hisoblanadi. Ertak diskursi tushunchasini yanada takomillashtirish va uning diskurs tipologiyasidagi o’rnini aniqlash diskursning boshqa turlari bilan munosabatlarni aniqlash orqaligina mumkin bo’ladi. Ertak diskursining aniq chegaralarining yo'qligi bu u ertak nutqining eng nozik sohada aks etishi bilan bog'liq. Ertak diskursi boshqa diskurs turlari bilan ma’lum bir uzviy bog’liqlikka ega. Maqolada ertak diskursining o’ziga xosligi va aynan shu boshqa diskurs turlarining ertak diskursiga qanchalik yaqin ekanligi haqida batafsil so’z yuritiladi.

Kalit so’zlar: og’zaki va yozma shakl, ertak diskursi, siyosat diksursi, din diskursi.

Аннотация: В рамках лингвистической парадигмы лингвокультурного концепта текст сказки представляет собой многогранное, сложное структурно-семантическое образование. Здесь сказочный дискурс интерпретируется как коммуникативный процесс, происходящий в контексте сказки. Ключевым фактором понимания сказки является знание культурных традиций, которые в свою очередь служат основой для формирования нравственных норм в каждом конкретном обществе. Примечательно, что слова сказки формируют представление о национальном самосознании, так как оно является неотъемлемой частью любого человеческого сознания. Дальнейшее уточнение понятия сказочного дискурса и его места в типологии дискурса возможно только путем выявления соотношения с другими видами дискурса. Отсутствие четких границ сказочного дискурса связано с тем, что он отражает сказочную речь в наиболее деликатной области. Сказочный дискурс имеет определенную связь с другими видами дискурса. В статье подробно рассматривается специфика сказочного дискурса и насколько эти другие виды дискурса близки к сказочному дискурсу.

Ключевые слова: устная и письменная форма, сказочный дискурс, политический дискурс, религиозный дискурс.

Annotation: Within the linguistic paradigm of the linguocultural concept, the text of a fairy tale is a multifaceted, complex structural-semantic formation. Here, fairy tale discourse is interpreted as a communicative process that takes place within the context of a fairy tale. A key factor in understanding fairy tales is to know the cultural traditions, which in turn serve as the basis for the formation of ethical norms in each

particular society. It is noteworthy that the words of a fairy tale form an understanding of national identity, as it is an integral part of any human consciousness. Further refinement of the concept of fairy tale discourse and its place in the typology of discourse is possible only by identifying the relationship with other types of discourse. The lack of clear boundaries of the fairy discourse is due to the fact that it reflects the fairy tale speech in the most delicate area. Fairy tale discourse has a certain organic connection with other types of discourse. The article discusses in detail the specifics of fairy tale discourse and how close these other types of discourse are to fairy tale discourse.

Keywords: oral and written form, fairy tale discourse, political discourse, religious discourse

Ertak diskursining ko'p qirrali va o'zgaruvchanligi uning o'ziga xos xususiyatlarini yanada o'rganish zarurligi keltirib chiqaradi. Zero, ertakda muallif unda tarixiy taraqqiyotning ma’lum bir davrini aks ettiradi. Shuning uchun yozib olingan ertak matnini o'ziga xos va takrorlanmaydigan deb hisoblash mumkin.

Ertak diskursining og'zaki nutqdan yozma nutqqa o'tishi og'zaki muloqotga badiiy-estetik qiymat berish bilan birga kelishini taqozo etadi. Ammo B.Krosening fikricha, ertak va rivoyatlar ularni birinchi bo'lib o'ylab topgan va aytgan ertakchilarning o’ziga xos uslubidan asta-sekin uzoqlashib, o'zining she'riyatini va ruhini yo'qotib boryapti. Masalan, "Qizil qalpoqcha" ertakida aka-uka Grimmlar sahnani o'rmonga o'tkazib, uning go'zalligi va sirini tasvirlaydilar, bu ko'pincha folklor manbaalarida mavjud bo’lmagan ko’rinishdir. Shuning uchun ham qaysidir ma’noda folklorshunoslar tomonidan stenografik usulda yozilgan ertaklar juda rangpar va zerikarli deyish ham mumkin. Ertak nutqi roviylarning har birining gaplarining o‘zgaruvchanligi tufayli o‘zgargan. Misol uchun 19-asrdagi Britaniya orollarining hali nashr etilmagan ertaklarini tashkil etgan ikki ming hikoya hozirda sezilarli darajada o'zgartirilgan va ularni hozirda o’z holicha qayta tiklash imkonsiz.

Ertaklarini jamlash va qayta ishlash asta-sekin professional adabiy ijodga aylanib bordi. Ertak yig’uvchilar ertak matnlarini biroz o’zgartirib, ularni yangi detal va tafsilotlar bilan to‘ldirib, xalq og‘zaki ijodi asarlarini qayta ishlashga kirishdilar va shu orqali o‘zlari ertak yaratdilar. Ertak esa o’z navbatida badiiylik shaklidagi ertak nutqiga xos bo'lgan xalqning voqelik haqidagi tasavvurini emas, balki ko’proq haqiqatdan biroz uzoq individual xususiyatlarni o’zida mujassam etib bordi. Vaqt o'tishi bilan yozib olingan ertaklar bir qator o'zgarishlar bilan birga asta-sekin xalq og’zaki ijodiyoti mahsulidan adabiy janrga o'tdi va ularning badiiyatida tarbiyaviy ruh kuchayib bordi.

Har xil turdagi diskurslarni birlashtirish usullarini o'rnatish mexanizmi murakkab va u har doim ham barcha munosabatlarni to'liq ochib berishni nazarda tutmaydi. Bir turdagi diskursning boshqalar bilan aloqalar tizimi diskursiv munosabatlarning murakkabligini ko'rsatadi, chunki diskursning bir turi nafaqat boshqalar bilan birlashtirilishi, balki ularga muammosiz o'tishi mumkin.

Bugungi kunga kelib diskursning ertak, siyosiy, ommaviy axborot, biznes va boshqa turlari aniqlangan va ishlab chiqilgan. Bizning tadqiqot obyektimiz ertak diskursi bo'lib, u ijtimoiy kontekstda yozilgan lingvistik faoliyatning dinamik jarayoni sifatida qaraladi. Ertak diskursining mavjudligi va alohida ahamiyati borligining isboti

uning lingvistik foydalanishning boshqa sohalari bilan aloqasi, shuningdek, diskurs mazmunini ekstrapolyatsiya qilishda ko’rinadi.

Ertak diskursi bilan siyosat diskursi o‘rtasidagi bog‘liqlik chuqur ildizlarga ega. Hayotiy tajribani baliq ovlash, terimchilik va ovchilik haqidagi hikoyalar orqali keyingi avlodlarga yetkazish hatto ibtidoiy jamiyatda ham mavjud bo'lgan va qabila boshlig'i tomonidan amalga oshirilgan. Bu bilimlar bilan birga avlodlar tomonidan to'plangan dunyoning diniy va sehrli qarashlari ham uzatildi. O'sha paytda qabila boshlig'ining hikoyalari asosan ertak va afsonalar edi. Vaqt o'tishi bilan tabiat hodisalari va koinot tuzilishining intuitiv-izoterik tushuntirishlarini yetkazgan mifologik hikoyalar o'z ahamiyatini yo'qotdi. Biroq, ularning syujetlari xalq ertaklarining yaratilishiga asos bo'ldi.

Shuningdek, ertak diskursining televideniya, kompyuter va teatr kabi diskurs turlari bilan yaqin aloqasini ham e'tibordan chetda qoldirib bo'lmaydi. Axir, ko’pincha teatr tomoshalari, filmlar, animatsion filmlar va hatto kompyuter o'yinlarining yaratilishida aynan ertaklar asos bo'ladi. Ertak diskursi yuqoridagi diskurs turlari bilan o‘zaro aloqada bo‘lganda, birinchisining ya’ni ertakning ta’siri va uning mohiyati xiralashadi, masalan, kompyuter diskursida dasturlashtirilgan interaktiv ertakning rivojlanishi butunlay foydalanuvchilarning harakatlariga bog‘liq.

O'quv materialining original uslubiy talqini pedagogik diskurs doirasida ertak orqali amalga oshirilishi mumkin. Til va badiiy jihatdan to‘g‘ri tasavvurni rivojlantirishga, idrok va bilish jarayonlarini faollashtirishga qodir bo‘lgan gaplarni qurish ertakning janr qonuniyatlari va xususiyatlari bilan tanish bo‘lgandagina mumkin bo‘ladi. Ertak diskursi va tilining o'ziga xosligi estetik, didaktik va satirik effektga erishishga imkon beradigan pragmatik ko'ngilochar yo'nalish bilan tavsiflanadi.

Ertak va din diskursining umumiyligini ularning strukturaviy xususiyatlari va ichki tashkil etilishini solishtirish orqali, ya'ni takroriylik va sikllikda topish mumkin. Aslini olganda aynan shu formulaviylik - epitetlar, klishelar, majoziy taqqoslashlardan foydalanish ertak yoki diniy matnga o'ziga xos lazzat beradigan jihatlardan biri hisoblanadi. (masalan, diniy nutqda - "Omin", "Ota nomi bilan" va O'g'il va Muqaddas Ruh", "va hozir va abadiy, to abad va abadiy"; ertak nutqida - "ma'lum bir qirollikda, ma'lum bir holatda", "bir vaqtlar bor edi"). Formulaviylik ertak va diniy tilning an'anaviylashtirish istagi va tizimli xususiyati bilan bog'liq degan gipoteza mavjud. Ushbu til hodisasi ya’ni formulaviylik til va fikrning o'zaro ta'sirining mohiyatini aks ettiradi.

Ertak va din diskursiga xos bo'lgan boshqa xususiyatlar qatorida matnni tushunishda noaniqlikni ajratib ko'rsatish mumkin. Ertak syujetidagi elementlar zanjiri ko‘proq bosh qahramonlar harakati bilan bog‘langanligi uchun ertak diskursida hikoyachi tafsilotlarni tasvirlashga e’tibor qaratmaydi. Masalan, “o'rmon zich” (daraxt turlari ko'rsatilmagan). Ba’zan esa qahramonlar taassurotlari tavsif o'rnini bosadi. Bundan tashqari ba’zi holatlarda biror vaziyat yoki obyektga ta’rif berishdan butunlay voz kechilishi mumkin. Bu o’rinda "ko’z ko’rib quloq eshitilmagan…", "…qalam ojiz" kabi qoliplar keng qo’llaniladi. Buning asosida biror narsa haqidagi ma’lumotning yetishmasligi emas balki sof ertakka xos texnika yotadi.

Ertak va diniy materiallarda mo'jizaviy elementlarning mavjudligi ham bu ikki diskurs turini birlashtiradigan xususiyatlardan biridir. Narsalarning tirik mavjudot sifatida ishtirok etishi tufayli ertak diskursida o'ziga xos mo'jiza va fantastiklikka erishiladi. Ertakda sodir bo'ladigan hodisalarning aql bovar qilmasligi bor gap. Zero, ulardagi mo'jizalar go'yoki tasodifan sodir bo'ladi. Ertaklarda katta miqdordagi metamorfozlar sehrli narsalar va vositalardan foydalangan holda muammoli vaziyatda qahramonga yordam beradigan yordamchi va homiylar yordamida amalga oshiriladi. V.Y. Propp ning fikricha, yordamchi yoki homiyning harakatlariga quyidagilar kiradi:

1) transfiguratsiya (qahramonning tana qiyofasini o'zgartirish);

2) yo'l ko'rsatish (qahramonni zamon va makon doirasida harakatlantirish);

3) muammolarni bartaraf etish (qahramonlarni jonlantirish, ozod qilish, sehrli afsunlarni olib tashlash);

4) qiyin muammoni hal qilish (maslahatlar, yordam orqali);

5) quvg'indan xalos bo'lish (qahramonni yashirish, hayvonga aylantirish, qochish). Ertak va diniy matn diskursi tahlili diniy mo'jizadan farqli ravishda turli madaniyatlar ertaklarida mo'jiza xususiyatlari va unga bo'lgan munosabat turlicha ekanligini ko'rsatadi. V.I. Karasikning tadqiqotlariga ko'ra., inglizlar mo'jizadan hayratga tushishadi, u nemislarni maftun qiladi ruslar esa undan zavq oladi. Diniy hikoyalar ertaklar bilan bir qatorda didaktikdir. Biroq diniy matnlardagi mo'jizalarning turlicha bo'lishi ularni ertaklarga tenglashtirishga imkon bermaydi. Mo'jiza orqali kasallikdan shifo topish ertak va diniy matnda turlicha berilishi bunga dalildir.

Majoziy til, tushunarsiz ertak hodisasining ma'nosini real hayotda tanish bo'lgan hodisalar bilan taqqoslab, ertak qahramonlarining ajoyib xususiyatlarini aniqroq yetkazish imkonini beradi. Masalan, ertak nutqida majoziy bo'lgan ertak nomlari orasida quyidagilarni ajratib ko'rsatish mumkin: "The Mare's Egg", "A Pottle O'Brains".

Shunday qilib, ertak diskursining boshqa sohalari bilan aloqasi nafaqat ertak diskursining mavjudligi va uning alohida ahamiyati mavjudligini, balki turli tipdagi diskursning o'zaro yaqinligini va ularning mazmunini ekstrapolyatsiya qilishni ham anglatadi. Bu esa o'z navbatida ertak diskursining jadal rivojlanishiga keng yo'l ochadi.

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TRANSLATION PROBLEMS OF RECREATING NATIONALLY MARKED UNITS IN LITERARY DISCOURSE

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Annotatsiya. Ushbu maqolada milliy kolorit tushunchasi, uning badiiy tarjimada tuzilishi hamda G'.G'ulom, Abdulla Qodiriyning asarlari tarjimasida milliy koloritga oid so'zlar tahlil qilingan va talqiniga doir fikr-mulohazalar bildirilgan. Shuningdek, maqolada tarjimonlarning badiiy tarjimada milliy koloritni qayta yaratishdagi yutuq va kamchiliklari ochib berilgan.

Kalit so'zlar: milliy kolorit so'zlar, badiiy tarjima, tarjima turi.

Abstract. This article aims to figure out the concept of nationally marked units and its form in literary translation, as well as, the process of analyzing and interpreting nationally marked units in the translation of Gafur Gulom's and Abdullah Qadiri's works. What is more, the paper outlines translators' achievements and drawbacks in the literary translation of recreating nationally marked units.

Key words: nationally marked units, literary translation, form of translation.

Аннотация. В данной статье раскрыты понятия национального колорита и ее формы в художественном переводе, а также процесс анализа и интерпретации национально-маркированной лексики в переводе произведений Гафура Гуляма и Абдуллы Кадири. Кроме того, в статье указаны достижения и недостатки переводчиков при художественном переводе и воссоздании национально-маркированной лексики.

Ключевые слова: национально-маркированной лексики, художественный перевод, форма перевода.

This paper is aimed to focus on translation of nationally marked units and its form in the literary discourse. It should be noted that the translation has been used by humans for centuries, beginning after appearance of written literature. It is the communication of meaning from one language (the source) to another language (the target). While translating some sort of texts, we should take into consideration the cultural, regional and as well as nationally distinguishing factors between source and target languages.

It is crystal clear that nationality is a scale that differs every nation from other nations. It is the peculiarity of spiritual activity and material life in one or another nation. Spiritual activities include the nature of people, the way they think, their attitudes, actions, humorous qualities, and so on. On the other hand, material life is tradition, art, rituals, clothing, household appliances, musical instruments, culinary arts, names, and so forth. The sum of these national features which reflect in the artistic work is nationally marked units in literary criticism.

The word “color” has a plethora of meanings in the explanatory dictionary of Uzbek language. For instance, “Color” is derived from Italian “colorito” and Latin “color” languages. Meanings are followings:

1. picture, necklace, etc. color, harmony;

2. features of something (appearance, artwork, epoch, region, folk and so on), their specific features;

3. national coloring is a reflection of the color harmony of the national spirit of a particular nation. [1]

According to the literator E.Ochilov’s “ The explanatory dictionary of terms in the translation sphere”, it is stated that nationalism is a very comprehensive concept. Every nation lives in a certain environment and at the same time in each place has its own climate, flora and fauna. [2]

For example, the productivity is developed in one nation, whereas the culture, art and history are becoming well-known in other nation. Therefore, there are some expressions, phrases that form all these words. They are the signs of nationality and its components. Translators should be very careful while translating nationally marked units in order to explicit that nation’s culture and other things to the reader in a coherent way.

There are some components of nationally marked units in the translation sphere. They are:

1) Names of national food: atala, ugra, palov;

2) Names of International organizations, firms and companies: Красный полумесяц (Qizil yarimoy);

3) Names and nicknames of people: Ilya –Ilyos, Adam-Odam ato, Isus- Iso Masih;

4) Names of musical instruments, such as: nay, g‘ijjak, dutor, do‘mbira;

5) Names of labor materials: omoch, paytava, tegirmon;

6) Names religious conventions, concepts and ceremonies: ro‘za, namoz, ibodat, Olimp xudolari;

7) Names of national clothes: do'ppi, atlas, adras;

8) Names of literary terms: ruboiy, gazal, tuyuq, qasida, aruz;

9) Names of flora and fauna: miqqiy, qirg'iy, ilon, gultojixo'roz, namozshomgul.

Objectives

- To identify nationally marked units in Uzbek literature;
- To ensure an accurate translation of nationally marked units in literary discourse;
- To study and analyze the translation problems of nationally marked units in Gafur Gulom's "Mischievous boy" and Abdulla Qadiri's "Days gone by" literary works.

Literature review

The Uzbek Soviet Encyclopedia claims that the term "color" is derived from the word "color". Scholar Usmanov and Renat Doniyorov believe that they have learned the Russian language through the Latin word "color", which means "color", and the Italian word "colore", and then it adopted into Uzbek language.

Linguist Olla Sergeyevna Akhmanova says that it is derived from the English word "color". The Uzbek encyclopedia reflects the meaning of the term in fiction. For instance, in the visual arts (paintings, frescoes, mosaics, color engravings) it is understood that the colors are used to accurately reflect real life.

According to U.Tansiqbaev, CH. Ahmarov that color (color, paint) is related to the ideological content of the work and serves to highlight the idea and artistic image that the artist wants to express. An artist is a colorist-artist who pays special attention to colors in the representation of the idea. The second meaning of the term is a set of specific aspects of something. For example, a work of art has its own characteristics: nationality, period, expression of specific features of a particular place.

In O.S. Akhmanova's "Dictionary of Linguistic Terms", a characteristic feature of a colorful work of art is defined as the speech characteristics of the characters. is a set of concepts (reality). Examples include words and terms for eastern colors, European colors, and local colors."

An explanatory dictionary of the Uzbek language defines the term color as follows:

Color [ital.colorito <lot.color-color, color] 1.*Picture, engraving*, etc. The colors are harmonious, in harmony with each other. In the same portrait, the artist pays attention to the color, while in the second portrait, he can depict the state of the protagonist. 2. *portable.* A set of features of a thing (appearance, artwork, period, territory, people, etc.). [2]

Overall, the nationally marked unit is a concept that reflects the harmony in the diversity of words in the national spirit of a particular nation.

Methodology

In this paper, two methods have been applied to analyze translation problems of nationally marked units:

✔ comparative-typological method in the study of nationally marked units in terms of their perception and interpretation in the translation of Gafur Gulom's story "Mischievous boy" and Abdullah Qadiri's novel "Days gone by";

✔ Outlining the lexical stylistic elements used in the literary works to reflect national characteristics and the peculiarities of their translation into English language.

Discussion and Findings

It is known that a lot of Uzbek stories, novels have been translated into English by prominent translators and scholars. One of the G.Gulom's stories "Mischievous boy" also was translated into English by I.M.To'xtasinov and U.R.Yo'ldoshev. The work was written by the author in 1936. The story depicts the author's childhood and early 20th century's life of Tashkent. It is considered as a comic book based on real events and personal destiny. But it is not an autobiographical story. While reading this story, we can come across a lot of nationally marked units. Let us consider the nationally marked units in the following story:

***"Qaymoq** bozorining burulishida, mahkamaning boshida Ilhom **samovarchining** kattakon **choyxonasi** bo'lib, unda grammafon chalinadi".* [3]

Original translation*: "At the corner of the **sour-milk** market, next to the office there is a **big tea-house** of **Ilhom samovar-maker** and a gramophone is playing there all the time".*[6]

Here we can see that the word "qaymoq" was translated as "sour-milk". If the translation of this word given as a "cream", it would be more understandable to the readers. Because in the LONGMAN dictionary "*Cream* is elucidated as a thick yellow-white liquid that rises to the top of milk". [7]

Meanwhile, the word *choyxana*, which was translated as a *tea-house*, has led to an awkward translation. Because by translating this word it can be understood as if it is only for drinking tea. Therefore, it would be appropriate to transliterate the word into *chaykhana*.

Let's turn our attention to another example:

*"Namozgar-namozshom o'rtasida uyga qaytib, **atala**mi, **umoch**mi, moshqovoqmi, **moshxo'rda**mi, **ugra** oshi apir-shapir ichib, yana ko'chaga chopar edik".* [3]

Original translation: *"We came home, had dinner again ran out".* [6]

In the translation process, the nationally marked units were not translated and their content was too short. As a result, the translation quality was somehow deteriorated. It would be better to give some of the words as realies and clarify the text by giving explanation.

For instance: *At the middle of the sunset, we came back home, wolfed the atala, umoch, moshkavak, moshkhorda, ugra down and then ran out.*

Other bright examples were taken Abdullah Qadiri's novel "Days gone by".

The first full-length Uzbek novel "Days gone by" is one of the masterpieces of literature. The story of the author's prose captivated millions of readers' heart charmed with its beauty and splendor. For the first time, the author's novel "Days gone by" was translated by the rector of the Samarkand State Institute of Foreign Languages Ilhomjon Tukhtasinov and the British Carol Ermakova. Editor was Julie Vikenden. The English translation of the novel is supported by the Karimov Foundation's "Nouveau Monde Editions".

Let us consider the translation of nationally marked units in the following novel of "Days gone by" by Abdullah Qadiri.

*"Hasanali dasturxon yozib **qumg'on** kirgizdi."* [4]

In this example, the word "qumg'on" is a nationally marked unit which is defined in the Uzbek dictionary as follows:

Qumg'on. Tea pots are usually made of copper, tin-plated, with a cup-shaped handle and lid.

Original translation: *Hasanali spread the table-cloth and brought a **big tea pot**.* [5]

In this example, the translators interpreted the word "qumg'on" referring to the historical national color, simply gave a large teapot version based on the commentary in the Uzbek dictionary. However, in our opinion, since "qumgan" is a word of our historical national color, it is expedient to give this word in the variant **"qumgan"** (that is, the English doesn't have the letter "g'") and giving explanation to this word.

For instance: **Qumgan**- used to boil water, which is made from copper, it's inside whitened with tin, a big tea pot shaped like a pitcher.

Another bright example:

***"**Hasanali ham iljayib yonchiq kavlashka tutindi va:*

*-o'g'ulmi, **holva**?- deb so'radi xotinidan.* [4]

Original translation: *Hasanali also started to search for money in his pocket and asked his wife:*

*-Is it a boy or **holvah**?"* [5]

Here "holvah" is a word of nationally marked unit, which means "a girl". But we also have a national dessert called halva. We think that instead of the word "halva", the translator should give precise sentence, such as "o'g'ilmi yoki qizmi?" (is it a boy or a girl?). As a result, it would be comprehendible to the readers. Because in this translation, the word "holvah" means sweetness, which can lead to some inconsistencies.

Nationalism and history are one of the fundamental tasks of the translation. The translation of the nationally marked units and its literary works may cause for translator being confronted with a number of problems. It is not so difficult to identify through the assistance of above-mentioned analyses and examples that translation has a vital role in the universe. While translating some kind of work or masterpiece, first and foremost, translator should acquaint thoroughly with the words which reflect nationally marked units. After that he/she continues to translate the work according to the established rules on translation. To comprehend the deep meaning of nationally marked units depends on the proficiency of the translator.

Interpreter can acquire the national rituals, traditions and values of other nationalities by this conception.

CONCLUSION

In a nutshell, it should be noted that while translating a kind of masterpiece from source language into target one, translator should explicitly state the spirit and mood of that era. Obviously, it depends on the professionalism of the translator. Furthermore, the delivery of the nationally marked units from one language into another also highly

requires not only tremendous skill from translator, but also urges the book to be readable and well-known in the globe. While writing this article, we came across a plethora of nationally marked units in the story of “Mischievous boy” which was written by Uzbek poet Gafur Gulom and the novel of “Days gone by” by Abdullah Qadiri. In order to illustrate the topic, we analyzed the national colors of these literary works.

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VERBAL ANALYSIS OF POLITICAL DISCOURSE: PROBLEMS AND SOLUTIONS

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Annotatsiya: Ushbu tadqiqot siyosiy nutqni tarjima qilish va og'zaki tahlil qilish turlarini aniqlashga qaratilgan. Shuningdek, anjumanlarda siyosiy chiqishlar chog‘ida yuzaga kelishi mumkin bo‘lgan muammolar, tarjimonlarning bunday muammolarni bartaraf etish yo‘llari ko‘rsatilgan. Bunday muammolar og'zaki nutq yoki jurnalistik nasr kabi oddiy, kundalik tilda paydo bo'lishi mumkin, lekin u hech qanday tizimli dizaynsiz tasodifiy sodir bo'ladi. Tadqiqot esa ularni alohida bo'limlarda birma-bir ko'rsatadi.

Kalit so'zlar: nutq, talqin, siyosiy tarjima, ikoniklik, pragmatika.

Abstract: This study aims to figure out the types of translation and verbal analysis of political discourse. It also demonstrates the problems that can occur during the political speeches at the conferences, and the solutions for interpreters to overcome such problems. Such issues may occur in normal, everyday language, such as spoken discourse or journalistic prose, but it occurs at random with no systematic design. The paper outlines them one by one in a separate division.

Key words: discourse, interpretation, political translation, iconicity, pragmatics.

Аннотация: Данное исследование направлено на выявление типов перевода и вербального анализа политического дискурса. Он также демонстрирует проблемы, которые могут возникнуть во время политических выступлений на конференциях, и решения для устных переводчиков для преодоления таких проблем. Такие проблемы могут возникать в обычном повседневном языке, таком как разговорная речь или журналистская проза, но они возникают случайным образом без систематического планирования. В статье они изложены один за другим в отдельном подразделе.

Ключевые слова: дискурс, интерпретация, политический перевод, иконичность, прагматика.

Iconicity is the act of translating one’s speech or text into another language not grammatically correct based on syntactic structure but logically.[1] In this condition, the places of the sentences mentioned, or the amount of the words stated are not as important as the meaning of the speech. In order to follow speaker’s speech most interpreters prefer to reduce the speech, and give the main ideas which were emphasized by the speaker.

In order to follow the speaker in the correct way, one should be able to manage the time; and for this the most essential thing is to save the time. To achieve this, as mentioned above, interpreters rely on economizing language, “replacing elaborate phraseology with shorter collocations, reducing or omitting repetitions and redundant information, shortening overlong circumlocutions and leaving out modifying phrases and words”. [2]

Simultaneous interpretation is so difficult that the interpreter must do the best he or she can within the time permitted by the pace of source speech. It has the advantage of time-saving and it does not interrupt the speaker. The extempore simultaneous interpretation is the most common form of simultaneous interpretation, where the interpreter does not know the message until he or she hears it. Without being aware of what speaker is going to speak about, the interpreter must be ready for running into this kind of spontaneous speech. Simultaneous interpretation is appropriate in bilingual or multilingual meetings. Simultaneous interpretation requires a high level of concentration, since the interpreter is doing several things at once:

- listening and speaking;
- analyzing the structure of what is being said in order to present the speaker's argument;
- listening to his/her own interpretation to check for slips of the tongue

At this time, extempore simultaneous interpretation requires high-vocabulary and deep knowledge from the interpreter as well; because in these cases, words can be replaced with its synonyms; or easily can be omitted, but this is what interpreters must do without damaging the main purpose of the idea.

