

**SOI: 1.1/TAS**

**DOI: 10.15863/TAS**

**Scopus ASJC: 1000**

**ISSN 2308-4944 (print)**

**ISSN 2409-0085 (online)**

**№ 10 (78) 2019**

**Teoretičeskaâ i prikladnaâ nauka**

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**Theoretical & Applied Science**



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**Philadelphia, USA**

**Teoretičkaâ i prikladnaâ  
nauka**

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**Theoretical & Applied  
Science**

**10 (78)**

**2019**

# International Scientific Journal

## Theoretical & Applied Science

Founder: **International Academy of Theoretical & Applied Sciences**

Published since 2013 year. Issued Monthly.

International scientific journal «Theoretical & Applied Science», registered in France, and indexed more than 45 international scientific bases.

Editorial office: <http://T-Science.org> Phone: +777727-606-81

E-mail: [T-Science@mail.ru](mailto:T-Science@mail.ru)

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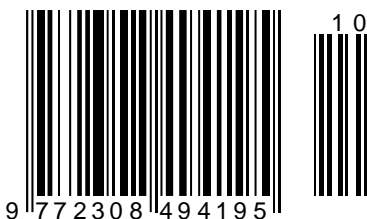
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ISSN 2308-4944



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**Hirsch index:**

21

Prof. Konstantin Kurpayanidi

Uzbekistan **h Index RISC = 8 (67)**

**International Scientific Journal**  
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ISJ Theoretical & Applied Science, 10 (78), 780.  
Philadelphia, USA



**Impact Factor ICV = 6.630**

**Impact Factor ISI = 0.829**  
based on International Citation Report (ICR)

**The percentage of rejected articles:**



ISSN 2308-4944



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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 10.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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Tashkent State University of the Uzbek language and literature named after Alisher Navoi  
An independent researcher

## COMPARATIVE ANALYSIS OF EDUCATIONAL AND DIDACTIC WORKS

**Abstract:** *The history of the creation of ancient Turkic monuments, with its peculiarities, is noteworthy with its ideological world, but also with its poetic features. The main topic of the article is to deal with the didactic materials of Turkic world and discuss about manuscripts of famous writers of that time.*

**Key words:** *Karakhanid dynasty, classical masterpieces, intellectuals, didactic works, educational works.*

**Language:** *English*

**Citation:** *Zaripova, D. B. (2019). Comparative analysis of educational and didactic works. ISJ Theoretical & Applied Science, 10 (78), 101-106.*

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-15> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.15>

**Scopus ASCC:** 1208.

### Introduction.

Research conducted by scientists such as F.K. Korsch, V.M. Jirmunsky, A.M. Scherbak, I.V. Stebleva, N. Rakhmonov, B. Tuxhliev have been widely recognized. By comparing the works of Yusuf Khos Hojib with the "Qutadg' u bilik", Ahmad Yugnaki's "Hibat ul khaqoyiq" and Kaikousus' "Qabusnoma", we once again discovered the unique features of our classical masterpieces in the world of science:

The social and political life of the Karakhanid dynasty encouraged the leading intellectuals of the period to prevent disintegration, to promote justice in the country, to promote unity among the people and the rulers, to strengthen the country. Of course, this could not have been done without political slogans or a rigid policy of rulers. That is why the creators appealed to history, encouraged the rulers and the people to learn from history. They have shown that fiction is a powerful factor in the life of the state and the country. This is exactly what the "Qutadg' u bilik" was in the Karakhanids. The work was written during the Karakhanid dynasty divided into two parts - the western and the eastern khanates. Already, "The symbolic images used by Yusuf Xos Hojib in the poem point to the elimination of these struggles and the establishment of justice and peace in the country."

### Literature Review.

The study of the " Qutadg' u bilik" in foreign countries was initially focused on source studies and texts, as well as general linguistics. These include A. Vamberi, Morins, V. Radlov, A. Bombachi, NIIIminsky, S. Malov, B. Bartol'd, P. Melioransky, A. Samoylovich, Nayudahin, N.A. Baskakov, A.N. Kononov, E. Teneshev, G.A. good example is the scientific research of such scientists as Blagova, Sherbak, S. Klyashtorny. At the beginning of the last century, the third copy of the work was published in Namangan. The author of this information was O.Z. Validov, an orientalist. This copy is now known as the Namangan copy in the world Turkic studies.

About Fitrat, R.Arat, M.Kupulu, E.Bertels, N.Mallayev, K.Mahmudov, G.Khujanova, R.Vahidov and other works of the 90th century. The articles of such scholars as M.Imomnazarov, E.Umarov, I.Hakkul, H.Boltaev, N.Rajabov, K.Tohirov have been published in the press of the years. It should be noted that the scientist G. Khojanova in his monograph "The Truths of Hibat ul Haqoyiq" expressed his views on poetics, "Hibat ul haqoyiq" and the science of mysticism.

### Methods.

These images are interconnected and require each other. He calls justice-Kuntugu, the state-of-the-art, the mind-switch, the satisfaction-the-change. In

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his portrayal of Yusuf Khos Hajib, he has the following goals: the backbone of the country. In a country where justice is stable, there is prosperity and unity; a country governed by reason, a country governed by reason of justice, prosperity and unity; Satisfaction encourages us not to be materialistic, to be indulged in, or to be in the habit of accumulating wealth or to forget the affairs of this world. It is safe to say that "Qutadg'u bilik" was essentially a charter of its time.

### Analysis.

At the same time, the book "Hibat ul haqoyiq", which was written at the same time as "Qutadg'u Bilik", is of great moral and educational value. This work is also a pendulum written in Turkic language, which is well-read by all social groups. Therefore, this work has survived through generations, enduring history tests, such as "Qutadg'u bilik". The moral, educational, and philosophical meanings expressed in these two works are both educational and educational. The work of Hibat ul Truth expresses certain influences of the "Qutadg'u bilik" in its form and content. It is known from history that the Karakhanids developed Turkic-Islamic culture in the X-XI centuries. From that time on, there was a literature that influenced Islamic religion in terms of form, weight and ideology. Scientist G.Khojanova claims that Fitrat's "Hibat ul-haqoyiq" from Yusuf Hosib's poem "was written a century or two later" is in line with historical fact. Karim Shoniazov, Doctor of Historical Studies, who studied the history of the "state of blackness and robberies," states that "Hibat ul haqoyiq" was written in the 12th century." Another linguist-philologist, Prof.Rajabov, who took part in the debate, argued that "Hibat ul Haqoyiq" belongs to the eleventh and twelfth centuries.

Economic and cultural ties between Turkic tribes living in Central Asia and elsewhere in the eleventh century are intensifying. At the same time, the acceptance of Islam by some Turkic people required the development of economic, cultural ties with Arabs, and the writing of works that allowed them to study the life and culture of both peoples. This is the reason why the work "Hibat ul-Haqoyiq" came about. This work also includes didactic issues, such as "Qutadg'u bilik". Ahmad Yugnaki interprets his views on the social, political, ethical, religious, and economic relations of the time.

As the population of the Turkic-speaking peoples grew up in the Karakhanid country, the vitality of the mother tongue increased. Especially the political consolidation of the Turkic tribes has led to the development of the national traditions of the Turks. They began to think about creating their own literature in Turkish and using their native language more widely. As a result, the creation of scientific books in the Arabic, Persian and Turkish languages was carried out in the Karakhanids. The development

of science and culture started by the Samanids during the Karakhanids. The research of such great scholars as Al-Farabi, Ibn Sina and al-Biruni from Central Asia continued. The 11th and 12th centuries are widely regarded as the period of publication of books promoting pedagogical ideas in East and Central Asia. Among the people, such as Ibn al-Mukaffa's "Kitab al-literature al-Kabir", Ibn Qutayba's "Uyun al-Akhhbor", al-Jahid's "Kitab at-Taj", Nizam al-Mulk's "Siyosatnama" widespread instruction books were created.

In the country of Karakhanis, the issues of youth education, the development of people's moral traditions, their upbringing, education and training were gradually being solved. The need to preserve and further improve the advanced cultural life of the Turkic peoples has increased. This necessity has led to the emergence of such works by Yusuf Khos Hajib as "The Existing Knight" and Ahmad Yugnaki's "Hibat ul al-Haq". Caucasus's work, "The Nightmare" appeared in Persian Persian literature at that time. All three didactic works were created in the Persian-Tajik literature of "Qabusnoma". The "Hibat ul haqoyiq" was written in the everlasting spring of Aruz, and the "Nightmare" was written in prose. In 82-83 years of the 11th century, the grandson of the king of Western Iran, Caikovus bin Iskandar, created a book of advice for his son Gilonshah. He calls it "Nightmare" in honor of the Nightmare. The book "The Nightmare" was created because of the spiritual need of the day. The author of the work in the Qabusnama will include surahs of the Koran, hadiths and stories describing the activities and instructions of the Prophet. Upbringing of the nation has always been the most pressing issue. It is no secret that the Qobusnama has also been known for several generations, such as "The Knowledge of the Giver" and "Hibat ul haqoyiq." The uniqueness of the two works above is that the narrative, compelling anecdotes, and short stories help to make the book more enjoyable and readable.

### Discussion.

It should be noted that science and culture developed in the country during the Qaboos, and scientists gathered in the capital Jurjan. Jurjon has become a major cultural center. The great Uzbek scholar and thinker Abu Rayhan Beruni lived in the Jurjon-Qabus Palace at the end of the first millennium and wrote several scientific works here. Academician Aziz Kayumov writes: "For some months, Abu Rayhan Beruni has been at the palace of King Kabus. Kabus is still kind to Beruni, and he is happy to see him in his palace and in his palace. In the thousandth year, Beruni completed his work "Monuments from the Ages," and presented it to Qabus ibn Wushmagir, the ruler of Jurjan. Caucasus, the author of the "Vigilance", was also a scholar of encyclopedic knowledge of his time. He was well-versed in medicine, astronomy, and especially spiritual. He

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studied the pre-existing works of science, culture, developed cities of Samarkand and Bukhara, studied the works of Nosir Khisrav's "Saodatnoma" and "Roznoma". In the 11th century, during the development of this science, "Qabusnoma" was created. The stories in this work provide both artistic and artistic excellence. Comparing the work of scholars who have studied all three, the book "The Knowledge of the Rings" has been extensively studied in linguistics, texts, and literary studies. It is a standalone study of this work. As we tried to systematize the study's history, we recognized that this work had a lot of complexities. Not only linguists or literary critics, but also philosophers, economists, political scientists, lawyers, folklore scholars, educators and many others.

We found it useful to divide the study into two parts, in order to organize the study. The first focuses on the study of the work abroad, and the second one examines the study of the work in our country.

It is sad to say that we did not find a special study in the Uzbek literary studies of Caikousus' "The Nightmare". Even in this unique masterpiece, the didactic spirit is as strong as the other two.

In 1860, Qabusnoma was first translated into Uzbek by the great Uzbek poet Ogahiy. The well-known scientist Subutoy Dolimov, who first introduced Uzbek readers to "The Nightmare". Unfortunately, in all three editions of the "Nightmare" in the Soviet period, Subutoy Dolimov did not include chapters 1,2,3,4,15,23, and the introduction and some of the chapters were greatly reduced. it was adapted to the ideology of the period. This had a negative effect on the qualities of the work. The book "The Nightmare" can be found in the book by Mels Mahmudov "Dream of a perfect human ancestor". In this booklet, he makes some remarks on the "Rebellion". The author writes a caption entitled "Has Shaykhur met with Chairman Kaikus?" It talks about the author and the author of the book "The Nightmare." Reflections on the date of the death of Caikovus and the idea of the "Nightmare" were given. Based on the foregoing, we can conclude that the works of " Qutadg'u bilik" and "Hibat ul haqoyiq" have been studied. And the "nightmare" requires special research. All three writings have not been studied comparatively, and each writer's style has not been defined. We aim to focus on that in our work. For example, there are human beings who live forever. Because the main purpose of literature is to love the good and to incite evil.

The "Qutadg'u bilik" is reminiscent of the Firdavsi's "Certificate" in terms of structure, genre, weight, artistic means, covering virtually all issues that need to be addressed and resolved in a timely manner. The repetition of the ideas of "Kutadgu Bilig" and the repetition of many of the ideas in the poem in the works of poets of almost all later years testify that

the tradition started by Yusuf Hojib continues. will give.

These lines in the "Qutadg'u bilik" are similar to the views of the language in the "Hibat ul haqoyiq" The Persian-language book "Qabusnoma", however, has been interpreted as a bad word. Certainly, the similarity and identity of these lines is due to the interplay of didactic works. The poem is a poem and then a short prose. The praise and praise of the Prophet, then the book's value, the name, the giving of the khan, the author's award, the four symbolic heroes, the Turkish name, the discussion and question between these four heroes. The event is After the prose introduction, there is a poetic introduction of 77 bytes. The contents of Chapter 73 are then given. The first eleven of the seventy-three seasons include praise, praise, and praise for Karakhan, 7 kavakibs and 12 zodiacs, language benefits, author excuses, benefits of knowledge and intelligence, the book's name, and the statement of aging. Beginning in the twelfth season, the story goes directly. Table titles are given in the text in the title. The play begins with a small plot: Auntie comes to his palace and is welcomed to the palace when he learns that the ruler of Kuntugdi's love of science, education, and scholars and scholars gathers and sponsors them. This is how the car's life ended, and instead of his son, he went to the square. There is no specific plot in the work. But in the course of the four heroic discussions, various vital issues are intertwined and united. In each chapter, a specific issue is given and a closing one by the end of the statement is given, and then the poet listens and says what a wise person has said. a quadruple is given, and the idea is summarized here. Except for about one hundred and eighty fours and 71.72,73 chapters, " Qutadg'u bilik" is written in a genre-style (rhymed binary) style, suitable for the Eastern epic type. There has been a long debate about the weight of the box. Many researchers said it was written in ten Hijabs, many of them said it was wrong, but many of the bytes were defective, due to the difficulty of applying turkey to turkey. The "Qutadg'u bilik" was written in the midst of a great deal of merriment as the weight of Firdavsi's "Shahnameh"."Qutadg'u bilik" is a literary work. It is an encyclopedia that combines the principles, methods, and measures of morality and behavior, education and upbringing, and spiritual maturity. True, it has lyrical examples: spring description, Bukhorhan anthem, excuses, pity, and more. It contains the drama elements: the scene of the car's arrival at the eligibility, the death and the arrival and return of the son to Father. But this work is a textbook of instruction, morality and wisdom, written in a didactic sense. The issues posed in the work are not directly reflected in the story, but in the adventure of the heroes, but in the sermon, the conversation, the debate and the questions. This is true not only in the



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"Qutadg'u bilik", but also in many other didactic and artistic works.

Each chapter of the "Qutadg'u bilik" deals with a specific issue, the chapters interconnected with the ideological content, one complementing and improving the other. The language of the language was understandable to all Turkic tribes, from Kashghar to the Caspian, and the language under the name "Bugrahan" was an example of a literary language that included all the languages of the peoples of Bukhor Khan. It appears that the writer was able to comprehend the peculiarities of the language, the ability to use the words, the future development of the literary language that should be understood by all the small and large Turkic tribes, spread across a wide area. He was able to imagine the laws, laws, and succeeds. The language of the work by Yusuf Khos Hajib was an example of literary language of the eleventh century.

Ahmed Yugnaki's work, "Hibat ul Haqoyiq", contains 254 bytes. Writing about the composition of the work, he wrote: "I have corrected these words in fourteen chapters." However, some of the chapters have omitted the titles of the work. As a result, the number of chapters has declined. It continues the tradition of Oriental literature while writing the novel. Chapter 1 begins with praise: Praise the Creator, hope for His mercy, ask for help in writing the work, that the Creator shows the existence of all things, creates the living from the dead, the living from the dead, the only Almighty God. The second chapter deals with descriptions of the Prophet's praise, whether there is any equivalent among the prophets, and the enjoyment of language to praise him. Also, the four Caliphs - Sadiq (Hadrat Abu Bakr) and Farooq (Omar). Zayn Nurin (Uthman) Ali is also praised. In chapter three, the writer Ahmed Dod Sipohsolor praises the gentleman. In chapter four, the reason for writing the book is explained. The purpose of "Hibat ul-haqoyiq" begins in Chapter 5. The aim of Adib Ahmad is to bring attention to the reader, to the detriment of the ignorance and the ignorance of science, which is an important factor in the upbringing of a person of peculiar literature. "The key to human happiness is knowledge." This instruction can also be found in the box. In Chapter Six, stopping what the Prophet said about learning, the correct word seems to be meaningless to an uneducated person, judging that such instruction is useless. Ignorant and ignorant people regret that they do not know the value of education, and that they are not always clean. Chapter 7 is a logical continuation of the previous chapter, and the author does not compare the scholars and the ignorant and make his conclusions. He now invites all, including the ignorant, to learn.

The books of Adib Ahmad have always served to improve society. He condemns materialism. The writer's arguments are in line with that of the Master's Theories in the Box. Along with the didactic spirit of

both works, the widespread belief in the voluntary living of poverty in its time affected both works.

"The titles of each chapter in the work are based on hadiths. In addition, both of the works state that refusal to collect money in this world is desirable for people of all types, and condemns the beating of man on the property. Therefore, in the following chapters of Hibat ul-Haqoyiq, Muhammad's (pbuh) chapter on the development of humility and haughtiness; about greed; that people want three, even though two "valleys" are full of gold; About obeying God's commands and mercy; on overcoming anger, on God's ability to do everything, on the path to faith, on his faithfulness to the Messenger, and on the love of God; about waiting for joy in prayer; The admonition and admonition that there are more than one thousand enemies is a big step towards the formation of a perfect man.

The book "Hibat ul haqoyiq" is composed of four parts and is written in Aruz's great pleasure. The lexical, grammatical, and phonetic features of "Hibat ul Haqoyiq" closely resemble the common language features of other literary monuments written during the Karakhanid period. At the same time, the work has some linguistic features compared to other monuments. "Hibat ul haqoyiq" reflects the characteristics of deafness, sharpness and upright language, and includes elements of Oguz-Kipchak language. In the work "All right, with a strange tongue," Speak and speak truthfully" The writer says that it was written in the language of Kushu. Kashgar is not Uyghur language. The language features of the literary works of the Karakhanid period differ from the ancient Uyghur language with their lexical, phonetic and grammatical characters. Comparing the literary heritage of the period with the works of ancient Uighur languages was conventional. By the X-XII centuries the political activity of the rigid and pagan tribes was growing and their authority was increasing. Most of the tribes that lived in the areas ranging from the Amu Darya to Upper China are clusters. There are reports that there were clogs in the vicinity of Kashgar, where Uighurs live. However, fiction also prevailed in the language. Hence, the language of fiction, which was based on the language of the Koranic, based on the language of chagrin, yagma, black, or Uigur, served as a literary language. "Hibat ul hakayiq" is not in the Uigur script, either. we conclude that it is written in this language. Makhmudov also commented on this. It is known that "Hibat ul upright" was written in the Turkish dialect of the Eastern Kashgar-Hakania, but "Hibat ul upright," although the number and position of the Arabic-Persian words in the Hibat ul al-'Aq. Thus, it is likely that the Arabic and Persian languages had a strong influence on him, since "Khibat ul upright" was written long after the story of Yusuf Hosib. The vivid proof of this is the name of these works. The title of Yugnaki's work is Arabic - "Hibat ul upright" (or

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"Atebat ul desiqiq", "Aybat ul aliqiq") Even the titles of the chapters are often Arabic words. There are three manuscript copies of the "box". These copies are called Vienna, Cairo and Namangan. The first copy of the book was discovered in Istanbul in the 1920s. This copy was copied with a Uigur inscription in the 15th century. The scholar Hammer Purgshtal, who discovered the manuscript, submitted it to the Royal Library in Vienna. Therefore, this copy is called "Vienna". The second manuscript was found in Cairo in 1897. This copy was copied in the Arabic script, which is slightly different from the Herod version. This copy does not include some of the "Vienna" copies. The third copy of the Knight in Namangan was published in 1914. This copy was also copied in Arabic, such as Cairo. This copy is more perfect than any other copy.

According to the common objections of the scholars who examined the manuscript copies of the Hibat ul Haqqi and prepared it for publication, the original work has not been reached to us. Rashit Arat Rahmatiy calls the copy of the work written by Abdurazzaq Bakhshi in Istanbul with Arabic and Uigur inscription "B" and the copy of "A" in Herat copied by the unknown sixteenth century in Turkey as C. These copies are stored in the Istanbul library. He also noted that copies of "D" and "E" are available in other Turkish libraries, and "F" is available in the Berlin library. The "A" copy of the work was in the summer of Uighur, and it was reported that it had been copied by a secretary named Zainul Obidin in Samarkand. This copy of the work consists of 246 bytes. A copy of the "B" of the work in the fifteenth century from Central Asia by Abdurazzaq Bakhshi tells Najib Osim that he had copied the manuscript in Uigur and the Arabic alphabet.

The bulk of the moral and educational works of oriental scholars are based on surahs of the Koran, hadiths and stories narrating the prophet's activities and instructions. The "nightmare" is no exception. If we compare the structure, plot and genre characteristics of the "Qabusnama" letter to the "Awakening" and "Hibat ul Truth", we draw the following conclusions: 1. The poem is written in poetic and didactic style, while the "Qabusnoma" is written in the prose line. 2. "The Knight" and "Hibat ul upright" were created in Turkish literature, and "Qabusnoma" in Persian literature, and all three works were created at the same time, didactic. 3. In all three chapters, the chapters of the Koran, the hadiths and stories telling us about the prophet's activities and instructions are the basis of his work. 4. The name of the work "Qabusnama" has to do with the king Qabus.

NOMA (Persian. "Letter, Letter") is a type of poetry written in Oriental literature. The book was

originally written in Uzbek classical literature in the form of a ghazal and consisted of a poem written by a lover. Recently, a poetic and prose illustration of events related to a historical figure or heroine has been called anonymous. The word "letter" ("Boburnoma", "Humoyunnama") in the names of some artistic works does not mean the letter or the "genre" but means the historical work about that person. Noma first appeared in Firdavsi's work as a fiction. These works, in turn, served as the foundation for the birth and formation of the genre of the poem.

### Conclusion.

In "Qobusnoma" medieval essay art (this technique, used extensively in our poetry, refers to the lyric character's addressing to other persons, things, expressing his innermost experiences, feelings, wishes, and thoughts when addressing them) According to their mothers, the work opens with an introduction. It discusses the pandemic plan, the goals and objectives of the book, and the reasons for writing. The author also does not forget to honor his ancestors. These chapters, in turn, lead the reader to the book of the book's events, which encourages the reader to read. In each chapter of the Qabus, the issues raised are in full accordance with Islamic moral principles and ethical principles, which are very relevant to the time of the Caucasus. The dominance of the spirit of the rule of law from the beginning to the end of the work also provides the basis for this conclusion. Caucasus emphasizes these aspects with great emphasis, and it is understood that the law and the rule of law are required for the time being.

This work, which is the only spiritual monument of Caikovus, is not only a pendulum, but also a unique example of fiction in the history of Persian language and literature of the 11th century. Because the author strives to make artistic reflections to ensure that the stories he has shared are both expressive, literary and aesthetic, and memorable. For this purpose, the author, who is a creative writer, places a wide variety of stories, poems, stories and articles in the text that are relevant to the discussion topic. Some of these are excerpts from other writers, most of them are the product of Uncurulmanian Caikovus. These unique didactic works are our greatest treasure. They never grow old, fall into crisis, or become useless. They are the stainless gold, the timeless light that illuminates the road, the dignity of money and the glory of the nation. In it, the ideas put forward are centuries-old, but they are still important. It is necessary to write volumes, to interpret, to interpret all their qualities, to serve the interests of the upbringing.

<b>Impact Factor:</b>	<b>ISRA (India) = 4.971</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
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SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## REFORMS AND MODERNIZATION OF CIVIL SERVICE OF THE REPUBLIC OF UZBEKISTAN

**Abstract:** Reforming the civil service is important in improving governance, service delivery, economic policy and public financial management. This paper aims to provide an overview of the legal reform processes occurring in the field of civil service, and of recent developments and challenges related to the process of reforms that have occurred in Uzbekistan.

The key goal of the article is to study and suggest the approaches to reforming the system of government in Uzbekistan, to enhance its transparency and establish civil service in decision-making process.

In extra, analyzed national laws and outlined the institutional measures that provide the establishment of a civil service system in Uzbekistan. I will give brief information how to identify the challenges faced by the government and civil service institutions on the way to increasing the efficiency of public services.

*Points for Practitioners*

This part of the paper was useful for the general picture of civil service reforms in Uzbekistan. This paper includes changes that have occurred in the state for a period of 3 years.

**Key words:** New face of civil service, reforms in Uzbekistan, strategy of actions, civil service, civil servants, administrative reforms.

**Language:** English

**Citation:** Yuldasheva, F. U. (2019). Reforms and modernization of civil service of the Republic of Uzbekistan. *ISJ Theoretical & Applied Science*, 10 (78), 107-111.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-16> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.16>

**Scopus ASCC:** 3308. 3321.

### Introduction

Modernizing the public administration and the civil service is important to develop governance capacities that could support the whole set of reforms necessary to ensure and protect citizens' rights, to create better opportunities for business and to improve the quality of life of citizens. The capacities of administrations have been and still are a high policy issue and a political condition for social and economic development in a globalized world. This is why civil service reform is being considered one of the most important general reforms in almost the countries, mainly those that are facing basic structural development challenges.

Since last year, the Government has been engaged in rapid reforms, predominantly in order to ensure law and order, protect fundamental human

rights and freedoms and create positive investment climate. The reforms taken place in 2017 can be considered historical and a “breakthrough” for Uzbekistan.

As in February 2017 the President of the Republic of Uzbekistan Mr. Shavkat Mirziyoyev approved the national Strategy of Actions on further development of the country for the next five years, which undermines fundamental changes in the field of public administration system, ensuring rule of law and reforming judicial and legal system, liberalization of economy, social development, and ensuring security and constructive foreign policy[1]. The ultimate goal of all reforms and changes is the creation of a strong democratic state and justice society, where “human interests above all”.

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Today, the government of Uzbekistan is functioning based on the principle “the people must not serve the government bodies, rather the government bodies must serve to the people”[2].

In this regard, it is hard to estimate the role of the professional civil service system. The abovementioned Strategy of Actions specifically aims to reform the system of public administration and civil service through decentralization of public administration, raising the level of professionalism, material and social security of civil servants.

During realization of this strategy have been achieved significant results in implementation of standards of the Constitution. Over this period more than 30 laws were adopted and over 750 bylaws which will serve as ensuring supremacy of the Constitution. More than 1,150 draft legal documents, including the Action Strategy itself and government programs for its implementation were discussed at Single portal of interactive state services.

As reported in overview of World bank’s in Uzbekistan: “The Strategy, to be implemented over five years, is guided by an annual state program. The country’s reform momentum has also created new opportunities for regional cooperation in Central Asia, including in energy, transport, water, and economic connectivity. The Government has made rapid progress on implementing an impressive number of policy changes in a short period of time by initiating public service, judicial, educational, and tax systems reforms; liberalizing the foreign exchange regime followed by price liberalization measures; strengthening the independence of the Central Bank of Uzbekistan (CBU); simplifying the visa regime; improving the investment climate and business environment; initiating important reforms in the agricultural sector; scaling up anticorruption efforts; and opening a dialogue between the Government and the citizens of Uzbekistan [3].

Nowadays, there are many normative legal acts, which regulate the civil service system and activity of the civil servants in Uzbekistan. For example, labor relations are regulated by the Labor Code of Uzbekistan, the laws “On the basics of public administration”, “On court”, “On State Customs service”, “On State tax service”, “On Internal Affairs Bodies”, “On prosecutor office”, “On administrative procedures”, “On local government”, “On transparency of activity of bodies of state power and governance”, “On Combating Corruption”, Resolution of the Cabinet of Ministers of the Republic of Uzbekistan “On the approval of typical rules of ethical behavior of workers of public administration bodies and executive authorities on places’ and ext. [4]. All state ministries and the bodies which has been equalized to them has their own charters, which are also main normative act which regulates the activity of civil servant.

After adopting law “On civil service” planning unify procedure of merit-base recruitment of civil servants, procedure of roster formation and roster management in National and local government bodies, procedure of HR management.

At the present the legislative body with ministries prepared the draft law “On civil service”. In the framework of implementation of the Strategy Action, it has been planned to adopt a law on civil service. This law will serve to unify the system of civil servant. The developed law will introduce the concept of meritocracy - the principle of management, according to which leading posts should be occupied by the most capable people, regardless of their social origin and financial prosperity.

The draft law is intended to regulate the legal status of civil servants, basic principles of organization and operation of the civil service system, formation of the cadre of civil servants, issues of competitive recruitment, passage, evaluation of activities, dismissal from service, mechanisms for material and non-material encouragement of conscientious service, including social and pensions for state employees, as well as issues of official ethics and counteracting corruption.

In particular, a separate state agency was created - the State Services Agency with territorial units, which is responsible offering state services in this area. This will ensure the complexity and consistency of ongoing reforms, increase the responsibility of authorized bodies and organizations for the quality provision of public services. Thus, the formation of a clear organizational and institutional basis for the management of the sphere of rendering public services to the population is ensured. The provision of contactless interaction with civil servants will allow to receive state services promptly without corruption risk for the population, significantly facilitate the everyday life of citizens, eliminate cases of bureaucracy and red tape. Systematically from 2018-2020 years over 109 public services will cover functions Centers of public services. Otherwise, 96 types of state services provides by national on-line platform public services ([www.gov.uz](http://www.gov.uz))

The State Program on the implementation above-mentioned strategy provides for the development and adoption of a regulatory legal framework to improve the material and social security of public official’s. It include:

- improving unified wage of employees of the government and administration;
- cost efficiency ratio incentive measures for officials of state administration;
- considering the system for establishment of extra supplements to official salaries of civil officers who have qualifying period of service in state bodies;
- raising the public housing fund for civil servants [5].

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I would like to emphasize your attention to an important reform, which is starting now. In September 8, 2017 the President of the Republic of Uzbekistan Shavkat Mirziyoyev signed a Decree "On the approval of the concept of administrative reform in the Republic of Uzbekistan".

The concept is aimed at the introduction of an effective and transparent public administration system that provides reliable protection of citizens' rights and freedoms, and enhances the country's competitiveness in the international arena and defines six main directions for radical reform of the state system of Uzbekistan:

1. Improvement of the institutional, organizational, and legal framework of the executive authorities' activities;

2. Specification of tasks (functions, powers), mechanisms for their implementation and responsibilities of executive bodies, improvement of coordination and interaction processes;

3. Further reduction of administrative influence on economic sectors and expansion of market management mechanisms;

4. Improving the mechanisms of the vertical management system and interaction of executive authorities;

5. Introduction of modern forms of strategic planning, innovative ideas, developments and technologies in the system of public administration;

6. The formation of an effective system of professional civil service, the introduction of effective mechanisms to combat corruption in the system of executive authorities.[6] To achieve these goals, it is planned to ensure transparency and openness of the civil service, introduction of new mechanisms for establishing an open dialogue with the public, raising productivity of public servants with introduction of a modern system of payment for their labor and social security.[7]

Within the framework of the concept, it is planned to review the activities of more than 100 bodies of state and economic management. The decree formed a commission for the implementation of the concept and working groups for critical examination and preparation of proposals on reforming of the public administration system.

On February 2, 2017 the Law of the Republic of Uzbekistan "On Combating Corruption" and on March 14, 2017 the Decree "On Measures for Further Improvement of the System of Crime Prevention and Combating Crime" were adopted [8].

The law settles to the main vectors of the state policy in countering corruption:

- raising legal awareness and legal culture of people, formation of social intolerance to corruption;
- implementation of measures to prevent corruption in all areas;
- timely detection and suppression of corruption offenses, elimination of their

consequences, causes and conditions that contribute to them, as well as ensuring the principle of inevitability of punishment for corruption offenses.

The laws illustrate measures to prevent in government affairs. These include: ensuring transparency and accountability of government bodies, parliamentary and public control, implementation of evaluation systems of executives, as well as competitive selection system, and promotion on the basis of openness and impartiality. The legal status of government employees shall be defined, their social protection, financial support and promotion shall be guaranteed.

Acceptance of the special State program on anti-corruption which meets the modern requirements testifies to new steps of Uzbekistan on suppression such widespread in the world to a type of crime and organically is entered in provisions of the Istanbul plan for the anti-corruption policy of Organization for Economic Cooperation and Development. Adoption of such document Uzbekistan showed strong political will and took an important step to harmonization of the national legal system with the international anti-corruption standards, removed reforms in the sphere of ensuring the rights of the person of new level.

Furthermore, the announcement 2019 - the Year of Active Investments and Social Development meets an effective personnel policy in Uzbekistan. In adopted special state programs, issues of public administration, civil service, civil servants occupy a prominent place.

