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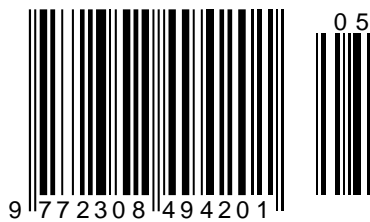
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## METHODOLOGICAL STRATEGIES TO TEACH FOREIGN LANGUAGES IN PRIMARY SCHOOLS

**Abstract:** This article represents the discussions and solutions by educational psychologists on how to teach foreign languages in primary schools and how to cope with the problems that language teachers often face while teaching primary school pupils. Furthermore, some effective methodological points by the author have been given to handle the difficulties occurring in language teaching classes.

**Key words:** psychology, primary schools, early education, foreign languages, characteristics of primary school pupils, optimal methodology, specified age group, curriculum at an early stage.

**Language:** English

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### Introduction

UDC 81-13

In educational psychology it has been proved that the transition to early education of foreign languages has to be widely introduced into practice. Language teachers at schools who are already experienced are sometimes unfamiliar with the specifics of early education, with the purpose and objectives of learning in primary school, which creates certain difficulties. Moreover, the teachers often face to the problems if they do not study the psychological characteristics of primary school pupils in order to build the educational process in a nature-friendly way and familiarize themselves with the general didactic principles of teaching in elementary school in order to “fit into” the educational process. One more causes of an unsuccessful lesson is likely to appear when teachers carelessly take into account the specifics of the subject of foreign languages and develop an optimal methodology for teaching it for a specified age group. Therefore, it is worthwhile to dwell in more detail on these issues, difficulties, most often of an objective nature. In this article, I

represented some discussions on how to cope with the problems that have been given above.

### LITERATURE REVIEW

A well-used argument for the introduction of languages into the curriculum at an early stage by Bolster, Allison, Christine Balandier-Brow is the apparent enhanced capacity that younger children have for learning languages. However, successful progression in the foreign language cannot be automatically assumed. [1, p.35] It appears dependent on factors such as linguistic continuity in secondary education according to Martin and Johnstone’s theory, as well as other variables such as the length of exposure to the language, individual aptitude, teaching quality and motivation [5, p.17].

Cable, Carrie, Patricia Driscoll, Rosamond Mitchell consider that one factor which influences the quality of teaching that children receive in modern foreign languages is the attitudes teachers hold regarding the subject and the role this plays in establishing an effective curriculum, and the fact that many teachers do not attribute sufficient importance to languages, in a timetable that is already overloaded [2].

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From Coleman, James's point of view, in addition to teacher confidence, the impact of linguistic competence and teachers' perceptions of their own language ability are dominant themes in past primary modern foreign language research. From the outset, trainee teachers' subject knowledge is the most influential factor on their subsequent confidence teaching modern foreign language [3, p. 111]. For teachers, Courtney, Louise say, the demographics of the school, and the burden of time needed to teach and plan for an additional subject, are additional obstacles [4]. Finally, the status given to modern foreign languages by the individual school is also a factor; without the support and enthusiasm of the management to provide training and resources, it is difficult for foreign languages to be truly integrated into the primary curriculum.

### METHODS AND METHODOLOGY

I decided to use a questionnaire for my research. Because it allows me to get many expected fair results. Otherwise, I couldn't get the exact answers I needed through other research methods.

### RESULTS AND DISCUSSION

It is not a secret for anyone that the teaching methods of any subject in elementary school and in middle school vary significantly, this rule also applies to English classes in elementary grades. Teachers are required not only to have excellent knowledge of the teaching methods of their subject, but also to take into account the psychological characteristics of primary school pupils, because early learning of foreign languages will be successful if it is consistent with human nature and the rules of its development, coincides with the natural way of cognition, corresponding to the psycho-physiological characteristics of younger pupils. Taking into account age-related characteristics helps the teacher to fully use the favorable conditions of a given age and overcome the objective difficulties of organizing the educational process.

In preparing for lessons in elementary school, it is necessary to provide tasks that focus on various types of students' perceptions: visual support, scoring, writing, and practical actions. This combination is especially important when studying new material. The scoring of any material is always present at the lesson: either the teacher himself pronounces (reads) a new vocabulary or grammar, explains the rule, or uses an audio recording. Naturally, it is preferable to use in the classroom audio materials recording native speakers of a foreign language. Such materials are available, attached to each teaching kit in a foreign language. Unfortunately, not all teachers and do not constantly use audio recordings in the lessons, often in conversations with English teachers in elementary school you can hear "Children understand me better". Of course, this is true, but the native speaker's speech is significantly different from the teacher's, the children get used to hearing only one accent and as a result experience difficulties not only when listening to materials recorded by foreigners, but also when communicating with another teacher. I would also like to draw attention to such an aspect as the speaker's visual perception: when communicating with the teacher, the student not only hears the teacher's speech, but also watches his articulation, which greatly simplifies the perception, while in the audio recording he is deprived of such an opportunity, as well as with talking on the phone. Thus, a successful combination of different types of auditory perception when learning a foreign language at the initial stage will help to alleviate difficulties in communicating with a child in a foreign language in the future.

### CONCLUSION

All methods of teaching English at school can be classified according to whether the mother tongue is used in teaching process and who is in the centre of the learning process. The approach that we focused on is based on the needs of a listener, in this case the initiative is transferred to the learners, and the teacher acts as a guide. Therefore, it is possible to achieve the most effective work of pupil individually in a group.

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## THE TRADITIONS OF UZBEKS AND THEIR LINGUOCULTURAL TRANSLATION ON UTKIR HOSIMOV'S WORKS

**Abstract:** The peculiarities of any language and culture are first and foremost reflected in the works of art created by the people. Therefore, the linguocultural analysis of literary texts, the study of the specifics of the linguistic and cultural units used, is important and contributes to the development of this field. The article analyzes some aspects of Uzbek linguoculture with examples from the works of the talented Uzbek writer UtkirHoshimov. In addition to the analysis of linguocultural aspects, the traditions of our ancestors, the essence of national values and their role in the formation of human personality and spirituality are described.

**Key words:** tradition, translation, linguocultural aspects.

**Language:** English

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### Introduction

UDC 81-13

Talented writer, People's Writer of Uzbekistan, UtkirHoshimov was born in 1941 in Tashkent. His works like "There is light, there is shadow", "Between two doors", "Love", "One day of a farmer", "The last victim of the war", "The Uzbek affair" have made a significant contribution to Uzbek storytelling. His plays have been staged in many theaters of our country and in neighboring countries. He has created dozens of TV shows, TV films, feature films and documentary films. Many of his works have been translated into English, French, German, Spanish, Persian, Arabic, Japanese, Hindi and other foreign languages and published in periodicals. "There is light, there is shadow" was published in Bulgarian, and "World Affairs" was published in Vietnamese. "Life in the Dream" was published in Icarus Magazine (USA). "World Affairs", "There is light, there is shadow",

"Between two doors" have been included in the curricula of schools and universities.

The object of linguoculturology is the study of the relationship between culture and language as a whole. Linguoculturology studies language as a cultural phenomenon, a carrier of culture. Culture is created by a person who uses language. [1. 26-p.] The subject of linguoculturology is language units that have a symbolic, figurative, metaphorical meaning in culture and the results are generalized in the human mind and reflected in myths, legends, folklore and religious discourses, poetic and prose texts, phraseology, metaphors and symbols. [1. 26-p.] It is known that the language of each nation is reflected in its literature. The history, mentality and culture of the people are reflected in the works of art created in this language. And these features, in turn, require linguocultural analysis.

His novel "Between Two Doors" describes the life of the Uzbek people during the Second World War and the aftermath of the war. Uzbek nation's tolerance,

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hospitality, attitude to neighbors, neighborhoods, and other Uzbek traditions were pointed skillfully on this novel.

*Bread is highly valued in Uzbek linguistics. Bread is an important food in Uzbek daily life. Our people have always respected bread, considered it superior, sacred and holy above all else. Respect for bread is taught to children at an early age, and they are taught to pick up a loaf of bread from the ground, to respect it, and not to trample it underfoot. In most of our traditions, bread is valued as a source of sustenance, a symbol of sustenance. We would like you to pay attention to the following example:*

*"People!" his voice trembled. "There is nothing more sacred in the world than bread!" He who turns away from bread turns away from faith. Come on, son, bite! He held on to both ends of the bread. My brother Kimsan bent over and bit one side of my bread. "Bless you," said the Elder. "Don't lose your food!" God bless you!*

*He handed the bitten bread to my grandfather, my grandfather gave to my mother, my mother handed to me ... I hurried into the house and hid the bread in the bed. The young man, who was going to the army bit bread so as not to lose food, and they save the bread by he comes. When he returned from military service, he also bit the same bread. In other words, the goal is to ensure that the life of man continues in this place.*

The Uzbek people have a long tradition of hospitality. In the ancient sources of our culture, hospitality is valued as a cultural and spiritual connection of a person, family and people. The play describes how Robiya and her father were greeted in Tashkent:

*... - That's it, Duma! The old man gestured to my father. - I brought a guest from Samarkand.*

*- Bahay! The guest is dearer than your father! The little man sighed and grabbed my father by the elbow. "Welcome, guest!"*

*"See, life is hard." The famine is over, and he will stay at your house by the country redevelopes. Then, we will build a house for him so that everyone who sees it can open their mouths. Do you understand?*

The little man nodded in agreement. But the old man who had brought us did not seem to be satisfied, and shouted again:

*"I went to ours, and you know, my daughters-in-law haven't had a chill." The phrase "chill out" is used here. Chilla - the period of forty days after the birth of a child, the marriage of a girl, the marriage of a young man, the day of the burial of the deceased; the most difficult, dangerous, or responsible period of some life events. The elder pointed out that the chills of his newlyweds had not come out. Only family members are allowed in the house during this time.*

Mentalitetimizdao'zidankattakishini "siz"labgapirishodati bor. O'zbekoilalarida aka yokiopani ham "siz" deb murojaatqilishgao'rgatiladi:

*"Your father is coming now, my daughter." He went to the office. That's it, Robiyakhan. Now you are my daughter. I am your mother. Husan—your grandfather. Are you nine years old? My brother is eleven years old. It turned out that Kimsan is your brother. Say "you" to your brother, okay, girl!*

In Uzbek linguistics, "you" or sensation (use of possessive, person-number suffixes in the second person singular) can mean disrespect, negative attitude, or even insult to older people (or who are always addressed out of respect).

Hashar is one of the most popular customs in the East. Hashar is when most people work together. From ancient times the hard work of building houses, roofing, digging ditches, and harvesting has been done by hashar. This habit still exists. The story goes that they wanted to build a house for the teacher through hashar: Now we will build you a house of twelve vassals. I told the man to hurry up. Dad looked at my grandfather in embarrassment.

"World Affairs" is a work on Uzbek education. "Care for child by mothers in the world is very similar. So, this book is dedicated to you, dear mothers!" The author begins. The work is not only about mothers, but also about the family, the role of the father in the family and the role of the mother, child rearing, sibling relations, neighborly relations, neighborhood relations, good and bad days in human life, wedding or mourning such as rituals, etc., and the interactions in this process.

The stories in the story are about the author's childhood (more) and his later life, as well as life events. Although each story in the story is unique, their interconnectedness is that the image of the mother unites the stories. Childhood is a time to awaken the most precious emotions in a person's heart. During this period, in the formation of man as a human being, he encounters various events. It is at this time that the perception of life begins to take shape in the heart. In the process of reading this work, the life events related to the rituals and customs that accompany a person from birth to life and to the end of his life are sealed.

Although each story is unique, their interconnectedness, as the author points out, unites the stories in the image of the mother. Each story contains profound philosophical thoughts that follow the events described.

*... The story of the "Two Legends" inspires people to think a philosophical observation: the sun never wants to rise to the earth because there are so many bad things on earth. As God rubbed it, there were people who would come out and clean the earth. So whoever cleanses the earth is the best people.*

*"Are you all right?" You always sweep the streets ... "Listen, son ... The sun is moaning to God every day." There are bad people on earth. I don't want to*

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see them either. God rubbed it. Come on out, the more light you shine, the less bad people there are on earth.

Here you can see the idea of environmental education. It's as if people are being told to keep the environment clean and to keep their hearts clean and not to do bad things.

According to the second legend, the family is a homeland within a homeland, that a person should love his relatives, family, homeland, and not even harm animals, in a simple but profound way:

... Once upon a time, once upon a time. There used to be a guy. He was a good boy, and one day he upset his mother. ... When he went out in the morning, the old woman next door was bending over and fetching water from the well.

The boy ran and tried to take the bottle from the old woman's hand. The old woman, instead of thanking him, slapped him on the shoulder.

"You," said the old woman to the young man, "learn not to hurt your mother before helping someone."

"Didn't that boy hurt his mother later?"

"No, he did not." - My mother is silent for a long time, then slowly continues. "See, a man must first love his neighbor." There are so many good people in the world. Too many. But if you don't love your aunt, sister, brothers ...

"You, too" I said, interrupting him.

"Me too ..." my mother laughed. "If you don't love me, you won't love anyone in the world."

"Our house," I said proudly. My mother is not angry.

"My house, too," he said approvingly. "If you don't love your house, you won't love a hundred-story house."

This means that in order to love the Motherland, one must first love one's home, street, neighborhood and river, even if it is old. The narration is very short, but it can be seen that the author has absorbed a special method (methodical recommendation) for the child to grasp and understand the essence of the narration. Giving children such unique interpretations of fairy tales, legends, and stories, as well as explaining them in relation to modern life and time, not only enhances the culture of reading, but also increases the interest in books. It is a special way of upbringing for mothers and grandmothers to absorb such conclusions when telling fairy tales and stories.

The examples of folklore created by our ancestors are also a source of spiritual prosperity and

spiritual bridge for us. Telling fairy tales, parables and stories to children helps to develop human feelings and high qualities from childhood. Education draws its nourishment from these roots. The writer used the mother's speech to express the infinite love of the mother, the great power that is unparalleled in the world, the consequences of the child's mistakes, the consequences of the mother's failure to appreciate in time.

While the story of "the gravest sin" speaks of respect for bread, not wasting it, and contentment, the story of "Satisfaction" is about the role of the father in the family and the satisfaction of the wife. For example: My father's anger was bad. He didn't hit any of the brothers. But my mother used to say, "Hey, be careful, his anger is bad," so much so that when we saw our father, we all calmed down. This is a unique way of upbringing for Uzbek families. ... Be careful, the wrath of your father is bad."

The story "Matchmakers" tells about one of the Uzbek traditions - matchmaking and matchmakers. The suitors are the ones who are invited to tie relationships in the two rooms. The homeland begins with the threshold, the courtyard, the family. The suitors go to the girl on behalf of the boy's family. The bridesmaids interviewed both families and their children and then took up their duties. Because they did not want to burn someone's side, as a guarantor of someone's happiness. The story goes that after the arrival of the groom, the girl inquires about the offspring of the young man, the origin, the origin, the opinion of the neighbors, the opinion of the people of the neighborhood, the value of this age. From this story, the reader can feel the sanctity of this tradition and the so-called family.

You can also learn about customs, rituals, and the reasons for them and their return, such as weddings, funerals, and their rituals.

So, the peculiarities of any language and culture are first of all reflected in the works of art created by the representatives of that people. Therefore, the linguocultural analysis of literary texts, the study of the specific features of the linguistic and cultural units used, is important and contributes to the development of this field. It also shapes in young people the knowledge, appreciation and assimilation of the traditions of our ancestors, the essence of national values. It is an effective and influential tool in the development of human personality and spirituality.

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## PROBLEMATIC ONOMASTICS UZBEK LANGUAGE

**Abstract:** This article discusses the main problems and directions of onomastics, characteristic of Uzbek linguistics at the present stage. The tasks of onomastics is the distinction between segment and super-segment onomastics, its connection with the communicative aspect of the language.

**Key words:** onomastics, segment variants, national version of the literary language.

**Language:** English

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### Introduction

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The problems of onomastics of the modern Uzbek language have been highlighted in the writings of X.ановасанов, B.A. Medov, S. ,oraev, E. Begmatov, T. Enazarov, N. Xusanov, T. Nafasov, T. Rāmatov, K. Markaev, N. Ulukov, O. Begimov, N. Begaliev, A. Turobov. other Onomastics (from other Greek - the art of giving names) is a section of linguistics that studies any proper names [1], the history of their occurrence and transformation as a result of prolonged use in the source language or in connection with borrowing from other languages. In a narrower meaning, onomastics are proper names of various types, a combination of onomastic words is onomastic (onymic) vocabulary.

Thus, the subject of the study of onomastics is it (proper name), which serves to highlight the object named by him among other objects.

Research in onomastics is conducted in several directions, the main of which are the following: 1) study of the problem of speech emotiveness; 2) the study of pronunciation styles (or phonetic styles); 3) the study of the phonetic features of various genres and types of oral speech; 4) the study of sociolects and idiolects; 5) the study of sound symbolism; 6) determination of phonostylistic features of reading an literary text (5, p. 12-14). "A new stage in the study of phonetics and its stylistic aspect in the XX century,

especially in recent years, is characterized by the development of theoretical problems, wider and more subtle observations of modern pronunciation and its history, consideration of the sound design of speech in the aspect of communicative phonetics, mass sociolinguistic examination and etc. Phonetic styling includes stage speech, the ratio of pronunciation when speaking and singing. Much attention is paid to the phonetic side of works of art (poetic phonetics)" (7, p. 50). One of the most important places in stylistic analysis is the question of phonovariants and pronunciation styles. Both sound and prosodic units participate in the formation of the pronunciation style. In this regard, in modern onomastics there are two independent sections: 1. Segment onomastics, which considers the stylistic properties of segmented sound units (phonemes). Segment (linear) units are sounds of the language, the sequential arrangement and combination of which form a continuous chain of sounds in the speech stream. 2. Super-segmented (or prosodic) onomastics, which studies the stylistic properties of super-segmented units. Super-segmented (non-linear, prosodic) units include stress and intonation in the Russian language. The attention of researchers of the stylistic aspect of phonetics is occupied by the problem of the stylistic capabilities of the prosodic side of the sounding speech. This problem is being actively developed by such researchers as A. M. Antipova, M. G. Bezyaev, A. D. Gartsov, E. I. Golanova, G. N. Ivanova-Lukyanova,

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and many others. The analysis of sounding speech in the works of the above-mentioned researchers is carried out by studying the interaction of the intonational-sound and lexical-syntactic structures of the sounding text. A stylistic analysis of sounding speech is built taking into account the correlation of intonation, vocabulary, syntax and context and their role in the formation of the semantic and stylistic originality of the text. As O. A. Prohvatilova notes, "a stylistic analysis of the sounding speech includes the following points: 1) consideration of the lexical and syntactic structure of the text in order to identify marked language units that determine its style; 2) the identification of the specifics of each of the means of sounding speech (the composition of phonemes and their realizations, stress, types of intonation constructions, syntagmatic articulation, intersynthesis and intrasynthesis pauses, tempo and intensity of sound) in comparison with their neutral characteristics; 3) the study of the lexical-syntactic and intonational-sound structures of the text with the aim of establishing a stylistic one-pointedness and multidirectional means of intonation and grammar, which will allow us to draw a conclusion about the stylistic correlation of the sounding text as a whole" (6, p. 108). Segmental onomastics "studies the change in the phonemic composition of a word from the point of view of its stylistic significance. A change in the phonemic composition of a word is a change in the qualitative and quantitative characteristics of phonemes. According to K.O. Saparova, stylistically significant may be: 1) the activity and probability of the appearance of phonemes in speech; 2) the degree of reduction is available; 3) assimilation of sounds; 4) dissimilation of sounds; 5) reduction in the phonemic composition of words (the number of syllables in them); 6) an increase in the phonemic composition of words (the number of syllables in them) (8, p. 7). Despite a comprehensive study of the onomastics of the Uzbek language, many private issues in this area cannot be considered completely resolved. So, the scientists classify phonemic variants, first of all, as isolated pairs like, noting that "the phonemic variation of words in the modern Uzbek language is low-frequency, their number has decreased compared to the language of the beginning of the 20th century" (1, p. 88). However, from our point of view, this issue requires additional study, since, for example, onomasticity associated with the alternation of hard and soft consonants remains in the Uzbek language. The distinction between full-consonant and non-consonant invariants has not lost its stylistic significance, and the use of non-consonant options is not excluded in works of the twentieth century, if the high content of the work requires it: But we kept our mind in the distance. And thundered in a formidable voice In the year of battle our steel. However, in some cases, the full-consonant onomastics of nouns can give the text a hint of elevation, solemnity: Yes, yes,

in the shell, and not in the crown, With a sword instead of a skipper, In this case, the incomplete version of the helmet was confirmed as stylistically neutral, as a result of which the full-consonant version recognized as book, obsolete, contrary to the general trend. This is the reason that in most dictionaries of the modern Russian literary language such phono variants of nouns are marked as "poet." or "outdated.", "poet." In Uzbek linguistics, stylistics is one of the developed areas; it should be emphasized that in the Republic of Uzbekistan there was an original school of phonostylistic studies, reflected in the works of A. Gulomov, A. A. Abduazizov, E. Begmatov, E. R. Kilibchev, A. Rustamov, M. Dzhusupova, K. O. Saparova, N. M. Kambarova, R. Kurganova, A. Abdullaev, B. Yuldashev, A. Khaidarov, A. N. Nasyrova, G. T. Yakhshieva and others. However, as K. O. Saparova rightly notes, "existing in modern linguistics, few studies on phonostylistics are mainly monolingual in nature" (9, p. 50). The Uzbek language is rich in phono-options. So, E.R. Kilibchev notes that "the colloquial pronunciation style is observed in live speech, dialogs, in the speech of characters in fiction. In the colloquial style of speech, there are phenomena of vowel extension, reduction, rearrangement, consonants sound duplication, manifestation of syngarmonism /.../: turpoq, shahar etc." The author emphasizes that "the pronunciation of the heroes of works of art indicates their education, social status and nationality ... Dialectic and foreign language words are spelled in accordance with their pronunciation by the heroes" (11, p. 92). Functional and stylistic options include, for example, pairs of ozods - ozot, barg - bark, god - boch, etc. As you know, the conversational style is characterized by a certain freedom of choice of type of pronunciation, which contributes to the emergence of phonetic variants of words. Sr: lanat - nalat, chukur - ch'ŷkur, kirŷiy - kirŷir, chimh'yr - chiph'yr, aitganmas - aytgan emas, etc. In studies of Uzbek linguists on stylistics, it is emphasized that it is conversational style that is the source of phonetic variants of words. In relation to the Uzbek language, such a source of phonovariants as dialects is also considered, therefore, in-depth studies in the field of segment phonostylistics of the noun can serve to solve urgent problems of dialectology. For example, the phono-variant Buhcha is stylistically neutral, while Bucha is characteristic of dialect speech. In the Uzbek language, the alternation of explosive sounds with the audible sounds is characteristic only for the dialect of the population of the Ferghana Valley and a number of other regions of our republic.: boyvachcha - boybaccia, darvoza - darboza. In the opinion of M. M. Makovsky, "the study of dialect phono-options provides invaluable and truly inexhaustible material not only for penetrating into the deepest sources of the language, its historical past, but it also allows it to soundly, without bias and one-sidedness, evaluate and understand the features of the formation and

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development of the literary norm, various social and professional dialects, as well as language options. Only accounting for segmented phonovariant data opens up the possibility of understanding not only the so-called “deviations” from pronunciation rules and grammar, but these rules themselves, and can serve as a solid basis for studying the formation and development of word meanings”(4, p. 15). From our point of view, this applies not only to the English language, which M. M. Makovsky wrote about, but also to the modern Uzbek language. At the same time, the literary standard, of course, has a stabilizing effect on the sphere of everyday communication, leading to the gradual erasure of dialect differences.

It should be noted that in Uzbek linguistics there are works where stylistic phenomena related to onomastics are considered. The subject itself and the functions of phonostylistics are specified in the works of E. R. Kilichev, G. T. Yakhshieva, K. O. Saparova. In the dissertation by G. T. Yakhshieva “Phonographic stylistic means in the Uzbek language” (1996), the author describes the parameters of vowels and consonants of phonemes, with the help of which emotionally expressive coloring is realized in words. According to the author, “phonetic longitude is stylistically significant and is mainly associated with stress and a number of other phonetic phenomena” (10, p. 11-12). Onomastics in Uzbekistan of the 21st century is one of the most active and promising areas of linguistics, but at the same time it should be recognized that it faces a number of unsolved problems. In particular, it is very important to study the phonostylistic possibilities of Uzbek speech, rich in various phonostylistic means, in the aspect of different societies and personalities in societies, as well as the study of the synchronous and diachronous aspects of phonostylistics. The phonostylistics of the Uzbek language is faced with the task of systematically studying the articulatory-acoustic and prosodic properties of phonetic variants of words; pronunciation styles related to orthoepy; types of pronunciation depending on situations and communication conditions. Among the urgent problems of phonostylistics is the study of segment phono-variants of nouns of the Uzbek language, especially in comparison with multisystem languages - Russian and English. The study of phonovariants of the English language is of particular importance. According to D. Crystal, English is multinational: “The British version marked the beginning of the American version, and then the Australian and South African versions. And now, in the 21st century, we are dealing with the Nigerian, Indian and Singaporean variants”(3, p. 6). Nevertheless, it should be recognized that the pronunciation of English and American national standards is of particular importance in both linguistic and extra linguistic aspects in the formation of transnational phono-options. That is the study of the character of the

literary language in such conditions allowed us to formulate the concept of a national version of the literary language. The Uzbek language is a relatively young theory, which is currently in its infancy. The state of the literary language system, when it is used by two or more national-state communities, which is a separate case of variation, is called the national language. National variants of the literary language must be distinguished from regional variants, as in national variants, local specificity (cultivation of dialectal, areal differences) is only one of the sources of language development. In general, national variants are characterized by the fact that from the point of view of the main inventory of the elements of their substance and structure, they turn out to be one. The unity of such a national inhomogeneous language, however, does not imply their mandatory identity”(2, p. 71). The distinction between the various forms of the existence of language is closely connected with sociolinguistics, which at present “as a science of the functioning of language in society, has significantly expanded the subject of its research. She was enriched with new information about the factors of social variability of the language, began to actively use the data of related sciences - cultural anthropology, ethnopsychology, psycholinguistics, sociologists. The study of linguistic systems of various language groups, even the smallest, the identification of typological and specific patterns of language functioning in modern society, allowed linguists not only to obtain new data on the social stratification of the language. On the other hand, it became possible to consider what role pronunciation of a person plays in the formation of stereotypical social representations. It is well known that in Britain (as in other countries), based only on the pronunciation of the speaker, the listener usually draws conclusions about his education, political sympathies, his reliability as a business partner, and even about his external attractiveness”(12, p. 1). The degree to which phono-options differ from the literary standard is determined by a number of factors: the history of the emergence and development of the dialect, the socioeconomic structure of society, etc. In many cases, phonostylistic phono-variants can reveal language norms that are already obsolete in the language standard. It should be noted that the yogurt variant is the literary norm, and the next two are stylistically colored. “The contrasts between the American and English standards of the English language are found quite often in various areas of the language system ... with a complete analysis of the section starting with the letter“ s”, it turned out that a large number of differences relate to words that have a similar morphological structure, but differ phonetically”(2, p. 73). The whole group consists of words in which a peculiar change in the phonetic structure occurs as a result of the transition, or elimination of sound. Analysis of phono-options in artistic, journalistic and conversational live speech

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indicates that one of the necessary conditions for the effectiveness of people's speech communication is the correct sound design of speech, pronunciation of language units in compliance with established orthoepic norms and rules. The speaker's speech

culture largely depends on the knowledge and proper use of the laws of sound design of speech. It should be emphasized that a comparative study of the segment phonostylistics of the Uzbek language was not undertaken.

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## ENIGMATIC TEXTS AS AN OBJECT OF LINGUISTIC RESEARCH

**Abstract:** This article is devoted to the study of enigmatic texts as an object of linguistic research. These types of texts aimed at revealing enigmat are distinguished by their specific ways of usage. In the enigmatic texts, the descriptive aids and connotative structure aimed at identifying denotations, which are also the point of discussions.

**Key words:** text, riddle, chiston, crossword, metaphor, denotative meaning, connotative meaning.

**Language:** English

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### Introduction

In recent years, the domain of research in all fields of science, in particular, linguistics has been expanding. While the internal structure of language, its formal and semantic aspects are the matters of discussions in linguistics, new branches of linguistics have come to existence. The numerous researches have been conducted in the sphere of the new branches of linguistics as linguopoetics, cognitive linguistics, psycholinguistics, pragmalinguistics, sociolinguistics, lingviculturology and text linguistics.

In this regard, the formation of the field of textual science is particularly noteworthy. It should be noted that some work has been done in this direction not only in Uzbek linguistics, but also in the world linguistics. V.G.Admoni, N.G.Alefirenko, I.V.Arnold, N. S.Valgina, E.A.Goncharova, Yu.M.Lotman, Z.Ya. Turaeva, K.A.Filippov, O.I.Moskalskaya, L.M.Loseva, V.V.Odintsov, I.R.Galperin, L.A.Novikov, I.Rasulov, A.Mamajonov, M.Hakimov, M.Yuldashev, E.Kilichev, M.Abdupattoev are considered to be the researchers of text linguistics. They conducted researches on the semantic, grammatical, stylistic, and pragmatic structure of the text. In the works on textual issues, the definition of the text is discussed firstly. Therefore, the semantic and grammatical features of

how a text is structured, what text units are, and how they can be related are studied.

Text - related researches may vary in object area. It depends on how you put the issue. If the stylistic-functional aspects of the texts are taken into account, their specific features are studied. The main object of this article is the study of the peculiarities and features of enigmatic texts. We found it necessary to use the term "enigmatic text" in order to look at the issue from broader and linguistic perspectives. The reason is that that any topic can be applied to different areas as an object of investigations. In particular, it cannot be denied that the riddles and chistons are studied in the fields of literature and folklore. Issues related to crosswords, on the other hand, are almost never studied in linguistics. Under this term, it would be expedient to combine riddles that include a certain puzzle expression, riddles that are expressed in a poetic way - chistons, as well as puzzles in the form of tables and diagrams, i.e. crosswords. Riddles, chistons, and crosswords are formed as text with their various properties in the semantic structure; the presence of a puzzle in each of them is a special text-specific feature. In this sense, the term "enigmatic text" indicates the need for specific research in linguistics.

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The most common form of enigmatic texts is riddles, which are studied as a literary genre in folklore. In the world literature and folklore S.Ya.Senderovich, E.Kyonges-Maranda, R. Petsh, A.Taylor, R.George, A.Dandes, T.Green, V. Pepichello, I.Hemnett, Ch.Scott, R.D.Abrahams etc. conducted researches on riddles.

The history of any research is important in terms of its chronology. The period of studying riddles on the basis of linguistics is mainly connected with the XIX century. Although the period in which this genre has been studied is somewhat short, we can divide it into two main stages: philological (second half of the nineteenth century and first half of the twentieth century) and ethno-linguistic or anthropological (from the second half of the twentieth century to the present) [7,40]. Philologically, the first study of riddles can also be associated with the name of Aristotle. According to him, "In practice, the essence of the riddle is to talk about what really exists, and at the same time to combine the completely impossible. If this cannot be achieved through commonly used words, it is possible through metaphors, for example: I saw the man, which shielded a person with fire," and so on [1,45]. Aristotle's mastery of word choice shows that we can create metaphors using rarely used words, that is, unique words.

According to ethnolinguistics, certain cultural situations are reflected in the riddle. Riddles and their answers are knowledge that is passed down from ancestors to generations [7,40]. The main focus is on the formation of riddles in the form of questions and answers, the metaphor in it and a brief description of the denotation to be found. The denotation is the object or thing and the event itself. The denotatum is the object or thing and the event itself. For example, "Though it has a tiny height, it has seven robes" (Onion). In the mentioned text the denotatum of "onion" is referred to. Denotatum is manifested in the human imagination through a denotative meaning. The shift in the meaning of the word is that the composition of the onion resembles a seven-fold robe. In the human imagination, a robe is a type of warm clothing. The wrapping semaphore of the robe is predominant in the riddle. Hence, the denotative meaning in the riddle is that the layered structure of the onion is represented by a connotative structure. This is how the metaphorical method stands out.

The Uzbek dictionary describes the riddle as follows: "A riddle is a short description of an event, etc., represented by symbols and analogies, a puzzle [10, 148]." Also, the riddles in the National Encyclopedia of Uzbekistan are interpreted as follows: "The oldest and most popular genre of folk oral poetic tradition. It is found in the folklore of all

the nations of the world. The life, living standards, culture and customs of the people are reflected in the riddles to a certain extent. The question that can be solved in the riddle is expressed figuratively, and its meaning is hidden. The thing or event in the puzzle is embodied by analogy, comparison with another thing or event. Riddles are sometimes in prose, often in poetic form, compact and rhythmically concise, simple, and melodic. The riddles such as, "A piece of patir<sup>1</sup> nourishes the world" (Moon); "The white tablecloth covered the earth" (Snow); "Snow falls from the low sky" (Sieve) are distinguished by the specificity of different expressions.