Speech compression, allowing the synchronizer to adapt to the speaker's speech tempo, plays a particularly important role in the simultaneous translation of spontaneous speech.

Objectives

- To study and analyze the problems occur in simultaneous translation
- Identifying inconsistent word usage in synchronic translation

Literature review

Linguists and psychologists paid [3] special attention not only to the model of simultaneous interpretation in general, but also to factors and mechanisms involved in the process of simultaneous interpretation. However, some theoretical and practical questions were ignored or insufficiently developed in the relevant studies. In particular, in addition to a number of previously identified factors that affect the implementation of the compression mechanism in the simultaneous translation and include the context of the message, the context of communication, the communication objective (task), working conditions and personal qualities of the translator, we consider it necessary to add a factor in the grammatical system of languages.

On the material of simultaneous translation, various researchers distinguished such methods of speech compression as:

- generalizing (in this case interpreter skips specific things which does not make much sense and, are not very important);
- euphemism (the act of reducing the negative senses of the words; e.g.: *War – Conflict*);
- omitting interjection;
- omitting descriptive attribute (the act of omitting brief information about the subject, or object if the listeners are aware of what is being told; e.g.: *The great English poet William Shakespeare* can be just translated like *Uilyam Shekspir*);
- omitting phraseology (needed if phraseology has no equivalent in the target language; e.g.: *To carry coals to Newcastle – "to supply something to a place or person that already has a lot of that particular thing" – unnecessary objects*)

Methodology

In this paper, a method has been applied to analyze problems of simultaneous translation:

✔ Outlining inappropriate lexical units in translation and giving proper solution

Discussion and Findings

At the moment, the main problem is that simultaneous interpreters in the course of their activities often inconsistently and incompletely use language resources, resorting to the calculating of the structure of the source language. Thus, the preparation of translators, including the study of all inter language correspondences provided by a pair of different language systems, as well as the automation of the use of speech compression techniques in the process of such preparation, could

significantly reduce the psychological stress in the simultaneous translation of spontaneous speech and significantly improve the quality of synchronic translation.

Let us consider to some bright examples:

Kuzma's mother or **Kuzka's mother** (Russian: Кузькина мать *Kuzkina mat*; *Kuzka* is a diminutive of the given name *Kuzma*) is a part of the Russian proverbs "to show Kuzka's mother to someone" (Russian: Показать кузькину мать (кому-либо) *Pokazat kuzkinu mat (komu-libo)*), an expression of an unspecified threat or punishment, such as "to teach someone a lesson" or "to punish someone in a brutal way", "to give someone what for". It entered the history of the foreign relations of the Soviet Union as part of the image of Nikita Khrushchev, along with the shoe-banging incident and the phrase "We will bury you".

In his memoirs, Nikita Khrushchev mentions various "interesting and peculiar situations", including an occasion of him using this expression while mentioning that it was not the first time it confused the translators. The footnote in this volume to this item says that the 1999 Russian edition gave a mistaken "scientific etymology" of the expression derived from the folk name *Kuzka the bug* of the pest insect *Anisoplia austriaca*, which overwinters deep under the soil, so it is hard to uncover. According to the editors, this was guesswork on the part of an annotator.

During a discussion about communism versus capitalism Khrushchev boasted that the Soviet Union will "catch up with and surpass" (догонит и перегонит) the United States, and "we shall show you Kuzka's mother". The interpreter was stunned and said something literal about the mother of Kuzma.

Phraseologic dictionaries from the 19th century record other versions of the saying about Kuzka's mother, such as "to let someone know Kuzka's mother's name" or "to learn Kuzka's mother's name".

Because of the phrase's use in Cold War diplomacy, it became a code word for the atomic bomb. In particular, the *Tsar Bomba* 50 MT yield thermonuclear test device was nicknamed "Kuzka's mother" by its builders. [5]

To overcome such problems during the interpretation, the interpreters need to be aware of such idioms and sayings so that they will not translate it word for word, but the meaning, at least.

Another problem that an interpreter may come across during the translation is numbers. It requires a lot of practice and a good memory to avoid getting confused or forgetting the facts being told during the speech. At some point, note taking can help an interpreter to handle such situations, but not always. Indeed, professional interpreters may have such mistakes, too. For instance, the president of Russian Federation Vladimir Putin’s interpreter gets confused with the facts the president was stating.

And last but not least, the partner. There are always two simultaneous interpreters in the booth at the conferences, when one translates, the other one helps with facts, numbers, names and so on. Some people do not even notice that this is one of the most important factors for partners to understand each other mutually and without any words so they make their job easier for each other as they sit all day together in the booth and translate the words being spoken at the rostrum. If one gets confused or mishear the

any fact that has been stated, the other one corrects, or at least takes notes for the active one. The interpreters in the booth can be divided into two: active and passive. Active one who is translating, and passive one who is just observing. Thus, their job is inseparable. Indeed, practice makes perfect.

CONCLUSION

To sum up, political discourse is way more important than any other discourse types as it may have vital consequences. Indeed, all of this depends on the interpretation of the translator who is standing between two countries. Although, sometimes it is considered to be the least important factor among all, pragmatics has one of the most significant roles in political discourse. In the end, analysis of political discourse and their translation was successful as we focused on the real-life examples to make our research more accurate. Thus, it is now obvious that in order to avoid problems and bad consequences after job, one needs a good supervisor to practice with and it is clear that without experience, this job cannot be done as the practice makes perfect.

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Annotatsiya: Kommunikativ nuqtayi nazardan, konsepsiya kognitiv model bo'lib, unga ko'ra ma'ruzachi ma'lum bir tildan u yoki bu tarzda foydalanadi. Konsepsiyaning o'zagi “konseptual diqqat markazi” deb nomlangan. U muayyan til jamoasi uchun eng universal substantiv komponentlarni o'z ichiga oladi. Tasvirlar bilan bir qatorda, hissiy va shov-shuvli tarkibiy qismlar bu konsept mazmunining asosiy mohiyatini qamrab oladi.

Kalit so‘zlar: konsept, kontekstual ma'no, kognitiv faoliyat, ommunikativ, perseptiv va nominativ funksiyalar, psixolingvistik yondashuv.

Abstract: From a communicative point of view, a concept is a cognitive model according to which the speaker uses a particular language in one way or another. The core of the concept is called the “conceptual focus”. It contains the most universal substantive components for a particular language community. In addition to images, emotional and sensational components capture the essence of this conceptual content.

Keywords: concept, contextual meaning, cognitive activity, communicative, perceptual and nominative functions, psycholinguistic approach.

Аннотация: С коммуникативной точки зрения концепт представляет собой когнитивную модель, согласно которой говорящий так или иначе использует тот или иной язык. Ядро концепции называется «концептуальным фокусом». Он содержит наиболее универсальные содержательные компоненты для того или иного языкового сообщества. Помимо образов, эмоциональные и чувственные компоненты фиксируют суть этого концептуального содержания.

Ключевые слова: концепт, контекстуальное значение, познавательная деятельность, коммуникативная, перцептивная и номинативная функции, психолингвистический подход.

Asosiy tuzilgan birlik sifatida konsepsiya inson ongida voqelikning xilma-xil hodisa va hodisalarni tushunish, individual va ijtimoiy tajriba, o'ziga xos makon, vaqt, geografik, tarixiy va madaniy muhitni hisobga olgan holda shuningdek har qanday aniq vaziyatda ustunlik qiladigan fikrlash tarziga (umumiy yoki ilmiy) bog'liq singishi mumkin. Butun kognitiv faoliyatining natijalari shaxs dunyodagi narsalarning haqiqiy yoki xayoliy holatini aks ettiruvchi konseptlar tizimini yaratish bilan bog'liq. Bunda kognitiv faoliyat til faoliyati bilan bir qatorda axborotni qayta ishlashning adaptiv, tartibga solish, kommunikativ, perseptiv va nominativ funksiyalarini amalga oshiradi va shaxs tomonidan bajariladi.

Konsept uzoq muddatli xotirada saqlanadi va idrok etilgan g'oya bilan tom ma'noda mos kelmasligi mumkin bo'lgan, ammo qabul qilingan ifodaning mantiqiy integralidagi kabi bir xil ma'no jamlangan so'zlar bilan takrorlanishi mumkin. Muloqot jarayonida ma'lum bir kontekstual ma'no konseptning bir qismi sifatida idrok qilinadi, so'ngra, agar kerak bo'lsa, kommunikant tegishli og'zaki shaklni tanlaydi. Sinonimik qatorlar tez mos tanlash imkonini beradi; shuning uchun tilda ortiqcha va keraksiz narsa yo‘q. Boshqa tomondan, idrok etilgan nutq butun matnning mohiyatini o'z ichiga olgan kontsepsiyaga siqilishi mumkin.

Obyekt yoki hodisa to'g'risidagi umumiy bilimlarning kombinatsiyasi sifatida konsept konsept (maxsus, ilmiy) va ma'nodan (til mohiyati sifatida) dinamikaning asosiy perseptiv, kognitiv va affektiv birligini ifodalashi bilan farq qiladi. Kontsepsiya hodisasini tushunishning ushbu psixolingvistik yondashuvi lingvomadaniydan biroz farq qiladi, bu konseptlar so'zlarning obyektiv mazmunini ifodalovchi, o'z ma'nosiga ega bo'lgan va shu tariqa inson hayotining turli sohalariga uzatiladigan birlamchi madaniy birliklar sifatida tavsiflanadi, xususan, dunyoni konsept, obrazli va faol o'rganish sohalarida ko’rish mumkin (Pesina, Solonchak, 2014).

Konseptlarni shakllantirish

Konseptlar insonning bevosita hissiy tajribasidan - voqelikni sezgi organi tomonidan idrok etish (va bu voqelikdagi o'z o'rnini tushunish); odamning ongida mavjud bo'lgan boshqa konseptlar bilan bevosita operatsiyalardan (bunday operatsiyalar yangi konseptlarning paydo bo'lishiga olib kelishi mumkin); til aloqasidan (konsepsiyani shaxsga tushuntirish mumkin); lingvistik birliklarning ma'nolarini individual o'rganishdan (masalan, lug'atdan foydalanish) shakllanadi. Aksariyat hollarda yangi konsept obraz sifatida, so‘zlashuv orqali esa borliq sifatida vujudga keladi nutqda qo‘llaniladigan so‘z mavhum yoki kontur sifatida kodlanishi mumkin (masalan, agar u ko‘p ma’noli so‘zlar tizimiga tegishli bo‘lsa).

Abstraksiyalarni o'rganish bosqichida misollar keltirish yaxshiroq ekanligi hammaga ma'lum bo'lgan haqiqat, ko'pchilik konseptlarning obrazliligini tasdiqlaydi. Majoziylik ko'pincha aloqa jarayonida u yoki bu ma'noga kirish va yangilashning eng maqbul va iqtisodiy vositasidir.

Konseptga berilgan atributlar soni ortib, mavhumlik darajasi oshgani sayin konsept asta-sekin hissiy obrazdan aqliy obrazga aylanadi. Ammo bu obrazlilik va shahvoniylik til tabiati bilan birga mavjud. Til inson ongida konseptlarni shakllantirishning eng muhim usullaridan biridir: konsept doimo so'z bilan o'zaro ta'sir qiladi, unda amalga oshiriladi va til tomonidan tuzatiladi. Til nafaqat vosita, balki tafakkurimizning umumiy shartidir. Uning sharofati bilan tafakkur o'z rivojlanishining sezish bilan bevosita bog'langan, lekin o'zini ifoda eta olmaydigan quyi bosqichidan ma'naviy kamolot bosqichiga, ya'ni to'g'ri konseptual fikrlash bosqichiga o'tishi mumkin. Ko'pincha fikrlash nutqda ifodalangan fikrlashni anglatadi. Qoida tariqasida, konsepsiya bir nechta leksik birliklar va nihoyat - butun leksik va semantik paradigmani ifodalash rejasi bilan bog'liq (Solonchak, Pesina, 2014).

Konseptlarning tuzilishi

Yuqorida ko'rsatilganidek, tadqiqotchilar konseptlarning ko'p komponentli tuzilishini, masalan, yaratilish vaqti, kelib chiqishi va semantikasi bilan farq qiluvchi tarixiy qatlamlarni belgilaydilar. O'z navbatida, har bir qatlam majoziy, qiymat va konsept komponentlarini o'z ichiga olishi mumkin. Majoziy tomon obyektlar, hodisalar, hodisalarning xotiramizda aks ettirilgan xususiyatlari vizual, audio, taktil, ta'm va hidni o'z ichiga oladi; konsept tomoni konseptning lingvistik fiksatsiyasini, uning belgilanishini, tavsifini, atributlari tarkibini, ta'rifini, bu konseptning hech qachon alohida holda mavjud bo'lmagan ma'lum bir konseptlar turkumiga nisbatan qiyosiy tavsiflarini qamrab oladi; konseptsiyaning qadriyat tomoni bu psixik shakllanishning ham individual, ham jamoaviy ahamiyatini o'z ichiga oladi.

Madaniyatning har bir tashuvchisiga ma'lum bo'lgan va u uchun muhim bo'lgan asosiy aktual atributlardan iborat faol qatlam umummilliy konseptsiyaga kiradi. Passiv qatlamlar (madaniyat tashuvchilarning alohida guruhlari uchun zarur bo'lgan qo'shimcha atributlar) alohida subkulturalar konseptlari sohalariga tegishli. Biz ushbu ro'yxatni ekspressiv hissiy komponent bilan to'ldiramiz, chunki bizning fikrlarimiz ko'pincha shahvoniy havolalarga ega. Bizning fikrimizcha, konseptsiyaning individual xususiyatini, uning shakllanishi va faoliyatining subyektiv-faol xarakterini qayd etish ayniqsa muhimdir. Majoziy komponent konseptsiyaning psixofiziologik asosi bo'lib, bu konseptsiyani fikrlash operatsiyalari uchun kodlashtirgan universal ob'ekt kodining birligini ifodalaydi va vizual, ta'm, taktil, eshitish va hidni sezish asosidagi perseptiv tasvirdan iborat.

Majoziy komponentning ikkita tarkibiy qismi - idrok va kognitiv tasvirlar mavjudligiga ishonish mavjud. Ular konseptuallashtirilgan obyekt yoki hodisaning xususiyatlarini teng ravishda aks ettiradi. Biroq, tasvir tuzilish sifatida konseptsiya yadrosiga majburiy ravishda tegishli emas, garchi individual ongda ma'lum bir tasvir bunday til so'zlovchisi uchun konseptni kodlaydi.

Ba'zan konseptsiyada konsept va majoziy tarkibiy qismlardan tashqari, qiymat komponentlari ham uchraydi - konseptning leksik va grammatikadagi o'rnini

belgilovchi etimologik va assotsiativ xususiyatlari til tizimi. Mantiqiy yondashuv quyidagi zonalarni nazarda tutadi: asosiy domenlar - domen ichidagi (konseptsiya denotatning o‘ziga xos atributlarini aks ettiruvchi atributlar), qo‘shimcha soha (paroemiya va o‘tish ma’nolaridan olingan konsept atributlari) va qo‘shimchalar – kvazi soha (ular konsept nomining boshqa so‘z bilan uyg‘unligi natijasida yuzaga keladigan rasmiy assotsiatsiyalar bilan bog‘langan), ko'chma ma'nolardan foydalanish).

Asosiy qatlam, qo'shimcha kognitiv atributlar va kognitiv qatlamlarning (asosiy va periferik) birikmasi konsept hajmini tashkil qiladi va uning tuzilishini belgilaydi. Bu tuzilma turg’un emas, chunki har bir konseptsiya doimo ishlaydi va o'zining turli tarkibiy qismlari va boshqa konseptlar bilan o'zaro ta'sir qiluvchi jihatlarida yangilanadi. Konseptsiya mazmunida aks ettirilgan shaxsiy tajriba unga individual xususiyatni beradi, chunki konseptsiya nafaqat ommaviy, nazariy, balki muntazam o'rganish natijalarini ham o'z ichiga olgan bilim birligidir. Qolaversa, umuman olganda, konseptsiya madaniyat bilan bog'liq mohiyat bo'lsada, uning o'zagi madaniyatga kamroq bog'liqdir. Konseptsiyaning asosiy qatlami minimal hissiy-sensual, stilistik, madaniy va subyektiv omillarni o'z ichiga oladi va muloqot jarayonida eng yaxshi o'zaro tushunishga yordam beradi.

Taxmin qilish mumkinki, konseptsiya o'zagi markaziy, eng muhim o'zgarmas komponentlardan iborat, ammo ma'lum bir obyekt g'oyasi ham tasviriylikni talab qiladi. Yadro kichikroq darajada konsept va majoziy ma'lumotlarni o'z ichiga oladi; periferiya boshqa konseptlarga o'tish zonasini tashkil etuvchi noaniq noaniq komponentlarni o'z ichiga oladi. Masalan, erkinlik, iroda, madaniyat, din, siyosiy tuzum kabi asosiy mavhum konseptlarning g'oyalari turli madaniyatlarda farq qilishi va hatto mutlaqo teskari bo'lishi ham kelishmovchiliklarni keltirib chiqarishi mumkin. Shubhasiz, ko'pincha, asosan universal semantik komponentlarni o'z ichiga olgan o'xshash abstraksiyalarning eng umumiy bilimlari muvaffaqiyatli muloqot qilish uchun yetarli bo'lishi mumkin.

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THE MAIN LINGUISTIC AND STYLISTIC FEATURES IN TRANSLATING POLITICAL DISCOURSE

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Abstract: This article is devoted to the analysis of various approaches to the definition of the concept of "political discourse". Various classifications of scientists - linguists are considered and the features of the use of lexical units and stylistic devices in the translation of speeches of British political figures are described. Political discourse determines the linguistic picture of the world and the linguistic consciousness of modern society. The content of political discourse includes all the components present in the minds of the producer and recipient of the text that can influence the generation and perception of speech: other texts, the political views of the author, the political situation.

Key words: Discourse, translation, political, speech, text, linguistic features.

Аннотация: Данная статья посвящена анализу различных подходов к определению понятия «политический дискурс». Рассмотрены различные классификации ученых-лингвистов и описаны особенности употребления лексических единиц и стилистических приемов при переводе речей британских политических деятелей. Политический дискурс определяет языковую картину мира и языковое сознание современного общества. Содержание политического дискурса включает в себя все компоненты, присутствующие в сознании производителя и реципиента текста, которые могут влиять на порождение и восприятие речи: другие тексты, политические взгляды автора, политическая ситуация.

Ключевые слова: дискурс, перевод, политическое, речь, текст, языковые особенности.

Annotatsiya: Ushbu maqola "siyosiy nutq" tushunchasini ta'riflashda turli xil yondashuvlarni tahlil qilishga bag'ishlangan. Olim - tilshunoslarning turli tasniflari ko'rib chiqilib, Britaniya siyosiy arboblari nutqlarini tarjima qilishda leksik birliklar va stilistik vositalardan foydalanish xususiyatlari tavsiflanadi. Siyosiy nutq dunyoning lingvistik manzarasini va zamonaviy jamiyatning lingvistik ongini belgilaydi. Siyosiy nutqning mazmuni matnni ishlab chiqaruvchi va qabul qiluvchining ongida mavjud bo'lgan, nutqning shakllanishi va idrokiga ta'sir qilishi mumkin bo'lgan barcha tarkibiy

qismlarni o'z ichiga oladi: boshqa matnlar, muallifning siyosiy qarashlari, siyosiy vaziyat.

Kalit so'zlar: Diskurs, tarjima, siyosiy, nutq, matn, lingvistik xususiyatlar.

The aim of the study is to study the lexical and stylistic features of the translation of political discourse. In accordance with the purpose and objectives, the following **research methods** were used in the work: structural, semantic, lexical and stylistic analysis. The material of the study was examples of speeches by British political figures, the search for which was carried out on the Internet. The relevance of the work is confirmed by the fact that there is an inextricable link between language and political communication. Moreover, it can be argued that the specificity of politics lies in its predominantly discursive nature, and many political actions are speech actions by their nature. Discourse is an ambiguous term in a number of humanities, the subject of which directly or indirectly involves the study of the functioning of language - linguistics, literary criticism, semiotics, sociology, philosophy, ethnology and anthropology. The repeated use of the concept of discourse by modern linguistics has led to the fact that this term has acquired some vagueness of its understanding and disorderly use.

As for the linguistic interpretation of this concept, the dictionary - reference book of linguistic terms considers the discourse as "a speech work in the fullness of its expression (verbal-into national and paralinguistic) and aspirations, taking into account all extra linguistic factors (social, cultural, psychological) essential for successful speech interaction". In order to proceed directly to "political discourse", it is necessary to consider the essence of "politics". As a rule, "politics" means:

- science;
- art;
- field of activity;
- a special kind of social communication.

Political discourse is a phenomenon that manifests itself in society much more often than other types of discourse. In this regard, the term "political discourse" cannot be unambiguously defined, since, firstly, the category of politics itself does not have a clear definition, and secondly, it is not possible to single out political discourse on the basis of a set of narrowly linguistic features. In a variety of linguistic literature, political discourse is presented as a multifaceted and multifaceted phenomenon, as a complex of elements that form a single whole.

The translator has to master the peculiarities of political discourse in all working languages. The content of political discourse includes all the components present in the minds of the producer and recipient of the text that can influence the generation and perception of speech: other texts, the political views of the author, the political situation. Further, on the example of the speeches of British politicians, it will be possible to identify the main lexical and stylistic features of political discourse in its translation.

In the course of public speeches, carefully thought out and prepared in advance, politicians around the world use a variety of linguistic means to achieve their goal. As a rule, political speeches are aimed at exerting an ideological impact, forming in the

audience a certain attitude towards certain realities of political life. Political rhetoric has the ability to build friendly relations between countries, but also to cause conflicts between states and within a country. First of all, let's start with repetition and parallel constructions, in which the emotional impact is provided by logically highlighting the component of the statement to which the speaker wants to draw the attention of the audience. Such constructions also contribute to the balance of the utterance, the creation of a clear rhythm, which contributes to easier listening.

In political discourse, there are different types of repetition in combination with parallel constructions:

• anaphora - repetition of language elements at the beginning of each construction;

• epiphora - repetition of language elements at the end of each construction;

• ring repeat - repetition of elements both at the beginning and at the end of the structure;

• pickup (anadiplosis) - reuse of an element encountered at the end of a construction at the beginning of the next one.

An example of an anaphoric repetition is the following quote from a speech by British Foreign Secretary William Hague: “We have to re-balance our economy and deal with the legacy of national debt on a colossal scale. We have to boost economic confidence and attract investment, break into new markets and reduce our trade deficit. We have to rise to the challenge of earning out living in the world, as indeed many British businesses already have.” (William Hague) The following snippet is an example of a loop repeat: “That’s what the land of opportunity means. That’s what finishing the job means.” (David Cameron) As is commonly believed, anaphoric repetitions increase the persuasiveness of a politician's speech, creating a background for non-repeating information that comes to the fore. The next stylistic device characteristic of the speech of politicians is parceling. The author, using packaged sentences, seeks to make the speech more understandable, convincing, to get closer to the audience. “After the Berlin Wall came down I visited that city and I will never forget it. The abandoned checkpoints. The sense of excitement about the future. The Knowledge that a great continent was coming together.”(David Cameron) “And when we buy new trains we drive jobs in Derby. Conductor rail from Chard. CCTV from Warwick. Railway sleepers from Boston.”(Boris Johnson, Prime Minister of the UK)

Another stylistic means of political discourse is a rhetorical question. This technique sharpens the attention of the audience, enhances the impression, and increases the susceptibility of the listeners. The following fragments of speeches by British politicians can be considered very successful in terms of emotional impact on the audience. The next technique used by British politicians in their speeches in order to give the statement a special stylistic coloring is inversion. For example: “Had I been thinking faster, I should have pointed out that Margaret Thatcher laid the foundations of the prosperity the city enjoys today.”(Boris Johnson) Also, it should be noted that recently a large number of nouns have appeared in the language of English politicians, formed by the conversion method of compounding from combinations of a verb and an adverb. For example • take-over – Bosib olish • lay-out – ishidan ayrilgan odam• build-up – harbiy kuchlarni yig‘moq

On the basis of the study, the following **conclusions can be drawn**: When interpreting political discourse in its entirety, one should not be limited to purely linguistic moments, otherwise the essence and purpose of political discourse will go unnoticed. Understanding political discourse involves knowing the background, the expectations of the author and audience, and ulterior motives. Thanks to their oratory skills and lexical and stylistic techniques, politicians manage not only to have an effective impact on the audience, but also to interact with it using relevant figures of speech. Thus, political discourse determines the linguistic picture of the world and the linguistic consciousness of modern society. Political thinking, political communicative action and linguistic form are in close unity.

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ERTAK TURLARI ERTAK DISKURSINING JANR YARATUVCHI ELEMENTI SIFATIDA

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Annotatsiya: Turli xalq ertaklarining umumiyligi va o'xshashligiga qaramay, “Ertak ekvivalentligi” iborasini uning semantikasi turlicha bo‘lganligi sababli inkor etiladi, bu esa o‘z navbatida ertak diskursining janr o‘ziga xosligini rivojlantirishga, shuningdek, o‘ziga xos xususiyatlarni aniqlashga yordam beradi.

Bundan tashqari shuni ham ta’kidlab o’tish zarurki, o'ziga xos parametrlardan tashqari, ertak diskursining tarkibiy xususiyatlarini ham o'z ichiga olgan ertak kategoriyasi janr yaratuvchi element bo'lib, asosiy (hayvonlar haqidagi ertaklar; kyumulativ, sehrli, maishiy ertaklar) va periferik janrlarini (afsonalar, epik she'rlar, tarixiy latifalar) ajratib ko'rsatishga imkon beradi. Quyida turli xalq ertaklari turlarini aynan ertak diskursiga bog’lagan holda tahlil qilib boriladi va ma’lum xulosalar qilinadi.

Kalit so’zlar: ertak janrlari, sehrli ertaklar, hayotiy-maishiy ertaklar, kumulativ ertaklar, majoziy ertaklar, hayvonlar haqidagi ertaklar.

Abstract: Despite the generality and similarity of different folk tales, the phrase "fairy tale equivalence" is denied because of its different semantics, which in turn contributes to the development of genre specificity of fairy tale discourse, as well as to the identification of specific features will help.

It should also be noted that the category of fairy tales, which, in addition to specific parameters, also includes the structural features of the fairy tale discourse, is a genre-creating element, the main (fairy tales about animals; cumulative, magical, household tales) and peripheral genres (legends, epic poems, historical anecdotes). The following is an analysis of different types of folk tales, linking them to the discourse of fairy tales, and draws certain conclusions.

Keywords: fairy tale genres, magic tales, life tales, cumulative tales, figurative tales, tales about animals.

Аннотация: Несмотря на общность и сходство разных народных сказок, словосочетание «сказочная эквивалентность» отрицается из-за его разной семантики, что в свою очередь способствует развитию жанровой специфики сказочного дискурса, а также выявлению специфических особенности помогут.

