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ЗАМОНАВИЙ АХБОРОТ ВОСИТАЛАРДАН ФОЙДАЛАНИШНИНГ АХАМИЯТИ

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Ushbu maqolada umumta'lim maktablarining darslarida zamonaviy axborot texnologiyalari imkoniyatlaridan foydalanishning afzalliklari yoritilgan. Zamonaviy ta'limni olib borishda axborot texnologiyalarining o'rni haqida ma'lumotlar keltirilgan.

Kalit so'zlar: Ta'lim, axborot texnologiyalari, kompyuter, dars, tarbiya.

В данной статье рассматриваются преимущества использования возможностей современных информационных технологий на уроках общеобразовательных школ. Представлена информация о роли информационных технологий в проведении современного образования.

Ключевые слова: образование, информационные технологии, компьютер, урок, воспитание.

This article covers the advantages of using the capabilities of modern Information Technology in the lessons of secondary schools. Information about the role of Information Technology in the conduct of modern education is presented.

Keywords: Education, Information Technology, Computer, lesson, upbringing.

Фанни ўрганишда мактаб ўкувчиларига, олий таълим муассасалари талабларига ахборот-коммуникация технологиялари (АКТ) ва ўкитишнинг замонавий техник воситаларидан фойдаланиб назарий ва амалий дарсларни ташкил килиш замонавий ахборот воситаларидан муҳим фойдаланиб бормокда. Чунки бу воситаларсиз айни фанда ўкувчилар қобилиятини ўстиришнинг имкони йўқ.

Кўпинча ўкитувчилар, фани услубчилари ва фан олимлари учун АКТ воситаларидан фойдаланиш кўникмаларини шакллантириш бош мақсад бўлиб қолмокда. Бироқ бу нотўғри бўлиб, фани ўкитишда умумий таълим хусусиятига мос келмайди ва замонавий информатика стандартга зиддир.

Бошқача қилиб айтганда информатикани мактаб таълимидан эмас, мактабгача таълимда бошлаш лозим. Чунки, бугунги кунда хаётнинг ўзи рақамли техник воситалардан доимий фойдаланишни талаб қилмокда. АКТ воситалардан ўкитишни эрта бошлаш ёшларнинг компютер саводхонлигини таъминлаш хаёт талаби ва мажбурияти остида пайдо бўлди ва у ўз-ўзидан болаларда асосан компютер кўникмаларини шакллантиришга қаратди.

Ўтган асрнинг сўнги 20 йилида, офис дастурлар пакети деб номланган АКТ воситалари оммавий тарзда фанинг асосий таркибига киритилган бўлиб, кўпрок

ушбу пакетларга киритилган дастурий воситалар билан ишлаш ва ўрганиш тус олган.

Бироқ, бир неча йил ўтгач информатика фанининг таълим салоҳиятидан фойдаланиш, уни инсон дунёқарашига, шахсий ривожланишига, ижтимоийлашувига қўшган ҳиссаси ва бошқалар ўрганила бошлади. [2] Чунки, хозирда барча соҳа деярли АКТ ва замонавий рақамли техник воситалардан иқтисодий, ижтимоий, моддий, маънавий хатто керак бўлса салбий жиҳатдан қўлланилмоқда. Бу албатта фанни ўқитишда АКТ ва замонавий педагогик воситаларни қўллашни талаб этади.

Ҳозирги вақтда ахборот технологияларининг барча педагоглар каби информатика соҳаси ўқитувчисидан замонавий ахборот ва педагогик технологияларини яхши билишини талаб этади. Информатика фанини ўқитиш доирасида кўплаб амалий масалалар ўрганилади, фанни чуқур ўрганган ҳар бир талабага олган билимлари ва кўникмаларидан тадқиқот ишларида, ишлаб чиқаришнинг турли жабҳаларида, шунингдек, таълим тизимида янги педагогик технологиялардан самарали фойдаланиш имконини беради.

Ўқув жараёнига янги, илғор педагогик технология, дарс ўтишнинг ностандарт, ноанъанавий услублари, хусусан, интерфаол услуб кенг жорий этилмоқда. Биз шундан келиб чиққан ҳолда янги педагогик технологияларни ўқув жараёнига татбиқ этиш бўйича тўпланган тажрибаларни баён этишни лозим топдик.

Дарс ўтишнинг илғор педагогик технологияларга асосланган босқичларини қуйидагича белгиладик: Дарснинг мақсад ва вазифалари. Ўқув жараёнининг мазмуни (мавзуга оид методик тавсиялар, қисқача матнда мавзунинг асосий мағзи, ғояси берилади).

Ўқув жараёнини амалга ошириш технологияси (мавзу мақсадига мос фаоллаштирувчи услуб, дарс шакли, воситаси, усуллари аниқланади. Ўқувчи фаолиятини назорат қилиш ва баҳолаш йўллари белгиланади. Ўқитувчи танлаган технология якуний натижа-ДТСлари талабларига эришишни таъминлаши зарур).

Кутиладиган натижалар (маълум бир мавзу ўтилгач, ўқувчилар эгаллашлари лозим бўлган билим ва кўникмалар, ишлашлари ва шуғилланишлари шарт бўлган компьютер машқлари, дастур йўриқномалари намуналари; бунда нафақат ўқувчилар, ўқитувчининг ўзи ҳам дарсдан кутилган якуний натижага эришиши керак).

Келгуси режалар (бунда келгуси мавзу учун замин, асос яратилади, кейинги мавзу билан ўрнатилган мавзунинг узвий алоқадорлиги айтилади).

Бу босқичлар ичида энг муҳими-ўқув жараёнини амалга ошириш технологияси бўлиб, бунда янги технология мавзу мақсадига мос қилиб

танланади. Тажрибамизда синаб кўрилган технологияларнинг баъзиларини келтирамиз.

Кейс-дарс ўтишнинг бу янги технологияси қуйидагича амалга оширилади: дарсда ўтилиши, таҳлил қилиниши керак бўлган муаммо (мавзу, топшириқ, амал)нинг қисқача ёзма матни ўқувчиларга аввлдан берилади: қўйилган муаммо бўйича ўқувчилар олган натижалар, қабул қилинган қарорлар синфда муҳокама этилади ва аниқ бир фикрга келинади. Янги, келгуси мавзу учун замин тайёрланади. Дарс жараёнига Кейс технологиясини қўллаб, шундай хулосага келиш мумкин: бу технология ўқувчиларни масалага турлича ёндошувга, уларни таҳлил қилишга ўргатади.

Бунда ўқувчи ўз билимини ўртоқлари билими билан таққослайди, солиштиради, улар билан фикр алмашади. Олинган назарий билимларни амалиётда қўллаш имконияти яратилади. Бу технология ўқувчиларни маълумотларни танлаш, зарурларини ажратиб олишга ўргатади. Ўқувчилар турли маълумотлар орасидаги ўзаро алоқадорликни топиш, ўрнатиш куникмаларини хосил қиладилар. Бунда ўқувчининг муаммони олдиндан кура билиш,сезиш (интуиция) ҳисси ривожлантирилади.

Дарс ўтишнинг кластер деб номланган янги технологияси умумлаштириш, такрорлаш дарсларида яхши самара беришини тажрибаларимизда синадик. Бу технология амалиётда шундай қўлланилади: мавзу доска (ёки катта оқ қоғоз) ўртасига ёзилади. Ўқувчилар бирин-кетин шу мавзуга оид тушунча ва қоидадарни, тарифларни айтадилар. Айтилган тушунчалар доскага ёзиб борилади, тушунчалар ўртасида мавжуд бўлган боғланиш, алоқалар ўрнатилади, мос мисоллар тузилади, таҳлил қилиб борилади. Ўқувчиларга амалий топшириқлар берилади.

Дарс жараёнида қўлланиладиган яна бир янги технология Веер деб аталади.

Бунда ўқувчилар 3-4 гуруҳга бўлинади. Хар бир гуруҳга аввалдан тайёрлаб қўйилган топшириқ берилади. Топшириқ ёзилган варақнинг бир қисмида машқлар бўлиб, ўқувчи машқларни бажариш жараёнида қандай тушунча ва қоидалардан фойдаланганини варақнинг иккинчи қисмига топшириқларнинг рўпарасига ёзади.

Ҳар бир гуруҳ берилган вазифа қандай бажарилганини ўз тақдимотида айтади.

Тақдимотлар таҳлил қилинади. Бажарилган топшириқлар компьютерда тайёрланган дастурий иловалар ёрдамида тахлил қилинади ва баҳоланади.

Умумий хулоса қилиб айтаганда информатика фанини ўқитиш жараёни маъруза, амалий, лаборатория машғулотлари ва мустақил таълим кўринишида олиб борилиши билан бирга ўқитишнинг илғор ва замонавий ахборот коммуникацияси технологияларини, хусусан, мультимедиа ва дастурий

воситалар, интернет технологиялари ва янги информацион-педагогик технологияларни тадбиқ қилишни талаб қилар экан [3]. Янги педагогик технологияларни ўқув жараёнига татбиқ этиш давр талабидир.

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DIDAKTIK O'YINLARNING O'QUVCHILARNING BILIMINI SHAKLLANISHIDAGI AHAMIYATI

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Ushbu maqolada o'qitishda didaktik o'yinlardan foydalanish masalalari yoritib berilgan bo'lib, bir nechta didaktik o'yinlarning qisqacha bayoni keltirilgan.

Kalit so'zlar: interfaol, metod, pedagog, xarita, kichik guruhlar, "klaster", "B\B\B".

This article highlights the use of didactic games in teaching, with a summary of several didactic games.

Keywords: interactive, method, pedagogic, map, subgroups, "Klaster", "B\B\B".

В данной статье освещаются вопросы использования дидактических игр в обучении, приводится краткое изложение нескольких дидактических игр.

Ключевые слова: интерактивный, метод, педагог, карта, подгруппы, "кластер", "б\б\б".

Boshlang'ich sinflarda motivlar hosil qilishda didaktik o'yinlarning o'rni beqiyosdir. O'yin- boshlang'ich sinf o'quvchilarida ma'lum sifatlarni shakllantirish uchun kattalar va o'qituvchilar, tarbiyachilar, ota-onalar tomonidan qo'llaniladigan usul. O'yin vositasida o'quvchilarning bilim o'zlashtirish jarayoni qulaylashadi, turli xil predmetlar bilan munosabatda bo'lishga o'rganadi, shuningdek,ularda muoma la madaniyati shakllanadi. O'yin vositasida bolaning shaxsi shakllanadi, unda kelgusida o'quv va meh- nat faoliyatini tashkil etish va insonlar bilan munosabatga kirishishga oid ruhiy xususiyatlar shakllanadi. Psixologiyada bola psixikasining rivojlanishida o'yinning hal qiluvchi aha-miyatga ega deb qaraladi. Faqat o'yindagina bolada shaxsning hamma tomonlari birlikda va o'zaro ta'sirda shakllanadi. O'yindagina bola psixikasida rivojlanishning yuqoriroq stadiyasiga o'tish uchun muhim zamin yaratadi. Didaktik o'yin o'rganilayotgan voqea va hodisalarning immitatsion modeli yaratilishi sohasidagi faol faoliyatdir. O'yinning boshqa faoliyat turidan muhim farqi shundaki, uning predmeti inson faoliyatidir. Didaktik o'yinda faoliyatning asosiy turi hamkorlikdagi o'quv faoliyatidir. Didaktik o'yinlarning boshqa faoliyat turlaridan farqlanadigan muhim belgilari uning tarkibi qat'iyligidir. Didaktik o'yinlarning tarkibiy komponentlari quyidagilar: o'yin mantiqi, o'yinning harakati, o'yin qoidasi. O'yin mantiqi asosan uning sarlavhasida aks etadi. O'yin harakati jarayonida o'quvchilarning o'z qobiliyatini namoyon qilishiga, o'yin maqsadiga erishish uch- un o'z bilimi, ko'nikma va malakalarini qo'llashga imkoniyat yaratadi. O'yin qoidasi o'yin jarayonini to'g'ri tashkil etishga yordam beradi. U o'quvchilar xulqini, ularning o'zaro munosabatlarini tartibga soladi. Didaktik o'yinlarda ma'lum bir natijaga

erishiladi, uning finali uning tugaganligini bildiradi. O'yinda ma'lum bir didaktik maqsad qo'yiladi va bu maqsadga erishilishi o'quvchilarda ma'naviy va aqliy qoniqish hissini shakllantiradi. Didaktik o'yinlar hamma vaqt o'qituvchi uchun o'quvchilarning bilim o'zlashtirishi yoki o'zlashtirilgan bilimlarni amaliyotga qo'llash ko'rsatkichi hisoblanadi. Chex pedagogi Ya.A.Komenskiy o'yinni bola faoliyatining asosiy shakli ekanligini ta'kidlab, aynan o'yin bolaning tabiati va qiziqishlariga mos kelishini aytgan edi. Olim o'yin bolaning aqliy qobiliyatlarini har tomonlama o'stirishi, uning atrof-tevarak haqidagi tasavvurlarini kengaytirishi, nutqini o'stirishini ta'kidlaydi. Shuningdek, tengdoshlari bilan birgalikda o'yin uni tengdoshlariga yaqinlash tiradi. Didaktik o'yinlarni uch turga ajratish mumkin: og'zaki, so'zlar yordamida o'ynaladigan o'yinlar, o'yin mashg'ulotlari, mashq (harakatli) o'yinlar. Didaktik o'yinlar uchun o'yin g'oyasi va o'yin vazifalari muhim ahamiyatga ega.Didaktik o'yinning eng muhim elementi uning qoidasi hisoblanadi. Qoidani bajarish jarayonida o'yin mazmuni amalga oshadi.Qoidaning mavjudligi o'yin ta'sirini amalga oshirish va o'yin vazifasini qo'llashga yordam beradi. Qoidani bajarish jarayonida o'yin mazmunini amalga oshirish dunyoqarashi shakllanib boradi. Didaktik o'yinda o'quvchi qoidalarga rioya qilishga o'rganadi Chunki qoidalarga rioya qilish o'yin muvaffaqiyatini ta'minlaydi. O'yinda qatnashish jarayonida ijodiy xulqiy sifatlar, tashkilotchilik qobiliyati shakllanadi. Didaktik o'yinda bola yaxshi xulqiy sifatlarga ega bo'ladi.Didaktik o'yinlar bir necha bosqichlarga bo'linadi. Har bir bosqichda bolaning ma'lum bir imkoni- yatlari namoyon bo'ladi. Tarbiyachining bu bosqichlar xarakterini billishi didaktik o'yinlarning samaradorligini aniqlashda katta ahamiyatga ega. Birinchi bosqichda bolada o'ynash ishtiyoqi paydo bo'ladi va o'yinda faollik ko'rsata boshlaydi.Ana shu bosqichda bolani o'yinga qiziqtirish maqsadida topishmoqlar, tez aytishlar ,aytishuvlar yoki suhbatlar tashkil qilish mumkin. Ikkinchi bosqichda bola o'yin topshiriqlarini bajarish, qoidaga rioya qilishga o'rganadi va o'yinda qatnashuvga kirishadi. Bu bosqichda bolalarda to'g'riso'zlik, maqsadga erishishga astoydil kirishish, irodaviylik, o'yinda yutqizish atamini ham yenga bilish, o'z muvaffaqiyatidangina emas, o'rtoqlari muvaffaqiyatidan ham quvonish kabi ijodiy sifatlar shakllanadi. O'yinning uchinchi bosqichida bola o'yin qoidalarini yaxshi biladi. U endi o'yinga ijodiy yondoshadi, o'zi yangiliklar kiritadi, mustaqil ijodiy izlanadi. O'yinda qatnashish jarayonida u tez javob topish, yashirish, izlash, yugurish, tas- virlash va boshqa shu kabi vazifalarni bajaradi. Didaktik o'yinlar o'quvchilarda mustaqil fikrlashni tarbiyalashning eng to'g'ri va samarali metodidir. U ma'lum bir materiallar yoki shart- sharoitlarni ta- lab etmaydi, balki o'qituvchidan o'yinni tashkil etish sohasidagi bilim va malakalarni talab etadi. O'yinning ma'lum bir tizim va metodika asosida tashkil etilishigina o'quvchilarda mustaqil fikrlash qobiliyatini tarbiyalashda muhim o'rin tutadi. O'quvchining bilish faoliyatini faollashtirmasdan turib uni bilimga qiziq- tirish mumkin emas.Shuning uchun ham ta'lim jarayonida

o‘quvchini bilimga doimiy qiziqtirish, uning o‘qish motivini rivojlantirish tarbiyalovchi ta'limning eng muhim vositasidir. Shunday qilib, bilishga qiziqish o‘quvchi shaxsidagi bor imko- niyatlarning ro‘yobga chiqishiga ham ko‘maklashadi. Bilishga qiziqish shaxsning boshqa sifatlari kabi o‘qish- o‘rganish jarayo- nida shakllanadi va rivojlanadi. O‘quvchilarning bilishga qiziquvi ikki asosiy yo‘l bilan tashkil etiladi. Birin- chisi, o‘quv materialining o‘zi o‘quvchilarda bilimga qiziqishni paydo qiladi. Chun ki o‘rganilmagan yangi narsa insonlar tomonidan qiziqish bilan o‘rganiladi. Ikkinchi tomondan o‘quvchilarning bilish faoliyatini qiziqarli tashkil etish yo‘li bilan bilimga qiziqtirish mumkin. Hamma o‘quv materiallari ham o‘quvchilar uchun qiziqarli bo‘lavermaydi. Bunday hollarda bolalarni ta'lim jarayoniga qiziqishini oshirishning birdan bir yo‘li didaktik o‘yinlardan foydalanish va ularni tashkil etishdir. O‘quvchilarda o‘qishga ishtiyoqni oshirish uchun ularni ta'limga qiziqtirish lozim. Quyida shunday o‘yin turlari bilan tanishasiz: Aql charxi‖ didaktik o‘yini vositasida o‘quvchilar mustaqil tafakkur yu- ritishga o‘rganadilar, ularning intellectual qobiliyatlari rivojlanib, ravon nutqlari shakllanadi. O‘yin o‘quvchilarni ikki yoki uch o‘quvchidan iborat guruhlarga bo‘lish orqali amalga oshiriladi. Guruh tarkibidagi bir o‘quvchi mavzuga oid so‘zdan birini aytadi, ikkinchi o‘quvchi birinchi o‘quvchi aytgan so‘zni takrorlab, yana bir so‘z qo‘shadi.Shu tariqa uch o‘quvchi tomonidan 324 ta so‘z aytilgach, navbat yana birinchi o‘quvchiga keladi. O‘yin shu tariqa davom etadi.Biror o‘quvchi adashib ketsa yoki aytilgan so‘zni qaytarib aytsa, guruh o‘yindan chiqadi. Noto‘g‘ri jumla‖ Bu o‘yin suratlar asosida o‘tkaziladi. O‘quvchini suratni tasvirlab berishi asnosida suratlarga tegishli bo‘lmagan jumlalarni topishlari lozim. O‘quvchilardan bu o‘yin davomida ziyraklik, sinchkovlik, kuzatuvchanlik va diqqat talab qilinadi.Ular suratni sinchkovlik bilan kuzatib turib o‘qituvchining hikoyasini ham diqqat bilan tinglab turadilar. Har bir noto‘g‘ri jumlani topa bilish ularning o‘ziga bo‘lgan ishonchini va darsga qiziqishini orttiradi.Bu o‘yindan faqat ona tili darslarida emas, darsdan tashqari mashg‘ulotlarda ham foydalanish mum-kin. Topag‘on o‘qituvchi biror belgi asosida savol beradi. O‘quvchilar shu belgini o‘ziga jam qilgan predmetlar nomlarini yozadilar, eng ko‘p to‘g‘ri javob topgan o‘quv- chilar g‘olib sanaladi. Bu o‘yinni o‘tkazish o‘quvchilarga so‘z turkumlari haqidagi dastlabki ma'lumotlar berish jarayonini yengillashtiradi. Bundan tashqari ularning so‘z boyligi ortib, ularda hozirjavoblik, ziyraklik, ijodkorlik kabi sifatlar shakllanadi. Ko‘rganini eslab qolish‖ didaktik o‘yinida qo‘shib sanash yo‘li bilan geometrik shakllar miqdori bilan bog‘liq ravishda son qatorini tuzish topshirig‘idan foydalanish mumkin.Bunda o‘quvchilarga o‘qituvchi tomonidan ko‘rsatilgan namunaga 3-4 daqiqa davomida diqqat bilan qarab olib, geometrik shakllarning soni va qanday joylashganini aniqlash hamda ularni o‘zining daftariga to‘g‘ri yozish topshiriladi. Buning uchun 6 ta qizil doiracha va 6 ta ko‘k kvadrat solingan indivudial convert o‘rtasidan qizil chiziq tortilgan qalin oq qog‘oz o‘qituvchiga namuna sifatida ko‘rsatish uchun geometric

shakllar yopishtirilgan namunalar kerak bo'ladi. Tez javob ber‖ o'yini. O'qituvchi qator oralab yurib, o'quvchilardan birini turg'izadi va biror- bir nomni aytadi. O'quvchi shu turga kiruvchi javob topib ay- tishi lozim. Javob uchgacha sanalguncha aytilishi kerak. Javob bera olmagan o'quvchi o'yindan chiqadi. Masalan, 2- sinfda Jismmi yoki modda? bo'yicha bu o'yinni quyidagicha qo'llash mumkin. O'qituvchi biror o'quvchining oldiga borib, temir deydi, shu o'quvchi modda deb javob berishi kerak. Agar boshqa o'quv- chining oldiga borib, daftar‖ desa, o'quvchi jism deb jvob berishi lozim.Bunday didaktik o'yinlarni Atrofimizdagi olam va Tabiatshunoslik darslarida qo'llash natijasida o'quvchilarda hozirjavoblik, mustaqil fikrlash malakalari rivojlanadi, ular atrof- muhitni sinchkovlik bilan kuzatishga o'rganadilar,atrofdagi sodir bo'la digan hodisalarga qiziqishlari ortadi.

Xulosa o'yin o'quvchi faoliyatining asosiy shaklidir. O'yin - muhim aqliy faoliyat turlaridan biri bo'lib, unda o'quvchi qobiliyatining hamma turlari rivojlanadi, uning atrof olam haqidagi tasavvurlari kengayadi, nutq boyligi oshadi. Didaktik o'yinlar o'quvchining turli-tuman qobiliyatlari, idroki, nutq va diqqatining rivojlanishiga samarali ta'sir ko'rsatadi.

"PRAGMALINGUISTICS- AN INTEGRAL COMPONENT OF FUNCTIONAL APPROACH"

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Annotation: In this article, discourse of pragmatics and the examples in terms of the theory on speech acts were discussed. It also provides with aims and objectives of pragmalinguistics as a science and being a part of grammar, it also considered to be a big part in syntax

Key words: discourse, identity, pragmatic competence, critical skill, appropriate strategy, justification, pragmatic error

«ПРАГМАЛИНГВИСТИКА - ИНТЕГРАЛЬНАЯ КОМПОНЕНТ ФУНКЦИОНАЛЬНОГО ПОДХОДА»

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Аннотация: В этой статье обсуждались дискурс прагматики и примеры в терминах теории речевых актов. Это также обеспечивает цели и задачи прагмалингвистики как науки и, будучи частью грамматики, также считается важной частью синтаксиса.

Ключевые слова: дискурс, идентичность, прагматическая компетентность, критический навык, соответствующая стратегия, обоснование, прагматическая ошибка

"PRAGMALINGVISTIKA – AMALIY YONDASHUVNING AJRALMAS KOMPONENTI"

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Annotatsiya: Ushbu maqolada nutq aktlari nazariyasi nuqtai nazaridan pragmatika va misollar muhokama qilindi. Shuningdek, u pragmalingvistikaning fan sifatida maqsad va vazifalarini ta'minlashi xususida misollar keltirildi va grammatikaning bir qismi sifatida ham sintaksisning muhim qismi hisoblanashi aytib o`tildi.

Kalit so'zlar: nutq, o'ziga xoslik, pragmatik kompetentsiya, tanqidiy mahorat, tegishli strategiya, mantiqiy asos, pragmatik xato

One of the fastest developing area in linguistics is pragmalinguistics. Reseachers explicate pragmalinguistics in different ways. According to Y.D.Apresyan pragmatics is a speaker approach to1) truth to identity; 2) content of the message; 3)speaker\s attitude to the recipient by means of language units (affixes, lexemes, grammar, syntactic structure). In general, according to the explanations given in scientific literatures linguistic pragmatics can be clustered as follows: 1) priority of human factors; 2)definitions based on functional aspects in linguopragmatic researches, and contextual conditions: " Science about the use of a language ", " science about a language in a setting"; 3) definitions, where much attention is paid to the effective interactions between communicants while speaking; the language in relation to relationships affect each to emphasis on the study of the efficiency of the; 4)definitions where interpretative aspect of speaking is considered separately in any communicative context. Here, interpretation refers to pragmatic significance of a sentence [1].

There is no definite explanation on pragmatics as researchers see it from different angles. So, in the field of semantics, pragmatics is the estimated as evaluative. Also, it can be found in relationship and connotation contexts. Well, in the field stylistics and oratory pragmatics is considered as a language tool to influence on politics, advertising and psychotherapy in terms of communicative semantics. Pragmatics are the examples in terms of the theory on speech acts, presupposition and communicative postulates in researches devoted to speaking. To understand pragmatics V.Karasik distinguishes 3 directions: conversational (speech acts); functional (rhetoric, stylistics) and psycholinguistic (word-formation and word usage) [3].

In addition, pragmalinguistics is a branch of linguistic researches which considers the use and interaction of language units in definite communicative pragmatic areas as an object. If there is a close interaction between a speaker and a listener, the venue of the speech act, time, its goals and expected results are also considered to be important.

Before investigating aims and objectives of pragmalinguistics as a science it is better to speak on an ambitious concept as language . Language is the main key of any communication. Scientists consider language from at least three aspects. 1)Language is a system of sign and symbols; 2) language is a group of symbolic systems consisting of (phonemes, morphemes and lexemes) a single human language, a set of specific properties of universal languages; 3) language is a system of sign which exists in a certain society, a certain time and any space. It can be called ethnic language.

It is better to use the second meaning of a language in speech opposition. Speech is a language use in interacton. Here, the role of a language is communicative. Speech is carried out either in phonetic or written form within a certain period of time Typically, the process of speech means both the written and spoken language as experienced in everyday life and what is kept in one's mind.

Therefore, speech is unlike language, it is diverse and varied. According to Ferdinand de Saussure: language is mental, but speech is psychophysical. Language is social, speech is individual. Language encompasses the abstract, systematic rules and conventions of a signifying system; it is independent. Language is systematic, speech is unsystematic.

One of the most frequently used terms in studies is a sentence. It is an abstract element in terms of paradigm in a system of language. Being a part of grammar, it also considered to be a big part in syntax.

Speaking is considered to be a type of speech activity. It occurs during communication, and it is used as a unit which has its own intonation and it is lexically complete. I.P.Susov identifies 3 structural parts of a sentence: communicative, pragmatic, semantic which are concerned with a context.

Phonological structure of a sentence is displayed in graphic design. Among criteria of the content and criteria of the form, lexico-pragmatic structure makes the meaning to make available the code [1, 7-11].

In linguistics a text is a set of verbal signs. In general, there is no steady interpretation of a text in linguistics. Some common definitions contain the following ones: 1) a text is a unity of the highest level of a language system ; 2) text is a harmony of speech, that is, the result of a speech activity; 3) text is a unity of a relationship. It has comprehensive meaning.

The following terminological use is discourse. Discourse is considered to be a key concept of communicative linguistics and social sciences. In spite of the fact that there are a lot of scientific interpretations to this phenomenon, the circle of its study has not been defined yet.

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THE IMPORTANCE OF PRACTICAL ORIENTATION IN INCREASING MOTIVATION AND IMPROVING LEARNING OF EDUCATIONAL CONTENT AMONG MEDICAL STUDENTS

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One of the unique features of teaching in medical universities is the absence of the method of "Learning from mistakes". Based on the psychological characteristics of students of higher medical schools in the study of basic and clinical sciences, taking into account the experience of leading foreign medical schools in the field of student training, as well as the modern practice of teacher training institutions in the Republic of Uzbekistan and the trend to reform medical education, the introduction of medical sciences, the goal can be achieved through various games. One of the methods of formation of motivation for learning are business and role-playing games, modeling reality and representing a sequence of actions to be performed to achieve a certain result.

ЗНАЧЕНИЕ ПРАКТИЧЕСКОЙ НАПРАВЛЕННОСТИ В ПОВЫШЕНИИ МОТИВАЦИИ И УЛУЧШЕНИИ УСВОЕНИЯ ОБРАЗОВАТЕЛЬНОГО КОНТЕНТА У СТУДЕНТОВ МЕДИЦИНСКИХ ВУЗОВ

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Одной из уникальных особенностей преподавания в медицинских вузах является отсутствие метода «Учиться на ошибках». На основе психологических особенностей студентов высших медицинских учебных заведений при изучении фундаментальных и клинических наук с учетом опыта ведущих зарубежных медицинских вузов в области подготовки студентов, а также современной практики педагогических учебных заведений в Республика Узбекистан и тенденция к реформированию медицинского образования, внедрение медицинских наук, цель может быть достигнута посредством различных игр. Одним из методов формирования мотивации к обучению являются деловые и ролевые игры, моделирующие реальность и представляющие собой последовательность действий, которые необходимо выполнить для достижения определённого результата.

Высокие результаты в учебном процессе зависят от природных способностей студента и его стремлению к получению знаний и практических

навыков (учебная мотивация). Обучение в настоящее время, в условиях рыночной экономики, приобретает особое значение и предъявляет высокие требования к уровню квалификации, знаниям, навыкам. Мотивация в нынешних условиях является ведущим фактором, регулирующим активность, поведение, деятельность студента медицинского вуза. Мотивы учения могут быть различными: это приобретение новых знаний и опыта, самоутверждение, удовлетворение самим процессом познания, возможность получения результата, достижение успеха, повышение авторитета среди однокурсников. Применение интерактивных методов обучения, разработанных и примененных в зависимости от особенностей конкретных учебных ситуаций, является ключевым моментом развития у студентов навыков и знаний, активной самореализации. Специфика медицинской профессии требует идти в ногу с прогрессом в своей области, иначе неминуема потеря квалификации. Мотивация является ведущим фактором, регулирующим активность, поведение, деятельность личности. В современных условиях наиболее эффективным является внедрение таких технологий обучения, которые связаны с практикой и способствуют формированию у студентов значимых для будущей профессиональной деятельности качеств личности, знаний, умений, навыков, т.е. всего того, что обеспечивает качественное выполнение функциональных обязанностей по избранной специальности. Цель такого обучения, ориентированного на получение практических навыков, - интенсификация процесса поиска, получения и накопления знаний, профессиональных компетенций через мастер-классы, тренинги, деловые игры, самостоятельные исследования. Принцип практической направленности приводит к подготовке будущих профессионалов к работе в современных условиях, когда деятельность врача становится связанной с новыми аппаратами и пособиями. В терапии это появление новых методов обследования – УЗИ, различные виды компьютерной томографии, в хирургии – роботов-операторов и т.д. Одним из методов формирования мотивации к обучению являются деловые и ролевые игры, моделирующие реальность и представляющие собой последовательность действий, которые необходимо выполнить для достижения определённого результата. В ходе таких игр формируется алгоритм оказания неотложной помощи, проведения легочно-мозговой реанимации, диагностических исследований, анализ и определение лечения, разработка показаний для госпитализации, выработка реабилитационных рекомендаций и профилактических мероприятий.

Современный прогресс в области информационных технологий привело к тому, что новое поколение студентов стало предпочитать живому контакту виртуальное общение в социальных сетях. Знакомиться с литературой они

предпочитают не методом рытья в книгах, а чтением книг и пособий из планшета. Все это приводит к недостаточному развитию коммуникативных навыков, обособленности, неумению выражать свои мысли, отсутствию навыков общения и ведения себя коллективном обществе. По мнению специалистов, у современных студентов преобладает «клиповое мышление», ориентированное на то, чтобы переработать информацию короткими порциями, как-бы небольшими «глотками». Современным студентам не хватает усидчивости во время лекций, терпения на практических занятиях, фундаментализма приобретенных знаний, что, несомненно, сказывается на усвояемости знаний и успеваемости в дальнейшем. Информация для них должна даваться легко, доступно, наглядно. Для них информация имеет прикладной смысл, но поверхностное значение. Отсюда задачей преподавателя становится необходимость систематизации разрозненных, кратковременных знаний на занятиях, подкрепление их практическими заданиями. Рекомендуя студентам подготовку тематических докладов, проводя дискуссии, выдавая практические задачи преподаватель достигает того, чтобы необходимые знания и навыки прочно закрепляются и остаются надолго в памяти студентов. Владение практическими навыками – важнейшая часть соблюдения компетентностного принципа подготовки специалистов. Важным для формирования практических навыков является возможность работы с реальными пациентами. Педагогу необходимо заранее продумать и подготовить пациентов по теме занятия, определить тех студентов, кому будет поручен сбор анамнеза, определение диагностических действий, разработка лечебных мероприятий. В процессе общения с пациентами формируются и совершенствуются коммуникативные и этикодеонтологические способности. В настоящее время некоторые авторы под деонтологией понимают педагогику общения студентов с больными. Если на младших курсах надо создавать ситуационные задачи самому преподавателю, то на старших курсах необходимо привлекать студентов к этому виду деятельности. Использование инновационных технологий в обучении в виде самостоятельной работы студентов по составлению ситуационных клинических задач с теоретическим обоснованием их решения позволяет вовлечь студентов в деловую игру, моделируют элементы будущей деятельности в практическом здравоохранении. Атмосфера «сотворчества» студента и преподавателя способствует развитию у студентов профессиональной компетентности, повышают мотивацию к изучению дисциплины. Академическая мотивация (мотивация к учебно-познавательной деятельности) студентов – залог качественного, профессионально ориентированного, компетентностного медицинского образования. Качество образования студентов-медиков включает в себя высокий уровень владения теоретическими знаниями и практическими

умениями и навыками. Многократное, систематическое упражнение (repetitsio est mater stadiorum)– метод формирования и совершенствование профессиональных компетенций студентов-медиков. Благодаря новым подходам в системе обучения – привлечение студентов к разработке ситуационных задач, мастеров-классов, сценария ролевых игр - расширяются возможности использования интерактивных форм и методов работы студентов под руководством преподавателя, который должен использовать эти методики с учетом индивидуальных, интеллектуальных способностей студентов. В этом состоит сущность личностно-ориентированного подхода в обучении, который рассчитан на самостоятельную работу студентов при дозированном усвоении обучающей информации, зафиксированной в модульных темах занятий. Задача преподавателя заключается в создании условий для повышения мотивации студента в результатах обучении. В соответствии с принципами андрогогики, следует избегать делать что-либо за студента или советовать какое-либо одно определённое действие. Возложение большей ответственности за процесс обучения на студента в действительности повышает, а не снижает эффективность обучения. Задачей педагога в таких ситуациях становится отсеивание устаревшей информации, ознакомление с современными стандартами и алгоритмами, обучение практическому усвоению теоретических знаний. Подобная деятельность раскрывает индивидуальность студента в решении разной степени сложности ситуационных задач. Большую роль в формировании ориентированного на включение практических мероприятий в обучении играет учебно-исследовательская работа студентов, которую следует широко включать в учебный процесс. При решении ситуационных задач студенты приобретают навыки исследования и оценки функций органов и систем, что является основой функциональной диагностики, самостоятельно анализируют ситуацию, разбирают суть проблемы и разрабатывают возможные пути решения. Создавая группы с несколькими студентами для решения одной задачи, преподаватель учит студентов вырабатывать навыки коллективной работы при решении реальных проблем, даёт возможность научиться принимать решения. Такая форма работы приобщает студента к научному поиску, обновлению знаний, расширяет арсенал навыков и умений. Весьма интересной формой деятельности студентов является подготовка рефератов, презентаций по актуальным проблемам с использованием научной литературы, электронных ресурсов, самостоятельный поиск информации способствует умению отбирать и структурировать необходимый материал, логично его излагать и аргументировать. Презентация рефератов, защита проектов на занятиях вырабатывает у студентов навыки общения с аудиторией, умение вести дискуссию. Таким образом, УИРС обеспечивает адаптацию студентов,

уверенность в правильности сделанного выбора – профессии медицинского работника.

Таким образом, в современных условиях становится важным организовация процесса обучения таким образом, чтобы его результат проявлялся в развитии собственной внутренней мотивации, устойчивого познавательного интереса студентов, в формировании системы практически востребованных знаний и умений, что обеспечит позитивные возможности для дальнейшего трудоустройства выпускников медицинских вузов. В рамках обучения, ориентированного на использование практической направленности повышается эффективность учебного процесса, что достигается повышением личностного статуса студента и его стремлением к получению практических знаний и навыков по дальнейшему улучшению компетенций в своей специальности.

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VARIANTS OF CLINICAL COURSE OF COMMUNITY-ACQUIRED PNEUMONIA IN CHILDREN OF DIFFERENT AGES

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Abstract: Pneumonia is a serious disease characterized by inflammation in the lungs. In children, this disease often runs especially hard due to the immaturity of the respiratory apparatus as well as the inability to fully expectorate sputum. Pathology requires mandatory prescription of antibiotics and symptomatic drugs, and in severe cases, hospitalization.

A retrospective analysis of 125 case histories of children treated for community-acquired pneumonia in the intensive care unit of Samarkand Regional Children's Multidisciplinary Medical Center was conducted. Among the hospitalized patients, infants accounted for 20%, young children 33%, preschool children 10%, primary school children 24%, and high school children 13%. Approximately half of the patients (49%) were admitted within the first three days of the disease. Complaints in the majority of children (76%) were a combination of symptoms of respiratory system damage and intoxication, without noticeable symptoms of upper respiratory tract catarrh. In addition, all children showed a lack of appetite, weakness, insomnia, fever, persistent cough with sputum, and signs of acute respiratory and cardiac failure. Local physical symptoms were observed in 53-79% of children. Radiological examination revealed a right-sided lesion in 68% of cases, with darkening of the lower lobe in 64% of cases. On bacteriologic examination of sputum, Streptococcus pneumoniae was isolated in 59% of cases. Community-acquired pneumonia was more frequently observed in children in the first 3 years of life among patients hospitalized in the intensive care unit.

Keywords: community-acquired pneumonia, children

Community-acquired pneumonia (CAP) is an urgent problem in pediatric practice. In recent years, there has been an increase in the incidence of CAP in children, and the mortality from this disease remains relatively high. In practice, especially in outpatient settings, serious problems include early diagnosis and rational therapy for pneumonia in children[1]. At the same time, there is constant growth in community-acquired pneumonia in children worldwide [1, 2]. According to statistics, respiratory diseases in children aged 0-17 years occupy the third place in the structure of causes of death, after external causes and malformations.

Various bacteria and viruses, as well as fungi and parasites, can cause CAP in children [3, 4]. In addition, pneumococcal infections are a frequent cause of morbidity and mortality worldwide. According to the WHO, approximately one million children die annually from various forms of pneumococcal infections. Currently, mortality from diseases caused by pneumococcal infections can be prevented by vaccination [5].

However, as pneumococcal vaccines are utilized, the medical community faces a legitimate question about their continued efficacy due to the predominant serotypes of the microorganism among local target populations.

This study aimed to investigate the clinical manifestations and anatomo-morphologic forms of community-acquired pneumonia in children at the present stage.

Materials and methods. A retrospective study of 125 case histories of all children treated for community-acquired pneumonia in the ICU of the Samarkand Regional Children's Multidisciplinary Medical Center between 2020 and 2023 was conducted.

Results of the Study and Discussion. The studied group of children consisted of 66 (53%) boys and 59 (47%) girls. The patients were distributed by age as follows: infants, 46 (36.9%); early childhood, 40 (32%); preschool, 20 (16%); junior school age -13 (10.4%); and senior school, 6 (4.8%).

Children with pneumonia were admitted to the hospital on different dates from disease onset. Approximately half of the patients (n=67; 53.6%) were admitted in the first three days of the disease, slightly less than half (n=52; 41.6%) within four to seven days, and six (4.8%) patients were admitted after seven days.

Currently, the diagnosis of pneumonia is based on data from anamnesis, clinical picture, and radiologic examination. The main clinical symptoms characteristic of pneumonia and allowing the assumption of this disease in a child are respiratory failure (dyspnea without obstruction, participation of auxiliary muscles in the act of breathing, cyanosis), fever over 38.5 °C for more than 3 days, pronounced symptoms of intoxication (refusal to eat, significant weakness, lethargy, headache), cough with sputum discharge, and local physical findings (shortening of the percussion sound, weakened or bronchial breathing, fine bubbling or crepitating rales over the areas of lesions). Radiological confirmation of typical pneumonia is the presence of a homogeneous shadow with clear boundaries [1].

Local shortening of percussion sounds was observed in the clinical picture in the absolute majority of children (p<0.001), and fine bubbling moist rales at auscultation of the lungs were described in more than half of the patients (p>0.05).

Radiological examination was performed using a Shimadzu apparatus, Flexavision SF model (Manufactured in Japan). The radiological picture of the disease is diverse. Most hospitalized children (n=88; 70.4%, p<0.001) had right-sided lesions. More than half of the children with right-sided pneumonia (n=55 of 88; 62.5%,

p<0.001), as well as children with left-sided pneumonia (n=19 of 31; 60%, p<0.05), had lower lobe involvement in the inflammatory process.

The peculiarities of the clinical and radiologic pictures of community-acquired pneumonia have been studied by other authors. In one study devoted to the peculiarities of the clinical course of pneumonia in children, the authors showed that fever in this disease was observed in 82% of cases, cough in 91% of cases, shortening of the percussion sound in 47% of cases, wheezing was heard in 62% of cases (mainly small bubbles), dyspnea of mixed type occurred in 80% of cases, and bronchoobstructive syndrome was observed in 18% of cases. Inflammation in 88% of cases was unilateral and localized predominantly (63%) on the right side and in the lower lobe (74%) [8].

A significant increase in blood levels of C-reactive protein (CRP) and other acute-phase proteins is characteristic of severe pneumonia of bacterial etiology, including pneumococcal pneumonia [5, 6]. In our study, elevated CRP levels were observed in 45 children (36 %).Asymptomatic transient colonization of the nasopharynx with opportunistic bacteria, such as Streptococcus pneumoniae and Staphylococcus aureus, is common in children in the first years of life; it decreases with age due to maturation of the immune system. According to epidemiological studies, Streptococcus pneumoniae carriage ranges from 20-65%. Nasopharyngeal colonization of Haemophilus influenzae can reach 90% in children under 5 years of age, whereas Staphylococcus aureus carriage occurs in 10-55% of children in this age group [4].

The etiologic diagnosis of community-acquired pneumonia is limited and is not performed in outpatient settings. Microbiologic analysis of sputum (bacterioscopic or bacteriologic examination) is recommended in all children with pneumonia in the presence of sputum in inpatient settings. The main method of etiologic diagnosis of pneumonia is classical bacteriological analysis of sputum, the sensitivity and specificity of which are approximately 50%. The disadvantage of this method is the late receipt of results [8].

Streptococcus pneumoniae was also isolated in more than half of the cases (n=21 out of 36; 58.4%, p<0.001) during bacteriological examination of the sputum. Literature also shows a significant role of pneumococcus in the etiology of community-acquired pneumonia in children under 17 years of age (24.14%) [5].

Antibiotic therapy in the hospital setting in most cases (n=77, 67%) was carried out with a single antibiotic, in one-third of cases (n=38, 33%), and more than one course of antibiotic therapy was used. Most children (n=81; 70.4%) were hospitalized for 1 to 2 weeks, 26 (22.6%) patients were hospitalized for less than 1 week and discharged for outpatient treatment, and 8 (7%) were hospitalized for more than 2 weeks.

Conclusion. Community-acquired pneumonia was more frequently observed in children in the first 3 years of life among patients hospitalized in the intensive care unit

with the named pathology, which is consistent with literature data [6]. Children who were not immunized against pneumococcal infection were significantly more likely to be affected by pneumonia. In our study, recurrent pneumonia was 6 times more frequent in children who were not immunized against pneumococcal infection. During bacteriological examination of sputum, pneumococcal etiology of the disease was confirmed in more than half of the children, while studies conducted in other regions showed a much lower significance of pneumococcus in the etiology of community-acquired pneumonia in children. In the clinical picture, most patients had a combination of respiratory and intoxication syndromes and local shortening of the percussion sound.

Literature data indicate the importance of objective examination of the patient in the diagnosis of community-acquired pneumonia, allowing for 50-70% of cases to identify local symptoms indicative of the disease. The sensitivity of the combination of fever, tachypnea, local weakening of respiration, and fine bubbly moist rales in the diagnosis of this disease is approximately 94% [6]. The pathological process was more often localized to the lower lobe of the right lung. However, in the literature, one can find data on reliably more frequent detection of bilateral focal pneumonia in young children [7]. The practical significance of this study lies in the confirmation of the diagnostic criteria of community-acquired pneumonia, which is especially relevant for the diagnosis of bacterial pneumonia at present and the differential diagnosis of viral lung lesions. The role of pneumococcus in the etiology of the disease has also been shown, which is important for the choice of etiotropic therapy. Competent and clear compliance with the vaccine calendar and mass coverage of children in their first years of life with vaccination against pneumococcal infection will contribute to a reduction in the incidence of bacterial community-acquired pneumonia in children and adolescents.

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COMBINED ANESTHESIA IN SIMULTANEOUS OPERATIONS OF GALLBLADDER AND SMALL INTESTINE

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Annotation: The consideration of reliable means of anesthesia when performing one-stage operations on the abdominal and pelvic organs is one of the most important links in the treatment of surgical patients. Study of surgical stress severity, regional anesthesia method application, hypnotic component, influence of artificial lung ventilation, anesthesia in surgery, general anesthesia, and opioids on cognitive and psychomotor functions; provision of positive effect when epidural anesthesia is used in combination with general anesthesia.

Key words: epidural analgesia, complications, sedativ component, surgical stress anesthetics, anesthesia.

Relevance of the work: Due to the increase in the life expectancy of the population, the adverse effects of environmental factors, and the increase in the rate of diagnosis, the incidence of joint surgery has increased in recent years. Recent studies have allowed us to find new patterns in the combination of diseases of various organs and systems that are pathogenetically interrelated and random. In 2021, the World Health Organization published statistics, according to which 25-30% of patients treated with surgery have one or more diseases. At the same time, despite the real opportunities to provide necessary medical care to this category of patients and to achieve maximum medical, social and economic results, only 1.5-6% of such patients undergo surgical interventions at the same time. The very small number of simultaneous operations is explained by various reasons: incomplete examination of patients in the preoperative period, intraoperative examination of the abdominal cavity and pelvic organs during the operation, confirmation of the level of operational risk when using the possibilities of simultaneous operations and incorrect result of surgery, surgery It is explained by the psychological unpreparedness of surgeons and anesthetists to expand the scope of intervention

Objective: The aim of the study was to evaluate the effectiveness of combined anesthesia in simultaneous operations of the gallbladder and small intestine.

Materials and Methods: A total of 108 patients undergoing simultaneous operations on the gallbladder and small intestine were included in the study. The age range of the patients was 35 to 66 years (mean age 52.5 ± 5.6 years). Of the patients, 45 (41.7%) were male and 63 (58.3%) were female. The patients were divided into the following surgical groups: 27 patients underwent cholecystectomy and gastrectomy,

22 patients underwent cholecystectomy and jejunum resection, 25 patients underwent cholecystectomy and herniolaparotomy, and 34 patients underwent herniolaparotomy and hysterectomy. The main group of 66 patients underwent combined anesthesia with multi-component general anesthesia (GA) and epidural anesthesia (EA). Epidural puncture and catheterization were performed according to standard premedication guidelines, 30-40 minutes before surgery. The puncture site was determined based on the surgical areas involved. Local isobaric anesthetic, 0.5% lidocaine, was used at a dose of 1.5 mg/kg. In the control group of 42 patients, general anesthesia (GA) with inhalation and intravenous anesthesia (IVA) was performed under endotracheal intubation. The general anesthetic consisted of propofol (150-200 mg), isoflurane (average 1.0-2.0 vol%), fentanyl (0.005%, 4-6 ml), and muscle relaxant atracurium (0.04-0.06 mg/kg/hour). During and after the operation, various parameters such as EKG, EXO-KG, blood pressure (systolic, diastolic, mean), heart rate, respiratory parameters (spirometry), and oxygen saturation (SpO2) were monitored. The anesthesia effect was assessed by monitoring hemodynamic parameters, blood glucose levels, and pain relief using the visual analog scale (VAS) in the postoperative period. The surgical and anesthetic risk for the patients was classified as ASA II-III.

Results: In the examined group, a 15-20% decrease in blood pressure and a 5% increase in heart rate were observed after the administration of epidural anesthesia. Oxygen saturation (SpO2) remained within the range of 96-98%. The use of epidural anesthesia resulted in a decrease in the consumption of fentanyl by 8-10 times in the main group. The average blood pressure during the surgery remained stable. Adequate independent respiration was achieved, allowing for early extubation in the monitoring group. In the main group, 0.5% lidocaine solution (5 ml, 25 mg) was administered through the epidural catheter as postoperative analgesia every 6-8 hours. In 11 cases in the control group, discomfort, incisional pain syndrome, and diaphragmatic irritation were observed in the postoperative period, necessitating additional pain relief. According to the VAS, the level of analgesia was 0-1 in the main group and 3-4 in the control group.

Conclusion: Combined anesthesia (GA+EA) ensures smooth intraoperative course in traumatic simultaneous operations of the gallbladder and small intestine, significantly reduces the consumption of narcotic analgesics and general anesthetics, and promotes early recovery of the patient. Postoperative epidural analgesia activates the patient earlier, improves respiratory and bowel movements, reduces the length of stay in the intensive care unit, and thus contributes to economic efficiency.

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MUHAMMAD IBN MUSO AL-XORAZMIYNING "AL-KITOB AL MUXTASAR FI HISOB AL-JABR VA AL MUQOBALA " ASARINING AHAMIYATI

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Abdulloyeva Gulobod Abdunazir qizi

Annotatsiya: Ushbu maqolada Muhammad Ibn Muso Al-Xorazmiy jahon madaniyati taraqqiyotiga goyat katta hissasi yoritilgan va fanning bir necha tarmoqlariga asos solgan buyuk qomusiy olim haqida fikrlar keltirilgan. Al-Xorazmiy Kvadrat tenglamalarni yechishning faqat geometrik usullaridan foydalangan yunonlardan farqli ravishda, Al-Xorazmiy faqat o'zining o'gzaki ritorik yechimining tog'riligini isbotlash uchungina chizmalardan foydalangani haqida misollar keltirilgan.

Kalit so'zlar: jahon madaniyati,fan, algebra, ilmiy tafakkur, trigonometriya, buyuk, qomusiy olim

Abstract: In this article, Muhammad Ibn Musa Al-Khorazmi, a great encyclopedist, who made a great contribution to the development of world culture and founded several branches of science, is presented. Al-Khwarizmi In contrast to the Greeks, who used only geometric methods to solve quadratic equations, al-Khwarizmi used diagrams only to prove the correctness of his verbal rhetorical solution.

Keywords: world culture, science, algebra, scientific thinking, trigonometry, a great, encyclopedic scientist

Аннотация. В данной статье представлен Мухаммад ибн Муса Аль-Хоразми – великий энциклопедист, внесший большой вклад в развитие мировой культуры и основавший несколько отраслей науки. Аль-Хорезми В отличие от греков, которые для решения квадратных уравнений использовали только геометрические методы, аль-Хорезми использовал диаграммы только для доказательства правильности своего словесно-риторического решения.

Ключевые слова: мировая культура, наука, алгебра, научное мышление, тригонометрия, великий учёный-энциклопедист.

Muhammad Ibn Muso Al-Xorazmiy jahon madaniyati taraqqiyotiga goyat katta hissa qoshgan, fanning bir necha tarmoqlariga asos solgan buyuk qomusiy olimdir. Al-Xorazmiy Algebra fanining asoschisi. Uning Al-kitob al muxtasar fi hisob al-jabr va al muqobala asaridagi al-jabr sozi lotincha transkripsiyada Algebra ni anglatib, Al-Xorazmiy asos solgan yangi fanning nomidir. Muhammad ibn Muso al-Xorazmiy (taxminan 783- 850-yillar) asli Xiva shahridan bo'Iib, matematika. astronomiya, geografiya va boshqa fanlar sohasida barakali ijod qildi hamda "aljabr" (algebra) fani

va "algoritm" tushunchasiga asos soldi. "Algebra" so'zining o'zi esa uning "Kitab al-Jabr val-muqobala" (Tiklash va qiyoslash kitobi) degan risolasi nomidan olingan. Uning arifmetikaga Oid risolasi hind raqamlariga asoslangan bo'Iib, hozirgi kunda biz foydalanadigan o'nlik pozitsion hisoblash tizimi va shu tizimdagi amallarning Yevropada tarqalishiga sabab bo'ldi. Olinining "al-Xorazmiy" nisbasi esa "algoritm" shaklida fanda abadiy o'rnashib qoldi. Uning XII asrdayoq lotin tiliga tarjima qilingan *Zij" (Astronomik jadvallar), "Hisob al-Hind". "Quyosh soati haqidagi risola" va boshqa asarlari Sharq va G'arb mamlakatlarida o'rta asrlar ilmiy tafakkurining taraqqiyotiga samarali ta'sir ko'rsatdi.

Allomaning eng mashhur asari "Yulduzlar ilmi va samoviy harakatlar haqida to'plam"! hisoblanadi. Uning bu kitobi Yevropada Kopernikkacha bo'igan astronomiya fan id a asosiy qo'llanma bo'Iib xizmat qilgan. U sferik trigonometriya asoschilaridan biridirFarg'oniy nisbasi lotinchada "alfraganus" shaklida yozilib, shu nom ostida u Movarounnahrning Farg'ona viloyatidagi qadimgi Qubo (hozirgi Quva) shahrida tavallud topgan Ahrnad al-Farg'oniyning (798-865-yillar) ijodiy faoliyati Bag'doddagi ilmiy markaz (akademiya) bilan bog'liq bo'Iib, hozirgi kunda uning 8 asari bizga ma'lum fanga abadiy kirdi.

Qomusiy olimlar o'z ilmiy merosida insonning aqliy, axloqiy, jismoniy va estetik takomilliy masalalariga katta e'tibor berganlar. Masalan, Muhammad al-Xorazmiy insonning kamolga yetishi va insoniy munosabatlarni yo'lga qo'yishda ilmfanning muhim ahamiyatiga ega ekanligi to'g'risidagi g'oyani ilgari surgan holda pedagogik fikr taraqiyotida munosib o`rin egallaydi. Ayniqsa, u matematika sohasida yangilik yaratgan nazariyotchi hamda pedagog uslubiyatchi olim sifatida tarixda qolgan. Xorazmiy o'z davrigacha bo'lgan qadimiy matematika fani rivojlangan mamlakatlar Valilion (Bobil), Yunoniston , Hindiston, Xitoy, Misrdagi deyarli barcha matematikaning kashfiyotlarni o'rganadi va o'z hayotiy talablar nuqtai nazarida ulardan farq etuvchi yangi kashfiyot yaratadi.

Qadimgi matematikadagi kashfiyotlardan Muhammad al-Xorazmiyning kashfiyotlari tatqiqotchilar fikriga ko'ra, quyidagilar bilan farq qiladi :

- Aljabr operatsiyasi ilgari hech kimda uchramagan;

- Irrotsional sonlar haqidagi tushuncha tarixda birinchi marta berildi;

- Matematika tarixida sxolostik munosabatlarga qarama-qarshi o'laroq, nazariya bilan amaliyot birgalikda olib borildi;

- Xitoylar va hindlar e'tibor bermagan yunon mantiq usuli rivojlantirdi; - Hisoblash matematikasi rivojlantirildi;

- Tenglamalar haqidagi tushunchalar aloxida fan darajasiga ko'tarildi – algebra fani kashf etildi;

- Yangi geometrik kashfiyotlar yaratildi;

- Geometrik munosabatlar bilan algebraik munosabatlar orasida bog'lanish kashf etildi;

- Hozirgi zamon matematik mantiq va kibernetika fanlarning muhim qismi bo'lgan algoritmlar nazariyasida asosiy rol o'ynaydigan tushunchalardan biri – algariyom tushunchasi yaratildi;

- Yunon algebrasi matematikaga isbotlash usulini bergan ekan, Xorazmiy qoidalashtirish g'oyasini berdi. Muhammad al-Xorazmiy ilmiy merosi bilan bilash nazariyasiga o'zining ulkan hissasini qo'shdi. "Al- kitob, al-muhtasar, fi-hisob, al-jabr va1- muqobala" asarida ("Al-jabr valmuqobala hisobi haqida qisqacha kitob") sonli kvadrat va chiziqli tenglamalar va ularni yechish yo'llarini bayon etadi . Bu asar 3 qismdan iboratdir.

Birinchisi algebarik qism, uning oxirida savdo muomilasiga oid kichik bir bo'lim bo'lib kiritiladi;

Ikkinchisi, geometrik qism – algebraik usul qo'llab o'lchashlar haqida ;

Uchinchi qism vasiyatlar bo'lib, muallif uni "Vasiyatlar kitobi" deb ataydi. "Al-jabr" keyinchalik matematika fanining alohida bo'limga aylandi va algebra deb ataladigan bo'ldi. Maskur amallar yordamida har qanday tenglamani kononlik shakliga, ya`ni asosiy tiplardan biriga keltirib, keyin yechiladi. Bu usul fan olamida muhim ahamiyatga ega edi. Shu asar tufayli "Al-Xorazmiy" nomi lotincha transkripisiyada "Algaritimi" shaklini oldi, keyin "Algaritmys" va nihoyat hozirgi zamon hisoblash matematikasining asosiy tushunchasi "algoritm" ("algorifm")ga aylandi. U matematikaning nazariy rivojlanishi bilan birga, bundan turmushda foydalanish yo'llarini ham berdi. Meros taqsim qilish, vasiyatnomalarni tuzish hamda mol taqsim etish uchun zarur bo'lgan hisoblarni ta'rif etdi. Muhammad al-Xorazmiy o'zining falakiyot sohasidagi hindlarning falakiyot jadvallarining tahlil etib, "Xorazmiy ziji" nomi bilan mashhur astranomik jadvallarni tuzdi. Ma'lumotlarga ko'ra VII- XV asrlarda hammasi bo'lib , yuztacha zij (trigonometriya va falakiyotga oid) jadvallar mavjud bo'lgan. Bu zijlar orasida boshqa olimlar bilan birga Muhammad al-Xorazmiy tuzgan zijlar ham bor edi. Bu kitob ham bir necha asarlar bu soha olimlarida qiziqish uyg'otadi va 1126-yilda lotincha tarjima qilinadi. Arab tilida birinchi yozilgan sinuslar va tangenslar ziji Xarazimiyga ta'luqli. Tadqiqotchilar fanda tekis, uchburchak triganometriyasini va sferik uchburchak trigonometriyasini tadqiq qilish ham Xorazmiydan boshlangan deyishadi. Uning sinus zijlari lotin tiliga o'girilib, yevropa falokiyotchi va geodeziya olimlariga qo'llanma sifatida xizmat qildi. Allomaning bu asari XII-asrda lotin tiliga tarjima etilib, bir necha asr davomida undan foydalanib kelindi. 827-yilda Xorazmiy rahbarligida yer kurrasining kattaligini aniqlash maqsadida yer meridianini bir gradusi o'lchab chiqildi. Bog'dodda yozilgan trigonometriyaga oid daslabki asar ham Xorazmiyga tegishli bo'lib , unda sinus, tangenslarning o'zgarish qonuniyati ko'rsatildi. Uning trigonometrik jadvali o'sha davr

jadvallaridan farq qilgan. Muhammad al-Xorazmiyning tarix va musiqaga oid, quyosh soatlari to'g'risida ham asarlari bo'lib, "Tarix kitobi" ("Kitob at-tarix") xalifalik tarixiga oid xalifalikning birinchi tarixchilardan sanaladi. Shuni ta'kidlash joizki, alloma o'zigacha bo'lgan ilmiy bilimlarning asosiy g'oyalari, tamoyili va metodlarini sintezlashtirdi. U ilmiy bilimlarni o'rganuvchilarning mustaqil bilim olishlariga e'tiborni qaratdi. Ya'ni pedagogika nuqtai nazari bilan qaraganda inson ijodiy faoliyatini rivojlantirishga e'tibor berdi. Masalan, "Ziji"ning muqaddimasida u shunday yozadi: "… o'quvchi quyidagini bilishi talab qilinadi: agar u shu (ishga) bu san'at (falakiyot) ni bilmasdan turib kirishsa, u bu chiziqlar haqiqatda aniqlangan (chiziqlar) bo'lmay, balki keyingi davrlardagi hisoblashlar natijasidir, deb noto'g'ri deb o'ylashi mumkin". Zero, hozirgi barkamol avlod yoshlari ham al-Xorazmiy ilm-fanga qo'shgan hissasini anglab yetmog'i, qomusiy olimlar asarlarini o'rganib ularni mohiyatini tushinib yetish kerak.

