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"OMMAVIY AXBOROT VOSITALARIDA TIL VA USLUB MASALASI: TAHLIL, TASNIF, QIYOS"

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THE PLACE OF NATIONAL-ARTISTIC CULTURE IN THE ASPECT OF AESTHETIC EDUCATION OF ADOLESCENT STUDENTS

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Abstact: In this article, the author shares his views on the role of lessons and extracurricular activities conducted by social science teachers in secondary schools in the aesthetic education of adolescent schoolchildren.

Key words: schoolchildren, cultural heritage, traditions, crafts, fiction.

At the beginning of the 21st century, human history entered a new stage, characterized by a certain degree of elimination of interethnic borders, globalization of the economy, and the unification of cultural traditions (Elmandjra, 1990). This, in turn, is causing increased attention to the ethnic identity and genre diversity of national cultures (Quan & al., 2022).

The Uzbek people have an ancient history, rich culture, beautiful customs, and traditions (Xoliqova, 2020). Although the tragedy over the past 40 years caused enormous damage to the monuments of material culture, the psychological state, and the nation's health, it could not break the spirit of the people and did not delay the development of its spiritual culture. Undoubtedly, no national culture should remain closed, isolated from external influences (Karaganis, 2001).

Despite this, the culture of the Uzbek people, actively absorbing and successfully reworking the artistic achievements of other peoples, in particular, the peoples of Uzbekistan, has always retained its traditional identity and national charm.

The urgency of preserving and not losing traditions, not letting them disappear into the general public under the influence of changing fashion, challenging markets, and market demands, is the main tasks of cultural figures of any level today. This preservation is not just a task, but a responsibility that we all share (Mohammad & Panarina, 2017).

The national artistic culture of the Uzbek people is a treasure trove of uniqueness and universality. It is unique in its foundation, nourished by the life-giving veins of the people's awareness of their spiritual identity. Over the centuries, it has constantly supplemented the cultural experience of past generations with new content and new ideas. Like any culture, it is universal to a certain extent and exists and develops in various connections with other peoples' cultures. Through these contacts, the mutual enrichment and interaction of the cultures of different peoples, the formation of certain cultural archetypes, and, in the case of the intensity and

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duration of cultural interaction, cultural communities that have a higher character than national and confessional ones occur (Ка-закова, 2016).

«The universality of culture», emphasizes V.M. Zhirmunsky, «allows the people to find a common language of dialogue and cultural contact with other peoples, especially neighboring peoples, to find their place in the cultural spectrum of a multinational state. The cultural isolation of the people leads to the degradation of its culture, the loss of its identity – cultural assimilation» (Жирмунский, 2009).

Today, the revival of national culture in Uzbekistan requires the unification of society and confidence in the development of the republic's cultural and historical heritage. In our republic, targeted educational work, which includes curriculum revisions, cultural exchange programs, and the promotion of traditional arts and crafts, is already being carried out to achieve peace and social harmony, understand the past and present, and choose priority areas for the development of culture in the Republic of Uzbekistan. The crisis of the late 1980s led to a significant decline in the republic. Many cultural values were lost, and the material and financial base previously provided education, science, and cultural activities was depleted. This led to a profound cultural destruction in the republic, a loss that we are still grappling with. Therefore, during the years of independence, the problem of restoring and developing the cultural heritage of Uzbeks and other peoples living in Uzbekistan arose (Турсунов, 1997).

Researchers note that Uzbeks value such lofty concepts as personal freedom, equality, and honor.

In this regard, it is not in vain to recall the following words of the Russian ethnologist Yan Chesnov: «It was established that the Uzbeks are the heirs of that ancient civilization that created the center of spiritual research in Central Asia». S. Yesenin understood that kindness and forgiveness are not the concepts of human thinkers and leaders but can be the way of life of a simple person like his friend, an ordinary Uzbek school teacher, Abdukhakim Turgunov (БУЭ, 1985).

In the past 20th century, new forms of its culture appeared, and it reached a high level of development. Uzbek literature, professional music, paintings, and graphic works are famous not only in Central Asia but also in many countries.

A prominent representative of the national artistic culture of Uzbekistan is the People's Artist of the USSR, Tamara Khomin. The dancer, singer, actress, and choreographer (real name Tamara Artemovna Petrosyan) was born on March 29, 1906, in Yangi Margilan (now Fergana, Uzbekistan) into a modest Armenian family. As a choreographer and an outstanding performer, she

created several new forms of Uzbek dances. Wherever she was, Tamara Khomin began her concert program with the Uzbek «Lazgi», giving filial love to the beautiful country of her homeland Tamara Khomin is a great artist who reformed the style of performing Uzbek women's dance, studied the song and dance folklore of the world's peoples, and created the genre of song and dance miniatures. Her programs «Songs and Dances of the Peoples of the USSR» and «Songs and Dances of the Peoples of the World» contain more than 500 songs in 86 languages, choreographic compositions, and dances of many peoples of the world (БУЭ, 1985).

The performing art was distinguished by its expressive facial expressions and gestures («songs»). She performed the Uzbek dances «Kataugon», «Qori Nav», «Keshayun», «Khorezm Suite», «Dil Hiroj», and others with great taste. Tamara Khomin participated in the creation of the libretto of the first Uzbek ballet, «Gulandom», by E. G. Brusilovsky. She was an outstanding performer who staged her dances.

