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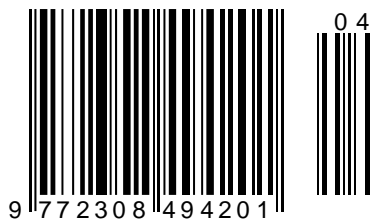
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EDUCATION AS THE MOST IMPORTANT FACTOR OF HUMAN CAPITAL DEVELOPMENT

Abstract: This article highlights the role of education systems in the development of human capital. The priority of a state-directed education policy is important. In the investment policy of the state, the business activities of human capital are well appreciated.

Key words: Education, human capital, ability, profession, investment, strategy, optimization, health, spirituality, intellect, youth.

Language: English

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Introduction

The process of formation of human capital as a factor of social production in the socio-economic development of the country has entered a new phase. Human capital has become an important component of the modern economy. The priorities of the state investment policy and the role of the state in the economic sphere will change. In this way, the education system is developing as the main source of human capital formation. In these conditions, there is a growing demand for the institutionalization of human capital, which forms the whole component of economic relations, and the relationship itself.

Since the second half of the twentieth century, attitudes towards human capital and education have begun to change dramatically. Theoretical and practical aspects of the development of human capital were first studied by foreign economists - scientists A. Smith, T. Schultz, G. Becker, E. Denison, R. Solou, and S. Fisher [1]. T. According to Schultz [2], it allows for a consistent distribution of capital: human capital and property [3]. In the microwave, the concept of human capital was first introduced by G. Becker [4] began to apply.

A. Smith emphasizes the importance of human capital in the development of an individual's learning skills and his/her specialization in the benefits to society [5]. In our view, human capital has been measured by the ability to create new value from the perspective of that time.

According to S. Voronina, human health is an important issue, which is the basis of socio-economic development in any country. He argues that the health of the population forms the human capital[6].

I.V. Ilinsky believes that human capital consists of education capital, health capital and cultural capital[7].

Russian economist S.A. According to this principle, Dyatlov argues that human capital is a specific resource of health, knowledge, skills, motivation, formed by human investment. This reserve helps to increase labor productivity and production efficiency while using it in a particular area of social production, thus affecting that person's salary (income)[8].

V.T. Smirnov and I.V. Skoblyakova points out that human capital needs to be assessed at the level of an individual, a group of companies or a group of enterprises[9].

The theory, scientific and practical aspects of "human capital" in Uzbekistan, improvement of the practice of human capital development and investment in the market economy of Uzbekistan, mechanisms and tools of implementation of strong social policy are supported by the economists of Uzbekistan, L.M. Tashpulatova, N. Abdullaeva,

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Q.Kh. Abdurahmanov[10], Problems with the improvement of marketing services in the market of educational services A. V Vakhabov, Sh.Sh.Shodmonov, H.P Abdulkosimov, TT Juraev, SS Gulamov, E.G Nabiev, G.N Akhunova, M.H Saidov, A.S Kucharov, K.S Allimjanov, M. Saidov, A. Researched by O. Ergashev, G.S Kasimova and A.H Eshboev. The harmony and inseparability of human capital with spirituality has been scientifically grounded for the first time in President Islam Karimov's book "High Spirituality – an invincible Power." Especially noteworthy are the wise words of our President to educate the person with the sense of responsibility and competence, the aspirations of the nation, the aspirations of the nation, and the need for continuous corporate awareness of the successes achieved through professional development.

Also, from the social point of view of human capital, M. Bekmurodov[11], M. Kuronov[12], A. Researched by Umarov, U. Haitov, M, Abdujabbarova and others.

Human capital is a person's wealth, and various sectors of society are transformed, consumed, and promoted in material and spiritual production. This process, in turn, improves the quality of life and improves the quality of life. As a result, it will stimulate new knowledge and professional aspirations and lay the groundwork for the future.

Research has raised some questions about the concept of "human capital": why the complexity of human capacity in all spheres of society is interpreted as capital.

The following arguments are marked as arguments:

- It takes the form of capital as a result of human ability in society. The ability of a person and the wealth of his or her position in life, and that of his or her personality, is a characteristic of a human being. These features cannot be bought or sold separately from the person.

- The creative qualities of a person are the qualities that enable him to achieve great material and spiritual income in the future.

- The creative ability of a person is not only a material form of money but also a spiritual, social, and spiritual success.

- In order to build creativity and creativity in the individual, the society needs to attract individual requirements to each individual. Need to spend. (Each individual must pay special attention to the investment of human capital, not only the individual, but the society and the state.

Human capital can be assessed individually by the following indicators:

- Human resources organization and management structure;
- A level of gratitude for satisfaction with life;
- educational level;
- Occupation, experience;

- high spirituality and culture
- time and cost of education;
- health care, prevention;
- talent, ability and talent;

Sources of formation of human capital

- State Programs (State Reformer)
- Education system
- Health
- Non-governmental non-profit organizations
- Culture and Art Institutions
- Information services
- Family

Human capital is a social factor that has a significant impact on the innovation activity of the country.

The following features of human capital can be distinguished:

Firstly, human capital is not inseparable from its owner - employee of the enterprise or region's population;

secondly, the bulk of human capital (which is sometimes referred to as health capital), which includes physiological features and natural abilities of the person, is inherited; the other part of knowledge, skills and qualifications is awarded as a result of the individual's and society's aspirations;

thirdly, human capital, like any other capital, can be used in social production and is one of the most important factors in increasing its efficiency;

Fourthly, human capital is used by its owner for profit, so an increase in income justifies the rise of individuals' intellectual potential through education and training.

The main aspects of human capital are defined as:

1) The level of knowledge, skills and qualifications of various levels of production and human resources formed in the process of investing in a person;

2) Based on the accumulated knowledge, a person progresses and develops himself in some area of community development.

3) Based on the skills accumulated, a person achieves proportionate materiality, and the national income of himself and society is established in the form of a salary.

4) Ensure that the Company contributes to its revenue growth by investing in it, and that it acquires new knowledge, skills and experience in the future.

It is important to differentiate human capital into the following types:

1. Common (mixed) human capital can be used by any creator and any expert. This applies to everyone in the general specialty process. These are the aspects that are common to human capital development.

2. Special human capital. Special Aspects of Human Capital Development. (pure, non-mixing, specialized, specialized, special)

It is the basis for the formation of human capital in a limited environment.

As a result of this (human resources, as a result of special training, experience in creative activity, research and research, human capital is enriched), human capital develops in the workplace, in the production process, in the creative process. This process involves the change in the place of residence and the environment in which the person is invested.

Human capital is more clearly manifested by three factors. They are physical, social and economic factors. The basic basis of human activity is its health, that is, its physical maturity. It then builds its vision of change over time and space, thereby acquiring certain skills. Consequently, a person with knowledge and skills contributes to the economic processes of production and creates economic value.

Human capital is a structural element of the economy and becomes the essence of the new economic theory, taking into account its impact on all aspects of the socio-economic system. When formulating strategic directions of social change it is impossible to rely on objective laws of social and economic development, formed under the influence of human capital. In this context, it is important to study the structural changes in the processes of human capital formation.

The state is implementing the process of building the educational potential as a result of investment in human capital. In other words, education should be analyzed in three stages. In the first stage, it is a resource, along with other economic resources. In the second step, the labor market is the production factor in the educational structure as a result of the selection of workers with a certain level and quality of education for each organization and institution. The third stage identifies the level and quality of education - the educational potential, which is determined by institutional, organizational, technological and other conditions.

K. McConnell and S.. Bruce outlines three types of investments in human capital:

• education, including general and specialized, formal and non-formal education, workplace training;

• Expenditures for health care (disease prevention, health care, diet, and improved living conditions);

• costs of mobility that allow employees to migrate from relatively low-performing areas to more productive ones[13].

To date, human capital investment has become a key factor in ensuring economic and social well-being.

Investments for health and education are of the utmost importance in the most effective human capital investment.

Education, or rather its quality, is seen as a way to increase individual income and as a source of economic success. It will become a leading network of human capital, as human health directly contributes to the growth of capital and its social well-being.

The "investment period of human capital" covers almost the entire life cycle of a person (throughout his or her lifetime, a person needs normal living conditions; health and education are important to him). In the structure of investments in human capital it is advisable to allocate the following types of expenses:

investment in education and education increases people's knowledge and thus increases the amount of human capital;

reduction of health care costs, including occupational safety and reproductive services, morbidity and mortality;

raising children (a form of improving human capital in the next generation);

finding employment and improving reclamation of labor (migration provides labor mobility to better paid places and industries);

the cost of finding pricing and income information reduces the risk and uncertainty in investing in human capital.

Analysis has shown that the literature has different approaches to the content of the concept of "human capital". Several authors have asserted that this content is owned by the individual. Other authors treat human capital as income. The third group of authors and many of them understand the resource used by firms (or other investors) to make a profit with human capital.

Education and intellectual potential The human and human capital formation in the form of capital includes the movement of the human factor.

The coverage of higher and secondary special education graduates in Uzbekistan for the past period was at the level of 9-10%. As a result of measures taken over the last two years, this figure has increased by 15%. But that's not enough. Because, according to the experience of the developed countries of the world, these rates make 60-70%. That is why the President of the country has set the goal of increasing the coverage of graduates with higher education by 20% in 2019 and increasing them in the coming years[14].

One of the most important factors in improving the competitiveness of human capital is related to institutional innovation in the system of vocational education.

Institutional innovation in the education system is associated with the improvement of educational programs. One of the main directions of development of education in Uzbekistan is its informatization. In practice, evolutionary institutional innovation is driven by the introduction of computerized curricula. At the initial stage of learning new technologies, there are some difficulties: inadequate and qualitatively organized material and technical base, lack of teachers with modern information technology, lack of

information and technical knowledge and culture in students.

Institutional innovation in the education system is linked to changes in the state educational standards, as well as changes in the organizational and legal form of universities. Currently, a new third generation of state educational standards is being developed, taking into account the requirements of the human development market and international trends in the development of education, as well as the gradual transition to two-level higher education.

The education system is the development of socially-approved behaviors designed to meet the needs of society in the socialization of young people, the system of institutional value by people in a particular development process.

Investments in education are not only an important way to develop the country, but also a social policy aimed at improving the prospects for human capital and socio-economic development. As a result, it will improve the human capital and facilitate the welfare and wellbeing of people. It is important to note that human capital is a form of individual capital of each person. The skills, knowledge, skills and experience of a person are the property of every young person.

There is a Global Innovation Index Ranking, which is compiled by reputable international organizations, which reflects at least 130–140 countries' achievements in the field, patents for inventors, and annual research and education contributions. Switzerland has been leading this rating for 7 years.

Sweden, the Netherlands, the USA and the United Kingdom are the next.

Estonia is ranked 25th, and Kazakhstan is 78th. Uzbekistan was last ranked in 2015 and did not climb to the 122nd position[15].

In our country, the role of social institutions, NGOs and private investors is important in attracting investment in human capital. In this process, the government gives an objective assessment of the formation and development of private sector partnerships. In recent years, the idea of investing in human capital has been highly supported and reflected in sectoral reforms.

The key components of human capital include education and professional skills, motivation for health, work and education, mobility, natural ability, and shared cultures.

In the community system, many studies show that there is a stable positive correlation between the level of education and other embedded traits, that is,

education can be considered as a major factor in capital formation for other positively rated qualities of workers. The main area in which human capital is formed is education, so it is important to pay attention to the actions of society and the state. Education is the area of the strategic interests of society, so its status and development are factors of social development and economic growth. Therefore, at this stage, the two most important points are: (1) restoring education that has lost social function, resulting in the formation of social and human capital; (2) the education system should be the basis for the formation of the intellectual elite of our society (Gius, 2004). Investing in education is an important resource for the development of high quality human capital in an innovative economy.

Education shapes the creative characteristics of citizens who are capable and willing to make rational and effective decisions that contribute to the country's competitiveness. The basic principle of "continuing education" is that investing in education is a key element of the socio-economic activity of the individual - and, most importantly, the task of continuous education modernization.

Education and production experience are the main source of knowledge and skills. At the same time, education forms a common human capital that enables a person to quickly learn new knowledge and skills in the process of learning from experience, as well as adapt to changes in the economic and social environment, and successfully integrate new technologies into everyday practice. Labor skills are acquired through the production experience and the skills are being developed.

The efficiency and return on the use of human capital depends on the mobility of labor resources. They, as the bearers of human capital, must react quickly to changes in the economy and be reorganized in areas of high efficiency and efficiency.

Human capital mobility is one of the most important investment in human capital, along with education and health. Any education investing is meaningless unless a person who has been educated has the opportunity to apply his knowledge to work because of a lack of employment or conditions for starting an independent business in a particular area.

One of the right directions for the development of the country's economic potential should be an innovative development strategy based on the realization of human capital. Effective use of people's knowledge and skills to continuously improve technology, economic outcomes, and community life in general.

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THE PROBLEMS OF DEVELOPING INTERETHNIC TOLERANCE IN ESP CLASSROOMS

Abstract: This article discusses the scientific content of interethnic tolerance, the education of tolerance in students, the great importance in process of developing students' tolerance, methodological, theoretical and technological prerequisites for developing the problem of tolerance.

Key words: ESP, education of tolerance, international, method, theory, nation, culture, develop.

Language: English

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Introduction

The processes of integration, globalization taking place in the modern world lead to an increase in the intensity of interaction between different states and cultures. The increasing mobility of the world's population is turning many countries into multicultural communities, the harmonious development of which is possible only on the principles of equality and equity, a tolerant attitude towards different manifestations of human and cultural identities.

In our republic, in order to protect the interests of each nation and ethnic group, a legal basis has been created to develop a system of subjective factors and objective conditions. At a new stage in the development of our country, improvements in the educational conditions are indicated as prerequisite for sustainable global development and regional peace - a combination of national and universal interests, maintaining peace between citizens, nations and denominations (The Strategy, 2017).

With the growing of new processes in the economy, the modernization of society and the openness of the borders of the world, knowledge of a foreign language is of particular importance. Knowing a foreign language helps with the formation of personality and its social adaptation to the conditions of an ever-changing multicultural and multilingual world.

As a prerequisite for communication and interaction of people from different cultures, international practice affirms tolerance as a general cultural norm and a person's personal quality. This trend is reflected in the "Declaration of Principles of Tolerance", signed in November 1995 by 185 UNESCO Member States.

The scientific content of tolerance as a socio-philosophical category is reflected in the scientific works of E.Karimova, R.Murtazaeva, O.Otamirzaeva, M.Rajabova, I.Saifnazarova, T.Toshlonova, H.Shaikhova, M.Sharifkhuzhaeva, M.Kakhkhorova, Z.Kodirova, K.Tuleneva, M.Khodjaeva. Professors G.Aripova, Z.Azimova, O.Musurmonova, D.Ruziev, Z.Saliev, B.Khodjaev, M.Kuronov, T.Egamberdieva, N.Egamberdiev, Z.Ismoilova, N. Zhuraev, G.Kushchokova conducted research on the use of tolerance at different stages of the educational process. The problem of the formation of tolerant consciousness in students of the CIS countries is highlighted in the research works of scientists N.B.Agabayan, M.I.Rojkov, M.A.Kovalchuk, L.I.Anatonova, V.M.Kunitsina, N.L.Okoneshnikova, N.A.Sablina, E.Sokolova. Philosophical aspect of tolerance is reflected in the works of V.M.Zolotukhina, Yu.A.Ischenko, D.Locke,

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L.N.Tolstoy and others. Ethical and sociocultural aspects of the problem of tolerance are considered in the works of A.V. Zimbuli, G.U. Soldatova, V.V. Shalina et al. The psychological aspect of tolerance was investigated by A.G. Asmolov, S.Yu. Golovin, K. Rogers, G.U. Soldatova, L.A. Shaigerova et al.

Some methodological, theoretical and technological prerequisites for developing the problem of developing tolerance are presented in the ideas and approaches of humanistic pedagogy and "pedagogy of cooperation" (Sh.A. Amonashvili, V.A. Karakovsky, A.S. Makarenko, V.A. Sukhomlinsky, etc.) The pedagogical content of the concept of "tolerance" itself, its main criteria and indicators are disclosed in the works of E.Yu. Kleptsova, A.A. Pogodina, E.A. Streltsova, V.V. Shalina et al. G.U. Soldatova and L.A. Shaigerova's work, in which tolerance is investigated through an understanding of the main forms of manifestation of intolerance, became a serious achievement in understanding this phenomenon in an adequate modern state of a multicultural open society.

The role of dialogue as the main way of establishing tolerance, the development of dialogue forms of education, the adoption of the value of tolerant consciousness, the formation of the experience of tolerant behavior are the subject of research by G.V. Bezuleva, E.O. Galitsky, G.M. Shelamova et al.

The education of tolerance in students from educational institutions of different levels is considered in dissertation research of A.I. Aleshina, I.V. Vorobyova, Y.D. Demenkova, Z.A. Ismagilova, P.F. Komogorova, N.A. Platonova, I.B. Reznikova et al.

Of great importance in the process of developing students' tolerance are personality characteristics of the university teacher, the main translator of culture in the process of student learning. They are not only responsible for professionally performed duties, but also through transferring their own communicative experience, they form the personal image of an educated and cultural specialist, which is reflected in the studies of higher education problems (T.E. Isaeva, N.V. Kuzmina, A.V. Morozov , Yu.V Senko et al.).

In pedagogical science and the practical activities of universities, the issue of promoting tolerance as a personal quality is one of the key factors, but relatively new and not sufficiently comprehended and studied.

Thus, the relevance of the study is due to:

- modern educational trends related to the need to train highly professional, enterprising specialists, able to collaborate, have critical thinking, ready to interact in the field of professional activity, as well as interpersonal and intercultural relations;

- insufficient development of the process of educating tolerance in university students.

The **Methodological basis** of the study are the fundamental, philosophical, sociological and pedagogical formulations in the field of education.

The main theoretical ideas underlying this dissertation research were:

• domestic theories of the dialogue of cultures and the culturological approach in education (M. M. Bakhtin, B. C. Bibler, E. V. Bondarevskaya, A. P. Valitskaya, etc.);

• modern concepts and technologies of the educational process (V.P. Bespalko, V.V. Guzeev, G.K.Selevko, V.V. Serikov, Yu.G. Tatur, etc.);

• psychological theories of personality development (A.G. Asmolov, B.S. Bratus, L.S. Vygotsky, S.L. Rubinstein, V.I. Slobodchikov, etc.);

• multicultural ethnopedagogical approach in education (A.G. Asmolov, A.N. Dzhurinsky, V.I. Matis, A.P. Sadokhin, G.U. Soldatova and others);

• education concepts (E.V. Bondarevskaya, N.M. Borytko, O.S. Gazman, V.A. Karakovsky, L.I. Novikova, A.V. Mudrik, N.E. Schurkova, and others);

• ideas of the pedagogy of tolerance (G.V. Bezuleva, E.Yu. Kleptsova, V.G. Marlov, V.A. Sitarov, V.A. Tishkov, G.M.Shelamova and others);

In recent decades, the topic of tolerance has become one of the most relevant and widely demanded issues throughout the world. It is discussed at various levels, in various aspects, and includes a layer of various problems related to people's relationships. Tolerance is understood as toleration for a different culture, idea, faith, trust; a respective notion as coexistence of different things within the framework of certain relations, including in the processes of interaction. Respect for otherness should be nourished. Nevertheless, it usually happens differently - we do not understand, recognize and accept others.

The concept of tolerance has been formed over many centuries, and this process continues to this day.

In many cultures, "tolerance" is a kind of synonym for "toleration": lat. - tolerantia - patience; English - tolerance, toleration, it. - Toleranz, fran. - tolerance.

The etymology of the term "tolerance" goes back to the Latin verb tolero - "bear", "hold", "tolerate". The verb was used in cases where it was necessary to "carry", "hold" some object in hands. This implied: in order to hold and carry an object, a person should make certain efforts, suffer and endure. However, the term "tolerance" is widely used in English interpretation - tolerance - where, along with tolerance, it also means "allow". A comparison of both meanings shows that the term expresses the idea of a measure, a border to which another person or phenomenon can be tolerated, even if they are incomprehensible, cause bewilderment, rejection or resistance.

Today the understanding of tolerance is ambiguous and unstable, its interpretation by different

peoples varies depending on their historical experience, culture and traditions.

As A.G. Asmolov (2010) emphasizes, the term "tolerance" expresses three intersecting meanings: 1) stability, endurance; 2) tolerance; 3) allowance, allowed deviance.

In the scientific literature, tolerance is seen as the recognition and respect of equality, the rejection of dominance and violence, the recognition of the multidimensionality and diversity of human culture, norms, beliefs and the refusal to reduce diversity to uniformity or to the prevalence of any one point of view and position.

The Declaration of Principles of Tolerance (2001, pp 133-134) (signed on November 16, 1995 in Paris by 185 Member States of UNESCO) in the first Article "The Meaning of Tolerance" reads:

"1.1. Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, a virtue that makes peace possible, contributes to replacement of the culture of war by a culture of peace.

1.2 Tolerance is not concession, condescension, or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedom of others. In no circumstances can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups, and States.

1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

1.4. Consonant with respect for human rights, the practice of tolerance does not mean toleration of social injustice, or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and be as they are. It also means that one's views are not to be imposed on others.".

Philosophical categories act as extremely broad concepts. Hence, Yu.A. Ishchenko (1990, pp. 48-60) defines tolerance as "an internally active attitude, manifested either in compassion (and silence), or in action (and dialogue)". In other words, it is presented as a responsible act that can be embodied in a sympathetic action, thought word.

S.Yu. Golovin in the Dictionary of the Practical Psychologist (1997, p. 70) gives the following explanation of this phenomenon. "Tolerance is the absence or weakening of the response to any adverse factor as a result of a decrease in sensitivity to its effects." For example, tolerance to anxiety manifests itself in raising the threshold of emotional response to a threatening situation, and externally in endurance, self-control, and the ability to endure adverse effects for a long time without reducing adaptive capabilities.

The ethics dictionary (1989, p 308) gives the following definition of tolerance: "Tolerance is a moral quality that characterizes the attitude towards the interests, beliefs, convictions, habits, and behavior of other people, expressed in the desire to achieve mutual understanding and harmonization of diverse interests and points of view without applying pressure, mainly by clarification methods and beliefs".

Humanistic psychology in the person of its ancestor K. Rogers (1994, p. 90) considers tolerance as "the absence of arrogance".

In Z.A. Ismagilov's work (2007, 27 p), tolerance is seen as toleration and respect for the opinions of other people that do not coincide with one's own, as the moral quality of the person, contributing to the success of cultural dialogue and to avoid intercultural conflicts with various social, cultural groups or their representatives.

The current stage of modernization of the system of higher professional education involves updating the educational potential of the educational process. Improving the structure and content of the main educational areas takes place in close interconnection with the formation of a single educational space that allows for the spiritual and moral formation of students, the formation of their social and cultural identity, and the capability of active life self-determination.

Therefore, we should form a sense of respect for the language, religion, values and traditions of the subject country in students during the classes of a foreign language. In fact, the First President of the Republic of Uzbekistan I. Karimov (1996) noted: "Our goal is to be on an equal footing with all the peoples of the world, rejoice at their happiness and live together in peace and partnership. We will educate our children in the same spirit."

Throughout the world, the universally recognized goal of teaching a foreign language is the organic unity of culture and language, which is predetermined by a number of factors that did not previously fall into the focus of specialists (1998. – p173).

1. The general educational aspect of teaching a foreign language consists of expanding the horizons of students, forming their understanding of various ways of logical and conceptual perceptions of the world, understanding the principles of action of linguistic and logical systems, fostering sensitivity to intercultural differences, understanding their native culture.

2. The study of a foreign language not only introduces to another culture, but also contributes to the formation and enrichment of the cultural identity of the individual, the formation of a value attitude towards the native culture and its speakers.

3. Students, studying a foreign language, are primarily carriers of the sociocultural experience of their native language, which they bring into the process of learning a foreign language. Through a foreign language, the students join a different culture, preserving, however, the native culture as an integral element of self-awareness.

4. Intercultural skills, possession of sociolinguistic and communicative knowledge is as necessary for successful communication in a foreign language as grammatical correctness, phonological correctness and adequate vocabulary.

5. The success of using a foreign language is not guaranteed by knowledge of the cultural heritage, that is, the "big" culture. Moreover, the possession of a "small" culture regarding the lifestyle of the carrier people makes it possible to more deeply understand and feel the works of the "big" culture.

A.V. Vartanov (2003) states that the theory of language and culture teaching should be based on the dialogue concept of cultures developed by M.M. Bakhtin and B.C. Bibler. M.M. Bakhtin understands culture as a form of communication between people of different cultures, a form of dialogue; according to him, culture is where there are two (at least) cultures and where self-awareness of culture is a form of its existence on the border with another culture.

Foreign culture as a goal of instruction has a social, linguistic, geographical, pedagogical and psychological content, which correlates with all aspects of training and follows from the content of the discipline "Foreign Language". However, in such a public form, a foreign culture cannot be the goal of learning, since it is not acquired immediately, but gradually. Therefore, in the discipline "Foreign Language" some of its most significant sections, the components of the goal, are distinguished first, and then are specified in the objects of study. At the same time, it is important to solve three problems: 1) highlight the circle of didactic units that one should and can master in the hours allotted for the study of a foreign language; 2) establish the optimal ratio of the group of objects providing educational, cognitive, developing and training aspects of learning a foreign language; 3) collect material on the basis of which it is possible to implement a program to promote students' tolerance.

Learning to live in a multicultural society means deepening relations that imply respect for the national culture and the culture of national minorities, as well as creating equal conditions for the development of dominant and non-dominant cultures (The Constitution of the Republic of Uzbekistan, 2017).

The results of the study and analysis of literature revealing the issues of improving foreign language training of specialists at a university (N.T.Boschaeva, R.P.Milrud, G.V.Rogova, V.V.Safonova, etc.) allow us to conclude that throughout the history of its development, the dominant objects of teaching foreign languages were either the system of a foreign language as a whole, or specific speech actions carried out in its field. Moreover, until the end of the 19th century, it was the language system itself that was the main object of teaching classical and modern foreign languages, since the main purpose of their teaching, according to V. Humboldt (1985) was "communicating knowledge in their general structure".

The final goal of teaching a foreign language to students of non-linguistic specialties is, according to the state standard for teaching a foreign language at a university, the formation of their communicative competence, the ability to solve extralinguistic problems in the process of verbal communication. This process is a special form of social interaction realized in the course of the speech activity of communicants.

The content and structural organization of teaching a foreign language are determined by the State educational standard, the system of higher education at the federal and regional levels, the specifics of university training of specialists and the scope of their use after graduation. The language education of students in a non-linguistic university is aimed at ensuring:

- further development of the communicative competence of school graduates in the main types of speech activity;
- the formation of foreign language communication skills in the professional field;
- further development of independent work skills in language development;
- the formation of respect and tolerance in relation to the culture of other nations, readiness for cooperation in the field of business communication and interaction in solving universal problems;
- development of students' creative potential, their intellectual abilities in the process of language training.

The content of regional studies, an educational discipline, the subject of which is a selected and organized set of economic, socio-political, historical, geographical and other skills, contributes to the solution of the problem of developing students' tolerance.

CONCLUSION

Tolerance as a type of individual and social attitude towards social and cultural differences, as toleration for other people's opinions, beliefs and forms of behavior is considered in modern philosophical and psychological-pedagogical

literature as one of the fundamental signs of civilization, which is of particular importance in open societies of a multicultural world.

Of particular importance is the goal of "cultivating student tolerance" in universities. This is explained by the fact that it is economists who, due to their professional position, are responsible for the existing relations in a society that has generated socio-economic intolerance of young people as an international phenomenon. They are also responsible for the establishment and maintenance of stability both in individual countries and in the world as a whole.

The education of students' tolerance is a purposeful, stage-by-stage process built in the lessons of a foreign language, the content and methodological support of which allow to produce the outcome of the positive dynamics of the cognitive, emotional and behavioral component of students' tolerance. The education of students' tolerance is carried out in accordance with the developed model, represented by interconnected elements: purpose, principles, objectives, pedagogical conditions, content, methodological support of the educational process and its result.

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QR – Issue   QR – Article

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APPLICATION OF NEW TECHNOLOGIES IN THE TEACHING ENGLISH LANGUAGE

Abstract: Until recently, what was considered the last achievement of science and technology has become common and widespread phenomenon. Information and Communication Technology (ICT) plays an increasingly important role in the process of teaching a foreign language. In the use of ICT, the method of teaching is a phenomenon that is constantly evolving and it is necessary to further study and analyze it.

This article covers how interactive communication can help students achieve more autonomy in independent learning, contributing them to the development of foreign language speaking and professional communication skills.

Key words: interactive communication, ICT, multimedia technology.

Language: English

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Introduction

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We are currently witnessing rapid changes in the field of information and communication technologies. What until recently was considered the latest achievement of science and technology has become a common and widespread phenomenon. In this regard, the requirements for a modern teacher are changing, the level of qualification of which is currently determined not only by the level of pedagogical skill and knowledge of the subject, but also by how effectively they can use new technologies in the educational process. Since the beginning of the twenty-first century, information and communication technologies (ICTs) have taken an increasingly significant place in the process of teaching a foreign language at school, especially in high school. The accumulated practical experience of teachers shows that they have many advantages over traditional methods: increasing the level of individualization of learning, intensification of independent work of students, increasing cognitive activity.

At the same time, it should be noted that the method of teaching using ICT is a constantly developing phenomenon that needs further study and analysis. Modern schoolchildren are becoming more and more involved in the field of information technology every year. "Currently, the computer is firmly embedded in all spheres of life and activity of society.

Modern students perceive it as naturally as the simplest household appliances. For many of them, it is much easier to work with a keyboard and display than with a pen and paper, " notes T. V. Kozhevnikova. The use of information and communication technologies in education allows us to take a new look at teaching activities, as it has a significant impact on the content of education and management of the pedagogical process (planning, organization, control, forecast, etc.). The wide variety and universality of Internet information resources (e-courses, manuals, textbooks, training websites, etc.) provides greater freedom of access for all participants of the educational process to rapidly changing information resources, contributes to the individualization of the pedagogical process, provides the opportunity for students to enter a single educational space.

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Thus, the active use of Internet information resources provides a lot of opportunities for the development of independent work skills and creative abilities of students, which, in turn, plays a significant role not only in the development of professionally significant skills and abilities, but also in increasing motivation to learn a foreign language. The focus of training on the activation of independent cognitive activity of students also changes the role of the teacher, he becomes a leader, consultant and coordinator of the educational process. Information resources allow them to be used in teaching various types of speech activity: reading, writing, speaking, listening, as well as to communicate with native speakers, which, in turn, contributes to the formation of socio-cultural (country studies) competence. The value of such teaching tools is in their clarity (they have all the advantages of multimedia), ease of use, and compactness of the material provided. The advantages also include fast feedback, the ability to work in an individual mode, and regularly adjust these training tools with new data.

In addition, it should be noted that information training tools are a special type of educational materials and have a number of characteristics inherent only to them, among which it is necessary, first of all, to note the following:

a) interactivity, i.e. the ability of the training program to conduct a dialogue with the user, respond to requests and commands. A large role in this case is played by the presence of a convenient and accessible interface. Interactive communication helps students achieve greater autonomy in self-education, motivates them to communicate in a foreign language, and contributes to the development of professional communication skills.

b) multisensory, i.e. the use of a set of tools for providing information-text, sound, graphics, animation, video, which contributes to a better presentation of educational material, increasing motivation to learn a foreign language, and therefore improving the effectiveness of the learning process.

c) non-linearity of providing information. In contrast to printed manuals, where the material is presented as a sequence of sections, the full content of the information resource is hidden from the user. When you open the program, it only gets a General idea of its structure. To get acquainted with the content of the program, you need to consistently view the educational material or perform basic operations, which also helps to increase motivation and develop students' skills of independent cognitive activity.

At the same time, modern teachers should keep in mind that new training technologies have a number of disadvantages.

First, there is a growing gap between the rate of progress in new information technologies and the rate of acquisition by untrained users. The majority of people who want to learn a foreign language do not yet know computer technology well enough to easily use the resources offered.

Secondly, not all programs are characterized by an intuitive interface, a developed help system, and the presence of effective feedback from the user, allowing him to assess the correctness of the material assimilation. A significant drawback is also the lack of real consideration of the program material and features of a specific training group, the lack of continuity of the taught material, which can complicate the learning process. In addition, the creation of Internet information resources aimed at teaching a foreign language is often done by people who are specialists in the field of software development, but do not know the language and culture of the countries that speak this language well enough to transmit knowledge to others. As a result, in their works you can find not only actual inconsistencies with the phenomena of real life, but also elementary grammatical errors.

However, just having access to Internet resources does not guarantee fast and high-quality language education. In the scientific literature, there are many descriptions of how incorrect, or, more precisely, methodically illiterate work of students with Internet resources contributed to the formation of their not false stereotypes and generalizations about the culture of the country of the language being studied. It is also important to take into account the age characteristics of students. High education students in foreign language lessons, as well as in other lessons, are characterized by a higher activity of thinking, focus on solving logical problems, the desire for logical systematization and generalization. At this age it is important for students not mastering certain facts, details and understanding of the nature of the actions, they are interested in the synthesis of private and General, the ratio of specific actions and the overall activity diagrams.

New technologies that meet the interests of modern high school students and are able to take into account all the above-mentioned psychological characteristics of this age group with the correct methodological approach are, in our opinion, the most appropriate way to increase the level of motivation and quality of foreign language teaching. Thus, it is obvious that the modern educational process is already unthinkable without the use of information and communication technologies. They have a number of advantages. The computer contributes to the development of cognitive activity and the formation of the student as a subject of educational activity, greatly facilitates the search for new information.

At the same time, it should be remembered that, despite all its positive qualities and huge potential, ICTs can be effectively used in the educational process only if certain methodological principles are observed, in conjunction with other types of training and according to a well-thought-out plan. Otherwise,

ICTs will not have a positive impact on learning and can cause harm, provoking distorted perception of information by students, causing a negative attitude to this type of learning. ICTs have only recently entered the foreign language teaching system and their application methods are constantly developing. In this regard, the modern teacher needs to constantly improve their knowledge and skills in this important area of pedagogical activity.

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PEDAGOGICAL SYSTEM OF FORMATION OF RESPONSIBILITY IN PRIMARY SCHOOL STUDENTS ON THE BASIS OF NATIONAL VALUES

Abstract: *Radical changes taking place in modern society, associated with the collapse of the old way of life, are the causes of instability in the social sphere, shattered ideals and norms. In this article highlights of pedagogical system of formation of responsibility in primary school students on the basis of national values.*

Key words: *pedagogical system, primary school, national values, education.*

Language: *English*

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Introduction

The value orientations of the younger generation have changed dramatically in recent years, and many young people have material values in the first place. In the structure of a number of Sciences (philosophy, sociology, psychology, pedagogy, etc.), the concept of "value" is highlighted as an important component. In the XIX century. it was introduced by the German philosopher R. G. Lotze, who is called "the father of modern value theory". The philosophical dictionary gives this definition: "Values are specifically social definitions of objects of the surrounding world, revealing their positive or negative significance for man and society (good, good, evil, beautiful, ugly), contained in the phenomena of social life and nature." In accordance with the specific orientation of a particular science, different approaches to understanding values are distinguished.

Pedagogy focuses primarily on the goals, directions, content, methodology and technology of pedagogical activity for the formation of values in different categories. The concept of "value", notes V. A. Slastenin, in pedagogy acts as a personally colored attitude to the world, which arises on the basis of a person's knowledge of the world, learned cultural meanings. This attitude is determined by the life experience of a person and is aimed at achieving perfect being and harmonious development.

Stolbova defines values as "the social ideal of a group or society that is desirable and preferred within their culture, serves as a standard and is not questioned". Values are classified on various grounds. According to the subject content, political, economic, aesthetic and other values are distinguished; according to the spheres of social life:

- material, spiritual, religious, moral, etc.;
- according to the nature of human behavior guidelines: terminal (values-goals) and instrumental (values – means of achievement);
- according to the level of the socio-cultural system: liberal (modern), universal, traditional, etc.;
- basic values: the basis of human value consciousness, formed in the process of primary socialization of the individual. Values are organized in a particular system and do not exist separately from each other. The Foundation of the value system is made up of moral values that determine the preferred and desirable way for society, social community and individual human relationships in terms of "good", "evil", "good", "duty", "responsibility", "honor", "happiness". The value system in a broad sense is an internal core of culture that is significant for most people. It ensures the functioning and stability of any social system. The value systems of different social groups, classes, and strata within society may differ. However, possible conflicts of values and social

conflicts within society can and should be regulated by basic values organized in a hierarchy that ensures the sustainability of society's development.

Value orientations are manifested and revealed through the assessments that a person gives to circumstances, others, and himself; through the ability to make decisions, structure life situations, and choose a line of behavior. They determine the direction of a person's interests, the hierarchy of his preferences and patterns, his goals and motives, the level of claims, and ideas about what is due. Like values, value orientations are closely related to norms of behavior, forming a value-normative system.

The system of value orientations, according to V.A.Yadov, is a complex formation consisting of three components: cognitive, emotional and behavioral.

The cognitive component is a set of knowledge, judgments, and beliefs.

The emotional component is a set of feelings and emotional evaluations.

Behavioral component – a set of certain actions aimed at the implementation of value orientations in human behavior. When studying value orientations, it is necessary to identify their cognitive, emotional and behavioral components in order to obtain an objective picture.

The main content of spiritual and moral development, education and socialization of children of primary education age are the following basic national values:

• patriotism – love for the Motherland, for their people, for their small homeland, service to the Fatherland;

• social solidarity – personal and national freedom, trust in people, institutions of the state and civil society, justice, mercy, honor, dignity;

• citizenship – service to the Fatherland, the rule of law, civil society, law and order, multicultural world, freedom of conscience and religion;

• family – love and loyalty, health, prosperity, respect for parents, care for older and younger children, care for procreation;

• work and creativity – respect for work, creativity and creativity, purposefulness and perseverance;

• science – the value of knowledge, the pursuit of truth, the scientific picture of the world;

• traditional religions-ideas about faith, spirituality, religious life of a person, values of religious worldview, tolerance, formed on the basis of interfaith dialogue;

• art and literature – beauty, harmony, spiritual world of a person, moral choice, meaning of life, aesthetic development, ethical development;

• nature – evolution, native land, protected nature, planet Earth, ecological consciousness; humanity – world peace, diversity of cultures and

peoples, human progress, international cooperation. The essence of the basic national values in Uzbekistan is that they are the fundamental principles of building social relations in all spheres of human life.

In accordance with this structure of education, O. N. Lazareva groups the tasks of familiarizing primary school students with the world in 4 blocks:

1. Form a complete picture of the world as a single image of nature, including knowledge about nature and society, the role and place of man in the world around him.

2. Give the opportunity to master the available methods of cognition of the surrounding world as a means of harmonious interaction with nature and society.

3. Create conditions for mastering knowledge, skills, and value orientations at the creative level.

4. To raise the value attitude to the surrounding world:

* instill a conscious attitude to your health;

* teach people to respond emotionally to events in the world around them and help others;

* develop a positive attitude to the environment, humane feelings, love of nature, responsible attitude to it. Traditionally, for many years, the goal of natural science education in primary schools was to master the system of knowledge about nature. Currently, the "knowledge" paradigm, aimed at assimilating the sum of knowledge about oneself and the world, has changed to the "value-activity" paradigm, focused on the development of ways to interact with the world and the value system of this world.

Being semantic formations from a psychological point of view, values are simultaneously elements of the cognitive and motivational spheres of the personality, giving the integrity of the personality. Value representations determine the cognitive work with information, serve to denote the phenomena of the surrounding world, are the basis for the knowledge of an integral image of the world, criteria for evaluating phenomena and objects, including oneself. The child perceives the properties of objects of nature, associating them with their experience, with value standards, passing "through themselves". The values assigned by the child act as value orientations that are expressed in their needs and interests, regulate motivation and influence the development of feelings.

The authors believe that the results of mastering primary education should be: awareness and acceptance of basic human values, initial moral concepts: tolerance, mutual assistance, respect for the culture and history of their own and other peoples, the value of human life and the lives of other living beings of the Earth, etc.; awareness of oneself as a member of society and the state, a sense of love for the native country, expressed in an interest in its nature, culture, history, peoples and a desire to participate in common Affairs and events; setting up a safe healthy lifestyle

(physical culture, hardening, safe behavior in nature, on the streets and in other public places).

Thus, the value component of the content of education is a system of norms and relations to the world, to activities, to people, i.e. a system of value orientations, which is characterized by the fact that it involves the assimilation of emotional experience accumulated by society and emotional value attitude to reality.

Spiritual and moral development and education of students at the stage of primary General education are carried out not only by the educational institution, but also by the family, extracurricular institutions at the place of residence. Interaction of educational institutions and families is crucial for the organization of the student's moral way of life. Institutions of additional education, culture and sports retain their traditional positions in the formation of this way of life. Thus, an important condition for the effective implementation of the tasks of spiritual and moral development and education of students is the effectiveness of pedagogical interaction of various social actors with the leading role of the teaching staff of an educational institution.

When developing and implementing a program of spiritual and moral development and education of students at the stage of primary general education, an educational institution can interact, including on a systematic basis, with traditional religious organizations, public organizations and associations of civil-Patriotic, cultural, environmental and other orientation, children's and youth movements, organizations, associations that share in their activities the basic national values and are ready to contribute to the achievement of the national pedagogical ideal. In this case, various forms of interaction can be used:

• participation of representatives of public organizations and associations, as well as traditional religious organizations with the consent of students and their parents (legal representatives) in carrying out certain activities within the framework of the program of spiritual and moral development and education of students at the stage of primary General education;

• implementation of the pedagogical work of these organizations and associations with students in individual programm agreed with the program spiritually-moral development and education of students in primary General education and approved by the pedagogical Council of the educational institution and the parent Committee of the educational institution;

• conducting joint activities in the areas of spiritual and moral development and education in an educational institution.

Repeated diagnostics confirmed the effectiveness of the created pedagogical conditions for the formation of basic national values in the lessons of the surrounding world.

Thus, the tasks set in the work have been solved.

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LEXICAL MINIMUM - ACADEMIC LEXICOGRAPHY IS AN INTEGRAL PART

Abstract: This article explores the didactic principles and criteria for the selection of lexical material in the educational dictionary; the dictionary contains didactic requirements for its structure. The choice of vocabulary was mainly used by scientists of various academic and educational levels used by university professors. This article discusses ways to identify the communicative needs of students in pedagogical fields, systematization of empirical data, as well as the determination of the ultimate and intermediate learning goals.

Key words: Text, motivation, didactics, component, category, system, process, terminology, knowledge, skill, teleconference, magistrate, innovation, material, cycle, mobilization, information, Gnostic, reference book, term, dictionary.

Language: Russian

ЛЕКСИЧЕСКИЙ МИНИМУМ - АКАДЕМИЧЕСКАЯ ЛЕКСИКОГРАФИЯ ЯВЛЯЕТСЯ НЕОТЪЕМЛЕМОЙ ЧАСТЬЮ

Аннотация: В данной статье исследуются дидактические принципы и критерии выбора лексического материала в учебном словаре; в словаре представлены дидактические требования к его структуре. Выбор словаря в основном использовался учеными различного академического и образовательного уровня, используемыми профессорами университетов. В этой статье рассматриваются способы выявления коммуникативных потребностей учащихся в педагогических областях, систематизация эмпирических данных, а также определение конечных и промежуточных целей обучения.

Ключевые слова: Текст, мотивация, дидактика, компонент, категория, система, процесс, терминология, знания, умение, телеконференция, магистрат, инновация, материал, цикл, мобилизация, информация, гностик, справочник, термин, словарь.