Some riddles also have a proverbial character. "I sew coats for everyone, but I'm myself naked" (Needle). Means of expression such as metaphor, simile, and repetition are widely used in riddles. For example, "He is one cubit, and his beard is forty cubits." (Needle), "Golden pile is underground" (Carrot), Like "Earthquake carpet, bell carpet, carpet heavier than bell" (Earth). Telling riddles is primarily an educational tool in increasing children's vocabulary, broadening their understanding and perception of life and its phenomena, and their ability to comprehend and reason. Riddles are widely used in epics and fairy tales. There are examples of riddles in "Oshiq Aydin", "Oshiq Alvand", "Hirmon Dali", "and Yozi bilan Zebo", "Alpomish" and in other epics, in the tale of the wise old man with the king. Issues related to the riddle are explored in folklore [11]. Indeed, riddles are a rare example of folklore. They reflect the characteristics of the people, such as their spirituality, culture and customs. Accordingly, these texts, formed with the motive of the puzzle, reflect the linguocultural feature.

Such texts exist in all nations, and in this sense, too, we must first turn our attention to collections based on riddles. In particular, such collections as A. Taylor's "English riddles in oral tradition" from English literature, published in 1951, as well as "Exeter Book"; From Russian literature D.N. Sadovnikov's "Russian folk riddles" (1876), M. A. Rybnikova's "Riddles" (1931) and V. V. Mitrofanova's "Riddles" (1968) are the first examples of sources in this direction. Most of these collections have a specific thematic structure. As we study the work of A. Taylor, we can see that it used a wonderful method of constructing riddles, such as putting the figurative components of a riddle, rather than a denotatum that should be found in the spotlight. A. Taylor's puzzles are organized on the following topics: comparisons to living creatures, comparisons to an animal, comparisons to several animals, comparisons to a person, comparisons to several persons, comparisons to plants, comparisons to things,

<sup>1</sup> A round flat bread, baked in Uzbek oven

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enumerations in terms of form or form and function, enumerations of comparisons (comparisons to several objects), enumerations in terms of color line (comparison with other objects), enumerations in terms of acts (comparison with other objects in terms of action) [9]. Dividing the riddles into thematic groups, analyzing the semantic and pragmatic aspects, determining what the basis of the riddle is are the peculiarities of these texts.

In addition, in the collection of D.N. Sadovnikov "Russian folk riddles" can be found riddles on the following topics: accommodation, temperature and lighting, household appliances, household items (household utensils), food and beverages, handicrafts (sewing, knitting), clothing and decorative items, yard and garden, pets, farming and gardening, the animal world (animals, birds, fish, etc.), man and his structure, earth and sky, natural phenomena, concepts of time, life and death, beliefs, values and rules, such as folk wisdom. D.N. Sadovnikov also notes that there are those who could not find their place in the themes of the collection. For this reason, he adds two more sections to his collection: first—questions and answers; second accounts and assignments [6]. Such a classification of riddles is very necessary, but it is important to go into the more important linguistic aspects of riddles, to find their essence on the basis of comparison of signs aimed at determining the denotatum.

The puzzle paradigm exists not only in riddles, but also in classical literature. In this sense, it is important to dwell on chiston, one of the unique lyrical genres in Eastern poetry, and to analyze its syntactic, pragmatic features. In this regard, the issues of "subtext" [3,92] in the riddles are related to the field of pragmatics and differ significantly from similar meanings in other texts. In particular, the scientific substantiation that these are a special type of text shows the relevance of the field.

This genre first appeared in the oral tradition of the people in the form of poetic questions and answers, riddles. In chiston, the characteristic signs of an object or event are figuratively described, and the reader is asked to find out what it is. For this reason, chiston is also called a riddle-poem. In chiston, the names of things are not explicitly stated, but their peculiar shape, quality, and features are noted. In that sense, they are the same with a riddle. Based on the content of the story, the reader finds what is hidden in it, whose name is hidden, with the power of his mind

and perception. In the past, poets used two methods to create chiston - abjad and simple riddles.

Chistons are written in the form of fard, byte, kit'a, rubai, and partly ghazal, ranging from two bytes to ten bytes, and even more. They have a specific enlightenment, socio-political content.

The first examples of chiston in Uzbek literature were created by Alisher Navoi (e.g. "Pencil", "Coin", "Snuffers", "Egg" and others). Shavkat Kattakurgani's "The bird Samandar", Uvaysi's "Pomegranate" and "Nut" are famous. All the characters shown in the riddles and chistons are interpretations from a folklore or literary point of view. Linguistically, riddles and chistons, that is, enigmatic texts, are a specific type of text. In such texts, the name of the thing, object, and event acquires the status of implicity. The main name is explained based on its characteristics. Such texts differ from other texts in that they have implicit expression possibilities.

As all of the enigmatic texts listed above reflect the specifics of a particular folk culture, it is a difficult task to assess their significance. This may also be the object of other new research. Enigmatic expressions should be studied as a special type of text. In conclusion, it can be said that in philology the study of enigmatic texts, in particular riddles, in various aspects is evolving. The researchers point out that the main part of it is the question part, i.e. the puzzle part, which can be divided into different types. According to many researchers, puzzles include figurative and direct components in their composition, sometimes involving only one of them. Naturally, the figurative component will include transitions such as metaphor, comparison, and metonymy. In addition, other means that complicate its answer and arouse interest are used in the riddles.

Considering the studies devoted to the investigation of riddles, it might be said that they need to be studied in the context of the national culture to which they belong. The main focus should be on the study of the semantic structure of the riddles and the pragmatic features related to the figurative components. It is also inevitable to create the necessary conditions to find the right answer. Today, the theory of modern linguistics requires the study of the riddle as a sign that contains culturally-cognitive features acquiring information specific to a particular culture. Enigmatic texts are a part of the culture of certain people, which should be analyzed in the background of this culture.

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## COOPERATION OF UZBEKISTAN AND CHINA: YESTERDAY AND TODAY

**Abstract:** The article discusses the long-term mutually beneficial relations between Uzbekistan and China. In particular, special attention is paid to the economic, political and cultural relations between the ancient empires and the relations between the strategic partners of Uzbekistan and China are described in general terms.

**Key words:** The Great Silk Road, Central Asia, Kushan Kingdom, Ephthalites, Chronicles of Ancient China, Shanghai Cooperation Organization.

**Language:** Russian

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### СОТРУДНИЧЕСТВО УЗБЕКИСТАНА И КИТАЯ: ВЧЕРА И СЕГОДНЯ

**Аннотация:** В статье рассматриваются многолетние взаимовыгодные отношения между Узбекистаном и Китаем. В частности, особое внимание уделяется экономическим, политическим и культурным отношениям между древними империями и в общих чертах описываются отношения между стратегическими партнерами Узбекистаном и Китаем.

**Ключевые слова:** Великий Шелковый путь, Центральная Азия, Кушанское царство, эфталиты, летописи Древнего Китая, Шанхайская организация сотрудничества.

#### Введение

УДК 330

Независимость открыла широкие возможности для народа Узбекистана, наша страна избавилась от таких осложнений, как политическая зависимость, вошла в мировое сообщество в качестве равноправного члена. Новая эра началась в истории Узбекистана. Опираясь на его вековые ценности, такие как гуманность и терпимость, наш народ смело вступил в ряды мирового сообщества.

С незапамятных времен узбекский народ был в тесном контакте с народами мира. Сегодняшняя внешняя политика Узбекистана основана на богатом опыте и традициях нашего народа в области международного сотрудничества. Необходимо обратиться к истории, чтобы глубже изучить современные источники сотрудничества между Узбекистаном и миром.

Сегодня Республика Узбекистан эффективно сотрудничает со многими странами мира, налаживая дружеские отношения. У нашей страны давно дружеские отношения с большинством этих стран. Великий шелковый путь в прошлом был для многих народов региона ключевым средством тесного сотрудничества. Китай является одним из таких древних партнеров узбекского народа.

#### МЕТОДЫ И УРОВЕНЬ ИЗУЧЕНИЯ

Узбекско-китайские отношения являются неотъемлемой частью многолетних взаимовыгодных отношений. Такие дружеские отношения давно развивались вдоль Великого шелкового пути. С прошлого столетия первого тысячелетия до нашей эры политические, экономические и культурные связи между Центральной Азией и Китаем стали постоянными. Торгово-дипломатические отношения между Центральной Азией и Китаем начали

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складываться под влиянием геополитической ситуации в Центральной Азии в середине II в. до н.э. [1]. В результате растущего интереса Китая к «западным странам» Чжан Цзянь был послан в 140 году до нашей эры. Чжан Цзянь собрал важную информацию о Центральной Азии, государствах Даван и Цанг, Великом Юечжи, Даксии (Бактрия), Анси (Парфия), торговых путях [2]. Эта информация впервые появляется в главах «Биография Чжан Цзянь» и «Фергана Тазкираси» в «Исторические воспоминания» («Ши дзи») [3].

Согласно источникам, со 121 г. до н.э. китайские императоры отправляли посольства в Даван, Бактрию и Парфию пять или шесть раз в год, а в некоторые годы более десяти раз. В этот период государство Даван играло важную роль в отношениях между Центральной Азией и Китаем. В то время как Ферганская долина служила воротами на Запад для китайцев, с одной стороны, пополнение их военной армии легендарными ферганскими скакунами с другой, было одной из стратегических военно-политических целей Китая [4].

Отношения между народами Центральной Азии и Китая продолжались во времена Кушанской империи. Буддизм, ставший государственной религией в Кушанской империи и проникший в Китай, сыграл важную роль в развитии этих отношений. Согласно китайским источникам, в 230 послов кушанского правителя Васудева пришли во дворец династии Вей [5].

Отношения между Центральной Азией и Китаем продолжались в раннем средневековье. Работы Аль-Табари «Тарих ар-Расул Ва-Л-Мулуку Ва-Л-Хулафа», Аль-Утби и Ибн Аль-Азира проливают свет на отношения между Центральной Азией и Китаем [6]. Китай уделял особое внимание установлению дипломатических отношений с могущественным государством эфталитов, которое контролировало основные торговые пути в Иран и Византию. Правители династии Вей отправили 3 миссии посольства в Среднюю Азию. Согласно китайским источникам, в 713 году из Самарканды были присланы доспехи, глиняная посуда, страусиные яйца и танцоры. В VII-VIII веках из Тохаристана были привезены великолепные лошади, более 200 видов лекарственных трав, стекло и горные хрустальные изделия. В то же время бронзовые окна и другие предметы китайского производства можно найти в памятниках Средней Азии [7].

Шелковые ткани в основном импортировались из Китая в Центральную Азию, а хлопчатобумажные и шерстяные ткани отправлялись в Китай. Например, в 682 году посол Тохаристана подарил китайскому императору кусок золота. В 726 году правитель Бухары прислал византийские ковры, среди других даров [8].

В раннем средневековье согдийцы возглавили Великий шелковый путь. Они сыграли важную роль в развитии культурных связей с Китаем. Они внесли большой вклад в распространение различных систем письма на этом пути. Внедрение новых элементов в китайскую музыкальную и танцевальную культуру, музыкальных инструментов, таких как гуджак, чанг. Танцоры и музыканты из Бухары, Самарканды и Чача были очень популярны в Китае в VII-VIII веках [9]. По словам исследователей, китайская музыка в то время напоминала по звучанию среднеазиатскую музыку.

Во время борьбы с арабскими захватчиками в дипломатических отношениях с Китаем произошло оживление. Государства Центральной Азии стремились заключить союз с Китаем в борьбе против арабов. С 717 по 731 год 11 посольств были отправлены в Китай из Согдианы, 5 из Тохаристана и 12 из Бухары. Государство Тан направило армию в 30 000 человек (50 000 в арабских источниках) против арабов. В 751 году на берегу реки Талас, недалеко от современного города Джамбул, китайцы были сильно побеждены. В этом сражении 50 000 китайских солдат были убиты и 20 000 взяты в плен [10]. Это поражение негативно сказалось не только на международном авторитете империи Тан, но и на ее политической и экономической жизни.

Создание государства Амира Темура в Мовороуннахре ознаменовало новый этап в развитии дипломатических отношений. Между 1387 и 1397 годами Амир Темура отправлял посольства в Китай шесть раз. В 1387 году 800 лошадей были представлены императору через первое посольство во главе с Мавланой Хафиз. В 1394 году Амир Темура отправил нового посла в Китай, который доставил 200 лошадей в подарок. Амир Темура также послал посольства в Китай в 1388 году под руководством Тадж-ад-Дина, в 1391 году Шохалил, в 1392 году Нигмат ад-Дин, в 1394-1396 годах Дарвиш Али, в 1396 году Аломат ад-Дин. В свою очередь, правители династии Мин в Китае также послали своих послов в Амира Темура. В частности, в 1395 году император послал Фу Ан в Самарканд в качестве посла. Он передал письмо императора и подарки Амиру Темура.

Преемники Амира Темура также следовали его политике. Во время правления Шахруха отношения между государством Тимуридов и Китаем продолжались. В 1409 и 1420 годах китайские послы прибыли в Герат [10], и в ответ посольства правителей Тимуридов были отправлены в Китай несколько раз. В частности, в 1419-1422 годах Шахрух направил миссию посольства в Китай во главе с Шодиходжей и Кокчей, Гиосиддином Наккашем и Султаном Ахмадом.

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В 19 веке чай, шелковые ткани, фарфор, ковры и продукты животноводства были импортированы из Западного Китая в Кокандское, Хивинское и Бухарское ханства. Бархат, золото, мех, обработанная кожа, драгоценные камни и другие товары экспортировались в Китай. После завоевания Туркестана Российской империей стали экспортироваться железо, чугун, медь и другие металлические изделия, женские украшения, стекло, посуда, кексы, хлопчатобумажные ткани, спички и сахар.

### РЕЗУЛЬТАТЫ ИССЛЕДОВАНИЙ

К началу двадцатого века взаимные торговые отношения получили дальнейшее развитие. В 1910 году товары на сумму пять миллионов сумов были экспортированы в Китай через Туркестан, и из Китая было импортировано товаров на сумму более восьми миллионов сумов.

Во время Первой мировой войны торговые отношения между Центральной Азией и Китаем также ухудшились из-за новой ситуации, возникшей во всем мире. Голод в Центральной Азии также изменил структуру двусторонней торговли. Спрос на продукты питания и скот увеличился. Если между 1915 и 1916 годами из Синьцзяна в Центральную Азию было перевезено от 10 000 до 20 000 голов овец, от 500 000 до 2000 голов крупного рогатого скота и от 200 000 до 500 голов крупного рогатого скота, то в 1917 году было изгнано 120 000 голов овец, 1200 голов крупного рогатого скота и 3000 голов лошадей [12].

Во времена бывшего СССР Узбекистан, как и другие союзные республики, имел право устанавливать и развивать международные отношения как официально суверенная республика. Однако это право носило декларативный характер и существовало только на бумаге. На практике Узбекистану не было предоставлено право самостоятельно устанавливать внешние отношения, у нашей страны не было возможности напрямую выйти на международную арену, в свои собственные внешнеполитические институты, в строгих рамках тоталитарного советского государства.

С разрешения внешней политики СССР Узбекистан был вынужден эпизодически участвовать в политическом, экономическом и культурном сотрудничестве между СССР и Китаем.

«Дополнительное соглашение» к соглашению о сотрудничестве, подписанному между СССР и КНР 14 февраля 1950 года, лишило иностранцев права аренды имущества на территории союзных республик Центральной Азии, а также на границах Китайской Маньчжурии и Синьцзян-Уйгурского автономного округа. Прямое или косвенное

участие граждан в производственной, финансовой и торговой системе, других предприятиях, учреждениях, компаниях и организациях запрещается [13]. Эта ситуация еще больше ограничивала взаимовыгодные отношения Узбекистана.

С 1950 года Узбекистан оказывал значительную помощь Синьцзян-Уйгурскому автономному району Китая в обучении, предоставляя местному населению литературу и учебники на уйгурском и казахском языках, оказывая медицинскую помощь, выявляя минеральные ресурсы и улучшая ирригационную систему [14].

В 60-х и 70-х годах XX века отношения между СССР и Китаем обострились. Пограничные проблемы и идеологические разногласия между советскими и китайскими коммунистами привели к ухудшению отношений. В результате Узбекистан потерял возможность сотрудничать со страной, которая на протяжении веков была его основным партнером.

К началу 1980-х годов отношения между СССР и КНР стали постепенно улучшаться. В результате процессов восстановления, которые произошли в обеих странах, и усилий по восстановлению взаимного диалога в целом, традиционные связи снова стали на свои места.

С 1986 года были установлены торговые отношения между республиками Центральной Азии, Казахстаном и Синьцзян-Уйгурским автономным районом Китайской Народной Республики [15]. Налажено сотрудничество с Узбекистаном и Синьцзян-Уйгурским автономным районом для дальнейшего улучшения производства хлопка и его защиты от различных заболеваний, а также для создания новых сортов. Выставки китайских товаров начались в Узбекистане. На выставке продукции предприятий Синьцзян-Уйгурского автономного района в Ташкенте в мае 1988 года было решено поставлять карбонит и амфоры в Китай и, в свою очередь, поставлять шины и текстиль из Китая в Узбекистан.

17 марта 1989 года в Ташкенте было создано первое советско-китайское совместное предприятие. В тот же день представители промышленных объединений из Урумчи, столицы Синьцзян-Уйгурского автономного района Китая, и местного Министерства промышленности Узбекистана подписали соглашение о создании в Ташкенте бытового термоса. В январе 1990 года совместное узбекско-китайское предприятие "Ташинтерм" выпустило первую партию термосов.

Общество дружбы Узбекистан-Китай также занимает особое место в отношениях Узбекистана с Китаем. Он был создан 30 октября 1958 года как филиал Общества советско-китайской дружбы. В

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контексте идеологических конфликтов между СССР и КНР деятельность общества была очень ограниченной. Лишь в середине 80-х общество начало устанавливать активные отношения. С 1985 по 1995 год 19 делегаций были получены из Китая, а 12 делегаций были направлены в Китай [16]. Эти делегации стремились наладить сотрудничество в различных сферах общественно-политической жизни. В 1980 году в ходе советско-китайских политических консультаций Специальный представитель правительства Китайской Народной Республики, заместитель министра иностранных дел Цянь Цичэнь и посол Китайской Народной Республики в СССР Ян Шочжэнь посетили Узбекистан и ознакомились с жизнью нашей страны.

Узбекистан также начал искать экономические связи с Китаем. В декабре 1981 года и январе 1983 года Техническая комиссия Администрации гражданской авиации Китая посетила Ташкент, чтобы принять капитальный ремонт самолета Ил-62. Представители этой делегации были приняты в Обществе дружбы Узбекистан-Китай [17].

## ВЫВОДЫ

Несмотря на ограничения и насилие диктаторского режима, народы СССР старались поддерживать отношения сотрудничества с народами зарубежных стран. Однако это сотрудничество не могло удовлетворить реальную потребность в межгосударственных отношениях на уровне, требуемом международными стандартами. В советское время, как бы ни старались представители народов наших стран, узбекско-китайское сотрудничество оставалось ограниченным.

Только после обретения независимости Республики Узбекистан появилась возможность восстановить сложившиеся на протяжении многих веков узы дружбы и сотрудничества между узбекским и китайским народами и в целом, проводить активную многостороннюю внешнюю политику.

Таким образом, народы Узбекистана и Китая, верные идеалам гуманности, терпимости, дружбы и добрососедства, на протяжении многих веков эффективно развивают межгосударственные отношения, приводя единство взглядов и подходов к укреплению отношений в сегодняшних сложных условиях.

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QR – Article



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## INTERPRETATION OF THE PERIOD AND HEROES IN UZBEK CHILDREN'S STORIES

**Abstract:** The article is devoted to the description of the period and heroes' interpretation in the stories of N.Fozilov and L.Makhmudov. The author of the article analyzes the main characters of the stories through the children's language and vision. The unique features of depicting the inner world of the stories' characters are shown. The writers' skills of creating the portraits in expressive language are revealed. Furthermore, the abilities of revealing the moral and ethical features of the people through the simple use of language are thoroughly analyzed.

**Key words:** genre, story, artistic skill, author's world outlook, children's literature, humour, style of description.

**Language:** English

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### Introduction

UDC 808.3

The heroes of Nosir Fozilov's stories are the children of his time. The writer portrays what he saw, the reality of the life, and the people through the eyes of children. The national writer of Uzbekistan Odil Yakubov wrote: "Nosir Fozilov's childhood coincided with the war. Like his heroes Khaydars and Ganisher, he sowed wheat in the steppe, picked up the grain on the soil, made a "donkey caravan" in order to transport the wheat to the state warehouses. That is why his stories and narratives, which are full with the hot breath of the flames of that time, the warmth of the steppe sun, and the miserable and sad looks of the children who miss their fathers, who were in the war, cannot be forgettable, the reader can be impressed and touched by their sufferings. It is appropriate to use O.Yokubov's comment: "The original language, appearance, customs and traditions of Turkestan Uzbeks are clearly reflected in the works of Nosir ... " [2, 2-3].

The events in the story "My morals" also happened during World War II. The story is the author's recollection of the events happened twenty two years ago in the 1960s. The story begins with the

depiction of Khaydar's returning from the city to the countryside on a donkey on a hot summer day.

Outside the city, the railway crossing bar closes the road. The writer skillfully described the train returning to the country from the battlefield so that the reader can really imagine the horrors of the long-running war, which can be felt even in the distance. "From afar the fatigued shout of the train was heard. We waited for the train passing. A little later it passed by, loudly screeching and directed to the station. We could not take our eyes off the train; in the red carriages the wounded soldiers with bandaged arms and some of them were walking on crutches...Some were standing, some were sitting. The soldier, with his head bandaged in gauze and in the cap with wide brims, which looked like a dumpling on his head, was striking a note with his accordion...The carriages were rattling away"[7,14].

Children watched this scene with tears in their eyes, as their father and two brothers were in the front. After crossing the railroad the children were even more impressed by the picture of a grey-haired woman with a serious look and raised finger on a large cloth on the side of the road, which has also a notice on the bottom of it "How did you contribute to the front?" In this way the writer creates the scene of the war period by different details in the story. These incidents

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evoked the feelings of hatred in children's hearts to the war and fascism. The children walked from house to house in the village, collecting donkeys and creating "a donkey caravan". The wheat in the sacks was transported to the city warehouse. But it turned out that Rozik, the son of the farm manager, transporting the wheat with them, was stealing.

In the story, through Khaliq Bobo<sup>1</sup>, the epitome of an authorized person, the period and its problems were depicted. During the harvest period, a portrait of a delegate attached to the village is depicted as follows: "A white cap of Kolomenko on his head, a white shirt, and a waistband tied around his waist with hanging fringes on the side. Galife pants, boots. As I approached, I saw a mustache, like a beetle beneath his nose...[7,17].

The scene of harvesting during the war: "There is a smell of fresh, sweet wheat all over the place. The harvest time has just begun; the work is in full swing. After reaping the wheat, when the field turned yellow the schoolchildren would pick up the wheat ears and brides with shawls on their heads would lay the harvest on the light carts on the other side of the road"[7,15].

The old men replaced those who went to war. They worked tirelessly to contribute to the victory. The representative of the elderly is reflected in Khaliq Bobo's image: "The barefooted Khaliq bobo turn the harvest in order to air it. He wore a yahtak<sup>2</sup>, lost its colour from the sweat, which he tied around his waist and wrapped around his belt...On his head a Kazakh cap. A few drops of sweat fell from his dusty face. Even when there is no wind, Khaliq bobo winnowed the wheat in the air with a wooden spade [7,15].

The writer says that even in the difficult situation of war, the children did not stay aside. "Khaliq bobo's little grandson prepares the grain for planting, spreading it on the floor. His elder grandson, Ganish, leads the four or five horses in a row in the backyard, riding one of them. This field camp seems to be new. The harvest is brought in the carts to keep there"[7,16].

The number of donkeys collected by children exceeds twenty. The storyteller and the other children Khaydar, Roziq, Agzam and Ganish made a "donkey caravan". Early in the morning, they began to transport the wheat to zagotzerno<sup>3</sup>. But it turned out that the farm manager's son, Roziq, was stealing wheat. Even though children expelled him from their company they did not openly acknowledge his guilt. Those days young children were harvesting cereals and having brought three times to the field station they had the right to take the fourth home. Khaydar's little sister was taking her share to the house; Roziq chased

after her and grabbed the grain she had collected. In this way he seemed to take revenge on Khaydar. Children disclosed that Roziq was always stealing the wheat. Khaliq bobo expressed his indignation on this situation: "I was worried about your regular goings home. It turns out that every time you go home you have so much wheat! Do not defile the peasant's boots, the farm's dearest, take off them! " He trembled with indignation. -"Halal<sup>4</sup> is at the six feet distance and haram<sup>5</sup> is at one inch...Take off."

The part of the story, acting as an epilogue, depicts the story twenty two years later, the 60s of the 20<sup>th</sup> century. This description urges children not to forget the history, to cherish the memory of their grandparents: "Since that period the wheat has been harvested for twenty two times. Donkeys were needed very much at that time. But now, not saying about the donkey, even the cart has become an eyesore at the machine age. From time to time I think "Is our life happy due to the hard work we did at nights and day, the hardships we had when some of us lost their fathers, while the others their brothers?" Are those years of anxieties not a prerequisite for our current respect, our might, our love and appreciation?...[7,22].

At the end of the story we can see a lot of years have passed since that, the storyteller grew stout and worked as a manager of warehouse. When he met Roziq, he said: "So many years passed. You have even wrinkles on your face!.."

The story concludes: "No, how can he know that every wrinkle on the face of a man is the seal of his hard work and his joy? How he can know that each wrinkle gives the special beauty to a man, showing the experiences of happiness, love and the needs of life? This truth can be known only to a person who has the bitterness and sweetness of the life!" [7,23]

In this regard, it is necessary to point the ideas of the doctor of philological sciences U. Jurakulov: "The ethical, educational, psychological, social, economic relations between them and the God, the man and the man, the man and the nature, the man and the past, the man and the future are the main factors in the birth of the literary work, in particular, the genre of the story. As long as there is a need of listening and telling, the story will live. The genre of the story is a synthetic form of all literary genres. Along with the usage of the lyrics, drama and epic poems it is rich in universal, literary, philosophical and divine elements"[3,320].

One can meet the same features in children's stories by Nosir Fozilov. In his "Uncle Malchik" story, events take place in Mirzachul. The protagonist, Musa, is a teenager. He loves to graze sheep. He is 15 years old. His brother, Vali, at the age of 13, hates the

<sup>1</sup>bobo-grandfather (is used in order to show the respect to the elderly people, even if they are not in family relations)

<sup>2</sup>a national men's wear without buttons

<sup>3</sup>purveying centre - barbarism from the Russian

<sup>4</sup> acceptable according to Muslim religion

<sup>5</sup>prohibited

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chairman's dog because it chased him the previous night. And Musa hates the devil Salim and the uncle Malchik.

In the story, the writer begins a series of events in the way peculiar to children, thus, evoking the interest in readers. He introduces closely the heroes of the story Salim-devil and the uncle Malchik. While the author depicts the portrait of Salim-devil and his past experiences we can imagine the inner and outer appearance of the hero: "Salim devil is the man, who has recently come to the village. There is no one else but his wife. He was probably sixty-five or seventy, the man, who did not do any hard work in his life. The old man with a beard and mustache, a rather slim. He used to be a salesman in the city. Lately there had been of drop off in trading. Once he sold to his neighbor the seeds of tomato, which turned out to be the seeds of the radish."

After a range of similar cases the people around him in the community and in the market nicknamed him "Salim devil". When the city became narrow for him, he then moved to a wider area, the 'Boston' collective farm of Mirzachul, where Musa lived, in order to be free from the rebukes and reproaches of people"[7,108]. Thus, when he moved to a new place, he became a mullah Salim because of his little literacy on religion issues. The cunning person can find the profit everywhere.

In the story, the peculiar feature of Nosir Fozilov's style is that the character is portrayed as a whole by combining the events with his character, portrait, and past. This feature can be seen in portraying the uncle Malchik. "The uncle Malchik was a very interesting person. He is a little taller than Musa and works as a timekeeper in the collective farm. If you watch his measuring the land, he moves around not reaching the measuring stick. His thin curved mustaches suit his little red face. He is always dressed spick and span. He likes to show his competence, after the two words using the Russian words. People in the village call him "Malchik<sup>6</sup>" for his habits and diminutive build, and may be, respecting his mustaches, add "Uncle". Otherwise, he has a name of Gaynullah"[7, 108-109].

The writer depicts the hero of the Soviet times, simultaneously revealing the policy of career makers, double-facedness and the people who forget their native language: "He has one more bad habit: when the two people are arguing, he sides the person from whom he can make a profit. The reason why Salim-devil loves him is because he understands the heart of Salim. He adapts the religious sermons by Salim among people to the time. In order to prove his thoughts he says that "the party is not против<sup>7</sup> the thought"[7,109].

In the story the uncle Malchik takes one of Musa's lambs and tries to slaughter it. As the water gushed from spring in the desert, Salim ordered to sacrifice the lamb. Salim explains this: "We made an offering by slaughtering the cattle that day. This is its merit, respected people, yes, it is right. If you offer in God's ways, you will never turn away. Here are your witnesses... Oh, oh, the miraculous water..." [7,110]. However, it soon became clear that the water pipe was ruptured. The passengers laugh at this:

"- Don't be upset, Salim aka," Uncle Malchik finally said, trying to reassure him. "God knows who is прав, who is неправ<sup>8</sup>!"[7,11] From the first view it seems that the period of laughing at the religious ideas is reflected in the story. Through the speech of the uncle Malchik the character of a "politicized" person who has forgotten his language and habits is humorously portrayed.

The main character in the story "The stone" by N.Fozilov is Khadjimurat, the events in the story are retold by him. The story has unique prologue and epilogue, where we can see 43-44 year-old Khadjimurat, while the events in the story are retold by 13-14 year-old Khadjimurat. Khadjimurat came to the parents' meeting to the school, where he used to study and saw the thirty two kilo stone of weightlifters on the red velvet blanket used as the 'stand'. Then he recollected the events which happened thirty two years ago. When Khadjimurat was returning from the city to the village in a cart with two horses, he left his brother, Eshmat, who had some business on the way. Then he met a man on the road, "who wore pants, black velvet skullcap, and kersey boots on his feet and a black coat on his shoulder. He looked like a vicious, bad guy!" The man asked to take him to a neighboring collective farm. Frightened Khadjimurat tried to run away cracking the whips. But the man did not let the horse run, holding the cart at the back. The child, who had not any chances had to take the passenger.

The next day, at Khadjimurat's school, rumors were spread that Khadjimuran would come to the village. "Khadjimuran will keep twenty young men on his shoulders and threw the eight stones, weighing two poods at one time... He did not only make the shows, but also collected the warm clothes for our soldiers in the front"[7,11].

The writer reflects the events in the country during the war depicting the club and the crowd of people: "In the evening all the people were gathered in the dark club of our school: the youth, women, the elderly people and even those lads, who were injured in the war... So, the club was full. We, children, were sitting at the front on the mattresses. Some people came with the hand torches. The tenth lamp was

<sup>6</sup>boy (Russian)

<sup>7</sup> against (Russian word)

<sup>8</sup> right... not right (Russian)

## Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

illuminated on the right and left walls of the club” [7,11].

The story is based on the true portrayal of the famous Kazakh fighter Khodzhimukon Mungaytpasov. The book convincingly describes the feelings of patriotism, sincerity and hatred of fascism. Some of the people give rings, some gold earrings, some headgear, shoes and clothes for Khodjimukon’s show.

He sent all the collected things to the front as the aid. In the story the writer reliably describes the kindness and tolerance of the people of the time. Khadjimukon presented to Khadjimurat one of his stones. It is known from the novel “Khadjimukon” by K.Abdukadirov that the real name of the fighter was Mukon. When he went to the wrestling competition and entered the big mosque of Istanbul, the Turkish eshan<sup>9</sup> presented him the Turkish skullcap and said “this is a mother of all the mosques, those people, who entered here, will be khadji<sup>10</sup>, now you are Khadjimukon”[1,118]. It is also mentioned that he was called the Black Ivan in Russia.

Latif Makhmudov’s story “Seagulls” is also retold by the child, who went to Artek. There are children from different places - Kazakhs, Kyrgyz, Chuvash, Polish, and Bulgarian. Their chef, an old man Mazay, was on friendly terms with the boy Yanik from Bulgaria. Mazay’s character was defined as: “Mazay was a man of few words. When he ordered something, he would address it with a soft voice, as if begging, and a gentle smile that would suit him so well that we could not reject him.” He loved everything and everywhere to be neat. He even made us put the leftovers into separate dishes: potato, pasta. If we mixed everything, he would take the dishes without any words and put them apart by himself [5,5]. It turned out that Mazay and Yanik gave the food to seagulls. Before the war, Mazay’s wife and daughter came to the sea to feed the seagulls and watch them. Then, when the war broke out, Mazay went to the front. The Nazis shot his wife for refusing to serve them. One day the drunken enemy soldiers shot the seagulls and they fell on the ground as berries. The daughter of Mazay, who was so distressed, fell into

the sea and died. These events evoked the hatred in Mazay to the war and inspired him to protect the birds, which is a dominating idea of the story. In the story the author achieves a convincing, impressive depiction of the landscape and the characters through the artistic means, which reveal the inner world of the heroes of the story. The story is ended with the description: “...Even this year, when I arrived again in the Black Sea, I was sitting on the flat, big rock, hugging my knees and gaze at the seagulls. The gentle and ever-smiling Mazay is no longer there, he had passed away just a short time before I came. But those seagulls he loved are still hovering over the blue sea, fluttering in the air, pleasing the people. [5,8-9].

In this regard, the literary critic A.Sabrdinov compares the writer with Oybek in creating the portraits: “If Oybek’s poems of 30s were significant by depicting the psychological portrait, the poems of 60s had more the description of the outer world. Especially, Oybek is a master of depicting the portray in new colours and expressions in the process of transferring from one genre into another, thus, making the depiction of a portrait perfect” [6,15]. We can also observe this process in the stories by L.Makhmudov, when the depiction turned into the complex unity in different genres of his stories.