On 3 October, 2019 was adopted Decree of President Republic of Uzbekistan "On measures to radically improve the personnel policy and the system of state civil service in the Republic of Uzbekistan". The decree defines the priority areas for improving and reforming the state civil service:

- applying of the principle of meritocracy;
- implementing of a "career model" of the civil service;
- creating the system of acceptance to the civil service on the basis of open independent competitive selection
- introduction of a unified system of remuneration for civil servants
- the formation of an effective and professionally trained personnel reserve at the national, republican, regional levels,
- introduction of modern information and communication technologies
- the introduction of an effective system of social guarantees, as well as motivation for state civil servants.[9]

Moreover, with initiation of President was developed Agency of the Development of Civil service under the President. The Agency of the Development of Civil service (ADCS) is responsible for designing and implementing a variety of public personnel policies including recruitment, human

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resource development, remuneration, welfare affecting public officials.

A special place in this reform has the Academy of Public Administration under the President of the Republic of Uzbekistan. It has identified the strategic competencies of the leaders, who will become the catalyst for economic reforms in Uzbekistan.

First, in order for reforms to give a positive result, leaders must change first of all. Time itself requires managers and specialists of all levels to organize their activities on the basis of critical analysis, strict discipline, personal responsibility.

Secondly, the introduction of modern, rational management is a key condition for the fulfilment of the tasks set, as well as the extensive use of modern management methods in public administration.

Thirdly, based on foreign experience, a phased transition to the principles of "smart" management.

Fourth, such competence as the ability of strategic analysis, planning and forecasting acquires great importance.

And finally, the fifth. The task was to form a unified personnel policy aimed at attracting qualified specialists to the civil service.

Separately, the issue of professional development of civil servants will be resolved.

Recently, the Academy of Public Administration has undergone, without exaggeration, fundamental changes. Suffice to say that it created new divisions - the Institute for the Study of Youth Problems and the Training of Promising Personnel, and 5 (five) regional academic branches.

Each future leader must have a personal strategy and an individual self-development plan; understand the relationship between forecasting, strategizing and planning; have the knowledge and skills to develop a mission, vision, strategy; to monitor, motivate and control the strategy of your organization to achieve high goals and indicators.

In this regard, the Academy provides students with skills and knowledge in the field of strategic management planning through the study of such disciplines as: strategic management and thinking, project management, systems analysis in management and decision-making basics, regional economics and regional development bases.

The first steps have already begun by the government. In my opinion, by government must do several things in way of modernizing civil service of Uzbekistan. Firstly, there is a time of adopting a law, which will regulate the relationships in civil service. Secondly, the newly formed Agency of the Development of Civil service must differentiate the list of civil servants from other employers and draw

up a classifier of posts in the civil service. For example, it can be divide by specific of civil service into related groups like:

- By levels of government:  
Republican civil servants  
Civil servants at the local level;
- According to the branches of state power:  
employers of legislative;  
employers executive power;  
employees of judiciary;  
other higher government bodies.
- By type of civil service.  
state civil servant;  
special civil servant;  
military servant.
- According to the terms of service:  
civil servants working on the basis of a labour contract.  
contractual civil service positions.

Thirdly, after list of classification the civil servants into groups government must review pay system of officials.

Fourthly, create merit-based system and define its principles.

Finally, Government must provide good and healthy working process in civil service. Guarantee equal opportunity, strong employee rights to rest and qualified medical services; change the process of dismissal and retirement, so it ensures the government can retain its best and most in-demand talent rather than following an outdated reduction-in-force process. Such a civil service system would improve the ability of the government body's and organizations to recruit and retain brightest talent.

Summarizing the above, the reforms, which are carried out in Uzbekistan, directed to formation of the modern democratic state where it will be provided an adequate standard of living for the people and stable economic growth. Moreover, the government supports a course towards effective democratization of public administration and reliable protection of human rights and interests, ensuring strict control over the observance of constitutional norms on independence of judiciary, increase in level of access for citizens to justice, promoting greater transparency and increasing the responsibility of state bodies. In the sphere of civil service, the primary task are to ensure civil servants such condition for work that will motivate, discipline, stimulate, promote professional and creative realization, to educate moral values and ethical principles of performance. This will increase the responsibility and effectiveness of civil service.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## THE ATTITUDE OF SOCIETY TO DISABLED PEOPLE IN SOCIO-POLITICAL LIFE

**Abstract:** The article reveals the attitude of people to people who are lack of abilities on basis of historical and theoretical aspects. Therefore, the article covers various sources of attitude towards disabled people. The main purpose of the article to show that disabled people are also human as ordinary, but they are born differently.

**Key words:** disabled people, society, attitude, relationship, role of state.

**Language:** English

**Citation:** Begbutaeva, F. (2019). The attitude of society to disabled people in socio-political life. *ISJ Theoretical & Applied Science*, 10 (78), 112-115.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-17> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.17>

**Scopus ASCC:** 3321.

### Introduction

According to the data, nowadays on the planet there are more 1 billion people, which is 15 percent of the world's population is considered to be disabled people and more than 100 million of them are children. According to the World Health Organization (WHO), the number of disabled children is about 785 million who are over the age 15 [1].

The attitude towards disabled people shaped by the historical development process of any nation and nation's specific mentality. And the level of justice in every society is measured by the high attention to disabled people and the level of well-being of the living conditions created for them in the country.

If we analyze attitude to people with disabilities, then its history comes to back to BC periods. The attitude to them is the mentality of nation based on characteristics of period, the attitude approached differently. The initial relations to disabled people were formed on the basis of the religious aspects. It was normal, due to there were similarities between the mythical worldview and philosophical thought. The congenital disability was condemned by society according to religious traditions and was considered a sign of unhappiness [2].

In the predictions of Omen Series Summa Izbu situations that related to the birth status of a person or animal with any physical defect were described in ancient Messopotamia in the 2000 years BC, as

follows "If woman gives birth of deaf child, the king loses throne. If woman gives birth of child who possesses six fingers, enemy plunders property of king. If woman gives birth of child who is smaller by the shape of body, it causes to unpleasant consequences. If woman gives birth of healthy child, the state flourishes in the palace [3]. Therefore, born weak or physical defected children were killed. Even, in Sparta, born children with disabilities were thrown to ravines.

According to the legislation of ancient Rome, blind, deaf and paraplegic children were not inherited and were deprived of the right to marry them in order to prevent the reproduction of unhealthy offspring [4].

And in ancient China, the main emphasis was placed on a philosophical analysis of the social status of disabled people. Especially in the views of the Confucius, it is shown clearly.

In Lun Yuy's book was written "The physical defect does not play a key role in determining human dignity, but rather it plays an important role in the development of mind and spiritual worldview of person" which was converted into a book after his death by his followers. The views of Zhuan See's are also similar to Confucius and he was considered the first person who could measure the social criterion of disabled people. In China, the special attention was provided to disabled people.

## Impact Factor:

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<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 8.716</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 5.667</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

The “Avesto”, which is considered one of written information sources of history ancient Central Asia, mentioned issues of disabled people. There provided views on basis of the spirit of its period and emphasized on treatment of disabled people and its prevention, and provided to increase the cultural promotion of medical treatment among people.

In the “Vendidad” part of Avesto, the names of the following diseases are listed and reflect on the sources of their occurrence: death comes suddenly, heat, malaria, headache, ajan (ажан), ajhu (ажху), snakebite, duruk (дурук, хафақон), khafaqon, jinx, spirit of mood, tumor and cancer. Most of them is not due to follow to clean and negligence of it, but the illnesses tumor and cancer are cited due to “Arhiman created with the intention of drying out the human race on earth”[5]. Moreover, it is cited about utopian country “paradise without disability, illness and mental retardation” that creating by Akhura Mazda.

And the immorality and madness of Angra manyu were regarded as the image of darkness [6]. In Avesto the treatment and prevention of disability were attached to factors special importance originality of reproduction. Firstly, it was taken into account that the young men and girls who are going to build a family will be flawless, healthy in all respects. Secondly, it is forbidden for pregnant women not to suffer, not to get upset, eat more fruits, meat, eat only the provision found in honest labor evasion.

In VII century BC, our ancestors used the following methods of treatment in the field of Medicine: in the presence of the ceasefire there were established special medicines (polyclinics) and health centers (hospitals), they were under the jurisdiction of the state and expenses were covered from the property of the foundation. Be being under control of the state, the treatment ways had been improved undoubtedly. Some healers treat patients with the support of good spirit and supporting divine power, while others treated with the power of their own knowledge, other healers mastered the treatment of the patient with the help of a crochet, another healer says that all marzelines were treated by means of ointments made from various herbs [7]. The treatment to diseases that caused to disabilities were conducted differently. For example, if the mental retardation was treated with a prays, while various tumor diseases were treated with the help of a tick and herbs.

By the middle centuries, influence of religion in the formation of attitudes towards people with disabilities was enhanced. Especially in Europe, due to religious views and impact of priests disabled people were regarded as the servant of devils. In their opinion, the mind of disable people had been controlled by various evils.

Therefore, people who had any defects in their body, along with witches, were burned in the fire according to the decisions. Even, as a result of the establishment of centers that separate people with

disabilities from society, caused them to live separately. In the theaters of Paris, Venice and Schtrolzun, various performances had organized in order to bully disabled people. In the cities, various competitions had been organized between blind people and animals. Sometimes such competitions ended with the death of the blind people [8].

However, in the Ottoman Empire, persons with disabilities were considered useful persons in the Sultan's Palace. At nights, deaf servants were used, especially in order not to raise noise and communication with them was carried out only by gestures. These statements were stated in scientific novels of many European scientists who had traveled to Ottoman. The British traveler John Sanderson in his adventures cited the statistic information that deaf slaves working in the Sultan's Palace in Constantinople in all areas in the XVI century [9].

Michelle Bauder also noted notes that from the sixteenth century in the Ottoman Empire. His writings were based on the statements of other writers, mentioning the life of the palace in the reign of Ahmed I and the majority of Sultan Ahmad servants were deaf and numb [10]. The German doctor and traveler Nehtigal and French governor Henry Gaden (1870-1909) in his memoirs titled “Deaf and dumb servants in the Sultan's palace”, Sultan Abdul Hamid had been stated that deaf bought deaf and dumb slaves from slave markets even in distant countries even from Darnfur [11]. Moreover, Nehtigal cited that disabled slaves had been paid more than ordinary one [12]. The deaf and dumb was brought only as a slave. They did not have any privileges and rights.

In Central Asia, unlike Europe, the attitude of care towards disabled people on the basis of Islamic religious beliefs, it has become an integral and inseparable part of spiritual values. The beginning of the Middle Ages was characterized as penetration of religion. In the holy book of Muslims Qur'an Karim is cited that Allah knows without doubt your every charity you spend and every vow you give, and there is no helper for the tyrents. It is very good if you give alms in a transparent way. And if you give it secretly, it is better for you, and you will be blessed with the sins that you have done” [13].

Moreover, the rights of disabled people were cited in “Bakara” sura within the framework of property relations and applied to practice on this basis. For instance, “O believers, let's make a note if you do debt treatment with each other, let a secretary among you write with justice, if a person who is in debt is unable to write without saying or if the person who is in debt is either incompetent, let the representative should be two men, even these two men cannot be involved as witness, find one male and two women (if one of them forgets, one reminds to her)”[14]. Therefore, the Qur'an Karim is cited as the legal document for protection disabled people that provides

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for the rights of them and protects them in merchandise affairs.

Another such beautiful work belongs to famous faqih, imam Burhoddin Ali ibn Abu Bakr Margilonie's book that is "Hidoya". The "Hidoya" has gained its fame among Muslim community and cited as the most regarding book among faqih scholars. There are many reviews have been written on "Hidoya". Ubaydullah Ibn Mas'ud, a relative of Mahmoud Ibn Ubaydullah, who was born in Kerman Bukhara wrote review to "Vigoyatur Riva".

Moreover, it is said that the fact that a mute person can marry a wife, get divorce, sell something, buy something and make an understandable inscription and sign about revenge is considered equal in strength to the fact that he makes a statement with the language. But if, with an inscription or a sign, the sentence is imposed on a person at a level where it is necessary, for example, insulting, committing adultery, drinking alcohol, committing theft in such cases dumb person is not punished and hands are not cut. Because, the confession of person is in doubt. Therefore, suspicion is not punishable. At the level of the inability to speak the language, the scribes said about the whistle man: "if the whistle of the tongue is carried away, even if the gestures are understood marriage, divorce, the inscription of the six-satt vs the disposition as well as proof of revenge will also be taken into consideration as the sign is taken into account in neki of the mute person"[15].

Farabi was one of the first scholars who created a doctrine about the origin, goals and tasks of society in the conditions of the Middle Ages. In this doctrine, many issues of social life were covered in particularly, state administration, education, morality, enlightenment, religion, war and reconciliation, labor, etc. In his work titled "The City of virtuous people", Farabi emphasized that the rights disabled people to work should be provided by state. According to the work, the justice is expressed primarily in the proper distribution of good that belongs to all the inhabitants of the city and in the full preservation of wealth of those distributed. These are good things, riches, health, respect for honor, careers and other similar things, everyone of these should take a piece of himself, it is unfair to take more or less of these. If a little touches, then it is injustice against a person, if he takes a lot then to the people. That is, it is injustice in relation to others. Anyone who has taken his share should keep it with caution. It is wrong to use this share in such a way that it does not benefit either itself or the people" [16].

Therefore, there are no poor people in the virtuous state. However, there may be disabilities and patients. In order to provide them with finances, the funds must be allocated from the state treasury. Within the framework of the facility it is necessary to attract them to profitable employment [17].

In virtuous state, even disabled people should be able to work in accordance with strength. Everyone should be engaged in only one activity that matches his/her ability. Everyone should be engaged in profession. This idea might be thought that on basis of Plato's beliefs. According to Plato, the work is done in a timely manner, without distractions from another job, in accordance with its natural abilities, everything can be done in greater quantities, better and easier.

The state does not force its population to engage in a lot of work for three reasons:

1. Any person is not suitable for performing any work and craft, it is necessary to make an appointment on the ability and specialty to work.

2. If a person is constantly engaged in some kind of work or craft, he improves and become knowledgeable and skillful in this field.

3. Adding two jobs prevent them from doing so in a timely manner due to the need to do a lot of work in a certain period of time [18].

After independence of the Republic of Uzbekistan, special attention was paid to the social protection of disabled people. The First President of the Republic of Uzbekistan I. Karimov stated that "Before the introduction of the market mechanism, measures for social protection of people should be implemented. It is necessary to provide timely assistance to people, especially those in need, socially disadvantaged, orphans, children, pupils, pensioners and disabled people, single mothers, large families and low-income families if the state protects its people". One of the first laws adopted in the first months of our independence was the adoption of the Law on Social Protection of Persons with Disabilities in the Republic of Uzbekistan on November 18, 1991. The adoption of the law is confirmation of state's attention to disabled people.

As a result of reforms during the years of independence, a system of protection of disabled people has been formed and the legal framework has been improved, for instance, the following decrees have been accepted to improve status and protection of disabled people, Decree of the President of the Republic of Uzbekistan as of January 25, 2002 No.3017 "On strengthening social support to needy strata" Decree of the President of the Republic of Uzbekistan as of July 30, 2011 No. 892 Decree of the President of the Republic of Uzbekistan No.1542 "On additional measures to further enhance the social protection of lonely elderly, pensioners and disabled in 2011-2015" of the President of the Republic of Uzbekistan No.2705 as of December 28, 2016 Decree of the President of the Republic of Uzbekistan as of August 2, 2017 "On additional measures to further improve the system of state support" Decree No. 5006 "On measures to radically improve the system of state support for persons with disabilities" and the adoption of the Decree of December 1, 2017. It implies that the state is always care about its nation.

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In conclusion, the gradual and consistent measures in our country are important for providing

disabled people with the necessary conditions to live, study, work and earn their rightful place in society.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## THE USE OF PHRASEOLOGICAL KARAKALPAK BRANCH NEWSPAPERS

**Abstract:** The language of newspaper learning the difference's of style to learn the language of newspaper and learning difference of style. In language designated direction phraseology take into more consideration to learn the language of newspaper and learning the difference of style. Because phraseology separate from an effective meanings and development accountings. Phraseology create eloquent inhabitants and always and are always used that's why phraseology developed in our language. This term is come from the greet language and its means phrases (phrase) and logos (science). In Karakalpak language supplementary grammar units activity phraseology's divided into four parts: verb phraseology, adjective phraseology, noun phraseology, adverb phraseology. The newspaper language phrases are used in this article. The newspaper phrases are give us emotive and expressive meanings moreover in another way style for the text.

**Key words:** branch newspaper, language of newspaper, knowledge, semasiology, supplementary grammar units, phraseology, phraseology of neologism, style.

**Language:** Russian

**Citation:** Kallibekova, G. P. (2019). The use of phraseological Karakalpak branch newspapers. *ISJ Theoretical & Applied Science*, 10 (78), 116-122.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-18> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.18>

**Scopus ASCC:** 1203.

### УПОТРЕБЛЕНИЕ ФРАЗЕОЛОГИЗМОВ В ОТРАСЛЕВОЙ ПРЕССЕ КАРАКАЛПАКСТАНА

**Аннотация:** В статье исследуются фразеологизмы, особенности их использования на языке газет, определяется степень их изучения. Анализируемые фразеологизмы разделены на четыре группы по отношению их принадлежности к частям речи. Каракалпакские фразеологизмы рассматриваются на примере материалов отраслевых газет: «Каракалпак эдебияты» и «Устаз жолы».

**Ключевые слова:** каракалпакский язык, язык газеты, семантика, классификация по частям речи, фразеологизм, фразеологические единицы.

#### Введение

При изучении языка газеты, его стилистических особенностей, следует обратить внимание на фразеологизмы, являющиеся составной частью национального языка. Так как, фразеологизмы отличаются своей выразительностью и кратким изложением содержания. Устойчивые словосочетания содержатся народными мастерами слова и передаются из уст в уста следующему поколению, в результате расширения круга его употребления в языке формируются устойчивые единицы –

фразеологизмы. «Этот термин с греческого языка означает phzasis (фраза) и logos (наука). По словарному составу слова состоят из нескольких словосочетаний, передающих один законченный смысл. По содержанию оценивается, как самое существенное, как основной смысл языка передает остроту смысла предложения» [10, с. 127]. Можно выделить высказывания следующих ученых о значении фразеологизма: Как отмечает А.В.Жукова: «Фразеологизм – это воспроизводимый в речи оборот, построенный по образцу сочинительных или подчинительных

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словосочетаний, обладающий целостным значением и сочетающийся со словом» [13, с. 88]. А Шанский отмечает: «Фразеологизм – меткое крылатое слово, полная народной мудрости поговорка, выразительная идиома, оживляют язык, он становится более сочным и эмоциональным» [13, с. 88]. А.И.Ефимов считает: «одним из основных отличий фразеологических словосочетаний от простых словосочетаний – это постоянство его формы» [11, с. 3].

В каракалпакском языкознании широко изучены фразеологические словосочетания в научных трудах Е.Бердимуратова [10], Ж.Ешбаева [12], Г.Айназарова [3]. В ряде научных статей стилистические, грамматические особенности фразеологических словосочетаний, их новизна рассматриваются в научном аспекте на примере дастанов и творчества писателей классиков. Проблема активизации фразеологизмов каракалпакского языка исследуется на междисциплинарном уровне, привлекая внимание известных филологов, в частности, можно отметить статьи Е.Бердимуратова и Г.Айназаровой «Об употреблении фразеологизмов и их двухкомпонентных видов в лексике дастана «Сорок девушек» («Кырк кыз»)» [8, с. 48-52], «О фразеологической новизне произведений Бердаха» Ш.Абдиназимова [1, с. 108-109], «Употребление фразеологизмов в каракалпакских дастанах» (на примере дастана «Алпамыс») А.Абдиева [5, с. 123-125], «О двухкомпонентных фразеологизмах с глагольным значением в произведениях писателей-классиков» А.Абдиева и Ж.Таңирбергенова [6, с. 107-109], «О грамматических особенностях глагольных фразеологизмов в произведениях Бердаха» Ж.Танибергенова [17, с. 144-147], Ш.Абдиназимова и Г.Алламбергеновой «Некоторые вопросы исследования фразем» [2, с. 122-126].

Если рассмотреть научные исследования последних лет, то в докторской диссертации Г.Карлыбаевой отдельно изучены фразеологизмы в произведениях поэта Ажинияза. Автор отмечает: «В трудах, посвященных вопросам фразеологии, особое внимание уделяется фразеологизмам в виде устойчивых словосочетаний, а фразеологизмы близкие по смыслу предложениям до сих пор не стали объектом исследования» [15, с. 161]. Таким образом, особенности употребления фразеологизмов в каракалпакском литературном языке требует еще более глубокого изучения.

В современном языкознании особенности употребления фразеологизмов на языке газет широко изучены и продолжают исследоваться. В частности, в работе В.М.Кузьминой, Г.Н.Солоповой «Употребление фразеологизмов в региональных изданиях России начала XXI века»

«Телесемь» [14, с. 130-136]. В учебном пособии «Язык и стиль СМИ» [19, с. 163-167] изданной коллективом авторов, также в статье Ж.С.Алексян «Фразеологизмы из Библии в современном медиа дискурсе: потери и приобретения» [4, 27-29] проводится сопоставительный анализ особенностей фразеологизмов.

В работах исследователей узбекского языка, в частности, в учебном пособии Д.С.Садуллаевой «Язык и стиль средств массовой информации» (Ташкент, 2002) в трудах, М.Халиковой и В.Ермолаевой «Способы употребления фразеологизмов в газетах» [18, с. 21], М.Саттаровой, Н.Мирзаевой «Использование фразеологизмов в материалах печати (на примере газет «Оила ва жамият», («Семья и общество») и «Даракчи» [16, с. 272-275], В.Ермолаевой «Трансформация фразеологических оборотов в современных газетах» [9, с. 105-108], Э.Бегматова, А.Абдусаидова «Фразеологизмы – неологизмы на языке печати» [7, с. 23-27], С.Есемуратовой «Использование фразеологизмов в молодежной газете» [11, с. 101-104]. Так, следует отметить, что степень изученности употребления фразеологизмов на языке газет достаточно широка, но тем не менее данную проблему настолько многообразие подвижна, что всегда есть потребность в ее дальнейшем исследовании.

В каракалпакском языке фразеологизмы по отношению к частям речи делятся на четыре группы: фразеологизмы со значением глагола, фразеологизмы со значением наречия, фразеологизмы со значением прилагательного, фразеологизмы со значением существительного [10, с. 15]. Фразеологизмы, по отношению к частям речи в основном исследованы в произведениях писателей и поэтов. А в нашей статье будут исследоваться особенности употребления фразеологизмов на языке отраслевых газет.

В ходе нашего исследования мы выявили употребление множество фразеологизмов в отраслевых газетах республики. В том числе, продуктивно использованы **фразеологизмы со значением глагола**. Фразеологизмы употребляются в конце предложения, служат для обеспечения выразительности, точного понимания события того периода. Напр.: Аўылға жакынлаған сайын ишимизге шай-пәшек тартылғандай шыдатпай ашытады, тынысымыз тарылады, *өкпе аўызға тығылады* 'По мере того, как мы приближались к аулу, нас стало давить тошнота, становилось плохо дышать, *легкие подкатывались к горлу*' (Газ. Устаз жолы – далее Путь наставника (ПН)). В данном примере «*өкпе аўызға тығылады*» «*легкие подкатывались к горлу*» хоть употребляется в конце предложения, но оно служит для передачи основного смысла.

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Вместе них можно использовать слова «нам было трудно», «проголодались», «устали». Но в таком случае теряется эмоциональность и экспрессивность предложения.

Екеўмиз орынларымыздан ушып турып далаға шықтық. Қарасақ Кутлымурат! Оны көргенде *жүрегим суў ете қалды* 'Вдвоем выскочили с мест и вышли на улицу. Смотрим: Кутлымурат! Когда я его увидел *защемило сердце*' (Газ. Қарақалпақ әдебияты – далее Каракалпакская литература (КЛ)). В этом предложении фразеологизм «защемило сердце» означает «сильно испугаться» [12, с. 81]. Здесь, передается душевное состояние человека, то есть его эмоция.

Отаў ишине жайылған дәстүрхан миллий тағамларға толып, *көздің жауын алып тур* «Дастархан, накрытый внутри отау (юрта) был полон национальными блюдами и невольно разбегались глаза» (КЛ). Фразеологизм «*көздің жауын алып тур*» 'невольно разбегались глаза' уместно использован в целях выражения отличного вкуса яств и указывает на богатое накрытие дастархана различными национальными блюдами. Его основной смысл означает «чрезмерное притягивание внимание человека, привлечение своей красотой» [12, с. 98].

А также, при использовании фразеологизмов в повседневной жизни со значением глаголов важное значение имеет их правильном подборе в предложении. Напр.: Ериниң сырын әшкара еткен хаялдың еки дүньяда *кесеси ағармайды* 'Нет позора хуже, на этом и на том свете женщине, которая оглашает тайну мужа' (ПН). Сол айтқандай, китап пенен балаларымыздың арасындағы дослықты беккемлеўге *ат салысайық!* 'Как говорят, *общими усилиями поможем* укрепить дружбу наших детей с книгами!' (ПН). Оның менен бир маўрит тиллесийге Нурлыбай *бел байлады* 'Нурлыбай *основательно решил* поговорить с ним, хотя бы на короткое мгновение' (КЛ). Кишкене төрт жаслы Жақсымурат әкеси Мураттың жигит ағасы Турдымуратқа жүдә үйирсек болып, *баўыр басып* ести 'Маленький четырехлетний Жақсымурат *был привязан* старшему брату своего отца Мурата, Турдымурату' (КЛ). В этих примерах фразеологизмы со значением глаголов придают выражениям сжатость и привлекательность. Теперь обратим внимание на смысл фразеологизмов в следующих примерах: *позор - будет плохо; общими усилиями поможем - объединимся; основательно решил - действовать; был привязан - любить*. Устойчивые словосочетания наряду с обеспечением эмоциональности, экспрессивности служат для точного и объективного изложения событий.

А отдельные фразеологизмы со значением глаголов, несмотря на использование в середине предложения, способствовали к раскрытию характера человека. Напр.: Алды 65, кейни 60 тан асып, *шаларын қырау шалған* олар бул күни бир маўритке жаслығына қайтты 'Старшему было 65, некоторым из них было больше 60, *с сединой на волосах*, они в этот день на миг вернули себе молодость' (ПН). – Бул не, *үскиниң куйылып отыр*, - деди Дәўлетбай '– Что такое, *что в рот воды набрал*, - сказал Даулетбай' (ПН). В этих примерах слова передают следующие значения: *с сединой на волосах - состариться; воды набрал в рот - сидеть молча*. Фразеологизмы со значением глаголов в изложении содержания контекста состоят из двух или трех компонентных предложений. Вместе с тем, в повседневной жизни часто встречающиеся устойчивые словосочетания созвучны с основным смыслом слов.

Часто на языке газет используются **фразеологизмы со значением наречия**. Напр.: Садаған кетейин, жүйриклигине жан ырза, машинада қалаға *көзди ашып-жумғаниша* демде жеттик 'Надо же, довольны твоей быстротой, в город на машине приехали в *один миг*' (ПН). Еки тәрәптиң де куўнақ, дилўар, шешен қыз-жигитлериниң дәлқек айтысы менен, бир-бирине сөзин өткизип қәде алыспағы менен, таң саз бере узатылғаннан Мойнақтың тарийхта белгили Марат аўылына ымырт түскен кешки иңирде, *күн қызарып уясына қула..ап* баратырған пайытта зордан жеттик 'После песенных состязаний и преподнесением подарков друг-другу юношей и девушек двух сторон, начиная с утренней зари известного в истории Муйнака в аул Марат еле добрались до наступления сумерков, *когда алое солнце упало на свое место*' (КЛ). Хәзир ойлап отырсам, сол мен узатылғандағы айтыслардың ишинде болған шешелер, кишелер, ағалардың биразы ғарры-кемпирлер болған болса, биразы өз жайлары менен дүньядан өтип кеткен екен, жайлары жәннетте болсын, бирақ сол ўақыялар *тап кешегидей* көз алдымда турыпты 'Теперь когда размышляю, то участвовавшие на моей свадьбе сестры, невестки и братья уже стары и живы, но некоторые из них скончались, царствие им небесное, пусть их души будут в раю, но те события остались у меня в памяти, как *будто происходило вчера*' (КЛ). Фразеологизмы со значением наречия в этих примерах использованы для обозначения «времени», «промежутка дня»: *в один миг - быстро; солнце упало на свое место - поздно вечером; будто происходило вчера - недавно*. Если, в место них использовать другие сочетания слов, то не обеспечивались бы привлекательности и надежность.

В следующих предложениях фразеологизмы со значением наречия использованы продуктивно

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в начале или середине предложения, в основном они выступают обстоятельствами: - Ғаз айтқан екен, «тойғаным емес, қыйғаным мәсиремен» деп, булар ақ-сүйек туқымның әуладлары-ғой, сөзлерін түйе шөккендей етип айтты» деп биразға дейін толқып отырды '- Гусь говорит, «я не радуюсь, что сыт, а радуюсь что живу и существую» они потомки белых костей, слова свои говорят как оседает верблюд» он рассказывал с воодушевлением' (КЛ). Сондай ұақытта *ишим гыж-гыж қайнап* кетеди, үндеместен қасларынан жуырып кетип қаламан 'В такое время у меня *внутри кипит*, молча убегаю от них' (КЛ). - Себеппенен келип қалыпсаң. Еки ойлы да қусайсаң. Қәне, изиме ер. Палаталарды аралаймыз, наұқаслар менен сөйлес. Жазсаң жазарсаң, жазбасаң *ат үсти* танысқаның болады '- Пришел, вижу, с определенной целью. Смотрю, еще сомневаешься. Давай, пойдем со мной. Обходи палаты, поговори с больными. Если хочешь, напиши, не хочешь - будешь хоть *знаком с ними*' (ПН). - Демде тауылған нәрсенің қәдири болама?! – деди қыз көзлерін ойнақшытып. *Табаның тозғанша* ізлеп, зорға дегенде тапсаң ғана қәдириңе жетесең '-Если сразу меня найдешь, буду ли я дорога тебе?! – сказала девушка играя глазами. *Потоптавай свои подошвы* будешь искать всюду, и еле сможешь найти, вот тогда будешь ценить' (ПН). Деген менен адамлардың азғана болса да «қарынлары қалқып», пахта егетуғын қоңсы бригадалардан «*пышақ арқасы*» тәуір еди 'У людей жизнь стала чуть лучше и «чуть живот стал сыт», соседние хлопководческие бригады были «стали *чуть, лучше нас*' (КЛ). В основном, фразеологизмы со значением наречий состоят из двухкомпонентных слов, отвечают на вопросы «как?», «каким образом?». А, их значение можно объяснить следующим образом: *как оседает верблюд* - уместно; *внутри кипит* – с трудом, обидно; *топтать подошвы* - многократно, трудно; *чуть лучше нас* - немного, чуть лучше. Эти фразеологизмы обеспечивают на языке газет остроту смысла, образности, подбираются в соответствии с их отдельными компонентами.

На газетных материалах искусно использованы **и фразеологизмы со значением прилагательных**. Они наряду с обеспечением привлекательности контекста, отличаются изложением вещей, их видов, признаков, качеств, свойственных особенностей. Напр.: Бүгинги дәуірге салыстырып отырсам, жасларға жаратылып атырған имканият ол жылларға қарағанда *аспан менен жердей* парық сезиледи 'Если сравнить с сегодняшним днем, созданные для молодежи возможности по сравнению с теми годами, разнятся *как небо и земля*' (ПН). Алпамыстың үйіне жақын жерде аралас затлар хәм азық-ауқат өнімлерін сататуғын дүканы бар. Ата кәсіп-сауда оның ушын «*ишимшики*

*шаққандай*» гәп 'Около дома Алпамыс есть магазин продуктов питания и смешанных товаров. Для него ремесло родителей это как «*грызть семечки*» (ПН). Адамлар бул дүньяны *көсеу шаньшиса көгергендей* нәрсе деп түсінеди 'Люди понимают этот мир *как легкий дар*' (ПН). -Яқшы Медет, қоңсы келинлерге өзим сатысаман, куда қәлесе *базары шаққан* болады, - деп сыбырлады Багда разылық пенен '-Ладно Медет, помогу соседним снохам в продаже, даст аллах *повезет нам в торговле*, - прошептала Багда с надеждой' (КЛ). На этих примерах вместо слов «большой» употреблены фразеологизмы «*небо и земля*», «легко» - «*грызть семечки*», «все понятно» - «*как легкий дар*», «продажа» - «*повезет в торговле*». Эти фразеологизмы означающие смысл отдельных слов, выполняют роль прилагательных. Значит, в этих примерах чувствуется мастерство автора.