Введение

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Лексический минимум является неотъемлемой частью образовательной лексикографии, и выбор этого минимума является важной дидактической задачей.

Критерии выбора педагогических терминов для учебного словаря. Дидактическая направленность обоснования критериев основывается прежде всего на единстве методологических и дидактических принципов отбора. Педагогические термины выбираются исходя из следующих критериев: необходимость (часто употребляемое) слова на практике, в том числе в данной области; Уникальность возраста; научное обоснование; систематический и логичный; непрерывность; точность (или точность) значения слова; педагогическая и дидактическая осуществимость; слова и понятия; значение слова; семантическая ценность; стилистическая нейтральность; ориентированная

на ситуацию ориентация; межличностное общение; - соответствовать потребностям образовательного процесса, перспективам обучения; умение студентов осваивать закономерности познания, развитие научных понятий и формирование у них мировоззренческих и поведенческих качеств, а также умение развивать речевые навыки и способности; дословное обеспечение морального, эмоционального, эстетического, экологического, экономического и др. содержания слов, фраз и понятий. Выбор словарного запаса в основном использовался учеными различной академической и учебной литературы, используемой профессорами университетов: работами ведущих педагогов, учебниками и учебными пособиями по дисциплинам педагогического цикла в университетах.

Дидактические требования к словарю терминологии Словарь «Алфавит терминалов» является последним разделом учебника и должен быть активным и креативным (а не просто справочным пособием!).

Словарь разработан с учетом курсов по педагогическим предметам.

Структура глоссария:
- список слов по этапам обучения;
- тематический список слов;
- словарь фраз;
- Алфавитный список слов.

Таким образом, систематический принцип словаря следует.

Термины расположены в алфавитном порядке. Если термин является словом, то он помещается в первый алфавит, а не в основное слово. Например: идеальный мужчина, идеальный человек и так далее.

Структура словаря состоит из следующих компонентов (составляющих): основная форма, описание соединения, толкование его значения, предупреждающие знаки, синонимы, антонимы, иллюстративный материал. При необходимости будут сделаны комментарии к реалам (наборам писем).

Название статьи дано наполовину черными буквами. Когда значение термина упрощается его этимологией на иностранном языке, в скобках указывается источник их происхождения и, при необходимости, состав иностранного языка.

Выбор одного из двух одинаково важных терминов представляется более распространенным в образовательной практике. В одном случае это может быть русский термин, в другом - иностранный язык, часто международный термин: телеконференция, магистрат.

Дидактические основы помогают улучшить словарный запас терминологии и решить, соответствует ли она целям обучения.

Главное - это точный список слов, который улучшает качество словаря, обеспечивает отличную лексику, влияет на развитие лексических упражнений и системы заданий, а педагогический цикл играет роль целенаправленного преподавания предметов.

В учебниках по педагогике необходимо внести в сводный словарь содержание, которое играет определенную роль. Однако в дополнение к алфавитным словарям в конце учебника необходимы дополнительные учебные словари: тематические, словосочетания, словообразование, терминология, служебные слова, синонимы и антоним, значения слов, пояснительные, фразеологические, статьи и притчи.

Указанные типы словарей помогают оптимизировать изучение предмета, терминология дополняет учебный словарь.

Дидактические принципы и требования к формированию педагогической терминологии учебного словаря.

Слова, которые студенты активно усваивают, послужат материалом для терминологии учебного плана. Слово - это единица словарного запаса словаря, и в некоторых случаях словоформа также принимается за единицу.

Например: лошади в единстве и множественном числе: человек - люди; качество и основные характеристики: высокое - выше, лучше; неправильные формы глагола: говорить, сеять, сажать, сидеть.

Узбекский словарь минимальной лексики подразделяется на этапы обучения с учетом дидактических и психологических принципов для обеспечения разговорного общения студентов на каждом этапе педагогической деятельности. Это распределение объясняется количеством изученных материалов, их характером (от простого к сложному) и интенсивным накоплением пассивной лексики у старшеклассников.

Слова легки, относительно легки и трудны. Например: простые слова из потенциального словарного запаса (усваиваются на основе языкового опыта).

Учитывается словарный запас слова: словарь включает слова, которые учащиеся могут освоить в процессе изучения определенной темы.

Семантическая ценность слова прежде всего связана со значениями, сопровождаемыми поиском необходимых слов в синонимической строке, а также антонимов и международных слов.

Лексико-семантические варианты многомерных слов используются для активного обучения студентов.

Нейтральность слова подразумевает введение выразительных и эмоционально заряженных слов.

Ситуационно-тематический принцип

используется для разработки тематической сетки и наполнения ее необходимыми тематическими словами (слова часто выбираются исходя из степени их применения, с учетом их словарного запаса, их смысловой ценности, их стилистической нейтральности).

Прежде всего, слова в области дипломатии и социально-политических, экономических, научно-технических, культурных исследований становятся наиболее распространенным словарным запасом (например, партия, конституция, университет, президент, республика, банк, магистрат и т. д.).

Таким образом, выбор слов для лексических минимумов основан на специально разработанных научных принципах, среди которых ведущими являются дидактические, лексико-статистические принципы.

Минимальный словарный запас должен помочь:

- совершенствование принципов преподавания педагогических терминов;

- Формирование педагогических программ, лексики и лексической базы информации.

Совершенствование содержания педагогических терминов в соответствии с их практической, образовательной и воспитательной значимостью. На каждом этапе преподавания терминологии, ее использования в качестве коммуникативного инструмента, происходит не только процесс познания и обучения.

Дидактические принципы организации работы студентов со словарем педагогических терминов.

Система ассимиляции, дидактические способы, требования и методология.

При составлении словарных терминов студентов учитывались следующие факторы: возрастные особенности, психология восприятия, цели и задачи обучения, структура и содержание словаря, глоссарий и практическая значимость лексического материала;

- восприятие и усвоение минимальных слов;

- семантическое усвоение терминов;

- помнить, укреплять;

- использование новых слов в практике устной речи;

- опыт общения с использованием терминов.

Таким образом: восприятие, понимание, понимание, теоретическое обоснование, запоминание и подкрепление-коммуникативная направленность студенческого словарного запаса и словарной системы и их использование на практике.

Речевая деятельность, в свою очередь, имеет следующую систему: целеустремленность, мотивация, цель, структура-схема, словарь, грамматическая схема, статус общения. Также наличие данных получателя и духовной единицы [2; 7c].

Дидактические способы усвоения.

Способы уточнения значения педагогических терминов в двуязычном узбекско-русском словаре учебного типа.

Примечание: уровень студентов различен, а задания и оценки являются общими; наблюдается психологическая совместимость студентов [5;3-10c]. Смысл терминов основан на анализе узбекского словаря.Более сложные слова объясняются на узбекском языке с аннотацией и приводятся конкретные пояснения к использованию. Многие значимые и сложные слова объясняются использованием слов и фраз. Термины могут быть единичными и многозначными. Слова с разными начальными формами - самая сложная часть узбекского языка (многозначные слова и местоимения) - некоторые из этих значений объясняются фразами, а другие только иллюстрациями. Смысл терминов поясняется объяснением того, что они могут более эффективно использоваться в студенческой речи. Эти пояснения подтверждают, что данный словарь доступен только для чтения.

Существительные слов даны как в общих, так и в употребляемых словах (сокращенно). Ограничительные признаки слов указывают на то, что их можно использовать в том или ином стиле (поэтический, разговорный, формальный, смешанное использование юмора и т. д.).Преподавание терминов учитывает переносимое значение слов, многозначность и фразеологию. Особое внимание уделяется лексике, которая может иметь переносимое значение. Такой словарный запас будет иметь специальный знак с его переносимым значением, показанным на рисунке.

Учитывая, что фразеология является одной из наиболее важных и неотъемлемых частей языковой системы, словарь обеспечивает фразеологические единицы по мере необходимости. Их выбор учитывается с точки зрения понимания студентами и дидактической целесообразности. Фразеология заключена в глоссарий, объясняющий значение (или значение) слова, и сопровождающий иллюстрацию (если есть), данную ему.

Перевод значения узбекских фразеологизмов в словаре осуществляется несколькими способами: эквивалентными аналогиями, описаниями и смешанными методами. Иногда один словарный материал содержит несколько фраз.

Различные сокращения речевых частей были использованы после сжатия правой части словаря. Условные сокращения в словаре также служат для сжатия его объема.

Следовательно, словарный запас важен для словарного запаса, так что его значение

расслаивается и уточняется. Например, глагол для рисования является объяснением следующего:

1. завязывание, завязывание - узкие концы, завязывание - зиязат; исправить - закрепить;

2. скрепить, скрепить - стануть, перевязать;

3. тянуть - втянуть в себя внутр;

4. привлечь - вовлеч;

5. растянуть, вытянуть - промедлит, продлит - это сухая демонстрация потенциальных возможностей слова. Однако, если слово используется в словаре со значениями, указывающими на его словарный запас другими словами (натяжение ленты, растяжение аргумента, начало разговора и т. д.), Это поможет студентам понять смысл и помочь им эффективно понять смысл.

Таким образом, можно составлять фразы только в точном значении слов. Слова уточняются в словаре, теряют свою неопределенность и имеют смысл для студентов. Однако не все словари могут точно определить значение слова, поэтому к коммуникативной единице речи следует относиться с дифференциацией.

Повышение эффективности учебной деятельности студентов осуществляется индивидуально, в зависимости от групповых практических занятий (упражнений и заданий). Здесь, прежде всего, необходима активная мотивация и особенно индивидуализация [9;9-15с].

Помимо синтаксиса слов, существует также лексическая привязанность (даже индивидуально-лексическая привязанность). В узбекском языке могут отсутствовать «полные» синонимы, например: грязный и нечистый - грязный, грязный, раздражительный; нечистый: граазная после дойдя дороги = "нечистая собака" - грязная; Слово «нечистый» не может быть заменено

Следовательно, словарь перевода невозможно представить без показа распределения значений.

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Clarivate Analytics *indexed*

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POSSIBILITIES OF USING PEDAGOGICAL TECHNOLOGIES IN THE PROCESS OF TEACHING THE COURSE OF "ANATOMY AND HUMAN PHYSIOLOGY" IN HIGHER EDUCATIONAL INSTITUTIONS

Abstract: In this paper, it is shown that the use of a variety of innovative pedagogical technologies can improve the quality of training, as well as students' interest in the subject.
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Introduction

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The implementation of the National Program on training cadres provides for a radical reform of the structure and content of continuous education. A special place in the system of continuous education is higher education. One of the defining tasks of higher education is to ensure highly effective education and training of qualified personnel on the basis of modern educational - professional programs.

Innovations are characteristic of each professional activity of a person and therefore become the subject of study, analysis and implementation naturally. Innovations themselves do not arise; they are the results of scientific research, the advanced pedagogical experience of individual teachers and entire collectives. This process cannot be spontaneous and it needs to be controlled.

With the introduction of modern technologies of pedagogic to the educational-upbringing process, all more master the functions of a consultant, adviser and educator. This requires special psychological and pedagogical training from them, since not only special, subject knowledge, but also modern knowledge in the field of pedagogy and psychology, technology of training and education are implemented

in the activity. On this basis, a readiness for the perception, evaluation and implementation of pedagogical innovations is formed [1,3]. The discipline of human anatomy and physiologists occupies a significant place in the higher education system, not only in the training of students of medical universities and physical education departments. Of particular importance is the knowledge of anatomy and physiology by bachelors studying in the direction "Methodology of Teaching Biology". Teaching such disciplines as human anatomy and physiology to students of different faculties involves taking into account the specific features of training [5,7,8,9].

The psychological integration of the pedagogical component into professional activity and the formation of a new social role for it, requires a psychological and sociological analysis of various problems in the field of teacher training and in the process of obtaining additional professional education "Teacher of Higher School", studying of conditions and factors, affecting the success of this process, providing the teacher with modern innovative social - pedagogical technologies [10,11,12].

Currently, the development of pedagogy opens up great opportunities in the search for new means, forms and methods of training and education. New approaches to the organization of this process are

constantly appearing. Today, every teacher is looking for the most effective ways to improve the learning process, ways to increase student motivation and quality of education. Mastering of modern pedagogical technologies, their application in the teaching process is a mandatory competence of the professional activity of each teacher [2,6]. As shown by the research of A. S. Lysenko [4], a reasonable and methodologically justified combination of traditional and innovative can serve as the basis for the optimal organization of higher education

One of the tasks of our department of "Zoology and Anatomy" in this direction is the identification, generalization and dissemination of effective pedagogical experience of creatively working technology teachers; analysis, approbation of new methodological support of the educational process, the introduction of new forms, technologies and methods of teaching, in particular, in the process of teaching course of "Anatomy and human physiology".

Pedagogical technology - the direction of pedagogy, has a goal of increasing of the effectiveness of the educational process, guaranteeing in the achievement of the planned outcomes of learning.

Pedagogical technology is represented by three aspects:

1. Scientific: pedagogical technologies - a part of pedagogical science, publishing and developing goals, content and teaching methods, designing pedagogical processes.

2. Procedural and descriptive: a description of the process.

3. Procedurally - effective: the implementation of the process.

Any pedagogical technology must satisfy the basic methodological requirements - technological criteria, which are:

• Conceptualism;
• Systematic;
• Manageability;
• Effectiveness.

The technology answers the question - how does achieve to best form for the goals of teaching and the management of this process. The technology is aimed at the consistent implementation in practice of a pre-planned learning process.

A designing of the pedagogical technology involves the selection of the optimal system of pedagogical technologies for specific conditions. It requires the study of individual characteristics of personality and the selection of activities, adequate age stages for the development of students and their level of preparedness.

The listed criteria of manufacturability determine the structure of pedagogical technology, which includes of three parts:

• Conceptual framework;
• Substantial component of training;
• Procedural part - the technological process.

The conceptual part of pedagogical technology is the scientific basis of technology, those psychological and pedagogical ideas that are laid in its foundation.

The content part of the technology consists of goals - general and specific, as well as the content of the educational material.

The process part is represented by a system of the following elements:

• Organization of the educational process;
• Methods and forms of learning activities of students;
• Methods and forms of work of the teacher;
• The activities of the teacher on managing by process of mastering the material; diagnosis of the educational process.

Like any technology, pedagogical technology is a process in which there is a qualitative change on the impact of the student. Pedagogical technology can be represented by the following formula:

Pedagogical technology = goals + objectives + content + methods (techniques, means) + forms of training.

The organization and implementation of this process (pedagogical technology) depends on the requirements of leading didactic principles.

Didactic principles, or principles of teaching - these are guidelines, fundamental laws that guide the activities of a teacher and help to determine the content of instruction, methods and forms of teaching. The main didactic principles include of:

• The principle of scientific and accessible training;
• The principle of systematic teaching and the connection of theory with practice;
• The principle of consciousness and activity of students in the process of learning with the leading role of the teacher;
• Principle of visibility;
• The principle of the strength by assimilation the knowledge and relationship of learning with the comprehensive development of the personality of students.

In the course of our research, at the first stage, we prepared and conducted a traditional lecture lesson and a lecture lesson by using innovative methods (Cluster, Saw method, presentation).

Classes were held at the Faculty of Natural Sciences, Department of Biology and methodology of teaching for the 5th semester. In the experimental group (301), a lecture was held by using new pedagogical technologies. In the control group (302) of the Faculty of Natural Sciences, a traditional lecture was held.

After classes, a survey was conducted among students. The questionnaires contained the following questions:

- What role does play to study the topic of "History of the development of teaching methods of biology in Uzbekistan"?

- What news have you learned?
- What parts of the lecture did you like?
- What parts of the lecture didn't you like?

The survey involved of 49 students.

The results of the questionnaire convinced us that it was necessary to improve the process of teaching the subject of "Anatomy and human physiology", to introduce new forms and ways for conducting effective classes with students for activation and cognitive activity.

On the basis of results, obtained during the research, we made the following conclusions:

- To achieve a significant improvement in the quality of student training in the study of the course of "Anatomy and human physiology" is possible if;

- Methodically competently use the new pedagogical technologies;

- Improving the teaching of the course of "Anatomy and human physiology" iscarried out successfully based on modern pedagogical approaches and the use of a variety of innovative methods.

The degree of activity of students depends on the methods and techniques of the teacher. Active teaching methods should be called those that maximize the level of cognitive activity of students, encourage them to study diligently. In teaching anatomy and physiology, it is advisable to use problematic - search options for verbal, visual and practical methods

Thus, through the systematic application of variety innovative pedagogical technologies to the teaching process of the course of "Anatomy and human physiology",   it is possible to increase the quality of their education, as well as the students' interest to study this subject.

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PROSPECTS FOR THE DEVELOPMENT OF FOREIGN ECONOMIC ACTIVITY OF THE UNITED ARAB EMIRATES AND THE REPUBLIC OF UZBEKISTAN: MODERN REALITIES, INNOVATIONS AND DEVELOPMENT STRATEGIES

Abstract: In this article, special attention is paid to the prospects for further development of foreign economic activities of the UAE and the Republic of Uzbekistan in the field of innovation,information and communication services, industry and tourism development.

Key words: strategy, innovative development, cooperation, foreign economic activity, globalization, industry, investment, scientific and technological progress, trade cooperation.

Language: Russian

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ПЕРСПЕКТИВЫ РАЗВИТИЯ ВНЕШНЕ ЭКОНОМИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ ОБЪЕДИНЕННЫХ АРАБСКИХ ЭМИРАТОВ И РЕСПУБЛИКИ УЗБЕКИСТАН: СОВРЕМЕННЫЕ РЕАЛИИ, ИННОВАЦИИ И СТРАТЕГИИ РАЗВИТИЯ

Аннотация: В данной статье особое внимание уделено перспективам дальнейшего развития внешне – экономической деятельности ОАЭ и Республики Узбекистан в области инновационных разработок,информационно-коммуникационных услуг, развития промышленности и туризма.

Ключевые слова: стратегия, инновационное развитие, сотрудничество, внешне-экономическая деятельность, глобализация, промышленность, инвестиции, научно-технический прогресс, торговое сотрудничество.

Введение

В условиях глобализации мировой экономики Объединенные Арабские Эмираты (ОАЭ) располагают огромным внешнеторговым потенциалом, где ускоренными темпами развиваются перспективные сферы промышленности, логистики, внешней торговли, транспорта, туризма, авиации, инноваций и информационных технологий, банковская и финансовая сферы. На сегодняшний день Эмираты - это основная транзитная страна, занимающаяся реэкспортом мировой продукции на континент.

На протяжении многих лет ОАЭ продолжает укреплять свои позиции в мировой торговле и вносить заметный вклад в ее либерализацию в связи с ростом активности во всех секторах экономики и повышением государственной конкурентоспособности по многим показателям. Страна заинтересована в развитии торговли с зарубежными партнерами для удовлетворения растущих потребностей граждан.

Роль внешней торговли для ОАЭ трудно переоценить. Страна полностью удовлетворяет за счет импорта свои потребности во многих видах сырья и полуфабрикатов – от драгоценных камней

(40,67% импорта в 2018 г.) до ядерных реакторов и самолетов, а также машин, транспортных средств и оборудования. Следует отметить, что в ОАЭ осознают важность построения информационного общества для обеспечения устойчивого роста, не связанного с углеводородной составляющей экономики.

Под влиянием всех этих процессов в ОАЭ растет потребность и в промышленных, и в потребительских товарах, продовольствии, услугах – от проектирования и сооружения объектов до подготовки специалистов разных уровней, получения технологической документации и консультаций.

Наряду с товарной торговлей ОАЭ значительное внимание уделяют инновационному развитию, в частности, закупке иностранных патентов, наращивают высокотехнологичный импорт, включая импорт компьютерных и коммуникационных услуг (которые в значительной степени превышают экспорт высоких технологий), обладают высокими показателями в сфере государственного кластерного развития, в создании совместных предприятий и производственных альянсов, выделяя на НИОКР все больше финансовых ресурсов, пытаясь избавиться от имиджа сырьевой экономики.

Удобное географическое расположение и льготная налоговая политика имеют важное значение в привлечении в страну прямых иностранных инвестиций. Вместе с тем ОАЭ осуществляется активная внешняя инвестиционная политика. В 2018 году ОАЭ в зарубежные страны были направлены прямые инвестиции в размере 12 миллиардов долларов.

Дипломатические отношения между Узбекистаном и ОАЭ были установлены 25 октября 1992 года. Сегодня в нашей стране действуют 107 предприятий с участием инвестиций из Эмиратов, открыты 28 представительств фирм и компаний этой страны. Они занимаются в основном производством текстиля, стройматериалов, фруктовых консервов, полиграфией, оптовой торговлей, оказанием услуг. В 2018 году торговый оборот между нашими странами составил почти 400 млн. долларов.

Наши государства в ходе совместных торгово-экономических переговоров представили стратегию внедрения инноваций (National Innovation Strategy), которая поможет ОАЭ и Республике Узбекистан повысить свой экономический статус и приведет к взаимовыгодному сотрудничеству обоих государств в таких отраслях как транспорт, образование, здравоохранение, инновационные технологии, возобновляемые источники энергии.

Огромный потенциал имеется для сотрудничества в сфере туризма. Большой туристический интерес у жителей Эмиратов вызывают мавзолеи наших великих предков и природа Узбекистана. В прошлом году число туристов из ОАЭ, посетивших нашу страну, увеличилось в 1,5 раза.

Весомый вклад в диверсификацию как экономики Дубая, так и Эмиратов в целом внесло превращение Дубая в популярный туристический центр, предлагающий путешественникам не только морской отдых (доля ресторанного и гостиничного бизнеса составляет 5% ВВП), но и дешевый шопинг. В 2017 г. Дубай посетили около 16 млн. туристов. Предполагается, что к 2030 г. турпоток вырастет до 20 млн. человек.

Росту туризма в немалой степени способствовало и развитие воздушного транспорта. Аэропорт (88,2 млн. пассажиров в 2017 г.) занимает первое место в мире по объему международных пассажирских перевозок.

В соответствии с принятым недавно указом Президента Республики Узбекистан Ш.М. Мирзияевым, в стране введен безвизовый режим для граждан ОАЭ, что способствует не только развитию туризма, но и дальнейшей активизации торгово-экономического, научно-технического и культурного сотрудничества между нашими государствами.

В любой стране разработка инноваций связана с деятельностью крупных компаний и корпораций. Переходя к экономике, основанной на знаниях, ОАЭ диверсифицировали ее и позиционируют себя в качестве ключевого игрока в сфере недвижимости, возобновляемых источников энергии и авиации; страна также стала глобальным центром торговли и логистики, финансовых услуг и туризма. Это было сделано за счет инновационной деятельности и стремления к новым разработкам: в ОАЭ находится самая высокая башня в мире, эко-города, одна из крупнейших мировых авиакомпаний, современная инфраструктура и умные государственные услуги – все это помогает стране отойти от простой локализации внешних инноваций к развитию собственной интеллектуальной собственности и творческих результатов.

Руководство страны стремится создать экономику, основанную на знаниях, подпитываемых инновациями. Это проявляется в Концепции развития ОАЭ до 2030 года, целью которой является создание государства, где «хорошо развитые и инновационные Эмираты будут уверенно строить конкурентоспособную и устойчивую экономику».

В этом направлении ОАЭ вложили большой объем инвестиций в сферу образования и наращивания потенциала, формируя основу для долгосрочной конкурентоспособности.

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Телекоммуникационный сектор в ОАЭ также играет ключевую роль в содействии инновациям и поддержке развития страны в сторону экономики, основанной на знаниях. Инфраструктура и услуги в сфере телекоммуникаций – это фундамент такой экономики. Игроки этого сектора имеют хорошие возможности для достижения национальных целей развития инновационной экосистемы в ОАЭ, используя свой опыт в коммерциализации инноваций, технические таланты и институциональную диверсификацию в цифровое пространство.

ОАЭ уделяют большое внимание развитию на всей территории стран свободных экономических зон (СЭЗ), предоставляющих зарегистрированным в них компаниях облегчённый налоговый режим, гарантию прав собственности, свободный ввоз капитала, освобождение от валютных ограничений на экспортно- импортные операции. О значении СЭЗ для экономики страны говорит факт освобождения 20ти СЭЗ от уплаты введенного в 2018 году НДС.

Первая СЭЗ была создана в 1985 г. для привлечения инвесторов и создания безналоговой деловой среды. В настоящее время в этой зоне работает около 6,5 тыс. принадлежащих иностранцам предприятий. В 2000-е годы ОАЭ начали создавать специализированные СЭЗ (интернет, медиа, здравоохранение, финансы, логистика и т.д.).

В целом 37 действующих СЭЗ ввели страну в лидеры арабского мира по привлечению прямых иностранных инвестиций, объем которых, по официальным данным, составил в 2017 г. 10,3 млрд. долл., объем накопленных инвестиций достиг 128,9 млрд. долл. ОАЭ также возглавили арабские страны по количеству привлеченных иностранных инвестиционных проектов: в 2003-2016 гг. ОАЭ привлекли 4492 проекта из 12 192 для арабских стран, что свидетельствует о высокой конкурентоспособности национальной экономики.

Объем внешней торговли ОАЭ в 2017 г. достиг 600 млрд. долл.: без учета нефти и газа составил 463 млрд. долл., при этом 32% внешней торговли странам осуществлялось из СЭЗ. Основными внешнеторговыми партнерами ОАЭ являются кроме Республики Узбекистан, Индия, Китай, Япония, Южная Корея, Великобритания, Германия, Франция, Италия, Иран и Саудовская Аравия.

Для развития перерабатывающих отраслей для эффективного развития и повышения внешнеэкономической и торговой деятельности обеих стран целесообразно обмениваться технологиями, развивать свой научный потенциал, привлекать иностранные инвестиции и рабочую силу. Продукция и услуги узбекских компаний постепенно находят свою нишу на рынке ОАЭ.

Из Арабских Эмиратов в Узбекистан поставляются кофе, чай, машины и оборудование, мебель, металлоизделия, осветительное оборудование, печатная продукция, одежда и текстиль, изделия из пластмасс.

Узбекские компании имеют большой потенциал для продажи в Арабских Эмиратах продукции химической промышленности, продовольствия, древесины, бумаги, картона, цветных металлов. Востребованы на рынке Арабских Эмиратов и разработки отечественных специалистов из IT-индустрии, а также технологии опреснения и очистки воды.

Однако на сегодняшний день взаимная торговля Узбекистана с ОАЭ не является масштабной и во многом сложившаяся ситуация является результатом имеющихся проблем.

1. Имеет место значительная несбалансированность товарооборота Узбекистана и ОАЭ.

2. Можно констатировать цикличность взаимной торговли при в целом нарастающих объемах товарооборота в стоимостной форме.

3. Среди главных причин, сдерживающих двустороннюю торговлю, – низкая

конкурентоспособность наших предложений по ценам и условиям поставки, малопривлекательная для узбекских поставщиков, тогда как специфика рынка ОАЭ – незначительные объемы и высокая конкурентная среда, отсутствие отлаженных путей транспортных перевозок.

4. Серьезной проблемой в развитии двусторонних отношений, является взаимный дефицит в обмене информацией, до сих пор отсутствуют предложения по выстраиванию принципиальных схем взаимодействия, что не обеспечивает полных гарантий совместным проектам. Крайне важно в этой связи обратить внимание на информационное обеспечение сотрудничества: обязательно наличие на английском языке деловых справочников по регионам, грамотно составленных каталогов на предлагаемые товары, качественной рекламной литературы и т.д.

Основываясь на проведенном анализе узбекско-эмиратского сотрудничества можно говорить о том, что у наших стран есть потенциал в развитии двустороннего торгового и экономического сотрудничества. Если учесть глобальную ситуацию, то можно предположить, что страны заинтересованы в краткосрочной и среднесрочной перспективе активно развивать двусторонние отношения. Однако на этот процесс оказывает заметное влияние внешнеполитический фактор, и это следует принимать во внимание как государственным, так и частным структурам.

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Узбекистан на сегодняшний день заинтересован в качественном и количественном развитии торгово-экономического сотрудничества с Эмиратами.

Более последовательное и устойчивое движение в этом направлении дало бы возможность Узбекистана расширить свое присутствие не только в ОАЭ, но и в других странах полуострова; не только в сфере торговли, но и в инвестиционном, сервисном, инновационном секторах. Если же говорить об отраслевом аспекте двустороннего взаимодействия, то перспективными представляются военно-техническое, энергетическое, сельскохозяйственное направление, IT-технологии, недвижимость и туризм.

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IMPLEMENTATION OF EFFECTIVE MANAGEMENT OF INFORMATION AND COMMUNICATION TECHNOLOGIES AS AN IMPORTANT FACTOR OF INNOVATIVE DEVELOPMENT

Abstract: *This article describes the importance of further improving the system of innovation management in the field of information-communications. Also, the indicators of development of the sphere of information and communication technologies were analyzed.*

Key words: *information and communication technologies, innovation development, information products, internet users, management.*

Language: *English*

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Introduction

The processes of globalization taking place in the world, in turn, play an important role in opening the door to great opportunities for the sustainable development of each country's economy, as well as increasing the level of global competitiveness. In this regard, the role of modern information and communication technologies in the strategic organization of the management of the national economy of each country is growing more than ever.

Materials and Methods.

According to some data, the sector is currently expected to grow by more than 9 percent in 2020, compared to about 5,5 percent of global GDP. For example, in the Republic of Korea, the share of information and communication technologies in GDP is more than 11,8 %, in Sweden – 7 %, and in the United States – 6,8 %. For example, in the Republic of Korea, the share of information and communication technologies in GDP is more than 11,8 %, in Sweden – 7 %, and in the United States – 6,8 %. Therefore, special attention is paid in the Republic of Uzbekistan to the consistent development of information and communication technologies, further improvement of its legal and organizational framework, study of the experience of advanced foreign countries, including South Korea, effective use of its achievements [1].

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As a result of the study, table 1 shows the number of mobile and traditional internet users per 100 people in 2019 worldwide.

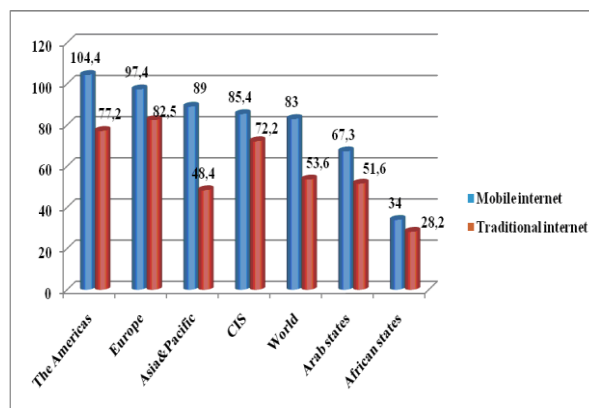**Table 1. Number of mobile and traditional internet users per 100 people in 2019***

№	Regions	Mobile internet	Traditional internet
1.	The Americas	104,4	77,2
2.	Europe	97,4	82,5
3.	Asia & Pacific	89	48,4
4.	CIS	85,4	72,2
5.	World	83	53,6
6.	Arab states	67,3	51,6
7.	African states	34	28,2

Developed by the authors on the basis of statistics from the International Telecommunication Union

According to international telecommunications data, in 2019 the number of mobile internet users worldwide will reach 83 out of every 100 people. The number of traditional internet users is 53,6 per 100 people. This is a clear proof that the internet is more accessible to the population than traditional internet users.

If we analyze the countries of the world, the number of mobile internet users in America in 2019 was 104,4 per 100 people, which is the highest in the world, while the number of traditional internet users was 77,2 per 100 people. In European countries, mobile internet was 97,4 per 100 people. Traditional internet users account for 77,2. Asian countries are slightly lower than European countries in both types of services, with 89 mobile internet users, while traditional internet has a very low figure of 48,4.

Mobile internet users in the CIS countries are also slightly lower than in Asia, at 85,4 per 100 people. The number of traditional internet users was relatively high at 72,2. This is evidenced by the fact that the demand for landlines in the CIS countries has been met, and the population uses traditional internet, not mobile internet. The lowest rates for this type of service are in the Arab and African countries. Mobile internet was 67,3 per 100 people, while traditional internet was 51,6. In African countries, the number of mobile internet users was 34, while traditional internet was 28,2 (Figure 1). These indicators show that the prevalence of mobile communications and the level of use of its services vary from country to country, and these indicators also affect their role in the global economy today.

Figure 1. Diagram of mobile and traditional internet service users per 100 people in 2019 according to international telecommunications data*
Developed by the authors on the basis of statistics from the International Telecommunication Union

The analysis also shows that today there are significant differences in the number of mobile and landline users in the world (Table 2).

Table 2. Number of mobile and landline users per 100 people in 2019 *

№	Regions	Stationary	Mobil
1.	The Americas	22,5	110,1
2.	Europe	33,6	118,4
3.	Asia&Pacific	8,9	111,7
4.	CIS	19,4	140,1
5.	World	12,1	108
6.	Arab states	8,8	100,6
7.	African states	0,8	80,1

*Developed by the authors on the basis of statistics from the International Telecommunication Union

Table 2 shows the number of mobile and landline users per 100 people in 2019, with European countries having the highest number of landline telephone users at 33,6 per 100 people, while landline telephone users in the United States at 22,5 per, while the number of mobile services was 110,1 per compared to 100 people.
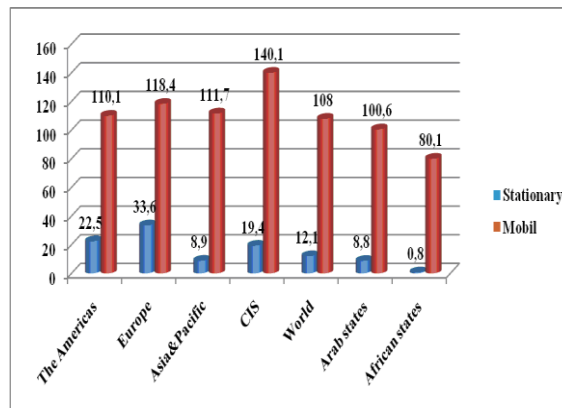
Figure 2. According to international telecommunications data, the number of mobile and landline users per 100 people in 2019*

*Developed by the authors on the basis of statistics from the International Telecommunication Union

According to Figure 2, fixed telephone services worldwide accounted for 12,1 per 100 people, while mobile services accounted for 108, respectively. In America landline services account for 22,5 people per 100 people, while mobile phones account for 110,1 people, or 10,1 more than the norm. While the highest rate in the world for the provision of fixed communication services was 33,6 people per 100 people, it can be seen that the level of mobile services is 118,4 people or 18,4 people more than the norm, respectively. It should be noted that the demand for mobile services is stronger in Asian countries than landline services. For example, in the CIS countries, the number of mobile phone customers worldwide was 140,1, while the lowest in Africa was 0,8 per 100 people, while the number of mobile phone services was 80 respectively. Corresponds to 1 person. And in

conclusion, we can see that today the rate of introduction of information and communication technologies in African countries is very low.

Based on the above analysis, we can say that today in no country in the world there are no networks and industries that have not been penetrated by modern information technologies. Regardless of which front, modern information technology is becoming an important factor in innovation in terms of convenience, transparency and speed.

From this point of view, it is no coincidence that the Republic of Uzbekistan, which is an integral part of the world economy, pays special attention to the widespread introduction of modern information and communication technologies in all spheres to ensure economic stability, social welfare and living standards. This is due to the fact that from the first

years of independence, especially in recent years, the transition of Uzbekistan's economy to a new stage of development is considered one of the most important issues on the agenda [2].

In this regard, we can see, first of all, the adoption of a number of legal documents aimed at forming the institutional, legal framework of the industry, improving the organizational and managerial system (Figure 3). As a result, the country is gradually introducing information and communication technologies in industries and sectors of the economy and in the practice of public administration in general.
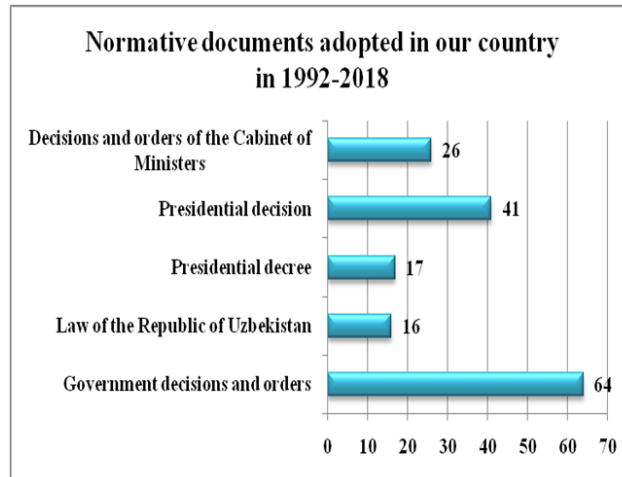
Figure 3. Number of regulatory documents adopted in the Republic of Uzbekistan between 1992-2018*
Developed by the authors.

In general, the introduction of the latest positive trends and innovations of information and communication technologies in the life of society in our country is always in focus [3]. The adoption of a number of laws, decrees and resolutions of the head of our state and other documents is a solid basis for this. First of all, attention is paid to the formation of the legal framework of the industry. In particular, 16 laws, 58 Presidential decrees have been adopted over the past years, 64 government decisions and orders, 26 resolutions and orders of the Cabinet of Ministers of the Republic of Uzbekistan have been adopted. This is evidenced by the adoption of a number of normative and legal acts "On Telecommunications", "On Electronic Document Management", "On Electronic Digital Signature", "On e-Government" [4; 5; 6].

It should be noted that the development and widespread support of information technology is one of the important strategic tasks of our state for the near and long term. This can be seen in the speech of Shavkat Mirziyoyev at the joint session of the Oliy Majlis dedicated to the inauguration of the President of the Republic of Uzbekistan. It was noted that the more active involvement of advanced technologies and information and communication systems in all spheres is important in more than doubling the country's GDP by 2030 [7; 8].

As noted above, world practice shows that information and communication technologies are a key factor in increasing the competitiveness of each country, the collection and generalization of large flows of information, creating a wide range of opportunities for strategic management [9]. It is obvious that modern information technologies and software products are becoming one of the most important sectors in the development of each country's economy as one of the most profitable industries [10].

It is the effective use of information and communication technologies that will create favorable conditions for greater transparency in the activities of government agencies and businesses, the active participation of citizens and civil society institutions, the media in important governance processes [11]. At the same time, life itself shows us that the widespread use of information and communication technologies will improve e-commerce, increase the competitiveness of all sectors of the economy, ensure the rights and freedoms and interests of citizens, as well as improve the quality of life.

Discussion and Conclusion.
In general, the widespread introduction of modern information technology in practice is an important tool in ensuring the transparency of the reform process, the establishment of an effective mechanism for the exchange of information between the state and society. At present, special virtual receptions of government, ministries and departments, as well members of parliament have been established in the country to establish effective communication with the population serves for effective implementation.

Based on our research, it can be considered necessary to further improve the system of effective management of modern information and communication technologies in the country:

- accelerate the construction of fiber-optic lines to further improve the quality of information exchange in remote areas of the country;

- development of the infrastructure of large-scale telecommunication networks through the construction of the necessary equipment for the operation of telecommunications networks;

- further improvement of the work of JSC "Uzbektelecom" on the installation of new communication stations in rural areas, the development of information and communication infrastructure for mobile communication terminals, etc.;

- increase the number of services provided to users of internet services and mobile internet services, as well as improve the quality of services by increasing the bandwidth of internet providers;

- further accelerate the introduction of information and communication technologies in practice by accelerating investment in the construction of modern communication stations, antennas and communication equipment (direct foreign, domestic, DHS mechanism, etc.).

In general, one of the most important tasks today is to steadily increase its share in the country's GDP by achieving the rapid development of this sector, which plays an important role in the economy of the country.

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M.BEKHBUDY'S INFLUENCE TO THE DEVELOPMENT OF SOCIO-POLITICAL THINKING AND THE MOVEMENT OF ENLIGHTENMENT-JADIDISM IN SOUTHERN TURKESTAN

Abstract: One of the important and serious problems in the millennial but becoming new history of Independent Uzbekistan – the contribution of the representatives of the movement of enlightenment-jadidism in Turkestan to the struggle of the people of our country for freedom and independence, leading the people to the way of modern development, making the society rid of medieval bad habits as cultural illiterateness and violation of colonialism, and the ideas about the foundation of the bases of the independent national government are analyzed in the article.

Key words: Turkestan, people, nation, enlightenment, jadidism, thinking, spiritual heritage, education, upbringing, school, public education.

Language: English

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Introduction

It is known that the philosophical views and ideas put forward by representatives of the Jadid movement have acquired special significance in the national, social and cultural life of our people. In fact, Jadidism was a manifestation of the educational movement, which worked to bring the country out of feudal backwardness and achieve national development, as well as the struggle for the independence of Turkestan. Its main goal was to free society from the evils of the Middle Ages, cultural backwardness and colonial oppression, superstition, lead the people on the path of modern development, build the foundations of independent national statehood. Proponents of this movement initially called themselves "enlightened", "progressive" and then "jadids". Today it is recognized as having global significance. In general, as President Sh.M.Mirziyoyev noted, "... we must deeply study the movement of the jadids, the legacy of our enlightened

ancestors. The more we study this spiritual treasure, the more we will find the right answers to many of the questions that still concern us today. The more we actively promote this priceless wealth, the more our people, especially our youth, realize the value of a peaceful and free life today" [1].

Materials and Methods.

The rich history and great heritage of the Turkestan school of education were formed by Makhmudkhoja Behbudi, Munavarkori Abdurashidkhonov, Abdulkadir Shakuri, Ishakhon Ibrat, Akhmad Donishat the end of the 19th century. They believed that enlightenment was the only way to save the people of the country from national oppression and backwardness. These devotees fought with all their might against the tyrannical system and ignorance, spiritual slavery and oppression. Traveling to many countries of the world and studying the traditions of the peoples of the world, they deeply felt

that with the help of science and education it was possible to overcome the shackles of colonial and dependent lands, gain freedom and break the system of that time. In this direction, first of all, they showed examples of determination, working both theoretically and practically on the dissemination and development of school-educational work in our country. It is obvious that enlightenment is a great historical movement created with the aim of increasing the spirituality of our people and nationality.

"Indeed," says the famous statesman, the first president Islam Karimov, "... no matter during what period of our history the pursuit of knowledge and high spirituality in our country never ended as an immortal symbol of the genius of our people in the most complicated and difficult times" [2].

The worldview of the Turkestan jadid leaders Makhmudkhoja Behbudi, Munavvarkori Abdurashidkhonov, Tavallo, Abdullah Avloni, Fitrat, Sadriddin Aini, Abdulkhamid Cholpon and others was the impetus for the emergence of the schools of new method [3, p. 259].

In this regard, smart leaders of the Jadid movement, a democratic and independent movement in Turkestan, especially in Uzbekistan, Mahmudhoja Behbudi, Munavvarkori Abdurashidkhonov, Abdurauf Fitrat, Ubaidulla Asadhodzha oglu, Abdulla Avloni, Abdulhamid Cholpon, Usmon Nosir, Abdulla Kadiriy, Elbek, Botu, Fayzulla Khodzhaev, Akmal Ikramov, Shoyslom Shomuhamedov, Bobokhun Salimov, Polvonnioz Yusupov and Turar Riskulov realized that they were being crashed on both sides of the of the tsarist government and put forward socio-historical, philosophical and political ideas about the need to change lives, to completely renovate it, to achieve national independence [3, p. 260]. They saw people's happiness as their own happiness. They looked forward to the onset of happy days and happy moments when the wind of freedom touches the hearts of our people. They understood that educating people, raising the level of knowledge, expanding the sphere of thought was one of the necessary conditions for achieving national independence, and they worked tirelessly to realize these noble intentions. They constantly cared about the future of Turkestan, about the future of the nation, searched for it, laid the foundation of our national independence. But it was impossible to think, study, promote about the life, activities and progressive ideas of many of them in the former Soviet system.