Xorazmiy nomi esa matematika fanida "algoritm" atamasi shaklida o'z ifodasini topdi. Uning "Aljabr" asari asrlar davomida avlodlar qo'lida yer o'lchash, ariq chiqarish, bino qurish, merosni taqsimlash va boshqa turli hisob va o'lchov ishlarida dasturulamal bo'lib xizmat qildi. Xorazmiyning bu risolasi XII asrdayoq Ispaniyada lotin tiliga tarjima qilinadi va qayta ishlanadi «Hindiston hisobi togrisidagi kitob» nomli arifmetik asar, algebra boyicha

Xulosa. «Al-jabr» va «al-muqobala» amallari hozirda qollanadigan tenglama hadlarining tenglamaning bir qismidan boshqasiga kochirilishi va oxshash hadlarning keltirilishi amallarining ornida qollangan. Ushbu ikkita amal alXorazmiyga birinchi va ikkinchi darajali har qanday algebraik tenglamani namunaviy shakllardan biriga keltirishga imkon berdi, bunday shakllar al Xorazmiyning talimotida oltita.Kvadrat tenglamalarni yechishning faqat geometrik usullaridan foydalangan yunonlardan farqli ravishda, al-Xorazmiy faqat o'zining o'gzaki ritorik yechimining tog'riligini isbotlash uchungina chizmalardan foydalanadi.

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UNLEASHING DATA MINING IN HEALTHCARE: TRANSFORMING KNOWLEDGE INTO ACTION

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Abstract — Data mining stands as a pivotal tool in healthcare, enabling the extraction of crucial insights vital for informed decision-making. Its applications span disease detection, policy formulation, recommendation systems, and personalized patient profiles. However, the vastness and intricacy of healthcare data pose challenges in analysis and pattern recognition. This paper reviews data mining techniques, processes, and tools pertinent to the healthcare sector. It underscores the significance of accurate data analysis in disease diagnosis, management, and treatment. By harnessing data mining's potential, healthcare industries can optimize resource allocation and enhance decision accuracy.

Keywords — Data Mining, Healthcare, Decision-making, Analytics, Disease Management.

I. INTRODUCTION

Data mining has emerged as an indispensable tool in the healthcare sector, facilitating the discovery of knowledge and patterns crucial for informed decision-making. Analyzing vast volumes of health data demands advanced methodologies to extract meaningful insights. Key applications of data mining in healthcare include disease detection, prevention, and management, as well as combating fraud in health insurance and optimizing medical spending. Moreover, it aids in formulating effective healthcare policies, developing personalized recommendation systems, and creating patient health profiles. However, the complexity of healthcare data presents challenges in analysis and decision-making. Data mining techniques such as classification, association, and clustering play a pivotal role in deriving actionable insights from this complexity. This paper reviews data mining techniques and tools pertinent to healthcare, emphasizing the importance of accurate data collection, preparation, and analysis. By leveraging data mining, healthcare organizations can streamline

processes, improve patient outcomes, and optimize resource allocation. Ultimately, the integration of data mining strategies promises to enhance decision accuracy and reduce unnecessary spending in the healthcare sector.

II.   DATA MINING PROCESSES

In the healthcare industry, the abundance of data necessitates transformation into actionable information for effective decision-making. Data mining holds promise in analyzing complex datasets to extract meaningful insights. The data mining process involves seven steps, commencing with the selection stage and culminating in knowledge discovery.

1.   S election: Initial parameters are employed to choose relevant data, marking the inception of the data mining process.

2.**Peprocessing**: Unnecessary parameters are eliminated to ensure data cleanliness and accuracy.

3.**Transformation**: Data pertinent to the specific problem are modified to facilitate targeted solutions.

4.**Data Mining**: This crucial stage delves into the complexity of the data to uncover valuable knowledge, hence termed as the knowledge discovery phase.

5.**Interpretation and Evaluation:** The information derived from the data mining stage undergoes scrutiny and evaluation. This process ensures that the knowledge extracted from the intricate data is pertinent for informed decision-making.
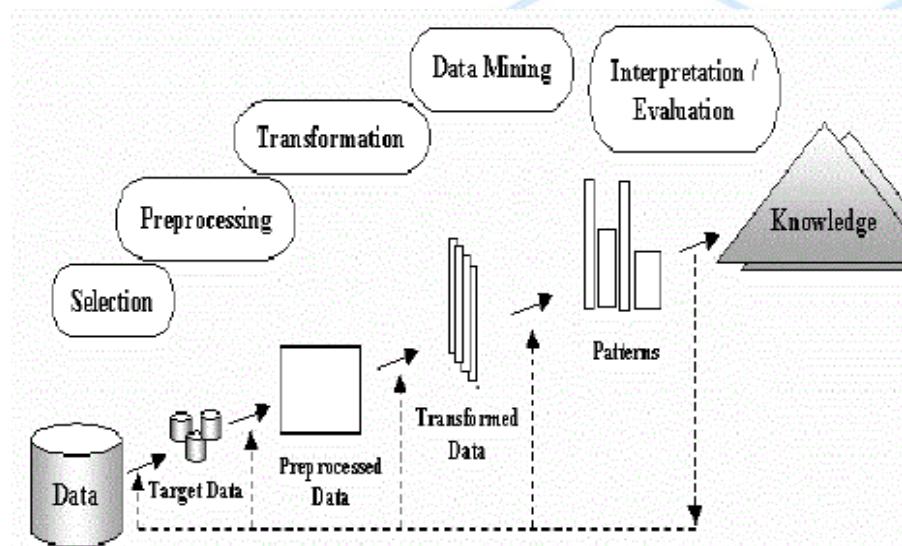

Fig 1: Application of Data Mining–A Survey Paper.

III. DATA MINING TECHNIQUES IN HEALTH CARE

Data mining techniques are classified into two types: supervised learning and unsupervised learning. Supervised learning involves a teacher who assists students in learning. The learning predicts an outcome based on specific parameters. Examples of such learning include classification and regression. Similarly, unsupervised learning is a process that does not require instructor. It defines a class of data without his assignment. A common example is clustering. Table 1 summarizes the supervised and unsupervised learning. Table 1: Characteristics and strategies for unsupervised and supervised learning.

Characteristic/ Technique	Unsupervised Learning	Supervised Learning
Goal	Discover patterns or structures in data	Predict an output based on input features
Input/Output	No labeled output; only input data	Both input and labeled output data
Training data	Unlabeled data	Labeled data
Examples	Clustering, dimensionality reduction, anomaly detection	Regression, classification, object detection
Evaluation	Evaluation metrics may be subjective and context-dependent	Evaluation metrics typically well-defined (e.g., accuracy, F1 score)
Scalability	Can be computationally expensive for large datasets	Generally scalable, depending on algorithms and computational resources

The methodologies of data mining are utilized in broad, complex data to unearth information within. Methods such as classification, regression, association, and clustering have been applied for this purpose. The varied classification algorithms depicted in fig 2 are leveraged for the analysis of diverse diseases.
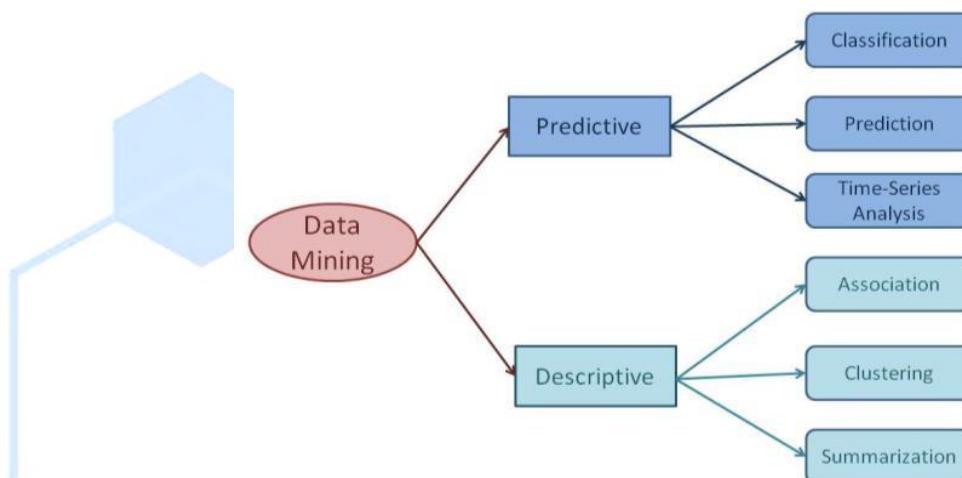
Fig 2: Different Data mining models in healthcare .

Clustering

Clustering refers to the process of discovering relationships within the data. Clustering is used for a variety of healthcare uses including the following:

- Grouping patients of similar profiles together for Monitoring;
- Detecting anomalies or outliers in claims or transactions;
- Defining treatment groups based on medication or condition;
- Detecting activity through motion sensors.

a. *Partitioning-based Clustering*

Partitioning objects into k number of clusters where each partition makes/represents one cluster, these clusters hold certain properties such as each cluster should consist of at least one data object and each data object should be classified to exactly one cluster. These methods are broadly classified to optimize a targeted benchmark similarity function such that distance becomes a significant parameter to consider first. The examples are:

- K-means clustering, (understand K means clustering from here in detail)
- CLARANS (Clustering Large Applications based upon Randomized Search)

b. *Hierarchical-based Clustering*

Depending upon the hierarchy, these clustering methods create a cluster having a tree-type structure where each newly formed clusters are made using priorly formed clusters, and categorized into two categories**: Agglomerative (bottom-up approach) and Divisive (top-down approach).** The examples of Hierarchical clustering are:

- CURE (Clustering Using Representatives)

- BIRCH (Balanced Iterative Reducing Clustering and using Hierarchies)

c. *Density-based Clustering*

These methods of clustering recognize clusters of dense regions that possess some similarity and are distinct from low dense regions of the space. These methods have sufficient accuracy and the high ability to combine two clusters. Its examples include

- DBSCAN (Density-based Spatial Clustering of Applications with Noise)
- OPTICS (Ordering Points to Identify Clustering Structure)

Table 2: Outline of the clustering methods, benefits and drawback.

Methods	Benefits	Drawback
K-means clustering	• Simple clustering approach • Efficient • Less complex method	• Requires number of cluster in advance • Problem with handling categorical attributes. • With non- convex shape might be difficult • to discover. • The result of the outliers may differs.
Hierarchical clustering	• Implementation is not difficult • Exceptional graphical abilities. • Clustering figures need not to be specify	• Have cubic time complexity in many cases so it is slower • It allows user to undo decision • Gaps in between points might be difficult to discover
Density based clustering	• Clustering figures need not to be specify • Unequal shapes can be taking care off. • Complicated data are easily handles	• Can handle points of different gaps • The more the data, the better the results.

Association is like finding connections between things to help us make predictions or get better results. There are two types of association: one is about finding patterns and the other is about predicting. When finding patterns, we don't need someone to tell us what to look for. But when predicting, we use a special way of learning that needs someone to teach us. Association classification has two steps:

i. Set of predetermined classes.

ii. Analysis of error rate.

Classification: the data set are known. For example, framework for classification and prediction of patient's survivability from the previous knowledge for a period of years. Software used in classification can learn from the dataset to predict future occurrence. In classification the datasets features can be classified as low, moderate, high and very high based on the symptoms of the diseases diagnosed. The forms of learning used in classification is supervised that involves teachers having known data label. In healthcare industry, the classification is the most widely used methods for detection, prediction and optimization.

a. **K-Nearest Neighbor (K-NN)**: This method is simple to use and employs classification and regression techniques. The output varies depending on whether k-NN is used for classification or regression. KNN analyzes new data in a database to determine the optimal subset for accurate prediction. In [1], researchers explored the use of the closest neighbor approach software to predict heart disease. The research yielded an accuracy of 97.4% for disease diagnosis, surpassing existing machine learning techniques.

b. **Decision trees(DT)** are often used in classification and prediction. It is simple yet a powerful way of knowledge representation. The models produced by decision trees are represented in the form of tree structure. A leaf node indicates the class of the examples. The instances are classified by sorting them down the tree from the root node to some leaf node[2].

c. **Artificial Neural Networks (ANN) .**A recent survey of AI applications in health care reported uses in major disease areas such as cancer or cardiology and artificial neural networks (ANN) as a common machine learning technique [3]. Applications of ANN in health care include clinical diagnosis, prediction of cancer, speech recognition, prediction of length of stay [4], image analysis and interpretation [5] (e.g. automated electrocardiographic (ECG) interpretation used to diagnose myocardial infarction [6]), and drug development[7]. Non-clinical applications have included improvement of health care organizational management [8], prediction of key indicators such as cost or facility utilization [9]. ANN has been used as part of decision support models to provide health care providers and the health care system with cost-effective solutions to time and resource management [10].

d. The **Bayesian classifier** is based on the Bayesian theorem and is particularly suited when the dimensionality of the inputs is high. Despite its simplicity, Naпve Bayes can often outperform more sophisticated classification methods [11].

e.**Support vector machine (SVM)** is a nonprobabilistic binary linear classifier used with both classification and regression problems. SVM is often used along with NLP methods to analyze text for topic modeling and sentiment analysis. It is also used in image recognition problems and handwriting digit recognition.Table 3 shows the

summary of the benefits and drawback of the data mining techniques.

Table 3: Summary of the classification techniques, benefits and drawback.

Techniques	Benefits	Drawback
K-NN	Simple to implement . Efficient and effective in training data	Data requires large space for storage in the database . Data overfitting. Delay in testing.
Decision Tree	Building decision tree does not requires prior knowledge . Reduces anomaly and assign specific values to problem. The diversity of data can easily be processed . Easy to understand . Numeric and categorical data are only processed .	Only requires one attributes. It generates categorical output. Can be unstable because the data are dependent on the dataset features.
Support Vector Machine	Improve accuracy than other machine learning classifier . It has a regularization parameter . Uses kernel trick Defined by a convex optimization problem.	Expensive to implement . Problem need to be formulated as 2-class classification . Consume time Only solve problem of binary numbers
Neural Network	Result can be generated with incomplete information . Information are easily store on the entire network . Fault tolerance . Can learn event to make decisions .	Requires higher processing power Data can have overfitting Difficult to discover the structure of the network.
Bayesian Network	Easy to implement . Can handle continuous and discrete data. Not sensitive to irrelevant features . Lesser training data are required	Dependency of the variable might result in inconsistency of the result . Computational infeasible unautomated

I.   DATA MINING TOOLS USED IN HEALTHCARE

Data mining tools assist in the analysis of extensive and intricate data sets by examining the attributes specified by users to identify patterns of events. These tools are utilized for tasks such as diagnosing illnesses, making predictions, and managing diseases to acquire insights and facilitate decision-making. Due to the wide variety of

software tools available, it becomes difficult to choose the appropriate software to solve a specific problem[11]. The most **popular** data mining tools are explained below:

KNIME (/naɪm/), the Konstanz Information Miner, is a free and open- source data analytics, reporting and integration platform. **KNIME** integrates various components for machine learning and data mining through its modular data pipelining "Building Blocks of Analytics" concept.

a.**Waikato Environment for Knowledge Analysis** (**Weka**) is a collection of machine learning and data analysis free software licensed under the GNU General Public License. It was developed at the University of Waikato, New Zealand and is the companion software to the book "Data Mining: Practical Machine Learning Tools and Techniques".

b. A: R is an open source computational and statistical analysis program. R software brings enormous benefits to the world of research and development as well as to the healthcare industry. The software for developing R data mining tools is FORTRAN, C and R.

c.**KEEL** (Knowledge Extraction based on Evolutionary Learning) is an open source (GPLv3) Java software **tool** that can be used for a large number of different knowledge **data** discovery tasks. **KEEL** provides a simple GUI based on **data** flow to design experiments with different datasets and computational intelligence algorithms (paying special attention to evolutionary algorithms) in order to assess the behavior of the algorithms.

d. **Orange Data Mining** is a set of open- source **data** visualization and analysis **tools** designed to enable users to quickly explore and analyze large datasets. This can be especially useful when working with big **data** and complex databases.

e.**Orange Data Mining** is a set of open- source **data** visualization and analysis **tools** designed to enable users to quickly explore and analyze large datasets. This can be especially useful when working with big **data** and complex databases.

f.**RapidMiner** provides **data mining** and machine learning procedures including: **data** loading and transformation (ETL), **data** preprocessing and visualization, predictive analytics and statistical modeling,evaluation, and deployment. **RapidMiner** is written in the Java programming language. **RapidMiner** provides a GUI to design and execute analytical workflows.

IV. DATA MINING APPLICATIONS IN HEALTHCARE

The application of data mining in healthcare promises to advance the clinical practice of diseases in terms of diagnosis, treatment, prevention, prescription and optimization of timely delivery to patients with diseases. This. There is big data in the healthcare sector about patient conditions in terms of diagnosis, treatment and costs that need to be analyzed to derive meaningful information and knowledge. Data mining

applications in healthcare are listed below:

1. Effective management of Hospital resource.

2. Hospital Ranking.

3. Better Customer Relation.

4. Hospital Infection Control.

5. Improved Patient care.

6. Decrease Insurance Fraud.

7. Health Policy Planning.

8. Prediction of novel drug targets.

CONCLUSION

This paper provides a comprehensive overview of existing research on data mining within the healthcare industry. The study begins by examining the contextual background, definition, and methodologies of data mining, as well as exploring the various techniques applied in healthcare settings and the associated advantages and limitations. Data mining tools are employed in the healthcare industry to forecast future outcomes based on generated information, aiding organizations in making informed decisions. Various forms of analytics including descriptive, predictive, prescriptive, and discovery were introduced. The origins and modification of health data were examined, alongside a review of prior research on the subject. Specific areas of application for data mining within healthcare were also highlighted.

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ANALYSIS OF METHODS OF ENSURING PORT
SECURITY IN SWITCHES

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Abstract — This article analyzes how to enable port security on the switch, how to prevent port security violations, and how to protect against attacks.

Switches are basic network devices that are mainly responsible for forwarding packets from one port to another. Although they are busy performing this important function, modern switches are capable of inspecting packet headers to enforce security policies at the network level. Port security is a network security feature that operates at layer 2 of the OSI model. It is mainly used to control and restrict access to the Ethernet ports of the switch. By implementing port security, network administrators can allow only authorized devices to connect to specific switch ports.

Today, port security is an important aspect of network infrastructure, not only focused on port protection, but also used to enhance features such as PortFast and Bridge Protocol Data Unit (BPDU) protection, Loop Prevention, DHCP Snooping and MAC filtering.

Keywords — Port Security, STP, PortFast, BPDU, DHCP Snooping, Loop, ARP, MAC filtering.

Introduction

Secure MAC addresses can be entered into the switch in 3 different ways:

1. static – secure MAC addresses are manually entered into the switch to allow the port.

2. dynamic - allows switching to MAC address learning when devices are connected and automatically updates the MAC address table. This is suitable for situations where the device changes frequently, but can be dangerous if unauthorized devices are connected.

3. sticky - learns MAC addresses dynamically and then stores them in the configuration.

The following example shows how to enable port security.

```
Switch(config)#interface fa0/1
Switch(config-if)#switchport port-security
Switch(config-if)#switchport port-security maximum 1
Switch(config)#interface fa0/1
Switch(config-if)#switchport port-security mac-address aaaa.bbbb.cccc
```

Here we have configured port security to allow only one MAC address on the port and specified that this MAC address should be aaaa.bbbb.cccc.

If the MAC address of the device connected to the port is different from the list of safe addresses, then a port violation occurs. By default, the port is in the error-disabled state.

Security breach mode descriptions are as follows:

shutdown (default) - the port immediately switches to the error-disabled state, turns off the port LED and sends a syslog message. This increases the damage counter. If the secure port error is disabled, the administrator must re-enable it by entering the disable and no disable commands.restrict - The port will drop packets with unknown source addresses until you remove enough safe MAC addresses to drop below the maximum value or increase the maximum value. This mode causes the Security Violation counter to increment and generates a system message.

protect - is the least secure of the security breach modes. The port will drop packets with unknown source MAC addresses until you remove enough safe MAC addresses to drop below the maximum value or increase the maximum value. No syslog message is sent.

There are also several alternative approaches to port security, some of which could be combined for better defence in depth.

802.1X Port-Based Authentication

802.1X Port-Based Authentication mandates devices to authenticate before gaining network access, significantly enhancing security by validating user or device identities through mechanisms like RADIUS (Remote Authentication Dial-In User Service). It's possible to connect an 802.1X system to an LDAP directory which can be an excellent approach in an enterprise environment.

Network Access Control (NAC)

More generically, Network access control solutions enforce security policies based on device health, identity, and compliance. 802.1X Port-Based Authentication may also be a step in a broader NAC system. This approach offers dynamic and context-aware network access, making it adaptable to diverse network environments.

VLAN Segmentation

Isolating network traffic into separate VLANs restricts communication between segments, limiting the potential impact of security breaches or unauthorized access within a particular VLAN. This approach combines very well with traditional port security to provide an additional layer of defence.

Physical Port Security

Physical port security is also an essential aspect of overall network protection, focusing on securing the physical access points through which devices connect to a network. It involves strategies, technologies, and practices aimed at preventing

unauthorized physical access to network ports and ensuring the integrity of the network infrastructure. Physical port security is often overlooked, but, if done right, physical port security can make life very hard for a would be attacker!

Importance of Physical Port Security

Physical access to network ports can provide unauthorized individuals with the opportunity to compromise network security, potentially leading to data breaches, network disruptions, and unauthorized data access. Usually, we think about normal access ports in a wall which are eventually connected to a switch port – but in poorly secured environments and attacker might even be able to access a network cabinet and the all-important console port of the switch itself. As security professionals, it's very easy to focus entirely on technical solutions – however physical access to a device is critical to consider.

The Main Part

Let's explore how to prevent several attacks on the switch.

Broadcast Storm Prevention

A broadcast storm is a disruptive network phenomenon where an excessive volume of broadcast (and sometimes multicast) traffic floods the network, overwhelming its capacity and impeding normal communication. Broadcast storms occur when a network device, such as a switch or router, continuously forwards broadcast frames - causing each device on the network to repeat and propagate these broadcasts. As the cycle repeats, network resources become saturated, leading to degraded performance, slowed data transmission, and even network outages. Broadcast storms often result from misconfigurations, network loops, or malfunctioning devices. If you study networking in any depth, you'll certainly learn more about avoiding Broadcast storms!

Port security addresses this concern by limiting the number of MAC addresses permitted on a given port. This limitation curbs the propagation of broadcast traffic that could lead to storms. By setting a maximum limit, network administrators ensure that a malicious or malfunctioning device cannot overwhelm the network with an excessive number of broadcasts. More advanced systems, such as storm control can also drop a specific type of traffic when more than a certain number of any one type of packet are seen on a link.

Flood attack prevention

In the same way that broadcast storms can disrupt a network, malicious actors can also send excessive traffic onto a network as part of a deliberate denial of service attack. There are numerous types of flooding attacks which could be attempted - ping floods, SYN floods, ICMP floods (Smurf attacks), and traffic flooding can all be mitigated in part by using port security and storm control.

Preventing STP attacks

Network attackers can manipulate Spanning Tree Protocol (STP) to perform an attack by spoofing the root bridge and changing the network topology. We should use PortFast and Bridge Protocol Data Unit (BPDU) Guard to mitigate Spanning Tree Protocol (STP) manipulation attacks.

PortFast

PortFast – PortFast takes an interface configured as an ingress or trunk port from a blocking state to a forwarding state, bypassing the listening and learning states. Apply to all end-user ports. PortFast should only be configured on ports connected to end devices. PortFast access ports bypass STP listen and learn states to minimize STP association wait times. If PortFast is enabled on a port that connects to another switch, there is a risk of creating an extension chain.

Bridge Protocol Data Unit (BPDU) Guard

A Bridge Protocol Data Unit (BPDU) is a fundamental element of the Spanning Tree Protocol (STP) and its variants, which are used to prevent network loops in Ethernet networks. A BPDU is a special type of frame that network switches exchange to exchange information about the network's topology and to collectively determine the best path for forwarding traffic. BPDU frames contain information such as the sending switch's identity, priority, cost to reach the root switch, and the path cost from the sending switch to the root switch.

The primary purpose of BPDU exchange is to establish a loop-free topology by electing a root bridge and logically blocking redundant paths. The root bridge becomes the central reference point, and switches exchange BPDUs to calculate the shortest path back to the root. This calculation helps the switches identify which ports should be designated as forwarding ports (ports that can pass traffic) and which should be placed in a blocking state (ports which will not forward traffic), thereby preventing the formation of network loops that can severely disrupt network operations.

BPDU guard is a safety mechanism which is instrumental in maintaining network integrity. When a port unexpectedly receives BPDU frames, it triggers BPDU guard to disable the port. This precautionary measure prevents the accidental introduction of rogue switches that could lead to network loops. BPDU guard operates on ports designated as access ports, providing a crucial safeguard against accidental misconfigurations or deliberate attacks on network stability.

DHCP Snooping

DHCP snooping plays a pivotal role in securing IP address allocation within a network. It operates by distinguishing between trusted and untrusted ports. Trusted ports are those connected to DHCP servers, while untrusted ports are those which should not be connected to a DHCP server. If a DHCP response is received on an untrusted port, the switch can assume that it is likely to connect to rogue DHCP server.

By validating DHCP responses on trusted ports and discarding unauthorized ones, DHCP snooping prevents potential IP address conflicts, unauthorized access, and potential security breaches.

Loop Prevention

Loop prevention mechanisms are vital to preventing disruptions caused by network loops. Port security contributes to this objective by monitoring the movement of MAC addresses within the network. When a port detects a sudden surge in MAC address changes or an unusual pattern, it indicates a possible loop. To prevent such scenarios, the port can be shut down automatically, mitigating the loop's impact and maintaining network availability.

Media Access Control (MAC) Filtering

MAC filtering involves permitting only specific MAC addresses to access a port, mitigating the risk of unauthorized devices gaining network access. MAC filtering is an effective approach assuming that devices are using their true MAC address – the problem is that spoofing a mac address is easily done and indeed, this is the default action for many modern devices (Especially phones). MAC address filtering can still be effective – an administrator can stipulate that MAC address spoofing be turned off when connecting to a corporate network, and opt for a "whitelist" approach to allowing devices. This would continue to ensure that only devices with permitted MAC addresses could access the network, but requires quite a lot of manual configuration to maintain. An attacker who is able to spoof a legitimate "allowed" MAC address can also still bypass this control.

Benefits of Port Security

Port security offers several advantages that contribute to a more secure and stable network environment:

Enhanced Security: Port security prevents unauthorized devices from gaining network access, reducing the risk of unauthorized data access, information theft, or malicious activities.

Reduced Attack Surface: By limiting the number of active devices on a port, port security minimizes the potential targets available to attackers, making it more challenging for them to infiltrate the network.

Improved Network Performance: Port security helps prevent broadcast storms and network loops, ensuring better network performance and responsiveness by minimizing unnecessary traffic and disruptions.

Ease of Management: Port security provides network administrators with granular control over connected devices. This facilitates more efficient network administration, troubleshooting, and device management.

Compliance and Regulatory Requirements: Many industries have regulatory standards that mandate strong security practices. Port security helps organizations meet these requirements by controlling access and mitigating risks.

Drawbacks of Port Security

While port security offers numerous benefits, it also comes with certain drawbacks that also need to be considered:

Complex Configuration: Implementing and managing port security on a large scale can be complex and time-consuming. Configuring and maintaining individual port settings, especially in dynamic environments, requires careful planning and continuous oversight.

Limited Flexibility: Port security's strict access controls can impede the flexibility needed in rapidly changing network environments. Frequent device changes or the addition of new devices may necessitate constant reconfiguration.

MAC Spoofing: Port security primarily relies on MAC addresses for authentication, which can be susceptible to MAC spoofing attacks. Skilled attackers can forge legitimate MAC addresses to bypass port security measures.

Potential False Positives: In certain scenarios, legitimate network changes or maintenance activities might trigger port security mechanisms, causing temporary disruptions or false alarms.

Complex Troubleshooting: When issues arise, diagnosing problems related to port security can be intricate and time-consuming, requiring a deep understanding of the configuration and potential interactions with other network components.

III Conclusion

Port security (including physical port security) remains a critical component of network security, offering protection against unauthorized access and network disruptions. By employing various techniques such as port security learning types, broadcast storm prevention, BPDU guard, loop prevention, DHCP snooping, and MAC filtering, organizations can bolster their network's security posture. While port security has its benefits and drawbacks, considering alternatives like 802.1X authentication and NAC can provide additional layers of security to meet evolving network demands.

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DYNAMIC FILTERING METHODS IN INFORMATION COMMUNICATION SYSTEMS

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Annotation. In the context of Information Communication Systems (ICS), dynamic filtering rules represent a flexible and flexible approach to filtering incoming and outgoing data. In this article, you can get answers to questions about dynamic filtering methods, their configuration and development, the main features of dynamic filtering rules, what role dynamic filtering plays as an important protector of efficiency and security. Information has also been cited on current examples of dynamic filtering.

Keywords: Encryption, decryption, cyber attacks, vulnerabilities, hackers, dynamic filtering, filtering methods.

ICSda offers a strong and flexible approach to data filtering that provides more efficient and flexible security, content management, and personalization solutions.Controlling the flow of information and striving to protect systems from damage has long been the impetus for the development of filtering methods. While the filtering concept itself has existed for centuries, dynamic filtering rules represent a relatively recent section of this interesting story with the ability to adapt and learn.Early filters relied on static, hand-coded rules to offer limited flexibility and struggled to adapt to evolving threats and user needs. With the growth of email and web content, the main focus has shifted to the analysis of real data on packages. Keyword-based rules and pattern matching methods have become commonplace, allowing content-based filtering of spam, malware, and inappropriate content. While offering more subtle control, these static rules did not have the dynamism to control the ever-changing digital landscape.

The era of artificial intelligence (AI) further enhanced the capabilities of dynamic filtering rules. Deep learning algorithms, big data analysis and self-learning mechanisms have opened up new paths for:

1.High precision threat detection: AI models can analyze complex data structures and detect subtle anomalies, leading to more accurate and efficient filtering.

2. Large-scale personalized experiences: Advanced recommendation systems can take into account a wide range of user information that offers personalized content and services with an unprecedented delicacy.

3. Flexible security solutions:Security systems can improve protection against constantly evolving cyberattacks, ahead of even the most complex threats.

Unlike static rules, which remain expressed and predetermined, dynamic rules can be adjusted and developed depending on various factors, including:

Real-time data analysis: they are in real-time

they can analyze incoming data flows, identify patterns, anomalies, and potential threats based on changing criteria.

Machine learning algorithms: machine learning algorithms

integration with dynamic rules allows you to learn and adapt over time, they become more accurate and more efficient when processing more data.

External sources of information: they update and filter the criteria

it can use external sources such as Threat Intelligence, Security databases, and user feedback to improve its decisions.

Key features of dynamic filtering rules:

Flexibility: they give new threats, developing can adapt to trends and changes in user behavior.

Granularity: they are certain types of data based on different parameters or it can be fine-tuned to target content .

Accuracy: they learn from flexible nature and data due to their ability, they can achieve higher accuracy than static rules.

Complexity: implementation and management of dynamic rules / static it can be more complicated than rules, which require experience in data analysis, machine learning and system management.

Application of dynamic filtering rules in ICS:

Spam detection: identify and filter spam letters and other unwanted messages in real time.

Malware and attack detection: detection and blocking of malware and network attacks based on behavioral analysis and threat data.

Content filtering: implementing organizational policies and user preferences by filtering unwanted content such as pornography, violence, or hate speech.

Personalization: providing personalized content and recommendations based on personal preferences and activities of users.

Examples of dynamic filtering rules:

Electronic identified by threat intelligence as spam sources

a rule that blocks postal addresses.The network traffic, which shows the behavior characteristic of the Botnet activity of the clock

determining rule. News based on the user's reading history and interests

rule recommending their articles. Now let's think about the future of dynamic filtering. The evolution of dynamic filtering rules is not over yet . Continued advances

in artificial intelligence, data science and distributed computing offer excellent opportunities for the future:

Context-aware filtering: taking into account factors such as user location, time of day, and social context for more specific and relevant filtering decisions.

Explanatory AI: strengthening trust and transparency by allowing users to understand how dynamic filtering rules make decisions.

Federal Education: joint improvement of filtering models across different systems without compromising user privacy or security.

In general, the rules of dynamic filtering have gone a long way, from simple static walls to flexible solutions based on artificial intelligence. This journey reflects our constant search for control and security in the ever-evolving digital world. One thing remains clear as technology progresses: the dynamic dance between filtering and evolving information continues to shape the future of our online experiences. In the rapidly developing world of Information Communication Systems (ICS), where information flows continuously and threats are hidden in every corner, dynamic filtering occupies a central place as an important defender of efficiency and security.

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MAKTABGACHA YOSHDAGI BOLALARDA BILISH JARAYONLARINI RIVOJLANTIRISHDA O'YIN TEXNOLOGIYALARDAN FOYDALANISH USULLARI

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Annotatsiya: Ushbu maqolada maktabgacha yoshdagi bolalarni bilim doirasini kengaytirishga e'tibor qaratiladi. O'yinlar hamda texnologik o'yin jarayonlarini qanday shakllantirish jarayonlari ko'rib chiqiladi. Bolalardagi ko'nikmalarni to'g'ri rivojlanishidagi ahamiyati tushuntiriladi.

Kalit so'zlar: Maktabgacha yoshdagi o'yinlar, bilim va ko'nikmalar, bolalar, o'yin texnologiyalari, psixika.

Kirish

XXI – Asr texnologiya asrida yashar ekanmiz, hozirgi vaqtda zamonaviy jamiyat egasimiz.Hayot tarzimiz, yashash sharoitimiz, barchasi zamonga mos holatda yuritilmoqda. Jamiyatning rivojlanishi pedagogik yangiliklar , turli xil tajriba va tadqiqotlar natijalarini ko'rsata olish talab etiladi.

Maktabgacha ta'limda pedagogik texnologiya - bu zamonga ham nafas bo'lgan holatda bolalarga bilim va ko'nikmalar berishda yordamchi desak adashmagan bo'lamiz. Maktabgacha ta'lim tashkilotlarida o'quv jarayonlarini amalga oshirish uchun shakllar, uslub, usullar va texnologiyalardan o'quv jarayonining majmuasini aniqlaydigan pedagogik hamda psixologik yondashuvlar mahsuli hisoblanadi. Maktabgacha ta'lim tashkilotlarida texnologik ta'lim foydalanish zarurati quyidagilarga bog'liq:

- Davlat talablari
- Ilk qadam
- Ota-onalar
- Bolalarning shaxsiy sifatlari

Ta'lim tashkilotlarining o'ziga hos majburiyatlari va chegaralaridan kelib chiqib, dars va mashg'ulotlar olib boriladi. Maktabgacha ta'lim tashkilotlarida esa aynan Davlat talablari hamda Ilk qadam qo'llanmalaridan foydalanishadi. Belgilangan qoidalar va tartib orqali bolalarga bilim va ko'nikmalar beriladi. Pedagogik texnologiyalarning ahamiyati shundaki:

- Maktabgacha yoshdagi bolalarning rivojlanishidagi yutuqlarini baholaydi va uning yondashuvlarini aniqlaydi.

- Shaxsiy hamda tabaqalashtirilgan vazifalar uchun ko'nikmalar va sharoitlar yaratiladi

Maktabgacha yosh davri – bu bolaning eng fundamental davri hisoblanadi. Asosan o'rganilishi, ko'nikmalar olishi, rivojlanish qobilyatlari, nutqining to'g'ri ekanligi ijtimoiy kompetentsiyasi shakllanadigan o'ziga xos hal qiluvchi davr deb aytish mumkin. Bu davrda bolaga o'rgatiladigan mashg'ulot, darsliklardan tashqari o'yin ko'nikmalarining to'g'ri shakllanishini ham o'z ichiga oladi. Eng muhumi esa bu "sinab ko'rish" desak adashmaymiz. Sababi bu o'yinni bola o'ynolmaydi, bu o'yin to'g'ri kelmaydi emas aksincha sinab ko'ramiz degan maqsad bilan pedagog bolalarni o'yinga qiziqta olishi lozim. Bajarilayotgan mashg'ulot orqali bolaga motivatsiya bera olish, uni qiziqtira olish, ijodkorligini shakllanishiga yordam beradigan o'yinlardan foydalanish lozim. O'yinning ta'limiy va tarbiyaviy ahamiyati quyidagicha bo'lishi lozim:

- O'yin faoliyatining metodologiyasini bilish
- Tarbiyachining o'yin turlarini bilishi va kasbiy mahorat
- Bolalarning yoshi va mahoratlarini hisobga olgan holatda o'yin tanlash
- Qiziqishlari ham e'tibor berish
- Nazorat va kuzatish

Esdan chiqarmaslik kerakki: o'yin texnologiyasining asosiy maqsadi maktabagcha ta'lim tashkiloti faoliyatining shartlariga va bolalarning rivojlanish darajasiga qarab, faoliyat malaka va ko'nikmalarni to'laqonli shakllantirishga asos qaratish. Shu sababli ham pedagog tarbiyachiga qo'yiladigan talablar va mas'uliyat katta desak adashmaymiz. Negaki kelajagimiz poydevori bo'lib o'sayotgan bolalarni tarbiyasi aynan pedagog tarbiyachilarning zimmasida shakllanmoqda. Bizning fikrimizcha bolaning 10 soatdan oshiq vaqti maktabgacha ta'lim tashkilotida bo'lsa, qolgan yarmidan ko'pi esa asosan ota-ona va oila davrasida bo'ladi. Shu sababli bolaning rivojlanishi, o'sib ulg'ayishi hamda ta'lim va tarbiyasi, xulq-atvori ham aynan shu ikki maskanda olinadi desak adashmaymiz.Bolalar maktabgacha ta'lim tashkilotlarida o'z tengdoshlari orasida o'ynashlari mumkin, lekin uyda esa ukasi yoki singillari bilan vaqt o'tkazishiga to'g'ri keladi. G'iyosiddin Yusufning Tarbiyachi nomli kitobida aytganidek " Bolalar o'zi tengi bolalar bilan ko'proq muloqot qilishiga imkon bering, Ko'chaga chiqib qo'shni bolalar bilan o'ynasin yoki biror to'garak, sportga bering. Faqat atrofida yaxshi bolalar bo'lishiga e'tibor qarating. Yoshligidan yaxshilarga yondashib ulg'aysin. Bolani o'z tengdoshlari bilan birga bo'lishi dunyoqarashi kengayishi, aqliy rivojlanishiga sabab bo'ladi. Ota-onasi bilan tengdoshlari bilan birga gaplashgandek gaplashib fikr yurita olmaydiku deb takidlagan ekanlar. Bizning fikrimizcha bu fikrlar to'g'ri va maqsadga muvofiq deb o'ylaymiz.

O'z amaliyotimdan kelib chiqib aytadigan bo'lsam maktabgacha ta'lim tashkilotlarida asosan didaktik o'yin turlaridan foydalaniladi. Sababi bolaning aqliy faoliyatiga ta'sir etadigan uni rivojlantirishda yordam beradigan faoliyat turlari bilan shug'ullaniladi. Jumladan:

Juftini top

- Shakllarni to'g'ri joylashtirish
- Misollarn yechgan holatda rasmni bezatish
- Sensor motorikani rivojlantirish
- Mayda motorikani rivojlantirish
- Koptoklar bilan ishlash
- Hayvonlar va jonzotlarning taomlanishlari
- Loy bilan ishlash
- Rasmlarni joylashtirish orqali rang, hajm, raqam va tillarni o'rganish
- Mantiqiy fikrlash

Bularning barchasi maktabgacha ta'lim tashkilotida qo'llaniladi balkim bundan ham ko'p bo'lishi mumkin. Bu vazifa va o'yinlar bolalarni aqliy va psixologik savodxonligini shakllantirishga yordam beradi. Bundan tashqari esa bolalarning qobilyatlarini rivojlantirish uchun yordam beradi. G'iyosiddin Yusufning Tarbiyachi nomli kitobida aytganidek: Bolaning shaxsiyati va qobilyati faqat o'zi qiziqqan va xoxlagan faoliayt bilan shug'ullanishida rivojlanadi. Uning qiziqishlarini ham hisobga oling. Siz farzandingizni ingliz tilini o'rganish uchun qo'shimcha to'garakka berdingiz, balki unda xotira yaxshi ekanligi sababli til o'rganishga qobiliyati bordir. Lekin farzandingiz sport yoki san'at turiga qiziqadi. Mayli borsin, o'zini sinab ko'rsin. Borgani bilan hamma bola ham istagan ishini qila oladi degani emas axr. Faqatgina xoxishi uchun, uning istaklarini yo'q qilmaslik uchun qiziqqan yo'nalishiga yuboring.

Bunda ikki xil natija bo'lishi mumkin:

1. Farzandingiz biroz muddat o'tgandan so'ng unga sport yoki san'at emas, aynan til o'rganish kerak ekanligini tushunib yetadi.

2. Bo'lishi mymkin sport yoki san'atda siz kutmagan yuqori natijalarga erishib, sizni hayron qoldiradi.

Muhumi , farzandingizning qobiliyatlarini rivojlantirish emasmi.Shu sababli bolaning qiziqishi birinchi o'rinda turadi. Aynan tayyorlov guruhlardagi bolalar,

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erta tongdan bog'chaga kelgan vaqtlarida hammasi ham bir o'yin o'ynamaydi. Ayrimlari yozishni istashadi, ayrimlari lego va boshqa turdagi o'yinlarni o'ynashadi, ba'zilari esa matematikaga aloqador, shakllar, rang va shunga o'xshash o'yinlar bilan shug'ullanishni istashadi.

Ota-onalarning hammasi ham bolalarga bir xil ta'lim-tarbiya bermaydi. Barcha ota-ona individual hisoblanadi. Bir bolaga to'g'ri kelgan bilim ko'nikmalarni ikkinchi bola to'g'ri va tez qabul qilmasligi mumkin. Ba'zi ota-onalar esa ishlashi sababli charchagan bo'lishadi va uy yumushlaridan ortiq bolalariga vaqt ajrata olishmaydi. Tarbiyachi bo'g'chada o'rgatyabdiku hozir jim o'tirsin degan fikr bilan bolaga

televizor ko'rib o'tir yoki telefonimni olginda jim bo'l ishlarimi qilib olishim kerak degan so'zlar bilan farzandini o'zidan yiroqlashtiradi. Bola esa ko'rishi mumkin albatta televizor, telefonda o'yin ham o'ynashi mumkin. Lekin shunday savollar uyg'onadi:

- Qanaqa o'yinlar o'ynaydi?
- Qanday videoro'liklar ko'radi?
- Bu bolaning psixologik jihatdan rivojlanishiga qanday ta'sir o'tkazadi?
- Bolani aqliy rivojlanishi uchun qanday foydasi bor ?

Bolaning sog'lom rivojlanishida oilaviy munosabatlarni to'g'ri shakllantirish lozim. Sababi qachonki oilada muhit so'g'lom bo'lsa , shundagina bola erkin fikrlay oladi. Bolaning rivojlanishiga e'tibor qaratadigan bo'lsak : mobile telefon , planshetlar, kompyuter bilan shug'ullanishi uchun sharoitlarni yaratib berishgani sababli bolalarda faqatgina elektromobillarga o'rganish hissi kuchayib qolgan. Hattoki 2-3 yosh bolalar ham qo'lida telefon bilan o'yin o'ynab o'tirishadi. Albatta foydalanish mumkin biroq rivojlantiruvchi darslik va vazifalar bo'lsa maqsadga muvofiq bo'ladi deb o'ylaymiz. Hozirgi vaqtda barchamizga ma'lumki bolalarimiz uchun foydali elektron darsliklar ko'payib ketgan. Shu bois ham bolalarni qiziqishlariga e'tiborni qaratgan holda bemalol mobil telefon va planshetlardan foydalanishiga ruxsat berishimiz mumkin. Bola maktabagacha ta'lim tashkilotida elektromobillarsiz shug'ullanadigan bo'lsa, uyda esa albatta televizor ko'rishi va telefon va planshetlarda foydalanishi mumkin. Maslahat bergan bo'lar edim: ayniqsa hozirgi kunda mashxur bo'lgan "Qalan.uz" saytida bolalarning
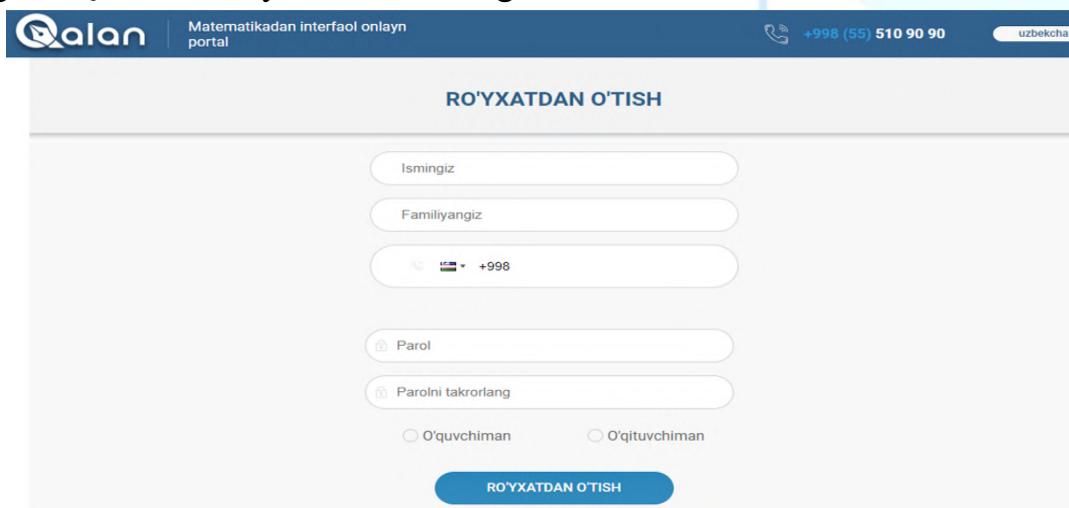
rivojlanishlari uchun matematik darsliklar yo'lga qo'yilgan. Bu platforma esa bolaga ummuman zarari yo'q , faqatgina bolaning matematik salohiyatini yaxshilaydi hamda bolaning o'zi individual shug'ullanadi. Har bir to'g'ri bajargan vazifasi uchun ushbu platforma bolalarga pul to'laydi. Bunda esa bola qiziqishni boshlaydi. Oilaviy vaziyatda bo'lishi mumkin bu ishni qilsang senga pul beraman deyishadi. Bola bu platforma orqali esa dars qilish uchun qiziqadi sababi bola ham o'qib-o'rganayabdi ham qo'shimcha haq olib ishlayabdi. Bu ham hozirgi kundan olib qaraydigan bo'lsak

o'zini-o'zi taminlash deb takidlash mumkin. Vazifalarni esa platformaning o'zi tekshiradi. Xatoliklar bo'lsa bola keying qismga o'tmaydi to'g'ri bajarib, ushbu darslikni mukammal o'rganmagunigacha darslar takrorlanaveradi. Biroq bolalarimizning ko'z qobiliyatini pasaytirishi ham ehtimoldan holi emas. Biroq hozirgi texnologiya asrida yashar ekanmiz bundan to'g'ri maqsadda foydalanish har birimizning vazifamiz.

Ammo har qanday texnologik ta'limot talabga javob berishi lozim:

- Texnologik diagramma
6
- Ilmiy asos
- Muvofiqlik
- Boshqaruv qobiliyati
- Smaradorlik
- Qayta ishlab chiqish

O'yin pedagogik texnologiyasi o'yinning asosiy xususiyati aniq belgilangan o'quv maqsadi va unga mos keladigan pedagogic natijalar bo'lib, ular ta'limiy va kognitiv yo'nalish bo'lishi tavsiflanadi.

Xulosa

Xulosa qilib aytadigan bo'lsak texnologik ta'lim tizimi yangicha metodika va ishlanmalarga boy bo'lgan tizim hisoblanadi. Bu tizim orqali bolalar texnologiyalar bilan ham nafas bo'lgan holatda tarbiyalanadi. Bugungi kunda ham yosh avlod texnologiyalarga qiziqishini inobatga olgan holatda tizimni rejalashtirish maqsadga muvofiq deb o'ylaymiz. Shu sababli ham bu tizimni bola qiziquvchanlik bilan o'rganadi. Ushbu ta'lim tizimi bolaalrga nazariy hamda amaliy ko'nikmalarni samarali tarzda o'rganishlariga imkon beradi. O'yin va maktabgacha ta'limdagi didaktik mashg'ulotlar jarayonida bolalarning aql idroki, xotira va tafakkuri o'sadi. Bular o'z navbatida, bolaning maktabda o'qiy olishi uchun psixologik zamin tayyorlaydi. Bunday zaminni tayyorlash va mustahkamlashda, albatta oilada hamda bolalar maktabgacha ta'lim muassasasida olib borilgan ta'lim tarbiya ishlari hal qiluvchi ahamiyatga egadir.

Foydalanilgan adabiyotlar ro'yhati:

- G'iyosiddin Yusuf - Tarbiyachi?
- Veysi Cheri Jerrahpasha – Munosib ota0ona bo'lmoq – saodat
- Xadicha Kubro Tongar – Farzand tarbiyasidagi yuz mo'jizaviy yechim

Foydalanilgan Internet saytlar:

https://arxiv.uz/uz/documents/slaydlar/tarix/maktabgacha-yoshdagi-bolalarda-bilish-jarayonlarini-rivojlantirishda-o-yin-texnologiyalardan-foydalanish

https://genderi.org/oyin-texnologiyalari-va-ularning-oziga-xosliklari-reja.html

ЦИВИЛИЗАЦИЯ, ТАРАҚҚИЁТ, МОДЕРНИЗАЦИЯ ЖАРАЁНЛАРИНИНГ ЎЗАРО АЛОҚАДОРЛИГИ

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Аннотация: Мақолада цивилизациявий тараққиёт, глобаллашув ва модернизация жараёнларининг ўзаро алоқадорлиги масалалари ижтимоий-фалсафий жиҳатдан таҳлил қилиниб, Ўзбекистоннинг иқтисодий, сиёсий ва маънавий тараққиётида цивилизациявий тараққиёт, глобаллашув ва модернизация жараёнларининг тутган ўрни ва аҳамияти кўрсатиб берилган. Бундан ташқари Ўзбекистонда амалга оширилаётган ислоҳотлар, модернизация жараёнлари, кўппартиявийлик тизими, демократик тартиб, инсон ҳақ - ҳуқуқлари ва эркинликларини таъминлашнинг ҳуқуқий асослари, суд ҳокимияти тамойиллари, миллий хавфсизлик концепцияси, мамлакат ҳудудий яхлитлиги ва тинчлигини таъминлаш тизимлари илмий фалсафий таҳлил ва тадқиқ қилинган. Мақолада Ўзбекистонда жамият ҳаётини модернизация ва ислоҳ этиш жараёни босқичма - босқич амалга оширилиб, хусусий мулкка эгаликнинг янги тизими барпо этилгани, миллий қадриятларни тиклаш ва ворислик анъаналарига содиқлик, ёш авлод тарбияси, ижтимоий ҳаётимизга кириб келаётган зарарли ғоялар, мафкуралардан ҳимоя қилиш омиллари, мамлакатимизни озод ва обод жамиятга айлантириш концепцияси, таълим тарбия соҳасидаги ислоҳотлар ижтимоий фалсафий жиҳатдан илмий таҳлил қилинган.

Таянч сўзлар: Цивилизациявий тараққиёт, глобаллашув, ахборотлашган жамият, модернизация, парадигма, жамиятнинг иқтисодий, ижтимоий-сиёсий, маънавий ҳаёт соҳаларидаги модернизация жараёнлари.

КИРИШ

Инсоният цивилизацияси тарихий тараққиёти жараёнида инсон, унинг эрки, ҳуқуқи, фаровонлиги, унга муносиб турмуш шароитини яратиш, баркамол инсонни тарбиялаш ва адолатли жамият барпо этиш масаласи доимо ўз долзарблигини сақлаб келган. Ижтимоий ҳаётда, цивилизация тараққиётининг ҳозирги босқичида фуқаролик жамияти қурилиши, глобаллашув, модернизация, демократик тамойиллар устуворлиги, жамият ҳаётининг инсонпарварлашуви, постиндустриал, ахборотлашган жамиятга ўтиш жараёнида бу масала янада муҳим аҳамият касб этиб келмоқда.

Бугунги кунда, Ўзбекистонда бозор муносабатларига асосланган, демократик, ҳуқуқий, фуқаролик жамияти, яъни озод ва обод Ватан, эркин ва

фаровон ҳаёт барпо этилиб, Ўзбекистоннинг ҳозирги даврдаги цивилизациявий тараққиёт йўли масаласи Президент Шавкат Мирзиёев томонидан қуйидагича баён қилинади. Олдимизга қўйган улкан марраларга эришиш учун давлатимиз ва жамиятимизнинг барча куч ва имкониятлари сафарбар этилмоқда, - деб таъкидлайди Президент Шавкат Мирзиёев, - Айниқса, давлат ва жамият қурилиши тизимини такомиллаштириш, қонун устуворлигини таъминлаш ва суд-ҳуқуқ тизимини янада ислоҳ қилиш, миллий иқтисодиётимизни ривожлантириш ва либераллаштириш, ижтимоий соҳани янада ривожлантириш, хавфсизлик, миллатлараро тотувлик ва диний бағрикенглик муҳитини мустаҳкамлаш, самарали ташқи сиёсат олиб боришдек устувор йўналишларга алоҳида эътибор қаратилмоқда.[Мирзиёев Ш.М. Олий Мажлис Сенатининг йигирманчи ялпи мажлисидаги нутқ // Нияти улуғ халқнинг иши ҳам улуғ, ҳаёти ёруғ ва келажаги фаровон бўлади. 3-жилд.Тошкент, Ўзбекистон. 2019 йил, 151-152 бетлар].

Ўзбекистоннинг цивилизациявий тараққиёт йўли халқнинг миллий менталитети, анъаналари, қадриятлари асосида амалга ошиб, Республикада фуқаролик жамияти барпо этилиши жараёни миллий ҳамда умуминсоний қадриятлар уйғунлиги асосида, Ўзбекистоннинг жаҳон цивилизациясига интеграциялашуви асосида содир бўлмоқда. Ўзбекистоннинг иқтисодий, ижтимоий - сиёсий, маънавий - маданий миллий давлатчилик модели энг аввало иқтисодий тараққиёт, инсон ҳуқуқлари ва фуқароларнинг турмуш даражасидаги кўрсаткичларига кўра жаҳон цивилизациясидаги ўрни ҳамда мавқеини белгилаб, республикада шу асосда замонавий фуқаролик жамияти барпо этилмоқда. Жаҳондаги замонавий миллий давлатчилик моделларининг ўзига хослиги энг аввало, биринчидан, жамиятда хукмрон бўлган илмий, диний ҳамда фалсафий дунёқарашлик меъёрларининг жамият сиёсий, ижтимоий ва маданий ҳаётига таъсири билан, иккинчидан, уларнинг техника иқтисодий ва тараққиёт даражасининг юксаклиги билан ва учинчидан, иқтисодий ва ижтимоий жараёнларнинг жадал тараққий этиб бориши билан белгиланиб, жамиятнинг цивилизациявий тараққиёти глобаллашув ҳамда модернизация жараёнларининг бевосита таъсири асосида содир бўлади.

МАТЕРИАЛЛАР ВА МЕТОДЛАР

Биз биламизки "цивилизация" тушунчаси алоҳида олинган бир халқ, ҳудуд, жамият, давлат ва ҳатто жаҳонга, уларнинг ижтимоий - иқтисодий ва маданий тараққиётининг муайян босқичига нисбатан қўлланувчи тушунча бўлиб, лотин тилида бу сўз "фуқароликка оид" деган маънони билдиради. Цивилизация ривожланишнинг муайян бир босқичида турган халқ ва мамлакатнинг ижтимоий - иқтисодий, сиёсий ва маънавий ҳаётидаги ўзига хослиги бўлиб, Ўзбекистоннинг ижтимоий-сиёсий, маънавий-маърифий ва

цивилизациялашган тараққиётида дунёвий илмлар қаторида турли диний таълимотлар ҳам ўзига хос ўрин тутиб келмоқда. Бу ҳолат Ўзбекистоннинг миллий мафкурасидаги динлараро бағрикенглик ғоясида ҳам ўз ифодасини топгандир. Ижтимоий тараққиётга цивилизациявий ёндашув ҳар бир халқ, мамлакат, минтақа тараққиётига ноёб ва такрорланмас жараён сифатида қарашга асосланади. Шу билан биргаликда ижтимоий тараққиётга цивилизациявий ёндашув ҳар бир миллий маданиятнинг ўзига хослиги, ноёб ва бетакрорлигини эътироф этган ҳолда жаҳон цивилизацияси ютуқларига таянади. Айниқса глобаллашув шароитида миллий маданиятга турли ташқи омилларнинг таъсири кучли бўлиб, миллий ҳамда умуминсоний маданиятнинг ўзаро боғлиқлиги, алоқадорлиги, ўзаро таъсири кучайиб бормоқда.

Ўзбекистонда Ислом маданияти марказини ташкил этишга доир билдирган ўзининг фикрида Президент Шавкат Мирзиёев, - Бу марказ аввало халқимизнинг яратувчилик даҳоси билан бунёд этилган ноёб меросни ҳар томонлама чуқур ўрганиш, юртимиздан етишиб чиққан буюк аллома ва мутафаккирларнинг ҳаёти ва илмий-ижодий фаолияти ҳақида яхлит тасаввур уйғотиш, халқаро миқёсда динлараро ва цивилизациялараро мулоқотни йўлга қўйиш, бугунги мураккаб даврда ислом динининг инсонпарварлик моҳиятини очиб бериш, жаҳолатга қарши маърифат билан курашиш, ёш авлодни гуманистик ғоялар, миллий ғурур ва ифтихор руҳида тарбиялашдек эзгу мақсадларни кўзда тутади, [Мирзиёев Ш.М. Адабиёт ва санъат, маданиятни ривожлантириш - халқимиз маънавий оламини юксалтиришнинг мустаҳкам пойдеворидир // Халқимизнинг розилиги бизнинг фаолиятимизга берилган энг олий баҳодир. 2-жилд.Тошкент, Ўзбекистон. 2018 йил, 179 бет.] - деб таъкидлаб ўтган эди.

Бугунги кунда глобаллашув жараёни инсоният жамияти янги цивилизациявий сифат ўзгаришини ўзида ифодалаб, жамият ҳаётидаги бу янги сифат даражаси ахборот - техникавий ёки ахборот-компьютер цивилизацияси сифатида эътироф этилмоқда. Глобаллашув ва ахборотлашув бугунги кунда дунёдаги барча мамлакатларнинг иқтисодиёти, сиёсати ва маънавий ҳаётига ўз таъсирини ўтказмоқда. Марказий Осиё, шу жумладан Ўзбекистоннинг иқтисодий, ижтимоий-сиёсий, маънавий тараққиётига глобаллашув, ахборотлашув ва модернизация жараёнлари кучли таъсир кўрсатмоқда.