As academician S. Mamajanov correctly points out, “Latif’s success in storytelling is his way of analyzing the psychological state of children, describing the changes in their character and the causes that led to it. He is able to find a lively, but interesting and funny event to each of his stories, and is able to connect a child’s inner collision with a conflict. Latif can produce the important moral and social content from simple playing of children [4,5]”.

In short, N.Fozilov and L.Makhmudov’s stories can be expressed by vivid, authentic, truthful children’s language. The works of N.Fozilov are characterized by the accuracy of the period and heroes’ interpretation, avoiding the minor details, while L.Makhmudov’s works are unique in using the deep lyrics in harmony with the spirituality of his heroes.

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<sup>9</sup>a mosque attendant

<sup>10</sup> person, who went to the pilgrimage in Islam

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## PERSPECTIVES FOR ETHNICITY AND AESTHETICS IN YOUTH ECONOMIC ACTIVITY

**Abstract:** The article emphasizes the importance of morality and aesthetics in protecting modern youth from destructive ideas and educating them as constructive, pragmatic people, showing the potential for economic activity.

**Key words:** Youth, reform, ethics, aesthetics, destructive ideas, energy, knowledge and potential, hedonism, eudemonism.

**Language:** Russian

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### ПЕРСПЕКТИВЫ ЭТИЧНОСТИ И ЭСТЕТИКИ В МОЛОДЕЖНОЙ ЭКОНОМИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ

**Аннотация:** В статье подчеркивается важность морали и эстетики в защите современной молодежи от разрушительных идей и воспитании их в качестве конструктивных, прагматичных людей, проявляющий потенциал экономической активности.

**Ключевые слова:** Молодежь, реформа, этика, эстетика, разрушительные идеи, энергия, знания и потенциал, гедонизм, эвдемонизм.

#### Введение

УДК 330

В нынешний период реформ комплексное внимание к молодежи нашего общества не только меняет их образ жизни, но и оборачивает молодежь оболочкой правовой и моральной защиты в качестве активированного вторичного объекта. Правовая оболочка предоставляет возможности для духовно-нравственного активизма, эстетического развития молодежи.

Учитывая необходимость всесторонней поддержки молодежи, Президент Республики Узбекистан Ш.М.Мирзиёев издал Указ «О повышении эффективности государственной молодежной политики и поддержке деятельности

Союза молодежи Узбекистана». Указ определяет ряд новых и важных задач, связанных с расширением участия молодежи в реформах по построению демократического государства и развитием гражданского общества по пяти приоритетным направлениям развития Республики Узбекистан на 2017-2021 годы.

В частности, указ гласит:

Приоритетами Союза молодежи Узбекистана являются:

во-первых, Союз молодежи Узбекистана осуществляет профессиональную деятельность под девизом «Молодежь - строитель будущего», которая обеспечивает эффективное сотрудничество с государственными органами, ННО и другими институтами гражданского

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общества в реализации государственной молодежной политики. в структуру;

во-вторых, защищать права, свободы и законные интересы молодых людей, воспитывать их в духе уважения к национальным и общечеловеческим ценностям, преданности идеям независимости в своих умах и сердцах, пониманию национальной идентичности, любви и заботы о Родине, решимости и развития самоотверженности, защите от различных идеологических угроз;

в-третьих, повысить активность молодежи в реформах по построению демократического государства и развитию гражданского общества, мобилизовать все усилия, знания и потенциал в интересах народа, энергичного, независимого мышления, сильной жизненной позиции, широкого кругозора и глубоких знаний расширение рядов молодежи, способной взять на себя ответственность за будущее страны;

в-четвертых, создать благоприятные условия для молодых людей, чтобы они могли овладеть современными профессиями, обеспечить рабочие места, развить предпринимательские навыки, привлечь их к малому бизнесу и частному предпринимательству, поддержать их инициативы, помочь им реализовать свой интеллектуальный и творческий потенциал[1,].

В целях систематического изучения экономической активности и проблем молодежи Узбекистана, научного и практического анализа, указ предусматривает ряд стимулов. В частности, создание «Института изучения проблем молодежи и подготовки перспективных кадров» при Академии государственного управления при Президенте Республики Узбекистан. Учреждение медали "Строитель будущего" Я упомянул о введении 25% от суммы государственной пошлины. Отцовская забота о молодежи этим государством поможет активизировать молодежь в будущем и отразит ее моральный аспект.

Действительно, для молодых людей было бы очень неприятно создавать уродство в природе и обществе в результате их активности или игнорировать эвдемонистические ценности природы как искусственное украшение общества, чтобы удовлетворить свои гедонистические потребности. По мнению философа Г.К. Ашина: «В иерархии элит ведущее место в структуре социально-доминантных групп должна занимать культурная элита, которая создает новые культурные, цивилизационные нормы» [2. С.72]. В контексте «экономически культурного человека», по мнению философа, в период перехода к рыночным отношениям необходимо сформировать большую группу молодых людей, которые понимают моральные и эстетические ценности в общественных отношениях. Действительно, «нынешний этап перехода к

рыночным отношениям делает экономическую культуру необходимым условием человеческой деятельности» [3. www.polit.susu.as]. Тот факт, что сегодняшняя молодежь как активный субъект в системе образования стала слоем инноваций, привилегий и, конечно, юридически защищенным слоем, а в некоторых случаях отклоняется от нормы в отношении верховенства закона, свидетельствует о наличии этических проблем.

В настоящее время в контексте экономической активизации ряд учреждений, в том числе семьи, организаций, ассоциаций, системы образования, создают все условия и выгоды для молодежи, что, в свою очередь, создает возможность создания девиантного поведения. В наших научных исследованиях мы далеки от отрицания условий, созданных в государстве и обществе для экономической активизации молодежи. Однако под влиянием глобализации и «массовой культуры» некоторые молодые люди не должны допускать формирования пороков, противоречащих национальным моральным ценностям, таких как более быстрое приобретение собственности, легче, сложнее, труднее достичь, отсутствие внимания к терпению. «Предприниматель, который не может отличить красоту от безобразия, правду от лжи, хорошее от плохого, не может достичь серьезных результатов в бизнесе. Чтобы производить качественный продукт, нам нужно качественное сырье, высокие технологии, квалифицированные специалисты с продвинутым эстетическим вкусом. Если какой-либо из этих факторов будет низким, производственные стандарты будут нарушены, что приведет к проблеме производства высококачественной продукции».

Продукт, созданный в результате экономической деятельности, продлевает жизнь продукта как моральной и эстетической ценности, если он одновременно становится экономической ценностью. Если он отвечает требованиям этических и эстетических критериев, то это указывает на то, что экономическая деятельность стала ценной. «... Так как грузовые и легковые автомобили, собранные на Самаркандском автомобильном заводе, или автомобили различных моделей, произведенные на Асакинском автомобильном заводе, созданы как продукт сочетания материальных и духовных ценностей, его суть заключается в том, чтобы удовлетворить потребность людей в автомобиле, хорошем или плохом, красивом или безобразном. Эстетическая или этическая ценность, такая как долговечность или нетерпимость, бережливость или неэффективность, дешевые или дорогие, технически безопасные или опасные измеряется с помощью критериев оценки. Все типы автомобилей, отвечающие требованиям этих



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критериев, получают статус материальных и духовных ценностей. Люди покупают его с большим интересом и хранят его как зеницу ока» [5.С.118].

Еще одна проблема заключается в том, что молодые люди гордятся своим капиталом и богатством, выходят за рамки обычного поведения соседей и общества и неправильно используют источник богатства. Ким У Юнг из Южной Кореи, видная фигура в мире бизнеса, сказал: «... богатство не может быть источником гордости, глупо хвастаться своим богатством. Если он хочет гордиться, он должен гордиться не богатством, которое он приобрел, а тем, как он его использует и как оно приносит ему пользу» [6.С.113]. Из этого следует, что когда молодые люди входят в деловой мир, их деятельность основывается на этических нормах и эстетических требованиях, что означает их успех.

В настоящее время существуют две взаимосвязанные тенденции в создании экономических ценностей, экономической активизации молодежи, принятии ряда мер в этой связи, этических трансформационных процессов в системе государственного управления:

Первое, естественно-экономическая в контексте интересов человека и диалога с людьми. Закон о приоритетности потребностей в защите прав потребителей, создании предпринимательской среды и защите их прав для каждого гражданина, самих молодых людей, на систему тоже накладывается отдельная, особая индивидуальная задача;

Второе, это сложный системный характер экономической активности молодежи и ее развития в различных формах предпринимательства, усиление интеграции функций экономического сознания и экономической культуры, требующих, чтобы их управление основывалось на этических принципах, а эстетическое развитие - на эстетических принципах.

Интернет, единственная современная социальная сеть, не всегда положительно влияет на экономическую активность молодежи. В настоящее время открытость информации, внедрение электронного правительства дает ощущение, что нет возможности ускорить эту работу без Интернета. Целевое использование Интернета как фактора экономической активности будет хорошим светом на историческом этапе. По мнению О.Н. Арестовой, Л.Н. Бабанина и А.Е. Войскунского, в использовании интернета молодыми людьми преобладает ряд мотивов:

- деловой мотив;
- мотивация к изучению новой информации;
- коммуникативный мотив;
- мотив сотрудничества;

- мотив для самовыражения;
- общение, эмоциональный мотив общения;
- мотив самовосхваления;
- мотив игры и планирование [7.С.59].

На наш взгляд, было бы целесообразно, чтобы экономическая активность современной молодежи формировалась на основе следующих критериев:

- 1) мотивация;
- 2) познавательность;
- 3) технологичность и инновационность;
- 4) креативность;
- 5) прагматичность.

Совершенствование институциональной системы образования и воспитания на основе этих критериев, сосредоточение на конечной цели приведет к эффективным достижениям.

Разработка критериев экономической активности молодежи в увязке с нравственными императивами систематизирует приведенные выше критерии. Императив моральных ценностей в обществе, нравственная «атмосфера» в микрорайонах подчеркивает приоритет социальных интересов. То есть предпринимательская активность молодых людей измеряется занятостью безработных по соседству, помогая решить существующие социальные проблемы. Общественное мнение имеет большое значение в бизнесе. Прежде всего, экономически активные молодые люди должны уметь правильно оценивать социальную ситуацию, то есть первыми ощущать спрос и предложение в социальном пространстве, обладать достаточными знаниями, навыками и опытом в области предпринимательства, изучать и осваивать бухгалтерский учет, банковскую культуру, рыночную культуру. Антропология - умение выбирать надежных партнеров, уметь рисковать без страха. Как мы уже говорили выше, существующие моральные императивы в обществе способствуют экономической активизации, ее институционализации, функциональной интеграции и обеспечивают соответствие нормативно-правовым нормам, изданным государством.

Принимая во внимание эти научно обоснованные шаги по предоставлению экономических возможностей молодым людям, активизация молодежи на этих базах является новым способом преодоления последствий нынешнего экономического кризиса (безработица, равнодушие, преступность), причин будущих социальных проблем. Кроме того, превращение безупречных, смелых молодых людей в потенциально большую пользу для общества имеет огромное моральное и эстетическое значение. Другими словами, защита молодых людей от разрушительных идей и воспитание их в качестве конструктивных,

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прагматичных людей приводит их к пониманию того, что экономическая деятельность - это путь к добру, ее дальнейшее развитие связано с необходимостью обеспечения основы для жизни,

культивирования патриотизма, гедонистической и эвдемонистической важности экономической жизни.

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## COGNITIVE MODEL OF EDUCATIONAL, SCIENTIFIC WORK OF A UNIVERSITY PROFESSOR

**Abstract:** The article sets out the cognitive model of the academic and scientific work of a university professor – a new application of the Inverse Model for Analysis of Redundancy-Canonical Variables (IM RCA) with various variances [4]. OM AIKP is used in a new subject area for it - digitalization of the academic and scientific work of a university professor for 1 semester (15 weeks). We consider another, different from the rating, system of indicators. A new semantic interpretation of z-variables from the matrices  $Zmq$  and  $Zmp$  in IM RCA, depending on the matrices  $(A + pp, B + pp)$  of indicators of extracted knowledge, is proposed. Given the given meaning and meanings of 6 training, 6 scientific, 6=3+3 valid indicators, the values of the elements of 2 submatrices  $Zmq, Zmp$  of the matrix  $Zmn = [ZmqZmp]$ ,  $m=15, q=6, p=6$ , consisting of  $m=15$  values  $n=6+6=12$  correlated z-variables, indicators of educational and scientific work of a university professor.

**Key words:** cognitive model of educational, scientific work of a university professor.

**Language:** Russian

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### КОГНИТИВНАЯ МОДЕЛЬ УЧЕБНОЙ, НАУЧНОЙ РАБОТЫ ПРОФЕССОРА УНИВЕРСИТЕТА

**Аннотация:** В статье излагается когнитивная модель учебной, научной работы профессора университета - новое приложение Обратной Модели Анализа Избыточно-Канонических Переменных (ОМ АИКП) с различными дисперсиями [4]. ОМ АИКП применяется в новой для нее предметной области – цифровизация учебной и научной работы профессора университета за 1 семестр (15 недель). Рассматривается другая, отличающаяся от рейтинговой, система показателей. Предложена новая смысловая интерпретация z-переменных из матриц  $Zmq$  и  $Zmp$  в ОМ АИКП, зависящих от матриц  $(A+pp, B+pp)$  индикаторов извлекаемых знаний. При заданных именах-смыслах 6 учебных, 6 научных, 6=3+3 валидных показателей моделируются значения элементов 2-х подматриц  $Zmq, Zmp$  матрицы  $Zmn=[ZmqZmp]$ ,  $m=15, q=6, p=6$ , состоящей из  $m=15$  значений  $n=6+6=12$  коррелированных z-переменных-показателей учебной и научной работы профессора университета.

**Ключевые слова:** когнитивная модель учебной, научной работы профессора университета

#### Введение

В статье [1] изложен метод избыточных переменных, метод канонических переменных изложен в статье [2], метод избыточно-канонических переменных с одинаковыми дисперсиями (Прямая Модель АИКП) – в статье [3].

Избыточно-канонические переменные – результат последовательного преобразования матриц z-переменных методами избыточных, канонических переменных. Индексы избыточностей 4 пар множеств переменных исследованы в терминах RV-коэффициентов в статье [4].

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Ниже излагается когнитивная модель учебной, научной работы профессора университета. Она является новым приложением Обратной Модели Анализа Избыточно-Канонических Переменных (ОМ АИКП) с различными дисперсиями [4]. ОМ АИКП применяется в новой для нее предметной области – цифровизация учебной и научной работы профессора университета. Из-за особой специфики работы в образовательных учреждениях мы рассматриваем другую, отличающуюся от рейтинговой, систему показателей оценки учебной, научной работы профессора. Разработана когнитивная модель и предложена новая смысловая интерпретация z-переменных из матриц  $Z_{mq}$  и  $Z_{mp}$  в обратной модели избыточно-канонических переменных, зависящих от матриц  $(\Lambda_{pp}^+, B_{pp}^+)$  индикаторов извлекаемых знаний.

В ПМ АИКП [1] решается ПСЗ (однородная спектральная задача) вида  $(\Psi_{12}\Psi_{21}-\Lambda^2)A_{qp}=0_{qp}$  для известной симметрической матрицы  $\Psi_{12}\Psi_{21}$ . Решением ПСЗ является пара матриц  $(\Lambda_{pp}^2, A_{qp})$ , где  $\Lambda_{pp}^2 = \text{diag}(\lambda^2_1, \dots, \lambda^2_p)$  – матрица положительных собственных чисел,  $A_{qp}$  – матрица собственных векторов  $a_j = (a_{1j}, \dots, a_{qj})^T$   $j=1, \dots, p$ . Пара матриц  $(\Lambda_{pp}, A_{qp})$  и матрицы  $\Lambda_{pp}, A_{qp}$  определяют другую матрицу  $B_{pp}$  собственных векторов  $b_j = (b_{1j}, \dots, b_{pj})^T$   $j=1, \dots, p$ , равную  $B_{pp} = \Lambda^{-1}\Psi_{21}A_{qp}$ , при этом для матриц  $A_{qp}, B_{pp}, \Lambda_{pp}$  верны равенства  $A_{qp}\Psi_{12}B_{pp} = \Lambda_{pp}$ ,  $A_{qp}^T A_{qp} = I_{pp}$ ,  $B_{pp}^T B_{pp} = I_{pp}$ . Заметим: здесь отсутствуют равенства  $A_{qp}A_{qp}^T = I_{qq}$ ,  $B_{pp}B_{pp}^T = I_{pp}$ , т.е. матрицы ортогональны, но не ортонормированы. В нашей обратной задаче мы введем это условие ортонормированности (смотрите ниже).

Образуется 2-ая пара матриц  $(\Lambda_{pp}^+, B_{pp}^+)$ , для которых верны равенства:  $B_{pp}^+ \Lambda_{pp}^+ = I_{pp}$ ,  $V_{mp} = -Z_{mp} B_{pp}^+$ ,  $(1/m)VTV = I_{pp}$  (в обратной задаче:  $(1/m)VTV = \Lambda_{pp}$ ). Для матрицы  $A_{qp}$ , верны равенства:  $U_{mp} = Z_{mq} A_{qp}$ ,  $B_{pp} = \Lambda^{-1}\Psi_{21}A_{qp}$ , где  $(1/m)UTU = I_{pp}$  (в обратной задаче:  $(1/m)UTU = \Lambda_{pp}$ ). Матрица z-переменных  $\{z_1, \dots, z_q\}$   $Z_{mq}$  и матрица z-переменных  $\{z_{q+1}, \dots, z_{q+p}\}$   $Z_{mp}$  преобразуются в матрицы би-ортогональных u- и v-переменных:  $U_{mp} = Z_{mq} A_{qp}^+$ ,  $V_{mp} = Z_{mp} B_{pp}^+$ ,  $(1/m)UTV = \Lambda_{pp}^2 = \text{diag}(\lambda^2_1, \dots, \lambda^2_p)$ .

В обратной задаче моделируются  $A_{qp}^+$ ,  $B_{pp}^+$ , удовлетворяющие ОСЗ видов  $(Q_{qq} - \Lambda^2)A_{qp} = 0_{qp}$ ,  $(S_{pp} - \Lambda^2)B_{pp} = 0$  для неизвестных симметрических матриц  $Q_{qq}$ ,  $S_{pp}$ . Так как решаются ОСЗ для симметрических матриц  $Q_{qq}$ ,  $S_{pp}$ , то матрицы  $A_{qp}^+$ ,  $B_{pp}^+$  могут быть, в частности, ортонормированными. А при ортонормированном преобразовании стандартизованных матриц  $Z_{mq}$  и  $Z_{mp}$  получаемые матрицы  $U_{mp} = Z_{mq} A_{qp}$  и  $V_{mp} = Z_{mp} B_{pp}$  будут удовлетворять соотношениям ПМ ГК. Матрицы  $U_{mp}$  и  $V_{mp}$  будут матрицами главных компонент,

будут иметь неодинаковые дисперсии  $\lambda_1, \dots, \lambda_p$ . Но матрицы  $Z_{mq}$  и  $Z_{mp}$  будем получать из матриц избыточно-канонических, умноженных на диагональную матрицу  $\Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ , а при ортонормированном преобразовании каждая из ковариационных матриц u- и v-переменных должна быть не ортогональной, а диагональной:  $(1/m)U^T U = \Lambda_{pp}$ ,  $(1/m)V^T V = \Lambda_{pp}$ ,  $(1/m)U^T V = \Lambda_{pp}^2 = \text{diag}(\lambda^2_1, \dots, \lambda^2_p)$ . Моделирование 2-х матриц  $U_{mp}$ ,  $V_{mp}$  би-ортогональных избыточно-канонических переменных производится при решении отдельной Оптимизационной Задачи с входным объектом  $\Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ . Эта Оптимизационная Задача 3 решается после получения модельных пар матриц  $(A_{qp}, \Lambda_{pp}^2)$ ,  $(B_{pp}, \Lambda_{pp}^2)$  в результате решений Оптимизационной Задачи 1:  $(A_{qp}, \Lambda_{pp}^2) \Rightarrow (A_{qp}^+, \Lambda_{pp}^2)$ , и Оптимизационной Задачи 2:  $(B_{pp}, \Lambda_{pp}^2) \Rightarrow (B_{pp}^+, \Lambda_{pp}^2)$  при начальных значениях элементов матриц  $A_{qp}$ ,  $B_{pp}$  с включенными в них заданными фиксированными значениями индикаторов извлекаемых знаний (Таблица 1, Таблица 2). В обратной задаче важны 2 матрицы собственных векторов  $A_{qp}^+$ ,  $B_{pp}^+$  – матрицы индикаторов извлекаемых знаний [5]. Элементы диагональной матрицы  $\Lambda_{pp}^2$  моделируются одновременно с элементами матрицы собственных векторов  $A_{qp}^+$ . При решении Оптимизационной Задачи 2:  $(B_{pp}, \Lambda_{pp}^2) \Rightarrow (B_{pp}^+, \Lambda_{pp}^2)$  Диагональная матрица  $\Lambda_{pp}^2$  Оптимизационной Задачи 1:  $(A_{qp}, \Lambda_{pp}^2) \Rightarrow (A_{qp}^+, \Lambda_{pp}^2)$  является входным объектом Оптимизационной Задачи 2:  $(B_{pp}, \Lambda_{pp}^2) \Rightarrow (B_{pp}^+, \Lambda_{pp}^2)$ .

Матрица  $B_{pp}^+$  Оптимизационной Задачи 2:  $(B_{pp}, \Lambda_{pp}^2) \Rightarrow (B_{pp}^+, \Lambda_{pp}^2)$  является матрицей собственных векторов неизвестной симметрической матрицы  $Q_{pp}^T = Q_{pp}$  полного ранга. Но они существуют в обратной задаче совместно со своими парами:  $(\Lambda_{pp}^2, A_{qp}^+)$ ,  $(\Lambda_{pp}, B_{pp}^+)$ .

Матрица  $B_{pp}^+$  моделируется зависящим от спектра  $\Lambda_{pp}^2 = \text{diag}(\lambda^2_1, \dots, \lambda^2_p)$ , а спектр  $\Lambda_{pp}^2 = \text{diag}(\lambda^2_1, \dots, \lambda^2_p)$  моделируется совместно с матрицей  $A_{qp}^+$ . Спектр  $\Lambda_{pp}^2 = \text{diag}(\lambda^2_1, \dots, \lambda^2_p)$  имеет доминирующие элементы  $\lambda^2_1, \dots, \lambda^2_\ell$ ,  $\ell=3$ , а наши рассматриваемые ниже матрицы собственных векторов  $A_{qp}^+$ ,  $B_{pp}^+$  преобразуют матрицы  $U_{mp}$  (в дальнейшем она будет равна  $Z_{mq} A_{qp}$ ) и  $V_{mp}$  (в дальнейшем она будет равна  $Z_{mp} B_{pp}$ ) в стандартизованные матрицы  $Z_{mq}$  и  $Z_{mp}$ . Матрица  $U_{mp}$  моделируется в зависимости от диагональной матрицы  $\Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ ,  $\lambda_1 > \dots > \lambda_p > 0$ , исходя из имеющейся модельной матрицы  $U_{mp}$ , но такой что  $(1/m)UTU = I_{pp}$ , далее она преобразуется так, что удовлетворяет равенству  $\Lambda_{pp} = (1/m)U^T U$ , При этом матрица  $U_{mp}$  ортогональных избыточно-канонических переменных умножается справа на диагональную матрицу  $\Lambda_{pp}^{1/2}$ , этим мы преобразуем одинаковые дисперсии u–

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переменных в различные дисперсии, не меняя сумму дисперсий (=p). Матрица  $U_{m3}$  ортогональных избыточно-канонических переменных преобразуется в матрицу главных компонент.

Наивысшую роль в нашей модели играют матрицы собственных векторов  $A^{+63}$  и  $B^{+63}$  из соотношений  $(\Psi_{12}\Psi_{21})A^{+qr}=\Lambda^2A^{+qr}, Q_{pp}B^{+pp}=\Lambda^2B^{+pp}, Q_{pp}^T Q_{pp}=I_{pp}$ , где матрицы  $\Psi_{12}\Psi_{21}, Q_{pp}$  - неизвестные симметрические матрицы, имеющие нужные нам пары матриц  $(\Lambda^2_{pp}, A^{+qr}), (\Lambda^2_{pp}, B^{+pp})$ . Матрицы собственных векторов  $A^{+63}, B^{+63}$  содержат индикаторы извлекаемых знаний, они преобразуют матрицы  $U_{mp}$  и  $V_{mp}$  в матрицы  $Z_{mq}, Z_{mp}$  коррелированных значений z-переменных. Учитывая наивысшую роль матриц  $A^{+63}, B^{+63}$  из ПМ АИКП назовем ортогональные избыточно-канонические u-переменные главными избыточно-каноническими переменными. А матрицу  $V_{mp}$  мы моделируем, решая Оптимизационную Задачу 4 (JP4). В ОЗ входными объектами являются  $(\Lambda_{pp}, U_{mp})$  выходным объект - матрица  $V_{mp}$  такая, что удовлетворяет равенству  $\Lambda_{pp}=(1/m)V^T V, (1/m)U^T V=\Lambda_{pp}=\text{diag}(\lambda_1, \dots, \lambda_p)$ . При этом матрица  $V_{mp}$  будет также матрицей главных ортогональных избыточно-канонических переменных. Так как  $A^{+qr}, B^{+pp}$  являются матрицами индикаторов извлекаемых знаний (смыслов), то лучше называть смысловыми избыточно-каноническими переменными.

Полученные матрицы  $U_{mp}, A^{+qr}V_{mp}, B^{+pp}, \Lambda_{pp}$  удовлетворяют соотношениям ПМ АИКП Схематически ПСЗ  $(\Psi_{12}\Psi_{21})A_{qp}=\Lambda^2A_{qp}$  обозначается так:  $\Psi_{12}\Psi_{21} \Rightarrow (\Lambda^2, A_{qp})$ . Входным объектом ПСЗ является симметрическая  $q \times q$ -матрица  $(\Psi_{12}\Psi_{21})$ , а ее выходными объектами являются матрица собственных чисел  $\Lambda^2_{pp}=\text{diag}(\lambda^2_1, \dots, \lambda^2_p)$  и матрица  $A_{qp}$  ортогональных собственных векторов  $a_j=(a_{1j}, \dots, a_{qj})^T, j=1, \dots, p$ . Входной объект ПСЗ - матрица  $\Psi_{12}\Psi_{21}$ , является квадратной симметрической матрицей:  $(\Psi_{12}\Psi_{21})^T=\Psi_{12}\Psi_{21}$ , а ее решение - пара матриц  $(\Lambda^2_{pp}, A_{qp})$  таковы, что выполняются равенства:  $(\Psi_{12}\Psi_{21})A_{qp}=\Lambda^2A_{qp}, \Lambda_{pp}=\text{diag}(\lambda_1, \dots, \lambda_p), \lambda_1 > \dots > \lambda_p > 0$ . Матрица  $A_{qp}$  является ортогональной матрицей. Модельные матрицы  $A_{qp}$  и  $B_{pp}$  должны иметь алгебраические свойства ортогональных матриц:  $A^T A=I_{pp}, B^T B=I_{pp}$ . Модельная подматрица  $U_{mp}=Z_{mq}A_{qp}$ , должна быть вычислена с применением матрицы  $A_{qp}$ , а матрица  $B^{+pp}$  должна быть матрицей собственных векторов неизвестной симметрической матрицы и соответствовать своей матрице собственных чисел  $\Lambda_{pp}=\text{diag}(\lambda_1, \dots, \lambda_p): Q_{pp}B^{+pp}=\Lambda_{pp}B^{+pp}, B^{+T} B^{+pp}=B^{+pp}, B^{+T} B^{+pp}=I_{pp}, Q_{pp}=Q_{pp}^T$  - неизвестная симметрическая матрица полного ранга.

Итак, модельная подматрица  $V_{mp}=Z_{mp}B_{pp}$  - с избыточно применением матрицы  $B_{pp}$ . Матрицы

$U_{mp}$  и  $V_{mp}=Z_{mp}B_{pp}$  имеют свойства:  
 $[(1/m)UTU=I_{pp}, (1/m)VTV=I_{pp}, (1/m)UTV=\Lambda_{pp}=\text{diag}(\lambda_1, \dots, \lambda_p)]$ .

Схематически эта последовательность этапов выглядит так:  $(A_{qp}, \Lambda^2_{pp} \rightarrow A^{+qr}; (B_{pp}, \Lambda^2_{pp}) \rightarrow (B^{+pp}); (A^{+qr}, B^{+pp}) \rightarrow (U_{mp}, V_{mp}); (U_{mp}, V_{mp}) \rightarrow (Z_{mq}, Z_{mp})$ . Здесь матрицы  $A_{qp}, B_{pp}$  содержат небольшое число индикаторов  $|c_{kj}| \geq c_0$ , извлеченных знаний. Их (индикаторов) правила конструирования аналогичны правилам, которые применялись в 5 матрицах собственных векторов  $C_{nn}$  [2-6]. Когнитивные модели извлечения знаний из 5 реальных телекоммуникационным данных описаны в статьях [2-6]. В настоящей работе индикаторы формируются отдельно для 2 матриц  $A_{63}, B_{63}$  (они преобразовываются в матрицы  $A^{+63}, B^{+63}$ ) и приобретают новые статусы «извлекаемых» (других) знаний, но соответствующих разнородным реальным данным из 2-х подматриц (Таблицы 7 и 8).

В ПЗ АИКП [7] предполагается известной квадратная симметрическая матрица  $(\Psi_{12}\Psi_{21})T=\Psi_{12}\Psi_{21}$ . И ОЗ АИКП эта матрица неизвестна, в ее наличии мы не нуждаемся. Схематически последовательность этапов в ПМ АИКП [1-5]  $\Psi_{12}\Psi_{21} \rightarrow (A_{qp}, \Lambda^2_{pp} \rightarrow (A_{qp}, \Lambda_{pp}) \rightarrow (B_{pp}); (A_{qp}, B_{pp}) \rightarrow (U_{mp}, V_{mp})$ . Этапа  $(U_{mp}, V_{mp}) \rightarrow (Z_{mq}, Z_{mp})$  в ПЗ АИКП нет. Схема ОЗ АИКП:  $(A_{qp}, \Lambda^2_{pp} \rightarrow A^{+qr}; (B_{pp}, \Lambda^2_{pp}) \rightarrow (B^{+pp}); (A^{+qr}, B^{+pp}) \rightarrow (U_{mp}, V_{mp}); (U_{mp}, V_{mp}) \rightarrow (Z_{mq}, Z_{mp})$  длиннее одним этапом:  $(U_{mp}, V_{mp}) \rightarrow (Z_{mq}, Z_{mp})$ . Преобразование пары множеств u- и v-переменных в пару множеств z-переменных на этапе  $(U_{mp}, V_{mp}) \rightarrow (Z_{mq}, Z_{mp})$  необходимо для получения модельных числовых данных  $Z_{mq}, Z_{mp}$ . Эти матрицы данных  $Z_{mq}, Z_{mp}$  зависят от 2-х матриц  $A^{+qr}, B^{+pp}$  индикаторов извлеченных ранее и извлекаемых из матриц  $Z_{mq}, Z_{mp}$  знаний. Часть извлеченных знаний приведена в разделе «Новая интерпретация z-переменных, зависящих от матриц индикаторов извлекаемых знаний». Извлечению когнитивных знаний из матриц  $Z_{mq}, Z_{mp}$  будет посвящена отдельная статья.

Рассматриваемая ОЗ АИКП с неизвестной квадратной симметрической матрицей отличается от предыдущих постановок равенством друг другу 3-х матриц собственных чисел:  $(1/m)UTU=\Lambda_{pp}, (1/m)VTV=\Lambda_{pp}, (1/m)UTV=\Lambda_{pp}=\text{diag}(\lambda+1, \dots, \lambda+p), p > \ell=3, \lambda+1 > \dots > \lambda+\ell > 0, \lambda+\ell+1 < 0, \dots, \lambda+p < 0, 3=\ell < p=6$ . Еще одно отличие данной постановки от предыдущих постановок состоит в отбрасывании u-, v-переменных, с отрицательными дисперсиями  $\lambda^+_{\ell+1}, \dots, \lambda^+_p$  из  $p=6$  имеющихся:  $(1/m)UTU=\Lambda_{pp}, (1/m)VTV=\Lambda_{pp}=\Lambda_{pp}=\text{diag}(\lambda+1, \dots, \lambda+p), p > \ell=3$ .

В ОЗ АИКП введем для ее матриц 3 удобных (для извлечения знаний) условия:

1) модельные матрицы  $A^{+qr}$  и  $B^{+pp}$  должны быть ортонормированными;

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2) каждая из матриц дисперсий  $(1/m)$   $UTU$ ,  $(1/m)VTU$   $u$ - и  $v$ -переменных должна быть не единичной, а диагональной матрицей:  $(1/m)UTU = \Lambda_{pp}$ ,  $(1/m)VTU = \Lambda_{pp}$ ;

3) Все 3 матрицы  $\Lambda_{pp}$  должны быть равны друг другу  $(1/m)UTU$ ,  $(1/m)VTU = (1/m)UTU = \Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ .

Условие 2 вытекает из Условия 1, ибо при ортонормированном преобразовании стандартизованных матриц  $Z_{mq}$  и  $Z_{mp}$  получаемые матрицы  $U_{mp} = Z_{mq}A_{qp}$  и  $V_{mp} = Z_{mp}B_{pp}$  будут удовлетворять соотношениям ПМ ГК. Матрицы  $U_{mp}$  и  $V_{mp}$  будут матрицами главных компонент, будут иметь неодинаковые дисперсии  $\lambda_1, \dots, \lambda_p$ .

Ортонормированные матрицы  $A_{qp}$ ,  $B_{pp}$  из ПМ АИКП [8] обеспечивают би-ортогональность матриц  $U_{mp}, V_{mp}$ :  $(1/m)UTU = \Lambda_{2pp} = \text{diag}(\lambda_{21}, \dots, \lambda_{2p})$ . Подматрица  $Z_1 = Z_{mq}$  преобразуется с применением ортонормированной матрицы  $A_{qp}$ :  $(1/m)UTU = \Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ ;  $(1/m)UTU = \Lambda_{pp}$ , подматрица  $Z_2 = Z_{mp}$  преобразуется с применением ортонормированной матрицы  $B_{pp}$ :  $(1/m)VTU = \Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p) = I_{pp}$ , решение которого является только положительные собственные числа [1]. В ОМ АИКП будем иметь различные дисперсии у  $u$ - и  $v$ -переменных:  $\text{diag}(\lambda_1, \dots, \lambda_p) = \Lambda_{pp}$ . Сумма дисперсий не меняется, она равна  $p$ . Неодинаковость дисперсий  $u$ - и  $v$ -переменных и наличие 2-х, 3-х доминирующих значений из множества  $\{\lambda_1, \dots, \lambda_p\}$  придает нашему варианту модели (ОМ АИКП) полезное когнитивное свойство: матрицы  $A_{qp}$ ,  $B_{pp}$  из ОМ АИКП содержат индикаторы извлекаемых знаний, которые совпадают с извлеченными знаниями. В ПМ АИКП матрицы  $A_{qp}$ ,  $B_{pp}$  не обладают этими когнитивными свойствами. Итак ОЗ АИКП формулируется следующим образом.

### Математическая постановка задачи

Задача. Заданы ортонормированные матрицы  $A_{qp}$ ,  $B_{pp}$  собственных векторов. Подматрицы  $A_{+q\ell}$ ,  $B_{+p\ell}$  должны содержать индикаторы извлекаемых знаний [1]. Для заданной системы  $z$ -,  $u$ -,  $v$ - переменных с заданными именами-смыслами найти диагональную матрицу (спектр неизвестной корреляционной матрицы)  $\Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ ,  $\lambda_1 > \dots > \lambda_p > 0$ ,  $\lambda_1 + \dots + \lambda_p = p$ . Недоминирующие элементы  $\lambda_{\ell+1}^+, \dots, \lambda_p^+$  имеют отрицательные значения.

Для смоделированного спектра с отрицательными недоминирующими элементами  $\Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ ,  $\lambda_1 > \dots > \lambda_p > 0$ ,  $\lambda_1 + \dots + \lambda_p = p$  требуется найти значения элементов 2-х модельных подматриц  $Z_{mq}$ ,  $Z_{mp}$  матрицы  $Z_{mn} = [Z_{mq} | Z_{mp}]$ , состоящей из  $m$  значений  $n$   $z$ -переменных. Матрица  $Z_{mq}$  состоит из  $m$  значений

$z$ -переменных  $\{z_1, \dots, z_q\}$ , матрица  $Z_{mp}$  состоит из  $m$  значений  $z$ -переменных  $\{z_{q+1}, \dots, z_{q+p}\}$ ,  $n = q + p$ ,  $q \geq p$ .

Получаемые 2 модельные подматрицы  $Z_{mq}$ ,  $Z_{mp}$  должны быть вычислены после отдельных линейных преобразований: модельных ортонормированных матриц  $A_{+qp}$ ,  $B_{+pp}$ . Две матрицы собственных векторов  $A_{+q\ell}$ ,  $B_{+p\ell}$  должны содержать индикаторы извлекаемых знаний [5] и должны моделироваться совместно со своими парами:  $(\Lambda_{pp}, A_{+qp}^+)$ ,  $(\Lambda_{pp}, B_{+pp}^+)$ .

Исходные предпосылки нашей ОЗ следующие: множество  $z$ -переменных разделены на 2 группы: в 1-ую группу объединены  $q$   $z$ -переменные  $z_1, \dots, z_q$ , во 2-ую –  $p$  переменные  $z_{q+1}, \dots, z_{q+p}$ , всего  $q + p = n$  переменные. Для простоты изложения перенумеруем 2-ую группу:  $z_1, \dots, z_p$ . Используемые соотношения из Прямой Модели Анализа Избыточно-Канонических Переменных (ПМ АИКП) приведены в работе [5]. Метод избыточных переменных (МИП, redundancy values analysis, RVA [1]) исследован в [4] в терминах RV-коэффициентов (индексов избыточностей для пар переменных из разных множеств) из статьи [11]. Решение нашей задачи - подматрицы  $Z_{mq} | Z_{mp}$  будут моделироваться нами ниже при решении Обратной Задачи АИКП.

Ниже будут изложены алгоритмы реализации ОМ АИКП  $\Lambda_{pp}^+ \Rightarrow (A_{+qp}^+, B_{+pp}^+, U_{m3}, V_{m3}, Z_{mn}^+ = [Z_{mq}^+ | Z_{mp}^+])$ .

### Исходные данные

Выберем исходное множество  $z$ -переменных для множества  $u$ - переменных. Пусть их 6 штук:

- 1) соблюдение длин временных интервалов в течение академического часа ( $z_1$ )
- 2) смысловая понятность изложения вопросов темы ( $z_2$ )
- 3) умение успеть передать ключевые смыслы вопросов темы ( $z_3$ );
- 4) умение «держаться в напряжении» в течение какого-то времени ( $z_4$ );
- 5) умение выделить отдельные компетенции и умение кратко объяснить суть 2-3 компетенций ( $z_5$ );
- 6) умение зарожать у студентов вопросы путем своих вопросов, недосказанных ответов, повышения трудности восприятия на каждом этапе становления навыков профессионала в разной степени ( $z_6$ ).

Множество  $z$ -переменных для множества  $v$ -переменных определим аналогично данным из ИС Платонус НАО КазНАУ. Перечень имен-смыслов приведены в левых частях Таблиц 1 и 2.

Множество  $z$ -переменных для множества  $v$ -переменных определим, исходя из данных сайтов ведущих научных журналов, сайтов наукометрических агентств и порожденных ими

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OAJI (USA) = 0.350

сайтов. Перечень имен-смыслов для множества  $v$ -переменных приведен в левой части Таблицы 2.

Сформируем элементы 2 матриц  $A_{qp}^+, B_{pp}^+$  индикаторов извлеченных знаний. Действуем аналогично этапам формирования исходных данных в когнитивных моделях, где формировались индикаторы извлеченных знаний о видах услуг связи [5-10]. Смыслы 12  $z$ -переменных приведены в Таблице 1, в Таблице 2. В них приведены также индикаторные матрицы  $A_{qp}^+, B_{pp}^+$ , где 12 переменных разделены на 2 множества: 1-ая содержит показатели учебной работы, 2-ая – научной работы профессора университета.

### Модели и задачи

Мы будем использовать соотношения из ПМ АИКП [4-5]. Они – соотношения [4], получены после двух последовательных преобразований 2-х подматриц  $Z_{mq}, Z_{mp}$  матрицы  $Z_{mn}=[Z_{mq}|Z_{mp}]$  значений  $n=q+p$   $z$ -переменных, разделенных на 2 группы: в 1-ую группу объединены  $q$   $z$ -переменных, во 2-ую –  $p$   $z$ -переменных. В результате получены 2 матрицы значений избыточно-канонических переменных (Таблица 7, Таблица 8, biorthogonal redundancy-canonical variables)  $U_{mp}, V_{mp}$  биортогональны:  $(1/m)U^T U = \Lambda_{pp}$ ,  $(1/m)V^T V = \Lambda_{pp}$ ,  $(1/m)U^T V = \Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ . Все 3 матрицы диагональные и содержат отрицательные элементы и совпадают друг с другом. Матрица  $A_{qp}$ , (или  $B_{pp}$ ) состоит из произведения 2-х матриц преобразований: 1-ая вычисляется в ПМ АИП [1], 2-ая – в модели канонических переменных [2]. Избыточная переменная «канонизируется» методом канонических корреляций [2]. Подматрица  $Z_{mq}$  преобразуется с применением ортогональной матрицы  $A_{qp}$ , а подматрица  $Z_{mp}$  – матрицы  $B_{pp}$  [1]. Ортогональные матрицы  $A_{qp}, B_{pp}$  в ПМ АИКП [1] обеспечивают биортогональность пары матриц  $(U_{mp}, V_{mp})$ :  $(1/m)U^T V = \Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p), \lambda_1 > \dots > \lambda_p > 0$ . Две матрицы  $U_{mp}^*, V_{mp}^*$  в КП-модели [1] не биортогональны:  $(1/m)U^{*T} V^* = \Psi_{12} \neq \Psi_{21}$ , где  $(1/m)V^{*T} U^* = B^{*T} R_{21} A^* = \Psi_{21}$ . В ПМ АИКП [4], две матрицы  $U_{mp}, V_{mp}$  значений избыточно-канонических переменных биортогональны:  $(1/m)U^T V = \Lambda_{pp}$ . Подробно метод избыточных переменных (МИП, redundancy values analysis, RVA) изложен в работах [1-5]. Соотношения из прямой задачи, решенной в [1], образуют Прямую модель RVA (прямую RVA-модель) схематично обозначим так:  $Z_{mn}=[Z_{mq}|Z_{mp}] \Rightarrow (A_{pp}^*, A_{qp}^*, B_{pp}^*, U_{mp}^*, V_{mp}^*)$ ,  $m=q+p, q \geq p$ . Она исследована в терминах RV-коэффициентов [11] в статье [4]. Во всех 3-х рассматриваемых многомерных моделях с двумя множествами  $z$ -переменных входными

объектами являются 2 подматрицы  $Z_{mq}|Z_{mp}$ , объединенные в одну матрицу  $Z_{mn}=[Z_{mq}|Z_{mp}]$ .

Подматрицы  $Z_{mq}, Z_{mp}$  будут моделироваться нами ниже при решении Обратной Задачи. При решении Обратной Задачи мы не будем применять преобразования, присущие методу избыточных переменных [1], методу канонических корреляций [2]. В Обратной Задаче моделируются 2 множества избыточноканонических (redundancy-canonical variables [4] переменных, исходя из значений параметров из другой модели – Обратной Модели Главных Компонент [12]. Решаемые задачи и применяемые в ОМ ГК модели, Оптимизационные задачи изложены в статьях [14-24]. Используемые формулы ПМ АМКП приведены в статье [4]. В статье [4] доказаны Теоремы об индексах избыточностей (измерения применяемых нами в индикаторах извлекаемых знаний сил связей между двумя множествами  $z$ -переменных, избыточных переменных, канонических переменных, избыточно-канонических переменных). Теоретическое обоснование существования индикаторов присутствия знаний в матрицах собственных векторов  $A_{qp}, B_{pp}$  в Прямой модели избыточно- канонических переменных доказано в Теоремах 1 и 2 [4].

### Модельные матрицы $A_{qp}^+, B_{pp}^+$ значений индикаторов знаний

Ранее была сформированы матрицы  $A_{63}, B_{63}$  с назначенными элементами – 12 индикаторами. С применением надстройки в ЭТ «Поиск решения» решаем ОЗ1:  $(\Lambda_{pp}, C_{qp}) \Rightarrow (\Lambda_{pp}^+, A_{qp}^+)$ . При наших исходных данных нам не удалось смоделировать  $\Lambda_{pp}^+$  с положительными элементами.  $\Lambda_{66} = \text{diag}(2.6341, 2.6341, 0.4198, 0.4198, -0.0539, -0.0539)$ . Выделяем 3 доминирующих элемента 2.6341, 2.6341, 0.4198. Фиксируем матрицу  $\Lambda_{33}^+ = \text{diag}(2.6341, 2.6341, 0.4198)$ . Далее последовательно решаем задачи:  $\Lambda_{66}^+ \Rightarrow (\Lambda_{66}^+, B_{66}^+)$ ,  $\Lambda_{66}^+ \Rightarrow (\Lambda_{66}^+, B_{66}^+)$ . Но для моделирования начальной матрицы  $C_{66}$  для  $\Lambda_{66}^+$  ( $B_{66}^+$ ) нашей задачи применяем программу IMPC3, реализующую вариант 3 ОМ ГК.

Далее моделируем матрицу  $U_{15,3}$  исходя из декоррелированной выборки  $U_{15,3}$ . Для пары матриц  $(\Lambda_{33}^+, U_{15,3})$  мы как показано выше решили Оптимизационную Задачу  $\Lambda_{33}^+, U_{15,3} \Rightarrow (\Lambda_{33}^+, V_{15,3})$ .  $(1/m)U^T U = \Lambda_{33}^+$ ,  $(1/m)V^T V = \Lambda_{33}^+$ ,  $(1/m)U^T V = \Lambda_{33}^+ = \text{diag}(\lambda_1, \dots, \lambda_3)$ ,  $\lambda_1 > \dots > \lambda_3 > 0$ . Здесь, в отличие нашей задачи от предыдущих ОЗ АИКП состоит в том, что все спектры  $\Lambda_{33}^+$  ( $\Lambda_{66}^+$ ) равны друг другу. Модельные матрицы  $A_{63}^+$  и  $B_{63}^+$  имеют алгебраические свойства ортонормированных матриц:  $A^+ A^{+T} = I_{33}$ ,  $B^+ B^{+T} = I_{33}$ . В результате мы смоделировали матрицу –

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переменных таковую, что:  
 $(1/m)V^T V = \Lambda_{66} = (1/m)U^T U = \Lambda_{66}$  (Таблицы 5 и 6).

Таблица 1

имя-смысл z-переменной из $\Lambda_{66}$		Номер z-переменной для $\Lambda_{66}$						Сумма кв
		1	2	3	4	5	6	
		$a_1$	$a_2$	$a_3$	$a_4$	$a_5$	$a_6$	
«соблюдение длин и порядка временных интервалов изучения разделов темы в одном академическом часе (z1)»	z1	0,3318	0,3083	0,0001	0,8821	0,0912	0,0921	1,000
2 смысловая понятность изложения вопросов темы (z2)	z2	0,5074	0,7394	0,1993	0,1989	0,2400	0,2427	1,0000
3 умение передать смыслы ключевые вопросов темы (z3)	z3	0,4129	0,4259	0,5108	0,2789	0,3895	0,3972	1,0000
4 умение «держаться в напряжении» слушателей (z4)	z4	0,4605	0,0001	0,6369	0,2172	0,2901	0,5009	1,0000
5 умение выделить компетенции по теме и кратко объяснить их суть (z5)	z5	0,4502	0,3961	0,4758	0,0002	0,4053	0,4998	1,0000
6 умение порождать у студентов вопросы, повышение восприятия (z6)	z6	0,2174	0,1413	0,2594	0,2395	0,7307	0,5236	1,0000
Сумма квадратов		1,0000	1,0000	1,0000	1,0000	1,0000	1,0000	6,0000

Нормативность педагогич мастер

Таблица 2

имя-смысл z-переменной из $\mathbf{B}_{66}$		номер z-переменной для $\mathbf{B}_{66}$						Сум кв
		7	8	9	10	11	12	
		$b_1$	$b_2$	$b_3$	$b_4$	$b_5$	$b_6$	
Статьи, со статсом «Научный вклад» ( <a href="http://www.researchgate.net/scientific-tributions/">www.researchgate.net/scientific-tributions/</a> ) библиографическая база данных научных публикаций российских чёных РИНЦ статус «научный вклад»	z7	0,5109	0,2042	0,1751	0,1404	0,7212	0,3560	1,0000
Статьи, где проведено исследование новых объектов, явлений	z8	0,4223	0,4411	0,4129	0,2175	0,0890	0,6335	1,0000
Международные конференции	z9	0,3170	0,6339	0,4689	0,1646	0,3958	0,3068	1,0000
Международные научные организации (сотрудничество, член академии наук или научного общества)	z10	0,4329	0,4590	0,4609	0,1959	0,1359	0,1959	1,0000
Международная образовательная деятельность	z11	0,2111	0,4243	0,9395	0,1959	0,1959	0,1959	1,0000
Статьи по индивидуальному научному направлению преподавателя с ученой степенью	z12	0,3916	0,3473	0,4393	0,5495	0,3242	0,3549	1,0000



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		1,000	1,000	1,000	1,000	1,000	1,000	6,000
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Таблица 3. Матрицы  $A^{+66}$ , собственных векторов

$A_{qp}$	Собственные векторы из $A^{+66}$						
	1	2	3	4	5	6	
1 $z_3$	0,6000	0,6000	0,0000	0,0000	0,2744	0,4525	1,0000
2 $z_1$	0,0000	0,5119	0,4803	0,7122	0,0002	0,0011	1,0000
3 $z_7$	0,6000	0,4500	0,0000	0,0010	0,6564	0,0812	1,0000
4 $z_5$	0,3355	0,0001	0,4500	0,7019	0,2573	0,3550	1,0000
5 $z_2$	0,4092	0,4189	0,4800	0,0002	0,6532	0,0000	1,0000
6	0,0000	0,0000	0,5800	0,0000	0,0309	0,8140	1,0000
	1,0000	1,0000	1,0000	1,0000	1,0000	1,0000	6,0000

Таблица 4. Матрицы  $B^{+66}$  собственных векторов

$B_{66}$	Собственные векторы из $B^{+66}$						
	$b_1$	$b_2$	$b_3$	$b_4$	$b_5$	$b_6$	
1 $z_7$	0,6000	0,6000	0,0000	-0,0010	0,0001	0,5292	1,0000
2 $z_8$	-0,5292	-0,1627	0,6970	0,0000	0,4558	0,0000	1,0000
3 $z_9$	0,6000	0,0535	-0,1850	0,2888	0,2192	0,6866	1,0000
4 $z_{10}$	0,4329	-0,4590	0,4000	0,1959	0,1359	0,1959	1,0000
5 $z_{11}$	0,2111	0,4243	0,4000	0,1959	0,1959	0,1959	1,0000
6 $z_{12}$	0,0000	0,4512	0,4000	0,5527	0,4981	0,2878	1,0000
	1,0000	1,0000	1,0000	1,0000	1,0000	1,0000	6,0000
	2,6341	2,6341	0,4198	0,4198	-0,0539	-0,0539	6,0000

Таблица 5. Матрицы  $U^{+15,3}$  модельных значений валидных и-переменных

$U^{+15,3}$	15 значений 3 валидных и-переменных		
1	1,8189	0,6753	1,8326
2	-0,2063	-2,4095	0,5918
3	-1,3737	3,3531	-0,9959
4	-0,5086	-1,7993	0,3543
5	0,0892	1,1727	1,6062
6	0,4832	0,7731	-0,7244
7	0,4578	-1,8070	-3,0431
8	3,0475	-2,3637	0,2094
9	0,9272	0,5271	-1,5978
10	-1,2120	0,1326	-2,2625
11	-2,7333	-0,6043	-1,0802

**Impact Factor:**

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

12	1,3680	1,8523	0,0816
13	1,6592	1,4822	0,1681
14	-0,7758	-0,1988	2,9753
15	-3,0415	-0,7860	1,8849
	2,6341	2,6341	<b>0,4198</b>
	<b>2,63406096</b>	<b>2,63406096</b>	<b>0,4198</b>

Таблица 6. Матрицы V<sub>15,3</sub> модельных значений валидных v-переменных

V<sub>15,3</sub> 15 значени 3 валидных v-переменных

1	2,9533	0,3310	1,2357
2	0,5197	0,6260	0,0932
3	-0,1660	-1,5357	0,3225
4	-0,2782	0,5716	-0,9487
5	0,2884	-0,9540	-0,1390
6	1,5516	1,6044	0,3118
7	1,4338	-0,7830	0,1628
8	-3,0117	-0,8326	-0,1397
9	0,0905	-1,6117	-1,2292
10	1,1801	1,2097	-0,0544
11	-2,9311	1,9808	-0,2124
12	-2,0410	2,1433	-0,3053
13	-0,2286	0,8818	-0,0865
14	1,4111	0,5908	1,3448
15	-0,7719	-4,2224	-0,3556
	0,0000	0,0000	0,0000
	<b>2,6341</b>	<b>2,6341</b>	<b>0,4198</b>

Таблица 7. Матрица Z<sup>(1)</sup><sub>15,6</sub> модельных значений коррелированных z-переменных

Матрица Z <sup>(1)</sup> <sub>15,6</sub> значений коррелированных z-переменных из 1-го множества					
z <sub>1</sub>	z <sub>2</sub>	z <sub>3</sub>	z <sub>4</sub>	z <sub>5</sub>	z <sub>6</sub>
2,3382	1,7842	0,0022	0,3540	0,4221	2,4112
0,0364	0,2149	0,4191	0,0264	0,3058	0,3390
0,9066	0,1675	-1,1300	0,0934	-0,6293	0,1336
-1,0386	-0,3106	0,5739	-0,2738	0,0525	-0,7986
0,5945	0,3208	-0,6392	-0,0404	-0,4653	0,0572
0,2691	0,6866	1,0606	0,0884	0,7998	1,0352
1,3722	0,9963	-0,5758	0,0456	-0,3211	0,8704

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

-1,4503	-1,6791	-0,5545	-0,0373	-0,4104	-1,6896
0,1697	0,2508	-0,8960	-0,3550	-1,0041	-0,7961
0,0353	0,5084	0,8532	-0,0170	0,5396	0,5871
-2,9342	-2,0923	1,4198	-0,0585	0,8560	-1,6968
-2,5419	-1,5896	1,5503	-0,0863	0,9098	-1,2896
-0,6557	-0,2852	0,6306	-0,0248	0,3829	-0,1803
1,3409	0,8224	0,1630	0,3870	0,5642	1,6701
1,5578	0,2048	-2,8772	-0,1017	-2,0026	-0,6527
0,0000	0,0000	0,0000	0,0000	0,0000	0,0000
2,1025	1,0511	1,2405	0,0347	0,6089	1,3360

Таблица 8. Матрицы  $Z^{(2)}_{15,6}$  модельных значений коррелированных z-переменных

Матрица $Z^{(2)}_{15,6}$ значений коррелированных z-переменных из 2-го множества						
	$Z_7$	$z_8$	$z_9$	$z_{10}$	$z_{11}$	$z_{12}$
1	2,3382	1,7842	0,0022	0,3540	0,4221	2,4112
2	0,0364	0,2149	0,4191	0,0264	0,3058	0,3390
3	0,9066	0,1675	-1,1300	0,0934	-0,6293	0,1336
4	-1,0386	-0,3106	0,5739	-0,2738	0,0525	-0,7986
5	0,5945	0,3208	-0,6392	-0,0404	-0,4653	0,0572
6	0,2691	0,6866	1,0606	0,0884	0,7998	1,0352
7	1,3722	0,9963	-0,5758	0,0456	-0,3211	0,8704
8	-1,4503	-1,6791	-0,5545	-0,0373	-0,4104	-1,6896
9	0,1697	0,2508	-0,8960	-0,3550	-1,0041	-0,7961
10	0,0353	0,5084	0,8532	-0,0170	0,5396	0,5871
11	-2,9342	-2,0923	1,4198	-0,0585	0,8560	-1,6968
12	-2,5419	-1,5896	1,5503	-0,0863	0,9098	-1,2896
13	-0,6557	-0,2852	0,6306	-0,0248	0,3829	-0,1803
14	1,3409	0,8224	0,1630	0,3870	0,5642	1,6701
15	1,5578	0,2048	-2,8772	-0,1017	-2,0026	-0,6527
	0,0000	0,0000	0,0000	0,0000	0,0000	0,0000
	2,1025	1,0511	1,2405	0,0347	0,6089	1,3360

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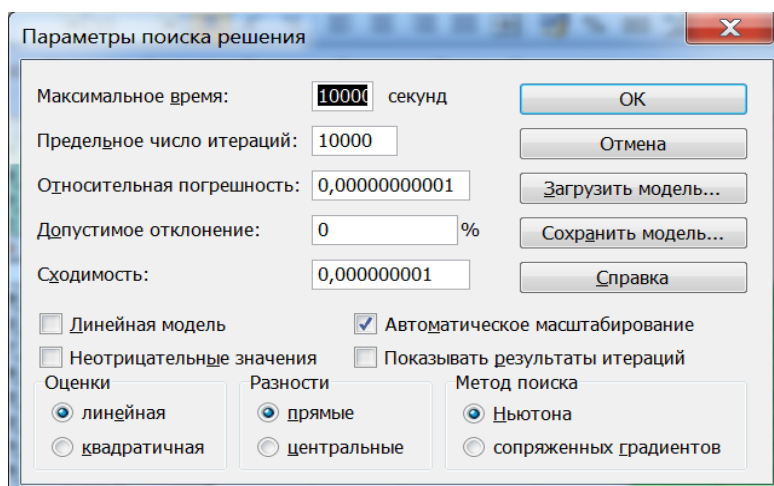


Рисунок 1 Окно надстройки «Поиск решения» для программ-таблиц Оптимизационных Задач 1, 2, 3, 4

Моделирование 2-х матриц  $B^{+pp}$ ,  $A^{+qp}$  собственных векторов проводим в ЭТ Excel обратную задачу: подобрать исходные данные для получения желаемого результата. Средство поиска решения Microsoft Excel использует алгоритм нелинейной оптимизации Generalized Reduced Gradient (GRG2), разработанный Леоном Ласдоном (Leon Lasdon, University of Texas at Austin) и Аланом Уореном (Allan Waren, Cleveland State University). Схема ОМ Анализа ИКП, отражающая последовательность этапов независимого моделирования ортонормированных квадратных ( $q=p$ ) матриц собственных векторов  $A_{qp}$ ,  $B_{pp}$ ,  $q=p$ , была приведена выше.

### Моделирование матриц $U_{mp}$ , $V_{mp}$ значений смысловых избыточно-канонических переменных

Нам известны 3 матрицы  $A^{+qp}$ ,  $B^{+pp}$ ,  $\Lambda_{pp} = \text{diag}(\lambda_1, \dots, \lambda_p)$ . Матрицы  $A^{+qp}$ ,  $B^{+pp}$  собственных векторов нужны для преобразования матрицы  $U_{m3}$  (в дальнейшем она будет равна  $Z_{mq}A_{qp}$ ) и  $V_{m3}$  (в дальнейшем она будет равна  $Z_{mp}B_{pp}$ ) в стандартизованные матрицы  $Z_{mq}$  и  $Z_{mp}$ . Используем только 3 положительных собственных чисел 2.6341; 2.6341; 0.4198 из 6 модельных: 2,6341; 2,6341; 0,4198; 0,4198; -0,0539; -0,0539 (Таблицы 3,4,5). Далее моделируем матрицу  $U_{15,3}$  исходя из любой случайной декоррелированной выборки  $U_{15,3}$  с выборочной корреляционной матрицей  $I_{33}$ . Для пары матриц  $(\Lambda^{+33}, U_{15,3})$  мы как показано выше, решаем Оптимизационную Задачу вида  $(\Lambda^{+33}, U_{15,3}) \Rightarrow (\Lambda^{+33}, V_{15,3})$ . При ее решении имеем равенство вида:  $(1/m)U_{15,3}^T U_{15,3} = \Lambda_{33}$ ,  $(1/m)V_{15,3}^T V_{15,3} = \Lambda_{33}$ ,  $(1/m)U_{15,3}^T V_{15,3} = \Lambda^{+33} = \text{diag}(\lambda^+_1, \dots, \lambda^+_3)$ ,

$\lambda^+_1 > \dots > \lambda^+_3 > 0$ . Здесь, в отличие от предыдущих ОЗ АИКП, новизна состоит в том, что все 3 спектры  $\Lambda^{+33}$  равны друг другу.

Модельные матрицы  $A^{+63}$  и  $B^{+63}$  имеют алгебраические свойства ортонормированных матриц:  $A^+A^{+T} = I_{33}$ ,  $B^+B^{+T} = I_{33}$ . В результате мы смоделировали матрицы  $U_{15,3}$  и  $V_{15,3}$  u- и v-переменных таких, что выполняются требуемые равенства:  $(1/m)V^T V = \Lambda_{66} = (1/m)U^T U = \Lambda_{66}$  (Таблицы 5 и 6).

Матрицы  $U_{m3}, V_{m3}$  являются матрицами из  $m=15$  значений би-ортонормальных избыточно-канонических переменных (biorthogonal canonical-redundancy variables).

Этап  $(A^{+qp}, B^{+pp}) \rightarrow (U_{mp}, V_{mp})$  решения нашей задачи изложен в статье [5]. Матрица  $U_{15,3}$  (Таблица 5) содержит значения только 3-х валидных u-переменных, имена которым мы назначили в исходных данных нашей модели. Используем только положительные 3 элемента из 6:  $\Lambda_{66} = \text{diag}(2.6341, 2.6341, 0.4198, 0.4198, -0.0539, -0.0539)$ . Остальные элементы не используем, ибо u-переменным номерами 4,5,6 мы не задали имен-смыслов.

Имея матрицы  $A^{+63}$ ,  $B^{+63}$  и матрицу u-переменных  $U_{m3}$  моделируем матрицу v-переменных  $V_{m3}$ , решая ОЗ 4 так же, как решали ее в статье [5]. Матрицу  $V_{m3}$  (Таблица 6) мы моделируем, решая Оптимизационную Задачу 4 (ОЗ4). Описание ОЗ4 приведено в [5]. Отличие нашей задачи заключается в том, что мы вместо значения  $p$  используем число 3 (количество положительных элементов в спектре  $\Lambda_{66} = \text{diag}(2.6341, 2.6341, 0.4198, 0.4198, -0.0539, -0.0539)$ ).

Преимущества нашей модели те же, что и в модели из статьи [5]. Это - би-ортонормальность 2-х множеств избыточно-канонических

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переменных, возможность моделировать отдельно и независимо друг от друга матрицы  $A_{qp}^+$ ,  $B_{pp}^+$ . Конструирование новой собственной структуры ( $A_{pp}^+$ ,  $A_{qp}^+$ ,  $B_{pp}^+$ ) с только положительными спектральными элементами и использование индикаторов присутствия знаний в их 3-х валидных показателях (смысловых избыточно-канонических переменных) является новым методом конструирования системы валидных u- и v-переменных и коррелированных z-переменных  $Z_1, \dots, Z_6, Z_7, \dots, Z_{12}$ . При преобразовании матриц  $U_{m3}$ ,  $V_{m3}$  в матрицы коррелированных z-переменных  $Z_1, \dots, Z_6, Z_7, \dots, Z_{12}$  применим ортонормированные матрицы  $B_{63}^+$  и  $A_{63}^+$ , а не матрицы  $B_{66}^+$  и  $A_{66}^+$ .

### Моделирование матриц $Z_{mq}$ , $Z_{mp}$ значений $n=q+p$ коррелированных z-переменных

Описание схемы  $(U_{m3}, V_{m3}) \rightarrow (Z_{mq}, Z_{mp})$  следующее. Преобразование пары u- и v-переменных в пару множеств z-переменных на этапе  $(U_{m3}, V_{m3}) \rightarrow (Z_{mq}, Z_{mp})$  необходимо для получения модельных числовых данных  $Z_{mq}, Z_{mp}$ . Эти матрицы данных имеют 2 матрицы  $A_{q3}^+$ ,  $B_{p3}^+$  индикаторов извлеченных знаний.

Для моделирования подматриц  $Z_{mq}$ ,  $Z_{mp}$  применяем матрицы  $U_{m3}$  и  $V_{m3}$  (не  $U_{mp}$  и не  $V_{mp}$ ) значений би-ортогональных избыточно-канонических переменных. Матрицы  $U_{m3}$  и  $V_{m3}$  являются матрицами главных компонент – смысловых u-переменных, имеющих неодинаковые дисперсии  $\lambda_1, \dots, \lambda_3$  и 3 би-ортогональные пары (u,v)-переменных.

Линейным преобразованиям подвергаются отдельно 2 матрицы  $U_{m3}, V_{m3}$  значений би-ортогональных смысловых избыточно-канонических переменных (biorthogonal reasonable (meaningig) redundancy-canonical variables) u- и v-переменных таких, что:  $(1/m)U^T U = \Lambda_{33}$ ,  $(1/m)V^T V = \Lambda_{33}$ ,  $(1/m)U^T V = \Lambda_{+33} = \text{diag}(2.6341, 2.6341, 0.4198)$ .

Здесь, в отличие от предыдущих ОЗ АИКП, все 3 спектра  $\Lambda_{+33}$  равны друг другу. Модельные матрицы  $A_{63}^+$  и  $B_{63}^+$  имеют алгебраические свойства ортонормированных матриц:  $A^+ A^{+T} = I_{33}$ ,  $B^+ B^{+T} = I_{33}$ , Модельная подматрица  $Z_{15,6}$  вычислена с применением матрицы  $A_{63}^+$ , а модельная подматрица  $Z_{15,6}$  – с применением матрицы  $B_{63}^+$ .

Решив 4 Оптимизационные Задачи ОЗ1, ОЗ2, ОЗ3, ОЗ4 мы реализовали схему ОМ АИКП:  $(A_{qp}, \Lambda_{66}^+) \rightarrow A_{66}^+$ ;  $(B_{66}, \Lambda_{66}^+) \rightarrow B_{66}^+$ ;  $(A_{63}^+, B_{63}^+) \rightarrow (U_{15,3}, V_{15,3})$ ;  $(U_{15,3}, V_{15,3}) \rightarrow (Z_{15,6}^{(1)}, Z_{15,6}^{(2)})$ . Здесь стандартные отклонения z-переменных не равны 1, из-за умножений на  $A_{63}^{+T}$ ,  $B_{63}^{+T}$ . Эта модельная погрешность приемлема, так как мы задаем смыслы только 3 парам валидных переменных.