We achieved this only through independence. "The thousands of innocent and unforgettable people who were innocently persecuted and sacrificed during the difficult days of our people laid the foundation for independence. That is why the names of noble people who were consciously erased from the memory of our people during the dictatorship are restored one after another. Today, our people are returning to the spiritual heritage of dozens of people who were killed for the freedom of our country and nation, such as Abdullah Kadiri and Abdulkhamid Cholpon, Abdurauf Fitrat and Usman Nasir"[2, p. 85].

Among the figures whose names were restored during the years of independence and returned to the memory of our people, there are many famous representatives of Turkestan jadids. Nevertheless, it is impossible to dwell on the life, activities and progressive ideas of all of them. In this regard, we will consider the activities and progressive ideas of Makhmudkhoja Behbudi, a representative of the Jadid movement in the southern regions of Turkestan.

Makhmudkhoja Behbudi, a well-known teacher, writer, scientist and journalist who was considered the "father" of the Jadid movement in Turkestan, was born on January 19, 1875 in a village of "Bakhshitepa" near Samarkand into a priest's family. His father, Bekhbudkhoja Salikhhodzha ogli, was a descendant of Ahmad Yassawi from Turkestan, his maternal grandfather Niyazkhoja was from Urgench and came to Samarkand during the reign of Amir Shah Murad (1785-1880).

After the death of his father, Bekhbudkhoja, who was engaged in the imam-khatib, in 1894 the young Makhmudkhoja grew up under the care of his uncle, judge Muhammad Siddik. He studies Arabic and grammar from his youngest uncle, Mullah Adil. Makhmudkhoja, who was interested in teaching from an early age, first studied at the Samarkand madrasah, and then in Bukhara, where he studied mathematics, law, religion, Arabic and Persian. Traditional training, and then on his own thanks to hard work and perseverance, he was an opponent of Scribe for 18 years, and then begins to rise to the level of a high-level judge, the Mufti of Sharia.

Makhmudkhoja Behbudi began his educational activities with a theoretical justification for the need for a new school, "Usul Jadid" in Turkestan and the direction of a lot of work aimed at organizing them. In pursuit of these noble goals, he realized the need to build new schools, educate the younger generation in the spirit of freedom and independence, influence their thinking by educating them. He wrote and published over a hundred textbooks and teaching aids in Uzbek and Tajik for such schools: "Geography of Mustahabi in general" (Brief general geography), "Kitobati Atfol" (Children's letters), "A Brief History of Islam", "Practice of Islam" (Islamic practice), "Madhal geography of Umrani" (Introduction to the geography of the population), "Brief geography of Russia" etc [4, p. 21].

In his works, socio-political and philosophical ideas are expressed in a unique artistic way, and public education as a whole raises the relationship between youth and adults as a very serious, delicate and sensitive issue. In particular, in the drama "Padarkush", he explains that parents and children, especially an uneducated child, go on perverted paths

and kill their father, which is the result of ignorance. His production brought great fame to the author.

In addition, Makhmudkhoja Behbudi wrote a lot, about 200-300 journalistic articles and published them in newspapers and magazines organized by him and his colleagues in which he wrote about the fate of the nation and the homeland, the idea of independence, morality and education. Education and other issues were addressed in accordance with the needs of the time and tried to implement them. In particular, Behbudi advocates the need to send students and young people to Mecca, Medina, Egypt and Istanbul, as well as to Russian universities and technical colleges, including the Caucasus, Crimea, Orenburg and Kazan. When the "Council of Muslim Workers and Peasants" was formed, he was appointed Commissioner of Education. After that, he will work to further expand the network of new schools, create curricula for them, create new textbooks, and open courses for teachers. The leader of the Turkestan Jadids, Makhmudkhoja Behbudi, puts forward and analyzes the demand of the intelligentsia of the country, which was oppressed by tsarist Russia and sought a way out of it, to conclude: A nation deprived of science will be crushed by others" [5, p. 88].

Therefore, the activities of Makhmudkhoja Behbudi, as well as his work until the last minutes of his life, consisted in working in accordance with the requirements of the time, training national cadres who will determine the fate and future of the nation and think globally promoted rules and principles, such as the formation of a nation operating at the level of world standards in cultural and spiritual relations and dialogue.

In this regard, the attention paid to our spiritual heritage and history in our country today, ongoing systemic reforms contributes to the formation of the statehood that they dream of, the development of the image of progressive youth. As President Sh.M.Mirziyoyev noted, "… in 2020, during a difficult time in the history of our people, the 145th anniversary of the great scientist and public figure Makhmudkhoja Behbudi, who raised the torch of enlightenment, will be widely celebrated" [1].

In his work and activities, Behbudi promoted the ideas of national independence, and in his work in the field of science and education, he tried to develop a sense of respect among young people in the history, language and culture of the peoples of Turkestan. He wrote: "Wipe the heads of Muslims working in the education department, lift the mask in the middle, do not leave the children of Turkestan without knowledge. Show everyone the way to freedom" [6, p. 133].

We know our fate, Behbudi wrote in the 1992 issue of "Inkilob" magazine. If our life is needed as a sacrifice for the freedom and happiness of people, we will also welcome death ... to open as many good schools as possible, as well as in the field of education

and happiness of people the hard work for us is sculpture" [7, p. 150]. Of course, these efforts had a devastating effect on the change in the socio-political thinking of the nation and made a great contribution to our present and future development. "Young people", he said, "want to serve the nation and people". We have a lot of work ahead. Other nations are evolving every minute. We reiterate that young people and adults must work together. If we do not conduct educational work in this spirit, the Turkestans will have neither freedom nor autonomy" [7, p. 150].

He will be able to organize schools, reform the education system, create textbooks. In the same period, he wrote and published the textbook "New Account".

An important feature of Makhmudkhoja Behbudi's political and educational views is that he opposed the stratification of society and its approach based on the idea of the poor. On the contrary, he describes the idea of a united front, saying: "Let the ulama, the intelligentsia and the progressives unite, let the rich and the general unite and serve the development of religion, nation and homeland" [4, p. 22].

These views and ideas put forward at the beginning of the twentieth century are consonant with the present, especially the period of our independent life and are evidence of how far this great figure can see. As mentioned above, Makhmudkhoja Behbudi is a great scientist and figure who left an indelible mark and a rich heritage in the history of Uzbek culture from the beginning of the 20th century to the end of his life, enlightening our country and people and achieving freedom and independence.

At present, Behbudi's works and collections are published in our country. In Uzbekistan S.Kosimov, A.Aliyev, N.Karimov, S.Akhmedov, Sh.Turdiev, D.Said, N.Avazov, Z.Akhrorova, B.Kosimov, in Tajikistan R.Khodizoda, in Germany I.Baldauf (in collaboration with B.Kasimov), a study of Behbudi's life and work was conducted by E.Olvart in the United States and other countries.

It should be noted that the city of Karshi was called Behbudi for some time, that is, from the beginning of the 1920s to 1937. This issue is discussed in the scientific works of the doctor of historical sciences, professor O.Dzhurakulov [8, p. 90], publicist and writer Nosir Mohammed [9, p. 14-15], as well as some of its problematic aspects in connection with the 2700th anniversary of the city of Nasaf's. Todzhiev and his author are mentioned in an article published in the newspaper [10].

Discussion and Conclusion.

Speaking about the activities of Makhmudkhoja Behbudi in Karshi, his active participation in the work and events conducted by the jadids, in particular, his propaganda among the masses, as well as the struggle for freedom and independence of the peoples of

Turkestan. In this difficult time, the ruling circles, the emir of Bukhara, who was still in power, and the leaders of the new Soviet regime did not like his actions. Therefore, the dark forces in society pursued an enlightened scientist.

In 1919, for the emir of Bukhara, jadids were accused of being a "Bolshevik spy", and the priests accused him of being an "atheist". The realization of these "goals" of the Black Forces was the inclusion of Ubaydulla Asadullahozhaev and Saidnosir Mirjalilov from Tashkent, Makhmudkhoja Behbudi, Mardonkul and Muhammadkul from Samarkand in a delegation sent to Istanbul in 1919, as a member of the "Ishtikhodi Tarakiy" Association. The SC mission learned about the secret mission of this delegation and its departure from Turkestan. Therefore, U.Asadullahozhaev managed to hide in Moscow, S.Mirjalilov in Tbilisi. In the early spring of this year, when M.Behbudi and his associates left the country, they were captured by residents of the Bukhara emirate in Shakhrisabz with the help of spies of the Revolutionary Emergency Commission, along with their companions Muhammadkul and Mardonkul was not brought directly to Karshi, but first to Bukhara, and then to Karshi after he was kept there for about two months and thrown into prison [11, p. 204-205;

12, p. 36]. Here, in the prison of Amir of Karshi, Togaibek, he and his accomplices were brutally executed.

Although the life of Makhmudkhoja Behbudi ended tragically, his socio-political and philosophical ideas contributed greatly to the formation and expansion of an enlightened worldview in Turkestan.

So, almost a hundred years ago, Makhmudkhoja Behbudi set the tasks that must be solved thanks to our independence. Many of his thoughts and ideas are in harmony with the glorious work carried out today by the head of our state. In particular, streets, schools, libraries and other cultural institutions of Uzbekistan, especially in the Kashkadarya region, are named after him, his birthdays are celebrated and his works are published.

In conclusion, although the jadid movement did not lead the peoples of Turkestan to independence, it awakened people who were drowsy in conditions of feudal backwardness and colonialism. Hundreds of enlightened and selfless people, such as Makhmudkhoja, Behbudi, Munavarkori Abudurashidkhonov, Abdullah Avloni, Iskhakhon Ibrat, Abdurauf Fitrat, Abdullah Kodiri, Abdulhamid Cholpon, who will never be forgotten by generations.

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PROSPECTS FOR TOURISM DEVELOPMENT IN UZBEKISTAN

Abstract: This article highlights the role and place of the tourism industry in the world economy. It also analyzes the current development of the tourism sector, tourism potential, opportunities and economic feasibility of the adopted program on the prospects for the development of this industry in the Surkhandarya region.
Key words: ethnotourism, investment, international investment, tourism potential, tourism services, tourism infrastructure, recreational zone, ecotourism, agrotourism, sports tourism, program for the development of the tourism industry.
Language: English

Introduction

Currently, tourism accounts for 10% of global GDP, one in every ten jobs, and 30% of global trade in services. In addition, 7% of the global trade in goods and services is in the tourism sector. According to the World Tourism Organization, the integrated service of one tourist is equivalent to creating 9 new jobs, the cost of creating which is several times lower than in other sectors of the economy.

Each year, the number of vacancies in the tourism industry is increasing by 1%, which makes tourism the largest producer of jobs in the world, along with the telecommunications and multimedia industries. The tourism sector employs 60% of the world's workforce. Each year, the number of vacancies in the tourism industry is increasing by 1%, which makes tourism the largest producer of jobs in the world, along with the telecommunications and multimedia industries. The tourism sector employs 60% of the world's workforce.

Tourism expands contributions to the country's balance of payments, develops the world economy related to tourism: production of consumer goods,

trade, construction, transport, insurance, etc. Every year, the number of industries involved in the tourism industry is growing. The economic efficiency of tourism is largely determined by its type, which implies an appropriate set of services that meet the needs of tourists. Uzbekistan has a significant tourist potential in the region.

The advantages of tourist attractiveness of the country are due not only to the color of the national culture, the richness of the historical heritage of the people, but also to political stability, which today is one of the most important conditions for the successful development of this business line and attracting foreign investment. Uzbekistan is one of the top ten world leaders in terms of tourism and the number of historical and cultural monuments[1].

Special attention is paid in the field of tourism in Uzbekistan. In particular, the reforms carried out in recent years can prove this. In particular, the decree of PF-4861 "on measures to ensure the rapid development of the tourism sector in the Republic of Uzbekistan", adopted on December 2, 2016, became a huge step in the development of the sphere. For the

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[1] Танқидий таҳлил,қатъий тартиб- интизом ва шахсий жавобгарлик-ҳар бир раҳбар фаолиятининг кундалик қоидаси бўлиши керак. Мамлакатимизни 2016 йилда ижтимоий-иқтисодий ривожлантиришнинг асосий якунлари ва 2017 йилга мўлжалланган иқтисодий дастурнинг энг муҳим устивор йўналишларига бағишланган Вазирлар Маҳкамасининг кенгайтирилган мажлисидаги маърузаси. 2017й 14 январ.Тошкент. "Ўзбекистон".

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first time in the 25-year history of independent Uzbekistan tourism began to be interpreted as an important sector of the economy, a strategic direction. And this would indicate that the development of the tourism sector has now reached the level of favlat policy. The decree also specified that the following were up to date [1,p.23].

The decree provides for the submission to the Cabinet of Ministers of the Republic of Uzbekistan of the concept of the development of the tourism sector in the medium term within 3 months together with interested agencies to the state agency for the development of tourism, as well as a program of concrete measures for the implementation of the concept in 2017-2021[2].

In accordance with the decree, the president of the Republic of Uzbekistan adopted a decision on the organization of the activities of the state agency for the development of Tourism. The decision determined the main tasks and directions of the activities of the state agency, approved the organizational structure and regulations of the state agency, as well as a number of departmental organizations on the demonstration of the national tourism product abroad, training of personnel in the field of Tourism and certification of tourism services.

The implementation of this decree will help to ensure the rapid development of tourism as a strategic branch of the country's economy, the sustainable development of the economy, structural changes and diversification.

In addition, the resolution of the president of the Republic of Uzbekistan № PP-2666 adopted on the same date, the tasks set out in the strategy of action on the five priority directions of development of the Republic of Uzbekistan in 2017-2021, as well as the resolution of the president of the Republic of Uzbekistan № PP-3217 adopted on August 16[3].

Any sphere will find its development through legislation and state benefits. The tourism industry is also based directly on free entrepreneurship and the innovations being made globally and the reforms in the country are directly affected. In particular, the system of taxes is of extreme importance in the development of Tourism. Because this sphere, which has begun to develop in our country in the sense of end, is obliged to benefits from different sides. International experience shows that the system of taxes has introduced various benefits for the tourism sector.

The countries of the European Union carry out a policy aimed at equalizing the value added tax (VAT), which is around 6 - 25% for tourism and hotel activities. For example, in Germany and Luxembourg, the average amount of VAT is set at 15%. In Denmark and Sweden, the maximum amount of VAT is 25%. The VAT for accommodation in Spain is on average 7% and can vary depending on the level of the hotel, catering (restaurant services), carillarni the VAT for renting reaches 16%.[4]

In Greece, the VAT for accommodation and meals is 8%, and the government has developed a system of preferences for firms that provide tourist services in non-traditional times. The VAT for tourism activities in France is on average 10%, including 6% for accommodation, 19% for catering services. VAT for accommodation and meals in Austria is fixed at the rate of 10%. But according to the federal law on tourist taxes, all tourist organizations pay a local fee for the residence of each tourist (on the territory of the community-to the community, in the resorts-to the resort fund).

The amount of payment may vary depending on the season, bunda hospital patients (children under 6 years, schoolchildren and students) are exempt from these fees. In some European countries, tourist organizations use preferential tariffs for utilities. In the vast majority of cases, tourist firms are exempt from income tax for up to 20% of their foreign exchange earnings[2].

By the state as well as new tourism and certain sale in the low prices of land for the construction of the object term letting (in cyprus 99-year, Israel and turkey, a 49-year) by way of encouraging this lease, the term of years expires again so when it can be stretched to [3].

The national sphere of tourism interests of the Republic of Uzbekistan includes both active recreation and sports tourism, such as rock climbing and skiing, and travel for educational purposes, where the object of knowledge is the rich archaeological and religious history of this country.

Our state is not very large, and we are not so rich in resources that we can trade them right and left.

Therefore, the conclusion suggests itself - it is necessary to stimulate industries that do not require a large amount of natural resources. For example, in all developed countries of the world, foreign exchange receipts from international tourism are higher than from the sale of a certain category of goods.

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[2] «Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида»ги Ўзбекистон Республикасининг ПФ-4947-сонли Фармони. // Халқ сўзи, 2017 йил 8 февраль.

[3] Постановление Президент Республики Узбекистан 16.08.2017 г. № ПП-3217 «О первоочередных мерах по развитию сферы туризма на 2018-2019 год»

[4] Постановление Президент Республики Узбекистан 16.08.2017 г. № ПП-3217 «О первоочередных мерах по развитию сферы туризма на 2018-2019 год»

In his Message to the Oliy Majlis on January 24, 2019, President of the Republic of Uzbekistan Shavkat Mirziyoyev noted that turning tourism into a strategic sector of the economy is a priority[5].

It is planned to increase the flow of foreign tourists to 7.5 million this year, 10 million in 2022 and 12 million in 2025. This will bring the export of tourism services to 1.5 billion dollars this year and 3 billion dollars over the next five years[6].

Thanks to the efforts of our head of state, in particular as a result of consistent implementation of tasks outlined in the presidential resolution "On measures for the accelerated development of domestic tourism" of February 7, 2018, and the growth of welfare of the population and is widely developing domestic tourism. However, there is an acute shortage of hotels that meet international standards and qualified staff-guides

The President of our country pays special attention to the wide demonstration of the tourist potential of this region, which carries a deep meaning. Since Surkhandarya region is a territory for a wide range of foreign and local tourism. There are comfortable conditions for the development of pilgrimage, Buddhist, agro -, industrial, environmental and health tourism. There is also an increased interest of tourists in the routes of cultural, educational, entertainment, and gastronomic tourism. Various tourist destinations of the region are marked accordingly. Tourists get acquainted with such historical, cultural and archaeological monuments as Teshik Tosh, Machay cave, Eski Termiz, Kirkkiz, Tavka fortress, Termizshokhov Palace, Iskandar bridge, Zharkurgon tower, Chingiztepa, Tillabulok. Visit the complex of Hakim at-Termiziy, Sulton Saodat, ISO Termiziy, the tombs of Sufi Oloer, huja Barkuh, mawlono Muhammad Zohid, the Kokildor mausoleum, as well as attractions erected in their honor. Historical monuments ayratan, Karatepe, zurmala, Dalvarzintepa, Festae, Betrachtete, Holchin give an idea of the development of Buddhist religion in antiquity.

For example, to further develop the tourism potential of the Surkhandarya oasis and attract foreign and local tourists to our region, improve the quality and range of services in the field of tourism, train qualified personnel for tourism, and develop tourism in the region.

Conclusion

Thus, the analysis of the activities of domestic tourist companies, hotels and restaurants shows that the level of staff training, the quality of services provided in them is inferior to the generally accepted international standards in the West.

By opening the market of services for foreign suppliers, the state not only attracts advanced technologies and knowledge, but also contributes to the growth of employment.

Potential opportunities of Uzbekistan for the development of the tourism and ecotourism industry.

The presence of a large number of unique natural objects, rich cultural and historical heritage and ancient traditions of the Uzbek national culture, tourism infrastructure, a developed network of modern hotels, service industries.

It is believed that the liberalization of access to the national market of goods can lead to damage to industries with all the resulting negative socio – economic consequences.

However, it is believed that the liberalization of the tourism and service market, on the contrary, can lead to the strengthening of the national service sector, promoting access to cheap and high-quality services for the national tourism industry, strengthening competitiveness.

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QR – Issue

QR – Article

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ORGANIZATION OF MENTAL ARITHMETIC COURSES FOR PRIMARY SCHOOL STUDENTS

Abstract: *The article describes the issues of further development of interest in the subject of methematics in primary school students, as well as the issues dedicated to the strengthening of knowledge on mental arithmetic in them. The history of mental arithmetic, its riveting and its importance to schoolchildren at present, were analyzed through several examples. New methods aimed at teaching the students to the calculation were thoroughly investigated.*

Key words: *Japan, mental arithmetic, elementary school, numbers, sum.*
Language: *English*
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Introduction

"To all of us, as clear and clear as the sun, school is the beginning of progress, the gateway to culture and bliss. Every nation first entered the path of development until the school reaches the genesis and multiplies it by the use of modern culture by the word "education and schooling"[1], the progressive scholar Makhmudkhuja Bekhbudiy showed to the contemporary youth that the position of the school in the life of society, in the development of culture, is incomparable.

In the organization of educational processes, pre-school education and primary education play an important role. It is an important task of representatives of the primary education sector to get interested in these directions of education from an early age so that the growing younger generation can grow into a mature specialist of a particular field of his choice in the future.

In schools, it is aimed to increase the consciousness and subconscious activities of students who come to the primary school, strengthen memory,

organize mental arithmetic courses in order to arouse interest in specific sciences[2].

At this age, the child's brain activity works very quickly, he can easily store information in his memory. At the same time, children are interested in the field of mathematics, it is possible to easily develop in them the ability to quickly calculate[3].

What is Mental arithmetic itself? Mental arithmetic as a science appeared in Japan two thousand years ago. This method is thought out in order to develop both hemispheres of the brain. As a result of the fact that children are engaged in a certain methodology, their memory is strengthened, their attention is increased, various mathematical calculations in the mind are carried out at a rapid pace, which even led to the admiration of scientists[4].

Mental arithmetic is a unique program that allows the development of human and creative activity. Through this, it becomes easier to perform special calculations in the brain. Due to the fact that the age of education in this method is determined from the age of 4 to 16 years, at the same time, the adoption of children in schools from the age of 7 years and at

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the same time the initial concepts of mental arithmetic is a proof of the purposefulness of the organization of these courses in the Today this method is used in 52 countries of the world.

Through the mastering of this arithmetic in the primary classes, the ability to think creatively develops in students, they learn to consciously find the only true solution in voluntary problematic situations. Such classes are conducted by children interacting with each other, dancing and singing, etc., and as a result of this, there is a constant development of both hemispheres of the brain[5].

At school, such elements as signs, letters, numbers are taught initially for pupils of the 1st grade. Exactly within the science of mathematics, students are taught how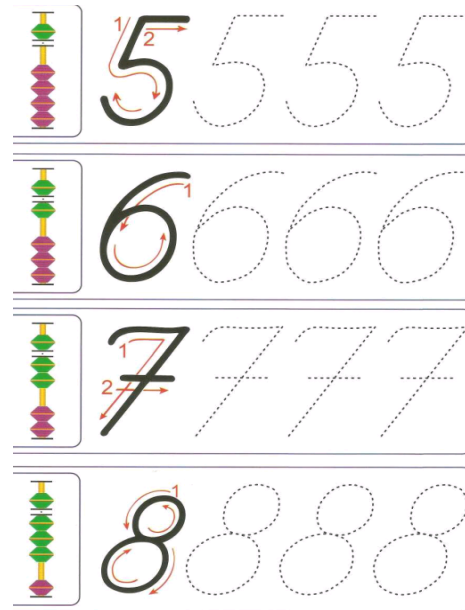 to write numbers, apply them, add on numbers and subtract vs subtraction actions. Therefore, in the 1st grade, students are introduced to the basic concepts of the course of mental arithmetic, initially to form numbers with the help of Abacus, to tell how many is the number indicated in Abacus, etc., gradually introducing the following[6]
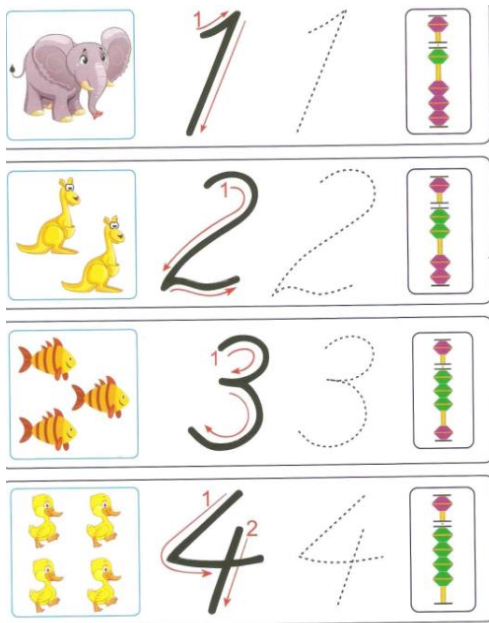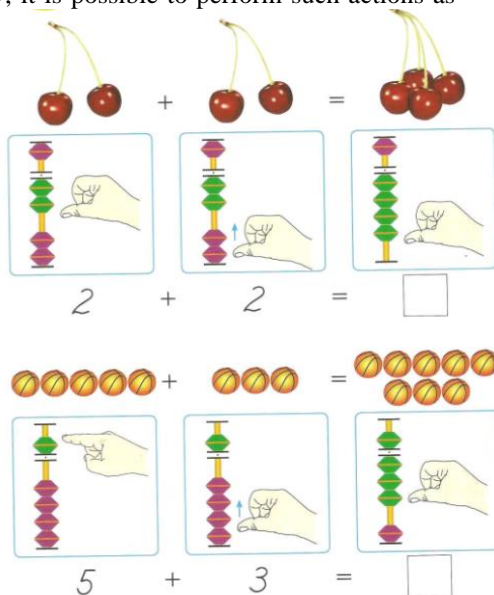

1st picture.

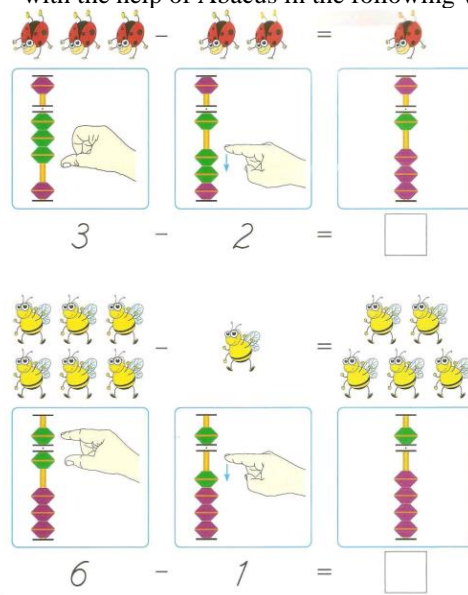2nd picture.

After studying the location of the numbers in such a way, it is possible to perform such actions as

addition, subtraction on the numbers to the students with the help of Abacus in the following way[7]:

3rd picture.

4th picture.

As students learn to add and subtract large numbers on Abacus while passing 2nd grade, the brain is taught to calculate quickly by performing various other exercises during the calculation, including addition. For example, a reader can count and dance, perform physical exercises, or perform a variety of games at the same time.

And in the 3rd grade, now the pupil will be much more adapted to the work of both cerebral hemispheres. Now at this age, students can easily memorize the multiplication table. They can also perform through a variety of play sessions while performing the act of multiplying on numbers[8].

In the 4th grade, the student will have almost much more knowledge on the course of mental arithmetic. With schoolchildren at this age it is now worthwhile to perform the act of multiplying on large numbers. To do this, they are taught the rules of law when multiplying a certain number of large numbers. After conscious application of the same laws in practice, students will be able to develop a law for themselves in the performance of actions on voluntary numbers. Below, let's get acquainted with the rules for multiplying two-digit numbers[9].

1 When multiplying the number 11 by two-digit numbers, the following rule can be applied:

$$32 \times 11 = 352 \rightarrow 5 = 3 + 2$$
$$53 \times 11 = 583 \rightarrow 8 = 5 + 3$$

When multiplying two-digit numbers whose sum does not exceed 9 by 11, it is possible to use the rule as above, that is, to form a multiplication by writing their sum between the numbers participating in a two-digit number. But we can not apply this rule for numbers in which the sum of the numbers turns out to be higher than 9.

$$85 \times 11 = 8135 \rightarrow 13 = 8 + 5$$

according to the above rule, the result should have been so. But the answer is not multiplicity. To do this, we use the following method. That is, if the sum of the digits of the number does not come out one-digit, then we make a multiplication by adding its decimal number to the number in the large cell of the two-digit number:

$$85 \times 11 = 935 \rightarrow 13 = 8 + 5 ; 9 = 8 + 1$$

2. Calculation of squares of two-digit numbers that end with a number:

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      35              85
     ×35             ×85
 3×4=12          8×9=72
 5×5=  25        5×5=  25
   1225            7225
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As can be seen from the above rule, the last two digits of the multiplication formed when calculating the square of a two-digit number are always 25, and the remaining digits are equal to the number formed from multiplying the number in the decimal place of a given two-digit number by a number greater than 1 unit from itself.

3. The sum of the numbers of the given different two-digit numbers in one room is equal to 10, and the numbers in the room of the tens are equal to each other[10].

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      83              26
     ×87             ×24
 8×9=72          2×3=6
 3×7=  21        6×4=  24
   7221            624
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Hence, the last two digits of the multiplication of these numbers are equal to the multiplication of the numbers in the unit cell of the given numbers, and the remaining digits are equal to the number generated from multiplying the number in the decimal point of the given number by itself 1 unit large number.

In such a sequence, by gradually teaching readers to do calculations, at the same time in them independently develops photographic memory and creative thinking skills, is able to concentrate a high level of attention.

And this, in turn, will help to quickly master other sciences, as well as mathematics, to keep in memory a certain rule of law.

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WORLD AND UZBEK POEMS: COMPARISON AND ANALYSIS

Abstract: the represented article based on the coverage of continuation of classical Uzbek poetry at the second half of the twentieth century. Articles includes S.Esenin, Vakhidov, L.Ukrainka and A.Oripovs' poems and enlightened with scientifical research.

Key words: literature forms, styles, the world poetry, Anna Snegina, Tradegy of Istanbul, lyrist, In the Catacombs, Way to Heaven, Ranjkom, Slave Neophyte, Cleaning woman.

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Introduction

The work of Pushkin has been investigated and studied Pushkin's poetry was observed to Mirtemir poetry, Byron to M.Ali, O.Matjon to Dante, and L.Ukrainka to A.Oripov, Goethe and S.Esenin to E.Vohidov, NazimHikmat to M.Shayxzoda to Otamurod. It impacted on the monitor of creativity of the poets. As a result, the works of these poets specific art forms and methods of the Uzbek poets or that manifest themselves in the form of poem composition of the new elements are enriched. We can see a bright example of the works of several poets.

II.Literature review

Poetry of Sergei Yesenin impacted and inspirited the Uzbek poets with a special creative mood and it is not a secret. In particular, "Anna Snegina" poem of the poet brought him a massive success. The Uzbek poet Vakhidov translated this poem in an artistic way into Uzbek language. This inspired the poet into successful achievement. S.Esenin's poems are softened, sincerity, simplicity, and only a deep lyrics of Vakhidov's poetry, it began to become evident in his poems. At the work of poem became more characters as Anna Snegina. "Anna Snegina" and"The tragedy of Istanbul" have some chains to each other and it will make it clear.

There is similar spiritual and moral feelings between Snegina and Iskandar. The main topic of the poem is about motherland. Both heroes are wanderers, but their fates were different. Anna Snegina had to leave Russia for London because of the political situation of her time. But Iskandar's reason of leaving his country was war and his inner agony and he left for Turkey. They became wanderers because of the necessity of the time. But they kept love to their Motherland and tried seize the chance to go.

There is another chain which unites the space of epic proportion. "Anna Snegina" she looks at the founding of the Soviet regime's red flag embroidered on the ship at rest on the edge of the sea, the harbor shore alien ships making their far way and she reminds standing and watching until the disappearance the monitor (1,35). Iskandar also comes to the port of Istanbul. He keeps staring at the ship "Uzbekistan" till the disappearance:

The sun set – ship disappeared
Look, there appeared many stars.
Stars cried with star tears for my misfortune
Even blue sky also mourns for my lost.

Thus, in this poem a thing draws attention of a reader as both heroes live with soul pain and both are wanderers and was clearly opened and psychologically was shown the similarities of the

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characters. The sensitivity and the pain of dramas was simply shown by this epic-poem.

III.Analysis

Anna Snegina and Iskandar had similarity in love too. Anna Snegina keeps her love to poet in her heart the whole of her life. As Y.Prokushev emphasizes, that Anna Snegina sends letter from London to Russia. In this letter she expresses her warm feeling and beautiful memories about her beloved one, saying the following: "Oh, you are so dear for me, as Motherland and spring".

When Iskandar meets with Saodat at the port of Istanbul he also shows his everlasting love to her:

I would have joy and light in my heart. (2,492)

Anna Snegina united her life chain with a young officer, and Iskandar also married in Turkey, but both characters kept their first love in their hearts forever.

There is another important factor in the poem, theirgrieve the spirit of human emotions expressed the acute pain and dramatically sorrow.For the writer influence paved the way towards expressing human emotions. The result achieved in the creation of a unique image of the hero in the literature.

It is known that Dante's "Divine Comedy" influenced A.Oripov to write "Way to Paradise". The observations show that LesyaUkrainkan's "Catacombs" dramatic poem also had main role of writing "Way to Paradise", in" Ranjkom" it is clearly shown the content of the works.

"Catacombs" the main idea of this poem is fundamental contents of liberty. Most of the events happens in the land of Christians in Rome near to catacombs. The poem's ideological and artistic intention of the game is hidden in Neophyte slave.After the conversation of the underground spiritual revolutions, damage, pain disturbance, depression, sufferings become clear. Surface, the bishop Deacon's views about life seems to be reasonable. However, Neophyte slave's spiritual revolution and disagreement regrets it. Now readers try to listen to Neophyte slave's inner pain.

Neophyte slave is oppressed man being a slave. He wants to live in a matter of minutes, free and independent. It makes people desire transitional leadership. The bishop is the same as the devil and accused him of presumption.People who heard his inner grieve want to help him. Noble wants to give him his old clothes, merchant Christian wants to share his soap. Deacon invites Neophyte slave for Sunday meal which is distributed only for poor. He favored thanks in ridicules way.

IV.Discussion

Neophyte slave's wife serves for noble people. Morally she is corrupt. Neophyte slave does not even know who is the father of one child. This is the tragedy of the society.

Therefore, the real suffer is not just being in slavery. His main pain relates that the human tragedies caused by slavery: an unhealthy environment in family, his wife's immorality and economic misery. That is why, the only way of correcting this tragedy as well as to achieve freedom and independence. However it down for the rest of this feeling strange for him. The reason of equating to a devil, and was accused for blasphemy. Neophyte slave how much he was accused or was depressed he always defines his opinion:

It is still little, freedom will surely come
Life is not real without it, it is only helplessness.
Therefore, the grief and anguish is great.
You spent long hours in exchange for clothing and food
And any word of promise (4,196)

The passage reflects dream of thousands of years of humanity. Slave Neophyte does not mention life being dependent from others, he says it is the same in agony. For this reason, it hatred him when others think only about the material side of life. Poet in this sense, by the image of a slave Neophyte loads of great content. We can see by this character reality of independence, a person who could see the reason of spiritual damage and a person who really wants a real freedom.

There are some similarities with "Catacombs" and A.Oripov's "Way to Paradise" in certain proportions. First of all, two events take place in the underground world. In addition, Neophyte slave and a Man have similar chains. Neophyte slave seeking for freedom, arrives in Christian's underground place. A young Man because of the accident enters to the underground life and tries be admitted to Paradise with his good deeds.

We also can see some similarities between "Opressors" the character of the poem is a cleaner lady, and "Catacombs" Neophyte slave. As it is known, by the slave Neophyte L.Ukrainka tries to show spiritual mess by raising issues of human relationship. The image of cleaning woman by A.Aripov tried to raise the problem of human dignity. These two characters personality unites them together such as having their own strength, encouragement, facing to the truth and telling the truth.

V.Conclusion

Neophyte slave is rebellious, sarcastic responses to these features emblem. The cleaning woman also as a slave Neophyte has "damaged plates, surface-tattered". But she tries to understand the devil wishes of oppressed people and she does not feel afraid of them and tries to remove their false masks.

In general, the continuing of traditions of the world poetry, and epic poetry have been succeeded. Literary outlook and creative aspects of literature reflects to life style. All of these aspects could be seen by hero's emotions, spiritual feelings and so on. The

above what have been confirmed proves the rightness of poems.

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DJAMAL KAMAL IS AN EXPERIENCED TRANSLATOR

Abstract: the article is dedicated to the brief biography of Jamal Kamal, the great poet of Uzbekistan, skilled translator and publicist, public man, literary critic, and candidate of philological sciences. Along with his creative activity, the author translated the finest examples of world literature into the Uzbek language. It is also an ancient tradition to translate samples of Persian literature into Turkic or, conversely, examples of Turkic work of art into Persian. It is noted in the article that taking this into account Jamal Kamal was one of the first in Uzbekistan to translate the work of Jaloliddin Rumi "Masnaviy Manaviy" into Uzbek completely. To approve our opinion, the original and Uzbek translations were comparatively studied.

Key words: Jamal Kamal, qualified translator, Persian-Tajik, Uzbek, Jaloliddin Rumi, Masnaviy Manaviy, translation, Uzbek, hadith.

Language: English

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Introduction

Talented poet, skilled translator and publicist, public figure, literary critic, candidate of philological sciences, People's Poet of Uzbekistan Jamol Kamol was born on November 9, 1938 in Chitgaron village of Shafirkan district of Bukhara region. After graduating from high school, he entered the faculty of history and philology of the Bukhara State Pedagogical Institute and graduated in 1955 with honors. Initially, the institute worked as an editor of a high-circulation newspaper. From 1961 to 1964 he taught foreign literature to students. Finally, in 1964-1970 he worked as a literary worker in the regional newspaper "Buxoro Haqiqati" (now "Buxoronoma"), in 1970-1972 - Executive Secretary of the Bukhara regional branch of the Writers' Union of Uzbekistan, in 1972-1986 - Academy of Sciences of Uzbekistan (now Uzbek language, literature and folklore). Senior Research Fellow of the Institute of Language and Literature, 1986-1988 Editor-in-Chief of Gafur Gulam Publishing House, 1988-1991 Executive Officer of the Translation Council of the Writers 'Union of Uzbekistan, 1991-1996 Chairman of the Writers' Union of Uzbekistan worked in positions.

II.Literature review

Ibrahim Haqqul, a literary critic, writes about Jamal Kamal: *He is a scholar of poets, a poet of scholars. His research and articles form an important part of his work. In 1971, Jamal Kamal defended his dissertation on "Composition in lyrical poetry." A year later, at the suggestion of academician Izzat Sultan, he came to work at the Institute of Language and Literature of the Academy of Sciences of Uzbekistan. Izzat Sultan worked for fourteen years in the Department of Literary Theory, of which he was the head. He is one of the authors of the two-volume book "Literary Theory", the two-volume book "History of Uzbek literary criticism". While his book, "Lyrical Poetry", went hand in hand with poets and lovers of poetry, his pamphlet, "Historical Drama", was able to attract the attention of those who explored the mysteries of the drama genre.* The quote does not require any explanation. Indeed, it is no exaggeration to say that Jamal Kamal is an encyclopedic scholar.

As a poet, Jamal Kamal wrote the following dozens of collections of poems and poems, such as "Olma kirar yuragimga"(1968), "Cho'qqilarga yog'ildi yog'du"(1970), "Tosh tug'yon"(1972), "Hasan va oy"(1974), "Quyosh chashmasi"(1975),

"Qadah"(1978), "Dostonlar"(1980), "Suvaydo"(1982), "Umidli dunyo"(1988), "Площадъ спасения" (Москва, 1988), "Quyosh chashmasi"(Boku1988), "Rajab Ashurov dostoni"(2012), as well as Is the author of books of poetry such as the first volume of the four-volume "Saylanma" entitled "Asr bilan vidolashuv" (2007), as well as the inscription "Yana ko'nhlimda ul Oy" (2010).), "Safar daftari"(2012).

III.Analysis

The epic "Armon" describes the sufferings and dreams of the old woman Shirin, the mother of three brothers who left the village of Bogiafzal for the Second World War and did not return.

He is an honorary citizen of the United States (since 1995), winner of the Gold Medal of the Republic of Turkey Jalaliddin Rumi (1996), winner of the Supreme State Prize of Iran (2002).

An important wing of Jamal Kamal's creative research is his multifaceted work on the development of the Uzbek art of translation. When it comes to the development of modern Uzbek translation, it is natural that the name of Jamal Kamal is recognized at the forefront of the ranks of devotees in this field. Indeed, the creative talent, the result of many years of hard work, the translation of works in different languages of the world has not only added to the poet's creative path, but also contributed to fill the spiritual treasury of Uzbek readers with a number of rare and sacred gems.

So, what is the power, the spiritual factor that leads a creative, mature literary scholar to the field of translation, which has fallen into the realm of moderate poetry? A sufficient answer to this question can be obtained by looking at the centuries-old classical art of speech, as well as the history of twentieth-century Uzbek realist literature. Consequently, a creative person of a nation translates a sample of literature in another language, first of all, for the spiritual need - to make the readers of his people enjoy the wonders of that rare work. The second factor that contributes to this is the creative process. Thus, the tendency to translate, especially the translation of a poetic epic work, arises in connection with the formation of a wide range of thinking possibilities in the poet's creative laboratory. To do this, the poet must gradually move from compact poems on various topics to the creation of event poems, and then to the practice of ballads and epics.

The experience gained in this field of practice gives the artist the desire to create large-scale epic and lyro-epic paintings, which can be clearly seen in the literary research of Abdulla Aripov, Erkin Vahidov. It is well known that Erkin Vahidov's "Faust" and Abdulla Aripov's "Ilohiy Komediya" were covered in many ballads and epics. These ideas also apply to Jamal Kemal's creative aspirations, and it is worthwhile to evaluate the author's largest and best

translations as a product of poetic epic thinking gained through the practice of a series of epic poems such as ballads and "Jamila", "Tosh tug'yoni", "Eshikda oy to'lqini", "Armon", "Quyosh chashmasi", Rajab Ashurov dostoni", "Varaxsha".

The poet's translation career began on the basis of translating the poems of the Georgian poet Fridon Holvashi and the Latvian poet Jan Rainis's children's poetic fairy tale "Oq tulpor" from Russian into Uzbek, and gradually took on a huge and colorful scale. The poet wrote in Russian the historical-biographical novel "Jalaliddin Rumi" by Radi Fish, the French classical poet Bualo's "She'riy san'at", Barthold Brecht's drama "Sichuandan chiqqan mehribon" and Alexander Pushkin's tragedy "Mozart and Saleri", Shandor Petefi, Leslai Ukrainka, Lesya Ukrainka. and Maxim Tank's poems, Bakhtiyor Vahobzoda's collection "Faryod" and the epic "Shabi Hijran" from the Azerbaijani language, 12 most mature works of William Shakespeare from the English language and 154 sonnets from the English language to the Uzbek language, made them happy. His books on children's literature, such as "Muhammad payg'ambar alayhis-salom", "Muso Alayhissalom", "Iso alayhis-salom", "Budda qissasi", "Akbar va Birbal", "Shekspirdan hikoyalar", have been published by a translator.

This multifaceted activity includes his Persian-Tajik language works by Umar Khayyam, Abu Ali ibn Sino, Abdullah Ansari, Hakim Sanoi, Adib Sabir Termezi, Sheikh Jalaliddin Rumi, Amir Khusrav Dehlavi, Mirzo Abdulkadir Bedil's rubai and Abdurahman Jami's ghazals, Alisher Navoi's "Devoni Foni". two hundred ghazals, ten verses (published under the name "Foniy gulshani"), translation of Sheikh Mahmud Shabustari's "Gulshani roz", Sotim Ulugzoda's historical novel "Firdavsi" and gained high spiritual value.