Также, уместно употреблены фразеологизмы со значением прилагательных в раскрытии особенности предмета, характера человека и жизненных условий людей. Напр.: Дайымның үйіндеги турмысымыз жаман болмады. *Тамағымыз тоқ, кийимимиз көк* дегендей, сениң өгей шешен бизлерге жүдә қайыркөм болды 'Наша жизнь у дяди не была плохой. *Сыты, обуты* как говорится, твоя мачеха была нам очень добра' (КЛ). - Неге келдин? – дедим оны *тирилей жутып жиберетугын адамдай* көзимди алартып '- Зачем пришел? – сказал я, вытаращив глаза, как будто *хотел его проглотить заживо*' (КЛ). Ол сакыйлығы, кеўлинің, пейлинің кеңлиги менен адамлар жүрегінен орын ийеледи. Асып баратырған табысы жоқ, бирақ *қолы ашық* 'Он занял свое место в сердцах людей своей щедростью, добротой, нравом души. Особенно не богат, но *хлебосольный*' (ПН). Әне буларды көрип адам *қолы гүл* деп атаса болады 'Увидев все это, можно сказать, что у человека *золотые руки*' (ПН). В этих примерах выражения дают следующие значения: *сыты, обуты* – *беззаботный, без печали; как будто хочет заживо проглотить* – *очень злой; торг идет* – *все продается; руки открыты* - *щедрый; руки золотые* – *мастер своего дела*. Фразеологизмы со значением прилагательных отвечает на вопрос «какой?», выполняет особую роль в обеспечении эмоциональности предложений.

**Фразеологизмы со значением существительных** встречаются часто на языке газеты. Они в основном состоят из двухкомпонентных словосочетаний. В предложении используются в качестве подлежащего или второстепенных членов предложений. Напр.: Халқымызда «Таньмағанды сыйламас» дейди, бирақ редакцияға келип-кетиушілер көп, сол ушын келгенге сый көрсетип, төрден орын ажыратылмаса да, сәлем-әликтен соң



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жол болсын соралады ‘В народе говорят «кого не знают, того не чтят», но много кто приходит в редакцию, поэтому, хоть в почетное место не проводят, после приветствия обычно спрашивается куда путь держишь’ (ПН). В предложении фразеологизм «спрашивается куда путь держишь» означает, «приветствие», «напутствие», «цель прихода». В качестве фразеологизма со значением существительного, употреблен в со звучной форме по отношению содержания произведения.

Значит, подобные фразеологизмы посредством частого употребления на языке газет стали общеупотребительными. Хотя имеет свой основной источник, также имеет свое место в изложении смысла. Напр.: Сизлер, эсиресе хаял-кыз шайыр, жазыўшылар шаңарақ, турмыс тәшўишлерине шөгип гүйбеңлесип жүрип қәлемлериңизди таслап қоймаң, талантты алла сүйген бенделерине береди, қол ҳақы бермейди деп, өкпелей де бермең, халыққа хызмет етиң де суўға таслай берин, бир күн қалқып шығады ‘Вы, особенно женщины-поэтессы, писатели не оставляйте своего пера в заботах семьи, и жизненных проблем, талант дается создателем избранным, не обижайтесь, что вам не дают для ваших рук что-то, служите народу и забудьте свои обиды и бросайте в воду, что делали для народа, в один прекрасный день оно всплывет и будет известно’ (КЛ). Көз көрген заманласлар бас қосқанда алыс жыллардың жаңғырығы жаңлады ‘Видавшие виды глаза друг друга современники когда встречаются, то звучат эхо далеких времен’ (ПН). Тумлы-тустан жоқ излеген мүсәпирлер көп келеди ‘С разных сторон приходят много бедняков, которые спрашивают что-то потерянное’ (КЛ). Кешеден бери, сениң менен кетип, балаңның келгенине көз айдын айтып, курдасымыз Есберген пақырға пәтия қылып қайтайын деп шешип қойыппан – деди курдасына ‘Со вчерашнего дня, уходя с тобой, решил сделать приходу сына благословление, и помолиться за друга Есбергена – сказал он товарищу’ (КЛ). В этих примерах фразеологизмы означают для ваших рук что-то - деньги, финансы; видавшие виды глаза - знакомый; искавшие что-то - потерявшие; благословение - пожелание. В результате частого использования подобных устойчивых словосочетаний в устной разговорной речи и письменных текстах, они прочно вошли в язык народа.

Изучая особенности видов частей речи фразеологических словосочетаний в газетных

материалах, сопоставительно описывается хозяйственные предметы (чашка, ложка, посуда, нож), частей тела людей (глаза, уши, голова, нос, ноги, руки, ногти, пальцы, сердце, язык, спина), животные (верблюд, осел, лошадь), а также их качества, свойственные признаки, вид, сложение, и объем. Можно сказать, что чаще встречаются в газетах устойчивые словосочетания - фразеологизмы, связанные со словом «глаза». В ходе анализа выявили 30 видов использования этого слова. Таким образом, в употреблении фразеологизмов в каракалпакском языке наблюдается их эмоциональные, экспрессивные и стилистические особенности. В свою очередь, формированием авторских фразеологизмов-неологизмов совершенствуется язык газеты, и их методические особенности.

В заключении можно отметить что, фразеологизмы всегда виду изменяются и развиваются. Особенно это явление встречается в газетных материалах. Поэтому мы пришли к такому выводу:

- Выяснилось что в газетах «Қарақалпақ әдебияты» и «Устаз жолы» чаще фразеологизмы встречаются в материалах аналитического и художественно-публицистического жанра.

- Фразеологизмы в отраслевых газетах: описывая быт людей, их традиции и обычаи, хозяйственные предметы (чашка, ложка, посуда), частей организма (глаза, уши, голова, нос, ноги, руки, ногти, пальцы, сердце, язык), животных (верблюд, осел, лошадь), их свойственные особенности в сопоставительном описании использованы с мастерством;

- В ходе нашего анализе в газетах «КЛ» и «ПН» мы анализировали материалы и выявили более 900 фразеологических единиц. Среди них можно встретить повторяющиеся фразеологических фраз (көзди ашып-жумғанша, бел байлады, ашышы-душысы татқан и другие).

- В этих газетах встречаются фразеологизмы со значением прилагательных 50 раз, фразеологизмы со значением наречие 60 раз, фразеологизмы со значением глагола 200 раз, фразеологизмы со значением существительных 30 раз.

Стоит отметить что, использование того или иного типа фразеологизмов зависит и от типологического характера издания и её авторского состава в целом.

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### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## TYOLOGY AND SPECIFICITY OF THE IMAGE OF JEWELRY IN UZBEK AND KYRGYZ FOLKLORE

**Abstract:** In this article, on the basis of folklore material, or rather the poetic genre of folk songs, the specifics of the functioning of one of the key images-symbols – the image of jewelry, and also describes their folklore-symbolic typology. Disclosure of features of images is carried out thanks to the comparative principle of research of a song genre. Jewelry, being an integral part of the life and life of the peoples and bearing an aesthetic burden, reveal the centuries-old closeness of the folklore of the two peoples: Uzbek and Kyrgyz nations.

**Key words:** image, symbol, song, jewelry, magic, earrings, ring, ring, belt / belt, amulet, talisman, amulet, sochbog (hair ribbon decorated with beads and precious stones).

**Language:** Russian

**Citation:** Sulaymonova, M. I. (2019). Typology and specificity of the image of jewelry in Uzbek and Kyrgyz folklore. *ISJ Theoretical & Applied Science*, 10 (78), 123-128.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-19> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.19>

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### ТИПОЛОГИЯ И СПЕЦИФИКА ОБРАЗА УКРАШЕНИЙ В УЗБЕКСКОМ И КИРГИЗСКОМ ФОЛЬКЛОРЕ.

**Аннотация:** В данной статье на основе фольклорного материала, а точнее поэтического жанра народных песен, раскрывается специфика функционирования одного из ключевых образов-символов – образа украшений, а также описывается их фольклорно-символическая типология. Раскрытие особенностей образов осуществляется благодаря сравнительному принципу исследования песенного жанра. Украшения, будучи неотъемлемой частью жизни и быта народов и неся эстетическую нагрузку, раскрывают и многовековую близость фольклора двух народов: узбекского и киргизского.

**Ключевые слова:** образ, символ, песня, украшения, магия, серьги, кольцо, перстень, ремень/ пояс, амулет, талисман, оберег, сочбог (лента для волос, украшенная бусами и драгоценными камнями).

#### Введение

Устное народное творчество, по многочисленным утверждениям, таких известных исследователей, как А. Н. Афанасьев, Е.М. Мелетинский, М.К.Азадовский, В.Я.Пропп и др., является кладзем-основой в рассмотрении ключевых онтологических и этновитальных вопросов Вселенной человечества, запечатленной в той или иной форме коммуникации.

Учитывая специфику исследуемой нами темы, мы хотели бы обратить особое внимание на семантику украшений. Ювелирные изделия,

выполняя ряд функций, таят в себе скрытую символику: каждый орнамент и его смысл, цвет, свет, форма, материал изготовления, камни, используемые в инкрустации изделия, а также функционирование и ношение украшения на определенной части тела, являющейся своеобразным надязыковым способом общения, представляют собой цельнооформленную иерархичную образно-символическую систему.

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В последнее время актуальными становятся тенденции к осмыслению традиционной материальной культуры этносов, все больше возрастает интерес к сравнительно-сопоставительному исследованию традиционной символики устного народного поэтического творчества мирового фольклора с аналогичной, генетической и поэтической спецификой. В результате определяется синкретическое состояние эволюции художественного мышления человечества. Доказывается обоснованность стремления человечества к научному познанию мира, художественному восприятию, раскрываются закономерности эволюции и динамики поэтического мышления через символику украшений, считающимися одним из древнейших методов выражения реальности. Так как символика украшений, занимая особое место в фольклоре, приобретает социально-художественное значение. Также они по происхождению считаются плодом художественного мышления древнейшего мира, магического и фетишистского мировосприятия.

Учет своеобразия сохранения и развития национальных традиций каждого народа, сопоставительное изучение фольклорных материалов тюркских народов даёт возможность выявления и раскрытия общих сторон в мифопоэтическом сознании.

Представители ритуально-мифологической школы мировой фольклористики с целью определения места генезиса, типологии и специфики символических образов устного народного поэтического творчества в развитии поэтического мышления в своих исследованиях приступили к комплексному изучению изображения этих символов в письменной литературе и искусстве. В результате открыты закономерности превращения неэстетических явлений в художественно-эстетические образы, выявлен синкретизм значений и задач, корней мифологических предстаний, создавших почву для превращения простых бытовых вещей в необычайные, неестественные символы. Это приобретает теоретическую значимость в исследовании символики украшений в контексте эволюции художественного представления народа в тюркском, в частности узбекском и киргизском фольклоре.

История народных украшений и у узбеков, и у киргизов восходит к древности, которая связана с системой религиозных воззрений, мифологических взглядов, этногенеза, этнических взаимодействий, традиционного бытового уклада, обрядами и обычаями. Символика украшений занимает особое место в народных обрядовых песнях.

В художественном строении народных обрядовых песен незаменима символика

украшений. С их помощью усиливается художественное воздействие и реальность народных лирических песен.

Женские украшения в песнях включают в себя сложные символические понятия. Для глубокого понимания этих песен необходимо изучение магических и фетишистских взглядов, обрядов и обычаев народа с этнофольклористской точки зрения. Иначе нельзя заметить, понять символику украшения. В народных песнях украшения выступают в роли художественного образа или символической детали.

В узбекских и киргизских песнях символика украшений, в основном, характеризует женщин, их красоту. Особенно часто символика украшений встречается в свадебных и похоронно-поминальных обрядовых песнях.

Особо следует отметить то, что часть тела человека (женщины) неразрывно связано с тем или иным видом ювелирного украшения, что еще более указывает на символизм: у узбекских и киргизских женщин имеются украшения, надеваемые на голову, лоб, нос, волосы, уши, шею, руку, запястье, грудь и имеющие соответствующие наименования: *тиллақош* (украшение на лоб, букв. *Золотые брови*), мунчок (бусы), сирға (серьги), узук (кольцо), билакузук (наручное украшение), сочбоғ (лента для волос, украшенная бусами и драгоценными камнями) и другие.

Эти наименования часто созвучны у узбекского и киргизского народов, но также и встречаются порой и различия в названиях этих украшений. Например, в киргизском языке украшение, надеваемое на уши называется «сырга», а в узбекском языке, хотя и произносится почти также, но может использоваться и синонимы этого слова - *исирга* и *зирак*.

Алтындан сөйкө **сырга** сал,  
Азаптуу апам үнү деп,  
Баш көтөрүп кулак сал.  
Күмүштөн сөйкө **сырга** сал,  
Күйүттүү апам үнү деп,  
Баш көтөрүп кулак сал. [4; с.12]  
(букв. перевод - С.М.)

В узбекских народных песнях нередко встречается образ серег:

Оқ булокнинг булоғи,  
Диркиллаб ўйнар улоғи.  
**Сирға** тақса ярашар,  
Келинойнинг қулоғи. [2; с.25].  
(букв. Родник белого ключа,  
И козленок там играет  
И серьги очень идут  
К ушкам невестушки).

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Узбекский фольклорист А.Мусакулов в книге «Узбекская народная лирика» отмечает: «В песнях уши мало встречаются. Но в народной лирике часто воспеваются металлические украшения, надеваемые на уши». [5; с.33]

Ученый-фольклорист, специфика исследовательского направления которого включает в себя и народные обряды - К. Шониязов отмечает, что у узбекских кипчаков по обычаю, после получения согласия со стороны невесты, жених должен был пойти к невесте – будущей жене и подарить ей серьги. У киргизов тоакже можем пронаблюдать аналогичный обряд под названием “сөйкө салуу (букв.надевание серег)”.

По обычаю серьги надеваются с согласия родителей, когда молодые уже познакомились и согласились на брак. С этого дня девушка считается засватанной.

Значит, у тюркских народов такое действие как “надевание серег” обозначало совершеннолетие девушек и их дальнейшее замужество. Если девушке были надеты серьги, она считалась уже (в скором времени) невестой. Посредством этого знака люди узнавали о “занятости” или замужестве девушки. По региональной специфике носили железные, серебряные и золотые серьги. У узбекского и киргизского народа, в основном, в обиходе были украшениями из золота. Об этом можно узнать и из вышеприведенных песен.

У узбеков и киргизов также имела место традиция “одаривания” невесты обручальным кольцом и серьгами во время свадебного обряда, что считалось обязательным действием-атрибутом. Поэтому в свадебных песнях под названием “эр-эр” (сопровождающая невесту песня), “келин салом” (приветствие и поклон невесты) часто появляется символика украшений невесты - серег, кольца, наручных украшений.

В киргизском фольклоре во время проводов невесты исполнялась особая песня со стороны матери невесты или её невесткой, подругой, сестрой.

Апасынын кошогу  
Сүт үстүндө каймагым,  
Жүк үстүндө айнегим.  
Оозумдагы шербетим,  
Жакамдагы **берметим**. [1; с.24]  
(букв. Как сливки молока, зеркало моего дома

Шербет во рту, жемчуг на воротнике)

**Бермет** – драгоценный камень как и жемчуг, сапфир. Мать в своей песне метафоризирует свое отношение к дочери, характеризуя и сравнивая её с жемчугом, или сапфиром - драгоценным камнем, пришитым к воротнику одеяния, т.е. как очень дорогого, близкого и родного человека.

Поминальные песни киргизского фольклора также имеют специфический характер. Значимость человека в жизни другого человека, или же место умершего родного человека в жизни его близких тоже описывается посредством драгоценных украшений:

**Алтындан** таккан **шакегиң**,  
Асыл жандан айрылып,  
Ал бейиш болду мекениң.  
**Кумуштөн** таккан **шакегиң**,  
Гүлүстөн жандан айрылып. [4; с.86]  
(букв. Золотое кольцо - твоё  
Расстался с самым близким человеком  
Попал ты в рай,  
Серебряное кольцо - твоё  
Расстался с цветником)

У киргизов кольцо называется **шакек**. Четное или нечетное количество колец надевалось в основном на безымянный палец. Об этом мы можем узнать из песен:

Келиной ўзи алладан,  
Адаблар олди мулладан,  
Қўлидаги **қўш узук**  
Уч юз олтмиш тилладан. [2; с.99]  
(букв. Невеста слушала колыбельные,  
Получила образование у учителей,  
А два кольца у неё на пальцах  
Из триста шестидесяти граммов золота)

Упоминание количества (два кольца), материала, из которого были выполнены кольца (золото), а также вес колец (360 граммов) указывает на еще один немаловажный момент – на социальный статус хозяина украшения. Надевание колец на указательный и средний пальцы считалось запретным, так как только омывающие покойника люди могли надевать кольцо на средний палец.

У узбеков и киргизов наблюдается различие в использовании названий украшений для волос. У киргизов эти украшения называются “чачпак”.

Например, в песне:

Кирпигине кир жукпас,  
Чандууаяктан суу жутпас.  
**Чачпагына** чаң жукпас,  
Чандууаяктан суу жутпас. [4; с.75]

(букв. Ресницы твои не пачкаются  
Вода не прилипает к пыли  
К ленте для волос на садится пыль  
Вода не прилипает к пыли).

В этих песнях упоминаются украшения для волос – **сочпопук** (искусственные волосы, привязываемые к волосам) или **сочбог** (лента для

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волос, украшенная бусами и драгоценными камнями). Часто встречаются украшения, связанные с волосами *сочбог*, *сочпону*, *жамалак* (локоны). И тут мы можем обратить внимание на особое отношение в лирических песнях на еще одну часть – на волосы девушке. Волосы, как священная часть тела (тем более у женщины или девушки) почти во всех мировых легендах, сказаниях, песнях и т.д. упоминаются в тесной их связи с мифо-сакральными воззрениями древних людей, что уже указывает на культ волос. В народе к волосам приписывали магические свойства и создавали своеобразный «культ волос». Таким образом, сформировался не только «культ волос», но и запрет на него – «табу». «Табуирование» волоса или всех волос несло в себе глубокий смысл единения, указания на теснейшую связь мира природы и человека.

Символику *сочбог* или *сочбов* можно встретить и в узбекских народных песнях.

В частности:

Товоқ-товоқ қоғозга сув ураин,  
Тераклар соясига югураин.  
Орқамдан қараб қолган гала йигит,  
**Сочбоғимга ўралиб қолсин дегин.**

(букв. Будем сидеть в тени тополей

А парни, которые смотрят в след пусть попадут в сети моей ленты для волос).

Или :

Келиной ўзи алладан,  
Адаблар олган мулладан.  
**Сочбовларининг сачоғи**  
**Иккам ўттиз тилладан. [2]**

(букв. Невеста слушала колыбельные,  
Получила образование у учителей,  
А украшения для волос  
Из двадцати восьми граммов золота)

Ремень/ пояс – вид украшения, в основном мужского, который не только отделяет части тела человека (пространственные координаты «верх-низ»), но и указывает на его возмужание. В народных песнях часто встречается символика ремня или пояса из золота и серебра, так как в древности на жениха надевали ремень/пояс именно из данных видов материала. В свадебных песнях особое внимание уделяется процессу «завязывания», «опоясывания» жениха ремнем/поясом:

От устида ўйнаган,  
Белига камар боғлаган  
Куёв тўрага бир салом.

(букв. Оседлавшему коня,  
Завязавшему ремень  
Жениху приветствие и поклон)[4; с.68]

У киргизского народа существует народная игра, связанная со свадебным обрядом “киз ўйин (игра девушек)”. В игре участвуют парни и девушки, достигшие 12 лет, а также и невесты. Все участники собираются в специально отведенное место-пространство юрты для проведения данной игры. Ведет игру самая шустрая из невест. Друг жениха снимает свой ремень, заплетает его в палку и передает ведущей. Ведущая бросает ремень участницам игры. Одна из них прячет ремень. В это время друг жениха запекает песню:

**Токмогум** башы томолок,  
Айткылачы курдаштар

**Токмогум** кайда жоголот?

**Токмогума** күйүүчү,  
**Токмогум** алган келинге  
Тогуз жоолук сүйүнчү! [1; с.68]

(букв. Ремень мой дорогой пропал,  
Дорогие, подскажите,  
Куда пропала моя палка.  
Невесте взявшей мой ремень  
Есть вознаграждение – девять платков)

В этой народной игре ремень представляется как символ мужского украшения, так как ремень инкрустировался различными драгоценными камнями.

Символика ремня/пояса часто встречается и в похоронно-поминальных песнях киргизского народа. В этих песнях выражается чувство горести и скорби по умершему брату, оставившего золотой или серебряный ремень без хозяина:

**Кумуштөн кемер** белде жок,  
Күйөөрүм агам элде жок.  
**Алтындан кемер** белде жок,  
Айлансам агам элде жок. [4]

(букв. На поясе нет серебряного ремня,  
Родимого брата нет в живых.  
На поясе нет золотого ремня,  
Любимого брата нет в живых)

Украшения - талисманы выполняли функцию защиты и оберега. Народ верил в защитную силу украшений-оберегов. Обереги готовились по форме и подобию небесных светил - в виде солнца, луны, звезд, плодов и листьев различных сакрально-священных лоя нации растений - джиды, миндаля, острого перца, фисташек, гранатовых зерен, а также из костей или частей тела животных - рогов, зубов, когтей, глаз, ушей тотемных и других культовых зверей.

Символика оберега встречается в киргизских народных песнях чаще, чем в узбекских народных песнях. По древним поверьям,

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культовыми животными и птицами считались сокол, орел, собака и волк.

Киргизы верили в их защитную функцию от различных бед и несчастий. Часто женщины обращались к ним и за помощью, запечатлевали образы сокола и орла на своих украшениях, в изделиях рукоделия “шырдак” (орнаментах) и “саймалар” (вышивках).

В качестве оберега для детей использовали шерсть и зубы собаки, считая защитным предметом от всяких бед. Символика талисмана и оберега часто встречается в причетах киргизского народа:

Элүү жашта энебиз,  
Эңкейип арча алалбайт.  
*Алтындан тумар* тага албайт,  
Бизди атабыздай бага албайт. [4; с.68]

(букв. Нашей матери пятьдесят лет,  
Не может поднять арчу,  
Не может надеть золотой оберег  
Не прокормит нас как отец).

В песне говорится о судьбе несчастной пятидесятилетней женщины обессилившей после смерти мужа. Исполняют песню её же дети. Отмечается и момент того, что она уже не может согнувшись, поднять арчу, а также упоминается и ее материальная не состоятельность: она не в состоянии надеть золотой оберег на детей и прокормить их как муж, как отец семейства.

Кыргызек сындуу мойнуна  
Кыркма *шуру* такпаган,  
Кыздардан артык сактаган.  
Кекилик сындуу мойнуна,  
Керексиз *шуру* такпаган.  
Келинди ардак сактаган. [4; с.44]

(букв. У птиц на шее нет ожерелий, А девушек и невест берегли, как драгоценные украшения).

Киргизское *шуру* переводится на узбекский как бисер, бусы. Такой вид украшения надевается на шею и грудь. Бусинки нанизываются в связку. В узбекских народных песнях встречаются и другие эквиваленты бус: бисер, жемчуга и ожерелья:

Бўйнимдаги маржоним  
Тўкилиб адо бўлди.  
(букв. Жемчуг на шее моей  
Рассыпался...)  
Или :  
Мен дарёга тош отай,  
*Мунчоғимни бўшатай.*  
Ҳафтада бир қўмасам,  
Рангимни кимга ўхшатай. [2; с.86]

(букв. Брошу камень в речку,  
Брошу жемчуг в речку.  
Если не увижу каждую неделю  
Побледнею от тоски)

Пуговица на киргизском языке *топчу*. У киргизов пуговицы делались из серебра и украшались бусинками и цветным стеклом, они использовались и в качестве декоративного украшения одежды, и как средство соединения частей одежды. Пуговицы, как символ-атрибут части одежды, и как украшение встречаются в киргизских народных причетаниях:

*Алтындан топчу* такканым,  
Ардактап, сыйлап бакканым,  
Ыйлап басылбай,  
А бирок сизди таппадым.  
*Күмүштөн топчу* такканым,  
Эркелетип бакканым,  
Эчкирип ыйлап басылбай,  
Атаке сизди таппадым. [4; с.58]

(букв. Как золотые и серебряные пуговицы,  
Не нахожу вас среди живых).

В киргизских народных песнях часто встречаются следующие примеры: “*Алтындан сөйкө тагып алган*” (надевшие золотые серьги) сваты, “*Алтын сөйкө жез баргек кулагына жарашат*” (ушам идут золотые серьги) невеста, “*Ак бермет таккан мойнуна*” (надевшая на шею жемчуг) и “*Ак зыйнат таккан мойнуна*” (надевшая на шею белое украшение), “*Керме гүл таккан мойнуна*” (надевшая на шею цветок), “*Алтындан ва күмүштөн чачпак бош таштап*” (надевшая на волосы золтые и серебряные ленты) сестра, “*Шурудан теспе жуптаган*” (с дорогими пуговицами) отец, “*Теспесин тартып жуптаган*” мать, “*Алтын жана күмүштөн ийик байлап жүр*” также “*Көкүлүнө тумар таккан*” девушка (с амулетом). Все вышеперечисленные примеры не только передают национальный колорит, но и указывают на самобытность и специфику употребления (свообразную типологию) ювелирных изделий.

### Заключение

Данное исследование направлено на выявление архаичных пластов народного мировоззрения и мировосприятия посредством одного из ключевых образов, часто упоминающегося в жанре лирических песен – образа украшений и их классификацию. Эволюция «материального мира» происходит не только за счет частотности употребления и специфики функционирования данных атрибутов быта в реальной действительности, но и за счет их глубинных семантических связей с внутренним,



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духовным миром человека, с их «приближенностью» к священным частям тела человека.

Повторяемость образов украшений в жанре лирических песен указывает на то, что они в дальнейшем могут полноправно претендовать на звание символа и перейти в категорию мифо-сакральных предметов быта: талисманов, оберегов.

Научные работы такого рода указывают на близость узбекского и киргизского народов на основе современных научно-теоретических концепций с привлечением материала мировой

фольклористики. Они служат пропаганде памятников устного народного творчества в мировых масштабах, указывают на место и роль украшений в художественно-образном изображении реальной действительности, их художественной эволюции как символа, способствуют раскрытию содержания и различных аспектов функционирования образов украшений в фольклорных текстах, выявляют и определяют вопросы генезиса, эволюции символа материальной культуры, а также трактуют семантику, определяют их значимость в сокровищнице мирового фольклора.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## IMPROVEMENT OF PLENARY POWERS OF COURTS OF SURVEILLANCE IN CRIMINAL PROCEEDINGS

**Abstract:** The introduction part of the article deals in detail with the improvement of conduct of judicial proceedings in the order of surveillance during the period of reforming of judicial system.

In the basic part questions of essence and the role of conducting business in a supervising order are considered.

In the conclusion the author comes to opinion that it is necessary to improve questions in business management in a supervising order in a direction of protection of human rights.

**Key words:** powers, court, process.

**Language:** Russian

**Citation:** Kuchkarov, K. Z. (2019). Improvement of plenary powers of courts of surveillance in criminal proceedings. *ISJ Theoretical & Applied Science*, 10 (78), 129-133.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-20> **Doi:** <https://dx.doi.org/10.15863/TAS.2019.10.78.20>

**Scopus ASCC:** 3308.

### СОВЕРШЕНСТВОВАНИЕ ПОЛНОМОЧИЙ СУДА НАДЗОРНОЙ ИНСТАНЦИИ В УГОЛОВНОМ ПРОЦЕССЕ

**Аннотация:** В вводной части статьи всесторонне отображено совершенствование ведения дел в надзорном порядке в период реформирования судебно-правовой системы.

В основной части рассматриваются вопросы сущности и роли ведения дела в надзорном порядке.

В заключении автор приходит к выводу, что следует совершенствовать вопросы в ведении дел в надзорном порядке в направлении защиты прав человека.

**Ключевые слова:** полномочия, суд, процесс.

#### Введение

Выполнение судами функций правосудия в Республике Узбекистан обусловлено тем, что они ведут законную, обоснованную и справедливую деятельность. Важное значение в осуществлении правосудия имеет полное соответствие букве закона приговоров, определений и решений, выносимых судами, так, как только через данный процессуальный факт может быть обеспечена эффективная и надежная защита прав и законных интересов граждан.

Принятие Постановлением Президента Республики Узбекистан от 14 мая 2018 году ПП-3723 «Концепции совершенствования уголовного и уголовно-процессуального законодательства Республики Узбекистан» ознаменовало начало

нового периода в осуществлении судебно-правовых реформ в Узбекистане.

Данный нормативно-правовой акт принят в целях дальнейшей демократизации и либерализации судебно-правовой системы в республике, повышения эффективности деятельности судебных, правоохранительных и контролирующих органов, повышения доверия населения к правосудию, обеспечения верховенства закона в обществе и укрепления законности, при этом приоритетными направлениями государственной политики в сфере дальнейшего реформирования судебно-правовой системы обозначены обеспечение истинной независимости судебной власти,

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надежной защиты прав и свобод граждан, а также повышение уровня доступа к правосудию.[6.]

Следует отметить, что повышение авторитета судов непосредственно связано с эффективностью осуществления правосудия. Ибо эффективность осуществления судами правосудия напрямую зависит от законности, обоснованности и справедливости решений, принимаемых судами.

Одним из основных способов проверки законности, обоснованности и справедливости приговоров, определений и решений судов является их рассмотрение в судах надзорной инстанции.

В настоящее время в нашей стране проведена работа по дальнейшему усовершенствованию действующей системы пересмотра законности и обоснованности судебных решений. В частности, в целях устранения лишних промежуточных инстанций, оказывающих негативное влияние на сроки и качество судебного процесса Указом упразднены дублирующие инстанции по пересмотру уголовных дел в порядке надзора судами областного уровня, в свою очередь, исключение полномочий соответствующих председателей судов и прокуроров по принесению протеста в порядке надзора способствует еще более эффективной защите судами законных прав и свобод граждан.

С учетом современных международных стандартов и передового зарубежного опыта, а также в соответствии со Стратегией действий по пяти приоритетным направлениям развития Республики Узбекистан в 2017-2021 годах, обозначена задача по разработке и осуществлению совершенно новых приоритетных направлений совершенствования уголовного и уголовно-процессуального законодательства.

В уголовно-процессуальном законодательстве произошли ощутимые изменения, направленные на совершенствование его норм, имплементацию передовых международных стандартов и зарубежной практики в целях безусловного обеспечения прав и свобод граждан, привлекаемых в уголовный процесс [2].

В частности, принятие 29 января 2018 года Закона Республики Узбекистан “О внесении изменений и дополнений, а также признании утратившими силу некоторых законодательных актов Республики Узбекистан” № ЗРУ-463 можно рассматривать в качестве примера работы, проводимой в стране по дальнейшему реформированию судебно-правовой системы.

Данным законом в действующий Уголовно-процессуальный кодекс Республики Узбекистан внесен ряд изменений и дополнений, усовершенствованы нормы, касающиеся проверки законности, обоснованности и справедливости

приговоров, определений и решений судами вышестоящей инстанции, в частности судами надзорной инстанции.

В частности, по рассмотрению уголовных дел в порядке надзора изменения и дополнения внесены в статьи 510, 511, 512, 518, 521 УПК, которые дополнены нормами, касающимися лиц, имеющих право подачи жалобы по приговору и определению (решению) в надзорном порядке, лиц, имеющих право подачи протеста по приговору и определению (решению), истребования уголовного дела для проверки в надзорном порядке, возврата протеста, полномочий суда надзорной инстанции, данный кодекс дополнен новыми статьями 510<sup>1</sup>-, 510<sup>2</sup>-, 515<sup>1</sup> и 515<sup>2</sup>, которые названы “Порядок обжалования и опротестования судебных решений в порядке надзора”, “Возвращение жалобы в порядке надзора без рассмотрения”, “Определение об отсутствии оснований для пересмотра судебных решений в порядке надзора в Судебной коллегии по уголовным делам Верховного суда Республики Узбекистан”, “Определение о передаче жалобы в порядке надзора для рассмотрения в Судебную коллегию по уголовным делам Верховного суда Республики Узбекистан”. В статьях 514 и 515 УПК установлены новые нормы, касающиеся сроков рассмотрения жалоб в порядке надзора и по решениям, принимаемым по жалобам в порядке надзора. Кроме того, из Кодекса исключены статьи 516 и 519, касающиеся рассмотрения жалоб в надзорном порядке.

Данные изменения по своей сути и значению направлены на систематизацию и гармонизацию норм уголовно-процессуального законодательства, совершенствование действенной и надежной защиты прав и свобод граждан, интересов государства и общества, а также надежное и эффективное обеспечение правосудия путем проверки законности, обоснованности и справедливости судебных решений, принимаемых соответствующими органами.

В связи с внесением в Уголовно-процессуальный кодекс Республики Узбекистан изменений и дополнений, возникновением в судебной практике различных вопросов, а также в целях обеспечения унифицированного и корректного применения данных норм принято Постановление Верховного Суда Республики Узбекистан от 24 мая 2019 года “О судебной практике по рассмотрению уголовных дел в порядке надзора” №11.