### Новая интерпретация z-переменных, зависящих от матриц индикаторов извлекаемых знаний

Смыслы валидных 3 u-переменных: выполнение нормативных требований, умение правильно излагать, умение заинтересовывать темой аудиторию. Смыслы валидных 3 v-переменных: Оригинальность, новизна, перспективность своего научного направления.

Для определения содержательной интерпретации каждому из значений элементов матриц z-переменных  $Z_{mq}$  и  $Z_{mp}$ , зависящих от матриц  $(A_{33}^+, B_{63}^+)$  индикаторов извлекаемых знаний, используем определение частоты наступления события. Мы имеем элементы 2-х подматриц  $Z_{mq}$ ,  $Z_{mp}$  матрицы  $Z_{mn} = [Z_{mq} Z_{mp}]$ ,  $m=15, q=6, p=6$ , состоящей из  $m=15$  значений  $n=6+6=12$  коррелированных z-переменных - показателей учебной и научной работы профессора университета.

По определению частота наступления события равна числу случаев, благоприятствующих событию, деленному на общее число рассматриваемых случаев (благоприятствующих и не благоприятствующих). Общее число случаев равно 15. Для каждой из 12 рассматриваемых z-переменных  $Z_1, \dots, Z_6, Z_7, \dots, Z_{12}$  пригодны следующие интерпретации. Среднее арифметическое  $(1.15)(z_{1j} + \dots + z_{15j})$  равно нулю,  $j=1, \dots, 12$ . это равенство можно интерпретировать как сумму благоприятных частот и неблагоприятных частот, взаимно погасивших в конце периода наступления (да/нет)-событий. Событие отражено в названии z-переменной. Взаимное погашение благоприятных и неблагоприятных факторов позволило реализации 15 наборам из 12 характеристик событий. Равенство  $(1.15)(z_{1j} + \dots + z_{15j}) = 0$  эквивалентно равенству  $[z_{1j}/15] + \dots + [z_{15j}/15] = 0$ .

Аналогично верно равенство  $[z_{1j}/15] + \dots + [z_{15j}/15] b_{31} = 0$ , где  $b_{31} = 0.6$ -индикаторный элемент из матрицы индикаторов извлекаемых знаний  $B_{63}^+$  (Таблица 4). Его значение равно силе связи z-переменной №3, имеющей смысл «Статьи, где проведено исследование новых явлений, объектов» (Таблица 2, строка 3), с валидной v-переменной №1 ( $v_1$  имеет смысл «Оригинальность»). В формуле  $[z_{1j}/15] + [z_{2j}/15] + \dots + [z_{15j}/15] b_{31} = 0$ , где  $b_{31} = 0.6$ , а элемент  $z_{2j}$  из матрицы  $Z_2$   $j=2$  имеет значение  $z_{22} = 0,2149$  (Таблица 8). Частота наступления события «работа над «статьей, где проведено исследование новых явлений, объектов» равна числу случаев, благоприятствующих этому событию, деленному на 15. У нас модельно вычисленная частота равна  $0,2149/15 = 0,014326667$  из 15 реализованных событий этого вида работы профессора.

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Аналогично можно провести интерпретации по другим z-переменным, имеющих назначенные значения индикаторов извлекаемых знаний (их 12 штук), учитывающих силы их связей с соответствующими тремя u-переменными, тремя v-переменными.

Представляет интерес ответ на вопрос: по каждой из работ 12 видов сколько случаев произошло, благоприятствующих работе и случаев, не благоприятствующих работе. Это актуально из-за требований к профессору извне «предоставить результат работы к определенной дате» или по другой причине. Выполнение одной работы мешает выполнению другой работы из-за пересечения интервалов по времени их исполнения.

Видам работ с №1 по №6 модельно благоприятствовали 9,14,9, раз из 15 по учебной работе и 6,9,8 раз из 15 по научной работе. Мало удавалось профессору «держать в напряжении» слушателей (z4): только в 6 случаях из 15. Это – одно из иллюстраций наличия больших помех работе профессора в учебной работе, чем в научной работе.

Считаем, что один неблагоприятствующий случай равен полному отрицанию благоприятствующего случая. Положительная частота равна числу случаев, благоприятствующих событию, деленному на общее число случаев (благоприятствующих и не благоприятствующих). Отрицательная частота равна числу случаев, неблагоприятствующих событию к общему числу случаев (благоприятствующих и не благоприятствующих). Если число благоприятствующих случаев равно 3, а число неблагоприятствующих случаев равно -3, то общая частота равна частоте случаев, благоприятствующих плюс частоте случаев, неблагоприятствующих событий (игра с нулевой суммой):  $3/6 + (-3/6) = 0$ .

Факты, когда обстоятельства чуть-чуть помогли (помешали) наступлению события (обозначенного в смысле z-переменной), распределены по 15 неделям учебного полугодия из 15 недель 6 месяцев январь, февраль....., июнь (Таблица 7, Таблица 8).

Сложение (чуть-чуть)-случаев ( $abs(z_{kj})$ ,  $j=1, \dots, 12$ ,  $k \in \{1, \dots, 15\}$ ) дают нам Таблицы 7 и 8. они интерпретируют результаты нашей работы по моделированию и цифровизации отчетных показателей по учебной и научной работе профессора университета за один семестр.

Моделирование и цифровизация отчетных показателей по учебной и научной работе профессора университета за 30 недель проводится аналогично изложенному выше.

По научной работе профессору университета из 15 недель только в 4-х неделях обстоятельства помогли (в 11 неделях - помешали)

осуществлению работ с «международными научными организациями». Работам в рамках других 3 показателей ситуации довольно часто благоприятствовали: 10 из 15, 9 из 15, 8 из 15 недель. Прказатель «Международные научные организации» предполагает сотрудничество как члена Академии Наук или как члена Научного Общества.

## Заключение

Смыслы слов «новизна, оригинальность, перспективность» могут меняться как с течением времени, так и в зависимости от субъективных оценок экспертов.

Наша модель позволяет использовать спектр  $\Lambda_{66} = \text{diag}(2.6341, 2.6341, 0.4198, 0.4198, -0.0539, -0.0539)$ , у которого имеются недоминирующие отрицательные элементы. Ранее исследователи не могли проводить статистический анализ реальных данных, корреляционная матрица которых имеет отрицательные элементы. Статистический анализ реальных данных проводится, если корреляционная матрица имеет положительные собственные числа.

Здесь мы решали Обратную Задачу моделирования многомерной выборки, если спектр неизвестной корреляционной матрицы имеет только 3 (из 6) положительные собственные числа.

Наши результаты говорят «можно применять ПМ АИКП к реальным данным при отрицательных недоминирующих элементах спектра». Ранее такой возможности не установлено. Мы использовали 3 столбца из матриц  $U_{m3}$  и  $V_{m3}$ , соответствующие 3 положительным собственным числам, а не использовали  $U_{mp}$ ,  $V_{mp}$ . Открываются новые возможности для анализа «неудобных» данных.

Нами установлена осуществимость ситуации: моделирование подматриц  $Z_{mq}$ ,  $Z_{mp}$  при помощи применения неполных матриц  $U_{m3}$  и  $V_{m3}$  значений би-ортогональных избыточно-канонических переменных. При ортонормированных преобразованиях матриц  $U_{m3}$  и  $V_{m3}$  получаем матрицы главных компонент – u-переменных, имеющих неодинаковые дисперсии  $\lambda_1, \dots, \lambda_3$  и 3 би-ортогональных пар (u,v)–переменных.

Выше нам удалось найти значения  $q=6$ ,  $p=6$ ,  $\ell=3$ ,  $m=15$  и 12 индикаторов знаний в матрицах  $A_{63}^+$ ,  $B_{63}^+$  для того, чтобы разработать модель избыточно-канонических переменных с различными дисперсиями. Наша модель «канонизирует» (от термина canonical [2]) избыточные переменные [1] и моделирует 2 матрицы  $U_{m3}$  и  $V_{m3}$  значений би-ортогональных смысловых избыточно-канонических переменных с различными дисперсиями:  $(1/m)U^T U = (1/m)V^T V = (1/m)U^T V = \Lambda_{33}$ .

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## ISSUES OF STUDYING THE HISTORY OF AVIATRANSPORT IN UZBEKISTAN

**Abstract:** Today, the history of the development of National Transport Communications in Uzbekistan is widely studied by specialists. In them, at the stages of independence and development of our country, general areas of the transport sector are comprehensively covered on the basis of sources. In this article highlights of issues of studying the history of aviatransport in Uzbekistan.

**Key words:** transport sector, transport system, aviatransport, development.

**Language:** English

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### Introduction

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Approved by the decree of the president of the Republic of Uzbekistan dated February 7, 2017 № PD-4947 "On the strategy of action for the further development of the Republic of Uzbekistan" strategy of action on five priority directions of development of the Republic of Uzbekistan in 2017-2021" was adopted[1]. This strategy sets out several tasks in the field of development of the transport sector. In particular, a lot of attention is paid to the development of the transport system in Uzbekistan, modernization of its services.

Today, the history of the development of National transport Communications in Uzbekistan is widely studied by specialists. In them, at the stages of independence and development of our country, general areas of the transport sector are comprehensively covered on the basis of sources. Scientific research on the territorial organization of the transport system in Uzbekistan S.M.Khodjaev, R.V.Nabiev, M.N.Adilav, D.I.Mengeldin, P.H. Makhmudov by such scientists as conducted.

In the historical source and scientific research we analyzed, from the point of view of the history of transportation, some or all aspects of the history of our

homeland aviatransport are covered on the basis of general sources. Therefore, individual specialists conducted scientific research on the activity of aviatransport, but from the point of view of the history of the economy of aviation, supported the issue[2].

The history of aviatransport of Uzbekistan can be studied by archival sources and network reports on the development trends of events of the last century with the creation and formation of the former Soviet aviation. In this sense, the lack of a database in the study of the history of aviatransport in the last century, one or that aspect of the problem in historical sources is given in the form of brochures and magazine articles, the fact that most of the sources are not preserved, the complexity of finding certain sources with the disintegration of the former Union.

In addition to the collections of articles and documents that complement and express their views on the formation and development of aircraft in the former Union, there are works under study on these issues in the example of individual republics, in particular Uzbekistan. First of all, they are A.Y.Gazinazarov, R. Beknazarov, A. Jabarov, L. Akhmetov, T.N.Todorova covering the works and other authors, they cover the history of the development of Civil Aviation in Uzbekistan, the

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application of Agricultural Aviation in the national economy, economic efficiency and others[3].

Problems of development of Civil Aviation in Uzbekistan S.Ziyadullaev and A.Gazinazarov reflected in the research of such local scientists. The authors gave their proposals on the formation of a certain period, as well as each stage of the formation of aircraft production and the modernization of aircraft structures. In particular, in the dissertation A.Gazinazirov evaluated the economic indicators of Uzbek Aviation, showed the comparative growth rate of passengers and cargo transportation in the period up to 70-ies, analyzed the problems in such areas as management and service in civil aviation during the war years. A.Gazinazarov studied the candidate's dissertation on the effectiveness of Civil Aviation in the national economy of Uzbekistan and economically supported the problem[4].

The scientific research of G.Novojilov and M.Bugaeva analyzed the technical characteristics of the level of aircraft production in Uzbekistan and the functions of peaceful use of aviation[5].

Doctoral dissertations on the history of the development of Civil Aviation in our country written by E.V.Eltonine, E.V.Likalata, M.Falaleeva.

The topic of increasing sharply the role of Agricultural Aviation in the implementation of a set of agrotechnical measures for the cultivation of large, mainly cotton was raised in the candidate dissertation of Y.S.Prihojko[6]. However, the history of the development of Civil Aviation in our country and its contribution to the development of the national economy, there is not enough coverage in Y.S.Prihojko's dissertation.

Also A. Jabarov's candidacy dissertation is characterized by the fact that the development of the Uzbek SSR during the period of socialism developed in 1961-1980 years was approached from an economic point of view[7].

Despite certain achievements in the development and development of Civil Aviation in the period of the former Union, it should be noted that at present there are no fundamental studies analyzing the work of Civil Aviation in Uzbekistan and its contribution to the national economy of the Republic. It is intended to fill this gap within certain limits through the above doctoral and candidate dissertation works.

In the years of independence, the task of studying the complex of issues of development of Civil Aviation in Uzbekistan and its contribution to the development of the national economy of the Republic was covered by the ideas of independence in T.N.Todorova's candidate dissertation. In its essence, the dissertation is distinguished by its dedication to the problems of business and socio-economic development, which includes the first stage of independence in terms of davriy [8]. In the coverage of the topic, the author sets the following objectives: to determine the importance of Civil Aviation for

socialist construction in the Uzbek SSR; Demonstration of the activities of the party, Soviet and other public organizations to strengthen the material and technical base of Civil Aviation in the Republic; highlight the work on training, separation and training of aviation personnel; research of the process of introduction of new aircraft, improvement of technical and economic indicators in the new planning environment and economic stimulus; to determine the contribution of Civil Aviation to the development of cotton-growing and other sectors of Agriculture of Uzbekistan, as well as to the expansion of the volume of air transport and the improvement of passenger service business. In its essence, the dissertation is distinguished by its dedication to the problems of business and socio-economic development, which includes the first stage of independence in terms of davriy. In addition, it is possible to observe the specific "closure" of the subject of history of aviatransport in Uzbekistan for protection from "ideological threat" in the study of source studies through all scientific researches and publications of the past period. This has complicated the research of experts in the field of objectivity, since Aviation and aircraft are associated with economic business and defense objectives. Problems associated with the emergence and development of the aviatrans - port in Uzbekistan can also be attributed to the fact that experts in the time press subtly provided limited information.

On the basis of the study and evaluation of the modern state of the market of Uzbekistan and the world transport services, scientific-practical proposals and recommendations were made on the development of marketing and Competitive Strategies for the penetration of national transport companies, including "Uzbek Airways" into the international transport services market and increasing competitiveness[9].

K.U.Uljabayev, M.A.Babadjanov and S.V.Petrova in 1993 co-wrote a monograph called "Реформа на транспорте и в связи" dedicated to the types of transport in Uzbekistan. The monograph analyzes the progress of economic reforms in the Republic of Uzbekistan on the eve of the years of independence, assesses the financial situation of railway, automobile, air, road and communications enterprises in Uzbekistan. The main directions of development of the investment process, material and technical base of the branch, stabilization and transition to market economy, problems of privatization of transport and communication ownership are analyzed[10].

"Letters about Tashkent" and "proza.ru" in the articles published on the websites, we also witness a wide coverage of the history of aviation in Uzbekistan. Radik Gaziev's books and memories, which have devoted more than 50 years of his life to the "Proza.ru" site, can be considered as important information for the history of the airline of Uzbekistan.

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In conclusion, it should be noted that the study of the source of this topic is not only in Uzbekistan, but also in the context of "Current issues of air transport development in Central Asia", the current state and prospects of air transport in the world and Central Asia. It is expedient to conduct research on issues such as further expansion of air routes in Central Asia, the establishment of terminals and logistics centers in Central Asian countries.

After all, the task of studying another important aspect and features of the history of Uzbekistan is put on the agenda by covering the history of the network, which is widely used in the development of the national economy of the country as a transport sphere, together with regular cargo and passenger transportation on the national and international roads of aviatransport in Uzbekistan.

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## DIRECTIONS OF DEVELOPMENT OF REGIONAL INFORMATION SYSTEM IN THE LABOR MARKET

**Abstract:** In this article, the ways of improving the analytical and information base of increasing the efficiency of the development of the infrastructure of the labor market and its socio-economic importance are studied.

**Key words:** labor market infrastructure, labor force demand, workforce supply, software, unemployment, territorial information system.

**Language:** English

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### Introduction

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Introduction. For modern macroeconomic structures, it is very important to have access to information, since the uncertainty in the environment has grown a hundred times, which has often led to a violation of the activities of firms, enterprises, corporations, banks, the decisions taken as a basis at any level of leadership, will come to negative consequences that can not be corrected for economic objects. Therefore, it is an expression from the formation of the information system of the labor market, which is an important condition, a tool for the formation and development of the infrastructure of the labor market, providing links between its subjects. Improving the information system in the labor market kengaytiradi maintaining a uniform employment policy among the territorial employment service bodies, ensuring communication relations between them and reducing the transactional costs.

Informatization creates new requirements for the state regulation of employment in the socio-economic development of the society and the conduct of public

policy in the labor market. Regional differences in the labor market of Uzbekistan significantly necessitate the development of a territorial employment policy that provides for the integration of regional markets and takes into account regional characteristics.

Literature review.

1. Рынок труда. Учебное пособие. Под общей редакцией д.э.н., проф. Абдурахманова К.Х., д.э.н., проф. Одегова Ю.Г. – Т.: ТФ РЭА, 2009. - 384.

This study examines the formation and development of the labor market, its types and forms, mechanism of operation, models of the mechanization market, as well as ways of reducing unemployment and employment regulation. Also, the scientific basis of the classification of indicators for assessing the effectiveness of the program of employment of the population and the activity of the Employment Service in terms of the subject was investigated.

2. Тарасова Н. Трудовые отношения в условиях глобализации и технологической революции (опыт стран запада) // Общество и экономика. –М.: 2000. №1. -С. 67.

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In this paper, it is scientifically justified that information and communication technologies have died down to almost all sectors and sectors of the economy and have an impact on every function of firms on a global scale as well as on any sectors or services.

**3. Холмўминов Ш.Р., Арабов Н.У. Мехнат бозори инфратузилмаси. Ўқув кўлланма. –Т.: “Фан ва технологиялар”, 2016. 150-155 б.**

In this training manual, the interdependence of the infrastructure of the labor market and its components is analyzed scientifically and theoretically, the methodology for assessing and forecasting the effectiveness of its development, as well as the main directions for the formation and development of state and non-state employment services are identified. Also, the strategic concept of improving the organizational and economic impact of the regulation of the labor market and increasing the effectiveness of the development of the infrastructure of the labor market has been developed.

**4. Ғуломов С.С. Ахборот тизимлари ва технологиялари. -Т.: Шарқ, 2000. -93 б.**

In this work, issues such as the importance of Information Technology in the management of the economy, the basics of economic export systems and Technology Development, Information and technological support, automated information systems and technology in the economy have been investigated.

**Research Methodology.** In the process of the study, a dialectical and systematic approach, comparative and comparative analysis, statistical and dynamic approach and grouping methods were used to study the economic systems and proportions for improving the export-analytical base of the components of the labor market infrastructure and their interaction effectively, and the need to use export software and methodological support methods to improve.

**Analysis and results.** Currently, the role of information in the labor market is seriously growing. The high need for information for management purposes and the fierce development of Information Processes make the creation of components of its infrastructure a priority. Information infrastructure covers computing techniques, communication tools, methodological and programming, auxiliary types of activities. In order to adequately provide equipment for the calculation technique, the cost of the market of computing tools is becoming cheaper. The increase in the volume of scientific-technical, political, economic and any information necessary for effective work in the relevant areas of personality activity is due to the need for extensive use of Information Technology in Management [7].

Information and communication technologies are affecting almost all sectors of the economy on a huge and global scale as well as every function of firms belonging to any sector or services [3]. At present, 50% of the people employed in industrialized countries use computer technology [8]. It is estimated that there will be more than 50% of those employed. The only information system of the labor market, for example, was created in the Republic of Korea in 2000 Year [2].

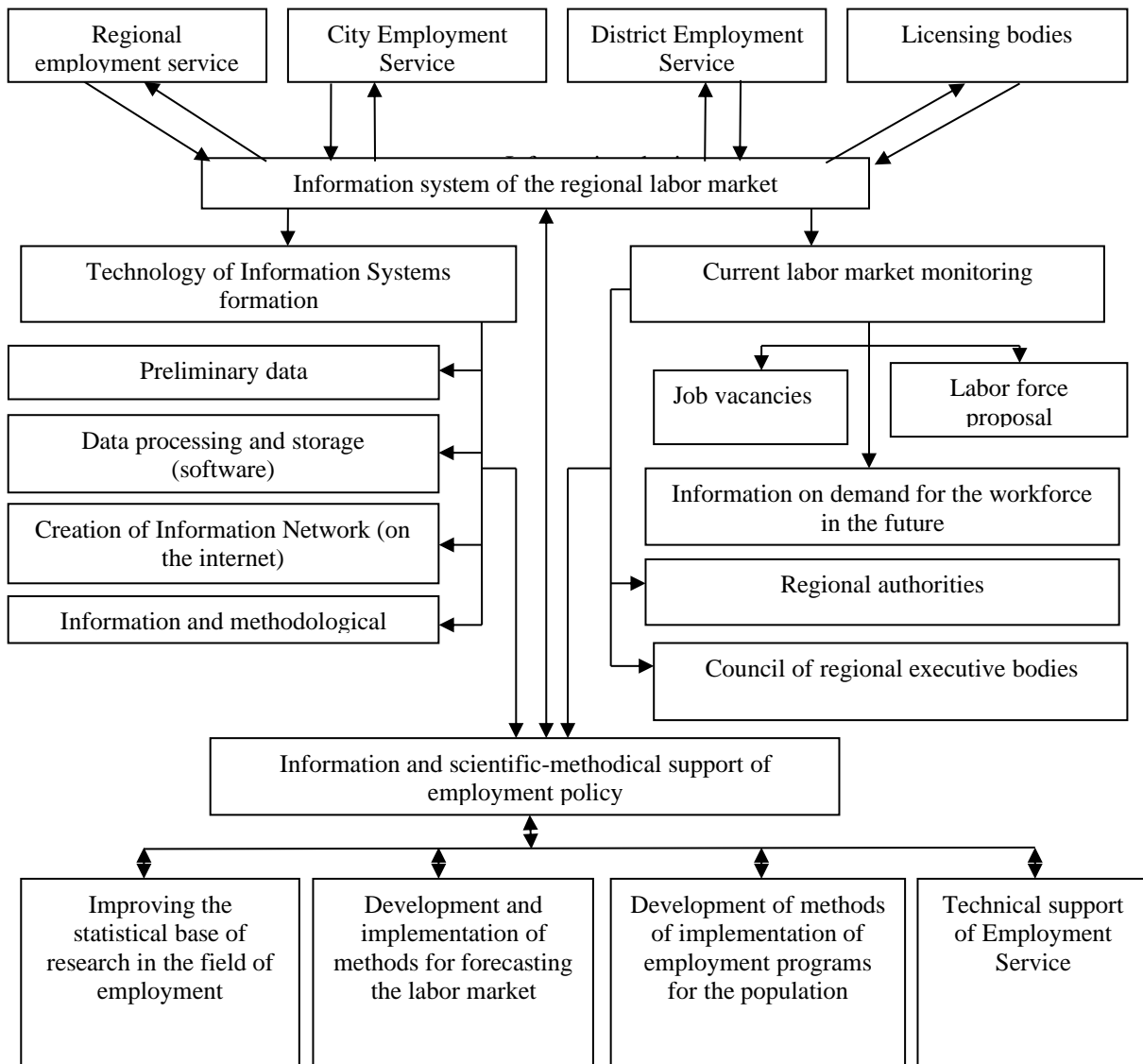
The lack or lack of information in the labor market causes disproportionate situations within the framework of Employment Promotion, if there are unemployed in a place where there is a lack of manpower to the vacancies, it is possible to reduce the level of unemployment by filling in the structure of vacancies. Therefore, for effective implementation of the territorial employment policy in the labor market, it is necessary to create a territorial information system on the regulation of demand and supply to the labor force, containing all operational information about the qualitative classification of vacancies in the territory and the number of unemployed.

Regional Employment Service plays a leading role in the creation of information systems for employment of the population. The creation and application of Information Systems in each region implies the incorporation of the labor market into the Central Information System with the aim of maintaining a unified state policy at the Republican level. The creation of territorial information systems creates positive external effects in the regulation of demand and supply to the labor force in relation to the characteristics of the tape – information taqsimlash [1].

Indeed, the demand for the services of such information systems continues to exceed the scope of coverage of the regional labor market. In the regulation of demand and supply to the labor force, the territorial information system can provide assistance to the workers in the search for vacancies with a practical result to increase their competitiveness. It, together with the unemployment insurance system, provides an opportunity for the state Employment Service to have a much more flexible and flexible impact on the territorial level of the situation in the labor market, as well as to improve the efficiency of its activities. Also, the regional information systems of the labor market serve as a tool for reducing the period of selection of workplaces in the activities of state and non-state employment services, ensuring the right and modern pension payments for unemployment, reducing the duration of unemployment, improving the effectiveness of the development of vocational retraining of workers in compliance with the data bank.

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**2.2-figure. Information exchange scheme in the regional labor market infrastructure**

The conditions for the creation of a territorial information system are the creation of a unified territorial Information System equipped with information transmission techniques on the basis of informatization of the territorial employment service.

Often in developed countries, the activities of intermediary firms specializing in the collection and transmission of information are built on a commercial basis. However, the conducted studies have shown that the opportunities for commercialization of information services in the regional labor market are inadequate, since Jobs and positions with high salaries are not in sufficient quantity. Therefore, at present, the information system of the labor market is necessary to form within the framework of the public sector, but in the future it is possible to transfer its activities to a commercial basis.

The territorial information system should include the following sections:

- collection of preliminary information about unemployed and available job sites;
- recycling program for them;
- creation of a local computer network and connection to the internet network in accordance with the activities of the regional state Employment Service and its existing localities BKM on the basis of collected and collected information. To do this, it is envisaged to connect all regional employment services to the Internet network;
- information-methodical supply.

As shown in Figure 1, the territorial information system is based on the monitoring of the following parameters: data on vacancies and their dynamics; workforce proposal (employment service form the Data Bank of job seekerstiradi); to collect information on demand for the future labor force on the basis of prospects of graduate specialists of educational institutions and higher educational institutions,

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including information about the reduction of the labor force in advance and about enterprises and firms, as well as ensuring mutual compliance of demand and supply in the labor market, timely orientation of their training to the profession. The formation of the database on the specified parameters is a reliable empirical basis for providing information to the regional authorities for the purpose of development and monitoring of the Employment Promotion Program.

The introduction of territorial information systems in the labor market covers the process of intensive development of the information sector of the economy. Therefore, at the territorial level, it is considered a sign of the formation of information on the economy.

Of course, the creation of Information Systems in the regional labor market requires, first of all, the development of the production of local electronic, computer equipment. The development of the local electronic industry provides the necessary equipment for the formation of Information Systems in the labor market.

Analysis of the current trends in the development of information infrastructure demonstrates the need for a faster solution to the complex of tasks related to the research of legal, external and economic aspects of improving the network of Information Services.

Informatization in the labor market implies the implementation of the following tasks [4]:

- the implementation of a complex of measures to prepare the market for information, that is, to create the necessary conditions for the solution of this problem-political, economic, training of social specialists and other similar conditions;
- ensuring computer literacy of the population, formation of the population and Information Culture in the field of education;
- improvement of economic relations, organization structures, restructuring of management procedures, establishment of economic relations of information industry of Azerbaijan Republic, development of rights of informatization;
- receiving and disseminating information on the market development of the general working environment;
- mathematical and software development, data banks and sources of knowledge to bring into being;
- implementation of large-scale informational events on making effective international cooperation in the field of information.

The system of territorial information of the labor market should provide the necessary information for the maintenance of information on rights and obligations, normative acts and their strengthening, including the support of self-defense of citizens in the field of employment and labor, ensuring their

implementation, socio-legal advice and solution of socio-labor problems.

It is necessary-structural elements of the territorial information system, it is a database about the system of Personnel Training in the territory, about the bodies of the existing state and non-state Employment Service, about employers, their main description and development trends. This includes the preservation of Public Works Projects.

Gathering information on each participant in the labor market in a separate way into the data bank creates a competitive environment in the labor market, and in the conduct of labor market monitoring by the Employment Service bodies, they increase the quality of their activities (mediation, analytical, information consultation, etc.). This ensures the elasticity of the labor market.

As a result of structural changes in the economy, with the reorganization of enterprises, the release of a significant number of workers and employees increases the importance of the state employment policy. It is also the object of conducting effective public policy in the labor market and the creation of Information Systems in the labor market. One of the main tools of the employment policy in the conditions of structural changes is the provision of specialization to the unemployed. Special programs developed in order to specialize the unemployed and facilitate their employment, with the support of territorial information systems, accelerate the possibility of identifying the category of unemployed who need the help of territorial employment service bodies and are less competitive in the labor market. Reliable and complete information collected in the system of territorial information of the labor market provides an opportunity to solve such problems on the basis of the most effective approaches to solving them.

Currently, one of the urgent tasks facing the labor market information systems is to improve the programming and communication aspects.

The software aspect includes the development of automated technology of programming, the provision of software for changing both textual, descriptive and voice Information Retrieval, database management systems, expert systems and artificial intelligence, programming languages, universal systems of decision support, rapid search of information in external databases of Information, query languages, statistical package, software for text processing.

Communication aspect attention should be paid to the following components: television broadcasting communication, e-mail, the acquisition of information on faks, the development of local important networks, speaking mail, gross and regional networks.

### Conclusion/Recommendations.

In connection with the increase in the role of the private sector in the economy, the right to use the unified information system of the labor market for the purpose of creation and operation of employment

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promotion agencies, non-governmental specialized labor exchanges and private intermediary firms is provided for. Indeed, joint cooperation in the formation of the Data Bank of the state and non-state Employment Service bodies ensures the proportionality of the acceleration of processes in the regional labor market.

Thus, the creation of territorial information systems on the regulation of supply and demand in the labor market creates conditions for the decision-making of intensive relations between them in order to form market relations, reduce the transactional

costs of economic entities in the labor market, optimize the distribution of labor force by sectors. The reliability of the information collected accelerates the process of information acquisition to ensure effective monitoring of the labor market and the formation of a database in the development of an Employment Promotion Program for territorial employment service bodies. This means that the creation of territorial Information Systems provides an opportunity to increase the effectiveness of territorial employment policies in the regulation of the labor market.

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## CHARACTERISTICS OF DISTRIBUTION OF APHIS CRACCIVORA APHID IN THE VERTICAL REGIONS OF SOUTHERN FERGANA

**Abstract:** The distribution of aphid in nature is strongly influenced by soil and climatic conditions in the regions. There are peculiarities in the distribution of aphid species in the lowland, foothill, mountain, middle mountain and high mountain regions. Like other insects, the common species of aphids live in sharply changing climatic conditions as they cover a number of natural and vertical regions.

In order to determine whether the distribution of aphid across vertical regions is inextricably linked to soil-climate, vegetation, developmental modification, and other biological characteristics, the founders identified the release dates of wingless and winged live-bearing females and autumn morphs, as well as boreal or North and the number of generations of common species in the South has been compared and analyzed.

**Key words:** low plain region, foothill region, mountain region, middle mountain region, high mountain region, aphidofauna, xeromorph, mesophilous, wingless live female, winged live female female, polyphagous, cosmopolitan.

**Language:** English

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### Introduction

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The peculiarity of soil-climatic conditions and plant cover in the vertical regions of Southern Fergana is reflected in the composition of the fauna of aphid distributed along different absolute heights, as well as their biological and ecological characteristics.

Rising from the low plains to the Middle Mountain region, the variety of the faunistic composition of the yellow grows. The scarcity of representatives of afidofauna in the upper mountain region is associated with severe climatic conditions of this land. For low plains are more typical of the kseromorph and mesophilic types of glazes.

Cinara tujifilina, Aphis rumicis, Aphis craccivora, Macrosiphum rosae in horizontal bands and various absolute heights.

From the vertical regions of the southern Fergana region, in the Middle Mountain region of the Alai mountain range, there are Cavariella bunii, Aphidura turanica, Hyadaphis aizenberg, Acyrthosiphon glaucii, Brevicorine loricerina,

Avicennina spiraecola, Rhopalomyzus alaica, Rh. ferganica, Rh. tianshanica, Semiaphis longissima, Acyrthosiphon Rubi three. In other vertical regions, the distribution of these aphid is not noted.

From the bottom up, the biological and ecological characteristics of the species of aphid change gradually.

Changes in the biology of aphids are associated with the silencing of the periods of the development cycle. As the low plains alternate with the mountainous, medium-mountain and high-mountain regions, the output of eggs from which the larvae of the founders of aphid wintered is delayed, the periods of their development are prolonged, the founders are late matured; the larvae that the founders gave birth develop more slowly. More time is spent on the maturation of wingless and winged living breeds of females. Their off spring are reduced. Among generation appears early: egg-laying females and male sharks complete the life cycle of the sharks until the onset of the cold days of autumn.

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Many species of sharks that fly in the Middle Mountain and especially in the high mountain regions are characterized by low density of quantities.

Low content density of juices in mountain areas can be explained by high humidity as well as increased precipitation. Abundant and strong rains and cold temperatures cause a decrease in the amount density of glazes. For this reason, in higher regions than in the lowlands, the pest of sharks is less noticeable.

In the Middle Mountain region, some species of flying tree – shrub aphids (*Maclulolachnus submacula*, *Tuberolachnus salignus*, *Pterochloroides persicae*) live in cooperation with large red ants of the *Formica sanguine* species. Ants distribute their juices of this variety to other plants, protecting them from the liquid that separates them from themselves. Some of the features of the vertical – regional distribution of the aphids of the region under study can be interpreted by the example of the following species.