The poet was awarded the Gold Medal of the Ministry of Culture of the Republic of Turkey and the International State Prize of the Islamic Republic of Iran for his translation of "Masnaviyi ma'naviy" by Mavlana Jalaliddin Rumi. Jamal Kemal's poems have been translated into Russian, English, French, Polish, Ukrainian, Turkish, Azerbaijani, Tajik and many other languages. In one of our conversations with Jamal Kamal, he told us about the factors that led to the Uzbekization of "Masnaviyi ma'naviy":

In the 1980s, Vahid Juzjani, a literary scholar from Afghanistan, was a guest and recited the first ten verses of the Masnavi. I went to a bookstore and saw the novel "Jalaliddin Rumi" by Moscow writer Radi Fish. I read and translated. By the grace of Allah, I went to Turkey. From there, I obtained a prose statement from the Turkish literary scholar Abulbaki Gulpinarli. Earlier, I bought a perfect copy of Masnavi, published in Tehran, from an Afghan student. It was on this journey and pilgrimage that I decided to translate Masnavi. I have had the good fortune to live at the same time with spiritual and

enlightened people. The desire to translate with the spiritual support of the famous translator Gaybulla Salomov, the well-known orientalist Arif Usmon, our dear brother, academician Tora Mirzaev and the famous literary critic, my dear brother Ibrahim Haqqul grew in my heart.

I am happy. Allah gave a woman like an angel in pairs (God, may her soul rejoice in the Hereafter!), And after the invitation of my friends, I began to translate after Wahid said firmly, "I will create all the conditions." Rahmatli Vohida typed the manuscripts in front of him." Translation is also a product of creation. In particular, it is not an easy task to translate a work written in the 13th century to a twentieth-century reader through translation.

Jamal Kamal looked forward to the restoration of our national values, religion and language, the centuries-old unique heritage and traditions of our people to the younger generation, as well as to the contemporaries living under the oppression of many years. He lived with the dream of mobilizing the creative experience he had gained over the years in this way: he tried to discover the secrets of the Holy Qur'an, hadiths, authoritative manuscripts, and great pandnoma.

Finally, the flames that had engulfed these gems came to a head, and he grabbed the translation pen. In addition to Masnavi, Mawlana Jalaliddin Rumi translated Hazrat Ali's "Devon" and Sheikh Fariduddin Attar's "Mantiqut Tayr", "Ilohiynoma", "Asrornoma", "Bulbulnoma", "Pandnoma" and "Ushturnoma" into Uzbek. His courage was, first of all, Jamol Kamal, and the glorious peaks of the whole Uzbek translation.

It is known that Jalaliddin Rumi wrote mainly in Persian-Tajik language. In the 80s of the XX century, the acquaintance of the Uzbek reader with the poet's work began with the translation of Radi Fish's historical and biographical work "Jaloliddin Rumi". Jamal Kamal translated this work with a special kindness. This good work was later continued by the literary critic and translator Shoislom Shomuhamedov, who translated excerpts from the poet's ghazals, rubais and masnavi. Inspired by the translation of Radiy Fish, Jamal Kamal translated samples of Jalaliddin Rumi's rubais and masnavis and published them under the title "There are no wings to fly, but I will fly" (this verse is taken from Jalaliddin Rumi's rubai - Q.T.). Inspired not only by this, but also by the translator, the translator translated all six books of Masnaviyi ma'naviy into Uzbek and presented them to Uzbek readers. During this period, the late poet and translator Askar Mahkam also began translating Masnavi. He translated the first book of the work into Uzbek in two parts and published it. Later, the poet Odil Ikramov translated some stories from the first book of "Masnaviyi ma'naviy" and published them in the 2nd issue of "Sharq Yulduzi" magazine, 2014 (pages 63-69).

The number of works that Jamal Kamol has made the spiritual property of the Uzbek people so far has exceeded forty, and most of them are masterpieces of world literature. Thus, he is well-known not only in his homeland, but also in Turkey, Iran, India, Russia, Azerbaijan and Tajikistan as a versatile translator who is fluent in Russian, Turkish, Azerbaijani, Persian-Tajik and English.

In the world of centuries-old Turkish and Persian literature, the works of art dedicated to the promotion of divine and mystical ideas in accordance with the rules of Sharia and sect have a special place. Many of these works are the product of the artist's natural enjoyment of the mysteries of the divine world, the product of his aspirations, while others are born in a special way, with the need to create practical manuals to help set up schools and madrassas. However, among the works in this series, there are gems that are important in both respects. The poem "Masnaviyi ma'naviy" by the great sheikh and poet, mystic Mavlana Jalaliddin Rumi is undoubtedly a unique gem at the forefront of such works. It is no coincidence that in the Eastern world, this work is considered a sacred source after the Qur'an and the hadiths. This is because the main principle in the play is to explain the content of the verses of the Qur'an and the hadiths in accordance with mystical views. The statement of profound philosophical conclusions about the universe and man, immortality and eternal problems such as creation and life, life and death, ensures that the work remains relevant for all time.

As soon as the work of Mawlana Jalaliddin Rumi "Masnaviyi ma'naviy" appeared, the Muslim peoples were greeted as a great miracle in the world of art of speech. It has become a sacred tradition to enjoy this artistic creation, to learn from the universal qualities expressed in it, to create a creative work in his native language under the influence of beautiful masnavi, to acquaint his people with the lines of Mevlana Rumi. Born in Balkh, he rose to the ranks of puberty in Rome, and the fame of this great sheikh spread to the West.

As a result, there are many artistic masterpieces created under the influence of "Masnaviyi ma'naviy" or its life-giving breath. In this direction there is a tradition of writing a commentary on "Masnaviyi ma'naviy", translating it into his native language in full or in parts in prose or verse.

Introducing the great "Masnavi" to the western world, J. Hammer, J. Rodhouz, N. Vinfeld, R. The service of Nickelson and a number of other scholars and translators was great. The Masnavi was translated into Urdu by Munshi Ali under the titles "Bog'i Eram", by Yusuf Alishah Chishtiy under the names "Pirohani Yusuf" ("Yusuf ko'ylagi"), and by Yusuf Kharoboti under the name "Masnaviyi Kharobotiy" into Uyghur, indicates that it was a great event in his spiritual life. The above-mentioned literary events have left a bright mark on the Uzbek classical

literature and the creative activity of its great figures. Or the follow-up to the great poet was widespread. A vivid example of this is the work of Baburahim Mullo Vali oglu Mashrab "Mabdayi nur". A number of valuable works have been done on the interpretation of the wise verses of "Masnaviyi ma'naviy". Sheikh Odina Muhammad Khorezmi, who lived and worked in Khorezm in the XVIII century, can be included in this direction in the work "Miftoh ul-asror".

It seems that following, influencing, responding to, writing commentaries, and translating the "Masnaviyi ma'naviy", which originated in the 13th century, was formed as a kind of literary tradition and continues until the 21st century. As a proof of our opinion, it is worth mentioning the good work done by Askar Mahkam, a skilled translator of Persian literature. It is gratifying that such noble deeds did not stay in the middle and the Uzbek reader had the opportunity to get acquainted with this unique work. Masnaviyi ma'naviy was translated into Uzbek by Jamol Kamol, a potential translator and People's Poet of Uzbekistan. This translation was published in 6 books in Konya, Turkey.

Translating examples of Persian literature into Turkish or, conversely, examples of Turkish word art into Persian has been living as an ancient tradition. As the teacher Gaybulla Salomov wrote: "Uzbek-Tajik literary relations, which are a bright manifestation of strong friendship and cooperation between the two fraternal peoples, have such a long history as brotherhood. These relations have been developing since Abulqasim Firdavsi and Yusuf Khas Hajib, Nizami Ganjavi and Haydar Khorezmi, Saadi Sherazi and Sayfi Sarai."[6] This tradition rose to unprecedented heights during the reign of two great poets, Abdurahmon Jami and Alisher Navoi. The services of Jamal Kamal, a devoted translator who successfully continues this glorious tradition in our century, are commendable.

There is no writer in the history of mankind who has not called for the unity of human society, there is no work that does not express such human qualities as harmony, love, devotion, fidelity. Because the main idea that leads a society to perfection is the sincere attitude of people towards each other. The development of the nation, the prosperity of the Motherland, the prosperity of the country, the well-being of life, the peaceful coexistence of people also depend on it. From a sage: *"How can a society be governed?" They asked. Then, without thinking, he said, "All the people in the society have done their duty. He said, "So, this is what happened. Do you know what this person did? If he gets rid of it, God willing, life will be better." This issue is reflected in the word of God. In particular, we read in the Qur'an: "O you who believe, obey Allah and obey the Messenger and the Muslim rulers among you. But if you dispute about anything, then return it to Allah and His Messenger, if you really believe in Allah and the Last Day. That's the decent thing to do, and it should end there. "[7]*

Obedience to Allah, obedience to the Prophet (saas), obedience to parents and obedience to the leader are the factors of tomorrow. The prophets followed this and ruled the community. Great writers have repeatedly propagated and propagated this issue in their works. Brotherhood provides spiritual nourishment to man, from which our hearts rejoice, our bodies rejoice, and this leads to a beautiful life. That is why our Prophet Muhammad (pbuh) referred to this subject many times in his hadiths. Jalal al-Din Rumi continued the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, by fulfilling the fard of Allah, and considered it his duty to propagate this issue in his works. Therefore, the extent to which the hadiths are used in the play and how it is reflected in the translation is an important topic.

IV. Discussion

Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Mughirah al-Bukhari al-Jufi (Imam Bukhari) is one of the most famous and great hadith scholars in the Islamic world. His book Sahih Bukhari is the most authoritative and reliable source after the Qur'an. His work Al-Adab al-Mufrad is the rarest and most authentic collection of hadiths on morality and etiquette. Writers of the past and present have made extensive use of this source in their works. The hadiths in the works of Jalaliddin Rumi also testify to this.

In Rumi's "Ichindagi ichindadir", the following hadith states*: "Every believer is a mirror of his brother. If he sees a fault in his brother, he should try to rectify it. "[8] Mawlana explained:" ... as long as you feel pain or remorse, know that it is from the grace and love of Allah. is a proof. If you see a flaw in your brother, it is a reflection of the flaw in you. Man is a similar mirror. "The believer is the mirror of the believer" (hadith). You take that flaw away from you. Because the suffering that comes from it is the sorrow that comes from you. When you are upset with him, you are more frustrated than yourself.*

He said, "They brought an elephant to the water to water. He was shocked to see his reflection in the water. But he thought he was afraid of someone else, and he didn't know he was afraid of himself. "

Man does not shrink from his head and chin. He stretches his wounded hand over the food and licks it. He is not upset. But if he sees a small sore or wound on someone's hand, he stops eating and becomes disgusted.

Evil deeds in man are also like deaf and dumb. When he is from himself, he never disgusted, when he is from someone else, he is disgusted and hated. If you are afraid of him, just as you are afraid of him, if you are afraid of him, please him. It is his fault that you are upset. Because your taste buds because you see it. At the same time, he sees (you) in the same way. The

Prophet (peace and blessings of Allaah be upon him) said, "Mo'min mo'minning oynasidir" (hadith). This does not mean that a disbeliever cannot be a mirror of a disbeliever. He had a window, but he was unaware of it. "[9]

Innocent God, our wise people say. There is no human being without flaws. But often a person does not feel guilty. But he likes to blame someone. As we have seen above, the essence of this hadith has been beautifully explained by Mavlana Rumi on the basis of examples. The content of this hadith is also propagated in the "Masnavi".

Looking in the mirror, we tidy up our clothes. If there is any stain or lump on our face, we go to treat it. But how to cleanse the jealousy, enmity, prejudice in the heart? How to get rid of the flaws in our nature? Why do we blame someone and not blame ourselves? Why don't we give advice to correct someone when we see a flaw and correct it, and why doesn't he accept it when we give advice? Even if life is given short, there are many who spend it with gossip. If we are sincere, respect each other, show kindness to each other, be together in good times and bad, correct each other's shortcomings, and live according to the teachings of our prophets, saints and elders, as Allah has commanded, we and others will fall into the mire of sin. will not sink. There is another saying of the sages: "Respect the one who is greater than you, and honor the one who is less!" But we do not follow this advice completely. Masnavi addresses this issue a lot, and the ways to solve this problem are shown on the basis of narrations and stories. In particular, in the parable "The lion looked at the well and saw himself and his voice in the water", he criticizes those who oppressed and raped the little ones, causing them material and moral damage, like a lion. "Whoever humiliates a weak person will be like a lion. You will see someone's face and say, 'No, he is not ugly, but you are ugly, you are ugly,'" he said, referring to the hadiths of Muhammad (s.a.v.):

Mo'minon oyinai hamdigarand,
In xabar meaz payambar ovarand (1,49)
Translation:
Ahli mo'min bir-biriga ko'zgidir,
Bu kalom bizga Muhammad so'zidir (1,47)

The poet continues: "Because you put a blue bottle in your eye, the earth will look blue to your eyes. Look at yourself, you are the blue mirror, do not be angry with someone and look for flaws, but look for both anger and flaws in yourself. If only we would follow Mavlana's instructions, learn from his teachings and look for faults in ourselves and not in anyone else, we would have achieved our goal, insha'Allah. The translation of the quoted verse from the pen of Jamal Kamal is also impressive. According to the Masnavi, the Creator of the two worlds is omnipotent. In front of him is the wealth of the whole being.

So you keep your heart pure before him, go to suspicion, and in the end be ashamed and do not regret it. All your secrets are known to him, as if a strand of black hair had fallen into white milk. Whoever has a pure heart and a pure heart, know that he is a mirror before Allah ... " The poet then uses the hadith of the Prophet (peace and blessings of Allah be upon him) to confirm his opinion:

Sirri moro begumon muqin shaved,
Z-on ki mo'min ouyina buvad (1,96)
Translation:
Sirrimizni ul ko'rib, bilmog'i chin
Chunki mo'min ko'zgudir mo'min uchun (1,102)

Through these verses, Rumi calls people to perfection, wants to build a perfect society, and people live in harmony. With the services of Jamal Kamal, we are able to read and enjoy the priceless stories of such an immortal work.

Mavlana Jalaliddin Rumi, in his "Debocha" of the 2nd book, speaking about "Masnavi", said: refers to the hadiths of Muhammad s.a.v.): "Do not disgrace everyone by uttering words with your tongue, and do not provoke dust that is harmful to the eyes."

Chunki mo'min oyina buvad,
Ro'yi o' z-oludagi emin buvad. (2,120)
Translation:

Chunki mo'min–ko'zguyi mo'min erur,
Chang-g'ubordin oyina emin erur (2,131)

Then again: *"Yorni sen joningga chin oyinadek bil, o'sha joningni vujudingni pok tut va gapirma"*, - says the poet. Because even if a person speaks in vain, it is clear that he will fall into sin. It is possible to unknowingly suspect someone, lie, give false information. Therefore, keeping the mirror and the mirror clean and not saying unnecessary things is a sign of faith. The more people who are whole in faith, intelligent, and pure in heart, the easier the way of life will be. Jalaliddin Rumi himself was such a great man, with a pure heart, pure intentions, and a tongue and tongue. These wonderful human qualities are reflected in his work. The following examples confirm our opinion.

Fate has endowed some with innumerable knowledge, while others have given them innumerable wealth and rubbed their heads. But some people use the knowledge bestowed by that destiny not on goodness, but on the path of ignorance and evil, and as a result harm themselves and others. However, the owners of innumerable wealthy states must act wisely and serve the path of prosperity without being obsessed with their wealth and turning away from the truth. Some people believe in their wealth and forget both the Truth and the people. The Bible says: "O you who believe, do not let your possessions and your children divert you from the remembrance of God. And whoever does that, then those are the losers". [10]

Secondly, the one who spends his wealth on enlightenment, the development of the Motherland, the prosperity of the country, the perfection of children, and the upbringing of the next generation is the best and most prosperous state.

It is stated in a hadith: "Ne'ma molun solehun," meaning, "The wealth spent on good deeds is the best and most blessed state in the world." Jalaliddin Rumi, using the art of quotation, puts this hadith in his original poem:

Molro k-az bahri din boshi hamul,
"Ne'ma molun solehun" xondash rasul.(1,41)
   Translation:
Mol erur, din yo'lida sarflansa ul,
Bo'yla molni yaxshi deb aytmish rasul. (1,37)

This hadith is a vital program for the people of enlightenment. Even today, if we understand the essence of the above hadith and spend the wealth that Allah has given us on the development of knowledge and enlightenment, goodness and kindness, beautification and the well-being of the people, we will find the happiness of the two worlds.

The great thinker Jalaliddin Rumi used this hadith to emphasize this fact. The translation has managed to give the Uzbek version of the Arabic hadith, while retaining the original content. According to sources, the first blessing created in the world was intellect.

Wise people have devoted their entire lives to making a good name in human history. The great scholar Jalaliddin Rumi, who was a lifelong Muslim benefactor and mentor, was one of them.

People tried to solve their life problems by taking advice from people with high spirituality. Only then did they achieve their goals and dreams. Because a person always asks for advice from smart people. Work done with advice only brings good luck to a person. Our Prophet (saas) therefore advocated doing everything with advice. For example, they said, *"Mashvarat, kalmustashoru mo'taman,"* meaning, *"He who acts on advice is safe."* There is no one who does not dream of living in peace. A person who wants not to harm himself and anyone else will definitely act wisely. Before starting a business, talk to people with life experience and, as our wise people say, "Yetti o'lchab, bir kes." The following bytes from the Masnavi also indicate this:

Mashvarat idroku hushyori dihad,
Aqlho mar aqlro yori dihad.

Guft paygambar: bikun, ey royzan!
"Mashvarat, kalmusmashoru mo'taman". (1,42)
Translation:
Aylagay aqlingni burro mashvarat,
Ham aql olgay aqllardan madad.

Esla payg'ambar so'zini, ey arjumand:

"Mashvarat, kalmustashori mo'taman". (1,39)
"Mashvarat, kalmustashori mo'taman"-He who deals with counsel is safe.

The Bible says, "They are the ones who obey their Lord and perform the prayer. Their affair is a matter of mutual advice, and they spend out of what We have provided for them. "[11] It is narrated in a hadith: "When a congregation seeks advice from other people, their hearts are guided by the best of intentions." [12]

Rumi expresses his purpose by quoting this hadith in the story, "Animals asked the speaker, 'Sirru andishangni oshkor et.' In doing so, he encouraged the student to act as a councilor.

Jamal Kamal was able to find Uzbek alternatives to the original words and translate them into the original. However, the translator kept the hadith in Arabic and found it necessary to interpret it at the bottom of the page.

Man was created for labor and toil. No one will say, "I have finished the work of the world, I have fulfilled all my dreams, there are no problems left in my life." Life is full of hardships. That is why Allah has commanded His servant to be patient. According to sources, the word "patience" is mentioned in less than ninety places in the Qur'an.

Mavlana also repeatedly calls on people to be patient in Masnavi. He quotes in Arabic the following verse emphasizing that patience is the key to all goodness and happiness:

Gar tu ishkole ba qullivu harach,
Sabr kun, *"Assabru miftohu-l-farach"(*1,90)

The translator, in turn, preferred to repeat this Arabic quotation:

Gar mashaqqat tushsa boshingga, xaraj,
Sabr qil, *"Assabru miftohu-l-farach"(*1,95)

A Companion asked the Prophet (peace and blessings of Allaah be upon him) about faith. He said, "Faith is patience and generosity. Patience is one of the treasures of Paradise.

Patience is the key to happiness. From the passage quoted, it is clear that the patient person is the most faithful, the beloved servant of Allah. Therefore, when a person faces material and spiritual hardships in life, he must be patient and keep his faith whole.

V.Conclusion

In conclusion, every story in "Masnavi" attracts the reader's attention and encourages him to love life and be kind to others. Jalaliddin Rumi made extensive use of the hadith and tried to propagate the beautiful truths in its essence. The hard-working translator Jamal Kamal skillfully translated such an immortal work into Uzbek and managed to acquaint our compatriots with the spiritual world of Rumi.

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QR – Issue   QR – Article

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METHODS AND TOOLS USED IN THE TEACHING OF TECHNOLOGY TO CHILDREN

Abstract: The article deals with the determination of the ways and means of training primary school teachers to teach the "Technology" discipline to students of primary school age.

Key words: ethical and intellectual education, technology, method, teaching practice, classification, teaching methods, creativity, analogy, inversion, problem lecture, business games, modeling, structural and logical scheme.

Language: English

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Introduction

Preparing the younger generation for work, moral and intellectual formation of the individual is one of the main tasks of society as a whole, especially the education system. As P. Podlasi points out, "There is no scientific theory that allows us to analyze all the causes of teaching, but at the same time we are gradually building a non-contradictory picture of all the factors that have a complex impact on the course of didactic processes. , there is no other way but to approach step by step "[1]. I. P. Podlasi connects the concept of didactic factor with the concept of efficiency of didactic process. It characterizes effectiveness in terms of changes (growth) in teaching and identifies four key factors that effectively influence the didactic process: organizational and pedagogical, teaching materials, student learning, and time. His experiments showed that the factors contributed to the formation of the end result of the training. Organizational and pedagogical influence is the most important in normal teaching, it is 32%, 28% in importance, and 25% in teaching materials [2]. As we can see, the effectiveness of the teaching process is largely determined by the factor of "organizational and pedagogical impact", which combines a large group of reasons for effectiveness, which characterizes the work of teachers, the quality of

organization of the educational process, pedagogical working conditions. Therefore, we first analyze the main factors of this group: teaching methods, organizational methods, learning situations (ready delivery of learning material, management of students' learning activities, free independent learning) and unit tools.

II. Literature review

It is known that teaching methods are the means of implementing specific models of teaching in pedagogical practice, as well as the main device of the technological and pedagogical process. M. I. Makhmutov showed the following tasks of teaching methods:

- teaching methods are the leading system of interaction at all levels distinguishes the links (groups like student - student, teacher - students, etc.);

- as a means of organizing students' learning activities;

- the educational impact on the student body and individual students;

- forms a system of methods of teaching activities;

- identifies the system of methods of the teacher's activity.

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There are many different approaches to classifying teaching methods. YK Babansky's classification based on a holistic approach to the teaching process includes three group methods: the method of organizing and implementing educational activities; Illustrations, tables, and diagrams are available in the Demonstration Method group. In order to keep the students' attention throughout the lecture, the following methods were used: before the beginning of the lecture and during the lecture, to ask problematic questions, to use examples and illustrations, to draw conclusions on the studied problem, engage in generalization. Special assignments were selected to require students to develop analytical skills in order to understand and remember the content of the lectures.

III. Analysis

During the lecture, the teacher reminds students of the main tasks of the traditional program of labor science and alternative programs of T.M. Geronimus "School of Masters" and N.M. Konisheva "Artistic Labor", may suggest a comparison with the tasks of the subject "Technology" in the classroom. The essence of the use of lectures is that the teacher presents the learning material in a way that students can understand, mainly through the auditory canal (ear-brain). In addition, the throughput of the vision analyzer (eye-brain) is 100 times higher than that of the auditory canal (ear-brain). This has been proven not only in science, but also in folklore. "It's better to see once than to hear a hundred times." The student will be able to understand the structural and logical scheme of the lecture, the meaning of the material, to distinguish the main idea of the topic.

According to Professor N. Saidakhmedov, "Technology is a pedagogical activity that incorporates the laws of teaching, education and development of the individual and ensures the final result." The concept of technology has a regulatory effect and encourages free creativity:

- to find the basis of effective educational activity;
- build it as intensively as possible on a scientific basis, rather than on an extensive basis (inefficient, leading to loss of power, time, resources);
- use of scientific and experimental achievements that guarantee the required results;
- Eliminate the possibility of corrections during training based on the design method;
- High level of informatization of the educational process and algorithm of necessary actions;
- Development of technical means, mastering the methods of their use, etc.

Technology as a complex process consists of a series of stages of learning, each of which in turn consists of specific actions. Practice is the sum of the work done by the teacher to explain the learning elements of the topic in the classroom and is part of what is completed at this stage of the teaching process.

Pedagogical technology is a project of a certain pedagogical system that can be put into practice. Pedagogical technology: covers the concepts of educational technology, new pedagogical experience, advanced pedagogical technology, pedagogical technology, information technology, new experience and teaching methods. Thus, pedagogical technology is a way to effectively carry out didactic tasks, to achieve goals in this area.

The concept of "educational technology" is a structural structure of the stages of development. Today in our country there are enough opportunities to combine the scientific potential of specialists. Pedagogical technology cannot be considered as a separate branch of pedagogical science or as a system aimed only at optimizing educational practice. Pedagogical technology reflects the activity within the framework of combining theoretical and practical research in this field.

First of all, what does Pedagogical Technology mean?

1. Pedagogical technology is designed for the educational process and is aimed at solving the set goal. Each society clearly defines the purpose of the formation of the individual, and accordingly there is a certain pedagogical system. This system is constantly influenced by social order and determines the purpose of education in general. The goal is to update the remaining elements of the pedagogical system.

2. Today, with the development of science and technology, human activity is expanding and new technologies are entering. Qualitative changes indicate that there are new technical, informational, audiovisual, and audio tools that require new methodologies and are becoming an integral part of the educational process, introducing certain features into them, made technology a reality.

IV. Discussion

Pedagogical technology is essentially on a par with other technologies because they, like others, have their own field, methods and tools. However, pedagogical technology differs from production and information technology in that it represents a complex and incomprehensible pedagogical process as a field of knowledge related to the human mind. Its distinctive feature is the integration of educational components.

Pedagogical technology is constantly enriched with technological processes in other fields and acquires new opportunities to influence the traditional learning process, to increase its effectiveness. The technologicalization of the educational process is a historical reality and process. Informatization is a revolutionary turning point in the process and an important stage of it. Simply put, information

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technology in the education system is a "student-pupil-computer" communication.

Information technology is an integral part of pedagogical technology, which began to be used as an advanced modern type of technical means in the educational process. Information technology has existed at different stages of human development. A distinctive feature of modern information society is that, "for the first time in the history of civilization, the power expended on knowledge and production exceeded the cost of energy, raw materials, materials, and consumables, i.e., information technology over all available technologies, in particular, it is a leader among new technologies. Two information revolutions related to the change in the means of mental labor have had a decisive impact on the development of information technology. The first revolution took place with the advent of book printing and deepened with the invention of the telephone, telegraph, and radio. The second revolution was associated with the emergence and rapid spread of computers, the creation of local computer networks, the establishment of information resource management systems.

V.Conclusion

In the near future there is a problem of adequate provision of all existing educational institutions in the country with software. Only then will it be possible to organize and manage students' learning activities on the basis of information technology, and he will become a close assistant to the teacher. The use of pedagogical technologies in the educational process requires, first of all, the development and democratization of pedagogical relations, because any pedagogical technology used without their implementation does not give the expected effect.

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METHODS OF TEACHING TECHNOLOGY AND THE MEANING OF THE TERM OF PEDAGOGICAL TECHNOLOGY

Abstract: *the choice of method of preparing students for teaching young schoolchildren in "Technology" is based on the level of motivation to teach, the volume of educational content, the level of readiness, activity and interests of students, the material and technical aspects of the educational process, and requires consideration of organizational conditions. It is advisable for future primary school teachers to use oral methods of teaching the subject "Technology": lectures, problem lectures, conversations, discussions. Combining the oral method with the visual method works best.*

Key words: *lectures, technology, method, educational content, technical aspects, knowledge.*
Language: *English*
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Introduction

Teaching is a multidimensional learning process with many facets. This is why methods are classified according to various common features. There is currently no consensus on this issue. Classification of methods by source of knowledge is common. There are three sources: words, deeds, and demonstrations. In the following years, two more sources were added: books, video, and computer systems. There are five methods in this classification: practical, visual, oral, book work, and videomethod. Each of these methods has its own modification. The following classification of methods was proposed by I. Y. Lerner and M. N. Skatkin, based on the type (nature) of cognitive activity. The type of learning activity is the level of independent learning activity that can be achieved according to the teaching scheme suggested by the teacher. The following methods are distinguished in this classification: explanatory-illustrative (information-receptive), reproductive, problem-solving, partial research (heuristic), research.

II.Literature review

Teaching success often depends on choosing the right teaching method. Y.K.Babansky the universality of the effectiveness of teaching methods should be the relevance of the results achieved in the education, upbringing and development of students to the issues that need to be addressed at the appropriate stage of teaching, taking into account the learning opportunities of students emphasizes the need for [4]. Criteria for the selection of teaching methods are defined in the works of Y.K. Babansky, J.V. Zankov, I. P. Podlasiy, I. T. Ogorodnikov and others. Based on the analysis of the literature on this topic, the main criteria for the optimal choice of teaching methods can be identified:

- The relevance of the methods to the goals and objectives of teaching;
- Methods of motivation and motivation; is a tool.

The problem of improving teaching methods has been studied by many scholars. The work of A. N. Aleksyuk, V. I. Zagvyazinsky, M. I. Makhmutov, M. M. Levina, B. G. Shapovalenko and others made a significant contribution to the development of the methodological basis of teaching methods. The

methodology of selection of optimal teaching methods is described in the works of YK Babansky, LV Zankov, LI Makhmutov, BG Shapovalenko and others, problem-solving methods aimed at enhancing the developmental impact of teaching are described by M. I. Mahmutov, I. Y. Lerner, A. M. Matyushkin.

The possibilities of increasing the role of theoretical methods in teaching were studied by L. V. Zankov, heuristic methods by A. V. Khutorsky, the role and importance of independent teaching methods by P. I. Pidkasisty. As noted by Y.K.Babansky, "Scientific research in this area is the distinguishing feature of teaching methods, generalizing and combining the experience of advanced teachers, which has long been tested, where many new methodological findings and methods are born" [3] . An example is the use of basic abstracts in the work practice of B. N. Lisenkova, V. F. Shatalov, B. D. Shevchenko and others.

III. Analysis

Well-known scientists of the Republic strive to create science-based pedagogical technologies that are adapted to the socio-pedagogical conditions of the region and apply them in educational practice. "Technology" is a Greek word, "techne" means skill, art, "logos" means concept, learning. There are many unique methods of pedagogy that have brought to our society a large number of educated and qualified personnel. The majority of the pedagogical community is following this path, but it will not last long for a society striving for independence and the future. Because there are certain reasons behind this, i.e.;

- The need to use pedagogical technologies in order to accelerate and increase the effectiveness of education in order to become one of the developed countries;

- The growing number of information systems due to the rapid development of science and technology;

- The need for the introduction of modern techniques in education, computerization of the educational process, the use of information technology and technical means in the educational process;

- The correct organization of student and teacher activities, the teacher's thorough knowledge of the purpose and content of education, good mastery of teaching methods and techniques, the student's interest and aspiration. the way it is set up;

- The teacher clearly defines the goals and objectives for a highly effective organization of the educational process, pre-records the learning outcomes, prepares the necessary teaching aids, conditions to achieve full mastery of the subject achievement;

- Creation of the necessary material and technical base for the educational process;

- Achieved an objective assessment of the results of the educational process, control and automation of the process of acquiring knowledge and skills of students;

- The need to perfectly prepare the younger generation for life requires the use of the principle of an integrated approach to objective existence, which is the most advanced method of educating them.

Therefore, pedagogical technology is an educational activity that meets all the requirements of the above conditions.

IV. Discussion

Today, one of the requirements of the "National Training Program" is the use of new pedagogical and information technologies in the educational process, the acceleration of training of students using a modular system of training. Extensive work is being done in our country on the use of pedagogical and information technologies in the educational process. The scientific and theoretical basis of this problem, the specifics of each pedagogical technology have been developed and sufficient experience has been accumulated. Relevant organizations of foreign countries are closely assisting in the introduction of pedagogical and information technologies in the educational process.

At the heart of the phrase "pedagogical technology" are the concepts of "technology", "technological process". These concepts are understood as a technical document on the sequence of work performed to obtain a finished product in industry, and a set of methodological measures in science in education. The main way to understand pedagogical technology is to focus on clearly defined goals, to establish regular interactions with the learner, to teach through the learner's behavior, which is the philosophical basis of pedagogical technology. Interaction should form the basis of pedagogical technology and fully cover the learning process.

The term pedagogical technology has been defined by each didactic scholar from his own point of view. A complete and unambiguous definition of this concept has not yet been adopted. The most appropriate of these definitions is the one given by UNESCO.

Pedagogical technology is a set of systematic methods that allow to determine the interaction of human potential and technical resources in the process of teaching and learning in order to optimize the forms of education. Technology is a process that results in a qualitative change in the subject as a result of the subject's exposure to the object. Technology always involves performing a specific sequence of object-oriented actions in a specific sequence, using the necessary tools and conditions.

If we translate the above concepts into the learning process, as a result of the systematic influence of the teacher (educator) on students with

the help of teaching aids in certain conditions, they have the necessary and pre-existing for society. a social phenomenon that rapidly shapes defined social qualities, or in other words, the process by which a teacher influences learners through teaching tools and the formation of pre-determined personality traits in them as a product of that activity.

V.Conclusion

Pedagogical technology based on the development and democratization of pedagogical relations is the opposite of authoritarian technology, which in the pedagogical process is based on cooperation, care, respect and reverence for the individual learner's education, creativity and creates a favorable social and psychological environment for self-development. In this process, the student is the subject of his own learning activities, and in collaboration with the teacher solves the subject of a single educational process - educational tasks.

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MANSUR HALLAJ AND HIS IDEAS IN AHMAD YASSAVI'S WORKS

Abstract: In the classical literature of the East, various controversial ideas about Mansur Halloj and his idea of "Anal haq" (Anal Truth) are widespread. The stories about Hallaj are given in the works of Farididdin Attor, Jaloliddin Rumi, Alisher Navoi. In addition, many artists were inspired by the idea of Halloj and quoted his name and idea in their poems. In particular, this situation is reflected in the work of Ahmad Yassavi. The article analyzes Yassavi's wisdom about Mansur Halloj and his idea of "Anal Truth". It is worth mentioning that the Sufi poet also mentioned the name of Hallaj in his proverbs related to the evolution of youth and expressed his views. In covering this issue, attention is paid to Ahmad Yassavi's contribution to the development of the genre of wisdom, his unique style and artistic skills, unlike other poets. The study used analytical and comparative methods.

Key words: classical literature, mysticism, Mansur Halloj, "Anal truth", wisdom, Ahmad Yassavi, artistic skill, style.

Language: English

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Introduction

It is known that Mansur Halloj is a world-famous figure with his idea "Anal haq" (I am the truth). Inspired by this idea, it is difficult to find a sect and a poet in Eastern classical literature.

Alisher Navoi in his book "Nasoyim-ul-muhabbat" gives the following information about Mansur Halloj: "... Kuniyati Abulgayz. It is the Bayzosidin of Persia. It wasn't Halloj before. I was at a halal store, he was a friend. He sent for a job. It occurred to him that I had ruined his livelihood. He pointed with his finger: the fluff had disappeared from the seed. He was named Hallaj by this aspect ... "[1, 105]

Literature Review: Sufi Abul Mughis al-Husayn bin Mansur Hallaj is also mentioned in a number of other sources. In particular, Hujvari's "Kashful-mahjub", Farididdin Attor's "Tazkirayi avliyo", Abdurahmon Jami's "Nafohatul-uns" and others.

According to reports, he was originally a murid of Sahl bin Abdullah, but after some time he became a disciple of Amr bin Juman without the permission of this sheikh. Ibn Arabi has information that he later left this murshid and became a murid of Amr bin Uthman al-Makki [8, 9].

The method of Mansur Hallaj is shuttor (according to the term of the sect, those who have attained the status of monotheism, who have been given the watch of truth, who see the manifestation of Allah in all beings) [5,476]. as a family, anesthesia and attraction from divine love were his constant companions. In one such case, he was asked, "Who

are you?" they ask. He answers, "Anal is right." This phrase angered many scholars and some sheikhs of the sect. As a result, Halloj was accused of zindiq and was brutally killed in 922 AD. According to several sources, the great Sufi prophesied his fate with revelation and prophecy: When he was asked, he replied, "Arif is , at three hundred and nine, on the twenty-fourth of the month of Zulqa, on Tuesday, in Baghdad, they will take him to Babutak, and his feet will be cut off first, and his eyes will be awakened, and will be hung from Sarnigun gallows"]. History has shown that these thoughts are a prophecy of Halloj's fate. It is narrated that when Hallaj was in prison, Imam Shibli came to him and said, "O Mansur, what is love?" he asked. "Don't ask today, come tomorrow," Mansur said. The next day he was taken to a square to be executed. There is also Shibli. He said to the Imam, "O Shibli, love is the beginning of love and the end of hanging." This narration also directly complements the above points [2, 296].

After the death of Mansur Hallaj, the concept of "Anal - truth" that he put forward was widely sung in the works of mystics and oriental classical poets. There are even prose and poetry works that explain the concept of "Anal - the truth." In this regard, the name of Fariddiddin Attar should be noted. Alisher Navoi writes in his book "Nasoyim ul-muhabbat": Sheikh Attar Mansur sang his ideas aloud, for whom Halloj was a truly perfect man. That is why Attar described Mansur as the main character in the epics "Javharuz zot" and "Khayloj". In this regard, the name of Ahmad Yassavi is worth mentioning. In the wisdom of the Sufi poet, Hallaj and his idea of "Anal-haq" are mentioned in detail:

Man yigirma olti yoshda sabdo qildim,
Mansur sifat diydor uchun g`avg`o qildim,
Pirsiz yurib, dardu holat paydo qildim,
Ul sababdin Haqqa sig`inib keldim mano [6, 22].

We know that in the wisdom of Yassavi, the expression of the state of mind associated with age is given consistently. This poem also deals with the 26-year-old. The slogan emphasizes that he will "make a fuss for the diydar," that is, he will try, and he admits that his attempt is like that of Mansur Hallaj. Yassavi mentions the name of Sheikh Mansur, emphasizing the diydar demand and sincerity in this way. After all, Mansur Halloj is one of the most famous figures in the world of mysticism in the direction of writing. Yassavi also acknowledges Hallaj's courage in the path of love in his wisdom:

Qirq to`rtimda muhabbatning bozorinda,
Zori qilib yig`lab yurdim gulzorinda,
Mansur sifat boshim berdim ishq dorinda,
Zoti ulug` Hojam, sig`inib keldim sango [6, 27].

Analysis and Discussion: At this point, it is worth recalling the following narration about Hallaj, which helps to understand the essence of the "love gallows". While Hallaj was in prison, Imam Shibli

came to him and said, "O Mansur, what is love?" he asked. "Don't ask today, come tomorrow," Mansur said. The next day he was taken to a square to be executed. There is also Shibli. He said to the Imam, "O Shibli, love is the beginning of love and the end of hanging." Apparently, Yassavi was fascinated by Halloj's courage and bravery in the path of love, and dreamed of himself as a Mansur quality in the chapter of love:

Ayo do`stlar, pok ishqini qo`lga olib,
Bu dunyoni dushman tutib yurdim mano,
Yaqom tutib, hazrat tabo sig`inib kelib,
Ishq bobida Mansur sifat bo`ldim mano [6, 44].

The Sufi poet continued his reflections and explained in his wisdom that Hallaj was in love with the Truth and that he was subjected to many reproaches along the way:

Haq yo`lida oshiq bo`lib Mansur o`tdi,
Belin bog`lab, Haq amrini mahkam tutdi,
Malomatlar, ihonatlar ko`p eshitti,
Ey mo`minlar, men ham Mansur bo`ldim mano [6,44].

In this proverb, Yassavi also states that Hallaj "adhered to the command of truth." In fact, Mansur Hallaj completed the Qur'an at the age of twelve, that is, he memorized it. Ahl al-Sunnah wa'l-Bahn followed the four sects of the community (Hanafi, Shafi'i, Hanbali, Maliki) with their dignity. As a proof of our opinion, let us turn to a story in Abdurahman Jami's " Nafohat ul-uns". It is narrated that Mansur Hallaj reached Bayti Makdis in one night with seventy murids. When they looked, all was dark, the chandeliers were extinguished. When asked, "When are these lamps burning?" They said, "It is near dawn." Hallaj said, "There is still a long time to dawn," and when he said, "Allah," four hundred chandeliers suddenly lit up. The monks there asked him, "What religion are you from?" When asked, "I am from the Hanafi school. Muhammad is my ummat. I am the youngest of the Hanafis."

It is clear from Mansur's words that he is extremely devoted to his religion, Islam, and that he has great respect and love for this religion in his heart. This is clear from his answer to the monks. That is why Yassavi says, "He fastened his belt and kept the commandment of the Truth." However, he emphasized that he had heard many accusations and insults, and said that he had used Mansur's advice directly. "I have also become Mansur," he said. Continuing his commentary on Hallaj, Yassavi explains in the following verse the reason for his "hearing many accusations."

G`arib Mansur "Anal haq" ni tilga oldi,
Jabroil kelib "Anal haq" deb birga aytdi,
Boshing ber deb haq Jabroil yo`lg`a soldi,
Dorga osilib, diydorini ko`rdim mano[6,44].

The poet rebuked Hallaj and instilled in his wisdom that the idea of "Anal-Haq" was the reason for his tragic fate. Mansur's idea of "Anal-Haq" is

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mentioned in many sources. In particular, it is mentioned in Fariduddin Attar's " Tazkirat ul-Awliyya". That is, when a tree speaks and the sound of "Anal-Haq" comes from it, everyone is amazed, but it is the work of Haq, his words. The tree is a tool. These words were uttered by Hussein Mansur Hallaj, and everyone was amazed. This time they did not see him as a tree. They were outraged by his words. With the exception of some Sufis, the Shari'ah, the people of the sect, and the people of the state did not like him. The Prophet said: There (neither in Mansur's body nor in the trunk of a tree) is the word of a mulhid, that is, an atheist who denies God, nor anyone else "[3,453].

The path Halloj chose was a sharp, dangerous one. That is why many sheikhs, while acknowledging Mansur Hallaj and befriending him and keeping him close to them, later distanced themselves from him and closed the doors of kindness, friendship, sympathy, and compassion. But his career has been epic in languages since his time, and Yassavi writes in the next verse of wisdom:

Mansur kelgach, dor egilib, o`zi oldi,
Botin ko`zi ochiq qullar hayron qoldi,
Partav solib, Olloh o`zi nazar soldi,
Vo shavqo, deb diydorini ko`rdum mano [6, 45].

One story says that while Mansur was being taken to the gallows in twelve places, laughing and dancing, he was asked:
- "What's the reason for this?"
- "I'm going to Nahorgoh- place tobe hung," replied Mansur.

When he reached the bottom of the tree and bowed to the kibla (the side the Muslims face while praying), he was asked as he set foot on the stairs:
What's wrong?
Mansur replied:
No one knows what he knows.

He then pulled his hands from the gallows and prayed towards the qibla, then hung his head.

Everyone was throwing stones at him. At one point Shibli threw mud. Mansur sighed deeply and sighed. "Why didn't you nail it when so many people made a rock storm, and you sighed when Shibli threw mud," asked one of the bystanders.

-They don't know what they're doing, so it's forgivable. Shibli, on the other hand, said that he was upset that he had thrown mud knowingly and consciously [3, 454]. As mentioned in the story, the idea that a stone was thrown at Mansur and he was hanged is reflected in the wisdom of Yassavi:

Nido keldi o`shal dorga: "Ko`b bo`lmag`il,
Mahkam turg`il, har yon boqib, ko`b og`mag`il".
Toshqa aytdi: "Amrim tutib, ko`b tegmag`il",
Lavh ul- mahfuz taxtasida ko`rdum mano [6, 45].

Therefore, it is said in the Book of Destiny, that by the command of Allah, the stone will not cause great harm to Hallaj. In the next verse, he states that a number of works have been created that reflect the sad but courageous state of Hallaj, both by the people of the Shari'ah and by the people of the sect, and that even Yassavi himself is about to finish a narration:

Uch yuz mullo yig`ilib, bitti ko`b rivoyat,
Shariatdur, man ham bitay bir rivoyat,
Tariqatda haqiqat Haq himoyat,
Boshim berib, ishq sirrini ko`rdum mano [6,45].