Не будет преувеличением, если сказать, что принятие данного постановления стало логическим продолжением судебно-правовых реформ, касающихся проверки законности,

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обоснованности и справедливости судебных решений.

Любой приговор, определение, решение, принимаемое судом по каждому уголовному делу должно быть законным, справедливым и обоснованным.

Законность, обоснованность и справедливость приговоров, определений и решений кроме рассмотрения в судах апелляционной и кассационной инстанций, проверяется также и в суде надзорной инстанции.

Рассмотрение уголовных дел в надзорном порядке осуществляется судом надзорной инстанции. Как было отмечено выше, деятельность надзорной инстанции упорядочивается уголовно-процессуальным законодательством и другими нормативно-правовыми актами.

Как указано в статье 490 Уголовно-процессуального кодекса, суд надзорной инстанции, рассмотрев уголовное дело в надзорном порядке, при невозможности восполнения пробелов или устранения недостатков либо процессуальных нарушений путем проведения частичного судебного следствия, отменяет апелляционное или кассационное определение, а также последующие судебные определения, постановления, если они были вынесены, и передает дело на новое апелляционное или кассационное рассмотрение.

В постановлении Пленума Верховного суда Республики Узбекистан от 24 мая 2019 года «О судебной практике по рассмотрению уголовных дел в порядке надзора» указано, что делопроизводство возбуждается только по делам, рассмотренным в апелляционном или кассационном порядке [5. с. 2].

В соответствии с статьей 28 УПК, суд первой инстанции правомочен постановить приговор или вынести определение по уголовному делу. Суд апелляционной инстанции рассматривает дела по жалобам и протестам на не вступившие в законную силу приговоры и определения суда первой инстанции и выносит определения. Суд кассационной инстанции рассматривает дела по жалобам и протестам на вступившие в законную силу приговоры и определения суда первой инстанции и выносит определения. Суд надзорной инстанции рассматривает дела по протестам на приговоры и определения суда первой инстанции после рассмотрения их в апелляционном или кассационном порядке и выносит постановления (определения).

В ходе судебных заседаний в данных инстанциях проверяется вся деятельность судебных и следственных органов, законность, обоснованность и справедливость всех решений, принятых по делу.

Надзорное производство принято считать исключительным формой рассмотрения дела вышестоящим судом. Надзорное производство имеет своей задачей проверить решения нижестоящих судебных инстанций и внести в них необходимые изменения или отменить их если при рассмотрении дела в любой из нижестоящих судебных инстанций было допущено существенное нарушение уголовно-процессуального или уголовного закона, что привело к постановлению незаконного, необоснованного или несправедливого судебного решения [11, с 556].

В статье 520 Уголовно-процессуального кодекса установлен порядок рассмотрения уголовного дела в суде надзорной инстанции.

Как указано в статье 506 УПК, уголовное дело рассматривается в суде надзорной инстанции в том же порядке, как и в кассационном порядке. При этом имеются некоторые схожие черты надзорной инстанции с кассационной инстанцией: 1) для обеих инстанций приговоры, определения и решения должны быть вошедшими в силу; 2) обе инстанции проверяют законность, обоснованность и справедливость приговоров; 3) в обеих инстанциях законность, обоснованность и справедливость приговоров должна быть проверена в течении года.

О надзорной инстанции ученые высказывают разные мнения, в юридической литературе имеются различные подходы к этому вопросу.

По мнению М.Рустамбаева и Е.Никифоровой, суд надзорной инстанции, рассмотрев уголовное дело в надзорном порядке, отменяет апелляционное или кассационное определение, а также, следующие определения и решения суда, если они были вынесены и передает дело для пересмотра в апелляционном или кассационном порядке [7, с 147].

Надзорная инстанция, отменяя определение или решение суда нижестоящей инстанции, не может вновь направить дело для рассмотрения в надзорном порядке [1, с. 699].

З.Ф.Иногомжонова и ряд других ученых, останавливаясь на общих аспектах и условиях надзорной инстанции и судов нижестоящей инстанции (апелляция, кассация) отмечают, что общие условия проверки законности, обоснованности и справедливости приговоров, определений и решений вбирают в себя все общие черты, одинаково касающиеся апелляционной, кассационной и надзорной инстанций, к которым относятся следующие:

1) Участие прокурора при рассмотрении уголовного дела вышестоящим судом;

2) Предоставление или истребование вышестоящим судом дополнительных материалов при рассмотрении уголовного дела вышестоящим судом;

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3) Наличие строгого предела при рассмотрении уголовного дела вышестоящим судом;

4) Установление сроков рассмотрения уголовного дела в вышестоящем суде;

5) Основания для отмены или изменения приговора;

6) Полномочия судов, рассматривающих дело в апелляционном, кассационном и надзорном порядке;

7) Не полномочность вышестоящих судов применять статьи закона, касающиеся усиления наказания и более тяжкого преступления;

8) Обязательность исполнения указаний вышестоящего суда [10, с. 232].

Основная цель этих общих условий состоит в повышении эффективности правосудия и своевременном восстановлении прав путем устранения судебных ошибок при проверке законности, обоснованности и справедливости приговоров, определений и решений. А это формирует почву для своевременного исполнения качественно составленных судебных решений.

Ф.Мухитдинова отмечает, что надзорная инстанция проверяет судебные решения, определения и приговоры, вошедшие в законную силу на предмет законности, обоснованности и справедливости, подобная проверка также осуществляется по жалобам лиц, участвовавших в деле, а также в случаях нарушения прав и интересов граждан из-за обжалуемых актов, проверки могут проводиться и по прокурорским протестам [3, с. 90].

Задача надзорной инстанции – проверить в порядке надзора законность приговоров, определений и решений суда, вошедших в законную силу. После истечения сроков рассмотрения в апелляционном или кассационном порядке, дело рассматривается в порядке надзора [9, с. 112].

П.А.Лупинская полагает, что надзорная инстанция впервые организована в нашем уголовном процессе и ведет деятельность по проверке законности и обоснованности судебных решений, вошедших в законную силу. По мнению В.П.Маслова, надзорная инстанция является этапом уголовного процесса в виде исключения и служит исправлению судебных ошибок в решениях, определениях и приговорах суда, вошедших в законную силу [4].

О.Тошев пишет, что надзорная инстанция отменяет апелляционное или кассационное определение и вновь передает дело на рассмотрение в апелляционном или кассационном порядке. Насколько лучше будет осуществляться

деятельность апелляционной инстанции, настолько меньше будет обращений по поводу проверки законности, обоснованности и справедливости приговоров в надзорном порядке [8, с. 29].

Г.Тулаганова была совершенно права, когда отмечала, что запрещается рассматривать дело в надзорном порядке без подачи жалобы или протеста по отношению к приговору, вошедшему в законную силу [9, с.125].

Основная цель и суть суда надзорной инстанции заключается в обеспечении правосудия, устранении правонарушений, допущенных на этапе предварительного следствия, суда первой инстанции, судов апелляционной и кассационной инстанции, обеспечении унифицированного понимания и применения законов во всех судах, а также приведения в исполнение законных, обоснованных и справедливых приговоров [10, с. 284].

Мы полагаем, что в статью 494 действующего Уголовно-процессуального кодекса целесообразно включить часть 5 следующего содержания, **“Не допускается пересмотр в надзорном порядке обвинительных приговоров, определений и решений суда, отягчающих состояние осужденного, а также оправдательных приговоров или определений (решений) об окончании дела”**. В статьях 494, 520 недостаточно положений, полностью осуществляющих принцип не изменения состояния осужденного в сторону отягчения. Именно поэтому внесение данного дополнения дает возможность полноценного осуществления данного принципа.

В заключение необходимо отметить, что надзорная инстанция должна проверять законность, обоснованность и справедливость решений (определений), вынесенных судами нижестоящей инстанции по уголовным делам не просто так, для формальности, а тщательно, всесторонне, полностью и объективно. Это, в свою очередь, повышает эффективность правильного применения законодательства на практике судами нижестоящей инстанции. Ибо основная цель производства в суде надзорной инстанции – обеспечение правосудия, устранение правонарушений, допущенных в судах первой инстанции, апелляции и кассации, обеспечение унифицированного применения законов во всех судах и приведение в исполнение законных, обоснованных и справедливых судебных решений.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 11.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## ILLUSTRATION OF ETHNOGRAPHY OF CENTRAL ASIAN PEOPLE IN EARLY MEDIEVAL CHINESE SOURCE (IN THE EXAMPLE OF UYGHURS AND DUNGANS)

**Abstract:** This article is devoted to study the origins and ethnography of Dungans and Uyghurs and their appearance in Chinese territory. Chinese, Russian and Uzbek scholars books are used to explain the introduction of Islam into Chinese territory and in this process, the role of Dungans is also shown.

**Key words:** Dungan, Huizu, Sian, Fazlullah Rashididdin, Khurasan, tribe, arabic, seed, the Tan Empire, autonomous.

**Language:** English

**Citation:** Dedamirzaev, J. Y. (2019). Illustration of Ethnography of Central Asian People in early Medieval Chinese Sources (in the example of Uyghurs and Dungan's). *ISJ Theoretical & Applied Science*, 10 (78), 134-138.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-21> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.21>

**Scopus ASCC:** 1202.

### Introduction

Dungan and Ughurs [1] are the nations living in China and believing in the Islamic Sunni religion. They live mainly in the provinces of Shenyang, Xian in China[2]. Sian is located in the northern-eastern part of the Tibetan Plateau. Sian is one of the largest province in China.

Dungan and Ughur people's the dynasties that played an important role in the history of the Arabs. The first name of the Dungan tribe is called shangren, huren. Professor G. Nemetix emphasized that the word "Shangren" was added to this name by adding a name to it. Fazlullah Rashididdin notes that in his work "Jome' at ta'vorix"[4, p.270], Dungan people are one of the Arab tribes. In his work Dungan writes the word "huizu".

In some sources, the word "huizu" means "returning nation." In the 12th century, Dungan tribes, one of the Arabian tribes along the Sayhun (Syr Darya), were mentioned in Turkish-Arab sources. The towns of the Dungans were invaded by the Mongols and occupied this city in the 12th century. For this reason, Sibnak and Uzgen cities, as well as the city of Xian, are also listed in their fractured sources. According to Zaki Walidiy[3, p.450], Dungan wrote about the X century, during which he had participated

in the war between the Samanids and the Karakhanids in recent years. The Dungan people are one of the ancient Arabs. In the study of ethnography and ethnic history of Turkic peoples, medieval writers Mahmoud Koshghari's "Devonu lug'otit turk" [5, p.164] plays a special role. This work contains unique information about the linguistic and ethnic composition of the population of some towns and villages, their brief description of their social structure, ethnotoponymy, and the names of some tribes. And most importantly, the book contains a description of some of the ethnographic features such as social and family life of the ancient tribes, various customs and rituals, religious beliefs and ideas. Mahmoud Koshghari has acknowledged that there are many tribes in the tribe of Jayhun to Chin (China), and that there is a mistake to call them all chigil.

### Materials and Methods

Mahmoud Koshgari mentions that Dungans were part of Arabs in his "Devonu lugotit turk" [5, p.440] and that he was one of the Arab tribes. The circular map attached to Devon also contains these data. It is named as one of the 22 tribes[7, p.8]. The Dungans were inhabited by Sayhun (Syr Darya) in the vicinity of Issyk Kul and in the north of the Ili River.

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Then they moved to Khorezm and Khurasan and separated into different parts. Dungan defines his own history as 800-900 years. Some Dungans called themselves Arabs, and another part goes to East Turkestan through Khurasan in the VIII-IX centuries, and then to northern China (Shenyang and Sian). Ancient Dunganians moved to the graveyard at the time. Dunganians mixed with Chinese. In the present-day Turkey, the names of this term are mentioned. Dunganians (called themselves Huizu) (回族) are an Arabic nation in China. Basically, they live in the river bank of Shenyang. They spoke in Arabic.

V.V.Bartold [3, p.450], who gave the information that Dunganians (回族) were part of the Arabs living in Iran. It has been proven historically by the Dungan (回族) (huizu) tribe. As the Mangitians did on Dungan (huizu) (回族), they were divided into different directions. After the Genghis Khan's invasion, the process of approaching the Mongols began.

In Rizbehon Isfahaniy's "Mehmonomai Bukhara", all Shaybanis, and even the Kazakhs and Mangites, called it "the Uzbek people." Thus, from various ethnic groups consisting of various tribal tribes, such as mangit, qongirot, qiyot, qipchoq, xitoy, qangli, dormon, kenagas, saroy, ming, qirq, yuz, loqay, qoshchi, nayman, chimboy, shunqarli, qovchin, chiroyli, iyjon, salur, bayri, argin, burkut, barlos, jaloir, qarluq, nukus, uyshin, otarchi, qatagon, kulan, arlat, qushoyoqli, buyruk, such as the ethnonym is an important component of the formation of Turkic and other Central Asian Turkic peoples [6, p.78-79].

The great Turkologist, E.Tenishev [7,p.226], points out that the Dunganians had moved to the west, while some of them were extinct in Khurasan and partly to East Turkestan and became part of the Chinese nation. Nowadays there are only names on the territory of Kazakhstan, Kyrgyzstan and the Russian Federation, which are named after this term.

The question is, when and how the Dunganians came to China's Sian land, is interesting for everyone. In the Chinese Chronicles, Dungan VIII-IX centuries. Some Chinese (unaware of history) often refer to them as Salar. That's why the term "solorxuey" (salam dungons) has appeared in Chinese.

According to Chinese scientists, Dungan is a generation of Arabs who are one of the Arab tribes in the VIII-IX centuries.

In the period of the Yuan dynasty, the dunganians were transferred from Khurasan, its surroundings and East Turkestan to the northern part of the present-day Chinese Sian Province, where the Turks became a nation. According to Chinese sources, at that time, they travelled quite a distance. So, those who moved there were mostly young people. Over the centuries, they lived through extinction.

Dungan nationality has oral traditions dating back centuries, from generation to generation.

According to one of these stories, there were six brothers (eight brothers in the 8th-9th centuries) in Khurasan. There was a conflict between them and the local clergy. That is why they had to go eastward [8,p.51]. According to a second story, there are two brothers in Khurasan, one called Galiman (Halim), and the other Aghaam (Rahmon). Both of them were reputed. But they did not like the local government. Therefore, fearing that something would happen, their close relatives left Samarkand, along with a total of 18 people, rising food, water, a clay soil, and one Koran to a white camel. Shortly afterwards, 45 more people left. The brothers travelled through the northern skirts of Tangritav to the east, reaching Shen's land through places like Jyuyuyguan, Lyangchuo, Ningxia. Then he went back and stopped in a place called Ganjyatan in Gansu. Then, 35 of the 45 followers joined them. The remaining 10 people were left on the road. After the meeting, the brothers consulted others and decided to find a place that resembles their homeland. Then they went to Shenyang and went to the River banks [9,p.22-24] Valley, to the east of the country.

In the Chinese historical sources, there is very little information about the Dunganians, and, if we are based on the narratives in the nation, they were Arab tribes. The Dunganians were actually living in the Tang Empire, and later moved to the West - to Central Asia and after a while returned to their homeland [10,p.711]. Although there are some differences in these stories, they show that a Samarkand family left their homeland and lived in another country.

Mahmud Koshgary's "Devonu lugotit Turk", published in China, is a name for a tribe that includes the ancient Dungan Arabs. This idea is also found in the Islamic qamus. Moreover, the term "dunghan" is used to refer to the term "repatriated people" and the term "tribe" was used to indicate that Khurasan lived in ancient times in the vicinity of Issyk Kul and in the north of the Ili River. Then they moved to places such as Movrounnahr and Khurasan. Then they were divided and spread all over. Then some of the them were called themselves as Turkmen [11,p.220-221]. Some of them moved to East Turkestan through Xuroson in the VIII-IX centuries, and then to the northeast of present-day China, to Sian and Shenyang.

After the Min dynasty, the Sin dynasty came to power. Dungan (Húzá) is said to be one of the 12 tea collectors in the country. At the same time, Dungan (huízú) is also subject to compulsory military obligations and has various responsibilities. In time, Dungan (huízú) also established their own states. During the Yuan dynasty, they worked in senior positions in the country. After some time, they created their own country too. The Dungan (huízú) community also existed during the Sin and Yuan period. In 1781, there were 6,000 families, with about 3 million inhabitants.

If we talk about Uyghurs in Chinese sources, they were as deeply learned as Dunganians and provide



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us with important information on the ethnography and ethnic history of these people. We can list some of them.

The Uyghurs restored the Uyghur Khanate in 646 Eastern Turkic Khaganate. During the Uighur-Orkhon khanate (744–840), all its citizens were called “Uyghur” (wéiwúěrzú) (维吾尔族), and in the ninth century, the Uighur State of Iqutut (Turfan) in the Chinese sources called named after “Kuju Khanate” [12,p.489-490.]. In the 11th century, its territory stretched from the western city of Kuchar to the Great Wall of China, and it is known in Arabic sources as the “Uighur Uyghur” or “Yugur” (al-Marwazi). Uyghurs currently live in Kazakhstan, Kyrgyzstan, Uzbekistan, partly in Turkmenistan and Tajikistan. In Kazakhstan, Uyghurs occupy an entire district. Many Uyghurs live in the hot Chilik, Chunja, Panfilov, Norinkol, Ili districts, Almaty and Shymkent. In Kyrgyzstan, Uighur families live in Bishkek, Tokmak, Przewalsk, Osh, as well as in some villages, in Bayramali, Mari district of Turkmenistan and in some parts of Tajikistan. Uyghurs in Uzbekistan are located in the city of Andijan in the Ferghana Valley and Asaka, Izboskan and Pakhtaabad districts.

In his book Uighur, the Resident Almas, in Part I, sought to prove his origins and emergence by archeological research.

According to the Uyghur historian Turgun Olmos, “Uyghurs have been living in the Tarim valley since ancient times, in the Tarim valley, bordering the Tauritog and the Altai, in the Ili River, in the Ili River Valley, in the southern Siberia, Selenga, Orkhon, Tola, and Kerulen rivers” [13,p.76.].

The identity of the Uyghur people has a long process, just like other nations. It is also the history of the formation of other nations that were assimilated by Uyghurs during this process. The name of the people varied from time to time in association with other nations. The sequence of the Uyghur people is as follows: chidi-dinlin-gaogyuy-teyle-huihei-uigur.

During the rule of the Sui dynasty in China (589-618), the four seeds of the Gaogyuy: yuanxe, pugu, tunlo, baego, form an alliance under the leadership of the most powerful of the Yuanha family started deliberately. The Uighur ancestors of the Uyghurs split into two parts after a long war with the Juan-juan in the second half of the fifth century [14,p.215.]. Some of them migrate to the north - the Arhunga, the Selengi river valleys, the other to the Altai and the Tien Shan.

By the third century, the Uyghurs who formed the southern alliance moved west, while the ninth Uyghurs forming the northern alliance moved to the north. At the end of the sixth and beginning of the 7th centuries, Turkic peoples of Central Asia were known in the Chinese sources as tele. The strongest of them at that time was the Vixhe tribe. In the sources of the Tan dynasty, people were called “wuhhe” during the

post-Sui dynasty. It follows that people are known by different names. The Yuanxe alliance consists of nine seeds. The most important of these was the iologe riparian tribe.

When the Uyghur tribes first came together, only four were formed. During the later Peylo Empire (742-756), the nine tribes were united. The names of these tribes in their works are as follows: iologe, goddess, queen, mocosige, auchjay, gesa, khuvinsyu, iovuge, xasivu [14,p.216.].

Six tribes were not included in this union. The basmil and gelolu (qarluqs) were soon added. The new Uighur union was the next step in their ethnic consolidation process. The Uyghurs were part of the Jujan Empire from the fifth to the eighth century and later the Turkic Kaganate. The Uighur ethnic union process ended with the establishment of the first Uighur feudal state along the Euphrates River after the Turkic Khaganate in the VIII century. By the eighth century, the “Uyghur” ethnonym was used in the eastern Tien Shan people to form its own state. By the 740s the internal and external tensions in Turkish sovereignty increased. In 742-744 the uigurs, qarluqs, and basils tribes united and attacked the khaganate. In 745 the allies slaughtered the last ruler of the Turkish khaganate and the throne was surrendered to Uyghurs. Thus, a new state - the Uyghur Khaganate - was replaced by the Eastern Turkic Empire, and the city of Karakorum (on the left bank of the Orhan River) became its capital. At that time this state was very powerful. One of the Chinese sources found was the phrase “The Great Uighur State” [15,p.216.].

Their first hakan Peylo (744-756) was an uyghur family. As mentioned earlier, while the Uighur tribes were originally formed, Peylo was able to unite nine more tribes during the reign. During his reign, the Uyghur empire extended from Altai to Manjuria. After Peylo's sons, Moyunchur (756-759) and Idigin died in the fall (760-779). The town of Karabalasogun was built in the valley of the Arkhoon and turned into the capital of Khaganate. These data indicate the rapid socio-economic development of Uyghurs. The unification of several tribes led by Hakan led to Uighur political unification. The military and political power of the state grew tremendously. Even the Chinese emperor sought help from the Uighur during the 755 An Lu Shan uprising [16,p.55.]. Uighur cavalry participated in the suppression of the uprising. For their services, the Chinese emperor Day-dong forgave the Uighurs for looting and gave titles and presents to the Uyghur military leaders. Empowered by the internal crises, the Tan Empire even agreed to release thousands of Uighurs into slavery in order to maintain peaceful relations with the Uighurs.

The Uighur ambassador Kuchluk-Moko-tarhon demanded that the emperor of China be ranked higher than the ambassadors of other countries, and to marry the king of China. Both requirements were met by the Chinese emperor. The central authority of the Uighur

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kingdom was strengthened by the brutal struggle of the clergy. However, Muyunchur's coming to power has led to public outcry for unknown reasons. The protesters were led by a man named Tay Bilga-Tutuk. Kidans and Tatars also joined the ranks. The conflict between Kidan and the Tatars with the Uighurs occurred just north of the Selenga River. In the conflict, Kidan and Tatars retreated [17,p.57.]. However, even after the war ended successfully, the second issue was still before Khakun Mynchur. The challenge was to establish and consolidate the borders of the state, and to enhance its military capabilities.

In the spring of 759, Muyunchur defeated the chains on the Upper Yenisei and took over. This fall, he defeated the Tatars in northwest Manjuria. The following year, a tribe (which was extinguished on the Selenga tower) rebelled against the Uyghurs and the ethnic Kyrgyz. Muyunchur led a very large army against them and suppressed the rebellion. To the north, the Kyrgyz conquered the kidans in the east and returned to their homeland. By the middle of the 8th century, the Uyghur empire extended from the Altai in the west to the Xinjiang Mountains in the East.

The book also tells about the intensification of inter-tribal conflicts at the end of the 8th century. In 789, Idigi Khagan was killed by Tun-Moko Tarhan. According to Pozdneev, who investigated the tragedy of the culprit, he belonged to the iologe (yaglakar), a very powerful Uyghur horde. While other tribe officials were also involved in ruling, they did not have a decisive vote [18,p.488.]. In some cases, this has caused the officials to envy. With their support, the Tun-Moko Tarhan Idigi defeated the supporters of the Hakan and attempted suicide. With the arrival of Tun-Moko tarhan to power, the policy of the Uyghur state with respect to the Tan Empire was changed. The robbery was stopped, and the Chinese captured were released.

The loss of strong tribal tribes and the departure of qarluqs from the Uyghur state, which were not yet

recovered, were severely weakened the military and political power of the Uighur kingdom. After the departure of the Uighurs from the Uighur state, the struggle for the throne of hakans began. Hakans were frequently exchanged. Subsequent hakans became victims of conspiracies and conspiracies, and could no longer rule power. The last hakan of the Iologe (yaglakar) seed was no heir [19,p.120.] and therefore the power is passed on to other tribe representatives. So after his death, another representative of the seed, Gudulu (796-805), became a khan.

### Conclusion

According to Chinese sources, the Kyrgyz were subjected to Uighur and paid the Uighurs in 758, but during the Uyghur crisis, the Kyrgyz were seeking freedom. In 840, Kyrgyz cavalry killed Kuchluk Mone, led by Kuchluk Mone. After that the Kyrgyz expelled the Uyghurs. The Uyghurs have suffered enormous casualties and even lost their former residence. Thus, in 840 the Uighur kingdom was defeated. The Uyghurs, which escaped the persecution of the Kyrgyz, were divided into two parts [20,p.73.]. The fifteenth tribe, headed by Pan Tele, went to Altai, where qarluqs people lived, and the other ten-hundred families headed to Ganjou. [21,p.88.]. The Uighur tribes in Ganjou were Uge Dele. However, this part of the Uigurs failed to establish a strong state. Because they were attacked on all three sides. First, the Kyrgyz continued to attack them. Second, the Uighurs, who fled the Kyrgyz, faced resistance from the Chinese when they attempted to enter the Tan Empire, and thirdly, the Tibetans attacked them. As a result, after a series of defeats, some Uighurs were forced to move west and join the tribes of the Pan Tele [22,p.124.].

Hence, the uprising of the Uyghurs in 840 led to the collapse of the Uyghur kingdom. This migration took place in two stages: in 840 the Uyghurs themselves, and in 866 other tribes left the western Uighur region.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 12.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## FEATURES OF EQUITY CAPITAL GROUPING AND ORGANIZATION OF EQUITY ACCOUNTS AT FOOD INDUSTRY ENTERPRISES

**Abstract:** In this scientific article, it has been studied the features of equity capital in the food industry enterprises, and developed proposals for making amendments and additions to existing normative documents using the existing normative documents for the identification of private equity and scientific research of economics scientists.

**Key words:** source of own funds, equity capital, authorized capital, added capital, reserve capital, retained earnings, target income, reserves for future costs and payments.

**Language:** English

**Citation:** Urishev, K. O. (2019). Features of equity capital grouping and organization of equity accounts at food industry enterprises. *ISJ Theoretical & Applied Science*, 10 (78), 139-142.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-22> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.22>

**Scopus ASCC:** 2000.

### Introduction

From the first years of independence, our economy has been developing thanks to the chosen path of progress. Over the past 26 years, a new stage of development has begun as a result of reforms in all sectors and areas of the economy.

In recent years, the main directions of the development of our independent sovereign state on the basis of a new model, new style and trends have been identified. The adoption of the "Strategy of Actions on five priority areas of the Development of the Republic of Uzbekistan in 2017-2021" by the initiative of the President of the Republic of Uzbekistan Sh.M.Mirziyoev started a new stage of the country's development. As defined in the adopted Action Strategy "Priority directions of development and liberalization of the economy" in the direction of "further modernization and diversification of the industry by transferring it to a qualitatively new level, aimed at accelerating the development of high-tech manufacturing industries, primarily in the production of finished products with high added value deep processing of local raw materials "further development of this area can be achieved through the implementation of priority tasks.

Especially, the food industry is of particular importance in the industry, and as a result of the

development of this industry, the demand of the population for high-quality consumer goods is fully satisfied and the provision of high-quality food is achieved.

At the same time, as noted by the President in his appeal to the Parliament, "We all understand that any reform and change can not be achieved without stable economics. We have begun extensive work over this past year. But we still have a lot of tasks to strengthen our national economy and bring our country to the list of developed countries." [5].

Indeed, the implementation of reforms in the field of economic development is one of the most pressing issues of today. At this stage of development, we believe it is necessary to pay special attention to the development of accounting, which is an important part of the economy.

Despite the fact that over the years of independence, studies have been conducted on the development of accounting and its facilities, in the context of the modernization of the economy, no specific studies have been carried out to improve the accounting of equity capital in the food industry, especially in fat-and-oil production enterprises. Therefore, we believe that scientific research on the improvement of equity capital in oil and fat

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production enterprises is one of the most actual problems.

Currently, equity capital plays an important role in the effective organization of the activities of economic entities (joint stock companies, organizations with limited liability, small business, family businesses, farms), operating in our country.

Because the equity capital is composed of the sum of the funds formed by the entity as a result of its creation and activity.

The results of the study show that in determining the structure of equity capital, the existing legal framework and ideas of economists are contradictory, and we can see that there are different views of entities on the structure of equity capital.

In particular, Article 19 of the Law of the Republic of Uzbekistan "On Accounting" (new addition) states: "Equity capital consists of the authorized capital, added, reserve capital and undistributed profits.". At the same time, the National Accounting Standard No. 14 "Report on Equity capital" states: "The report should disclose information on equity capital and its components, authorized capital, equity, reserve capital, retained earnings (permanent losses), information on own shares and other elements of equity capital"[4]. It should be noted that in these normative documents, there are two types of situations when determining the structure of equity capital of entities.

It can also be seen that during the years of independence, well-known economists of the country had different views in determining the structure of equity capital. Thus, according to the economist K. Urazov, "equity capital consists of: authorized capital, reserve capital and targeted earnings"[10].

In his scientific works, A.Kh. Ibragimov proposes "The difference between the assets and liabilities of the equity capital business entity. Equity capital may increase or decrease depending on the

production and payment to the owner of the property, additional investments and the results of other activities. Equity capital consists of three parts: authorized capital; added capital; reserve capital" [8].

As N. Jurayev and others noted that "the main source of the enterprise's own capital formation is its authorized capital, which is a set of funds invested by its owners to the enterprise. he procedure for the formation of authorized capital is regulated by law and constituent documents. In particular, the authorized capital of state-owned enterprises reflects the funds allocated by the state for the operation of the enterprise upon commissioning of the enterprise" [9].

A.Karimov and others point out that "newly established enterprises in the conditions of market economy independently form their own financial and material resources. These resources are usually created by the founders of the business as a contribution to their authorized charter capital.

The functions of accounting for capital, reserves and undistributed profits in enterprises of all forms of ownership are as follows:

- control over the formation and use of the authorized capital;
- collection of information on the founders of the enterprise, the stages of capital formation and types of shares;;
- Ensuring receipt of information on drawing up a report on the status and movement of authorized capital;
- timely reflection of operations related to the addition of capital and reserve capital in the account;
- timely accounting and control of the formation and distribution of the net profit of the enterprise" [7].

Part 4 of the National Accounting Standard 21 is called Private capital, in which the structure of equity capital and accounts for their accounting are given.(Figure 1).

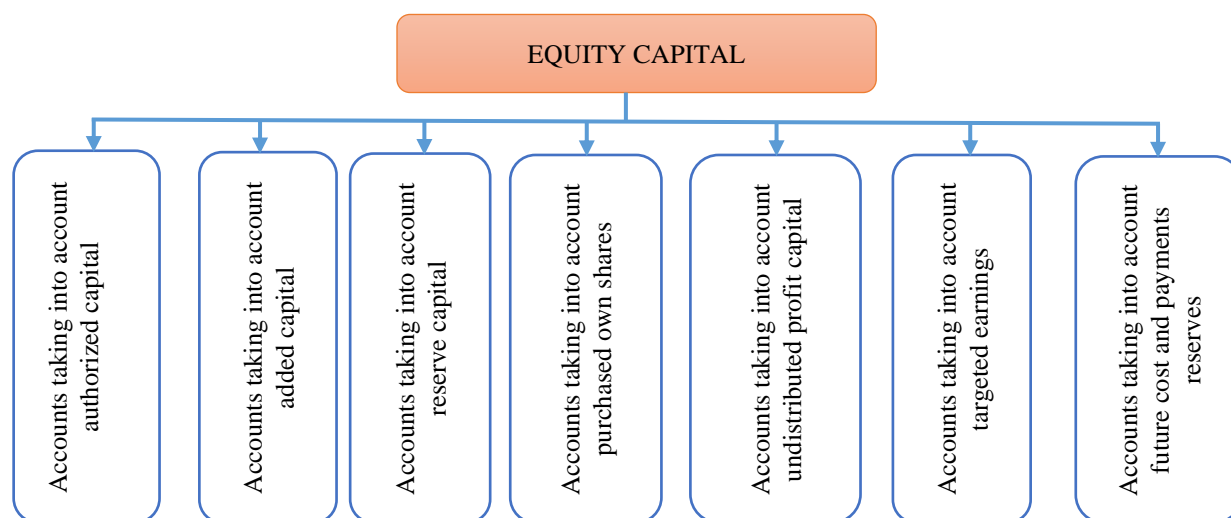


Figure 1. Classification of accounts accounted for equity capital by the entities.

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Studies have shown that in determining the structure of equity capital in business entities there are different views in the regulatory documents and different points of view of economists. This creates a number of inconsistent cases of accounting for equity capital and the associated economic relations.

It is well known that equity capital plays an important role in the effective organization and financing of the activities of entities. Therefore, it is desirable to clearly define the structure of equity capital of entities. Only then can the economic relations associated with them be achieved.