Следует также отметить, что категория сказки, включающая, помимо видовых параметров, еще и структурные признаки сказочного дискурса, является жанрообразующим элементом, основным (сказки о животных; накопительные, волшебные, бытовые сказки) и периферийные жанры (легенды, былины, исторические анекдоты). Далее проводится анализ разных видов народных сказок, связывая их с дискурсом сказок, и делаются определенные выводы.

Ключевые слова: сказочные жанры, волшебные сказки, житейские сказки, сказки-своды, образные сказки, сказки о животных.

Ertak diskursining janri birinchi navbatda uning etnik-madaniy mansubligiga bog'liq. Tarixiy, ijtimoiy-madaniy va iqtisodiy farqlarga asoslangan Britaniya orollari xalqlari ertaklarining xilma-xilligi bunga misoldir. Keltlar ertaklarining qahramonlari elflar, trollar, gnomlar va ajdarlar kabi qahramonlardir. Va asosiy farqlovchi xususiyat - keltlar ertaklarida xurofot va g’ayritabiiylikning mavjudligidir. Ingliz ertaklari bilan Irlandiya ertaklarini solishtirganda shuni ta'kidlash mumkinki, Irlandiya ertaklari mistikaning mavjudligi va antik davrga ishoralar bilan ajralib turadi va ularning eng so'nggilarida xristian motivlarini kuzatish mumkin. Irlandiya ertaklarining o'ziga xosligi boshqa qabilalar bilan ziddiyatli to'qnashuvlarning yo'qligi natijasida saqlanib qolgan lingvistik ifodaning qadimiy shakllari bilan bog'liq. Irlandiya ertaklarida

mavjud bo'lgan hazil ingliz ertaklariga qaraganda keltlar ertaklariga xos emas. Shu bilan birga, hazil-mutoyibaning umuman yo'qligini Shotlandiya ertaklarida kuzatish mumkin, ammo ular romantizmi bilan ajralib turadi.

Jahon xalq ertaklari diksursi tahlilini ma’lum ma’noda ularning turlari bilan bog’lamay keltirish qiyin. Ertak turlarining har birida mavzular har xil. Hayvonlar haqidagi ertaklarda qahramonlarning asosan antropomorfik qahramonlar, ya'ni hayvonlar tomonidan ifodalanadi. Hikoya orqali bosh qahramonlar tabiat va olam sir va asrorlarini anglashga harakat qiladilar. Hayvonlar haqidagi ertaklarda mavjud bo'lgan qadriyatlar orasida: tezkor aql, ayyorlik, mahorat va epchillikni ajratib ko'rsatish mumkin. Hayvonlar haqidagi aksariyat ingliz ertaklarining syujet chizig'i asosiy qahramonlarning bir qator sinovlar bilan to'qnashuvi bo'lib, ularni yengib o'tish ularga o'zini xavfsiz his qilish, tinchlik va baxt topish imkoniyatini beradi: yaxshilik yovuzlik ustidan g'alaba qozonadi. Shunday qilib, bunday ertaklar o'quvchini zaif va nochorlarga hamdard bo'lishga va yordam berishga o'rgatadi. Bunday xulq-atvor modeli ko'pchilik ingliz ertaklariga xos bo'lib, unda qahramonning g'arbiy tipi hukmronlik qiladi: faol, kuchli, jasur, qiyinchiliklarni mustaqil ravishda yengib o'tishga qodirlik.

Sinfiy jamiyat hukmronligi qaror topib tobora chuqurlasha borgani sayin hayvonlar haqidagi ertaklarning g’oyaviy motivlari ham o’zgara borgan. Inson mehnati inson tomonidan qadrsizlantirilgan sinfiy jamiyatda hukmron tabaqaning jabr-zulmidan qo’rqqan mazlum xalq o’z dilidagi noroziligini ayrim kuchsiz, ojiz hayvonlarning qonxo’r, yirtqich, ochko’z hayvonlar bilan munosabati shaklida yashirin badiiy ko’rinishda-majozan ifodalash orqali mavjud ijtimoiy-siyosiy munosabatlar mohiyatini ko’rsatishga moyillik kuchaya borgan. Natijada *majoziy (allegorik) ertaklar* paydo bo’lib, ertakchilikka tanqidiy yo’nalish kirib kelgan. Majoziy ertaklardagi hayvon obrazlari ko’chma ma’nodagi personajlar bo’lib, ular xuddi insonlardek xatti-harakatda tasvirlanadilar: o’ylaydilar, gapiradilar, jabr-zulmga norozilik bildiradilar, yaxshilarga yaxshilik, yomonlarga yomonlikni tilaydilar. Bo’ri, tulki, sher, quyon, qo’zichoq, echki, qo’y, ho’kiz, xo’roz, it kabi hayvonlar majoziy ertaklarning doimiy allegorik personajlari hisoblanadilar. Ularning har biri o’ziga xos fe’l-atvori bilan ertak tarkibidagi ma’lum estetik vazifani, g’oyaviy maqsadni ochirishga xizmat qiladi.

O’zbek tilida kyumulativ yoki zanjirli ertak, rus tilida esa “***цепочная сказка,*** кумулятивная сказка, рекурсивная сказка, цепевидная сказка” deb nomlanadigan ertaklarning navbatdagi turi ayniqsa o'zbek ertakchiligida olimlar tomonidan to'liq tadqiq etilmagan. Biroq o'zbek zanjirli ertaklari haqida muayyan maqolalar va ularning tahlillari ham uchrab turishi bor gap. O'zbek olimi Sh. Turdimov o'zining "Hikmat xazinasi" kitobida kyumulativ ertaklar haqida quyidagicha ma'lumot beradi: kyumulativ ertaklarning mantiqiy-ramziy ifodasida ezoterik, falsafiy bilim va ma'lumotlar, inson ongining jumboqlari yotadi va ularning xalqona yechimlari ramziy ma'noga ega bo’ladi. V. Y. Proppning 1976 yilda nashr etilgan "Kyumulativ ertak" maqolasida ta'kidlanganidek, kyumulativ ertaklarda rivoyat tuzilishini qurishning asosiy prinsipi yaratilgan zanjir buzilgunga qadar bir xil harakatlar yoki elementlarni takrorlanaverishidan iborat.

V.Y. Propp zanjirli ertaklarni formulaviy va epik kyumulativ ertaklarga bo'lib ajratadi. Formulaviy kyumulativ ertaklar sof formula va o'ziga xos sof sxemani taqdim etadi. Epik kyumulativ ertaklar ham bir xil bog'lanishlardan iborat, ammo ularning har biri sintaktik jihatdan boshqacha shakllantirilishi, ozmi-ko'pmi batafsil ochib berilishi mumkin. Biz uchun muhim bo'lgan narsa shundaki, zanjirga o'xshash tuzilishga ega ertaklar sof kyumulatsiya yoki jumlalar zanjiri yoki ikkala texnikaning kombinatsiyalari bilan tuzilishi mumkin. Shuningdek, ushbu tadqiqotchi kyumulativ va zanjirli ertaklarning yuqorida keltirib o'tilgan tabiatining muhimligidan tashqari, bu kabi ertaklarni mazmunan tasniflash imkoniyati mavjudligini, busiz zanjirli ertakning funksional va paydo bo'lish maqsadini tahlil qilib bo'lmasligini ham tan oldi. Kyumulativ ertaklarning mavzusi qahramonlaring bir oz ahmoqona harakatlarida yotadi, bu halokatli oqibatlarga olib keladi. Bu turdagi ertaklarda hayvonlarga ham antropomorfik xususiyatlar berilgan. Bu ertak turkumining asosiy xususiyati uning mazmunining originalligi ortida qisqa hikoya yaratishdir.

Mustaqil guruh sifatida ajratib ko'rsatish mumkin bo'lgan ertaklarining yana bir turi – sehrli ertaklardir. Bu ertaklarning syujeti sehrli, fantastik dunyoda namoyon bo'ladi, uning yo'li va qonunlari bizga tanish bo'lganidan juda farq qiladi. Syujet haqiqiy dunyoda mavjud bo'lmagan mo'jizalar, sehrli narsalar va fantastik qahramonlar orqali qiyinchiliklarni yengishga asoslanadi. Ushbu turdagi ertaklarning qadriyatlariga barcha qiyinchiliklarni yengib o'tishga xizmat qiladigan va undaydigan sevgi; zaif va hatto eng xunuk mavjudotlarga nisbatan mehribonlik; har doim yovuzlik ustidan g'alaba qozonadigan yaxshilik va hatto iflos kiyimlar ham yashirolmaydigan go'zallik kiradi.

Jahon xalqlari ertaklaridagi umumiy o'xshashlik haqida fikr borganida, ko'proq sehrli ertaklar nazarda tutiladi. Inson qadim zamonlarda ham xayol surgan, o'zicha turli-tuman g'aroyib voqelarni o'ylab topgan. Aslida, miflarning vujudga kelishida ham ajdodlarimizdagi aynan ana shu xususiyat etakchi ahamiyatga ega bo'lgan. Keyinchalik fantastik voqealar totem, fetish obrazlardan uchar gilamlarga, sehrli dasturxonlarga, oltin qaynaydigan xumlarga, istagan odamni istagan paytda ko'rish mumkin bo'lgan jomlarga, oynalarga o'tgan. Bunday voqealarni o'ylab topish ajdodlar orzu-havaslari bilan asoslangan. Yo'l azobidan aziyat chekkan inson uchar gilam, oziq-ovqat topishga qiynalgan odam esa ochil dasturxonning ijodkoriga aylangan. Natijada, sehrli ertaklardagi voqea-hodisalar haqiqiy ma'noda ajdodlar orzu-havaslarining majmuasiga aylangan.

Xalq ongida insonning biron yaxshiligi, albatta, taqdirlanishi lozim. Asar qahramoni semurg'ga, ayiqqa, laylakka ko'rsatgan yordami evaziga mushkullari oson bo'ladi. Uning yordamidan foydalangan hayvonlar keyinchalik sehrli imkoniyatlari bilan qahramon hamrohiga va biron olijanob maqsadni qo'lga kiritish vositasiga aylanadilar. Ayrim ertaklarda esa adolat aynan ana shu yaxshilik evaziga g'alaba qozonadi. Xususan, "Ur To'qmoq" ertagidagi chol davolagan laylak unga bir martagina lutf ko'rsatib qolmaydi. Balki o'z sehri ta'sirini oxirigacha amalga oshirib, uning qo'shnisi qilgan xiyonatni oxirigacha fosh etadi va jazolaydi. Bunday ertaklarda adolat tasodifiy emas, qonuniy ajrim ekani voqealar mohiyatiga singdirib yuboriladi.

Hayratomuz to’kinlik aks etgan lavhalar, xayol bovar qilmaydigan jodu va afsonaviy uchrashuvlar tasvirida o’z ifodasini topadi. Ertaklarda hayot shu qadar mazmunli va bebaho ehsonki, unda bo’lishi mumkin bo’lmagan hodisalar tizimining o’zi yo’q, yechimi topilmas muammo uchramaydi, degan xalq falsafasi nafas oladi. Shunday qilib, sehrli ertaklarni mazkur janr shakllanayotgan davr mahsuli deb baholasak, xato bo’lmaydi.

Ertaklarining to'rtinchi turi - maishiy ertaklardir. Bunday ertaklarda kundalik hayotda ro‘y berayotgan voqealar haqida hikoya qilinadi, ularda turli ijtimoiy muammolar ko‘tariladi, insoniy illatlar masxara qilinadi. Ingliz maishiy ertaklardagi qahramonlar odatda ma'lum bir kasb egalari: fermerlar, dehqonlar, savdogarlar va boshqalar. Bu turdagi ertaklarning ingliz adabiyoti namunalaridagi eng mashhur qahramonlar Piter Simpleton va Lazy Jekdir. Umuman olganda, ingliz maishiy ertaklari haqida gapiradigan bo'lsak, ular o'quvchiga qadimgi Angliya hayoti bilan tanishish uchun ajoyib imkoniyat yaratishini ta'kidlash zarur.

Maishiy ertaklar mazmun jihatdan hayvonlar, sehrli ertaklardan bevosita hayotiy voqea-hodisalar haqida hikoya qilishi bilan farqlanadi. Maishiy ertaklarning o’ziga xos xususiyati - ulardagi kundalik hayotning tasviri muhim tutishidir. Maishiy-hayotiy ertaklarda voqelik makoni aniq shahar yoki qishloqda kechadi, aniq qahramon ishtirokida yuz beradi. Ular mazmun-mundarijasi va g’oyaviy yo’nalishi, obrazlariga ko’ra sehrli-fantastik va hayvonlar haqidagi ertaklardan farq qiladi. Ularda aniq shaxsning o’z aql kuchi, tadbirkorligi, chidam va matonati, yuksak insoniy fazilatlari tufayli murod-maqsadiga yetishuvi ko’rsatib beriladi. Shu sababli hayotiy-maishiy ertaklar sujetini ijtimoiy-maishiy mazmundagi voqelik tashkil etadi.

Maishiy ertaklar ko’pincha odillik, halollik, olijanoblik va soddalik kabi sifatlarni ulug’laydi, ochko’zlik, g’azab, hasad kabi illatlarni keskin rad etadi. To’g’ri, bu turdagi ertaklarda sehrli-fantastik belgilarning mavjudligini inkor qilib bo’lmaydi. Ammo umumiy ifoda chegarasi maishiy ertaklarda ancha cheklangan. Chunki ularda xalq, avvalo, oddiy odamlar qo’lidan keladigan ishlar yuzasidan fikr yuritiladi. Bevosita real hayot, turmushda ro’y berishi mumkin bo’lgan voqealar asos qilib olingani uchun ham bunday asarlar turkumiga maishiy ertaklar atamasi berilgan. Ularda haqiqiy hayotdagi inson - millat vakili (xoh ijobiy, xoh salbiy bo’lsin), uning imkoniyati darajasidagi jismoniy kuchi, ilmi, aqliga voqealar zaminida tavsif beriladi. Aksariyat hollarda asar qahramonlarining ismlari ham qayd etilmaydi. Chol, kampir, bir odam, o’g’il, qiz, kambag’al kabi nomli insonlar mazkur ertaklarning qahramonlari bo’lib kelaveradi. Bu bilan dono xalq ertakda bevosita tinglovchi aholining har biri asar qahramoni ekanini ta’kidlagan bo’lishi mumkin. Ba’zan esa shaxs haqidagi ma’lumotlar o’ta aniq shaklda beriladi. Ertakchi bu usul bilan ham qahramon taqdiri to’qima emasligini uqtirgandek bo’ladi.

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O‘ZBEK TILINING UMUMIY LUG‘ATLARIDA SPORT TERMINLARINING IFODALANISHI

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Annotatsiya: Jamiyat hayotida insonlarning jismonan va aqlan sog‘lom bo‘lishida, sportning ham o‘ziga xos o‘rni va ahamiyati bor. So‘nggi yillarda kognitiv tilshunoslikda “antikoncept” tushunchasi qo‘llanila boshlaganligi, terminologik tizim doirasida lingvistik izchillikni amalga oshirish, terminologik tizimni ifodalashning maxsus usullari tahlilga tortildi.

Kalit so‘zlar: terminologiya, atama, lug‘at, izohli lug‘at, antikoncept, superordinat, subtematik, tasnif, tushuncha.

Аннотация: Спорт также занимает особое место и значение в жизни обшества для поддержания физического и психического здоровя людей. В последние годи анализируются исползование понятия «антиконсепт» в когнитивной лингвистике, реализация язиковой непротиворечивости внутри терминосистеми, спетсиалние способи выражения терминосистеми.

Ключевие слова: терминология, термин, словар, аннотированний словар, антиконсепт, надчинний, подтематический, классификация, консепт.

Abstract: Sport also occupies a special place and importance in the life of society for maintaining the physical and mental health of people. In recent years, the use of the concept of "anti-concept" in cognitive linguistics, the implementation of linguistic consistency within a term system, and special ways of expressing a term system have been analyzed

Keywords: terminology, term, dictionary, annotated dictionary, anti-concept, superordinate, sub-thematic, classification, concept.

Hozirgi kunda o‘zbek tili soha terminologiyasi har tomonlama takomillashish jarayonini kechirmoqda va buni davrning o‘zi dolzarb vazifa qilib belgilamoqda. Xalqaro aloqalarning faollashuvi natijasida xorijiy tillardan shiddat bilan kirib kelayotgan fan, texnikaga doir terminlarni qanday tarzda qabul qilish, o‘zlashtirish eng bahsli hodisalardandir. Yurtimiz mustaqillikka erishgandan so‘ng o‘zbek terminologiyasi nafaqat miqdor, balki sifat o‘zgarishlarga ham jiddiy qarab kelmoqda. Tilimizning keng imkoniyatlaridan foydalangan holda terminlar tizimini tartibga solish kechiktirib bo‘lmas vazifdalardan. Sohaviy terminologiyada amalga oshirilayotgan islohatlar bugungi o‘zbek leksikografiyasida semasiologiya yutuqlarining aks etishidir.

Jamiyat hayotida insonlarning jismonan va aqlan sog‘lom bo‘lishida, sportning ham o‘ziga xos o‘rni va ahamiyati bor. Sport nafaqat inson tanasining salomatligi uchun, balki uning turli muvaffaqiyatlariga erishishida sportga oid bilimlarini rivojlantirish va bu sohaga oid terminlarni tizimlashtirgan holda o‘rganish, uni lug‘atlarda berish, butun terminologik tizim ichidan umumiy filologik lug‘atlar uchun tanlab olish tamoyillarini ishlab chiqish nafaqat tilshunoslik uchun, balki jamiyat hayotining yanada ildamlashiga mas’ul har bir soha uchun ahamiyatli hisoblanadi.

So‘nggi yillarda kognitiv tilshunoslikda “antikoncept” tushunchasi qo‘llanila boshlandi, “tushuncha – antikoncept” munosabati YE.S.Kubryakova, V.F.Novodranova, Y.S.Stepanov ta’rifiga ko‘ra, F.Novodranovada antikonseptlar “bilish obyektlarining o‘ziga xos chuqur kognitiv ziddiyatlarning mahsulidir” [V.F.Novodranova, 2001:71].

Bizning fikrimizcha, antikoncept – bu asl konsepsiyaning maxsus rivojlanishi, har doim ham asl konsepsiyaga bevosita qarshi bo‘lmagan murakkab konsepsiya, uning mazmunida ba’zi muhim konseptual xususiyatlar inkor etiladi (olib tashlanadi) (boshqalari saqlanib qoladi) va yangilari bilan almashtiriladi (almashtiriladi) boshqacha qilib aytganda, ma’lum bir bilim va faoliyat sohasining rivojlanishi bilan konseptual tuzilishda maxsus obyektlar haqidagi bilim sifatida sezilarli o‘zgarishlar yuz berishi mumkin, natijada mavjud tushunchalar asosida yangi tushunchalar paydo bo‘lishi mumkin, shuning uchun “konsepsiya tushunchasi — anti-konsepsiya” - bu sport terminologiyasida keng namoyish etiladigan antonimiya hodisasiga qaraganda kengroq tartibdagi qarama-qarshilik.

Lingvistik an’analarga muvofiq, antonimlar har doim “konsepsiya” munosabatlarini ikkilik tahlil qiladi - anticoncept “bizga ushbu vakillikni tilida aks ettirilgan yangi muntazamlik bilan to‘ldirishga imkon beradi, antikonceptning mazmuni terminologiyada ko‘plab nomlar bilan ifodalanishi mumkin, ammo konsepsiya umuman terminologiyada obektivlashtirilmagan yoki oz sonli atama birliklari bilan ifodalangan. Misol sifatida, sport terminologiyasida bir nechta verbalizasiyani olgan antikoncept “qoidalarni buzish”, bu tushuncha ma’lum bir tarzda tuzilishi mumkin bo‘lgan murakkab hodisa, uning mazmuni bir necha semantik guruhlar, ularning har biri o‘z tuzilishining ma’lum darajasini yoki konsepsiyaning konseptual xususiyatini aks ettiradi.

1) qoidabuzarliklarning umumiy nomlari faul, oxirgi chora faul (o‘yinchi tomonidan uning jamoasi gol bilan tahdid qilinganida sodir etilgan qoidalarni buzish), faul, buzish;

2) raqibga jismoniy yoki ma'naviy zarar yetkazish bilan bog'liq qoidabuzarliklarning nomlari – raqibni bortda itarish, raqibni tayoq bilan urish, yelkasidan yuqoriga ko'tarilgan tayoq bilan o'ynash, puckga ega bo'lmagan o'yinchiga hujum qilish, qo'pol o'yin, qo'pollik, tepish, hakamni haqorat qilish;

3) o'yinni o'z foydasiga hal qilish maqsadida to'xtatish bilan bog'liq o'yin buzilishi nomlari - o'yin qasddan to'xtatish, to'pni to'xtatish;

4) o'yin qoidalarini buzish nomlari- qo'l bilan o'ynash (futbolda), singan tayoq bilan o'ynash.

Sport konseptosferasi kundalik va professional sohalar bilan faol aloqada bo'lib, bu bir qator sohalardan o'zlashma olish bilan tasdiqlangan. Bu bizga sport voqeliklarini inson faoliyatining boshqa sohalari prizmasi orqali talqin qilishga imkon beradi. Harakatlar va jarayonlarni tavsiflovchi tushunchalarning ustunligi sport sohasini texnik soha bilan, harbiy soha bilan - faoliyatning raqobatbardoshligi, san'at sohasi bilan - ijodkorlik elementi, huquq - normativlik sohasi bilan bog'laydi.

Terminologik tizim bog'lanishni ifodalashning maxsus usuli – bu butun va uning qismlarining munosabatlari faoliyat joylari nomlarining tematik guruhidagi ushbu munosabatlarga misol qilib ularning qismlarining eshiklari va belgilari bo'lishi mumkin: *Darvoza to'sini, darvoza panjarasi, darvoza posti, darvoza burchagi.*

Terminologik tizim doirasida lingvistik izchillikni amalga oshirishning ko'rgazmali vositasi manba so'zlar asosida terminlarning hosil qilishidir so'z yasovchi bir o'zakli hosilalar va murakkab terminlar majmuidir.

Sport terminologiyasi xalqaro xarakterga ega bo'lib, unda ko'plab o'zlashma olingan muddatli birliklar mavjud bo'lib, bu xalqaro musobaqalar doirasida sport arboblarining yanada muvaffaqiyatli va sifatli muloqotiga hissa qo'shadi. Sport sohasida o'zlashmalarning behisob soni ingliz tilidan kelib chiqishi ma'lum.

O'rganilayotgan terminologiyada sport faoliyatining texnik faoliyatdan ajralib turadigan shaxsiy xususiyatini ta'kidlaydigan eponim atamalar keng tarqaldi.

Shunday qilib, sport terminologiyasi bir vaqtning o'zida tushunchalar tizimining elementlari o'rtasidagi mantiqiy aloqalarni aks ettiruvchi murakkab tizim bo'lib, ushbu atamalar to'plami dinamik, harakatchan polisemiya, omonimiya, atamalarning o'zgaruvchanligi va o'zlashmadorligi hodisalarida ifodalangan leksik tizimdir.

Sport terminologiyasini keyingi tadqiq qilish istiqbolini alohida sport turlari terminologiyasida ma'lum tushunchalarni aks ettirishning o'ziga xos xususiyatlarini o'rganish, turli tillarda sport terminologiyasini qiyosiy tahlil qilish asosida aqliy va lingvistik tuzilmalar munosabatlarining xususiyatini aniqlash deb hisoblash mumkin.

Sport sohasining asosiy toifalari sifatida biz harakatlar va jarayonlar toifasini, shuningdek, raqamning toifasini, harakatlar va jarayonlar toifasini har qanday professional faoliyat uchun muhim deb hisoblaymiz, ammo aynan sportda harakatni bajarish o'z-o'zidan muhim bo'lib qoladi, o'rganilayotgan kategoriya ikkita asosiy kichik toifani o'z ichiga olgan murakkab tuzilishga ega.

Harakatlar bo'yicha harakatlarning kichik toifasi biz jismoniy yoki aqliy faoliyatning o'ziga xos namoyon bo'lishini nazarda tutamiz, vaqt oralig'i bilan cheklangan sport terminologiyasida harakatlarning pastki toifasi og'zaki nomlar bilan ifodalanadi, ular davriy nashrlar matnlarida va og'zaki professional muloqotda,

ayniqsa, yuqori chastotali bo‘lib chiqadi va sport maydonida sodir bo‘layotgan voqealar dinamikasini yetkazishga imkon beradi. Ushbu kichik kategoriya turli xil tabiatdagi harakatlar haqidagi g‘oyalarni birlashtiradi, biz asosiylarini sanab o‘tamiz:

- sportchining obyektga jismoniy ta’siri tushunchasi- (sportchi yoki obyekt) sportchiga jismoniy ta’sir aloqa sportining ajralmas qismidir, jang raqibni bostirishni nazarda tutadi, uni ushbu tushunchaga qarshi turish imkoniyatidan mahrum qilish hujum, matbuot, zarba va boshqalar;

- kurash tushunchasi- ushbu konsepsiyaning verbalizerlari jangning umumiy ma’nosi bilan tavsiflanadi bunday harakatni amalga oshirish kamida ikkita sportchining mavjudligini nazarda tutadi, tajovuz ikki tomonlama xarakterga ega bo‘lsa, konsepsiya sport tilida jang qilish, jang qilish, quti, jang qilish;

- harakat tushunchasi- biz sportchining muayyan fazoviy koordinata tizimidagi harakatini nazarda tutamiz, sportchining harakati har doim buyurtma qilinadi va yugurish, qator turish, suzish, parashyut bilan sakrash, uzunlikka sakrash, balandlikka sakrash, zonaga kirish, zonadan chiqish, skeyt (skeyt) va boshqalar;

- qarshi kurash tushunchasi- hujum qilish qobiliyatidan kam emas, sportda himoya qilish san’ati raqibning jismoniy ta’siriga javobdir himoya har qanday aloqa sportining muhim taktik elementidir, ularsiz ijobiy natijaga yerishish mumkin emas. Himoya qilishning maqsadi sportchini shikastli zarbalardan himoya qilish yoki har qanday muhim obyektni dushman hujumidan himoya qilish;

- yordam tushunchasi- jamoaviy o‘yin sxemasi nafaqat raqib jamoa o‘yinchilari bilan to‘qnashuvni, balki bitta jamoa o‘yinchilari o‘rtasidagi o‘zaro ta’sirni ham o‘z ichiga oladi jamoaga ma’lum miqdordagi o‘yinchilar kiradi, ularning har biri saytda aniq texnik va taktik harakatlarni amalga oshiradi, sport terminologiyasidagi rolga qarab, konsepsiya atamalarni ifodalaydi. yordam berish, o‘ynash, o‘tish bunday atamalar kam, ammo ular ushbu sohada foydalanishning yuqori chastotasi bilan farq qiladi.

- jismoniy sifatlarni shakllantirishga qaratilgan harakatlar tushunchasi- jismoniy tayyorgarlikni shakllantirish va ta’minlash professional sport uchun zarur shartdir tushuncha poyezd(lar)atamasi bilan og‘zaki bayon etilgan.

- musobaqaning boshlanishi/tugashini ko‘rsatuvchi harakatlar tushunchasi- har bir musobaqa ma’lum vaqt ichida o‘tkaziladi, doiraviy chegaralanadi, start va finish orasidagi vaqtni ifodalaydi, bu start va finish terminlari bilan ifodalanadi;

- intellektual harakatlar tushunchasi- intellektual faoliyat – bu aqliy faoliyatning namoyon bo‘lishi, aqliy operasiyalar ketma-ketligi, har bir sportchi o‘yin taktikasini, o‘z harakatlarini amalga oshirishni bilishi, vaziyatni tahlil qila olishi, raqibning mumkin bo‘lgan hatti-harakatlarini “hisoblashi” va to‘g‘ri tanlov qilishi shart. Biz terminologiyada ushbu konsepsiyani og‘zaki bayon qilishning faqat bitta misolini topdik va sportchi yemas, balki sudyaning faoliyatini tavsifladik — hukm atamasi sport aloqalarida asosiy e’tibor birinchi navbatda jismoniy harakatlarni bajarishga qaratilganligi bilan izohlanadi.