It is known that not everyone understood the meaning of "Anal-Haq". Even those who know the secret of enlightenment have turned away from Hallaj. Sultan Bahauddin Valad writes in "Ma'arif": "Mansur Hallaj was apparently denied and committed by his contemporary scholars and saints, such as Junayd Baghdadi and Abu Bakr Shibli, and they all committed suicide, hanged and executed. They took it down from the tree and set it on fire, and when it was burnt to ashes, they threw the ashes into the sky so that there would be no trace left in the world. It is said that no matter what they did, the word "Anal-Haq" would appear on the earth, in the sky, on fire and water. When they saw this prophecy, they all repented. Yassavi made the following comments in the following verse:

"Anal haq" nina manisini bilmas nodin,
Dono kerak, bu yóllarni bilsa pirdon,,
Ma'ni bilgan xos oshiqlar bóldi jonon,
Bu sirlarni Arsh ustida kórdim mano[6, 45].

Yassavi admits that he did not elaborate on his thoughts about Halloj, but "gestured" to him. For whoever continues to think, "Let there be wisdom," "Let there be meaning."

Imo qildim, dono bólsa, ma'ni olsun,
Durru gavhar sóclarimni ichga solsun,
Qol ilmidin bitib edim, nishon qolsun,
Holdin bitib, oshiqlarga yoydim mano[6, 45].

Yassavi, referring to Hallaj in his proverbs, recognizes him as "Shah Mansur":

Shoh Mansurni "Anal haq" i bejo ermas,
Yólin tobqon bizga óxshash gumroh emas,
Har nojinslar bu sózlardin ogoh emas,
Hamroh bólub, bóyi Xudo oldim mano[6,46].

Conclusion.

Indeed, Hallaj had attained the rank of king in the chapter of divine love. His name and his courage in the path of love are epic in languages from his time to the present. It is no exaggeration to say that Hallaj and his followers, who were not inspired by the idea of Anal-Haq, were not sects or creators. One of them is Ahmad Yassavi, the sheikh of Turkestan. The Sufi poet basically insists that Hallaj's path is the right one, but that no one understood him. He condemns those who do not understand the idea of Hallaj as ignorant. We have analyzed only some of his proverbs that focus on these aspects. However, there are many proverbs written in Yassavi's work about Hallaj and his advice.

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COMPARISON OF FEMALE CHARACTERS IN THE WORKS OF L.TOLSTOY "ANNA KARENINA" AND J.GALSWORTHY "THE FORSYTE SAGA"

Abstract: *"Female figures (Dolly, Kitty, Betsy Tverskaya, Countess Vronskaya, Liza Merkalova, Lidia Ivanovna, etc.), grouped around Anna, in turn, reflect, to varying degrees, the state of the family structure in Russian society of the 19th century, different levels of its decay; they are closely interconnected by a deep internal connection, and it seems to us that, considering the system of images of the novel (main and secondary) in their inextricable unity, we can better understand the idea of the novel, as well as the task that the writer set himself to realize design.*

Key words: *Female figures, main character, novel, femininity, life of heroes, leitmotif characteristic.*
Language: *English*
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Introduction

The grouping of female images around the main character is not accidental and is determined by a common idea. Anna's image is distinguished by its bright personality, it is also the most controversial, dual, reflects the painful struggle of good and evil, the struggle with temptations that takes place in the soul of a woman "[Yahiapur, 1997. 12−13p].

Female image of a thick Anna Karenina. The novel "Anna Karenina" by L. N. Tolstoy is the first, named after one of the heroes. Around Anna, the plot of the novel develops, the main idea of which was "a family thought".

II.Literature review

The fact that Anna is the main character is emphasized by the presence of only one full-fledged portrait: "Of all the heroines of the novel, only Anna has a portrait. A famous idea is being created about

Kitty - nothing more. She is sweet, she has true eyes, once a blond head flickered - and that's all. Dolly is just as cute, but now - this is a withered, exhausted woman - and nothing more. There seems to be no "poetic need" for the reader to see them. But such an urgent need exists in Anna's perception "[Slivitskaya, 2009. P. 407]. Portraits, according to the observation of O. V. Slivitskaya, are of two types - expositional (holistic) and leitmotific (details woven into the fabric of the narrative, usually often repeated). Anna's portrait is different in that it combines both types. The heroine has two expositional portraits - one at the beginning of the novel and one at its end.

III.Analysis

The first detailed portrait of Anna is reproduced from the point of view of Vronsky: "with the usual tact of a secular man, according to one look at the appearance of this lady, Vronsky determined her

belonging to the higher world. He apologized and went into the carriage, but felt the need to look at her again - not because she was very beautiful, not by the grace of the modest grace that was visible in her whole figure, but because in the expression of a pretty face, when she walked past him, there was something especially gentle and tender. When he looked around, she also turned her head. Shiny, gray eyes that seemed dark from thick eyelashes, amiably, carefully stopped on his face, as if she recognized him, and immediately transferred to a suitable crowd, as if looking for someone. In this short look, Vronsky managed to notice a restrained liveliness that played in her face and fluttered between her sparkling eyes and a faint smile that curved her rosy lips. It was as if an excess of something overwhelmed her being, which, past her will, was expressed either in the gleam of her gaze, or in a smile. She extinguished intentionally the light in her eyes, but he shone against her will in a slightly noticeable smile"[T. 8. 94−95p]. Already in the first description of Anna, the motive of fire is noticeable - the epithet "brilliant" eyes was given by the author twice, the "sparkle" of the look and the smile, the "light" in the eyes are also mentioned. Repeating figurative means with the components "light", "fire", "shine" are the basis of Anna's leitmotif characteristic. "The correlation of light as a symbol of life and darkness / death passes through the whole narrative" [Eremina, 1983. P. 156]. After describing Vronsky's integral impression of Anna's appearance, small but significant details of her appearance are gradually introduced into the story: "as the story moves, gradually, imperceptibly, line by line is added, sign by sign: when she gives Vronsky's hand, he rejoices, "as something special, that energetic shaking with which she shook his hand firmly and boldly". During a conversation with her daughter-in-law, Dolly, Anna takes her hand with her "energetic little hand". The wrist of this hand is "thin, tiny"; we even see the shape of the fingers: Oblonskaya's daughter, Tanya, playing, "pulls off the easily falling ring from the white, thin finger at the end" "[Merezhkovsky, 2000. P. 96].

The young part of secular society looked at Anna and Vronsky disapprovingly: "the majority of young women who envied Anna, who had long been bored with what she was called fair, were glad that they assumed, and waited only for confirmation of a turn of public opinion in order to fall upon her with everything the weight of his contempt "[T. 8. 262p]. Her portrait after childbirth, when Princess Betsy comes to her, sharply differs from the "former" Anna: "Anna will lead to a tragedy that will end her life line:" ... Anna's tragedy is equally due to the fact that she followed the ancient archetype of passion " [Slivitskaya, 2009. S. 410].

Anna's passion is reflected in other people - no one treats her simply and calmly, like an outsider. The characters of the novel fall in love, love, envy, hate her. The most indicative is the indifference to Anna Kitty, who changed her attitude towards her from love to hatred and returned to the starting point of endearment: "Kitty was embarrassed by the struggle that took place in her between the hostility to this evil woman and the desire to be condescending to her; but as soon as she saw Anna's beautiful, pretty face, all hostility immediately disappeared "[T. 9. 484p]. And a little later, when Anna left the Shcherbatsky's house, Kitty confesses to Dolly: "Everything is the same and just as attractive. Very good! But there is something miserable in her! Terribly pathetic!" [T.9. 485p]. Dolly noticed something special in her: "No, now there is something special in her," said Dolly. "When I escorted her to the front, it seemed to me that she wanted to cry" (Ibid.). What was special about her was the unthinkable storm of feelings on her last day. So, the portrait of Anna throughout the novel reflects her internal state and at the same time the subjective state of the beholder: "Anna's perception of one or another character is a sign of his own internal situation. Judgments about Anna do not so much sculpt her image as they testify to the feelings of others. This is similar to the protruding ears of Karenina, which indicated a spiritual revolution in Anna. But the fact is that these judgments, no matter how subjective they are, do not distort the truth, but reveal that facet that would not have been noticed otherwise "[Slivitskaya, 2009. P. 413].

IV.Discussion

Irene became an indirect cause of the death of Jolyon Forsyte, forcing him to write to their son John a "true letter", due to destroy all hopes of John in love for happiness. The excitement for John reading this letter is killing his father.

The same letter irreparably changes the fate of John. I have already said that the letter is false and entirely subjective, it is sacrilegious in every sense. It turns in front of the young, in love, naive creature all the dirty linen, moreover, with the exact calculation of whitening Irene and blackening Soames. It modestly keeps silent about the fact that Irene was not someone else's love, but the groom of her friend, the same aunt June, who never married (comforting Fleur, June says: "Do not lose heart. It happened to me. And I, like you, did not want to forget. I also cried "). Finally, it mercilessly shifts responsibility for the mother's happiness to John, forcing him to renounce his love: "Gather your courage, John, and the preseks: do not put up this barrier between yourself and your mother." And Irene fully approves this letter. Moreover, after the death of Jolyon, she starts a conversation with her son and convinces him to abandon the girl, exposing Fleur, whom she practically does not know. She concludes the vivisection with the magnanimous: "Do not think of me." Knowing perfectly the nature of his son, Irene also knows that he will give in to her, so he can afford to say beautiful words. When Soames

comes for an answer, she (perhaps intentionally?) Does not give him a hand, and at that moment John enters. Everything is done very subtly. But for what? For the sake of her peace of mind, for the sake of her unwillingness to have something in common with Soames, even symbolically. For the sake of herself, she betrays her son, deprives him of the opportunity to choose, make mistakes, decide her fate.

However, there is something in common between Irene and Fleur, which Irene so disliked still in absentia. Some episodes suggest this idea. The first is the scene on the fallen tree, which was first observed by Suisin from the hill (Irene stands on the fallen tree and then jumps into Bosini's arms) and which is repeated there years later (Fleur jumps from the fallen tree into John's arms). The second is a conversation between Michael and June, in which June tries to explain why Irene despised Soames: "... and there was no real pride in him. Just think, impose on a woman who does not want you! " And Michael picks up: "Yes! Just think about it!" Obviously, he draws a parallel with himself, since he, unloved, sought and achieved Fleur. In addition, Soames, seeing Fleur and

John dancing at the ball, recalls the waltz that Bosini and Irene once danced. Finally, after the defeat, Fleur Soames feels that Irene is sitting at the piano instead of his daughter. These hints, one must think, are not accidental.

V.Conclusion

Situations Fleur and Irene are actually similar. The excuse for Irene is her hatred of Soames. Justification for Fleur is an obstacle posed by Irene to her love. But what does Fleur and John, who find themselves in the situation of Irene and Bosini, get in the final? Unhappy they themselves, unhappy Soames, Michael and Anne. Fleur is cured of his passion at the cost of his father's life. Presumably, this will never be erased from her memory and will greatly change her attitude to life. Outwardly, both couples equally followed the call of heart and freedom, despised the "property" of marriage. However, Irene was not ashamed of this and never considered herself obligated to someone, while Fleur understood the whole crime of such freedom.

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ABOUT MATERIAL CULTURAL HISTORY OF THE POPULATION OF BUKHARA DISTRICT

Abstract: This article attempts to highlight these processes by kitchen cookware of Uzbek and Tajiks of the Bukhara oasis. Cookware is related to the culture of cooking and eating. Food rituals vary according to how people produce material goods and how they live in different natural environments. The kitchen essentials in the area include tandirs, kilns, cooking pots, cooking and other devices. There were a lot of tools needed to run a simple farm. One of these appliances is the Tandir (oven which is made by hand from dregs) and Uchoq (fire used for cooking).

Key words: Culture, history, cookware, kitchen tools, Bukhara kitchen appliances, food rituals, material culture, bakery process.

Language: English

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Introduction

The concept of culture has a broad meaning and is mainly studied in material and spiritual parts. Material culture includes the whole set of material possessions and the means of their production. Kitchen appliances are also a form of material culture and constitute an important part of ethnography.

From time immemorial, kitchen utensils and related ceremonies are a part of traditional culture. Kitchen appliances are items that have been created by human intelligence for centuries.

The role of the tandir was crucial in managing the family and supporting the family. Naturally, families with many children consumed a lot of bread, and in such families the oven was used with great care, and they were treated with moral respect.

The history of the tandir goes back thousands of years. Among the people of the oasis there is a common saying that the first tandir was made by Said Hazrat Amir, and for the wedding of Fatima, Hazrati Momo Havo cooked patir (oil lubricated bread) in the tandir.[1] Therefore, once in the year of tandir builders before the season of baking begins, went to visit the Amir potter's grave. Although pottery in the late 19th and early 20th centuries in Central Asia, and especially in Bukhara, was tumbled down, the tandir-building industry did not lose its significance. For example, in Bukhara alone, four families of Machiti Besutun engage in tandir-building and meet their urban needs[2]. Tandir-building was most common in the Kagan, Jondor, Vobkent, Shofirkon districts of the Bukhara oasis. Cooking is a great art. In the oasis, the issue is as if it was a building. After all, one tandir supplied a family with the bread for 10-15 years.

The great importance is given to the moral belief that the tandir had seen the face of the god, and that its servants must have faith in the making and construction of the tandir. The baking period or season is the same for the oasis, and it was cancer-resistant, beginning in May and continuing through September. In almost every village of the Oasis, the house was the first to build a new house. The tandir is often built on the open ground, on the patio.

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1 Field Materials. August 1989, Bukhara, Kagan, Shafirkan, Vopkent districts

2 Suhareva O.A. Pozdnefeodalny gorod Bukhara Konya XIX- how much XX c. Tashkent, 1962, p. 129-130.

Clarivate Analytics indexed

In families with a separate kitchen, the oven is slightly sloped in the corner of the kitchen. There was also a smoky spot at the top of the oven. This kind of construction is very sparse and the oven does not hit the cook. In the center of the region the ceramic plates, which have perforated pits and are useless, were also used in the tandir. For this purpose, the bottom and the part of the jar were broken and then placed in the tandir. Besides, there were tandirs for the bakeries of the region. Due to their large size, the tandir came to the bakery itself and made the tandir, but only the lower part of the tandir was cut off.

In many houses special masters were invited to making the tandir. The first baking of the oily patir in the newly-baked tandir was made by distributing to the neighbors. In addition, the oily patir was also cooked to determine the quality of the tandir. It was concluded that if the bake was left over from the tandir, then the tandir wall was very flat.

After the tandir was warmed up, each housewife began her work with the words: "Бисмиллохир раҳмонир раҳим, пири пухта, мен ёпай, сен тўхта" (By name of Allah Rahmon, I'll cook, you stay stop). It is understood that Allah knows only the people who should eat the bread and the others mustn't see it.

Breads left over in the tandir were baked in bread, and it was considered very difficult to leave them in the tandir. Every morning, in the call to prayer, the women believed that the man who had expressed his best wishes would achieve his purpose.

It was also believed that the mother of a young child would come to the wedding party and get excited when she went to the tandir and shouted, "So-and-so's mother come and your child is crying." Rapida, engcha, nonpar were used for baking bread, and are wrapped in a separate tablecloth. The tandir kasovi is also considered sacred and is intended to be kept under the feet in a protective yoke.

The tandir has been viewed as a symbol of clean and honesty since ancient times. At one time, the bakery increased the amount of water flowing through the nose into the baking tray while baking bread. However, the baked bread was cut off from the tandir, and the bakery served as the most rap. Seeing the bread maker's indifference to the tandir, rap, and muffin, Allah became angry and turned the tandir on the shoulder, the raptor on the ear and the muffin on the nose and turned the bread into an elephant. The story of the bakery, who understands that the creature of the animal world as an elephant is from the wrath of God, is without doubt the basis for this story.

In history and ethnography, the phrase "one furnace, one family," is not used in vain[3]. Although it was a temporary home, there was no home without a furnace. Each house had two or three kitchens or a separate kitchen with a fireplace. There are many traditions associated with oak in Uzbek and Tajiks. It was a sin to insult the tandir, the furnace, and their furnishings, even with the bad words. Cows or chickens that are brought to the market from the market should be boiled daily, without necessarily cooling the tandir, since the tandir is sure to have been turned over. Both the tandir and the furnace were used to make a fire, and it was made of fruit trees, of course. Kasov has been treated with Kasov, who is understood to never allow his feet to be upright, and that his uprightness may harm the family. Dip the hot tub into the water and give it to children who have succumbed to cough diseases. The tandir and the furnace ashes were not stuck in the right place. In particular, ash disposal was strictly prohibited, as the ash was used as a clean and impure waste and used in a variety of ways.[4]

Ancient ancestors worshiped the fire and strengthened the belief of Uzbeks and Tajiks in tandirs and furnaces. That is why they are rarely considered a sacred place. In particular, a large furnace was not excavated at the site. A clean place was chosen for him. The source of the fire had to be in the direction of the qibla (side where sun rises). Two or four pieces of white sugar were buried to keep the wedding cellar from ever wishing for a wedding. Attempts were made to keep the tandir and clean it. Flames burned in the tandir and in it were not used in baking when any animal dung was touched.

As it is known, the population of the region used a variety of items for the preparation of kitchen appliances. The shape of the bottles and the technique of making them are, of course, dependent on the product. One of these products is a gift from the wildlife and flora. The use of wooden pumpkins created by the flora is common in all villages of the region. The wooden canvas was used as a container for fat, milk, koumiss, flour, water and various grains.

That is why the terms such as pumpkin, flour pumpkin, water pumpkin, milk powder pumpkin, chili pumpkin and nasal pumkin are used in the local language. These types of utensils are made of wooden hollow, also known as pans, bowls, and so on.

In addition, embroidery, mulberry, mulberry tree branches, ivy and reeds were created. They are small due to their flexibility[5], made of pans[6].

Wooden bowls, plates, bowls, spoons, bullets, nonpar, cashmere, guppi / quv /, o'g'ir / keli /, ugirdasta, small caps made of hard wood / birch tree / tree wood.

[3] Khojayov T. One 9chots - a family. Science and Life, 1989, Issue 6, 19 6. *
4Field Materials. May 1988 Bukhara, Peshku, Rometan, Shafirkan districts.

[5] See the basket types: -Shaniyazov K.Sh. K Ethnichosky istorii uzbekskogo naroda. Tashkent, 1974, p.280.
6 In the villages of the Karakul district of the Tolchuchik oasis, the fiber is called a thirst for a little more than a cup. Squeezed the amount of food,

Bottles of beef, sheep, and goat skins were used more frequently in the ostrich population. The leather case was always much more convenient than the earthenware and other dishes. Leather bottles contain milk, butter and butter in the summer. In particular, the item used to draw water from the wells is called the pit, and the bulkhead contains about 10-12 buckets of water. Leather bottles are seamlessly made without large animal skins, with only a small amount of fluff.

Some small beef skins were completely scraped off. Only two legs and two arms are tightly bound or stitched, the neck is left. Exterior skin test, sanoch,[7] and other items.

In addition to animal skin, the abdomen was also used as a backpack or abdomen. The breeders kept the fat products in the abdomen.

The kitchen holds a special place among the kitchen appliances. Since ancient times, all kinds of dishes were cooked in the pot. The cleanliness of the boiler was strictly observed in all houses of the district. It is common to use boilers and lids on the lid. The boiler is always placed on the flange as soon as it is fired. It was burnt to the ground without flanges (spices are poured into pots and utensils, and such practices are common among women. In addition, the boiler was never left unattended so that the house would be left without blessing. After cooking, family members were sure to wash the pot with the dishes. Washed boilers always wanted something. In some homes, the inherited boilers were hereditary[8].

After using a water boiler to wash the dead in the oasis, it was turned upside down and sprinkled with a little ash, as the ashes of the furnace were considered very clean, and the people thought it would lighten up.

The people of Bukhara used different types of copper and cast iron pots. Pender of copper boilers[9], Weight, pood, poodle, yak man / 128 kg / nim man / 64 kg / kg. In addition, there were several types of copper boilers called potili pots and abbasiy pots.

Families have baked in a potila pot of different types of sweet tea and jam.

And the cooks made their own jams in pots and pans. The Abbasid cauldron is the smallest of the copper cauldrons, but only the lowest it is a pot[10] underneath. Copper boilers were used only for wedding ceremonies. Pure, halisa / halim soup / sumalak is definitely cooked in copper pots in the oasis because copper has kept the heat longer, and the taste of the cooked food is unique. Because all the cooking boil is cooked equally during cooking. The dish was prepared quickly and cooked well. These

copper advantages include copper boilers, copper scoopers copper, black tea brewed copper, pelvis, pot, lily; The dish was used with self-made samovar. Earthenware also played an important role in the region's kitchen. Earthenware bottles were made by special ceramic masters. Ceramic bowls, bowls, cups, egg-shaped cans, guppies, jugs, pies[11], lagam has been used for certain purposes. It has been widely accepted that eating food in ceramic bowls is very healthy. The pottery is made of clay. According to the legend that Allah created man from clay, as well as the humanity, the arrogance and prejudice of eating a clay pot is common among Uzbeks and Tajiks.

The kitchen of the district had strong belief in the honesty of the tools used in the preparation of pastries and was wrapped up in a separate table. These are: sweets, dough bowls, sieves, dough dishes, chili soups, chili.

Ritual-related rituals are common among the people. It is known that all the dishes made in the soup are ground, mixed with dough and spread. According to the ritual, the supra is not left without flour, as it is understood that the supran flour is measured by the seed and the sustenance of the family. Supra cooks an honest biscuit so every woman and woman must make a ghusl before they can catch it. As a rule, the woman, who performed her duties in the suprise, gathered her towards him. It was intended to keep the blessing of the master. Supra was also used during the procedure of removing the first nail of the baby. The traditional "bride oasis" ceremony, which is popular in the northern and northern eastern parts of the region, is also directly related to the supra. There is also a supra based on the popular Bibi Tuesday ritual. In the villages, the bride's camel or fluffy cousins brought to the bride's wedding camel are spread out on the broom, spiced on a flour-blanket, crushed with a knife / knife soup by a married woman. Then the crumbs of the fallen halva are only for the boy and girl so that your life will be as sweet as your halvah and your happiness will always be full.

It is natural that Supra rituals are respected among the people. Because, in these traditions our people have a number of unique customs and culture of the heart. Households often tried to use wreath knives because the flower did not allow the blood to penetrate the knife.[12]

The use of broken, broken bottles was considered makruh in the Uzbek and Tajik oasis. From a medical point of view, even germs that are cracked or broken in a broken container cannot be removed by

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7 See Sanoch: Vol. 12, Dushanbe, 1976, page 333.

8 The hereditary boiler pot was used in many superstitions. For example, a small child was infected with boilers. It is considered rewarding to add a small amount of boiling powder to the twenty pans.

9 Panser means five ser. In the past, the unit weighed 3 kg 200 grams.

10 The cauldron boiler is used not only in all households but in families that specialize in making gourds.

11 Pemon - a pottery used to measure milk.

12 In the Muslim world, animal blood is considered haram-makruh. See: - Ahmed Hadi Maksudy. Collection of Shari'ah rules. Tashkent, 1990, p.

water. Cuisin bottles are burnt and bleached once a year. When people were given new utensils, they had a habit of going back to the water and repeating the word, which means they were thanking God for giving us this.

Fill bottles are never empty, In particular, it is understood that filling the household bottles with water is very rewarding and a blessing to the family. The dish, which served some food to the neighbors and relatives, was never returned dry. This custom was used differently in the process of mourning. The dish that was taken to the house of the deceased was returned dry without washing, which is the intention not to bring anything from the pillbox.[13]

There were rituals associated with dishes for the purpose of eliminating some diseases. For example, many crying and crying in young children - in the case of kosashikan, the baby's mother broke one of her favorite dishes. It was believed that the sound from the sound of a broken porcelain bowl over a sick child's head would cease. Fearless, unhealthy / feverish, this disease is called tapi duzzi / a patient who stole a pigeon, a spoon or a knife from the kitchen of a scandalous woman for a patient and was heated with this water and given to the patient. The owner of the item, who was unaware of these events, cursed the thief. Women believed that curses can lead to good,

that is, to the patient. Two or three days later, the stolen item was returned to the owner with the apology and apology.

In addition, in some areas of the oasis, the crockery was broken in order to "lighten up" the moon during the journey, depending on the moon in the sky. Last Wednesday's ceremony was followed by the belief that water-filled earthenware jars were broken, water is a symbol of light and light in the month of the journey when the jars were considered to be dangerous.[14]

In some of the homes where the dead were still alive, some of the bottles were dismantled in order to "leave this house, this sins, and not come back out of this house."[15]

The diversity of international cuisine in the Bukhara oasis indicates that the local people have a high culture of cooking and they have created a variety of delicious dishes. The popularity of the oven and the furnace, the kitchen's cleanliness, and the cleanliness of honesty are widely accepted by the people, and the belief that this honesty will bring prosperity to the home is widespread; Adherence to special aesthetic ethical rituals in the use of ovens and kitchen utensils demonstrates the high level of living culture of the people.

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13 Here we mean, "We do not wish you a black day", which means that no food should be given to a mourner.
14 The custom of breaking old utensils on the crossroads during the month of the trip was common in some areas of Central Asia until the early 20th century. See Lobacheva K. P. K istorii calendny obryadov zemledeltsev Sredney Azii. Древние обряды, верования и культ народов Sredney Azii. History of ethnography. M., 1986, p. 16.
15 Field Materials. March 1990, Bukhara.

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TYPES OF PEDAGOGICAL TECHNOLOGIES AND THEIR ROLE IN THE DEVELOPMENT METHODS IN PEDAGOGY

Abstract: The social reality has highlighted the need to identify and address the problems of education management as an independent direction, to develop and implement methods and tools based on the management of the educational process. Its organizational-managerial, informational links between teaching, upbringing and development have enhanced the quality of the components of the holistic process in the formation of a socially significant individual.

Key words: problems of education, management, educational process, educational institutions, pedagogical demand.

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Introduction

Today, the formation of a free and independent-minded young generation capable of consciously active participation in socio-political life is a key priority of the National Training Program. This will accelerate the introduction of democratic foundations in the socio-political life of the country, the building of civil society and the rule of law. The program includes the democratization of education management by expanding the independence of educational institutions. Reading-teaching is a socially useful activity, as well as other areas of human activity. The idea that economic systems differ not only in what they produce, but also in how and with what tools they produce, applies to teaching and learning.

II.Literature review

From this point of view, the development of teaching methods in pedagogy can be divided into the following stages:

1. The teacher becomes the "self-taught" stage of teaching, that is, the source of information for the student - the teacher.

2. The stage at which textbooks and textbooks are created and widely used.

3. The stage at which audiovisual means are used.

4. The stage of application of simple automation tools in teaching management.

5. The stage of automation of computer-assisted learning.

As the epochs of human development change, pedagogical technologies do not disappear completely, but pedagogical technologies are connected to later periods through association, gaining new qualities, characteristics, strengthening and enriching. This process is accelerating.

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Level 1 has been a long time in human history. In it, the teacher worked based on his own strength, knowledge and skills. Later, secular and religious manuscripts were created, but the student shared their content through the teacher's activities.

The technology for creating and using Level 2 textbooks is not well developed, but the teaching aids specific to Levels 1, 2, and 3 are rapidly entering schools.

The introduction of textbooks was the result of a struggle of contradictions. Significant changes in education have not been easy in recent times. Even today, some educators, formed in the spirit of the technology of the 1st stage, have a weak desire to master the teaching aids that have emerged in recent years, to organize the educational process on this basis. Level 1 teaching aids require a lot of work from the teacher and the level of knowledge and preparation of the student is not high.

As teaching methods have been improved at each of these pedagogical stages, the effectiveness of the teacher's work has increased and the number of those who use modern technology has expanded.

III.Analysis

Today, a number of laws and decisions have been adopted to bring our country to the level of developed countries. Education has become a priority of the state policy of Uzbekistan. The national training program aims to train highly qualified personnel who are competitive at the level of developed countries, have high moral and spiritual qualities. Anyone who enters the classroom and observes the learning process will be convinced that the existing pedagogical system is specific to the first and second stages.

The main elements of pedagogical technology are:

1. Communication of the teacher (pedagogue) with students in the technology of pedagogical communication.

Functions of communication:

- acquaintance, exchange of information;
- modeling and analysis of future pedagogical dialogue;
- perceptions from communication;
- think about communication;
- Techniques of organizing pedagogical communication;
- creative approach to work.

2. Technology of pedagogical demand.

- The concept of "pedagogical demand", its peculiarities;
- Manifestation of behavioral and socio-cultural norms;
- Respect and demand for students;
- Psychological principles and criteria of pedagogical demand.

3. Assessment technology, pedagogical assessment and designation.

- perception of impressions, reality, object and subject from actions;
- The choice of methods of assessment (analysis of the teacher's ability to increase the effectiveness of the impact);
- Technology of pedagogical assessment.

4. Information exposure technology.

- speech-information, the concept of "rational information", as one of the means of demonstration and visual information;
- speech effect, conversation, collaboration, thesis, argument, exhibition image;
- Speech technology;
- Demonstration and exhibition materials, economic, ethical, aesthetic, hygienic materials;
- Technology to demonstrate the physiological and psychological properties of perception.

5. Technology of creation and solution of pedagogical materials.

- The concept of pedagogical conflict;
- conflict as an element of pedagogical technology, as a description of the contradictions between the subjects of conflict, empty and meaningful conflict;
- Situation analysis (incident detection);
- conflict;
- diversity of the conflict (protest, protest);
- Forms of conflict resolution (humor, humor, category).

Additional elements of pedagogical technology:

1. Technology of creating a psychological environment.

2. Technology of organization of group activities.

3. Success and failure organization technology.

4. Technology of pedagogical reaction to student behavior.

5. Technology of working with students with bad behavior.

6. Ethical protection technology.

7. Technology for creating problem situations.

8. Technology of pedagogical tools.

9. Technology of pedagogical improvisation.

Grouping pedagogical technologies in terms of the development of mental characteristics of the individual. Today, information technology is one of the most important factors influencing the development of our society. Information technology also exists at different stages of human development, and the peculiarity of today's information society is that information technology is at the forefront of all existing technologies, especially new technologies.

Extensive use of didactic materials that determine the effectiveness of information technology and technical means is one of the main features of pedagogical technologies. The national program emphasizes this important tool for managing the educational process. The level of use of information

media (computer, electronic communications, radio, television) is determined by two factors:

1. Development of didactic materials on topics for which the media is effective for the educational process.

2. To check the readiness of teachers to use technical means and didactic materials in their practice.

The goal can be achieved only if the process of informational education is pre-designed pedagogically. One of the main directions of computerization of the pedagogical process is the field of pedagogical technologies.

Information technology is the organization, storage, processing, retrieval, transmission, and technical means of information that develop people's knowledge and expand their ability to manage technical and social processes. Information technology is also a creative activity that consists of a chain of processes that take place to achieve a specific goal. The efficiency of any technology will increase if the processes those make up the technological chain, the use of computers in the organization and exchange of information between them. Of course, this requires a careful study of the technology, the analysis of the exchange of information in and between processes, as well as the information support of the management of the process chain (ie technology). The basis of modern information technology is the following three technical achievements:

1. The emergence of an environment for the accumulation of information in machine-readable concepts (magnetic tapes, movies, magnetic disks, etc.);

2. Development of means of communication that provide information to any point of the globe without significant restrictions on time and distance, wide coverage of the population by means of communication (radio, television, data transmission networks, satellite communications, telephone networks) and so on);

3. To increase the possibility of automated processing of information by computers using a given algorithm (sorting, classification, representation, creation, etc.). Information technology is, firstly, a set of information circulation and processing, and secondly, a description of these processes. Information technology plays an important role in the educational process and helps to solve the following tasks:

- The formation, discovery and development of individual abilities of students, consisting of unique qualities of each person, the formation of their cognitive abilities, the desire for self-improvement;

- Ensuring a comprehensive study of events and phenomena, the interconnectedness of technology, social sciences, humanities and the arts;

- Constant dynamic updating of the content, form and methods of educational processes.

From the point of view of the education system, the following problems that arise with the introduction of information technology are important:

1. Technical problems - these determine the requirements for electronic computing and microprocessor technology used in the education system, the characteristics of its application.

2. Software problems - these determine the content and types of software for use in the education system, the structure and characteristics of their application.

3. Preparatory problems - these are related to the ability of teachers and students, educators and students to use computer technology.

Today, the main direction in the informatization of education is the creation of pedagogical software in various disciplines. However, existing and developing computer-based pedagogical software tools can lead to significant shifts in terms of teaching as education. One of the reasons for this is the introduction of computer technology in the traditional organized teaching process. It is not focused on these technologies in its main content and methods, and does not feel the need for them.

IV. Discussion

Grouping technologies in terms of approach to the development process. Educational technologies have always been informative because they involved the storage, transmission, and delivery of a wide variety of information to users. With the advent of computers and communications, teaching technology has changed dramatically. The implementation of information technology in education requires the following:

- Computers and communication tools as technical means of education;

- Systematic and practical software for the organization of the educational process;

- Appropriate methodological developments for the introduction of new teaching aids in the educational process.

Recently, the concept of "computer technology of teaching" has spread, which means computer-based learning technologies. However, the concept of information technology is broader than the concept of computer technology in teaching because computers are an integral part of information technology techniques.

Today, various optical memory devices (video discs, optical discs) are widespread. Using them allows you to write textual graphic information together at the same time, while creating a high-quality image when you reproduce it. Unlike magnetic recording, recording on optical discs does not degrade with any number of resets. Computer software is becoming an important part of the development of high-tech manufacturing. There are also technical and software information technologies, which include:

Exposure networks. Nowadays, computer or computer (local or global) networks are widespread in all fields of knowledge. Local area networks are implemented in a small space and become an integrator of various information services networks. They integrate all the information technology tools in organizations and increase their efficiency. Global computer networks, on the other hand, allow information to be transmitted over long distances.

Satellite communication systems. Includes many terrestrial stations and terrestrial satellite repeaters. Today, these systems are used to transmit data-gathering television programs to communicate between computers.

Artificial intelligence systems. The difference between an artificial intelligence element computer and a conventional computer is that conventional computers only produce statistics, while artificial intelligence systems produce knowledge. A special area of computer science is artificial intelligence. Software tools are being developed to perform certain types of human mental activity.

Email. "E-mail" means the use of electronic methods of transmission and processing of mail-like information for the exchange of correspondence, ie the transfer of printed materials, spreadsheets and magazines, as well as the service of paperless postal services, which collects messages, is a system of development and presentation and data transmission networks.

Information services such as e-newspapers and magazines were provided to the population through e-mail. In recent years, electronic publications have become increasingly important in the global market.

New information technologies in teaching are not the technology of the student, it is the technology of the teacher. The student does not study modern information technology, but uses its products as a technical means of teaching. The teacher prepares for the lesson using modern technologies, organizes the lesson, monitors the knowledge of students, and the highest level of computerization in improving the content of education is the introduction of new information technologies in the educational process.

Factors in the development of information technology, computerization and information support of the educational process on the basis of computer networks are: it is necessary to develop both areas of computerization. This requires the creation of a "concept of computerization" at all stages of the system of continuing education, based on the regulations adopted in this area.

Computer technology develops the ideas of programmed learning, opening up new untapped technological options for education related to the unique capabilities of modern computers and telecommunications. Computer (new information) technologies of education are the process of preparation and transmission of information to the learner, the means of its implementation is a computer, namely:

- formation of information skills in students, development of communication skills;
- training of the "information society" personality;
- provide students with enough information to master;
- To develop students' research and optimal decision-making skills.

Information technology can be used not only in the educational process, but also in information management, which provides scientific, technical and specialized information to teachers working in the system of continuing education, in the management of the education system.

In developed countries, the integration of their technical means is a key direction in the introduction of information technology in education. In this regard, even the concept of "multimedia" has emerged, which means the complex use of many technical means in teaching.

The problem of restoring the forms of organization of students' learning activities when using information technology in education must be addressed in a new way. If in the context of traditional education the most common forms of organizing cognitive activities are individual and frontal forms, in the context of the use of information technology, both can be used simultaneously. Also, the introduction of information technology in the educational process will lead to a change in the role of the teacher (educator), that is, the educator will become more of a researcher, organizer, consultant and programmer than a teacher. All this requires a change in the system of retraining and advanced training of teachers. According to the researchers, the basis of information culture of teachers should be methodological, general, cultural in nature, and should be formed in the study of all disciplines in the process of professional training, retraining and advanced training of teachers.

It is known that a lot of time is spent on laboratory and practical work of teachers in the traditional way of teaching. This is a very important component of specialist training. It not only strengthens the theoretical knowledge of the student, increases the effectiveness of the study material, but also helps to develop practical skills in a particular field. However, we cannot say that such training will give full results. The reason is that the laboratory stands are insufficient and many laboratory stands and classrooms are not equipped with modern facilities and equipment, most of which are obsolete and do not fully meet today's requirements. Nowadays, with the rapid development of technology, laboratories and stands for practical training require improvement every academic year. And again, these would mean that you have to spend for these processes.

V.Conclusion

In view of the above, we can say that there is a need to introduce a new effective, universal pedagogical method, which can help solve the important tasks of the new system of training specialists. To do this, laboratory stands and training workshops should be not only fun, but also convenient and easy for all students.

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QR – Issue   QR – Article

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"DEVONU LUG'OTIT TURK" AS A FIRST VIEW OF MODERN COMPLEX EDUCATIONAL DICTIONARIES

Abstract: The article examines the first dictionary in the Turkish language Mahmud Kashgari's "Devonu lug'otit turk" in terms of a dictionary in accordance with the traditions of world lexicography and argues that it is the first appearance of modern complex dictionaries in the Turkish (Uzbek) language.
Key words: textbook, school dictionary, educational dictionary, complex educational dictionary, dictionary-grammar, encyclopedic dictionary, annotated dictionary, dictionary-textbook.
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Introduction

It is known that the emergence of lexicography requires a certainly developed cultural, social environment. According to sources, in the middle of the 11th century, as a result of the struggles between the feudal forces, the caliphate weakened and split into several smaller parts. During this period, attention to languages other than Arabic also increased. Science and literature also flourished during the development and growth of the national consciousness of the people in the Central Asian countries, especially in the Karakhanid state. Well-known scholars such as Khorezmi, Khojandi, Yusuf Khas Hajib, Al Farobi, Ibn Sino, Beruni emerged. Large cultural centers such as Kashgar, Khotan, Balasogun, Tashkent, Bukhara, Samarkand, Urgench, Termez, Merv will appear. Schools have been established in these centers, where the children of officials are taught the Qur'an and hadiths, as well as Sharia law, as well as secular knowledge, including Arabic grammar, rhetoric, and arithmetic. The Renaissance begins in Central Asia. From this period, the separation of Uzbek as a separate language from other Turkish languages also accelerated. This has increased the need for dictionaries that can quickly teach the Turkish language to the Turkish-speaking population, Arabic

officials, caliphs. The creation of bilingual dictionaries based on the Arabic language became popular, and large-scale Arabic-Turkish, Turkish-Arabic dictionaries began to appear for Turks who did not speak Arabic and for Arabs who did not speak Turkish. The first dictionaries of the Turkish language and various works were created at the request of the rulers of the time, the patrons of Islam, and officials. In particular, Mahmud Kashgari's work "Devonu lug'otit turk", which began the history of Turkish studies, in particular, Uzbek linguistics, was born in order to meet these requirements of the time.

II.Literature review

Mahmud ibn Husayn ibn Muhammad was a great Eastern thinker of the 11th century, the father of comparative-historical linguistics, the science of Turkology, the founder of the science of Turkish languages and lexicography, a lexicographer, a linguo geographer, an encyclopedic scholar with a rich heritage. The rapid development of science, culture, literature, the deepening of socio-political, economic and cultural relations between the caliphate and other countries, as well as the Turkish tribes, has increased the need for various commentaries, translations, as well as normative dictionaries.

According to sources, in the 11th century, relations between the Turkish tribes deepened. Attitudes towards the literary language tradition are growing in the Karakhanid state, which is a combination of Turkish-speaking tribes and clans. Until this time, the literary language of the peoples of Central Asia, including the Turkish peoples, was dominated by Persian, a tradition that was contrary to the interests of Karakhanid politics. Therefore, the rulers of the Karakhanid state approved and appreciated any work that could serve to raise the status of the Turkish language and its development.

M. Kashgari writes his work in accordance with the requirements of the ideology of the time. In the preface, the author praises the traditional God and prays to Muhammad (saas): "Allah raised the sun of the kingdom to the constellation of the Turks. He also made the sky suitable for them. He called them Turks, made them property, raised them as the kings of our time. He entrusted the people of the time (the will of the will) to them, led the people, and enabled them to walk on the right path "[2, 21].

III. Analysis

In the fifth part of the work he notes that the state language of the Karakhanid period was the language of the Khagans (literary language), the description of its specific phonetic, grammatical and lexical features, the definition of norms was the basis for the "Devon"" [3, 15].

M. Kashgari subtly revealed the charm of the Turkish language, which is not inferior to other languages, and showed all his skills in raising its status. It took a great deal of courage on the part of the author to say that Arabic was a language that "overtook Arabic and two goats on equal footing" (B.B.), and that it was necessary to study it.

In order to prove the correctness of his decision, Kashgari said, "I heard a message from another scholar from Bukhara and Nishapur who said this word in reference to the Prophet (peace and blessings of Allaah be upon him): ... "Learn Turkish, because their rule will last a long time. The responsibility for whether the hadith is saheeh or not is on the shoulders of those who say so. If it is true, it is obligatory to learn Turkish". He went on to conclude that "even if the hadith is not correct, it is necessary to study it [2, 21-22]".

According to the author, with this work he establishes a "literary monument" in the Turkish language [2, 22].

The work consists of an introduction and a dictionary, in the introduction, the author discusses the reasons for the creation of Devon, his style of work, construction, "about the letters used in the structure of Turkish words", "about the structure of words", "about what is said and not said in the book", "about the description of Turkish classes and tribes",

"Turkish about the features of language", "about differences in language and dialects"[4].

About nine thousand words and phrases are explained in eight sections in the main part. According to the tradition of that time, Turkish words are interpreted in Arabic.

Before beginning the most important and invaluable work in the history of the Turkish peoples, the scholar studied Arabic philology in Baghdad, a scientific center, and became acquainted with the lexical experience of scholars from Khalil al-Farahidi to Ismail al-Jawhari. To do this, as he noted, he traveled for many years "from the Upper China to the whole of Movarounnahr, Khorezm, Fergana, Bukhara, present-day northern Afghanistan" and studied the life, ethnography and language of the Turkish peoples living there, identifies the dialectal features peculiar to the language of each tribe, compares them with the literary language, and collects an extremely rich source for its work. The author makes effective use of the traditions created by Arabic linguists and compiles the "Devonu lug'otit turk", taking into account the laws of the Turkish language in the first place.

In the preface of the work, he said, "I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, Kyrgyz, collected their most beautiful words and wisdom, studied and identified various word features. I did this not only because I didn't know the language, but also to identify every little difference in these languages. Otherwise, I was one of the most mature, the greatest experts, the wisest, the oldest of the tribes, the master of spearheads in battle. I paid so much attention to them that the languages of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, and Kyrgyz tribes completely fell into my heart. I have arranged them on a thorough basis in all respects "[2, 22].

This dictionary is the first two languages - Turkish-Arabic annotated dictionary, and its creation was due to the need to teach Arabic, the leading language of the period, the main official language of the Muslim world, like most ancient dictionaries. In "Devon:, 2717 Turkish words are explained in Arabic [2, 12].