**Table 1. Classification of the equity capital in the business entities<sup>1</sup>**

Indicators	Sources						
	Law "On accounting"	NAS 14	NAS 21	K.B.Urazov	A.K.Ibragimov	I.Yu.Jurayev	A.A.Karimov
Authorized capital	+	+	+	+	+	+	+
Added capital	+	+	+	+	+		+
Reserve capital	+	+	+	+	+		+
Purchased own shares		+	-				
Undistributed (saved) profit	+	+	+				+
Targeted earnings			+	+			
Reserve of future costs and payments		+	+				

Based on the table above, we believe that equity capital should include authorized capital, added capital, reserve capital, undistributed profit, targeted earnings and future costs and payments reserves. and the first paragraph of Article 19 of the Law of the Republic of Uzbekistan "On Accounting" in the new edition is to be defined in the following wording: "Equity capital consists of authorized capital, added, reserve capital, undistributed profits, targeted earning and future costs and payments reserves".

Also, we propose to add the following paragraphs to Article 19 of this Law, Paragraph 6 "Targeted earnings contain information on the status and movement of target financing, as well as the receipt and expenditure of membership fees and other non-repayable funds intended for the implementation of targeted action", Paragraph 7 "Refers to the status and behavior of the Reserve Sums set forth in the prescribed manner for future expenditures and payments".

Accounting for the centers of responsibility from the standpoint of economic analysis can be called the

most convenient, since it has sufficiently detailed data in order to conduct a factor analysis on the basis of the places of occurrence of income and losses, as well as specific reasons. The accounting of activity on divisions on the principles of the centers of responsibility will allow to reveal the end result and to estimate efficiency of each of them, to eliminate negative results in their activity [6].

Studies show that such a definition of the structure of equity capital is important for maintaining accountability and the correct formation of sources of own resources of entities.

The existing normative documents stipulate that the newly established business entities independently formulate their financial and material resources. Such resources are usually created by the founders of the entity as a contribution to their authorized capital. As a result of this activity, other items of private capital will be formed, and calculations related to the structure of equity capital determined by us will be made.

<sup>1</sup> Developed by the author as a result of research.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 12.10.2019 <http://T-Science.org>

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QR – Article



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## SOCIAL PROBLEMS OF TRANSFORMATION PERSON WORLDVIEW IN THE PROCESSES OF GLOBALIZATION

**Abstract:** In the article is scientifically analyzed the social philosophical problems of person socializing in the processes of globalization. So this article analyzes the concept of personality, its social essence, the phenomenon of the person, the processes related to its content, structure and specifications of the formation.

**Key words:** personality, individ, human, society, phenomenon, globalism, postmodern, social virtue, information, ideological influence, information space, disinformation, personalism, component, pragmatism, freedom.

**Language:** English

**Citation:** Majitov, M. A. (2019). Social problems of transformation person worldview in the processes of globalization. *ISJ Theoretical & Applied Science*, 10 (78), 143-146.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-23> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.23>

**Scopus ASCC:** 1211.

### Introduction

The problem of personality as the most pressing problem in the system of socio-humanities has been the constant focus of philosophical thought. Under the influence of serious changes in social development, positive and negative trends affecting it, "personality" was a specific problem in the attention of each historical period. This in turn became the basis for the formation of philosophical doctrines and directions that study the problem of person in human science from a socio-philosophical, religious-psychological point of view as a subject and object of social development. Therefore, initially, it would be desirable to focus on the analysis of the processes associated with the concept of "person" and its socialization.

The socialization of person, reflecting spiritual and socio-cultural aspects in himself, is complex. The psychological aspect of personality socialization mechanism is manifested in the perception (or non-acceptance) of certain social roles by the individual. Its socio-cultural aspect covers the process of mastering the individual's cultural values through language, art, religion, etc.

Well, how is the socialization of person in the conditions of globalisation, which reflects the new universal order formed in today's world development and complex interaction between states and people, the integration in the world market of information space, capital, goods and labor, the impact of technology on the environment, the wide spread of mass culture samples, reflecting the increasing risk of information-ideological and religious-extremist attacks?

In particular, social changes, the development of science and technology and the rise of human intellectual potential in its influence further attention to the problem of personality. So, proponents of pragmatism say that person is a concept that expresses the general conclusion of something does not belong to himself (not only his own body and spirit, but also his place of residence, children, friends and relatives, property, bank account and etc.). One of its founders, William James, emphasizes that the person consists of three components (physical person, social person, spiritual person) [1].

According to Freud's method of psychoanalysis, human's personality consists of three main



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components: ug, ego, superego. They unite and bring into being a whole human personality[2].

Today, relying on the trends of the unification of mankind, the rationalization of social reality and the emergence of the worldview of people, the aspirations for the creation of the general theory of the globalisation process, at the same time, the negative impact of the globalisation process on the economic, social, political, cultural and spiritual development of different countries and peoples.

### Analysis of Subject Matters

In Islam Karimov's work "High spirituality is an invincible force", the essence of globalism is described as follows: "speaking about the phenomenon of globalism, it should be noted that this term is widely understood today as a scientific-philosophical, vital concept. From general point of view, this process expresses the formation of an absolutely new economic, socio-political, natural-biological global environment in the context of meaning, at the same time, the transformation of existing national and regional problems into global problems. Just as every social phenomenon has its positive and negative, the process of globalisation is no exception. At the moment, its extremely sharp and wide coverage effect can be seen, felt in almost all areas[3].

The ever-expanding manifestation of the globalisation process has a serious impact on the life of society, on the way of life and mentality of people (through the emergence of new needs, conditions and forms of communication, values, absorption of samples of mass culture). I.A.Karimov emphasized: "in the current circumstances, it is inevitable that any person who is healthy thinking that he becomes an incredibly sharp weapon of ideological influence and serves the interests of various political forces and centers will certainly observe"[3:113].

Therefore, taking into account the positive aspects of the globalisation process, it is important to be aware of its ideological impact, especially the idea of preserving our youth from such attacks.

Person is the perception of the subject of the external world, it is the product of its activity and social state. The scope of its activities includes labor, treatment, sports, various relations with people, in a word, various spheres of social relations in society. It cannot be understood that person separates his activity from society. The behavior of any person can be understood, studied, depending on what social group his activity. Therefore, as far as the person is concerned about the social structure, we should also not ignore which social group he belongs to, which social role he performs (therefore, how he performs this social role). For this, it is important to study, determine what kind of goal it is aimed.

According to the American philosopher scientist, one of the founders of pragmatism William James(1842-1910), personality is a description of human consciousness. And human consciousness consists of two important elements: the known and the necessary elements of knowing. The learned element in consciousness is the "person", the necessary element of consciousness is the "I". For the same reason, knowing the connection between the "person" and the "I" is one of the most important problems of human science[4]. James understands human personality is the total sum of all that is considered to be his own in his treasure[5:16-43].

So, to study the social essence of person, it is necessary to analyze three main components of the relationship between person and society:

- 1) to which social group person belongs;
- 2) the sum of the social roles in which he performs;
- 3) his needs, interests, knowledge, views and beliefs.

The social essence of person is his self-awareness, system of values, social relations, independence, responsibility. Also, an important measure of the state in which person is formed as an independent person is social virtue. Social virtue is the sum of the signs caused by person's relations with people in a certain socio-historical context.

But the person is a specific reality, it would be naive to assume that it consists only of the sum of social qualities. Spiritual qualities both the social qualities of the individual and the moral and intellectual wealth of the individual cannot fully reveal the social essence of the individual. A characteristic feature of person is manifested primarily in his fundamental qualitative difference from objects and subjects. Changes in things and subjects are limited. And the person is constantly updated and developing spiritually. This process has no check-limit. Therefore, globalization also has its own influence on person who represents person who embodies the socio-spiritual, moral essence in himself. In the formation of person there is a natural environment, a cultural environment, social experience, the role of relations with people. It covers the socio-economic system, the relations of production, the set of social institutions, the forms of social consciousness and the culture of society - the macromolecule and the individual directly living, working family and community, the educational institution, which includes cultural sites - the micromolecule has a decisive influence on the formation and development of the spirituality of the individual.

It is also possible that the person today is the subject of human relations as a cultured creature in the era of globalism. Man as a subject of social relations and conscious activity, as a member of society, becomes an individual in the process of mastering and

## Impact Factor:

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<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 5.667</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

developing self-awareness of individual social functions. Striving for inclusion (harmony with it) in the social community and at the same time, the manifestation of creative individuality makes the individual become the product and subject of social relations. The formation of an individual takes place in the process of socialization of individuals.

### Research Methodology

It is an urgent task to analyze the fact that person acquires a social essence under the influence of any events in the globalization environment and becomes an embodiment of social relations, which affects many people. In the process of mastering the personality culture of person, in particular the traditions of national culture, globalism also has its own influence. At the time of socialization, which is taking place as a process of adaptation to the cultural environment, globalism is a tendency towards adapting the behavior and views of an individual in order to be in line with the requirements, behavior of other people, its adaptability to the existing situation, dominant views and opinions, forming a sluggish attitude towards them.

As a result, among young people, illusions are formed, such as not having their own point of view, blindly following the measures with a force of influence, not being in a critical attitude to the surrounding events. The process of mastering the cultural traditions of person coincides with the formation of his individuality and at this time there are ills of egocentrism in young people. Also, cases such as neglect and cold-blooded approach to the work of person, society, nation, relationship are also one of the problems of individual socialization.

Fake informations in the press, radio, television and internet in order to distract the public opinion on the basis of the use of fake information in order to achieve the merciless goals of certain groups and circles in the global environment, are also having their impact to the person. A dangerous aspect of the dezinformation of such appearance is that it is internal disorder, a violation of the integrity of the individual, which causes its external influence.

Today's democracy under the guise of the expose is one of the urgent tasks of today's day to realize that colonialism, hegemony and the chauvinism of great statehood, terrorism and extremism are threats to the peace of the country, moral values, the traditions of statehood, the destabilizing of national development, the destructive influence on the socialization of person. Muhammad Amin Yahyo says, "Information –is psychological weapon. It is designed to have a strong impact on the human world with the help of media, computer games, internet system". [6:299]

Becoming a particular person-consumer, the satisfaction of material needs is of paramount importance and the issue of moral perfection falls on the second level. Global processes, ethnic identity,

integration, narrow specialization, network communications, alienation of man from himself and others, technologies present new situations to every member of society. As a result, the shape of the relationship between man and society changes and the person himself is identified with this. Although modern man has the opportunity to choose between his social aspirations and the social identification of the structure of his worldview, this choice today is considered both positive and negative. This is a relatively characteristic and contradictory aspect of transformation - the formation of a new generation of globular and local civilizations, accelerated rapid pace at the time of the formation of postmodern society. These two trends are interdependent and contradictory.

Contradictory manifestations of globular processes - this is undoubtedly evidence of the modern world. They give rise to the conditionality of the formation of the XXI century world civilization and postmodern society in an objective and subjective way. The trend that has arisen in the postmodern society is that the alienation of people from each other, having penetrated into its own artificial virtual narrow world, began to destroy the two main signs of humanity, such as individuality and communism. Another trend is that people are becoming a part and captive of the machine, computer and television.

Paul Virilo, one of the researchers of the postmodern society, admits that the human personality is divided. On the one hand, a person has real coordinates ("here and now") in life, that is, he lives in a real society and period. The different districts needed to live his life have real needs. He is forced to work, to communicate with people and society. But, on the second hand, it exists in life inside the Matrix, where time ("now") prevails over space ("here"). That is, he lives in hypervocality, where virtual artificial is created. The passage of human life-time-is superior to artificial virtual space, in the realm of imagination. As a result, human personality, human "I", is divided between them-real life and artificial virtual life, real time and virtual reality [7:120].

According to some scientists, it means that person is separated from the essence of existence, from the ontological foundations, deprives him of the object of understanding (legitimization) of his place in it and the environment that surrounds him. Man remains unable to distinguish rightness, reality from imagination. J.Liotar from postmodern scientists put the issue in exactly the same order and come to the above conclusions [8:233].

Some philosophers believe that by the XX century the person cannot cope with the social role he performs, there are no conditions necessary for the formation and development of the individual and in due time this process R.Xiggins and E.Fromms called "the death of person".[9] The social functions of socialization of the individual are as follows:

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GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
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1) it is formed as a subject of socio-historical process;

2) it is the successor in the development of culture and civilization;

3) it provides the ground for the development of society without conflicts by adapting to the social environment. For this purpose, it is certainly worthwhile to promote social education, which will have a positive impact on the socialization of person.

Social education is the process of formation and development of person's consciousness, spiritual and educational world in harmony with the goals and objectives of society, all the noble influences and factors that encourage people to actively participate in socio-economic and cultural life.

In conclusion, the person is the product of socio-historical development, socio-historical activity, the subject of social relations the person is the product of history and society, the result of education and upbringing. Its significance is formed by the richness of social relations, the scale of social activity and the volume of assimilated culture. It is especially important to give a clear picture of the structure of the personality, analyze the scale of issues related to its development, which are currently undergoing socio-economic, political and spiritual-cultural reforms. Ignoring the problems associated with the formation of person in a situation where the development of science and technology is accelerated, the substance reigns, leads to the fact that factors that negatively affect his spiritual appearance arise and take root,

these factors in E.Fromm's words, it's not for nothing that person can turn into a robot [10:363].

### Analysis and results

So, among other forms of education in the era of globalism, it is the actual task of today to educate a spiritually harmonious, energetic will, a whole, socially active person, capable of inflicting a worthy blow on any reactionary and destructive ideological aggressions, spiritual threats by improving the system of social education. In short, the postmodern society has a very contradictory influence on man, it is necessary to conduct research from representatives of different sciences on the basis of the need for scientific and technological progress and the development of technologies, as well as to study dangerous trends in human nature.

It is necessary to develop a new concept of education, taking into account the realities of the subject, the requirements for development. The trends in the postmodern society demand from us a new approach to the education system. It is becoming increasingly clear that both education and education should develop a new concept, taking into account modern trends in scientific and technical development and socio-political, ideological threats. First of all, it is necessary to clearly define the scientific problem and the object of research, its subjects. After that, if it is necessary to carry out specific "division of labor" and cooperative relations in humanitarian science, scientific laboratories should be established with the involvement of various specialists.

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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## HISTORICAL FACTS ABOUT THE STUDY OF THE PAST OF INDIANS IN AMERICA

**Abstract:** Article deals with the research of some basic historical moments on past of Indians of America from the point of ethno-moral values, formation of nation and etc. based on different academic sources, literary materials.

**Key words:** Indians of America, Eurasia, historical research, comparative investigation, Turkish tribes.

**Language:** English

**Citation:** Maharramov, R. (2019). Historical facts about the study of the past of Indians in America. *ISJ Theoretical & Applied Science*, 10 (78), 147-149.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-24> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.24>

**Scopus ASCC:** 1202.

### Introduction

The historical picture of the development of Turkic peoples, and in general the history of the entire civilization of Asia, has not been described to this day. Apparently, research on this issue cannot be completed in the near future. This is due to the low knowledge of this issue and the limited availability of reliable historical information and facts. An important role in this is played by the distortion of historical facts related to the ethnic origin and belonging of the Turkic peoples.

In a comprehensive study of the historical roots of the Turkic peoples, the territories of their first settlements, of great interest and particular importance is the clarification of the ethnicity of the Indians, the features of their language and the unique culture of this ethnos.

Traditionally, ethnic is understood as the processes of formation and ethnic development of various ethnic communities or the population of any region [7, 9].

The ancient Turks are the carriers of Afanasyevo archeological culture in connection with the first metal production. The traces of this archaeological culture have been uncovered in 18 territories in the mountainous region of Afanasyevo, in the mountainous region of Altai.

About 200 graves have been opened here. This archeological culture was first discovered by the famous turkologist V.Radlov.

The Arjan kingpin (VIII century BC), discovered in the 70th of the XX century in Tuva in South Siberia, is of great interest. The burial of the head of the tribal alliance, which the researchers called the king, was carried out with great luxury.

Shah was buried with his wife in a cell in the central part of the burial ground. In the central chamber and other chambers surrounding it, 15 men and their relatives were buried, as well as 300 horses. The king and the queen are buried in a richly decorated dress, and the floor of their grave is covered with horse tails and oil.

It is clear that Columbus and his traveling companions, traveling to India, had come to America and discovered that they had found a new mainland.

The Aborigines of North and South America, called Indians, were neither European Spaniards nor Poles, nor Asians and Africans, and they did not know where their ancestors came from, nor did their origins matter to Europeans.

Those who were interested in this matter were referred to the Bible because they had no other source. Some considered the Indians to be the descendants of the tribes that were driven out of Israel.

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### Materials and Methods

In the twentieth century, anthropologists noted the similarity of the American Indians to the Asian-American Aboriginal population, which is called americans in foreign literature. Geologists confirm that the ancestors of the American ancestors migrated to the New World through a land strip on the present Bering Strait.

Finally, archaeologists have established the time of the first man to be discovered in America, suggesting that archaeological findings dating back to the Paleolithic are some 40 to 25,000 years ago.

However, it is important to note that the Asian continent is inhabited by many peoples, which differ considerably by their anthropological type, and that none of these peoples are so obvious as to be "sons of their uncle", even if they are ancestors. no similarities.

The rapidly evolving and changing languages cannot be used for the search for kinship between different tribes and peoples of the Old and New Continent. You mean, it is worthwhile to look for evidence of the kinship of the two continents in the "genetic information" of the human genome, which is extremely slow for many years.

The merits of Soviet scholars Anthropologist G.Febets and geneticist YG Ritschkov should be grounded in the justification and development of the theory that modern American ancestors are Asian residents.

Recently, the Siberian people learned about the diversity of proteins and blood groups and compared it with the American Abargas, concluding that Asia had a population growth rate of almost 26,000 years ago that could have contributed to modern peoples of Northeast Asia, as well as American Indians.

Traditional Native American ceremonies are still practiced by many tribes and bands, and the older theological belief systems are still held by many of the native people. These [spiritualities](#) may accompany adherence to another faith, or can represent a person's primary religious identity.

While much Native American spiritualism exists in a tribal-cultural continuum, and as such cannot be easily separated from tribal identity itself, certain other more clearly defined movements have arisen among "traditional" Native American practitioners, these being identifiable as "religions" in the prototypical sense familiar in the industrialized [Western world](#).

### Conclusion

At the height of the ideological struggle between capitalism and socialism, the bourgeois ideologues - the perversion of ancient Soviet history, traditions, and culture - have been discredited and perpetuated since Peter the I. His Russification with Russia was, in the end, justified by the fact that Russian people were ancestors of Indians living in America,

possessing human resources rich in history, ancient history and traditions.

It should be noted that in the process of research the Turks were not mentioned, and the Russian people as a research object were emphasized.

Ethnic justification of the occupation of the ancient Turkic lands by attempting to prove the antiquity of the Russian state and the Russian people has led to the criminalization of both historical falsifiers and the conquerors of this "historical truth.

Historiography says: "No matter how much science and culture people serve their people, they still owe it to their people." However, if scientists and cultural figures pay their debts to their people at the expense of falsification of history, they do not serve their own people, but rather wrong their own people by giving them false and groundless arguments to commit future crimes.

The ancestors of ancient Russians actually went to America and participated in the ethno genesis of American Indians, why Russian-Soviet scientists conducted close-up lab tests of Turkish proteins and blood groups rather than Russians to determine their ethnicity with Indians and their genetic similarity.

Perhaps this factor was based on the fact that the scholars knew that there was no evidence, no information, not even a version of the involvement of the Russians in the American ethno genesis in world historical literature and sources.

### Results

Historical facts and scientifically based provisions cited from reliable sources by prominent Turkic scholars considered in the article are the fundamental evidence that the Indian languages are based on Turkic roots. It is safe to say that the ancient Turks, but of origin, left an indelible mark on the formation and development of the peculiar and unique culture of the ancient civilization of modern America [4].

The above argued historical facts allow us to conclude that the European centrism (Eurocentrism) and their Russian-Soviet legacy of the emergence of Turks in Eastern Europe and even Asia only after the fourth century AD and is nothing but a fiction, and the Turks have an ancient culture and traditions of statehood, and have a consistent share in the ethno genesis of some peoples of the world.

European impact was immediate, widespread, and profound already during the early years of colonization and nationhood. Europeans living among Native Americans were often called "white Indians". They "lived in native communities for years, learned native languages fluently, attended native councils, and often fought alongside their native companions".

Early contact was often charged with tension and emotion, but also had moments of friendship, cooperation, and intimacy. Marriages took place in English, Spanish, and French colonies between Native

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Americans and Europeans though Native American women were also the victims of rape. Given the preponderance of men among the colonists in the early years, generally European men tried to turn to Native American women for sexual relationships either through marriage, informal relationships, or rape.

There was fear on both sides, as the different peoples realized how different their societies were the whites regarded the Indians as "savage" because they were not Christian.

They were suspicious of cultures which they did not understand. The Native American author, Andrew J. Blackbird, wrote in his History of the [Ottawa](#) and [Chippewa](#) Indians of Michigan (1897), that white settlers introduced some immoralities into Native American tribes. Many Native Americans suffered because the Europeans introduced alcohol and the whiskey trade resulted in alcoholism among the people, who were [alcohol-intolerant](#).

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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## THE TRADITIONAL FILIPINO GAMES: STATUS CHECK AMONG GENERATION Z

**Abstract:** Traditional games are seen as the best platform for "promoting peace, harmony, goodwill and camaraderie" in various Philippine communities especially that today's generation is different, most kids are stuck on their phones, iPods, and PSPs while sitting on a corner. This study seeks to determine the status of the present traditional games. Specifically, if these games are still being played by Filipino children (Generation Z). The paper utilized the qualitative method of research through interviews. The responses were analyzed through conversation analysis. Based on the gathered responses from the interview, 56.66 percent of the participants still play traditional Filipino games despite their access to online games. And 43.33 percent prefers to browse and play online.

**Key words:** Filipino Games, Traditional Games, Generation Z, Culture.

**Language:** English

**Citation:** Booc, R. P., et al. (2019). The traditional Filipino games: status check among generation Z. *ISJ Theoretical & Applied Science*, 10 (78), 150-152.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-25> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.25>

**Scopus ASCC:** 3316.

## Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
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### Introduction

When we were younger, we considered summer as the best of time. We didn't have to go to school, we had no homework, and we didn't need to review for exams. We played on the streets with our neighborhood friends until we used up all our energy. Today, it's different, most kids are stuck on their phones, iPods, and PSPs while sitting on a corner (Anderson, 2018). In this generation, there is indeed an issue regarding the increase of children spending their playtime in Online games, a study from the Pew Research Center cited by Anderson (2018) elaborated this. The number of children that are still playing the traditional games is seen to be going downhill, this become almost a thing of the past as mentioned by De La Cruz (2018).

Many children indulge themselves with computer games such as DOTA (Defense of the Ancients) Counter-Strike etc. and those children who are above the middle class are expected to own at least a PS2, a PSP, an Xbox, or a Nintendo DS (Aguado, 2013). The researchers have done relevant reading about the matter, the researchers found out that a lot of bloggers and article writers who are wired on this issue agree that children nowadays do not know how to play traditional Filipino games which leads to a member of congress to introduce House Bill No. 8626 or The Philippine Indigenous Games Preservation Act of 2017 which includes its inclusion in the appropriate part of the curriculum in the basic education system of the schools, preservation of such games either by documentary or other useful means, and holding of regular demonstration of such games in national events and appropriate school activities (De La Cruz, 2018). The traditional Filipino Games must be played by children of today for it is seen as the best platform for "promoting peace, harmony, goodwill and camaraderie" in various Philippine communities (De La Cruz, 2018).

As the moves continue in our houses of government, pushing for its revival and inclusion in the ordinary course of life, the researchers believe that these games should be preserved not only because Filipino children prefer to play them but because these games are fragment of unique and artistic heritage of the Filipino Culture (Buan *et al.*, 2010) games. Filipino children nowadays are left with a choice, to keep up with the flow of modern times, dwell on virtual games and completely leaving behind the traditional sports, but these children don't have to make this choice, at what is needed in this matter is to find a better, drastic and creative solution to create the balance that is justly needed (Thomas, 2012).

This study seeks to determine the status of the present traditional games. Specifically, if these games are still being played by Filipino children (Generation Z).

### Methodology

This paper utilized the qualitative method of research through interviews. The responses were analyzed through conversation analysis. There were a total of 30 participants in this study selected through snowball sampling technique. The participants were selected through the given age bracket of Generation Z who have access to mobile phones and have the option to choose between mobile or online games and the traditional Filipino Games. Participants were from Barangay Tisa, Cebu City, Philippines.

### Results and Discussion

Based on the gathered responses from the interview, 56.66 percent of the participants still play traditional Filipino games despite their access to online games. And 43.33 percent prefers to browse and play online. These results only show, that even if majority of the participants still chooses to play the traditional games, there is now a thin margin which in the near future if unchanged would be alarming. The results also adhere to De La Cruz's (2018) view that if it continues, it will become a thing in the past.

The majority of the participants who still plays the games agreed that the traditional games are far better than modern games, they saw the importance and significance of it and affirmed b Buan *et al.* (2010) as part of the unique Filipino Heritage. In addition, the games provided its players comfort and times of refreshing from studies and other daily activities. From the participants' perspective, the games help develop sportsmanship and shape attitudes of children to develop teamwork and cooperation.

Also, based on their recorded responses as analyzed by the researchers, that Generation Z prefers physical activities rather than sitting on chairs and play computer games or mobile games.

On the other hand, a great number who belongs to the minority, that is 43.33 percent who prefer to play online and computer games said that they are afraid of injury and don't want to get sick caused by airborne viruses. Contrary to the majority who wanted to meet new friends, and view traditional Filipino games as fun and enjoyable but not expensive.

### Conclusion

In conclusion, even with the availability of technology among the participants, they still chose to play traditional Filipino games. With 56.66 percent of the participants who still play the game which is part of the Filipino culture and heritage, it can be deduced that the Filipino Games even with the new generation (Generation Z) it are still alive. The games which are products of variety of cultures (Tupas, 2016) remain the number 1 pastime of the younger generation. But even if it is still played today, the study shows an alarming percentage of 43.33 percent among the participants who do not play the games anymore.



## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

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PIHHI (Russia) = 0.126  
ESJI (KZ) = 8.716  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

### Recommendation

The researchers recommend that bigger research would be conducted related to this topic to know its status in a nationwide context and immediately creates

an intervention plan for the concerned departments or agencies of government involved in the preservation of Culture and Traditions.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## GENDER EQUALITY IN UZBEKISTAN: MEASURES FOR PREVENTION INCREASING OF THE CRIME ELEMENTS BETWEEN WOMEN

**Abstract:** In this article has been expressed Gender equality and protection of women rights in Uzbekistan and measures for prevention increasing of the crime elements between women by the materials.

**Key words:** Gender, women rights, Uzbekistan, crime elements, prevention, international community.

**Language:** English

**Citation:** Nosirova, M. M. (2019). Gender equality in Uzbekistan: measures for prevention increasing of the crime elements between women. *ISJ Theoretical & Applied Science*, 10 (78), 153-155.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-26> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.26>

**Scopus ASCC:** 3312.

### Introduction

Nowadays, the issue of gender equality between men and women is becoming increasingly important in the international community. In this regard, the UN “Millennium Development Program” pays special attention to addressing the issue of gender equality and many effective activities are being carried out in the member countries. In particular, Uzbekistan pays special attention to gender equality and joins the international convention, together with the development of laws and regulations. As a result of Uzbekistan’s accession to the CEDAW (Convention on the Elimination of All Forms of Discrimination Against Women) in 1995, the following were identified as key areas in the country:

- Increasing the population's sensitivity to gender issues;
- Protection of reproductive, social and economic rights of women;
- Creation of equal rights and opportunities;
- Ensuring cooperation of state institutions to support the issues of human rights, tolerance and respect for women’s rights [1].

### Research methods.

At the present day, the issue of gender equality is becoming more important around the world and is reflected in the UN documents, including the

Resolution No. 70 of 2015. In order to create a systematic work to accelerate the implementation of the UN Sustainable Development Goals in the United Nations, Uzbekistan has set national goals and objectives for sustainable development until 2030. According to him, the 5th goal of Uzbekistan’s sustainable development until 2030 is, first of all, “Ensuring gender equality and empowering all women”. This includes economic, social, legal and other measures. All state bodies and organizations, institutions, as well as public organizations of state significance are responsible for the fulfillment of these tasks. A Coordinating Council for the implementation of national goals and objectives in the field of sustainable development until 2030 has been established. As a result of the reforms being implemented in this area, our national legislation has changed. In particular, the law “On Guarantees of Equal Rights and Opportunities for Women and Men” was adopted on September [2] this year.

Adopted by the Senate on August 17, 2019, approved by the Senate on August 23, 2019, the President of the Republic of Uzbekistan Article 3 of the Law of the Republic of Uzbekistan “On Guarantees of Equal Rights and Opportunities for Women and Men” approved by Sh. Mirziyoev on September 2, 2019, No.562: Provisional special measures for the implementation of gender policy -

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the legal, organizational and legal support provided by government agencies for the purpose of eliminating gender inequality, and for achieving specific goals for the promotion of genuine or fundamental equality of women and men. the measures institutional nature;

**Gender** - the social aspect of the relationship between women and men in all spheres of public life and activity, including in politics, economics, law, ideology and culture, education and science;

**Gender Statistics** - State statistics contain information on the status of women and men in all areas of public life and activity, reflecting the relevant status of individuals of all sexes in all areas of social and political life, highlighting gender issues and attitudes in society part;

**Gender-legal expertise** - analysis of regulatory legal acts and their projects for compliance with the principles of ensuring equal rights and opportunities for women and men;

**Direct discrimination on the basis of sex** - any discrimination, exclusion or restriction, including discrimination on the basis of marital status, pregnancy, family obligations, as well as sexual abuse in all spheres of public life and activities aimed at non-recognition of the rights and freedoms of women and men. Different payments for equal work and qualifications;

**Indirect discrimination by sex** - the creation of situations, situations or criteria that make same-sex persons more disadvantaged than those of other sexes, including the promotion of gender inequality through the media, education, culture, and setting conditions or requirements.

Today, despite numerous reforms to prevent gender discrimination in the promotion of gender equality between men and women, there is some gender discrimination in society. In particular, the presence of family disputes in some families due to the fact that men and women do not understand each other, has a negative impact on the children in the family. Particularly, the negative effects of such adverse effects on adolescents, such as insecurity, indifference and indifference, have a significant impact on the development of state and society. It is a pity that the children of divorced families, who, for the sake of trivial reasons, have received the attention of public organizations and the general public, but the work done is ineffective. As a result, the increasing crime rate among educated women and men calls for immediate implementation of this work.

Therefore, in cooperation with the Women's Committee and the Ministry of Internal Affairs, Uzbekistan is working to combat and prevent crime. As a result, each region is working on crime prevention with crime-free, unprotected women who commit three categories of crime. As a result, 14% reduction in crime prevention among women was achieved. Deputy Chairman of the Women's Committee According to Marufova, the committee

introduced to the parliament the draft law "On amendments and additions to the Family Code" in order to improve the legal and regulatory acts and prevent family divorce. In addition, the Court and Civil Registration Authority are required to inform citizens living in mahalla (neighborhood) gatherings of families who have filed for divorce. In addition, a new system for improving the spiritual environment in families and establishing community-based organizations has been established. According to him, the organization of public control from the republican level to the lower level has increased the efficiency of work in this direction [4].

As a result of the efforts of the Women's Committee in cooperation with civil society organizations, as well as with the government's punitive and law enforcement agencies, the country has achieved significant success.

As a result of these contacts, the Women's Committee and the Tashkent Department of Internal Affairs have compiled a list of "offender" women, and now a separate file for "potential criminal" women has been established on the basis of citizens' gatherings in each neighborhood. The card is opened for the following women from crime:

- Previous convicts;
- Those found guilty of committing a crime;
- Those serving a suspended sentence;
- Drugs;
- Alcohol addicts;
- Mental disorders;
- Crime inclination;
- Long time at home;
- Returning after a long time;
- Needs spiritual help;
- Adverse effects on the upbringing of children;
- Those who committed unlawful crimes;
- Women from vulnerable families;
- Women registered in the Ministry of Internal Affairs;
- Suicidal tendencies;
- Families that are close to divorce;
- Unemployed women: those who have no profession or no profession;
- The poor;
- Temporary residents in Tashkent;
- Women who are not registered;
- Women-Readers;
- Juveniles (under 18) and young (18-30 years);
- Women with disabilities, divorced children, single children and losing breadwinners [5].

From the above card, it can be seen that there are several factors that contribute to the increase in crime among women. The prevalence of female crime incidence is not only in Tashkent, but also in other regions of the country. This, in turn, calls for the reduction of female crime.

If we analyze the crimes committed by women in the Samarkand region, the number of crimes

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committed by women in the region is 486. 177 of these crimes occurred in Samarkand. As a result of poor organization of preventive measures among women, the crime rate in Urgut district increased by 6. District and city women's committees do not cooperate with local law enforcement agencies, bureaucrats and public organizations and families with a negative impact on the upbringing of children and children. do not meet the requirements.