Subkategoriya jarayonlarni ushbu ishda biz jarayonni jismoniy yoki intellektual faoliyatning namoyon bo‘lishi deb tushunamiz, bu vaqt oralig‘i bilan chegaralanmaydi va ma’lum bir mavzudan qat’iy nazar, jarayonlarning nomlari odatda obyektivlikka,

statikaga ma’no beradigan ismlar bilan ifodalanadi va asosan fiksasiya sohasida qo‘llaniladi - lug‘atlar matnlarida va o‘quv adabiyotlarida manevr, aylanish, bog‘lash, o‘yinchini yopish, qoplash, oldindan sezish, raqibni chalg‘itish, burish, burish, o‘siq qo‘yish, razvedka va boshqalar, shuni ta’kidlaymizki, bunday atamalar nafaqat jarayonni, balki uning ko‘prikda yugurish, orqaga (oldinga) yopish (o‘pka, qadam va o‘pka, sakrash va o‘pkadan keyin jangovar pozisiyaga qaytish, qilichbozlikdagi o‘qlar) yelkasini bo‘yin bilan ushlab, yaqin qo‘lni qo‘l bilan ushlagan holda ko‘prikdan ochilgan zarbadir.

Sport figurasi toifasi bir necha darajalarni o‘z ichiga olgan iyerarxik tuzilish shaklida ifodalanishi mumkin, oldingi darajadagi tushunchalar yesa keyingi darajadagi tushunchalarga nisbatan giperonimdir. Shunga ko‘ra, til ifodasidagi yuqori daraja maksimal bo‘lib, har bir quyi darajadagi atamalarning umumlashtirilgan nomlari, belgilari ushbu nomlarni qolganlardan ajratib turadigan farqlovchi xususiyatlarning ko‘payib borishini o‘z ichiga oladi.

Sportchilar nomlarini tahlil qilishimiz sport figurasi toifasini quyidagicha tuzishga imkon berdi:

1. Superordinat darajasi ushbu daraja terminologiyada shaxsning faoliyat turini ko‘rsatadigan eng umumlashtirilgan nomlar bilan ifodalanadi sportchi (barcha sport vakillarining umumiy nomi), o‘yinchi (o‘yin sportlari vakillarining umumiy nomi) ushbu darajadagi sport figurasini boshqa professional sohalardagi raqamlardan (ishlab chiqarish, fan va boshqalar) ajratish mumkin.)

2. Asosiy yoki o‘rta daraja tasniflashning asosiy, eng muhim darajasidir, uni og‘zaki ifodalaydigan leksik birliklar shaxslar nomlarining tematik guruhining yadrosidir. Ushbu darajada obyektlarni idrok yetish va toifalash amalga oshiriladi, ya’ni biz obyektlarni idrok etamiz va ularning tushunchalari bilan ongsiz ravishda, ularning asosiy xususiyatlari va tarkibiy qismlari haqida o‘ylamasdan ishlaymiz bunga, raqamni ma’lum bir sport turi bilan o‘zaro bog‘lashga imkon beradigan bo‘lsak, hatto sportdan uzoq bo‘lgan odam ham ushbu tushunchalar bilan bemalol ishlay oladi va figurali uchuvchini xokkeychidan, basketbolchini tennischidan osongina ajrata oladi.

3. Mavzuviy daraja ushbu darajani ifodalovchi nomlar bitta konkretlashtiruvchi xususiyatga ega ular bir xil sport turi ichida sportchilarni farqlash uchun zarurdir (o‘qchi, qilich chavandoz, yo‘l poygachisi).

4. Subtematik daraja ushbu daraja ma’nolari bir nechta (ikki yoki undan ortiq) farqlovchi xususiyatlarga ega bo‘lgan ismlar bilan tizimli ravishda ifodalanadi, bu atamalar iboralar masalan, chap ekstremal hujumchi atamasining ma’nosi ikkita farqlovchi xususiyatni o‘z ichiga oladi:

a) o‘yinchi chetga yaqinroq;

b) futbolchi chap tomonda (o‘ng hujumchidan farqli o‘laroq).

Sport atamalarining ta’riflarini tahlil qilish asosida va ularda (aniq yoki bevosita) ishlash sohasida atamalardan foydalanish chastotasiga asoslanib, biz sport konseptosferasining asosiy tushunchalarini aniqladik.

Sport g‘alaba uchun kurash, eng yuqori natijalarga erishish, yozuvlar, kurash, natija, g‘alaba va rekord tushunchalari sport faoliyatining o‘ziga xos xususiyatlarini to‘plaganligi sababli, sport konsepsiyasining eng muhim qismi ular atrofida

guruhlangan, masalan, kurash tushunchasining mazmuni tilida tegishli leksema yordamida obyektivlashtiriladi. Kurash (qoida tariqasida, so‘z birikmalarining bir qismi sifatida), bitta ildizli so‘zlar (yakka kurash, qarama-qarshilik), shuningdek mazmuniga o‘xshash atamalar (jang, musobaqa, o‘yin) va hokazo. Konsepsiyaning tarkibiy qismlari ushbu nomlarning semantikasida keltirilgan musobaqa, jang san’atlari bilan bog‘langan harakatlar to‘plami, sportchining doimiy holatidan iborat.

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TRANSLATION STUDIES IN THE CONTEXT OF INTERCULTURAL COMMUNICATION
ПЕРЕВОДОВЕДЕНИЕ В КОНТЕКСТЕ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ
TARJIMASHUNOSLIK VA MADANIYATLARARO MULOQOT

THE POETIC OF A STANZA TRANSLATION

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Abstract: Existence of poetic and stylistic devices is a main factor of any poem. These units act up as the embroidery for the ideas that as ordered in a rhyming scheme of a language. In most cases, a translator who renders a poetic text from a SL into a TL has to tackle with these kinds of devices. The article covers the translation of an outstanding opening stanza of a ghazal by Alisher Navai translated into English by three different translators.

Key words: poetic translation, poetic and stylistic devices, form, meaning, harmony;

Аннотация: ҳеч бир шеърий матнни поэтик ва услубий воситаларсиз тасаввур этиб бўлмайди. Мазкур воситалар шоир томонидан қофияланган фикрларнинг безаги бўлиб хизмат қилади. Уларнинг таржимада сақланиши, шеърий таржимада уйғунликни таъминлаб беради. Мақолада Алишер Навоийнинг шоҳбайт матласи ва унинг инглиз тилига қилинган таржималари ҳусусида фикр юритилади.

Калит сўзлар: шеърий таржима, поэтик ва услубий воситалар, шакл, мазмун, уйғунлик;

Аннотация: Стихотворение нельзя представить себе без фигур речи и поэтических приемов. Они украшают мысли поэта завернутые в рифмованные строчки. Сохранение этих приемов в переводе, обеспечивает гармонию в переводе поэзии. Данная статья рассматривает перевод одной вводной строчки газели Алишера Навои сделанную разными переводчиками.

Ключевые слова: поэтический перевод, фигуры речи и поэтические приемы, форма, смысл, гармония;

The article will discuss the translation quality of the first stanza of a ghazal by Alisher Navai performed by three different translators in different times. The selection

criteria of the TTs were the formal, semantic and poetic transformations that happened as the (mis)interpretation of the ST by the translators. According to our explorations, faithfulness to the form, in most cases, has been achieved at the cost of meaning, and vice-versa. The accuracy of the images converted from the same source is not the same, as well. The paper will analyze the transformation of a poetic language from ST to TT.

Literature review

As the source for the translation analysis have been taken from direct translations of the ghazal in "Ummondan durlar" ("Pearls from the ocean") by Qosim Ma'murov and Leonid Kmetyuk; "Selected gazels of Navoiy" by Dinara Sultanova; "Twenty-one ghazals" by Dennis Daly.

The comparative and parallel analysis of all three translated texts will provide us with the chance of exploring the levels of harmony provided by the translators in each case.

Research methodology

To provide the scientific value of the article the methods of comparative, descriptive and analytical analyses are used in order to discuss the harmony of the translations and the original texts structure, language and meanings.

Analysis and Results

The first two lines are considered as a "shokh-bayt" or "husni matlaa" – the initial stanza with a great ornamentation.

Qaro kozoom kelu mardumlug' emdi fan qilg'il,
Kozoom qarosida mardum kibi vatan qilg'il. [A.Navai, 333]

Meaning:

My dark eye come and humanity now learn,
In black of my eyes (iris) as a pupil, make your home.

The stanza consists of at least ten types of oriental classic poetic devices as "apostrophe", "epithet", "tardi aks", "tajnis", "iyhom", "ishtiqoq", "tashbih", "amr" and "muraddaf".

The translation of D.Sultanova contains a pretty much of the transformation of both form and the meaning of the original stanza. It starts with the verb and after comes the subject – forming inversion in the line. One should pay attention that "my dark eye" of the original has turned into "my dark eyed beauty" in translation. The translator was able to understand the initial idea of the greatest poet; he would never write a devotion to his own eye, of course:

Come, my dark eyed beauty that dwelling thy endeared land make,
Dwell in the pupil of my eye black, of it your Homeland make. [D. Sultanova, 20]

Apostrophe, epithet and synecdoche are well recreated. However, the first line of this translation lacks the fervent supplications of showing kindness and humanness, creating instead new image of "dwelling her endeared land to make". It is not clear from the very first read what dwelling the poet may be talking about in the first line. The translator may be using it for adequate rendering of eastern poetic device – ishtiqoq – using derivatives, but instead of "mardum" and "mardumlig'" of the original she uses "dwelling" and "dwell" in the translation. One of the obstacles on the way of the creation of the equivalent translation of poetry is its form. What can be given as

comments or explanations in simple narratives like stories or novels, unfortunately, do not work perfectly the same with the poems. In case of working with classical poetry, except from the form as a whole, we deal with the archaic or historic language that is not clear to modern people.

Nevertheless, this translation is the only one that recreates eastern poetic device tardi aks: “my dark eyed” of the first line is changed with – “my eye black” in the second line. Apparently, the translator escapes from the usage of the repetition of “dark” and choses its synonym “black”. In the poetry, both adjectives are common to be used with the word “eye”. Another transformation of the meaning waits for us in the second line of the translation. Here, the simile “as a pupil” of the source text is omitted and replaced to “in the pupil”. Translator found impossible the recreation of the wordplay on the basis of two meanings of the word “mardum” in the English translation, that is why, instead of tajnis in the second line, we see the translation-comment “of it your”. On the issue of the rhyming scheme, the translator succeeded in the recreation of radif – “make”, so “muraddif” was rendered into the TL.

Spelling and accuracy is critical in publishing of a translated piece of poetry. For instance, the words “kidness” and “weawe” that even do not exist in the English language, obviously appeared in the process of publication of the book “Ummondan durlar” (“Pearls from the ocean”); we would consider them “kindness” and “weave” respectively.

Come my dark eyed one come and show your kidness, / ***(kindness)***
Weawe a nest for yourself, in the depth of my pupils. / ***(weave)***
[K. Ma’murov/L.Kmetyuk, 114]

This translation starts with the inversion as well; “my dark eye” of the original is translated as “my dark eyed one” – the initial idea of the poet was correctly interpreted. The first line contains the repetition of the verb “come” – we believe the aim of the translators were to keep rhythm of the line. The meaning of the rest line is perfectly transferred into the English language. The second line is a general summary of the main message of the original. Unfortunately, keeping the idea, the translators were not able to recreate the formal beauty of the ST. For instance, we counted three poetic devices here: tardi-aks, tajnis and simile; none of them were kept, unfortunately. Instead, we have the construction of “weave a nest”. There is a phrase “to build a nest” in the English language. “Weaving” is more the action of the spiders rather than birds; “nest” is a house for birds not spiders. “In the depth of my pupils” – is another phrase that was transformed. A “pupil” becomes “pupils”, a new image of “depth of pupils” appeared. The phrase sounds rather artificial as pupils do not have depth. Moreover, poet never mentioned about “depth of pupils” as well. The original line contained a simile together with tajnis (the usage of homonyms) where a person’s living in a house was compared to pupil’s being in the center of an iris, i.e. “be around, let me see you all the time”.

There is a similarity between the previous translation and translation of the initial stanza by D.Daly. The translator uses the phrases “dark-eyed one” and “depth of my pupils”:

Dark-eyed one come, show the nature of your kind soul,
Probe into the depth of my pupils, seek my soul. (D.Daly)

Omitting the possessive pronoun “my” translator keeps the word order of the original. However, he changes the verb into “probe into” – “asking questions or trying to discover facts about something, investigating”; the translator seems to urge the beloved to inquiry his eyes – that are windows of the soul in order to search for it. Apparently, the aim of the translator was to keep some formal balance using “show … your kind soul” in the first and “seek my soul” in the second lines. However, it did have the consequences for the meaning of the whole stanza. It reads much as the short synopsis of personal interpretation of the lines, rather than a translation. Usually, the beloved is described as unfair and heartless. Therefore, asking for showing the nature of a kind soul does not correspond to the classical image of the beloved. In TT the translator wants her to look deep in his eyes, and seek his soul, while in ST the poet does not mention his own soul. From the devices we counted above, only apostrophe and epithet are kept in the translation.

CONCLUSION

According to the above discussed, we came to the following conclusions:

1. All the three translations maintain the original formal constitution, i.e. 14 lines in 7 stanzas;
2. The rhyming words “fan, vatan, chaman, rasan, kohkan, shikan, tikan, kafan, anjuman” were not recreated in the translations;
3. The radif word “qilghil” has been transmitted only in the translations of D.Sultanova and D.Daly, though here the word in the original was subtitued with the word “soul”; whereas, no sign of it can be traced in the translation from the book “Pearls from the ocean” (“P.O”);
4. The easiest and rhythmical translation to read to an English ear is one made by D.Daly. Nevertheless, it should be pointed out that it does not correspond with the rhythm of the original. Still, none of the three of the translation does.
5. All of the translations contain the changes of the ideas and images of the original; However, in comparison, the most deviations and misinterpretations can be traced in the translation of D.Daly. Being a genuine poet himself, D.Daly creates very beautiful lines that are super easy for reading. Nevertheless, the lack of the deeper knowledge of the language, culture and literature makes a very bad service to his translation.
6. Almost every TT we have been analyzed contains the interpretation-translation of the authors of the translation.

Translation of a traditionally structured poem contains a lot of difficulties indeed. The translator must take into consideration not only the vast variety of meters, types of rhyme and forms of stanza, not to mention the individuality of their combination in a particular source poem, but also the highly probable difference in the way they function in the language of original and the language of the translation. We believe that no translator may use their creative freedom just for the sake of formal constitution of the TT and transform the ideas and the atmosphere of the original according to their interpretation. Translating poetry does not have ideal formulas, as it is a creative work. Nevertheless, the creativity should never overwhelm the original text.

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ZAMONAVIY LINGVISTIKA KONTEKSTIDA KOGNITIV TADQIQOTLAR RIVOJI

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Annotatsiya: Til – bu shaxs dunyoqarashi, millat, hattoki jamiyat tushunchalariga ta’sir o ‘tkazuvchi hodisa sanaladi. Hozirgi kunda tilshunoslik sohasidagi izlanishlarning diqqat markazida til hamda shaxs omillari turishini inobatga olgan holda lingvistik shaxsni o’rganishda ma’lum aholi yoki xalqqa oid bo ‘lgan til materiallarini tadqiq etish alohida ahamiyatga ega sanaladi. Lingvistik shaxsning paydo bo’lishi hamda rivojlanishi bevosita barcha fanlarda inson omilini tadbiq etish bilan bog’liqdir.

Kalit so’zlar: antropotsentrizm, idrok, kognitiv lingvistika, lingvistik kulturologiya, kognitivizm, konseptual tizim.

Аннотация: Язык – это явление, влияющее на восприятие человека, нации или даже общества. Учитывая, что язык и личностные факторы сегодня находятся в центре внимания лингвистических исследований, изучение языкового материала, относящегося к определенной популяции или народу, приобретает особое значение в изучении языковой личности. Возникновение и развитие языковой личности напрямую связано с применением человеческого фактора во всех дисциплинах.

Ключевые слова: антропоцентризм, познание, когнитивная лингвистика, лингвокультурология, когнитивизм, концептуальная система.

Abstract: Language is a phenomenon that affects the perception of a person, nation or even society. Considering that language and personality factors are the focus of linguistic research today, the study of linguistic material related to a particular population or people is of particular importance in the study of linguistic personality.

The emergence and development of a linguistic personality is directly related to the use of the human factor in all disciplines.

Keywords: anthropocentrism, cognition, cognitive linguistics, linguoculturology, cognitivism, conceptual system.

Aksariyat zamonaviy ilmiy maktablar va loyihalarda shaxs bilan bog ‘liq bo’lgan salohiyatni yanada oshirish maqsadida shaxsni o’rganish asosiy ustuvor vazifa etib belgilanadi. Antropotsentrizm (yunoncha – “man” va lotincha “centrum” - markaz) jahon gumanitar fanining zamonaviy paradigmalarida asosiy o’rin tutuvchi fan tarmog’i hisoblanadi. Til shaxs uchun ahamiyati nuqtai nazaridan o‘rganiladi, chunki u shaxsning ichki dunyosini ochib beradi hamda uning xulq-atvori hamda dunyoqarashiga ta’sir etuvchi vosita rolini bajaradi.

Antropotsentrizm - ilmiy bo'lmagan idealistik qarash bo'lib, unga ko'ra inson olamning diqqat markazida va dunyoda sodir bo'layotgan barcha hodisalarning sababchisi sanaladi. Antropotsentrizm zamonaviy tilshunoslikda faol rivojlanayotgan yo`nalishlardan biridir. Antropotsentrizmning muhim bo'g'ini lisoniy shaxs bo'lib, u ilmiy tahlilning yangi predmeti hisoblanadi. Tadqiqotchilarning fikricha, hozirda tilshunoslik fanida fundamental o'zgarishlar ro ‘y bermoqda, natijada tildan mustaqil tizimga hamda insonni "antropologik hodisa" degan qarash shakllana boshladi [5].

Antropotsentrizmni zamonaviy tilshunoslikning asosiy tamoyillaridan biri hisoblanadi, shu jumladan, " antropotsentrizm ilmiy obyektlar o`rganiladigan sohani o`z ichiga oluvchi asosiy fan tarmog`i hisoblanadi. Ular, birinchi navbatda, insoniyat uchun roliga ko'ra, shuningdek, insonning hayotidagi maqsadlariga hamda inson shaxsini rivojlantirish va uni takomillashtirish vazifalariga ko'ra tasniflanadi. Muayyan hodisalarni tahlil qilishda inson asosiy markazda turadi, ushbu tahlilda uning muvaffaqiyati va yakuniy maqsadlarini aniqlashi bilan izohlanadi [4].

Tadqiqotchilar tilshunoslikdagi antropotsentrizmdagi o`zgarishni yangi tahlil obyekti - lingvistik shaxs shakllanishi tahlili bilan izohlanadi. Voqelikni bilishning faol shakllaridan biri bo'lgan til bizga ko'p asrlar davomida insoniyat izlagan dunyoning haqiqiy qiyofasini ochib beradi. Natijada, til o'rganish bilan bog`liq muammolar shaxs masalasini yuzaga keltiradi. Ta`kidlash joizki, bugungi kunda tilshunoslik olamida tilshunoslar o'z tadqiqotlarini olib boradigan yagona paradigma mavjud emas, aksincha, tilshunoslikning ko'pparadigmali tizimi haqida eslatib o`tish maqsadga muvofiq. Bu ajablanarli emas, chunki har bir olim tilshunoslikning uzoq tarixi davomida ishlab chiqilgan turli ilmiy paradigmalarga tegishli bo`lgan turli yondashuvlardan foydalanadi.

Til manipulyatsiyasi inson faoliyatiga idrok va til ko’lami vositasida bog’langan bo’lib, dunyo to’g’risidagi bilimlarga asoslanadi. Lingvistik bazani rivojlantirish, nutq jarayonidagi ishtirokchilarning rolini belgilash esa lug’at boyligi va grammatika bilan bevosita aloqador sanaladi. Shu nuqtai nazardan inson tili, shaxsning lingvistik kompetensiyasi, tildan foydalanish, uning pirovardda til-nutq jarayonini ontologik jihatdan birlashtirilgan hodisa sifatida isbotlashga xizmat qiluvchi faoliyati tilshunoslikning diqqat markazida bo'ladi. Bunday yondashuv (antroposentrik) odatda tildan tashqarida sodir bo’luvchi arzimas jarayon sifatida qaralgan hodisalarga alohida

e’tibor qaratadi. Uslubiy jihatdan bu umumiy tizimni tadqiq etishga, kuzatuv jarayonida aniqroq xulosalar qilishga, obyektning asl mohiyatiga yetish uchun aniq usullarni ishlab chiqishga turtki bo’ldi.

Antropotsentrik paradigma doirasida zamonaviy tilshunoslikning asosiy yo'nalishlari kognitiv tilshunoslik va lingvistik madaniyatshunoslik hisoblanadi. Kognitiv tilshunoslikning asosiy tushunchalari ma’lumot hamda uning inson ongida qayta ishlanishi, bilimlar manbai, ularning inson ongi va til shakllarida aks etishi hisoblanadi. Kognitiv lingvistika kognitiv psixologiya va kognitiv sotsiologiya bilan birgalikda kognitologiyani shakllantiradi va inson ongi qanday tashkil topgani, inson dunyoni qanday o'rganishi, dunyo haqidagi qanday ma'lumotlar bilimga aylanishi va aqliy bo'shliqlar qanday yaratilishi kabi savollarga javob topishga harakat qiladi. Lingvistik kulturologiya tilni madaniy hodisa, milliy til nuqtai nazaridan dunyoni tasvirlash vositasi sifatida o`rganadi, chunki til maxsus milliy mentalitet vakili vazifasini bajaradi. Darhaqiqat, kognitiv tilshunoslik (lingvistika) insonning tafakkuri, ongi, uning aqliy funksiyalari va faoliyatini o`rganuvchi kognitivizm bilan chambarchas bog'liq bo'lib, uning tadqiqot obyekti – bu odamlarning nazorat qilish, fikrlash tarzini shakllantiruvchi signallar, shuningdek, muayyan tizimga solingan bilimni o'z ichiga olgan bilish hamda idrok qilish sistemasidir. Har qanday shaxsning kognitiv dunyosi ularning aqliy harakatlar va hayotiy tajribalari orqali belgilanadi. Bu borada til yuqoridagilarning asosiy belgisidir.

Kognitiv tilshunoslikning asosiy maqsadi muayyan usullar va vositalardan foydalangan holda shaxsning kognitiv qobiliyatlarni o'rganishdir. Turli tillarni tahlil qilish tilshunoslarga tillarning umumiy xususiyatlarini aniqlash, shuningdek umumiy qoidalarni shakllantirish imkonini beradi. Tilshunoslik lingvistik hodisalarni tizimli ravishda o'rganadi, bir yoki bir nechta tillar o'rtasidagi o'xshash jihatlarni o`rganadi. Kognitiv tilshunoslik lingvistik hodisalar orqali konseptual tizimni o'rganadi [9].

Tilning mohiyatini o'rganish har qanday millatning ma'naviy merosi, boy tarixi, milliy qadriyatlari, madaniy va ma'naviy boyliklarini chuqurroq anglash imkoniyatini beradi. Til va madaniyat o'rtasidagi munosabat, milliy mentalitetni anglash tilning asl mohiyatini, uning kommunikativ vazifasini ochib beradi. Jahon tilshunosligining lingvopragmatika, lingvokulturologiya, kognitiv lingvistika, psixolingvistika, neyrolingvistika, etnolingvistika, diskursiv tahlil kabi sohalarida shaxs omili tadqiqot markazi hisoblanadi (10].

Shuni unutmaslik lozimki, har bir inson tilning tuzilishiga hamda uning qo'llanish doirasiga o`ziga xos tarzda ta’sir qilishi mumkin va ushbu jarayon insonning ijtimoiy mavqeini lingvistik nuqtai nazardan tushunish uchun juda muhim. Birinchidan, ijtimoiy maqom jamiyatning umumiy xossasi sifatida u yoki bu tarzda odamlarning xulq-atvorini belgilaydi, va bu qator til birliklarining semantikasi orqali barqarorlashadi. Status - normativ kategoriya hisoblanadi. Status munosabatlarini tahlil qilish jarayonida tabiiy tilda aniq belgilangan holatida jamiyat tuzilishi tamoyillarini o`rganish mumkin. Ikkinchidan, ijtimoiy maqom pragmatik tushuncha bo'lib, u qiymat, modallik, hissiylik va stilistik o`ziga xoslik kabi xususiyatlarni qamrab oladi. Ularning tabiati, munosabatlari, variantlari qaysidir ma'noda tilning pragmatik o'ziga xosligi darajasini anglatadi. Shaxsning ijtimoiy mavqei eng mavhum tushunchalardan biri

bo`lib, pragmatikaga asoslangan sotsiolingvistika va lingvistik semantika tizimidagi tushunchalarini o`zida jamlaydi.

Zamonaviy tilshunoslik insonni va ularning xarakter xususiyatlarini eng mukammal shaklda tasvirlaydigan tilni o'rganadi. Inson va til muammosi so‘nggi paytlarda olimlarning e'tibor markazida paydo bo‘la boshladi, chunki hech qaysi tilni lingvistik sathda tahlil qilmasdan turib to'liq o'rganish mumkin emas. Har qanday tilni uning ona tilida so'zlashuvchilari (native speakers) va ular shakllantirgan jamiyat orqali o'rganish maqsadga muvofiqdir, chunki aynan shu til orqali ular boshqalardan farqlanib turadi va aynan shu tilning o'ziga xos xususiyatlarini yoritib beradi. Til birliklarining tabiati va o`ziga xos xususiyatlarini o'rganish kognitiv faoliyat sanaladi. Ular fikrlarni ifodalash vositasi sifatida xizmat qiladi. Kognitiv faoliyat informativ, denotativ va referent lingvistik faoliyatlarni o'z ichiga oladi. Shunday qilib, til shunchaki predmet va tushunchalarni nomlashgina emas, balki o`ziga xos tafakkur, yillar davomida to'plangan insoniyat tajribasining ifodasi sanaladi va u ijtimoiy jamoasiz mavjud bo`la olmaydi.

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“FIRDAVS UL-IQBOL” ASARINING O ‘ZBEK OLIMLARI TOMONIDAN O‘RGANILISHI

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Anotatsiya: Firdavs ul-iqbol asari mumtoz adabiyotimizning nodir namunalaridan biri bo‘lib, kopgina olimlarimiz bu asar mualliflari va asar ustida salmoqli ilmiy-amaliy ishlarni amalga oshirib kelishmoqda, bu bilan ular dunyo hamjamiyatida, manbashunoslik, tarjimashunoslik, adabiyotshunoslik sohalarining rivojiga hissa qo’shib kelishmoqda.

Kalit so’zlar: Firdavs ul-iqbol, Munis, Xorazm, Ogahiy, Muhammad Rahimxon I, Rav-zat us-safo, Qo‘ng‘irot, Eltuzarxon, yofas, Polvonov.

Anotation: Firdavs ul-Iqbal is one of the masterpiece of our classical literature, and many of our scientists are the authors of this work and carry out significant scientific and practical work on it, thereby contributing to the development of the world community, translation studies, and literature.