It is true that there is no information that the "Devonu lug'otit turk", like the ancient dictionaries, was intended for any stage of education, that the holy book of Islam was devoted to the interpretation of concepts related to the Qur'an, and that it served as a direct textbook in madrassas or schools. (addressee) clear: the dictionary is written for Arabs who do not know Turkish and for Turks who do not know Arabic. At its core lies the goal of language teaching. Not only descriptions of words and their meanings but also grammatical information are given. In some places, excerpts from examples of folklore have been cited to substantiate the views expressed in the comments.

For example:

jashdí - hidden. He saw me and hid - he hid when he saw me. The article reads: Tewäj munub koj ara jashmas. A man riding a camel does not hide among the sheep.

jashdi - flowed. He flowed the bek - he poured the booze from the sand-tap. Boza is a drink made from wheat, barley, millet.

jag'di - rain. It rained. The proverb goes like this: The state adds to the Blessed One [2,43].

In addition, the author emphasizes that the book is user-friendly: "I have compiled this book in a special alphabetical order, with literary passages called wise sayings, saj, proverbs, songs, rajaz and prose. I softened hard spots, lightened hard and dark areas. I've struggled for years to put the words in place on this job, to easily find the words I need. Finally, I made it a place where I could find the right words in the right place, without difficulty. I have limited the work to eight main books (chapters). [2, 23].

IV.Discussion

The extent to which the dictionary meets the criteria of educational lexicography is confirmed by many of the ideas expressed in the author's language, which are rarely observed even in the world's educational lexicography: "I have divided each section into two parts in the form of nouns and verbs. I divided the nouns before and the verbs after the nouns into chapters, one after the other. I used Arabic terms in the play to make it easier to understand. Before compiling the book, I had the idea of applying the order that Khalil (ibn Ahmad) had followed in Kitabu-l-ayn, and of giving words that came out of consumption. This arrangement was also good in terms of accurate coverage of the Turkish language, which was passing in equal race with the Arabic language as two kid horses. But I relied on the issue of student use. I gave only the words in consumption, discarding the ones that came out of consumption. The order I follow is more correct "[2, 23-24]; "In order to shorten and simplify, I have created this work in a special order that no one has written before me and no one knows. In this work, in order to increase the value of the work and make it easier for others (users), I have developed comparative rules according to the specific characteristics of each tribe, so that there is a thorough guide "[2, 24-25].

Valuable information is given about the use of a word in different Turkic languages, even dialectal variants. The dictionary also serves to provide linguistic and intercultural communication in its time.

In Devon, Mahmud Kashgari, in addition to interpreting the words of the language in consumption, in live speech, chooses a special way to give each Turkish tribe its own characteristics. He says: "... I have taken a separate approach to show briefly the features of the construction of words belonging to each tribe and how they are used. As an example in this work, I have quoted from the poems used in the language of the Turks, from the wise words and proverbs spoken in the days of joy and mourning "[2, 25].

Mahmud Kashgari gives information about the structure of word formation in "Devon", which is used in modern linguistics. He thinks about the basis of word formation, the means of making, and artificiality. In particular, when giving information about the construction of nouns, he states that a noun (artificial) is formed from a verb (the basis for making) by means of twelve letters (the means of making). The noun maker uses the letter term instead of the additional term. Examples of affixes that make a noun out of a verb are -a (-ga, -ma): bilga "knowledgeable, intelligent" (from the word "know"), uva "food" (from the word "uvdi" crushed "), cut" kokil "(from the verb" cut "; it is noted that the place where the hair is cut in order not to cover it is also called a cut) [5].

Mahmoud Kashgari has two different approaches to foreign words. Reacts positively to incoming words in relation to subject and concept. He was negative about using a word from another language instead of words that existed in the language, and saw the situation as a harmful, negative situation. Accordingly, instead of Turkish words such as *bilge, bitik, uragut*, Arabic words such as *scholar, book, woman* should not be used.

The play also provides relevant ideas about the phonetics of Turkish languages, in particular, vowels and consonants, their characteristics, the laws of sound exchange.

Devon also contains information on the morphology of Turkish languages. It describes word groups and word-forming forms in a way that is typical of the traditions of their time. There are 3 major groups of words - noun, verb, auxiliary word.

Mahmoud Kashgari has fully achieved his goal: "he has created a perfect teaching tool that has reached its peak in value, value and importance in reporting" [2,25]. He thus laid the foundation for the formation of Turkish (Uzbek) linguistics on the basis of purely practical goals - the goal of language teaching - lexicography, as observed in all linguistics. **"Devonu lug'otit turk" was the first complex educational dictionary of its time, which made a great contribution to the linguistics and culture of the Turkish peoples.**

The following are the main reasons for this conclusion:

first, the work is known to be recognized as the first example of Turkish lexicography. But it is radically different from traditional dictionaries. There are even doubts that it is a dictionary. Professor A.Nurmonov commented on the work by A.M.Sherbak's "Grammar sketch of the language of Turkic texts of the X-XIII centuries from East Turkestan" (1961): The fact that "Devon is called a

dictionary does not correspond to its original content. It contains a wide range of information on the grammar of the Turkic languages ... It also contains extensive information on the lexicon, phonetics of the Turkic languages, the characteristics of the location of tribes, geography and other information"[5]. The preface to the 2016 Uzbek edition of "Devonu lug'otit turk", titled "Ilmi adab ibtidosi" by Professor H. Boltabayev, refers to "the lack of a single explanatory dictionary or view of Mahmud Kashgari's work as a source in philological science."

It is also referred to as the "first encyclopedic dictionary" ("... not only a linguistic work, but also an encyclopedia of its time" [6]; "It is the economic, cultural, scientific achievements of all the Turks of the Karakhanid period, state-building measures, philosophical It is a perfect encyclopedia that introduces economic views and traditions through rich linguistic material"[5]; "Devonu lug'otit turk" is an encyclopedic work. It contains words related to all spheres of socio-political life "[7, 70-73; 89-95]), the observation of the diversity of ideas, such as "The first annotated dictionary" ("Mahmud Kashgari reached the pinnacle of world linguistics in the field of lexicography. He created an annotated dictionary of Turkic words in the XI century" [5]; "Turkish-Arabic annotated dictionary" [7]), "the first translation (Mahmud Kashgari compiled a translation and at the same time an annotated dictionary of the Turkish language [5]), "the first Turkish grammar" ("a work of scientific research that reflected a whole view of the literary and vernacular language of its time"; 7]; "A complete picture of the morphology of the Turkish languages of the X-XI centuries general work "[5]; "the first scientific work of Turkic studies" [7], "the first universal dictionary covering all elements of dialectological, explanatory, ethnographic, historical-etymological and other dictionaries in the history of Turkic peoples" [8]) also requires a new approach to the source does.

Like the classic examples of the glossary recognized in the world lexicography (Pollux's "Onomastics"), "Devonu lug'otit turk" with all the above features can fully meet the criteria of the dictionary.

Looking at this rare work of the Turkish languages as a textbook that is interpreted as the first generation of all dictionaries further enhances its status, proving that it is the first dictionary-grammar in the Turkish language;

Secondly, at the heart of the dictionary is the goal of language teaching. In other words, it was created due to the need to teach Arabic, which is the leading language of the period, the main official language of the Muslim world, as well as most ancient dictionaries, the first two languages - Turkish-Arabic translation dictionary. In his time he served to ensure communication between languages and cultures;

Thirdly, the user (addressee) of the dictionary is clear. It was written for non-Turkish-speaking Arabs and non-Arabic-speaking Turks;

Fourthly, like most ancient dictionaries, the meanings of words and phrases are not simply described in it, but are adorned with "literary passages called wise sayings, sajas, proverbs, songs, rajaz and prose". There is also rich information about the history, social life, customs and values of different tribes and peoples. This suggests that one of the main features of his textbooks is anthropocentric, linguocultural features;

Fifthly, the work meets the requirements of the ideology of the period. It satisfies both the interests of the Arabic language, the official language of the Muslim world, and the interests of the Turkish language, the official language of the Karakhanid state;

Sixthly, the most important task inherent in educational dictionaries is to define the norms of literary language. Indeed, as the author himself points out, the language of the Hakanids - the need to highlight the specific phonetic, grammatical and lexical features of the literary language, to define the rules - was the basis for the creation of "Devon"[3,15]. It also contains basic information about the spelling, pronunciation, etymology of words;

Seventhly, "Devonu lug'otit turk" is a multifunctional dictionary like the classical dictionaries in the world dictionary. At the same time, the modern generation of educational dictionaries can meet the demand for complex dictionaries. It is at the same time an explanatory dictionary, a translation dictionary, an etymological dictionary, a spelling dictionary, and an encyclopedic dictionary, as well as an important source for the study of the history of the languages of the Turkish peoples, their comparative analysis;

Eighthly, one of the most important features that characterizes the educational dictionary in the creation of the work is the user's focus on user-friendliness, and he repeatedly emphasizes this: "I have written this book in a special alphabetical order ...", "I have softened the hard parts, illuminated the hard and dark places", "... I have struggled for years to put the words in their place, to find the right words easily. Finally, I made it possible to use the right words in the right place, to find them easily", " I used Arabic terms in the play to make it easier to understand", "... I based it on the students' use", " I shortened and simplified this work before me. I compiled it in a separate order that no one had compiled and no one knew. In this work, in order to increase the value of the work, and to make it easier for others (users), I have developed comparative rules according to the specific characteristics of each tribe, so that there is a thorough guide ... "[2, 22-25];

Ninthly, another characteristic feature of the educational dictionary is that it has an educational-

methodical device for working with the dictionary. The prelude to Devon, in general, can do the job. The reason is that the author gives a brief explanation of the purpose, the structure of the dictionary, the method of work: "I took a separate approach to briefly explain the features of the formation of words belonging to each tribe and how they are used", "I divided each section into two parts in the form of nouns and verbs. I divided the horses first and the verbs after the nouns into chapters, one after the other. The order I follow is more correct "[2,24]. According to the Kashgar scholar J.Khudoyberdiev, "Devonu lug'otit turk" was the basis for a total of 1779 studies of various scales in more than twenty foreign languages, including Uzbek.

V.Conclusion

The work, in particular, in Uzbek linguistics Fitrat, S.M.Mutallibov, N.A.Baskakov, A.N.Kononov, T.A.Borovkova, F.Abdullaev, G.Abdurahmonov, Q.Mahmudov, S.Ibragimov, U. Tursunov, I.Kochqortoev, H.Hasanov, E.Fozilov, A.Ishaev, H.Ne'matov, A.Nurmonov, H.Dadaboev, J.Khudoyberdiev, B.Abdushukurov, A.Aliev, Q.Sodiqov, S.Rustamova [9] attracted the attention of well-known Turkish scholars and Uzbek linguists. Fitrat has been studied in various aspects by a number of scientists so far. One of the urgent tasks of today is to study this work of Mahmud Kashgari from the point of view of educational lexicon, as well as from the point of view of anthropocentric dictionary.

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HIGH HUMAN FEELINGS IN RUDAKI'S WORK

Abstract: *This article describes the essence of the blessings of thinking based on the idea of humanity in the content of the work of the great poet, "odam ush shuaro" Abu Abdullah Rudaki, who lived and worked in the Samanid era.*

Key words: *goodness, humanity, morality, etiquette, knowledge, enlightenment, perfection.*

Language: *English*

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Introduction

It is no secret that Bukhara, the land of poets and philosophers, has cultivated hundreds of scholars for centuries in world science and culture. It is very interesting to observe the literary environment of Bukhara, the history of art, the qualitative features of cultural civilization, created by world-famous great and elegant sages. It differs radically from other literary environments by its unique qualities Persian-Turkish, Persian-Arabic, Persian-Turkish-Arabic Zul-Zaynism. From the time the Samanid state was formed and political and cultural life flourished, Persian-Tajik literature developed rapidly. The city of Bukhara, the center of the Samanid state, became a major center of science and culture, and those who sought knowledge from different parts of the East sought refuge in this corner. In a country that was almost politically and administratively independent of the Arab Caliphate, the support and encouragement of ancient cultural traditions instead of Arab culture led to the creation of unique literary masterpieces in the Persian-Tajik language, language and literature, especially poetry.

II. Literature review

On the way to these achievements, the scholars and great figures of speech who carried out a literal "cultural revolution" in Persian-Tajik literature, the name of Abu Abdullah Ja'far ibn Muhammad ibn Hakim ibn Abdurahman Rudaki, the "odam ush-shu'aro" Abul Fazl Muhammad ibn Abdullah Balami,

Abu Abdullah Ahmad ibn Muhammad Jayhani, Abulmuayyad Balkhi, Shahid Balkhi, Abushukur Balkhi, Abu Ishaq Joybari, Abul Husayn Muhammad Muradi Bukhari, Ravnaq Bukhari, Sipehr Bukhari, Habboz Nishapuri, Abumansur Muhammad Daqiqi, Majiddin Abulhasan Kisai, Bashshara Marghazi Abdullah Jafar ibn Muhammad ibn Hakim ibn Abd al-Rahman as a high honor and said the whole Persian-Tajik literature teacher is considered.

Rudaki was born in about 858 in the village of Rudak (Panjro'd) in the Panjakent district of present-day Tajikistan. After his childhood was spent here and he became famous in poetry and music, Nasr Ibn Ahmad, one of the Samanid rulers, invited him to Bukhara. In Bukhara, the poet's talent is perfected again. Rudaki managed the literary atmosphere in the Samanid palace for 40 years and led a number of poets and fuzalas. From the great literary heritage of Master Rudaki, about one hundred and thirty thousand bytes have come down to us.

III. Analysis

In historical and literary sources, Abu Abdullah Ja'far ibn Muhammad Rudaki is mentioned as a prolific poet of Persian literature. Some sources state that Rudaki wrote from seven hundred thousand bytes to one million three hundred thousand bytes, while others say that he wrote a collection of one hundred poems.

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The 12th century poet Rashidi Samarkandi was the first to show how many verses Rudaki wrote in his poem:

Gar sariy yobad ba olam kas ba neko'shoiriy,
Ro'dakiyro bar sari on shoiron zebad sariy.
She'ri o'ro barshumurdam sezdah rah hazor,
Ham fuzun oyad, agar chunon ki boyad bishmariy.

Tarjimasi:
Jahon she'riyatiga boshliq kerak bo'lsa gar,
Shoirlarga bosh bo'lmoq Rudakiyga yarashar.
She'rini sanab chiqdim o'n uch martaba yuz ming,
Yaxshiroq sanaganda, ehtimol ko'proq chiqar.

This piece of poetry by Rashidi Samarkandi is also quoted in Jami's Bahoriston, Khandamir's Habib us-siyar, Amin Ahmad Razi's Haft Iqlim, and Majdi's Ziynat ul-majolis.

Rudaki's poems, written in a variety of styles and genres, are based on the ideas of enlightenment to ensure the smooth development of society, a peaceful and prosperous life, the elimination of evil, the creation of healthy discipline, the ideal humor, unique love for homeland and people. Poems, which are based on the ideas of the mind, the pursuit of knowledge, humanity and goodness, also occupy a central place in the work of the poet.

The poet considers the source of human thought to be science. He acknowledges that it is only through science that it is possible to perfect the intellect and taste, to be able to deal with the contradictions of life, and at the same time to become a person who knows the secrets of the universe. At the same time, he states that the great qualities in man, the perfection of charming, delicate spiritual and emotional feelings, are also fixed on the basis of knowledge and application of it:

تا جهان بود از سر آدم فراز
کس نبود از راه دانش بی‌نیاز
مردمان بخرد اندر هر زمان
راه دانش را بهر گونه زبان
گرد کردند و گرامی داشتند
تا بسنگ اندر همی بنگاشتند
دانش اندر دل چراغ روشن است
وز همه بد برتن تو جوشن است

Odamdan yuqori turarkan olam,
Bilim oshirmoqqa muhtojdir odam.
Aqlli kishilar har qaysi tilda,
Har qaysi zamonda, har qaysi xilda
Bilimlarni to'plab hurmat etdilar,
Toshlarga naqsh etib, bitib ketdilar:
"Odamlar qalbining charog'i bilim,
Balodan saqlanish yarog'i bilim!".

هیچ گنجی نیست از فرهنگ به
تا توانی رو تو و این گنج نه

Ilmdan yaxshiroq xazina yo'qdir,
Imkoni boricha terib ol uni.

IV.Discussion

Rudaki acknowledges that it is the responsibility of teachers and educators to pass on the heritage accumulated over the centuries to the next generation, to spread the light of goodness to the world, to develop humanity on the basis of moral criteria, to encourage honesty, purity and perfection. To the poet, a river like a scientist and a sage is able to satisfy everyone's thirst. That is why he addresses the sage with the utmost respect:

تنت یک و جانت یکی و چندین دانش
ای عجب! مردمی تو یا دریائی

Senda bir tan, bir qalb, behisob bilim,
Hayratdaman insonmisan yoki bir daryo?

But the poet is troubled by the fact that some wise men do not pay attention to the upbringing of their own children by teaching others the secrets of science and manners, and that the upbringing of incompetent children;

ای دریغا خردمند را
باشد فرزند و خردمند نی
ورچه ادب دارد و دانش پدر
حاصل میراث بفرزند نی

Afsuski jahonda xiradmandlarning
Farzandi bordir-u, emas xiradmand.
Otada odob-u bilim bo'lsa ham
Undan nasibasiz qolubdir farzand.

Rudaki emphasizes that man can attain perfection only through knowledge, but also draws on life experience. The first verse of the Masnavi of Kalila and Dimna emphasizes the need to act with the mind in mind, remembering the teachings of life:

هر که نامخت از گذشت روزگار

نیز ناموزد ز هیچ آموزگار

Har kishi olmasa hayotdan ta'lim,
Unga o'rgatolmas hech bir muallim

In Rudaki's work, we see scenes based on the idea that the human person develops in direct

connection with society. In order for a person to develop and prosper, it is necessary not only to have life experience and knowledge, but also to have four other virtues:

چهار چیزّ مر آزاده را زّ غم بخرد

تن درست و خوی نیک و نام نیک وخرد

هر آنکه ایزدش این هر چهار روزی کرد

سزد که شاد زید جاودان و غم نخورد

To'rt narsani berdi menga oqillarcha o'ylamoq:
Tansihatlik, yaxshi odat, yaxshi nom, yaxshi fikr.
Tangri kimga qilgan bo'lsa bu to'rt narsani nasib,
Mangu shodlik bilan yashab, g'am yemasa ham arzir.

Good deeds and noble deeds are done through reason. It is the moral duty of man to sail the ship of life based on good deeds:

این جهان را نگر بچشم خرد

نی بدان چشم کاندرو نگری

همچو دریاست وز نکوکاری

کشتی ساز تا بدان گذری

Shu oddiy ko'z bilan boqmagil, balki
Bilim ko'zi bilan boqqil jahonga.
Jahon daryo erur, yaxshi ishingdan
Kema yasab o'tgin nari tomonga.

Kindness, goodness, and nobility are among the qualities that should accompany a person throughout his life.

گر بر سر نفس خود امیری مردی

بر کور و کر ار نکته نگیری مردی

مردی نبود فتاده‌را پای زدن

گر دست فتاده‌ای بگیری مردی

O'z nafsini mag'lub etolgan marddir,
G'iybatdan uzoq-uzoq ketolgan marddir.
Nomard tepib o'tar yiqilganlarni.
Ojiz kishilar qo'lidan tutolgan marddir.

Rudaki's work also had an incomparable influence on the work of later literary figures. In particular, his advanced educational and moral views were reflected in the works of Persian-Tajik literature, such as Firdavsi, Nizami Ganjavi, Khusrav Dehlavi, Hafiz Sherozi, Saadi, Kamal Khojandi, Anvari, Unsuri, Haqqani, Daqiqi, Lutfi, Navoi, Abdurahman Jami.

In "Silsilot uz zahhob" (Golden Chain), Jami enumerates the great masters of words whose blessed names are forever engraved in golden letters on the pages of Persian-Tajik literature and describes Rudaki as their flower:

Ro'dakiy on ki dur hame so'fti,
Madhi Somoniyon hame gufti.

Gar namondast jismashon zinda
Nomashon zindast poyanda.

Tarjimasi:
Rudakiy ul dur terguvchidir,
Somoniylar madhin deguvchidir,
Jismlari tirik bo'lmasa ham,
Nomlari abadiy qolguvchidir.

V.Conclusion

Indeed, acknowledging that Rudaki's work is close to the hearts of our people with its fluency, simplicity and melody, it is inevitable that it will remain in the memory and heart of mankind for centuries due to this populism and high human feelings.

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GENERAL AND MODERN LINGUISTICAL FEATURES AND THEIR CONDITIONS IN APPLICATION

Abstract: *Language and thought, language and culture, language and in modern linguistics speech, language, and intercultural communication play an important role language and thinking, language and culture in the teaching of science great attention is paid to the relationship.*

Key words: *Language, thought, culture, modern linguistics speech, phenomena, social linguistics, modern linguistics, sociolinguistics.*

Language: English

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Introduction

When using several valuable phenomena present in the language system to convey certain information to the listener, nonlinear factors such as speech conditions, the means of communication, the mental state of the speaker and the listener, attitudes to each other, national-cultural, age, gender, etc. related to factors. That is why in the third quarter of the last century in the 60-70s linguistic means, the sequence of events was determined on the basis of system-structural linguistic research trends, the main focus is on the use of these units of speech in speech and how to use them as effectively as possible ways, in other words, it focused on identifying ways to use linguistic units more efficiently, and with less effort. Since the use of language units is often associated with non-linguistic socio-psychological aspects, unlike social linguistics (social linguistics), which studies language as a social phenomenon, the living conditions of linguistic units in speech a new field of study-specific science linguistics, sociolinguistics, was formed.

II. Literature review

V. von Humboldt (1767-1835), the founder of the science of general linguistics, was a famous scientist who tried to define the problem, the subject and the boundaries of linguistics. V. von Humboldt put forward the problem of distinguishing between language and speech as objects of linguistics. According to his definition, speech and speech comprehension are two aspects of human speech activity. It is well known that speech is the product of some individuals, but some individuals use a collective product created by a previous generation. Speech activity, in turn, requires speaking and listening. Therefore, it is necessary to study the collective and individual features of the language! Each subject may have its own interpretation of the concept of communication, and they differ in their analysis objectives and methods of implementation. However, when studying the specific signs and forms of communication, researchers are obliged to take into account the views expressed in other disciplines on the characteristics of its general signs and manifestations.

According to F. de Sassur, human speech is a multifaceted phenomenon that should be studied by various disciplines such as philosophy, psychology, physiology, anthropology, and philosophy. Therefore, in the study of speech activity, F. de Saussure, like V. von Humboldt, in order to more accurately define the boundaries and subject of linguistics, F. de Saussure contrasted speech with language and contrasted it with each other. In his view, language constitutes only one aspect of speech activity. Language is the opposite of

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speech. The main difference between language and speech is that language is social, and speech is an individual phenomenon. Although F. de Saussure acknowledges the interrelationship between language and speech, it requires a separate study of the two phenomena. To study these two aspects of science, F. de Saussure also named linguistics linguistics and speech linguistics!

III. Analysis

From the point of view of modern linguistics, sociolinguistics is used in the following senses:

1) The relationship between language and society, that is, the role of language in the life and development of society and, conversely, the role of society in the development of language;

2) Differences in language due to the social grouping of the nation.

Sociolinguistics covers not only the relationship between linguistics and the social sciences, but also examples from philosophy, social psychology, and ethnography. The main reasons for this are:

a) the need for a society based on the principles of science-based language policy;

b) structural linguistics is the interest in studying only the internal structure of language.

It is well known that the vocabulary of a language, in addition to the general category of words that are common to all speakers of the language, is also associated with the social grouping of the nation. The social groups of a nation include those groups that are genetically divided according to the characteristics of certain tribes and regions, as well as those that are classified according to class classification and occupation in society. Specifics in the speech of social strata, features of interaction in groups, what words and grammatical devices to choose when communicating between different groups lead to the emergence of different types of language use. That's it however, such changes are directly related to the age, gender, education of the speakers, and the environment in which the speech takes place.

The concept of speech style is inextricably linked with oral and written forms of speech. A speech style can be used in both forms of communication. For example, the scientific method can be found in both written and oral forms of communication. Conversational style is commonly used in verbal communication between people, but it is also used in written communication, such as letters, diaries, and memoirs. It should be noted that the methods do not negate the known influence of the forms of communication on the choice of means of expression, but always retain their main features. For example, in the form of written communication, careful selection of words and grammatically clear form of speech make the idea more clear and understandable. Characterized by fluency for simple conversational style. The emotionality of the speech is obvious. This is especially true in its syntactic structure, in the choice of words from the vocabulary. Simple speech patterns can include elements of soda language, that is, phonetic, grammatical, and lexical-phraseological phenomena that to some extent do not conform to the literary norms of the language.

Colloquial language is enriched with new words and phrases at each stage of its development. For example, from the second half of the nineteenth century until the revolution, ordinary speech was very different in meaning and construction - it was made up of many new words, some of which came from Russian, pronunciation and spelling are words adapted to live colloquial speech. Under the influence of the Russian language, it can be observed that poets and writers also used some Russian words in individual speech with a specific methodological purpose. During the period since independence, due to the development of interethnic and international relations, the use of foreign words in communication has been increasing. Of course, the existence of language is related to the way people speak or write. In the process of performing these actions, the linguistic units, in addition to their original meaning, such as affirmation, command, warning, promise demonstrate the ability to express content. These meanings are the result of the speech activity performed by the speaker. This means that a speech act is a linguistic address of the speaker to the listener in a certain environment, for a specific purpose. A verbal act is the utterance of a certain sentence in a specific communication environment. The formation of the content of a speech act is the result of the "enrichment" of the meaning of the spoken word by the speaker and the listener in relation to the text of communication. Of course, all actions in the objective world take place as a result of the exchange of information between human beings, and certain changes take place in the material world. All objects and realities in existence are called by certain words, and these semantic structures are activated by the speaker and the listener in speech. All actions in the objective world around us are governed by the perceptual perception of the participants in the language, more precisely in the speech. In the interaction between the speaker and the listener, the meanings of each speech action are focused on a specific purpose. In conclusion, in the process of globalization, the need for dialogue is growing as a result of the strengthening of international and interethnic relations. The acceleration of social development is reflected in languages, which in turn affect communication. Naturally, any changes that take place in a social society are reflected in speech and ensure the development of speech as well as the development of a common language. But speech also has its peculiarities. Indeed, society is the most important factor for the development of speech, the interaction of people in the community, the

establishment of communication. After all, man and speech are essentially two aspects of speech activity, which are inseparable, and they are inseparable. To them, on the one hand, dialectical philosophy is generality, essence, possibility, cause, necessity, Compulsion, on the other hand, can be approached only in terms of the relationship between the categories of loneliness, individuality, event, reality, consequence, chance, freedom. In short, it is necessary to study speech as a process only as a discourse-exchange of ideas between the speaker and the listener. Naturally, the source of linguistic research is language; and language lives only and only in human society as a means of communication in its own right. It is well known that the social nature of language and that it is the most basic means of communication have been studied by all linguists at all times. Linguists have interpreted linguistics as a study of events that occur as a whole in the process of communication and can occur only in oral and written form from the units of communication that are a set of different factors. When one enters into a verbal dialogue, it is important to know in which society that communication takes place. Because every society has its own speech stamps, scope and theme, vocabulary. Also, every speaker the communication community will have its own slang and jargon. Normative speech cannot take place if the participants in the speech process are not aware of them. After all, speech specializes in these layers. The fact that different disciplines are engaged in the scientific coverage of communication is itself a proof that it is a multi-level, wide-ranging, systemic phenomenon with different forms and properties. Just looking at it as a system makes it possible to determine its demand, the nature of its components, and the function it performs.

IV. Discussion

The interpretation of communication as a system is reflected in its definition. Consequently, encyclopedic dictionaries describe communication as "the process by which social individuals interact and act together," and in this process they are repeated as "the exchange of activities, information, abilities, and actions." Of course, interpersonal relationships play a key role in communication. Indeed, in the process of communication there is a "subject-subject" relationship. Relationships between subjects: personal, human relationships, dialogic relationships, ethical relationships, and so on. When talking about different relationships, it is important to keep in mind that they often overlap and merge. Therefore, the practical result of human activity should be seen not only in the subject-subject relationship, but also in the context of interpersonal communication.

Nowadays, the subject of "Cognitive Linguistics" has become very popular in linguistics. This science is one of the most relevant areas of linguistics, which has a strong place in modern linguistics. The word cognitive is derived from the English word "cognize", which is not limited to the philosophical theory of cognition, but also connects language with thinking, the social, cultural and linguistic phenomena of the psychological, biological and neurophysiological aspects of its formation, in-depth scientific study of organic communication. Cognitive linguistics in this respect is associated with various fields such as psycholinguistics, anthropolinguistics, ethnolinguistics, sociolinguistics.

According to Safarov, the task of cognitive linguistics is to study and preserve knowledge through language, to use and transmit language in practice, in general, to study the language system and its structure as a reflection in the human brain.

According to A. Abduazizov, the center of complex phenomena such as speech formation, transmission, conscious storage in memory is carried out by brain neurons. By distinguishing the form and content of different units of language, phonological tools play an important role in determining the specificity of national-cultural and social characteristics for each nation or ethnos using different concepts, frames.

In modern linguistics, the cognitive direction is closely related to the analysis at the lexical-semantic level, according to which language is not only a general cognitive mechanism, but also a system of signs that perform the task of presenting, transmitting and modifying information as a cognitive weapon. Cognitive linguistics studies the mechanisms of complete acquisition of information using human-specific cognitive structures and methods. After all, words that express intensity also serve to express knowledge and perceptions of being.

In understanding the meaning of a word, we only need to know its semantic structure. We also need to be aware of the way people who speak a particular language think, and know the world through the elements of language. Because it is difficult to assign these tasks to pure linguistic analysis of words. In order to better understand the nature and essence of the phenomenon of language, our research requires that the speaker know the existence of it and "cook" it in his mind and convey it to the listener in his own language (speech).

It is known that as long as a person lives in the material world, he expresses his attitude to the beings around him (objects, plants and animals). For example, the positive and negative characteristics of animals and birds are simulated, copied, or metaphorized through language to man, his life, morals, and condition. Because these situations are figurative, they have a strong effect on a person's emotions and are sealed in his mind. This type of language interpretation reflects a cognitive approach to the issue.

It is noted that new directions of cognitive linguistics, such as cognitive phonology, cognitive

grammar, cognitive lexicology, cognitive semantics, have emerged in the modern period. Based on the cognitive approach, concepts such as word groups, categorization and conceptualization of language units, knowledge of language and the world will have new interpretations. The system of basic concepts of cognitive linguistics includes frame, script, script, categorization, concept, conceptualization, cognitive structure, cognitive metaphor.

The main research methods in this area include frame-based analysis, modeling (creating a cognitive map), and conceptual analysis.

V.Conclusion

In addition to the above, it should be noted that in today's linguistics there is a growing interest in the study of intermediate language units such as frames, scripts, gestalt. The main reason for this is that the problems of cognitive linguistics have a worthy place in the content of our research.

One of the basic concepts of cognitive linguistics is the concept. The term began to be widely used in the 90s of the twentieth century. The word concept is actually a Latin conceptus, meaning "concept". Even today, the term "concept" is often used as a synonym for "notion." The term concept is also actively used in disciplines such as mathematical logic, cultural studies, psychology. According to E.S.Kubryakova, the term "concept" serves as an "umbrella" for the disciplines of cognitive psychology, cognitive linguistics, linguoculturology, dealing with problems such as thinking, comprehension, data storage and processing.

In short, the concept reflects the interdependence and cooperation of the sciences of logic, psychology, linguistics and the theory of knowledge. More precisely, the concept is also a multifaceted, integrative, i.e. logical-linguistic-epistemological term. A concept is a unit of thinking based on a concept, meaning, and image, and is called a generalization of knowledge, or a "quantum." It has a high level of semantic commonality.

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QR – Issue   QR – Article

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LEADERSHIP PSYCHOLOGY AND LEADERS' CHARACTERISTICS AND METHODS

Abstract: The word "leadership" is used in dictionaries to refer to management, counseling, observation, guidance, and instruction. Eliminating the shortcomings of leadership style means focusing on all elements of management. First of all, the leader should be free from the above shortcomings and organize his work on the basis of a number of positive qualities.

Key words: leadership, management, counseling, observation, guidance, instruction, positive qualities, requirements for leaders.

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Introduction

Leaders should base their activities on the following positive qualities:

- The leader must skillfully use his rights and powers to balance the public interest with the personal interests of the community and employees. But without compromising the interests of the state, personal interests must be subordinated to the common good;

- Only a leader with a reputation in the team can manage production well. At the same time, it is important to remember that prestige is gained not only through a position of service, but primarily through knowledge, experience, attitude to work and employees;

- A leader must be calm, resilient in any situation, polite and courteous. He has to be able to control his behavior, control his moods and emotions, and set an example for his subordinates in walking.

II. Literature review

Not everyone likes the command. Therefore, the order given to subordinates should be not only in the form of a direct order, but also in the form of assignments and tasks, advice. Here are some tips to help you get started:

Although Owen YANG held the position, he never gave orders to any of his subordinates. He preferred to give advice rather than give orders. Such a gentle approach, on the one hand, gave Owen a great reputation, and on the other hand, ensured that the work of the office was always smooth and harmonious. That is, he never said, "Do this or that," or "Don't do that." Instead, think of these as actions that you must take on a regular basis, such as "Think about it" or "Do you think it will work?" the manager should listen carefully and respectfully to the opinions and advice of subordinates, and listen and discuss them calmly, even if he or she does not personally agree with these suggestions.

When it was necessary to send a letter to an organization, Yang would write the text of the letter from beginning to end, and at the end he would ask his employee, "What do you think about the text of the letter?" If the text of a letter is prepared by an employee, after reading it, if there is a shortcoming or dislike, instead of putting it on the face of the employee, he thinks in the form of advice: "Maybe we should write the text a little differently, what do you say? ? ". Yang never instructs his staff on what to do, allowing them to perform their duties independently. It encourages them to act independently, to draw

appropriate conclusions from their mistakes, and to make a habit of not repeating themselves. Indeed, such an attitude teaches employees independence, the ability to quickly correct mistakes and get the job done to the end. In addition, this method never undermines the dignity of employees, and, in particular, inspires in them a strong belief in their capabilities and skills, a passion for work. This means that if a leader wants to instill in people a sense of warmth and respect for him, he must abandon the negative qualities, that is, the tone of commanding, giving advice, and seek advice from them. Then he will benefit more from the common good.

III. Analysis

The leader must insist on discipline and order and not ignore any misconduct by subordinates. Demand is the foundation of education and the strongest foundation of conscious discipline. Positive qualities in a leader, such as the ability to manage people, care about people, initiative, perseverance, independence, assertiveness, the ability to consult with subordinates, to keep their word, help to get rid of the negative flaws in him. The leader should try not to fall into the trap of negative flaws. Here are ten rules you must follow to stay in office:

1. Get as busy as you can. Do your best to increase your company's customers.

2. Explore the computer.

3. Learn a foreign language.

4. Create your own archive. Write down the addresses and telephone numbers of the necessary organizations and people. They are needed in case of emergency.

5. Always say yes. Try to do everything. Even if you don't have the ability, try to do something you haven't done before. The quickest way to quit is to say, "It's none of my business." Avoid saying that.

6. Know how to make beautiful gestures. Let the firm know that you are willing to spare no time to get it out of this situation, even when it is in crisis.

7. Continuously improve your skills.

8. In dealing with others, be gentle and kind. Unique, gentle, friendly mood improves the atmosphere in the team, strengthens mutual trust, and encourages people to unite.

9. Try to know and be able to do something that others do not know and cannot do. It will be a great light upon light.

10. Working hours should not be just "from and to". If you are at work before or after work in the morning, know that this will not go unnoticed.

IV. Discussion

A leader's style of work is his unique approach to solving certain issues in the management process. When a leader makes a decision, organizes its implementation, and oversees the work of his subordinates, he acts in accordance with his responsibilities. However, each leader acts in a unique way, in a way that defines his or her own style of leadership in the management process. Just as no two people are exactly alike, there is no one-size-fits-all approach to leadership. Leadership style is built on the way leaders communicate with their subordinates. The style is determined by the intellectual potential, qualities of the governing body, its individual characteristics. Leadership style has a certain interaction with management methods. The method of management also consists of a set of methods and ways of carrying out management activities, effective, purposeful influence on the management system, that is, the mechanism of implementation of management functions.

However, it should be noted that the method is an independent concept that does not depend entirely on the objective leader. Although style is a set of methods of influence, it differs from the method in that it is determined by the subjective, individual characteristics of the leader. For comparison, although the musical note is the same for everyone, the musicians' performance styles are different. We can see this in the following examples.

All managers should use the economic method of management to motivate employees. But some leaders try to spend more on individual incentives, while others try to spend more on team motivation. Some executives prefer to be rewarded based on quarterly results, while others prefer to be rewarded based on annual performance. Organizational and administrative methods, such as issuing orders and directives, are also used differently by managers. Even if they are not, it is possible to perform command and vice versa control functions without commands. It is possible to issue an order and leave it unattended, as well as to establish clear and practical control over its execution. Thus, different leaders approach the implementation of certain methods with their own individual methods. At the same time, it would be wrong to assume that the leadership style has a completely individual basis.

The style of leadership is influenced by many objective factors, such as the laws and principles of management, the unique requirements for leaders, the socio-psychological environment in the team, the methods used by top managers in management. This means that the subjective and objective elements of the leadership style are mixed in the activities of each leader.

Subjective elements of the leader:

- business acumen and personal qualities;
- client, ability and interest; knowledge, skills and abilities;
- entrepreneurship and initiative.

The practice of assessing the diligence and spiritual and cultural qualities of leaders shows that the first priority is to have faith, a sense of personal responsibility for the work assigned, honesty,

conscientiousness, kindness and consideration for people. The ability to make informed decisions quickly and independently, personal discipline, diligence, organizational skills, and the ability to establish and maintain discipline in a team are highly valued.

Depending on the character of the leadership style and the attitude towards subordinates, all leaders can be divided into the following three types.

Classification of leaders according to leadership style.

Autocratic leaders. This type of leader:

- does not take public opinion into account when issuing orders, making decisions, punishing or encouraging employees;
- keeps away from the team;
- restricts direct communication between team members;
- cannot stand criticism of his wrongdoing;
- likes to sharply criticize the actions of subordinates;
- constantly strives to give orders, to subdue everyone to their wishes;
- does not like to talk much, but when dealing with his subordinates, his leadership pride and high self-esteem are noticeable;
- he is in a mood to frown in front of his subordinates.

In short, an autocratic leader grows up to be self-sufficient, self-confident, over-confident, and over-judgmental. If such a leader gets out of control, there will be extreme negative situations such as rudeness, arrogance, pressure, coercion. But autocratic rule is not bad in every way. In some cases, subordinates may choose an autocratic style because of their culture or immorality.

Liberal leader. This type of leader:

- without office, without initiative;
- does not like to take responsibility;
- leaves the case to chance;
- afraid to be strict with the office;
- takes extreme care of himself;

- does not want to break the relationship with any employee;
- not demanding, controls sluggishly;
- makes himself unconscious, even if he is directly abused;

Such a leader is known for his propensity for outside influence.

Democratic leader. This type of leader:

- performs management functions by calculating team opinion;
- engages employees in production management;
- listens to their opinions;
- consults with them, takes into account their positive aspects;
- treats everyone equally and sincerely, does not show superiority;
- acts in a persuasive manner, not by command;
- the command leadership style develops subordinates' personal initiative, creative activity, and creates a friendly and work environment in the team.

V. Discussion

The leadership styles mentioned do not occur in their purest form. Every leader's style of work is different in life, but one of the above three styles is more obvious. It is important to take advantage of the positive aspects of management in relation to different employees in different production situations. The leader must act according to the real situation and treat the subordinates according to their personal qualities.

To evaluate the effectiveness of each management method, the American scientist L. Lykert proposed to calculate the coefficient. According to Lykert, this ratio should be 1.9. In other words, a leadership style is considered optimal, purposeful, and effective only if the leader uses about twice as many elements of persuasion as the coercive elements.

In general, the specific features of all three types of leadership in the performance of management functions and in social relations can be summarized in the table below.

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QR – Issue   QR – Article

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COMPARATIVE LITERATURE IN THE INTERPRETATION OF ARTISTIC AND SCIENTIFIC WORKS

Abstract: The analysis and research of spiritual and cultural heritage, the critical study, mastery, and aesthetic evaluation of the phenomena of the modern literary process form the basis of literary science. These priorities include literary theory, poetics, poetry, textual studies, source studies, international literary relations and literary influence, folklore, history of classical literature, translation studies, literary-aesthetic, artistic-philosophical thinking, the development of literary thought at certain stages.

Key words: literary theory, poetics, poetry, textual studies, source studies, international literary relations, literary influence, folklore, history of classical literature.

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Introduction

Areas of practice, such as the creation of dictionaries of terms and the compilation of bibliographic indexes, also determine the composition of literary science. They are aware of the potential of our science as a separate branch of literature, the state, scale and level of each stage of development.

It is well known that the change of socio-political and philosophical systems is, first of all, the change of worldviews. This, of course, creates a series of new concepts, interpretations, perceptions. It means the formation of a new perception of the world, the relationship between man and society, and social reality. During independence, the science of literature, based on universal values and the principles of beauty, goodness and justice, was established; It is expanding its possibilities with new methods of interpretation and analysis, taking root and writing. In this regard, the socio-philosophical, literary and aesthetic theoretical ideas put forward in the works of the first President Islam Karimov "Independence and spirituality", "High spirituality is an invincible force", "Attention to literature - attention to spirituality, attention to the future" serve as a methodological basis for our literary criticism.

II. Literature review

It should be noted that as a practical result of the large-scale work carried out in our country since the early days of independence, literature and art, culture and the press have been completely freed from ideological pressure, - said the first President in his book "High spirituality is an invincible force." - The idea that any work of art, any work of art should be class and serve a certain idea, the interests of the communist ideology, has become a thing of the past. Necessary conditions have been created for free creativity, for the full and true reflection of our national values and rich spirituality, the history of our people, and its meaningful life today"(133 p). As a result of this socio-literary environment the ideological and thematic analysis of works of art in literary criticism was completely stopped. The principle of studying the content of a literary work as an artistic value, the creative research as a spiritual and intellectual value, and the literary process as a phenomenon of beauty in motion, the history of art. In this sense, a unified concept is at the forefront of theoretical generalized research and scientific works that study the history of literature, cultural and religious heritage, and the events of modern literary

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life. In particular, it is a philosophical and aesthetic view that the phenomenon of a harmoniously developed work of art is not only a reflection of the creative personality and worldview, but also of the socio-spiritual conditions in which it is created.

In particular, the selected works of academician Azizhon Kayumov, consisting of 12 books, have been completed. These volumes, which embody the lifelong creative research of the master literary critic, examine the artistic features of stone inscriptions from the first morning of the IV-VII centuries from the "Monuments of antiquity" to the middle of the XIX - early XX centuries ("XVI century Uzbek literature", "Kokand literature" environment ","Indian literary sites "); The literary heritage, artistic-aesthetic, socio-philosophical, enlightenment-moral views of the great word artists are studied ("The great scholar of Khorezm", "Ahmad Fergani", "Abu Rayhon Beruni", "Abu Ali ibn Sino", "Stories of Amir Temur", Talented works "Shohruhbek Mirzo", "Ulugbek Mirzo", "Creativity of Zahiriddin Muhammad Babur", "Chimyonli poet Huvaydo", "Komil Khorezmi", "Poet Furkat") demonstrate the richness and power of our classical literature, the culture of intelligent analysis, scientific - also confirms the level of theoretical thinking.