Мафкуравий глобаллашув ахборот воситаларининг ривожи ва бу соҳада содир бўлаётган ўзгаришлар билан боғлиқ бўлиб, ахборотни кенг жамоатчиликка етказиб берувчи матбуот, радио, телевидение каби ходисаларни ўзида бирлаштирувчи оммавий ахборот воситалари (ОАВ) жамият ҳаётига улкан таъсир ўтказиш имкониятига эгадир. Радио, телевидение, Интернет энг сўнгги илмий янгиликларни қисқа вақтда бутун дунёга маълум қилишга, илм-

фан, маданият, адабиёт ва санъат ютуқларидан ҳар бир одам фойдалана олишига замин яратмоқда. Интернет бугунги ахборот маконининг муҳим бўғинига айланиб, бугунги кунда Интернетдан нафақат компьютер тармоғи, балки бошқа соҳаларда ҳам фойдаланилмоқда.

Маънавий ҳаётдаги глобаллашув жараёнлари, оммавий ахборот воситалари, Интернет, радио, телевидение, уяли алоқа воситалари орқали ахборотни етказишнинг фаоллашуви ҳам ижобий ҳам салбий оқибатларни келтириб чиқариб, бир томондан маънавий глобаллашув натижасида маънавий ҳаётимизга кириб келаётган илм-фан, маданият ва санъат, маънавий мерос ижобий аҳамиятга эга бўлса, иккинчи томондан турли зарарли ғоялар ҳамда мафкураларнинг жамиятимиз маънавий ҳаётига кириб келиши баркамол авлодни тарбиялаш, уларнинг мафкуравий иммунитетини мустаҳкамлаш вазифасини долзарб масала сифатида кун тартибига қўймоқда. Шунинг учун ҳам бугунги кунда оммавий ахборот воситалари ҳамда янги технологик воситалар асосида халқимиз ҳаётида содир бўлаётган ижобий ўзгаришлар ҳақида хикоя қилувчи чуқур тахлилий маълумотларни мунтазам бериб бориш, фуқароларнинг ижтимоий фаоллигини кучайтириш, турли ижтимоий тоифа ва гурухларнинг қизиқиш ва интилишлари, ҳаётий манфаатларини ёритиш, фикрга қарши фикр, ғояга қарши ғоя, жаҳолатга қарши маърифат билан курашиш тамойилини ижтимоий ҳаётга кенг татбиқ қилиш ҳар қачонгидан ҳам долзарброқ аҳамият касб этмоқда.

Жамият тараққиёти бу узлуксиз ўзгариш, ривожланиш, янгиланиш жараёнидан иборат бўлиб, ижтимоий тараққиётнинг асосий мотиви инсоннинг онгли фаолиятидан иборатдир. Жамият ҳаётида инсоннинг мақсади, эхтиёжи, манфаати ҳамда уларни амалга ошириш учун олиб борадиган фаолияти жамият тараққиётининг олға қараб боришига ёрдам бериб, харакатлантиради.

Инсоният жамиятининг индустриал, саноат цивилизациясига, бозор муносабатларига асосланган иқтисодий тизимга ўтиши ижтимоий ҳаётнинг барча соҳаларида модернизация жараёнларининг кучайишига олиб келмоқда. Ҳозирги замон постиндустриал ёки информацион цивилизациясининг вужудга келиб тараққий этишида эса глобаллашув жараёнининг таъсири катта бўлиб, глобаллашув жараёни ижтимоий тараққиётнинг тезлашувига, иқтисодий, ижтимоий - сиёсий, маънавий - мафкуравий ҳаёт соҳаларида турли маданиятлар ўзаро таъсирининг кучайишига олиб келмоқда.

МУҲОКАМА ВА НАТИЖАЛАР

Дарҳақиқат ҳозирги замон цивилизациясининг муҳим ўзига хос хусусияти, бу жаҳон ижтимоий ҳаётида инсонпарварлик, демократлаштириш ва глобаллашув сингари янги тамойилларнинг юзага келиши ҳамда ижтимоий ҳаётнинг барча соҳаларида намоён бўлишида кўзга ташланмоқда. Жамиятнинг

ривожланишида шахснинг эрки, ҳуқуқи ва маънавияти инсонпарвар, адолатли жамият барпо қилишнинг муҳим омили сифатида эътироф этилмоқда.

Ўзбекистоннинг цивилизациявий тараққиёт йўли, глобаллашув шароитида жамиятдаги модернизация жараёнларининг пировард мақсади замонавий, юксак даражасида тараққий этган, инсонпарвар фуқаролик жамияти барпо этишдан иборатдир. Ўзбекистонда замонавий фуқаролик жамияти барпо қилиш жараёнида халқнинг миллий ўзига хослиги, менталитетига, урф-одат ва анъаналарига миллий ҳамда умуминсоний қадриятларга катта эътибор қаратилиб, бу Ўзбекистоннинг цивилизациявий тараққиётининг ўзига хослигини ифодаламоқда. Фуқаролик жамияти барпо қилиш, халқнинг фаровонлигини таъминлаш, замонавий, илғор мамлакатлар даражасига кўтарилиш, тинчлик, барқарорлик, хамжиҳатлик асосида инсонпарвар, демократик, хуқуқий давлат барпо этиш ҳозирги замон цивилизациявий тараққиётининг асосий мақсади бўлиб, Ўзбекистон хам ўзининг мустақил тараққиёт йўлида ушбу меъёр ҳамда тамойилларга амал қилиб келмоқда.

Ўзбекистон жаҳон цивилизацияси тараққиётига, илм-фан, ахлоқ, дин, санъат, маданият соҳасидаги улкан ютуқлари билан муносиб хисса қўшиб, ўз миллий қадриятлари, маънавий мероси ва бой маданиятига таяниб, Ғарб ва Шарқнинг умумбашарий қадриятлари ва тажрибаларини ижодий ўзлаштирди.

Дарҳақиқат буюк ипак йўли мамлакатлари мутафаккирлари яратган илмий асарлар ўша асрлардаёқ араб тили орқали дунёга танилиб, Шарқу Ғарбда ибрат бўлди ва маълум даражада андоза ролини ўйнади. Уларнинг асарлари турли тилларга таржима қилиниб, Франция, Англия, Испания, Италия, Голландия ва бошқа кўп мамлакатларга тарқалди. Масалан, Ибн Синонинг "Тиб қонунлари" Ғарб илм-фан тили бўлган лотин тилида 30 мартадан ортиқ чоп этилди ва лотинчадан Европа ва бошқа қитъа халқлари тилларида нашр этилди.

X асрдаёқ Рим папаси Сильвесто II мураккаб рим рақами ўрнига Ал-Хоразмий қайта ишлаб чиққан "араб рақамлари"ни амалиётга киритиш ҳақида фармон берганди. XV асрда Австрия ва Италия университетларида Ал-Фарғонийнинг прономик асарлари бўйича маърузалар қилинганлиги хусусида голландиялик олим Регимонтон хабар беради. Ойнинг янги кашф этилган икки кратерига Ал-Фарғоний ва Мирзо Улуғбек номлари берилганлиги ҳақида 1647й польшалик Ян Гевелий айтган эди. Мутахассисларнинг таъкидлашларича, Ал-Форобий асаридан ғарбнинг машҳур олимлари Леонардо да Винчи, Бэкон, Коперник, Кеплер, Лейбниц ва бошқалар фойдаланганлар. Алломаларимизни машҳур шоир А. Данте, И.Шиллер тараннум этган, буюк немис файласуфи Г.Гегел аждодларимиз ижодига тан бериб, уларга юксак ҳурмат билдирган эди. [Мирзаева М. Қ. Буюк ипак йўли ва шарқ мутафаккир олимлари меросининг

дунё илм-фани ва ижтимоий тараққиётига таъсири. Фалсафа ва ҳаёт журнали, Тошкент.: 2020, №1., Б.105].

Кўриб турибмизки ижтимоий тараққиёт буюк аждодларимизнинг илмий меросига таяниб, Шарқ ренесанси даври олимларининг асарларида ҳам илгари сурилган ғоялар ҳозирги давргача жамият онгини шакллантиришнинг назарий асосларини ташкил қилмоқда. Масалан Абу Наср Форобийнинг давлат ва жамият тараққиёти ҳақидаги қарашлари илмий жамоатчиликнинг эътиборида бўлиб, унинг давлат бошқарувида янгиликларни жорий этиш ва шу орқали фаровонликни таъминлаш тўғрисидаги фикрлари долзарб аҳамият касб этади. «Баъзан раҳбарлар бир шаҳарнинг соҳибкори, шаҳар халқи ҳаётига тегишли ишларда тадбиркор бўладилар. Улар бу йўл-йўриқларни ўтмишда кечган бошлиқлардан ўрганадилар, лекин шу билан бирга, раҳбар келажак учун ўтмишдаги расм-русум, йўл-йўриқларни ислоҳ қилиши лозим ва фойда топса турмуш шароити тақозосига қараб уларни ўзгартиради. Шунингдек, ёмон одатларни ўзида ифодаловчи ўтмишни ҳам ўзгартирмоғи керак. Акс ҳолда ўтмишнинг талабларига риоя этиб, унинг кайфияти сақланса, турмушда ҳеч қандай енгиллик, ўзгариш ва ўсиш бўлмайди» [Абу Наср Форобий. Фозил одамлар шаҳри. - Тошкент: Абдулла Қодирий номидаги халқ меъроси нашриёти, 1994.- Б.189-190].

Дарҳақиқат давлат ва жамият бошқарувидаги мавжуд тизимлар ижтимоий - сиёсий самарадорликни таъминлашга хизмат қилиши зарур ва халқ фаровонлигига йўналтирилган бўлиши керак. Файласуфнинг фикрларидан маълум бўладики, жамият тараққиётига хизмат қилмайдиган қонун-қоидалардан воз кечиш ва янги бошқарув шаклларини жорий этиш ижтимоий тараққиётнинг муҳим омилидир.

Бундан ташқари тиббиёт соҳаси бўйича илмий кашфиётлари билан бир қанча асрлар олдинга ўтиб кетган Абу Али ибн Сино ижтимоий тараққиётга оид ҳам йирик илмий асарлар қолдирди. Унинг инсон ҳаётида билимнинг ўрни ва роли, олинган билимларни ижтимоий турмушда қўллаш борасидаги бетакрор фикрлари алоҳида аҳамиятга эга. Файласуфнинг фикрича, инсоннинг маънавий-руҳий олами билиш, билим олиш ва амалий ҳаёт давомида шаклланади. Шу билан бирга ҳаёт билимсиз бўлиши мумкин эмас, билим эса амалиётсиз бефойдадир [Болтабоев М.Н. Абу Али ибн Сина - великий мыслитель, ученый-энциклопедист средневекого востока. -Москва: Сампо, 2002. - С. 355-356].

Бундан ташқари соҳибқирон А.Темурнинг ҳаётий фаолияти, буюк салтанат тузиши мамлакатимиз ижтимоий тараққиётида муҳим урин тутиб, бу ҳақда И. Мўминов шундай ёзади: «Темур хислатларидан бири шу эдики, у бирор масалани ҳал этишдан олдин шу соҳанинг билимдон одамлари, олимлар билан

маслаҳатлашар, сўнг конкрет қарор қабул қилар эди» *[*Мўминов И. Амир Темурнинг Ўрта Осиё тарихида тутган ўрни. -Тошкент: Фан, 1993. – Б.22*]*. Дарҳақиқат давлат бошқаруви, ҳарбий санъат, иқтисодий-ижтимоий ҳаётда мавжуд анъаналар билан бирга янгича ёндашувларнинг ҳам изчиллик билан татбиқ этилиши, қисқа муддатда йирик салтанатнинг вужудга келишига сабаб бўлган омиллардандир.

Бундан ташқари астроном олим Улуғбек ўз даврида цивилизация ривожига улкан ҳисса қўшиб, унинг илмий кашфиётлари юксак эканини тарихнинг ўзи исботлади. Мирзо Улуғбек илм-фан ютуқларидан давлат бошқарувида фойдалангани ва ўзи ҳам бу жараёнга янгича ёндошиб, қатор асарлар ёзиб қолдирди. Масалан, У «Тўрт улус тарихи» асарида Туминаҳон ибн Бойсунғурхон подшоҳлиги ҳақида шундай ёзган эди: «Туминахон отаси салтанати тахтига ўлтириб, хонлик тожини кийгандан кейин жаҳонбонлик расму русуми ва тартибларини янгилади. Салтанати ва комронлиги овозаси, сарварлик ва хонлиги бонги оламнинг барча мамлакатларига кетди» [Мирзо Улуғбек. Тўрт Улус тарихи. Ўзбекистон ФА Мухбир аъзоси Бўрибой Аҳмедовнинг кириш сўзи, изоҳлари ва таҳрири остида. - Тошкент: Чўлпон, 1994.- Б. 46-47].

Дарҳақиқат Шарқ алломаларининг мероси инсоният ижтимоий тараққиётида муҳим аҳамият касб этиб, қомусий алломалар томонидан яратилган асарлар ҳозирги даврда ҳам илмий марказлар, мажмуалар, олий ўкув юртлари, ўрта махсус касб-ҳунар таълими муассасалари фаолиятида, янги Ўзбекистон ривожланишининг навбатдаги босқичида цивилизацион тараққиётнинг асосларини ташкил этмоқда.

Бундан ташқари жамият ижтимоий-иқтисодий ҳаётининг модернизациялашиб бориши тобора унинг барча соҳалари янгиланиб бораётганлиги, демократик ва либерал қадриятларнинг тарқалаётганлиги, илм-фан янгиликлари ҳамда янги технология ютуқлари позицияларининг мустаҳкамланиб бораётганини англатиб, ижтимоий – иқтисодий, маънавий – маданий соҳаларда модернизация жараёнлари янада чуқурлашиб, халқаро ҳамжамиятга интеграциялашиб, дунёвий цивилизациявий тараққиёт йўлидан бормоқда. Бу нуқтаи назардан модернизация жамиятда тўла амалга оширилиши орқали барча соҳаларнинг текис, бир хил тараққиётини таъминлаши мумкин [Модернизация жараёнининг фалсафий-методологик таҳлили. [тўплам] / ЎзР ФА, И.М.Мўминов номидаги фалсафа ва ҳуқуқ институти; масъул муҳаррир М.Н.Абдуллаева. Т.: Noshir, 2010 йил, 73 бет].

Биз биламизки замонавий жамиятни барпо қилиш жараёни ижтимоий ҳаётнинг барча соҳаларини модернизация қилишни талаб қилади. Иқтисодий ҳаёт соҳасида амалга оширилган модернизация жараёнлари, технологик

янгиликлар жамиятнинг ижтимоий - сиёсий ҳамда маънавий- маърифий соҳаларига ҳам ўз таъсирини кўрсатади.

Жамиятнинг иқтисодий ҳаётидаги модернизация жараёнлари ижтимоий ҳаётнинг бошқа соҳаларига ҳам бевосита ўз таъсирини ўтказиб, жамиятнинг ижтимоий-сиёсий ҳаётидаги модернизация жараёнлари бошқарув тизимининг такомиллашуви билан, ижтимоий ҳаётда ўзини- ўзи бошқарув тизимининг янада мукаммаллашуви, ижтимоий ҳимоя тизимининг мустаҳкамланиши, ҳуқуқий соҳада модернизация жараёнлари қонунларнинг такомиллашуви ҳамда ҳуқуқий давлатнинг барпо этилиши билан амалга ошади. Анъанавий миллий давлатчилик моделидан умуминсоний қадриятларга таянган ҳолда замонавий давлатчилик моделидаги меъёр ва тамойилларга таяниш сиёсий тизимдаги модернизация жараёнлари асосида амалга оширилади.

Маънавий ҳаётдаги модернизация жараёнлари маънавий қадриятларни тиклаш, замонавийлаштириш, маънавий соҳада янгилик яратишдан иборат бўлиб, маънавий соҳадаги янгиланиш жараёни ўтган авлодлар маънавий меросидан фойдаланиш, уни хозирги замон даражаси билан боғлаш, замонавий умуминсоний маънавий бойликларга таянган ҳолда ривожлантириш асосида амалга оширилади. Юксак маънавиятлилик замонавий жамият тараққиётининг асосий омилларидан биридир.

Жамият ҳаётининг маънавий соҳасидаги модернизация жараёнлари миллий ҳамда умуминсоний қадриятлар уйғунлиги, турли маданиятларнинг ўзаро бир- бирига таъсир этиб, бир-бирини бойитиши, маданият ва санъат, илм-фан соҳасидаги янгиликлар, кашфиётларнинг маънавий ҳаётимизга кириб келиши ҳамда уни янада бойитиши тарзида намоён бўлади. Турли техник, технологик воситаларнинг таълим, фан, санъат, матбуот соҳаларига кириб келиши ҳам маънавий ҳаёт соҳасига бевосита ўз таъсирини кўрсатадиган, моддий маданият соҳасида амалга оширилаётган модернизация жараёнларидир. Маънавий ҳаёт соҳасида амалга оширилаётган модернизация жараёнлари таълим, фан, маданият ва санъат тараққиётига ўз ҳиссасини қўшиб, жамиятни янги тараққиёт босқичига, маънавий юксалишга олиб чиқади.

Мустақилликдан кейинги ўтган давр мобайнида Ўзбекистон мустақиллигининг ҳуқуқий меъёрий асослари яратилди, асосий қонун- Конституция қабул қилинди. Миллий давлат тизими анъанавий давлатчилик ғоялари ва жаҳон давлатчилиги илғор тажрибаларининг синтези шаклида барпо этилди. Бошқарувда янги усуллар қарор топди. Маҳаллий давлат ҳокимияти тизими тубдан ўзгариб, нодавлат - нотижорат ташкилотлари ва фуқароларнинг ўзини - ўзи бошқариш органларининг ваколатлари кенгайтирилди.

ХУЛОСА

Янги Ўзбекистонда амалга оширилган ислоҳотлар ҳамда глобаллашув шароитида жамият ҳаётининг турли соҳаларида амалга оширилаётган модернизация жараёнлари кўриб ўтиладиган бўлса, энг аввало Янги Ўзбекистонда кўппартиявийлик тизими шакллантирилди, жамият ҳаётида соғлом демократик жараёнлар муҳити вужудга келтирилди. Инсон ҳақ - ҳуқуқлари ва эркинликларини таъминлашнинг ҳуқуқий асослари вужудга келтирилиб, суд ҳокимияти ҳозирги замон халқаро ҳуқуқ тамойиллари негизида тубдан ислоҳ қилинди. Миллий хавфсизлик концепцияси ишлаб чиқилиб, мамлакат ҳудудий яхлитлигини ва тинчлигини таъминлашга қодир бўлган замонавий қуролли кучлар тизими яратилди. Бугунги кунда модернизация жараёнлари иқтисодиётни ҳам, бошқаришни ҳам, маънавий ҳаётни ҳам, суд- ҳуқуқ тизимини ҳам, мамлакат мудофааси, қуролли кучларни ҳам қамраб олган кенг қамровли жараёндир.

Мамлакатлар ўртасидаги маданиятлараро мулоқотни кучайтириш ва модернизицациялашув жараёнлари Марказий Осиё давлат раҳбарларининг Маслаҳат учрашувларида кўриб ўтилмоқда. 2017 йил ноябрь ойида Самарқанд шаҳрида БМТ ҳамкорлигида "Марказий Осиё:ягона тарих ва умумий келажак, барқарор ривожланиш ва тараққиёт йўлидаги ҳамкорлик" мавзусида халқаро конференция ўтказилди. Анжуманда минтақа мамлакатлари ўртасида иқтисодиёт, маданий-гуманитар, транспорт, туризм ва бошқа соҳалардаги ҳамкорликни янада кенгайтириш, давлат чегараларини делимитация ва демаркация қилиш, сув-энергетика ресурсларидан биргаликда фойдаланиш, юзага келиши мумкин бўлган хавф ва таҳдидларга қарши ҳамкорликда курашиш юзасидан муҳим таклифлар билдирилди.

Янги Ўзбекистонда жамият ҳаётини модернизация ва ислоҳ этиш жараёни босқичма- босқич амалга оширилиб, ижтимоий ҳаётнинг барча соҳаларини қамраб олди. Республикамизда хусусий мулкка эгаликнинг янги тизими барпо этилди. Миллий қадриятларни тиклаш ва ворислик анъаналарига садоқатли авлодни тарбиялаш концепцияси ишлаб чиқилди. Глобаллашув шароитида маънавий ҳаётимизга кириб келаётган зарарли ғоялар ҳамда мафкуралардан ҳимоя қилишнинг муҳим омили, мамлакатимизни озод ва обод жамиятга айлантириш, Ватан равнақини маънавий таъминлаб беришга қаратилган назариялар шаклланди. Миллий урф - одатлар, қадриятлар ва анъаналарнинг тикланиши асосида янги жамият қуришда маънавий - маърифий тарғибот ва таълим тарбиянинг роли оширилди. Бу соҳадаги ислоҳотлар, янгилаш ва модернизация жараёнлари изчил равишда давом эттирилмоқда.

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ОРГАНИЗАЦИЯ ГОСУДАРСТВЕННОГО КОНТРОЛЯ ЗА РАЦИОНАЛЬНЫМ ИСПОЛЬЗОВАНИЕМ И ОХРАНОЙ ЗЕМЕЛЬ

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Аннотация: Рассмотрение в данной статье порядка установления государственного контроля за рациональным использованием и охраной земель. Проанализированы аспекты права специально уполномоченных государственных органов запрашивать и получать от государственных органов и организаций или их должностных лиц на безвозмездной основе необходимую статистическую информацию, аналитические материалы, документы, иную информацию, решения и иные документы, связанные с выделением земельных участков, в том числе касающиеся открытых конкурсов и электронных онлайн-аукционов.

Ключевые слова: решение, электронное решение, кадастровое агентство, охрана, онлайн-аукцион

Annotatsiya: Ushbu maqolada yerlardan oqilona foydalanish va ularni muhofaza qilish ustidan davlat nazoratini o'rnatish tartibini ko'rib chiqish. Maxsus vakolatli davlat organlari yer uchastkalarini ajratish bilan bog'liq zarur statistik axborotni, tahliliy materiallarni, hujjatlarni, boshqa axborotni, qarorlarni hamda boshqa hujjatlarni, shu jumladan ochiq tanlovlarga va elektron onlayn-auksionlarga taalluqli axborotni davlat organlari va tashkilotlaridan yoki ularning mansabdor shaxslaridan beg'araz asosda so'rash va olishga haqlilik jihatlari tahlil qilindi.

Kalit so'zlar: Qaror, E-qaror, Kadastr agentligi, muhofaza qilish, onlayn-auksion

Annotation: In this article, consider the procedure for rational use of lands and establishing state control over their conservation. Aspects of eligibility to request and receive the necessary statistical information, analytical materials, documents, other information, decisions and other documents related to the allocation of land plots by specially authorized state bodies, including information relating to open competitions and electronic online auctions, from state bodies and organizations or their officials on an impartial basis were analyzed.

Keywords: Decision, e-decision, Cadastral agency, conservation, online auction

Введение. Особое место в организации государственного управления в сфере землепользования и охраны земель в Республике Узбекистан занимает деятельность местных органов государственной власти. Советы народных депутатов, являющиеся представительными органами на местах, и хокимы во

главе с исполнительной властью обладают определенными полномочиями по использованию и охране земель, которые определены статьями 120-127 главы XXI Конституции Республики Узбекистан "Основы государственной власти на местах", а также законом "О государственной власти на местах". В соответствии со статьей 1 настоящего закона губернатор области, района, города является высшим должностным лицом области, района и города и одновременно осуществляет представительскую и исполнительную власть на соответствующей территории.

Данная норма означает, что Кабинет Министров Республики Узбекистан вправе осуществлять государственный контроль за рациональным использованием и охраной земель на всей территории страны.

Органы и должностные лица, осуществляющие контроль за использованием и охраной земель, несут ответственность за правильную организацию и осуществление своей деятельности в соответствии с законодательством.

Глава 12 статьи 85 Земельного кодекса посвящена решению вопросов" порядка осуществления государственного контроля за использованием и охраной земель", а также

Принято постановление президента от 21.02.2022 № ПП-138"О мерах по повышению эффективности государственного контроля за использованием земельных участков".

Специально уполномоченные государственные органы вправе запрашивать и получать от государственных органов и организаций или их должностных лиц на безвозмездной основе необходимую статистическую информацию, аналитические материалы, документы, иную информацию, решения и иные документы, связанные с выделением земельных участков, в том числе информацию, касающуюся открытых конкурсов и электронных онлайн-аукционов.

Основными задачами осуществления контроля за выделением, использованием и охраной земельных участков являются обеспечение соблюдения требований законодательства физическими и юридическими лицами, органами государственного управления, органами местного самоуправления.

Установление систематического контроля за своевременным и полным выполнением мероприятий, предусмотренных республиканскими и местными программами, связанными с выделением земельных участков, освоением новых земель и введением их в сельскохозяйственный оборот.

Осуществление постоянного контроля за обеспечением соблюдения требований, установленных Земельным кодексом, при выделении земельных

участков сельскохозяйственного назначения и земельных участков несельскохозяйственного назначения.

Постоянный мониторинг единой электронной системы разработки, согласования и регистрации решений органов местного самоуправления - "e-решение".

Установление строгого прокурорского надзора за своевременным выявлением случаев самовольного захвата земельных участков и их незаконного использования, а также за обеспечением неотвратимости наказания лиц, совершивших правонарушения.

Систематическое изучение состояния соблюдения земельного законодательства, формирование единой правоприменительной практики в отрасли.

Подготовка предложений по рациональному землепользованию на основе передового зарубежного опыта.

Изучить целевое расходование средств Фонда развития сельского хозяйства и продовольствия, а также соответствующих внебюджетных средств, направляемых в отрасль, международных финансовых институтов и иностранных государственных финансовых организаций.

В целях эффективной организации исполнения дополнительных задач в составе Генеральной прокуратуры будет создано Управление по предупреждению хищения земельных ресурсов в составе 8 штатных единиц, а в прокуратурах Республики Каракалпакстан, областей и города Ташкента-отделы по предупреждению хищения земельных ресурсов в составе 56 штатных единиц.

В целях усиления общественного контроля за рациональным использованием и охраной земельных участков с 1 марта 2022 года установлен следующий порядок, в соответствии с которым.

Фото-и видеозаписи, направляемые в Генеральную прокуратуру и агентство кадастра органами местного самоуправления населения и граждан по случаям самовольного захвата и незаконного использования земельных участков, рассматриваются в порядке, установленном законодательством.

Органам самоуправления граждан и помощникам мэра района (города) по вопросам развития предпринимательства, обеспечения занятости населения и сокращения бедности в махалле предоставляется право направлять запросы в местные органы исполнительной власти, строительные и кадастровые органы для определения законности любых зданий или сооружений, строительство которых начато на их территории, при этом:

• данные запросы рассматриваются в обязательном порядке в течение 5 рабочих дней с предоставлением информации о наличии или отсутствии

разрешительных документов на здания и сооружения, строительство которых началось;

* органы самоуправления граждан размещают полученную на основании запросов информацию в своем здании в месте, доступном для всех граждан, и в однодневный срок предоставляют информацию по выявленным незаконным обстоятельствам органам, осуществляющим надзор в земельной сфере.

Агентству "Ўзбеккосмос" совместно с кадастровым агентством поручено до конца 2022 года в качестве эксперимента принять меры по выявлению самовольно занятых земельных участков и незаконных зданий и сооружений в Мирзо-Улугбекском и Юнусабадском районах города Ташкента, Кибрайском и Ташкентском районах Ташкентской области путем обработки космических снимков.

В целях повышения эффективности оперативно-розыскной деятельности по выявлению фактов нарушения земельного законодательства в составе оперативно-розыскного департамента МВД, состоящего из 73 штатных единиц, созданы подразделения по противодействию хищению земельных ресурсов, а в территориальных оперативно-розыскных службах-подразделения по борьбе с хищением земельных ресурсов.

Вывод. Статья посвящена профилактике нарушений земельного законодательства, систематическому изучению ситуации соблюдения земельного законодательства, формированию единой правоприменительной практики в отрасли. Изучены задачи государственных уполномоченных органов, обеспечивающих верховенство закона, по подготовке предложений по рациональному использованию земель на основе передового зарубежного опыта.

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ASOTHYRIAN IMAGERY AND PHILOSOPHY IN THE ANCIENT EAST THE EMERGENCE OF KNOWLEDGE

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Abstract: This article discusses the early stages of the philosophy of the Ancient East, its influence on the minds and lives of the inhabitants of this land, the role of philosophy in the life of the Ancient East.

Key words: emergence of mystical ideas and philosophical knowledge in the Ancient East, philosophical schools, Islamic religion, Islamic philosophy, social-political, spiritual-ethical teachings of Eastern thinkers,

The term Eastern philosophy refers to a set of philosophical currents and views that appeared on the Asian continent. Eastern philosophy includes Indian, Chinese, Persian, Japanese, Korean, and Central Asian philosophy. Babylonian and Arab philosophy are sometimes included in this list, but they also apply to Western philosophy. Many societies have addressed philosophical issues and built their own philosophical traditions on the work of other societies. For example, Middle Eastern philosophy was influenced by Western philosophy. Russian (some see it as related to Western philosophy), Jewish, Islamic, African, and some Latin American philosophical traditions have been influenced by Western philosophy; however, they have not lost their originality. Differences between these traditions are defined by respected historical philosophers, ideas, styles, or languages. They can be studied by related methods, and there are significant commonalities between them. The first philosophical teachings It originated in India, China, Central Asia and Greece, and then spread to Western countries. Qad. Philosophical schools in India are divided into 2 types, one is based on the Vedas (Vedanta, Yoga, Vaisheshika, Nyaya, Sankhya), and the other is schools that reject the Vedas (Jainism, Buddhism, Lokoyata). The first philosophical teachings in ancient China originated in the 7th century BC. He is Qad. Found in Chinese written sources, these sources include "Book of Songs", "Spring and Autumn". monuments and "Aphorisms" of Confucius, Taoism can be included. Philosophical views in Central Asia. It is expressed in Turkic writings, the principles of belief in God, and the Zoroastrian holy book Avestodia. In addition, the natural philosophical views and ideas of the peoples of the East about worshiping the main elements of nature, earth, water, air and fire, spread widely to the countries of the Near

and Middle East and were absorbed into the way of thinking of the peoples of Ancient Egypt, Babylon, and Lydia. Researchers know that the first philosophical school of Greece, the Miletus School, also took its ideas from Sharkus. In the 2nd-1st centuries BC, the kingdom of the Kushons settled in the territory covering the lands of Marv, Balkh, Termiz, Sighnoq, Samarkand, Bukhara, where the Buddhist religion ruled, and its philosophy influenced the way of thinking of the people living in this place. But the ideas of Avesta do not completely leave the people's minds. By the 3rd century AD, the doctrine of monism appeared, promoting the ideas of equality. This doctrine was the spiritual support of the Mazdak movement. Philosophy had a significant impact on Chinese civilization and East Asia as a whole. Many great philosophical schools emerged during the Spring and Autumn Period and the Warring States Period, known as the Hundred Schools of Thought. The most important of them are Confucianism, Taoism, Mohism and Legalism. Later, during the Tang Dynasty, Buddhism joined the ranks (it should be noted that in Eastern philosophy there is no strict distinction between religion and philosophy). Like Western philosophy, Chinese philosophy is broad and has schools that cover every branch of philosophy. In the history of the Indian subcontinent, after the establishment of the Arya-Vedic culture, within a period of two thousand years, philosophical and religious thought led to the emergence of six Nastika schools. These schools were closely associated with Hinduism. Hindu philosophy shaped much of South Asian culture and reached the Far East through dharmic religions. The pluralism of ideas in it brought Indian philosophy to the form of liberal universalism. The history of Persian philosophy goes back to ancient Iranian philosophical traditions and their Indo-Iranian roots. Persian philosophy was influenced by Zoroastrian teachings. The various wars in Iran's history—Alexander the Great, the Arabs, and the Mongols—conquered cultures, religions, and resulted in the emergence of various philosophical schools.

These include Zoroastrianism and Islamic teachings, trends influenced by Greek philosophy, Manichaeism, Mazdakism, etc. Central Asian philosophy was formed under the influence of Zoroastrianism and later Islam. Ibn Sina, one of the most important philosophers, formed logic and metaphysics in Central Asia and the Islamic world in general; in this he relied on the works of Aristotle and Plato. Ibn Sina rejects the creation of the universe on the axis of time; says that the universe is an emanation of its creator. These views of Ibn Sina are close to Islamic deism and pandeism. Later, other Central Asian philosophers—Biruni, Farabi, Ghazali, Nawai, Bedil, etc.—thought within the Islamic metaphysics founded by Ibn Sina, and some of these currents reached Europe.

Indian philosophy (religion) VEDA this religion is now called Hinduism but. VEDA is divided into 4, these are rigveda - hymns to the deities, samaveda - melodious songs, yajurveda - sacrificial songs, atharveda - magic and spells. The Vedic religion

led to great stratification in the Indian people. Later, Buddhism appeared. All hii After the inhabitants of India began to convert to Buddhism, the Vedic people made a big change in their religion, and thus the Vedic religion became Hinduism. The medieval period of Chinese philosophy (2nd century BC - 10th century AD). and is characterized by the contrast between Daoism. In the end, Confucianism prevailed in this debate as the state religion and morality. In the 1st century BC. e. Buddhism entered China. The famous thinkers of the Han period: the philosopher and statesman Dong Zhongshu (2nd century BC), who became famous in the Middle Ages as "Confucius of the Han period", the emperor Wu of the Han dynasty (2nd century BC, Confucius), Confucian philosopher, writer and philologist Yang Xiong (53 BC - 18 BC), author of the Tai Xuan Jing (Great Secret Law), an imitation of the Book of Changes. Great thinkers such as Wang Chong (27-97 AD) and Zhang Heng (78-139 AD) also belong to the Han period. Zhang Heng made great contributions to the development of ancient Chinese astronomy, mechanics, seismology and geography. A great thinker of this period was also the historian Sima Qian (145-86 BC), the author of the first general history of China, beginning with ancient times and ending at the end of the 2nd century BC. e. During the reign of the Han Dynasty, the work of thinkers such as Meng Si (90-40 BC) and Jing Fang (78-37 BC) are believed to have laid the foundation for the I Ching calendar applications. This line of development of the I Ching's calendrical astronomical aspects may include the works of Meng Si's disciple Jiao Yanshou, the author of the I Lin (Forest of Changes), and Zheng Xuan (127-127 CE). 200), Xun Shuang (128-190) and Yu Fan (164-233). In the second century AD, the work of the Daoist philosopher and alchemist Wei Boyang (ca. 100-170) was the author of Can tong qi, in which he described the trigrams and explained the main principles of Taoist alchemy using hexagrams. continued. Wei Boyan's work was constructed as a commentary on the classic "Book of Changes" (Zhou Yi). During the Han period, the Tai Ping Ching was written and attributed to the Taoist sage Yu Ji. The teachings contained in this book formed the basis of the ideology of the Yellow Turban Rebellion and significantly influenced the development of Taoist utopian thought.

The philosopher Wang Bi (226-249), who lived for 23 years, greatly influenced the development of philosophy in China. He was a major official during the First Wei Dynasty (220-264). The thinker expressed his views in his commentaries on the classics of Confucius and Taoism. Wang Bi is the author of Zhou i Zhu (Commentary on Zhou Changes) and Laozi Zhu (Commentary on Laozi). The content of "Zhou i" was interpreted by Wang Bi as a theory of temporal processes and changes.

The philosopher and scientist of the Western Jin state Pei Wei (267-300), author of the essay Chun Yu Lun (Discourse on Respect for Existence), actively opposed the idea of "value of absence". gui wu) A new era of Chinese philosophy developed by Wang Bi (since 1000 AD) It is characterized by the dogmatization of Confucianism,

which was raised to religious veneration together with its founder (1055 - the Confucian family was given the highest noble title, 1503 - Confucius was canonized as a saint , the construction of temples for him, However, there were no images of saints). On the other hand, there is the persecution of Daoists (the official ban of Taoism - 1183). By that time, Christianity had entered China and was able to influence Chinese philosophy. Zhang Zai was a prominent thinker of the 11th century, one of the founders of the Neo-Confucian school of li xue ("principle of doctrine"), also known as Zhang Zihou, Zhang Hengju, and Zhang Tzu (1020-1078). Ming" ("Western Script"), "Dong Ming (Eastern Script), Zheng Men (Guide to the Unenlightened), Jing Xue Di Ku (The Abyss of Principles of Canon Study), Yi Shuo (Doctrine of the Law of Change). Zhang Zai's doctrine of man arose from the recognition that man has two "natures" - the celestial and the "ethereal". According to Zhang Zai, qi (ether) is the fundamental principle of everything and the entire universe. Qi fills the great void (taishu). According to Ye Shi (1150-1223), the founder of the Yunjia School, the philosopher, the universe consists of five basic elements and eight types of substance, symbolically represented by the eight trigrams. Wang Yangming (1472-1529), a mediator between Taoism and Confucianism did Later, the teacher Yan Yuan (18th century) appears. A major thinker of the 17th century was the Confucian philosopher Wang Chuanshan (1619-1692), whose natural-philosophical constructions were based on Zhang Zai's (1020-1078) teachings on the Great Void (tai xu). the founders of Neo-Confucianism. The activity of Gu Yanwu (1613-1682), a scientist-encyclopedist (philologist, historian, geographer, economist, astronomer), the founder of the doctrine of nature (pu xue) in the 17th century, has a unique empirical-concrete direction. , also occurs. The 18th century philosopher and scientist Dai Zhen (1723-1777) was also the greatest representative of this movement.

In China, the original and profound thinker of the 19th century was one of the organizers and ideologues of this movement, the philosopher and poet Tan Sitong (1865-1898), who was executed along with five other active figures of the reform movement. Among the representatives of the 20th century, first of all, we should mention Gu Hongming, who fought for the purity of Chinese philosophy, as well as Sun Yat-sen, Feng Yulan and Liang Shumin (1893-1988). A famous propagator of Marxist ideology in China was the philosopher Ai Siqi (1910-1966). Philosophers and historians of Chinese philosophical and social thought Hou Weilu (1903-1987) and Du Guoxiang (1889-1961) in their research activities have also been inspired by the principles of the Marxist worldview. his works devoted to the most urgent problems became famous. In the 20th century, among various foreign philosophical currents, Soviet philosophy had the greatest impact on the development of Chinese philosophy, so a number of Chinese researchers are focusing on studying the history of Soviet philosophy and the Soviet era. in the history of Russian philosophy and the history of

Russian philosophy (Jia Zelin, An Qingyan, Li Shangde, Bao Ou, Ma Yinmao, Zhang Baichun, etc.)

Philosophical knowledge developed in the ancient Near East, mainly in the middle regions of Egypt, Mesopotamia, Greece, and Babylon, as well as in the Indian, Chinese, Mayan, and Inca cultures. During this period, philosophy, science, religious teachings and political concepts were formed together. From symbols in Egypt and Mesopotamia, from mythology in Greece, the one who knows everything, does not know the explanation.

In India and China, many cultural and philosophical views developed, philosophical thoughts and religious concepts (Taoism, Confucianism, Hinduism and Buddhism).

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THE HISTORY AND TYPES OF MASS CULTURE FORMATION

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Abstract: This article discusses the history and types of mass culture formation. The emergence of mass culture dates back to the late 19th and early 20th centuries, linked to the processes of industrialization and urbanization. The article analyzes the development of mass culture, including the golden age of radio and cinema, the popularization of television, and the era of the internet and digital technologies. Additionally, it provides information on the various types of mass culture, such as cinema and television, music, literature and comics, fashion, and video games. The article also highlights the impact of mass culture on society and its significance on a global scale.

Keywords: Mass culture, industrialization, urbanization, mass media, cinema, radio, television, internet, digital technologies, pop culture, music, literature, comics, fashion, video games, Hollywood, MTV, social networks, streaming services, global scale.

When talking about the present day, we cannot ignore the concept of mass culture. This is because we cannot imagine today's world without it, and it has already become an integral part of our lifestyle. First, let's clarify this concept. **Mass culture** is a collection of cultural phenomena that are widespread and popular among the broad layers of society. This culture is disseminated through various means, including mass media, films, musical works, literature, and the internet, which are its primary tools. This article discusses the history of the formation of mass culture and its various types.

In some cases, mass culture is also referred to as pop culture. This term originates from the English phrase "Popular Culture," which combines the word "popular" and the word "culture." Regarding the development history of mass culture, we can divide it into the following stages:

Early Periods. The formation of mass culture dates back to the late 19th and early 20th centuries. During this period, the processes of industrialization and urbanisation had a significant impact on people's lifestyles. New technologies, particularly the press and later the development of radio and the film industry, led to the emergence of mass media.

1920s-1940s. The 1920s are considered the golden age of radio and cinematography. During this period, films and radio became so popular that they attracted a wide audience worldwide. The development of Hollywood cinema during this time contributed to the global spread of mass culture.

1950s-1970s. This period is associated with the popularisation of television. Television has become the primary source of information and entertainment in every home. During this era, pop culture was enriched by the emergence of musical groups and pop stars (for example, The Beatles).

1980s-2000s. The 1980s are remembered for the advent of cable television and the MTV channel, which broadcast music videos. Music videos created a new form of creativity and took pop culture to a new level. Additionally, with the development of computer technology, video games also became part of mass culture.

Post-2000 Period. After 2000, the internet and digital technologies took on a central role in mass culture. Social networks, which we cannot imagine our lives without today, such as Facebook, Twitter, Instagram, Telegram Messenger, and video platforms like YouTube, have expanded the possibilities for creating and distributing content. Streaming services like Netflix and Spotify also play a significant role in the distribution of films and music.

It is worth mentioning that there are several types of mass culture, which we will discuss below.

Cinema and television. Cinema and television are among the most popular types of mass culture. They combine various forms of storytelling and visual arts and deliver them to a wide audience. Through Hollywood films, TV series, and documentaries, cultural values, traditions, and social issues are presented to the public, thereby promoting cultural dissemination.

Music. Music is an important part of mass culture. Genres like pop, rock, hip-hop, electronic music, and others serve not only as entertainment but also as mirrors of social and cultural changes. These genres spread worldwide through music festivals, concerts, and music videos, thereby enriching mass culture.

Literature and comics Literature and comics are also integral parts of mass culture. Bestselling books and popular comics allow readers to explore new worlds and engaging stories. Works like Harry Potter, Marvel, and DC comics have a significant global impact.

Fashion. Fashion is undoubtedly one of the most crucial types of mass culture. New styles and trends created by designers and brands are presented to the public and often adopted globally. These trends quickly spread through fashion shows, blogs, and social networks.

Video Games. In recent years, video games have become one of the fastest-growing types of mass culture. They serve not only as entertainment but also as

interactive storytelling and social interaction platforms. Esports tournaments and game streaming platforms have further expanded the reach of this culture. Nowadays, it is common to find popular video games like PUBG (Player Unknown's Battle Ground) on almost every child's mobile phone, which is a clear example of mass culture.

Celebrities. Celebrities also contribute to the spread of mass culture. World-famous football players like Ronaldo and Messi are clear examples of this. Their fans often imitate them, which is a distinct feature of mass culture.

In conclusion, mass culture encompasses cultural phenomena that are accepted and consumed by many layers of society. Its formation has a long and interesting history, having developed through various technologies and mediums over different periods. Today, the types of mass culture are numerous and continue to influence various aspects of society.

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THE ESSENCE, STRUCTURE AND MAIN FUNCTIONS OF WORLDVIEW

DUNYOQARASHNING MOHIYATI, TUZILISHI VA ASOSIY FUNKSIYALARI
СУЩНОСТЬ, СТРУКТУРА И ОСНОВНЫЕ ФУНКЦИИ МИРОВОЗЗРЕНИЯ
DAS WESEN, DIE STRUKTUR UND DIE HAUPTFUNKTIONEN DER
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Abstract: This article focuses on the concept of worldview, scientifically illuminating its content, essence, structure, and main functions. Additionally, the article expresses that worldview is also important for personal development and spiritual elevation.

Keywords: Worldview, individual worldview, social worldview, perceptions, concepts, knowledge system, scientific analysis, life philosophy, practical worldview, understanding the world, logical consistency, historicity, universality, purposefulness, ideologicality, unity of theory and practice, integrative function, educational function, human needs, national independence, self-awareness, future of the nation.

Every person has their own perspective on the world, their own views and conclusions about themselves and others, about life and the universe. These perceptions, concepts, views, and conclusions determine an individual's attitude toward other people and the content of their daily activities. In this sense, worldview is a system of views, perceptions, and knowledge about the reality surrounding a person, the essence and structure of the world, and their place in it.

Essentially, a worldview is the general way in which a person imagines, perceives, and understands the world. The form of worldview specific to an individual is called an individual worldview. The collection of worldviews specific to a group, party, nation, or entire society is called a social worldview. It can be said that the social worldview emerges from the sum of individual worldviews. In this, it is necessary to consider both the general and specific forms of social worldview. Based on everyday life experiences, common, spontaneously developing (stochastic) views, concepts, and ideas form in society and among people. This is considered the spontaneous form of worldview, often referred to as life philosophy. The scope of life philosophy is very broad, encompassing both simple manifestations of consciousness and rational, healthy

thoughts. The unique type of life philosophy or practical worldview consists of views formed under the influence of knowledge and experiences in various fields of human activity. When it is said, "Everyone has their own philosophy," this is what is meant.

Therefore, in its everyday, common forms, worldview has a spontaneous character that is not deeply and adequately substantiated. This is why everyday thinking often struggles to correctly explain and evaluate important issues. For this, scientific analysis and understanding of the world are necessary.

In a broad sense, worldview is a system of approaches toward oneself and the surrounding reality, as well as the life ideals, beliefs, principles of knowledge and activity, values, and goals determined by these approaches. Thus defined, worldview is unique to humans, linked to their developed consciousness and rational activity. In this, a person not only creates concepts and makes judgments, draws conclusions, and defines rules, but also begins to use existing knowledge to acquire new knowledge. This kind of activity, characterized by human creative activity, becomes a powerful factor in accelerating the evolution of humanity and society, ultimately serving as the main feature that distinguishes humans from animals.

The structure of worldview consists of the most important elements such as sensing the world, perceiving the world, and understanding the world.

Sensing the world is the sensory perception of the surrounding world through feelings. In this, emotions and moods color the world as if with paints, reflecting its image through subjective, purely individual sensations.

Perceiving the world is the conceptual visualization of the surrounding reality. Perception of the world can be correct or incorrect, meaning it may not correspond to reality. In this case, reality is imagined incorrectly, or fantasies like the concepts of centaurs arise.

Understanding the world is the intellectual and cognitive activity aimed at identifying the essence of a person and the world surrounding them, as well as understanding the interrelations of events and processes occurring in nature.

The functions of philosophical worldview include: 1. Scientificity, 2. Historicity, 3. Logicality, 4. Universality, 5. Purposefulness, 6. Ideologicality, 7. Unity of theory and practice:

1. Philosophical worldview is scientific because it expresses the connections, relationships, and interactions between things and events not only at the level of everyday consciousness but also at the level of theoretical consciousness. Any form of philosophical worldview reflects the concrete relationships of things and events in the objective world.

2. The principle of historicity in philosophical worldview reflects that the past of society consists of the history of worldviews and their continuous development.

3. The principle of logical consistency in philosophical worldview is explained by the fact that any form and level of worldview is expressed through logical connections. If logical consistency is disrupted, the ability of worldview to objectively, scientifically, clearly, and consistently reflect the external world is impaired.

4. The universality of philosophical worldview is characterized by the fact that it comprises the content of other forms of worldview, meaning that any form of worldview possesses its own philosophical characteristics.

5. Philosophical worldview is purposeful, aligning with human interests. Because people live with certain goals and aspirations, they reflect these in their worldview.

6. The principle of ideologicality in philosophical worldview is expressed by the presence of a certain idea at its core. For instance, today's Uzbek national philosophical worldview is characterized by its reliance on the ideas of national independence, self-awareness, and the future of the nation. Philosophical worldview serves to turn this idea into a belief and works for its realization.

7. One of the most important principles of philosophical worldview is the unity of theory and practice. The existence of worldview as a theory is explained by its ability to creatively generalize social practice experiences and aid in planning future prospects. Moreover, the methods and means of implementing worldview in practice are of significant importance.

The integrative (communicative) function of philosophical worldview is characterized by its ability to harmonize different worldview directions around national and universal human ideas. Given that worldviews are associated with different interests, certain contradictions among them are natural. In such circumstances, philosophical worldview serves to reconcile these contradictions. By its nature, philosophical worldview has the ability to generalize social-historical experience and indicate the future of society, thus uniting people around a certain idea. For example, if we look at history, we see that at certain times, philosophical worldview has been connected with fundamental human interests, uniting people around the idea of freedom, which determines the future of the nation. This was clearly evident during the struggle against the Mongol invaders. This idea (the philosophy of freedom), as a component of worldview, united different strata of the nation, regardless of their beliefs, economic conditions, or political positions, and mobilized them for a common struggle.

Every worldview arises from human needs and aligns with their interests. At the same time, on the one hand, worldview does not form spontaneously. On the contrary, it arises from the purposeful activities of various educational tools. On the other hand, if philosophical worldview is shaped by the influence of universal civilization, it is also a collective form of the various possibilities and means of educating a particular person, social group, or nation. Therefore, the educational function of philosophical worldview

should be considered as the basis of the other aforementioned functions. This involves forming the ability for broad and deep thinking, fostering tolerance, reconciliation, resolving conflicts in a cultural manner, and instilling hope and confidence in the future.

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GENERAL LAWS AND CATEGORIES OF DEVELOPMENT.
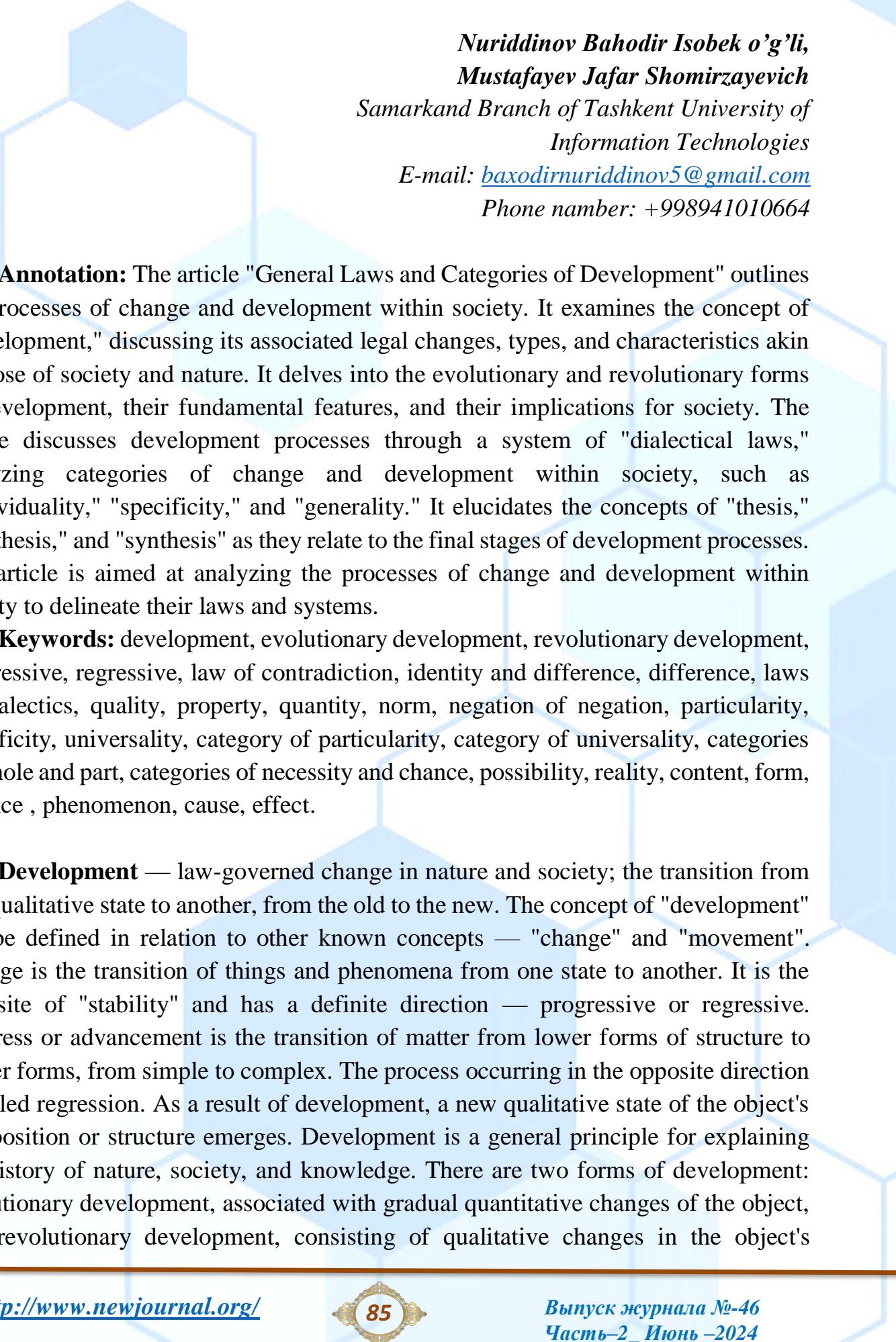
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Annotation: The article "General Laws and Categories of Development" outlines the processes of change and development within society. It examines the concept of "development," discussing its associated legal changes, types, and characteristics akin to those of society and nature. It delves into the evolutionary and revolutionary forms of development, their fundamental features, and their implications for society. The article discusses development processes through a system of "dialectical laws," analyzing categories of change and development within society, such as "individuality," "specificity," and "generality." It elucidates the concepts of "thesis," "antithesis," and "synthesis" as they relate to the final stages of development processes. The article is aimed at analyzing the processes of change and development within society to delineate their laws and systems.

Keywords: development, evolutionary development, revolutionary development, progressive, regressive, law of contradiction, identity and difference, difference, laws of dialectics, quality, property, quantity, norm, negation of negation, particularity, specificity, universality, category of particularity, category of universality, categories of whole and part, categories of necessity and chance, possibility, reality, content, form, essence , phenomenon, cause, effect.

Development — law-governed change in nature and society; the transition from one qualitative state to another, from the old to the new. The concept of "development" can be defined in relation to other known concepts — "change" and "movement". Change is the transition of things and phenomena from one state to another. It is the opposite of "stability" and has a definite direction — progressive or regressive. Progress or advancement is the transition of matter from lower forms of structure to higher forms, from simple to complex. The process occurring in the opposite direction is called regression. As a result of development, a new qualitative state of the object's composition or structure emerges. Development is a general principle for explaining the history of nature, society, and knowledge. There are two forms of development: evolutionary development, associated with gradual quantitative changes of the object, and revolutionary development, consisting of qualitative changes in the object's

structure. Evolutionary development in society means the gradual, without abrupt explosions, transition of a system from one qualitative basis to another, while revolutionary development means a sharp transition through an abrupt explosion from one qualitative basis to another. Evolutionary development allows society to transition to a new stage continuously and without disruptions, requiring a certain amount of time. In revolutionary development, the old fundamental points of support in society are eliminated, and sharp qualitative changes are carried out. After gaining independence, Uzbekistan chose the path of evolutionary development to transition to a new society. This path is not contrary to the interests of the members of society, requires a certain amount of time, and ultimately proves effective. There is a distinction between progressive development, which is advancement, and regressive development, which is decline.

The transition between quantitative and qualitative changes is the form of development. Analysis of processes occurring in nature, society, and thought leads to the conclusion that every thing, phenomenon, and process possesses interconnected and constantly changing quantitative and qualitative aspects. The essence of these changes is manifested in the fact that quantitative changes gradually accumulate, increasing the norm of the object and leading to a change in its qualitative state. This occurs as a leap, manifesting as an interruption of the aggressive development process. Here, the general law of existence — the transition of quantitative changes into qualitative changes — is at work. In the process of development, the factor of continuity inevitably exists. As a result, the continuous accumulation of the wealth of previous stages makes development aggressive. Nevertheless, this very aggressiveness is contradictory, as development includes cyclical stages, seemingly returning to the old, giving development a spiral-like appearance. Here, the general law of existence — the negation of the negation — is manifested.

General Laws of Development. Within the system of dialectical laws, the law of contradiction holds a central position. To understand its key aspects, we must examine its primary categories, starting with the concept of opposition. Oppositions are the mutually exclusive yet interdependent aspects of an object. They are interconnected concepts. When considered from different perspectives, they may not form a unity and might not contradict each other. Contradictions involve the relationship where opposing sides of a thing or phenomenon exclude and transition into each other.

In the poles of heredity and variability, the genetic code serves as the linking element ensuring both the retention of the organism's previous state and the incorporation of new characteristics. In social life, the middle class serves as the link between the extremely wealthy and the extremely poor layers of society. Aristotle noted long ago that the majority of a country's population should belong to the middle class, as otherwise, the society remains unstable. Small property owners reinvest part

of their income to develop their businesses, quickly adapt to market conditions, and enrich the market with necessary goods and services.

Identity and Difference. Difference is the non-conformity of properties within the same object, where retained properties from a previous state predominate. Differences can be significant or minor. Significant differences cause the object to enter into self-contradiction, leading to its complete transformation. Hence, the intensification and resolution of contradictions are sources of development. The concept of "identity" signifies the initial phase of the spread of contradiction. It denotes similarity in things, phenomena, or aspects to themselves or to others. "Difference" indicates dissimilarity, non-conformity to oneself or other things, phenomena, or aspects.

Types of Contradictions. Contradictions can be classified based on various criteria: 1) according to their manifestation form - internal and external contradictions; 2) according to their role in development - primary and secondary contradictions; 3) according to their nature of emergence - necessary and accidental contradictions; 4) according to their type in society - antagonistic and non-antagonistic contradictions. Primary contradictions arise between opposing sides of a structure, while secondary contradictions arise between linking elements. Primary contradictions are essential and necessary, defining the quality and integrity of the object. Secondary contradictions are incidental and do not alter the object's quality. Significant contradictions can be momentary, internal or external, primary or secondary. For instance, during a car accident where life hangs by a thread, all internal contradictions (psychological conflicts, stresses, and physiological pathologies) become secondary. Every person faces contradictions daily, making decisions, evaluating actions, regretting mistakes. Analyzing internal contradictions in events or situations and weighing the pros and cons of decisions is a sign of mature thinking.

Law of the Transition of Quantitative Changes into Qualitative Changes. This law elucidates the mechanism of the development process, showing how development occurs and in what forms. To understand this law, it is necessary to clarify its main concepts: quality, quantity, norm, and leap. Quality is a set of properties inherent to things and linked to their existence, distinguishing them from other things. The quality of things is related to their limits; if this quality is lost, the thing itself ceases to exist or transforms into something else. All things, processes, and phenomena also possess a certain quantity - their size, volume, mass, and other quantitative characteristics. The interaction between quantitative and qualitative changes explains how development occurs. When quantitative changes reach a certain point, they lead to qualitative changes, i.e., during the development process, accumulated quantitative changes result in a sharp qualitative leap. Thus, development proceeds through the interaction of quantitative and qualitative changes. Quality defines the main

characteristics of things, while quantity expresses their size and scope. When quantitative changes exceed certain limits, they cause qualitative changes, forming the mechanism of development.

Quality. Quality is the inherent characteristic of a thing, expressing the set of properties necessary and sufficient to distinguish the object. It is not just a simple set of properties but a system that defines the object as a distinct entity. The variety of relationships and connections of objects explains the presence of opposing properties and qualities within the same object.

Property. A property is the aspect of an object that defines its difference or similarity to other objects, manifested in their interrelations. Properties can be essential or secondary. Essential properties define the quality of the object, and their loss leads to the object's loss. Secondary properties can disappear or be assimilated without changing the object's quality. Any property, such as temperature, volume, or energy, has both a quantitative and qualitative aspect. The existence of objects is determined by the totality of their properties.

Quantity. Quantity is the degree or intensity of a certain property of an object. It is determined by comparing similar properties or parts of a whole. Quantitative relationships can be determined independently of quality. Quantity, as a general characteristic of different objects, equalizes them in terms of quality while being the opposite of quality. Abstracting the qualitative characteristics of an object allows the use of quantitative methods in studying various structures.

Any object is a synthesis of quantitative and qualitative oppositions. Its existence is linked to maintaining significant properties. The multifaceted nature of the world is ensured by the relative stability and independence of its elements. This synthesis of oppositions reflects the complexity and interconnection of objects.