Keywords: Firdaws al-iqbal, Munis, Xorazm, Ogahiy, Muhammad Rahimxon I, Rav-zat us-safo, Eltuzarxon, yefes, kongirat, Polvonov, Kongirot.

Аннотация: Фирдавс уль-Икбал является одним из редких образцов нашей классической литературы и многие наши ученые являются авторами этого произведения и проводят над ним значительную научную и практическую работу, способствуя тем самым развитую мирового сообщества, источниковедению, переводоведение, литература.

Ключевые слова: Фирдавс ал-икбал, Мунис, Хорезм, Огахий, Мухаммад Рахимхон I, Рав-зат ус-сафо, Конгирот, Эльтузархон, йефес, конгират, Полвонов.

Shermuhammad o‘g‘li Munis tarixnavis olim sifatida Xorazm tarixiga oid qimmatli “Firdavs ul-iqbol” nomli muhim tarixiy asarini ijod etdi. Olim o‘z asarini sharq tarixchilarining an’anasiga muvofiq hamd va na‘t bo‘limlar bilan boshlagan. So‘ngra o‘z hayoti va asarining yozilishi haqida qisqacha ma‘lumot berib, Xorazm tarixini yozgan.

Asar muqaddima, besh bob va xotimadan iborat.

I bobda Odam Atodan to Nuh payg‘ambar avlodigacha bo‘lgan hodisalar bayon etilgan;

II bobda Yofasdan Qo‘ng‘irot sho‘basigacha bo‘lgan Mo‘g‘ul hukmdorlari davri xususida fikr yuritilgan;

III bobda Kurlos avlodiga mansub podshohlar davrida sodir bo‘lgan voqealar to‘g‘risida yozilgan;

IV bobda Eltuzorxonning ota-bobolari hayoti tasvirlangan.

V bobda Eltuzarxonning tug‘ilishidan bu asarning yozilib tamom bo‘lishiga qadar sodir bo‘lgan voqealar xususida yozilgan;

Xotima esa olimlar, avliyolar, amirlar, beklar, shoirlar, hunarmandlar haqida ma’lumotlarni o‘z ichiga oladi.

Munis “Firdavs ul-iqbol” nomli asarini yozib tamomlay olmagan. U qadim zamonlardan boshlab Muhammad Rahimxon I hukmronliganing yettinchi yiligacha (1813) bo‘lgan voqealarni yozishga ulgurgan. Uning bu chala qolgan asarini shogirdi Ogahiy davom etdirgan. Ogahiy bu asarni qanday qilib davom etdirganligini quyidagicha bayon etadi. Eltuzarxon xonlik qilgan davrda Munisni chaqirib, Xorazm tarixini yozishni buyuradi. Munis o‘z asarini Sherg‘oziyxon davrigacha yozib yetkazganda Eltuzarxon vafot etadi.

Undan so‘ng davlat tepasiga uning birodari Muhammad Rahimxon I keladi.

Muhammad Rahimxon I Munisga o‘z asarini davom etdirishni buyuradi. Munis asarni davom ettirar ekan, Muhammad Rahimxon I hukmronligining yettinchi yilida sodir bo‘lgan voqealarni yozib tamomlaganda, xon 1819 yili Munisga Mirxondning mashhur “Rav-zat us-safo” nomli tarixiy asarini o‘zbek tiliga tarjima qilishni buyuradi. Munis bu asarning birinchi jildini o‘zbek tiliga tarjima qilib, ikkinchisini davom etdirayotganida Muhammad Rahimxon I vafot etadi. Uning o‘rniga o‘g‘li Ollohqulixon keladi. Bu ham Munisga tarjimani davom etdirishni buyuradi. Biroq Munis ikkinchi kitobni oxiriga yetkazaolmay, 1829 yili vafot etadi. Ollohqulixon taxtga o‘tirgandan keyin 1839–1840 yili Munisning shogirdi va uning tarbiyasini olgan Ogahiyni chaqirib, 1813 yil voqealarini bayon etish bilan uzilib qolgan “Firdavs ul-iqbol” asarini davom etdirishni buyuradi. Ogahiy 1813 yildan boshlab Xorazmda sodir bo‘lgan voqealarni yoza boshlaydi.

Tarixnavis olim Munisning “Firdavs ul-iqbol” nomli asari uzoq davrni qamrab olgan Markaziy Osiyo, ayniqsa Xiva xonligi tarixini o‘rganishda boy qimmatli tarixiy asardir. Asarda Xorazmning qadimiy davri bilan bir qatorda, Xiva xonligining 1825 yilgacha bo‘lgan siyosiy tarixi mufassal bayon etilgan, toj-taxt, boylik uchun olib borilgan kurashlar va shuningdek, Xiva xonlarining qo‘shni turkman va qoraqalpoq xalqlari bilan bo‘lgan munosabatlari haqida ham ko‘plab ma’lumotlar keltirilgan.

Asarda Xiva xonligining ijtimoiy-iqtisodiy va madaniy hayotini o‘rganish bo‘yicha ham anchagina ma’lumotlar bor. Xiva xonligining Buxoro, Qo‘qon xonliklari, Rusiya bilan olib borgan diplomatik va savdo-sotiq munosabatlari, xonliqdagi sug‘orish, soliq, qurilish ishlari o‘sha davrda yashagan olimlar, shoirlar hayoti, ijodi qalamga olingan.

Shunday qilib, Shermuhammad Munis Xorazmiy o‘z davrining talantli shoiri, atoqli tarixnavis olimi, davlat arbobi va mohir tarjimoni bo‘lgan. Uning asarlari o‘zbek xalqi madaniyati tarixini o‘rganishda ajoyib manba bo‘lib xizmat qiladi. Taxminlarga ko‘ra uning tug‘ilgan joyi ham ayni yerda bo‘lgan Munis va Ogahiy qabrlari S.Dalimov, E.Samandar va O.Pirnazarovlarning hamkorlikdagi harakatlari natijasida Qiyot qishlog‘idan topilgan. Ogahiy uy-muzeyi ham shu qishloqda joylashgan. Ogahiy ekan tut daraxti ham mana Qiyotda o‘sayapti.

“Firdavs ul-iqbol” Xiva xonligi hududida yashovchi o‘zbeklar, turkmanlar, qozoq va qoraqalpoq xalqlari tarixini aks ettiradi. Asarni mukammal nusxasi Munis va Ogahiy qo’lyozmasiga mansub bo’lib 613 bet, asar Samarqand qog‘oziga, qora siyoh bilan nastaliq xatida yozilgan.

“Firdavs ul-iqbol” asarining yaralganidan salkam ikki asr o‘tgach, birinchi marta, 2010 yilda O‘zbekistondagi nashrlari amalga oshirildi va kitobxonlarga etkazildi. Ushbu nashrlar aynan Yu. Bregel tayyorlagan ilmiy-tanqidiy matn asosida amalga oshirilgan. Jumladan, Sh.Vohidov, I. Bekchonov, N.Polvonovlar birgalikda tayyorlagan asar tabdili so‘zboshisida mazkur tabdilga Yu. Bregel tomonidan tayyorlangan ilmiy-tanqidiy nashri asos qilib olingani, tabdil matnini Yu. Bregel tomonidan tayyorlangan ilmiy-tanqidiy nashri bilan taniqli olim Ismoil Bekjonov solishtirgani, matndagi arab tilidagi jumlalar, oyat va hadislarni to‘g‘ri o‘qish va tarjima etishga Nozimjon Iminjonov yaqindan yordam bergani ma’lum qilingan. Xivashunos olim Yu. Bregel tarjima asarlarning yillar ketma-ketligini aniqlashga qiynalgan edi. Ammo, ogahiyshunos olim N. Toshev bu xronologiyani shoir o‘z devonida ketma-ketlikda berganligini aniqlagan.

“Sharq” nashriyoti 2019 yilgi nashri atoqli o‘zbek adibi, shoir, tarjimon va muarrix Muhammad Rizo Erniyozbek o‘g‘li Ogahiy tavalludining 210 yilligini nishonlash hamda Xiva shahrida Ogahiy ijod maktabini tashkil etish to‘g‘risida”gi 238-sonli qarori 3-bandiga muvofiq amalga oshirilmoqda. Nashrga tayyorlovchi, kirish va izohlar mualliffari filologiya fanlar nomzodi Ismoil Bekchanov va tarix fanlar nomzodi Ne‘matjon Polvonov; Ko‘rsatkichlarni Sh.T. Polvonova va J.N.Polvonovlar tayyorlashgan. Tahrir hay‘ati: F.O‘.Ermanov (tahrir hay‘ati raisi), S.K.Salaev, B.A.Abduhalimov, B.I.Abdullaev, I.I.Abdullaev, N.M.Mahmudov, Sh.S.Sirojiddinov, A.A.Ahmedov (nashriyot bosh muharriri), H.J.Abdullaev, S.Ro'zimboev, Z.Do‘simov, G.Xollieva, M.S.Abdullaev, D.Q.G‘oipov, A.D.O‘rozboev (loyiha muvofiqlashtiruvchi ijrochisi) Mas’ul muharrir: filologiya fanlari doktori Abdulla O‘rozboevlarligini ko‘rishingiz mumkin. Bunda nashr uchun mas’ul: Ro‘zimboy Hasanov etib belgilandi.

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“FIRDAVS UL-IQBOL” ASARINING DUNYO OLIMLARI TOMONIDAN O‘RGANILISHI VA Y.BREGEL TARJIMASI

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Anotatsiya: “Firdavs ul iqbol” asarining dunyo olimlari tomonidan o‘rganilishi va qimmatliligi yoritib berilgan bo‘lib, shu bilan birga mashhur Xorazmshunos olim, tarjimon Y.Bregel tomonida asarning ingliz tiliga tarjima qilinishi bayon qilingan.

Kalit so’zlar: nastaliq, Xiva, masnaviy, A.Kun, A. Amirxanyans, V.V.Bartold, Y.Bregel.

Annotation: The study and value of “Firdaws al Iqbal” by world scholars is highlighted, as well as the translation of the work into English under the supervision of the famous Khorezm scholar, translator Y. Bregel.

Key words: nastalik, Khiva, masnavi, A. Kun, A. Amirkhanyans, V. V. Bartold, Yu. Bregel.

Аннотация: Освещается изучение и ценность «Фирдавс ал Икбал» мировыми учеными, а также перевод произведения на английский язык под руководством известного хорезмского ученого, переводчика Ю. Брегеля.

Ключевые слова: насталик, Хива, маснавий, А.Кун, А.Амирханянс, В.В.Бартольд, Ю.Брегель.

“Firdavs ul-iqbol” asari Xiva xonligi hududida yashovchi o’zbeklar, turkmanlar, qozoq va qoraqalpoq xalqlari tarixini aks ettiradi. Asarni mukammal nusxasi Munis va Ogahiy qo‘lyozmasiga mansub bo’lib 613 bet, asar Samarqand qog’oziga, qora siyoh bilan nastaliq xatida yozilgan. Kitobning Munis qalamiga mansub qismida 219 masnaviy, 151 nazm, 113 qit‘a, 69 she‘r, 31 ruboiy, 110 bayt, 20 fard, 1 tarkibband, 1 abet, manzuma, 25 tarix kabi she‘riy shakllar jami 4936 misrani tashkil etadi. Bundan tashqari, Ogahiy qalamiga mansub qismda 58 ta masnaviy, 10 ta nazm, 7 ta bayt, 6 ta qit’a, 2 ta farz, 1 ta ruboiy, 1 ta tarix va 1 ta munojot bor. Ular 1082 misrani tashkil qiladi. Har ikki shoirga tegishli misralar soni 6018 misra.

“Firdavs ul iqbol”ning mzkur nusxasi Rossiya Fanlar Akademiyasining, Sankt-Peterburg bo‘limida KP-938 raqami bilan saqlanmokda, uni rus sharqshunosi A.Kun 1874 yilda topshirgan. Asar keyinchalik, 1856 yilda mulla Nurniyoz ibn mulla Muhammadniyoz tomonidan ko‘chirilgan. Asarga 1879 yilda Muhammad Rizo oxund ibn Muhammad Karim devon tartib bergan.

N.I.Vasilovskiy “Очерк историко-географический сведений в Хивинском ханстве с дневных времен до настоящего” asarida Kun ma’lumotidan foydalanib, Munis va Ogahiy asarlari bilan tanisha olmadim chunki ular hali ham A.Kunning qo’lida bo’lgan edi. Lekin, N.I.Vasilovskiy A.Amirxaniyansga yozgan xatida Munis va Ogahiy tomonidan yozilgan asarlarga “unchalik ahamiyatga ega emas” deb baho bergan. H.H.Howort ham 1880 yili o’z asarida Xiva solnomalarini eslatib o‘tgan. Xon saroyidan olingan 300 jild qo‘lyozmalarning ba‘zilari Peterburgdagi Osiyo Muzeyiga

berildi. Biroq A.Kun o‘z vafotigacha (1988 yili) Munis va Ogahiy asarlarini o’zi saqlagan. 1890 yil vorislari kitoblarni Osiyo muzeyiga sotib yuborgan. G.Zaleman esa A.Kun kolleksiyasini tavfsiflaganida Munis va Ogahiy asarlari haqida ma‘lumot beradi. 1890 yilda pastor A. Amirxanyans “Firdavs ul-iqbol” asarini o‘rganib, mufassal tavfsifini bergan. Uning bu tavsifi “Записки пастора Авр. Амирханянца об “Истории Хивы” asari hozir Sankt-Peterburgda saqlanadi

A.Amirxanyans o‘z davrining mashhur sharqshunoslari prof. Brezen, baron Demezon, akademik Fren va Ilminskiylarni chig‘atoy tilida yozilgan manbalarni bostirishda, “…qo‘llarida shunday bir mukammal qo‘lyozma asar bo‘lsa edi, o‘zlarini baxtli hisoblagan bo‘lur edilar” deb xulosa qilgan.

Munis va Ogahiy asarlarini V.V. Bartold ham jiddiy o‘rgangan va Munisshunoslikka asos slogan. Akademik V.V.Bartold barcha asarlarida Xiva yilnomalaridan yetarli darajada foydalanib, ularga yuqori baho bergan. U hatto 1914-1917 yillar davomida “Firdavs ul-iqbol” asari matnini ham tahrir etib, nashrga tayyorlagani ma‘lum. V.V.Bartold 1929-yili esa uni chop etilishi yaqinligi haqida xabar ham beradi. Biroq bu rejalar amalga oshirilmay qoladi.

Keyinchalik, P.P.Ivanov, A.L.Borovkov, Z.Aksarovlar asar xususida keng tadqiqotlar olib boradila.

Yuriy Enoxovich Bregel (1925-2016) – amerikalik tarixchi, sharqshunos olim, O‘rta Osiyo tarixi, madaniyati va adabiyotiga bag‘ishlangan bir qancha monografiyalar muallifi. Xorazm adabiy muhiti, jumladan, tarixiy adabiy asarlari borasida ham ahamiyatga molik ilmiy ishlari mavjud. Jumladan, Munis va Ogahiy birgalikda “Firdavs ul iqbol”, Bobojon Sanoyining – “Tavorixi Xorazmshohiya” asarlarini jiddiy o‘rgangan. 1988 yilda “Firdavs ul-iqbol” asarini izohlar bilan ilmiy-tanqidiy matnini nashr qildiradi va u 1222 sahifadan tashkil topadi. Oradan 10 yil o’tib, ingliz tiliga tarjimasini nashr etadi. Ingliz tiliga qilgan tarjimasi o‘z ichiga: Kirish qism, 5 bob, qaydlar, geografik nomlar, xaritani o‘z ichiga olib, 659 sahifadan iborat bo‘lib, hajman noan‘anaviy bo‘lgan so‘zboshi (60-bet) to‘rtta qismdan iborat bo‘lib: birinchi qismi asar mualliflari Munis va Ogahiy ijodiy faoliyatini, ikkinchi qismi “Firdavs ul-iqbol” asarining mohiyati, uchinchisi asarning o‘rganilishi va nihoyat to‘rtinchisi asarning qo‘lyozma nusxalari xususiyatlarini ochishga qaratilgan.

“Firdavs ul-iqbol”asarida mavjud 767 ta she‘riy parchadan ayrimlari Yu.Bregel tomonidan tarjima qilingan. Tarjimalarni asl matn bilan qiyoslash asosida, olimning original matndagi buyoqdorlik, istioraviylik, ritmni saqlashga

harakat qilgani aniqlandi. Qur’on oyatlarining tarjimasida olim britaniyalik sharqshunos Artur Djon Arberri tarjimasidan foydalangan.

Page 340 Cf. “How will my sincere counsel profit you” Hud surasi (11), 34-oyatdan: “…Nasihatim sizlarga manfaat bermas…” (To‘liq oyat: “Va agar Alloh sizlarni yo‘ldan ozdirishni istasa, men nasihat qilishni xohlaganim bilan, nasihatim sizlarga manfaat bermas. U sizning rabbingniz va unga qaytarilursiz”, dedi”) Page 349 “(Those who) struggles in God’s way” Baqara surasi (2), 218-oyatdan: “Albatta, iymon keltirganlar, hijrat qilganlar va Allohning yo’lida jiddu jahd qilganlar – ana o’shalar Allohning rahmatini umid qiladilar. Alloh mag’firatli va rahmli zotdir.” Page 362 “How often a little company has overcome a numerous company, by God’s leave!”

Baqara surasi (2), 249-oyatdan: “Tolut askar bilan chiqqanda: “Albatta, Alloh sizni daryo bilan sinovchidir, kim undan ichsa, u mendan emas. Va kim uni tanovul qilmasa, u, albatta mendandir. Magar birov qo’li bilan bir ho’plam ho’plasa, mayli”, dedi. Ozginalaridan boshqalari undan ichdilar. U va u bilan birga iymon keltirganlar u (daryo)dan o’tganlarida, ular ”Bugun bizda Jolut va uning askari bilan jang qilishga toqat yo’q”, dedilar. Allohga ro’baro’ bo’lishiga ishonganlar: “Qanchadan-qancha oz sonli guruhlar Allohning izni bilan ko‘p sonli guruhlarga g‘olib kelgan. Alloh sabrlilar bilandir”, - dedilar.” Page 375 “And he will return to his family foyfully” Inshiqoq surasi (84), 9-oyat: “Va ahli huzuriga xursand holda qaytib borur.” Page 376 “In retaliation there is life for you, oh men possessed of minds” Baqara surasi (2), 179-oyat: “Sizlarga qasos olishda hayot bor. Ey, aql egalari! Shoyadki, taqvodor bo’lsangiz.” Page 377 “(We turned) it uppermost nethermost” Hud surasi (11), 82-oyatdan: “Amrimiz kelgan paytda u o’kani ostin-ustun qildik va ustidan ketma-ket spool toshlarni yog’dirdik” Hijr surasi (15), 74-oyatdan: “…ostin-ustun qildik…” (To‘liq oyat: “Bas, Biz bu (shahar)ning ostini ustun qildik va ular ustiga loyi qotgan toshlar yog‘dirdik.”).

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CHALLENGES IN GUIDING INTERPRETATION AND THEIR SOLUTION

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Annotation: The article considers the main difficulties of guiding interpretation and solving them. Tour guides always work under great pressure, they are required to have many competencies, personal, communication and negotiation skills as well as to be able to communicate information in an interesting and interpretive way, and one difficulty is that at the same time maintain good relations with employers and tourists, they have also to adhere to rules. Cultural diversity also brings some obstacles and some skills are required to be a professional. To solve such barriers many people are focusing on attentions by creating new methods.

Keywords: Guiding interpretation, pressure, competencies, tourists, negotiation skills, cultural diversity

Аннотация: В статье рассмотрены основные трудности гид- интерпретацией и их решение. Гиды всегда работают под большим давлением, от них требуется много компетенций, личных навыков, навыков общения и ведения переговоров, а также умение доносить информацию интересным и интерпретативным способом, и одна из трудностей заключается в том, чтобы в то же время поддерживать хорошие отношения с работодателями и туристами они также должны придерживаться правил. Культурное разнообразие также создает некоторые препятствия, и для того, чтобы быть профессионалом, требуются определенные навыки. Чтобы преодолеть такие барьеры, многие люди сосредотачиваются на внимании, создавая новые методы.

Ключевые слова: гид-перевод, давление, компетенции, туристы, навыки ведения переговоров, культурное разнообразие.

Annotatsiya: Maqolada gid-tarjimon faoliyatini talqin qilish va ularni hal qilishning asosiy qiyinchiliklari ko'rib chiqiladi. Sayyohlik gidlari har doim katta bosim ostida ishlaydilar, ulardan ko'plab malakalar, shaxsiy, muloqot va muzokaralar qobiliyatiga ega bo'lish, shuningdek, ma'lumotni qiziqarli va izohli tarzda etkazish qobiliyati talab qilinadi va bir qiyinchilik shundaki, bir vaqtning o'zida yaxshi munosabatlarni saqlab turadi. Ish beruvchilar va sayyohlar bilan ular ham qoidalarga rioya qilishlari kerak. Madaniy xilma-xillik ham ba'zi to'siqlarni keltirib chiqaradi va professional bo'lish uchun ba'zi ko'nikmalar talab etiladi. Bunday to'siqlarni hal qilish uchun ko'pchilik yangi usullarni yaratish orqali e'tibor qaratilmoqda.

Kalit so'zlar: Yo'naltiruvchi talqin, bosim, kompetensiyalar, sayyohlar, muzokaralar ko'nikmalari, madaniy xilma-xillik

Guide interpreters have essential roles in the tourism industry, but they face many problems and challenges that may adversely affect their performance and this might affect negatively the tourists` satisfaction and experience. Therefore it is vital to focus on actual solutions on them. Initially, tourism is a travel for recreational, leisure or business purposes and guides can enhance the impression or perception of destination to the tourists. They are expected to have good interpreting skills and great capabilities to satisfy their guests. In these days many people give their attention to improve tourism field and developing tour guides due to lack of experienced employees. Also many guides are struggling with some difficulties such as cultural diversity, interpreting jokes, idioms or proverbs, lack of language fluency, lack of training opportunities and other many challenges. And also one of the main problem is that some shortcomings of teaching system. Universities are focusing on creating new methods of being professional guides and finding new ways of teaching. In the study years, students are studying unnecessary subjects and spending their time. Instead of this they should gain more experience because of being a professional demands many efforts . Giving an example to one challenge such as cultural knowledge. Top interpreters have a responsibility to not only understand and able to fluently the target language, they must also have a deep-rooted sense of cultural awareness, regional slang and idioms. While giving specific information about historical places to tourists, if they

must express their ideas with idioms or proverb , they should know direct meaning in foreigner`s language. If it is not suitable they try to give definition or same meaning. However, culture is not expressed by words but by attitudes. This is another challenge for interpreters. For example, in Japan, one is not supposed to express their personal desires it there is no link of proximity. It is a sign of politeness. So if you go to someone`s place, you are not supposed to say that you would like a cup of tea or a glass of water. The host has to guess that. Interpreters have to be aware of these cultural differences because they serve as a bridge for intercultural communications. To tackle such barriers, firstly, universities should give their attentions to better education system by removing unnecessary subjects. For instance, students who will be a guide should practice more than learning theoretical knowledge. Because many people say that practice makes perfect. While academic year they should organize practicing not just one or two months, half year for studying another half for practicing. When they begin working as a tour guide, it can be a great way to meet new people, travel, share incredible experiences and learn more a culture or place. To plus this it demands some skills like being hospital, good listening, fluent speaking ability, punctuality and leadership. While study years, essential subjects such as oral translation, hospitality and narrator speech should be taught more and new subjects need to add to improve listening, speaking. Governments also play an important role to solve some difficulties by opening many new ways for younger guide generations, it is also beneficial for achieving socio-economic-political goals. By opening many opportunities it can help young future guides to be good at in their fields. Uzbekistan is rich and full of historical buildings, monuments and they attract a lot of tourists. Half academic year should be provided in appropriate locations to practice, then it will be memorable also will serve as a foundation for them to work on in the future. Government should open many ways to allowing by working in tour firms as a contract or freelance interpreter to gain job experience, another way is by doing volunteer work even it will be paid or unpaid. Another solution would be bringing magazines, newspapers and books are a great way to dive in learning cultural knowledge. Universities must offer for students such opportunities. Also nowadays they try to enhance guiding system by contracting with many tour firms, carrying students to historical places to see in a natural atmosphere. In new future, guiding will be one of the top jobs due to developing tourism field. Many specialist guides will grow and some difficulties will be tackled by improving teaching systems.

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Multidisciplinary Research Journal ISSN: 2249-7137 Vol. 12, Issue 04, April 2022 SJIF 2022 = 8.252 A peer reviewed journal. DOI: 10.5958/2249-7137.2022.00252.X.

ORAL TRANSLATION COMPETENCE OF A TOUR GUIDE

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Annotation: The international relations of Uzbekistan, forums, meetings and symposiums which are held in Uzbekistan are increasing the need for training professional tour guides with a competence of oral translation. Tourism in Uzbekistan is also developing day by day, which means good opportunity for tour guides. Guides need some special abilities, qualities and qualification. What is more they need some competence of oral translation.

Key words: International, translation competence, tour guide, tourism, the opportunity for tour guides.

Аннотация: Международные связи Узбекистана, форумы, встречи и симпозиумы, которые проводятся в Узбекистане, увеличивают потребность в подготовке профессиональных гидов-экскурсоводов, владеющих компетенцией устного перевода. Туризм в Узбекистане также развивается день ото дня, что означает хорошие возможности для экскурсоводов. Гиды нуждаются в каких-то особых способностях, качествах и квалификации. Более того, им необходима определенная компетенция устного перевода.

Ключевые слова: Международный, переводческая компетенция, экскурсовод, туризм, возможности для экскурсоводов.

Annotatsiya: O‘zbekistonning xalqaro aloqalari, O‘zbekistonda o‘tkazilayotgan forumlar, yig‘ilishlar va simpoziumlar og‘zaki tarjima malakasiga ega bo‘lgan professional ekskursiya gidlarini tayyorlashga bo‘lgan ehtiyojni oshirmoqda. O‘zbekistonda turizm ham kundan-kunga rivojlanib bormoqda, bu esa gidlar uchun yaxshi imkoniyatdir. Gidlar ba'zi maxsus qobiliyat, fazilatlar va malakaga muhtoj. Qolaversa, ular og'zaki tarjimaning qandaydir malakasiga muhtoj.

Kalit so'zlar: Xalqaro, tarjima kompetensiyasi, gid, turizm, ekskursiya gidlari uchun imkoniyat.

A tour guide is a person who provides assistance, information on cultural, historical and contemporary heritage to people on organized sightseeing and individual clients at educational establishments, religious and historical sites. Guides are tourism professionals that lead their guests through the most interesting parts of their region. It is their task to entertain visitors to their region and to help them to interpret the sights that they are visiting. A quality tour guide should show accurate and significant knowledge, all while providing a simple and engaging experience for guests. There are some qualities a great tour guide should possess:

1. Awareness of the tour area - Tour guide must be prepared to take guests and tourists to some most unique places and travelers are educated during the trip by guide who knows the area inside and out. Tour guides must be able to explain facts, history, landmarks, figures, local customs and more. They should also be able to answer additional tour related questions that may come up during the trip. Enlighted guides make trip insightful and memorable.

2. Capacity to communicate effectively - communication is one of the most grounded qualities tour guides should have. They must be able to verbalize and project their voices and talk clearly, to assist anticipate any mistaken assumptions from their various tourists and groups. A great tour guide also needs to appropriately articulate words. An individual who knows how to command the consideration of different people at once, is a good candidate for a tour guide position.