This series is based on historical and typological analysis of Alisher Navoi's life and career, artistic skills, and the socio-aesthetic significance of his works. Academician Izzat Sultan's reprinted Navoi Notebook of the Heart also reveals a new perspective. In particular, the personality and works of the artist are approached as a historical-cultural, intellectual phenomenon, studied and theoretically generalized.

III. Analysis

The relationship between the various branches of literary science (philosophy, folklore, history, astronomy, fine and applied arts, religion, cinema, theater, music, the processes of interaction, influence) has deepened. In this sense, the beauty and ugliness of aesthetics, tragedy and the horizons of meaning, such as comic, ups and downs, have expanded. Now art, artistic conditionality, artistic image, symbolism, symbolism, the author's personality are studied as universal categories of aesthetics. In short, the aesthetics of artistic creation and its reality. The first book of fundamental research "Scenes of XX century literature" by Professor Naim Karimov with educational and biographical novels "Cholpon", "Maqsud Shaykhzoda", "The Miracle of Kadyri" by Professor Umarali Normatov was given priority in the study of socio-philosophical content. literary-critical articles with monographs, "Nafosat gurunglari" complex of essays, memoirs, notes and conversations, three-volume selected works of Professor Ankaboy Kuljanov, literary-scientific articles, interpretations, etudes, "Criticism, interpretation, evaluation" by Professor Abdugafur Rasulov, "Art is a novelty",

"Unique identity" is a collection of literary-critical articles. They discuss the complex relationship of literary property with being, the unique world of art, the relationship between words and symbols, literary generations, the phenomenon of art and creativity, and the processes and problems of word art.

Professor Naim Karimov's enlightening and biographical novel "Maqsud Shaykhzoda" contains memoirs of his contemporaries about the life and fate of the poet, playwright, literary scholar, translator and pedagogue Maqsud Shaykhzoda. reflected with passion. It reveals the incomparable intellectuals who have broken the shackles of political and ideological oppression and found their way to the hearts of the people. Naim Karimov believes that the main task of the art of speech, the culture of scientific and artistic thinking is to bring up a person spiritually and morally, intellectually, to adorn his personality with the rays of enlightenment. This concept is the core of enlightenment ideas in Naim Karimov's aesthetic views. In particular, Maqsud Shaykhzoda encouraged people to spiritual beauty, truthfulness and humanism through kind words in exchange for his life and work. His destiny is a unique symbol of spiritual and moral perfection. It is a rebellion against a dictatorial system that oppresses human dignity and identity, and oppression is evil. A Soviet system based on despotism can bend a person, enslave him, and torture him. And, however, the enlightening ideas that free thought, free spirit, and the word of justice cannot be enslaved define the high art of Maqsud Shaykhzoda.

In such cases, the enlightened meanings of the noble word, the just thought, the magnificent example of a statue restored to beauty, to the reality of life, are the priorities of the scholar's aesthetic views. Another feature of Naim Karimov's work is that the main goal of literature and, consequently, the art of expression is the moral and intellectual development of people and societies.

Professor Abdugafur Rasulov's "Betakror o'zlik" consists of literary and critical articles. Whether he is a brilliant figure of the science of our literature, the analysis of the work of art is consistent with his literary and aesthetic views, carried out such as Abdullah Qahhor ("Abdullah Qahhor Universiteti", "Saralar sandig'idagi roman", ""Sarob"da yozuvchi mahorati", "Badiiy tasvir vositalari", " "Sarob"da psixologik tasvir"), Rahmat Fayzi ("Hazrati Inson yodi"), Pirimqul Kadyrov ("Zamon san'atkor talqinida"), Olmas Umarbekov ("Asarlari yashayaptiki…"), Khudoyberdi Tokhtaboyev ("G'aroyib saltanat", "Betakror uslubning kashf etilishi", "Hoshimjon. Sehrli qalpoqcha. Sariq dev", "Akrom bilag'on Hoshimning do'sti, Garri Potterning og'asi", "Sho'rpeshona Orifjon", "Mangu muammo", Tursunboy Adashboyev ("Ijodiy o'zlik sari yo'l"), Homil Yakubov ("Tanqid maydonida turish mashaqqati "), Ozod Sharafiddinov ("Ozod Sharafiddinovni anglash"), Ibrahim Gafurov

("Munavvar siymo"). The great potential and socio-aesthetic significance of the word in the literary text, in the heart of the work of art, has been sensitively analyzed. And, most importantly, they justify the law that a simple word acquires universal status in the process of becoming an aesthetic meaning.

One of the leading principles of our literary criticism in recent years is the analysis of the best works of Uzbek literature in the world context. Compared to the works that make up the history of world art, it has a consistent, firm direction. In the field of comparative literature, literary influence and international literary relations, remarkable results are being achieved on the basis of typological, historical-analytical methods of analysis. In this regard, the well-known literary critic Pariza Mirzaakhmedova's monograph in Russian "Classics and modernity in the field of literary relations" and "Chingiz Aytmatov and modern cultural issues "Adabiy aloqalar milliy adabiyotlar taraqqiyotining manbasi tariqasida"; plays an important role in the development of the route. Literary scholar Muhabbat Sharafiddinova's monograph "Uzbek prose of the XX century in the context of world literature", talented literary critic Zamira Kasimova in Russian "The concept of time and man in terms of national and world literary traditions: A. Fitrat, A. Kadyri, Cholpon's dissertation". The study of the young literary critic Dilshoda Ibrahimova in German and translated into Russian on "Hildenbrand's Song, Its Common Oriental and Western Features (Text Structure, Problems of Comparative Analysis)" is a testament to the success of international literary relations.

Literary critic Murad Ibragimov discusses the universal nature of philosophical literature, such as "East and West: Crossroads of Cultures" includes "Fitrat and Milton or self-awareness through acquaintances", "Attar and Western philosophy", "Human interpretation in the philosophy of Umar Khayyam and Dante", "Historical memory and national Self-awareness", the creation of spiritual and intellectual values of human thought, cultural history under the eternal and eternal contradictions of the transition period.

In his study "On the history of Russian literary and theoretical thought (until the twentieth century)" from the book "Literature is my existence" by literary critic Murod Ibragimov, the scientist describes a periodic phenomenon that marked a certain stage in world aesthetics. Thinkers such as Lomonosov, Belinsky, and Chernyshevsky explore their literary and aesthetic views. In this regard, such chapters as "Laws of Realistic Art", "Philosophical and Aesthetic Interpretation of Beauty", "Real Criticism and Creative Worldview", "Improvement of Popular Theory", "Synthesis between Literary Critics" are distinguished by a high scientific and theoretical level.

Professor Muhammadjon Kholbekov's important pamphlets and monographs on international literary relations ("Uzbek literature in France", "Uzbek-French literary relations") were in the public eye. In recent years, the well-known scholar's treatises "Amir Temur's correspondence with the kings of Europe", "Alisher Navoi's works in French", "Universal principles in world literature" confirm that more and more consistent research is being conducted in this area.

Professor Muhammadjon Kholbekov pays special attention to the fact that the interrelationships of the artistic cultures of peoples living in distant lands, the influence of literature on each other, the processes of reflection determine the development of national spirituality, as well as a qualitatively new stage in the development of world literature; shows the novelty and theoretical weight of scientific conclusions. There is no doubt that the emergence of human values based on the national spirit as a natural and legitimate product of this phenomenon, says Professor Muhammadjon Kholbekov.

IV.Discussion

Research on the role of Uzbek literary and aesthetic thought in world culture, its socio-philosophical value and significance has also gained a special focus. This is one of the remarkable achievements of our literature during the years of independence.

There are many artists in the history of world culture who enjoy the artistic, philosophical and spiritual ocean of the East. Among them are artists who have been inspired by the verses of the Holy Qur'an in European history and who have been able to discover divine wisdom. Goethe's "West-East devon" and Pushkin's "Quote from the Qur'an" are proof of this. Literary critic D. Kambarova's monograph "Inspiration from the Qur'an" compares Pushkin's "Quotes from the Qur'an" with the Arabic text of the Qur'an, the Russian translation, and Goethe's poems under the influence of the Qur'an.

Literary works are also influential on the issues of literary communication and influence on the evolution of the worldview of artists, the poetics of their works of art. In this regard, it is worth mentioning the research of R. Vahidov, M. Hoshimova "Literary brotherhood knows no boundaries", K. Kurambaeva "Mirtemir and Karakalpak literary environment."

Thanks to independence, ethnography, natural sciences, and astronomy emerged as separate branches of science. And, today, it is expanding its horizons with new research. Oybek's first research, "Abdulla Qodiriyning ijod yo'li", laid the foundation for this direction. Academician Izzat Sultan's works "Yozuvchi Abdulla Qodiriy haqida", "Ulkan adib saboqlari", "Abdulla Qodiriyning o'tgan kunlari", the main chapters of the textbook "Adabiyot nazariyasi" are devoted to the analysis of Abdullah Qadiri's work; Academician Matyokub Kushjanov's "Abdulla

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Qodiriyning tasvirlash san'ati", "Qodiriy erksizlik qurboni" Ahmad Aliyev's "Abdulla Qodiriy", "Ijod va izlanishlar", Professor Sabir Mirvaliyev's "Abdulla Qodiriy" research, Professor Umarali Normatov's "Qodiriy Bog'i", "Haqiqat taqozosi" Professor Bahodir Karim's monograph "Abdulla Qodiriy: tahlil va talqin", Habibullo Qadiri's "Otam haqida", "Qodiriyning so'nggi kunlari" play an important role in the development of Qadiri.

There has long been no significant research in translation studies aimed at the scientific and theoretical generalization of the literary process. Professor Ninel Vladimirova's monograph "Development of Uzbek prose in the twentieth century and the problems of literary translation" (in Russian), the textbook "Fundamentals of Translation Studies" by the famous literary critic, intellectual translator Ibrahim Gafurov, Zuhriddin Isomiddinov's "History of the Turkish epic" takes place.

The tendency to theoretically generalize the events of the modern literary process as a field of creative personalities, mastery - the history of art, a synthesis of life and social realities. In this regard, the works of Professor Naim Karimov "Kurban Beregin", Professor Umarali Normatov's "Magic of Creation", literary critic Ibrahim Gafurov's "Hayo - savior", "Eternal grace", "Freedom of language", Professor Nomon Rakhimjanov's "Askad Mukhtor poetics", Monographs "Historical stories seek truth" (co-authored), "Lyrics of Halima Khudoiberdiyeva" (co-authored), "Uzbek poetry of the independence period", "Burning word" by Professor Kazakboy Yuldashev, "Inquisitive eyes of truth" by Professor Yuldash Solijonov Dilrabo Quvvatova's "Diversity of Genres and Styles in Uzbek Poetry in the Second Half of the 20th Century", Tohir Shermurodov's "In Search of Attractive Speech", dozens of scholars' pamphlets, and monographs attracted the attention of the scientific and literary community.

Well-known literary critic, writer, translator Ibrahim Gafurov deserves special mention for the high scientific, theoretical and artistic level of his two-volume works. The book "Hayo - savior" includes mansurs written in recent years, classical literature, classical figures, poems and stories on the path of classical history. The author calls his short lyrical works "my novels". In fact, they give the impression of a colorful life, a strange human life that takes place every second of every second of life, like the cream and ore of a novel that has not yet been written, but is in fact a miracle. They embody our contemporaries, who are living in the depths of time, living in the depths of rich experiences, searching for the true meaning of humanity. It is as if he invites the reader to a feast of wonderful thoughts and beautiful feelings, which are constantly taking place in the worlds of a beautiful heart and a beautiful mind.

In the chapter "Crystallization of the Nation" in the book "Eternal grace", there are pamphlets reflecting the birth, formation, awakening of the national consciousness and self-knowledge in very complex, difficult historical and social processes, the penetration into the modern world ("Missing Morality", "Adiblar gulshani"). In his literary works, he discusses morality, spirituality, and the role of man in the modern world. Dostoevsky said, "Beauty saves the world." Ibrahim Gafurov, following in the footsteps of Dostoevsky, puts forward the idea that modesty, decency and morality will save the world. According to the author's deep conviction, "eternal grace" is modesty, decency and morality. The eternal beauty embodied in our hearts, the heavenly morality is the only criterion for human humanity.

During the glorious years of independence, the personality and art of the word artists, the psychology of literary creation in the history of the creation of their works have taken a firm step as a new direction. In this regard, the work of the literary critic Ozod Sharafiddinov "Cho'lponni anglash", Naim Karimov's educational-biographical novel "Cho'lpon", Nomon Rakhimjanov's research manual "Biography of Fiction" on the history of writing dramas, academic and aesthetic views of academician Izzat Sultan, Sh. I would like to mention Ergasheva's pamphlet "Mohipaykari of the Heart", dedicated to the creation of epics with lyrics by Saida Zunnunova.

In literary studies, the memory of famous writers and literary critics is developing as a new principle. The novelty and quality of this direction is that there is a culture of studying and evaluating the creative personality, talents and works in the form of national and human values.

Another feature is the tendency to approach, analyze and generalize the literary-aesthetic, philosophical, enlightenment-moral views of writers and scholars as a single process in unity with the period-social reality. "In memory of Gafur Gulam's contemporaries", "Scientist of the time" dedicated to the 100th anniversary of Maqsud Shaykhzoda, "In memory of Askad Mukhtor's contemporaries", "In memory of Shuhrat's contemporaries", "In memory of Shukur Kholmirzaev's contemporaries", "Childhood happiness" "Professor Gaffor Muminov in the memory of his friends", "Professor Asil Rashidov in the eyes of friends", "Stability" (about Professor Hamidjon Homidi), "Heart feels" (by Professor Pirmat Shermuhamedov), Umrzak Uljaboyev's "Lives in Memory" are important.

The literary and aesthetic views of writers also play an important role in the development of the science of literature. Erkin Vahidov's "Iztirob", Abdulla Aripov's fourth volume of selected works and literary-critical articles defining the content of "Adolat ko'zgusi" complex, Muhammad Ali's "Oshiq bo'lmay haq diydorin ko'rsa bo'lmas", Mirpolat Mirzo's "Surur", Ulugbek Hamdam's "Badiiy tafakkur tadriji" He talks about the importance of the writer's personality, talent and creativity in life and society, as

well as the art and skill of his works. It should also be noted that Zulfiya, I. Sultan, Shukrullo, R. Bobojon, H. Gulom, O. Yakubov, P. Kadyrov, M. Qoriyev, O`. Umarbekov, U. Nazarov, Sh. Xolmirzayev, O`. Hoshimov. O. Mukhtor, I. Gafurov. The secrets of artistic creation of poets and writers such as H. Dostmuhammad, A. Dilmurod, I. Otamurod, N. Eshanqul, psychology of literary process, literary work and artistic skill, social significance and potential of aesthetic influence of words, artistic perception and expression, methods of painting and Conversations, speeches, and articles on the possibilities of literature also play an important role in the study of theoretical issues in literature.

There is an unwritten rule in the art of speech. In particular, great literature is created by great talents - great people. This is due, first of all, to the level of talent and personality of the artist, as well as to the fact that the writer's aesthetic ideas and views are expressed in artistic images. It acquires a unique content. As an aesthetic phenomenon, it becomes a new page in art culture. Fitrat, A. Qodiriy, Cholpon, Oybek. M. Shaykhzoda, Mirtemir, Zulfiya, I. Sultan, A. Mukhtor, O. Yoqubov, P. Qodirov, U. Nazarov, R. Parfi, Sh. Xolmirzayev, O`. The idea that the work of such artists as Hoshimov, A. Oripov, J. Kamol, N. Aminov is a unique phenomenon of beauty not only in the literature of the Turkic peoples, but also in world art is the axis of the creative research of our scientists.

Some of the conclusions we draw from the above considerations are as follows:

In our literary criticism, the principle of studying, evaluating, and drawing scientific conclusions has been established as a specific manifestation of spiritual culture, national values, literary phenomena, works of art, and the creative phenomenon. Literary criticism, like literature and art, has a unique role in the development of the taste of the time, the artistic and aesthetic level of the nation, the spirituality of society. The culture of theoretical generalization is constantly improving as scholars study and evaluate literature, cultural, historical and religious heritage as universal values, with a deep understanding of this great responsibility of their time.

The general state of fiction also determines the level of literary science. At a time when history, philosophy, religion, art, cinema, theater, music, fine and applied arts have a great influence on the personality of the creator, the principle of studying and mastering works as a synthesis of these factors is growing. The method of historical, comparative, biographical analysis is gaining priority.

Whether a young researcher or a eminent scientist is hesitant to write a dissertation on a subject,

he begins his research by compiling a bibliography. In this sense, bibliography is the bismillah of scientific research. The second edition of the "Bibliography of Uzbek Literature and Criticism" (1900–1941) by the well-known literary critic Sherali Turdiyev and Boyis Qoriyev (Altai) was published. Of course, it is just a drop in the face of a great thirst for bibliographic data. However, there is still a spiritual and intellectual need for literary research in all genres and genres of prose, poetry, drama, etc., as well as bibliographies of newspaper and magazine articles. One of the most important requirements of today is the creation of a bibliography of literary and critical works published in periodicals and periodicals from the early twentieth century to the present day.

Ninel Vladimirova's study "The development of Uzbek prose in the twentieth century and the problems of literary translation" and Ibrahim Gafurov's textbook "Fundamentals of Translation Studies" play an important role in creating the history and theory of translation studies. Twenty years have passed since the establishment of the World Literature magazine. Meanwhile, well-developed examples of world classics have become the intellectual property of Uzbek readers. There was a huge increase in the translation of works of art and science. However, in recent years, except for the magnificent study of the depth of meanings of Ibrahim Gafurov's unique translations of the Holy Qur'an by four authors, there are no speeches that have left their mark on our cultural life. A new generation of translators has arrived who translates from the originals (English, French, German, Spanish, Arabic, Chinese, Japanese, Hindi). This is the symbolic virtue of independence. Now the task is to bring up a new generation of translators. In our science, there is also a responsibility to present translation studies as an independent science.

V.Conclusion

As artistic and aesthetic thought became more closely intertwined with other disciplines, many new terms related to these disciplines emerged. Absurd, absurd art, avant-garde, axiology, aleatorics, analytical aesthetics, antiphase, anthromorphism, apocalypse, association, asteism, astrophism, attribution, atticism, etc. Our literary criticism is also responsible for very effective and enjoyable, hard work, such as the creation of encyclopedic dictionaries of literary terms related to literary theory, aesthetics, philosophy.

Thus, the honorable research of raising the science of literature to the level of world standards gives great hope for its future.

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VERBS OF SPEECH ACTIVITY IN THE NEWSPAPERS

Abstract: The purpose of the article is to identify the features of the functioning of verbs of speech activity and determine their role in the organization of textual material. The article examines the semantic, grammatical and text-forming characteristics of verbs.

Key words: functional and stylistic aspect, linguistic aspect verbs of speech, categories, verbs of speaking, verbs of cognitive thinking, media texts, newspaper.

Language: English

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Introduction

The functional and stylistic aspect of language learning is an actively developing scientific area of modern linguistics. Of particular importance is the study of the use of units of different language levels in different functional styles and their genre varieties. On the other hand, there is growing interest in the linguistic aspects of the designation of speech activity, including verbs of speech.

Verbs of speech activity, embodying various aspects of speech communication in a linguistic form, have long attracted the attention of researchers.

Along with the term "verbs of speech activity", other terminological notations are also used in the scientific literature: "verbs of speaking", "verbs of speech" and "verbs of speech and cognitive activity". And although sometimes these terms are not differentiated, a certain distinction can be made between them: "verbs of speaking" are perceived, first of all, as verbs of oral speech, "verbs of speech" as verbs of not only oral, but also written speech, "verbs of speech activity" - as verbs of oral, written, as well as internal speech related to the thought processes that organize speech.

The broadest concept is contained in the term "verbs of speech and cognitive activity". Verbs of speech-cognitive activity are a lexica-semantic group of verbs, which includes lexical and grammatical units, the semantics of which reflect and describe the main stages of the process of speech production: the transition of internal mental processes hidden from the human eye into external oral or written speech (verbs of speech) and internal mental processes themselves (verbs of thought or mental verbs). Based on the proximity of semantics, thematic community, and grammatical characteristics, verbs of speech and thought activity are divided into two subgroups: verbs of speech and verbs of thought.

Verbs of speech and cognitive activity in any language are among the most commonly used in the main vocabulary, and their significance is confirmed by areas of use. They are widely used in the language, acting as etiquette expressing the urge to speech activity, constructions that introduce someone else's speech or indicate the source of information, as well as constructions that form the structural center of the text- reasoning, etc.

II. Literature review.

Attention to such researchers as L. G. Babenko, L. M. Vasiliev, M. Ya. Glovinskaya, N. B. Mechkovskaya and others are far from accidental: verbs of speech occupy an important place in any language, they are among the most common and popular means related with the transfer of information.

Verbs of speech form a complex system that has a field organization. N. S. Dzhambinova, following L. G. Babenko, divides verbs into three lexical-semantic fields:

1) "action and activity",
2) "state",
3) "attitude ".

Within the lexical-semantic field "action and activity", taking into account categorical-lexical semantics, the subfield "speech activity" is distinguished; in the subfield of verbs of "speech activity" there are lexical and semantic groups of speech verbs:

1) message verbs;
2) verbs of communication;
3) verbs of treatment;
4) impact verbs;
5) verbs of characterized speech activity.

Verbs of speech occupy a special place in the lexical system of the language, since it is they who organize the structure of the speech act and are directly oriented to the implementation of the basic functions of the language and specific functions of speech production. Verbs of speech are a complex denotation. They are characterized by the content of thought, the communicative side of speech, the interaction and contact of communicants, speech motivation, emotional attitude, assessment and the external side of speech. As a result, in the sphere of verbs of speech, the communicative function, which is primary for the language, is most fully manifested.

Verbs of speech form a systemically organized lexica-semantic group, the members of which are united by an invariant semantic attribute – speech itself. In a concentrated form, the properties of speech verbs are embodied in the dominant, represented by a pair of multivalued verbs speak. These verbs act as hypernyms, key units in the field of speech, since their semantics contain the main parameters of a speech-cognitive act. Concretization of one or another facet of the semantics of these verbs is carried out within the framework of the statement with the help of various distributors.

The structure of the functional-semantic sphere of verbs of speech is created on the basis of fragmentation of a hypernym into its particular manifestations. As a result of concretizing the purpose and content of speech, the semantics of the dominant verb are enriched and its functional load increases - it is used as the functional equivalent of its hyponyms (say - promise, advise, order, etc.).

Dominant verbs are the most common. As the research of S. M. Antonova, conducted on the material of the Russian language, showed, the most frequent verbs were speaking (about 30% of all uses of speaking verbs in the language of fiction and about 45% in the dialect) and saying (21% and 20%, respectively).

III.Analysis.

Verbs of speech were studied on the material of different languages especially many publications devoted to them in Russian studies. However, on the material of the Uzbek language, verbs of speech activity have not yet received proper coverage.

For a fairly long time, the functioning of verbs of speech was studied mainly on the basis of literary texts, and only a few works touched on other functional styles, in particular journalistic. Meanwhile, due to the growing role of the media, journalistic discourse is attracting more and more attention of linguists, offering rich material for a special study of various linguistic phenomena, including verbs of speech activity.

The language of journalism is heterogeneous and has its own specifics in different genre varieties. Among the genre and thematic diversity of the newspaper and journalistic style, the news section occupies a special place.

The news text is a message about the most important events, which reflects all the phenomena of the surrounding reality, forming the current picture of the world in dynamics. The total volume of news texts in the general media stream significantly exceeds the number of other types of media texts, and the properties of high repeatability and reproducibility only enhance their value.

The statement of fact as a speech form is most often found in news texts. In addition, in the news texts, upon ascertaining the fact, a modal value of the novelty (freshness) of information appears.

The essence of such a modal meaning is that the main statement containing a statement of fact is accompanied by an element of the text (introductory word, particle, part of a complex sentence, separate sentence), indicating the source of information.

The news genre is characterized by a certain lexical and grammatical organization of textual material and certain types of utterances. Factographic statements in the informational style of the language of mass communication have several semantic features that affect the grammatical design of predicates when stating a fact. T.S. Dronyaeva argues that not only the temporal parameters of predicates (very important for considering other types of utterances), but rather the semantic characteristics of words expressing a predicative feature, take part in the formation of the textual value "statement of fact".

IV.Discussion.

The semantics of the verb in texts of this type has its own specificity, which, ultimately, is due to the socio-political spheres of society, which are reflected in the newspaper.

In the news texts, the cognitive activity of a person as one of the most important components of his life is reflected with necessity. Modern newspaper discourse contains the most diverse types of predicates of mental and verbal behavior of a person, which in the informational style perform two distinctly different functions. There are three main speech forms in the informational style — a statement of fact, an

informative description, and an informative narrative, interconnected in a text by logical relationships. Firstly, they participate in the statement of fact as the main predicate, i.e., they directly form the dictum part of the statement. Secondly, such predicates are involved in the creation and in the complex interaction of the modus framework of the informative text.

In the system of informative speech, quite frequent statements state the fact of speaking (mental activity) as such. The verbal predicates in them are self-sufficient in the expression of fact. Statements of this type correspond to all semantic parameters of factuality. The purpose of the speaker in such statements is to state the fact of speaking (either verbally or in writing), i.e., to fix this process at any point in its course (at the beginning, continuation, end, result).

Verbs of information transfer acquire special significance in the news text. The verbs of this semantics indicate, on the one hand, the source of information, and on the other, its reliability, although it can be both objective and subjective.

An important semantic component realized by verbs in the framework of a news text is the significance of the reliability of the information communicated and its confirmation.

The most characteristic type of discourse in which the studied verbs are used is the author's speech introducing direct speech. In news texts in 48% of cases verbs of speaking are used in constructions introducing direct speech, the remaining 52% are in constructions of indirect speech and other cases of using verbs. Within the framework of the message, the constructions can be combined, since in the modern press the acceptance of selective or partial citation has become widespread.

The verbs of speech in the news text are used mainly in the form of simple preterit (51% of all cases of use) and in the present tense indicator (35%). Significantly less common are the forms of complex preterit and other times and moods. In general, the time frame is not significant for speech verbs (time is revealed in the interaction of the verbs of this group and the semantics of the subordinate clause), the main thing is the indication of the source of the transmitted information.

The newspaper material reveals a distinct tendency in the distribution of tense forms, which is determined by the compositional structure of the news message: the heading is often dominated by the present (historical) tense, while the message itself includes past tense forms of the same or synonymous verb.

The most characteristic for verbs of speaking is the use in personal form of an indicator in the active voice. This is due to the fact that verbs of speaking are anthropocentric and characterize the action in terms of its activity.

In a sentence, verbs of speaking most often fulfill the function of a simple verb predicate. An analysis of the syntactic environment of speaking verbs shows that in most cases the semantic incompleteness of such verbs requires surrounding them with a sentence-nominal group. The role of the dependent environment can be defined as a concretization of the idea of speaking.

V. Conclusion.

The analysis carried out in the work made it possible to establish that the Spanish verbs of speech, along with the general features of their functioning, characteristic of the news genre of journalistic discourse in general (the predominance of assertive verbs, the predominant use of past and present tenses), reveal specific features inherent in the Spanish news text, which include: positional characteristics (the location of verbs of speech in the final part of the sentence).

A comprehensive analysis of the material allows you to highlight the functions of verbs of speech (informative, emotive, communicative) in the context and substantiate the important role of these language units as elements that contribute to the implementation of the main task of the news text - information.

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PROFESSIONAL DEVELOPMENT HISTORY OF SANITARY-HYGIENE WORKS IN THE END OF XIX AND THE BEGINNING OF XX CENTURY

Abstract: In the pages of the presented article, the authors, based on the content of the analysis of periodical printing and archival documents, gives a brief excursion to the history of sanitary education in the regions of Central Asia related to the second half of the 19th - the beginning of the XX. The mass epidemic diseases and contributions of advanced progressive medical specialists of Russia in various regions of the region, such as the Bukhara Khanate, Samarkand Region, Tashkent County, Hojent, Ura-Tube and especially the high-altitude districts of Badakhshan, are considered. The main objectives of health education are being generalized, including the dissemination of medical and hygiene knowledge through a variety of means, methods and forms of public education.

Key words: sanitary - education, medicine, disease prevention, hygiene, Russian migrants, Bukhara, Samarkand, Tashkent, Hojent, Ura-tube.

Language: English

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Introduction

Of paramount importance for the inhabitants of Russian settlements and the masses of the Bukhara emirate were health care institutions, created mainly on the initiative of the most progressive-minded migrants. Although sacred Bukhara is the birthplace of the great philosopher, scientist, doctor and poet, "genius, prophet, first mind of mankind" Ibn Sina (Avicenna), nevertheless, at the turn of the 20th century, treatment here was mainly concerned with religious retinues, medicine men, fortunetellers and hairdressers.

II. Literature review

Issues of the prevention and prevention of diseases based on the observance of the rules of personal hygiene and good nutrition occupied an important place already in the medicine of the hoary antiquity of Central Asia. Although the tsarist government knew about the epidemic situation long before the accession of Central Asia, the development of the organizational and practical foundations of

prevention in the region laid the foundation for this as annexation to Russia in the second half of the 19th century. And it was precisely the leading doctors and medical scientists of Russia who saw the future of medicine in the region in the development of social prevention in the indissoluble unity of medical and preventive medicine. In the words of the great doctor, the founder of military field surgery, I. Pirogova "The future belongs to preventive medicine. This science, going hand in hand with medical, will bring undoubted benefit to humanity "[11, p. 243].

"In the late XIX - early XX centuries, rightly notes the medical historian S. B. Shadmanova, the local population of the region used the services of folk, pre-Islamic and Islamic medicine. Traditional medicine practitioners such as tabibs, jarrahs (surgeons), rishtachi (surgeons who removed the rishta - Guinean worm), sinikchi (traumatologists), milking (midwives), zulucci (hirudotherapists), provided medical services to the population. They used a wide range of herbs, minerals and animal products. Bloodletting and the use of a medical leech

were widespread among the local population [13, p. 119].

Progressively minded Russian medical workers who managed to achieve significant civilizational results in this area that positively influenced the lifestyle of the local population. In this galaxy, Ivan Petrovich Sheverdin is one of the first military pioneer doctors who founded a rural outpatient clinic and was involved in the treatment of malaria, typhoid, the common cold, carried out the procedures of infection and operations, including cesarean section, as well as medical care for residents suffering from blindness in the outback of Tashkent county, as well as N. N. Gundius, A.I. Dobrosmyslov, G.A. Kolosov, V.I. Kushelevsky, E.N. Mandelstam, A.P. Poslavskaya, I.B. Teich, A.L. Schwartz, A.P. Shishov and many other devotees of their profession who showed the inhabitants of Central Asia free assistance in the fight against widespread mass epidemic diseases - trachoma, typhoid fever, malaria, cholera, plague, various other dangerous diseases.

III.Analysis

In addition to medical assistance to the residents of the region, Russian medical workers set themselves the tasks of health education, including the dissemination of medical and hygienic knowledge, the development of sanitary and hygienic skills in order to maintain and strengthen health, and especially the improvement of the sanitary-hygienic culture, taking into account gender, age, and climatic and geographical features, national customs, traditions and other factors.

In a number of cities in the emirate, on the initiative of Russian settlers, pharmacies, hospitals and outpatient clinics were opened. The first pharmacy was opened in 1889. In subsequent years, they are based in many cities and in all resettlement villages. In those same years, under the pressure of the advanced social forces of Russia and Central Asia, hospitals were opened in Karshi, Khodzhent, Ura-Tyube, Dushanbe, Shakhrisabz, Gissar, and outpatient clinics were opened at a number of border points on the border between the Bukhara emirate and Afghanistan.

In 1888, in the entire Samarkand region, both in the army and in the civilian records, there were 37 doctors, including 2 women, 1 veterinarian, 2 pharmacists, 103 paramedics, 13 rivals and 5 other specialists in junior staff [15, p. 54]. As noted on the pages of "Turkestan Statements" in September 1886, an outpatient clinic for women and children was established in Khojent [41].

A huge number of not only men but also women turned to Russian doctors for help. During 1888, only in Khojent 1,489 women and 1,053 children took advantage of these institutions, respectively, in Samarkand, 3097 women and 1549 children, [15, p. 54].

Russian doctors provided the necessary assistance to residents of the region in 1889 and 1892, during epidemics of malaria, plague and cholera in Bukhara and its environs. "Mortality from this disease," S. Aini wrote, "has reached terrible proportions" [3, p. 106].

Of the total number of cases, there were: variable fever and malarial cachexia 35.8-35-, 4% and sexually transmitted diseases 7-6% [5, p.3].

The events of 1898 were extremely important, when a plague broke out in the village of Anzob (Khojent district of Samarkand region). To localize the deadly epidemic, a commission was sent, led by Prince Alexander Petrovich of Oldenburg, consisting of about a hundred people and 10 Russian doctors, paramedics and paramedics.

The instructions to doctors on the basis of the order of the chairman of the highest established commission "On measures to prevent and combat plague infection" dated October 30, 1898, signed by A. Oldenburgsky, in particular, said "... about the need to pay during the fight against the epidemic attention to local living conditions.

Doctors were indispensable in the provision of medical care and in general in contacts with the local population in no way violate local customs, respect the religious and domestic views of the residents, especially remembering that the examination of Muslim women and Access to their premises should exclusively involve female medical personnel [12].

In order to prevent the spread of the plague epidemic in the emirate, medical observation posts were opened that monitored the sanitary and epidemiological situation in Eastern Bukhara and the Pamirs.

Interesting statistics are given on the pages of "Turkestan Statements" S.N. Averkiev. "According to information collected through the local indigenous administration," he writes, "in the Pamirs in 1903 there were 563 households with 3200 inhabitants ... while the Kyrgyz, like good Muslims, shy away from communicating with Russians and rarely contact of the 350 patients who used medical care in the Pamirs in 1903, only 41 people account for the Pamir Kirghizs... The population is settled, villages ... closer to fit to Russian posts.

The religion professed by the Tajiks is alien to fanaticism. Tajik from the ostentatious side even seems a little religious. He does not mind entering into the most active relations with us ... and has great sympathy for the Russians, hoping with their help to free himself from eternal slavery ... More capable, in contrast to the Pamir Kirghiz, of mental development, and therefore more prone to perception the benefits of higher culture, the Tajik soon realized the benefits of scientific medicine. Having verified the experience of the effectiveness of medical care, he abandons the native doctors and willingly goes for treatment from his many ailments to Russian doctors "[5].

Only from August 1903 to January 1905, 411 patients turned for medical help to the Pamir border outposts, 2105 visits were registered. This is an average of 5-12 visits per inhabitant of high mountains. Attendance of 411 patients was accounted for by men and boys –350 and women and girls 61 [3]. Mortality in the highlands was high. For example, only in Shuganskbeke in connection with the measles epidemic in 1905, 29 children and adults died, and in 1903 159 people died, which amounted to 26-28 deaths per 1000 people.

The alpine woman is a Tajik woman and actually does not get much sick, being put on more favorable conditions of existence than men of the region. She does not carry hard work and does not care about obtaining livelihoods, since all this lies entirely with the responsibilities of men. The incidence among Tajiks of this region was largely seasonal. So, in the spring 30.1 percent fell ill (most of all due to increased humidity in high altitude conditions), in the summer -

25.6, in the fall - 23.5. In winter, the incidence decreased to 20.7%.

As noted on the pages of the newspaper "Turkestan Statements", the mortality rate in Shugnan (the highland region of Badakhshan) is quite significant. According to the local administration, in 1903 159 people died, which is 26-28% per 1000 people, and in 1905 there was a measles epidemic, from which 29 children and adults died, and parasitic diseases (20.3%), especially scabies, were most common. The second place was occupied by traumatic, chemical and thermal injuries (16.7%) [7].

IV.Discussion

In the northern regions, the most common disease was fever. This is evidenced by the "Sanitary essays" of a female doctor M. Shitova, which provides a summary of patients with fever for 9 years (1881-1890), a fragment of which is given below.

Table 1

Months	Malaria			Total incidence			% feversick
	children	women	total	children	women	total	
January	83	167	250	649	1337	1986	12,5
February	79	134	213	747	1365	2112	10,0
March	78	143	221	733	1572	2305	9,5
April	91	202	293	802	1677	2479	П,8
May	49	236	385	1031	2107	3138	12,2
June	192	269	461	1092	2268	3360	13,7
July	252	291	543	1274	2200	3474	14,4
August	31	250	481	281	2051	3269	14,7
September	49	180	329	84	1393	2277	14,4
October	16	153	269	41	1594	2535	10,6
November	90	170	260	28	1509	2437	10,6
December	74	17	91	68	1219	1887	10,1
Seasons							
Spring	318	581	899	1566	5356	7922	11,3
Summer	675	610	1285	3584	6519	10103	14,5
Autumn	355	503	858	2753	4496	7249	11,8
Winter	236	418	654	2064	3921	5985	11,7

The table shows that the highest prevalence of malaria in some months among children is in July and August, and the smallest - in December and January. The peak incidence of women is June - July, the minimum is December and February. The largest percentage of patients with malaria occurred in August, July and September [14].

Some other social institutions were not left without attention from the emirate. Already at the beginning of 1911, at the behest of the Emir of Bukhara Seid Alim Khan, the second outpatient clinic (the first in 1889) was opened in Bukhara with a

female doctor and two paramedics. Its annual funding from the treasury was 7,500 rubles [9].

A new stage in planning cultural growth throughout the Bukhara emirate begins. The increase in estimated allocations falls mainly on the cultural needs of the region, public education and public health.

In the Syrdarya, Ferghana and Samarkand regions, the cost of public education in 1910-1912. amounted to 200037 rubles., In 1913-1915. 260,020 rubles .; for medical and veterinary care respectively 396490 and 423515 rubles. The total increase in the

regional budget for cultural needs amounted to 1 million rubles. [10].

"It should be noted," D.N. Logofet wrote, "the deep faith of the population in the omnipotence of Russian doctors and their ability to treat all diseases, and those who have had the opportunity to use treatment in Russians easily agree even to the use of surgical treatment" [8, p. 154].

After the annexation of Central Asia to Russia, in 1868, the strengthening of not only the economic, political, but also cultural ties of the Central Asian peoples, including the Tajik, with advanced Russian culture, which had an invaluable impact on the life and life of the people, began of this region.

The progressive influence of Central Asia's accession to Russia was of a frontal nature. Particularly productive is the beginning of the 20th century, when the strengthening of not only the economic, political, but also cultural ties of the Central Asian peoples continued with advanced Russian culture, which had an invaluable impact on the life and life of the population of this region. It affected public education, literature, theatrical performing and arts and crafts, including medicine.

And one of the effective means of medical education among the general population of the region, with the traditional bad habits among them ("drunkenness", the use of opium-"kuknara", etc.) has become a device for the mass censure of such elements by the performances of popular theaters with various genres, providing the population with reasonable entertainment, opening libraries and lecturing on the dangers of drunkenness and the use of varieties of drugs.

The Muslim religion, noted on the pages of the "Turkestan Statements" newspaper, categorically prohibits drunkenness, but does not give any reasons for its prohibition. Christianity also prohibits drunkenness, but Christians get drunk. From this we can conclude that a person is often unable to obey the requirements of religion.

In the words of G. Andreev, "... in the "literature" all local people's vices are cruelly condemned and ridiculed ... For the masses of the people, the New Renovationists (Jadids) chose a different path of struggle. They try to influence the mass by staging folk performances, in which, in pathetic, ridiculous and often tragic colors, they ridicule and curse folk vices and shortcomings. And if drunkenness, although in small quantities, is still listed in the common very sober indigenous people, then puppetry (using opium) is almost invisible to the eye. Meanwhile, a social ailment, continues G. Andreev, has a huge distribution among the natives in all walks of life [4].

The main leitmotif of the content of the pre-revolutionary period dramaturgy is the struggle against popular vices, the scourging of backwardness, the inertness of those in power, ridicule of fears of European education, extravagance in arranging weddings, vicious love of the rich, fanaticism and superstition of mullahs, etc.

So, in the fun play "Kuknari" ("Drug Addicts"), the Samarkand author Khoji Mayin Shukurlaev first publicly ridiculed and abused people who bear the nickname "kuknari" (opium consumer) in local life.

The author provided his play with small additions. In them he enumerates all those terrible consequences that stem from the kuknor. The play abounds in a host of comic scenes.

V.Conclusion

The staging of such performances caused fierce hatred of the dominant local religious elite and representatives of the local administration. There were even attempts to ban them. However, later, when society realized the fruitful use of the theater on the influence of educational work among the population, and the inhabitants were already ashamed of their shortcomings and vices, such performances were even encouraged.

Thus, opening pharmacies, outpatient clinics and hospitals in a patriarchal-feudal country, providing free medical care to the poorest segments of the population, organizing the fight against plague and cholera, promoting the ideas of scientific medicine, as well as some medical education among the population of the region - all this, undoubtedly, was of great progressive significance for the masses.

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IDEOLOGICAL MOVEMENT OF LEGENDS AND TRADITIONS IN THE NOVEL "SHAYTANAT" BY TOHIR MALIK

Abstract: Arabian word "shaytan" (devil) according to dogmas of Islam and Christianity means executor of the evil spirits, symbol of evil. He is not only the pioneer of evil belonging to the Earth, but also dark power tempting people to sin. Fantastic view of devil has come to Islam from ancient Semitic beliefs and notions. According to Islam, devil was created from fire by God. Then, due to disobedience, he was sentenced to stoning (type of capital punishment), but God has delayed punishment to check people's loyalty. For that reason, devil still tries to distract people from their aims in order to pay their attention to evil.

Key words: Novel, legends, traditions, ideology, human values, humanity.
Language: English
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Introduction

The novel "Shaytanat" by Tohir Malik starts with the description of problems related to human values such as conscience, shame, honor, pride and dignity. A literary critic of the novel Murod Mansur told that "every line, every page of the novel tell not about temporary feelings, but great and spiritual values of people like life and death, honor and conscience. But at the center of such values there are unique, strong individuals, whose image grows up among readers in a period of time".

Analysis.

"For centuries we are said that human cannot be enemy for human. The only enemy of a person – devil! The main weapon of evil spirit is gluttony and greed. Hence, we should try to find enemy not outside, but inside our soul", said the author of the novel Tohir Malik.

The author concentrates on the characters of the novel, who are insatiable and greedy people, for whom power at the priority. Being greedy, they will

not stop. For them, everything that differentiates human beings from animals is strange.

There is no doubt that having read that novel, people would start thinking of their life, estimating their deeds and trying to defeat their "inner" shaytan.

This is spiritual power of the novel, which is illustrated be the deeds of greedy people.

Describing creatures of the world "Shaytanat", the author pays attention to their cunning, knavery, craftiness, by provoking hate to them. Hate is doubled when a reader is convinced that there is no end to their inhuman and brutal deeds; there is nothing holy in them except for their personal profit.

It should be pointed out that Tohir Malik tries to involve national notions and beliefs, traditions while depicting "The world of devils", which is always ready for violence, greed, villainy and filth.

Shown traditions in the novel serve as destiny to humaneness. That is said by witch doctors Abdurahman, Moshtabib and Abdulhamid, the son of Asadbek who are the members of the world

"Shaytanat". That compositional structure enhances educational power of the novel.

"According to beliefs, once upon a time, the place, where ant lived, was rich in food. Abundance of food and beautiful life led ant to obesity. One day he saw birds in the sky and he wanted to fly, as well. In order to achieve his goal, he dreamed of wings. Suddenly, his dream was realized and he started flying. However, being overweight, he could not fly high. From that height, it was enough for birds to see him. And he appeared to be easy prey for birds…"

Discussion.