Thus, under the motto "Mahalla - the Greatest Educator" in the mahallas of Samarkand region there were created 1,889 specialist on working with women and strengthening moral and moral values in families. A study of the current job shows that 527 of them are good, 454 are satisfactory and 79 are inadequate [8]. This demonstrates insufficient knowledge and skills of specialists working in this area in the field of spiritual and educational activities. In particular, 1853 families, who have been divorced through the Reconciliation Committees in the neighborhood [9], 1168 families were reconciled and their divorce prevented when their causes of conflict were

investigated. Occasionally, there are cases of women committing crimes after family reunions.

According to international organizations, 80% of crimes committed by women between 18 and 30 years are committed by women [6]. This is the goal of preventing crime among women, and the need to work with young people, not only to responsible organizations, but also to the general public [7].

**In conclusion**, at the same time, the age of globalization, the age of globalization, the increasing influence of external influences, especially on foreign national television series that do not correspond to our national mentality, have more negative implications for the worldview of our adolescent women [10]. The fact that women under the age of thirty, who are trying to look like heroes in most of the serials, allow for blind pursuits, family divorces, and crime, further enhances the effectiveness of spiritual and educational work. If we can fight the ideological and ideological attacks of the general public from outside, women will not be subjected to the curse of "killer", "fraud", "criminal".

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## ADVERTISING AND LANGUAGE RELATIONS: PROBLEMS, ANALYSIS AND INVITATION

**Abstract:** In this article has been expressed of advertising and language relations: problems, analysis and invitation by the helping sources and scientific literatures.

**Key words:** language, advertising, problem, analyze, invitation, perception, communication.

**Language:** English

**Citation:** Madumarova, Z. L. (2019). Advertising and language relations: problems, analysis and invitation. *ISJ Theoretical & Applied Science*, 10 (78), 156-159.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-27> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.27>

**Scopus ASCC:** 1208.

### Introduction

Language reflects the spirit, thinking and perception of each nation. Therefore, learning the native language, preserving its purity, enriching it and increasing its attractiveness have always been a pressing issue in any place and time. In today's intense globalization, developments and changes are taking place in every aspect of our lives. We can observe these changes not only in technology but also in our culture and communication. It is noteworthy that granting the Uzbek language the status of the state language was one of the most important steps towards the achievement of national independence. their comprehensive study has allowed future generations to live without mistakes.

However, we often find that it is now being used in violation of Uzbek language rules. Is this a simple process of globalization? If this is the case, why are developed countries like Japan, Korea and the UK putting their respect for their language not only on their own people, but also on the need for visitors to study or work abroad? Because, as our great ancestor Behbudi said, "Language is a mirror of the nation". Therefore, it is our duty to properly use and enrich our tongue, recognizing that it is our duty and duty to care and respect it.

### Research methods.

Certainly, in the past years the Law on the State Language has radically changed the life of society.

The main thing is that the nation is not ashamed of its language. However, we still have a number of problems with the language and its use.

It is true that much has been done to enhance and strengthen the status of the Uzbek language as a state language. In other words, the status and prestige of the Uzbek language in lawmaking, business, litigation and education is being restored, terminological dictionaries of various fields are being created.

At the same time that it is trying to expand the scope of the Uzbek language on the Internet and make it a worthy place in the global network, it is no surprise that the proposal is nothing but a distraction. On the contrary, should an intelligent or an expert think he or she is an Uzbek and must fight for it, that is, to seek the use of the Uzbek language as the state language, and to think and seek a system for maintaining the Uzbek language?

One of the most important issues that has plagued our people and the wider scientific community for some years is the development of the national language by some individuals as a result of the fact that the state language is a little behind the agenda and vice versa. there was a decline in attention.

However, taking into account the ever-increasing importance of the Uzbek language in strengthening the spiritual foundations of the independence of our Motherland, upbringing our people, first of all, the younger generation in the spirit of love and devotion to our national values, it was

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adopted yesterday. The law of the President of the Republic of Uzbekistan “On the state language of the Republic of Uzbekistan” was adopted thirty to celebrate the anniversary of the President of the Republic of Uzbekistan. The resolution emphasized that the Uzbek language, one of the oldest and rich languages in the world, is a symbol of national identity and independent statehood, invaluable spiritual wealth, a great value that plays an important role in the political, social, spiritual and educational development of our country.

The resolution envisages organization of festive events in all cities and districts of the Republic of Karakalpakstan, regions, Tashkent, competition of essays on the Uzbek language among students of secondary schools, performances of films, films and documentaries about our great thinkers in theaters and cinemas, palaces of culture. International scientific-practical conference on the theme “Development of Uzbek language and international cooperation” and “Actual issues of Uzbek linguistics” to hold a national conference on the theme of the laying of flowers to the monument to the founder of the Uzbek literary language, the great thinker and poet Alisher Navoi in the National Park in Tashkent, as well as in the provinces and cities. Friends of the Language and Muhammad Riza Ogahiy, Ishakhan Ibrat, Abdulla Kadiri, Hamid Olimjon and Zulfiya, Ibrokhim Yusupov, Erkin Vahidov, Abdulla Aripov, Halima Khudoyberdieva, Muhammad Yusuf and their spiritual enlightenment activities, Presentation of Literary Evenings and New Books on Language Day in the regions 21<sup>st</sup> of October solemn meeting dedicated to the 30<sup>th</sup> anniversary of the adoption of the Law of the Republic of Uzbekistan “On the State Language” was held at the palaces of arts of the Republic of Karakalpakstan, regions and Tashkent city.

Article 20 of the Law of the Republic of Uzbekistan “On the state language of the Republic of Uzbekistan” states that “... Unfortunately, it is disappointing that the law is not fully enforced”. Article 5 of the Law of the Republic of Uzbekistan “On Advertising” dated December 25, 1998, No 723-I reflects the language of advertising, according to which advertising in the Republic of Uzbekistan is distributed in the official language or at the request of the advertiser. Trademarks (service marks), registered printed syllables (logos) may be issued in the original language [1]. The requirement of this article is that advertising in our country is broadcast at the discretion of the advertiser.

In addition to analyzing the language of advertising, it is worth noting that the language issue is particularly relevant to the current level of national language. Rector of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Doctor of Philology, Professor Sh. Sirojiddinov touched upon the conditions of the

existence of the language and said: “Language is a condition of the existence of the nation. When a nation exists, language is its soul. That is why every nation that has a self-consciousness recognizes the development of the mother tongue as a matter of life and death. He will do his best for the development of the language. A law on the state language was adopted 30 years ago - a legal guarantee of language development. However, no serious attention has been given to the full use of the Uzbek language in the past. As a result, maintaining the state language was negligible”[2].

Article 221 of the “Advertising Law” sets out the requirements for energy drink advertising, which should include a warning about the dangers of excessive use of such drinks in the advertising of energy drinks, as well as information about persons who are not recommended to use such drinks. Energy drink advertising should not reflect the consumption of beverages, nor does it give the impression that these processes are essential to the social and sporting success of consumers or their physical and mental well-being. It is forbidden to:

- TV and radio advertising of energy drinks from 7-00 to 22-00;

- Free distribution of energy drink samples to persons under the age of eighteen;

- Sponsorship of events mainly designed for persons under the age of eighteen, if the name, trademark or image of energy drinks is used;

- Distribution, including sale of goods (t-shirts, hats, games, etc.) with the name, trademark or image of energy drinks among persons under the age of eighteen;

- Promoting energy drinks, mainly for print media for children and adolescents, as well as for medical, sports and educational institutions. Unfortunately, at present, the country's media, mainly private TV and private sector media, have a number of shortcomings in their compliance with the law, which are most often associated with advertising time and product labels. This is because most of the energy products have no harmful effects and are not reported. In the course of proper advertising, the name of the product or the requirements for the name of the business are related to the foreign name of these products and services, and in some cases, there are difficulties or difficulties in translating the product names and consumer requirements. Researchers who are doing research on this have suggested the following factors. In recent years, the demand for translation of such texts into Uzbek has been increasing as a result of the entry of home appliances into the domestic market and the growth of their sales, as well as the production of national home appliances. Problems of translation of terms from the English language into the Uzbek language are particularly evident in their lexical features. Because the term is a monosemantic lexeme in its form and meaning, it

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must be translated from one language to another by the same lexeme. The lexical problems of the terms in the system arise from the lack of technical definitions in Uzbek, on the one hand, and on the other, some of the artificially created terminology. For example, the term refrigerant, which is a major component of the refrigerator, is translated as a cooling agent in some operating instructions and instructions. However, as you can see, this term is "discovered" forcibly. However, the Russian-language alternative of the term coolant is also used to translate refrigerant into Uzbek [3, p.43-45].

Monitoring the implementation of the Law "On Advertising" and other related documents, regulating, coordinating foreign words, adopting words from our powerful dialects to the literary language, preserving and developing our special place in the Turkic world pulpit it means various diplomatic relations. There is set up the activity of the state institutions, which control the implementation of normative documents in the state language, the full functioning of the state language in mass media using a certain sense solutions to problems in this area. But in today's innovative era, the need for a comprehensive approach to all problems in the language field is also a requirement of the time.

Article 24 of the Law of the Republic of Uzbekistan "On the state language" prohibits neglect or hostility to the state or other languages in the Republic of Uzbekistan, Article 42 of the Code of the Republic of Uzbekistan on Administrative Responsibility violates the rights of citizens to freely choose the language and to limit, to neglect the state language, as well as to the languages of other nations and nationalities living in the Republic of Uzbekistan. An accident two times the imposition of a fine to be determined [5]. However, the fact that no media outlet has been cited as an administrative penalty for violations of language rules during the past year in the course of advertising or in the course of daily civil work indicates that there has been no practical work to preserve and respect our national language [6].

In this regard, the tasks set by the Democratic Party of Uzbekistan "Milliy Tiklanish" to raise the status of the state language in 2019, including the study of the state language in 5 regions and 8 districts

in Jizzakh region in 2018 [7], Examination of the implementation of the Law "On Advertising", the approval of regional, district and city divisions of the Republican Center for Spirituality and Enlightenment, external records and advertisements of enterprises, institutions and organizations. to take legal action and impose administrative liability on managers who committed errors in the rules and regulations of the Uzbek literary language in the external records and advertisements relating to the institution, organization and organization, to display the advertising text in Uzbek language [8] and, if necessary, to write a foreign language text in the Uzbek language. Responsible for correction and control of advertising and records in the "Inspection of Business Registration" [9] (Single Window) within Tashkent city and district and city government building. Above suggestion was made due to the need for staff allocation [4].

**In conclusion**, at the same time, the country is developing more and more advertising and communication technologies, especially through the Internet. Internet-based advertising not only violates the language rules, but also the requirements set out in other regulations in the country. It is not a secret that, for example, records related to place names, information about the product name or the names and names of individuals must be kept secret and violations of their right to the name. It should be noted that the current Law on Advertising is not able to regulate these relations [10], and it is enacted by the President to strengthen the spiritual foundations of the independence of our country, to raise the importance of the Uzbek language in upbringing our people, first of all, in the spirit of love and devotion to our national values. further the Law "On Advertising" and civil legal relations to ensure fulfillment of the tasks specified in the Decree It is necessary to once again critically examine the norms aimed at regulating language relations in the regulatory and legal documents, to develop the norms aimed at ensuring the priority of the national language in the daily business practices.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## PROSPECTS FOR THE DEVELOPMENT OF INVESTMENT ACTIVITY IN THE FIELD OF TOURIST SERVICES: PROBLEMS AND WAYS OF SOLUTION

**Abstract:** This article discusses on the development of investment activity in the field of tourism services, offers and prospects for diversification and improvement of the quality of tourism services, the development of tourism into a leading strategic sector of the economy through the expansion of tourism infrastructure, investment activity and attractiveness.

**Key words:** Tourism, innovation, investment activity, development strategy, diversification, export, quality of tourism services.

**Language:** Russian

**Citation:** Xonkeldieva, G. S. (2019). Prospects for the development of investment activity in the field of tourist services: problems and ways of solution. *ISJ Theoretical & Applied Science*, 10 (78), 160-165.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-28> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.28>

**Scopus ASCC:** 2000.

### ПЕРСПЕКТИВЫ РАЗВИТИЯ ИНВЕСТИЦИОННОЙ АКТИВНОСТИ В СФЕРЕ ТУРИСТИЧЕСКИХ УСЛУГ: ПРОБЛЕМЫ И ПУТИ РЕШЕНИЯ

**Аннотация:** В данной статье особое внимание уделено вопросам развития инвестиционной активности в сфере туристических услуг, разработаны предложения и перспективы диверсификации и улучшения качества туристических услуг, превращения туризма в ведущий стратегический сектор экономики посредством расширения инфраструктуры туризма, инвестиционной активности и привлекательности.

**Ключевые слова:** Туристическая сфера, инновации, инвестиционная активность, стратегия развития, диверсификация, экспорт, качество туристических услуг.

#### Введение

В условиях глобализации мировой экономики наблюдается тенденция быстрого роста инвестиционной активности в сфере туристических услуг, особенно в таких новых направлениях туризма, как бизнес-путешествия, экотуризм, агротуризм, гастротуризм. Действительно, инвестиционная активность в секторе туризма стабильно растет. По данным Всемирного конгресса путешествий и туризма (WTTC), «в 2017 году в этой отрасли создано 313 миллионов новых рабочих мест и составляют 1/10 созданных в мировом хозяйстве рабочих мест. Прогнозные показатели показывают, что в 2028

году только в 4 странах мира КНДР, Индия, Индонезия и США число новых рабочих мест в сфере туристических услуг достигнет 414 миллионов. Если в 2017 году доля туристической отрасли в мировом ВВП составила 10,4%, а её объем составляет 8,3 трлн. доллара США, ожидается, что к 2028 году она достигнет 11,7% или 12,5 трлн. долларов США соответственно» [1]. На сегодняшний день устойчивый рост инвестиционной активности в туристической сфере открывает большие возможности для создания новых рабочих мест и развития смежных отраслей.

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Одной из важных задач является привлечение инвестиций в индустрию туризма, создание малых туристических зон и туристических кластеров, а также имеет место определение мультипликативного эффекта туризма в экономике. В Узбекистане в сфере туризма наблюдается стабильное развитие, в частности, в 2017 году около 2,7 миллионов туристов посетили нашу страну, а в 2018 году страну посетили более 5,3 миллиона туристов, в 2025 году планируется увеличить количество иностранных туристов до 7,0 миллионов, а годовой доход от экспорта туризма прогнозируется повысить до 2 миллиардов долларов. Учитывая необходимость увеличения привлечения прямых инвестиций в туристическую сферу, Президент Республики Узбекистан Ш.Мирзиёев: «Мы постепенно создаем все условия для развития туризма, предоставляя инвесторам и бизнесменам большие возможности. 2019 год станет переломным в развитии туризма» [2]. Действительно, одной из приоритетных задач является разработка предложений и рекомендаций «в ближайшем будущем развития сферы туристических услуг, диверсификации и улучшения качества туристических услуг, превращения туризма в ведущий стратегический сектор экономики посредством расширения инфраструктуры туризма» [3] важную роль в повышении инвестиционной активности и привлекательности в туристическом секторе.

В сфере туризма под «инвестиционной деятельностью» понимается формирование и использование инвестиционных ресурсов посредством достижения поставленных стратегических и операционных целей. Начальная фаза инвестиционной деятельности, по нашему мнению, имеет относительно больше отличительных черт, поскольку осуществляет взаимодействие дальнейших инвестиций и их прогнозирования.

Поскольку начальная инвестиционная стадия представляет формирование идей для направления инвестиций в объекты туризма, то инвестиционная фаза подразумевает разработку проектной и рабочей документации, поиск более эффективных инвестиционных идей, предварительный анализ коммерческих и социальных выгод инвестиционного проекта, а также оценку последствий воздействия реализации проекта на окружающую среду, систему воспроизводства региона и туристические ресурсы. Этап ввода в эксплуатацию туробъекта, в свою очередь, включает в себя процесс приобретения на

постоянное использование, гарантирование, организации обслуживания объекта, внедрения инноваций и продления его жизненного цикла туробъекта, то есть включает в себя процессы планирования организации нового объекта.

Как и во всех сферах предоставления услуг, в частности в сфере туристических услуг, отказ государства от координации инвестиционной политики часто вызывает нестабильность в её деятельности в частности, дисбаланс спроса и предложения туристических услуг; сохраняющаяся неопределенность между развитием социального и коммерческого туризма; постоянный рост цен на туристические услуги и т.д. Поэтому целесообразно регулировать инвестиционную политику не только в сфере услуг туристического комплекса, но и во всех отраслях экономики.

Хорезмская область, как и многие регионы Узбекистана, обладает достаточным потенциалом для развития туризма. Сегодня в области на развитие туризма смотрят как на одно из перспективных направлений для увеличения доходов, ликвидации безработицы, которая является основной социально-экономической проблемой.

Исходя из вышесказанного, в результате принятия ряда мер по развитию сферы туризма в области, было обеспечено увеличение доли туристических услуг в ВРП области. В частности, в 2000 году доля туристических услуг в ВРП области составляла менее 1 процента, 2,6 процентов к 2015 году, а к 2018 году составила 7,6 процентов. В 2015 году доля иностранных туристических услуг в ВРП области составила 1,7 процентов, к 2018 году составила 4,5 процента. В свою очередь, доля услуг, предоставленных местным туристам в ВРП, увеличилась с 0,8 процентов в 2015 году до 3,1 процента к 2018 году.

Для достижения лучших результатов, по нашему мнению, факторы и степень их воздействия на обеспечение развития устойчивого туризма в зоне туристических услуг следует разделить на пять основных групп: естественный, рыночный, политический, социальный и экономический.

Процесс учета природных факторов при создании туристических зон включает в себя изучение описаний внешнего вида региона с использованием аэрофотоснимков, топографических карт памятников истории и культуры, трехмерных компьютерных моделей, аналитических технологий планирования на основе геоинформационной системы зоны, спланированной экологами и архитекторами.

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**Таблица 1. Роль региона в формировании ключевых показателей туристического потенциала (по состоянию на 2018 год)**

	Количество туристических фирм и организаций по видам деятельности		Количество отелей и аналогичных объектов	Количество санаторно-курортных учреждений	Количество рекреационных организаций и объектов туристических баз
	Туроператоры	Турагенты			
Республика Узбекистан	561	80	816	193	298
Хорезмская область	6	2	53	4	14
Доля области (%)	1,6	2,5	6,5	2,1	4,7

По результатам проводимых исследований выявлены следующие проблемы: низкий уровень развития гостиничного хозяйства (количество и качество услуг) по состоянию развития туризма и туристического потенциала Хорезмской области на сегодняшний день, износ объектов инфраструктуры исторических памятников, нехватка или низкий уровень специально подготовленных для них кадров; слабое обеспечение конъюнктурной туринформацией туристических субъектов, особенно турсубъектов в регионах, где начинает развиваться туризм, недостаточное формирование круговых турмаршрутов «Золотое кольцо», недостаточные усилия по продаже турпродуктов, рекламированию, неадекватная их координация, удаленность области от туристических центров республики.

Для решения этих проблем в 2019 – 2020 годах спланировано реализовать более 100

проектов за счет приобретения местными и зарубежными инвесторами в области в общей сложности 747,6 млрд сумов местных инвестиций (из них собственных средств предпринимателей - 275,5 млрд. сумов, банковских кредитов - 175,9 млрд. сумов) и 35,2 млн. долларов США прямых зарубежных инвестиций, а также создание более 1665 новых рабочих мест.

Анализ данных таблицы показывает количество и стоимость осуществления 9 проектов по транспортной инфраструктуре на 8935,0 млн. сум, 5 проектов по экотуризму на 3960,0 млн. сум, 1 проект по агротуризму на 100,0 млн. сумов, 37 проектов по созданию гостиниц на 1122890,0 млн. сумов, по ремесленничеству 4 проекта на 9330,0 млн. сум, по созданию семейных домашних гостиниц 5 проектов на 950,0 млн. сум, на гастрономический туризм 3 проекта на 1850,0 млн. сум и 2 проекта по развитию туризма на 1680,0 млн. сум.

**Таблица 2. Проекты инвестиций по отраслям развития сферы туризма в Хорезмской области на 2019-2020 гг., млн. сум.**

№	Наименование проекта	Число проектов	Стоимость проекта	В том числе, по источникам финансирования			Число рабочих мест
				Собственные средства	банковские кредиты	Иностранные инвестиции	
		64	1148015,0	105434,0	74581,0	121000,0	928
1	Развитие сферы транспортной инфраструктуры	9	8935,0	3294,0	5641,0	0,0	27
2	Развитие сферы экотуризма	5	3960,0	3440,0	520,0	0,0	71
3	Организация объектов агротуризма	1	100,0	100,0	0,0	0,0	3
4	Организация гостиничного бизнеса	37	1122890,0	91000,0	63890,0	121000,0	762
5	Создание ремесленных центров и торговых точек	4	9330,0	5000,0	4330,0	0,0	41
6	Организация семейных домашних отелей	5	950,0	750,0	200,0	0,0	12

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7	Развитие направлений гастрономического туризма	3	1850,0	1850,0	0,0	0,0	12
8	Реализация проектов по развитию туризма	2	1680,0	2,8	1400,0	0,0	14

В последние годы количество и география иностранных и отечественных туристов, посещающих Хорезмскую область, увеличивается. В том числе в течение 2018 года посетили 1653665 туристов из 136 стран, из них 123210 иностранных туристов и 1530455 местных туристов по сравнению с аналогичным периодом

прошлого года (1160 700 туристов, из них 60 700 иностранных туристов, 1 100 000 местных), количество иностранных туристов увеличилось на 203%, или на 6 210 человек). Увеличение количества международных рейсов оказывает существенное влияние на увеличение потока иностранных туристов в Хорезмскую область.

**Таблица 3. Количество иностранных и местных туристов, посетивших Хорезмскую область в 2013-2018 гг.**

№	Годы	Общее количество посетивших туристов	В том числе		Из них				
			Общее количество иностранных туристов	Количество местных туристов (внутренний туризм)	С европейского континента	Из стран Азии и Восточной Азии	Из стран СНГ	С американского континента	С африканского континента
1	2013	73300	53300	20000	41980	7510	1731	1875	204
2	2014	67700	46200	21500	35102	7496	1942	1552	128
3	2015	61625	40825	22800	28094	7936	2669	1978	148
4	2016	75800	46600	29200	32314	9408	3049	1658	171
5	2017	99286	60660	38626	44067	15007	4868	2440	278
6	2018	1653665	123210	1530455	62604	15790	5315	4228	241
Итого		2031376	370795	1662581	244161	63147	19574	13731	1170

Рассчитано автором.

Согласно результатам диссертационного исследования, за последние три года инвестиционная среда и климат в сфере туризма, как и во всех отраслях экономики, неуклонно улучшались. Резкое увеличение числа местных и иностранных туристов, повышение общих и средних доходов с туризма, неуклонный рост различных средств размещения как домашние и семейные гостиницы, количества и качества гостиничных услуг, оказываемых туристам, ежегодное увеличение доли туризма в ВРП, числа занятых в сфере, внутренних и внешних инвестиций, направляемых в туризм, среднего объема инвестиций, приходящихся на один объект свидетельствуют о повышении инвестиционной активности в сфере туризма области.

Результаты анализа показывают, что основными целями и мотивами местных туристов посетить Хорезмскую область являются паломничество, культурно-исторический туризм, для прибывших из европейского континента - изучение Великого шелкового пути, археотуризм,

туристов из стран Азии и Восточной Азии - паломничество, исторический и экотуризм, туристов из стран СНГ - в направлениях культурно-образовательного, гастрономического, экологического туризма, туристы с континентов Африки и Америки посещают с целью культурно-образовательного, экологического, паломнического туризма

Региональная инвестиционная политика Хорезмской области с точки зрения разработки и реализации инвестиционной стратегии, направленной на инновационное развитие комплекса туристических услуг, является весьма актуальной задачей. До настоящего времени туристическому комплексу, финансируемому по остаточному принципу, не было уделено достаточного внимания в формировании доходов региона, комплексной оценке возможностей развития туристического комплекса и формирования туристско-рекреационного статуса в регионе, задач формирования стратегии

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повышения инвестиционной активности на основе механизма ГЧП.

Поэтому, оценивая все источники в Хорезмской области по активному привлечению инвестиций в сферу туристических услуг, целесообразно уделять основное внимание притоку внешних инвестиций.

Стратегия повышения инвестиционной активности в сфере туристических услуг для достижения поставленных целей предусматривает взаимную координацию частных и государственных инвестиций. Выявлено, что инновационно направленная стратегия повышения инвестиционной активности в сфере туристических услуг региона в первую очередь должна способствовать решению задач по следующим направлениям:

- повышение привлекательности и инвестиционной активности региональных туристических зон за счет создания благоприятного инвестиционного климата;
- формирование банка инновационных проектов в сфере туристических услуг, формирование и улучшение инвестиционного имиджа и комплекса региональных туристических услуг;
- формирование источников инвестиций для постепенной реализации инвестиционной стратегии в сфере туризме.

В целях интенсивного развития туризма в Хорезмской области были предложены этапы формирования инвестиционной стратегии, направленной на инновационное развитие сферы туристических услуг, и усовершенствованный механизм их реализации.

Стратегия развития сферы выбранных туристических услуг реализуется с учетом жизненного цикла. Основной целью является еще большее развитие туристической инфраструктуры за счет использования существующих природных, историко-культурных ресурсов или инвестиций, еще большее повышение туристического потенциала региона за счет создания свободных туристических зон.

Эффективное накопление всех имеющихся туристических ресурсов, эффективное использование комплементарных и синергетических эффектов позволяет оценить действия и варианты стратегий по стабильному развитию туризма в Хорезме за счет развития туристических услуг в районах или городах области.

Эффективное использование социально-экономических, финансовых, правовых, инфраструктурных, институциональных средств служат основой для формирования инновационно направленной инвестиционной стратегии развития сферы туристических услуг.

Учитывая зарубежный опыт и особенности Хорезмского региона, областному хокимияту было предложено разработать и принять долгосрочную стратегию социально-экономического развития региона, основная идея которой заключается в модернизации экономики на основе кластерной политики. В диссертации были предложены организация в Хорезмской области туристического кластера “Древняя Хива”, объединяющего все объекты туристической инфраструктуры туризма в единый кластер.

Задачей кластера является не только создание благоприятных условий для туристов, но и обеспечение их безопасности, поиск инновационных решений для развития туристического потенциала, формирование необходимых структур привлечением новой техники и технологий для эффективного использования и совершенствования туристических продуктов.

Для формирования институциональной базы необходимо сформировать в регионе региональную концепцию развития туристического кластера, а для этого целесообразно разработать стратегию развития туризма в Хорезмской области на период с 2019-2025 годы.

Концепция развития регионального туристического кластера включает в себя мероприятия по развитию всех направлений региональной экономики, определяющих инвестиционную привлекательность регионального туристического комплекса.

Эта концепция должна быть направлена на обеспечение конкурентоспособности и высокой эффективности сферы туризма в регионе и создание благоприятной инвестиционной среды для привлечения внешних финансовых ресурсов.

Учитывая использование информационных и телекоммуникационных технологий, было предложено создать “Онлайн-сообщество субъектов сферы туризма” для хозяйствующих субъектов в составе туристического кластера Хорезмской области.

Оценив стратегию и приоритетные направления, существующие проблемы повышения инвестиционной активности в сфере туристических услуг в регионе на основе социальных опросов, были разработаны предложения на основе кластерного подхода по повышению инвестиционной активности в сфере туризма. Данное предложение позволило определить инновационные направления развития по повышению инвестиционной активности в сфере туристических услуг на основе механизма ГЧП.

Внедрение разработанных в результате исследования научно-теоретических и практических рекомендаций в практику послужит

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осуществлению задач стратегии действий, которая включает пять приоритетных направлений развития экономики страны на 2017-2021 годы, организации туристических кластеров в регионах в сфере туризма, обеспечению

инвестиционной привлекательности и повышению активности сферы и тем самым будет способствовать сбалансированному развитию экономики.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## THE USAGE OF FOREIGN EXPERIENCES MANAGEMENT INNOVATIVE ACTIVITIES IN THE HEALTHCARE

**Abstract:** This article focuses on issues of foreign experience and innovation management in the healthcare sector. In addition identified the main factors affecting the innovative activity of the healthcare sector.

**Key words:** healthcare sphere, innovation activity, integration, innovation, market for medical services, efficiency, mechanism.

**Language:** English

**Citation:** Nazarmatov, O. (2019). The usage of foreign experiences management innovative activities in the healthcare. *ISJ Theoretical & Applied Science*, 10 (78), 166-169.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-29> **Doi:** <https://dx.doi.org/10.15863/TAS.2019.10.78.29>

**Scopus ASCC:** 2000.

### Introduction

In the process of integration into the global economy, all countries strive to develop all sectors of the national economy on the basis of their relative advantages not only in the domestic but also in foreign markets. The development of new industries and sectors based on the experience of foreign countries can significantly reduce the period of development of industries in our country. The introduction of a mechanism for managing innovation in the healthcare sector, which is the subject of research based on the use of international best practices, opens up wide opportunities for innovative development of the industry.

Innovative strategies and implementation systems in healthcare in different countries were developed on the basis of characteristics of the healthcare system in these countries and the functioning of the system. Of course, adapting the system to the national market for medical services and

managing the development of the sector by the state will also affect the state of innovation.

The use of innovative medical technologies and the development of access channels create conditions for deepening the specialization of medical services segments to standardize the medical services market. The formation of the International Medical Services Market (IMSM) plays an important role in the stable economic situation in the national markets, which is caused by the level of income of the population and the additional opportunities for access to medical services. The key characteristics of the healthcare market depending on the level of development of the economy are presented in Table 1.

The development of the international market is driven by changes in demographics, life expectancy, and reduced birth rates, taking into account the high availability of advanced medical technology and the migration processes for patients and health care providers.

**Table 1. Key features of the national health services market by economic development indicators [1, pp. 61-69]**

Level of economic development. General indicators	Developing countries (India, China, Russia)	New industrial countries (Hong Kong, Singapore, South Korea)	Developed countries (Germany, USA, Japan)
	Strengthening of standards for treatment and diagnostic	Availability of an advanced system of regulation of the	Existence of strict government regulation of

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State regulation	activity; As the demand for medical services exceeds supply, the segment of private health services will be formed, and the level of government regulation of the sector will be developed.	sector, including the private sector, by toughening the requirements for compliance with the standards of quality of medical services	the whole healthcare system, based on the requirements of international best practices
Technology	Use of simple diagnostic, medical and surgical equipment; the beginning of the process of implementation of information and communication technologies in health care	Mainly availability of modern medical equipment in private clinics and increased level of implementation of information and communication technologies	Wide use of modern medical equipment in public and private medical institutions; high use of information and communication technologies
Infrastructure	State-owned medical institutions, mainly in central and urban areas; increase in the number of private health care facilities in primary health care; the emergence of private clinics that serve the disadvantaged groups	Increasing the share of private clinics and their expansion with the privatization of public sector medical facilities; as a result, the formation of private medical networks that can meet the demand in the domestic and foreign markets	Capacity building of public clinics; the growth of private sector health care providers; increasing the attractiveness of the industry for foreign markets

Out-of-country medical personnel is a new business model. International trade in health services, on the one hand, promotes competition in the industry and consequently, improves the quality of health services, and on the other, creates a problem of "flow" of qualified personnel. The availability of health services is an important indicator of citizens' satisfaction with the health care system. Health care delivery approaches vary considerably. Thus, in some countries the priority of universality is provided with a full package of medical services, although waiting times considerably increase. In others, the cost of medical services for the working population is either covered or not fully covered, and as a result, certain categories of citizens are guaranteed access to scheduled medical services.

As a result of the analysis of the current state and structure of the international medical services market, the growth of international competition in this area is

directly related to the expansion of the geography of the quality of medical services and the emergence of new market participants. Along with international trade in medical services, migration of medical personnel, emergence of new methods of treatment, standardization of production and consumption of medical services, tendencies of formation of international market of medical services on innovative basis are established.

In the course of the research, we identified factors that shape the international market for medical services (Table 2).

Given the deep demographic changes, aspects of improving the quality of life and improving the lives of citizens are of vital importance to all countries.

In many countries, the influence of the factors indicated in the table is that the quality of free medical services varies and the quality of the sold medical services [2, p-137].

**Table 2. International medical services market development factors**

№	Factors	Trends
1	Increase in the elderly population	Interference of non-sales medical services with medical services for sale
2	Inadequate access to health care	Formation of countries international medical specialization



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3	The prevalence of infectious diseases	Formation of remote monitoring and consulting system with introduction of telemedicine technologies
4	The social orientation of the reforms	Increased volume of health financing

Developed by the author on the basis of research.

As a result of the above factors, there are some changes in the way medical services are marketed (Table 3).