3. Ability to improvise and adapt - Situations may change. Tour guides should be familiar with improvising and adapt to these changing circumstances. They should be able to grab the tourists attention when they lost it.

4. Ingratiating storyteller and actor - tour guides should have a compelling enthusiasm and energy for what they do. They do not have to be local people to be a guide in an area. They just need to sufficient enthusiasm to memorise the history of an area, normally tell the story and clarify their information with excitement

to eager guests. Tourists are keen on learning about various fun facts and little known secrets about the area they will be touring. Guides ought to reliably have the capacity to communicate energetically, act emphatically and tell diverse stories.

5. Flexibility - at times tour guides need to go with stream. They may have to utilize different approaches based on the group of visitors they will be engaging. A

flexible strategy to a situation can make a great trip indeed superior.

6. Punctuality - being punctual is one of the most essential characteristics your tour guide should possess because they need to have guests at designated areas at specific times. They often follow a schedule with different timeframes. It is basic that tour guide offer visitors get to where they have to be on time. The most prominent tour guides are punctual and organized. How to become a tour guide? What kind of qualification a tour guide need? Upcoming tour guides should have a minimum of a high school diploma or equivalent certificate. Required scholastic foundations shift by company, but regularly a bachelor’s degree in a field related to the subject of the tour is vital. Exhibition hall tour guides, for occurrence, as a rule must have a degree in history and eco-tour guides regularly major in preservation or natural instruction. In most cases, employers provide on-the-job education that includes safety training. Tour guides are cultural ambassadors of a country, their communication skills can make or break tourists experience with guided tours and memories of a destination. Tour guides are individuals who provide beneficial information and knowledge about a certain topic or location to tourists and other audience members. Tour guides often use their skills in historical landmarks, museums, parks, resorts and cities, helping travelers and guests learn more about the location and answer their questions. It means, oral translation competence of tour guide is important because mostly everything depends on guide's

speech and his translation. Oral translation involves any kind of document that can help a tourist make informed decisions while planning out their trip.

To be a good oral translator, you have to be highly proficient in two languages: the language you translate from and the language you translate to. Translators should strive to be simple, clear, and concise in formulating a question. Fewer words are better. Typically, a bachelor's degree and at least three years of experience is required to become a translator. However, the most important requirement is to become fluent in at least two languages. In Uzbekistan there is an exam called CEFR which is divided into three general levels : Level A - basic user, Level B - the independent user, Level C - the proficient user. And each of them is subdivided into two levels 1 and 2. For level B, level B1 users can understand the essential points of a clear and familiar language, B1 user can produce a simple speech. A level B2 users can communicate easily and spontaneously in a detailed way. B2 user is able to understand and be caught on in most circumstances. Additionally The B2 level is for the most required to work or do an internship overseas in most English- speaking countries. A B2 utilizer can express himself effectively, successfully and take the activity to speak. So, based on the above data, in Uzbekistan level B2 is sufficient for a guide to translate orally because tourism in our country is not so developed and we have guests not from all over the world. However for improvement yourself and self confidence, you may pass level C. But in comparison with European countries this degree level B2 is not enough. In these countries there are a huge number of visitors from all over the world which means a large number of native speakers whose vocabulary is great and fluent speech. In Europe there is also a rivalry between lots of tour guides, since there are 5 times more tourists than in Uzbekistan and naturally, people who wish to become a guide need to be the best in their field and know languages perfectly, that is, in Europe, level B 2 is not enough. They should differ in their knowledge, vocabulary and experience. They should speak naturally without an accent, understand, translate easily and be understandable. Based on this, it can be said that in Europe or in other developed countries, guides need a C2 level for oral translation. A C2 level of English is essentially a native level. C2 user in English will be able to discuss issues related to science and technology, talk about celebrities, utilize a variety of techniques for promoting creativity in speech, discuss financial planning and give and understand advice about personal finance, talk about stress in your life, discuss techniques for doing research on a wide range of topics. As you see, C2 utilizers will be the same as native speakers and have good opportunity to get high position in their field without difficulties with tourists. However, in Uzbekistan we have guests mostly from India, Russia and Pakistan, countries where people also have B1 - B2 level even lower, know simple words, so in Uzbekistan for guides B2 level is sufficiently, because our guests do not need difficult words or structures, otherwise they can not understand us.

In Uzbekistan there are a huge number of tour agencies and tour guides, but based on facts and statistics uzbek guides are not enough experienced. Most of them work as a guide because of money and just some of them are fond of their work. And others are striving to develop outward tourism, until today there are no such firms that would develop inward tourism. For example, most citizens of Uzbekistan do not know

anything about their country, except of the city where they live, and even then not completely. What is more, majority of them are lack of smile and sincere emotions. Clothing – they wear the latest fashion following Europe, however, it would be better if they met guests, conducted tours and said goodbye to them in clothes with elements of our traditional materials – adras or atlas for example. And also our guides need to organize a trip for tourists in such a way that it remains in their memory for a long time, not to show them large buildings that can be seen in all countries, not to take them to the boutiques that they have in their city at every turn, but to let them feel the atmosphere of Uzbekistan, take them to our bazaars, give a taste of our delicious naturally grown fruits, show them the subway, show them small houses, farms, ornaments and our folk arts. Our Uzbekistan is full of diversity for tourists that you can't meet and build everywhere, but unfortunately our tourism is still not very developed. And some of tour guides do not have enough competence of oral translating. There are some steps to improve translation competence of future tour guides in Uzbekistan: 1.reading in target language , which is extremely important as it helps grow your vocabulary and increase knowledge of language. Reading will help your word choice and sentences structure when translating. 2. Increase cultural awareness – one of the hardest difficulties when translating are the barriers of languages due to cultural differences. Languages are complicated when translating may not make a sense. The best way of improving this ability is observing and practicing with native speakers. 3. Practise daily – make time daily to hone translation. No one is ideal, all translators must make time to practice to improve. When you make a mistake, keep track of them and learn from them so that you just don't make the same botches once more. Try back-translation or translating documents vice-versa. If you are used to translating English to another language, practice the opposite way. Back translation will help you learn the other language better and increase your fluency.

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AKRONIM VA ABBREVIATURALARNING TARJIMADA QO‘LLANILISHI

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Annotatsiya: Maqolada sohaga oid akronim va abbreviaturalarning yasalishi, o‘ziga xos xususiyatlari va matn tarjimasida berilishi tahlil qilingan.

Kalit so‘zlar: tarjima,soha, qisqartma, termin, tarjimashunoslik.

Annotation: The article analyzes the construction, specific features and text translation of acronyms and abbreviations related to the speciality.

Keywords: translation, specialization, acronym, term, translation studies.

Аннотация: В статье анализируются конструкция, особенности и текстовый перевод акронимов и аббревиатур, относящихся к специальности.

Ключевые слова: перевод, специализация, аббревиатура, термин, переводоведение.

Tarjima xususida gap borar ekan, bir tildan boshqa tilga alohida so‘zlarni, so‘z birikmalarini, butun bir asarni tarjima qilish nazarda tutiladi. Tarjima bir-biriga oilaviy jihatdan yaqin tillardan yoki tamoman boshqaboshqa oilaga mansub bo‘lgan tillardan amalga oshiriladi. Tarjima teng ma’nolilik (muqobillik)ni taqozo qiladi, boshqacha qilib aytganda, amalga oshirilgan tarjima asliyatga mazmun jihatdan muvofiq bo‘lishi lozim. Bu hodisa hamisha tarjima nazariyasi va amaliyotining asosiy muammosi bo‘lib kelmoqda. Hozirgi davrda tarjimaning teng ma’nolilik yoki asliyatga muvofiqlik tushunchasi haqida har xil qarashlar mavjud. Tilda acocan ko‘p bo‘g‘inli lekcyemalap va bip necha komponentdan tashkil topgan bapqapop co‘z bipikmalapi, shuningdek, nominativ funksiyani bajapuvchi lekcik bipliklap qicqaptipiladi va ulap acocan ot co‘z tupkumi doipacida amalga oshipiladi. Ingliz tilida co‘z yacalish japayoni iyepapxik bocqichlapidagi co‘nggi tup abbpyeviasiya va akponimlap bo‘lib, fapmasevtika tepminologiyacida ulapdan foydalanish o‘zbek tiliga nicbatan ancha keng tapqalgan.

Abbpyeviatupalap acocan co‘z bipikmalapi komponentlapining bosh hapflapini yoki ma’lum qicmlapini olib qo‘shish acocida vujudga kelgan qicqaptma co‘zlap hicoblanadi.

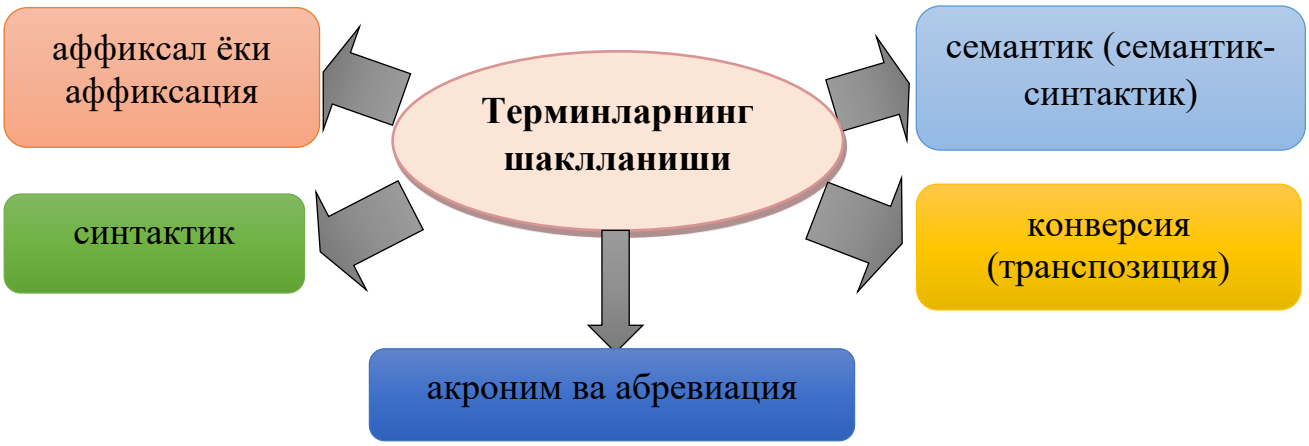
Akronim va abbreviaturalar, ya’ni qisqartma so‘zlar tarjimasi nutqda ixchamlikka erishish zarurati bilan dastlab yozma nutqda paydo bo‘ladi va faol qo‘llanishi natijasida keyinchalik og‘zaki nutqqa ham o‘tadi. Qisqartma terminlar inson vaqtini, kuchi-quvvatini tejaydigan til vositalari bo‘lsa-da, hamisha ham qisqartmalarni yaxlitligicha (shundayligicha) qo‘llash tarjimada o‘zini oqlamaydi. Ularni to‘g‘ri tushunishda tarkibiy qismlarini tasnif qilish, funksional-struktur tuzilmalarini ajratish, har bir elementi o‘ziga xos mustaqil leksik-semantik ma’no ifodalovchi so‘z bo‘lagi ekanligini anglash orqali ularni kengaytirish yo‘li orqali tarjima qilish lozim bo‘ladi. O‘rganilgan ayrim yozma manbalarda qisqartmalarni ifoda etish, tavsiflash va tasniflash, shuningdek, barcha turdagi murakkab, ya’ni ko‘p tarkibli termin yoki so‘zlarning bosh

harflarini olib qisqartirish yo‘li orqali soddalashtirish keng tarqalgan usul ekanligini ta’kidlash o‘rinlidir.

Farmasevtika sohasi amaliyoti doirasida ko‘zlangan maqsadga erishish uchun ingliz tilidagi farmasevtik akronim va abbreviatura terminlarini bir nechta leksik-semantik guruh (LSG)ga ajratib tasniflash maqsadga muvofiq hisoblanadi. Ular quyidagicha:

1.Farmasiya yo‘nalishiga doir terminlar
2.Biotexnologiya yo‘nalishiga oid terminlar
3.Farmakologiya yo‘nalishiga oid terminlar
4.Farmakognoziya yo‘nalishiga oid terminlar
5.Toksikologiya yo‘nalishiga oid terminlar
6.Farmasevtik kimyo yo‘nalishiga oid terminlar
7.Dorilarning sanoat texnologiyasi yo‘nalishiga oid terminlar

Ingliz tilida farmasevtika soha terminlarining shakllanishi va yasalishining quyidagi turlari mavjud:



A) farmasevtika sohasida hujjatlarni rasmiylashtirishda, shuningdek, dori vositalari va uskunalarni ishlab chiqarishdagi barcha bosqichlarda mahsulot sifatini nazorat qilish, mahsulotni ishlab chiqarish va yetkazib berishning barcha bosqichlarini majburiy tartibga solishida qo‘llanadigan qisqartma terminlar. Masalan:

State Pharmacopoeia - Gosudarstvennaya farmakopeya eto sbornik gosudarstvennыx standartov kachestva lekarstvennыx sredstv, imeyuщix zakonodatelnыy xarakter – Davlat farmakopeyasi dori vositalarini sifatini davlat standartlariga moslovchi qonuniy kuchga ega bo‘lgan to‘plam;

State Register of Medicinal Remedies - Gosudarstvennыy reyestr lekarstvennыx sredstv ofisialnoye izdaniye Ministerstva zdravooxraneniya, vklyuchayuщiy perechen otechestvennыx i zarubejnыx lekarstvennыx sredstv, razreshennыx k medisinskomu primeneniyu v Respublike – dori vositalarining Davlat reyestri sog‘liqni saqlash vazirligining rasmiy nashri bo‘lib, Respublikada dori vositalari va tibbiy buyumlarni tibbiyot maqsadida foydalanishga ruxsat berilgan maxalliy va xorijiy dori vositalarini o‘z ichiga oladi.

B) dori vositalari hamda dori turlari – tabletkalar, kapsulalar, surtmalar va boshqa qo‘shimcha vositalar nomlarini ifodalovchi akronim va abbreviaturalar: Masalan:

ADME –Absorption, Distribution, Metabolism, Excretion – Vsasыvaniye, Raspredeleniye, Metabolizm, Vыvedeniye – So‘rilish, Tarqalish, Metabolizm, Ajralib chiqish;

ADI – Acceptable daily intake – dopustimaya sutochnaya doza – qabul qilinadigan kunlik doza;

BIND – Biological investigational new drug – Biologicheskiy issleduyemыy novыy preparat – yaratilayotgan yangi biologik preparat;

CMS – Continuous monitoring system- Sistema neprerыvnogo monitoringa- doimiy nazorat tizimi;

CNS – Central Nervous system - Syentralnaya nervnaya sistema – markaziy asab tizimi;

IM – intramuscular – vnutrimышechnыy – mushak osti;

PPE – Personal protective equipment - Sredstva individualnoy zaщitы- shaxsiy himoya vositalari;

OTC – over-the-counter drugs - lekarstva, otpuskayemыye bez resepta – reseptsiz sotiladigan dori vositalari;

TID – Three timed a day - Tri raza v den – kuniga uch mahal;

V) sog‘liqni saqlash va farmasevtika sanoati, tashkilot, idora, uyushma nomlarini ifodalovchi akronim va abbreviaturalar. Ular quyidagilardir:

WHO – World Health Organization - Vsemirnaya organizasiya zdravooxraneniya - Jahon Sog‘liqni Saqlash tashkiloti

PICS – The Pharmaceutical Co-operation Scheme - Sxema farmasevticheskogo sotrudnichestva - farmasevtik hamkorlik tizimi

CDSCO – Central Drugs Standard Control Organization – Syentralnaya organizasiya kontrolya standartov lekarstvennыx sredstv – dori vositalarini standartlarini nazorat qilish markaziy tashkiloti;

MHRA – Medicines and Healthcare products Regulatory Agency – Agentstvo po regulirovaniyu lekarstvennыx sredstv i tovarov medisinskogo naznacheniya –dori vositalari va tibbiy buyumlarni qo‘llashni tartibga soluvchi agentlik;

EDQM – European Directorate for the quality of medicines and healthcare – Yevropeyskoye upravleniye po kachestvu lekarstv i zdravooxraneniya –sog‘liqni saqlash va dori vositalari sifatini nazorat qiluvchi Yevropa boshqarmasi va h.k.

Farmasevtika sanoatida dori preparatlarining xalqaro miqyosda patentlangan hamda lisenziyalangan nomlanishi bo‘yicha reseptlarni taqdim etish, rasmiylashtirish tartibiga muvofiq soha terminologik tizimida turli so‘z bo‘laklaridan tarkib topgan yakka komponentli terminlarni ham qisqartirish yo‘li bilan ishlatish mumkin. Bunday qisqartmalar asosan lotin tilidan boshqa tillarga o‘zlashgan qisqartmalar ekanligi bilan izohlanadi.

Shiddat bilan rivojlanayotgan bugungi farmasevtika sohasida faoliyat yuritayotgan mahalliy va xorijiy mutaxassislar, farmasevtikaning barcha yo‘nalishlarida va tarmoqlarida qo‘llanadigan qisqartma terminlarning tub mohiyatini, asl mazmunini

anglash, bu kabi terminlar bo‘yicha o‘ziga xos bilim va ko‘nikmalarga ega bo‘lish davrni o‘zi taqozo etmoqda.

Bugungi pandemiya davrida farmasiya sohasining globallashuvi va integrasiyalashuvi natijasida boshqa tillardan turli milliy tillarga ko‘plab qisqartma terminlarning kirib kelish oqimi ancha jadallashgan bir paytda farmasevtika va sog‘liqni saqlash sohasi mutaxassislari qisqartma terminlarning mazmun-mohiyatini tushunib, o‘z faoliyatlarida funksional-semantik jihatdan o‘rinli va to‘g‘ri qo‘llashi yuzaga keladigan har qanday ehtimoliy xatoliklarni oldini olishi mumkin, deb o‘ylaymiz.

Ammo, shunisi ham borki, farmasevtika sohasida qisqartma terminlardan foydalanish, ularni yozma va og‘zaki nutqda qo‘llash inson vaqtini, kuch-quvvatini, energiyasini tejash maqsadida qo‘llash masalaning ijobiy tomoni bo‘lsa, bunday qisqartma terminlarning asl ma’no-mazmunini anglamasdan, tushunmasdan qo‘llash salbiy oqibatlarga olib kelishi ham mumkin.

Shu ma’noda, soha mutaxassislaridan bu kabi til vositalarining, ya’ni terminologik birliklarining asl mazmun – mohiyatini to‘laqonli o‘zlashtirish borasida chuqur bilim va malaka talab etiladi.

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SINONIMLARNI TARJIMA QILISHNING BA'ZI MUAMMOLARI

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Annotatsiya: Ushbu maqolada sinonimlarning tarjima qilinish bilan bog'liq muammolarning mohiyatini o'rganishga qaratiladi. Sinonimlarning turlari tahlil qilinadi, so'ngra sinonimlarning shakllari o'rtasidagi o'xshash va farqli jihatlarini tekshirish uchun ingliz va o'zbek tillaridan keltirilgan misollar orqali tahlil qilinadi.

Kalit so'zlar: sinonimiya, tarjima, to'liq sinonimlik, qisman sinonimlik, denotativ va konnotativ ma'no

Annotation: This article is devoted to explore issues related to the translation of synonyms. Analysis of types of synonyms, followed by analysis using visual examples from English and Uzbek for specific and distinctive features of synonyms.

Keywords: synonymy, translation, full synonymy, partial synonymy, denotative and connotative meaning

Аннотация: Данная статья посвящена изучению вопросов, связанных с переводом синонимов. Анализ типов синонимов с последующим анализом на визуальных примерах из английского и узбекского языков на предмет специфических и отличительных признаков синонимов.

Ключевые слова: синонимия, перевод, полная синонимия, частичная синонимия, денотативное и коннотативное значение.

Hozirgi zamon tilshunosligida leksikaning tuzilishiga ta'sir ko'rsatgan eng muhim lingvistik hodisalardan biri sinonimiya tushunchasi bo'lsa-da, leksikografiya, tarjimashunoslik va hatto matn tilshunosligi sohalarida bu tushunchaga unchalik e'tibor berilmaydi. Nima sababdan sinonimiya tilshunoslik yoki tarjimada muammoli bo'lmagan masala sifatida ko'rib chiqiladi. Chunki bizda ma`nosi butunlay bir xil va tushunishi oson bo'lgan so`zlar sinonimlar yoki ma`nolar o`rtasida o`xshashlik mavjud bo'lmagan so'zlar mutlaqo boshqa so'zlar sifatida ko'rib chiqilishi mumkin. Xo'sh, sinonimiya deb ataladigan bu tushuncha nima? Sinonimiya so'zlar o'rtasidagi semantik munosabatning bir turi. Shuningdek ikki yoki undan ortiq lingvistik shakllarning denotativ yoki konnotativ ma`nosida umumiylikning mavjudligi, har qanday kontekstda bir-birini almashtirish imkoninng mavjudligi bilan xarakterlanadi. Masalan, xasta va bemor, asta va sekin, go`zal va chiroyli kabi so'zlarni sinonimiyaga misol sifatida ko'rish mumkin, chunki ular bir-biri bilan ko'pgina xususiyatlarni o'rtoqlashadi.

“So‘z o’zining asosiy lug‘at ma’nosidan tashqari konnatativ, stilistik va kontesktdan kelib chiqqan holda boshqa ma’nolarni ham ifodalaydi. Har qanday muayyan vaziyatda to'g'ri so'zni ishlatish uchun, ya’ni kerakli aniq ma’noni etkazib beraoladigan so'zni toppish uchun sinonimlar qatoridagi so’zlarning ma’noviy farqlarni diqqat bilan ko'rib chiqish kerak.”[2]. Sinonimlar semantik munosabatning bir turi, ya'ni, so'z yoki iboralar bir xil ma'noga ega bo'lsagina sinonim hisoblanadi. Biroq, shunday holatlar mavjudki, so'zlar yoki iboralar bir-birining o`rnida qo`llanila olmaydigan ma'nolarga ega bo'lishi mumkin.

Tadqiqot metodologiyasi.

Ko‘pgina tilshunoslar to‘liq sinonimiya hech bir tilda mavjud emas deb hisoblaydilar. Sinonimlikning ikki turi mavjud: to‘liq sinonimlik va qisman sinonimlik. To'liq sinonimlik bir xil ma'no komponentlariga ega bo'lgan so'zlar deb hisoblanadi. Aniqroq qilib aytganda, so'zlar barcha tarkibiy qismlarni bir-biri bilan bo'lishsa to'liq sinonimdir. Qisman sinonimiyaga kelsak, bu so'zlar zarur komponentlar yoki tarkibiy qismlarning ko'pini bo'lishganda sodir bo`ladi. Masalan, tugatish va chek qo`yish so'zlari bir-biri bilan ko'pgina xususiyatlarni bo'lishishi mumkin, ammo ular hali ham ba'zi jihatlarda farq qiladi. Tugatish so'zi biror narsa qilishning yakuniy bosqichini anglatadi, chek qo’yish esa chegaraga yetishishni anglatadi. To'liq va qisman sinonimiya o'rtasidagi bu tafovut tarjimada ekvivalentlik tushunchasi kelib chiqishiga zamin yaratdi.

H.Jekson sinonimlarni farqlashning beshta usulini belgilab beradi:

1. Sinonimlar turli dialektlarga mansub bo‘lgani uchun lug‘atda saqlanib qolishi mumkin.
2. Sinonimlar ishlatilish uslubi ko‘ra farqlanishi mumkin.
3. Sinonimlar texnik jihatdan kontekstda farqlanadi.
4. Sinonimlar konnotatsiya natijasida farqlanishi mumkin.
5. Evfemizm beshinchi sababdir. [3]

Tarjimada sinonimlik

So'zlar boshqa tillarga tarjima qilib bo'lmaydigan semantik qiymatlarga ega bo'lishi mumkin. Masalan, yolg‘on, firib, noto‘g‘ri kabi so‘zlar bir tildagi aksariyat kontekstlarda bir-birini o‘rnini bosish uchun ishlatilishi mumkin bo‘lsa-da, lekin barcha kontekstlarda bir-birini almashtirib bo‘lmaydi. Darhaqiqat, qisman sinonimlar tilda keng tarqalgan; bunga misollarni toppish ham oson. Masalan, yuz, bet, chehra, aft, oraz, chiroy, bashara bir-biriga qisman sinonimdir. Hammasi inson yuzini bildiradi, lekin ular bir-biridan o'zlarining nozik tomonlari bilan farqlanadi. So‘zlar uslubiy jihatdan ham farqlanadi; bular ichida aft, bashara salbiy ma`no anglatishi; oraz, chehra esa ko`proq badiiy uslubda ishlatilishi bn yuz va betdan farq qilib turibdi.

Qanday qilib tarjimon bu so'zlarni umumiy ma'nolari bilan boshqa tilga tarjima qilib, hech qanday ma'no yo'qotib yoki yo'qotmasdan tarjima qilishi mumkin? Bu ko'proq o`rganish kerak bo'lgan muammodir.

Ammo ular jiddiy sintaktik yoki semantik qiyinchiliklarga duch kelmasdan, bir-birini almashtirish uchun ishlatilishi mumkin. Agar tarjimonlar tarjima qilinayotgan matnga ko‘proq sodiq qolishni xohlasalar, ular parafrazaga murojaat qilishlari mumkin.

Agar sinonim so'zlar bilan ishlaganda, biz ushbu sinonimlarning ma'nolarining turli xil tarkibiy xususiyatlarini ko'rib chiqishimiz va faqat bir xil semantik sohalarda raqobatlashadigan ma'nolarni tanlashimiz kerak. Bunday so'zlar "bir xil semantik sohada raqobatlashadigan" ma'noning bir-biriga mos keladigan sohalarini ko'rsatadi.

Shuningdek, o'zbekcha qilich, shamshir, xanjar kabi so'zlar boshqa so'z yoki iboralar qatorida inglizcha sword so'zini anglatadi. Qilich so'zi neytral so'z bo'lib, inglizcha qilich so'zini bildiradi. Shamshir va xanjar so'zlari qilich so'zi bilan barcha xususiyatlarni birlashtirgan bo'lsa-da, ular qo'shimcha xususiyatlarni bildiradi. Masalan, shamshir so'zi o'tkir yoki o'tkir tig'li qilichga ishora qiladi. Shuningdek, u to'g'rilik yoki to'g'rilik ma'nolarini taklif qiladi. Xanjar so'zi esa qilichdan biroz kichik quroldir. Neytral o'zbekcha qilich so'zi bunday ma'nolarga ishora qilmaydi. Endi savol shundaki, bu so'zlarni barcha kontekstlarda bir-birining o'rnini bosish yoki ma'no yo'qotishsiz ishlatish mumkinmi yoki yo'qmi. Boshqacha qilib aytganda, bu sinonimlarning barchasi barcha kontekstlarda bir-birini almashtira oladimi?

Tilshunoslik nuqtai nazaridan sinonimlik "bir nechta (ammo hammasi emas) muhim tarkibiy qismlarga ega bo'lgan va shuning uchun ba'zi kontekstlarda sezilarli farqlarsiz bir-birini almashtirish uchun ishlatilishi mumkin bo'lgan so'zlar" deb ta'riflanadi. Kontekstlarda, masalan, muhabbat, sevgi va yoqtirish biroz farqli ma'nolarni anglatadi.[1] Muhabbat so'zida ishq ma'nosiga qo'shimcha mehr ma'nosi ham borki, "She'riyatga muhabbat qo'ydi" misolida muhabbat so'zi sevgidan ko'ra mehr so'zi bilan ko'proq sinonimlik qatorini tashkil qila oladi. Ingliz tilida *love* va *like* so'zlari ham semantik jihatdan sinonimlikni tashkil qilsada, *love* so'zi insonning chuqur sevgisi va g'amxo'r mehrini ifodalashiga ko'ra *like* so'zi bilan to'liq sinonim bo'la olmaydi.