It is easy to get for readers the moral of that citation, which means that dream is obstacle for another dream. There is measure for dreams, as well. In other words, unreal dreams may often lead to bad end.

It should be remembered that dreams of the granny (from Pushkin's fairytale "The Tale of the Fishermen and the Fish") who wanted to be the head not only of the earth, but also water.

Another legend narrated by Xudoyarhon, the teacher of Abdulhamid Abdusamad, makes us think of the meaning of life.

"The old and repented cat wrote a letter to mice: I realize that I created many difficulties for you during my life. For compensation, I would like to organize feast for you before my death. Welcome!". Mice did not believe her and decided to ask a wiseman for advice. He advised: "Never believe any word of the cat. Although people tend to believe that leopard changes his spots, the cat will never change. Try to avoid her and her grave". But mice did not listen to him and came to the feast. The cat ate mice…"

As there is no new and old friend, there is no also major and minor enemy. So, in that life people should be cautious when it comes to making friends. A mistake will definitely lead to tragedy. We should not only believe our closest and nearest, but also check them. As it is said, seven times measure cut once. The bright example is the history about mice.

On the way to hospital, the character Moshtabib Zahidu narrated a national legend: "Farididdin Attar has a legend: "There was a law in one country. Every governor should rule for the country for ten years, but then he was forced to move to desert island.

The next governor continuously cried. Then he was asked by his assistant of the reason for crying. He answered that he did not want the fate of his ancestors. After ten years of beautiful life, there will be a period of torment and misery. For his happiness, the assistant appeared to be a wise man. He advised to his governor: "Your majesty, provided that you show your brilliance during your ruling, there is no doubt that an island will appear to be a paradise for you. Hence, you should think of your foreseeable future".

The characters of the novel are allegoric. The governor is every individual. His assistant is his conscience. The boat in which governors are to be sat is grave. The sea is allegoric to the crowd of people bringing coffin. Being left on the island without clothes is a symbol of being buried without clothes (according to Islamic ritual). Abandoned island is afterlife or other life. It can be happy only in case of heroic deeds accomplished by people.

Assistant says that people should not be overwhelmed with their profit, they should not forget to make create and make generous deeds. Otherwise, they would be sentenced to judgement.

That legend is helpful as it makes us see in the past, think and weigh our deeds.

If it is late to correct mistakes, it is better to share with other people with our experience because it may also be recreated.

Abdulhamid, the son of Asadbek, before his death, with difficulties with his speech narrated a legend to his father, which says that "among hundred of his graces, Allah left ninety nine with him, but granted only one to people in order to make all of inhabitants on the Earth be generous to each other. The vivid example is horses who go carefully on earth in order not to harm their child…"

Everyone knows that horses never step on either on rider, nor their child.

The power of word of Tohir Malik is expressed in the way that he is quite aware of legends, traditions and notions, and uses them in appropriate way in the novel "Shaytanat".

The ability of author to describe eastern education should also be taken into consideration. The son of Asadbek could not speak freely to his father even before his death, saying nothing about his refuse from the world "Shaytanat". He limited his speech with the belief.

Conclusion.

It is tremendously difficult to describe all the core of the novel "Shaytanat" in one article. Depicted legends, beliefs and traditions in the novel urge people to generosity and compassion which is a great human feeling. Besides, the novel "Shaytanat" byTohir Malik will always stay the favorite book of readers for the reason that it continues establishing simple truths – "what goes around comes around"; crime will never stay without punishment, while kindness without award. In other words, he is never tired to despise greed, gluttony, cunning, knavery, craftiness, meanness and abomination in people.

On the other hand, with great pleasure the author honors heroism, justice, kindness and compassion in people, which elevate people above the eyes of those around us.

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QR – Issue

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THE PEDAGOGICAL CONDITIONS FOR EFFECTIVE TRAINING LANGUAGE TEACHERS PROFESSIONAL DEVELOPMENT NEW METHODS AND TECHNOLOGIES

Abstract: Article is dedicated to the pedagogical requirements of prospective foreign language teachers for the usage of practical practice of modern approaches and technology. In order to effectively prepare potential foreign language teachers to use methods and technology in their professional careers, it is important to establish and have the pedagogical requirements to generate encouragement in candidates obtaining new technologies, realizing their values in effective pedagogical activities and own professional development.

Key words: Training candidates, pedagogical conditions, the teacher of foreign languages, professional career, process of teaching at University, effectiveness.

Language: English

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Introduction

In modern pedagogical work related to the problems of evolving pedagogical method, one of the aspects is to improve the efficacy of the instructional cycle (N.Boritko, R.Dorogix, I.Podsaliy) which appears to be of greater importance is the determiner which provides the production of the activities taken. Approach review (Y.Babanskiy, S.Goncharenko,

V.Polonskiy), and own consideration. L. Kondrasheva, investigating the quality of pedagogical conditions, admits that 'it is important to provide the conditions under which he or she may encounter a variety of pedagogical situations in the process of becoming a professional teacher, to make optimum decisions is the way to overcome them.' Several scientists particularly T. Bocharnikova, O.Gonch.

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Many scolars actually T. Bocharnikova, O.Goncharova, E.manjos and others researched the problem of distinguishing conditions which facilitate to rise the effectiveness of developing availability to the professional activity[1,p.496].

Discussion

The empirical interest in evaluating pedagogical requirements to increase the effectiveness of the technical readiness cycle of potential foreign language teachers was highlighted over the past few years. The successful methods of teaching, among which, in our view, less importance is paid to methods and technology, are given special position. However, new technologies allow teachers to activate educational realizing activity of students to create the atmosphere of cooperating during lessons, to solve wide range of tasks which appear in the process of teaching. As indisputable is considered the role of game technologies in fluently mastering by students of foreign language which require not only productive applying new technology of foreign language teachers but existing the process of professional training game competency. Based on the current methodology of scientists, the experience of learning game skills for future foreign language teachers, the outcomes of the declaration of experiments, as well as intrinsic experiments, it is important to establish and include the following pedagogical requirements for the effective training of future foreign language teachers to use new technologies in professional activity:

1) Build student inspiration for development mastery, understand their principles in successful pedagogical action and intrinsic professional growth;

2) Integration and development the content of discipline of professional training as the base of developing knowledge in the sphere of new technologies in students;

3) Providing functional based instruction as a foundation for the creation of expertise and interactions to incorporate game technology in the students' professional activities;[2, p.232]

In a globalized field of higher education, the issue of growing the standard of foreign language teaching in national higher education institutions can be overcome by the convergence of best practice successes and the innovative utilization of the best examples of international knowledge, which can contribute to a major contribution to the growth of national prosperity and advancement. In this respect, great research attention is given to the pioneering experience of the US, which is the world pioneer in the application of creative pedagogical technologies to foreign language teaching. The critical review would enable the national education community to tackle the operational, teaching, technological and managerial complexities of ICT adoption in the education sector[8, p.805]. The goal of the article is to explain the peculiarities of the use of emerging technology in foreign language teaching at leading U.S. universities, to examine digital approaches and to recommend their potential incorporation in national higher education activities.

A great deal of attention has been paid to research studies on the latest teaching methods and techniques during the historical development of pedagogy and psychology. The job of T. Koval, A. Piechota, A. Pometun, O. Savchenko, L. Tarasenko et al. are committed to the implementation of creative curriculum technology. Work by V. Bezpalko, N. Kuzmina, V. Monakhov, G. Selevko et al. Global school work in the area of advanced education (D. Armstrong, D. Kenneth, B. Bowne, M. Kolkins, J. Holt et al.) specifically demonstrates that significant emphasis is paid to the topic of creative student-centered education in the US, both at the state level and at the level of each higher educational college, with a specific focus on skills and activities that promote active learning and lifetime learning.[6, p.1878]

Results

The existing state of higher education in the United States, the high degree of student instruction, the complexities of international language preparation drive the constant quest for and successful use of new technological technology in combination with conventional innovations in the education cycle[7, p.429]:

- Communication skills training technology aimed at improving students' communicative skills, which are central and essential to respond to the current conditions of intercultural communication;

- differentiated training technology that enables students to improve their cognitive behavior with regard to their particular capacities, strengths and interests;

- communication skills training technology aimed at the development of students' communicative competence that is basic and necessary to adapt to modern conditions of intercultural communication;

- modular curriculum technology that forecasts the breakdown of course material into autonomous parts (modules), embedded into the general course;

- project technology focused on simulation of students' social contact to execute tasks according to their technical training modular training technology that predicts the division of course content into autonomous sections (modules), integrated into the general course;

- critical thinking technology that optimizes the formation of comprehensively developed personality capable of critical attitude to information, the ability to select information for the suggested task;

- cooperative learning technology that realizes the idea of cooperative and collaborative learning,

making students both individually and collectively responsible for solving educational tasks;

• critical thinking technology that optimizes the formation of comprehensively developed personality capable of critical attitude to information, the ability to select information for the suggested task;

• Information and communication technology, which extends the boundaries of the educational process, increases its practical focus, intensifies individual work and increases cognitive activity.

Conclusion

This all of the following situations such as the availability of the problem, different participant interests, acting the specific role, varied student interaction in the problem-solving process create the condition for stimulating the motivational and valuable relationships to game technologies. Future teachers take part in the role situations system and gain the particular experience [5, p.77].

Summing up potentially clear pedagogical requirements for the preparation of prospective foreign language teachers for the use of game technology in educational practices is known to be interrelated and interdependent, questioning the need to incorporate them in a dynamic and involving longitudinal testing of their efficacy in higher education environments.

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SPECIFIC FEATURES OF DISTANCE EDUCATION FOR ESP STUDENTS

Abstract: Distance education is a term certainly worth exploring as a mode of education that facilitates and encourages the production of autonomous lifelong learning skills, essential to keep up with rapid changes and growth in today's society. It is very difficult to teach a foreign language in a distance education program, especially in terms of addressing the key difference-lack of direct communication between teachers and learners. This article reflects on the dimension of the instructional materials in a distance learning program used by ESP.

Key words: distance learning, ICT, information and communication technology in education, teaching materials.

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Introduction

The rapid technological growth has affected all facets of our lives. This has revolutionized the way knowledge is shared, processed and used, as well as the way we know. The amount of information and expertise are growing rapidly, and this demands new instructional approaches that will allow the development of lifelong learning skills for life-long learning [1]. As the idea of life-long learning is gaining popularity, so too is the number of people working in the student community searching for versatile and successful educational opportunities. This led to the diversification of the student in terms of age, education and prior experience, as well as the need for a versatile approach in the interpretation of the curricula that should be meet the constantly changing requirements of students [2]. Standard school programs are inadequate to fulfill contemporary society's demands sufficiently. Teaching materials for ESP distance learning models prioritizing skills acquisition needed in today's society [3].

Discussion

New generations of students are growing up using modern technologies and we need new teaching modalities to be created. Advances in technology and science, especially in the fields of artificial intelligence and psychology, as well as a better understanding of learning strategies, allow the creation of new techniques for adapting the learning process and requirements of learners. Using technologies ensure greater versatility in knowledge and learning organization. Successful incorporation of information and communication technologies into the education system are dynamic mechanism requiring not just the application of technologies, but also other considerations such as appropriate curriculum and pedagogy, ability to use emerging technology, teacher competency and etc.

The definition of distance learning has been studied from different viewpoints, such as preparation of teachers and students to consider this type of education, assessment of digital systems to be used for distance learning, contact between teachers and students, drop out levels in the distance learning program. There has been a trend to suggest that the emphasis of this education program is on technology, but educators with some experience in distance

education allow that technology is not the most important element and that other considerations, such as student motivation and other pedagogical aspects, knowing the distance education program, and the criteria enforced by this system on those participating in it [4].

Although a general assumption is that distance education is mostly present in the field of information technology, studies [15] show that this system can be efficiently applied to various education fields. Research related to distance education, analyses and considerations regarding to the foreign language teaching and learning are marginal. The main reason for that is not only the complexity of integrating all language skills in a virtual environment, but teachers' widespread skepticism about whether students can develop linguistic competences in the distance education system. Such doubts are mainly related to the lack of direct, face-to-face contact between teachers and students, and the idea that technology can be successfully used in the teaching material design and delivery, but that it can not influence the results students need to achieve. However, the increasingly intensive integration of information and communication technology in education has had a major impact on the approaches to learning and teaching foreign languages, as well as the teachers' motivation to define new models and strategies for teaching. The number of higher education institutions choosing the approach of distance teaching of foreign languages and the use of computers for interaction, cooperation and access to information has been on the rise. Modern technology has brought changes in the form and design of teaching materials, as well as the way student access and use these materials.

In order to ensure that the advantages of information and communication technology are most efficiently used in the process of learning foreign languages, teachers must be aware that their role has changed in comparison to the traditional system. They now lead students through the process of learning by planning, organizing, interacting with students, providing support in the learning process and defining teaching strategies to ensure the optimal use of advantages of distance education. Teachers in distance education are facing the challenge of evaluating and defining which teaching materials are adequate for this system, making necessary modifications in materials, and structuring teacher-to-student and student-to-student interaction. Distance education provides ways to overcome some of the limitations typical for in-class environment, such as a large number of students, different levels of language proficiency, lack of time for direct contact and providing personalized information to all students. The distance education system can be used by a high number of students at the same time. This system enables various types of flexibility in the learning process. Students work at their own pace and can have access to multimodal documents (text, visual elements, video, audio) [16]. Finally, distance learning system enables personalized approach to learning, as well as activities for different learning styles and levels of language proficiency, by offering teaching materials in different forms.

The integration of information and communication technology in the process of learning foreign languages is not related to only one specific learning theory. Each theory offers a different insight into a complex process of learning a foreign language. According to many theories about a foreign language acquisition, the main elements required in the process of acquiring a foreign language are understandable to input information adequate for a specific level of knowledge, two-way communication interaction [14], and opportunities for production to output information. Output information refers to language production, testing of rules and developing of communication skills. In order to produce output information, students must have opportunities to interact in a language being acquired, so that they could come to conclusions about meaning, get feedback information, and recognize a need to make modifications in a language, with a goal of achieving successful communication. Considering the aforementioned assumptions, two most important aspects in distance education are teaching materials and interaction among participants in this system.

Results

The development of effective online teaching resources involves a range of learning strategies, ensuring that chosen approaches have a positive effect on student involvement, respecting individual preferences, encouraging interaction, providing constructive feedback, promoting collaborative learning and giving support during the learning process. Teaching materials are an essential element in the teaching process [11]. The starting point in the process of designing electronic teaching materials and environment for distance learning should be pedagogical principles that define the choice of technological options [12]. Distance education should not limit teachers in the process of choosing teaching strategies, but, on the contrary, should open new options for enhancing the process of education [13]. Teaching tools used in distance learning must promote and facilitate independent study and, at the same time, offer guidance in various stages of study [5]. Students vary in their abilities to learn individually, based on their temperament, level of motivation and prior involvement in the learning process [6, p. 51]. Electronic training tools will also include activities for different styles of instruction, meaning students could pick activities that match their preferred style. Scholars believe students with different patterns of conduct have varying expectations for support. Materials may be done in a

variety of thematic modules in order to get not only diversity, but also versatility, allowing direction [7, p. 77].

Teaching resources for English language courses follow the same pattern, as this is expected to help students develop a common learning environment. The unit consists of the following elements: reading text, grammar section, listening section, and activities (written and spoken). Students can also take part in events coordinated on the website and related to the nature of the classes. This dimension is very critical as it allows students to socialize and engage in written and spoken manner, to build a sense of belonging to the society and to increase the motivation of students. In order to ensure student engagement in platform discussions websites should work clear. Online courses include listening, hearing, communicating and writing, as well as grammar and vocabulary. This lessons allow contact between teachers and students. It allows students the ability to ask questions, get the appropriate clarifications, take more information and make recommendations.

When it comes to writing skills, one of the benefits of the online world is the likelihood of storing and exchanging written texts in various stages of writing, which has a positive influence on the motivation of students. Distance education offers more options for the completion of listening tasks compared to in-class environment. Listening tasks in a distance education system can include not only audio and video content, but also different hyper-textual elements (e.g. transcripts or additional information that can be shown on screen during listening), electronic dictionaries that can be easily accessed, etc. In comparison to in-class environment, in distance education students are much more actively engaged in listening tasks. One of the significant advantages of distance education for the development of a listening skill is that resources and content can be accessed as many times as students consider.

Participation of online courses have a positive effect on the lab. In addition, the teaching materials are used in distance learning must provide clear and specific instructions and guidelines for work. It is very difficult to prepare and design instructional resources that would provide sample instructions and input details and that students will use individually. Many items that are normal and "ordinary" in the in-class teaching cycle must be treated very carefully [8]:

• A great deal of instructional content is "in the mind of a instructor" and not on paper

• the role of an instructor as a motivator can often be overlooked in the context of modifying educational resources for use in a distance learning environment

• the opportunity to offer input as a solution to possible issues and concerns from students.

• a great deal of teaching content is very often "in teacher's head" and not on a paper

Use of computers, Internet, television, radio, projectors and mobile phones, e-mail, online audio and video conferencing as well as new applications has made the *teaching learning process* and training attractive and convenient. It is also helpful in saving time, energy and money [10]. The Internet provides a wide variety of material which can be used for teaching and learning a foreign language, but which requires careful filtering and potential changes in order to facilitate the correct and efficient use of these material in the distance learning program. Furthermore, teachers of a foreign language in a distance learning program, particularly those who teach a language for a particular professional. With respect to the development of online resources for teaching a foreign language in a distance learning program, the following factors should be considered: basic characteristics of the distance learning method, guidelines for teaching and studying a foreign language, importance of content, needs of learners and their studying types. Such elements describe a variety of strategies to be implemented in the process of developing teaching materials. Taken approaches will enable efficient processing of information, promote effective learning and engagement, and inspire students. Materials need to be organized and presented in such a way that they can be adapted to different needs and requirements, as well as to language proficiency levels. Electronic materials for teaching a foreign language in a distance learning system can be structured by skills, with sections for reading, writing, listening and speaking.

With respect to the development of reading skills, online teaching resources allow students to concentrate on various tasks of text, recognize specific elements and use additional associated assignments and resources. Teaching materials for distance learning ESP together with graphical, audio and video resources that enable students to activate previously learned skills and apply a technique of presumption. What may be benefit, particularly for beginner-level students, is the combination of simultaneous listening and reading and the use of digital devices for repetitive listening, text marking or translation.

The biggest benefit of the distance learning program with respect to the improvement of speech skills is the ability to produce a recording that can be listened to, evaluated and re-recorded before a suitable standard is reached. In this way, students can admit the details and identify acceptable and relevant language types and components. Many benefits of distance learning in terms of speaking skills development include: the provision of tools for the development of comprehension and speech output, processing time, and the potential for all students to take part in conversational activities that are not the case in an in-class setting where more experienced and knowledgeable individuals are influential in this sense.

Conclusion

The findings of the study revealed that the majority of students had a favorable opinion on the substance, nature and arrangement of teaching materials for English language courses. It is important to remember that the disparity in answers to questions about the consistency of teaching materials, based on the status of the course of study, was not statistically relevant. This means that both distance learning and in-class students analyzed teaching materials in a similar way. The two groups of students both replied in a similar way to the issue of the adequacy of teaching materials. A vast majority said that they did not require any external tools other than instructional materials to study for the test. With relation to the motivational aspect, there is a certain disparity between distance learning and in-class students, which indicates that in-class students are more inspired to study English. However, this disparity is not statistically important.

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INTERCULTURAL COMMUNICATION AND PROBLEMS OF TEACHING ENGLISH TO THE STUDENTS-NONLINGUISTS

Abstract: The article is about Intercultural communication – a dialogue, carried out in conditions of such significant cultural differences due to the communicative competence of its members that these differences significantly affect the success or failure of communicative events.
Key words: culture, skills, abilities, internet, language, ethnicity, national.
Language: English
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Introduction

Intercultural communication – a dialogue, carried out in conditions of such significant cultural differences due to the communicative competence of its members that these differences significantly affect the success or failure of communicative events. This is most evident in business, where the success of the negotiations sometimes depends on how far parties are aware of the national characteristics, traditions and manners of doing things to each other. Under the communicative competence is understood knowledge is used in the communication of symbolic systems and their operating rules and the principles of communicative interaction. Intercultural communication is characterized by the fact that the participants in direct contact use special language versions, other than those which they use when communicating within the same culture.

Discussion

Communicative competence is due to unique and individual experience of each person, which means that the communication, which is a messaging process that is constantly happening recreate meanings, since they do not match, even in people who speak the same language, who grew up in one and the same culture. It goes without saying that the presence of different cultures and different languages of communication is so complicated that a complete understanding can only speak with a certain degree of irony. Communication allows participants to express some external to the participants themselves information, internal emotional state and status roles, in which they are relative to each other. From the history of cross-cultural communication. The term "intercultural communication" in the narrow sense, appeared in the literature in the 1970s [1]. By this time, it was formed and scientific direction, the core of which was the study of communication failures and their consequences in situations of intercultural communication. By 1972 and formed the scientific direction, the core of which was the study of communication failures and their consequences in situations of intercultural communication. Subsequently, there was an extension of the concept of intercultural communication in areas such as the theory of translation, foreign language teaching, comparative cultural studies, and others.

Analysis and results

To date, research in the field of intercultural communication focuses on the behavior of people facing cultural resulting from differences in language activity and the consequences of these differences. The main task of teaching foreign languages as a means of communication between people of different

nations and cultures is that languages should be studied in indissoluble unity with the world and culture of the people who speak these languages. Maximum development of communication skills – these are the basic, promising challenge for the teachers of foreign languages [2]. To solve it, you need to learn new teaching methods aimed at developing language proficiency, and fundamentally new educational materials that can be used to teach people how to communicate effectively. At the same time, of course, it would be wrong to rush from one extreme to another and give up all the old techniques. It is necessary to carefully select the best, most useful, Authenticated teaching practice, and it is necessary for the purposes to be solved in the given professional situation. In this connection, it took radically change the view of the teaching of a foreign language, taking into account more attention and emphasis on linguistics and intercultural communication. The solution to this problem can only be a pragmatic one condition if a fairly strong fundamental research base would be created. Its creation is necessary, first of all [3]: 1) apply the results of theoretical works on philology to the practice of teaching foreign languages; 2) theoretically comprehend and summarize the extensive practical experience of teachers of foreign languages. Modern close cultural communication has returned foreign language teaching methodology to normal. Now, teachers strive to teach students smiling little use of the existing linguistic material in stock. Now on the basis of higher education teaching a foreign language is perceived as a means of everyday communication with other cultures. The aim of higher education – is the formation of a highly educated man who has in his arsenal of fundamental training, not only in the narrow specialization, but in broad terms, such as learning a foreign language with no reference points on the selected profession, IE technicians must possess not only not so much technical English or other foreign language, but also be able to use it, first of all, with similar specialists only speak other foreign languages. Now on the basis of higher education teaching a foreign language is perceived as a means of everyday communication with other cultures. And for this you need to know this culture, its foundations and features. Today, Earth no longer seems as big as 100 years ago! It almost does not remain unexplored places and unknown peoples. With the help of modern technology, we are able to not leave the house to go on the other side of the world (TV) and to communicate with colleagues, to decide any question of business at the other end of the world (VEB camera and Internet). It was the last time when we have access to other countries, where the Internet is gaining more and more space in our country, the problem of cross-cultural communication gets so acute and so pressing is the need of cultural studies in the process of teaching a foreign language[4]. Learning a foreign

language is an excellent way of acquaintance with the culture of other people, and fostering respect and love for her. The main components of the following elements of foreign culture can be attributed, bearing the national – specific color – traditions and rituals, which can be seen as a tradition; – Traditionally – consumer culture; – Everyday behavior; – National picture of the world, which reflects the specifics of perception of the world; – Art and culture, which can also be attributed to the elements of ethnography and ethnology. Teaching Business English at the Faculty of Business at the State University of Law , in the light of the above, it has its own characteristics and its application purpose. We do not forget 3 that prepares managers – leaders and organizers, who in addition to specific professional knowledge, should have a common culture, to be a person enlightened, tolerant and therefore, possess a wide range of knowledge of the cultural peculiarities of different peoples. Since language and culture are interrelated, it is impossible to teach the language in isolation from the culture of the country. Language most accurately and vividly illustrates the mentality of the people, especially its culture. There are several ways of simultaneous teaching of language and culture. And we would like to share with colleagues their modest experience in this field [5].

1. Role plays. It is very popular in our time procedure when students enter into the situation of other nationalities and trying to keep the peculiarities of its culture and language, play scenes on the topic. This is a form of theatrical performance demands in the language of the actors, the maximum penetration into the role, and thus serious training, research materials in the books and in the media. Glad to note that the potential for this in our students unlimited: excellent specialized bookstores, movies, TV shows, "talk shows", the Internet, personal contact with native speakers of a particular culture and language (in clubs, bars, student gatherings, and so forth.). We used role–playing games in the classroom dedicated to peculiarities of negotiations conduct in different countries, the role of the manager in his organization, centralization and decentralization in large corporations, strategic planning in large and small firms.

2. Preparation of individual messages containing interesting facts on the subject of the lesson. For example, higher education in one of the countries in Europe or in Japan, features cuisine of Europe and Asia, the peculiarities of negotiations conduct in the various countries, etc., in accordance with the current lesson theme. Students choose the country and prepare a ten-minute overview of the topic. The rest of the group carefully outlines the performance to be ready to reasoned discussion. At the end of the class, students are developing, for example, the ideal system of higher education in our country, based on the

experiences and achievements of other countries. The work of each student is evaluated separately.

3. Group messages or conversations in which the cultural characteristics of different countries in specific areas of life (according to the theme of the lesson) are compared and analyzed. Two, three or four (but no more) students prepare at home a message, for example, about the peculiarities of the national cuisine of any country. The information must be correct, interesting, colorful presentation of a properly presented publicly and emotional. Students use a variety of visual media: the computer that shows videos, pictures, elements of folklore. We are very welcome to use the classroom posters, objects of folk costumes and even a description of unusual recipes of national dishes.

4. Colorful presentation on the topic. Since most of the business communication is currently taking place in a variety of presentations, our goal – to teach students to correctly and efficiently use this kind of work. Any public performance (response to the occupation of a site or at the blackboard, a toast to the table, the anecdote in a circle of friends, and so on.) – Is presented, that is a small theatrical performance for which has its own rules. They may be common to all, but to have some of the features in different countries and cultures. Body language, rate of speech, ways to attract and retain the attention of the audience several different .

5. Home Reading. This is a special kind of homework. Students get a job for a month, after which one of the sessions to discuss management features described in a specific work of art (for example, in the novels of Arthur Hailey "Hotel" and "Airport" in the novels of Mr. Grisham "Company" and "Broker") . When discussing teacher focuses on the specific features of the characters, describing them as representatives of a certain culture, a certain mentality, characteristic of the time described in the novel. Students discuss management issues in comparison with our time and our country. This method helps students to work actively replenish their vocabulary, learn new realities characteristic of the country, in the world of another culture.

6. Game: "Orientation of tourists before traveling to a particular country." Running individually as homework.

Topics previously distributed among the students, and each class "instructor" talks about his chosen country and responds to questions from the audience[6].

Conclusion

In conclusion, I want to say that, going into the study and understanding of other cultures, we have less than bow to the great Uzbek culture! And not because some culture is more profound and beautiful, and the other less! And because the beauty of the world – in the variety and diversity of both nature and people with their cultural past, present and future. Admiring the culture of other nations, we are proud to recognize the place of Uzbek culture, which we are particularly close and clear. And we try to share that feeling with his students, fostering in them a deep love for his country and a great respect for other nations and people.

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IMAGES OF WOMEN, ANGELS, WITCHES, AND FAIRIES IN NOVELS

Abstract: *This article explores new mythological artistic interpretations of the images of a woman, an angel, a witch, and a fairy in the novels by Omon Mukhtor. one of the representatives of modern Uzbek literature.*
Key words: *Uzbek prose, mythology, Omon Mukhtar, image of a fairy, image of a witch.*
Language: *Russian*

ИЗОБРАЖЕНИЕ В РОМАНАХ ОБРАЗОВ ЖЕНЩИНЫ, АНГЕЛА, ВЕДЬМЫ, ФЕИ

Аннотация: *в данной статье изучены новые мифологические художественные интерпретации образов женщины, ангела, ведьмы, феи в романах одного из представителей современной узбекской литературы Омона Мухтора.*
Ключевые слова: *узбекская проза, мифология, Омон Мухтар, образ феи, образ ведьмы.*

Введение

В европейском романизме, наряду с усилением мифологии в середине XX -го века, возник жанр роман-миф. Один из основателей этого жанра, Томас Манн, строит свой роман «Волшебная гора» непосредственно на мифологическом мышлении, и герои произведения, в некотором смысле, являются участниками мифа, на который основан роман, но теперь писатель не просто использует миф, сюжет или персонажей. Хотя главный герой является мифическим персонажем, в произведении он живет своей жизнью, и сюжет не является переработанной версией мифа, но даже на фоне сегодняшних событий, если читатель не знает о первоначальной основе мифа – о его значении, он не сможет понять и заметить значения в поведениях героя. Ганс Касторп, герой Томаса Манна, не ведет себя соответственно своему характеру, но он сам и целитель, сам и клиент [6. 245.]. Он стремится раскрыть великую научную истину через самоисцеление. Однако, он логическое продолжение мифического героя, действия которого регулируются «мифическим

прошлым» героя. Роман-миф, который начался в творчестве великого немецкого писателя Томаса Манна, вскоре стал литературным процессом во всей Европе, даже вышел за пределы океана и повлиял на романтизм США и стран Латинской Америки.

В творчестве Уильяма Фолкнера, одного из величайших представителей американской романтической школы XX-го века, роман-миф начал принимать новые формы. Его роман "Притча" посвящен истории христианства, в том числе и жизни Иисуса Христа. Эта работа более чем историческая, она основана на библейской мифологии. Иисус Христос, по мнению автора, даже живя сегодняясо вмеми своими пророческими качествами, его жизнь закончилась бы его распятием. Потому что в его судьбе, во-первых, отражен приговор судьбы, во-вторых, из-за непонимания его величия и божественности окружающими людьми, этот самый миф может повлиять на заключение романа. Поэтому это произведение не «роман персонажей, а роман идей, отражение философского мышления и его современных интерпретаций". Фолкнер

сознательно назвал свой роман «притчей» и проиллюстрировал философию из притчи Библии, которая нужна и сегодня [4. 314-315.]. Похожую ситуацию можно применить и к к роману Чингиза Айтматова «Судный день» [1.]. Сюжет о Понтии Пилате и Иисусе Христе в творчестве параллелен сюжету наркобизнесменов и Авди Каллистратова. Одно - это прошлое, а другое - рок настоящего. Разница в том, что две разные периоды, две разные среды. Но вывод тот же. Хотя проходит две тысячи лет, оба героя духовно близки и их судьбы одинаковы. Когда Иисуса Христа распяли за его идеи, Авдия повесили на саксауле. В обоих случаях делается вывод, что приговорившие их невежественны.

Несмотря на то, что был переведена в свое время на русский язык школой русских переводчиков под руководством Кошкина в двадцатые годы двадцатого века, роман ирландского писателя Джеймса Джойса "Улисс", издательство которого был приостановлен под давлением советской идеологии, как только был переведен на узбекский язык в этом году, сразу же были изданы некоторые отзывы к нему. Среди них - в статье Хуршида Дустмухаммеда, изданной в газете «Литература и искусство Узбекистана» сделана попытка связать эти произведения с узбекскими романами. Данный роман в середине XX -го века был назван « Создателем мифа XX -го века» и вместе с Францем Кафкой был признан как «отец» мирового модернизма [5.]. Потому что роман с 18 эпизодами основан на древнегреческой мифологии, и специалистам хорошо известно, что в сюжете и композиции мифов был создан ряд нововведений благодаря участию мифических героев, как Телемах, Циклоп, Пенелопа. Хотя это прямо не перешло на узбекские романы, влияние на современные узбекские романы через романы Альбера Камю и Франца Кафки, и русского писателя М. Булгакова в некоторой степени связано с мифическим мышлением, отраженным в романах периода независимости. Естественно, этот способ мышления также повлиял на исторические романы. Кроме того, в узбекскую прозу была введена практика построения произведения по отдельным эпизодам и отдельным новеллам. Не секрет, что этот метод был успешно применен в произведениях Аскада Мухтара "Чинар" и Уткира Хашимова "Дунёнинг ишлари". Этот литературный феномен можно рассматривать вместе с новеллистическими сказками.

Известно, что сюжет новеллистической сказки многослойный, распространенный, художественное выражение цепочкообразнных мотивов другое: разные истории, которые близки или дополняют друг друга, объединяются вокруг событий, протекающих в "шаблонизирующем рассказе". Другими словами, некоторые из новеллистических сказок созданы на основе «рассказ в рассказе». Последовательные рассказы - это либо повествование истории главного героя, либо состоят из системы эпических событий, связанных с действиями персонажей, которым сказочный герой рассказывает свои собственные приключения. Новеллистические сказки излагают события из семейно-бытовой жизни очень интересно и приключенчески.

Литератор, применивший этот уникальный метод повествования узбекских новеллистических сказок, во время размышления на мгновение путешествует в прошлое. И переживая серия событий, которые произойдут в будущем, изображает их словно предсказывает.

В романе Омана Мухтара «Страна и империя женщин» в разных ситуациях в результате реальности и воображения делается разносторонний подход к жизни человека, его мышлению и личности. Текст этого произведения тщательно разработан с художественной точки зрения. Размышляя об этом романе, литературовед У. Норматов приходит к выводу: «Роман есть таинственная, волшебная, сливающая с мелодией, вращается вокруг определенного круга, сочетание прозы и поэзии, свободный переход от прозы к поэзии и от поэзии к прозе, доступ к поэтическим стихам других поэтов,обращение историческим документам, образцам устного народного творчества – пересказ сюжета притч и сказок, в частности, сказка "В одной лжи сорок неправд" ("Бир ёлғонда қирқ ёлғон") к тексту произведения придает привлекательность и многозвучность.... Романы Омана Мухтара новые по форме, строению сюжета и выражению» [8. 59-60.].

Действительно, в человеке остаётся ощущение, как будто он читал сказку. Потому что рассказанные в нем истории приводят читателя к различным загадочным событиям. Книга рассказывает о таинственном и волшебном персонаже, называемом женщиной, о ее особенностях и ее внутреннем мире, полном загадок. Потому что мужчины и женщины, образно говоря, описываются как две половинки, и они всегда стремятся друг к другу и живут вместе. Сила женщины, ее неповторимый вкус всегда взвешивает и оценивают способности и возможности мужчины. Вот поэтому в данном произведении популырное среди народа мудрое высказывание: "Эрни эр қиладиган ҳам хотин, қаро ер қиладиган ҳам хотин" («Эта женщина, кто делает из мужчины мужа, и эта женщина, кто делает из мужчины несчастного мужа»), кажется, находятся в центре значения событий на протяжении всего произведения. Герой использует примеры фольклора, чтобы доказать справедливость этой мысли. В частности, народ пользуется дастанами, сказками, пословицами и

притчами для исполнения своих художественных замыслов.

Художественное намерение писателя состояло в том, чтобы определить роль и место женщины в общественной жизни и в мужской деятельности и его художественное изложение. Главный герой произведения Олим выскальзывает из своего дома, с рук женщины, убегает из психологической осады своей жены и бросается к другой женщине, чтобы получить некоторую свободу. Но он также чувствует, что она ничем не отличается от других женщин, которых он когда-либо знал или встречал. Затем Олим невольно вспоминает слова: «Кто делает мужчину мужем? От кого? Когда появилось!? На первый взгляд кажется, что сказано для того, чтобы оскорбить или упрекать женщин ... если подумать. Тебя то тем или тем (мужем), или тем (несчастным мужем) сделает женщина!- значит, твою судьбу и определяет –ЖЕНЩИНА!) ("Эрни эр қиладиган ҳам..? Бу кимдан, қачон чиққан?! Бу – илк қарашда, аёлларни сал камситиб - тергаб айтилганга ўхшайди-ку... ўйлаб кўрсангиз. Сени ё у ёқ (эр), ё бу ёқ (қаро ер қиладиган хотин бўлса! - демак, сенинг тақдирингни ҳал қиладиган - ХОТИН (АЁЛ) эканда!" [7. 79.])

На самом деле, кажется, что роман Омана Мухтара был написан для этих мыслей. Но это не та стрела и линия, что объединяют и централизуют события в произведении. В романе автор стремится украсить таинственный духовный мир женщины, женскую душу женское мышление, чтобы полностью реализовать свои художественные замыслы использует мифологические образы. Потому что, во-первых, сюжет произведения дополняется мифологическим изображением Ангела или Феи. В то же время, народные сказания или народные сказки используются, чтобы убедить читателя, что события, описанные в произведении, являются событиями, которые могут произойти в жизни или в воображении человека. События, рассказываемые с уст героя произведения, знакомы читателю, состоит из древних верований, что есть и живут среди народа.

Главный герой романа Олим - человек размышлений. Он вспоминая молодого человека по имени Альпомиш, о ком изучал в старшем классе, невольно: «Девяноста калмыцких богатырей дрались за Барчинай. Она ожидала, что Альпомиш приедет из Байсуна, чтобы выполнить ее условия, освободить ее и забрать… размышляя так, делается намёк на то, что женщина верит мужчине, опирается на него, а мужчина готов сделать все ради женщины По этой причине, наряду с введением черт, свойственных женщине, упоминается роль нынешней женщины в обществе и семье и отражается тяжелое бремя женщин в данных изображениях. Он входит в комнату секретной подпольной организации. «Но в комнате не видно ни души. Вся комната полна статуй, на стенах большие картины!»

Олим вошел и начал рассматривать их.

Статуя женщины, накрученной как змея во фланце

Статуя Женщины, несущей камень…

Статуя женщины, которая пинает мяч ...

Образ женщины на комбайне ...

Образ женщины, собирающей хлопок в машине…

Образ женщины, сидящей на кране и коробке в небе …

Образ женщины, которая пашет мотыгой на поле ...

Под статуей и изображениями были написаны слова «Свобода», «Счастье», «Совершенство»! » [7.].

Автор этими изображениями напоминает о тяжести бремени, наложенного на женщин. Этим будто говорит о том, что надо освободить их от этого, дать им женское счастье. Он также интерпретировал женщин, разделяя их в три категории в результате изображения различных женских характеристик через образ Олима. Это изображение описано заглавными буквами всего в трех словах, и читатель может легко понять художественные намерения писателя. Герой сбит с толку. Его интересуют сложные, трудные судьбы женщин, их мысли, взгляды на мир, действия и отношения к жизни и обществу. Он стремится знать и понимать эти вещи. Главный герой Олим, кажется, был участником сверхъестественного. Он делит женщин на три категории и описывает их как «Ведьма», «Ангел», «Обычная женщина». Он пытается дополнить эти описания с помощью некоторых событий из произведения. То есть описывает женщин, которые стоят в ряду под мостом или сидят под тенью деревьев, смотрят через окно, похожее на окно каюты корабля, необычными женщинами.

"Эти женщины не из рода Адама,
Что если они ФЕИ или ВЕДЬМЫ?!
Говорят, что от Феи вреда меньше. Ведьмы плохие! Все сгорит!

Он был убежден, что есть и другие миры, кроме мир Фей, Ведьм, Гигантов, Дьяволов, вселенной, в которой мы живем! Он верил с детства!

Временами ему казалось, что каждая женщина принадлежит к другому МИРу! То, что он видит сейчас, будто является доказательством» [7. 94.].

В этом контексте автор для раскрытию духовного мира героя использовал образы, связанные мифологическими воображениями ряда традиционных персонажей из узбекской мифологии - феи, ведьмы, джина, гиганта. Эти мифологические персонажи используются в

тексте как «мифология», и хотя служат для выполнения литературных целей писателя, но каждый из них имеет свою мифическую природу.

Известно, что среди народа существует два различных взгляда на феи: по первому взгляду, «фея» является одним из древнейших традиционных мифологических образов узбекского фольклора, влюбляются и выходят замуж за эпического героя в народных сказках и дастанах; помогают герою в поиске украденного эпическими противниками; красивая девушка, которая спонсирует его. Этот мифологический образ обладает необычайной красотой, магической природой, изменяет свою формы, своей способностью превращаться в различные существа (птицу, газель, змею и т. д.), людей (прекрасную девушку или парня) и вещи-явления (уголь, огонь, цветок, воду) отличается от других персонажей. Образ феи появился в результате развития мифологических представлений древних народов Центральной Азии о божествах благословения и плодородия [3. 125-130; 10. 43-45; 11. 52-55.].

Второй тип мифологического взгляда на феи напрямую связан с образом «паирики» изАвесто, который, как считается, принадлежит силам зла, и интерпретируется как сверхъестественная сила, которая является злом для людей [2. 286.]. Такие слова, как «фея, тронувшая» и «фея, стукнувшая» в обществе, относятся к пациентам, страдающим психическим заболеванием. Особенно, водяные феи известны как злые существа. Водяные феи по словам народа обитают в реках, ручьях, озерах, колодцах, родниках. Это вымышленные существа в виде красивых девушек, которые зовут человека, и когда подходит к воде, топят его [12. 17-23.]. Эти идеи также отражены в узбекском фольклоре. Например, одна легенда гласит, что в прошлом, когда каналы были заполнены водой, русалки называли имена некоторых людей, которых надо было жертвовать им. В результате эти люди утонули и погибли в канале. В романе есть мифологическое изображение изменения женщины своей внешности перед лицом ситуации - иногда явится красавицей, под маской которой вполне может быть скрыто зло.

По мифологии, в отличие от фей, которые считаются «менее безобидными», ведьма - это персонаж, который является злодеем в категории злых сил. По словам О.А. Халипаевой, «ведьма» - это злой мифологический образ, который можно представить, как женщину, в основном угрожающую беременным и женщинам в чилле и младенцам. Ее изображали как старуху с отвисшими волосами, в виде старой женщины [9. 286.]. Согласно узбекским мифологическим взглядам, если ведьма даст свою грудь младенцу, то ребенок умер бы. Вот почему пожилые акушерки гладят рот ребенка мизинцем, как только он рождается. Если сделать так, то ведьма не могла сулить опасность ребенку. Этот мифологический образ, изображаемый в виде уродливой женщины, в некоторых источниках также называют «мортув» или «желтой девочкой» [2. 58.].

В мифологической легенде, популярная среди наших людей, говорится, что человек, встретившееся с ведьмой, должен немедленно завить ее длинные волосы. Затем она человеку скажет: «Пожелай,что захочешь!». В таком случае следует попросить монету или книжку, что держит она под своим языком, тогда ведьма поклятся, что не причинит вреда твоему семи поколению. В противном случае, ведьма не остановиться пока не нанесет вреда человеку, которого она встретила. По отношению людей, встретившиеся с ведьмой используют выражение "Того человека покрыло чернота".

Согласно мифологическому изображению черты ведьмы, как злого мифического типа, отличающегося от ангела ее функцией, внешностью, отношением к человеку и целью, в романе подчинены для изображения качества "женщины", которая живет в мыслях героя. В связи с тем, что в фольклоре была истолкована как символ силы зла, герой автора говорит «все сгорит у того человека, кто встретится с ведьмой.

Целесообразно оценивать мифологические представления, мифологические образы, детали, мистические сюжеты и мотивы, используемые в литературном тексте современных узбекских романов, как примеры мифологии, а не чисто мифологический стиль. У каждого писателя есть свой уникальный метод приведения мифологических взглядов в свои художественные замыслы. Это можно увидеть и в творчестве писателя Омана Мухтара.

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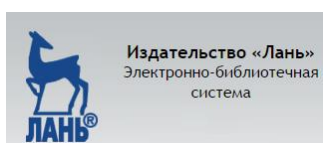
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