Norm. Norm is the boundary of an object's existence, defined by the nature of its quantitative and qualitative changes. It is a limit within which quantitative changes do not harm the object's quality. According to Hegel, "Everything has its measure, that is, it is quantitatively definite." For example, hydrogen peroxide and water differ in the number of oxygen atoms in their molecules. Norm is the unity of quantity and quality, where a certain quality is associated with a certain quantity. Norm is also a range within which quantitative changes do not lead to qualitative changes, but exceeding it causes the object to lose its former essence.

The rule of the interconnection between quantitative and qualitative changes is universally significant. It applies to all things and phenomena, reflecting the dialectical law. It can be defined as follows: The law of the transition of quantitative changes into qualitative changes reflects the interrelation between the quantitative and qualitative aspects of an object. In this relationship, quantitative changes, exceeding a certain limit, inevitably lead to radical qualitative changes. These qualitative changes, in turn, result

in new quantitative indicators. This rule explains the general changes and patterns in the development process, where changes in the quantitative and qualitative properties of an object lead to new quantitative indicators, indicating the general tendency and direction of development.

The law of the transition of quantitative changes into qualitative changes elucidates the content of development as a general law. Development proceeds through two interconnected stages: continuity and discontinuity. Continuity is a phase of gradual, imperceptible quantitative changes. Discontinuity, known as a leap, signifies the transition from one quality to another, where the continuity of quantitative changes is interrupted, leading to a qualitative leap. For example, this occurs in the emergence of life, the differentiation of humans from the animal world, or the replacement of one social system with another, associated with scientific and technical discoveries. This rule provides a comprehensive understanding of the general law of development, explaining how and in what manner the transition to new quality occurs. It reveals the internal mechanism of transition to new quality in any field of objective reality. The laws discussed highlight the source and mechanism of development, while the law of the negation of negation reflects the general tendency and direction of development.

Negation of Negation. The categories of "negation" and "negation of negation" were introduced to dialectics by Hegel, who used them to explain the peculiarities of development. Negation is described as a directed, irreversible change leading to the emergence of new quality. The "negation of negation" indicates that the development process begins with the negation of the old quality, which is then negated by a new quality over time. But how does development occur? Along a straight ascending line or a curve? This issue is crucial because, without the connection between the old and the new, there would be no succession, the old would entirely disappear, and development could be graphically depicted as a straight line where the new is different from the old, and the old is not repeated in the new. However, in reality, the old is preserved in the new, with its elements repeated at a higher level. The repetition of old aspects at a higher level is a characteristic of this law. Hence, another feature of the law emerges: according to the law of the negation of negation, the development process consists of an endless chain of dialectical negations of the old by the new, where the significant aspects of previous stages are preserved in the new, leading to a progressive, ascending direction. At the same time, in the higher stages of development, some aspects and features of previous stages are repeated in a qualitatively new form, characterizing the ascending spiral rather than a straight line or closed circle. The spiral nature of movement reflects the cyclicity of development, necessary for its progress: development without negating previous forms of existence is impossible. Negation involves the rejection and elimination of obstacles to development. Negation, in general, is an objective process. For example, without the elimination of the expanding

plasma by the Big Bang, according to modern science, our Universe, its galaxies, stars, planets, and humans would not exist. However, Hegel and other philosophers caution against interpreting negation as mere elimination. Such negation is considered "vain," metaphysical negation, existing in both nature and society. Simple elimination throws society back, while meaningful development requires continuity and meaningful progression.

Aloneness, individuality and universality are categories that articulate aspects of things and events, expressing their shared and distinct characteristics; they embody attitudes and relationships toward the world, the peculiarity of the development of the world, its forms of existence in space and time, the general aspects that express some distinct features of each thing or event, as well as their mutual unity.

The category of "aloneness" expresses precise, unique, and unrepeatable characteristics that are specific to things, events, and processes in the world. This category also denotes concepts and perceptions about nature, social life, individual events, and unique phenomena. For example, cultural features such as language, customs, traditions, national character, and psychology represent differences that cannot be repeated in other cultures. The category of "aloneness" expresses only one aspect of material existence and its relationships, however. Certain specific events, phenomena, individual objects, and processes, with their unique characteristics, also have general features that are simultaneously similar to the specific forms, objects, events, and processes of materiality.

The category of "universality" represents the aggregate of basic, constantly recurring characteristics and features specific to things, events, and processes. This category indicates that things are universal in terms of their emergence and are related to various links in the general chain of development. For example, the transition from one era to another in social development resolves issues related to the renewal of social, economic relations, and the transformation of orders. Specifically, in the current transitional period in Uzbekistan, similar changes are taking place, but there are also unique features specific to our country. In summary, universality has a broader content compared to uniqueness; it indicates the internal regularity, general basis, and similarity of certain things, events, and processes.

Individuality refers to the characteristics and features within the framework of things or events, where they are common in some relationships but singular in others. With this category of philosophy, there is a relationship of "whole," "part," "structure," "system," and "element." That is, while "aloneness," "individuality," and "universality" represent the connections and relationships in the process of development independently, the categories of "whole," "part," "structure," "system," and "element" express their connections in space and time. From this point of view, considering the whole as universality, the part as aloneness or individuality, and the element as a

separate aspect without specificity is possible. However, accepting the system as universality is not possible. In this case, the system may consist of various degrees of universality. Overall, understanding things and events in terms of "whole," "part," or "element" represents a relative process, rather than a systemic one.

The categories of "whole" and "part". The "whole" denotes the expression of the interconnectedness and interdependence of integral things, events, and the components that make them up in a specific order. The "part" refers to the individuality that enters into the composition of the whole and can perform its specific function within that composition. The generalization of these concepts is expressed through the objective unity and diversity of phenomena in the objective world. However, they also enable the understanding of specific realities in isolation.

The objective world is infinite and consists of numerous relative wholes. Therefore, one whole can be a part of another whole, while a part can also perform the function of a whole relative to other elements. For example, the Earth is a whole, encompassing all other things, events, and processes within it. In relation to the solar system, the Earth is a part, while within the galaxy, it is just one element.

The categories of necessity and contingency. Necessity refers to events, phenomena, and processes that are determined by internal important connections and therefore follow a predetermined pattern in the objective world. Contingency, on the other hand, refers to phenomena that do not emerge from the necessary development of the given process. Necessity and contingency are philosophical categories that describe the relationships in the objective world that occur during the development of events. Other philosophical categories, like necessity and contingency, have also attracted much attention in terms of their content and general characteristics.

Some philosophers have argued that events and phenomena in reality occur due to specific reasons, implying that there is no contingency in the world. They regard every event as a necessity that arises from certain causes. They believe that there is no contingency in the world; rather, everything in existence signifies necessity and development. Therefore, necessity and contingency, first of all, represent different forms of the dialectics of things and events in reality and simultaneously express the various relationships and connections of different phenomena and processes during the process of development.

Impossibility and contingency - philosophical categories that describe the continuity of development in the world, as well as their interrelation. Change, development, and the emergence of phenomena signify the interdependence in the process of progress and development. When we speak of progress and development, we are referring to the fundamental and significant feature of change in the world, where one thing evolves and interacts with another, transitioning from one state to another. We understand the complex process of evolution in organisms, bodies, and

ordinary phenomena, where they undergo intricate transformations in both structure and content.

Of course, these processes do not occur randomly or mechanically; rather, they follow specific necessities and laws. Possibility signifies the emergence of new things, events, and ideas, contingent upon specific conditions and circumstances. A thing or phenomenon must necessarily manifest under certain conditions and situations, but it has not yet emerged. Contingency, on the other hand, is the counterpart of possibility and represents the actual existence of phenomena. The concept of contingency, according to its content, expresses two meanings in science and philosophy: first, that all existing things in the world are real, and second, that some things or phenomena have the potential to emerge.

The second meaning of contingency implies that as part of the universal world laws, necessity dictates the emergence of phenomena and events. Contingency represents a specific part of reality that is contingent upon the laws of the universe. It manifests the necessary existence of things and events that have already occurred. Thus, possibility and contingency denote the interdependence of different things and events in reality and are forms of mutual relation and interaction during the process of development.

Content and form - crucial categories in understanding the dialectics of various things, events, and processes in the world, as well as in understanding their relationships and connections. Content refers to the specific nature, characteristics, essential features, and elements that make up a particular thing, event, or process. Form represents the mode of existence of the content, expressing the internal and external structure of things and events. For example, the content of an object or body is its materiality and movement. Similarly, the content of an atom consists of more than 30 negatively charged, positively charged, and neutral elementary particles, their resonances, and interactions in the quantum mechanical sense.

At the same time, their movement indicates the interaction and reciprocal influence on one another through specific fields. The form of an atom represents the arrangement of elementary particles within it, indicating the connections and relationships between particles and fields. Similarly, the content of any artistic work embodies the system of ideas and images reflected through the event, while its form expresses the structure, language, and narrative of the work.

Essence and phenomenon - philosophical categories that express the internal, essential aspects and external, observable aspects of things, events, and processes in the world. Essence refers to the internal, essential, fundamental, necessary, stable connections and relations of things and events, reflecting their totality. Phenomenon, on the other hand, represents the external manifestation of essence, the appearance, the external and relative changeable aspects of things and events. Thus, from single-celled

organisms to complex human forms, there is an internal general nature (essence) inherent to all, yet the specific external manifestations (phenomena) in each are unique. A body devoid of a certain essence, or a process not manifested in a specific phenomenon, cannot exist. Consequently, essence and phenomenon represent the unity of internal and external aspects of things and events in the world. In philosophy, the issue of essence and phenomenon is approached variously, with idealistic, materialistic, and metaphysical views. Some consider the universe and its phenomena as mere mental constructs or perceptions, while others assert that phenomena are manifestations of an absolute ideal essence. Agnosticism, for instance, distinguishes between essence and phenomenon, regarding phenomena as the ultimate reality, while essence remains inaccessible in the realm of ideas. Other perspectives attribute a spiritual content to the essence of things, considering this content as the unifying principle relative to material elements (Aflatoon's ideal world of forms, Hegel's concept of nature as the manifestation of absolute idea).

Cause and effect - categories that describe the interrelation, influence, and reciprocal interaction between things and events, unique to the phenomenon. Cause refers to the primary phenomenon that ensures the necessary emergence of a second phenomenon after a certain change has occurred in the world. Effect, on the other hand, is the new phenomenon that emerges as a result of the influence of the cause. The cause and effect relationship is of an objective nature and operates in the interactions between things and events. For example, over thousands of years, the changing climatic conditions on Earth have been the cause of changes in the flora and fauna. Similarly, the development of tools from ancient times to the present has been the cause of both progress in manufacturing and advancement in productivity, whereas in agriculture, it has led to the advancement of both technology and human progress.

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THE HISTORY OF THE FORMATION OF THE THEORY OF VALUES

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Abstract: The article provides a scientifically based definition of the category "Value" by revealing the essence of the content and its impact on social development. National values are an important spiritual factor in the renewal of society and a powerful source of information. It is a partnership in nurturing young people who value our values and live a free life.

Recommendations have been made to eliminate destructive ideas against our values.

Keywords: Values, values, national values, nation, ethnicity, moral understanding, social groups, exemplary values, family, egocentrism, individualism, community, individual freedom.

Introduction

Today, addressing conflicts among families is a significant issue in the social life of the Republic of Uzbekistan. To tackle these problems in society, extensive efforts are being made to democratically renew and modernize our country, build an open civil society, shape democratic values in people's minds, and address the emerging issues related to ensuring citizens' freedom of belief. Notably, the decree PF-60 of the President of the Republic of Uzbekistan dated January 28, 2022, "Development Strategy of New Uzbekistan for 2022-2026," includes objectives to "Improve state policy on youth," and promote the idea "From Action Strategy to Development Strategy" based on the principles of goodness and humanity. This aims to turn a healthy worldview and creativity into a national movement and addresses the issues outlined in the decree PF-81 "Measures to improve the system of working with families and women, supporting neighborhoods and elderly people" and other relevant regulatory legal documents.

It is crucial to rely on the heritage of our ancestors in educating our youth as worthy successors of our future, especially nurturing them in the spirit of national and universal values. Our President Sh.M. Mirziyoyev emphasizes in his book "We Will Continue Our National Development Path with Determination and Elevate it to a New Stage" that "We must mobilize all our strength and opportunities to educate our youth in the

spirit of national and universal values." Indeed, national and universal values are social phenomena that have passed the test of life and serve humanity's progress.

As President Sh.M. Mirziyoyev noted, "The time has come to understand the true meaning of the proverb 'Seven neighborhoods are both father and mother to a child'." It is time to understand and live by this principle. The spiritual wealth of any nation is formed by the harmony of national and universal values. Therefore, attention to national values must be increased. Neglecting national values negatively affects the enrichment of universal values. Any social, material, or spiritual entity or phenomenon formed during the process of societal development is called a value not only because it was positively significant in the past but also because it can create new opportunities for the future. In other words, values are the essential products of social and spiritual progress.

The concept of values is a collection of nature and social benefits and blessings that serve the interests and goals of nations, peoples, and social groups deemed important for humanity and humanity. Values reflect ethical principles and norms, aspirations and goals, as well as the criteria and methods for evaluating them: they manifest themselves in moral virtues such as honesty, purity, mutual assistance and justice, kindness, love, diligence, patriotism, etc. Values are expressed in the form of ethical concepts such as honor, conscience, dignity, responsibility.

In another definition, values are objects that exist in the surrounding environment, events that are evaluated by individuals and society as important or unimportant, necessary or unnecessary, valuable or worthless, primary or secondary, resulting in the emergence of concepts or points of view that are reflected in judgments or perspectives.

In our opinion, values are material and spiritual wealth created by individuals in the process of historical development, recognizing their importance and meeting their needs: they contribute to development, encourage the creative growth of future generations. Ethnic values related to ethnic aspects and characteristics that are important for the nation. There is no nation without its unique values. National values are manifested in accordance with the history, lifestyle, spirituality, and culture of the nation.

National values are important and serious aspects, characteristics, material and spiritual wealth of the nation.

Our people are acquiring significant importance in elevating their spirituality through our national customs and traditions and the values embodied in them, enhancing kindness and generosity, raising human dignity, maintaining peaceful and prosperous life, fostering friendship and cooperation, solving various problems together.

National values help to understand our way of life, spiritual values, traditions, and contribute to uniting the people as a nation. Therefore, national values are an important

aspect of society, which serves to renew society. In conclusion, the importance of national values is never diminished as long as the nation exists.

Approaching national values from a spiritual aspect to each other does not diminish the possibilities for the development and implementation of national values but expands them. In general, national values are one of the main foundations that define the essence of each nation, its specific independent social unity.

Mutual respect and cooperation, caring about the future of offspring, and solving various issues have always been its basic rules. "In today's world, sharp competition, confrontation, and conflicts are sharply increasing. Religious extremism, terrorism, drug addiction, human trafficking, illegal migration, "mass culture" and other dangers are growing, undermining the beliefs and family values that have been formed over the centuries." On February 2, 1998, in the women's wing of the Republic, the Family Scientific and Practical Center was established to enhance the legal culture of family members and to harmonize national traditions with universal human values. In the current stage of social development, it is the most important task of the state policy to integrate and shape the individual in all aspects, to develop him comprehensively, to educate him in a high-quality, global, comprehensive, wide-ranging, knowledgeable, and healthy young generation, especially in raising the spiritual level of our youth.

Human, the highest value, Therefore, one of the other values unique to our nation, which is childbearing, is of great social importance in bringing many children into the world and raising them to maturity. Article 66 of the Constitution of the Republic of Uzbekistan states: "They are obliged to take care of their parents." It is gratifying that no foreign country's Constitution contains such a provision.

It should be noted that our Constitution is not only imbued with democratic ideals but also with national and universal spiritual values. No matter how strong the family is, it is difficult for it to achieve high results without the help of mahallas and educational institutions that consist of those who contribute to raising children. If we consider our national values as the main treasure, then artists who elevate this treasure to the level of real art are mahallas and schools. In short, the grand auditorium called the school in human and social development is invaluable. The wise saying "Mahalla is also a father, also a mother" is unassailable truth, because when talking about mahalla, many meaningful words and expressions are naturally heard and learned. Values are social characteristics and develop and develop in the process of people's practical activities. Human and his life are the highest values. It is impossible to speak of the value of anything in a place where there is no human heart. Therefore, cherishing human value, improving his life, developing his knowledge and cultural level, preserving his health, protecting his life, are also the main directions of our state policy.

The sharp changes and reforms taking place in our society, all the improvements and innovations, aim to ensure that everyone's life is prosperous, tall, and beautiful, and that everyone feels truly free, the result of his own labor, his own destiny, the owner of his own country. That's what we strive for.

Values - a concept used to indicate the universal, social, moral, and cultural importance of certain specific events in history. All things that are important to humans, such as freedom, peace, justice, social equality, knowledge, truth, kindness, beauty, material and spiritual wealth, tradition, custom, and others are considered values.

The concept of values and its scientific study was first introduced by M. Weber. The scientist stopped at the rational-axiological orientation of personal actions, and this orientation takes into account the movements of individuals in accordance with social norms and requirements. From this point of view, it is necessary for a person to obey these norms and requirements. M. Weber also distinguishes between values and religious concepts. According to the scientist, values regulate the order of individual actions, while religion answers questions and problems that arise in a person's life.

In addition to M. Weber's views on religion and values, E. Durkheim considers values as a category that is higher than the person who emerges in social relations. The main content of E. Durkheim's theory is to find the solution to the philosophical problems of values and to eliminate some erroneous views on this issue.

E. Durkheim believes that society incorporates all values and therefore relies on certain objective realities. Thus, in the management of people, most values are taken into account. In this case, the importance of social norms and values is equalized.

The scientist divides values into the following groups:

-economic values;

-ethical values;

-religious values;

-aesthetic values.

E. Durkheim believes that values are individual, as well as the main force influencing social and mass consciousness. Religion determines all the values of society. Religion is a special system of beliefs and rituals, intertwined with specific social institutions or performed in a special order.

We all witness sharp changes in the world today with unprecedented events. Along with many positive processes in social life, spiritual threats that are dangerous to the heart and soul of young people are also posing a serious threat. It is difficult to imagine social life without the values recognized by society, without them, life cannot exist. However, the proposed negative ideas against our values, that is, against the "freedom of the individual" - the high responsibility of the family and society before the individual, against individualism, against public, neighborhood, against "egocentrism",

respect for parents, mutual respect, "respect for national culture" through the assimilation and distortion of national and universal values, are posing a real threat to our society.

Today, the main task is to raise the spiritual level of our youth, instill in them national and universal values, and educate them in these values.

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EARLY MEDIEVAL EASTERN PHILOSOPHY AND

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Annotatsiya: This article discusses early medieval Eastern philosophy and the Renaissance period. The term "Eastern philosophy" refers to the collection of philosophical movements and perspectives that originated in the continent of Asia. Eastern philosophy includes Indian, Chinese, Persian, Japanese, Korean, and Central Asian philosophy. Sometimes, Babylonian and Arab philosophy are also included in this list, although they are also relevant to Western philosophy.

Key wordsr: East, philosophy, culture, society, religion, Central Asia, China, India, continent, Persia, Zoroastrianism, era, development, dynasty, Han Dynasty, philosopher, state, people, Buddhism, AD (Anno Domini).

Many societies engaged with philosophical issues and developed their own philosophical traditions based on their practices. For example, the Near Eastern philosophy was influenced by Western philosophy. Russian (some consider it related to Western philosophy), Jewish, Islamic, African, and some Latin American philosophical traditions were influenced by Western philosophy; however, they also retained their originality. The differences between these traditions are identified by distinctive historical achievements, ideas, styles, or languages. They can be learned with relevant methods and have significant commonalities among them. Early philosophical teachings emerged in ancient India, China, Central Asia, and Greece, later spreading to Western countries. The philosophical schools in ancient India were divided into two categories: those that accepted the Vedas and the schools that rejected them (Jainism, Buddhism, Lokayata). In ancient China, the earliest philosophical teachings emerged in the 7th century BC. They are found in Chinese written sources and can include the "Book of Songs," "Spring and Autumn Annals," and Confucius' "Analects," which can also include Daoism

In Central Asia, philosophical views were found in Turkic scripts, beliefs in Tangri (Sky God), and the sacred book of Zoroastrianism, the Avesta. Additionally, the natural philosophical views and ideas of Eastern peoples about the basic elements of nature, such as earth, water, air, and fire, were widely spread in the Near and Middle East. They greatly influenced the way of thinking of the peoples of Ancient Egypt,

Babylon, Lydia, and other civilizations. The first philosophical school in Greece, the Miletus school, also drew its ideas from the East. In the 2nd and 1st centuries BC, the empire of the Kushans emerged, encompassing the territories of Marv, Balkh, Termez, Sogdiana, Samarkand, and Bukhara, where Buddhism prevailed, and its philosophy influenced the thinking of the people living there. However, the ideas of the Avesta did not completely disappear from the people. By the 3rd century AD, a monistic teaching emerged that promoted equality, which became a spiritual foundation for the movement of Mazdakites.

Philosophy had a significant influence on Chinese civilization, as well as on Eastern Asia in general. Many major philosophical schools emerged during the Spring and Autumn Period and the Warring States Period, collectively known as the Hundred Schools of Thought. Among the most important of these are Confucianism, Taoism, Mohism, and Legalism. Later, during the Tang Dynasty, Buddhism was also added to this list (it is important to note that there are no strict distinctions between religion and philosophy in Eastern philosophy). Similar to Western philosophy, Chinese philosophy is also broad and encompasses schools of thought related to every aspect of philosophy.

In the history of Indian civilization, after the establishment of the Indo-Vedic civilization, within a period of two thousand years, six non-theistic schools of philosophical and religious thought known as Nastika schools emerged. These schools were closely related to Hinduism. Indian philosophy laid the foundation for a large part of South Asian civilization and also influenced the Far East through dharmic religions. The pluralism of ideas in Indian philosophy has manifested in the form of liberal universalism

This text seems to be discussing the history of ancient Persian philosophy. It mentions the influence of Zoroastrian teachings on Persian philosophical traditions and their connections to Indian and Persian cultures. It also talks about various wars in Persian history, such as those involving Alexander the Great, Arabs, and Mongols, which led to the interaction of different civilizations, religions, and ultimately the emergence of various philosophical schools of thought. These include Zoroastrianism and Islamic teachings, influences from Greek philosophy, Manichaeism, Mazdaism, and so on.

This text discusses the development of Central Asian philosophy, which initially was influenced by Zoroastrianism and later shaped under the influence of Islamic teachings. One of the prominent figures mentioned is Ibn Sina (Avicenna), who played a significant role in shaping logic and metaphysics in Central Asia and the Islamic world in general, drawing from the works of Aristotle and Plato. Ibn Sina rejected the idea of the world being created in time; instead, he believed that the world is the necessary emanation of its creator. His views are closely related to Islamic deism and

pantheism. Later, other Central Asian philosophers such as al-Biruni, al-Farabi, al-Ghazali, Navoi, Bedil, and others built upon Ibn Sina's foundations in Islamic metaphysics, and some of these ideas reached Europe.

Hindu philosophy (religious) The VEDAS, this religion is now called Hinduism. VEDAS are divided into four parts: Rigveda - hymns to the gods, Samaveda - chants, Yajurveda - sacrificial chants, Atharvaveda - spells and charms. The Vedic religion led to a significant stratification in the Hindu society. Later, Buddhism emerged. All of the Hindu population converted to Buddhism, and then the followers of the Vedic religion made great changes in their religion and thus the Vedic religion transformed into Hinduism. The history of Chinese philosophy in the Middle Ages (2nd century BC - 10th century AD) is described by the contradiction between Confucianism, Legalism, and Daoism. Eventually, Confucianism triumphed as the state religion and philosophy.

The intellectual figures of the Han Dynasty include philosophers and statesmen such as Dong Zhongshu (2nd century BC), known as the "Confucius of the Han Dynasty," Emperor Wu of Han (2nd century BC, a patron of Confucianism), the Confucian philosopher, writer, and philologist Yang Xiong (53 BC - 18 BC), author of the "Fayan" (Model Sayings) and the "Taixuanjing" (Great Explanation Classic) believed to be based on the "Book of Changes." Wang Chong (27–97 AD) and Zhang Heng (78–139 AD) were also great intellectuals of the Han Dynasty. Zhang Heng made significant contributions to the development of ancient Chinese astronomy, mechanics, seismology, and geography. Sima Qian (145–86 BC) was the foremost historian of the era, completing the "Records of the Grand Historian," the first comprehensive history of China, beginning with ancient times and finishing in the late 2nd century BC. During the reign of Emperor Wu of Han, Menicus (90-40 BC) and Jing Fang (78-37 BC) were believed to have contributed to the creation of the "I Ching" calendar systems. Menicus's disciple Jiao Yanshou developed the astronomical aspects of the I Ching calendar, and Chjen Syuan (127–200 AD) also contributed to the development of the I Ching calendar. Other notable intellectuals of this period include Xun Shuang (128–190 AD) and Yu Fan (164–233 AD).

In the 2nd century AD, the Daoist philosopher and alchemist Wei Boyang (estimated 100-170 AD) was active. He was the author of the work "Can Tong Qi," in which he elucidated the fundamental concepts of Taoist alchemy using trigrams and hexagrams. Wei Boyang's creation is a commentary on the classic text "Book of Changes" ("Chjou Yi"). The "Tay Ping Ching" was written during the Han Dynasty, with its authorship attributed to the Taoist sage Yu Ji. The teachings presented in this book formed the basis of the Yellow Turban Rebellion ideology and significantly influenced the development of utopian thinking in Daoism.

23-year-old philosopher Wang Bi (226-249) had a significant influence on the development of philosophy in China. He became prominent during the Wei Dynasty (220-264) as a leading practitioner. In his commentaries on the classics of Confucianism and Daoism, he expressed his own ideas. Wang Bi is the author of "Chjou i Chju" (Commentary on the Changes) and "Laozi Chju" (Commentary on Laozi). The content of "Chjou i" was temporarily presented by Wang Bi as a theory of processes and changes. In the Western Jin Dynasty, the philosopher and scholar Chun Yu Lun (author of "Speech on Respecting Existence") actively opposed the "yoqlik qadri" doctrine, which was created by Wang Bi

The new era of Chinese philosophy (since around 1000 AD) is characterized by the dogmatization of Confucianism, which was elevated to a position of religious reverence. This period saw significant events such as the ennoblement of Confucius' family (1055 AD) and the canonization of Confucius as an ancestor (1503 AD), leading to the establishment of temples for worship, although there were no images of the sages. On the other hand, there was also a crackdown on Daoists (official recognition of Daoism - 1183), and Christianity made its way into China, influencing Chinese philosophy.

Cheng Hao (11th century) was a renowned philosopher of the time, known as one of the founders of the Neo-Confucian school of thought. His major works include "Si Ming" ("Inscription of the West"), "Dong Ming" ("Inscription of the East"), "Chjen Men" ("Guide for the Ignorant"), "Jing Syue Di Ku" ("The Folly of Studying the Classics"), and "Yi Shuo" ("Explanation of Changes"), among others. In his teachings on human nature, Cheng Hao identified two "principles" in humans - vital force and "ether," considering qi (ether) to be the fundamental principle of everything, filling the great void.

Ye Shi (1150-1223), the founder of the Yunjia school, believed that the world consisted of five primary elements and eight kinds of substances, symbolically represented by eight trigrams.

Wang Yangming (1472-1529) bridged Daoism and Confucianism. Yan Yuan (18th century) was another prominent educator.

Wang Fuzhi (1619-1692), a prominent philosopher of the 17th century and a Confucianist, based his natural philosophical constructions on the teachings of Cheng Hao regarding the "Great Void" (tai xu). The neokonfutsiylik asoschilari.

The 18th-century philosopher and scholar Dai Zhen (1723-1777) was also a major proponent of this view.

In 19th-century China, one of the key thinkers and activists was the philosopher and poet Tan Sitong (1865-1898), who was involved in reform movements and was ultimately executed along with other prominent reformers. Moving into the 20th century, notable figures in the intellectual landscape of China included Gu Hongming, who advocated for the revival of traditional Chinese philosophy, as well as Sun Yat-sen, Feng Yulan, and Liang Shuming (1893-1988). Among them, Gu Hongming was a prominent advocate for traditional Chinese philosophy. Ay Siqi (1910-1966) was a leading proponent of Marxist philosophy in China.

Xu Fuguan (1903-1987) and Du Guangxiang (1889-1961) were scholars who made significant contributions to Chinese philosophical and social thought. Their works focused on globalization and the most pressing issues in geostrategy. In the 20th century, various foreign philosophical trends, including Soviet philosophy, had a significant impact on the development of Chinese philosophy. This led to a number of Chinese scholars focusing on studying the history of Soviet philosophy and its era to understand Russian philosophical history and Russian philosophy itself (such as Jia Zelin, An Qingyan, Li Shangde, Bao Ou, Ma Yinmao, Chjan Baichun, among others).

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CULTURAL VALUES OF EASTERN MYSTICISM

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Key words: intellectual, philosophy, thinking, culture, Sufism, meditation.

Abstract: The New Age Eastern Mysticism (Sufi) movement continues the ancient Eastern mystical traditions while adapting them to modern worldviews and needs. This movement was mainly formed on the basis of the philosophical and spiritual ideas of the traditional mystical schools of the East - Naqshbandiya, Qadiriya, Shaziliya and others. New Age Eastern Sufism usually acquires its own identity by adapting itself to modern conditions and appeals to a wider audience.

The renaissance period of medieval Eastern philosophy is mainly related to Islamic culture, the Islamic philosophical thought is considered to be the period of renaissance of medieval Eastern philosophy, between the 8th and 13th centuries, which is developed by Islamic culture. During this period, important scientists and philosophers of Eastern philosophy and the principles of Islam and developed based on philosophical ideas. During this period, several intellectual centers, such as cities such as Baghdad, Nishapur, Bukhara, and Córdoba, cooperated to preserve science, philosophy, and literature.

Medieval Eastern philosophy began in the 8th-9th centuries in a philosophical system called "falsafa-yi Ulyo" (philosophy of the market). In this system, the philosophy of Greece and Remembrance, ideas from Zoroastrianism and religious concepts of Islam are combined together. During this period, philosophers were engaged in developing a logical and intellectual system, supporting scientific research, and trying to develop Islamic religious ideas.

The characteristics of medieval Eastern philosophy may include:

Falsafa-yi Ulyo: This philosophical system contains an influential amalgamation of Greek and Eslamic philosophy, Zoroastrianism and Islamic religious ideas, bringing together their unique thinking, which is the main feature of this philosophical system.

Detailed Logical Studies: Logical and intellectual logical studies began to develop in medieval Eastern philosophy. This period was concerned with the study of logical rules, logical problems and puzzles.

Change in Philosophical Culture: The Middle Ages were a period of renaissance in Eastern philosophy, based on the existence of a regular contact and learning

environment between intellectual centers and scholars. Scientists, philosophers, writers and scientific researchers created an opportunity for mutual cooperation, exchange of philosophical, scientific and literary ideas.

The relationship between philosophy and religion: In medieval Eastern philosophy, the relationship between Islamic religious ideas and philosophical concepts was important. During this period, scholars tried to connect Islamic religious rules with philosophical ideas and supported philosophical logical systems in the structures of religious ideas.

Scientific research and historical records: In medieval Eastern philosophy, scientific researchers gained fame and produced many historical records. During this period, scientific research and historical writing are distinguished by their own methods and concepts.

New Age Eastern mysticism, a branch of medieval Eastern philosophy, represents mystical ideas and practices that developed between the 16th and 18th centuries. During this period, mystical thought and practices developed in their own unique forms and systems. The following major other factors were important in defining New Age Eastern Sufism:

Historical context: New Age Eastern mysticism, the Middle Ages was an important time in Eastern history. During this period, Islamic culture, its historical changes and political systems changed. This historical context played a formative role in the formation of mystical thought and practices.

Influence on Philosophy: New Age Eastern Sufism is influenced by Middle Ages Eastern philosophy. Aristotelian and Greek philosophy, the philosophy of Remembrance, and other philosophical concepts were used as important primary sources in the formation of mystical ideas. Sufi teachers tried to prove and confirm the Sufi ideas independently with logical and intellectual research.

Interpretations in Islam: The new era gave importance to the interpretation of mystical concepts in Eastern Sufism, Islam. Sufi teachers participated in the definition and interpretation of Sufi ideas based on the Holy Qur'an and Hadiths. These mystical interpretations led to the development and spread of mystical literature.

Influence on other sects: New Age Eastern Sufism influenced other Islamic sects as well. During this period, the study and implementation of Sufi ideas and systems of Sufi education became associated with specific structures in other sects. For example, Naqshbandiyya, Qadiriyyah, Suhrawardiyya and other mystical sects became of great importance in Eastern Sufism of the New Age.

The New Age is based on historical, philosophical, religious and cultural factors, influenced by Eastern mysticism, medieval Eastern philosophy. In this period, New Age Eastern mysticism belongs to a part of Middle Ages Eastern philosophy and represents mystical ideas and practices that developed between the 16th and 18th

centuries. During this period, mystical thought and practices developed in their own unique forms and systems. The following major other factors were important in defining New Age Eastern Sufism:

Historical context: New Age Eastern mysticism, the Middle Ages was an important time in Eastern history. During this period, Islamic culture, its historical changes and political systems changed. This historical context played a formative role in the formation of mystical thought and practices.

The role of these personalities and sheikhs: The role of great personalities and sheikhs was important in Eastern Sufism of the new period. During this period, Baha ad-Din Naqshband, Abdulhalik Gijduvani, Ahmad Sirhindi and others expressed their own unique ideas and concepts in New Age Eastern Sufism. Their Sufi literature, practices, and murshid activities were of great importance in the development of Sufi thought and practice.

Yes, of course! A few great figures have taken their place in Eastern Sufism of the New Age. Some of them may be:

Baha ad-Din Naqshband: He is the founder of the Naqshbandi sect, which is part of Uzbekistan. His mystical thoughts and practices were developed on the basis of the Naqshbandiyya sect, and much attention was paid to him.

Abdulhalik Gijduvoni: Gijduvoni is one of the persons who lived in the territory of Uzbekistan and was the next murshid of the Naqshbandi sect. His Sufi teachers and literature were important in the development of Sufi thought.

Ahmad Sirhindi: Ahmad Sirhindi, who lived in India, is a senior sheikh and teacher of the Naqshbandi order. His mystical teachers and literature occupied a great place in Eastern Sufism of the New Age.

Muhyiddin Ibn al-Arabi: Ibn al-Arabi was a man who lived in Andalusia and occupied a great place in Sufi thought. His work entitled "Fusus al-Hikam" was of great importance in explaining Sufi thinking and ideas.

Jalal ad-Din Rumi: Rumi lived in the Fergana region and is considered the head of the Mevlevi order. His work "Mathnavi" is known as one of the most famous examples of mystical poetry.

New Age Eastern Sufism is a syncretic spiritual movement that combines elements of Eastern philosophy, Sufism, and New Age spirituality. It is distinguished by its openness to personal experience, to different religious traditions, and to its focus on the interconnectedness of all things.

New Era Eastern Sufism appeared in the West in the 1960s and 1970s, a time of widespread spiritual experiences. It was influenced by the work of a number of Sufi teachers such as Idrisshah and Inayat Khan, as well as Eastern spiritual traditions such as Hinduism, Buddhism, and Taoism.

New Age Eastern Sufism is a diverse movement, with no single set of beliefs or practices to which all adherents adhere. However, there are common themes that emerge from the writings and teachings of the New Age Eastern Sufis.

One of the most important themes in New Age Eastern Sufism is the emphasis on personal experience. New Age Eastern Sufis believe that the most important source of spiritual knowledge is direct experience of the divine. This experience can be cultivated through various practices such as meditation, prayer and contemplation.

Another important theme in New Age Eastern Sufism is openness to different religious traditions. New Age Eastern Sufis believe that all religions contain elements of truth, and they encourage their followers to learn from and appreciate all spiritual traditions.

Finally, New Age Eastern Sufis emphasize the interconnectedness of all things. They believe that everything in the universe is interconnected and that we are all part of one great being. This belief leads to a sense of compassion and interconnectedness with all beings.

Criticisms of New Age Eastern Sufism

New Age Eastern Sufism has been criticized by some for its syncretism and focus on personal experience. Some critics argue that New Age Eastern Sufism is a watered-down version of Sufism that does not accurately reflect the traditional teachings of Sufism. Others argue that New Age Eastern Sufism focuses too much on individual experience and does not emphasize enough the importance of community and tradition.

Once upon a time, a young woman named Sara was seeking a deeper understanding of life. He studied Eastern mysticism and became fascinated by its teachings about the interconnectedness of all things and the importance of living in harmony with the universe.

One day Sarah decided to go to India to study Eastern mysticism. He found a teacher named Swami Ananda who was willing to guide him on his journey. Swami Ananda was a wise and compassionate man, and he taught Sara much about the nature of truth and the path to enlightenment.

One of the most important lessons Sara learned from Swami Ananda was the importance of meditation. Swami Ananda taught Sara that meditation is a way to quiet the mind and connect with the deeper self. Sarah started meditating regularly and she soon realized that it helped her to be more calm and focused.

Another important lesson Sara learned from Swami Ananda was the importance of compassion. Swami Ananda taught Sara that all beings are interconnected and that we should treat each other with love and understanding. Sarah began volunteering her time at a local homeless shelter, and she also started a meditation group for women who had experienced domestic violence.

Over time, Sarah began to experience the transformative power of Eastern mysticism. He became compassionate and understanding, and he developed a deeper sense of connection with all beings. He also found a new sense of peace and happiness.

One day, when Sara was meditating, she had a profound spiritual experience. He felt himself melting into the universe and realized that he was one with everything.

This experience was so powerful that it completely changed his life.

After her spiritual experience, Sarah decided to return home and share what she had learned with others. He was a teacher of Eastern Sufism and helped many find their way to enlightenment.

Sarah's story is a reminder that Eastern mysticism is a powerful and transformative tradition. It helps us connect with our deeper selves, develop empathy for others, and find a sense of peace and happiness.

New Age Eastern Sufism is a syncretic spiritual movement that combines elements of Eastern philosophy, Sufism, and New Age spirituality. It is distinguished by its openness to personal experience, to different religious traditions, and to its focus on the interconnectedness of all things.

New Era Eastern Sufism appeared in the West in the 1960s and 1970s, a time of widespread spiritual experiences. It was influenced by the work of a number of Sufi teachers such as Idrisshah and Inayat Khan, as well as Eastern spiritual traditions such as Hinduism, Buddhism, and Taoism.

New Age Eastern Sufism is a diverse movement, with no single set of beliefs or practices to which all adherents adhere. However, there are common themes that emerge from the writings and teachings of the New Age Eastern Sufis.

Emphasis on Personal Experience: New Age Eastern Sufis believe that the most important source of spiritual knowledge is divine experience. This experience can be cultivated through various practices such as meditation, prayer and contemplation.

Openness to Different Religious Traditions: New Age Eastern Sufis believe that all religions contain elements of truth, and they encourage their followers to learn from and appreciate all spiritual traditions.

Focus on spiritual growth: New Age Eastern Sufis believe that the purpose of life is spiritual growth and evolution. They encourage their followers to develop their spiritual potential through various practices such as meditation, study, and service to others.

Some of the core beliefs and practices of New Age Eastern Sufism include:

Belief in the Oneness of Everything: New Age Eastern Sufis believe that everything in the universe is interconnected and that we are all part of one great being. This belief leads to a sense of compassion and interconnectedness with all beings.

Meditation: Meditation is a central practice in New Age Eastern Sufism. New Age Eastern Sufis believe that meditation is a way to quiet the mind and connect with the deeper self.

Compassion: Another important value in New Age Eastern Sufism. New Age Eastern Sufis believe that all beings are interconnected and that we should treat each other with love and understanding.

Service to Others: New Age Eastern Sufis believe that one of the best ways to grow spiritually is to serve others. They encourage their followers to donate their time and resources to help those in need.

New Age Eastern Sufism is a popular spiritual movement whose teachings have inspired and guided people all over the world.

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AN APPROACH TO UNDERSTANDING MAN FROM THE PERSPECTIVE OF DUALISM AND MONISM

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Annotation: This article analyzes dualism and monism approaches to understanding human nature in the history of philosophy. The dualistic approach depicts humans as beings composed of both material and immaterial aspects, while the monistic approach emphasizes that human consciousness and mind are products of biological processes. It examines the interpretations and definitions of human essence provided by various philosophers throughout history. The article highlights debates concerning the relationship between the biological and social nature of humans. It aims to identify the differences between these approaches and the existing perspectives in philosophical analysis of human nature.

Keywords: Human essence, dualism, monism, philosophy, anthropology, biological and social nature, philosophical approaches, ontology, gnoseology, ethics, aesthetics, Enlightenment era, Plato, Schopenhauer, Descartes, Farabi, Beruni, La Mettrie, Teilhard de Chardin.

In the history of philosophy, it is nearly impossible to find a philosopher or a philosophical direction that has not addressed or indirectly analyzed the various aspects of human material and spiritual existence. Most philosophical and religious systems view humans as a microcosm or small universe, in contrast to the macrocosm, considering them the key to understanding the entire universe. Philosophers have repeatedly recognized that understanding the mystery of humanity is akin to solving the riddle of existence.

Humans understand themselves more thoroughly and earlier than they understand the world, which is why they comprehend the world through themselves. Philosophy is the internal knowledge of the world through humans, while science is the superficial knowledge of the external world beyond humans. In humans, absolute existence is revealed, while relative existence is manifested outside humans.

Every time philosophers focus on humans, they strive to understand their essence in a new historical context and from a fresh perspective, rediscovering them repeatedly. Without a doubt, there is no subject more complex and contradictory in the field of

philosophy than humans. Humans are interpreted as unique, unparalleled, and perfect beings embodying all virtues, as infinite microcosms, as flawed creatures doomed to destruction due to their corrupt nature, as God's creation, and as products of the actions of other people. For instance, Eastern thinker A. Beruni was the first in the world to study the relationship between humans and nature, between humans and the universe, from a secular scientific perspective.

The idea that humans are a complex of all social relations was challenged by the mechanistic approach of Enlightenment thinkers, notably the French philosopher J. La Mettrie in his work "Man a Machine."

Another famous French philosopher, R. Descartes, offers a completely different approach to the essence of humans, considering them as "thinking entities."

Renowned French philosopher and theologian P.T. de Chardin noted, "Man is not the static center of the world as he thought for a long time, but the peak and continuation of evolution, which is much more beautiful." In contrast, A. Schopenhauer emphasized that humans are flawed beings, referring to them as "nature's bungling."

Throughout two and a half millennia of philosophical history, numerous definitions and descriptions of humans have been provided, accumulating a multitude of synonyms that are hard to match in the philosophical analysis of any other subject. In the history of philosophy, humans have been interpreted as "rational beings," "political animals," "the crown of nature," "the dead end of life," "the false step of life," "tool-making animals," "beings capable of self-awareness," "spiritual and free beings," and so on.

The reason for this diversity of opinions must be sought in human nature itself. The mystery of human nature is one of the "eternal problems" of philosophy, which has repeatedly addressed it due to the essence and characteristics of its subject. This is especially important concerning the issue of the origin of humans, which provides a reference point for various views in this field.

As knowledge about the nature surrounding humans accumulated and developed, human interest in themselves also increased, revealing new and unique characteristics of human existence that offered broader opportunities for research. Philosophical interest in humans has particularly intensified during periods of profound and rapid changes in societal life, when existing perceptions and views underlying human relations have been entirely transformed. During such periods, philosophical inquiries into the essence of humans, their duty, role, and responsibility for ongoing events have intensified again. As a result, alongside ontology, gnoseology, ethics, and aesthetics, anthropology gradually emerged as a field of philosophical knowledge, analyzing humans from various perspectives and studying their interactions with social, natural, and cosmic processes.

Two important approaches to understanding the holistic nature of humans—dualism and monism—emerge from recognizing the biological and social differences and uniqueness among humans.

The dualistic approach, originating in ancient times, considers humans as beings composed of a material organism and an independent, non-material soul that controls the organism. This perspective is prominently reflected in Plato's philosophy, which views the soul as living in the realm of eternal ideas and entering the body at birth as if imprisoned, and returning to the realm of ideas after death. The idea of the immortality of souls is also characteristic of Eastern philosophical traditions.

In contrast, the monistic concept, supported by most contemporary scholars, posits that human psyche, emotions, thoughts, and moods are products of the life activity of the nerve cells in the brain, a component of the human organism. According to proponents of this approach, there is no sufficient evidence to consider psychic phenomena as having a non-material basis, and thus, understanding the nature of the psyche does not require going beyond material processes occurring within the human organism.

Thus, the described issue is not merely about whether humans are purely biological or purely social beings. Undoubtedly, humans are both biological and social beings. However, the relative importance of these two aspects, whether one predominates over the other, and what determines human essence, is a subject of intense debate. These questions have not yet found definitive answers, and various biological, psychological, and philosophical schools offer different responses.

Among the existing approaches to understanding the bio-social nature of humans, the concepts of biologism and sociologism hold a special place, each emphasizing one aspect over the other or even absolutizing it.

Conclusion: In conclusion, the analysis of approaches to understanding humans in the history of philosophy highlights dualism and monism as the main theoretical directions. The dualistic approach separates the material and immaterial aspects of humans, while the monistic approach seeks to explain mental processes through physiological mechanisms. Each of these approaches contributes uniquely to understanding human essence and reveals important facets of philosophical analysis. Considering the complex interplay between the biological and social nature of humans, a multifaceted approach is necessary for a comprehensive understanding. Therefore, integrating various perspectives from the history of philosophy can lead to a deeper understanding of human nature.

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MEDIEVAL EASTERN PHILOSOPHY AND CHARACTERISTICS OF THE RENAISSANCE

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Abstract: This article provides a comprehensive scientific exploration of the development and historical stages of philosophy, focusing on the differences between Eastern and Western philosophies and the influence of Eurocentrism. It examines the uniqueness of Eastern philosophy, its historical and cultural sources, and its contribution to world civilization. The reception and interpretation of medieval Eastern philosophy in the West are discussed. The article also emphasizes the need to re-evaluate Eastern philosophy from an objective and scientific perspective.

Keywords: History of philosophy, Eastern philosophy, Western philosophy, Eurocentrism, Middle Ages, Scientific-methodological principles, Renaissance, Islamic philosophy, Translation movement, Objective analysis.

In contemporary literature, the emergence of philosophy is often linked to the formation of slave societies based on Marxist class principles, considering its history to be three thousand years old. However, it is believed that elements of philosophical thinking and a rational, empirical approach to the world and its phenomena existed in ancient times. Explaining the development stages of the history of philosophy in connection with specific periods of social progress is also not entirely accurate, as these periods occurred differently in various regions. In many countries, slavery continued in various forms until the second half of the 19th century and never formed the basis of their economies.

Therefore, attention should be paid to the fact that the stages of philosophical development have unique characteristics in different regions. A universal stage for all regions can be identified as the period when mythological thinking began to fragment, giving rise to philosophical questions and answers. Another distinctive feature of the approach to the development of philosophical thought is the Eurocentric views that narrow the diversity of global historical-philosophical processes, artificially highlighting Western mentality. Eastern philosophy typically includes the philosophies specific to regions such as India, China, the Far East, the Muslim East, Iran, and Central Asia.

The unique cultural progress of the East, which has significantly contributed to world civilization, is recognized by scholars worldwide. It is essential to remember that our civilization has matured within the cradle of Eastern civilization, reflecting its values and profoundly influencing global culture. Philosophical ideas form under specific social conditions and based on historical-cultural sources.

In the East, philosophy often manifests in harmony with religion, usually indistinguishable from it. From a Eurocentric perspective, Eastern mystical philosophy may not be considered a philosophical system, yet Eastern thought initially developed precisely along mystical lines. Recognizing mystical philosophy would imply acknowledging that the history of philosophical development began in the East, necessitating a skeptical approach from the West. During the early medieval period, when the Renaissance was occurring in the East, the West was experiencing the "Dark Ages." Political stability in the East initially encouraged the translation of Greek, Persian, and Indian sources. Through translation, Arab-Islamic culture, enriched by a wide range of new knowledge, experienced a broad cultural renaissance. The philosophy developed in the Muslim East had unique characteristics. The characterizations given to Greek philosophy do not always apply here. Works written by scholars such as Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Rushd, using Greek philosophical terminology and style, were recognized in the West as Peripatetic (Mashshai) philosophy. In contrast, within Islam, they were viewed as promoting Greek philosophy. As Al-Farabi attempted to explain in his works, Greek philosophy was indeed nourished by sciences that already existed in the East. It is crucial to analyze the universal ideas of Eastern philosophy free from Eurocentric views, comparing religious-philosophical systems of Eastern peoples to observe the breadth of their influence.

Reevaluating Eastern philosophy critically, both epistemologically and methodologically, is essential because much of the research has been conducted within the framework of Eurocentric Orientalism.

Renaissance – The Renaissance was a period of distinct cultural and intellectual progress in Central Asia, Iran, China, and Western Europe. Initially referring to the cultural and spiritual revival in Italy, it was seen as a transition from medieval stagnation to a new era. Key features of the Renaissance include breaking through dogmatism, ignorance, and fanaticism in thought and creativity, glorifying human talent and intellectual potential, restoring and enriching ancient culture, escaping ecclesiastical scholasticism, and fervently celebrating worldly beauty and life in literature and art, and fighting for human freedom and free thought.

The Eastern Renaissance produced great scholars, encyclopedic thinkers, and renowned philosophers. Notable figures in the exact sciences include Muhammad al-Khwarizmi, Abu Bakr al-Razi, Abu Rayhan al-Biruni, Ahmad al-Farghani, Umar

Khayyam, and Mirzo Ulugbek, who made groundbreaking discoveries. Philosophers such as Abu Nasr al-Farabi, Abu Ali ibn Sina, Ibn Rushd, Muhammad al-Ghazali, and Nasafi Aziziddin enriched the treasure of thought with their works, exploring the world, humans, and society as a whole, discovering new laws, and expanding intellectual horizons. They deeply developed theories of an ideal society and a perfect human being. Poets like Abu Abdullah Rudaki, Abu al-Ala al-Ma'arri, Abu al-Qasim Ferdowsi, Jalal al-Din Rumi, Hafiz Shirazi, Nizami Ganjavi, Abdurrahman Jami, and Alisher Navoi created immortal works celebrating love, heroism, freedom, and goodness. Schools of miniature painting also emerged, with Kamal al-Din Behzad leading a new creative direction. Another Renaissance feature was the increase in exciting and adventurous literature, such as "One Thousand and One Nights," "Kalila and Dimna," "Forty Viziers," "Tutinama," "Sindbadnama," and "Jami' al-Hikayat," and the depiction of universal ideals filled with wisdom and philosophy in works like the "Khamsa."

Russian scholar G. Shaymuhambetova, who studied medieval philosophical heritage, noted that philosophical thought in the Near and Middle East developed independently of theological doctrines. However, this conclusion requires re-examination and clarification. The author also emphasizes evaluating this philosophy's novelty and originality, not only in relation to Aristotle but also considering historical interactions with Platonism, Neoplatonism, Stoicism, and ancient Greek natural philosophy, and later achievements.

In conclusion, studying the natural-scientific and socio-philosophical views of philosophers from each era requires specific conceptual, methodological, and factual principles. Although we have a vast database for researching and interpreting medieval philosophy, it is crucial to pay special attention to the methodology of systematizing information. The medieval Eastern philosophical heritage has attracted significant interest in both the East and West. Western scholars have tried to illuminate the legacy of Eastern philosophers from a factual perspective. Today, it is essential for the scientific community to re-evaluate previous biased and unscientific principles to objectively understand Eastern philosophical heritage.

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GENERAL LAWS AND CATEGORIES OF DEVELOPMENT.

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Abstract: This article analyzes the natural-historical criteria of its development of nature and society, the laws and regularities of social-historical processes, the categories, place and importance of development, the evolution of development.

Key words: Development, Legality, law, nature and society, categories

Development is a systematic change in nature and society; transition from one state of quality to another, from old to new. As a result of the development, a new qualitative state of the object's composition or structure is created. Development is a general principle for explaining the history of nature, society and knowledge. There are 2 forms of development: evolutionary development associated with gradual quantitative changes of the object and revolutionary development consisting of qualitative changes in the structure of the object. with means the transition from one qualitative basis to another qualitative basis. Evolutionary development allows society to move to a new stage without interruption and without losses. Such a transition will take some time. In the revolutionary development, the old main points of support of the society are destroyed and drastic qualitative changes are made. After gaining independence, Uzbekistan chose the evolutionary path of transition to a new society. This way does not conflict with the interests of the members of the society, it takes a certain amount of time and it is effective in the end.

Development is primarily about change, but not all change is development. Only change associated with the emergence of a new quality after the old can be development. Development is not a general description of the world, but a characteristic of material and spiritual systems in the world. Development does not exist and cannot exist outside of concrete systems. Therefore, when talking about the universe, the infinite development of concrete systems in it is meant. Ideas of development are not found in ancient philosophy. Because the important thing about development is that it is related to time. After all, any development takes place over a period of time

The most important concept of development is dialectics. According to him, development is related to qualitative change, which has three main features: 1) development is irreversible; 2) development is directed only to the future; 3) development is related to necessity. Only when these three characteristics are present does change rise to the level of development. Without the first characteristic, change is limited to any active process, without the second characteristic, to a process without succession and connection, without the third characteristic - to a random process. Development takes place in the process of unity and struggle of contradictions existing in systems, change of quantity into quality change, denial of old quality by new quality.

The first characteristic of this process is expressed in the law of dialectical conflict, the second characteristic in the law of transition of quantity to quality, and the third characteristic in the law of dialectical negation. During development, the emergence of a new quality can happen gradually or suddenly, in a short period of time. The first type of development is called evolutionary development, and the second type is called revolutionary development. Positive, progressive qualities accumulate in any type of development. However, in some cases, the newly created quality can be regressive in nature, however, the general progressive direction of development remains.

General laws of development. From describing phenomena to understanding their essence, it is necessary to find common aspects in phenomena. In this case, the task is not only to find common aspects between different phenomena. It is necessary to understand the basis that unites phenomena and determines their unity. This basis is the "connector" of phenomena and their companionship is a law that reflects a stable connection in practice that compels harmony and coordination.

Knowledge of the laws is achieved as a result of the scientific study of phenomena. Usually, this is a very difficult task that requires a lot of effort from the thinking of scientists. In order to understand any law of reality, the scientist has to rely on a large number of preliminary data about the studied phenomena. appear as a system that allows for differentiation. After that, it is required to determine the general, unchanging, invariant relations that remain in any changes of its elements.

Law The law expresses the necessary, common, relatively important, stable, repetitive relations of the real world, in which the nature and direction of development is determined based on the existing conditions. Legality • Objectively existing, necessary, important, repetitive connections of events. •A necessary process followed by a set of laws. Characteristic features of the law • Law is the most general form; • Law is an expression of necessary relations; • The law is an expression of important relations; • The law is simpler compared to the phenomenon, but reveals the inner nature of the processes more; • Law - represents stable, permanent relations; • The laws of nature and society are objective in nature.

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THE NATURE OF EXISTENCE, AS CONCEPTUALIZED IN PHILOSOPHY AND NATURAL SCIENCES, ENCOMPASSES VARIOUSCONCEPTIONS

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Annotation: This scientific article explores the concepts related to the natureof probability in philosophy and the natural sciences. Through scientific research and theoretical analysis, the article investigates the nature of probability and its significant role in philosophy and the natural sciences. Key topics include the epistemological, ontological, and methodological foundations of probability, as wellas its importance in the natural world and theoretical considerations thereof. The article discusses the uniqueness of probability and its impact on philosophy and thenatural sciences, along with the methods used to study probability. As a result, the article presents further insights, challenges, and scientific approaches to deepen understanding of the nature of probability and its specificity in philosophy and the natural sciences.

Аннотация: В этой научной статье исследуются концепции, связанныес природой вероятности в философии и естественных науках. Путем научных исследований и теоретического анализа статья исследует природу вероятностии ее значимую роль в философии и естественных науках. Основные темы включают в себя эпистемологические, онтологические и методологические основы вероятности, а также ее важность в природном мире и теоретические соображения по этому поводу. В статье обсуждается уникальность вероятности и ее влияние на философию и естественные науки, а также методы, используемые для изучения вероятности. В результате статья представляет дополнительные идеи, вызовы и научные подходы для углубления понимания природы вероятности и ее специфики в философии и естественных науках.

Key words: Philosophy, natural sciences, essence of existence, concepts, epistemology, ontology, methodology, significance, contemplation, uniqueness, influence, learning, deepening, issues, scientific disciplines, theoretical analyses, research.

The concept of existence. Philosophers have been discussing "existence" and "non-existence" since ancient times. They have written numerous works on the

emergence, nature, characteristics, and forms of existence. So, what is existence? This question, seemingly simple at first glance, has not found a universally convincing answer that satisfies everyone. This situation is explained by the diversity of perspectives on existence. For example, some philosophers define existence in terms of materiality, associating it with material entities. From their point of view, existence is a concept that captures objective reality. In this view, thoughts, human contemplation, and mental constructs emerge from existence. When faced with the question of what exists beyond our thoughts, they argue that such concepts are products of objective reality.

The concept of existence in philosophy is expounded upon in the branch called ontology. (This term was first used by X. Wolff.) It explores the issues of existence and non-existence. Non-existence means that everything is reducible to nothingness; everything has its beginning and end in non-existence. Non-existence is synonymous with boundlessness, infinity, and eternity. Wherever there is non-existence, existence emerges. Thus, the essence and manifestation of existence are both rooted in non-existence. The existence of existence is infinite. Existence cannot be compared to anything. In this sense, existence is ineffable.

Concepts of existence. Throughout history, philosophers have put forward various ideas about existence. In the teachings of Zoroastrianism, which emerged in Central Asia, existence is the result of the interaction of sun and fire, and the eternal fire forms the essential nature of existence. Because according to this theory, fire exists at the basis of any change and movement, and it represents the existence of existence. The ancient Greek philosopher Socrates compares existence with knowledge, and according to him, anything that we know exists; the more extensive human knowledge is, the more extensive existence it encompasses. The ancient world's atomist philosopher Democritus defines existence as consisting of a collection of atomic particles. According to his view, the nature of existence lies in its existence. Non-existence is the absence of existence. In Islamic teachings, existence is divine essence. That is, it is the existence created by God. In this regard, there are teachings of the unity of existence and the unity of existence.

Islamic scholars affiliated with Islam have developed various teachings about existence. For example, according to the thoughts of Farabi, the first existence is that of the eternal God. According to the ideas of Biruni, existence is so universal that it underlies everything, so existence is the basis of everything. European scholars such as David Hume and George Berkeley taught that existence is a collection of our perceptions. Hume considered existence as a collection of our intuitions. Berkeley, on the other hand, defines existence as the manifestation of absolute spirit. Many naturalistic perspectives in philosophy have interpreted existence in terms of the present time, that is, in terms of the actual world. In fact, the concept of existence is a

broad philosophical concept that encompasses the entirety of existence, its past, present, and future. Philosophers have approached the understanding of existence by juxtaposing it with the concept of non-existence and have sought to reveal the essential nature of existence in this context. Materialistic literature defines existence as synonymous with objective reality, equating it with matter. Existenceencompasses objective and subjective realities, existing and potential worlds, material and spiritual aspects, past and future, life and death, soul and body,embracing the general concept.

Existence and Reality. The human beings, the world around us, nature, society, thought, ideas, dreams, and visions are all present, appearing in various forms and shapes, all under the sign of existence, which encompasses all. The concept of existence in materialistic content is only related to the objective real world, to the physical nature that is beyond consciousness. Existence's ideal, virtual, potential, abstract, and spiritual forms are excluded from this definition. In reality, the category of existence is a general abstraction, encompassing all things and events, grasping everything under the sign of existence. It not only captures objectivereality but also subjective reality. The concept of existence is broader than the concepts of existence and reality.

Existence is the part of existence that is currently manifest, and the past and potential things and events also fall under the concept of existence. Reality, on the other hand, is the part of existence that is accepted by everyone; it is the part chosenby them. Existence embraces both reality and potentiality. Traditional philosophicalviews distinguish three aspects of existence: nature's existence, social existence, andhuman existence. The most common sign for them is their existence. Similarly, in philosophical literature, the following forms of nature's existence and social existence are distinguished. Nature's existence is usually understood as the existenceof things (objects), processes, and states in nature. It is divided into two: primordialnature's existence (or natural nature's existence, which exists before and without human involvement) and the existence of things produced by human labor ("secondnature," that is, culture). "Second nature" existence, in turn, is manifested in the following forms:

-The concept of existence can be categorized into three main forms:

-Human existence (the existence of things in the human world and the unique human existence).