At the same time, achieving financial sustainability and meeting the population's needs for advanced treatment methods and medical technologies is an important health care task for many countries around the world. At the present stage of

development, not only developed countries, but also many developing countries, spend more than 5-6% of GDP as recommended by the World Health Organization for health purposes. Unfortunately, even in these countries, a significant portion of health care spending is ineffective. Even the most conservative estimates suggest that the world's share of such inefficient costs is 20 to 40% [3, p-11].

**Table 3. Ways to sell medical services**

<b>№</b>	<b>Ways to sell</b>	<b>Summary of sales methods</b>
1	Transboundary delivery	Consumer and supplier of medical services are in different countries and services are provided using telemedicine technologies.
2	Receive medical services outside the country	Medical services are provided in the form of medical tourism: consumers travel abroad to access health care services, along with clinical services, including hotel, insurance, transport and legal services. This type of tourism is relatively developed in Singapore, Malaysia, Israel, Turkey and other countries.
3	Migration of health care providers to another country with or without their own commercial offices	A commercial office may be established in the form of a new legal entity or its branch office. At the same time, the receiving side controls the migration of health workers from country to country through visas, licenses and other controls.

Developed by the author on the basis of research.

Improvements in health care will be provided by new medical technologies that effectively deal with serious problems, such as chronic diseases, oncology and rare diseases. As a result, there is growing demand for new services and innovative treatment options, increased quality of care, additional financial risks, and increased demand for these services. In recent years, in many developed countries, life expectancy and accordingly, the proportion of older people (over 65) have increased. According to the Organization for Economic Cooperation and Development, in 2015, the share of the elderly in the total population of the 15 leading countries increased by 16% to a maximum of

23% in Japan. This is an important factor affecting increased healthcare costs [4].

In the context of slowdown in economic growth, health care systems in almost all developed countries must address such issues as seeking additional sources of funding, improving the quality of health care, and introducing more effective forms of organization.

Each country tries to solve these problems based on the existing health model. In the developed world, the following three basic health care models are common, based on different funding modalities and forms of health care services [5, p-675].

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IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## PROBLEMATIC ISSUES OF CORPUS ANALYSIS AND ITS SHORTCOMINGS

**Abstract:** The article deals with the problems of corpus linguistics and corpus analyses. The use of corpus results can be problematic as well as the shortcomings might emerge while applying corpus analyses in the different linguistic fields. The practical analyses to prove the dysfunctions of the corpus application in terms of searches as well as quantitative results have been undertaken. The theoretically valuable data included in article were based on the works by Vsevolodova M., Makarov M., Magomedova A., Kopotev M. and Fillmore Ch. The corpus-based quantitative results derived from the modern corpus 'COCA' can increase the practical value of the work. The final conclusions have been made after undertaking several searches on the concordance.

**Key words:** Corpus linguistics, dysfunctions of corpora, corpus, corpus analyses, concordance, collocations.

**Language:** English

**Citation:** Ataboev, N. B. (2019). Problematic issues of corpus analysis and its shortcomings. *ISJ Theoretical & Applied Science*, 10 (78), 170-173.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-30> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.30>

**Scopus ASCC:** 1203.

### Introduction

New information technologies lead to the opportunity to learn the language not only from the traditional "storages" of language data, such as dictionaries, artworks, classics, written texts as representative samples from the general population, but also to enter into the computer and process large collected texts – CORPUS. In this regard, we have a qualitative leap, which is especially often noted in lexicology and lexicography: for example, if you used to compile dictionaries, which is an extremely important theoretical and practical work that determines, in essence, the composition and structure of all linguistic research and the application of linguistics to practical problems, so important, for example, as teaching language and speech, now this work is much easier. The possibilities for observing and studying speech, both oral and written, have expanded dramatically. The huge language material that modern computers are able to process makes it possible to test the proposed theoretical models of linguistic phenomena and develop new ones [7, p. 2].

Many traditional problems of linguistics are being solved in a new way and their solution to traditional problems is achieved much easier and more conclusively.

The field of corpus linguistics (CL), as well as projects of electronic corpus of texts are actively developing and occupying the leading positions in the methodology of teaching foreign languages, having significant applied potential. In the process of teaching foreign languages, one of the main problems is the lack of appropriate pedagogical textual materials and relevant grammatical models. The linguistic corpus is considered as one of the modern information resources, on the basis of which it is possible to form the lexical and grammatical speech skills of students.

### Discussion

The use of the corpus facilitates the search for material, reduces the complexity, reduces the time spent, provides high accuracy of the selection and the reliability of the research results. The corpus, in fact, is a continuation of the file cabinets that linguists have always worked with, however, according to scholars,

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it allows one to "get out of the analysis of individual" correct "sentences. in a sea of real natural texts in a machine-readable format ". Many authors, however, come to the conclusion that in order to obtain reliable results, the complementary use of both corpus data and traditional sources of material is necessary [2].

The corpus data, in contrast to the data of dictionaries and grammar guides subjected to filtering by people with a deep knowledge of the language and linguistic instinct, give an idea not about the standard of the language, but about the whole diversity of its individual, dialect and genre variation. Due to this, the study of corpus data, writes G. Lorenz, allows a less rigid approach to what is considered to be a violation of the rules of the language norm [Lorenz 2001]. In general, the linguistic corpus "crystallizes problem areas" in the description of the language, being a source for improving theoretical approaches to it [6, p. 151].

The fact that the language corpus contains texts of different genres is also its great advantage as a source of material over the combination of texts of fiction traditionally used by researchers. The latter, according to M. V. Vsevolodova, is "even the most perfect - but only one of the functional styles" [12, p. 131]. The national corpus includes samples of both fiction and texts of other functional styles, which makes it possible to get an idea of modern speech in all its diversity. Of particular note is the importance of the presence of media texts in the corpus material, which in our time, according to the correct remark of V. I. Makarov, perform a normalizing function [8].

### Results

The term "corpus" is often used and misinterpreted, coexisting and often merging with such concepts as "collection of texts", "full-text database", "electronic archive", "electronic library" [11][13]. In a broad sense, the corpus refers to any combination of texts connected by one characteristic - authorship, genre, etc. [5]. Corpus also includes datasets, which are essentially thesauruses, or meta-corpus. Recently, there has been a tendency to consider as the body of texts and the entire information space of the Internet [13] [4] [3] [10].

In the narrow sense, the corpus of texts (CT) is understood as a unified, structured and labeled collection of language (speech) data in electronic form [13]. The definition of the corpus adopted in corpus linguistics is based on four main features: 1) the location of the corpus on a machine medium, 2) a standardized representation of the verbal material on this medium, 3) the final size, 4) representativeness as a result of a special selection procedure [11] [9]. The most significant feature is the representativeness, which, in essence, distinguishes CT in a narrow sense.

As it is clear, corpus linguistics is a new field of applied linguistics and being a modern as well as currently developing sphere, it has some disadvantages and several theoretical problems.

To inform about some problematic features of CL, its *disadvantageous* sides have been analyzed. It is evidence that *Corpus linguistics is not able to:*

✓ *provide negative evidence:* this means that a corpus cannot tell us what is possible or correct or not possible or incorrect in language; it can only inform us what is and is not present in the corpus.

✓ *explain why:* CL cannot explain why something is the way it is, only tell us what it is. To find out why, we, as users of language, use our intuition.

✓ *provide all the possible language at the one time:* By the definition, a corpus should be principled: "a large, *principled* collection of naturally occurring texts..." meaning that the language that goes into a corpus is not random, but planned. However, no matter how planned, principled, or large a corpus is, it cannot be a representative of a language.

It is time to discuss the next problem for CL. This is the problem of *authenticity* in the language data supplied by corpora. It is often argued that corpora provide learners with 'authentic' or 'real' language, and since these words echo the key features of Communicative Language Teaching (CLT, hereafter) method that favors the use of authentic and real language over concocted ones, it is often assumed that corpus-based language materials are well-suited for CLT. However, some of the researchers have cast doubt on whether language data in corpora are truly authentic. Widdowson contrasted the concept of 'genuineness' and 'authenticity' and argued that 'genuineness' is the property of texts and is an absolute quality, while 'authenticity' is the characteristic of discourse interpretation. He claimed that language in corpora can be genuine, but it is not authentic because it is isolated from discursive and communicative nature of language.

Moreover, it would be relevant to give some information about the following challenging issue. That is how *to measure the proportion* that dialogs make up of the speech of one particular group, for example, adolescents. Corpus compilers can only record a tiny sample of all adolescents, and how would they measure the proportion of dialogs – in terms of time? in terms of sentences? in terms of words? And if they tried to compile a corpus representative of a language as a whole, then how would they measure the importance of a particular linguistic variety? As we can see that a corpus is not always a reliable database of a language or a sublanguage in terms of the mentioned problematic items.

In addition to that, one of the biggest dysfunctions of corpora can be seen from the following quote: "I don't think there can be any

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corpora, however large, that contain information about all of the areas of English lexicon and grammar that I want to explore”. [2, p. 35] It is of course true that the sheer *volume of natural language* will never be able to be *captured* inside a database because it is truly mathematically infinite.

Now some examples can be indicated about the use of corpus analyses and their shortcomings. For

example, if the user wants the corpus data regarding use of a word or set of words, he/she needs to know what exactly to be searched. That means, a corpus is an electronic data which is, in its terms, not equipped with a virtual mind to select the words for them.

The searches have been done in the corpus of COCA (Corpus of Contemporary American English). The following data has been taken in the table 1.

**Table 1. Collocational unit(CU)s preceding ‘Mother’**

CUs	Freq. in CUs	Total frequency
Single	1449	89252 – 1.62 %
Birth	690	32265 – 2.14 %
Teresa	686	4259 – 16.19 %
Biological	324	17799 – 1.82 %
Holy	162	18697 – 0.87 %
Adoptive	205	1894 – 10.82 %
Unmarried	32	2206 – 1.45 %
Surrogate	171	2118 – 8.07 %

*(The table was generated from the data derived from COCA [1])*

Analysing the corpus-based results, it has been a clear fact that a language corpus is not always something that can provide with the valuable and applicable information. As it has been mentioned above, the given examples are not defined or explained. The searches on concordance have been undertaken for the collocational units preceding the word ‘mother’ and quantitative results have been taken, among which some of them might seem unknown. In order to clarify the meaning of the given CUs, one needs to take further steps because a corpus does not provide any evidence regarding the meaning or the usage of the words.

For example, the CU of Teresa Mother was used many times, i.e. 686 times that is the 16.19 % - in almost a fifth of the total frequency (4259 times) of the ‘Teresa’ was collocated with the token ‘mother’. Of course, it has drawn our attention and we wanted to analyze the meaning of the CU phrase. When the contextual and wider contextual format of the use of the CU has shown the following pieces of the text:

1. “I already respected you immensely, but even more so. You're like **Mother Teresa** to me. We'll be right back. Thank you. Welcome back...” [1]

2. “**Mother Teresa's** sainthood gains broader meaning in view of her' dark night of the...”[1]

3. “Canonization recognizes holiness, not perfection. In elevating **Mother Teresa** to the honors of the altar, the Roman Catholic Church is not overlooking...” [1]

After seeing the above-mentioned data analyses, one can make a conclusion that ‘Mother Teresa’ is a symbol of holiness and is one of the religious notions. As can be seen, the data given in the corpus can be enough to make an assumption but not an exact interpretation or definition for the searched token.

### Conclusion

To sum up, it would be essential to note that every science in its emergence experiences some problems. In fact, Corpus linguistics also has several challenges as mentioned above. However, those have had no proper solutions yet. As new investigators in CL, we believe that there will be undertaken enough researches in order to sort the problems out.

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### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## DEVELOPMENT OF ELECTRONIC COMMERCE IN THE REPUBLIC OF UZBEKISTAN

**Abstract:** In article are considered development of electronic commerce in Uzbekistan. Unlike traditional commerce electronic commerce gives the big possibilities to the companies to sell the production through the Internet, to develop and co-ordinate relations with consumers and suppliers, to exchange an electronic way the goods and services and so on.

**Key words:** electronic commerce, Internet, sale of the goods, services for buyers, business, and electronic data.  
**Language:** English

**Citation:** Ilhamova, Y. S. (2019). Development of electronic commerce in the republic of Uzbekistan. *ISJ Theoretical & Applied Science*, 10 (78), 174-177.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-31> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.31>  
**Scopus ASCC:** 2000.

### Introduction

Electronic commerce represents business dealing means on a global scale. She allows the companies to co-operate more full with suppliers and faster to react to inquiries and expectations of customers. The companies have an opportunity a choice of suppliers irrespective of a geographical arrangement, and also exit possibility on the global market with the goods and services. Electronic commerce is only one of components of electronic business which is limited to carrying out of transactions by means of electronic systems, for example, sale of the goods or rendering of services through the Internet.

Electronic commerce has begun the functioning still in the mid-nineties the last century in the Western countries. The first systems of electronic commerce have appeared in 1960th year in the USA. They were applied in transport companies to data exchange between various services by preparation of flights and for booking.

Originally such commerce was conducted with use of the networks which are not entering into a network the Internet, under special standards of electronic data exchange between the organizations.

Unlike traditional commerce electronic commerce gives following possibilities to the

companies: to sell the production through the Internet; to develop and co-ordinate relations with consumers and suppliers; to exchange an electronic way the goods and services; to reduce the price for delivery of digital products and on послепродажную support of the buyer; quickly to react to market changes; to reduce an overhead charge; to improve servicing and to introduce own services for buyers; to expand a circle of consumers; to consider individual needs of the buyer [1,2,3,4,5,6,].

To buyers electronic commerce allows to buy the goods at any time and in any place; to carry out the comparative analysis of the prices and to choose the best; to get simultaneously access to wide assortment of the goods; to choose convenient mechanisms for purchasing; to receive the information and news depending on the preferences. Pioneers in electronic commerce were Amazon, Ebay are trailblazers in electronic commerce. Retail trade within the limits of electronic commerce (B2C E-commerce) already makes 7 % of all volume of retail trade all over the world and in 2016 year goods turnover by B2C E-commerce has made nearby \$2.7 billion.

In the Republic of Uzbekistan following world tendencies, also develop sphere of electronic commerce. Recently businessmen of the Republic of Uzbekistan invest in the given sphere more and more.

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As an example such projects as Arba.uz, Gifty.uz, Uzbekmarket.uz, Avtech.uz and others can serve. Electronic commerce (e-commerce) is an economy part, in which procedures of payment of the goods and services are realized with use of electronic systems and networks.

**Research methods:** we use methods of the analysis and synthesis of an investigated material.

**Discussion:** the Basic part of Internet resources is connected with commercial activity, it means not only direct sale of the goods and services with use of a network the Internet, but also functions surrounding commercial activity, such as paid advertising on information resources, advancement of the goods sold by the partner and services; marketing researches, services on work with commercial portals and so forth If Front-office - a category of processes, information systems, program decisions, structural units, i.e. the universal qualifier, defined by direct affinity of object to the final client, to them concern a site, contact-center, cut-away, employees of a delivery service, cut-away, Back-office this category of processes, information systems, program decisions, structural units, i.e. the universal qualifier, defined by inaccessibility of object to the client. With growth of Internet shops beck-office structures and decisions, for example, a control system of a warehouse, the internal post client, accounts department grow, first of all. The integral part of any Internet shop, its site and with Internet shop growth increases quantity of used systems, for example back-office decisions. Information systems on management of a warehouse, the order, clients, and the documents, given are claimed, but the site always is the core. The Internet shop site is almost impossible without the Catalogue of the goods for which the database is necessary. The great attention is given to development of electronic commerce [1,8,9].

For example, the Republic of Uzbekistan Law «About electronic Commerce from April, 29th, 2004, № 613-II gives the impulse development of electronic commerce in the Republic of Uzbekistan. According to the Decision of the President of the Republic of Uzbekistan «About measures on the accelerated development of electronic commerce» the Program of development of electronic commerce in the Republic of Uzbekistan for 2018–2021yers is confirmed. In the Decision problems and lacks, «interfering creation in the country of the high-grade market of electronic commerce, to an unobstructed exit of the goods and services of the domestic enterprises-manufacturers on the foreign markets» are marked. The decision electronic checks, receipts, messages and other methods, allowing to identify the parties of the transaction generated by information systems during rendering of services by participants of electronic commerce, executed according to the legislation, are equal to receipts, coupons, tickets and other documents confirming payment of the goods

(services). At realization of transactions of electronic commerce by subjects of business payment is authorized for accepting in the cash form with an obligatory direction to the buyer through virtual terminals (E-POS) the electronic check or other confirming document on payment acceptance in the cash form with strict observance of rules of collection of money resources in serving banks. Subjects of electronic commerce at trade realization have acquired the right to accept calculations through corporate bank cards of subjects of business with use of payment terminals, and also electronic payment systems. Export of goods (services) in cost to the \$3000 realized by means of electronic commerce is carried out without entering of the information into Uniform electronic information system of the foreign trade operations and registration of the cargo customs declaration, according to rules of rendering of services of a mail service. Virtual terminals (E-POS) are equal to similar cash registers and settlement terminals. With the July, 1st to subjects of business rendering services in delivery of the goods, realized by means of electronic commerce, the right to accept payment for the third parties (sellers of the goods), with the subsequent инкассированием when due hereunder is given. [1011,12,13,14] At realization of delivery of the goods realized by means of electronic commerce, the seller and the supplier on the motor transport belonging to them on the property right, rent or other right of use, in territory of the Republic of Uzbekistan it is not required receptions of the license for realization city, suburban, long-distance and international transportation of passengers and cargoes motor transport, except for the cases established by the legislation. Besides, realization of medical products and products of medical appointment by means of electronic commerce under condition of observance of requirements and an order on maintenance of their safety at storage and transportation taking into account legislation requirements is resolved. In electronic commerce payments are carried out in exclusively next ways by means of application of the settlement terminal on reception of payments with use of bank plastic cards; by means of transfer of means from a bank plastic card through a personal office or through system of retail payments (online payment); by means of transfer of money resources from the bank account. In practice, the majority the Internet of shops demand advance payment for the goods.

At realization of the goods by the seller through own information system, risk of no delivery or delivery of the poor-quality goods is minimum. However at realization of the goods through information system of the information intermediary, there is a risk of no delivery of the paid goods the seller. Buyers will make a complaint first of all to the information intermediary in spite of the fact that it is not the transaction party. For the decision of questions on maintenance of execution of the contract concluded



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in information system, and for granting to buyers of convenient and fast service for acquisition of the goods, it is considered important to study experience of the foreign states in the field of electronic commerce. In February, 2019 the Association of electronic commerce of the Republic of Uzbekistan has been created and its main objectives are working out of projects and programs, increase of legal and economic literacy of representatives of business and the population, the help to businessmen in working out and introduction of new products. By means of Association probably to conclude contracts and to create possibilities to everyone to buy and sell in a mode online the qualitative goods and services at any time and in a place convenient to it. Market potential: \$1.2 billion Here enters sphere of services, sphere of the goods, goods delivery. In 2019 year through electronic commerce passes 663.5 billion uzbek sum (the national currency of the Republic of Uzbekistan), growth, in comparison with 2017year, has made 30 %.

People gradually pass to clearing settlements. The share of electronic commerce in the Republic of Uzbekistan is less 1 %. Rates of increase are made by 30 %. Population growth in the Republic of Uzbekistan exceeds 30 million persons and growth of penetration of smart phones, urban population growth, and logistics development in the Republic of Uzbekistan gives the chance to deliver the goods for 48 hours, and, labor redundancy gives the chance to

development of electronic commerce in the Republic of Uzbekistan. But market development is interfered by absence of authentic statistics on the market, dissociation of participants of the market, personnel hunger. Market modernization, increase in speed of the Internet, calling is necessary for development of electronic commerce on the market of regional players, and also is necessary aggregator which will facilitate work of Internet shops for introduction online payment on a site.

Problems of delivery of the goods by e-commercers practically are absent, as in the country of 17 express companies, but absence plug-ins of delivery for the Republic of Uzbekistan accelerates delivery of the goods (wordpress, opencard and so on). Bulavka.uz has developed of functional definitions of the different price of delivery in different regions of the country.

**Conclusion:** For preparation of experts in marketing, copywriters, designers, SMM-managers it is necessary to prepare experts in high schools of the Republic of Uzbekistan. In 2019year the share of electronic commerce in the Republic of Uzbekistan is less 1 %.

By 2030 it is possible to leave on 20 %, and by 2040 year and at all to 50 %.

Potential of the market which now \$1.2 billion can grow by the same years, to \$15 billion in 2030year and \$50 billion in 2040 year.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 14.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## GROUND RESOURCES AND INNOVATIVE DEVELOPMENT OF AGRICULTURE

**Abstract:** *The land plays an exceptionally large role in the organization of agriculture and by the fact that its innovative development is based on the suitability of the land for the introduction of new technologies, plant varieties, and animal breeds. Land resources should have appropriate properties and the organization of their use in relation to each type of innovation. Therefore, land management is a necessary mechanism to ensure successful and effective innovation in the agricultural sector.*

**Key words:** *innovations, innovative development of ground resources, innovative development of agriculture, technological processes, raw materials.*

**Language:** English

**Citation:** Tadjibaev, Z. M. (2019). Ground resources and innovative development of agriculture. *ISJ Theoretical & Applied Science*, 10 (78), 178-182.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-32> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.32>

**Scopus ASCC:** 2000.

### Introduction

The modern period socially - economic development entirely demands an innovation as the driver of acceleration of growth and maintenance of steady and effective development of a society. In the beginning of the XX-th century of N.D. Kondratev, in the research of the big cycles of market conditions has noticed that «before the beginning high waves of each big cycle, and sometimes in its most beginning are observed considerable changes in conditions of economic life of a society. These changes are usually expressed in this or that combination, in considerable technical inventions and opening, in radical changes of technics of manufacture and an exchange». The modern economy, especially agriculture, after spent reformation and the crisis phenomena which have followed it, is at such stage.

According to J. Shumpeter for increase of competitiveness of agricultural production in the world market, it is required:

- Use of the new technics, new technological processes or new market maintenance manufactures (purchase and sale);
- Introduction of production with new properties;
- Use of new raw materials;

- Changes in system of the organization and management of manufacture and its material support;
- Occurrence of new commodity markets.

Innovations can be successful when it creates corresponding conditions, in turn these conditions include as an important component resources, actions of legal and organizational character.

At the heart of steady and effective development of agriculture the balanced system of resources and their organization lies: ground resources - manpower - the basic means of production. Therefore they (innovations) first of all are connected with them. Thus in sphere of innovations basic value for agriculture has innovations in sphere of ground resources: they are both object of innovations, and a spatially-resource basis for an innovation of other factors of manufacture and processes.

**Discussion.** In the Republic of Uzbekistan, as well as in other Post-Soviet countries among others, there were global changes in sphere of ground resources which proceed and to this day.

These changes and changes events in an active phase of land reform had before the following maintenance:

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- Perfection of a legal basis of use of the earth - introduction of institute of long-term rent (rent for 49 years) for new organizational forms of conducting agricultural production, i.e. farms;

- Perfection of economic value and the maintenance of ground resources (from manufacture means-factor to real estate, object of the taxation, object of mortgage lending, uniform object of real estate and etc.);

- Reorganization of system of agricultural land tenure: occurrence of new subjects of managing - farmer and peasant economy playing predominating a role in landed property and land tenure.

At the same time, it is necessary to ascertain that the carried out reforms leading to some growth of quantity indicators, have not led to their qualitative improvement to what low productivity till recent times of the main culture of agriculture - a clap testifies. So, for example, its productivity, being one of important resultants of factors, remains low, not only in comparison with the leading countries manufacturers of a clap - fibers (the Republic of Uzbekistan receives 754 kg/hectares of a clap - fibers. Thus it is necessary to notice that in the lead positions of the People's Republic of China (1452 kg/hectares), Brazil (1418 kg/hectares) and Australia (2107kg/hectare) are based on high productivity of a cotton which more than in two-three times exceeds Republic of Uzbekistan indicators) [1,2], but also in comparison with the Soviet period of conducting agrarian manufacture. One of the main reasons of it is steady decrease in natural fertility of the earths, т.е fertility of soils in the Fergana area of the Republic of Uzbekistan, being the typical representative of republic on cotton growing. So, the mean score bonitet soils of the earths of agricultural purpose in the mentioned area as a whole 1991 - 1997 years has made 66 points, already in 1999 year and 2011 year it has fallen on the whole 10 points and has made 56 points [3].

It is necessary to tell that a state of affairs with a condition of fertility of soils on republic about same as well as in its Fergana area.

As it is known, fertility of soil is characterized by a point of fertility or a point бонитета. This key parameter of quality standard of the earth's depends first of all on indicators of economic fertility. Economic fertility of the earths represents symbiosis of natural soil indicators and anthropogenic activity. This indicator is influenced by qualitative soil characteristics such, as the maintenance granule-metric humus structure, the maintenance of fraction of physical clay, acidity, rockiness, eroded soils and other properties of soils. Nevertheless from all listed factors influencing on appraisal, the most significant can consider of humus soils [5].

The maintenance humus in soil is defined not only natural indicators, but also strongly depends on economic activities of the person. Irrational use of farmlands, infringement of the basic receptions of

technology leads to prompt process of loss humus. As it is known, disintegration process humus occurs much faster, than its accumulation. Now process de-humus us of soils on farmlands of the Fergana area occurs very intensively and the most fertile are subject to it even and is high humus us of soils.

Therefore in the Fergana area as any other sphere, land tenure demands innovative decisions. Immediate development of the earth as manufacture factor (especially in connection with formation of uniform object of real estate) control systems of ground resources - the account not only as spaces (on categories and grounds, but also as object of property relations, the goods), an estimation not only as object of the taxation, but also object of managing, credit relations, property turn is required.

Considerable innovations in the maintenance of active management methods:

- Land management, forecasting, planning are necessary.

Without these innovations agricultural land tenure changes and will change chaotically enough, and the main thing is becomes a brake of development of agricultural production.

New qualitative changes of certain properties of the earth as external-power basis of manufacture are required.

Thus directions of innovations of properties of the earth are connected with those functions which the ground area carries out or will carry out:

- The earth as natural resources - development of technology of consumption, preservation, restoration of useful properties of the earth;

- The earth as manufacture space - the adaptation of its properties for placing of objects of real estate and activity kinds;

- The earth as property - development of technologies and the maintenance of actions for preservation and development of properties of the earth, important for its functioning as property;

- The earth as object of rent - development of technologies and the maintenance of actions for landed property and land tenure in system of long rent relations [3,4,5].

At natural properties of the earth the main line - spatiality, and is necessary for functioning of processes of manufacture, buildings and constructions a certain part of ground space. Therefore innovative actions of all directions demand their spatial organization: site definition, an establishment of the necessary size and quality of grounds, configurations of a ground or economic site and its borders concertizing sphere of use of the earths and innovations. Will be probably to resolve land management methods.

Land management is the system of actions for regulation of ground relations and the organization of protection and earth use as means of production. Set of actions of land management provides the ordered

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land tenure. As a result of land management preconditions for introduction of scientifically well-founded systems of housekeeping are created [4]. For maintenance of efficiency of innovations it is necessary to establish the sites needing similar actions and creating sufficient effect from their realization. The qualities of the earths which are subject to change, preservation, restoration, are individual enough and connected with many other factors both on the given site, and on the adjoining. Therefore detailed and complex studying of a condition, dynamics of changes of properties of the earth and their processes transforming should precede their realization that allows to model possible consequences of innovations. In the presence of proponent properties on which actions for improvement of properties of the earth are directed, the greatest effect on unit of innovative investments is provided. Anthropogenic influences without special support cannot keep long time the influence (arable land functioning). There is a necessity of new annual supporting investments. Their size depends of both at most initial influence, and at most occurring natural processes which are overcome or change the given actions. Improvements of the first sort are closely connected both with natural processes, and with manufacture development. The greatest effect is reached, if changes of a condition of the earth are supported by highly effective economic processes and are as though their component. In this case support of transformations of natural properties can be carried out not in the form of the additional isolated investments, and at the expense of the general economic results of manufacture [6,7,8,9,10].

Innovative actions of the second kind are directed on creation of buildings and constructions that provides change of economic properties of the earth. They do not create additional quantity of a product, but promote quantitative and its qualitative preservation, decrease in annual expenses of manufacture. Therefore their arrangement in territory depends mainly not on placing of natural processes, the phenomena, properties of the earth, and from placing (actual or assumed) industrial activity. At the same time, productivity and efficiency of functioning of buildings and the constructions connected with consumption of natural resources and properties of the earth, in certain degree depends on their qualities shown in territory. Constant innovative support of functioning of the earth as property and object of long rent is objective necessity of realization of manufacture. Thus for separate spheres of manufacture and a recreation the ground area is time object of innovations - initial arrangement of territory, building of buildings and the constructions which have been not connected with use of natural properties the earths (natural resources). For certain spheres of manufacture and a recreation there is a constant requirement for preservation, improvement and restoration of natural properties of the earth. In this

case the earth is constant object of influence. On the purposes, object and the maintenance in agriculture sphere it is possible to allocate four types of innovations: biological (selection -genetic); technic-technological; organizational-administrative and economic. Thus ground resources are a basis of all productions and the relations which are subject to innovative development. Especially the close connection of ground resources and agriculture innovations should be noted in sphere of plant growing [5]. Ground resources in the Fergana area, as well as in other zones, differ on the qualities, therefore innovations should be not as a whole for region, and with reference to conditions of the concrete ground area. The new or modified grades and technologies of their cultivation should be adhered to the grounds providing sufficient efficiency of their manufacture. In limits even one natural-agricultural zone of area of a variation of properties of soils (on size of natural and economic fertility) in the Fergana area are various that provide considerably differing productivity. It can as to support effect from plant growing innovations so actually to bring it to naught. Other properties of the earth essentially influence on cost-based manufactures (complexities of a relief, small contouring arable lands, remoteness of a site and etc.) That at growth of intensity of cultivation of a new grade provides a productivity gain, but does not provide sufficient level of profitableness, so, and efficiency. It is connected with arising considerable operational and technological expenses. At realization of innovations in sphere of mechanization of plant growing quality of the ground areas also has considerable influence on their efficiency. Application of high-efficiency, powerful technics (sowing, harvest complexes) can be complicated small contouring arable sites. In this respect in the Fergana area the position looks not in the best way.

According to the Fergana regional management of ground resources in area there is 247.1 thousand in hectare of the areas under crops located on 45.7 thousand contours. It means that on the average on one contour it is necessary 5.4 hectares. In these conditions use of high-efficiency, powerful technics with the greatest return is not necessary, and without it timely carrying out of agro technical actions, in optimum agro technical terms with the necessary quality of works not probably. Therefore in the Fergana area one of directions of the innovative approach in land tenure is optimization of contours of areas under crops and to result it according to requirements of an effective utilization of modern means of mechanization that will give the chance to realize a principle of technological stability of agricultural land tenure.

Organizational, administrative and economic innovations in existing practice are spent without concrete conditions of land tenure (the organization, a legal regime) or on the basis of their average

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conditions and its parameters. As a rule, it leads to inadmissible increase operational and transaction costs, i.e. economic discredit of innovations.

Presence of an order of formation of land tenure in republic on the basis of long-term rent which covers the period till 49 years does not provide necessary stability of manufacture that puts under doubts realization as innovations of properties of the earth, so innovations in sphere of technology and the manufacture organization.

### Conclusions.

Necessary conditions of innovative development of agriculture are:

1. End of developments of systems of land tenure and the ground relations providing organizational support of various directions of innovative development of agriculture.

2. Maintenance of stability of system of land tenure.

3. The concrete account of properties of the ground areas and their parts at realization of innovations in agriculture, especially in plant growing.

4. At definition of conditions of realization of innovations and their economic efficiency it is necessary to lean not against average conditions (quality) of the earth on managing the subject or object of research, and on individual properties of economic sites, zoning of territories whenever possible and efficiency of realization of separate innovations within the managing subject for this purpose is necessary.

5. Carrying out of the land management creating a spatially-resource basis of realization of concrete innovations [6,8].

Proceeding from these problems, the control system of ground resources (cadaster, monitoring and

especially land management) should among the basic directions for agriculture has a special problem on support innovative and a branch sustainable development.

Innovative supporting land usage problems concern number of the cores:

- Maintenance with the objective, timely information on the earth and conditions of its use (carrying out of inspections of properties of the earths, an estimation of the earths).

- Formation of the ground areas, land usage, economic sites, suitable for realization of concrete innovations in plant growing, animal industries and the manufacture organization.

- Zoning of territory of rural municipal unions and managing subjects on unfitness and efficiency of the earths for realization of different kinds of innovations.

- Working out and realization of the project of intra economic land management on land tenure or the ground area of the managing subject for creation of a necessary land-resource basis of realization of certain innovations.

- Working out of technical workers projects on concrete economic sites (a file of a ground, a crop rotation, a field) for a binding of an innovation to a concrete place for maintenance of efficiency of innovation.