Black currant juice (*A. craccivora*) is a species of polyphagia and cosmopolitan, with many data on its prevalence, nutrition in various plants (Nevsky, 1929; Davletshina 1964; Mukhamediyev, 1979; Narzikulov, Daniyarova, 1990).

In southern Ferghana this shira *Caragana alaiica*, *Perovscia scrophulariifolia*, *Glyryrrhiza glabra*, *Medicago sativa*, *Arctium* sp. three in all vertical regions in plants.

In the lower plains (Fergana Urban), the larvae of the founders of *Aphis craccivora* from eggs (*Medicago sativa*) appear in the beginning and middle of March (5.03-15.03.2018). The period of their exit from the eggs depends on the vegetation of the plant. The larvae of the founders, which come out of the egg, mature on 15 – 18 day. Founders reach the end of March (22.03 - 25.03) and early April (2.04-4.04). From the larvae that the founders gave birth to, the aphid of the female, who gave birth to a living without wings, develops. Aphids that give birth to a living without adult wings are observed in mid-April (13.04-18.04). They multiply a lot during the months of April-may.

Winged living breeds of black currant juice appear at the end of April (27.04-29.04) and at the beginning of may. They migrate to husks and other plants from may (Davletshina 1964). A during the summer. *craccivora* is fed on a variety of plants. The Amoun generation of this species develops in low plains in October (11.10-24.10.2017, Fergana). Adult egg laying females and male sharks are threer in late October – early November (27.10-7.11). In addition to the fact that the year of winter comes warm, the black currant aphid winters in the egg phase, it also winters in the form of offspring who give birth to a living without wings (Fergana, 23.12.2017; 15.01.2018). This condition was also observed in other regions (Davletshina, 1952). During the year in the low plains of Southern Fergana *A.craccivora* forms 15-16 joints.

At *Aphis craccivora*, kseromorphic symptoms are weakened in the influence of the mesophilic conditions of the cultural landscape. At the same time, some changes occur in their body structure, some parts (tail, neck of the head) are reduced or absent (mustache, body, thigh) are observed. Black currant juice can be found in non-assimilated and assimilated land, in the mouth from the assimilated land, in the lungs, in white *Acacia* and in the pores. There are differences arising from changes in the size and morphological signs of wingless living breeds of females living in different plants (Mukhamediyev, Karaca, Siddicova, 1997).

Under the influence of mesophilic conditions, black currant juice quickly multiplies in white *Acacia*, gooseberries and other plants, forming large colonies in some nutrient plants (*White Acacia*). The increase in the quantity density of juice (sows depends on the presence of nitrogen, optimum air humidity and other) depends on favorable factors (Mukhamediev, 1991).

The exit of eggs from the larvae of the founders of aphid from the foothills in the foothills region (Vodil, Stepjoy) falls on the second ten days of March (16.03 - 19.03.2017). Larvae from eggs turn into mature founders on 20-23 day.

Females who give birth to a living without wings are given in the second (less often) and third decade of April in the foothills region (17.04-29.04.2018). Among the aphids that give birth to a living without wings from the larvae they give birth to a large number, the winged ones also develop. Females who give birth to a living with mature wings are observed in the first and second decade of May (7.05-16.05.2018).

In the foothill region (Valley, Pulgon, Stepjoy), the amonon generation of *Aphis craccivora* develops in late September – early October (28.09-5.10). Egg-laying females and male sharks are here in mid-October (8.10-20.10) sometimes until the end of three. In this region *A. craccivora* gives 13-15 generations during the year.

In the Middle Mountain region (Chokimardon, Yordon), black currant juice develops later than in other regions. The larvae of the founder juice come out of the eggs at the beginning of may (28.04-5.05.2018) at the end of the April in the larvae. They reach adulthood in the ychinch decade of May (21.05-28.05). Wingless living-bearing female candies are observed in the second decade of June (7.06-19.06), while winged living-bearing female candies are observed at the end of July (25.07).

In the Middle Mountain region, the Ampere generation of black currant juice develops in the first half of September (8.09-10.09). Egg-laying females and male sharks end of September – males end until the beginning of October (7.10.2017) threeraydi. In this region *A. craccivora* forms 9-10 generations.

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In the upper mountain region of the southern Fergana region, the larvae of the founders of black currant juice are found in wild currant (*Medicago* sp.) at the end of May - the first ten days of June (30.05-8.06) begin to hatch from eggs. They will become mature founders in late June and early July (27.06-4.07.2018). Reproductive juices that give birth to a living without a mature wing appear on the third decade of July (24.07). A small amount of winged living-born sharks tripled in August (16.08). Ampfigon generation develops in late August-early September (29.08-7.09). Egg-laying females and male sharks are observed in this region until the end of September (26.09-27.09). In the upper mountain region, the *Aphis craccivora* juice provides 5-6 generation in accordance with climatic conditions.

Black colostrum juice makes dressing large colonies on the stem of the nutrient plant (*Medicago sativa*) in low plains. They will have individuals up to 300-400 soles (29.04.2018, Fergana). The color of the candy is black, the body is clear shiny. It causes significant damage to cotton in agricultural crops in the foothills region. The colonies of *craccivora* are humus in the form of large-scale collections in the nutrient plant (*Medicago sativa*). The amount of juice in them reaches 150-300 soles. The color of the

mature juice is dark brown, dark, shiny larva-brown hungry black, gray porous.

In the Middle Mountain region, black currant juice forms colonies of medium size on the tip of the currant (*Medicago sativa*) – on the stem, on the leaf band. In them there will be individuals up to 40-80 soles. The color of the mature aphid is black, translucent; the color of the larvae is brown, dark brown, gray, porous.

In the upper mountain region, *Aphis craccivora* forms small colonies on leaves and flower branches in the tip of the wild hummock (*Medicago* sp.). In them, aphids are contained in 7-8; sometimes they are fed in a liquid state, individually. The color of the mature morphemes is black, the color of the larvae is dark green, the beetle is a black beetle. Increasing from low plains to high regions, there is an increase in the size of the body and parts of the black currant aphid. For example, the body length is 2.01 mm in low plains, 2.07 mm in the foothills, 2.14 mm in the middle foothills, 2.23 mm in the upper foothills, -1.22 mm in the foothills, -1.28 mm in the foothills, 1.33 mm in the middle foothills, 1.42 mm in the upper foothills. The axes and the numbers also move away. The 4 - th joint of the hip, the 2 - th joint of the hind leg, the length of the paw is kept almost unchanged in all regions.

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## LINGUOPRAGMATIC CHARACTERISTICS OF THE UZBEK LANGUAGE EQUIVALENT

**Abstract:** The article highlights the linguopragmatic feature of binders. The pragmatic actualistic meaning that arises through the use of suffixes in the text is examined on the basis of examples and scientifically analyzed.

**Key words:** conjunction, pragmatics, method, parts of speech, meaning, attitude, concern, syntax, speech, sentence.

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### Introduction

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Just as there has been a period of rise in the history of every science, it is inevitable that there will be stages of crisis. The history of the development of languages in history dates back to the distant past. In modern linguistics "Pragmalinguistics" is considered one of the most relevant areas of linguistics, which occupies a solid place. Linguistics has long been preparing to enrich the knowledge of empirical analysis with other ideas and actions. In the twentieth century, linguistic analysis directions based on the methodology, which included such philosophical ideas as empiricism, phenomenology, constructivism, emerged. One of such directions, of course, is pragmalinguistics.[1]

The analysis of the pragmalinguistic nature of language tools is one of the notable issues of linguistics. Therefore, a number of studies on the basis of linguopragmatic analysis in Uzbek linguistics[2] came to the field in the following years. Sh.Safarov in the work of "Pragmalinguistics", said: "pragmatics is considered a relatively new field, in which the attitude of the language to its users is studied. In the process

of communication, the speaker sets a certain goal before him in expressing his opinion. This goal is an expression from the understanding, understanding that equates the speaker. If the language is common, compulsory for how much social, colloquial and equilateral, then speech is also so common, compulsory and social for them".

It is necessary that at least two people are involved in the process of information exchange. The act of communication of one participant, of course, requires an act of response: the question does not remain unanswered, please, requires consent, denial, threat, attitude to thought. A person who occurs in the process of speech communication attitude cannot be without an object, because subject and object are interrelated and cannot support them without a fork. Let's focus on the text below: — *Olloh shohid, yurt saodati yo'lidagi xizmatlaringiz afg'onlarni baxt yo'lga olib chiqq'ay. — Shunday deng... U holda yoshlaringiz nimani istaydi? — Yoshlarmi? — Tarzi ko'zini amirdan uzib, soqolini siladi. — To'g'risini aytib, qahrimdan cho'chimang. Menga haq gap lozim. — Yoshlar Afg'onistonni mustaqil ko'rishni istaydilar. Qulay fursat o'tib ketyapti, davlatpanoh. — Fursat hali kelgani yo'q. — Fursat almon vakolasi*

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*bilan birga kelgan edi. — Shundaymi?.. Fursatni boy berganimga nima sabab ekan? Qo'rqdimmi? — Yo'q, ulug' amirim, sababi boshqa: yiliga oladiganingiz ikki million to'rt yuz ming rupiy va muhoribadan so'ng berilguchi ellik million rupiy... Amir xona to'ridagi kursi tomon ko'z tashladi. Tarzi aytgan mustaqillikni va ellik millionni talab qilib yozilgan maktub o'sha yerda turibdi.*

In the excerpt, the person attitude that occurs in the process of speech communication does not arise only with lexical units. Personality there is also “share” of units in which pragmatics is an object of study in the emergence of a relationship. That is, the meanings of language units are also played by elementary (colloquial act - linguistic act, any elemental meaning that the speaker refers) [3], which occurs only during the time of speech communication. It is known that the conjecturers serve to connect in the sentence some simple sentences in the composition of the compound sentences, the organized parts, to form a syntactic-semantic relationship. Their appropriate, purposeful application in the process of speech can prevent stylistic incontinence, which can arise. And their use in speech is associated with the occurrence of pragmatic (derivative) meanings.

The relations that arise within the framework of communication are diverse and have a certain informational content. As correctly emphasized in the theoretical literature, “any way of expressing an opinion or an idea is a context of different types, but also under the concept of a method of expressing an idea through verbal or nonverbal means, the meaning of the context is understood.” [4]

Pragmatics as one of the theoretical and practical branches of linguistics studies the process of speech, which embodies the social activity of a person, studies the concepts associated with communicative intent, manifested by the influence of a speech situation. Pragmatics studies the relationship of speech act directly with the text. The relationship between the speech act and the text is considered to be the main learning object of pragmatics.[5] Example: *Eronda musulmonlar arabcha o'zlashmalarni qo'llashni afzal bilsalar, musulmon bo'lmaganlar va “fors sof tili jonkuyarlari” sof forscha so'zdan tuzilgan iboralarni qo'llashga urinadilar.* In the quoted text, and equally connecting grammatically connecting the organized piece. The same sentence va content can be interpreted so as an organized fragmented joint sentence in which the predicate is involved: *Eronda musulmonlar arabcha o'zlashmalarni qo'llashni afzal bilmoq, (1-sum of colloquial meaning). Musulmon bo'lmaganlar va “fors sof tili jonkuyarlari” sof forscha so'zdan tuzilgan iboralarni qo'llashga urinadilar. (2- sum of colloquial meaning).* 2-sum of colloquial meaning of sentence and equal binder expressed the meaning of communion. That is, *Musulmon bo'lmaganlar (bilan birgalikda) va “fors sof tili jonkuyarlari” sof forscha*

*so'zdan tuzilgan iboralarni qo'llashga urinadilar.* This aspect is one edge of the influence of the meaning of the sentence on the connector participating in the sentence.

It is known to us that when an organized piece is connected by means of a counting tone, it is sometimes possible to apply fastening fasteners to its place. For example: *Daftar, kitob sotib oldim.* Guess: *Daftar va kitob sotib oldim.* Organized pieces are attached with the help of fasteners, as they can connect with the intonation itself, without a fastener.[6] Now we focus our attention on the above sentence. In Iran, if Muslims prefer to use arabic, non-muslims and “Persian pure language creatures” will try to use phrases made up of pure Persian words. In this galactic analysis, we analyze from the sentence and by lowering the predicate (without using it in the speech). *Eronda musulmonlar arabcha o'zlashmalarni qo'llashni afzal bilmoq, (1- sum of colloquial meaning), Musulmon bo'lmaganlar, “fors sof tili jonkuyarlari” sof forscha so'zdan tuzilgan iboralarni qo'llashga urinadilar. (2- sum of colloquial meaning).*

The meaning, like “together with”, connected to it by the declension of the predicate, is lost, and instead of it, the meaning of “separating, approval” is understood. In fact, so, we can see by analyzing the organized parts that come in the sentence, taking them separately. The head piece in the sentence has namely organized. Muslims who have the sum of the first colloquial meaning, those who have the sum of the second colloquial meaning (having the Union) are non-Muslims and are considered “pure language creatures of Persia”. As we connect through the Union-eater and binder, it is understood that the meaning of “non-Muslims and together with them, in addition to non-Muslims, (separately) “Persian pure language creatures” also try to apply phrases made up of pure Persian words. If the opposite case and the binder are reduced, then in the context of the meaning of the non-Muslims compound in the sentence there may also be “pure Persian language creatures”, in the case of which it is taken into account, it is possible to distinguish exactly the meaning of the meaning of non-Muslims. Non-Muslims, like “pure language creatures of Persia”. This aspect depends on the communicative intention of the speaker, what kind of Speech Act the binder is generating in the sentence. The perception that such a speech act in the context of speech is on the connecting surface, the perception of the content is also associated with the linguistic ability of the listener.

Any language unit, including connoisseurs that are part of auxiliary words, also acquires a pragmatic, derivative meaning in the speech process. In fact, conjunctions are auxiliary words that are used to express some simple sentences in the composition of a compound sentence, as well as various relationships between complex simple sentences with an organized

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unit.[7] With textual demand, they can also earn various pragmatic, derivative meanings. For example:

In the fairy tale it is said about the stork and the old man. In the sentence is the addition of a word that is connected equally with the help of a stork and an old man and a binder. The colloquial meaning, known to the suffixes and the suffixes Equinox, is a combination, equality. This is our vision with the help of determining one of the units in the composition of the compound (Stork and old man). For example: in a fairy tale it is said about a stork and the old man who hunted it. The fact that the speaker expresses his speech in such a form can lead to the fact that the communion, equality, which is perceived above the listener and the connecting person, can infect the actualistic meaning. Now the listener perceives the active content of speech not in the form of a stork and an old man (an old man with a stork), but in the form of an old man who hunts a stork. In order to determine whether the link to the meaning of the suffixes has not really been affected, too, we will analyze the word suffixes used in the above speech by expressing them in a non-connecting way. 1) Stork and Old Man 2) Stork and the old man who hunted him. Even when the first word suffix is used in the style of stork, old man (that is, in a fairy tale it is said about Stork, old man), the meaning of equality (it can be weakened) does not burn. The second word suffix stork, in the form of the old man who hunted it, does not have the meaning of equality in expression by the speaker, but creates the meaning of approval. And in the occurrence of the pragmatic meaning of the predicate, it is important not only with the colloquial process, but also with the intention of the speaker, the awareness of the listener from the elements of speech.

Sh. Bobojonov expresses the following thoughts about the occurrence of the colloquial meaning:

“colloquial meaning occurs only in a certain colloquial process, in accordance with the conditions of speech and the communicative intention of the colloquialist in a certain syntactic blockade.”[8] although the linguist refers to the lexical colloquial meaning (the colloquial case of sememe) in this place, we think that such cases are equally conjoined to all units of speech (including pragmatic units).

Hence, in the interpretation of pragmatic meaning, the desire to consistently distinguish between language and speech dictates the separation of stable linguistic and transitive colloquial aspects inherent in each word. Since speech phenomena have an infinite and colorful nature, they cannot be an object of lexical interpretation.

The process of speech, the speech activity of a person, its coloring (for example: spiritual, physiological, social, spiritual, cultural, etc.) since it is a social and natural activity, in pragmatics, speech activity is studied in conjunction with the rest of the dozen aspects of human activity. Therefore, if the structure (system) linguistics studies the language system, the language system, pragmatics studies the diskurs (communication, mutual-exchange, communication, communication-interference, colloquial) system. Simply put, speech communication as a holistic system is a science that studies the process in harmony with all linguistic and non - linguistic factors, in cooperation. Therefore, pragmatics itself reveals itself from standing at the intersection point of dozens of disciplines related to speech and morality, human behavior, spiritual activity.[9]

In conclusion, it can be concluded that the pragmatic variety of connotations is understood and understood by the speaker and the listener only when there is a common basis for them.

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## GENRE DEVELOPMENT OF COMEDY IN UZBEK LITERATURE: RESEARCH AND PERFECTING

**Abstract:** In the article, the stages of the emergence and development of comedy as a genre in Uzbek literature are studied by Hamza Hakimzada Niyazi's "Maysaraning ishi", Abdulla Qahhor's "Tobutdan tovush" and Sharaf Bashbekov's "Temir xotin" comedies.

**Key words:** comedy, genre, comedy, comic conflict, comic interpretation, comic character, satirical comedy, humorous comedy.

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### Introduction

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"Artistic literature as one of the forms of social consciousness develops and changes in association with the development of society, aesthetic thinking of humanity. And these developments and changes, above all, manifest themselves in the composition of literary genres, as well as in the content and formative properties of the artistic work." [1] Indeed, the outstanding literary critic B. Sarimsakov we can also see the practical confirmation of these thoughts on the example of the stages of the development of the comedy genre.

If we look at the historical development of the comedy in the quality of the genre, then we will observe a specific rise, decline and development invasions. At the beginning, "in honor of Dionysus, the God of wine, a comedy based on festive performances, which was added with singing and playing." [2]

Indeed, the origin of comedy as a genre of dramatic type is traced back to the Dionysus religious holiday in ancient Greece, beginning with the rural holidays, which were held in honor of the God of musallas. In the legends about Dionysus, the ideas of joy and suffering, life and death are harmoniously combined. This duality of the nature of the deity was

also reflected in the course of the holiday. The participants of the ceremony performed songs under the dance of goh, who tended to goh sad status. Jokes in the folk spirit formed a special aspect of the merry holidays.

And in Uzbek literature, the emergence of comedy as a genre, the creation of several beautiful samples of it became a great scientific event for our literary studies. But the genre characteristics of the comedy are also hardened, without changing criteria, it is natural that they acquire a different essence in different periods, the characteristics of the genre specific to the comedy change historically, in the process some characters change, some features acquire a new meaning and essence.

In determining the principles of historical development of Uzbek comedies, we are guided by three beautiful examples of this genre. These are the comedies of Hamza Hakimzada Niyazi "Maysaraning ishi", Abdulla Qahhor "Tobutdan tovush" and Sharaf Bashbekov "Temir xotin". Undoubtedly, these three points play a decisive role in the improvement of the harmony of form and content in Uzbek comedies, the consistency of ideological-aesthetic interpretation. Such conduct is relevant even with the fact that our national comedy has undergone specific stages of historical development, the most effective direction in the coverage of the changes that have occurred in the



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nature of the genre. Finally, in the study of the centuries-old changes that have taken place in the nature of Uzbek comedies, on the one hand, if the peculiarities of national comedies are determined, the second tomodan, in conjunction with world comedies, will also be clarified and different aspects. This is evidenced by the fact that our research is relevant not only for Uzbek literary studies, but also in the context of World comedy to some extent.

Indeed, in the correct definition of the dynamics and stages of development of the comedy genre, in our opinion, going from a comparative typological direction gives a positive result. In each comedian's style, a different comic interpretation and artistic image are used. In each comedy, new possibilities of the genre are discovered.

Of course, the success of the work, belonging to each genre of comedy, depends on the comic character in it, as well as on the comic conflict. The comic character is one of the leading tools for increasing the level of comedy in comedy. Both in the world literature and in Uzbek literature, the main reason for the fact that the comic characters in them are truthful and artistically convincing is the warm welcome of the majority of comedies by fans and readers.

So, any reader who remembers "Tobutdan tovush" comedy-in the dream of the viewer, first of all, it is natural that Sukhsurov, Qori, Netayhan are ravaged. So, it would not be a mistake to say that the success of this work is closely related to the same images. The image of Sukhsurov in the work attracts the attention of the reader-viewer with his extreme bribery and sarcasm. The comedy of Sharaf Bashbekov "Temir xotin" has a special significance in our literature, such as the work of Abdulla Kahhor "Tobutdan tovush" with its vitality and artistic flair.

True, these two works differ from each other in terms of the period in which they were created. But for us it does not matter. The main thing is that in these two works the most important criteria and principles in the nature of the genre of the Uzbek comedy are embodied.

In fact, it is natural that each environment, each period, with its political, economic, moral and ideological procedures, in a certain sense, has its own influence on the development of artistic thinking. This interaction manifests itself to a certain extent in the content and formative properties of the artistic works to be created.

In the same sense, in the features of the genre of Uzbek comedies, over the years, there are specific aspects that it is worthwhile to study this issue on the example of the most popular samples of this genre.

The fact is that from the time of the creation of the comedies "Tobutdan tovush" and "Temir xotin" have not lost its artistic and aesthetic value to this day.

When these two works are taken away from the ideological-artistic intention, genre-methodical and object of the image, the creator has several

differences. In particular, the "Tobutdan tovush" is a satirical comedy, and the "Temir xotin" is a work of a humorous spirit. But these two comedies are dear to us as the most popular examples of Uzbek comedies. Both the Sukhsurov and the Quchqor in the comedies are considered heroes of a peculiar comic character. Along with the fact that they are the leading force in the movement of the events of the work, they also serve as the main tool in the occurrence of comic situations. Sukhsurov, with his extreme lowliness, stupidity and inability to correctly assess reality, evokes laughter in the reader-viewer, while Quchqor attracts us with its extreme simplicity and extreme self-confidence. In order to fully expose such illusions as rudeness, lowliness and depth in the character of Abdulla Qahhor Sukhsurov, the work includes such images as Qori, Netaykhon, showing the original work of the protagonist and the destruction of the environment in which he lives. The author makes fertile use of bitter, cynical laughter in this process. It is worth trying to emphasize that such copies as sukhsurov are harmful to our society.

And when opening the character of the Quchqor Sharaf Bashbekov goes on a different path. The author does not sharply condemn it for some defects in the Quchqor, but simply stupidly pinch it. The main motive of these shortcomings in the hero refers to the fact that it is a political system in which he lives.

The behavior of Quchqor is funny, and the way of living is sad. He will accept every event in what way it is. Analysis, thinking are properties that are not inherent in its nature. The same simplicity brings out the comic in his character. But he does not understand such a character of his own, so the behavior of the Quchqor seems ridiculous to us.

One of the remarkable images in the comedy is the Alomatxon. True, he does not possess the characteristics of a full-fledged character inherent in man. But the image of a sign showing the character of a Quchqor, the contradictions of the period in which he lives, is considered a leading Alomatxon.

The Quchqor is not a corrupt, low-lying person, like a Sukhsurov. He does not know what it is to betray someone else's right, to look with envy at the well-being of others. On the example of Sukhsurov, it is natural that we are amazed when we see the complexity of human nature, how difficult it is to re-educate the human character, and when we see confidence in the nature of Quchqor, as well as extreme simplicity.

Sukhsurov is selfish, he always says to be myself, always aspires to fame. And in the opening of the evolutionary character of the Quchqor, the author Sharaf Bashbekov basically goes on to emphasize the influence of the environment on his consciousness, to show the internal processes occurring in his worldview under the influence of the political system. And Sukhsurov is not affected by a positive atmosphere. He tries to create an atmosphere of self-

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bribery. Such vices in the nature of sukhsurov are also three to the opposition of others. He will face conflicts with positive heroes. Seeing the reputation, fame of his comrades, he burns, seeking revenge from them. In one of such contradictions, Obidzhon very reasonably reveals the original work of Sukhsurov: "Сухсуров-(ёзувга тез-тез кўз ташлаб). Қадаҳлар тўлами? Ўртоқлар, биз Улуғ Ватан уруши натижасида улуғ ғалабага эга бўлдик ёки эришдик. Лекин, мен шахсан, бу ғалабадан илҳомланиб... (адашади) ватанпарварлик бурчимдан илҳомланган бўлсам ҳам бу улуғ ғалабага ўз киссамни.... йўқ, ҳиссамни қўшолган эмасман! Мени бутун Ватан уруши даврида ўқитувчиликка тикиб қўйишди.... Обиджон (кулиб). Тикиб қўйишдими, ё маориф соҳасидан кавак топиб кириб кетдингизми?"[3]

In the course of the work, there are conflicts as above between Obidjon and Sukhsurov. Sukhsurov is an extremely unstable person, he repeatedly relies on repentance, recovered and again breaks down. Obidzhon faces him many times, every time their ideas and aspirations contradict each other, and in the process the character traits characteristic of the Sukhsurov are more pronounced and more pronounced.

Shortcomings in the character of Quchqor, unlike the Sukhsurov, are such that they do not go to the level of ideological conflicts. These defects do not contradict the interests of others. The weaknesses in the character of Quchqor is brought by the environment in which he lived, and the same weaknesses again remain and grow under the influence of the same environment, that is, the political system.

Always in artistic creativity, the imagination of the writer, based on a certain idea, sums up some things in life, collects and brings into the body something new, vivid, natural and beautiful. This process occurs both in the creation of characters and episodes, and in the indication of some features of reality.

In the same sense, it would not be a mistake to say that both the image of the Sukhsurov and the image of the Quchqor is not simply the product of artistic fantasy of the creators, but first of all they are the result of a certain historical environment and certain processes of life in this environment.

True, these two comic heroes are also considered a kind of comic for their time, as well as embodied aspects that are characteristic of the same environment. Both Abdulla Kahhor and Sharaf Bashbekov paid special attention to the fact that in their creation their heroes were betkror, going from a specific direction to their style. The most important thing is that these two comic characters were among the popular types of comedies of the Uzbek comedian, thanks to which there was another peculiarity in the nature of the genre of our national comedy.

Conflict is one of the leading tools for generating comics in comedy by dates. Therefore, the conflict in the comedy genre acquires a comic character. How convincing and perfect the comic conflict is is the first sign of the success of that comedy, it should not be an exaggeration to say.

Conflict experiences in its own way on the basis of the plot of comedy and reveals the individual characteristics of comic characters in the development of events. So, this view of the conflict is formed due to the demand of the genre, and the comic character in the comedy is formed on the surface of the conflict.

The work "Maysaraning ishi", considered the first swallow of the Uzbek comedy, has a special significance in our national comedians with its unique images and comic conf. This work is significant for us in Uzbek literature as a literal first example of the genre of comedy. In this comedy, the author follows the traditions of World Classical comedies in the creation of a conflict and works based on the oral creativity of the Uzbek people. The comedian interprets positive heroes in the form of good, negative heroes in the form of evil, and the conflict between them in the form of a struggle between good and evil. He tries to build the plot on the basis of events that should happen more urgently, making sharp turns in the development of events. But in this regard it seems that the author lacks experience and skill. The reason is that in most cases, the events that should happen in that emergency are revealed in advance to the reader-viewer, and this in itself, as it turned out, will lose the mystery of what was kept secret, and the reader-viewer's interest in what will happen in the coming scenes will be slowed down. And in the end it undermines the stage and artistic value of the work. Although in the plot and the plot of the comedy The author sympathizes with conditional methods, admiring the conditional, sometimes undermines the logic of life and character, but the expression of the truth of life remains the main provision of the comedian.

According to the character of the main character of the comedy Maysara does not have comic features. He does not manifest himself in a funny way. The author reveals comic situations through the Maysara. He is the main force in the formation and movement of the comic conflict. Comedy conflict is developed with the participation of positive forces headed by Maysara, Chupon, Oykhon, as well as comic personages of such a negative character as Kazi, Hidoyatkhon. Events in the game develop very slowly. The main funny situations occur in the last scenes of the comedy. In his work, Hamza tries to use the artistic details even more efficiently in order to make the conflict more sharp. In particular, the inclusion of a wallet gold event in the comedy served in its place to accelerate the development of events in the game and ensure the stability of the conflict. From this point of view, Abdulla Qahhor's comedy

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"Tobutdan tovush", "Maysaraning ishi" is in harmony with the work. So said that even in the "Tobutdan tovush", the Sukhsurov plot serves as an artistic detail

in the occurrence of the main confluence and plays a special role in the sharpening of the development of events and the exposure of negative types.

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## SPIRITUAL EDUCATION OF YOUTH IN THE CONTEXT OF GLOBALIZATION

**Abstract:** This article examines the moral education of young people and their role in the formation of problems with discipline, moral education of young people to reflect on issues such as education and also analyzes the formation of the renewal of spirituality of the individual in society.

**Key words:** democracy, civil society, youth, spirituality, upbringing, education, independence, society, seed, educational system, spiritual education.

**Language:** English

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### Introduction

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Currently, the state educational system is waiting for the transition to a new level of development and requires a radical restructuring of the existing teaching methods. The ultimate goal facing our peoples – the building of a legal democratic state, the formation of a civil society – presupposes the transformation of all spheres of human life. A powerful factor in solving this task is the spiritual potential of our people, its internal reserves.

It is natural that the issue of national spirituality and youth, which is an important condition for our sustainable development in the conditions of globalism, is urgent. According to statistics, Uzbekistan is considered a country of youth. It remains only to say that the youth is a layer that transmits our national values, heritage, which has been formed and polished for thousands of years, to the future generation. That is why it remains our most important task to preserve the vision and spirituality of young people from the harmful effects of globalism, to protect our national identity from external ideological currents. Because the harmonious generation is an important factor in creating a free and prosperous, free and prosperous life.

The success of this project will depend on how much our people understand the importance of the ongoing changes in the country's life and feel it internally. The First President Islam Karimov states that “Spirituality is the desire to know oneself, one's place in society”[1]. To achieve this, we need a lot of painstaking educational work among young people. Work in this area has already begun. Educational work is carried out in the family, in preschool institutions, educational institutions, and labor collectives. This educational process needs a deep methodological basis. The theoretical justification of all the transformations taking place in our country is the work of philosophers, historians and specialists in all social Sciences.

Each epoch in people's lives is an important stage in the socio-historical process. Understanding and justifying events is not easy, but it is necessary. What is every day for us today will be written into the history of our country's development tomorrow, and compliance with the principle of objectivity in assessing current events is a prerequisite.

It is known that cowardice, indifference, inattention to people around us, to events that occur is sometimes identical to a crime. It is not for nothing that the phrase “criminal cowardice” is used by the people. In order to avoid negative phenomena in our

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spiritual life that hinder the successful development of the country, we need systematic spiritual and moral education of our youth. In this case, plays a big role in revival of spiritual heritage of the people, increase its awareness, promote the ideas of the ideology of national independence of Uzbekistan, such as:

- the prosperity of the Motherland;
- peace and tranquility in the country;
- well-being of the people;
- education of a harmoniously developed personality;
- social solidarity and interethnic harmony;
- religious tolerance.

The development of society in a spiral involves the repetition, on a new qualitative level, of events that have already taken place in history. In order not to repeat the mistakes made by humanity earlier, people need to constantly study the spiritual legacy of the past. Moreover, the study of spiritual heritage brings great benefits for the further progressive development of society. "The Foundation of our people is the spiritual heritage left by our ancestors, which in itself is a priceless treasure. And this treasure must be used wisely. We must be true to the precepts of our ancestors and worthy of their heritage. Our spiritual Foundation and deep roots allow us to erect the corresponding building of independence"[2], writes Islam Karimov. The principle of continuity provides a link between times and generations. Progressive humanity always strives to learn the right lessons from the history of the past and use them in the educational process. Our Uzbek society is no exception to this rule. A huge layer of spiritual heritage helps our people to take a new look at their lives, to realize their identity among other peoples of the world. This does not mean that we protect ourselves from the world civilization, the achievements of scientific and philosophical thought of the peoples of other countries. On the contrary, our great ancestors, such as Farabi, Biruni and many others, studied the ancient heritage and used the rational seeds of wisdom of philosophers of past centuries in their works. Modern philosophers and social scientists are also not deprived of this opportunity: the works of thinkers of the past have been translated into modern world languages.

Historical continuity and the spiritual and moral foundations of our society are a guarantee of educating young people in the spirit of moral purity and striving for spiritual perfection. In modern conditions, the spiritual and moral prescriptions of our ancestors are particularly relevant, and they allow us to make the right choice of the direction of further development of civil society in Uzbekistan.

Undoubtedly, the idea expressed by Abu Reyhan Biruni about the importance of the factor of spiritual purity for achieving this goal is relevant today. The thinker believed that "you must cleanse your soul from (bad) properties that spoil most people, from causes that make a person blind to the truth, that is, from

ingrained habits, addictions, competition, obedience, passions, the struggle for power and the like, (method), which I mentioned, the best way to come to the true purpose, and the strongest helper to eliminate obscuring the truth of the stains of doubt and uncertainty. Without this, we will not be able to achieve the desired, even valuable, great work and hard effort"[3]. The role of the spiritual factor in achieving this goal in our country-building a democratic state and civil society based on the rule of law – is great. Internal readiness of people, their confidence, lack of doubts about the correctness of the chosen path of development and progress are a great potential force in the implementation of the goals chosen by the people, in solving problems.

The improvement of the spiritual world of man, its harmonization, and the continuous educational process will play an important role in achieving the prosperity of our country. Compliance by citizens with certain spiritual and moral obligations to their fellow citizens makes life more complete, spiritually rich, elevates a person in the eyes of society and their own, ennobles them. The main qualities of a noble, highly moral person Biruni considered "courtesy, charity, firmness, patience and modesty"[4].