-Spiritual existence (individualized and objectified spiritual existence), and social existence (the existence of an individual in historical processes and societal existence), also referred to as societal existence.

The material form of existence encompasses all objects, events, processes, and their characteristics. Moreover, it is a philosophical concept that encompassesthought and all relevant relationships and interactions within the world. The search for the

universal nature inherent in the material form of existence is one direction inseeking generality based on the material world, as mentioned above, it is a method of identifying substance. The second method is the search for the "construction elements" - the substrates that make up the fundamental structure of the material world. The third method is to identify the primary cause that gives rise to everything, the parent substance, or primordial matter. Let's dwell on this method in more detail. This method of searching for the substance of the material world is akin to the approach of a person picking a fruit, looking first at the tree, then at its flower, leaf, stem, and root, to understand what lies at the core of the material world around us, namely the initial material, the "primordial substance".

The search for the universal essence inherent in the material form of existencehas been instrumental in the development and advancement of philosophical concepts regarding matter. The concept of matter is more general than relative to both matter and atoms, and even more so to primordial matter. The notion of matterencompasses all material objects, expressing the entirety of objective reality. Philosophers write, "Matter in itself is nothing more than the product and abstraction of thought." Philosophers use the concept of matter to express common properties applicable to all material objects. Therefore, matter is the most general philosophicalcategory specific to all material objects. Of course, these definitions should not be taken as absolute without further clarification. These definitions may influence our perceptions of reality more directly.

As we move into the middle of the 20th century, scientific advancements in fields such as quantum mechanics, relativity theory, and contemporary cosmology have radically altered people's objective perceptions of the world. As a result, scientific inquiries into realities that cannot directly influence our senses have also begun. The scientific landscape of systems that move relatively slowly at small scales, as seen from the standpoint of classical mechanics, has been replaced by a new scientific landscape. This, in turn, has led to further development in conceptualizing matter. Taking these changes into account, Marxist philosophers introduced the notion of matter as having a direct or indirect (i.e., through various tools and devices) influence on our senses. Thus, this definition expands the notionof matter to encompass both material and immaterial forms, i.e., matter and antimatter manifestations. Materialists define matter as objective reality. Objective reality exists independently of human senses; it is the existence beyond subjectivity.

The existence of objective reality is evident in the unique characteristics of existence. The indivisible properties of any body are called "attributes" in Latin. Attributes of existence. The attributes of a specific body are those characteristics that precisely define that body. Existence also has several attributes, such as motion, space, time, inertia, force, and others. Existence manifests itself through its characteristics,

attributes. Now let's discuss the attributes of existence, or its indivisible essential qualities.

Motion. Among the attributes of existence, motion is considered to be the characteristic that expresses the fundamental mode of existence because existence cannot maintain its structural integrity without motion. Let's illustrate this with an example of material existence. Imagine there is an object in front of us. If it had no motion, the rays of light would not reflect off this object, and therefore, we would not see it. Similarly, the mutual interactions between molecules, atoms, and elementary particles that maintain the structural integrity of this object would not occur. As a result, the unity of the structure of this object would be compromised. Objects and events in our surroundings maintain their specific order and unity through motion; therefore, growth, development, expansion, contraction, and refinement exist. On one hand, motion is the result of the interrelations between the elements forming material bodies and, on the other hand, it occurs as changes in them. From this perspective, it's evident that the definition of motion as merely any change is quite accurate. When discussing the source of motion, attention is paid to the mutual influences and relationships between internal elements in the system. Thus, any motion originates from the internal interactions within a system, providing the internal relationships that ensure the existence of any body, primarily its internal connections. The conclusion is that the types of motion are primarily based on the characteristics of changes. Changes range from simple phase transitions to complex social changes. Therefore, motion is not confined solely to phase transitions. Such a view guides the understanding of all processes in the world from a mechanical motion perspective. In reality, there are various forms of change, each differing in its nature. Mechanical, chemical, biological, and physical changes do not only correspond to social changes. Indeed, these changes may appear in all forms or aspects, depending on the circumstances. However, not all changes are exclusively phase transitions. For example, it may be appropriate to refer to the rotation of the Earth around the Sun and the Moon around the Earth as the primary form of phase transition in the solar system. However, this cannot explain the complex geological processes occurring within the Earth's crust or the living conditions of the biosphere on Earth's surface solely through mechanical motion. The complexity of motion increases with the complexity of the organizational structure of matter.

When there is a form of change that leads to development, it is called evolution in philosophy. Evolution is a quantitative and qualitative change that has a specific direction and irreversibility, characterized by its complexity and advancement. In

this regard, there are two types of motion that differ from each other. The first type of motion refers to internal changes that occur within a system while preserving its characteristics and stability. In other words, in any body, there are internal changes

that occur, but these changes do not significantly affect the external characteristics of the body. Every body that surrounds us undergoes internal changes, but these changes do not have a serious impact on the external nature of the body. Every object that surrounds us consists of molecules, and these molecules consist of atoms and elementary particles, and even at the molecular and atomic structure level, internal changes occur. Likewise, each object undergoes transformations due to the influences of the radiations emitted by other objects and the radiations emitted by them. Such external influences are also reflected in the process of adaptation and do not necessarily result in a qualitative change in the body's nature; it is possible for its stability and basic nature to be maintained.

The gradual accumulation of internal and external influences we mentioned above may later contribute to the emergence of a sharp qualitative change within the body. This kind of change, which alters the nature of the body, leads to the second type of motion and is referred to as evolution.

The process of development also occurs in two types. In the first type of development, any qualitative change in the body occurs without disrupting the structural integrity of the material that constitutes it. Let's take the development of the Sun belonging to the notarized nature as an example. According to scientists' estimates, currently, the Sun, with a temperature of about 6 thousand degrees on its surface, is gradually cooling down and expanding into a red giant, meaning the nuclear energy in the core of the Sun decreases over time, its internal density decreases, and the gravitational force at the center weakens. As a result, the Sun begins to shed its outer layers and becomes a white dwarf, eventually transforming into a neutron star. Such changes do not alter the structural integrity level of the material in the universe; that is, the degree of stability of material forms in the static nature remains intact.

The emergence of living nature, the emergence of plant and animal worlds, the formation of human beings, and the emergence of society all correspond to qualitative changes and enter the second type of development. In philosophy, various other forms of motion that differentiate qualitatively from each other are also studied. When materialists classify types of motion, they base their work on the following observations:

1)   Different types of motion manifest themselves with distinct qualitative characteristics, each appearing at a specific stage of the material organizational structure;

2)   Types of motion of matter are interconnected genetically and proceed from simpler forms to more complex ones, meaning more complex forms of motion emerge from simpler ones;

3)   Higher forms of motion include lower forms within them, but higher forms of motion are not subordinated to lower forms of motion. Based on these observations,

it is possible to classify the five forms of motion. These are mechanical, physical, chemical, biological, and social motions.

There are other perspectives in philosophy on classifying forms of motion. Some scholars advocate associating types of motion with the names of each discipline. The mistake in such an approach is that the majority of disciplines do notencompass all forms of motion but rather reflect quantitative relationships and conditions. For example, how does geodesy or geometry, trigonometry or topography, linear algebra study forms of motion? Cybernetics, on the other hand, studies managerial processes in both nature and society; it does not focus on one form of motion but encompasses several forms of motion. Another concept regarding the classification of forms of motion is also noteworthy. According to thisconcept, forms of motion are classified as follows: physical motion (motion of elementary particles, fields, and atoms), chemical motion (motion of atoms and molecules), and in this regard, the development of motion is divided into two directions, 1) biological motion forms at a higher level of motion development; 2) at a lower level of motion development, geological motion forms, and the advancement of biological motion leads to social motion.

Another concept involves classifying motion according to the levels of structural organization of matter. In this concept, forms of motion are divided into three categories: motion in the notarized nature—motion of elementary particles andfields, living nature—manifestation of life, society—human activity. Social motion,which is the most complex among the known forms of motion, encompasses humanactions, human thought processes, activities of social groups, interrelationships, and the movement towards social ideas on a societal scale. This motion cannot be fully explained with linear, cause-and-effect relationships. Predicting its future is also extremely complex.

The basic forms of existence include phase and time. Phase indicates the position, volume, mutual arrangement, density, or absence of density of substancesat a specific moment in time, while time expresses the continuity of events, the sequence of processes. It is known that all material bodies occupy space, volume, orsize. Phase represents the mutual arrangement of points in space at a specific moment, and time indicates the continuity of processes at a specific point in phase. The concepts of phase and time, in many cases, are referred to as space and time, respectively, in the language of force. These concepts reflect the external, relative characteristics of space and time, respectively. The substantial supporters define

phase as the place where substances are located, and time as the period during whichevents occur. Substantialists consider phase to be the substance that contains objects.There is nothing without a phase, meaning a phase without substances is possible. This difference was pointed out by the foundational figure of relativistic physics, Albert Einstein. For example, imagine you bring soldiers into view.

According to Newtonian physics, when the soldiers leave, the barracks remain empty; this is the phase in the substantialist concept. According to the new physics, when the soldiersleave, the barracks also disappear. This is the phase in the relationalist concept.

The properties of phase and time are concepts that express quantitative and qualitative aspects of the existence of matter. Metric properties represent the quantitative relationships of matter, such as measurable, observable, and relative properties. These include volume, uniformity, isotropy (anisotropy), and others. On the other hand, topological properties illustrate the intrinsic structural aspects of matter. Such properties include continuity, connectivity, dimensionality,compactness, and orderedness. Time's topological properties include irreversibility and dimensionality. Some qualitative properties, like scale invariance, are added to time's metric properties. Changes in the metric properties of phase (time) do not fundamentally alter the structure of matter, while topological changes can lead to qualitative changes in the nature of matter. For example, the transition of a connected system to a more connected system alters the phase topology, producing various paths connecting the two points of the phase. In such a phase, it may be possible to fit a smaller phase into the interior of a larger phase. A system with a higher degreeof dimensionality is invisible and complex compared to a system with lower measurement and vice versa. Thus, the strong transformation of metric properties of phase (time) can lead to changes in the topological properties of matter. For instance,if the curvature degree of the phase changes, a connected phase may transition into a more connected phase.

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INTERRELATIONSHIP AND DIFFERENCE OF LEVELS OF EMOTIONAL, EMPIRIC, THEORETICAL LOGICAL INTUITIVE KNOWLEDGE

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Abstract: In this article, the interrelationship and differences of emotional, empirical, theoretical, logical, intuitive levels of knowledge are thoroughly studied, the relevance of the issue of knowledge and what was concluded as a result of the experiments conducted on it are analyzed.

Keywords: Emotional knowledge, sense organs, perception, phenomenological intuition, subconscious phenomenon, irrationalism, existentialism, neopositivism.

The knowledge obtained through the sense organs is emotional knowledge. The knowledge obtained as a result of perceiving and perceiving the properties of things by the sense organs is sensory knowledge. For example, a person sees a flying plane and knows what it is.

Intuition. In cognitive activity, perception is a simple image, perception, copy, or specific image of certain properties of things felt through the sense organs. For example, we perceive an orange color, a specific smell, and taste in an orange. Because sensations occur in the processes that occur in the environment outside of a person and affect his sense organs. Sound and light waves, mechanical pressure, chemical action, etc. Are external influences.

Pharoabi distinguishes between two forms of cognition – emotional and rational cognition. Focusing on the role of senses that connect a person with the outside world, Farobi divides them into five types. He considers sensations to be the main source of knowledge and states that sensations can be real only if the perception of the object corresponds to the object itself. Pharoabi's views on the

role of senses in cognition and emotional perception in general are very similar to Aristotle's opinion that "a person who does not perceive does not know and does not understand anything."

System of existing knowledge. Sensing and perception are realized and developed in the process of a person's practical impact on the outside world, in work, as a result of the active functioning of the sense organs; for example, eyes without movement are not able to distinguish the color of objects.

Thus, we see how difficult the path leading to the truth is: it involves the use of all the powers of the soul – memory, will, imagination, intuition and reason. Take memory for example. Is it possible to think about knowing without memory? Of course not: a soul without memory is a net without fish. It is impossible to imagine knowing without this wonderful phenomenon.

Sensing and perceiving processes leave a "trace" in the brain. The essence of these traces is the ability to embody images of things that do not affect a person at the moment.

Unnecessary rationalistic considerations.

Today, the ideas of irrationalism are developed by existentialism, neopositivism and some other directions of modern philosophy. For example, according to the existentialist Heidegger, "existence" cannot be logically understood. In Jaspers, faith, intuitively viewed mystical "revelation" is put in the first place. Marcel advocates a fierce fight against the "spirit of abstractions". The Englishmen Ross, Moore, and Richard try to prove that it is possible to know directly with the help of some mystical intuition, bypassing the intuition and intellectual levels of knowledge of material things.

Thus, in the past, philosophers understood intuition as the human ability to know the real being, and some of them (Spinoza) approached intuition as the highest form of reason, but today's intuitionists belittle or deny the role of reason, thinking, promote alogism and mystical irrationalism. They do.

Dialectic understood as logic provides an opportunity for a critical approach to the formation of intuition and its results. Although intuition shows the important links of deductive theory, it does not free us from the need to prove them. As direct, unexpected and unrealized knowledge, intuition is not in a dry place, but solving tasks, solutions observation that does not guarantee the achievement of the truth, but is not considered a simple hypothesis.

Mathematical modeling is also a heuristic method. All principles of science have a heuristic content. For example, the principle of compatibility is used in physics: there should be compatibility between the old and new theory, the mathematical apparatus of the new theory should correspond to the old theory to some extent. Philosophy has a heuristic nature, therefore, the acquisition of high peaks is one of the effective means of understanding intuition and creativity.

What is the difference between empirical and scientific knowledge?

All scientific knowledge (as distinct from theory) is empirical, subject to empirical findings, testing, controls etc. But not all empirical knowledge (as distinct from beliefs) is scientific. So science is a sub-set of empirical learning.

Science is a collection of methods developed over centuries, which aim at rigourous, testable theories to explain empirical phenomena. The rigour increases

reliability of findings. It uses what amounts to a collective process of self-criticism, so that all hypotheses are formulated in ways that can be tested for accuracy, coherence, power and specificity, by other professional scientists adhering to the same standards.

In this way, the best theories are selected out and improved. Increased power covers more phenomena; increases in specificity improve accuracy and falsifiability; greater coherence also leads to power gains, by linking hypotheses from distinct fields together under the same principles.

None of this is true of ordinary empirical knowledge: my knowledge of my neighbourhood is empirical but far from rigourous.

It is entirely possible to use logical inferences, from the existing literature, to construct a theoretical framework capable of revolutionizing our understanding of emotions. This theoretical framework is aptly titled the Functionalist Model of Emotions, and essentially builds on the foundation of one of the models now existing in mainstream western academia. The Functionalist model differs from the current models, however, by explaining the functional purpose of emotions and strongly suggesting distinct levels of both cognitive development and cognitive evolution. The Functionalist Model of Emotion served as my honors thesis as an undergraduate student in university (see notes section for details), as my presentation at an undergraduate research conference, and it will be fleshed out in more detail in future publications as well. Thus, this article can

serve as a simple introduction of the topic to a global audience, and hopefully begin actualizing its potential to change the way we understand emotions.

Perhaps the most logical way to start building a theoretical framework for the concept of an emotion is to define the word emotion. Google defines emotion as "a natural instinctive state of mind deriving from one's circumstances, mood, or relationships with others" (2020). Unfortunately, this definition focuses on mainly external causes and it frames the emotion as merely being the result of those causes. This tells us nothing about the function of emotions, and fails to even mention the relationship between thoughts and emotions; except to say, in a footnote, that an emotion is a "distinctive or intuitive feeling as distinguished from reasoning or knowledge" (Google, 2020). Yet, in academia most scholars prefer to conceptualize an emotion as being a sort of construct, comprised of three core parts: the feeling or affective component, the cognitive or belief component, and the target or object of this emotion (Aristotle in Solomon, 2003; Shiota & Kalat, 2012). Thus, to properly please the academic experts, an ideal model of emotion should adequately explain the exact relationships between the feeling component of an emotion, the thought component, and the environmental component. Now that we have a basic understanding of how emotions are generally defined and conceptualized, the next

step is to outline the existing theoretical models of emotion used in western academia.

The Basic Emotions Model was based on Ekman's empirical research on facial expressions. Ekman used the following criteria to identify basic emotions: "basic emotions should be universal," "if an emotion is basic, people should have a distinct, built in way of expressing it," and "a basic emotion should be evident early in life" (Shiota & Kalat, 2012). With these criteria, and a massive collection of research data, Ekman identified six basic emotions: anger, disgust, fear, happiness, sadness, and surprise (Ekman, 1994; Shiota & Kalat, 2012). Expressions of these emotions are consistently similar across cultures, which could support a nature (rather than nurture) explanation of emotional expression. However, it might also be a sign that facial expressions have objectively communicated subjective feelings for enough generations that we have evolved a deeply ingrained or seemingly "instinctual" impulse to repeat behavior because it has been beneficial in the past; not only for us, but for our ancestors, and for their ancestors before them.

The dimensional models of emotion began with Russell's Circumplex Model of Affect. Russell essentially asked a group of university students to rate how similar their feelings are to each other, and then the results were displayed visually on a scatter-spot chart; with the visual distance, between each spot on the chart, representing the average rating of the difference between the subjective feelings represented by those spots (Russell, 1980; Shiota & Kalat, 2012). The resulting image displays Russell's research data along two dimensions: pleasure-displeasure on the horizontal axis, and degree of arousal on the vertical axis. These dimensions became the focus of dimensional models, and basic emotions have regrettably been referred to as "categorical" in contrast to dimensional models. This is unfortunate because the categories that researchers should be aware of are not six separate categories, one for each of the six basic emotions, but four general categories that can account for the four clusters of test results seen in the four corners of Russell's scatter-spot results: top left, top right, bottom left, and bottom right. Close analysis of these clusters reveals a distinct pattern, that can be understood in terms of motivation and conditioning: avoidance feelings (top left), approach feelings (top right), punishment feelings (bottom left), and reward feelings (bottom right). Yet, this pattern seems to have gone unnoticed, and the only visual model developed out of Russel's finding seems to be the dimensional model put forth by Watson and Tellegen (Shiota & Kalat, 2012).

The Evaluative Space Model and Component Process Theory are based on dimensional and basic emotion models so, while they are unique theories, they are still operating within the same general paradigms. The Evaluative Space Model still focuses on the dimensions, but rather than depicting them as dimensions per se, they disconnect the positive and negative affects (or feelings); allowing positive and negative affects to vary independently, rather than being constricted to feeling only

positively or negatively but never both (Shiota & Kalat, 2012). The Component Process Theory is like the Basic Emotion Model, the key difference is that the Component Process Theory breaks down a facial expression into specific parts (Shiota & Kalat, 2012). Consequently, there are now two camps of emotion theories held central to the study of emotion; the dimensional camp, and the basic emotion camp. The Functionalist Model of Emotion owes its existence to research findings that were originally intended to support a dimensional model, but rather than focusing on the dimensions themselves, this model focuses on the four general categories of emotion which are observable as four clusters when the emotions are mapped out along those dimensions.

The Functionalist Model of Emotions gains its name because the four distinct categories of emotion reveal to us the four primary or fundamental functions that underlie all internal feelings (related to both emotions and drives), each of which has an important motivational role in behavior. Approach and avoidance feelings are probably pretty self-explanatory for anyone who has taken a psychology class, but the basic idea is that an organism is conditioned by punishments and rewards to approach or avoid certain stimuli in its environment (Day, 2016). For example, if a person's pet cat is rewarded with attention for a cute behavior then that reward conditions it to repeat that behavior, especially when looking for attention. Similarly, if a person sprays their pet cat with a water- bottle when it claws their couch, then that punishment will condition the cat to avoid repeating that behavior in the future. Running with this example, when the cat feels excited to get attention we should expect that feeling to fall into the approach category; and sure enough, excitement falls into the top-right cluster of emotions with the other emotions likely to motivate an organism to approach something in the environment. Similarly, if the cat stops clawing the couch when the owner grabs the spray bottle we should expect the fear it feels to fall into the avoidance cluster in the top-left corner, and sure enough it does; along with other feelings that would likely motivate an organism to avoid something in its environment, or (in the case of anger) possibly even remove that trigger from the environment so that it need not be avoided in the future. Such approach and avoidance motivations are simple, but the punishment and reward feelings are not.

Punishment and reward feelings are more complex than approach and avoidance feelings, they are social, and as such they lack the fundamental universality of approach and avoidance behavior. All living organisms, including single celled organisms, show signs of approach or avoidance behavior (Elliot & Covington, 2001). Alternatively, only organisms that have evolved to survive in groups seem to develop the punishment and reward emotions. Furthermore, even among social animals, any given individual will show signs of approach and avoidance feelings such as excitement and fear following its birth; but not until years later does the individual

begin demonstrating any sign that it experiences "higher-order" social emotions like pride or shame (Berk, 2013). An example of these social feelings could be a chimpanzee who accidentally hurts a playmate, the chimp is a social animal so it will express guilt or shame using body-language

and gestures; possibly making sad, whinny sounds, and offering a banana or something it believes to be valuable as an apologetic gift. Charles Darwin believed that praise and blame foster group cohesion by promoting such behavior (Darwin, 2015). So, feelings seem to motivate behavior; approach and avoidance behavior is universal, but punishment and reward feelings are exclusive to socially evolved species of animal; suggesting at least two developmental and evolutionary stages of feeling, with the approach and avoidance feelings coming first and the punishment and reward following later in both development and evolution.

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TURIZMDA RAQAMLI TEXNOLOGIYALAR

ЦИФРОВЫЕ ТЕХНОЛОГИИ В ТУРИЗМЕ
DIGITAL TECHNOLOGIES IN TOURISM

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Annotatsiya. Maqolada turizmni raqamlashtirish va konsepsiyasining paydo bo'lishi, rivojlanishi haqida ma'lumotlar keltirilgan. Transformatsiyaning bir necha yo'nalishlari asoslangan va tadqiq qilingan. Raqamli turizmga o'tish sayyohlar uchun turizm industriyasi uchun ham bir qator foyda keltirishi haqida ko'rib chiqilgan. Shuningdek, shahar muhitiga raqamli texnologiyalarni joriy etish yo'llari

Haqida batafsil yoritilgan.

Аннотация. В статье содержится информация о возникновении и развитии цифровизации туризма и ее концепции. Установлено и исследовано несколько направлений трансформации. Считается, что переход к цифровому туризму принесет ряд преимуществ для туристов и туристической отрасли. Также пути внедрения цифровых технологий в городскую среду.

Annotation. The article contains information about the emergence and development of the digitalization of tourism and its concept. Several directions of transformation have been established and researched. It is considered that the transition to digital tourism will bring a number of benefits for tourists and the tourism industry. Also, ways to introduce digital technologies into the urban environment About is covered in detail.

Kalit so'zlar: fan-texnika, iqtisodiyot, turizm, axborot, sayohat, transport, elektron hujjat, sun'iy intellekt, mobil navigatsiya.

Ключевые слова: наука и технологии, экономика, туризм, информация, путешествия, транспорт, электронный документ, искусственный интеллект, мобильная навигация.

Key words: science and technology, economy, tourism, information, travel, transport, electronic document, artificial intelligence, mobile navigation.

KIRISH

Fan-texnika taraqqiyoti mehnat unumdorligi va iqtisodiy oʻsishni taʼminlashning muhim omilidir. Texnik taraqqiyot nafaqat yangi ishlab chiqarish usullarini, ishlab chiqarishni boshqarish va tashkil etish balki yangi shakllarni ham oʻz ichiga oladi. Umuman olganda, fan va texnologiya ishlab chiqarishni koʻpaytirish uchun mavjud resurslarning yangi kombinatsiyasini talab qiladigan yangi usullarning paydo boʻlishini anglatadi. Hozirgi vaqtda mamlakatimiz iqtisodiyotini modernizatsiya va diversifikatsiya qilishdagi asosiy vazifa ishlab chiqarishda yangi texnika va texnologiyalardan foydalanish, yangi usul va shakllarni joriy etishdan iborat.

Raqamlashtirish konsepsiyasi asosan 1950-yillarda kompyuterlar paydo boʻlishi bilan boshlangan. Oʻshandan beri raqamlashtirishning toʻxtovsiz urishi faoliyatimizning deyarli barcha jabhalarini oʻzgartirdi va ishlash, muloqot qilish, doʻkonlarga, banklarga borish va hattoki dam olish va sayohat qilish uslubimizni oʻzgartirdi. 1999-yilda Iqtisodiy Hamkorlik va Taraqqiyot Tashkiloti Megafan Forumining Biologik xilma-xillik informatika kichik guruhi tavsiyasiga koʻra, ilmiy tadqiqotlarni rivojlantirish uchun biologik xilma-xillik haqidagi katta hajmdagi maʼlumotlarga kirishni taʼminlash uchun Global Bioxilma-xillik Informatika Facility (GBIF) tashkil etildi[1].

Raqamlashtirish - bu analog maʼlumotlar va ish jarayonlarini raqamli formatga aylantirish jarayoni. U biznes jarayonlarini avtomatlashtirish, xizmatlar sifatini oshirish, ishlab chiqarishni optimallashtirish va umuman tashkilot va korxonalar faoliyati samaradorligini oshirish uchun raqamli texnologiyalardan foydalanishni oʻz ichiga oladi. Buning samarasida ijtimoiy hayot oʻzgarmoqda, uning sifati yaxshilanmoqda, aholi axborot va xizmatlardan elektron foydalanish imkoniyatiga ega boʻlmoqda, sogʻliqni saqlash va taʼlim tizimlari takomillashtirilmoqda.

ASOSIY QISM

Korxonada raqamlashtirish – bu kompaniyaning samaradorligi va raqobatbardoshligini oshirish maqsadida uning biznes jarayonlariga raqamli texnologiyalar va vositalarni joriy etish jarayonidir. U ish jarayonini avtomatlashtirish, bulutli texnologiyalardan foydalanish, maʼlumotlar tahlili, narsalar interneti, sunʼiy intellekt va boshqa innovatsion texnologiyalarni oʻz ichiga oladi. Korxonada raqamlashtirishning asosiy xususiyati maʼlumotlarga asoslangan qarorlar qabul qilish va inson mehnatini odatiy faoliyatdan chetlashtirishdir. Qaror qabul qilishda bunday kompaniya kompaniya ichidagi turli manbalardan olingan maʼlumotlar va hisobot natijalari, tahliliy koʻrsatkichlardan foydalanadi.

1.1.-jadval.

Raqamli turizmga oʻtishning foydali tomonlari

Raqamli turizmga oʻtish sayyohlar uchun ham, butun turizm industriyasi uchun ham bir qator foyda keltirishi mumkin:	1. Raqamli texnologiya sayohatni rejalashtirishni yanada qulay qiladi. Turistlar joylar, mehmonxonalar, restoranlar va turistik diqqatga sazovor joylar haqidagi ma'lumotlarni osongina va tez topishlari mumkin.
	2. Raqamli texnologiyalar yordamida sayyohlik kompaniyalari har bir alohida turistning xohish-istaklarini inobatga olgan holda shaxsiylashtirilgan xizmatlar va tavsiyalarni taklif qilishlari mumkin.
	3. Raqamli vositalar chiptalar, mehmonxonalar, avtomobil ijarasi va boshqa xizmatlarni bron qilishni optimallashtirish imkonini beradi, bu esa vaqtni tejaydi va sayohat xarajatlarini kamaytiradi.
	4. Raqamli texnologiyalardan foydalanish orqali sayyohlar mobil navigatsiya ilovalari, audio qoʻllanmalar va boshqalar orqali koʻproq ma'lumot beruvchi va boyitilgan sayohat tajribasiga ega boʻlishlari mumkin.
	5. Sayyohlik kompaniyalari uchun raqamli turizmga oʻtish mijozlar ehtiyojlari va imtiyozlari boʻyicha ma'lumotlarni toʻplash va tahlil qilish imkoniyatini beradi, bu esa xizmat koʻrsatish va biznes boshqaruvini yaxshilashga yordam beradi
	6. Raqamli texnologiya qogʻoz chiptalar, broshyuralar va boshqa materiallardan foydalanishni kamaytirishga yordam beradi, bu esa turizm sanoatining ekologik barqarorligiga hissa qoʻshadi.

Shu sababli, raqamli turizmga oʻtish sayyohlar uchun ham, sanoat kompaniyalari uchun ham tajribani sezilarli darajada yaxshilashi mumkin.

Raqamli transformatsiyaning bir nechta asosiy yoʻnalishlari mavjud:
1. Yangi raqamli biznes modelini ishlab chiqish.
2. Raqamli tovarlar va xizmatlarni yaratish.
3. Mahsulotning hayot aylanishini boshqarish.
4. Avtomatlashtirilgan ma'lumotlarni yigʻish, saqlash va qayta ishlash.
5. Raqamli dizaynni joriy etish.
6. Ishlab chiqarish jarayonlari va ta'minot tarmoqlarini boshqarish.

7.   Ma'muriy funksiyalarni bajarish.

8.   Robotlar va elektron hujjat aylanishini qo'llash orqali qo'l mehnatini avtomatlashtirish.

1.1-rasm. Shahar muhitiga raqamli texnologiyalarni joriy etish yo'llari

Turizmning ko'plab sohalari raqamlashtirishga muhtoj. Temir yo'l turizmini rivojlantirish uchun yangi sayyohlarni, xususan, yosh auditoriyani jalb qilish uchun raqamli xizmatlar zarur. Bular o'z-o'zidan boshqariladigan sayohatlar, audiogidlar, jumladan, kengaytirilgan reallik elementlariga ega ilovalarni o'z ichiga olishi mumkin.

Avtosayohat yoshlarni ham qiziqtiradi, biroq raqamli xizmatlarni yaratish va turizmning ushbu turini massivlashtirish bilan bir qatorda, avtoturizmning dastlabki shartlariga – avtoturizmning "darbog'lari"ga ham e'tibor qaratish lozim. Masalan, marshrutlarning yagona tizimining yo'qligi, shuningdek, yo'llar bo'ylab transport va infratuzilmani, shu jumladan mehmonxonalar, oziq-ovqat va dam olish joylarini ijaraga olishning butun O'zbekiston tizimidir. Yo'llarga tutashgan hududlar turli manfaatdor tomonlarning nazorati ostida: Transport vazirligi uchun muayyan qiyinchiliklarni keltirib chiqaradi. Yo'l sayohatchilari uchun xizmatlarni ishlab chiqishda tashqi bozorda taqdim etilgan bir qator platformalarni namuna sifatida keltirish mumkin. Masalan, Road.Travel ilovasi avtomashinalarga integratsiyalashgan original avtomobil marshrutlari bozori bo'lib, u mutaxassislar va sayohatchilarni bir-biri bog'laydi. Yoki haydovchiga yaqin atrofdagi barcha diqqatga sazovor joylar, mehmonxonalar, kafelar va yo'l bo'ylab tadbirlarni ko'rsatadigan Roadtrippers navigatoridir[2].

XULOSA

Turizmda raqamlashtirish turizm uchun iqtisodiyot uchun imkoniyatlar yaratib, sayyohlar bilan yanada samarali va interaktiv muloqot qilish imkonini beradi. Raqamli qo'llanmalar va ilovalar yordamida gidlar diqqatga sazovor joylar, marshrutlar va xizmatlar bo'yicha eng so'nggi ma'lumotlarni tezda olishlari mumkin, bu ularga ekskursiyalarga yaxshiroq tayyorgarlik ko'rish va yaxshi xizmat ko'rsatishga yordam beradi.

Raqamli vositalar, shuningdek, gidlarga interaktiv marshrutlar yaratish, audio va video materiallar qo'shish, onlayn turlar o'tkazish va chat va forumlar orqali sayyohlar bilan muloqot qilish imkonini beradi. Natijada raqamlashtirish turizmni o'z faoliyatini yaxshilash, ko'proq mijozlarni jalb qilish va xizmat ko'rsatish darajasini oshirish uchun yangi imkoniyatlar ochmoqda, bu esa butun turizm sohasini rivojlantirishga xizmat qilmoqda.

Turizmda ma'lumotnomalarni raqamlashtirish sayyohlarga xizmat ko'rsatish sifatini oshirish, ma'lumotlarning mavjudligini oshirish va ma'lumotlarni tarqatish xarajatlarini kamaytirish uchun ulkan salohiyatga ega.

Bundan tashqari, ma'lumotnomalarni raqamlashtirish sayyohlik kompaniyalari va tashkilotlariga axborotni mijozlarning o'zgaruvchan ehtiyojlariga tezda yangilash va moslashtirish imkonini beradi, bu esa biznesning raqobatbardoshligi va samaradorligini oshiradi. Umuman olganda, sayyohlik qo'llanmalarini raqamlashtirish sanoatni rivojlantirishga va sayohatlarni rejalashtirish va amalga oshirish jarayonini qulayroq, qulay va interaktiv qilish orqali sayohatchilar tajribasini yaxshilashga yordam beradi.

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TIBBIY MUASSASALARDA SHIFOKORLAR VA BEMORLAR ORASIDAGI SHAXSLARARO MUNOSABATLAR HAQIDA

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Annotatsiya: Ushbu maqolada tibbiy muassasalarda shifokorlar va bemorlar o'rtasidagi muloqot va munosabatlari haqida so'z yuritiladi. Shuningdek shifokor bemor bilan muloqot jarayonida qanday psixik yondashish kerakligi va o'ziga xos xususiyatlarini bilish kabi masalalarni ko'rib chiqamiz

Kalit so'zlar: Muloqot,bemor, etika, dientalogiya,verbal, overbal,shifokoir , ruhiy parvarish.

Аннотация: В данной статье рассматриваются общение и взаимоотношения между медицинскими сестрами и пациентами в медицинских учреждениях. Также мы рассмотрим такие вопросы, как применять психологический подход в процессе общения медицинской сестры с пациентом, знать особенности

Ключевые слова: общение, пациент, этика, диентология, вербальное, невербальное, медицинская сестра, психиатрическая помощь.

Abstract. This article examines communication and relationships between nurses and patients in healthcare settings. We will also consider such questions as how to apply a psychological approach in the process of communication between a nurse and a patient, to know the features.

Key words: communication, patient, ethics, dientology, verbal, non-verbal, nurse, mental care.

Kirish. Muloqot bu ikki yoki undan ortiq kishilarning afektiv baholovchi xarakterda va bilish bo'yicha ma'lumot almashinishidan iborat bo'lgan o'zaro tasir etishidir.Muloqotning turi va shakllari turlicha: Masalan bu bevosita "yuzma yuz" va bilvosita texnik vositalar orqali amalga oshadigan professional faoliyat jarayonidagi amaliy dialog 2 kishi suxbati , monolog 1 kishi , polilog ko'pchilik suxbati. Muloqotning vazifalari: Insonlar o'zaro bir birlarini tushunishlarini ta'minlash ; Ijtimoiy tajribaga asos solish; U yoki bu faoliyatga tayyorlash ya'ni ruhlantirishdir.Bemor va shifokor o'rtasidagi munosabat bemor bilan suhbatlashish, uning ichki dunyosiga kirib borish, bemorning individual psixologik xususiyatlarini yetarli darajada tushunish va boshqalarni o'z ichiga oladi. Har bir tibbiyot xodimi har daqiqada duch keladigan ushbu va boshqa ko'plab qiyinchiliklarni yengib o'tish qobiliyati shifokor va bemor o'rtasidagi muloqot psixologiyasining asosiy

xususiyatidir. Ular o'rtasidagi muloqotlarning maqsadi muloqot ishtirokchilaridan biri tomonidan boshqasiga nisbatan ko'rsatiladigan tibbiy yordamdir. Shifokor bilan yaxshi muloqotda bo'lgan holda, qo'llaniladigan davolash yaxshi ta'sirga ega, yon ta'siri va asoratlari ancha kam. Bemor bilan muomalaga kirishishning o'ziga yarasha shartlari bor, albatta.

Bemor va shifokor muloqoti (shartli ravishda) ikki doirada kechadi:

• Birinchi, tashqi doira zanjirida yuqorida aytilgandek, shifokorning bemor bilan muloqotga tayyorlanish bosqichidagi amallar kiradi.

• Ikkinchi, ichki doirani esa bemor shaxsini, uning kasallik sabablarini begilovchi dalillar zanjiri tashkil etadi Birinchi doira sohibining mahorat darajasi qay darajada yuksakligi uning ikkinchi doiraga «ko'prik» sola olish san'ati bilan belgilanadi. Aynan shu «ko'prik» solinganidan so'ng bemor shifokorga ishonch va umid ko'zi bilan qaray boshlaydi.

Shu bilan birgalikda shifokor o'z ishi faoliyati davomida, ya'ni bemorlar bilan muloqotda bo'lganda, o'z ishini, bilimini va unga yuklangan mas'uliyatlarini bajarishi, yuqorida aytib o'tilgan xususiyatlarni ishlata bilishi bemor bilan shifokor o'rtasidagi muhitni (shifokor -bemor) belgilab beradi.Shifokor buni quyidagi yo'llar bilan namoyon qilishi mumkin.

- Kulgi.
- Bemor bilan do'stona munosabatda bo'lish, uning ismi bilan murojaat qilish.
- uni o'ziga yaqin tutish.
- Bemor bilan hech qanday qiyinchiliksiz suhbat qilish.
- Bemorga nisbatan befarq emasligini bildirish.

Hozir bo'lish sezgisi – bu jismoniy va ruhiy jihatdan qatnashishdir. Bu imkoniyatni orada iliqlik tug'dirish uchun ishlatish lozim. Bu imkoniyatni quyidagi yo'llar bilan amalga oshirish mumkin:

- Bemorning ko'zlariga boqib turish.
- Ko'zlari bilan muloqotni qo'llab turish ,tik qaramslik.
- «Xa» ma'nosida boshni irg'ab turish
- Ma'lumotlarni tushunishga harakat qilish.

O'zini namayon qilish – bu mahorat o'zganing huquqlarini poymol qilmasdan o'z huquqlarini namayon qilishdan iborat.

Shifokor va bemor o'rtasidagi shaxslararo munosabatlarda verbal muloqot ko'nikmalari bilan bir qatorda noverbal muloqot ko'nikmalari ham alohida o'rin tutadi.Noverbal muloqot ko'nikmalari quyidagi yo'llar bilan namoyon etiladi:

Bemorni o'ziga yaqin tutish - bemorni o'ziga yaqin tutish og'ir ruhiy holatlarda bemorni tinchlantirish uchun zarurdir.

Tana harorati - bizning tana haroratimiz o'zga odamlar bilan muloqotda buysunish, dominantlik qilish va passivlik holatlarini namoyon qilishi mumkin.

Maxfiylik - bemorning istagiga qarab unga maxfiylikni yaratib berish lozim. Bemor bilan aloxida suhbat ko'rish va bu suhbatni o'zgalar bilan muhokama qilmaslik lozim.

Ko'z orqali muloqot - insonning nimalar haqida o'ylayotganni va nimalarni his etayotganini ko'zlaridan bilib olishimiz mumkin. Insonning ko'z harakatlaridan uning fe'l-atvorini ham bilib olish mumkin. Suxbat davomida ko'zlar bilan tik qarab turaverish ham vaziyatni asabiylashtiradi. Gapirayotganda ham, bemorni eshitayotganda ham ko'z harakatlarini idora etish normalari mavjud. Masalan, ko'z orqali muloqot gapirishdan oldin o'rnatiladi. Tinglovchi unga qiziqish bildirayotganligini anglagach, gapirayotgan inson chetga qarab unga nimalarnidir so'zlaydi. Lekin vaqti-vaqti bilan qiziqish yo'qolmaganligiga ishonch hosil qilish uchun nigoh tashlab turadi. Noverbal signallarga ahamiyat berib turadi. Ko'zlari orqali unga so'zlashni to'xtayotganligini bildirib, tinglovchiga o'z fikrini bildirishga imkoniyat beradi.

Shifokor bemor bilan munosabatda bo'lar ekan etika va deontologiya asoslari alohida o'rin tutadi.«Etika» so'zi yunoncha – aetnos degan so'zdan kelib chiqqan bo'lib, yurish-turish, axloq degan ma'noni bildiradi. Shifokorlik kasb etikasini yaratishda rus olimi N.I. Pirogovning o'rni katta. Uning fikricha tibbiyot xodimining asosiy vazifalaridan biri bemor parvarishi, kuzatuvini tashkil qilish, amalga oshirish va sog'ayishiga ishontirish. Tibbiyot deontologiyasi burch haqidagi ta'limot bo'lib, tibbiyot etikasining bir qismini tashkil etadi. Hozirgi vaqtda bu ikki atama-tibbiyot etikasi va tibbiyot deontologiyasi yonma-yon qo'llaniladi.Hamshiraning ahloqiy va estetik belgilariga bosiqlik, chidamlilik, rostgo'ylik, noziklik, hushmuomalilik, ochiq ko'ngillilik, mexribonlik, oddiylik, kamtarnlik, shifoxonada yaxshi kayfiyat yarata olishi kabi xususiyatlarni kiritish mumkin. Aholi bila ish olib borish profilaktika va parvarishishlarini bajarish jarayonida tibbiyot xodimining intellektual belgilaring ahamiyati juda katta bo'lib, bilimdonlik, kuzatuvchanlik, fahm-farosatlilik o'z kasbining ustasi bo'lishlilik shular jumlasidandir.

Xulosa.

Xulosa qilib shuni ta'kidlash lozimki kasbiy sir etik nuqtai nazardan, birinchidan: bemorga nisbatan hurmat, insoniy fazilatlarni ulug'lash, qonuniy huquqlarini himoyalash; ikkinchidan hayot faoliyati davomida o'zgalarga zarar yetkazmaslik va bemor tuzalishida muvaffaqiyatlarga erishish bo'lib hisoblanadi.

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SHAKLDOSH, MA'NODOSH, ZID MA'NOLI SO'ZLAR USLUBIYATI MAVZUSINI O'QITISHDA O'QUVCHILAR FAOLLIGINI OSHIRISH

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Samarqand viloyati Ishtihon tumani
37- umumiy o'rta ta'lim maktabi
boshlang'ich sinf o'qituvchi.

Annotatsiya: "Sinonimiya, antonim, paronim so'zlar uslubiyati mavzusini o'qitishda o'quvchilar faolligini oshirish" mavzusini interfaol usullarda o'qitish masalalariga bag'ishlanadi.

Kalit so'zlar: Omonimlar, sinonimlar, antonimlar, paronimlar, uyadosh so'zlar, ma'nodosh so'zlar.

Ma'nodosh so'zlar bir umumlashtiruvchi ma'noga ega , ammo ma'no nozikliklari bilan farqlanuvchi, talaffuzi va yozilishi har xil bo'lgan so'zlar.

Shakldosh so'zlar(omonim) Tilda tovush va yozuv tomonidan bir xil bo'lib, ammo turlicha, bir-biriga bog'liq bo'lmagan ma'noni ifodalovchi so'z , qo'shimcha va ibora.

Zid ma'noli so'zlar bir-biriga zid ,qarama –qarshi ma'noni , ba'zan umumlashtiruvchi ma'noni ifodalovchi , chiziqcha bilan ajratib yoziladigan so'zlardir.

Uyadosh so'zlar bir turdagi narsa, belgi, voqea-hodisa, harakat ma'nolarini ifodalaydigan, bir mazmuniy guruhga mansub bo'lgan so'zlardir.

Paronimlar-ruscha "para" ya'ni "juft" va grekcha "onoma" ya'ni "nom" degani bo'lib, aytilishi bir-biriga yaqin, ammo yozilishi va talaffuzi har xil so'zlardir.

Mavzu	"Sinonim, antonim,paronim so'zlar uslubiyati mavzusini o'qitishda o'quvchilar faolligini oshirish"
Vaqt: 80-minut	O'quvchilar soni: 30 ta
Mashg'ulot shakli	Kombinasiyalashgan o'quv mashg'uloti
O'quv mashg'ulotining rejasi	1. So'zlarning shakl va ma'no munosabatlariga ko'ra turlari. 2. Ma'nodosh so'zlar. 3. Shakldosh so'zlar. 4.Zid ma'noli so'zlar.

	5. Bu hodisalarning notiqlik va badiiy san'at usullariga asos bo'lish

O'quv mashg'uloti maqsadi: So'zlarning ma'nodoshligi, shakldoshligi, zid ma'noli so'zlar haqida bilimlarini mustahkamlash va yangilarini shakllantirish.

Pedagogik vazifalar	O'quv faoliyati natijalari
- so'zlarning shakl va ma'no munosabatlariga ko'ra turlarini sharhlab berish; -shakldosh so'zlar haqida ma'lumot berish; -zid ma'noli so'zlar haqida ma'lumot berish; -ma'nodosh so'zlar haqida ma'lumot berish; -notiqlik san'atini tushuntirib berish.	-so'zlarning shakl va ma'no munosabatlariga ko'ra turlarini sharhlaydi; -shakldosh so'zlarni biladi; -zid ma'noli so'zlarnibiladi; -ma'nodosh so'zlarni biladi; -notiqlik san'ati haqida biladi;.

O'qitish usullari	Ma'ruza, tushuntirish, namoyish
O'quv faoliyatini tashkil etish shakli	Ommaviy, jamoaviy, individual.
O'qitish vositalari	Ma'ruzalar matni, kompyuter texnikasi, darslik, slaydlar, grafik organayzer - "Charxpalak"
O'qitish berish sharoiti	Guruh bilan ishlashga qulay bo'lgan jihozlangan xona
Qaytar aloqaning yo'l va vositalari	Og'zaki so'rov: savol-javob

O'quv mashg'ulotining texnologik xaritasi

Ish bosqichi	Faoliyat mazmuni	
	O'qituvchi	O'quvchi
1-bosqich. O'quv mashg'ul otiga kirish (20-min)	I.Tashkiliy qism. Salomlashish, davomatni aniqlash. 1.Yangi mavzuning nomi, maqsad va kutilayotgan natijalarni yetkazadi. Mavzu bo'yicha asosiy tushunchalarni va adabiyotlar ro'yxatini aytadi. 2. O'quv mashg'uloti davomida o'quv ishlarini baholash mezonlarini tanishtiradi.	Javob beradilar Tinglaydilar va yozib oladilar Aniqlashtiradilar va savollar beradilar Baholash mezonlari bilan tanishtiradilar

| 2-bosqich.Asosiy bosqich (50-min) | **O'quvchilar bilimini faollashtirish**
1. O'tilgan mavzu bo'yicha tezkor so'rov o'tkazadi.
Yangi mavzu bayoni
2. Mashg'ulotning rejasi va tuzilishiga muvofiq slaydlarni Power point tartibida (1-ilova) namoiyish va sharhlash bilan mavzu bo'yicha asosiy nazariy holatlarni bayon qiladi. Jalb qiluvchi savollar beradi.
Mavzuning har bir qismi bo'yicha xulosalar qiladi; eng asosiylariga e'tibor qaratadi; berilayotgan ma'lumotlarni daftarga qayd etishlarini eslatadi.
3.Charxpalak usulida yangi mavzuni mustahkamlab, o'quvchilar bilimini tekshiradi. (2-ilova) | Yozadilar
Oraliq nazorati testlarini oladilar

Testlarni bajaradilar

Tinglaydilar, yozib oladilar
Javob beradilar |
| 3-bosqich.Yakuniy.10 min. | **Dars yakuni.**
1. Mavzuni umumlashtiradi, umumiy xulosalar qiladi, yakun yasaydi, savollarga javob beradi.
2. Guruhlarga o'zaro baholash natijalarini ma'lum qilishlarini taklif qiladi. Natijalarni sharhlaydi.
Uyga vazifa berish.
3. Mustaqil ish uchun vazifa beradi: *savollariga og'zaki javob berish, mavzu asosida test tuzib kelish*(4-ilova*).* | Diqqat qiladilar. Savol beradilar.
Baholash natijalarini ma'lum qiladilar.
Vazifani yozib oladilar. |

O'qituvchi: Bir bor ekan, bir yo'q ekan, qadim zamonda Alloh odamlarni yaratgan ekan. Alloh odamlarga bir-birlari bilan suhbat qilib, fikr almashib yursinlar deb so'z in'om etgan ekan. So'z dastlab oz bo'lib, sekin-asta ko'payib boribdi. Uning farzandlari dunyoga kelibdi. So'zlar shunday ko'payibdiki, ayrim narsa-buyumlarni nomlashda bir nechtasi sherik bo'lib qolibdi. Ularning ma'nolarida juda yaqinlik bor ekan, lekin ular shakl jihatidan va ma'nolaridan farq qilar ekan. So'zlar o'rtasida o'zaro kelishmovchilik bo'lib qolibdi. Chunki ularning hammasi ham shu narsa-buyumning nomi bo'lishni xohlar ekan-da. Ular dastlab **odamzod** nomini atashda talashib qolibdilar. Uni ifodalash uchun **odam, inson, kishi** so'zlari kelibdi. Odamzodning yuz qismini nomlash uchun **esa yuz, bet, aft, bashara, turq, chehra, jamol, oraz, ruxsor** so'zlari *(ushbu so'zlar yozilgan qog'oz varaqlarini ko'targan o'quvchilar birma-bir chiqishadi, **odamzod** va **yuz** so'zi atrofida to'planishadi)* yig'ilibdi. Shunga o'xshash holat boshqa nomlanishda ham yuz beribdi. Bu so'zlarning ayrimlari birinchi men kelganman, shu narsaning nomi menman desa, qolganlari ham shu fikrni aytar ekanlar. Ular hech kelisha olishmabdi. Oxiri so'zlar jam bo'lishib, **So'z**ning huzuriga yo'l olibdilar.

So'z ularning arzini tinglab, uzoq o'yga cho'mibdi va shunday debdi:

So'z: Sizlar talapshb-tortishmanglar. Hammalaring ham narsa-buyumlarning, belgi va harakatlarning nomi bo'lishga haqlisizlar. Lekin hammalaring turli darajada haqlisizlar. Masalan, sen *chehra*so'zi, faqat yaxshi ma'noda qo'llanasan, odamlar bir-birlari bilan hafalashganda, achchiqlashib qolganda esa *aft, bashara, turq*kabi so'zlarni qo'llaydilar. Demak, sizlar — *bet, bashara, turq*so'zlari salbiy ma'noda qo'llanasizlar. Oralaringda *yuz* so'zi ko'proq qo'llanadi. Unda ijobiy ma'no ham, salbiy ma'no ham sezilmaydi.

Mana, ko'ryapsizlarmi, sizlar shu narsaning nomi bo'lishga haqlisizlar, lekin turlicha ma'noda qo'llanasizlar. Shuning uchun sizlarni bir oila deb hisoblaymiz. Oilangiz nomini ma'nolaring yaqin bo'lganligi uchun **ma'nodosh so'zlar** deb ataymiz. Oralaringizdan bir kishini boshliq qilib tayinlaymiz. Uni **bosh so'z** deb ataymiz. Menimcha, *yuz* so'zi boshliq bo'lishga haqli. Qani, *yuz* so'zi do'stlaringni boshla, ahil-inoq bo'lib yashayveringlar. Odamlar sizlarni kerak paytda o'zlari qo'llayveradilar. Sizlar ham, odamzod nomini atash uchun yig'ilganlar, odam so'zini boshliq qilib, ahil hayot kechiraveringlar. Huzurimga yig'ilgan barcha farzandlarim, sizlar ham shu tarzda hayot kechiraveringlar. Sizlarni qo'llash va tanlab ishlatish odamlarning o'ziga havola. Xayr, salomat bo'linglar.

O'qituvchi:

So'zlar So'zning aytganlariga rozi bo'lib, orqalariga qaytishibdi. Ular shundan beri oila-oila bo'lib, do'st bo'lib yashar ekanlar. Har bir oilada Bosh so'z bo'lib, u do'stlariga yo'l boshlab yurar ekan, kerakli o'rinlarga do'stlarini jo'natar ekan.

Bu oilaga zid ma'noli so'zlarning juda havasi kelar ekan.

XULOSA:

Bugungi kunda ta'lim sifatini oshirish, erkin fikrli, ijodkor, o'z sohasining ustasi bo'la oladigan, raqobatbardosh kadrlarni ishlab chiqarishga tayyorlab berish oliy ta'lim muassasalari oldidagi eng muhim vazifalardandir.

Ta'lim jarayonida sifat o'zgarishlarini yuzaga keltirish, yetuk mutaxassis kadrlarni tayyorlash vazifasi ta'limga yangicha, zamonaviy yondashuvlarning ham kirib kelishiga sabab bo'ldi. Hozirgi kunda o'qituvchining har tomonlama qobiliyatga ega ekanligi, mashg'ulotlarni tashkil etishda yangi texnologiyalar, tajribalarga tayanishi zamon talabidir. Bu jarayonda ta'lim oluvchining faqat tinglovchi bo'lmay, balki jarayonning faol ishtirokchisiga aylanishi uning fikrlash qobiliyatini o'stirib, mustaqil fikrini ayta olish darajasiga olib chiqadi.

Ishda guruhning nazariy va amaliy yakuni sifatida tajribada sinovdan o'tgan o'qitishning zamonaviy tizimi yuzasidan olib borilgan faoliyat natijasi sifatida quyidagi xulosalarga kelindi:

1. Malaka oshirish guruhining maqsadi o'quv-tarbiya jarayonini yuqori ilmiy-uslubiy darajada ta'minlash, malakaviy talablar, o'quv rejalari va dasturlari asosida

kasbiy va pedagogik mahoratni doimiy ravishda rivojlantirishga ko'maklashish uchun zarur bo'lgan kasbiy bilimlar, ko'nikmalar va mahoratlarni muntazam ravishda yangilab borish ishlari o'z maqsadiga o'tkazilgan modullar asosida to'la erishdi, deb baholayman.

2. Zamonaviy ta'limni tashkil etishga qo'yiladigan muhim talablardan biri ortiqcha ruhiy va jismoniy kuch sarflamay, qisqa vaqt ichida yuksak kafolatli natijalarga erishishdir, bu talabni yuzaga keltirishda interfaol metodlar to'la ishonchli vosita bo'la oladi.

3. Bugungi kunda mamlakatimizda o'quvchilarning o'quv va ijodiy faolliklarini oshiruvchi, ta'lim-tarbiya jarayonining samaradorligini kafolatlovchi pedagogik texnologiyalarni qo'llashga doir katta tajriba to'plangan bo'lib,bu tajriba asosini interfaol metodlar tashkil etmoqda, bizning ishimiz ham shu sohada olib borilgan ishlarni boyitishga yordam beradi, deb ishonch bildiramiz.

4.Bitiruv ishida tavsiya qilingan grafik organayzerlarning o'rinli, maqsadli, samarali qo'llanilishi ta'lim oluvchida muloqotga kirishuvchanlik, jamoaviy faoliyat yuritish, mantiqiy fikrlash, mavjud g'oyalarni sintezlash, tahlil qilish, turli qarashlar orasidagi mantiqiy bog'liqlikni topa olish qobiliyatlarini tarbiyalash uchun keng imkoniyat yaratishga xizmat qiladi.

5. Ishimizning tavsiyalari o'quv-bilish faolligini oshirish, o'rganilayotgan mavzu, muammolar bo'yicha shaxsiy qarashlarini dadil, erkin ifodalash, o'z fikrlarini himoya qilish, dalillar bilan asoslash, tengdoshlarini tinglay olish, g'oyalarni yanada boyitish, bildirilgan mavjud mulohazalar orasidan eng maqbul yechimni tanlab olishga rag'batlantirish imkoniyatiga egaligi bilan alohida ahamiyat kasb eta oldi.

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SOMERSET MOEMNING «VARRAK» QISQA HIKOYASIDAGI ONGSIZ MOTIVLARNI O'RGANISH

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Annotatsiya. Maqolada asosiy e'tibor Freydning psixoanalitik nazariyalarining ta'siri va Uilyam Somerset Maughamning hayratlanarli asarlariga qaratilgan. Ushbu maqola M Aughamning yagona hayratlanarli qisqa hikoyasiga, ya'ni «Varrak» ga e'tiborni qisqartirdi. Somerset Moem va Zigmund Freydning hayoti yigirma birinchi asrning dastlabki yillarida kesishgan. Ularning ikkalasi ham insoniy munosabatlar va insoniy rishtalarning qurilish bloklari bilan hayratda edi. Ushbu tadqiqot sifatli tavsiflovchi edi. Tanlangan matnni tahlil qilish uchun qabul qilingan nazariya Freydning psixoanalitik va klinisyen sifatidagi masalaga yondashuvi edi. Shu bilan birga, Maugham uchrashgan, kuzatgan va muloqot qilgan odamlarning ruhiyati va xatti-harakatlarini chuqur o'rgandi. Ushbu maqola Maughamning qisqa hikoyalarining jozibali mavzulari va motivlarini tanqidiy baholash va ularda Freyd tomonidan ilgari surilgan psixoanaliz nazariyalarining ustunligini aniqlashga qaratilgan.

Kalit so'zlar: Freyd, Maugham, Motiv, Psixoanalitik, Kite.

Абстрактный. Статья посвящена влиянию психоаналитических теорий Фрейда и увлекательных работ Уильяма Сомерсета Моэма. В этой статье основное внимание уделяется единственному удивительному рассказу М. Оэма «Варрак». Жизни Сомерсета Моэма и Зигмунда Фрейда пересеклись в первые годы XXI века. Они оба были очарованы человеческими отношениями и строительными блоками человеческих связей. Данное исследование носило качественный описательный характер. Теорией, принятой для анализа избранного текста, стал подход Фрейда к проблеме как психоаналитика и клинициста. В то же время Моэм глубоко изучал психику и поведение людей, которых он встречал, наблюдал и с которыми взаимодействовал. Целью данной статьи является критически оценить привлекательные темы и мотивы рассказов Моэма и определить преобладание в них теорий психоанализа, выдвинутых Фрейдом.

Ключевые слова: Фрейд, Моэм, Мотив, Психоаналитик, Воздушный змей.

Abstract. The article focuses on the influence of Freud's psychoanalytic theories and the fascinating works of William Somerset Maugham. This article has narrowed its focus to M Augham's single amazing short story, Warrack. The lives of Somerset Maugham and Sigmund Freud intersected in the early years of the

twenty-first century. They were both fascinated by human relationships and the building blocks of human bonds. This study was qualitative and descriptive. The theory adopted for the analysis of the selected text was Freud's approach to the problem as a psychoanalyst and clinician. At the same time, Maugham deeply studied the psyche and behaviour of the people he met, observed and interacted with. This article aims to critically evaluate the attractive themes and motifs of Maugham's short stories and to determine the predominance of theories of psychoanalysis advanced by Freud in them.

Key words: Freud, Maugham, Motive, Psychoanalytic, Kite.

Kirish va dolzarbligi. Uilyam Somerset Moemning "Uptop" qissasi 1947 yilda nashr etilgan. Hikoyaning to'rtta asosiy qahramoni Gerbert, Betti, Samuel va Beatrisdir. Ned, Preston va "hamma narsani biluvchi" birinchi shaxs hikoyachisi yana ikkita qahramondir. Semyuel va Beatrisning yagona farzandi Gerbert (Mister va Missis Sunberi) deb nomlanadi. U yorqin bola, lekin fikrini o'zgartirmaslikka qat'iy ishonadi. Uning onasi bilan aloqasi onalar va o'g'illar uchun standartga nisbatan g'ayrioddiy. Beatrice o'zining kichkina bo'yiga va baquvvat jismoniyligiga qaramay, buyruqbozlik bilan ajralib turadi. Beatrice juda konservativ; u Gerbertning boshqa bolalar bilan o'tirishiga yo'l qo'ymaydi va u yoshi katta bo'lsa ham, shanba oqshomlari tashqariga chiqishiga ruxsat bermaydi. Beatrice o'z farzandiga faqat qimmatli hayotiy saboqlarni o'rganishi uchun bir nechta bema'ni cheklovlarni taklif qiladi. Beatris ham menga juda takabbur bo'lib tuyuladi, chunki u mutlaqo notanish odamlar bilan muomala qiladi va ular bilan muloqot qiladi (Boys, 1994). Men o'tirgan joydan Shomuilning xotini unga bo'g'uvchi ta'sir ko'rsatadi. Butun umri davomida Samuel yuridik idorada kotib bo'lib ishlagan, u erda ham mehnatsevar va ishonchli bo'lgan. U kompaniyaga past lavozimli bola sifatida kirdi, lekin oxir-oqibat martabadan ko'tarildi. Sunbury yuqori o'rta sinfning namunasidir . Ned Preston shu maqomda Wormwood Scrubs qamoqxonasida Gerbertga tashrif buyuradi. Bu ertakni birinchi bo'lib hikoyachimizga Ned Preston etkazgan.