Chumolidek mehnatkash iborasi ishchan, mehnatsevar, tinib-tinchimas so'zlari bilan bir sinonimik qator tashkil qilishi mumkin va ingliz tiliga tarjima qilinganida *hardworking, busy, diligent* kabi so'zlarni ishlatish maqsadga muvofiq. Ammo ibora tarkibidagi chumoli komponenti tarjimada aynan saqlanmaydi va *as busy as bee* iborasidagi *bee* – ari bilan almashadi.

Sinonimiya va u bilan bog'liq murakkabliklar haqida batafsilroq to'xtalib o'tamiz. Hatto zohiriy sinonimiya ham ekvivalentlik keltirmaydi, shuning uchun sinonimlar lug'ati mukammal so'zni ideal so'zining sinonimi yoki mashina so`zini transport vositasining sinonimi sifatida berishi mumkin. Ikkala holatda ham to'liq ekvivalentlik deb bo'lmaydi, chunki har bir birlik o'zida tarjima qilib bo'lmaydigan assotsiatsiyalar va konnotatsiyalar to'plamini o'z ichiga oladi. Tarjimadagi ekvivalentlikka bir xillikni izlash sifatida yondashmaslik kerak [4].

Yuqorida ta'kidlab o'tilganidek, sinonimiya bir xillikni anglatmaydi, chunki sinonimiyaning bu shakli bir tilli yoki ko'p tilli sharoitlarda mavjud emas. Sinonimiyani aniq almashtirish va almashinish nuqtai nazaridan tavsiflash mumkin. Ya'ni, so'zlarni sinonim deb ta'riflash mumkin, agar ular kognitiv yoki hissiy jihatdan o'zgarmagan holda barcha kontekstlarda bir-birini almashtirsa.

Bundan tashqari, ekvivalentlik tarjimaning adekvat shakli ekanligini tasdiqlovchi tegishli mezon sifatida qaralishi mumkin. Bu yerda ekvivalentlik deganda har bir lisoniy birlik (gap sathidan past) xarakterli taqsimotga ega ekanligi tushuniladi. Agar

ikkita (yoki undan ko'p) birlik bir xil kontekstda bo'lsa, ular taqsimot jihatidan ekvivalent bo'lishi kerak (yoki bir xil taqsimotga ega). Shu bilan birga, bu ikki ekvivalent leksik elementning sinonim ekanligiga ishonch hosil qilish juda muhim, agar butun matn ichida ma'no o'zgarmasa.

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SYNTACTIC PROBLEMS IN SIMULTANEOUS INTERPRETATION (ON THE EXAMPLE OF ENGLISH AND UZBEK LANGUAGES)

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Annotatsiya: Ushbu maqola sinxron tarjima davomida tarjimonlar duch keladigan sintaktik muammolarni yoritib beradi. Maqolada ushbu muammoga ba’zi yechimlar o‘zbek va ingliz tillari misolida keltirib o‘tilgan.

Kalit so’zlar: so‘z birikmasi, gap strukturasi, gap uzunligi, xotira, ega, kesim, ravish, to‘ldiruvchi.

Abstract: This article defines the syntactic problems of simultaneous translation that interpreters are coming across and some solutions, offers are presented for solve this problem on the example of Uzbek and English languages.

Key words: sentence structure, word combination, length of the sentence, memory, subject, verb, adverb, complement**.**

Аннотация: В статье автор рассматривает синтаксические проблемы, с которыми могут столкнуться синхронные переводчики в процессе перевода, а также предлагает некоторые способы таких проблем на примере узбекского и английского языков.

Ключевые слова: словосочетание, сочетаемость, структура предложения, память, подлежащее, сказуемое, обстоятельство, дополнение.

Simultaneous translation - is a kind of interpretation where the translation is performed simultaneously with the speech of the speaker. It is a complex process and requires careful preparation, both professional and technical. In addition, simultaneous interpreting requires tasks that are related to comprehension, semantic and syntactic decoding and they have to be carried out at the same time with lexical selection and language production tasks. This kind of interpretation is used in the forums, congresses, seminars, meetings of the UN, important international conferences and hearings in the Parliament of the European Union.

Memory, talent, practice and experience are another area for consideration. Without having a good memory and talent, being a simultaneous interpreter is beyond remedy. Lambert said that, “Memory is one of the principal arguments for the complexity of simultaneous interpreting, and consequently the source of the perceived difficulty of the task, lies in the fact that it requires several different cognitive tasks to be carried out more or less concurrently”[2004][1]. Moreover, being a simultaneous interpreter requires having good nerves, strong attention, fluent speech and accent. Apart from that, every interpreter should be naturally talented and has a strong power of concentration, self-control as well as responsibility.

Turning to the issue of facilities, simultaneous interpretation requires special equipment. As they need to be provided with, a specially prepared room and only the headphones should hear their voice. It should have a good sound insulation. Nothing should distract the translator, as he should not hear any noise.

Simultaneous translation is a complicated process; hence, it has several problems that we may face with during the interpretation:

- Having different patterns of syntax;
- Lacking the vocabulary related to the culture and national customs;
- Coming across too many complex and technical words or the words that are not common;
- Problems with numbers, names, geographical names;
- Difficulty in translating idioms and jokes;

In this article, I am going to give some information about syntactic problems of simultaneous translation and its effects to the speed and quality of interpretation on the example of Uzbek and English languages.

Syntax is a proper order of words in a phrase or sentence. Syntax is one of the major components of grammar. It is impossible to build a sentence without syntax. According to Burgess, "It is syntax that gives the words the power to relate to each

other in a sequence... to carry meaning of whatever kind as well as glow individually in just the right place"[2]. Uzbek and English languages are not bounded up with the same family. Thus, their sentence patterns are thoroughly distinctive as well. Following table shows fundamental differences of their syntax:

English	subject+verb+object
Uzbek	subject+object+verb

According to the table, in English language, sentence starts with a subject which can be used with adjective, after that comes verb and it can be followed by an object. For example, “Government (subject) adopted (verb) a resolution (object)”. In some ordinary sentences object does not exist. For instance, “Government (subject) adopted (verb)”. Not existence of the object can be seen in Uzbek language as well. The function and place of the subject is the same in both languages, subject can be followed by an adjective in Uzbek as well. Next to the subject, the object comes. In terms of verb, the verb of the sentence situated very end of the sentence. For instance, “Hukumat (subject) qaror (object) qabul qildi (verb) (Government adopted a resolution)”. As we can see, there is a large discrepancy between the verbs. Unlikely to Uzbek, in English language, verb comes right after the subject. Notwithstanding the verb, the place of the subject and the functions of the complement, adjunctive and attributive are nearly uniform. Therefore, in order to interpret the sentence from Uzbek to English, we should wait for the verb, which comes at the end of the sentence and in reverse. While waiting for the verb, interpreter will face with some problems, like forgetting some important details of the sentence or not being able to manage the time. Thus, he will try to predict the available word and tell it beforehand and that word will be incorrect; in that case, he will change the word and retell it. During the interpretation, several words will come to mind that connected to that sentence and choosing the right word or predict it correctly depends on the predictability of the interpreter. When interpreters listen to the recording, they automatically search for the appropriate variant of verb to the sentence. In Uzbek, according to syntactic structure, the verb comes at the end of the sentence. Consequently, to translate an Uzbek sentence into English one has to wait till the end of the sentence, and only then it is possible to translate. However, in simultaneous interpretation an interpreter cannot wait long. Therefore, anticipation and prediction abilities of translators become vital.

This can be exemplified in the process of interpreting from Uzbek into English: “O‘zbekiston Respublikasi Prezidenti professional ta’lim tizimini yanada takomillashtirishga doir qo’shimcha chora-tadbirlar to’g’risidagi farmonini imzoladi (The President of the Republic of Uzbekistan signed the resolution on improving professional education system). After listening to the beginning of the sentence sounding “O‘zbekiston Respublikasi Prezidenti (The President of the Republic of Uzbekistan)”, interpreter will automatically predict following kinds of verbs which are can be used with that word: tashrif buyurdi (visited), qabul qildi (accepted), imzoladi (signed), e’lon qildi (declared) and etc. Then, after listening to the continuation, “professional ta’lim tizimini yanada takomillashtirishga (on improving professional education system)” it will be more clear that that the verb is connected to some kind of resolution or decree and if it connects to this word the verb can be “imzoladi (signed)”.

Now I will give the example to the sentence English into Uzbek which consists of only expanded subject and verb. However, this sentence is still a bit difficult to interprete due to expanded subject: “The issues of expanding cooperation among international and regional organizations has been discussed (Xalqaro va mintaqaviy tashkilotlar doirasidagi hamkorlikni kengaytirish masalalari muhokama qilindi.).” In this sentence, when interpreter listens at the beginning of the sentence “The issues of expanding (hamkorlikni kengaytirish masalalari)” he automatically analyse the words and predict several verbs like “considered (ko’rib chiqildi)”, “reconsidered (qayta ko’rib chiqildi)”, “discussed (muhokama qilindi)” or even the continuation of the sentence.

To conclude, being simultaneous interpreter is one of the challenging occupations and it requires more effort, talent and practising regularly. To solve syntactic problems of simultaneous interpretation, one should:

- ❖ Form the skill of predictability by practising a lot in both source and target language;
- ❖ Try to enhance the speed of his interpretation;
- ❖ Improve capacity of the memory;
- ❖ Enrich vocabulary by learning daily;

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TARJIMASHUNOSLIKNING AHAMIYATI

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Annotatsiya: Ushbu maqolada tarjimashunoslikning kelib chiqishi, O'zbekistonda tarjimashunoslikning foydasi va mamlakatda boshqa madaniyatning rivojlanishiga yordam berishi haqida.

Kalit so‘zlar: tarjimashunoslik, jamiyat, yangilanish, madaniyatlar, o’zgarishlar, taraqqiyot bosqichi.

Annotation: This article is about the origins of translation studies, the benefits of translation studies in Uzbekistan and how it can contribute to the development of other cultures in the country.

Keywords: translating, society, renewal, culture, change, development sections.

Аннотация: Эта статья посвящена истокам переводоведения, преимуществам переводоведения в Узбекистане и тому, как оно может способствовать развитию других культур в стране.

Ключевое слово: переводоведение, общество, культура, изменения, этапы развити.

Tarjima — bir tildagi matnni boshqa tilda qayta yaratishdan iborat adabiy ijod turi. Tarjima millatlararo muloqotning eng muhim ko‘rinishi. Asliyat va qayta tiklangan matn xususiyatiga qarab badiiy tarjima, ilmiy tarjima va boshqa turlarga ajratiladi. Asl nusxani aks ettirish tarziga ko‘ra tafsir, tabdil, sharh kabi ko‘rinishlarga ham ega bo‘lishi mumkin. Tarjima kdd. davrlarda, turli qabilaga mansub kishilar orasidagi o‘zaro aloqa, muloqot ehtiyoji tufayli yuzaga kelgan. Tilmochlik deb ataladigan bu og‘zaki turi hozirda ham saqlanib qolgan. Zamonlar osha tarjimaga bo‘lgan talablar yangilana boradi. Ammo uning ijodiy xarakteri, qayta yaratish san’ati ekanligi o‘zgarmaydi. Tarjimaning ko‘lami va taraqqiyoti har bir xalqning ma’rifiy darajasiga bog‘liq va, o‘z navbatida, u millatning ijtimoiy tafakkuriga samarali ta’sir etadi. "Tarjima" termini bir tildan ikkinchi tilga o‘girish jarayonini, shuningdek, tayyor tarjima asarini anglatadi.

Taniqli tarjimonlar O’zbek adabiyotida.

20-asr o‘zbek yozuvchilaridan Cho‘lpon, G‘afur G‘ulom, Oybek, Abdulla Qahhor, Mirtemir, Shayxzoda, Mirzakalon Ismoiliy, Askad Muxtor, Erkin Vohidov, Abdulla Oripov, Muhammad Ali va boshqa badiiy tarjima sohasida ham samarali ijod qilganlar. Badiiy tarjima sohasida M. Osim, N. Alimuhamedov, Sh. Shomuhamedov, K. Qaxdorova, O. Sharopov, Sh. Tolipov, V. Ro‘zimatov, Q. Mirmuhamedov, A. Rashidov, M. Hakimov, I. G‘afurov, M. Mirzoidov, g‘. To‘rabekov, T. Alimov va boshqa professional tarjimon sifatida tanilganlar. O‘zbek tilida ilmiy-texnikaviy, ijtimoiysiyosiy adabiyotlar Tarjimachiligida ham katta yutuqlarga erishilgan. Bunda R. Abduraxdyunov, V. Rahimov, A. Shomahmudov, 3. Tincherova kabi tarjimonlarning hissasi katta

Tarjima qilingan asarlar.

Sharq yulduzi” jurnalining so‘nggi sonini varaqlab, viloyat hokimi Turobjon Jo‘rayevning “Ma’rifatga yo‘l ochgan zamin” nomli Samarqand adabiy muhitining kechasi va buguni to‘g‘risidagi maqolasini diqqat bilan o‘qib chiqdim. Muallif maqolada viloyatning bugungi kunda erishayotgan yutuqlari, Prezidentimiz tashabbusi va g‘oyasi bilan ishlab chiqilgan 2017–2021 yillarga mo‘ljallangan Harakatlar strategiyasining besh ustuvor yo‘nalishi doirasida amalga oshirilayotgan ishlar mazmun-mohiyati haqida ma’lumot berar ekan, shunday yozadi: “Viloyat ijodkorlari Samarqandda amalga oshirilayotgan ana shu ishlar mazmun-mohiyatini keng ommaga

yetkazish, targ‘ib-tashviq qilishga munosib hissa qo‘shmoqdalar. Bu yangiliklarni o‘z asarlari va ommaviy axborot vositalari orqali tarannum etmoqdalar. O‘zbek adabiyoti namunalarining ingliz tiliga qilingan ilk tarjimalari, tabiiyki, Alisher Navoiy nomi bilan bog‘liq. Buyuk mutafakkirning "Lison ut-tayr" dostoni Ye.Fittsjerald tomonidan inglizchaga tarjima qilinib, 1899 yilda AQShnng Boston shahrida nashr etilgan edi. Xuddi shu asarning nasriy bayoni kanadalik tarjimon Garri Dik tomonidan o‘zbek tarjimashunos olimi N.Qambarov hamkorligida ingliz tiliga o‘grildi. "Muhokamat ul-lug‘atayn" risolasi Robert Deveruks tarjimasida 1966 yilda AQShda kitob holida bosilib chiqqan bo‘lsa, buyuk shoirning "Sab'ai sayyor" dostoni amerikalik professor V.Firman tomonidan inglizchaga tarjima qilindi. 1988 yilda O‘zbekiston "Vatan" jamiyati Alisher Navoiy hikmatlarini Margaret Bettlinning inglizcha tarjimasida lotin alifbosida chop etgan. 1961 yilda Toshkentda nashr qilingan "O‘zbekiston gapiradi" nomli inglizcha to‘plamga Alisher Navoiyning g‘azallari, ruboiylari, hikmatlaridan namunalar hamda "Farhod va Shirin" dostonidan parcha kiritilgan.

Tarjima orqali madaniyatning rivojlanishi.

Hozigi davrda har bir taraqqiy etgan xalq jahondagi yuzlab xalqlar tilidan o‘z ona tiliga ilmfan va madaniyatning o‘nlab sohalariga oid materiallarni (lirik she’rlar, xabarlar, texnologiya adabiyoti va boshqalar) tarjima qiladi.

Aslida tarjimashunislik va madaniyat bir biri bilan chambarchas bog’liq chunki bir asari tarjimasi ustida necha yillik mehnat yotadi bunda xalqlar hayoti undagi muommolarga asar orqali duch kelishimiz mumkin.Shu orqali jamiyatda rivojlanish ,madaniyatni o’rganish vujudga keladi.Yozish davomida balki o’qishda ham kishi ongida yangi madaniyat shakllanadi.Qanchalik ko’p asar tarjimasi mamlakatimizda amalga oshirilsa har birida o’ziga hos bizning jamiyatimizga hos yangilik kirib kelad.

Har bir mamlakatda o’ziga hos madaniyat bo’lganligiga millatlararo madaniyatlar bilan har birimiz tanishib chiqishimizga zamin bo’la oladi.

Madaniyat— umuminsoniy hodisa, faqat bir xalqqa tegishli, faqat bir xalqning o‘zigina yaratgan sof M. bo‘lmaydi va bo‘lishi ham mumkin emas. Har bir milliy M.ning asosiy qismini shu millat o‘zi yaratgan bo‘lsada, unda ja-hon xalqlari yaratgan umuminsoniy M.ning ulushi va ta’siri bo‘ladi, albatta. M. hech qachon sinfiy hodisa bo‘la olmaydi. U barchaga baravar xizmat qiladi. Mas, san’at va adabiyot durdonalari, me’morlik obidalari, maqomlar, fan yutuqlari va boshqa barchaga tegishlidir.

Madaniyat kishilar faoliyatining faqat moddiy natijalari (mashinalar, texnik inshootlar, san’at asarlari, huquq, axloq normalari va h.k.)ni emas, shu bilan birga, kishilarning mehnat jarayonida voqe bo‘ladigan sub’yektiv kuch-quvvatlari va qobiliyatlari (bilim va ko‘nikmalari, ishlab chiqarish va professional malakalari, intellektual, estetik va axloqiy kamoloti, dunyoqarashi, ularning jamoa va jamiyat doirasidagi o‘zaro muomalalari)ni ham o‘z ichiga oladi.

1993 yildan buyon bizning davlatimiz “Xalqaro turizm tashkiloti” (UNWTO)ning a’zosi hisoblanadi. 2004 yildan boshlab Samarqandda – buyuk Ipak yo’lining “yuragi”da UNWTO ning transkontinental magistralda turizmni koordinatsiyasi bilan shug’ullanuvchi ofisi faoliyat yuritib kelmoqda.

Hukumat tomonidan turizm sohasini modernizatsiya qilish, davlatda transport va mexmonhona infrastrukturasini yaxshilash, hamda turizmda normativ-huquqiy bazani mukammallashtirish sohalarida ulkan ishlar amalga oshirilmoqda.

Turizm mahsulotlarini horijda tanitish maqsadida “Mega-info-tur” – tanishuv safarlari marketing loyihasi horijiy turistik kompaniyalar va ommaviy axborot vakillari uchun amalga oshirilib kelinmoqda. Shu kabi safarlar turistik mavsumlarning kengaytirish, vatanimizga keluvchi turistlarning oqimlari muddatini optimallashtirish, hamda O’zbekistonda har bir fasl turistlar uchun o’ziga hos bo’lishini ko’rsatib berishda muhim ro’l o’ynaydi.

Bundan tashqari O’zbekistonning turistik salohiyatini qo’llab-quvvatlashda UNWTOning rahnamoligida o’tadigan, Toshkentdagi xalqaro “Ipak yo’lidagi turizm” yarmarkasining ham ahamiyati juda katta. Bu yarmarkaning asosiy maqsadi turizm sohasidagi o’zbek hamda horij mutahassislarini birlashtirish, ular o’rtasida professional hamkorlikni yanada kengaytirishdan iborat. Bugungi kunga kelib bu xalqaro yarmarka Markaziy Osiyodagi eng yirik ko’rgazmalardan biri sifatida nom qozongan.

Afsonaviy o’tmishi, Ipak Yo’lining tarixiy-muhandislik merosi, tabiatining ajoyib manzaralari, avloddan-avlodga o’tib keluvchi mahalliy hunarmandchilik, xalqning mehmondo’stligi va insoniy qadriyatlari bilan sayyohlarni hayratga soluvchi, mahliyo qiluvchi shu bilan birga ularni hursand etuvchi O’zbekiston barcha burchaklaridan kishilarni o’ziga jalb etadi.

XULOSA

O’zbekistonda turizm sohasi nisbatan yangi bo’lsada, u rivojlanishda ko’pgina sohalardan oldinga chiqib oldi.Xalqaro turizmni rivojlantirish uchun bizning diyor juda katta salohiyatga ega. Yigirma yil avval O’zbekistonni hech kim istiqbolli turizm hududi sifatida bilmas edi. Mustaqillikka erishilgach davlat tomonidan turizm sohasida yangi tamoyillar ishlab chiqildi. 1992 yilning 27 iyulida O’zbekiston Respublikasining Prezidenti farmoni bilan “O’zbekturizm” milliy kompaniyasi tashkil topdi. “O’zbekturizm” ning asosiy vazifasi turizm sohasida davlat siyosatini amalga oshirish va turizmni rivojlantirishning milliy modelini yaratishdan iborat.

Bundan tashqari, milliy kompaniya respublikadagi barcha turistik tashkilotlarning faoliyatlarini muvofiqlashtiradi, turizmning barcha yo’nalishlarining rivoshlanishini rag’batlantiradi, kadrlar masalasi bilan shug’ullanadi, moddiy-texnika bazasini shakllantirishga va soha infrastrukturasi rivojiga investitsiya oqimini jalb qiladi.

Shuni aytishimiz mumkinki tarjima orqali biz virtual tarzda boshqa mamlakatda va shu mamlakatning madaniyati haqida umumiy malumotga ega bo’lishimiz va amalda sinab ko’rishimiz mumkin.

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THE IMPORTANCE OF TRANSLATION IN THE ELIMINATION OF CULTURAL DISPUTES

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Annotatsiya: Maqolada turli xil davlatlarning turli xil madaniy aloqalari va muammolari, bu muammolarni bartaraf etishda turizm va tarjimonlarning ahamiyati ilmiy asoslab berilgan.

Kalit so‘zlar: madaniyat, madaniy aloqa, turizm, madaniy tushunmovchilik, ijtimoiy identifikatsiya, madaniy bo'linish, madaniy chegara, madaniy ong.

Annotation: The article provides a scientific basis for the different cultural relations and problems of different countries, the role of tourism and translators

Keywords: culture, cultural communication, tourism, cultural misunderstanding, social identification, cultural division, cultural boundary, cultural consciousness.

Аннотация: В статье дается научное обоснование различных культурных отношений и проблем разных стран, роли туризма и переводчиков в преодолении этих проблем.

Ключевые слова: культура, культурная коммуникация, туризм, культурное непонимание, социальная идентификация, культурное разделение, культурная граница, культурное сознание.

When defining the concept of intercultural communication, how is the concept of culture itself formed? How did its historical principles come into being? We need to find answers to such questions. Culture is the historical assimilation of man, society, society and man's creative power and potential.

It occurs in the course of a particular dialogue or social interaction between an individual and a society. Originally, the word is derived from the Arabic word medina

- city, and the Arabs in their time considered human life to be of two types: one Bedouin and Saharan, and the other cultural life. While the concept of Bedouin was applied to nomads or desert people, culture was applied to the urban population. Also, when defining the concept of intercultural communication, we can see that this revolutionary concept is related not only to history, but also to socio-humanitarian fields such as economic development, cultural studies, sociology, religion, psychology, anthropology and translation theory. Such a universal phenomenon is not caused by the individual. It can occur in a group of people or in diplomatic relations between societies. For example, the general relationships of people with different cultural backgrounds are studied. At the same time, intercultural communication focuses on people's cultural consciousness, that is, the scope of their thinking, their origins, or their social attributes. It involves the study of different languages, customs, and cultural misunderstandings of different people in a society.

Such dialogue (intercultural dialogue) can also be seen in various social spheres, business, diplomatic partnerships and tourism. At the same time, it is natural for various misunderstandings to arise in establishing intercultural dialogue. In today's age of globalization, different countries have different languages, which can lead to many misunderstandings in intercultural communication. For example, representatives of Asian or European countries speak different official languages. If this interstate dialogue or intercultural communication takes place in English, there may be problems with different accents or pronunciation of different sentences and phrases. This is because the language of the representatives of the state whose official language is different is proportional to their official language. When the above-mentioned accent or language problems occur, there are cases of cultural imbalance and inability to understand cultural concepts. As a result, there are misunderstandings between the partner countries in establishing intercultural dialogue. In such a complex process, the concept of intercultural communication between them needs to be better established.

In order to avoid misunderstandings in intercultural communication, it is necessary to establish a large-scale tourism sector. As we focus on tourism, we need to improve domestic tourism to develop it.

Domestic tourism is the domestic population of a country. Domestic congestion, a satisfactory interpreter, and a demand for translation studies are important in promoting domestic tourism. The basis for the development of domestic tourism is the organization of various festivals, international conferences on various national and classical cultures, and the involvement of the population in them. Such international rallies reflect the national and cultural identity of the people and eliminate certain difficulties in building intercultural ties. The more intercultural or cross-cultural communication people have, the less likely they are to make mistakes related to different accents or understanding of cultures. The role of translation and interpreters in resolving misunderstandings in intercultural communication:

In intercultural communication, the interpreter describes the past or nationality of a particular people in a particular period of time.

Accordingly, a dialogue that includes history or nationality must be commensurate with the current dialogue process and introduce the nationality of the

time. In this process, the more linguistic reliance the interpreter relies on, the more close the relationship between the different cultures will be, if the dialogue reflects the original culture of the past with methodological colors. If we rely on Kudrat Musayev's "Fundamentals of Translation Theory" as scientific evidence, then; "The responsibility for the complete re-creation of the spirit of authenticity places before the translator the task of correctly interpreting the spirit of the period by using the means of language in their original form" (p. 111). Therefore, in order to overcome the shortcomings of intercultural communication, it is necessary not only to know the language, but also to know and deepen the knowledge of the translator about the culture of the person with whom he is communicating.

Intercultural communication ability can be defined as a student's ability to perceive, analyze different cultures, and relate them to their native language and ethnicity. No matter how much modern man lives in a globalized world, people now come first. I think he needs to know his family, region, nationality, country, or culturally relevant news messages. Without constant awareness of one's own cultural roots, one cannot understand the culture of another nation.

In conclusion, it should be noted that language as a social phenomenon allows for the development of communication between people, spiritual growth, socio-economic success. As a result, language (as an event) establishes interactions, different relationships, and consequently intercultural relations between different nations living in the same area, and in this regard, the social significance of intercultural communication in language learning is great.

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INNOVATION AND TOURISM
ИННОВАЦИОННАЯ ДЕЯТЕЛЬНОСТЬ И ТУРИЗМ
INNOVATSION FAOLIYAT VA TURIZM

ECOTOURISM IN ARAL SEA REGION OF UZBEKISTAN: PROBLEMS AND OPPORTUNITIES

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Annotatsiya: O‘zbekiston hukumati Orolbo‘yida ekoturizmni rivojlantirmoqda. Ekoturizmni rivojlantirish muammolari va imkoniyatlari mintaqada barqaror rivojlanish uchun ilg'or tadqiqotlarni talab qiladi. Eng yaxshi holatlarni xalqaro tajriba tasdiqlaydi. Mahalliy vaziyat tahlili kelgusi bir necha yil ichida sanoatni prognoz qilishga yordam beradi.

Kalit so'zlar: turizm, ekoturizm, Orolbo'yi mintaqasi, barqaror rivojlanish

Аннотация: Правительство Узбекистана развивает экотуризм в Приаралье Узбекистана. Проблемы и возможности развития экотуризма нуждаются в перспективных исследованиях для устойчивого развития региона. Международный опыт подтвердит лучшие кейсы. Анализ локальной ситуации помогает спрогнозировать отрасль на ближайшие несколько лет.