Spiritual education of young people is an important factor in the transformation and further development of all spheres of society. For the progress and prosperity of the Motherland is based on the high spirituality of the people of Uzbekistan, whose future is in the hands of our modern youth.

Recognizing the measures taken by the state in the global environment, the following recommendations can be made to further increase the effectiveness of spiritual work:

- in today's global environment, the sub-factor in the field of social development, that is, the role of the individual is increasing, as long as its spirituality, raising its high potential, is one of the foundations determining the development of society. In such conditions, it is necessary to take the leading position of the social structures, which include spiritual factors and social norms, primarily the development of science, innovation and information;

- we must pay special attention to the fact that the century in which we live is provided with information. With the effective use of media, it is necessary to further expand and revitalize the activities of National Internet portals, e– libraries, information resource centers, along with the excellent implementation of such activities as national values, traditions and customs, national identity, improvement of national spirituality in the minds and minds of young people;

- we should make effective use of the opportunities of art and literature in educating young people in a spirit of loyalty and respect to our national identity. In addition to high artistic skills in youth, it is necessary to further enhance and develop our

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national identity, national consciousness, the potential of National thinking;

- it is necessary to pay more attention to live communication and practical work in various discussions, conferences, meetings, to openly discuss the existing problems and shortcomings, without denying the use of quatrains, lectures of specialists of various specialties and directions in the field of youth propaganda and cooperation;

- it is necessary to identify young people who are talented, talented and talented, to create the necessary conditions for them, to support them, to encourage

them. Taking advantage of their opportunities, it is also necessary to involve them in the work of propaganda and cooperation.

In conclusion, globalism has its own influence on almost all spheres of our life. To some extent, the development of all spheres is also carried out through the achievements of globalization. The most important thing is that in the era of globalism, mankind should not move away from understanding its profound essence, that is, its own. After all, alienated from the essence, globalism is not a sign of progress, but rather a sign of crisis.

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## IN TERMS OF UNDERSTANDING AND EFFECTIVE APPLICATION OF PEDAGOGICAL TECHNOLOGIES

**Abstract:** Pedagogical technology is a systematic method of creating, applying and identifying all processes of learning and cognitive assimilation that set the task of optimizing forms of education, taking into account technical resources, people and their interaction, is a driving force in the modernization of education.

**Key words:** pedagogical technology, innovation, education, education system.

**Language:** English

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### Introduction

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Proceeding from the requirements of the law of the Republic of Uzbekistan "On education", as well as the "National Program of Personnel Training", we can say that one of the important tasks facing educators today is the effective organization of the educational process, as well as the effective use of innovative technologies. Therefore, it is possible for teachers to correctly choose and apply the necessary tools for the organization of the lesson at the level of the periodical student, to make the lesson process interesting and to make students at the level of the periodical student. In addition, in achieving the educational goal in the educational process, when choosing techniques, it is necessary to actively direct the audience to work independently, taking into account creative activity, initiative, professional knowledge, in solving the previously proposed problem. Taking into account the above, many innovative technologies have been

introduced in modern teaching, the transition to lessons using innovation technologies and interactive techniques will bring innovations and changes to the activities of the teacher.

The educational process is considered the main factor of all the achievements, innovations and further development of the personality society. In fact, from the results of the educational process, not only positive achievements, but also, unfortunately, negative consequences. This means that the breadth of the possibility of the educational process and its implementation with extreme vigilance is a fact that does not require proof. When we look at it from this point of view, the difference of humanity from other beings is in the fact that they set a certain positive goal in front of them and then move towards it. There are certain conditions in the movement (activity), in which a person pursues a positive goal, one of the leaders of which is the educational process. In the same way, a number of studies for the perfect

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formation of educational conditions are becoming more significant.

“Education gives creative activity to the spirituality of the people of Uzbekistan. All the good opportunities of the growing generation are manifested in it, the profession curricula, skills, continuous improvement, the wise experience of the older generations is perceived and passed on to the younger generation” those who described the implementation of the tasks carried out in the educational process as a result of our national character.

In order to fulfill these tasks, it is obvious that there is a need to cooperate with the educational process taking into account modern achievements from the National point of view. At present, in scientific views on the problems of pedagogical literature, the educational process, we see that with such concepts as "pedagogical technology", "new pedagogical technologies", "advanced pedagogical technology", "modern pedagogical technology", "progressive pedagogical technology", their definition corresponding to our national character and native language is not perfectly formed.

In our opinion, the term "pedagogical technology" is not even scientifically interpreted specifically to our national character. We also think that one of the main reasons for the fact that the interpretation by its essence content is not sufficiently developed is that there are many definitions that differ from each other in the applied phrase. In our opinion, on the basis of the word combination "pedagogical technology" lay the concepts "technology", "technological process". As you know, technology is a Greek word, which means techno – skill, art, Logos – concept, doctrine. In addition, the term pedagogical technology is derived from the English word "an educational technology", which literally means "educational technology". Well, when we say "technology", it is understood by the subject that as a result of the influence shown to the object, a change in the quality in the subject will occur or a situation leading to it. "Technology" always implies the execution of purposeful actions directed at the object in a certain sequence, using the necessary tools and conditions. If we transfer these concepts to the educational process, then it is possible to observe that, as a result of the systematic influence that the teacher has shown on the students in the classroom environment with the help of teaching aids, they are social even that is necessary for the society and intensively formulate the pre-defined social qualities. According to the theory of definitions given to terms, one can equate such a social phenomenon to pedagogical technology.

If we pay attention to the history of the application of pedagogical technology in the educational process, then this term can be used as a reference to Russian scientists P.Bespalko

“pedagogical technology is a project of the process of formation of the personality of the pupil, which can guarantee pedagogical success without dependence on the skills of the teacher”; V.M.Menakhov drew attention to its main features by giving a brief description that "pedagogical technology is a system of orderly actions that lead to the planned results from the beginning and are obliged to be fulfilled", and also put forward the conclusion that "pedagogical technology is the technology of the educational process, increasing its resumption and stagnation of the pedagogical process”.

It is observed that the formation of educational technologies adapted to the socio-economic conditions of Uzbekistan and their application in the practice of the educational process achieve a number of positive results in addition. In particular, many of our scientists who have been promoting their ideas within the framework of the term and application of "pedagogical technology " are also found. In Particular, N.Saidakhmedov and A.Ochilovs believe that if pedagogical technology is the process by which this teacher with the help of instructional tools to influence the students in certain circumstances and intensively formulate the qualities of a pre-defined person in them as the product of this activity, then F.Farberman, pedagogical technology is a new co – operation with the educational process, and in pedagogy is a social – engineering is an expression of consciousness, and expresses the idea that it is a social phenomenon associated with the formation of an Optima project, putting the pedagogical process into a standard on the basis of technical capabilities and technical thinking of a person. When we compare the above points of view by studying the definitions given by foreign scientists to pedagogical technology, the Japanese scientist T.Sakomoto states that pedagogical technology is the integration of compulsory thought into pedagogy or, in other words, the introduction of the pedagogical process into a particular complex.

UNESCO also cites the definition that "pedagogical technology is the use of compulsory peer – to-peer methods in the design and practical application of the entire educational process, seeing the techniques and human resources intertwined in the acquisition and acquisition of knowledge". If we analyze the interpretations given to the term pedagogical technology from the scientific and philosophical point of view, then the presence of variations between the definitions given is manifested. It is no secret that even before the emergence of pedagogical technology, among other things, the design of complex devices and processes, the rule of effective design of the educational process itself, exactly in the system of education, was not developed. This gap was filled by pedagogical technology, and at the same time, it leaves a wide space in pedagogical science for its creative counterpart to the realization of the designed educational process. Our attitude to



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didactic design methods, formed within the framework of technological conciseness, is effective in the educational process, and at the same time helps to enrich the lesson with creative planning or new ideas, as well as to evaluate their results. Already, the teacher usually sets himself the goal for students or students to understand and master the content of the lesson material, acquire certain knowledge and teach them to apply it in practice. However, what do the concepts that mastering, understanding, applying mean in practice itself? How does the teacher know on the basis of what he has achieved the goal set for him? If we find a positive answer to these questions, we will be convinced that we have developed a pedagogical technology or a targeted course project and will be able to have advanced experience in practice. In particular, since the teacher has clear means of knowing whether the course objective has been achieved or not, he can be sure that his or her work is effective and that the methods he or she chooses are purposeful or vice versa ineffective. Our research shows that, in addition to the traditional method of teaching, it is evident that the application of pedagogical technology provides for finding answers to exactly the above situations. It is precisely from our observations that the conclusions formed indicate that there is a need to determine the purpose of teaching through the content of the educational process, the activity of a teacher or student.

Therefore, the logical planning of the fact that the teacher knows the end of his work allows him to have a clear impression of the expected results from education. In our opinion, not teaching in the process of learning, the fact that the lesson process has a meaningful purpose when reading goes to the foreground, goes to improvement and creativity acquires. The method of setting the intended goals in pedagogical technology will have its own expressive property. The content of this conclusion is that the effectiveness will be further increased if the objectives of the study are determined through the clearly visible, measurable results expressed in the student's action. From the point of view of this, in order for us to achieve an effective goal pursued by pedagogical

technology, it will be possible to understand the simplified procedures in its study as follows. In particular, the distribution of creative situations that occur in the course of the lesson is as follows, logically expedient.

1. Explanation-a situation in which the activities of communicating the meaning content of the transmitted information to others to the extent that the support of various means and methods of its use is understood by the explanatory person himself.

2. Understanding is the perception of the meaning content of the information delivered, the ability to use it independently in the specified order.

3. Training-the use of the information provided and the performance of various actions

their skills consist of activities that support different means and methods that others can repeat to the extent that the teacher has learned himself.

4. The study is the use of information delivered and the acquisition of skills to perform various actions independently in the specified order.

5. Mastering is the creation of knowledge, skills and skills about the meaning of the information transmitted, its use or the procedure for the performance of actions by means of understanding, learning. We conditionally, the state of mastering 3 pieces we divided it into degrees. These are:

-first, the correct repetition of the knowledge, skills and skills taught in the process;

- second, the application of them in practical activities, the opportunity to use them for the appropriate purposes;

- third, the opportunity to carry out improvement activities on the basis of their creative analysis, comparison, generalization, conclusion-making.

In the place of the conclusion, I want to say that the pedagogical technologies used in the practice of the lesson are in their essence and in effect, the synthesis of the achievements of the science and practice of pedagogy with the traditional elements of experiments the development of society consists in ensuring that the humanization and democratization of society serves to express the sum of its results.

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- obrazovatel`nom processe na mezhdunarodnom urovne. Innovacionnye tendencii, social`no-jeconomicheskie i pravovye problemy vzaimodejstvija v mezhdunarodnom prostranstve (pp. 58-61).*
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## THE COMMUNICATIVE APPROACH TRADITIONAL METHOD OF LEARNING A FOREIGN LANGUAGE

**Abstract:** Students compose phrases and sentences from words using their grammatical knowledge. They compose dialogues, memorize them, learn words by topic, retell texts, and perform written grammar exercises.

**Key words:** communicative approach, innovation, foreign language.

**Language:** English

**Citation:** Jalilova, M. R. (2020). The communicative approach traditional method of learning a foreign language. *ISJ Theoretical & Applied Science*, 05 (85), 870-872.

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### Introduction

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Recently, the concept of "communication" and "communicative approach" in teaching has become particularly popular in the field of foreign language learning. In foreign methodological literature, this concept is referred to as Communicative language teaching (CLT) or communicative approach. In a broad sense, these terms refer to an approach to teaching a foreign language in which communication, the process of interaction with a speech partner is both a means and a goal of learning. This approach to learning appeared in the 70s-80s of the last century as a result of numerous independent research and development in both Europe and the United States. On the one hand, this is because the creation of the European economic community has significantly increased the demand for foreign languages, especially in Europe. This increased demand has led to teachers having to change their approach to teaching foreign languages. Traditional methods, such as grammatical translation, meant that students begin to learn a foreign language several years before they have to use it in real life. But these attitudes were not suitable for adult students who were busy with work, and for students who did not yet have sufficiently developed learning abilities. As a result, it became clear that for these categories of students need an approach with a higher rate of return

The main features of this approach are: memorization of the material and thoroughness. A feature of the traditional method is that in the course of work, students must master all types of speech activity in a given volume. Naturally, this involves a thorough study of all aspects of the language: grammar, phonetics, vocabulary.

There are two main approaches in the traditional method: isolated and complex. An isolated approach is when a teacher teaches first phonetics, then reading, then grammar. With this approach, all aspects of the language are studied separately and in one or another sequence. It is assumed that then it will be possible to "assemble" a real live foreign language into a single system as a model from a children's constructor. This is the most reliable way to never learn a language. This is usually taught in places where no one is seriously interested in learning a language and, therefore, language learning is only a formality. An integrated approach is when all aspects of the language are studied in conjunction. For example, texts for reading and listening, monologues, dialogues, and grammar exercises contain specially selected vocabulary (words) and grammar according to the tasks.

Students practice them in all types of speech activity, combine them with each other. The work is organized in such a way that the same words, grammatical phenomena, repeatedly occur in the text and in the exercises, are played out in situations. Thanks to this, the most effective assimilation of

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language material takes place. In general, the skill of a teacher working according to a traditional method is determined by the ability to "link" all aspects and components into a single effective complex. The traditional method involves systematic training for quite a long time.

Currently, the so-called "communicative" method of language acquisition is widely used, designed for people who already have at least an elementary level of knowledge. This technique was developed by the British after the second world war and appeared in the mid-60s of the last century. It has since been greatly transformed and has been widely distributed all over the world. The so-called non-traditional methods of learning foreign languages began to mature in our country in the Soviet era, but they did not reach the broad masses, since the grammatical and translation method prevailed, and all state educational institutions worked only on it.

A lot has been said and written about its effectiveness. All results are achieved by minimizing the use of the student's native language during classes. When using this approach, it is very important to teach a person to think in a foreign language, so that they perceive foreign speech without any associations with their native language. With this method of training, the study of theoretical points is minimized or absent, and the main attention is paid to live communication, i.e., spoken speech. When using a communicative approach, it is very important to try to make the lessons as interesting and exciting as possible for the student, because this greatly contributes to the good consolidation of the material and allows the information received to remain in the student's memory for a long time. Topics for discussion are chosen in such a way that they correspond to the range of personal or professional interests of the student and correspond to their age. There is often a misconception that when using a communicative approach, the study of grammar is given inexcusably little time. In fact, in the learning process, a lot of attention and sufficient time is paid to both vocabulary and grammar, but their development is not the main goal of learning a foreign language.

Now that the first wave of enthusiasm has passed, some of the aspects of communication learning are considered more critically. With the introduction of a communicative approach to teaching a foreign language, there is a problem of training teachers, developing educational materials, testing and evaluating achievements. Among the most frequently discussed issues:

1) whether communicative learning can be applied at all stages of learning;

2) whether it is equally suitable for teaching English as a second language and as a foreign language;

3) whether it requires a complete rejection of the grammatical curriculum or only its revision and adaptation;

4) how this approach can be evaluated; how it is suitable for non-native teachers. Speaking about the educational materials used in the communicative teaching of a foreign language, it should be noted their almost unlimited variety. Proponents of the communicative campaign consider educational materials as a way to influence the quality of educational communication and language use. Educational materials thus play a primary role in stimulating the communicative use of language.

Traditionally, there are three main types of educational materials: text-based, communicative task-based, and reality-based. The communicative method of teaching English is more focused on practical needs: grammar-in a very limited form as needed, vocabulary - as needed for practical tasks, practice-in the form of dialogues and life situations. Discussion of real life situations attracts students, arouses a lively interest and desire to share their ideas. The teacher also directs students to complete a language task. The main place in the communicative training of a foreign language is occupied by game situations, work with a partner, tasks for finding errors, which not only allow you to build up your vocabulary, but also teach you to think analytically.

Many proponents of the communication approach support the use of authentic materials in the classroom. These can be different language realities, such as signs, magazines, advertisements and Newspapers, or visual sources around which communication can be built (maps, pictures, symbols, graphs, tables, etc.). Representatives of the "traditional" school believe that non-traditional methods are only suitable for learning a language for a while, for example, for a tourist trip. But to read the language of the newspaper or use it for work, you must first learn the grammatical "base". Since the distinctive features of the traditional method are extensiveness and thoroughness, unlike the intensive method, students do not try to "dive" and start thinking in the language they are learning, but translate each phrase from Uzbek to English and vice versa with a cold grammatical calculation.

Grammatical accuracy will be more important if the teacher wants to achieve clarity in the students' statements, correct their speech, and measure the success of their learning. More free speech practice gives students more choice, may be more vague, blurred, and implies less involvement on the part of the teacher. Communication-oriented learning implies a personal-oriented approach, the emphasis is shifted to the students themselves, they are given more initiative and freedom in the classroom. But this does not mean that foreign language lessons are spontaneous. They are clearly structured by the teacher, who plays a very important role in the

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learning process. He conducts a lot of preparatory work, organizes communication, and gives communicative tasks. Working on speech literacy is the basis for speech fluency. The communicative approach involves teaching students vocabulary, grammatical structures and functions, as well as communication strategies, so that they can successfully solve the tasks they face in the process of communication.

The traditional method is used by those who need language not as a means, but as an end. That is, philologists-linguists who are doomed to dig into the structures of the language, and those who want to master it perfectly-to write, read, translate, and communicate freely in it. There is no method that can guarantee knowledge forever. But after the end of a course of classes where non-traditional methods were taught, forgetfulness often occurs even faster. This is due to the fact that such lessons are mainly conversational. The most important problem with non-traditional methods is how to avoid losing your

hard-earned practical skills without being able to regularly apply them in real life. The most important problem of the traditional method is how to make sure that the vast knowledge obtained is brought to the level of practical skills. Both problems require, in the end, the solution of the same problem — to find opportunities for regular practical application of the acquired knowledge. Knowledge of a foreign language involves different types of speech activity: speaking, understanding foreign language by ear (listening), writing, reading and reading comprehension. Each of these types involves its own methods of working on them. Accordingly, the method used for teaching, for example, speaking, is unlikely to be suitable for teaching writing. Therefore, from the point of view of different tasks, each method has its own weaknesses and strengths. Each of these methods has its own positive and negative sides. But when used correctly, they effectively help you learn the language.

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## MODERN INNOVATION METHODS OF TEACHING ENGLISH

**Abstract:** There are different approaches to teaching English, the main thing is to choose the methods that would suit you and your students. This article discusses the most effective methods of teaching a foreign language and their use in the educational process.

**Key words:** communicative culture, information technologies, project method, multimedia programs, communicative competence.

**Language:** English

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### Introduction

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Modern society needs educated, qualified specialists who are distinguished by mobility, dynamism, constructiveness, true patriots of their homeland, who respect the culture, scientific achievements, and traditions of other countries and peoples. In this regard, the concept of humanization of socio-economic relations was adopted, where the main role is given to the modernization of Uzbekistan education. Orientation to humanistic ideals presupposes the priority of individual interests, creating a creative atmosphere in teaching and ensuring the General cultural development of students. The most important part of the educational process is the personal-oriented interaction of the teacher with the student, which requires changing the main trends and improving educational technologies. It is the study of foreign languages that can be considered as one of the most important means of humanizing and humanizing education.

In the XXI century, the intensification and modernization of education requires the introduction of such innovative technologies that pursue the goal of creative education of the individual in the

intellectual and emotional dimension. Such innovative technologies are: developmental learning, design, problem-based learning, level differentiation, test system, game learning, immersion in a foreign language culture, learning in collaboration, self-education and autonomy, integration, as well as health - saving, research, information and communication and personality-oriented technologies. With such a target setting, cognitive universal actions are one of the leading components of the educational standard. This is due to the fact that one of the components of the child's mental development is his knowledge, which implies the formation of a scientific picture of the world, the ability to manage their intellectual activities, mastering the methodology, strategies and methods of learning, the development of representative, symbolic, logical, creative thinking, productive imagination, memory, attention, reflection. In this regard, cognitive universal actions include:

- actions to extract information;
- the ability to navigate the knowledge system and realize the need for new knowledge;
- the ability to make a preliminary selection of information sources to search for new knowledge.

Each teacher chooses their own method of teaching English. The emergence of new information

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technologies associated with the development of computer tools and telecommunications networks has made it possible to create a qualitatively new information and educational environment as a basis for the development and improvement of the education system. The use of information technologies opens up new opportunities in teaching a foreign language, because modern training programs, the use of the Internet have advantages over traditional methods of teaching, activate the potential of knowledge, skills, and communicative competence of the student.

Students have the opportunity to participate in competitions, olympiads, quizzes, tests conducted on the Internet, take part in video conferences, get information on the issue of interest, news, articles from Newspapers and magazines, etc. One of the most effective ways to use a computer is to use multimedia presentations. The teacher uses an interactive whiteboard in the lesson, attracting the attention of the entire group of students.

Multimedia programs have unlimited possibilities, which makes it possible to present any type of activity in the form of animation or images. At foreign language lessons, training presentations and various information objects are most often used: lexical, grammatical material, texts, dictionaries. The most accessible way to use information technology in foreign language lessons is to use educational and training programs. Programs are most often made up in a game form, which allows students to easily and quickly learn new material, consolidate previously learned.

The thematic illustrated dictionary learn English euro talk interactive has a huge potential in learning vocabulary. This program allows you to train your vocabulary on nine different topics. Among the exercises, special attention is paid to practically necessary forms: perception of foreign speech by ear, speaking and memory development. The effectiveness of information and communication technologies in the field of foreign language teaching depends on the chosen methods, methods and forms of their application. It is very important how well the teacher knows how to work with computer technologies, what resources are used in teaching activities.

Communicative method: to create a communicative environment in the classroom, it is important to maintain high activity of each student. Even if children are silent, they can be engaged in mental work: to think over their answer, to comprehend the statements of the interlocutors. It is not easy to create such an environment. It is important for the teacher to gather the attention of all present with a task to extract and use information from a dialogue or monologue of students, to comment on the response of friends. It is very important to encourage the responses of each student for perseverance, intelligence, and originality of thinking.

Project method: one of the ways to activate students in the process of learning foreign languages is the project method. A training project is a complex of search, research, graphic and other types of work performed by students independently for the purpose of practical or theoretical solutions to any problem.

Types of projects that students can use:

- role playing games, dramatizations (holidays, music programs, performances, etc.);
- research (country studies, generalization of scientific knowledge, historical, etc.)
- multimedia presentations, educational projects;
- creative (essays, translation, quizzes, crosswords, etc.;
- creative tasks motivate students, create a foundation for cooperation and communication of all participants in the educational process. What sources of information are usually used when preparing a project?

- a) books;
- b) periodicals;
- c) Internet;
- d) teacher;
- e) Other.

Information and communication technologies are a powerful tool for teaching, monitoring and managing the educational process, as it is the most important parameter of the modern socio - cultural system. Internet resources are a familiar and convenient means of getting acquainted with the culture of other countries and peoples, communicating, getting information, and an inexhaustible source of educational process. That is why the system approach to the reform of foreign language teaching methods using new information technologies is based on the concept of information and learning environment, which is considered in close connection with the system of developing learning. Information and learning environment is a set of conditions that not only allow you to form and develop language knowledge, skills, and abilities, but also contribute to the development of the student's personality.

The educational situation is designed in such an environment as a dynamic, computer - mediated process of subjective-subjective interaction of all participants in the educational process. The learner, as more and more active, deep and comprehensive participation in the process of independent learning activities for the acquisition of a foreign language, turns from a passive object of influence of the teacher into a full participant in the educational process. The pedagogical relevance of the system of language knowledge and skills formed in the information and training environment consists in the fact that the trainee should be offered for assimilation exactly such a system of knowledge that he needs at this stage of his development, which subsequently makes it possible to solve problems of increasing complexity.

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To maintain students' interest in a foreign language during its study, methodological techniques are used that activate the speech-thinking activity of students. Each lesson - communication in a foreign language, knowledge of the life of the country and the people of the languages being studied. The necessary didactic material, additional literature contributes to the formation of skills and abilities of all types of speech activity (various supports, test tasks on grammar, vocabulary, reading; texts for listening, educational games). Are interesting integrated lessons in the Uzbek and English languages. By

demonstrating interesting aspects of life and culture of the native land that are typical only for this people, attention is also drawn to the formation of a stable interest and love for their village, city, and Homeland. Students especially like the work of composing and solving crosswords on regional topics, design of exhibitions, stands, drawings, and essays. Non-traditional forms of lessons have a positive impact on the relationship between the teacher and the student, create an atmosphere of cooperation and creativity, and contribute to the achievement of common goals.

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## ETHNOGRAPHIC GROUPS OF FERGHANA VALLEY

**Abstract:** This article describes the features of entry and placement of ethnographic groups in the Ferghana Valley. The location of ethnographic groups in the Ferghana Valley has its own characteristics. It can be noted that the role of ethnographic groups in the valley in social, economic and political life was significant in the period under study. Of particular importance are the tribal units of ethnographic groups.

The article attempts to cover the ethnographic groups of the Uzbek people based on historical and ethnological data. A study of the penetration, formation, migration, and distribution of ethnic communities in the Ferghana Valley.

**Key words:** subethnos, ethnographic group, ethnic group, ethnos theory, core of subethnos, assimilation process, ethnic community, ethnogenesis, concentration, Uzbek people, clan, tribe, genealogy, ethnonym, ethnic formation.

**Language:** English

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### Introduction

UDC 330

Since the last quarter of the 20th century, some changes have taken place in the research object and methods of ethnology. Until recently, the customs, rituals and economy of the peoples were studied in detail, but now there is a need to study the main factors that give rise to the existing customs, rituals and characteristics of economic activity.

Until the beginning of the 19th century, the process of consolidation among the Uzbek people had not been completed. Therefore, a number of ethnographic groups (subethnoses) that are part of it still retained their traditional ethnic features (such as ethnonyms, economic and cultural identity) and were distinguished by these distinctive features. Ethnic groups such as Turks, Kipchaks, Kuramas, and Yuz can be described as sub-ethnic groups that have preserved their ethnic characteristics relatively well in the Fergana Valley at this time [2, p.67].

The study of historical forms of ethnos: tribe, clan, people, nation, ethnographic group, ethnic minorities is the subject of research in ethnology.

Nowadays, in the field of ethnology, along with the terms ethnos, ethnic unity, the terms "ethnographic group" (English - *ethnographic group*; German -

*ethnographische Gruppe*; Russian – *этнографическая группа*) are widely used. An ethnographic group is a part of a certain ethnos (an integral part of an ethnic group or nation, one of its subdivisions) and differs in certain features: language dialect, economic activity and some aspects of life. An ethnographic group is usually formed as a result of the expansion of the ethnic territory of a tribe, people, or nation, that is, one group mixes with another ethnos, moves to another place, becomes part of the population and lives with it. An ethnographic group is sometimes formed as a result of being separated from its people, its nation, and joining another ethnic group. Most of these ethnic groups have retained their identity over the centuries, living among the local population, adopting their customs and culture, and gradually assimilating into it. However, a certain number of them have preserved their language, identity and some features of material culture [13, p.77-78]. As a result of consolidation and assimilation processes, many peoples included subethnoses or ethnographic groups. After the conquest of Movarounnakh by nomadic Uzbek tribes in the early 16th century, the Fergana Valley was designated as a place of migration for several Uzbek tribes. On the borders of Kokand, around Ashpar - Mings, around Khujand - Yuzes, around Andijan - Turks and

## Impact Factor:

<b>ISRA (India)</b>	<b>= 4.971</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
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<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 5.667</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

Kipchaks, between Margilan and Namangan Kipchaks lived in nomadism [4, p.315-321].

Many Uzbek tribes entered the Fergana Valley with the Shaybani army, mixed with the Turkic tribes, and increased the Uzbek element in the area, as well as caused Ming, Kipchak, Karakalpak, Turk, Kirk, Yuz, Nayman, Saray and other ethnic groups to gain political authority. [3, p.426].

In Muhammad Hakimkhan's *Muntahab at-Tawarikh* and Mirzo Olim Mushrif's *Ansob as-salatin* ... the active participation in the political life of the Kokand khanate is conceived due to the fact that various ethnographic groups settled in the khanate and their position in the khanate was discussed.

The process of settlement of Kipchaks in the Fergana Valley, which is considered as an ethnographic group, takes several centuries [6, p.45-72; 12, p.17]. It is possible that some of their groups appeared in the Fergana Valley before the arrival of the Sheibanikhan army [1, p.16]. K. Shoniyozov, who was specially engaged in this matter, connects this process with a more precise date - the 20s and 30s of the XVIII century. He noted that a large group of Kipchaks who had fled the Kalmyk persecution had arrived in the mountainous and foothill areas of northern Fergana at the same time.

It should be noted that in the Kokand khanate, the Kipchaks lived not only in Andijan region, but also in Namangan and Margilan regions of the khanate and around Kokand.

In the 19th century, the Kipchaks became a powerful tribe and group in the Kokand khanate and began to take an active part in the political life of the khanate.

Most of the Fergana Kipchaks lived in the Andijan district - Andijan, in the lower reaches of the Naryn River, in the villages around Moylisuv and Karadara. Some of them lived in the territory of Namangan district - in the basins of rivers and streams, such as Kosonsoy, Sumsar, Chodak, Podsho Ota, Naryn, Gova, and around the Yangiariq canal [13, p.139-140].

In the second half of the 19th century and the beginning of the 20th century, the Kipchaks living in the valley were divided into four main groups. These are Kipchaks, Kyrgyz-Kipchaks, Chinese-Kipchaks and Sart-Kipchaks.

These Kipchak groups are divided into several tribes. In particular, Kugai, Bugach, Kumushoy, Ulmas, Yashik, Zhaidok, Puchugoy, Elatan, Bogoz, Agim, Toz, Sirmok, Yetti kashka, Kutluksaid, Cherek, Kokmuyin, Turtaygir, Turtoy, Tovuldi, Okrakur, Changrabchi, Chiyal, Kulan, Okbuyra, Karabovur, Bashkir, Tikan, Karatikan, Sari-kipchak, Koramoyun, Katta-ulmas, Yaydok, Kuykulok, Ogin, Zhikan, Turtaylik, Tuyachi, Saroy, Yorboshi, Kazi peoples are recorded in the Fergana valley. Among the above-mentioned tribes of the Fergana Valley Kipchaks, the largest are the ethnonyms called Yettikashka, Ulmas,

Kulan, Elatan and Yashik [5, p.402]. In the Fergana Valley, there are many ethnonyms with the names of the Kipchak tribes, most of which are reflected in the names of places [6, p.44].

Another ethnographic group in the valley is the Turks, who are one of the main strata of the Uzbek people.

There are different views on the period of migration and settlement of the Turks [6, p.68]. In the literature, the Turks settled mainly in the south-eastern part of the valley, on the borders of the Fergana valley, the Turks were plowed by the Uzbeks of Shaibanikhan on the plains and pushed to the upper mountains [9, p.59]. The fact that the Turks settled in the middle part of the valley on barren plains and covered with vegetation to feed their sheep indicates that they appeared in this area in a short period of time [11, p.17]. The settling Turks naturally settled in their nomadic territories. Therefore, the settlements of the Turks were located in the southern part of the Fergana Valley, near the Adiroi, which stretches from west to east [12, p.6, 99]. From the Turkic ethnographic group, large tribes such as the Barlos, the Kaltats, and the Turks lived in the Fergana Valley. In addition to large groups of Turks, there were small subdivisions in the valley, where tribal names are not found anywhere else [6, p.69-70]. In the Aravan district of Osh region lived parts of the Turks: Karrak, Beshkaram, Kokyalabosh, Yamonturk, Gojlar, Tangrik, Kechatogor, Kalpatupi, Supalik, Kingir, Sutkhor, Kaltatay. In Andijan region: Turks compactly form Korabagish, Karakurgan, Kutarma, Shukurmergan and Kushchi of Marhamat district; they lived in the collective farm "Yangiobod" of Asaka district, in the territory of Shirmanbulak and Naiman villages of Khojaabad district. Namuna of Kuva district, Ohunboboev collective farm of Buz district. Osh region: Uzgan district, inhabited by Aravon districts [5, p.389].

The Yuz were another ethnographic group that played a key role in the socio-political life of the Fergana Valley [8, p.54]. In the Fergana Valley, the Yuz were divided into several parts, which were called Marka, Karapchi, and Kirk. They are usually called by the ethnonyms Markauz, Karapchiyuz and Kyrgyz [1, p.15]. These ethnic divisions, in turn, are subdivided into a number of smaller clans - the Marka, the Uya-solin, and the Khitaizi (Chinese Yuz).

In the Fergana Valley, there were also small tribes of the Balaiazim, Barchavekyuz, Changuz, Devonbegi, Kallar, Kipchak, Naiman, Mulatupi, Napkarachuz, Sirgali, Hashtak, Chauken, Erganakliyuz and Chorkesar.

In the XIX-XX centuries, the main part of the population lived in Zaamin and Uratapa, which are adjacent to the valley [10, p.222]. Besides, they also lived in several villages in the Balikchi, Asaka, Shahrikhan and Buvay districts of Andijan province.

## Impact Factor:

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The Yuz spread mainly along the lowlands of Fergana, and even the Kurama list reached the foothills and settled in the south-western corner of the valley [8, p.56]. Mings also lived in Balikchi, Shahrikhan, Asaka and Kuva districts of the Fergana Valley.