Yaxshi yozilgan qisqa hikoyani o'qish qiyin bo'lishi mumkin, chunki juda ko'p narsa yashiringan. Boshqa mualliflar singari, Uilyam Somerset Maughamning asarlari ham shaxsiy tafsilotlar bilan to'ldirilgan. Hikoyaga bo'lgan tabiiy iste'dodi va ajoyib hikoya qilish qobiliyati tufayli u o'z tinglovchilarini oxirgi sahifagacha jalb qilishga muvaffaq bo'ldi. "Asosan, qisqa ertaklar sodda, bejirim til, kosmopolit joylashuvi va inson tabiatining aqlli tushunchasi bilan ajralib turadi" (Sai, 2017). Maughamning hikoyalaridagi odamlar chuqurlik va murakkablikka ega. O'z qahramonlarini yaratishda o'zini ozgina qo'shish ularni juda hayajonli va moslashuvchan qiladi. Uning mehrli nigohi va hamdardlik bilan qarashi o'quvchini yanada ko'tardi.

O'zining qisqa ertaklaridagi qahramonlarni ishlab chiqishda Maugham har bir mayda detalni sinchkovlik bilan qayd etdi. Natijada, U.S.Maughamning inson voqeligining badiiy tasvirlari bir necha darajalarda zavqlanishdan zavqlanadi. WO Ross (2018) shunday deb yozadi: "Zamonaviy tanqidchi Mohem hozirda ingliz romani sohasidagi eng buyuk ixtirochi daho ekanligini ehtiros bilan da'vo qilmoqda" va Maugham barcha davrlarning eng hurmatli yozuvchilari qatoriga kiradi, degan xulosaga kelish mumkin. Maughamning ko'plab o'quvchilari muallifning haqiqiy hayotiy tajribalari uning romanlari va ertaklaridagi fantastik qahramonlar va sahnalarni ilhomlantirgan, chunki ular haqiqiy odamlar va voqealarga o'xshaydi. Uni turtki bergan voqealar juda erta sodir bo'lgan bo'lishi kerak, chunki ular deyarli yozuvchi sifatidagi karerasining boshidanoq aks ettirilgan ", dedi VO Ross Rossga. Maugham Freyd va uning e'tiqodlaridan chuqur ta'sirlangan, chunki u qaysidir ma'noda kimligini aniqlashi mumkin edi. ular bilan Maughamning xarakterini tasvirlash Freyd tomonidan ilgari surilgan va hatto WO Rossning aytishicha, " uning qahramonlarining javoblari har doim ekstremal, hatto buzuq" O'n to'qqizinchi asr odamlari bu belgilarni o'zlarining tabiiy holatlarida qabul qilishda qiynalgan bo'lishi kerak, agar Freydning psixoanalitik nazariyalari bo'lmaganida, Maughamning xarakterini tushunish qiyin bo'lib qolar edi. "deb yozadi WO Ross. "Ular e'tiborni turli xil buzuq javoblarga qaratib, ularni ongsiz ongga havola qilib tushuntirdilar."

Varrakda butun ertakga uchish orqali ramziy qiymat beriladi. Bu mehr-muhabbatli sadoqat harakatidir. Shunga qaramay, bu o'yinchoq emas, balki Beatrisning o'g'li ustidan hukmronlik qilish vositasidir. Ular turmush qurganlaridan so'ng, Gerbert shanba kunlarini ota-onasi bilan uchishda o'tkazishda davom etganda, Betti norozi va isyonkor bo'lib qoladi. U buni uyatli deb hisoblaydi va Gerbertga buni qilmaslikni maslahat beradi. Ammo Gerbertning Varrakga bo'lgan fojiali maftunkorligi onalik odatiga bog'liq. Sunberi xonim bolasiga nisbatan hissiy bog'ichini xuddi Varrak ipidek ishlatib, unga kuch beradi. Boshqa barcha ishontirish urinishlari muvaffaqiyatsizlikka uchraganidan keyin Betti Varrakni kesishga murojaat qiladi. Gerbert xotiniga aliment to'lasho'rniga qamoqxonani afzal ko'radi. Varrakni maydalash uning uchun matrisidning bir shakli bo'lib, u bunga chiday olmaydi (Bulut, 2009).

O'quvchi Semuel va uning rafiqasi Beatris Sunberini London chekkasida topadi. U advokatlik firmasida yordamchi bo'lib ishlaydigan kamtarin yigit. Ko'p yillar davomida u ishga joylashish uchun bir xil transport vositalaridan foydalanadi. Gerbert ular uchun yagona o'g'li. Bu yosh bola katta bo'lganida ajoyib ko'k ko'zlari bilan ajoyib mushak edi. U maktabni bitirishi bilanoq otasi Simpl Sunberi uni buxgalteriya idorasiga ishga joylashtiradi, bu esa oilani daromadlariga ajoyib qo'shimchalar bilan ta'minlaydi. Varraklar o'zlarining sevimli mashg'ulotlari bilan yaqin atrofdagi dala tepaligida shug'ullanishlari mumkin. Gerbert bu hududga tez-tez kela boshlaydi va Varrak uchishda faol ishtirok etadi. Vaqt o'tishi bilan oila a'zolarining barchasi

Gerbertning yo'l-yo'rig'iga ergashadi va bu sevimli mashg'ulotdan zavqlana boshlaydi. Ular boshlash ijtimoiylashish bilan the oddiy odamlar .

Gerbert tunda kinoga borishning muntazam namunasini ishlab chiqdi. Gerbert bir kechada barda yonida o'tirgan Betti Bevanni uchratdi. Gerbert Betti bilan choy ichmoqchi. Gerbert Bettiga nisbatan his-tuyg'ulari borligini tan oladi. Gerbertning onasi Beatrice Samuel, Betti tomonidan yolg'iz o'g'lini o'g'irlab ketish uchun qilingan hiyla ekani haqidagi taklifga qarshi chiqadi.

Betti va Gerbert ota-onalarining xohishi bilan tugunni bog'lashadi. Betti etim bo'lgani uchun u butunlay yolg'iz yashaydi. Ikki xonali uyni ijaraga olib, jihozlarini olib kelishdi. Vaqt o'tishi bilan yangi turmush qurganlarning hayajonlari va hayajonlari so'nadi va uning o'rniga pushaymonlik va odatiylik keladi. Betti Varrak uchishni ahmoqona, bolalarcha o'yin-kulgi deb hisoblaydi. Gerbert Varrak maydoniga tashrif buyurganida, Betti ta'qib qiladi. Onasi uni qattiq quchoqlab choy taklif qiladi. Ular qizg'in bahslashishdi, chunki Betti sovuqqonligini yo'qotdi. Yana bir bor o'z odamlarini uyiga chaqirib, Gerbert narsalarini yig'adi va ular bilan birga ko'chib o'tadi (Kalder, 1978).

Malas A. (2017), "Girish karnad - Tipu Sultonning orzusi va singan tasvirlar: Inson ongsizligini o'rganish" tadqiqotida inson xarakterining turli xususiyatlari orqali tarix va madaniyatni o'rganadi. Ushbu maqolaning maqsadi Tipu psixologiyasini uning tushlari orqali ochib berishini tahlil qilish va dramaturg Tipuning ongsizligini qanday tasvirlaganligini ko'rsatish va hind psixologiyasining tarixan o'rganish imkoniyatiga ega bo'lmagan boshqa jihatini ochish edi (Malas. A, 2017).

Boshqa bir tadqiqotda Bano , S., Bacha, MS, & Aslam, MW (2022) ongsiz tarkibiy qismlarni va ularning shaxsiyat shakllanishiga ta'sirini o'rganish uchun "Kunning aniq nuri" ni tahlil qilish uchun Freyd nazariyasidan foydalangan (psixoanalitik nazariya, 1910). Bundan tashqari, ushbu tadqiqot kitobda aks ettirilgan g'oya, ego va Superego shaxsiyat xususiyatlarini aniqlash uchun Freydning psixoanalitik nazariyasini qo'llash orqali kitobning asosiy qahramonlarini tahlil qilishga qaratilgan (Vudvord va boshq., 2019).

Blek, SA (1970) "Uitmen va psixoanalitik tanqid: Artur Goldenga javob" kitobida Millerning ta'kidlashicha, Uolt Uitmanning she'riyati ongsiz, infantil manbalardan olingan avtobiografik o'z-o'zini tahlil qiladi va "regressiv tasvirlar, tasavvurlar va fantaziyani qayta faollashtiradi. sog'inchlar." Ba'zilar, Uolt Uitman o'zi kurashgan Markuziy narsissizmni qabul qilish orqali u kurashgan Freyd narsissizmini mag'lub etganiga ishonishadi (Black, 1970).

2014-yilda Das R. tomonidan chop etilgan "Xalq ertaklarining psixoanalitik tahlili" maqolasida ushbu tadqiqot jamiyat va uning muammolarini to'g'ri tushunish uchun xalq ertaklarini talqin qilish qanchalik muhimligini ta'kidlagan. Xalq ertaklarini tahlil qilishda Freydning yondashuvi ushbu tadqiqotda foydalanilgan yagona usul edi.

Xalq ertaklarini o'rganish va ularning talqini ko'pincha turli xil psixologik yoki sotsiologik tadqiqot usullaridan foydalanadi. (Das, 2014)

Ongsiz motivlarni va Somerset Maughamning «Varrak» asarida psixoanalitik nazariya sinfiy kamsitishni qanday taqdim etishini o'rganishdir. Bundan tashqari, ushbu tadqiqot muhim qahramonning ongsizligini o'rganishga qaratilgan, chunki haddan tashqari g'azab tufayli Gerbert Betti hayotini tugatishga qaror qildi. Otasi uni tinchlantiradi. Betti endi Gerberdan moliyaviy yordam olmaydi. Gerbertning xotinini og'zaki haqorat qilish va jismonan tajovuz qilishdan tashqari, u tez-tez yotoqxona derazasiga tosh otadi. Betti Gerbertga qarshi da'vo arizasi bilan chiqqanidan so'ng, ikkalasi yana sudyaning oldiga kelishdi, u vositachilik qilib, oilani qaytarishni xohladi, lekin Gerbert o'z fikridan qaytmoqchi emas edi. U yordam berishdan ko'ra qamoqqa tushardi. To'g'ridan-to'g'ri Varrak uchishi bu hikoyada yosh ayol va uning oilasi hayotiga chek qo'yadi.

Joriy tadqiqot quyidagi savollarga javob topadi; Somerset Moemning «Varrak» qissasidagi ongsiz motivlar qanday? Somerset Moemning «Varrak» asarida psixoanalitik nazariya sinfiy tengsizlikni qanday tasvirlaydi?

Ushbu tadqiqot quyidagi maqsadlarga ega; Somerset Moemning «Varrak» qissasidagi ongsiz motivlarni o'rganish; Somerset Maughamning «Varrak» asarida psixoanalitik nazariya sinfiy kamsitishni qanday taqdim etishini o'rganish.

Somerset Maugham tomonidan «Varrak» ni tahlil qilishdan ikkita foyda olish mumkin. Birinchidan, uning nazariy va amaliy foydalari quyidagilardan iborat: Ushbu tadqiqot kelajakda boshqa tadqiqotchilarga kerak bo'lgan adabiyot olamiga bilim va xazina qo'shishi mumkin. Ushbu tadqiqot xuddi shu mavzuga qiziqqan bo'lajak tadqiqotchilar uchun ma'lumotnoma bo'lib xizmat qilishi mumkin, chunki u tadqiqotchilar uchun foydali bo'lishi mumkin bo'lgan ma'lumotlarni taqdim etadi. Ushbu tadqiqot muallifning o'zi uchun ham foydalidir. Ushbu tadqiqot adabiyotga oid ba'zi narsalarni o'z ichiga olgan ish bo'ladi. Ushbu tadqiqotni o'tkazishda muallifning adabiyot haqida bilib olgan narsalaridan foydalaniladi. Demak, muallif izlanishlar olib borish orqali adabiy bilimlarini charxlashi mumkin.

Metodlar va o'rganilish darajasi.
1. Nazariy asos

Zigmund Freydning (1923) psixoanalitik nazariyasiga ko'ra, shaxs turli bosqichlarda rivojlanadi, ularning har biri ichki psixologik ziddiyatga ega. Zigmund Freydning psixoanalitik shaxsiyat nazariyasiga ko'ra, inson xatti-harakati aqlning uchta komponenti: id, ego va superego o'rtasidagi o'zaro ta'sir natijasida yuzaga keladi. Freydning strukturaviy shaxs nazariyasi sifatida tanilgan nazariyasida xulq-atvor va shaxsiyatni shakllantirishda ongsiz psixologik keskinliklarning ahamiyati ta'kidlangan. Psixik rivojlanishning turli tomonlari o'rtasidagi dinamik o'zaro ta'sir tufayli rivojlanishning beshta alohida psixoseksual bosqichi yuzaga kelishi keng tarqalgan.

Biroq, Freydning g'oyalari o'tgan asrda shubha ostiga olindi, qisman ular jinsiy aloqaga inson shaxsiyatini shakllantirishning asosiy harakatlantiruvchi kuchi sifatida g'ayrioddiy urg'u bergani uchun (S. Freyd, 1923).

2. Zigmund Freydning inson ongining tuzilishi

Id, ego va superego inson ongining uchta asosiy tarkibiy qismidir va Freyd bizning shaxsiyatimiz ushbu uchta komponent o'rtasidagi o'zaro ta'sirlardan kelib chiqadi deb hisoblardi (Freud and Strachey 1996; S. Freyd, 1923). Ushbu uchta tuzilma o'rtasidagi qarama-qarshiliklar va ularning har biri bizning xatti-harakatlarimizni shakllantirishni xohlagan narsalar va tashqi dunyo bilan qanday munosabatda bo'lishimiz o'rtasidagi muvozanatni o'rnatishga qaratilgan harakatlarimiz . Ikki muhim xulq-atvor tendentsiyalari o'rtasidagi ziddiyatni qanday hal qilishimiz mumkin? Bizning biologik tajovuzkor va yoqimli istaklarimiz va biz ushbu drayvlar ustidan olib boradigan ijtimoiy shartli ichki nazorat o'rtasida sog'lom muvozanatni saqlab qolish darajasi biz o'zimizni topadigan muayyan kontekstga bog'liq.

3. Tadqiqot loyihasi

Hozirgi tadqiqot tavsifiy va sifatli. Ma'lumotlarni tahlil qilish uchun izohlash usuli qo'llaniladi.

4. Birlamchi ma'lumotlar

Somerset Moemning «Varrak» qisqa hikoyasi ushbu tadqiqotni yakunlash uchun asosiy manbadir.

5. Ikkilamchi ma'lumotlar

Ikkilamchi manba adabiyotlarni ko'rib chiqish va kitoblar, raqamli kutubxonalar, tadqiqot maqolalari va tezislarga oid tadqiqotlar kabi nazariy asosni qo'llab-quvvatlash uchun ishlatiladi.

Tajriba qismi

1. Adabiyot sharhi

Kosta (1988a) ga ko'ra, Maughanning asarlari realizm, taqdimot, tejamkorlik va uslubning soddaligi bilan mashhur. Maughan tomonidan yozilgan psixologik ertaklar inson xarakterini batafsil tahlil qilishga qaratilgan bo'lib, inson ongining tabiati va faoliyati haqida chuqur ma'lumot beradi. "Hammasini bilgan janob ", "Lavanda taqchilligi", "Imkoniyat eshigi", "Uyquloq" va boshqa hikoyalar Maugemning qisqa hikoyalar yozuvchisi sifatidagi kuchli tomonlariga misoldir.

Maughamning so'zlariga ko'ra, «Varrak» ning markazida "inson hayvonining psixologiyasi" yotadi. Unda u inson tabiatining murakkab tomonlarini yoritishga harakat qiladi. Freydning obsesyon tushunchalarini asos sifatida ishlatib, u Varraklar bilan mashg'ul bo'lishi nikohining buzilishiga va oxir-oqibat qamoqqa olinishiga olib keladigan yosh yigit haqida stsenariy yaratadi.

Uilyam Somerset Maughamning «Varrak» hikoyasida psixologik ohanglar va ishoralar mavjud. Qisqa ertakni o'qiyotganda, ko'plab psixologik xulosalar paydo

bo'lishi mumkin; Shunday bo'lsa-da, tadqiqotchi tadqiqotni ikkita eng tanqidiy Freyd nazariyasiga qaratmoqchi bo'lardi, ular "shaxsning uch tomonlama tuzilishi" va "Edipal kompleksi".

Ushbu qisqa novella bir nechta psixiatrik nazariyalarni o'rganadi, bunda alohida odamlar amaliy tadqiqotlar sifatida xizmat qiladi. "Edipal majmuasi" hikoyaning markaziy mavzusi bo'lib xizmat qiladi va u hikoya davomida barcha mumkin bo'lgan ko'rinishlarida tahlil qilingan. Hikoya faqat ona va uning bolalari o'rtasida bo'lishi mumkin bo'lgan asosiy aloqaga qaratilgan.

Kostaning (1988b) so'zlariga ko'ra, Beatris Sunburi xonim Gerbert va uning o'g'lining hissiy o'sishi va rivojlanishiga zarar etkazadigan haddan tashqari himoyalangan onadir. Sunberi xonimning xatti-harakati Gerbertning hissiy o'sishi va rivojlanishiga zarar etkazadi. Sunberi xonimning o'g'liga salbiy ta'sirini uning butun mavjudligining markazida bo'lish istagini bildirgan juda yoshligida kuzatish mumkin. U Gerbertning hayotida o'zining mavjudligini ma'lum qildi va uning har bir harakatini aytib berishga harakat qildi. [Mazkur holat] Gerbert yoshligidan onasining ko'rsatmalariga qat'iy rioya qilishga va uning hokimiyatiga bo'ysunishga o'rgatilgan. Sunberi xonim o'g'li Gerbertga o'zi to'g'ri deb hisoblagan qadriyatlar va e'tiqodlarni singdirdi va uni o'zining xatti-harakatlariga taqlid qilishga o'rgatdi. U, shuningdek, choyni qanday qilib to'g'ri iste'mol qilishni ko'rsatib, unga "ya'ni, qanday qilish kerakligini" aytdi.

Bu biz vaziyatdan xabardor ekanligimizni ko'rsatadi. Gerbert onasini boshqa odam bilan baham ko'rishdan qo'rqadi, shuning uchun Sunberi xonim uning turmushga chiqish qarorini ma'qullamasligini aytdi: "Haqiqatan ham turmushga chiq! yigit bir qarorga kelgach turmushga chiqadi, erkak esa 35 yoshga to'lgandagina qaror qiladi . Xotinning fikricha, bunday onaning avlodi har qanday tug'ma moyillikdan voz kechib, onasining har qanday iltimosiga rozi bo'lishga tayyor bo'ladi unga namuna sifatida, natijada, onasi uning koinotining epitsentri va uning mavjudligining o'qi va qutbiga aylanadi.

Har haftaning xuddi shu kuni, ular deyarli tantanali ravishda Varraklar bilan shug'ullanishganda, bu aloqa yanada mustahkamlanadi. Chunki Gerbert onasi bilan qilayotgan harakatiga shunchalik berilib ketadi; u boshqa barcha mumkin bo'lgan diqqatga sazovor joylarni rad etadi. Zigmund Freydning ta'rifiga ko'ra, "Edipal kompleksi" - bu bolaning qarama-qarshi jinsdagi ota-onalarga nisbatan haddan tashqari mehr va qiziqish namoyon bo'lishi va shu bilan birga asta-sekin boshqa odamlardan uzoqlashishi. Garchi Gerbert janob Sunberiga nisbatan dushmanlik bilan munosabatda bo'lmasa ham, u onasiga haddan tashqari qiziqadi.

Kosta (1988a) bundan xursand bo'ldi. Bu istaklar uning ichida chuqur ko'milgan mavjudligining katta qismini boshqaradi, lekin u ularni o'zgartirishga qodir emas. Betti Bivan o'z yoshiga qaraganda Sunberi xonimga juda o'xshardi va uning o'tkir xislatlari

ham xuddi shunday edi; uning onasi Gerbertga bolaligidanoq o'zini qanday tutishni o'rgatgan. Gerbert oxir-oqibat onasiga juda o'xshash Betti ismli qizga tushib qoladi. Bu bayonot uning ichida mavjud bo'lgan Edipal murakkabliklarini tasdiqlaydi. U Gerbertga Gerbert o'rganishni xohlagan narsasiga mos keladigan narsalarni o'rgatdi, masalan, "stolga o'tirish va unga tirsagini qo'ymaslik" va "choy piyolasini ichish uchun kichkina barmog'ini cho'zish". U, shuningdek, Gerbertga "stolga o'tirishni va tirsagini qo'ymaslikni" o'rgatdi. Gerbertni konservativ me'yorlar va umidlar to'rida bo'g'ib, Gerbertning onasi Missis Sunberi o'zining "superegosi" ga, ya'ni uning "id" va "ego"siga hukmronlik qiladigan va bo'ysundiruvchi figuraga aylanishga xavfli darajada yaqinlashdi.

Gerbert o'zining o'ziga xosligini o'ylab topishni xohlagan bo'lishi mumkin; uning Varrakga bo'lgan qiziqishi ramziy ma'noga ega bo'lishi mumkin, chunki u Varrakni uchirganida havoda baland ko'tarilayotganda o'zini erkin his qiladi.

Frantsuz psixologi Jak Freydning psixoanaliziga ko'ra, bolani maftun etgan narsa u uchun idealizm ob'ektiga aylanadi va u xuddi shunday bo'lishni xohlaydi. Natijada, Varrak Gerbertning maftunkor ob'ektiga aylanadi, chunki Varrak u nazorat qila oladigan yagona narsadir. Gerbertning Bettiga bo'lgan muhabbati va unga tugunni bog'lash qarori uning haddan tashqari bog'liqlikdan qutulishga urinishi bo'lishi mumkin, ammo u onasini Betti bilan almashtira olmadi. U o'zining konfor zonasidan chiqa olmaydi va hatto turmush qurganidan keyin ham ota-onasi bilan ko'p vaqt o'tkazadi, bu Bettining ishonchsizligi tufayli Gerbert va Betti o'rtasida ziddiyatli vaziyatga olib keladi. Gerbertning Bettiga bo'lgan sevgisi va u bilan tugunni bog'lash qarori Sunberi xonimning maqsadi o'g'lining hech qachon boshqa ayol bilan ishqiy munosabatda bo'lmasligini ta'minlash edi. U Bettining kamchiliklari haqida davom etib, Gerbertni turmush qurish rejasini amalga oshirishdan qaytarish uchun "mening oyog'im go'zal" kabi so'zlarni aytdi. Har bir oxirgi bo'yoq va kukun. Biz buning uchun so'zimizni qabul qilishimiz kerak; Agar uning yuziga perma qilinmasa va uni tozalab tursa, u keskin boshqacha ko'rinishga ega bo'lardi. U oddiy odam; u axloqsizlik kabi keng tarqalgan. Gerbert ham Betti, ham Sunberi xonimning omon qolishi uchun muhim edi. Ona uchun birinchi o'rinda farzandini o'zi bo'lish, xotin uchun esa moddiy yordam uchun erining yonida bo'lish.

Yuqorida aytib o'tilgan stsenariylar orqali Somerset Moem erkinlik, ijtimoiy qadriyatlar, hissiy aloqalar va Varrak kabi kichik va ahamiyatsiz narsa bilan munosabatlarni ifodalagan.

Tadqiqot natijalari: Uilyam Somerset Maughamning mashhur qisqa hikoyasi "Varrak" inson tabiatining murakkabligi haqida gapiradi. U ko'pincha odamni o'zini nazoratsiz tutishga olib keladigan inson psixikasining ongsiz darajasi tasvirlangan. Shuning uchun Mohamning o'zi hikoyani aytib berishni boshlaydi.

"Men bu g'alati hikoya ekanligini bilaman."

Maugham "g'alati" atamasi bilan romanning g'ayrioddiy syujetiga e'tibor qaratishga umid qilmoqda. Biroq, muqaddimada u hikoyani faqat kattalar o'qishi kerakligini ham tushuntiradi. Biz insonlar yer yuzidagi eng murakkab mavjudot ekanimizni hisobga olsak, kitobxonlar inson tabiati va u bilan birga keladigan barcha nozikliklar haqida to'liq tushunchaga ega.

"... ba'zi o'quvchilar inson tabiatining asoratlari bilan yaxshiroq tanishish umidida ...".

Tadqiqotchilar asarni tanqidiy o'rganishimdan oldin hikoyaning «Varrak» nomidan boshlamoqchi. Ko'pchiligimiz Maugham asarga nega bunday nom berganiga hayron bo'lamiz. Agar inson tabiati va «Varrak» o'rtasida bog'liqlik mavjud bo'lsa, bu nima? Gerbertning hayoti butunlay uning zo'ravon onasi tomonidan boshqarilgan. U 21 yoshda bo'lsa ham, mustahkam ish joyi bo'lsa ham, onasi bilan yashab, yo'l-yo'riq va nafaqadan tashqari barcha daromadini olgan. Voyaga etganida, u har qanday ona faxrlanadigan, har qanday vasvasaga qaramay, ota-onaning buyrug'ini hech qachon mensimaydigan o'g'ildek harakat qildi. Varrak uchish u o'zini erkin his qilgan yagona vaqt edi. U yetti yoshida onasidan bir Varrak so'radi. Keyingi tug'ilgan kunida Sunberi xonim hech qanday zarar ko'rmadi va o'rniga unga Varrak berdi.

Cheklovlarga qaramay, Gerbert ota-onasining zavqi bilan Varrak uchishni yaxshi ko'radi. Biz Gerbertning onasi uning qarorlari va hayotiga katta ta'sir ko'rsatadi, deb bahslashamiz. Uning onasi uning hayotining barcha jabhalarini, maoshidan tortib, shanba kunlarini qanday o'tkazishigacha aytib beradi. Uning o'zini o'zi boshqarishning yagona vositasi Varrak edi. Bu cheklovlar uning qatag'on qilingan qismini tinchlantirdi. U shanba kuni tushdan keyin oilasi bilan Varrak uchishga borganida , u hayotida ko'p narsaga erishish imkoniyatiga ega bo'lgandek, o'zini erkin va quvnoq his qildi. Biz uning onasi Gerbertning hali kichkinaligida turmushga chiqishi haqidagi fikriga chek qo'yganiga qaramay, uning muvaffaqiyatlaridan biri sifatida uning tugunni bog'lashini ko'ramiz.

— Odam o'ttiz-o'ttiz besh yoshga to'lguncha o'z aqlini bilmaydi.

Shunga qaramay, Sunberi xonim tez orada faqat ba'zi ishlar u kutganidek ketayotganini payqadi. Gerbert kechki ovqatdan keyin uydan yashirincha chiqib keta boshlaydi va missis Sunberi uni to'xtatmoqchi bo'lganida, janob Sunberi yoshligida unga o'zi qaror qabul qilishiga ruxsat berish kerak, deb ta'kidlaydi. Undagi bu o'zgarish va uning manfaatlarini ta'minlashga tayyorligi endi Varrak uchish uchun metaforadir. Ertasi kuni Gerbert bir qizni choyga taklif qilganda, bu haqda ota-onasiga aytadi. Sunberi xonimning g'ururi ko'kargan bo'lishi mumkin, lekin u hali ham o'zining eng nozik chinni ustida choy berdi.

Boshqa tomondan, u Betti uchun ozgina toqat qilardi. Aytishimiz mumkinki, Gerbertning tanlovidan so'ng, ona va o'g'il bir vaqtlar bir-biriga yaqin emaslar. Biroq, onasi ayolni o'g'lining turmush o'rtog'i deb tan olishdan bosh tortadi. Uning o'g'li bilan

bog'lanishini talab qilishi Bettini qabul qilishni qiyinlashtiradi. Uning to'y haqida yomon fikrlari bor. Bettini tavsiflashni so'rashganda, u aytadi

"Umumiy, u axloqsizlik kabi keng tarqalgan."

Shunga qaramay, Bettiga uylanganidan keyin Gerbert ota-onasining uyini tark etadi. Hatto Betti Gerbertning onasiga juda bog'liqligini ko'radi. Gerbert yangi rafiqasi bilan birga ota-onasidan uzoqlashganidan keyin ham uchish uchun ota-onasi bilan uchrashishni davom ettiradi. Betti bundan g'azablanadi. Natijada, ular tez-tez bir-biriga zid keladi.]

"Demak, siz gaplashgan odam. Men bir muncha vaqtdan beri shubhalanardim, siz shanba kuni tushdan keyin sayrga ketyapsiz va men birdan unga yiqilib tushdim. Varrak uchib, siz, katta odamsiz. Nafratli. , Men uni nima deb atashingiz menga qiziq emas, agar siz uni yoqtirmasangiz, uni to'plashingiz mumkin."

Vaziyat avjiga chiqqanda, Betti Gerbertning qo'lidan Varrakni yulib oladi. Gerbertning fikricha, Betti onasi bilan endi yaqinlashmaslik uchun Varrakni yirtgan. Shuning uchun u Betti bilan ajraladi. Betti ham ajrashganidan keyin yordam so'raydi. To'lovni amalga oshira olmasa, u qamoqqa olinadi. Gerbert o'z Varraksini yo'q qilganlikda ayblagan Bettiga aliment to'lashdan ko'ra, qamoqqa tushardi.

Shunday qilib, Varrak bu rivoyatda bir nechta narsani ifodalaydi. Bunda Gerbert va Missis Sunberi o'rtasidagi yaqin munosabatlar ko'rsatilgan. Gerbert uchun bu o'zini tasvirlaydi, chunki u o'zi va mavjudot o'rtasidagi o'xshashlikni ko'radi. U ochiq havoda uchib yurganida o'zini juda erkin va erkin his qildi. Bu uni onasining nazoratidan ozod qiladi. Yana bir ma'no shundaki, bu ona va uning o'g'li chaqaloq tug'ilganda o'zaro bog'langan rishtaga o'xshaydi. Shunchaki kabi Maugham deydi

"Ehtimol, u qandaydir g'alati ma'noda o'zini juda erkin va yuqorida uchayotgan Varrak bilan tanishtiradi va bu hayotning monotonligidan qochishga o'xshaydi."

Freydning psixoanalizi shuni ta'kidlaydiki, yosh odam maftunkor narsaga duch kelganda, uni ideallashtiradi. U muvaffaqiyatga taqlid qilishni xohlaydi. Shunga o'xshab, Gerbertning Varraksi uning "ideal men" ni ramziy qildi, chunki bu uning hayotining bir tomoni bo'lib, u to'liq nazorat qiladi. U butun borlig'ini Varrakga qaratdi va unga o'xshash bo'lishga intildi: bog'lanmagan, lekin hali ham ipning tortilishiga bo'ysunadi. Uning individualligi Kiteda aks ettirilgan. O'zining gomodosilis holati bilan Gerbert har doim unga aytilgan narsani qildi. U bolaligidan boshlab, onasi uning har bir harakatini to'liq nazorat qilgan va u bu robot mavjudligiga o'rganib qolgan va hatto unga qulay bo'lgan. Uning onasi o'g'lida taassurot qoldirib, o'zini va oilasini yolg'on shaxsga bog'lashga harakat qildi. Gerbert Sunberi xonimdan nima uchun choyni o'ziga xos tarzda ichish kerakligini so'raganida, u unga kerakli xulq-atvorni singdirdi.

"Bu shunday qilingan. Bu sizga nima ekanligini bilishingizni ko'rsatadi" (**Maugham 771**).

U Gerbertning superegosi bo'lib, an'analarga qat'iy rioya qilgan holda uning "Id" va egosini bo'g'ib qo'ydi. Masalan, Maugham Gerbert etuk edi, uning bo'yi o'zgarmadi. Gerbert buzilgan yosh edi, shuning uchun u balog'at yoshida o'zining chaqaloqqa o'xshash xususiyatlarini va benuqson yuzini saqlab qoldi (Maugham 771).

Sunberi xonim uni shartlash uchun interpelatsiyadan foydalangan va uni o'zi xohlagan odamga aylantirgan.

"Agar siz yaxshi bola bo'lsangiz va men aytmasdan tishlaringizni muntazam yuvsangiz, Santa Rojdestvo kuni sizga Varrak olib kelsa, hayron bo'lmayman" (**Maugham 773**).

Maugham shunday yozadi: "Bu Gerbertga havas bo'lib qoldi", chunki Varrak uchish Gerbertni erkin his qilgan yagona vaqt edi. Varrak Gerbertning ambitsiyalarini aks ettirdi va unga to'siqlarni engish uchun vosita bilan ta'minladi (Maugham 773). Freydning Edip kompleksi bolalarning qarama-qarshi jinsdagi ota-onalarga ko'proq jalb qilinishi va ularga bag'ishlanganligi, xuddi onasiga o'xshagan qizni sevib qolgan Gerbert bilan bog'liq bo'lgan kuzatishga asoslanadi.

"...Betti Bevan Missis Sunberi o'z yoshiga qaragandek juda ko'p ko'rinardi. Uning o'tkir yuzlari va xuddi o'sha munchoqdek kichkina ko'zlari bor edi" (**Maugham 774**).

Gerbert onasining xohishiga qarshi uylanganidan keyin ota-onasi bilan ko'proq vaqt o'tkaza boshlaganidan beri Betti xavotirda edi. Gerbertning onasi uni o'ziga jalb etayotgan Bettidan olib ketish uchun Varrak olishga qurbi yo'qligidan foydalangan. Sunberi xonimning mashg'ulotlari tufayli Gerbert ikki xonim o'rtasidagi kurashda mag'lub bo'ldi. Betti va missis Sunberi, patriarxal madaniyatdagi boshqa ayollar singari, mustaqillik uchun Gerbertga tayangan. Onasining oqlanishi Gerbertni Bettidan uzoqlashtirgan so'nggi tomchi bo'ldi va o'z navbatida, Betti Gerbertning Varraksini yo'q qildi, chunki u Garri bilan uning yo'lida to'sqinlik qiladi deb o'yladi. U o'z harakatlari bilan Gerbertning orzularini va uning borligini buzdi. Kimdir uning Varraksini yirtib tashlasa, uning umidlari va maqsadlarini yo'q qilgandek edi. Uning superegosi har doim o'z identifikatorini tekshirib turardi, ammo Bettining etukligi uning identifikatorini qo'yib yubordi. Bettining mebellari uning uchun juda muhim edi, shuning uchun u oylik to'lovlarini amalga oshirmasdan qasos olishga qaror qildi.

"Mebelni olib ketishganda, men uning yuzini ko'raman. Bu uning uchun juda ko'p narsani anglatardi, bu shunday edi va pianino, u o'sha pianinoga noyob do'kon o'rnatdi" (**Maugham 783**).

U o'g'irlagan pulini qaytarishdan ko'ra, qamoqda o'tirardi. Bizningcha, Gerbert rivoyat tugagunga qadar erkin odamga aylana olgani sababi, Varrakni o'ldirish unga o'zining bosilgan identifikatorini ifodalash imkonini berganligidir, shuning uchun u

bunday qilmaslikni qat'iy tanladi. u uchun har qanday pul to'lash. Betti va Gerbertning munosabatlari ikkalasi tomonidan ko'rsatilgan etuklik tufayli tugadi.

Shu nuqtai nazardan, bizning tadqiqotimiz Gerbert Freydning psixoanalizi orqali o'zining "men" tuyg'usini qanday yaratganiga oydinlik kiritadi. Varrak o'zining ideal shaxsining timsoli bo'lib xizmat qilgan; u vayron bo'lgach, uning ichida butun umri davomida to'planib qolgan yashirin g'azab nihoyat otilib, uning yo'lidagi hamma narsani vayron qilishiga sabab bo'ldi.

Xulosalar. Bir so'z bilan aytganda, «Varrak» - bu inson ruhiyatining murakkabliklari atrofida aylanadigan hikoya. U inson psixologiyasining ongli ongdan past darajasini tasvirlaydi, bu erda irratsional harakat qilish impulsi paydo bo'ladi. Missis Sunberi - o'ychan, o'zini kamsituvchi va nazorat qiluvchi injiq. Sunberi xonim oilasi har qanday injiqlik oldida bosh egishini va har qadamda uni maqtashini kutadigan narsist. U o'z uyidagi dominant shaxs bo'lib, o'g'li va eri ustidan hukmronlik qiladi. U Gerbertning xarakterini buzgan. Xotini uning o'zini ahmoq qilib qo'yganini anglagach, odob-axloq, mas'uliyat hissini yo'qotib qo'yganini o'ylab, uni tashlab ketadi. Gerbert Bettiga shunday deydi: "Men yoshligimdan beri har shanba kuni tushdan keyin Varrak uchiraman va men xohlagancha uchib ketaman". Bunday holda, Betti juda egalik va xudbinlik qiladi deb o'ylaymiz. U Gerbertning onasi vaziyatda qanday hukmronlik qilishini yoqtirmaydi. U eriga kuch va ta'sir ko'rsatishga intiladi va uning The Kite va Missis Sunbury bilan yaqinlashishiga qarshi ishlaydi. "Bu keksa kaltak. U shunchaki sizni mendan uzoqlashtirmoqchi. Uning ismi menga tanish. Agar siz erkak bo'lsangiz, u bizni davolaganidan keyin men bilan boshqa aloqa qilishni xohlamaysiz.

Maugham ko'p yillar va o'n yilliklar davomida o'zining ko'plab o'quvchilari uchun psixoanalitik aql va rahmdil ko'zning noyob kombinatsiyasi bilan adabiy daho bo'lishi mumkin. Qolaversa, u o'tkir kuzatuvchi bo'lib, hech qachon zarbani o'tkazib yubormagan va odamlardagi murakkabliklar va oqimlarni to'g'ridan-to'g'ri ko'rgan.

Gerbertning onasi ham, rafiqasi ham roman davomida unga ta'sir o'tkazdilar. Biroq, romanning xulosasiga ko'ra, Gerbert ularning har biri tomonidan boshqarilishidan ko'ra, qamoqqa tushib, o'z hayoti bilan yashashi aniq bo'ladi.

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THE PECULIARITIES OF GENDER IN PAREMIAS

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Abstract: This article studies specific peculiarities of gender and its communicative impact to the meaning of paremias in English and uzbek languages.

Key words: proverb, emotion, particular meaning, attitude, gender. Folk literature, orally

Proverbs have numerous definitions varying from philosopher to philosopher and dictionary to dictionary. There are many definitions available which tried to explain proverbs precisely and accurately. According to the Cambridge Dictionary of English, a proverb is a short statement known by many people for a long time that expresses some common truth or gives advice. Merriam-Webster defines it in much similar fashion as a precise popular maxim or epigram. More comprehensive definitions are available in literature as different scholars attempted to define proverbs covering the aspects of culture, their distribution, and causes and so on.

According to English writer William Penn "The wisdom of nation lies in their proverbs". In his book named "Proverbs are never out of season: Popular Wisdom in the Modern Age", Meider quoted American paremiologist Bartlett Jere Whiting's (1993) defined proverbs as: "A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth – that is, a truism, – in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need not be. Some proverbs have both literal and figurative meaning, either of which makes perfect sense; but more often they have but one of the two. A proverb must be venerable; it must bear the sign of antiquity, and since such signs may be counterfeited by a clever literary man, it should be attested in different places at different times. This last requirement we must often waive in dealing with every literature, where the material at our disposal is complete".

Looking at the origin of proverbs, they were used orally in the beginning without any evidence in written literature. They have roots in the oral traditions of a nation. Proverbs are folk literature Representation of Men and Women in English Proverbs 37 representing the nation's wisdom in few lines. Mieder (2008) in his book 'Proverbs speak louder than words: Wisdom in art, culture, folklore, history, literature and mass media' discussed the formation of proverbs. According to him proverbs just like other folk literature genres such as jokes, riddles etc. do not come down from the sky or are

simple products of mythical folks rather they are always intentionally or unintentionally coined by individuals

He and Zhang (2018) described proverbs as a kind of folk literature that is composed of ordinary people, not scholars or officials. Workers such as peasants, cooks, hunter, sailors etc. formulate proverbs in a nonstandard form to express their experiences. They are literary gateways to language, thinking, culture, and mode of life and other social aspects of a particular nation.

The roots of proverbs are in cultural concepts and social encyclopedia of a nation. Proverbs are cultural carrier and transmitters. They usually tend to change precisely over centuries by sticking to the central idea.

Proverbs are transferred from generation to generation. Meider (2008) mentioned four major sources that played a fundamental role particularly in the distribution of European proverbs and it could be generalized to other cultures as well. The first source is Roman and Greek antiquity wisdom which spread through proverbs mostly in the Latin language.

Bible as the second most important source of proverbs followed by Medieval Latin as lingua franca the third and fourth source is the modern text. In short, there are multiples ways through which proverbs spread in different cultures. Few most popular ones including the four sources of Meider are classical languages, antiquity, religious texts, modern text sources, culture etc. He and Zhang (2018) discussed some essential features of proverbs.

According to them, proverbs are both synthesized and used in nonstandard form situations. They express the truth to teach people important lessons. The language of proverbs is simple and easy to understand. Besides this they are straightforward. Proverbs tend to have harmonious rhyme which makes them easy to remember and read.

Categories of Women Proverbs Most of the proverbs involving women have depicted negative features of them with a few describing positive aspects of women. The researchers have tried to explain them through the following categories.

1. *Women as negatively fragile, beautiful and sexual objects.*
2. *Women as unintelligent, unproductive and gullible.*
3. *Women as willful and evil.*
4. *Women as burdensome.*
5. *Women as loquacious.*
6. *Women as a negative and positive homemaker.*
7. *A woman and a glass are ever in danger.*
8. *Woman and a cherry are painted for their harm.*
9. *A woman is the weaker vessel.*
10. *A woman's work is never at an end (never done)*

11. *A woman's advice is best at a deadlift.*

12. *A woman's answer is never to seek.*

13. *Women in state affairs are like monkeys in glass-shops.*

14. *Women will say anything.*

15. *Women's counsel is cold.*

16. *Women are the devil's nets*

17. *Women are like wasps in their anger.*

18. *Women (wives and wind) are necessary evils.*

19. *A bad woman is worse than a bad man.*

20. *There was never a conflict without a woman.*

21. *The female of the species is more deadly than the male.*

The words used here for showing the fragility of women are vessel and glass. These both things are easy to break and because of this resemblance are being used for women. The adjective weaker is used in a comparative degree which shows a woman is here compared to a man and with regard to him is explained weaker. Women physically are designed in a delicate way to justify the notion of beauty attached to them.

The metaphors used are also representing how easy it is to break a woman and play with her feelings more precisely deceiving her emotionally. Cherry is a fruit which has been used in poetry so many times for representing a woman and beauty. Interestingly, cherry as a metaphor has been used for representing women in a sexual context in the early 1600s.

1. *If you would be HAPPY for a week take a wife; if you would be happy for a month kill a pig; but if you would be happy all your life plant a garden.*

2. *Marry your son when you will, your daughter when you can.*

3. *Marry your daughters betimes, lest they marry themselves.*

In this set of proverbs, women are presented with a connotation of being burdens for the family. Women are portrayed as those who are dependent on men for their worth and decisions of life even if it is the most important thing i.e., marriage. The word 'daughter' is used to present women as burdens because they are considered to be dependent on family and the word 'marry' is making a connection to former one creating the context of marriage.

The phrase *take a wife* is used in a negative connotation representing woman as someone who can be purchased or bought for some time. The reasons for this dependence are the status of women in the English society especially during the reign of Queen Elizabeth where it was a patriarchal society and women were under complete control of men. Marriages back then were contracts where women were used to bringing wealth to families especially rich families had very strict rules in this regard.

Poor women still had some margin of choosing a spouse because they could not be used for bringing wealth to the family (Atkinson, 2019).

The problem of finding out a suitable husband for daughters was a big issue back then and is often depicted in the literature of that time. The all-time famous female writer "Jane Austen" had presented a mirror reflection of the issue of marriages in English society even during the Victorian era. The reason why younger daughters of the Bennet family were trying to get involved with military officers was just to secure a good future by marrying a man with stable financial status. Moreover, parents were also shown involved in the struggle of finding suitable suitors for their daughters. Their stress and concerns about marriage-related stuff were presenting daughters as a burden.

Women back then were not allowed to work for themselves and help families financially which made parents treat daughters as burdens. This even at present is observable in many areas across the world where women are considered a burden because of their no contribution to the family income. What worsens the situation are they being carriers of dowry ultimately putting pressure on a family financially.

1. *Women will have the last word.*
2. *One tongue is enough for the woman.*
3. *Many women, many words, many geese, many turds.*
4. *Woman's tongue wags like a lamb's tail.*

Here in this category of proverbs, the gossiping habit of women has been targeted. 'Geese' have been used to metaphor the group of women since both like making talks but in the case of geese, it is a noise. This is nothing new about women. Women are probably designed in such a way that they like gossiping to kill their time and gossiping also serves the purpose of catharsis.

Women might have appeared as chatterboxes in the era of patriarchy in England. They had nothing more productive to do apart from taking care of the house, kids and husbands and this used to be their leisure time activity to gossip about things they like or dislike.

Men in recent studies have been found more talkative than women but their topics differ from those of ladies. Moreover, it is a general practice that new-born babies are under the supervision of mothers and for their language development they must receive inputs. The general talks of mothers even with toddlers appear meaningless. Mothers have to be talkative in this regard. This is unfair to put a tag of 'talkative' on any of the genders because all become loquacious when the topic is of their interest such as men in public speaking, business deals etc. leaving women to hold the second position in such contexts.

According to Susan Herring who studied the pattern of men linguists' messages Uzma Rani & Mazhar Iqbal Ranjha 48 over professional topics in online discussions, the length of men's messages was twice those of women. (Tannen, 2017). Moreover,

according to studies at University of Maryland School of Medicine, women have an abundance of a protein that helps in language development in mammals as compared to men and that is why they tend to appear talkative (National Geographic, 2013).

1. *A house full furnished makes a woman wise*
2. *Men make houses, women make homes*
3. *The more women look in their glass the less they look to their house.*

Woman in this set of proverbs has been shown as an entity that shall be confined to the walls of a house along with someone only who is capable of making a house a home. The furnishing of the house has always been associated with married women. The phrase 'full furnished' is presenting both positive and negative portrayal of a woman. A woman had this duty of making a house nicely furnished and beautiful and her wisdom was judged by this in the times of patriarchy or more precisely in Shakespearean age.

Women were involved in learning knitting and other stuff that can help them remarkably decorate their houses. This was cruel on the part of men to judge women based on their aesthetic sense. It is positive in the sense that this shows the creativity of women.

Men have been assigned by nature the duty of acting as an earning hand that is capable of building a Representation of Men and Women in English Proverbs 49 shelter for his family but he lacks the warmth and loving nature of women which is imparted in them again by divine forces so that they could help their children feel secure at times when they are dependent mothers. Women have naturally been given this element of spreading love and this is why they are labelled as homemakers in a positive sense. The other side of the picture where women simply lose the balance between making a house beautiful and making themselves pretty, they are portrayed as the ones who lack wisdom and are not good wife material. This could be a matter of fact since keeping house fully furnished and nice is a full-time job and usually, it has been observed that those women who are good at keeping houses clean are not much great at taking cares of themselves as both tasks are time consuming and exhausting.

On the whole, it is shown here that it depends on women what she prefers to do and ultimately that decides her worth as wife. Women are presented with positive attributes here but in a depending way. They are appreciated for being capable of making a house into a home but this quality is applauded by putting house as a reference point along with marriage. Woman as an individual is not presented with many qualities that make her a great gender.

There are not many proverbs as compared to that of women which are simply involving men, rather they are mostly shown in comparison with women. The researchers have found some proverbs about men which are categorized as below:

1. *Men as demanding but not burdensome.*
2. *Men as the ruling gender.*
3. *Men as loyal and lively.*
4. *Men as bad/cruel at a young age.*
5. *The son full and tattered, the daughter empty and fine.*
6. *Marry your son when you will, your daughter when you can.*

The analysis of these proverbs has shown the comparison between man and woman in the form of son and daughter. Son, on one hand, is shown as demanding but in the very next proverb has appeared to be someone capable of sharing family burdens. Phrase 'son full and tattered' are used for former representation and 'marry your son when you will' for latter one. The first proverb has depicted a son as someone who has high demands from the family. This is a general belief that daughters are more compromising and are gifted with the tendency of making sacrifices. Even if they are hungry, bankrupt or emotionally empty, they will not express it usually in order not to distress their parents.

This tendency is lacking in sons who in general are believed to be satisfied before daughters. There could be many social reasons to this discrimination. Probably sons are the earning hands of the family and daughters are not on the same level, former's needs have to be met as a reward for their financial assistance to the family or more particularly to father. Sons are the ones who inherit family status and position moreover they are expected to take care of parents in their old age. May be parents have this insecurity that their sons would not give them proper attention and may not fulfil their demands in old age if they are not pampering them when parents are capable of it. Probably this pampering and importance make sons act tattered even when they have everything to gain more of them. There is a general perception about boys in almost all societies that they are not bound to any specific age for getting married and they shall not be either. Son is considered as someone whose marriage is not a big responsibility for the family as he is the earning hand of the family and can contribute to his marriage monetarily.

In middle ages, even in the English society women were not allowed to contribute to the financial status of the family. They were limited to house and this is depicted in the second proverb. Women even after getting political and economic rights are still not generally given equal financial status in the family and are considered as a burden and responsibility on the shoulders of parents. Boys have a choice to get married when they want but in the case of girls, they are believed to be married as soon as possible. Getting girls married is generally linked to social relief of parents and the same thing is depicted in the second proverb.

1. *Feed a DOG for three days and he will remember your kindness for three years; feed a cat for three years and she will forget your kindness in three days.*

2. *A man is as old as he feels, and a woman as old as she looks.*

This is a common practice to use animals for the representation of human traits and this is what we can trace back to a type of storytelling called 'Fabula'. It is a general fact about dogs that they are loyal and faithful to their masters or the ones who are taking care of them. The dog could be taken for man because of many reasons and one prominent is their protective nature. Cat is often used connotatively for a woman because of its sassy nature, tantrums and a famous catfight which the animal is often found engaged in. Close analysis of the first proverb represents man as someone who will stay loyal forever or at least is going to remember one's goodness as compared to a cat which upon trivial issues or disappointment is going to forget all goods you did for her.

1. *Better be an old man's darling, than a young man's slave.*
2. *A good man is hard to find.*

This pair of proverbs is portraying a negative picture of men as cruel, dishonest, and carefree and the list males. The interesting thing in the second proverb is the adjective used good. This is referring to the overall qualities of man. No other adjective like honest man, decent man etc. has been used instead good is used expressed an overall flaw of a man. If we look at the style of the first proverb, it appears more like a warning than a piece of advice. The two nouns on different extremes i.e., slave and darling have been used to make it sound more like a warning. If it were to act as an advisor, the word wife could have been used instead of 'darling; and 'slave'.

It has been generally observed that old men because of their age gap biologically become soft-spoken and Uzma Rani & Mazhar Iqbal Ranjha 56 dependent on their wives for most of the things. An interesting thing to be discussed here is the reason women give for choosing older men for keeps going. From the hardships of finding a decent and nice man which is addressed as a good man in the proverb to the advice given about preferring old man in a relationship, man is shown as someone who with power in hands is no one to rely on completely. In both proverbs again the word 'man' is used other than any other synonym which could present dating/ marriage.

According to Patrick et al. in 2019, women are assumed to choose older men to secure some financial support, the environment in which they want to raise their children and so on. All these economic, social and biological reasons make a young woman a darling of an older man. But if we look at men when they are in the early thirties and late twenties, they are generally under the sheer pressure of developing their career and secure future. If they get married in that age, there are fewer chances for a wife to enjoy a luxurious life until and unless the guy is some millionaire. This first proverb is simply referring to the reality of the economical struggle of men in early age and the usual need of women for being with someone financially stable in a balanced way

There are few proverbs which are representing both males and females and are categorized into two categories as below:

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SENSORY AND MOTOR BLOCKADES IN OBESE PATIENTS UNDERGOING UROLOGICAL SURGERY IN THE LITHOTOMY POSITION LEVELS AND DURATION OF SPINAL ANESTHESIA

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Abstract: Obesity significantly influences the cephalic spread of a spinal block (SB) due to decreased cerebrospinal fluid (CSF) volume. SB distribution is also affected by tissue blood flow alongside CSF dynamics. Surgical positions and techniques can alter hemodynamics, prompting us to investigate these effects during transurethral prostate resection (TUR-P) and lithotomy position (LP) in obese versus non-obese individuals. Sixty patients undergoing TUR-P under spinal anesthesia were categorized into non-obese (BMI < 25 kg/m², Group N) and obese (BMI ≥ 30 kg/m², Group O) groups. SB levels were measured post-LP at 6 and 120 minutes, with peak SB levels compared between the groups. Hemodynamic parameters were also recorded after LP. Results indicated that peak and 6-minute SB levels were comparable across both groups, but 120-minute SB levels were significantly higher in Group O (P < 0.05). Blood pressure (BP) post-LP was notably higher in Group N (P < 0.05). LP and TUR-P procedures elevated BP in Group N more than in Group O. This hemodynamic increase likely enhances spinal cord blood flow, resulting in similar SB levels in non-obese patients as observed in obese patients. However, the duration of SB may be prolonged in obese patients.

Key words: Spinal Anesthesia, Obesity, Lithotomy Position, Transurethral Prostate Resection (TUR-P), Hemodynamic Changes, Sensory Block Levels, Motor Block Levels.

Introduction: Administering anesthesia to obese patients presents significant challenges. A reduced volume of cerebrospinal fluid (CSF) in obese individuals can lead to an increased cephalic spread of spinal anesthesia [1, 2]. Various surgical positions and techniques can alter hemodynamic parameters [3, 4, 5, 6-18]. In spinal anesthesia, the tissue concentration of local anesthetics is influenced not only by CSF but also by tissue blood flow [5]. Transurethral prostate resection (TUR-P), a common procedure for treating benign prostatic hyperplasia, is performed in the lithotomy position [6]. This position significantly raises systolic arterial pressure in the lower extremties due to the effect of autotransfusion [7]. Additionally, during TUR-P, fluid enters the system in relation to the volume of fluid used, the hydrostatic pressure of the solution, the number of open venous sinuses, irrigation time, absorption rate, and the

amount of irrigation fluid [8]. These factors collectively influence the cardiovascular system.

Purpose of study: This study aims to investigate the impact of hemodynamic changes on the level and duration of spinal block during TUR-P in obese and non-obese individuals.

Material and methods: This study received approval from the Institutional Review Board of Medical School, and all participants provided informed consent. We included 60 male patients who underwent transurethral prostate resection (TUR-P) under spinal anesthesia, all with an American Society of Anesthesiologists (ASA) score of I or II, from the Urology Department. Participants were divided into two groups based on their body mass index (BMI): non-obese (BMI < 25 kg/m², Group N, n = 30) and obese (BMI ≥ 30 kg/m², Group O, n = 30). BMI was calculated by dividing the patient's weight by the square of their height in meters (kg/m²). Exclusion criteria included neurological disorders, spinal deformities, sensitivity to bupivacaine or other contraindications for spinal anesthesia, and skin infections at the injection site.

All patients received premedication with 0.03 mg/kg IV midazolam 30 minutes prior to anesthesia. In the operating room, continuous electrocardiography (ECG), cyclic noninvasive blood pressure (NIBP), and peripheral oxygen saturation (SpO2) were monitored. Patients received 10 mL/kg of lactated Ringer's solution before spinal anesthesia. A dural puncture was performed at the L3-4 interspace using a 25-gauge Quincke spinal needle in the sitting position, followed by the injection of 3 mL of 0.5% hyperbaric bupivacaine over 20 seconds. Patients were then placed in a supine position immediately after the spinal anesthesia and subsequently positioned in the lithotomy position.

The standard lithotomy position involved lifting both thighs 90 degrees towards the trunk, with lower legs supported on poles with ties. The operating table was kept horizontal. Oxygen was administered at 2L/min via nasal cannula during surgery. Analgesia was defined as the inability to sense pinprick. Successful spinal anesthesia was indicated by achieving a bilateral T10 sensory block to pinprick within 15 minutes of intrathecal drug administration. Motor block in the lower limbs was classified using the Bromage Scale【9】: 0 = ability to lift an extended knee at the hip; 1 = ability to flex the knee but not lift an extended leg; 2 = ability to flex toes only; 3 = inability to move hips, knees, or toes. Sensory and motor block assessments were recorded at 2, 4, 6, 10, 20, and 30 minutes after the lithotomy position and at 120 minutes post-intrathecal drug administration by an assistant. The sensory and motor block levels at 6 and 120 minutes, as well as the peak sensory and motor block levels, were compared between the groups. Patients' systolic blood pressure (SBP), diastolic blood pressure (DBP), mean arterial blood pressure (MAP), heart rate (HR), and peripheral oxygen saturation

(SpO2) were measured and recorded every five minutes for the first 30 minutes after the lithotomy position and then at ten-minute intervals until the end of surgery. Comparisons of SBP, HR, and SpO2 were made between the groups. Hypotension was defined as an SBP less than 70% of the baseline value or below 90 mmHg, and treated with repeated intravenous ephedrine boluses of 5 mg as needed. Bradycardia was defined as an HR less than 60 beats per minute, treated with atropine (0.5 mg) if necessary. Incidents of nausea and vomiting were documented and managed with intravenous metoclopramide.

Data analysis was performed using SPSS 16.0 for Windows (SPSS Inc., Chicago, IL, USA). Descriptive statistics for demographic data and continuous variables were presented as mean ± standard deviation. Data were analyzed using Student's t-test for normally distributed variables, and the chi-square test was used for categorical data analysis. Parametric repeated measures were evaluated using repeated measures ANOVA. A P-value of < 0.05 was considered statistically significant.

Results of study: No significant differences were observed between the two groups regarding age, height, surgery duration, or gender ratio. As anticipated, the groups differed significantly in weight and BMI.

Baseline hemodynamic parameters were comparable between the groups. Cardiovascular responses are detailed in Table 2. In both groups, systolic blood pressure (SBP) decreased from baseline values 5 minutes after the spinal block. However, SBP values measured at 10, 15, and 20 minutes post-lithotomy position were significantly higher in Group N compared to Group O (P < 0.001; P < 0.001; P < 0.05, respectively) (Figure 1). Heart rate (HR) values were similar between the groups.

Sensory and motor block levels are presented in 3. Peak sensory and motor block levels, as well as 6th-minute sensory and motor block levels, were similar between the groups. However, at the 120th minute, sensory and motor block levels were significantly higher in Group O compared to Group N (P = 0.017; P = 0.008, respectively). No significant differences in adverse effects were observed between the groups (4).

Comparative analysis showed no significant differences in SpO2 values between the two groups. No complications were reported in any of the patients.

Conclusion: Consequently, the lithotomy position and TUR-P significantly elevated systolic blood pressure in non-obese patients compared to their obese counterparts. This rise in hemodynamic parameters boosts spinal cord blood flow, potentially resulting in similar sensory and motor block levels between non-obese and obese patients. However, the increased blood flow also accelerates the clearance of local anesthetic, potentially necessitating earlier retreatment for spinal anesthesia in non-obese patients.

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THE CONNECTION BETWEEN CENTRAL OBESITY AND THE DISTRIBUTION OF SPINAL ANESTHESIA IN FEMALE PATIENTS

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Abstract: Central obesity might influence the spread of spinal anesthesia in female patients. In a study, fifty-seven female patients undergoing spinal anesthesia were divided into either a central obesity group or a non-central obesity group. Following the induction of spinal anesthesia, several parameters were evaluated: maximal sensory blockade (primary outcome), time to maximal sensory block, maximum motor block, time to maximum motor block, time to L2 regression, and time to reach Bromage scale 0. Multiple linear regression analyses revealed that maximal sensory blockade was associated with central obesity (P = .004). Therefore, central obesity is linked to a more extensive spread of spinal anesthesia in female patients.