Summing up consideration of questions of influence of ground resources on innovative development of agriculture, it is necessary to tell that the correct account of available properties of ground both economic sites and the necessary actions spent in system of land management on the organization of use of the earth, will allow to strengthen an innovative vector of development of agriculture by increase of its organization and efficiency.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 15.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## PUBLIC OPINION AND ITS ROLE IN THE SOCIAL LIFE OF SOCIETY

**Abstract:** This article has analyzed in detail the role of public opinion in the social life of society, in particular in the processes of socialization of women and the role of personal activity in shaping them.

**Key words:** public opinion, activity, women, community, civil society, customs, imagination, discussion, opinion, expression.

**Language:** English

**Citation:** Ergasheva, M. P. (2019). Public opinion and its role in the social life of society. *ISJ Theoretical & Applied Science*, 10 (78), 183-185.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-33> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.33>

**Scopus ASCC:** 3300.

### Introduction

Uzbekistan's development path is characterized to be directly linked to women's empowerment in the state and society. As our President Sh.Mirziyoyev noted, "It is our noble duty to honor each woman's family who is carrying the burden of every family on her shoulder, and the angel of the family caregiver, to lighten the burden of our sisters. "Therefore, one of the most important areas of socialization of women in Uzbekistan is to raise the status and place of women in society and the state, to ensure their active role as the most important and responsible participants in our development. As an example, the following words of the head of our state to further acceleration the socialization of women can be cited as follows: "In the new life that we are building today, in the new society, we still have a lot to do to ensure that our women have equal and active participation in all branches of government - be it legislative or executive, judicial or judicial."One of the most important components of the ongoing and consistently implemented reforms in the country is the comprehensive development of families, further enhancement of the role of family and mothers in the upbringing of young people, making mothers and children the most privileged social strata, and reviving national and spiritual values. and enhancing their role and empowerment, and ensuring women's rights and freedoms are the most fundamental priorities that are considered.

### Materials and methods

Problems of long-standing women in our country, such as ensuring equal social and political status with men, recognizing the special role of women in shaping the future generation, applying a strong social protection policy are reflected in almost every speech of President Sh.Mirziyoyev. "Our dear mothers and confidant women who gave birth to us, washed us up, and brought us up in a good way, they are the ones who are the best beauty of our houses. No matter how much attention and care we give to them, it is only a small amount," the head of state emphasized in his one of the speeches.

During the years of independence, with the support of the state, a lot has been done to support women in social and political spheres.

In particular, a number of activities have been implemented in mahallas to provide women with the necessary information, training in modern professions, and helping women gain practical knowledge on combating against religious extremism and religionism. However, the public opinion in the processes of socialization of women under the influence of regional conditions, incomplete understanding of their rights and other factors, despite the fact that all legal and political conditions have been created, is scientifically methodological. systematization has not been achieved. Particularly, the First President of the Republic of Uzbekistan Islam Karimov paid special attention to this issue and said: "Public opinion is a mirror reflecting the state of



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civil society. It is sad to inform that we have not been able to study and form public opinion, and this approach has not become a permanent sign of our political life.”

A number of reforms are currently underway in the country to further improvement in the methodological framework for this balanced concept. For example, from the first years of independence until now, Uzbekistan has been implementing a number of measures aimed at forming and developing public opinion. In particular, a systematic and effective legal mechanism for the control of civil institutions has been established in the country, including several institutions of self-government, including the Center for the Study of Public Opinion, the Kamolot Youth Union, the Women's Committee of Uzbekistan, the Healthy Generation for the purpose of formation of public opinion on the basis of activities of “Nuroniy” foundations, “Ijod” Fund, mahalla citizens' gatherings, National Association of NGOs and other public organizations slats are in the process. In the context of an independent state, the social significance of public opinion has become even more important. It is well known that each period is characterized by its peculiarities and significant aspects. In today's era of globalization and integration, its intensity has a profound impact on human civilization. The widespread development of material and spiritual integration among nations also contributes to the transformation of the social life of society.

In today's globalization, the issue of the influence of public opinion on the social life of society is also of great importance.

At the same time what is the opinion of the public and its essence? Let's try to answer that question.

The concept of public opinion is seen as a product of the logical combination of the words "community," "public," and "opinion" in terms of meaning. It is noteworthy that up to now, researchers from both the East and the West have so far interpreted these terms differently. In particular, in most studies, the notion of "opinion", which is part of public opinion, is "imagination", "discussion", "opinions", "opinions", "belief", "belief", "expression", "objection", the term "consensus", "pluralism", etc. are also interpreted as synonymous terms. It is natural that such a comprehensive interpretation of the notion of thought creates certain difficulties in understanding public opinion.

It is also important to admit that there is no consensus in science about public understanding. For example, the notion of “public” has played an important role in ancient times, particularly in the politics of the ancient Ellada and Roman states, and was viewed from the standpoint of popular opinion. Although much of the public opinion in the ancient country of Ellada was given importance, a more

differential approach prevailed in terms of the issue. Therefore, the term "public" is interpreted in Greek and Roman states as "people's aspirations", "public will" in Germany, France and England, "group" in Poland and Czechoslovakia, and "assembly in Russia" which are closely combined with these terms.

Throughout the millennium history of Movarounnahr, the term community has been considered a sacred concept, and has played a leading role in individual and collective relations. Throughout his life, he has served as a light, following the rules, practices, laws, customs and traditions of the individual, and directing the actions, thoughts, dreams, and plans of the people. The dominance of public opinion in the relations between individuals and societies enables us to understand the concept of "public" in the context of people, people, and the majority, and the concept of "opinion" in terms of approaches and perspectives. Therefore, in our view it is appropriate to understand public opinion in the form of public approach or public opinion. This is because when the meaning of an idea is understood, it includes both structural and systematic concepts, such as reasoning, evaluation, opinions, at the core of their vocabulary. Thus, it should be bear in mind that, based on the above definition of public opinion, it is the responsibility of a detailed reflection on the nature and components of this social phenomenon.

The concept of public opinion has a wide range of issues, including the processes of formation of this social phenomenon, the conditions of its functioning, the role and influence of the solution of universal tasks. As we have already mentioned, there are various definitions that explain the essence of public opinion, which will undoubtedly contribute to the clarification of certain aspects of this phenomenon of social consciousness and the formation of a complete picture.

The term "public opinion" was first used in Western Europe in the legal theory of English law, and then became widely used in the social and political life of Germany, France and other countries.

The introduction of sociology into the life of society has greatly increased the social importance of public opinion. Public opinion has begun to be studied in detail as an in-depth research object of sociological science. At the same time, a number of pluralistic views were put forward in the scientific description and approach to this problem[1].

In particular, according to the famous sociologist M. Ogle, in the term of “public opinion” there has not been conceptualized the specific point of view in order to interpret and the theoretical chaos in this regard has not yet been abolished.

While ethics and psychologists tend to interpret social phenomena as a dynamic social and psychological state of dynamic reflection in explaining this social problem[5], political scientists

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try to justify it as an independent form of social consciousness[2].

Director of the Institute for Public Opinion UK G.Durant points out that public opinion is a complex social phenomenon in the spiritual life of society, and because of this complexity it is impossible to describe and describe it as a complex phenomenon that cannot be touched, unnoticed, and not measurable[3].

Gertsen, Bakunin, P.N. Tkachev and others emphasize that the core of Russian people's opinion about socialism is artel, that is, collective, and highlight that collectivism is special. Artels are the fixed groups and around their groups they "proves that the Russian people have a strong desire to unite within a particular group, association and community" [4]. As Artels have for centuries served as a vital factor in preventing Russian farmers from falling into economic poverty.

Undoubtedly, public opinion is entirely ignorant of the controversial or confessional views, and the summary of the suggestions and wishes of people regarding a particular event. In the general and accurate assessment of the essence of public opinion, the perspective of American sociologist Walter Lipman deserves attention. "Public opinion, he argues, is a reflection of the common, collective interest of the people."

Literature and art, politics, and religious figures have also tried to give a different impression on public

opinion, because in most cases there is a strong public opinion in the context of literary and artistic talents, important social and political events, religious principles and beliefs. It is natural for social resonance.

Consequently, in our view, public opinion is a harmonious component of public opinion, and in the process of achieving certain social goals, one complements the other.

Public opinion is a social phenomenon and possesses dynamic character by its very nature. It differs from the passive social thoughts that have been living in static for many years, primarily because of the specificity of the goal, the fact that public opinion has become a tangible force, the ratio of potential and actual numbers of participants.

Based on the comments above, the following general conclusions can be drawn from the public opinion.

Public opinion is the notion of the human or spiritual maturity of the human race, as a people's approach or a people's point of view, that reflects social and historical events, periods and experiences and plays a major role in the formation of personal activity. It is also worth mentioning that public opinion is a historical phenomenon and has socio-philosophical, religious and moral roots.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 16.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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## SURKHANDARYO REGIONAL FOOD SECURITY MANAGEMENT MODEL

**Abstract:** Various approaches to managing food security in the region are considered. The current model of food security management in the region is analyzed using the example of the Surkhandarya region. The basic parameters of a more effective regional food security management model are proposed.

**Key words:** food security, management model, agro-industrial complex, food security, economic-mathematical model, agricultural products.

**Language:** English

**Citation:** Ramazonov, H. S. (2019). Surkhandaryo regional food security management model. *ISJ Theoretical & Applied Science*, 10 (78), 186-188.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-34> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.10.78.34>

**Scopus ASCC:** 1408.

### Introduction

The task of protecting residents of the regions, which are of paramount importance, with food products at the expense of their own resource potential, considers the inevitability of a detailed examination of the optimal structure of agriculture adapted to market relations. A systematic assessment of the level of food security (BOP), as an element of economic security, plays a decisive role in the generation, monitoring of implementation and improvement of the proposed programs for the development of individual agricultural industries and the processing of these products using economic and mathematical modeling.

According to the National BP Doctrine, the system of indicators used to assess the state of the IB is subdivided into spheres of consumption; production and national competitiveness, as well as organization and management.

To increase the level of food security in the Surkhandarya region, timely and effective adjustment of negative trends in the food supply of the region's residents, we consider it necessary to develop such a management model that would help solve the tasks.

### Analysis of Subject Matters

The concept of food security and scientific-practical issues of its provision are widely studied by scientists in the field of economics.

R.Jochimsen, J.D.Sterman, F.Tonelli in his opinion, food security means the state of the economy guaranteed to ensure that all population's access to food at any time requires an active, healthy lifestyle [2, 7].

### Research Methodology

The main purpose of the research is to develop scientifically-practical proposals and recommendations to satisfy the population of the Republic of Uzbekistan with high quality food.

### Analysis and results

Directions for leveling the negative impact of the group of social risks related to food security can be implemented: firstly, in creating a system of guaranteed access for consumers of various social groups, regardless of income level, to the food market and providing the opportunity to purchase food at affordable prices; secondly, the regulation of trading activities in order to reduce the number of intermediary structures and establish direct relations between participants in the agro-industrial complex and the food market; thirdly, the formation of support

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measures for enterprises and organizations of the agro-industrial complex at all stages from production to sale[4].

By “management model” we will understand a theoretically built whole set of ideas about how the control system looks and how it looks, how it affects and how it should affect the control object, how it adapts and how it should adapt to changes in the external environment so that the controlled the organization could achieve its goals and develop steadily.

A food security management model for a region should include:

1) a system of indicators of food security in the region;

2) a description of the functioning of the model: the creation of a body that carries out systematic calculations of food safety indicators and presents them to regional governments;

recommendations to services on taking operational measures on food security issues and developing strategic measures to ensure food security in the region (regional target programs).

The developed model should ensure timely regulation of food security in the region by state and local authorities.

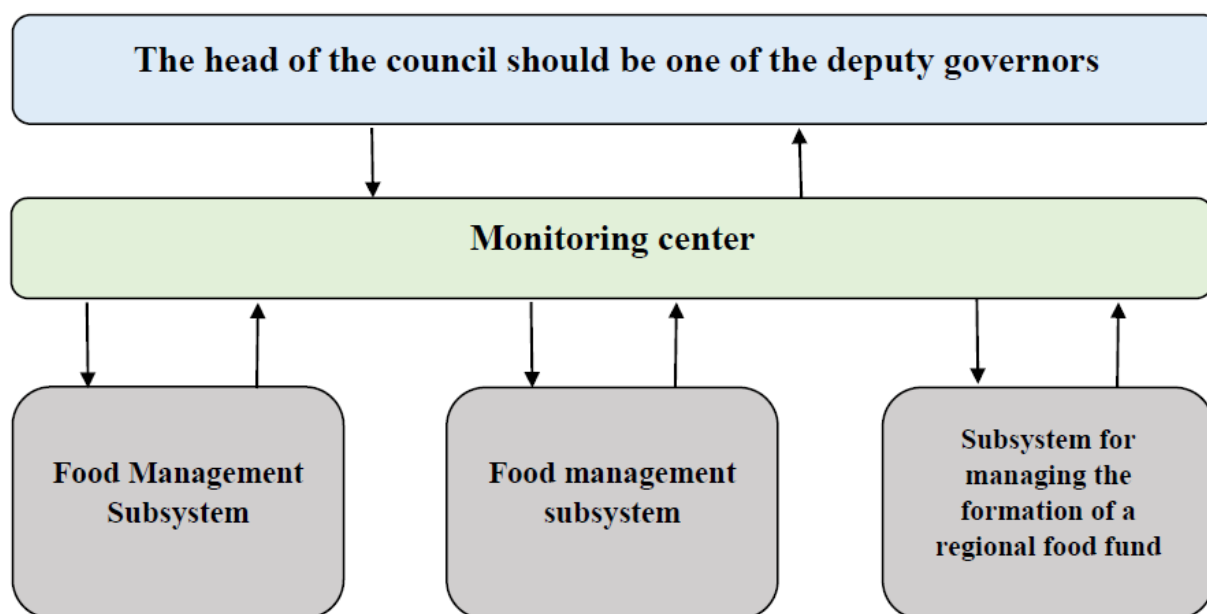
In order to make timely decisions on adjusting the level of food security in the region, it is necessary

to monitor its indicators with a certain frequency. Data for calculating food safety indicators can be obtained from various departments[3].

To ensure the smooth functioning of the model and to quickly resolve issues related to the food security of the region, it is necessary to create an operational center for monitoring the food security of the region, the functions of which should be assigned to the special unit created for this or to be assigned to one of the units of the regional government. This body will collect the necessary information, make forecasts for the development of the situation, and on this basis, develop the necessary decisions, within its competence, give instructions to the relevant authorities or come up with proposals to the leadership of our region.

To coordinate and address strategic issues on food security management, the establishment of a food security council is needed. Its structure, according to the current management structure, should include: the Minister of Agriculture, the Minister of Industry, Small Business, the consumer market, tourism, the Minister of Social Policy and Labor and a number of other leaders. The head of the council should be one of the deputy governors[6].

A schematically simplified control model is shown in Fig-1.



**1-Fig. Region Food Security Management Model**

The presented subsystems are interconnected and at the same time each of them has its own goals and objectives, which do not always coincide, but very often may contradict each other. For example, the food production subsystem is interested in increasing production volumes. While for the subsystem of consumption the question is not always important - where does the food come from, of its own production

or imported, which is very often observed in such large cities as Tashkent and Qarshi, who purchase imported food and thereby undermine their subsystem of production, which ultimately, led to a decrease in the viability of the food security system as a whole.

The food security of our region in its content is closer to the concept of food security of the country than to the concept of food security of the region. It

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will be reasonable in matters relating to food security in the Surkhandarya region to choose a strategic direction for maximum self-sufficiency in the region with food, which is possible only with well-developed agricultural production. In the current state, the region's agriculture is poorly responsive to innovation, and the lack of managers who can properly manage the economic resources at their disposal also affects them.

## Findings

Given the great difficulties in solving the problems of providing the population of the region with food and raising their own agricultural production, it is necessary to develop and create long-term regional development programs. In relation to the Surkhandarya region, it would be advisable to develop a regional program for ensuring food security in the region. The main burden of this work should lie on the Council on Food Security of the region proposed by us.

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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

## International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 16.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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(90) 904-70-98

## AMIR KHUSRAV'S LITERARY HERITAGE IN APPLIED ART RITUALS

**Abstract:** In the article Amir Khusrav Dekhlavi's huge heritage in the ruba'i genre is tried to study briefly. The aim of the article is to study the ideological and artistic system of the poet's works, to identify the poet's skills in the ruba'i genre, and also to define the role of his writings in the history of Persian-Tajik literature through analyzing his ruba'is. It is a scientific fact that he has profoundly influenced the other poets' works in the Islamic region who wrote in Persian and Turkic afterwards.

**Key words:** Islam, prophet Muhammad ibn Abdullah, Koran, ayah, hadith, Mecca, Quraysh.

**Language:** English

**Citation:** Nizamova, F. (2019). Amir Khusrav's literary heritage in applied art rituals. *ISJ Theoretical & Applied Science*, 10 (78), 189-192.

**Soi:** <http://s-o-i.org/1.1/TAS-10-78-35> **Doi:** <https://dx.doi.org/10.15863/TAS.2019.10.78.35>

**Scopus ASCC:** 1208.

### Introduction

There is no doubt that the role of literary heritage is large in the emergence of spiritual perfection. Independence created favorable conditions for acceleration of development not only in the economic and social spheres, but in the cultural sphere as well. This article is devoted to the representative of world classic literature, poet, historian, musicologist, musician Yaminiddin Abulkhasan Amir Khusrav Dekhlavi (1253-1325). His life, scientific works, and poems are read with great love and interest not only in India, but also abroad-in Uzbekistan, Tajikistan, Azerbaijan, Iran, Afghanistan and in Western countries as well.

Amir Khusrav wrote in all the genres of Persian literature in his time. He is also a rarely found philosopher in the field of ruba'i writing. The poet's entire works are full of philosophical thoughts about the God, the universe, the human being, the life, the earth, the love, and has become a unique heritage due to the perfect choice of words in his works. The great accomplishments in this sphere are also appertain to the poet's ruba'is. Although the subject of romance, which is characteristic of all types of poetry, is a dominant factor of his rubai's, the area of social and philosophical thought is also extensive. He impresses people by the fact that he is a master of talent, who is

capable of delivering any theme by his poems. He states about it in his ruba'i:

خسروز زبان تست گوهر همه را  
پیدا ز نهان تست جوهر همه ر  
شد رانده سنان و تیغ و تیر از کلکت  
زین گونه بیک چوب مران مر همه را

Meaning:

Khusrav your words like pearls to everybody (scattered),

Because of you, the secret treasures are revealed.

You throw spear, bayonet and arrow,

Do not disperse all with a stick in this way.

After reading these lines, an eloquent person becomes apparent in front of you who always shared with his beautiful pieces of writings with the people around him. He converted the words of poems into the strings of pearls, and his ability has been recognized by the past and contemporary experts. In the second line, we can find the philosophical and ethic spirit of his poems. Each line of his poems really serves to reveal the hidden aspects of life essence. His bravery in the poetrybattlefield is demonstrated clearly in the second line of this ruba'i, which is written as a fakhriya (pride). All the words of the line that are clearly targeted, as a symbolic spear and arrow hit the target. Unlike the countries that were conquered by Knights

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with the help of “spear” and “arrows”, the countries that are conquered by poets with the help of pen remains in their possession not only during their life time but after they pass away. His works are recited in these places repeatedly, and shower the author with blessings. Alisher Navoi called him as "Sohiri Hind" (Indian wizard) and this situation reminds the readers following last lines from “Lisonut-tayr” (The language of birds) by Alisher Navoi:

I have toiled away at writing poems in Turkic,  
And made the whole country together by my pen.

The great genius of Persian word art Amir Khusrav Dekhlavi, knew how to make his works more colorful and powerful and used this ability for all his writings. Nevertheless, Amir Khusrav is a prominent figure in the field of creativity. In the fourth verse of above given ruba’i, he acknowledges that all cannot be treated equally. Elsewhere, regardless of the value of his poetry, he never forgets about the merits of silence:

خسرو بسخن گرچه ترا بازار بست  
این گفتن را نیز حد و مقدار بست  
تا کی گوئند که گفت من بسیاری است  
بسیار مگو که خامشی خوش کار بست

Meaning:

Khusrav, though your words have power,  
There is also a limit of usage them.  
How long you claim, "I have many sayings"  
Do not speak much; keeping silent is a good quality.

The results of the poet's ruba’i writings are reminiscent of a magic world. The magic of this universe is certainly expressed in words. The poet himself devoted dozens of his ruba’is to describe the power of a word. Whichever topic he tried to write, he could give a distinct imagination to the readers of that topic or a hero. These kinds of topics and characters are many enough in the ruba’is of Amir Khusrav. Ruba’i is a genre, which has the characteristics of expressing the philosophical, sociopolitical, romantic, ethical and mystical content from the author’s point of view briefly.

According to information, "Khusrav was a murid (apprentice) of Sheikh Nizamuddin Auliya from his early boyhood and was loyal to him (approximately from 1271 years) till the end of his life, who was a leader of Chishti order of that time" [1:96]. In order to understand the poet’s outlook, we first need to focus on the literary environment he lived and worked that are inclined to the aesthetic principles and the contemporary ideology of the Indian nation.

It is worth mentioning that researchers who have been involved investigating the life and work of Amir Khusrav, especially scholars of the former Soviet Union, paid a little or no attention to this aspect of the poet's ideology in order not to "touch" the dominant

ideology. Even in his monograph M. Boqoev, who widely and thoroughly studied the poet's life has dwelled on this aspect very few [2:98].

It is well known that Sufi groups, such as khaydari, suhrwardi, nizomiya and sabriya, which were rooted in the socio-political, scientific- philosophical, cultural and spiritual life of the nations in eastern Islamic countries, have been practiced in India. However, "Chishti" order under the leadership of Sheikh Nizamuddin Auliya was especially popular [3:24]. Amir Khusrav believed to the “Chishti” order, which played an important role in the spiritual environment of that time, and ideas of it were reflected in his ruba’is as well.

This aspect of the poet's work can be seen in the manuscript № 7624 under the heading "Azar-ruboiyot fit-tawhid bariyatala", which compiles the ruba’is of the same character. Here are 74 ruba’is, which are only with ethical and Islamic content. Ruba’is expressing the gratitude to the Creator, his power and to the things that granted to people by him can be found among them. There are also the ruba’is with the content praising Rasulullah, the Sheikh Nizamuddin Auliya, the governor, and describing the nature and miracles created by the power of God, the society and the most sensitive emotions therein.

Amir Khusrav is, first of all, a great thinker. It is clear that the ideology of Sheikh Nizamuddin Auliya, his pir (mentor), were deeply rooted in his heart. He tries to disseminate Sufism views in his writings, which he mastered from his pir (mentor) due to liking them. The poet's today existing ruba’is show that his thoughts as his Sufi views were constantly occupied with the problems of the humanity and the world.

ای خیمه من که با فلک مانی راست  
تو خود فلکی، کو همت از خیمه، خطاست  
گر خیمه من توئی کجا رفت فلک  
ور تو فلکی خیمه من گو که کجاست

Meaning:

O marquee, you are like a sky,  
You are like the sky; is there any  
use of the marquee? It is an error.  
If you are my tent, where is the sky?  
If you are the sky, tell me, where is my tent?

It is true that the poet is addressing to the sky calling it “the marquee”. It is like a simple tent-like world, which leaves no room for the answer to the questions that matter to humanity in this world. After all, human beings usually turn towards the sky when they face life problems. He hopes and expects for something from it. As a result, he faces hopelessness. For this reason, the poet simply compares it to a marquee. Hence, it is a mistake to wait for "the generosity" from it.

The sky is indifferent to everything and to every event happening on the earth. As the human being turns

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towards the sky, he can never get an answer. This is how Khusrav imagined the world.

ای تن که بخاک مسکنت خواهد شد  
وانکه ز کفن پیر هنت خواهد شد  
گفتی که چه سانسست خاک تاریکی گور  
تعجیل مکن که روشنت خواهد شد

Meaning:

O body, you will find a place in the soil,  
Make sure you will wear your shroud too.  
You asked, "What does the black soil of the grave look like?"

Do not hurry, it will be clear one day.  
As is clear from ruba'i, the educated person shines with the rays of education. The ray of education brightens even the dark grave. The poet describes the nature of the transient world as very natural case:

لازم عدم است سبزه و بستان را  
ای گل هم ازین قیاس کن دوران را  
و این نرگس اگر علم نظر می دانی  
با ابر ببین و تلازم باران را

Meaning:

All green gardens disappear one day,  
O, my flower, epoch will also pass.  
And with narcissus, if you are aware of science,  
Look at the clouds and realize the necessity of rain.  
There are a lot of ruba'is in the heritage of the poet with the socio-philosophical content, which can characterize his personality and his world outlook. There are also pieces of writings among them which dedicated to condemn the negative aspects of human relations.

In particular, in the first line of the following couplet, Amir Khusrav draws our attention to the defect of social life called oppression.

هر کس که بظلم کردن آموخته شد  
از ناوک مظلوم دلش دوخته شد  
پروانه که بر شمع زد افروخته شد  
بر سوختگان هر که بزد سوخته شد

Meaning:

Everyone who get used to oppress -  
His heart is bayoneted by the oppressed (locked).  
The moth burns himself hitting on the candle,  
Anyone who touches burning things burns as well.

If we pay close attention, in the second line, it is said that the heart of an oppressor is bayoneted by the oppressed. If the victim is oppressed, how can he be dangerous to others? The poet's conclusion from the usual scene is logical, but extremely original: the moth hits himself against the burning candle in hope of deliverance and burns together with it. Many poets mentioned the phenomenon of moth burning by candle. But no one compared the oppressed to the burning candle. Thus, the example in the third line, written as an analogy, is quite vivid. Based on this example, the conclusions drawn in the fourth line are known to everyone and do not require any proof:

"Those who touchburning things burn quickly". In fact, the burning thing does not only burn itself, but burns the other things that touch it. And on the contrary, not only burns anyone, but also burns itself. That is, what Navoi wrote about it in "Farhad and Shirin":

When oil lamp is kindled each time  
If it burns others, burns itself too [4.P.424] -  
he said.

Among Khusrav's rubai's such lines can be found in bulk. There are so many of them that their content can be interpreted both as a secular and as Sufi content. It is impossible to understand the socio-philosophical views of the poet without such kinds of ruba'is.

In Amir Khusrav Dekhlavi's world-view, socio-philosophical problems are interpreted with the mixture of chishti ideas, and at the same time their humanism is provided. As we try to understand the content of his ruba'is deeper, due to the clear content we can see many problems that people may face. That is why many of his ruba'is have reached the standard of wisdom. Along with expressing deep philosophical thoughts within four lines, the poet conveys his ideological purpose to his readers in a very simple and exceptionally natural way. Dekhlavi has the ability to make his ruba'is memorable, impressionable, and he is capable to turn his works into a great work skilfully. In the following ruba'i opinions of open-hearted person is described in a lively mood who doesn't pay attention to the shortcomings of the era, as well as life aspirations.

نی سینه ز حرص زر بر آتش داریم  
نی دل ز پی طمع مشوش داریم  
نان جو و آب چاه و کنجی خالی  
یا رب که چه زنده گانی خوش داریم

Meaning:

Neither we have breast suffered from gold,  
No we have soul that is sad of greediness.  
Barley bread, clear water, and quite corner,  
O God, what a sweet life we have?

The task, Amir Khusrav loaded the tariqah with, is along with calling people for the sake of God, he encouraged them to follow the moral principles, that is, he taught to overcome desire and greediness easily. He was able to interpret the challenging rules, principles, and ideas of Islamic atmosphere easily in the form of Sufi views and with simple contexts that were difficult to comprehend in the Hindu Muslim social conditions. That is, Amir Khusrav shows his identity as a representative of Sufism tariqah, who promotes Islamic and moral views. In a result, he becomes famous in the community and among like-minded people around him. He delivers his beautiful ideas that he got from his mentor to others through artistic expressions. He deserved Sheikh Nizamuddin's love for the same quality.

According to the sources, Nizamuddin Auliya liked his outstanding and wise apprentice Khusrav so much,



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that was always excited about him and said: "On the Day of Judgment I will be asked: " What have you brought here?" "Then I answer proudly: "man so'zi siynai in turk ro ovardaam!" (I brought this turk's boiling heart!). Indeed, the bright fire in Amir Khusraw's chest was so strong that the front of his blessed shirt had always been burned, writes Mukhammad Doro Shukuh [5:64].

There is a story about Sufistic simplicity of Khusrav Dekhlawi in Mukhammad Doro Shukuh's book called "Safinat al-Auliya". This story helpsto understand the sincere attitude between Nizamuddin Auliya and Khusrav Dekhlaviand their mentor-apprentice relations can be example to others. Khusrav always asked his mentorgreat Sheikh in a complaint manner: "My mentor, I am a dervish, but my name is Amir, please change my name". His mentor Nizamuddin Auliya said, "This blessed name has been bestowed on you by your parents, and the God has revealed it on their minds. You, my dear, are with this blessed name till the end of your life.Keep in mind that you are not a simple dervish, but a king of dervishes. And also remember, that the dervish is the beloved of Allah, so you are the King of Allah's beloveds!" And also, the Sultan said the following couplet to his beloved apprentice:

خسرو، که به نظم و نثر مثلش کم خاست،  
ملکیت ملک سخن این خسرو راست  
این خسرو ماست، ناصر خسرو نیست  
زیرا که خدای ناصری خسرو ماست

Meaning:

Khusrav is incomparable in the field of prose,  
Khusrav is the owner of the property of words  
He is Khusrav that we know, but not king Nosir  
Khusrav

As our Khusrav is always a winner.

(nosir Khusrav was the king)

From the article we can conclude that the poet's ruba'is are full of philosophical thoughts about the God, the universe, the human being, the life, the earth, the love, and has become a unique heritage due to the perfect choice of words. Advanced, common Islamic, and universal moral concepts like purity, honesty, truthfulness, compassion, divinity, worldliness, perfection, fighting against oppression, as well as progressive national and religious values are chosen as a thematic base in Amir Khusrav Dekhlawi's both secular and sufistic ruba'is. His ruba'is are, in many respects, characterized by the fact that they have enriched and updated the current topics.

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## Contents

	p.
15. <b>Zaripova, D. B.</b> Comparative analysis of educational and didactic works. ....	101-106
16. <b>Yuldasheva, F. U.</b> Reforms and modernization of civil service of the Republic of Uzbekistan. ....	107-111
17. <b>Begbutaeva, F.</b> The attitude of society to disabled people in socio-political life. ....	112-115
18. <b>Kallibekova, G. P.</b> The use of phraseological Karakalpak branch newspapers. ....	116-122
19. <b>Sulaymonova, M. I.</b> Typology and specificity of the image of jewelry in Uzbek and Kyrgyz folklore. ....	123-128
20. <b>Kuchkarov, K. Z.</b> Improvement of plenary powers of courts of surveillance in criminal proceedings. ....	129-133
21. <b>Dedamirzaev, J. Y.</b> Illustration of Ethnography of Central Asian People in early Medieval Chinese Sources (in the example of Uyghurs and Dungan's). ....	134-138
22. <b>Urishev, K. O.</b> Features of equity capital grouping and organization of equity accounts at food industry enterprises. ....	139-142
23. <b>Majitov, M. A.</b> Social problems of transformation person worldview in the processes of globalization. ....	143-146
24. <b>Maharramov, R.</b> Historical facts about the study of the past of Indians in America. ....	147-149
25. <b>Booc, R. P., et al.</b> The traditional Filipino games: status check among generation Z. ....	150-152
26. <b>Nosirova, M. M.</b> Gender equality in Uzbekistan: measures for prevention increasing of the crime elements between women. ....	153-155
27. <b>Madumarova, Z. L.</b> Advertising and language relations: problems, analysis and invitation. ....	156-159
28. <b>Xonkeldieva, G. S.</b> Prospects for the development of investment activity in the field of tourist services: problems and ways of solution. ....	160-165
29. <b>Nazarmatov, O.</b> The usage of foreign experiences management innovative activities in the healthcare. ....	166-169
30. <b>Ataboev, N. B.</b> Problematic issues of corpus analysis and its shortcomings. ....	170-173

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---

31.	<b>Ilhamova, Y. S.</b> Development of electronic commerce in the republic of Uzbekistan. ....	174-177
32.	<b>Tadjibaev, Z. M.</b> Ground resources and innovative development of agriculture. ....	178-182
33.	<b>Ergasheva, M. P.</b> Public opinion and its role in the social life of society. ....	183-185
34.	<b>Ramazonov, H. S.</b> Surkhandaryo regional food security management model. ....	186-188
35.	<b>Nizamova, F.</b> Amir Khusrav's literary heritage in applied art rituals. ....	189-192

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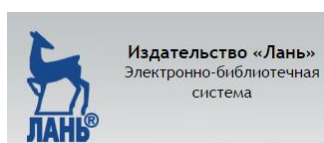
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Signed in print: 30.10.2019. Size 60x84  $\frac{1}{8}$

«Theoretical & Applied Science» (USA, Sweden, KZ)  
Scientific publication, p.sh. 48.75. Edition of 90 copies.  
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