Ключевые слова: туризм, экотуризм, приаралье, устойчивое развитие

Abstract: Government of Uzbekistan is developing ecotourism in Aral Sea region of Uzbekistan. Problems and opportunities of ecotourism development needs advanced research for sustainable development in the region. International experience will confirm the best cases. Local situation analysis helps to forecast the industry in the next few years.

Key words: tourism, ecotourism, Aral Sea region, sustainable development

In recent years, the Aral Sea region of Uzbekistan has emerged as an attractive new destination for incoming foreign and domestic tourists. The development of tourism in the Aral Sea region contributes to employment and income opportunities for local people while the generated revenue can be further used to update the infrastructure in the territory. From a practical point of view, as of January 1, 2021, over 1500 tour operators are registered in Uzbekistan but only 4% of them are registered in the Khorezm region and 2% in Karakalpakstan. This means that most of the incoming investment via tourism is staying in the capital city of Tashkent and Samarkand the second-largest city leading to an imbalance in regional economic growth as well as

poor destination management, marketing and the logistics of tourism in general in the Aral Sea region.

The paper studies ecotourism in the Aral Sea region of Uzbekistan, an area with a fragile environment that has faced ecological crises and requires careful sustainable development. Evaluating the ecotourism development prospects for the Aral Sea region can open up ecotourism which would allow local communities to benefit from recreational activity. If ecotourism is organised well, it is the best way to protect natural places and benefits both natural heritage and local people. Through tourism, public awareness can be raised to become environmental respect and can stimulate the emergence of new local economic activities.

Literature review

Sustainable development through tourism has been an important topic of discussion in recent years [1]. Tourism is a major agent of transformation [2]. Wherever it occurs, tourism development changes society and its environment. Development brings new value to local resources and new strains on the existing infrastructure [3]. In addition to contrary evidence of tourism being a net contributor to poverty reduction and alleviation, tourism also contributes substantially to resource consumption and global change [4].

Ecotourism is about integrating conservation, com-munities and sustainable development. It means that ecotourism activities should be in line with key principles: to minimize negative environmental impacts; to build environmental and cultural awareness and respect; to provide positive engagement for both visitors and hosts; to provide direct economic interests for conservation; grant financial benefits and empowerment for local people; and establish sensitivity to host countries' environmental and social climate.

The main factor affecting the tourism industry as a whole is the level of competitiveness in the field of tourism. In modern conditions, it is important not only to obtain a set of high-quality tourist services (accommodation, transportation, excursions, meals, the availability of modern sanitary facilities) but also to satisfy spiritual and emotional needs, and to gain experience of living in extraordinary conditions in an unfamiliar environment.

Methodology

A quantitative survey was designed to collect the perspectives of local stakeholders in the Uzbek tourism sector to examine the scope of ecotourism development in the Aral Sea region of Uzbekistan. The survey aimed at (1) establishing the motivations of tourism businesses in Uzbekistan to engage in ecotourism, (2) assessing how important the specific roles of ecotourism for local (destination and community) development are to tourism businesses in Uzbekistan, (3) evaluating the extent of business understanding of the "classical" attributes of ecotourism, (4) identifying the determinants of the successful provision of ecotourism products and services in Uzbekistan, and (5) outlining the key operational barriers to ecotourism development in the Aral Sea Region.

Six ad-hoc measures to determine business motivations were designed based on the literature review. The literature claims that tourism businesses are driven by

intrinsic and extrinsic motives when deciding on how or why to engage in ecotourism; examples of such motives were extracted for use in this study. The measures were operationalized using a five-point Likert scale ranging from “Strongly agree” to “Strongly disagree”.

To identify the determinants of the successful provision of ecotourism products and services in the Aral Sea region, 12 ad-hoc questions were designed aiming to measure the extent to which tourism businesses in Uzbekistan agree with the importance of various factors in their engagement with ecotourism. The factors the importance of which was measured were institutional (availability of interest-free bank loans, dedicated governmental support, external marketing, and externally facilitated training opportunities), demand-related (sufficient demand from domestic and international tourists, including availability of direct flights from major European cities), and supply-related (support from local communities, availability of sufficient local transport, hotel and catering infrastructure, and availability of local tour guides). The measures were ad-hoc, as no past research has examined the potential of ecotourism in Uzbekistan. They were operationalized using a five-point Likert scale, and ad-hoc questions were developed for the survey. Six tourism faculties familiar with ecotourism research reviewed the questions to confirm the approach’s face validity. A pre-test was conducted among a short list of six stakeholders that led to minor changes to the survey.

Result

Responses from 86 participants were collected when the survey was distributed to the Telegram group with over 600 tourism stakeholders. Fifty percent of the sample was represented by tour operators and travel agents, followed by hotels (29%). The rest of the sample was composed of tourist attraction managers, foodservices, and representatives of non-governmental organizations involved in ecotourism promotion and development in Uzbekistan. Fifty-two percent of the study participants had one or more ecotourism products already in operation in the Aral Sea region, while the rest of the sample had either considered offering such a product or were at the design stage.

Local infrastructure was seen as a key impediment to ecotourism, with the majority of tourism businesses ranking its quality as poor or very poor. In particular, tourist accommodation was considered inadequate to meet the expectations of tourists (93% of study participants ranked it as average or below). Catering and transport facilities were also ranked as inadequate (83.7% and 79.1% of study participants marked these as average and below, respectively). The main reasons behind the unwillingness to actively promote ecotourism in the Aral Sea region of Uzbekistan are as follows: lack of experience (in the design and development of ecotourism products and services), lack of competence (in promoting ecotourism products and services), and lack of international networks (social capital) (to promote and market ecotourism products and services). Cumulatively, these factors accounted for over 50% of responses. Lack of demand, closely linked to limited marketing skills, was also frequently mentioned (about 20% of responses), thus indicating another area for intervention. Lastly, the under-developed tourism infrastructure of the Aral Sea region and the main demand for ecotourism coming from domestic tourists, who were far from

wealthy, led to shorter ecotourism tours and their limited profitability [6]. Of all study participants, 80.9% highlighted that ecotourists spent less than USD 200 a day, while staying in the Aral Sea region, on average, no more than two days.

Recommendation

The Aral Sea region of Uzbekistan has significant potential as an ecotourism destination. Ecotourism offers the region a sustainable, environmentally friendly means of development. The development of ecotourism has seen broad acceptance by the key stakeholders in the region's tourism industry, who see significant benefits both for themselves and the community [7]. Nevertheless, to meet the region's potential, challenges at the both business and government levels of the tourism system must be addressed. Businesses and entrepreneurs need support in financing ventures to meet the opportunity and, while there is general awareness of ecotourism's needs, additional training and capacity-building are required.

In order to utilize the potential, there must be professional management and a cooperation strategy among authorities to plan and implement ecotourism development in short and long-term scenarios. The management should focus more on the opinions of the tourists as end-users while considering foreign experience to produce a roadmap to develop successful ecotourism development in the Aral Sea region. Hence, making ecotourism a financially attractive business leads to an enormous improvement in the living conditions of the rural population which is the main motive behind promoting ecotourism in rural parts of Uzbekistan.

This case study can be related to other post-soviet countries located in Central Asia and the Caucasus, for example, which had a similar high potential for ecotourism development and similar starting socio-economic conditions, as well as a lack of awareness from the main stakeholders and poor infrastructure. Indeed, the Aral Sea region is directly influencing the ecological conditions in Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan and Afghanistan. The case study's outputs can be replicated in the decision-making of these respective neighboring countries.

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GLOBALLASHUV DAVRIDA MADANIYATLARARO MULOQOT: BIZNESDA VA SAYOHATDA

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Annotatsiya: Mazkur tezisda biznes olamida, chet el bilan hamkorlik qilish jarayonida, dunyo bo‘ylab sayohat qilayotganda insonlar bilan o‘zaro muloqotga kirishayotganda amal qilishimiz kerak bo‘lgan madaniyatlararo etiket va muloqot qoidalari, ularni buzilishi yoki o‘rganishini muhim jihatlari haqida ma’lumotlar berilgan. Ko'p millatli va madaniyatlararo jamoalar keng tarqalgan bo'lib bormoqda, ya'ni korxonalar tobora xilma-xil bilimlar bazasi va biznes muammolariga yangi, tushunarli yondashuvlardan foyda olishlari mumkin. Biroq, tushuncha va tajribaning afzalliklari bilan bir qatorda, global tashkilotlar madaniyat va xalqaro muammolar haqida gap ketganda, mumkin bo'lgan to'siqlarga ham duch kelishadi.

Kalit so‘zlar: madaniyat, biznes, muloqot, xalqaro aloqa, ingliz tili

Annotation: the article indicates how it is important to learn about the cultures and others we need to follow in the world of business, in the process of oversea corporation, when interacting with people while traveling around the world. Multinational and cross-cultural teams are becoming more common, meaning businesses can benefit from an increasingly diverse knowledge base and new, insightful approaches to business problems. However, along with the benefits of insight and expertise, global organizations also face potential stumbling blocks when it comes to culture and international problems.

Key words: culture, business, communication, international corporation, English

Madaniyatlararo muloqot murakkab jarayon hisoblanib, har bir madaniyatning o'ziga xos qoidalari bor va biz odamlar bilan muloqotda bo'lganimizda barchamiz madaniy tarafkashliklar to'plamini olib yuramiz. Masalan, Yaponiya, Indoneziya va Tailand kabi mamlakatlarda baqirish yoki xonadan chiqib ketish kabi kuchli hissiy reaktsiyalar norozilikni bildirsa, Italiya, Fransiya va Qo'shma Shtatlar kabi mamlakatlarda bu ko'proq maqbuldir. Ko'p millatli muloqotga bo'lgan ehtiyoj ortib borayotganligi sababli, madaniyatlararo ko'nikmalar o'sib bormoqda. Global ishchi kuchi ortib bormoqda, har qachongidan ham ko'proq odamlar sayohat qilmoqda. Shundan so'ng, madaniy tushunchaning yetishmasligi tufayli kimnidir xafa qilish xavfi har qachongidan ham katta. Madaniyatlararo muloqot - bu odamlarning muloqot qilish usullaridagi farqlarni tushunish jarayoni. Og'zaki bo'lmagan imo-ishoralardan tortib, til va hatto jismoniy harakatdan foydalanishgacha, bularning barchasi turli madaniyatlarda xabar qanchalik yaxshi qabul qilinishida muhim rol o'ynaydi.

Biz tobora globallashib borayotgan dunyoda yashayapmiz. Internet va sayohati paydo bo'lganidan beri biz nafaqat shaharlarimiz yoki mamlakatlarimizdagi odamlar bilan muloqot qilyapmiz. Natijada, madaniy to'siqlar orqali muvaffaqiyatli muloqot qilish qimmatli hayotiy ko'nikmaga aylandi. Bu nafaqat chet elga sayohat qilganingizda tajribangizni boyitishi mumkin, balki xalqaro aloqaga ega bo'lgan korxonalar buni o'zlarining ish joylarida talab sifatida ko'rsatadilar. Kuchli madaniyatlararo muloqot qobiliyatiga ega bo'lgan xodim biznesga noqulay vaziyatlardan qochishga yordam beradi. Noto'g'ri tushunilgan xabar yoki madaniy jihatdan haqoratomuz izoh yoki imo-ishora investorlar, xodimlar va mijozlar bilan munosabatlarni buzishi mumkin. Madaniyatlararo ishchi kuchining **afzalliklaridan ba'zilari**:

1. Ijodkorlik va innovatsiyalar: madaniyatimiz dunyo bilan o'zaro munosabatimizga ta'sir qiladi. Turli nuqtai nazarlarga ega bo'lish orqali jamoalar ularga raqobatdosh ustunlik beradigan yangi istiqbollarga ega bo'lishlari mumkin.

2. Mahalliy bozor bilimi: Agar biznes yangi mamlakatga kirsa, uning mahsuloti yoki xizmati moslashishi kerak. Mahalliy qonunlar, qoidalar va urf-odatlar, shuningdek, ona tilini bilish va madaniy muammolar haqida tushunchaga ega bo'lish orqali biznes rivojlanadi.

3. Madaniy sezgirlik: Boshqa madaniyatni o'rganish orqali siz biznesga har qanday marketing qoidabuzarliklaridan qochishga yordam bera olasiz..

4. Shaxsiy va professional o'sish: Madaniyatlar bo'ylab ishlash orqali siz boyituvchi tajribaga ega bo'lishingiz mumkin. Bu sizga o'xshashlik va farqlarni qanday bog'lashni o'rgatadi va global fuqaro bo'lishingizga yordam beradi. Bu sizning dunyoqarashingizni kengaytiradi, etnosentrik dunyoqarashdan qochadi va har qanday noto'g'ri qarashlar yoki stereotiplarni qoldiradi.

Bu o‘ringa tabiiy savol tug‘ilishi mumkin, odamlar madaniyatlararo muloqot qobiliyatlarini qanday rivojlantiradilar? Turli xil odamlar bilan ishlash orqali. Yagona jihat shundaki, biz hammamiz ish joyiga kirishimizdan oldin boshqa madaniyatlarga duch kelmaymiz. Birinchi ishingizga kirishdan oldin bu mahoratni rivojlantirishning eng yaxshi usullaridan biri bu ko'ngillilikdir. Chet elda ko'ngillilik jamiyatdagi madaniy farqlarni tushunishga yordam beradi. Sizning madaniyatingiz va ularning madaniyati o'rtasidagi farqlarni o'rganish sizga haqiqiy ta'sir ko'rsatishga va loyiha

hamkorlari bilan joylarda muloqotni yaxshilashga yordam beradi. Mamlakatda jamiyatni rivojlantirish loyihalarida ko'ngilli bo'lganingizda, siz ushbu madaniy xususiyatlarni yodda tutishingiz kerak bo'ladi. Bu sizga yangi g'oyani amalga oshirish, loyihaga ruxsat olish va natijalarni ko'rishni osonlashtiradi.

Madaniyatlar va submadaniyatlarga kirmasdan, odamlar madaniy xilma-xillikning asosiy tushunchasi samarali madaniyatlararo muloqotning kaliti ekanligini tushunishlari eng muhimi. Har birimiz alohida madaniyatlar va tillarni batafsil o'rganmasdan turib, birinchi tili yoki tanlagan tili bizning tilimizga to'g'ri kelmaydigan shaxslar va guruhlar bilan yaxshiroq muloqot qilishni o'rganishimiz kerak. Biroq, turli mamlakatlarda madaniyat va hech bo'lmaganda muloqot tili haqida biror narsa asoslarini o'rganish muhimdir. Qo'shma Shtatlarda keng qabul qilingan qattiq qo'l siqish boshqa barcha madaniyatlarda ham tan olinmaydi.

Hozirda ko'pgina kompaniyalar kompaniya biznes yuritadigan turli madaniyatlarda treninglarni taklif qilishsa-da, turli madaniyatlar bilan muloqot qiladigan xodimlar sabr-toqatli bo'lishlari va bu madaniyatlar haqidagi bilim va tushunchalarini oshirish uchun harakat qilishlari muhim. Bu insonning xatti-harakatlari va reaksiyalari ko'pincha madaniy jihatdan boshqarilishini va ular biznikiga mos kelmasa ham, ular madaniy jihatdan mos ekanligini ko'rish qobiliyatini talab qiladi.

Agar turli madaniyatlarda ishlaydigan yoki turli tillarda so'zlashuvchi, turli dinlarga e'tiqod qiluvchi yoki yangi tushunchani talab qiladigan jamiyat a'zosi bo'lgan shaxslarni o'z ichiga olgan jamoa rahbari yoki menejeri buni yetkazish uchun ishlashi kerak.

Umuman olganda, sabr-toqat, xushmuomalalik va biroz qiziquvchanlik uzoq yo'lni bosib o'tadi. Va agar mavjud bo'lishi mumkin bo'lgan farqlarga ishonchingiz komil bo'lmasa, shunchaki jamoa a'zolaridan so'rang. Shunga qaramay, buni yakka tartibda amalga oshirish mumkin, shunda hech kim o'z ehtiyojlari yoki farqlari yoki ehtiyojlarini muhokama qilishdan o'zini "o'z joyiga qo'yish" yoki o'zini o'zi his qilmasligi, ehtimol hatto xijolat bo'lmasligi uchun. Qabul qilish muhim. Biroq, siz hurmatli xatti-harakatlar standartlarini saqlashingiz kerak. Quyidagi **"qoidalar" universal** ko'rinadi:

1. Jamoa a'zolari o'z hissalarini qo'shishlari va jamoaning missiyasiga to'sqinlik qilmasliklari yoki jamoaning mijoziga etkazib berishga zarar keltirmasliklari kerak.

2. Boshqa madaniyatdagi odamlar bilan muomala qilishda xushmuomalalik va xayrixohlik ham muvaffaqiyatli muloqotni ta'minlashga yordam beradi. Yana shuni ta'kidlab o'tish kerak. Muammolarni hal qilishda sizning boshlang'ich nuqtangiz aloqa muvaffaqiyatsiz bo'lgan deb taxmin qilish bo'lsa, ko'p muammolar tezda hal qilinishini ko'rasiz.

3. Muloqot qilayotganda shuni yodda tutingki, ingliz tili xalqaro biznes tili hisoblansa ham, har bir tadbirkor ingliz tilini yaxshi biladi, deb taxmin qilish xatodir. Darhaqiqat, ingliz tilida so'zlashadigan 800 million kishining faqat yarmi uni birinchi til sifatida o'rgangan. Va uni ikkinchi til sifatida gapiradiganlar ko'pincha ona tilida so'zlashuvchilarga qaraganda ancha cheklangan.

4. Madaniyatlararo muloqot qilganingizda, muloqotingizni aniq, sodda va ravshan saqlashga harakat qiling.

5. Va (afsuski) siz muloqot qilayotgan odam buni "tushib oladi" va undan xafa bo'lmaguncha hazildan qoching. Hazil madaniyatga xosdir: bir madaniyatda hazilga o'tadigan ko'p narsalar boshqasida qo'pol haqoratomuz sifatida ko'rilishi mumkin.

Xulosa qilib aytganda, Madaniy xilma-xillik geografiya, iqlim, mamlakatlar, davlatlar, din, til, irq va jinsdagi o'zgarishlar bilan dunyoda tez-tez qabul qilinadi. Biznes texnik jihatdan malakali va global miqyosda ilg'or bo'lishi, yaxshiroq aloqa, sayohat va transportga ega bo'lishi uchun ba'zan madaniy xilma-xillikni buzish kerak. Madaniy noto'g'ri muloqot insoniy qadriyatlarni xavf ostiga qo'yishi mumkin bo'lgan vaziyat yuzaga kelishi mumkin. Madaniyat bir qator shaxslararo almashinuvlarga, shuningdek mahsulot va xizmatlar dizayni, marketing va sotish kabi qiymat zanjiri operatsiyalariga ta'sir qiladi.

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INNOVATIONAL ACTIVITIES AND TOURISM

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Abstract: This article discusses the role of innovational activities in our society and the fact that the tourism relies on modern scientific developments and technological solutions, the tourism industry is the initiator of innovative processes, the search for and development of new markets.

Keywords: Innovation, tourism, World Tourism Organization, promotion, competition, technological activity.

Annotatsiya: Ushbu maqolada bugungi jamiyatimizda innovatsion faoliyatning ahamiyati va turizmning zamonaviy, ilmiy ishlanmalari va texnologik echimlari ko'rib chiqiladi, turizm sohasi innovatsion jarayonlarning tashabbuskori, yangi bozorlarni qidirish va rivojlantirish tashabbuskori hisoblanadi.

Kalit so'zlar: Innovatsiya, turizm, Jahon Turizm Tashkiloti, targ'ibot, raqobat, texnologik faoliyatlar.

In the modern world, the growth of innovation processes is considered an essential item of the development and transformation of economic systems in the context of scientific and technological progress, also a key resource that provides a competitive advantage.Timely attention of tourism enterprises to new technological changes in various areas of tourism-related activities, the ability to create new ways of working and improve performance are recognized as a prerequisite for the survival of enterprises. The need to introduce innovations also stimulates competition and a number of other market demands. Their availability is also related to changes in demographic, economic, and social order due to changes in consumer demand and consumer desires. In the current situation, a modern specialist in the field of service can not continue his work without using the results of innovative processes, because the flow of scientific and technical information is growing rapidly, in which case the young specialist must be able to select technical innovations and innovative ideas. without research and creative skills.Tourism accounts for 10% of the world's gross domestic product (GDP) and 7% of total exports. According to the World Tourism Organization (WTO), tourism ranks fourth in the world in terms of exports of goods and services and third in terms of profitability. Scientific research is being conducted to make full use of the potential of tourism in the world. These are aimed at ensuring the development of tourism, improving the efficiency and quality of tourist services, improving and diversifying the range of services provided by hotel companies in accordance with international standards, increasing the share of tourism in the economy and the quality of hotel services. These areas play an important role in conducting comprehensive research aimed at improving the efficiency of hotel facilities, improving their evaluation and analysis. In the strategy of actions on five priority directions of development of the country for 2017-2021 provided by the Decree of the President of the Republic of Uzbekistan from February 7, 2017 "On the Action Strategy for further development of the Republic of Uzbekistan" the issue of the "Accelerated development of the tourism industry, increasing its role and share in the economy, diversification and improvement of quality of tourist services, expansion of tourism infrastructure" has been identified as a priority.

Today, the term innovation is seen as a necessary element in ensuring economic growth in all sectors of the world. Along with a number of sectors of the economy, the focus on the implementation of innovative innovations in tourism and various related sectors will have a significant impact on the development of this sector. In the current period of improvement, the creation of new methods for each industry, the introduction of innovations, improvement is recognized as one of the necessary conditions for competitiveness and survival Some aspects of the development of tourism, taking into

account the regional characteristics, have been studied by economist J.Walker and the scientific and theoretical and methodological aspects of the problem of tourism have been studied. Currently, the definition developed at the International conference on travel and tourism statistics and approved by the World Health Organization and the United Nations Statistical Commission is widely used in international practice. According to this definition, a tourist is a person who travels and stays in places outside his usual environment for a period not exceeding 12 months for any purpose other than engaging in paid activities from local sources. It is known that our country has a great touristic potential. In the tourism literature, i.e. according to the russian economist A.D. Chudnovsky, the term ―tourism and hospitality industry is widely used. It acknowledges that hospitality is a broader and more general concept than tourism. Because its mission is to meet not only the needs of tourists, but the needs of all consumers. According to Pardaev MK, Khalikulov AN, Rakhimov HA, the tourism industry and the hospitality industry cannot be considered separately. Because tourists are also consumers with specific needs depending on the purpose of the trip. Tourists today are grouped by age. The current group of the tourism market consists of unmarried young people under the age of 35, who are characterized by a high level of education, aspiration to success, financial security, and unwillingness to associate themselves with family and home worries. In the major industrial cities of Europe, members of this group make up about 50 percent of the total population. There are firms in the western tourism market that work only in this segment. In particular, the level of demand in this segment in Germany is 6-8 million people. Another promising age group of demand is ―seniors. Representatives of this group are well-off, strive to actively enjoy life and are ready to spend money on a ―beautiful life for personal needs. By expanding and improving the existing opportunities, we will be able to meet the needs of consumers, improve the quality and improve the skills of service providers. Research is being conducted to take full advantage of the world's tourism potential. These will ensure the development of the tourism industry, increase the efficiency and quality of tourism services, improve and diversify the range of services provided by hotels in accordance with international standards, and steadily increase the share of tourism in economic growth.

The development of tourism and innovative tourism in developed countries and its efficiency, the development of strategies for economic development of the tourism industry, key indicators of the tourism economy and the development of measures in the field of tourism. studied in the process of developing conclusions and recommendations on the widespread use of advanced technologies in tourism. In this case, the methods and results of scientific and applied research aimed at describing the specifics of the innovative tourism industry were used.

Tourism is associated with various political and socio-economic changes. According to the annual reports of the United Nations World Tourism Organization, which has a steady growth trend, the tourism industry requires the introduction of continuous innovative solutions at the international, national, regional and industrial levels. The essence of innovation in tourism In tourism, the tourism business relies on modern scientific developments and technological solutions. The tourism industry is

the initiator of innovative processes, the search for and development of new markets. Due to the sufficient flexibility of tourist services, the forms and methods of providing tourist services are constantly changing. New opportunities for travel are opening up and developing, modern advanced technologies are being introduced everywhere. Tourism as a social phenomenon reflects the understanding of the historical and cultural heritage of countries and peoples, the desire to protect the environment and improve the quality of life of people in general, which leads to increased sustainability of tourist destinations. Let's tick the main innovative activities in the tourism market. Innovative activity in the field of tourism is organizational and managerial aimed at changing a new or existing tourism product, search for new places, development of new markets, and modernization of tourist services, introduction of modern information, telecommunications and mobile technologies, as well as modern forms. Note that the introduction of innovations in tourism is influenced by the economic situation in the country, the social status of the population, national legislation, as well as intergovernmental and international agreements. According to the rules of WTO innovations in the field of tourism are developing in three directions. They are:

1. Introduce innovations in the management system and structure related to the development of enterprises and tourism business, including the reorganization, consolidation, absorption of competitors; personnel policy, rational economic and financial activity. 2. Marketing innovations allow you to meet the needs of target consumers and attract an inaccessible segment of customers at a given time.

3. Periodic innovations are aimed at changing the consumer characteristics of tourism products, placing them exclusively on the market, which means the growth of competitive advantages. The presence of such transitions gives the user the impression that he is really moving from one room to another. Using this technology allows you to create interesting virtual trips to hotels, museums, exhibitions and other facilities, where the integrity of the perception of several panoramas is necessary for completeness. A navigator is a map that shows the centers of virtual panoramas and the direction of the user's view, similar to a maze diagram. The user can easily determine where they are now and where they are going, select the route they want to take a virtual walk. The presence of a navigator complements the perceptual integrity of the virtual tour and allows you to see not only the object of interest from the inside, but also its layout. In addition, the navigator prevents visitors from getting lost in virtual museums, exhibitions, shopping malls and other large buildings.

Active zone technology allows you to focus on specific details of the panorama. There may be interesting products in the malls, unique exhibition stands, individual details of the hotel interior, as well as other information that should be brought to the attention of virtual visitors. The field of application of virtual travel is wide and diverse: hotel, restaurant and tourism business, real estate and retail, beauty and health industries, transport companies, industry, politics and others. Among other things, virtual tours are used to cover important events and collect reports. We can conclude that virtual tours perform the following functions:

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MUNDARIJA

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Proceedings of the international scientific online conference on

“INTERCULTURAL COMMUNICATION AND TOURISM”

Материалы международной научной онлайн-конференции

«МЕЖКУЛЬТУРНЫЙ КОММУНИКАЦИИ И ТУРИЗМ»

“MADANIYATLARARO MULOQOT VA TURIZM”

mavzusida xalqaro ilmiy onlayn anjuman materiallari

Tashkent June 10, 2022

“Bookmany print” nashriyoti
Nashriyot tasdiqnoma raqami № 022246. 28.02.2022-y.
Bosishga ruxsat etildi: 27.06.2022.
“Times New Roman” garniturasi. Qog‘oz bichimi: 60x84 $^{1}/_{16}$
Nashriyot bosma tabog‘i 18. Shartli bosma taboq 15,2.
Adadi 50 nusxa. ofset bosma usulida bosildi.
Toshkent shahri, Uchtepa tumani, 22-mavze, 17-b uy.

“BOOKMANY PRINT” MCHJ bosmaxonasida chop etildi.
Toshkent shahri, Uchtepa tumani, 22-mavze, 17-b uy.

E-mail: bookmany_print@mail.ru
t.me/ Bookmanyprint +998 99 180 97 10

ISBN 978-9943-8396-8-7