Key words: Central obesity, Spinal anesthesia, Sensory blockade, Motor block, Female patients

Introduction: Achieving an adequate level of blockade during spinal anesthesia is crucial. The distribution of a drug injected into the cerebrospinal fluid (CSF) is primarily influenced by the baricity of the anesthetic solution, the patient's position, and the dosage. Additionally, factors such as age, sex, intra-abdominal pressure, obesity, and CSF volume have been studied for their impact on the level of spinal blockade. Notably, women might experience a more cephalad spread of spinal anesthesia compared to men, potentially due to lower CSF density. The prevalence of obesity is rising across all age groups, including among older adults. There is a specific group of obese individuals, especially older adults in Asian countries, who have excessive visceral fat relative to their body mass index (BMI). This type of obesity, known as central obesity, is characterized by excess abdominal fat around the stomach and abdomen. It can occur even in individuals with a normal BMI and is accurately measured by waist circumference, which is a reliable indicator of abdominal fat. The relationship between central obesity and the level of spinal blockade remains unclear. Therefore, this study evaluated the connection between central obesity and the spread of spinal anesthesia in non-obese female patients.

Purpose of study: The purpose of the study was to evaluate the relationship between central obesity and the spread of spinal anesthesia in female patients,

specifically examining how central obesity affects the extent and characteristics of sensory and motor blockade following spinal anesthesia.

Material and methods: Female patients over 60 years of age undergoing elective surgery with spinal anesthesia were included in this study. Exclusions were made for patients with a BMI less than 23 kg/m² or more than 27.5 kg/m², height less than 150 cm or more than 170 cm, or abnormal spinal anatomy. Waist circumference was measured twice at the narrowest point between the lower margin of the last palpable rib and the top of the iliac crest, and the average was used. Based on previous research indicating a waist circumference of 85 cm as the cutoff for central obesity in Korean women, patients were categorized into the central obesity group (CO) if their waist circumference was 85 cm or more, and the non-central obesity group (non-CO) if it was less than 85 cm.

Spinal anesthesia was administered at the L4−L5 intervertebral space in the lateral decubitus position using hyperbaric bupivacaine (12 mg, Marcaine Spinal Heavy 0.5%; AstraZeneca, Södertälje) and 20 μg of fentanyl. Post-procedure, patients were placed in the supine position on the operating table. Arterial pressure and heart rate (HR) were monitored every minute for the first 20 minutes post-anesthesia, then every 5 minutes during surgery. Sensory and motor blockade levels were assessed every 2 minutes for the first 30 minutes after spinal anesthesia induction, then every 30 minutes during surgery. After surgery, sensory and motor blockade levels were evaluated every 5 minutes until regression to L2 and Bromage scale 0. Sensory blockade was assessed using a loss of cold sensation to an alcohol swab, and motor blockade was evaluated using the modified Bromage scale (0 = able to raise legs above the table; 1 = able to flex knees, unable to raise legs; 2 = able to move feet only, unable to flex knees; 3 = no movement in the legs and feet). Block failure was defined as a maximal sensory level below T12 and a Bromage score below 2 at 20 minutes post-spinal block, leading to either another attempt at spinal anesthesia or conversion to general anesthesia, and such patients were excluded from the study. Hypotension, defined as systolic arterial pressure less than 90 mm Hg or mean arterial pressure (MAP) less than 80% of baseline, was treated with intravenous (IV) ephedrine. If more than 40 mg of ephedrine was required, IV phenylephrine was administered. Bradycardia (HR less than 40 beats/min) without hypotension was treated with IV atropine. Fluid management was at the discretion of the anesthesiologist. MAP, HR, ephedrine requirement, occurrence of nausea and vomiting, fluid requirement, and estimated blood loss were recorded for 60 minutes after spinal anesthesia induction. Patients, anesthesiologists, study investigators, and nurses were blinded to group allocation.

The primary outcome measured was maximal sensory blockade. Secondary outcomes included the time to achieve maximal sensory block, maximum motor block, time to achieve maximum motor block, time to L2 regression, and time to Bromage

scale 0. Data were presented as numbers (%) or medians (interquartile range). Statistical analysis was performed using SPSS version 20 software (IBM Inc, Armonk, NY). Data normality was tested with the Shapiro–Wilk test. Differences in patient characteristics between groups were compared using the Mann-Whitney U test or Fisher exact test with the standardized difference (the difference in means divided by the pooled standard deviation). Differences in maximal sensory block, time to maximal sensory block, time to maximal motor block, time to L2 regression, and time to Bromage scale 0 between groups were tested using the Mann-Whitney U test. Maximal motor blockade differences were analyzed with the Fisher exact test. Univariable linear regression was used to determine the correlation of maximal sensory blockade with variables in Table 1. Multiple linear regression was conducted to assess the relationship between central obesity and maximal sensory blockade, adjusting for confounding variables with a P value less than .05 in univariable linear regression. Secondary outcomes were analyzed using the same methods. Hemodynamic variables over time between groups were analyzed using repeated-measures analysis of variance. A P value less than .05 was considered statistically significant, with P less than .01 considered significant for secondary outcomes (Bonferroni correction).

A power analysis was performed to detect a 2-segment difference with a standard deviation of 2 dermatomes in sensory level between groups, with a significance level of 5% and power of 90%. Consequently, 29 patients per group were enrolled, anticipating a 20% dropout rate.

Results of study: Fifty-eight patients were initially allocated into the two groups, but one patient from the non-CO group was excluded due to a failed lumbar puncture, leaving 57 patients for analysis. No significant differences were observed in patient characteristics and perioperative values between the two groups, except for waist circumference.

The characteristics of spinal anesthesia are detailed in Table 2. The CO group exhibited a significantly higher maximal sensory block compared to the non-CO group (P = .001). Additionally, five patients in the CO group experienced cervical block, while none in the non-CO group did.

Univariable linear regression analysis identified age (P = .037), central obesity (P = .001), and BMI (P < .001) as factors correlated with maximal sensory blockade. Multiple linear regression confirmed that central obesity (P = .004) was significantly related to maximal sensory blockade after adjusting for confounding variables. Post-spinal anesthesia, eight patients in the CO group and one patient in the non-CO group experienced hypotension, with mean ephedrine requirements of 14.5 mg in the CO group and 15 mg in the non-CO group. No bradycardia was observed in either group, and one patient in the CO group experienced nausea and vomiting. Repeated-measures

analysis of variance showed no significant interaction between group and time on MAP or HR, and no statistical differences were found in MAP and HR between the groups.

This study demonstrates that central obesity is associated with a more extensive spread of spinal anesthesia in female patients. The finding that central obesity leads to a more extensive cephalad spread of spinal anesthesia aligns with Zhou et al.'s study, which found a strong positive correlation between abdominal girth and cephalad spread of spinal anesthesia using plain bupivacaine. A possible mechanism for these results may be related to decreased CSF volume in the central obesity group. Abdominal and epidural pressure increase when patients move from the lateral decubitus to the supine position after spinal drug injection. This positional change can exacerbate the increase in abdominal pressure in patients with greater waist circumference. According to Hogan et al., increased abdominal pressure reduces CSF volume by displacing CSF through inward movement of soft tissue in the intervertebral foramen. Reduced CSF volume, which dilutes local anesthetics, may lead to a more extensive spinal block due to decreased drug dilution. Central obesity can exist in individuals with a normal BMI. This study included patients with a BMI of 23.0−27.5 kg/m², corresponding to the normal to overweight category based on the Asian obesity criteria from the World Health Organization expert consultation. However, it's important to note that CSF volume was not assessed in this study, and the findings are based on the assumed relationship between central obesity and CSF volume. Additionally, this study was conducted in an Asian population, particularly female patients, so the results may need to be extrapolated based on the definition of central obesity for each ethnic group.

Conclusion: In conclusion, central obesity is associated with a more extensive spread of spinal anesthesia in female patients. Larger studies are needed to confirm the effect of central obesity on the spread of spinal anesthesia.

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TYPE, MANAGEMENT, AND CONTRIBUTING FACTORS OF FAILED SPINAL ANESTHESIA IN CESAREAN SECTIONS: A PROSPECTIVE COHORT STUDY

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Abstract: Spinal anesthesia is a suitable technique for cesarean sections to avoid respiratory complications. However, its management is crucial because spinal anesthesia may fail, leading to pain and discomfort for the patient. To evaluate the types, management strategies, and factors related to the failure of spinal anesthesia during cesarean sections. A multicenter prospective cohort study was conducted in public hospitals in SamSMU, involving 79 mothers who were eligible for cesarean section under spinal anesthesia. Data collection methods included chart reviews and observations of spinal anesthesia procedures. The collected data was entered into Epi Info version 7 and analyzed using SPSS version 20. Logistic regression was used to analyze the relationship between independent and dependent variables, with a p-value of 0.05 considered statistically significant. Out of 121 cases of failed spinal anesthesia, 35 were complete failures and 86 were partial failures. Complete failures were managed by repeating spinal anesthesia or converting to general anesthesia, while partial failures were managed with supplementary drugs. Factors such as the anesthetist's experience (less than 1 year), obesity, bupivacaine dose less than 10 mg, bloody CSF, and multiple attempts were associated with failed spinal anesthesia in cesarean sections. Management of failed spinal anesthesia varied among hospitals and did not always follow recommended guidelines. It is recommended that anesthesia professionals receive additional training on the identified factors associated with failed spinal anesthesia, and that management protocols be standardized according to recommended guidelines.

Key words: Spinal anesthesia, Cesarean section, Anesthesia failure, Obesity, Bupivacaine dose, Cerebrospinal fluid (CSF), Anesthetist experience, Multiple attempts

Introduction: With the global increase in cesarean section rates, spinal anesthesia has become the preferred anesthetic method for this procedure. Spinal anesthesia involves injecting a local anesthetic into the cerebrospinal fluid. Failures of spinal anesthesia can be categorized as either partial or complete. Complete failure is characterized by the absence of sensory or motor blockade, whereas partial failure involves insufficient level, quality, or duration of drug action for the surgery. Using

bupivacaine as an example, if anesthesia and pain relief are not achieved within 10 minutes after administering heavy bupivacaine or within 25 minutes after successful intrathecal isobaric bupivacaine administration, it is considered a spinal anesthesia failure. Additionally, the inability to access the subarachnoid space during lumbar puncture is also considered a failure. For cesarean sections, anesthesia up to the T5 level is necessary to prevent pain. The estimated block height can vary based on the evaluator's experience, the patient's perception, and the method used to estimate block height (touch, prick, or cold sensation).

Achieving effective spinal anesthesia is heavily dependent on the experience of the anesthesiologist. While many studies identify obesity as an independent predictor of failed spinal anesthesia (FSA), others disagree. Various other factors are also considered, including the presence of blood in the cerebrospinal fluid, emergency cesarean section, multiple attempts, bupivacaine dose, duration of surgery, prior anesthesia, spinal needle type and size, and bupivacaine baricity. The pressure of unsuccessful spinal anesthesia is significant. Lack of clinical experience and inadequate access were identified as leading causes of maternal mortality, highlighting the limited options for addressing anesthesia failure. Successful spinal anesthesia, whether partial or complete, may necessitate the use of various adjuvants or conversion to general anesthesia, which can have medical and legal implications. Discomfort during cesarean sections under spinal anesthesia is a common cause of gynecological anesthesia lawsuits. While many studies have linked spinal block failure with various factors in developed countries, data on the management and co-factors of spinal anesthesia failure in our country are limited. Therefore, this study aims to evaluate the types and management strategies of spinal anesthesia failure and the associated factors contributing to these failures.

Purpose of study: The purpose of this study is to evaluate the types, management strategies, and factors associated with the failure of spinal anesthesia in cesarean sections. This includes identifying specific anesthetic, patient, and procedural factors that contribute to failed spinal anesthesia and assessing how these failures are managed across different hospitals. The goal is to improve the understanding and management of spinal anesthesia failures to enhance patient outcomes and ensure adherence to best practice guidelines.

Material and methods: Using a single population proportion formula with the proportion of failed spinal anesthesia at 9.1%, a 95% confidence level, and a margin of error of $\alpha = 5\%$, we determined a sample size of 79. Five public hospitals were randomly selected out of twelve using a lottery method, and the sample size was proportionally distributed across these hospitals. We observed 122 mothers who underwent cesarean delivery over the past three and a half months at the selected public hospitals in SamSMU. From these, we recruited 79 participants, estimating that about

65% would undergo emergency or elective cesarean sections under spinal anesthesia during the study period. Participants were selected using systematic random sampling, with data collected on two mothers for every three who underwent cesarean sections until the required sample size was achieved. Data were collected through patient interviews, medical record reviews, and observations of spinal anesthesia procedures, focusing on five major areas:

To ensure data reliability and validity, questionnaires were pretested on 5% of the sample size before the actual data collection. The principal observer provided training on the purpose and relevance of the study. Data collectors and supervisors were responsible for all aspects of the survey tool and data collection process. Regular monitoring and follow-up were conducted during data collection. Each questionnaire was reviewed daily by a supervisor and then double-checked for completeness and consistency by the study director. Incomplete data were not entered into the database. Data cleansing and cross-validation of missing data were performed before analysis using Excel and SPSS. Data Analysis and Interpretation:

Data were coded and entered into Epi Info version 7 and exported to SPSS version 20 for analysis. Binary logistic regression was used to analyze the relationship between independent and dependent variables. Odds ratios, 95% confidence intervals, and p-values were calculated to identify relevant factors and determine the degree of association. For multivariate logistic regression analysis, variables with a p-value less than 0.2 in bivariate logistic analysis were included, and a p-value less than 0.05 was considered statistically significant.

Results of study: Data were obtained from a total of 87 participants, with a mean age of 27.39 ± 5.873 and a BMI of 24 ± 3.22. Among the participants, 28 (28.3%) underwent emergency cesarean sections, while 66 (71.7%) underwent elective cesarean sections.

About 84.5% of the participants were classified as ASA-I, and only 33.8% had previous experience with spinal anesthesia. Nearly all (99.9%) spinal anesthesia procedures were performed in a sitting position, and 57.7% were conducted by an anesthetist with more than a year of experience. Only 10% of participants received less than 10 mg of bupivacaine, while the rest received between 10 and 15 mg. The optimal dermatome block level was achieved in 68.3% of participants. The majority (60.3%) of spinal anesthesia injections were successful on the first attempt, while the procedure was repeated twice in 19.4%, three times in 9.7%, and more than three times in 10.6% of participants. Out of 13 cases of failed spinal anesthesia in this study, 9 were complete failures and 4 were partial failures. Of the 9 complete failures, 7 were managed by repeating the spinal anesthesia, and the remaining 2 were converted to general anesthesia. Partial failures were managed with ketamine (26 cases), fentanyl (19 cases), pethidine (29 cases), and morphine (12 cases).

The study found significant associations between failed spinal anesthesia and several factors:

In this study, 80% of complete spinal anesthesia failures were converted to general anesthesia, while the remaining were managed by repeating spinal anesthesia. The Royal College of Anesthetists recommends that the conversion rate from spinal anesthesia to general anesthesia should be less than 1% for elective cesarean sections and less than 3% for non-elective cesarean sections. However, the conversion rate in this study was high, increasing the morbidity and mortality risks for both mother and baby. Management of partial spinal anesthesia failures was inconsistent with guidelines developed by the NHS Foundation Trust. On multivariable logistic regression analysis, mothers who had not received adjuvants were more than twice as likely to require intraoperative analgesia. This could be because adjuvants potentiate local anesthetics, reducing the need for intraoperative analgesia. The study showed that less than one year of anesthetist experience was significantly associated with failed spinal anesthesia. This may be due to technical errors such as incorrect injection, inappropriate dose selection, and improper positioning.

The study also found that mothers with a BMI of 30 kg/m² or more were at higher risk of failed spinal anesthesia, consistent with the findings of A. Alabi et al., but inconsistent with the study by Rekew. This discrepancy might be due to the anatomical challenges and the obscured landmarks in obese mothers, which make it difficult to locate the correct spinal anesthesia site and affect the distribution of the anesthetic. However, some studies did not report any difficulties performing spinal anesthesia in obese pregnant women.

A bloody CSF appearance was associated with failed spinal anesthesia, aligning with the findings of Alabi et al. This may result from incorrect placement of the spinal needle in the subarachnoid space. Multiple attempts at spinal needle insertion were also associated with failed spinal anesthesia, consistent with Rukewe's study. However, intervertebral space placement was not significantly associated with failed spinal anesthesia, unlike in Rukewe's study. The dose of the local anesthetic determines the onset speed, quality, and duration of spinal anesthesia. In this study, mothers who received less than 10 mg of bupivacaine were more likely to experience failed spinal anesthesia compared to those who received 10 mg or more, inconsistent with Rukewe's findings.

Conclusion: The study identified several factors associated with failed spinal anesthesia in cesarean sections, including anesthetist experience of less than 1 year, obesity, a bupivacaine dose of less than 10 mg, the bloody appearance of CSF, and more than one attempt at spinal needle insertion. The management of failed spinal anesthesia varied among hospitals and did not adhere to recommended guidelines. To improve outcomes, it is recommended that anesthesia professionals receive additional

training on the identified factors associated with failed spinal anesthesia. Furthermore, the management of failed spinal anesthesia should be standardized based on recommended guidelines to ensure consistency and improve patient care.

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COMPARATIVE EFFECTIVENESS OF NEURAXIAL ANESTHESIA TECHNIQUES IN OBESE PARTURIENT WOMEN WITH PREGNANCY-INDUCED HYPERTENSION UNDERGOING CESAREAN SECTION

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Abstract: To evaluate the efficacy of various neuraxial anesthesia techniques in parturient women with obesity and pregnancy-induced hypertension (PIH) undergoing cesarean section (CS). A retrospective analysis was conducted on data from 110 parturient women with obesity and PIH who had CS. The participants were categorized into three groups based on the type of neuraxial anesthesia used: spinal anesthesia (SA), epidural anesthesia (EA), and combined spinal-epidural anesthesia (CSE). Clinical variables were assessed and compared across these groups. The average age of the patients was 30 years. Women in the CSE group experienced a longer time from puncture to surgery, smaller intraoperative fluctuations in mean arterial pressure, higher Apgar scores at both 1 and 5 minutes, shorter surgery durations, and lower incidences of nausea, vomiting, and intraoperative hypotension compared to those in the SA and EA groups. Although CSE takes more time to administer in parturient women with obesity and PIH undergoing CS compared to SA or EA, it offers several significant advantages. These include a reduction in surgery time, more stable intraoperative mean arterial pressure, decreased rates of nausea, vomiting, and intraoperative hypotension, and improved Apgar scores at 1 and 5 minutes.

Key words: Neuraxial anesthesia, obesity, pregnancy-induced hypertension, cesarean section, spinal anesthesia, epidural anesthesia, combined spinal-epidural anesthesia, maternal outcomes, neonatal outcomes, Apgar scores.

Introduction: The prevalence of obesity is on the rise globally, especially among women of childbearing age. In many developed countries, approximately 15% to 21% of women in their reproductive years are affected by obesity. This condition significantly increases the risk of complications such as pregnancy-induced hypertension (PIH), which can adversely impact both fetal and maternal health outcomes. One of the major concerns for parturient women with PIH is labor pain, which can lead to dangerous spikes in blood pressure and potentially cause cerebrovascular hemorrhage. These risks complicate the decision-making process for vaginal delivery, often making cesarean section (CS) the preferred option to mitigate the onset of severe complications.

General anesthesia for elective CS carries a high risk of complications, including difficult intubation, rapid desaturation, increased risk of aspiration, and neonatal depression. Consequently, in the absence of contraindications, neuraxial anesthesia is considered the gold standard for elective CS procedures. Neuraxial anesthesia encompasses spinal anesthesia (SA), epidural anesthesia (EA), and combined spinal-epidural anesthesia (CSE), all of which are commonly utilized in clinical practice for CS.

Despite the widespread use of these three neuraxial anesthesia techniques, there is no clear consensus on which method is superior. Moreover, comparative studies specifically examining the effectiveness of these approaches in parturient women with obesity and PIH are lacking. Therefore, this study aims to fill this gap by comparing the effectiveness of different neuraxial anesthesia approaches in parturient women with obesity and PIH undergoing CS.

Purpose of study: The purpose of this study is to evaluate and compare the effectiveness of different neuraxial anesthesia techniques—spinal anesthesia (SA), epidural anesthesia (EA), and combined spinal-epidural anesthesia (CSE)—in parturient women with obesity and pregnancy-induced hypertension (PIH) undergoing cesarean section (CS). The study aims to determine which anesthesia method offers the best outcomes in terms of surgery duration, intraoperative hemodynamic stability, incidence of adverse events, and neonatal health as measured by Apgar scores.

Material and methods: SA was administered with the patient positioned laterally. The L3–L4 or L2–L3 interspace was selected for needle insertion at the midline. A single 2.5-mL dose of 0.5% ropivacaine was injected using a 25-gauge, 90-mm pencil-point needle after confirming the free flow of cerebrospinal fluid. The target was to achieve a sensory level of analgesia between T6 and T8.

EA was performed with the patient in the lateral position, using a 16-gauge needle at the L1–L2 or L2–L3 intervertebral space. After aspiration, a test dose of 3 mL of 2% lidocaine with 1/200,000 epinephrine was administered. If no epidural bleeding was detected, an additional dose of up to 14 mL of the mixture was given to achieve a T6–T8 block height.

CSE was carried out with the patient in the lateral position. A mixture of 1.5 mL of 1% ropivacaine and 0.5 mL of 10% glucose was injected into the subarachnoid space via the L2–L3 intervertebral space. An epidural catheter was inserted cephalad. Anesthesia was maintained between T6 and T8. If the surgery exceeded 2 hours, an additional 5 mL of 0.5% ropivacaine was administered through the epidural catheter.

Patients were assigned to the SA, EA, and CSE groups based on the neuraxial anesthesia technique used. The demographics recorded for each group included age, BMI, gestational age, and mean arterial pressure (MAP) measured before anesthesia. The following data were also collected: time from puncture to surgery, intraoperative

MAP changes, sedative use, intraoperative fluid infusion, surgery duration, Apgar scores at 1 and 5 minutes post-birth, adverse events (such as shivering, nausea, vomiting, paresthesia, radicular pain, backache, headache post-CS), and the maximum postoperative numerical rating scale score of the incision. Demographic, intraoperative, and postoperative data were compared across the three groups. Hypotension was defined as a MAP of <75 mmHg or a >25% decrease in systolic pressure from the baseline value.

Continuous variables are presented as mean ± standard deviation. The chi-square test was used for categorical data analysis. Analysis of variance (ANOVA) was employed to compare continuous variables among the three groups. Statistical analyses were performed using SPSS version 17.0 (SPSS, Inc., Chicago, IL, USA), with a significance threshold set at $p < 0.05$.

Results of study: The study included 110 parturient women, with a mean age of 22.3 ± 3.2 years and a mean gestational age of 32.8 ± 0.3 weeks. The participants were divided into three groups: 42 in the SA group, 34 in the EA group, and 32 in the CSE group. There were no significant differences in age, BMI, gestational age, or MAP among the groups.

The rate of sedative use, the volume of intraoperative fluid infusion, the rate of adverse events, the maximum postoperative numerical rating scale score, and the length of hospital stay did not differ significantly among the groups.

- Time from Puncture to Surgery: Women in the CSE group had a longer time from puncture to surgery ($p = 0.010$).

- Intraoperative MAP Change: The CSE group experienced smaller intraoperative changes in MAP ($p = 0.001$).

- Apgar Scores: Higher Apgar scores at 1 and 5 minutes were observed in the CSE group (both $p < 0.05$).

- Surgery Time: The CSE group had a shorter surgery time ($p < 0.001$).

- Adverse Events: The CSE group had lower rates of nausea ($p = 0.029$), vomiting ($p = 0.008$), and intraoperative hypotension ($p = 0.024$) compared to the SA and EA groups.

Since the 1980s, the rate of obesity among women of reproductive age has risen significantly. Although the pathophysiology of PIH is not fully understood, obesity is a known risk factor. PIH can cause significant neonatal mortality and maternal complications. It can lead to placental dysfunction, fetal growth retardation, and poor fetal tolerance to hypoxia. During uterine contractions, the temporary interruption of uteroplacental blood flow exacerbates fetal hypoxia and can result in fetal death. CS can quickly alleviate fetal hypoxia and improve fetal outcomes, reducing the risk of neonatal death compared to vaginal delivery in women with PIH.

General anesthesia for parturient women with PIH can cause exaggerated hemodynamic responses to endotracheal intubation, leading to increased catecholamine levels and potentially causing cardiovascular complications. These can result in pulmonary edema, cerebral hemorrhage, and increased morbidity and mortality for both the mother and fetus. Neuraxial anesthesia techniques, such as SA, EA, and CSE, are preferred for elective CS due to better Apgar scores and reduced maternal and fetal risks.

Spinal Anesthesia (SA): SA is commonly used for CS due to its rapid onset and minimal anesthetic requirement. However, SA is associated with significant hemodynamic instability, including intraoperative hypotension and substantial decreases in MAP. These complications can compromise maternal and fetal well-being, especially in obstetric patients with PIH, by reducing uteroplacental blood flow and causing fetal hypoxia and acidosis. Hypotension during SA can also increase the incidence of nausea, vomiting, and fetal hypoxia.

Epidural Anesthesia (EA): EA allows for dose adjustments during surgery and provides stable hemodynamics through an indwelling catheter. This flexibility makes it a reliable option for maintaining hemodynamic stability and extending the duration of anesthesia as needed.

Combined Spinal-Epidural Anesthesia (CSE): Although CSE is more time-consuming than SA or EA, it offers rapid onset and superior anesthesia quality. The presence of an epidural catheter allows for top-up doses, optimizing and prolonging the spinal block. In this study, CSE resulted in a more stable MAP, fewer cases of nausea and vomiting, and higher Apgar scores at 1 and 5 minutes. The smaller decrease in MAP during CSE contributed to better uteroplacental blood flow and improved fetal outcomes. Additionally, CSE was associated with shorter surgery times due to the superior quality of anesthesia, facilitating quicker surgical procedures.

Overall, CSE provided the most favorable outcomes in terms of maternal and fetal well-being, making it a preferable choice for neuraxial anesthesia in parturient women with obesity and PIH undergoing CS.

Conclusion: CSE requires more time to administer in parturient women with obesity and PIH undergoing CS compared to SA or EA. However, it offers significant advantages, including a shorter surgery duration, more stable intraoperative MAP, reduced incidence of nausea, vomiting, and intraoperative hypotension, and improved Apgar scores at 1 and 5 minutes post-birth, making it a preferable choice over SA and EA.

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MEHR TUSHUNCHASI

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Annotatsiya: Ushbu maqolada mehr, oqibat haqida shuningdek uning hozirgi hayotimizdagi o'rni va ahamiyati haqida so'z boradi.

Kalit so'zlar; mehr, oqibat, jamiyat.

Jamiyatdagi insonlar bir-biri bilan munosabatda bo'lar ekan, ularning o'rtasida mehr, oqibat , o'zaro ishonch bo'lsagina hayotlari yanada go'zallashib boraveradi.Mehr tushunchasini, asli keng qamrovli tushuncha bo'lib, katta-kichik, yosh-u qarining ko'rinmas hislati deb atash mumkin.

Mehr aslida nima?

Mehr onaning bolasiga nisbatan cheksiz muhabbati, otaning farzandi kelajagi yo'lida ter to'kkan mashshaqati, do'stning yaxshi yomon kunda ham yoningda turib, samimayat ila senga bera oladigan shirin so'zlari.

''Insonning qadr-qimmati uning mehr oqibati bilan baholanadi '' deyishgan ota-bobolarimiz. Qancha boy-badavlat yoki mansabdor bo'lmasin, u insonni mehr-oqibati bo'lmasa, uning qadri, qimmati, obro'si bo'lmaydi.

Inson mehr-oqibatni avvalo o'z ota-onasidan oladi va o'rganadi, keyin, yaqinlariga ota-onasiga o'sha olgan mehrini qaytaradi. Paygambarimiz Muxammad sallollohu alayhi vasallamdan bir kuni sahobai kiromlar so'radilar: "Dunyoni nima qutqaradi ey Allohning rasuli?" Shunda Rasululloh sallollohu alayhi vasallam; "Dunyoni mehr, rahm-shafqat qutqaradi", dedilar.

Sarvari olam, Payg'ambarimiz Muhammad sallollohu alayhi vasallamning bir xadislarida shunday rivoyat kilinadi: "Rasululloh sallollohu alayhi vassalam sahobalar bilan birga o'tirganlarida, bir guruh odamlar tobutda mayyitni ko'tarib o'tib qoldilar. Shunda ul zot kim vafot etganini suradilar va mayyitni kim ekanligini bildilar. Shunda mayyit yaxshi sifatlar bilan eslandi. Bu holatni kuzatib turgan Rasululloh sallollohu alayhi vasallam: "vojib bo'ldi", dedilar. Yana boshqa safar hamxuddi shunday bir guruh odamlar tobutda bir mayyitni ko'tarib o'tdilar. Faqat bu safar u mayitni yomon fe'l va xulqlari aytildi. Rasululloh sallollohu alayhi vasallam yana: "vojib bo'ldi", dedilar. Shunda: "nima vojib bo'ldi ey Allohning rasuli", deb so'radilar. Rasululloh sallollohu alayhi vasallam: "Birinchi marta olib o'tilgan mayitni yaxshiliklari haqida guvohlik berdilaringiz, u mayyitga jannat vojib bo'ldi. Ikkinchi marta olib o'tilgan mayyit haqida yomonliklarini zikr qildingiz, unga do'zoh vojib bo'ldi. Sizlar

Allohning yerdagi guvohlarisizlar", dedilar. Quroni karimda Alloh taoloning shunday so'zlari bor:

"**Agar sizlarga bergan ne'matimni sanasangiz, sanab adog'iga yeta olmaysizlar**"

Mehr - Din tanlamaydi. Mehr barcha yer yuzidagi mavjudodlarda bor.Hattoki, hayvonlarda ham.

Mehrsizlik esa yomon illat. Nima uchun insonlar o'z ota yoki onasini qariyalar uyiga olib borib tashlaydi? O'sha qariyalar uyiga borishga majbur bo'lgan insonni orqasida tog'a-jiyan, aka-uka, o'g'il-qizlarni beparvo qarab turishiga mehrsizlik sabab emasmi?!

Ikkinchi Jahon urushi bo'lib turgan vaqtda Rossiyadan kelgan farzandlarni nima uchun o'zbeklar bag'rini ochib, xonadoniga kiritdi, o'z farzandlari qatorida farzand qilib, tarbiyalab, voyaga yetkazdi. Chunki ularda mehr bor edi. Chunki ular musulmon va musulmonlarni farzandlari edi.

Uboda ibn Somir roziyallohu anhudan rivoyat qilinadi: "Rasululloh sollallohu alayhi vasallam:

"Kim kattalarimizni ulug'lamasa, kichiklarimizga rahm qilmasa va olimimizning haqqini bilmasa, mening ummatimdan emas''-deydi; Imom Ahmad rivoyat qilganlar.

Agar bizni qo'limizda o'zgaga beradigan mol-davlat bo'lmasa yoki ko'maklashishga jismoniy quvvatimiz yetmasa unutmaylikki, bizda eng ulug' ne'mad – mehr-oqibat bor.

Keling, do'stlar, mehr-oqibatli bo'laylik bir birimizga zero bu dunyo o'tkinchi, va qayta takrorlanmasi.

Foydalangan adabiyotlar;
1. E.Abduvoxidov (yozma manba)
2. Imom Ahmad rivoyati
3. Uboda ibn Somir roziyallohu anhu rivoyatlari

IJTIMOIY TARMOQNING TO'RLARI

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Annotatsiya; Ushbu maqolada ijtimoiy tarmoqlarning to'rlari , shuningdek hozirgi hayotimizdagi o'rni va ahamiyati haqida so'z boradi.

Kalit so'zlar; ijtimoiy tarmoq, dunyo statistikasi, firibgarlik.

Hozirgi kunda ko'plab ijtimoiy tarmoqlarda turlicha guruh va kanallar yaratilmoqda . Dunyo statistika ma'lumotlariga qaraganda 60% ni fake kanal va guruhlar tashkil qilar ekan . Bu ijtimoiy tarmoqning to'rlari ko'plab insonlarning ongini zaxarlab, ularni turli aldov , yolg'onlari bilan ishonchlariga kirib, o'z manfaatlari yo'lida foydalanishmoqdalar. Dunyoning ma'lum nuqtasida turib hiyla nayrang ila daromad qiladiganlar ham bulardan mustasno emas.

Noma'lum raqamlar orqali o'z yaqinlari ovoziga kirib, ularning ota-onalari , farzandlari va yaqinlari tariqasida ma'lum summada pul talab qila yotganlar ham oramizda uchramoqda. O'z farzandlari ovoziga kirib, qandaydir jinoyat sodir etganini aytib yoki sizning farzandingiz avto halokatga uchradi deya yolg'on ma'lumot ila pul talab etayotganlar ham yo'q emas.

Britaniya siyosatchisi Uinston Cherchil aytganidek; ''Haqiqat ishtonini kiyguncha, yolg'on dunyoning yarmini aylanib chiqishga ulguradi''. Bu kabi yolg'on , aldovlarga uchrab qoladiganlar ham oramizda talaygina va bunga misol: '' UZUM_MARKET_UZBDA '' telegramm link orqali ''MUSODARA TOVARLAR'' nomli guruh, hamda undagi firibgarlar bunga yaqqol misol bo'la oladi. Guruhga ma'lum miqdorda odam qo'shing va guruhdagi istalgan qimmatbaho tovarlarga ega bo'ling deya ommani o'ziga jalab qiladigan, bunday guruhlar juda ham ko'p. Shu bilan birga uning irmog'iga ilinib qolayotganlar ham talaygina. Biz ularni firibgarlik botqog'idan xalos etib, ogohlikka chorlamog'imiz lozim.

Zero, xalqimizda shunday naql bor:

''**So'ngi** pushaymon, o'zingga dushman''

Ijtimoiy media platformalari bizning bir-biriga bog'langan dunyomizning yurak urishiga aylandi.Turli xil kelib chiqishi va yosh guruhlarini qamrab olgan milliardlab odamlar ushbu platformalarni hayotlarining ajralmas qismi sifatida qabul qilishdi. Ijtimoiy tarmoq foydalanuvchilari soni: Dunyo bo'ylab 4.8 milliard ijtimoiy tarmoq foydalanuvchilari bor, bu dunyo aholisining 59.9 % ni va barcha internet foydalanuvchilarining 92.7% ni tashkil qiladi.

Ijtimoiy tarmoqlar bugun qudratli axborot qurolga aylangan ekan, dunyo miqiyosida mafkuraviy, g'oyaviy tahdidlarni targ'ibot va tashviqot etishda muhim omil vazifasini o'tamoqda . Ijtimoiy tarmoqlar yordamida yoshlarning qalbi, ongi va ruhiyatiga ta'sir ko'rsatishga alohida e'tibor qaratilmoqda. Buning natijasida yoshlar ma'naviyati izdan chiqishiga olib kelmoqda .Shu boisdan ham , turli tuman g'oyaviy mafkuraviy va axborot xurujlarining avj olishini e'tibordan chetda qoldirmasligimiz darkor. Shundagina biz istiqbolda ma'naviy barkamol insonni, sog'lom avlodni tarbiyalashga erishamiz. Inson inson yaratgan narsaga qul bo'lishi emas, insoniyat yaratgan narsa, insonga qul bo'lishi lozim.

Foydalanilgan adabiyotlar:

1.O'zbek xalq maqollari

2.Dunyo statistika ma'lumotlari

3.Uinston Chertil asari

"PEDAGOGIKA FANINING PAYDO BO'LISHI VA RIVOJLANISHI"
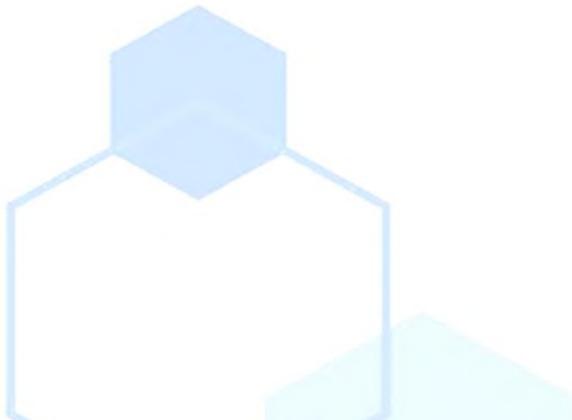
Farg'ona shahar kasb- hunar maktabi
Davlat va huquq fani o' qituvchisi
Namunaxon Umarovna Ergasheva
Maxsus fan o' qituvchisi
Karimova Sarvinoz Shavkatjon qizi
Maxsus fan o'qituvchisi
Mirzaqulova Iroda Nabiyevna

Annotatsiya: Ushbu maqolada pedagogika fanining rivojlanish bosqichlari, buyuk olimlarning pedagogika sohasiga qo'shgan ulkan hissalari, pedagogikaning fan sifatida shakillanishi, pedagogika fanalar tizimining shakillanishi va turlari, pedagogikaning metodologik asoslari va turlari, pedagog kadrlar tayyorlash sifatini oshirish masalasi haqida so'z yuritiladi.

Kalit so'zlar: Pedagogika, Qur'oni Karim, Islom ta'limoti, Taqvodorlik, quldorlik, maktabgacha ta'lim, korrektsion.

Pedagogikaning fan sifatida shakllanib borishi ijtimoiy-iqtisodiy zaruriyat bo'lib, u turli fanlar bilan qadim-qadim zamonlardan boshlab bog'liqlikda rivojlanib kelgan. Alloh yeru osmonni, butun borliqni inson tufayli yaratib, unga aql gavharini, tafakkur qilish qobiliyatini berdi va yer yuziga xalifa etib yubordi. O'zining mavjudligi har bir ishga qodirligini, ilmda tengsizligini, mehru muruvvatda beqiyosligini bildirdi. Islomda ilm berishda bir-biriga boo'liq bo'lgan din va dunyo haqida tushuncha mavjud, ular alohida tushuncha emasligi isbotlangan. Dunyoviy deb ataladigan ilmlarning barchasi Qur'oni Karim ta'limoti bilan bog'liq va uyg'undir. Chunki islomiy hidoyatning butun insoniyatga qarata aytilgan ilk xitobi "o'qi" so'zi edi. Ya'ni, ilk bor nozil bo'lgan "Alaq' surasida "Yaratgan zot bo'lmish Robbingiz nomi bilan o'qing! U insonni lahta qondin yaratdi. O'qing!" Demak, O'ur'on insoniyatni ma'rifatga, ilmga chorlab, o'rganmoq uchun o'qishni amr etmoqda. Shuni ta'kidlamoq kerakki, pedagogika fanining metdologik asosi diniy va dunyoviy fanlar tarkibida rivojlanib kelgan. Qur'onda "Ilm" so'zi turli xillarda 765 marta takrorlanadi. O'arb faylasuf olimlari ham islom falsafasiga suyangan holda ijod etganlar.

Islom ta'limoti barcha fanlarning asosiy negizidir. Fransuz faylasufi Jak Konderse "Tafakkur taraqqiyotining tarixiy manzarasi chizgilari" nomli asarida "O'rta asrlar musulmon olamida to'plangan ilmiy bilimlar G'arbda Uyg'onish davrini tayyorlashga xizmat qilmaganida insoniyat besamar yo'qolib ketar edi", deb yozganligi so'zimiz dalilidir.

Qadimgi Yunonistonda Suqrot, Aristotel, Platonlar o'oyaga asoslangan o'zlari-ning inson kamoloti va tarbiya masalalarining falsafiy negizini yaratgan. Aristotel "Iskandarga qilgan nasihati" da insonni eng yuksak fazilati taqvodorlik, iymonli, ilmli bo'lishligini alohida ta'kidlagan edi, ya'ni:

"Taqvodorlik iymon vositasida kamol topadi. Iymon esa fikru andisha soyasida hosil bo'ladi", degan edi.

Mashhur fizik Enshteyn shunday degan: "Allohga bo'lgan iymon ilmiy izlanishlarning eng ulkan samarasidir". Quldorlik tuzumida erkin bo'lmagan kishilar (qullar)ning haq-huquqlari cheklanganligi bois tarbiya tizimi faqatgina quldorlar, ularning farzandlari uchun xizmat qilgan.

Quldorlik tuzumi o'rnida shakllangan feodal tuzumda pedagogik g'oyalar feodallar manfatlarini ifoda eta boshladi. Mazkur davr pedagogik jarayonni tashkil etishda diniy g'oyalar yetakchi o'rin egallashi bilan tavsiflanadi. Ijtimoiy hayotda diniy muassasalar (G'arbda cherkov, Sharqda esa masjidlar)ning roli osha borib, bolalarni o'qitish va tarbiyalash ishlari asosan shu maskanlarda tashkil etildi. Garchi dunyoviy g'oyalarni ilgari surish, ilmiy nazariyalarni yaratish va targ'ib etishning din peshvolari tomonidan qoralanishi kabi holatlar ham ko'zga tashlangan bo'lsa-da, ammo savdo-iqtisodiy aloqalar ko'lamining kengayishi, tabiiy ofatlarga qarshi keskin chora ko'rish ehtiyoji ilmiy bilimlarni rivojlantirish hayotiy zaruriyat ekanligini isbotladi. Insoniyat tarixidan mustahkam o'rin olgan Sharq Uyg'onishi deb nom olgan tarixiy jarayon aynan feodal tuzumi — o'rta asrlar davrida sodir boidi. Sharqda buyuk allomalar - Muhammad Muso alXorazmiy, Abu Nasr Forobiy, Abu Rayhon Beruniy, Abu Ali ibn Sino, Ahmad al-Farg'oniy, G'arbda esa T.Mor, T.Kampanella, E.Rotterdamskiy, F.Rable, M.Monten va boshqalar tomonidan har tomonlama rivojlangan, ruhiy va jismoniy jihatdan sog'lom, antik dunyo va burjuaziya davri yutuqlari asosida ilmiy bilimlarni o'zlashtira olgan shaxsni tarbiyalash g'oyasi ilgari surildi va puxta asoslab berildi.

Ma'lum davrga kelib pedagogika fani asoslari muayyan tizimga solindi va ilmiy jihatdan asoslandi. Bu o'rinda pedagogika fani rivojiga o'zining munosib hissasini qo'shgan mutafakkirlar: G'arbda — Ya.A.Komenskiy, D.Didro, J.J.Russo, F.Gerbart, V.V.Disterveg, K.D.Ushinskiy, A.S.Makarenko, V.A.Suxomlinskiy, Sharqda I.Ibrat, S.Siddiqiy, A.Shakuriy, S.Ayniy, A.Avloniy, A.Fitrat, H.H.Niyoziy, M.Abdurashidov, M.Behbudiylar shaxsga ta'lim berish va uni tarbiyalash borasidagi qarashlarni yanada boyitdilar hamda ta'lim tizimiga ilm-fan, texnika yangiliklarini tatbiq etish, o'qitishni yangi tizim (izchil, uzluksiz, asoslangan) asosida tashkil etish kabi g'oyalarni ilgari surdilar.

Pedagogik fanlar tizimi. Pedagogikaning boshqa fanlar bilan aloqasi. Shaxs kamolotini ta'minlash, uning intellektual, ma'naviy-axloqiy hamda jismoniy jihatdan rivojlanishiga erishishda turli yosh davrlari, har bir davrning o'ziga xos jihatlari,

shuningdek, bolaning fiziologik, psixologik holatini inobatga olish maqsadga muvofiqdir. Shu bois yaxlit pedagogik jarayon muayyan turkumni tashkil etuvchi pedagogik fanlar tomonidan o'rganiladi. Ular quyidagilardir:

Umumiy pedagogika - pedagogikaning kontseptual masalalari va amaliy jihatlarini tadqiq etadi.

Pedagogika nazariyasi - pedagogikaning umumnazariy masalalari, qonuniyatlari va tamoyillari hamda tasniflashga oid masalalarni o'rganadi.

Pedagogika tarixi - pedagogik fikrlarning taraqqiy etishi, maktab va ta'lim turlarining davriy xususiyatlari, o'ziga xoj jihatlari va ahamiyatini tadqiq etadi.

Pedagogik mahorat - o'qituvchilarni pedagogik faoliyatga samarali tayyorlash taktikasi, pedagogik qobiliyatlarni shakllantirish, pedagogik madaniyat va texnikani tarkib toptirish hamda nutq texnikasini egallash yo'llarini o'rganadi.

Maktabgacha ta'lim pedagogikasi - maktabgacha ta'lim yoshidagi bolalarni tarbiyalash, ularni intellektual, ma'naviy-axloqiy va jismoniy jihatdan kamolotga yetkazish masalalarini o'rganadi.

Boshlang'ich ta'lim pedagogikasi - boshlang'ich sinf o'quvchilarini tarbiyalash, ularga ta'lim berish, ularning o'ziga xos psixologik hamda fiziologik xususiyatlarini tadqiq etish, shuningdek, ularni intellektual, ma'naviy-axloqiy va jismoniy jihatdan kamolotga etkazish masalalarini o'rganadi.

Korrektsion (maxsus) pedagogika - jismoniy yoki ruhiy rivojlanishida nuqsoni bo'lgan bolalarni tarbiyalash va o'qitish bilan bog' liq muammolarni o' rganadi.

Pedagogika fani rivojining hozirgi bosqichida alohida dolzarb metodologik masalalarni hal etish bilan chegaralanmasdan xususiy bilimlar tizimi sifatida pedagogika fani metodologiyasini aniq belgilab olish zarur. Bu birinchidan, pedagogik nazariyalarning ishonchliligini ta'minlasa, boshqa tomondan metodologik bilimlarsiz pedagogik tadqiqotlarni samarli tashkil etish va o'tkazish mumkin emasligini uqtiradi. Ijodiy jarayonda bugungi kunda pedagogika fani metodologiyasiga, uning predmetiga nisbatan turlicha yondashuvlar vujudga kelmoqdaki, ularning mohiyatini qisqacha tushuntirishga harakat qilamiz.

Metodologiya alohida fan sifatida ikkita funktsiyani bajaradi: deskriptiv (ifodalovchi) va perskriptiv (me'yorlovchi). Birinchisi ob'yektni nazariy jihatdan ifodalashni ko'zlasa, keyingisi - tadqiqotchi uchun aniq mo'ljal olishga shart-sharoit yaratadi. Bu ikki vazifaning mavjudligi pedagogika metodologiyasini ham ikki guruhga ajratishni taqozo etadi - nazariy va me'yoriy.

Pedagogika metodologiyasi o'zida pedagogikaning nazariy asoslari va tuzilmasi haqidagi bilimlar tizimini, pedagogik hodisa va jarayonlarni tadqiq qilishga doir yondashuvlarini, p edagogik voqelikni haqqoniy ifoda etadigan axborotlarni olish usullarini, shuningdek, mazkur bilimlar tizimini qo'lga kiritishga doir faoliyat tizimini o'zida mujassamlashtiradi. Ko'rinib turibdiki, bu ta'rifda ilmiy bilishning ikki jihati -

bilimlar tizimi va ilmiy-tadqiqiy faoliyat qamrab olingan. Yoki ikki faoliyat turi - metodologik tadqiqot va metodologik ta'minot hisobga olinyapti. Agar birinchisining vazifasi pedagogika fanlari rivojining qonuniyatlari va yo'nalishlari, pedagogik tadqiqotlarning sifat va samaradorligini oshirish prinsiplari, ularning tushunchalari tarkibini aniqlashtirsa, ikkinchisi - metodologik bilimlardan tadqiqot dasturlarini asoslashda va sifatini baholashda foydalanishni anglatadi.

Pedagog kadrlar tayyorlash sifatini oshirish masalasi respublikamiz va jahon miqyosida tadqiqotchilarning diqqat markazida bo'lib kelmoqda. Mazkur muammo ta'lim mazmunini modernizatsiyalash, ta'lim jarayonini tashkil qilish texnologiyalari va usullarini optimallashtirish bilan chambarchas bog'langan. Ularning to'laqonli hal etilishiga esa pedagogik tadqiqotlarni amalga oshirishda yanada moslashuvchan va taraqqiyparvar yondashuvlarni keng joriy etish orqaligina erishish mumkin. O'z navbatida pedagogika fani boshqa fanlar kabi yangi-yangi faktlar, yuqori natijalarga erishish imkonini beruvchi texnologiyalar asosida rivojlanib boradi. Buning uchun esa ilmiy asoslangan tadqiqot metodlariga tayanish talab etiladi. Ilmiy tadqiqot metodlari esa o'z navbatida metodologiya tushunchasi bilan ataluvchi nazariy prinsiplar majmuasiga bog'liq bo'ladi.

Xulosa qilib aytganda pedagogika fani rivoji muayyan pedagogik muammolarni tadqiq etish maqsadida olib borilgan tadqiqot ishlarining g'oyasi, mazmuni hamda natijalari hisobiga ta'minlanadi. Ijtimoiy va ishlab chiqarish jarayonining keskin rivojlanishi shaxsni har tomonlama kamol toptirish imkonini beruvchi omil hamda pedagogik shart-sharoitlarni aniqlash, jamiyat va shaxs ma'naviyatiga ziyon yetkazuvchi holatlarni bartaraf etishni taqozo qiladi. Tarbiya jarayonlarining mohiyatini anglash ularni keng yoki tor doirada o'rganish, mavjud ko'rsatkichlar vositasida ularning sodir bo'lish sabablarini o'rganish, zarur chora-tadbirlarni belgilash ilmiy izlanishlarni tashkil etish zaruriyatini yuzaga keltiradi. Pedagogik izlanishlarning samarali kechishi bir qator obyektiv va subyektiv omillarga bog'liq. Mazkur jarayonda maqsadga muvofiq keluvchi, maqbul, ayni vaqtda samarali bo'lgan metodlarni tanlay olish ham muhimdir.

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ONA TILI FANINI O'QITISHDA INTERFAOL METODLARDAN FOYDALANISH

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Ona tili va adabiyot fani o'qituvchisi

Annotatsiya: Ushbu maqola ona tili fanlarini o'qitishga zamonaviy yondashuvning asosiy elementlarini o'rganib chiqadi, dars jarayonida interfaol ta'lim metodlaridan foydalanish natijasida dars sifati va o'qituvchilarni bilimi saviyasini oshirishni takidlaydi.Pedagoglar ana shu tamoyillarni o'zlashtirib, o'quvchilarning o'z ona tiliga qiziqishini, tanqidiy fikrlash qobiliyatini va fanga bo'lgan ishtiyoqini rivojlantiruvchi inklyuziv ta'lim muhitini yaratishi mumkin.

Kalit so'zlar:ona tili,interfaol metodlar,zamonaviy yondashuv,ta'lim,dars.

Ta'limning tobora rivojlanib borayotgan sharoitida ona tili fanini o'qitishning ahamiyati tobora ortib borayotgan e'tibor va e'tirofga sazovor bo'lmoqda. Fan ta'limida o'quvchining ona tilidan foydalanish nafaqat tushunish va kontseptual ravshanlikni osonlashtiradi, balki madaniy o'ziga xoslik va g'ururni tarbiyalashda kuchli vosita bo'lib xizmat qiladi.Hozirgi kunda barcha ta'lim muassasalarida o'qitish jarayonida interfaol usullardan foydalanishga erishilmoqda. Bu esa interfaol ta'lim asosida tashkil etilayotgan pedagogik jarayonlarning mazmun-mohiyatini to'liq tushunib yetishga va ularni samarali, qiziqarli, sifatli bo'lishini ta'minlashga ko'maklashadi. "Interfaol usullaridagi darslar o'quvchini ijodiy fikrlashga, olingan axborotlarni faollikda hal etishga, fikrni erkin bayon etishga, tashabbuskorlikka, guruhlarda masalalar yechimini topishga, hamkorlikda ish yuritishga, fikrni yozma ravishda bayon etishga chorlaydi. Interfaollik - bu o'zaro ikki kishi faolligi, ya'ni bunda o'quv-biluv jarayoni o'zaro suhbat tariqasida dialog shaklida yoki o'quvchining o'zaro muloqotiga asosan kechadi".Interfaol ta'lim asosini interfaol metodlar tashkil etadi. Talim jarayonida o'quvchilar hamda o'qituvchi o'rtasida hamkorlikni qaror toptirish, faollikni oshirish, ta'lim oluvchilar tomonidan bilimlarni samarali o'zlashtirish, ularda shaxsiy sifatlarni rivojlantirishga xizmat qiladigan metodlar interfaol metodlar sanaladi. Ona tili darslarida zamonaviy usullardan foydalanish o'quvchilarning mustaqil fikrlash qobilyatini shakllantirish hamda mavzuni o'zlashtirishda yaxshi samara beradi. Pedagoglar o'quvchilarni jalb qilish va ularning imkoniyatlarini kengaytirish uchun innovatsion va samarali strategiyalarni izlar ekan, ona tili fanlarini o'qitishga zamonaviy yondashuvni qo'llash ta'lim tajribasi va natijalarini oshirish yo'lidagi muhim qadam sifatida namoyon bo'ladi. Ona tili fanini o'qitishga zamonaviy yondashuvning asosiy ustunlaridan biri bu fan o'quv dasturiga mahalliy xalq bilimlari

va madaniy kontekstlarni integratsiya qilishdir. Mahalliy misollar, an'anaviy amaliyotlar va mahalliy nuqtai nazarlarni fan darslariga kiritish orqali o'qituvchilar talabalar uchun yanada mazmunli va tegishli o'rganish tajribasini yaratishlari mumkin. Ushbu yondashuv nafaqat ilmiy tushunchalar va talabalarning hayotiy tajribasi o'rtasidagi tafovutni yo'qotibgina qolmay, balki madaniy qadrlash va tegishlilik tuyg'usini uyg'otadi.Qolaversa, ona tili fanini o'qitishga zamonaviy yondashuv interfaol va izlanishga asoslangan ta'lim strategiyalaridan foydalanishga urg'u beradi. Amaliy tajribalar, hamkorlikdagi loyihalar va real hayotdagi ilovalar nafaqat fanni yanada jozibador va qulay qiladi, balki talabalarda tanqidiy fikrlash, muammolarni hal qilish qobiliyatlari va ijodkorlikni rivojlantiradi. Faol ishtirok etish va izlanishni rag'batlantirish orqali o'qituvchilar o'quvchilarda fanga qiziqish va ishtiyoqni uyg'otib, ularning ilmiy izlanish ko'nikmalarini oshirishlari mumkin.Texnologiya va multimedia resurslaridan foydalanish ona tili fanlarini o'qitish samaradorligini oshirishi mumkin. Raqamli vositalar, simulyatsiyalar, virtual laboratoriyalar va multimedia resurslari interfaol o'rganish tajribasi, vizual tasvirlar va o'z-o'zidan o'rganish imkoniyatlarini taqdim etishi mumkin. Texnologiyani ilm-fan darslariga integratsiyalash nafaqat turli xil ta'lim uslublarini qamrab oladi, balki talabalarni raqamli markazlashgan dunyoga tayyorlaydi va ularni XXI asrning muhim ko'nikmalari bilan jihozlaydi.Hamkorlik va malaka oshirish ona tili fanlarini o'qitishga zamonaviy yondashuvni ilgari surishda hal qiluvchi rol o'ynaydi. Pedagoglar o'z tengdoshlari bilan ilg'or tajriba, resurslar va tajriba almashish, seminar va treninglarda qatnashish hamda uzluksiz kasbiy rivojlanish imkoniyatlaridan foydalanishlari mumkin. Hamkorlik va umrbod ta'lim madaniyatini tarbiyalash orqali o'qituvchilar fan ta'limidagi eng yangi pedagogik yondashuvlar, tadqiqot natijalari va texnologik yutuqlardan xabardor bo'lishlari mumkin.

Xulosa:

Xulosa qilib aytadigan bo'lsak, ona tili fanlarini o'qitishga zamonaviy yondashuvni qo'llash o'quvchilarning bilim olish tajribasini o'zgartirish va ona tili faniga chuqur hurmatni shakllantirishda ulkan salohiyatga ega. Mahalliy bilimlarni integratsiyalash, interfaol ta'lim strategiyalarini qo'llash, texnologiyadan foydalanish va o'qituvchilar o'rtasida hamkorlikni rivojlantirish orqali biz o'quvchilarga ilm-fanning jozibali olamida kashf qilish, kashf qilish va ustunlik qilish imkonini beradigan inklyuziv o'quv muhitini yaratishimiz mumkin.Ona tili darslarida mustaqil ishlarni tashkil etishda tanlangan mashqlar har tomonlama ta'limiy va tarbiyaviy yo'nalishda, rang-barang mavzularda, shaklan va mazmunan mukammal, mantiqan to'g'ri, tili sodda va ravon, o'quvchi uchun tushunarli bo'lish maqsadga muofiqdir. Ana shundagina matn, matn yaratish va matn tahlil qilish o'quvchi uchun zarur bo'lgan natijani beradi hamda kommunikativ savodxonlik darajasini oshirishga xizmat qiladi.

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QASDDAN ODAM O'LDIRISH JINOYATLARINING OLDINI OLISHDA JAMOATCHILIK ISHTIROKI

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Annotatsiya: Ushbu maqolda eng og'ir jinoyatlardan biri bo'lgan qasddan odam o'ldirish va inson hayotiga suiqasd qilish haqida so'z boradi. Qasddan odam o'ldirish eng og'ir jinoyatlrdan ekanligi, ham diniy ham qonun tomondan taqiqlanganligi, bu uchun juda katta jazo borligi haqida so'z boradi.

Kalit so'zlar: Suidsit, qasddan odam o'ldirish, o'zini o'zi o'ldirish darajasiga yetkazish.

Kirish:

Inson huquqlariva asosiy huquqlarini himoya qilish tug'risidagi konvensiyada, Fuqarolik va siyosiy huquqlar tug'risidagi xalqaro paktda yashash huquqi tug'ilgan paytdan boshlab vujudga keladigan tabiiy va daxlsiz huquq ekanligi e'tirof etilgan.Yashash huquqi inson hayoti xavf ostida qolmasligi uchun barcha sharoitlarni yaratishni talab qiladi.O.zbekiston Respublikasi prezidenti Shavkat Mirziyoyev BMTning inson huquqlari buyicha kengashining 46-sessiysidagi nutqida "Inson huquqlari yulida harakatga da'vat" tashabbusini ilgari surib, insonning asosiy huquq va erkinliklarini ta'minlash O'bekistondagi islohotlarda eng muhim urinda turadi deb ta'kidlab o'tdilar.2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning Taraqqiyot strategiyasida mamlakatimizdagi konstitutsiyaviy islohotlar, avvalo inson huquqlari va manfaatlarini to'laqonli himoya qilishga qaratilgani , aynan "inson qadri uchun tamoyili asosida" amalga oshirilayotgani ko'rsatib o'tilgan.Bosh qomusimiz bo'lgan konstitutsiyamizda yashash huquqi har bir insoning ajralmas huquqidir, inson hayotiga suiqasd qilish eng og'ir jinoyat ekanligi qat'iy belgilangan.

Asosiy qism:

So'ngi yillarda qasddan odam o'ldirish jinoyatlari ko'payib borayotgani hech birimizga sir emas.2022-yil davomida 422ta qasddan odam o'ldirish jinoyati sodir etilgan.Ushbu jinoyatni sodir etganlarning 86% erkaklar, 14% ayollar tashkil etadi. Jinoyat sodir etgan shaxslarni yoshlari kesimida tahlil qiladigan bulsak 18 yoshgacha bulganlar 6% , 18-25 yoshdagilar 34% ni , 25-40 yoshgacha bulganlar 38% ni , 40 yoshdan yuqori bulganlar 22% ni tashkil etadi. Tugallanmagan o'rta va o'rta maxsus ma'lumotga ega bo'lganlar 92% ni , oliy ma'lumotga ega bulganlar 8% jinoyat sodir etgan shaxslar hisobiga tug'ri keladi. Jinoyatchilarning 65% hech qayerda ishlamaydi , 23% vaqtinchalik mehnat bilan shug'ullanadi , 12% doimiy ish joyiga ega bulganlar. Hududlar buyicha tahlil qiladigan bulsak, eng ko'p qasddan odam o'ldirish jinoyatlari Toshkent viloyati birinchi o'rinda , Samarqand viloyati , Toshkent shahri , Andijon viloyati , Qashqadaryo viloyati keying o'rinlarda turadi . Shaharlarda 44% , qishloqlarda 20%, tuman va boshqa joylarda 36% jinoyatlar sodir etilgan. Bosqinchilik natijasida 35% , maishiy turmush sohasida 28% , bezorilik natijasida 16% , boshqa sabablar tufayli 20% qasddan odam o'ldirish jinoyatlari sodir etilgan. Jinoyatlarning

42% yaqin qarindoshlar , 9% qo'ni qo'shnilar o'rtasida, , 35% er-xotin , aka-uka, ota-ug'il o'rtasida sodir etilganligi milliy an'analarimiz va oilaviy qadriyatlarimizga mutlaqo ziddir.