The migration of Kurama ethnographic groups to the Fergana Valley involves several stages. While some correspondents date the end of the 18th century to the beginning of the 19th century, others say that their ancestors moved to the Fergana Valley in the 17th century. The reason for the migration of the Kuramas to the valley was that the remaining half-nomads found pastures for their livestock. The teams came to the Fergana Valley from Telyau, Khonobod, Zhaloir, Abjaz, Karaktay and other villages of Angren, and through the passes of Sarimsoklik, Korakiya, Kendirdovan and others in the Kurama mountain range. Some of the Kuramas were located in the foothills of the Kurama Mountain Range, while others were located in the Fergana Valley with a number of pastures suitable for their livestock. Due to the high population density of the valley and the lack of pastures, the Kuramas of valley have been able to settle more quickly than the rest of the others at the foot of the mountain ranges and to mix with the settled population.

The following groups of Kuramas moved to the Fergana Valley with their units: Zhalairs: Kereit,

Zhapalak, Turaigir, Tupar, Karachopon, Chuvaldak, Zhastaban; Tamas: Chubalanchi, Olchin; Uyshuns: Chuvildak, Abiz, Beshkal, Kurpa; Telyau: Karaguyli, Karasiyrak; Ungut; Abjaz; Urakli; Balgali, Gishlik and others. Kuramas are registered in Turakurgan, Uchkurgan, Uychi, Yangikurgan and Kosonsoy districts of Namangan region; in the Fergana region: Beshariq, around Kokand, Kuva and Rishtan districts; in Izboskan, Asaka, Shahrikhan, Altynkul, Pakhtaabad districts of Andijan region [7, p.40]. Nomads and semi-nomads settled in the Fergana Valley separately. The Kuramas were a minority in comparison with the other ethnographic groups located in the Fergana Valley [9, p.65].

The border of the XIX-XX centuries was a period of transformation in the field of self-awareness of the people living in the Fergana Valley, as evidenced by statistics. Some ethnic groups were beginning to disappear from the lists.

So far, only Kipchaks have been seriously studied among ethnographic groups among the Uzbek population of the Fergana Valley [15, p.13]. Information about the ethnographic groups of Uzbeks in the valley is partially covered in monographs and articles written by various researchers. One of the problems of Fergana's ethnic history is the study of ethnographic groups living in the area in the past as a separate study.

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## THE ELECTION SYSTEM IN TURKESTAN KRAI AT THE BEGINNING OF XIX - AT THE END OF XX CENTURY

**Abstract:** The article discusses the reform of the electoral system after the Russian Empire's occupation of Turkestan, the adoption of electoral projects, the emergence of problems in the election of candidates and the involvement of the local population in the elections.

**Key words:** Concept of elections, candidates, polling stations, volost elections, requirements for candidates, participation of leaders in elections.

**Language:** English

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### Introduction

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It is known that in 1867, after the Russian Empire colonized the region, a decree of governing the region was adopted. Initially, the Russian administration relied on the support of indigenous peoples in the management of rural and urban areas, i. e. local candidates were nominated to the elections. This was done by the local people, and at the same time the elections were held in a completely free state, all the heads of government were replaced by people in the volost and kolkhoz administrations, elected by the local people, and why were the elections held in a completely free and fair manner and chosen from respectable people? Because the Russian administration did not understand the local government, customs and traditions. Unfortunately, such operations have been carried out in the governance of the region for many years, and this has led to many problems, mainly for elected leaders, who have been nominated from the city administration, and in some cases have been elected by the local people. It is clear from the current election that they have served in the people's government in a fully systematized manner. The main reason for this is that the election of one or the other candidate was carried

out in a completely different way. This took place as follows [1. CSARUz f.1 1.27 w.1533 p.10]:

1. Search, protection and purchase
2. The influence of the authorities on the general election of leaders and the electorate
3. Personal virtues, family origin and authority.

According to Article 131 of the project, a candidate for the position of volost governor is elected at the volost session with the participation of the district head. These sentences do not give any legal rights, but the representative of the district administration had a direct impact on the election, it revealed coincidences of large size [2. CSARUz f.1 1.27 w.1533 p.12].

The main conclusion of the idea was that the participation of the county leader in the elections is undoubtedly good, but it was contemplated whether the participation of the general free voters in the elections would be beneficial or detrimental.

In the 1874 draft note the following was stated: "What are the reasons that prevent high-ranking county leaders from participating directly with the public, or from exploring areas in one county?"

From the above, it can be seen that the alienation of the language, religious beliefs, and customs of the masses, lack of knowledge of the Russian language was very useful for the Russian government, and therefore it would have benefitted high-ranking

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district leaders to learn to the local language. Another major reason is that high-ranking officials' knowledge of the local language increases the trust in the government, as well as decrease attention paid to interpreters. It prevents translators from abusing their position, which have caused the injustice, the inappropriate candidates, and the poverty and hardships to the local people. Therefore, all members of the commission agreed to maintain a free electoral system. In addition, paragraph 90 of the draft election law states that all elected officials (displaced from Russia) are not subject to any legal or judicial penalties by order of the Government and the community. They are also not subject to corporal punishment [3. CSARUZ f.1 1.27 w.1533 p.12].

It is known that in the formation of the Turkestan Governor-Generalship at that time there was a constant hesitation in appointing people to the local government, and, apparently, the questions asked at the time were not answered immediately.

What actually benefits the work most, the people elected to the local government or the people elected by the Russian administration? It was demanded that the Russian administration take the charge to solve the issues of investments, the influx of Russian life and the development of its statehood, which require a free and fair election.

There are two opposing views in paragraph 131 of the electoral system in the administration of Turkestan, which has been occupied for many years: 1) The leaders for volosts to govern the Turkestan Krai are elected by the local people; 2) The ones positioned by the governing authorities. From this it can be concluded that 3 candidates will be nominated for the governorship of the volost and 2 of them will be appointed by the authorities [4. CSARUZ f.1 1.27 w.1533 p.10].

Thus, the commission unanimously appointed the current 1867 draft election without any changes from paragraphs 85 to 99, i.e. by the administration of the people's appointments, but this was done voluntarily. In general, these pages provided detailed information about the elections and were published in a fully understandable way. It can be seen that there was no need for any further changes: the whole region adopted to a new regime and their methods and customs have been mastered by the local people.

Based on many years of experience, the Commission considered that in general administration the laws from the articles currently cited as additions and from the decree adopted in 1867 did not

completely interfere with each other. [5. CSARUZ f.1 1.27 w.1533 p.11]. In order to achieve their goals, the officials added the paragraphs 92 and 94 of 1867 in their favor in order to take absolute responsibility for their interference in the elections.

In addition, village aksakals are appointed for 3 years. Housewives, widows and everyone should take part in this election. Persons under the age of 20 shall not be admitted to the polling station. Aksakals must be at least 25 years old. Candidates for aksakal are recruited from 100 village secretaries and church guards. The village aksakal was paid between 50 and 300 rubles a year. Nominees served for free. Village secretaries(mirzos) were paid between 150 and 500 rubles. At the time, fewer elderly people were registered as candidates. If more than half of the participants in the meeting vote in favor of the candidate, they are considered truly elected. All work was carried out by voting [6. CSARUZ f.1 1.27 w.174 p.13].

Candidates are elected at volost meetings. In this case, 1 volost governor and 1 volost secretary(mirza) are elected for each volost. The volost court consists of 4 elected judges, elected to the volost. Frequent meetings are held to organize the election process. Initially, meetings are organized in rural areas, the main reason for which is to get new ideas. Votes cast at volost rallies are considered on a legal basis. In the volost elections, the votes were counted as 100% if 1 person received 50% of the votes. The views of party members were not taken into account in solving small and large problems. Candidates cannot withdraw their candidacy voluntarily if they do not pass one election. In the second stage, they can withdraw their candidate by protesting [7. CSARUZ f.1 1.27 w.174 p.14].

Judges are elected at village meetings. The disagreement between the judges is determined by the volost aksakal. The volost aksakal received salaries of 200, 250, 300, 350, 220, 120, 120, 180, and 150 rubles from his assigned area. Volost secretaries(mirzo) were paid 400, 600, 480, 600, 480, 240, 245, 400 rubles. Judges work without pay. The chairman of the volost court received 1 ruble for each meeting he chaired. The chairman of the court is elected by the citizens' assembly. If the aksakal of the volost was illiterate, his work was done by the volost writer. The volost is considered valid only if there is a two-person advisor to the farmers. The volost court will consider cases worth up to 100 rubles. The volost court is authorized to detain for 7 days and impose a fine of up to 30 rubles. [8. CSARUZ f.1 1.27 w.174 p.14].

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## THE ROLE OF ISKHOKHON TORA IBRAT IN THE SOCIO-CULTURAL DEVELOPMENT OF THE FERGANA VALLEY

**Abstract:** This article highlights the role of Iskhokhon Tora Ibrat in the socio-cultural development of Fergana Valley. His works serve as a great example of achievements of Turkestan in the late 19th-early 20th centuries. The importance of the study of Iskhokhon Tora Ibrat's works is mentioned.

**Key words:** Enlightenment, education, history, jadid, journalism, colonial oppression, new method schools, hija method, savtiya method.

**Language:** English

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### Introduction

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Iskhokhon Ibrat was born in 1862 in the village of Turakurgan near Namangan. "Tarixi Farg'ona" (The History of Fergana), written by the historian in 1916, is a historical source that provides excellent information about the early stages of his life and work. In the "Muqaddima" (Introduction part) of the work, he writes that he was born in Turakurgan, one of the settlements of the Kokand khanate in the Fergana valley of the Turkestan Krai. This information is given in his poem "Tarixi hammom" (History of Bath), published in the "Turkiston viloyatining gaziti" (Newspaper of the Turkestan region) in 1905; in his collection of poems "Ilmi Ibrat", published in 1909. Information about Ibrat's place of birth and year of birth was later mentioned in periodical sources.

According to the collection of poems "Ilmi Ibrat", the real name of the scientist is Iskhokhon, his father's name is Junaydullakhoja, and Ibrat is his pseudonym. According to P. D. Kayumov, Ibrat is a descendant of Tora, "the grandson of the famous poet Afsus, who lived in the time of Umarchan." The part of the Tazkira dedicated to Wasfi (identified by P. D. Qayumov as not Vasfi from Bukhara) states that he was a relative of Iskhokhon and that Ibrat had a lament

about Wasfi. This mourning is kept today in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

Ibrat's "History of Fergana" highlights the current educational system in the country, the state of schools, the attitude of the population to science, the negative impact of ignorance on development, the need for modern schools: "... Unfortunately, education is not important to our nation, it is in decline ... For any culture, it is always necessary to know the developing science of the time", he wrote.

During his student years at the madrasa in 1878–1886, Ibrat regularly read the newspaper "Tarjimon" (The Interpreter), which was published in the Garden Palace. Through these publications he learned about the advantages of the new method schools, teaching methods, the structure of the classrooms and textbooks, and after graduating from the madrasa he returned to Turakurgan and in 1886 opened a jadid school.

Ibrat's new methodical school was a special stage in his enlightenment activities and played an important role in the development of the enlightenment movement of the Jadids of the Fergana Valley.

## Impact Factor:

<b>ISRA (India)</b>	<b>= 4.971</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
<b>ISI (Dubai, UAE)</b>	<b>= 0.829</b>	<b>PIHHI (Russia)</b>	<b>= 0.126</b>	<b>PIF (India)</b>	<b>= 1.940</b>
<b>GIF (Australia)</b>	<b>= 0.564</b>	<b>ESJI (KZ)</b>	<b>= 8.716</b>	<b>IBI (India)</b>	<b>= 4.260</b>
<b>JIF</b>	<b>= 1.500</b>	<b>SJIF (Morocco)</b>	<b>= 5.667</b>	<b>OAJI (USA)</b>	<b>= 0.350</b>

Iskhokhon Ibrat was not limited to the sciences that the madrasa taught. During his studies, he diligently and independently read the works of great Eastern scholars, and studied Arabic, Persian, and Russian. He got acquainted with the first Russian and Uzbek-language newspapers of Turkestan, "Turkiston viloyatining gazeti" (Newspaper of Turkestan Region), "Turkestanskie Vedomosti" (Turkestan News), and Ismailbek Gasprali's newspaper "Tarjimon" (The Interpreter), which had just started to spread in Turkestan, when he was studying at the Kokand Madrasa for the first time. The Iskhakiya library, founded by Iskhokhon Ibrat, reportedly contained even the 1884 edition of the Tarjimon newspaper.

Iskhokhon Tora Ibrat graduated from the Kokand Madrasa in 1886 and returned to his village of Turakurgan. He began his career as an advanced educator by spreading enlightenment: in the same year he opened a school in his village. His school was very different from the "old method" ("method of tahajji"), that is, schools based on the hijra method. While studying in Kokand, Ibrat felt that the Russian schools in the country were superior to the hijra and dry memorization methods prevailing in local schools. Iskhokhon applied the sound method (savtiya), which was more advanced, and protected the "method savtiya" from the supporters of the old method. However, he did not work at this school for long. Some ignorant fanatics declared his school a "school of infidels" and tried to expel the children of the local people from the school. They even managed to close it with the help of the governor-general's officials.

Iskhokhon Ibrat got acquainted with the European-style cities in these countries, their cultural life and technical innovations, and understood the need to know Western languages in order to master the achievements of modern science. However, he was disturbed by the lives of Arabs, Indians, and other Oriental peoples who were unable to enjoy this cultural life and suffered under colonial oppression. Iskhokhon witnessed the horrors of colonial oppression in his homeland and realized that the life of the people in all colonial countries was equally difficult. He looked at the tyrants with hatred. Ibrat made a living in these countries by painting, stamping people, painting the roofs of mosques and madrasas, tombstones, and copying samples from some books.

As noted above, as early as in 1886, Ibrat opened a new school, more advanced than the old schools. In 1907 he founded a new school "Usul Savtiya". He taught 25 village children at the school. The school was located in his own house - a bright, windowed room with equipped new teaching aids - desks, tables and chairs, new books, textbooks, notebooks, blackboard, globe. He taught according to his own program.

Iskhokhon Ibrat used the textbooks and manuals in his school from Saidrasul Saidazizov's "Ustodi

avval", Ali Askar Kalinin's "Muallim us-soniy", Munavvarqori's "Adibi avval", "Lugati sittati alsina". He used the works "Sanati Ibrat, qalami Mirrajab Bandi".

Iskhokhon Ibrat relied more on his achievements in the new methods he applied in practice to prove the advantages of the new education system. Note the following thoughts of the thinker: "I felt sorry for the ten or fifteen children, who were under my supervision, who spent their time in vain in the old school, and invited from Kazan ... a mulla (Hussein Makayev), and opened a new school. It's been less than three months since the school opened, but more than twenty children, ten or fifteen people who used to answer "A stick" to the question "What is alif?" were completely literate and could write everything. After, the students, who spent four, five, seven, and eight years in Kokand, without learning anything, were able to converse in Arabic and read every book. That's why we experimented and dedicated ourselves to this teaching."

As an advanced schooler, Iskhokhon Ibrat introduced a weekly schedule in his school. Mirzaboy Giyosov, a former student, said: "We used to prepare for school according to a pre-arranged weekly schedule. There would be a break after each lesson."

Realizing the great importance of the newspaper in the promotion of education and culture, as well as in the formation of public consciousness, Iskhokhon Ibrat in 1913 tried to publish a newspaper called "At-tijor al-Namangan" under the "Matbaai Iskhakiya" and applied to the government. The Orenburg-based newspaper "Vaqt" (The Time), which was well-known in Central Asia and the Turkic world, writes with great pleasure: "Namangan. His Highness Iskhokh Qazi applied for a newspaper called At-Tijar al-Namangan. He opened a printing house in Namangan in 1908. This year he opened a library called "Kutubxonai Iskhakiya" and borrowed books in Turkish, Tatar and Uzbek languages. Now it is time to publish a newspaper. We sincerely wish you success."

The essence of Ibrat's enlightenment work is that whether in his enlightening poems, in his journalistic, scientific works, or in his practical work, the destiny of a man comes to the fore. In his work, he writes about science and technology that serve the economic and cultural life of the people. In this regard, his works such as "Tarixi chofxona", "Madaniyat haqida masnavi", "Turkiston ahliga hitob", "Gazeta hususida", "Tabrik Namangandin", "Qalam", "Tarixi manzumi vagon Ibratdin yodgor", "Muhammasi Ibrat" are particularly noteworthy. In these poems, the poet appears as an ardent fan of advanced science and technology, culture, and sharply exposes the existing laws that lead the country and the people to backwardness.

Ibrat, who aspires to learn many languages, wanted Uzbek children to know European languages.



## Impact Factor:

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

SIS (USA) = 0.912  
PIHHI (Russia) = 0.126  
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OAJI (USA) = 0.350

To this end, he created the “Lughati sitta-al-sina”, dictionary in six languages: Arabic, Persian, Hindi, Turkish, Russian and Uzbek. After a long adventure, this work was published in 1901 in Tashkent by V. I. Ilyin. The dictionary is available in 6 languages, more complex, with Uzbek, Arabic, Persian, Turkish, Hindi and Russian translations. It is more than a thousand words long, 53 pages long, and consists of 2 parts.

Iskhokhon Ibrat's Dictionary of Sitta-al-Sina was published in Tashkent in 1901 after several years of adventure.

The method, developed by advanced educators, has been used as the only textbook for learning Russian in newly opened savti schools.

The imperfections of life, the inequality of people, and the lack of justice, which are common to all artists, made it impossible for Ibrat not to worry. He strongly condemned the evils of the society in which he lived with his sharply critical poems, such as "Shikoyati zamona", "Qoziyi qotil" and "Qarz".

The poetic potential of Iskhokhon Tora introduced him to the world, and the number of fans of his works increased. Exemplary expressions became widespread among the people. The people listened to the enlightening call of the enlightener. They began to realize that in order to save themselves from ignorance, they had to turn to books and science.

His contribution to the development of the country, the spirituality of the nation is invaluable. We are once again convinced that the study of Ibrat's creative heritage is a topical issue today. It would be useful to conduct a separate study of the 14 works of the enlightenment scholar.

In conclusion, the suggestions and comments we have made will not go unnoticed. It is obvious that if every young person, loving their country and its heritage, learns from any aspect of Ibrat, the development of our independent Motherland will increase.

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QR – Article



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## CHILDREN'S EDUCATION IN THE WORKS OF ABDULLA AVLONI

**Abstract:** This article highlights the concept of children's education in the works of Abdulla Avloni. Family education and social education are the two main types of education. Family conditions and love are described as the essence of upbringing an omniscient individual, while dignity and modesty are considered as outcome of good education.

**Key words:** Education, upbringing, family education, social education, military education, religious education, thought, lesson, love, dignity, modesty.

**Language:** English

**Citation:** Tavakkalova, M. O. (2020). Children's education in the works of Abdulla Avloni. *ISJ Theoretical & Applied Science*, 05 (85), 885-887.

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**Scopus ASCC:** 3304.

### Introduction

UDC 37.02

The most important elements of modern education have been formed since ancient times. Learning objectives, content, form, style and tools are traditional categories used to analyze the content of educational processes. It is these categories that emerge as the subject of pedagogical activity, which organizes the educational process in a particular subject, specialty or field.

The responsibility of educating the younger generation to be mentally, morally, physically mature, to have an aesthetic taste, an artistic vision, a broad outlook, and devotion to national and universal values are setting new tasks to teachers, pedagogues and the people who are in charge of children's education.

The role of the family and schools is also important for person's development under certain conditions. It is well known that the ability to discern the glories of living and non-living things surrounding the person depends on his or her spiritual maturity. New conditions are being created for the realization of their potential and the training of spiritually mature personnel. Therefore, the formation of a healthy, mentally, spiritually, physically developed, independent thinker is one of the issues of state importance.

"For us education is a matter of life or death, salvation or destruction, happiness or disaster," said Abdulla Avloni. The work and care of a human being to bring up his or her child, nourishing and educating, is called upbringing.

Education is the process of formation and development of the individual's consciousness in accordance with the goals and objectives of society, all the influences aimed at the active participation of people in socio-economic and cultural life. There are 2 main types of education:

**Family education and social education.** Family upbringing. In the family, children are generally raised by parents, grandparents. Social upbringing ensures the material and generational inheritance of the past: the younger generation learns from the past and enriches it.

In general, there are many traditional and modern methods of education: family education, religious education, military education and legal education.

The great pedagogue-scientist, enlightened poet Abdulla Avloni also wrote many works dedicated to education. In particular, his poetic story "Jaholat qurboni" (Victim of Ignorance) pays a special attention to education. In particular, the factors influencing the future development of preschool children have been identified.

## Impact Factor:

<b>ISRA (India)</b>	<b>= 4.971</b>	<b>SIS (USA)</b>	<b>= 0.912</b>	<b>ICV (Poland)</b>	<b>= 6.630</b>
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According to Abdullah Avloni, the environment, family conditions, and the influence of people around him cause children of primary school age to grow up to be polite and obscene. Not being demanding of preschoolers and not monitoring their behavior in a timely manner can lead to frustration.

Abdullah Avloni's work on education and upbringing "Turkiy guliston yohud ahloq" (Turkish Gulistan or Ethics) is of great educational value.

Avloni emphasizes the need to educate children of preschool age on morals and ethics from an early age. According to him, the environment, conditions and people around them play an important role in the formation of moral qualities in preschool children. Moral people have a positive effect on children from an early age, causing them to grow up to be compassionate, honest, humble, polite, and courteous. Avloni, in his book "Turkiy guliston yohud ahloq", defines upbringing and reveals its essence: "Education", "pedagogy", that is, the science of child rearing. It is to bring up a child well for their health and happiness, to keep the body clean, to redress their perspective from an early age, to teach good manners, to safeguard them from bad manners. The educators are like a doctor, and the upbringing should be delivered through the medicine of good behavior and purity to treat the disease of anger in the child's body."

Abdulla Avloni, an enlightened writer who made a significant contribution to the development of Uzbek pedagogy, in his book "Turkiy guliston yohud ahloq" spoke about the education of thought, emphasizing the following: "Thought makes a person honorable and zealous. This education is in dire need of the help from teachers, and the strength, beauty and breadth of thought depend on the teacher's upbringing. Although there is a slight difference between lesson and upbringing, the two are inseparable, and each other's bodies are like interconnected souls."

There are proverbs in our nation that show the unique role of the family in the upbringing of children. Well-known educator and enlightener Avloni remarked what kind of person the child will become in the future, according to these proverbs, first of all, depends on upbringing given by the family. In particular, the family environment, which has an educational effect, and the example of parents are of decisive importance. For example, he speaks of good and bad behavior, saying, "If the breath is disciplined and accustomed to doing good deeds, it is called "yaxshi hulq" or good behaviour and if it grows uneducated and becomes a doer of bad deeds, it is described as "yomon hulq" or bad behavior. The development of human abilities is possible through education ... "Qush uyasida ko'rg'onini qilur" – "The bird does what it sees in its nest". Human being's major asset is his or her good upbringing. If he or she is well-mannered, avoids bad habits, and grows up accustomed to good manners, he or she will be a happy person, no matter who he or she is. If he or she

grows up uneducated and morally depraved ..... he or she will become an ignorant, benighted, disgraceful creature who does all kinds of depraved things .....

Avloni glorifies true friendship, kindness and devotion among people. After all, life is always smiling for those who possess these great qualities; mutual alliance, mutual assistance in difficult matters, mutual respect, compassion – all are the meaning of life, the goal that leads to goodness. Avloni writes: "People in the world live in the shadow of love and mercy. They do everything for love. Without love, a person will not be able to do anything, will not be able to enjoy the blessings of this world ... What unites people on earth ... is the love of nations, homeland and states."

Avloni emphasizes the need to bring up children from an early age with love for people, to instill in their hearts and minds a sense of patriotism, humanity and compassion.

Avloni considers modesty to be the beauty of human virtue, and notes that those who possess such virtue are always honored and respected among the people. The pedagogue-scientist describes humility in the sense of dignity, the greatness of this virtue as follows: "Dignity is the protection of one's self from arrogance and pride. It is important for a virtuous person to be pure from evil deeds, to be just, to work, to speak, to be honest, compassionate and merciful ... to have a pure soul and lion's heart. Dignity is the lifeblood of humanity, its pride, its patron."

Pride, arrogance, contempt for others, hauteur are the opposite of modesty, and are nothing but flaws and faults that arouse the anger and hatred of the people. Pride is the essence of selfishness.

Avloni glorifies friendship and devotion among people; emphasizes that kindness, fidelity to the covenant, trustworthiness when necessary, sincere devotion, honesty and truthfulness are good qualities that strengthen the bonds of friendship, and friendship enhances the feelings of brotherhood: "... a friend will grieve with you in times of trouble and sorrow, and will share the grief in your memory. Do not tell your secret to stingy and ignorant people, but tell your true friend your faults without speaking from the back. A false friend is a hypocritical friend in the hope of gaining something from you or in order to avert harm."

Abdullah Avloni put forward the ideas of humanity; considers fidelity, reason, morality, kindness, and love as great powers. The people whom Avloni calls "yaxshi hulqli kishilar" (good-natured people) are those who serve the Motherland, are hardworking, conscientious, honest, truthful and kind.

The moral teachings of such great figures as Abdulla Avloni have served as a guide in educating preschool children in the spirit of diligence, humility, honesty, kindness, friendship, true humanity, and kindness to people.

## Impact Factor:

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If we take into account that a child's consciousness is formed mainly at the age of 5-7, it is at this time that the first jackets of spirituality begin to appear in his heart under the influence of the family environment. The wise saying of our people, "Qush uyasida ko'rg'onini qilur", I think, is a clear reflection of this eternal truth.

We have already mentioned some important types of education. Although there are several other

forms of education, all of them eventually fall short of the concept of spirituality. It is obvious that spirituality creates a solid foundation for all these means and types of education. In conclusion, it should be noted that it is expedient to bring up our children on the basis of science and education, and education in itself is closely linked with spirituality. Because young people are the future owners.

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QR – Article



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## ABOUT THE RELIGIOUS MONUMENTAL ARCHITECTURE OF CENTRAL ASIA

**Abstract:** In the article religious monumental architecture of Central Asia is shown based on the material sources of the Kirqkhujra archeological monument situated in Namangan region. In the process of investigations at the Kirqkhujra monument which was periodized with the V-IV centuries B.C it was defined that the high edge in the centre of the city was flattened and a high platform was built on it.

**Key words:** Kirqkhujra monument, religious monumental structure, shakhristan, architecture, clay platform, temple, Zoroastrianism.

**Language:** English

**Citation:** Nasriddinov, S. N. (2020). About the religious monumental architecture of Central Asia. *ISJ Theoretical & Applied Science*, 05 (85), 888-890.

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**Scopus ASCC:** 1202.

### Introduction

UDC 330

The emergence and formation of religious monumental structures in Central Asia has been the focus of many researchers. The discovery of several examples of religious architecture since the 1940s has intensified the controversy. Although there has been evidence of religious freedom in Central Asia since ancient times, as well as the conversion of urban and rural populations to different religions, researchers have not been able to identify to which religion belonged the religious monumental structures identified during archeological excavations. There are differing views on the most influential local religious movements in Central Asia. Although a number of religious monumental structures have been studied in Central Asia, the development of Zoroastrian temples through them has not been observed. The main reason for this is that the sources and archeological data are not carried out in harmony.

As for the archeological materials, as mentioned above, several temples have been excavated in Central Asia so far. Among them are such monuments as Yerkurgan, Poykend, Chilanzar Oktepasi, Kizlartepa. However, there is no clear idea as to which religion they belong to. In this regard, the study of Poykend

temples is still controversial, and no conclusion has been made to summarise all of the studies made until today [Omelchenko, 2008. p. 88]. For this reason, the conclusions can be made only with the help of the results obtained from the reports.

Another expert, who made a significant contribution to the study of religious architectural collections in Central Asia, R. X. Sulaymonov was able to analyze the religious monuments of Central Asia on the example of the Yerkurgan temple [Suleymanov, 2000]. On this basis, it is possible to divide them into several groups. However, X. Sulaymonov ignores the grouping of large urban temples and out-of-town religious buildings in the process of distinguishing these types. This is one of their main features. Because in the temples outside the city, due to the priority of defense capabilities, the four-tower building is the main one, and the rest of the buildings are formed around it.

The same idea prevailed in the study of Chilanzar Oktepasi in the Tashkent oasis. The researcher was not sure whether it belonged to any religion and used quotation marks with the word "temple". Only in his later research did he come to the final conclusion that this monumental structure was a religious architectural structure based on its unsuitability and findings [Filanovich, 1983. p.117-

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122]. It also connects this religious architectural structure with belief in the spirit of the ancestors.

The Kizlartepa temple in the Fergana Valley is an exception, and excavations have shown that the monumental structure is associated with religion [Maksudov, 2000. p.115-118].

Recent research has provided important information on the formation of Zoroastrian temples in Central Asia. In particular, the religious monumental complex identified at the Kirkhujra monument may be a starting point in this regard. The Kirkhujra monument, located on the banks of the Syr Darya River near the city of Pop in Namangan region, was erected by experts in the 6th century BC. Periodized to VI-IV centuries [Anarbaev, Baratov, Saidov, Kubaev, 2016]. During archeological excavations, which began in 2013, one of the oldest urban centers in the Fergana Valley was opened at the monument, and its unique defense and religious monuments were studied. The city consists of three parts, and the religious monumental building we are focusing on is located in the 2nd district of the city. Although a large part of this area was washed away by the floods of Olmossoi in the spring, the central part is well preserved [Anarbaev, Maksudov, Kubaev, Nasritdinov, 2018]. There is a high hill in the central part, and during archeological excavations the remains of a monumental structure were found here. The structure is open, the sides are made of clay, step by step. This, in turn, allows us to conclude that it is a religious-monumental structure in the form of ziggurat [Anarbaev, Maksudov, Kubaev, 2017]. The surface of the structure is smoothed by pouring thick clay. The entrance to the temple is on the east side. There are 4 rectangular fireplaces on the clay surface, the inner and side parts of which are plastered with mud. The camps have been in operation for several years, and the old ones have been covered with mud and new ones were built. It was found in 4 such fireplaces, all of which were cleared of slaves. The fireplaces date back to the 1st century BC. To the west of the campfires is a special hut, the inside of which is filled with clean ashes and various rubbish. Fragments of pottery, animal bones, and deer antlers were also collected in the upper part of the ash urn. The main part of the pottery is handmade, and there are traces of fabric on the inside. An analysis of the collection of pottery reveals that they date back to BC. It allowed to periodize with II-I centuries [Anarbaev, Baratov, Saidov, Kubaev, 2016]. The above-mentioned deer antlers are 25 cm long, 5 cm in diameter, and the upper and lower parts are cut with a sharp knife. Archaeological excavations have shown that the site was associated with religious activities.

Such open-air religious structures have been studied in a number of monuments in Central Asia. In particular, in Northern Bactria in the monuments of Pshaktepa, Pachmaktepa, in Khorezm oasis] in the monument Kuzalikir [Askarov, 1982. p. 30-40. There

are reports that in Yerkurgan there is a building with a sacred fire burning on a high foundation in the open air [Suleymanov, 2000. P.238]. In order to clarify this issue, the materials of the monumental structure opened at the Kirkhujra monument were reworked, as a result of which it was determined that this unique building could be a place of worship for the Zoroastrian faith. Our opinion is based on the fact that the building is located in the center of the monument, the entrance to which is on the east side, there are fireplaces on the base of the clay, as well as a special enclosure for handcuffs. Although the location of the religious structure on the Kirkhujra monument on a high pedestal, the eastern side of the exit, and other parts of the building, such as the armory, have developed and changed in recent years, it has not lost its main function. We see the unchanging application of these traditions in a number of cities and suburban temples opened in Central Asia. In particular, the temples of Panjikent, Yerkurgan, Poikend, Robinjon, located in the city, were built on a high pedestal. The central part of the relatively old Yerkurgan temple is built on a brick foundation, while the foundations of the temples of Khontepa, Poikend, and Panjikent (the first temple) are made of mud and clay blocks. The foundation of the second temple in Panjikent is unique, the walls are made of raw bricks and then filled with soil mixed with gravel. These traditions are also reflected in the temples of Zhartepa, Kizlartepa, Chilanzar Oktepasi, Khontepa, located outside the major cities. That is, all of them are located on the foundations made of clay. However, in all of them, special handcuffs have not been identified or existed. Only in the temple of Yerkurgan, to the west of the temple, a special place was laid to rest [Suleymanov, 2000. P.47-48]. This tradition is reflected in the newly opened temple of Khontepa. The Khontepa monument is located near the Yerkurgan monument in the center of the large city of South Sughd, and it was found that the first building on the territory of the monument was built in the III century AD [Kubaev, 2016]. The temple, which opened at the monument, was built on an 80 cm clay platform. The entrance to the temple is on the east side, as in the temples of Kirkhujra, Panjikent, Poykend. The peculiarity of the "house of worship" (sanctification) is that the walls are made of raw bricks higher than the floor [Kubaev, 2018].

In conclusion, the order of construction of temples, studied during archeological excavations in Central Asia today, embodies the traditions of Zoroastrian religious monumental architecture mentioned in the sources. These traditions are constantly evolving and improving. In particular, the temple of the Kirkhujra monument is still open, while the temples of Yerkurgan, Poykend, Rabinjon, Panjikent were large, with magnificent halls. The two fire halls in the Poikend temple are not separated as a separate complex, while in Panjikent they are separated as a separate complex. In the early days,

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“Kul Uralari” was a simple pit (in Kirkhujra, Yerkurgan), while in Khontepa it was in a more

developed form, the edges of which were made of raw bricks.

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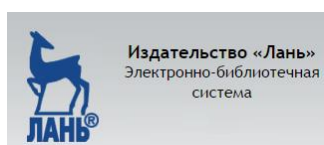
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