Qasddan boshqa kishini hayotdan mahrum qilish odam o'ldirish deb e'tirof etiladi. O'zbekiston Respublikasi jinoyat kodeksining 97-moddasida o'z ifodasini topgan bo'lib, ushbu jinoyatning obyekti o'zga shaxsning hayoti hisoblanadi.Jinoyatning obyektiv tomoni o'zga shaxsni huquqqa xilof ravishda hayotdan mahrum qilishdan iborat. Jinoyatning subyektiv tomoni aybning qasd shakli bilan tavsiflanadi. JInoyatning subyekti 14 yoshga tulgan jismoniy shaxsdir.

Odam o'ldirish jinoyati moddiy tarkibli jinoyat hisoblanadi. JK ning 97-moddasi 2-qismida og'irlashtiruvchi holatlar ko'rsatilgan. Qasddan odam o'ldirish jinoyatlarini sodir etganligi uchun eng o'g'ir jazo o'n besh yildan yigirma besh yilgacha ozodlikdan mahrum qilish yoxud umrbod ozodlikdan mahrum qilish bilan jazolanadi.

Ushbu jinoyatlarning asosiy sodir etilish sabablari quyidagilardan iborat; -Spirtli ichimliklar va psixotrop moddalarni iste'mol qilish. Sodir etilgan jinoyatlarning aksariyat qismi spirtli ichimliklar va psixotrop moddalarni iste'mol qilgan shaxslar tomonidan sodir etilgan.

-Oilaviy munosabatlardagi kelishmovchiliklar.oilada er-xotin va yaqin qarindoshlar o'rtasida rashk , meros talashish , qarz oldi berdisi kabi arzimagan sabablar tufayli qon-qarindoshlar bir-birini o'ldirib quymoqda.

-Jinoyat sodir etganlarning muntazam mehnat bilan shug'ullanmasligi.Tahlilar natijasiga qaraydigan bo'lsak jinoyat sodir qilganlarning yarmidan ko'pi ishsizlar hissasiga tug'ri keladi.

-Ilgari sudlangan shaxslarning yana jinoyat sodir etishlari. Jinoyat sodir etgan shaxslar jazo muddatini o'tab chiqib tug'ri yulga kirib, jamiyatda o'z o'rnini topish o'rniga qayta jinoyat sodir etayotganligi.

-Fuqarolarning e'tiborsizligi va loqaydligi oqibatida jinoyat sodir etilishi.Shu vaqtgacha sodir etilgan qasddan odam o'ldirish jinoyatlarining ayrim turlari jamoat joylarida , aholi gavjum bo'lgan joylarda bezorilik , bosqinchilik kabi jinoyatlar sodir etilayotgan vaqtda sodir etilgan.Odamlarning befarqligi yoki bu holatlarga etibor bermasligi jinoyatlarni sodir etilishiga imkon bergan.

-Jinoyat sodir etishga moyil, salbiy xulq-atvordagi shaxslar bilan ishlash tizimining yetarli darajada yulga quyilmaganligi.Xulq-atvori , o'zini tutishi , salbiy harakatlari orqali jinoyat sodir etishga moyil ekanligi namayon bo'layotgan shaxslar bilan ishlash, nazorat qilish tug'ri yulga solish ishlari nomiga yoki xo'ja kursinga amalga oshirilmoqda.

Xulosa: O'bekiston respublikasi prezidentining 2018-yil 27-iyulagi "Jinoyatchilikning oldini olish, davlat idoralari va jamiyatning bu boradagi ma'suliyatini oshirish " masalalariga bag'ishlangan video selektor yig'ilishida "Agar hamma birdek jon kuydirib oilalardagi muammolardan to'liq xabardor bulib, ularni hal etishga kumaklashgan , jinoyatchilikning barvaqt oldini olganda edi bugun natijalar umuman boshqacha bular edi.Afsuski jinoyatchilikka qarshi kurashish huquqni muhofaza qiluvchi idoralarning ishi ekanligi haqidagi skicha qarash bugungi kunda ham saqlanib qolayotganligi xavotirga solidi" deb ta'kidlab o'tganlar.

Spirtli ichimliklar va psixotrop moddalar iste'mol qilishga moyil bo'lgan shaxslarga mahalladagi Yoshi kata ,obro'li fuqarolarni biriktirish.Hafta yakunida ularni mahalla fuqarolar yig'inlarida muhokama qilsh orqali tug'ri yo'lga qaytarish.

Mahalladagi notinch oilalar bilan ishlash buyicha mahalla fuqarolar yig'ini raisining oilaviy masalalar buyicha ishlovchi psixologlar lavozimini joriy etish.

Doimiy mehnat bilan band bulmagan fuqarolarning bandligini ta'minlash buyicha chora-tadbirlarni kuchaytirish. Davlatimiz rahbari tomonidan ilgari surilayotgan xavfsiz va tartibli mehnat migratsiyasiga jalb qilish. Xorijiy tillarni o'rgatib , chet davlatlardagi yuqori daromadli ishlarga taklif qilish. It va Axborot texnologiyalari sohasidani qisqa muddatda o'rgatish orqali uyidan turib foydali va daromadli kasblarga jalb qilish.

Ilgari sudlanganlar, ozodlikdan mahrum qilish joylaridan ozod etilgan shaxslarning jamiyatga faol kirishib ketishi , ishga joylashib tug'ri yulga qaytishi uchun ijtimoiy jihatdan qo'llab-quvvatlash kerak.

Har oyda huquqni muhofaza qiluvchi organlar xodimlari tomonidan respublika hududida sodir etilayotgan jinoyatlar haqida hisobot taqdim etib , fuqarolarni ogohlikka va hushyorlikka chaqirish , ularningf huquqiy ong va huquqiy madaniyatini yuksaltirish buyich targ'ibot va tashviqotlarni amalga oshirish.

Xulosa:

Xulosa qilib aytadigan bo'lsak, inson hayotiga suiqasd qilish, qasddan odam o'ldirish kabi jinoyatlar O'zbekiston Respublikasi Jinoyat kodeksida ko'rsatib o'tilgan ekanligi hamda ushbu jinoyatlar o'ta o'g'ir jinoyatlar turiga kirishi, buning uchun o'g'ir jazo berilishi haqida, shuningdek inson hayotini faqatgina alloh tomonidan olinishi, boshqa bir inson tomonidan olinishi mumkin emasligi buning uchun dinda ham o'g'ir jazo belgilab qo'yilganligini bilib oldik.

Foydalanilgan adabiyotlar ro'yxati:

1.   O'zbekiston Respublikasi Konstitutsiyasi
2.   O'zbekistob Respublikasi Jinoyat kodeksi

К ВОПРОСУ О ДИНАМИКЕ АКТИВНОГО И ПАССИВНОГО СЛОВАРНОГО СОСТАВА РУССКОГО ЯЗЫКА

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Аннотация: Статья представляет собой анализ динамических процессов в области активного и пассивного лексического состава современного русского языка. В ней рассматривается постоянный динамический баланс между активным и пассивным словарным запасом, отмечается, что новые слова стремятся войти в активный словарный запас, в то время как устаревшие или уходящие из употребления слова перемещаются в пассивный запас. Автор подчеркивает важность исследования этих процессов на различных этапах развития языка и отмечают, что размер активного и пассивного словарного запаса зависит от различных факторов, таких как языковая практика и образование.

Ключевые слова: лексика русского языка, динамические процессы, семантика, лексико-семантический вариант, историзм, архаизм, неологизм.

Annotation: The article presents an analysis of dynamic processes in the field of active and passive lexical composition of the contemporary Russian language. It examines the constant dynamic balance between active and passive vocabulary, noting that new words tend to enter the active vocabulary while outdated or obsolete words move into the passive vocabulary. The author emphasizes the importance of studying these processes at various stages of language development and notes that the size of the active and passive vocabulary depends on various factors such as language practice and education.

Key words: Russian language lexicon, dynamic processes, semantics, lexical-semantic variant, historicism, archaism, neologism.

Русский язык является одним из самых богатых и разнообразных языков мира. Его лексика постоянно обновляется за счет появления новых слов и выхода старых из употребления. Активный и пассивный словарный запас русского языка находятся в постоянном динамическом балансе. Новые слова, появляющиеся в языке, стремятся войти в активный словарный запас и закрепиться там. Одновременно часть лексики, уходящая в употреблении, перемещается в пассивный словарный запас. Судьбы слов, как и у людей, разнообразны, и у каждого слова свой путь в языке. Некоторые лексемы остаются в активном словарном запасе на протяжении веков, в то время как другие проходят через различные пути, например, от активного запаса к историзму или архаизму, или

же от неологизма к активному запасу и обратно. Скорость и характер этих перемещений могут быть различными для разных слов.

Интерес к словам, вышедшим из употребления, прослеживается на протяжении длительного времени. Уже М.В. Ломоносов упоминал о «обветшалых словах» в связи с разработкой своей теории «трех штилей» [1]. В своем «Опыте общей теории лексикографии» Л.В. Щерба обсуждал понятия активного и пассивного словарного запаса в литературном языке [2]. В 1950-х годах Н.М. Шанский представил концепцию [3], которая оказала значительное влияние на многие последующие исследования во второй половине XX века (таких как работы А.С. Белоусовой, И.Б. Голуба, Ф.К. Гужвы, Л.П. Крысина) в данной области. Различные ученые, такие как Л.А. Булаховский, В.В. Виноградов, А.А. Реформатский, А.Н. Гвоздев, С.И. Ожегов, Ф.П. Филин, В.Г. Костомаров, Е.А. Земская, изучали развитие языка в разные временные периоды. Лексика прошлых веков анализировалась (например, работы Е.Э. Биржаковой, Л.А. Войновой, Л.Л. Кутиной), а также изучалась устаревшая лексика в литературных и публицистических текстах (Г.О. Винокур, Д.Н. Шмелев, А.Н. Кожина). Исследователи также рассматривали лексические инновации разных периодов времени (Н.З. Котелова, Ю.С. Сорокин, Ю.Ф. Денисенко, Е.А. Левашов, Г.Н. Скляревская).

Тем не менее, разносторонность объекта изучения, его временная природа и изменчивость подчеркивают важность исследования активного и пассивного словарного запаса на различных этапах развития языка. Цель данной работы заключается в анализе динамических процессов в области активного и пассивного лексического состава современного русского языка.

Словарный запас -это общее количество слов, которые человек знает и может использовать в своей речи или понимании текстов. Он может быть разделен на активный и пассивный.

Активный словарный запас: это слова и выражения, которые человек может использовать в своей собственной речи, то есть те слова, которые он может «активно» вспомнить и применить в разговоре или при написании. Обычно активный словарный запас состоит из слов, которые человек использует регулярно и которые ему знакомы в контексте их использования.

Пассивный словарный запас: это слова и выражения, которые человек понимает при чтении или слушании, но не всегда может использовать самостоятельно при общении. То есть это слова, которые человек знает и может распознать, но может не всегда вспомнить и активно использовать в своей собственной речи.

Размер активного и пассивного словарного запаса может различаться у разных людей и зависит от их языковой практики, образования, чтения и других

факторов. Обычно активный словарный запас считается более ограниченным по сравнению с пассивным, поскольку большинство людей знают больше слов, чем они активно используют в повседневной речи.

В конце XX века возникла новая волна интереса к данной теме, что спровоцировало появление новых исследований. Возникали вопросы о внешних факторах и внутренней сути процесса старения лексики [4], об разновидностях устаревающей лексики [5], кроме исторических и архаичных слов, также выделялись лексические единицы, связанные с конкретными временными периодами [6], предпринимались попытки классифицировать слова в зависимости от уровня их устаревания [7], исследовалось старомодное словоупотребление в общественно-политическом контексте [8], художественной литературе [9], в лексикографическом [10; 9] и методическом [11] аспектах.

Процесс перемещения слов из активного словаря в пассивный непрерывен в нашем языке. Исторические слова образуются постоянно, включая не только уже забытые слова, но и те, которые были широко использованы в нашем языке недавно. Например, слово *«радиола»,* означающее *«устройство, объединяющее радиоприемник и проигрыватель»*, переходит в пассивный словарь [16, т. 3, с. 580]. В эпоху 1940-х и 1950-х годов новое веяние моды проникло в множество домов, и термин «радиола» быстро вошел в обиход, обогатив язык нашей речи: *Завели **радиолу**... молодежь стала танцевать вальсы, фокстроты* (В. Авдеев. Гурты на дорогах); *На полу стояла **радиола**, и Фред включил ее ногой. Черный диск слегка покачивался* (С. Довлатов. чемодан); *На диване между холодильником и **радиолой** кто-то спит (*С. Довлатов. Наши). В конце 1970-х годов радиолы ушли на второй план, уступив место другим техническим устройствам - магнитолам с компакт-кассетами. В начале 1990-х годов производство радиол совсем прекратилось. В результате термин, описывающий этот предмет, стал устаревшим и перешел в категорию исторических явлений.

В определённых ситуациях возможно устаревание лишь одного из значений слова в его лексико-семантическом варианте. Например, слово *«халтура»* в конце XX в. реализовало значение *«подработка»: Днем я бегал в поисках **халтуры**. Возвращался расстроенный, униженный и злой* (С. Довлатов). Современные люди уже редко употребляют это слово в данном смысле, хотя в «Словаре русского языка» под редакцией А. П. Евгеньевой оно указано как основное значение: «халтура - 1. «дополнительная работа для заработка», 2. «поверхностное, небрежное выполнение работы» [16, т. 4, с. 590]. В более позднем издании, вышедшем в 2003 году, «Толковом словаре русского языка» от С.И. Ожегова и Н.Ю. Шведовой, данное слово представлено с другой иерархией семантической структуры, где указывается на вторичное значение: «1. Работа,

выполненная бездобросовестно, небрежно, без должного знания; также изделие, сделанное небрежно. 2. Дополнительная, обычно временная работа помимо основной». В настоящее время один из значений этого слова активно используется, в то время как другое осталось в теневом, неактивном лексическом запасе языка.

Наоборот, это слово может обогащать свою семантическую структуру, порождая новое значение, которое становится неологизмом. Да, слово «простыня» приобретает новое значение, описывающее слишком длинный или объемный текст или описание. *Чтобы каждый раз не вставлять в тему целую простыню текста, решила вынести правила аукционов в отдельный пост и просто давать ссылку* (URL: https://www.livemaster. ru/topic/3387868-blog-pravila-auktsionov). В наше время существует множество слов, которые находятся на грани между активным и пассивным словарным запасом русского языка. Однако, если мы рассматриваем каждый лексико-семантический вариант отдельно, а не слово в целом, то анализ материала становится более легким и понятным, и проблемы не возникают.

Лексический запас русского языка находится в постоянном состоянии динамического равновесия. Новые слова постоянно появляются в языке, в то время как другие выходят из употребления. Например, с развитием технологий и социокультурных изменений появляются новые термины и выражения, которые становятся частью активного словарного запаса. Тем временем, некоторые устаревающие слова перемещаются в пассивный словарный запас.

Формирование и изменение лексического запаса русского языка происходит под воздействием различных факторов. Среди них можно выделить такие как культурные, социальные, политические и технологические изменения. Новые термины и выражения могут появляться за счет взаимодействия с другими языками, в результате чего происходит языковой обмен и заимствование.

Лексика русского языка представляет собой динамичную и живую систему, которая постоянно изменяется и развивается. Активный и пассивный словарные запасы играют ключевую роль в этом процессе, отражая уровень владения языком и его динамику. Понимание этих концепций помогает лучше понять структуру и развитие русского языка.

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OILAVIY MASALALARDA NIZOLARNI YUZAGA KELTIRUVCHI OMILLAR

SAM DU Kattqo`rg`on filali.
Ijtimoiy ish yo`nalishi
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**Annotatsiya`** ushbu maqolada oilada yuzaga keladigan turli xil konfilektlar,er-xotin o`rtasidagi tushunmovchiliklarni xal etish masalalariga qaraladi.

Kalit so`zlar.oila ,er-xotin ,konflekt ,oilaviy munosabatlar ,nizo,kelishmovchilik,ziddiyat,bolalar tarbiyasi.

Kirish.

Oilaviy nizolarning eng xarakterlilaridan biri bu er va xotin o'rtasidagi nizolardir. Xo'sh, eng ezgu niyatlar bilan bir-birlarini sevib oila qurgan yoshlar nega oila qurishgandan keyin ularning o'zaro munosabatlarida nizo-janjallar ro'y beradi? Ular nima uchun urushadilar? Umuman er-xotinlik hayotida nizolarsiz, urush-janjallarsiz ham yashasa bo'ladimi? Bu kabi savollarni yana ko'p davom ettirish mumkin.

Xalqimizda bir gap bor: oshsiz uy bo'lishi mumkin, lekin nizosiz uy bo'lmaydi. Faqat, nizoning nizodan farqi bor. Bu haqda quyida batafsil to'xtalib o'tamiz. Haqiqatdan ham ilk bolalikdanoq ko'plab ertaklar eshitib, keyinchalik o'zlari ham ularni turli kitoblardan o'qib o'sgan yoshlar o'zlarining bo'lajak oilaviy hayotlarini adekvat tasavvur eta olishlari mushkul. Chunki ertaklarda ham, kinofilmlarda ham qahramonlar bir-birlariga yetishgunlariga qadar ne-ne mashaqqatlarni, zahmatlarni boshlaridan kechirib, bu yo'lda duch kelgan qora kuchlarni yengib, oxir-oqibatda visolga erishadilar, el-u yurtga «qirq kecha-yu qirq kunduz to'y berib, murod-maqsadlariga erishadilar». Deyarli barcha ertaklar, filmlar. ayniqsa, bizning yoshlarimiz, qizlarimiz sevib tomosha qiladigan hind Filmlari, aksariyat hollarda shu tariqa yakun- lanadi. Bunga sizlar ham ko'p martalab guvoh bo'lgansiz- lar. Bundan tashqari aksariyat niuvaffaqiyatli oilalarda tarbiya topgan yigit-qizlar o'z ota-onasi oilasini, ularning turmush tarzini, bir-birlarga nisbatan bo'lgan o'zaro munosabatlarini va qator shu kabilarni o'zlarining bo'lajak oilaviy havotlari uchun ideal deb olishadi va ular ham oila qurishganlaridan so'ng o'g'il bolalar xuddi o'z otasidek va qizlarimiz o'z onalaridek «ota», «oпa», «ег», «xotin» bo'lishni orzu qiladilar. Chunki ular o'z ota-onalari misolida, bir-birlariga nisbatan salbiy muno- sabatda boiuvchi, bir-birlari bilan nizolashib turuvchi er-xotin- larni ko'rmaganlar. Mabodo bunday vaziyatlar va nizolar yuzaga kelib qolgudek bo'lsa ham ularning ota-onalari bu holatni

farzandlariga sezdirmaslikka harakat qiladilar. Bundan tashqari ommaviy axborot vositalari orqali namunaviy ahil, baxtli oilalar haqida berib boriladigan materiallarda ham aksariyat hollarda er-xotinlik munosabatlarini bir yoqlama, faqat yaxshi tomondan ko'rsatish an'analari mavjud. Bularning hammasi yoshlar- da oilaviy hayot haqida bir yoqlama ijobiy tasavvurlarning shakllanishiga asos bo'ladi.

Shunday ertakmonand tasavvurlar, orzular og'ushida oila qurgan yoshlar, o'zlarining oilaviy hayotlarida dastlabki muam- molarga duch kelishlari bilanoq, ularning oilaviy hayotlari o'zlari kutganlaridek bo'lmayotganligi, turmush o'rtog'ini tan- lashda «xato qilganligi», ular oldingi (to'ydan oldingi) holatiga nisbatan ma'lum darajada (albatta) «salbiy» tomonga o'zgarib qolganligi kabilarni «tushuna» boshlaydilar. Shuningdek, yosh oilada er-xotinlarning o'zaro munosabatlari rivojlanishining o'ziga xos qonuniyatlari, ayniqsa, yosh o'zbek oilasida uning etnik, hududiy xususiyatlaridan kelib chiqqan holda yosh kelin va kuyovning yangi ijtimoiy sharoitlarga moslashishi jarayoni bilan bog'liq qiyinchiliklar er-xotin munosabatlarida nizoli vaziyatlar va nizolarni yuzaga keltirishi mumkin. Afsuski, bunday jarayonlar deyarli har bir oila uchun muqarrar bo'lgan va aksariyat yoshlar oila qurish arafasida o'z nikohlaridan kutmagan jarayonlardir. Xo'sh bu jarayonlar, ya'ni er-xotin nizolari kerakmi? Ular er-xotinning o'zaro munosabatlariga qay darajada ta'sir etadi? O'tmish donishmandaridan biri haqli ravishda er-xotin nizola- rini garmdoriga qiyoslagan ekan. Garmdori achchiq, lekin u me'yorda bo'lsa ishtahani ochadi, me'yoridan ortib ketsa, og'iz, lab, tilni kuydirishi, noxush hissiyotlarni yuzaga keltirishi mumkin. Nizoli vaziyatlar har qanday oilada u yoki bu darajada yuzaga keladi. Oila qanday bo'lishidan qat'i nazar nizolar- dan mutlaqo xoh (himoyalangan, kafolatlangan) bo'la olmaydi. Chunki oiladagi shaxslararo munosabatlar odatda nizosiz bo'lmaydi. Bu nizolar ma'lum darajada er-xotin munosabatlarini rivojlantiruvchi katalizator vazifasini o'taydi. Lekin nizo- ning nizodan farqi bor. Ular kelib chiqishi, tashqi ifodalanishi, takrorlanib turish tezligi (soni) va nihoyat oqibatlariga ko'ra bir-birlaridan farqlanadi. Biror-bir maxsus mezon yo'qki, shunga asosan nizolarning qaytalanishi, kuchi, darajasi va boshqa ma'lumotlari (ko'rsatkichlari)ni aniq belgilab berish (olish) mumkin bo'lsa. Bunda hamma narsa subyektning o'ziga, uning shaxsiy, psixologik xususiyatlariga, yoshiga, jinsiga, uning qo'yilishiga, nizoning qanday idrok qilinishi va boshqa omillarga bog'liq bo'iadi.

Ma'lumki, bir-birlariga aynan o'xshash, mos ikki odamning bo'lishi mumkin emas, chunki shaxs va uning individualligi takrorlanmasdir. Shunday ekan ikki va undan ortiq shaxsdan (individ)dan tashkil topgan oila ham ikki, uch karra takrorlanmasdir. Bir oila uchun me'yorida bo'lgan shaxslararo munosabatlar tizimi, ikkinchi bir oilaga mutlaqo mos kelmasligi, yoki biron-bir oila uchun u qadar ahamiyatga ega bo'lmagan nizo va uning sababi boshqa oila a'zolarining o'zaro munosabatlarida jiddiy oqibatlar olib kelishi mumkin va hokazo.Shunday ekan jamiki oilalarga xos bo'lgan nizolar va

ularning sabablarini yagona bir o'lcham yoki xarakteristika bilan ko'rsatib berish masalasi ham mantiqqa to'g'ri kelmaydigan ishdir. Lekin turli toifadagi oilalarni o'rganish, ular a'zolarining o'zaro munosabatlarini taqqoslash va shu kabilar asosida ayrim nisbiy xulosalarga, mulohazalarga kelish mumkinki, shu nisbiy- likdan har bir odam o'zi uchun nisbatan «tegishli» xulosalar chiqarib olishi lozim bo'iadi. Shuning uchun, biz quyida oilaviy munosabatlar, oiladagi nizolar haqida fikr yuritar ekan- miz, ularning barcha oilalarga mutlaq tegishli bo'lishligini (ekanligini) da'vo qilolmaymiz. Quyidagilar ham bizning nisbiy mulohazalarimizdir.

Oilaviy nizolar turlari

1. Er-xotin o'rtasidagi.
2. Qynona-kelin o'rtasidagi.
3. Qaynona-kuyov o'rtasidagi.
4. Ovsinlar o'rtasidagi.
5. Ota-onalar va farzandlar o'rtasidagi.

Oilada yuzaga kelish ehtimoli boMgan nizo-janjallarning sabablarini aniqlash va ularning oldini olish masalalarini ijobiy hal qilish uchun birinchi navbatda ularni kimlar o'rtasida yuz berayotganligini farqlab olish maqsadga muvofiqdir. Oilaviy nizolarda kimlar ishtirok etayotganiga ko'ra ularni quyidagicha asosiy turlarga ajratish mumkin:

- er-xotin o'rtasidagi nizolar;
- qaynona-kelin o'rtasidagi nizolar;
- qaynona-kuyov o'rtasidagi nizolar;
- ovsinlar o'rtasidagi nizolar;
- ota-onalar va farzandlar o'rtasidagi nizolar.

Albatta, bu ro'yxatni yanada davom ettiraverish mumkin, lekin biz hozircha shu yuqorida keltirilganlar bilangina kifo- yalanib, oilaviy hayotda ro'y berish ehtimoli nisbatan yuqori bo'lgan nizolarning eng asosiysi boMmish er-xotin o'rtasidagi nizolarning ayrim xususiyatlarini ко'rib chiqish maqsadga muvofiqdir. Umuman oilada er-xotin o'rtasidagi nizolarning yuzaga kelishi va rivojlanishi taxminan quyida keltirilgan sxemadagidek bo'lishi mumkin. Sxemadan ko'rinib turibdiki, har qanday oilada er-xotinning o'zaro munosabatlarida nizoli vaziyatlarning yuzaga kelishi muqarrar. Lekin shu nizolarning xarakteri, ularning oqi- batlariga ko'ra turli oilalar va ulardagi oilaviy munosabatlar bir-birlaridan farqlanadi. Shunday ekan biz dastavval muvaf- faqiyatli va muvaffaqiyatsiz oilalarda ro'y beradigan nizolarni ko'rib chiqaylik. Sxemada ko'rinib turganidek muvaffaqiyatli oilalardagi nizolar biriktiruvchi va muvaffaqiyatsiz oilalardagi nizolar esa ajratuvchi xarakterga ega. Shuning uchun ham psixologik adabiyotlarda nizolar shartli ravishda

«konstruktiv» («biriktiruvchi») va «destruktiv» («ajratuvchi») nizolarga farqlanadi. Ular, o'zlarining yuzaga kelishiga asos bo'lgan muam- molar, bu muammolarning hal etilishi, kechinishi, ishtirokchi- lari, oqibatlari va boshqalarning xarakteriga ko'ra bir-birlaridan farqlanadi

• Biriktiruvchi nizolarning yuzaga kelishiga asos bo'lgan muammolar va ularning hal qilinishi ham erning, ham xotinning, butun oilaning manfaatlariga qaratilgan bo'ladi. Agar ular hal etilsa, buning oqibatida oilaning umumiy manfaatlariga oid muammolar o'z   yechimini   topadi. tartib, intizom, ozodalik, oila budjetini yuritish, saranjomlik, tejamkorlik, isrofgarchili kka yo'l qo'ymaslik, bola tarbiyasi va boshqa shu kabi toifadagi nizolar misol bo'la ola di. Ular asosan er-xotin o'rtasidagina yuzaga keladi, ularning ishtirokchilari ham faqat er-xotinlarning   o'zlarigina   hisoblanadilar. Bunday nizolarning muvaffaqiyatli hal etilishida er-xotinlarning bir-birlarini yanada yaqinroq bilib, tushunib, bir-birla- rining salbiy va ijobiy xususiyatlarini o'rganib borish, bir-bir- lariga moslashish, muammolarni hal etish borasida hamkorlik qilish kabi oilaviy hayot mustahkamligini ta'minlashga xizmat qiluvchi jarayonlar amalga oshadi. Boshqacha qilib aytganda, bunday nizolar «er-xotinnnig urushi — doka ro'molning qu- rishi» kabi nizolar toifasiga kiradi. «Doka ro'molning qurishi» er-xotin o'rtasidagi hamkorlikni   rivojlantiradi.

Ajratuvchi nizolarda ularning yuzaga kelishiga asos bo'lgan muammo va uning yechimi er-xotinlardan birining manfaatiga qaratilgan bo'iadi. Bunday nizolarda bir tomon manfaatining hal etilishi ko'pincha, ikkinchi tomon manfaatining boy beri- lishi hisobiga amalga oshadi. Masalan, erni yoki xotinni shaxsan o'zi uchun biron nima xarid qilishi, erning yoki xotin- ning ishi tufayli, o'zbek oilasi uchun xarakterli bo'lgan nizolar- dan bo'lmish er yoki xotinning qarindosh-urug'lari bilan bo'ladigan munosabatlar tufayli yuzaga keladigan nizolar shular jumlasiga kiradi. Bunday nizolarning hal qilinishi, ya'ni bir tomon manfaatlarining qondirilishi ko'pchilik holatlarda ikkinchi tomon manfaatlarining boy berilishi hisobiga amalga oshadi. Bunday vaziyatlarda manfaati boy berilgan tomonda norozilik, e'tiroz saqlanib qoladi va bu keyinchalik yana kuchayib navbatdagi nizoni yuzaga kelishiga asos bo'lib xizmat qilishi mumkin. Ajratuvchi nizolarda, nizo hal etilgani bilan, nizoli vaziyat saqlanib qolaveradi.

Shuningdek, ajratuvchi nizolar ularni yuzaga keltirgan sabablar bevosita er-xotinlarning o'zaro munosabatlari doirasi- dan tashqaridagi omillarga ham bog'liq bo'iadi. Ularning sababchilari va ishtirokchilari ham ba'zan er-xotindan tashqari uchinchi odam bo'lishi mumkin, ularning hal etilishi ham er- xotinlarning o'zlarigagina emas, baiki shu uchinchi (boshqa) odamga bog'liq bo'iadi. Bularning oqibatida nizolarni yanada kuchayishi,   sonining   ortishi   kuzatiladi Ajratuvchi nizolar, aksariyat hollarda «chegaralanmagan» nizolar bo'lib, o'z xarakteri,

ishtirokchilari, hal etilishi va oqi- batlariga ko'ra er-xotin munosabatlari doirasidan chetga chiqa- di. Bunday er-xotin nizolariga oilaning boshqa a'zolari: qaynona, qaynsingil, ovsinlar va boshqalar ham aralashadi. Ijtimoiy psixologiyada gap, so'z, nizo haqidagi ma'lumot bir og'izdan chiqib, kishilarning keng tomoniga qarab harakat- lana boshlaydi. Uning ko'lami ma'lumot manbayidan uzoq- lashib, undan xabardor boMgan va unga jalb etilgan ishtirokchi- lar soni ortib borgan sari kengayib boraveradi. Er yoki xotin bir-birlari bilan urishib qolganlaridan so'ng bu haqda uchinchi bir odamga gapiradigan boMsa, imkon qadar shu nizoda o'zini aybsiz, haq qilib ko'rsatishga, shu uchinchi odamni uning manfaatlarini himoya qilishiga og'dirib olish maqsadida bir yoqlama gapiradi. Bunda subyekt foydalanadi- gan gap-so'zlar, ohang, imo-ishora, mimika, urg'u va boshqalar deyarli barcha verbal va noverbal vositalar ro'y berib oMgan hodisa (nizo-janjal)ning asl holatiga qaraganda bo'rtti- ribroq idrok etilishini ta'minlaydi. Nizo haqida qanchalik ko'p odamga gapirib beraverilgan sayin, u ayanchli tus olgan holda avj olib boraveradi va oqibatda fojiali natijalarga ham olib kelishi mumkin

Shunday ekan, oilaviy hayotda ro'y berishi mumkin bo'lgan nizolarga birdek salbiy jihatdan qarayverish ham, yoki ularni birdek oqlash ham maqsadga muvofiq emas. Yoshlarimiz oilaviy hayotda ro'y beradigan biriktiruvchi nizolarga tayyor bo'lishlari, ularni biriktiruvchilik, er-xotinni bir-birlariga moslashuvlariga, ularning o'zaro munosabatlarining rivojla- nishini ta'minlovchi, ularning har ikkalovining ham, ya'ni «biz»ning manfaatiga qaratilgan nizolarning biriktiruvchanlik imkoniyatlaridan samarali foydalanishga, ularni salbiy oqibat- larga olib keluvchi nizolarga aylantirib yubormaslikka o'rga- nishlari lozim. Albatta ajratuvchi «men» xarakteridagi «chega- ralanmagan» nizolarni oldini olish, uning oqibatlaridan voqif boMishlari ham maqsadga muvofiq.

Sxemada ko'rinib turganidek er-xotinning o'zaro muno- sabatlarida yuzaga keladigan konstruktiv nizolar aksariyat hollarda er-xotin o'rtasida yuzaga kelishi mumkin boMgan qara- ma-qarshiliklarning hal etilishi, ularning o'rtasida hamkorlik- ning yuzaga kelishi va oxir-oqibat er-xotin munosabatlarinig mustahkamlanishiga olib boradi. Ajratuvchi nizolarda yuqorida aytib o'tganimizdek, bir ni- zoning hal etilishi (ya'ni er-xotinlardan birining manfaatining qondirilishi) navbatdagi nizoning yuzaga kelishiga asos yaratar ekan, o'z navbatida bunday «men» xarakteridagi, «chegaralan- magan» nizolar tufayli er-xotin munosabatlarida nizolar «esko- latsiyasi» shakllanib qoladi va oilaviy hayot er-xotin uchun «uzluksiz jang maydoni»ga aylanib qoladi. Bunday nizoli muhit nafaqat shu oiladagi er-xotinning ruhiy olamiga, ularning asabi, sogiig'i, ijtimoiy holatigagina emas, balki shu oilalarda dunyoga kelib shunday muhitda tarbiyalanayotgan farzandlar- ning ruhiy olamiga ham jiddiy ta'sir ko'rsatadi. Bunday oilalarda hukm surgan nizoli vaziyat, doimiy janjallar mehr-oqibat- sizlik, o'z asoratini

faqat shu oilalarning o'zidagina qoldirmay, balki shu oila farzandlari tomonidan tuzilajak keyingi avlod oilalariga ham o'z asoratini olib o'tishi mumkin. Er-xotin munosabatlarida nizolarning rivojlanish yo'li tasviri berilgan sxemadan ko'rinib turibdiki, yangi yuzaga kelgan oilalarda er-xotin munosabatlarining u yoki bu tarzda rivojlanishi oqibatida shartli ravishda to'rt xil oilalar shakllanib boradi. Bular: o'zaro munosabatlari mustahkamlangan oilalar; munosabatlari vaqtincha mustahkamlangan oilalar; yangi nizolar yuzaga kelib va takrorlanib turadigan (nizoli) oilalar; va nihoyat munosabatlar uzil-kesil buzilib ajralishib ketgan oilalar. Bularning orasida eng maqbuli — 1-toifa oilalar. Yoshlari- mizning har biri shunday mustahkam oila qurishga intilishlari lozim. 2-toifa oilalar munosabatlari vaqtincha mustahkamlangan oilalar. Bunday oilalarda bo'lib o'tgan nizolardan so'ng er-xotinlar o'z vaqtida bo'lib o'tgan nizolar, ziddiyatlardan to'g'ri xulosa chiqarishib, o'z xatolarini vaqtida anglab yetib, bir-birlarini tushunishga harakat qilsalar, ularda ham o'zaro hamkorlik yuzaga kelishi mumkin. Agarda qulay shart-sharoit- lar yuzaga kelmasa, er-xotinlar o'z xatolarini tushunib yetish va ularni tuzatish borasida yetarlicha bilim, tajribaga ega bo'lmasalar, yoki bu xatolarni bartaraf qilishni xohlamasalar, shuningdek, ularning katta yoshdagi qarindosh-urug'lari, yaqinlari o'zlarining boy hayotiy tajribalaridan kelib chiqqan holda, yoshlarga umumiy yo'l-yo'riqlar, maslahatlar berma- salar, va aksincha yosh oila hayotiga noo'rin aralashgudek bo'lsalar (afsuski bunday holatlar o'zbek oilalarida tez-tez uchrab turadi), bunday hollarda vaqtinchalik erishilgan zo'riqishlarning pasayishi keyinchalik yana yangi nizolarning yuzaga kelishi bilan avj olib   ketishi   mumkin.

Uchinchi toifa oilalar nizodan keyingi vaziyat xarakteriga ko'ra: **«nizolar qisman hal qilinadigan -> z.o'riqishlarning kuchayishi -» yangi nizoning yuzaga kelishi -> ular yana qisman hal qilinishi**» zanjiridagi oilalar bu to'rt tur oilalar ichida eng xarakterlisi va jiddiy e'tibor talab qilinadiganidir. Chunki ayrim oilalar (4-toifa) er-xotin munosabatlari yomonligi, nizolar chuqurlashuvi, zo'riqishlar keskinlashuvi (hatto ayrim hol- larda arzimagan narsalar) tufayli buzilib ketishi mumkin. Albatta, ajralish hodisasi bu nikoh oila munosabatlari uchun ayanchli. Ayniqsa, bunday hollarda oilada farzandlar bo'lsa, ular otasiz yoki onasiz qolishadi. Ajralishdan so'ng har ikki tomonning ijtimoiy ahvoli keskinlashadi. Lekin birinchi marotaba oilasi buzilgan odam kelgusi safar o'z xatolarini tuza- tishi, balkim keyinchalik «o'z tengini topib» baxtli hayot kechirib ketishi ham   mumkindir.

Biroq 3-toifa oilalarning o'zbek etnosi uchun xarakterli yana bir jihati shuki, o'zbeklarda, shuningdek, tojik, qirg'iz, qozoqlarda ham oilalarning buzilib ketish hollariga boshqa, yevropa xalqlarida bo'lganiga nisbatan salbiy munosabatlarda bo'lish an'analari kuchli. Ya'ni ajralish jamoatchilik fikriga ko'ra qoralanadi. Buning ustiga o'zbek oilalarida qarindosh- urug'chilik nikohlari boshqa qardosh millatlar oilalariga qaraganda ko'proq uchraydi. Mabodo bunday oilalarda er-xotin munosabatlari kutilgan

tarzda rivojlanmasa, ya'ni ular nizo- janjalli, bir-birlarini tushunmaydigan, bir-birlariga mos tush- maydigan, psixologik qovusha olmaydigan bo'lsalar ham «oila buzilmasin», «qarindosh-urug'chilik uzilmasin» qabilida ish tutib, qanday qilib bo'Imasin oilalarni saqlab   qolishga   harakat   qilinadi. Hozirgi vaqtda nikoh-oila munosabatlari zaminida yuzaga keladigan noxush hodisalar, har xil asab buzilishlar kasallik- larning kelib chiqishi, har xil jinoyatlar, qotilliklar, o'z joniga qasd qilish, xiyonat, bolalar tarbiyasining buzilishi va shu kabi qator ko'ngilsizliklarning aksariyati shu 3-toifa oilalariga to'g'ri keladi. Shuning uchun ham nafaqat yoshlarimiz baiki faoliyati bevosita nikoh-oila muammolari bilan bog'liq bo'lgan mu- tasaddi xodimlar, mahalla, hokimiyat vakillari, katta yoshdagi- lar ham hozirgi zamon oilasining ijtimoiy psixologik xusuiyat- lari, er-xotin nizolari, oilaviy nizolar psixologiyasi haqida te- gishli ma'lumotlarga ega boMishlari maqsadga muvofiqdir. Yoshlarimiz esa er-xotin nizolarini jiddiy, ayanchli oqibatlarga olib keluvchi: ajratuvchi «men» xarakteridagi «chegaralanma- gan» turlaridan ogoh boMishi, o'z hayotlarida shu toifa nizolarning yuzaga keltirmaslik, ularning oldini olish va bartaraf etish borasida zarur boMgan bilim va ma'lumotlarga ega boMishlari lozim.

OTA-ONALAR VA FARZANDLAR 0'RTASIDAGI NIZOLAR

Bunday kelishmovchiliklar uchun zamin boMib quyidagilar xizmat qildi.

1. Dunyoqarashlar orasidagi mavjud farqning hisobga olin- masligi.

2. Yoshlarning bo'sh vaqtini mustaqil tashkil etishi, do'st- lar tanlashdagi mustaqilligi, hissiyot sohasidagi mustaqilligi, modaga, bugungi kun talabiga mos kiyinishi, kasb tanlashdagi mustaqilligi, umr yoMdoshi tanlashda mustaqillik uchun ota- onalari bilan ba'zan kurash olib borishning xush kelmasligi.

3. Ota-onalar ichkilikka ruju qo'yishi yoki or-nomusni yigMshtirib qo'yib, buzuqchilik qilishi.

4. Ba'zi bolalarni mehnat qilishga o'rgatilmaganligi va bu- ning oqibatida yengil-yelpi hayot kechirishga 0'rganib qolishi.

5. Ayrim yoshlarning farzandlik burchini unutib qo'yishi va hokazo.

6. Ota-onalarning psixologik-pedagogik bilim saviyalari yetarli darajada emasligi natijasida yuzaga keladigan kelish- movchiliklar. Ota-onalar va bolalar munosabatiga oid yuqoridagi kabi kamchiliklar natijasida oiladan halovat yo'qoladi, o'rtaga sovuqchilik tushadi. Farzandlik burchini bajarmaslik u yoqda tursin, hatto, ichib kelib, ota-onasiga qoM koMaradigan farzandlar, ota-onasini sharmanda qilayotgan suyuqoyoq laxsh- parastlar borligiga nima deysiz? Ba'zi ota-onalar bolalarda 3, 6, 13—14 yoshlarda muqarrar ravishda boMib oMadigan krizislarni bilmaydilar. Bu yosh bosqichlarida boia ruhiyatida yangi psixologik qo'shilmaIar yuzaga keladi. Bu esa ularning kattalar, jumladan ota-onalar bilan boMgan

munosabatlarida ko'zga tashlanadi. Buni sezma- gan ba'zi ota-onalar «bolam nihoyatda qaysar, quloqsiz boMib qoldi», deb o'ylaydilar va shikoyat qilishga tushadilar. Bunga qarshi o'zlaricha chora-tadbirlar belgilashlari natijasida ota-ona va boia bir-birlarini tushunolmay qoladilar. Bolaning ota-ona- dan bezish hollari kuzatiladi.

QAYNONA-KELIN 0'RTASIDAGI NIZOLAR

Oilaga yangi tushgan kelinlarning ko'pchiligi yuzaga ke- ladigan ba'zi qiyinchiliklarni osonlik bilan yengib, kelinlik vazifalarini ko'ngildagiday eplab ketadilar, qaynonalarini ro'zg'or tashvishlaridan xalos qiladilar, tezda ularning mehriga sazovor boMadilar. Qaynonalar ham bunday kelinni «qizim» deb bag'rilariga oladilar, bilmaganini o'rgatadilar, qiynalganida yordam beradilar, hayotiy yoM-yo'riq ko̍rsatadilar. Ularga uy- ro'zg'or ishlarida va bolalar tarbiyasida yaqin ko'makdoshga aylanadilar. Biroq hayotda qaynona-kelin orasida turli to'q- nashuvlar ham sodir boMib turadi. Gap qaynona-kelin o'rtasida borar ekan, shuni aytib oMishimiz lozimki, bu masala azal- azaldan odamlarning, insoniyatning atoqli namoyandalarining diqqat e'tiborida boMib kelgan muammolardan biridir. Jumladan, XIX asrning ikkinchi yarmida yashab ijod etgan sharq mutafakkirlaridan biri Ahmad Donish o'zining «Navodir ul-vaqoe» (Nodir voqealar) nomli kitobda qaynona-kelin nizolari haqida yozar ekan shunday deydi: «Qaynona-kelin nizolari bundan oldingi oilalarda ham boMgan, hozir ham bor va bundan keyin ham boMadi. Ular doimo urishaveradilar. Ular nima uchun urishadilar? Chunki ular nima uchun urishishayot- ganliklarini o'zlari ham bilmaydilar. Shuning uchun urishadilar». Demak bu o'rinda qaynona-kelin nizolari, sabablarini aniqlash, ularni bartaraf etish alohida ahamiyatga molik masala ekanligi ko'rinib turibdi. Bunday kelishmovchiliklarni keltirib chiqaruvchi sabablardan ayrimlarini ko'rib chiqamiz.

1. Ba'zi qizlarda nikohgacha oilaviy hayotga, qaynonaga, qaynona- kelin munosabatlariga nisbatan salbiy tasavvur shakl- langan boMadi. Ayniqsa, yoshlar qaynonani oldindan faqat salbiy qiyofa sifatida tasavvur qiladilar. Keyin esa oila qurib, tasavvuridagi emas, balki hayotdagi qaynona bilan yashay boshlaydilar. Oqibatda ular o'z tasavvuridagi qaynonaga xos bo'lgan kamchilik va illatlarni hayotdagi qaynonadan axtara boshlaydilar. Borini-ku topishlari aniq, hatto yo'g'ini ham topishga harakat qiladilar. Chunki tasavvurlari ularni aldaganini tan olishni istamaydilar. Hayotda kamchiliksiz odam bo'lgan emas, bo'lmaydi ham. Ideal qaynona, ideal kelin ham bo'lishi mumkin emas. Kelinlar o'zlari tushgan yangi oila a'zolariga ilk taassurot asosida baho berishga oshiqmasliklari lozim. Aks holda, pashshadan fil yasash ham hech gap emas. Kelinlar og'ir- bosiq, sabr-toqatli bo'lishlari, iloji boricha o'zlari tushgan xonadon a'zolarining

yaxshi tomonlarini ko'rishga intilishlari, eri shu xonadon a'zosi ekanligini unutmasligi lozim. Ana shun- da bu oila tinch-totuv bo'ladi. Zotan, kelin bu xonadonga besh kunlik mehmon emas, baiki bir umrlik a'zo bo'lib kelganligini unutmasligi kerak.

2.   Qaynona-kelinning dunyoqarashlari va uy-ro'zg'or tutishlari orasida kelishmovchilik paydo bo'iadi va keskinlasha- di.

3.   Ikki avlodning dunyoqarashi, hayotiy tamoyillari o'rtasida tafovut bo'lishi tabiiy holdir. Ammo aksariyat hollarda qaynona-keiinlar ko'p jihatdan bir-birining aksi bo'ladilar. Ayrim hollarda esa qaynona-kelin andishani yig'ishtirib qo'yib, har birlari o'z gaplarini o'tkazishga harakat qiladilar. Bunday kelishmovchiliklarning oldini olish uchun kattalar yoshlarni kiyinishi, soch turmaklashi, yoqtirgan kuy va ashulalarini ting-lashi va shu kabi boshqa masalalarda ularni o'z holiga qo'yish- lari lozim. Yoshlar ham o'z navbatida iloji boricha ota-onalari- ni tushunishga intilishlari, ularni g'ashiga tegadigan noo'rin qiliq va odatlardan qaynonaga xush kelmaydigan salbiy «hoyu-havaslardan» o'zlarini tiyishlari kerak.

3.   Ba'zi kelinlar kelinlik va onalik vazifalarini bajarishga tayyor bo'lmaydilar.

Shunday kelinlar bo'ladiki, ular na ovqat pishirishni, na kir yuvishni, na kattalar bilan   muomala   qilishni   biladilar.

Kelin kelinligining birinchi kunidanoq hamma narsani ke- rakligicha bilishi va katta tajribaga ega bo'lgan qaynonasi dara- jasida turishi juda qiyin. U darajada bilmasa ham mayli-ya, lekin bilishni istamasa qiyin. Shuning uchun nikohgacha onalar qizlariga osh-ovqat pishirishni, meva-sabzavotlardan qishga sharbat, tuzlama, murabbolar tayyorlashni, uy-joyni saranmjon sarishta tutishni, did bilan rnehmon kutishni, tejamkorlikni, oila budjetini iqtisod qilishni, uy anjomlari, jihozlavidan asrab- avaylab foydalanishni va shu kabi uy-ro'zg'or ishlarini oTgatishga alohida e'tibor berishlari zarur. Chunki el orasida «qiz birovning xasmi, boshqa oilaga tushishi bor» degan hikmat bor.   Shunga   qarab   qizlarni   puxta   tayyorlasli   kerak.

Qaynonalar ham kelinlardan hadeb kamchilik va qusur ax- tarmasdan, uni o'z farzandi day кo'rib, bilmaganini sabr-
toqat bilan o'rgatib borishi lozim. Kamchiliklarini yuziga solaver- masdan, yaxshi tom onlarini gapirib turishlari kerak. Yaxshi so'z ham, yotnon so'z ham bir og'izdan chiqa di. Qaynonalar kelinlarida hosil qilingan ko'nikma va malakalarning o'z o'g'li uchun v a kelajakda o'z nabiralari uchun xizmat qilishini esda tutishlari kerak.

4.   Ayrim hollarda qaynona-kelin bolalar tarbiyasi masalasi- da kelisha olmay qoladilar. Ayrim oilalarda bolalar yo bobo- buvilar yoki ota-onalar tomonidan

me'yoridan ortiqcha erkalatib yuboriladi. Natijada, ota-onalar bilan bobo-buvilar o'rtasida «bolaga kim tarbiya berishi kerak» degan masalada kelishmovchilik kelib chiqadi. Aslida ular ham, bular ham bolalarni kelajakda yaxshi kishilar bo'lib yetishishini istaydilar, tanlagan yo'llari esa turlicha, biroq ular bir bitimga kelib otish-masa bola tarbiyasining holiga voy deyavering. Buning uchun ular boladan hali joyda bir murosaga, yakdil qarorga kelib olishlari lozim. Ana shunda bobo-buvilar ham, ota-onalar ham ahillik bilan bola tarbiyasi borasida o'zaro mos chora-tarbir- larni belgilab olishlari lozim. Bunda bola qanday muhit va shart-sharoitda, davrda o'sayotganini, mijozi turini hisobga olish zarur.

5.   Ba'zan katta xonadonda ovsinlar qaynona iltifotini qo- zonish yo'lida bir-birilaridan rashk qilishlari asosida kelish- movchiliklar kelib chiqadi. Oilada ikki va undan ortiq kelin bo'lsa, qaynona ularning hammasiga bir xilda qaray olmasligi tabiiy holdir. Kelinlardan birontasi qaynonaning didiga yaqinroq, ba'zisi uzoqroq bo'iadi. Ayollar o'ta ruhiy sezgirliklari tufayli buni tezda sezadilar. Natijada «o'gay» kelin bilan qaynona o'rtasida kelishmovchilik boshlanadi. Bunday holning oldini olish va ovsinlar orasiga sovuqchilik tushirmaslik uchun qaynona o'z kelinlariga mumkin qadar bir xilda munosabatda bo'lishi (ammo bu yerda har bir kelinnnig muomalasi, munosabat ini, qaynonaga boMgan mehrini hisobga olish inkor etilmaydi) rashk qilishlariga imkon yaratib qo'yishdan ehtiyot boMishlari kerak. Bu o'rinda shaxsan kelinlardan ham aql-idrok, mulohazalilik va sabr-toqat talab qilinadi.

4.   Ba'zi hollarda qaynona-kelinning yosh xususiyatlarini, qiziqishini, orzu-havaslarini, ishlashi yoki o'qishini hisobga olmaydi.

Qaynonalar orasida umr bo'yi uy bekasi boMganlari ham bor. Ular ishlash bilan uy-ro'zg'or ishlarini barovar olib borish- ni o'z boshidan o'tkazmagan. Ana shunday qaynonalar yosh- ligida o'zlarini risoladagiday kelin boMganman deb biladilar, Qaynota-qaynonalarini qanday izzat qilganliklarini «ularning soyalariga ko'rpacha solganlarini» (rostmi-yolg'onmi, baribir) tez-tez eslashni yaxshi ko'radilar va kelinlarining ham «o'zlari- day» boMishini istaydilar. Ba'zan esa uni o'gMi orqali ochiqdan ochiq talab qiladilar. Bunga kelinlarining irnkoni bormi, yo'qmi, o'ylab ham ko'rmaydilar. Bunday qaynonalar «ehtiyo- jini» qondirish imkoniyatiga ega boMmagan kelinlar ularning g'azabiga uchraydilar. Kelini haqida boMar-boMmas gaplarni

1.   'gMlarining qulogMga quyadilar.
«0'gMimga aytib seni qo'ydirib yubormasam, yurgan ekanman», deya do'q-po'pisa qiladilar. Ba'zi hollarda maqsadlariga erishadilar ham. Bunday qaynonalar o'g Mlari, nabiralari baxtidan ko'ra o'z huzur-halo- vatlarini ko'proq o'ylaydilar. Buning oldini olish uchun o'gMl- dan g'oyat tadbirkorlik talab qilinadi.

4. Ayrim kelinlarning yangi oilaga moslashishi qiyin boMadi, oqibatda, qaynona-kelin orasida kelishmovchiliklar kelib chiqadi.

Har bir oilaning o'ziga xos muhiti, qonun-qoidalari, an'analari, atrofda yuz berayotgan voqea-hodisalarga beradigan baho mezonlari, hatto faqat shu xonadon a'zolari tushunadi- gan, shartli ravishda qabul qilingan so'z, iboralari boMadi. Yangi tushgan kelin o'zi bilan o'z tugMlib o'sgan uyining muhitini, odat-ko'nikmalarini ham olib keladi. Shuning uchun ham ayrim hollarda kelin bilan qaynonaning oilaviy muhitlari mos kelmay qoladi. Ota-onalar iqtisodiy, moddiy, ijtimoiy saviyasi orasidagi tafovut ham aksariyat kelin-kuyov orasidagi munosabatlarni keskinlashuviga ta'sir qilishi mumkin. Bunda iqtisodiy omil shu bilan ifodalanadiki, kelin yangi tushgan xonadonda qizlik xonadonidagi iqtisodiy mo'l-ko'lchi- likni ko'rmasdan, o'z turmushidan sovishi mumkin.

Shuning uchun ham donolar «Qiz bersang o'zingdan bir pog'ona balandga ber, sening xonadoningda ko'rmaganini yangi xonadonida ko'rib, yangi xonadonga ko'nikishi oson kechadi. Qiz olsang o'zingdan bir pog'ona pastdan ol. Shunda kelin o'z uyida ko'rmagan mo'l-ko'lchilikni sening xonadoningda ko'rib, bu muhitga tez ko'nikadi» deganlar.

Madaniy ijtimoiy omil. Kuyov ma'lumotli, madaniyatli oiladan bo'lib, kelin aksincha dehhon, ishchi yoki savdogar oiladan bo'lsa yoki er-xotindan biri shahardan, ikkinchisi qishloqdan bo'lsa bu ijtimoiy-madaniy tafovutlar ham er-xotin o'rtasidagi ixtiloflarni keltirib chiqarishi mumkin. Kelin- kuyovlar ijtimoiy kelib chiqishida ham, iqtisodiy ta'minlangan- likda ham bir-biriga mushtarak bo'lishlari maqsadga mu- vofiqdir. Bordi-yu kelin boshqa millatga mansub bo'lsa, uning yangi oilaga moslashishi yanada qiyin bo'Iadi. Masalan, oᶜzbek xalqi- da kekirish to'yganlik — shukronalik belgisi hisoblanib kelgan. Rus xalqida esa bu odat oᶜа odobsizlik hisoblanadi. Shu sababli yangi oilaga moslashish ham osonlikcha kechavermay- di. Buning ustiga kelin uchun bu oila yangi, ayni paytda «be- gona»dek tuyuladi. Kelinning yangi oilaga moslashishi uning mijozi turiga ham bog'liq. Masalan, ko'proq xolerik mijozga mansub bo'lganlar tez moslashadilar. Biroq yengilroq, tezroq va andishasiz kelin- larni yangi oilaga moslashishi qiyinroq kechadi. Yangi sharoitga oson moslashadigan hamda uni osongina o'zlashtirishga tayyor bo'lganlar sangvinik mijozdir. Flegmatik mijoz esa vazmin, og'ir karvon bo'lgani uchun yangi oila sharoitiga sekinlik bilan moslashadi. Bir moslashib olganidan keyin esa uni o'zgartirishni sira-sira istamaydi, un- cha-muncha gap-so'zga parvo qilmaydi. Melanxolik mijozlar ham shunga yaqin. Ammo sal narsadan ularning ruhi tushib ketadi, bo'lar-bo'lmasga xafa bo'laveradi. Ruhiy jihatdan esa nihoyatda sezgir bo'lishadi.

Har bir mijoz turining yuqorida berilgan qisqacha shartli xarakteristikasini, ularning o'ziga xos xususiyatlarini bilib olgan qaynona-kelinlarning til topishib ketishlari oson ko'chadi.

Ba'zi qaynonalar o'g'lini kelinidan qizg'anadi va oqibatda kelini bilan kelisholmasdan qoladi. Bunday nizolar, odatda kamfarzand yoki yolg'iz o'g'il otasiz oilada o'sgan taqdirda ko'proq uchraydi.

QAYNONA-KUYOV ORASIDAGI KELISHMOVCHILIKLAR

Kelishmovchiliklar qaynona bilan kuyov orasida ham boiadi. Ichkuyov ba'zi hollarda kelin xonadoniga moddiy jihatdan qaram boiadi (hech bolmaganda uy-joy masalasida). Qaynona hamisha ham ziyrak va andishali bolavermaydi. Kuyovning psixologik hushyorligi oshadi, erki esa birmuncha qisiladi. Bunisi yetmaganday, ba'zan qaynonalar kuyovga noo'rin gaplarni aytib yuboradi, kesatadi (qizim senga ayta- man, kelinim sen eshit, qabilida). Betayin qaynonaning yoshlarning oilaviy hayotiga bunday qo'pol ravishda aralashishi tufayli turli nizolarni yuzaga keltiradi. Bundan kelin ham og'ir ahvolga tushadi. Bir yoqda eri, ikkinchi tomonda tuqqan voli- dasi o'rtasida qozilik qilishga harakat qiladi. Bunday qobiliyat esa hammada ham bolavermaydi. Kelin oqibatda yo onasi, yoki eri tomoniga o'tadi. Har ikkala holda ham oila barbod bolishi mumkin.

Shunday hollarning oldini olish uchun qaynona yoshlar hayotiga kamroq aralashmogl kerak. Ba'zi qaynonalar qizini (ayniqsa, rus oilalarida) kuyovidan yoki aksincha o'g'lini kelinidan rashk qiladi. Oqibatda esa yana nizolar paydo boiadi. Bunda birinchi holda rashk qiz onaning yolg'iz farzandi ekan- ligidan kelib chiqadi. Ilgari qizi faqat onasi bilangina masla- hatlashgan, dardlashgan bolsa, ular orasiga kuyov kiradi. Qizning butun diqqat-e'tibori kuyovga — eriga qaratiladi. Bunda qaynona kuyovni raqib deb biladi. Uning har bir xatti- harakatini kuzatadi. Ba'zi hollarda qaynonalar nima sababdan kuyovining qasdiga tushib qolganini o'zIari ham bila olmaydi- lar, bunga turli bahonalar topadilar. Aslida esa buning bitta-yu bitta sababi bor — rashk, faqat qizini qizg'anishdir. Qizining oldida uning obro'sini tushirmoqchi boiadi, kamsitadi. Bunday holatni kelin erning uyida yashagan juftlarda ham kuzatish mumkin. Bunda yuqorida bayon qilinganidek, qaynona o'g1ini kelinidan qizg'anadi. Buning oldini olish uchun turmushga chiqqanlaridan so'ng, ayniqsa, onasi bilan birga turadigan bo'lsa, undan o'z diqqat-e'tiborini, farzandlik mehr-muhabbatini darig' tutmasli- gi, yolg'izlatib qo'ymasligi lozim. Qaynonalar ham avvalo, o'z yoshliklarini eslashlari, qolaversa, qizining kuyoviga, o'g'lining xotiniga mehr-muhabbati, e'tibori ular oilasi baxt-saodatining, iqbolining garovi ekanligini unutmasliklari kerak. Ayrim qaynonalar ongsiz ravishda kuyovini o'z eri bilan taqqoslaydi- lar. U badavlatlikda, jamiyatda egallagan mavqeyi va boshqa bir jihatlari bilan farq qilishi mumkin. Natijada

qaynona nazarida kuyovning obro'yi pasayadi, qarab turibsizki, yana ke-lishmovchiliklar chiqishiga sabab bo'ladi.

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