Tamara Khomin was among the first to exhibit Uzbek art abroad at the World Exhibition of Decorative Arts (Paris, 1925). In 1935, she demonstrated Uzbek folk dances to the world as a participant in the 1st World Folk Dance Festival.

Aesthetic education of schoolchildren using the means of national culture is aimed at forming students' aesthetic consciousness, with the help of which the aesthetic culture of a person is assessed. The main tool is the aesthetic ideal. At school, they can become heroes of Uzbek folk tales, epics, and songs at cultural events.

Uzbek culture represents all the types and genres characteristic of civilized peoples' culture. At the same time, it has a certain ethnic identity, which is determined by its geographical location, religious features, and ethnic and cultural environment (Шафрин, 2019).

The people of the multinational Republic of Uzbekistan are distinguished by their unique diversity of artistic crafts. Each of them has a special technique and technology for the manufacture of products, adheres to its own compositional and aesthetic patterns and requirements for the practical technology of manufacturing an object, and works with a particular material: metal, wood, clay, etc.

Folk applied art is also vividly expressed in the design of metal products, including bladed weapons. Since the second half of the 19th century, traditional edged weapons for Uzbeks have acquired an increasingly bright decorative character. In particular, daggers have become light and elegant, and special attention is paid to the artistic processing of blades and the decoration of their

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handles. Handles made of horn or bone are now covered with shiny and rich ornaments, and wooden scabbards are covered with precious morocco and decorated with silver plates.

A teacher of fine arts must familiarize students with the main technical methods and methods of finding the best artistic solution for products, identify and show the most characteristic expressive capabilities of a particular material, the main methods of applied work, the technology and principles of metal alloying; always emphasizing the primary goal of the final result of educational, creative work.

Artistic crafts made of wood are especially widespread in Uzbekistan. In addition, since ancient times, woodworking has been one of the most widespread folk crafts. At the same time, Uzbek artisans built various types of woodworking and mechanical devices using machines, including running water-spinning wheels and mills, which testified to the development of folk crafts. Uzbek artisans now pay special attention to metal carving, covering almost all metal objects, from edged weapons to household items, with floral or dot ornaments. At the same time, the widespread use of solar symbols, known among Uzbeks since the pre-Islamic period, as decorations, in itself testifies to the remarkable continuity of Uzbek applied art. In addition, Uzbek jewelers also resorted to using traditional patterns in decorating their products, making items by engraving steel with gold and gilding it.

The importance of the historically formed national experience in teaching fine and decorative arts is that it has developed over the centuries, has been tested in practice, and has, in turn, made it possible to identify the most successful examples.

The skillful use of national artistic traditions allows the teacher to develop students' existing artistic and creative abilities and acquaint them with the values of national artistic culture.

Summarizing the above, for Uzbeks, the most effective form of educating and training young people and schoolchildren is the basis of using national artistic culture – cultural, moral, artistic, and aesthetic values. Therefore, the most essential thing in the aesthetic and artistic education of the younger generation is to achieve in students an interest in and respect for the moral and aesthetic heritage of their ancestors. It is embodied in many ways in artistic creativity, crafts, unique techniques, and decorative patterns. This is the foundation laid by grandfathers and fathers on which aesthetic education should be built in a modern school.

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AILE — TOPLUMUN KALITELI TEMELINI GÜÇLENDIRIR

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Özet: Her aile, toplumun kaliteli temelini güçlendiren önemli bir yapı taşıdır. Aileler yalnızca çocukların yetiştirilmesinde değil, aynı zamanda toplumsal refahın yeniden inşasında ve ekonomik kalkınmada da önemli bir rol oynar. Bu tezde, ailenin sosyal ve manevi önemi, devletteki rolü ve toplum üzerindeki etkisi analiz edilmektedir. Ayrıca, ailelerin güçlendirilmesi için modern eğilimler ve stratejiler ele alınmaktadır.

Anahtar kelimeler: Genç aileler, toplum temeli, sosyal yeniden yapılanma, devlet desteği, modern stratejiler.

Aile, toplumun temel yapı taşıdır ve toplumsal düzenin devamlılığında hayati bir rol oynar. Sağlıklı ve güçlü aileler, sadece bireylerin mutluluğunu ve refahını sağlamakla kalmaz, aynı zamanda toplumun sosyal, kültürel ve ekonomik gelişimine de katkıda bulunur. Özellikle genç aileler, geleceğin şekillenmesinde ve yeni nesillerin yetiştirilmesinde büyük bir sorumluluk üstlenir. Bu nedenle, aile kurumunun desteklenmesi ve güçlendirilmesi, hem bireysel hem de toplumsal ilerlemenin anahtarlarından biridir. Ailenin siyasetteki rolü, toplumun istikrarlı gelişimi ve sosyal sistemin güçlendirilmesi için son derece önemlidir. Aile, yalnızca sosyal birliği sağlayan temel yapı taşı değil, aynı zamanda siyasi kararlar ve devlet politikalarının şekillenmesinde de etkili olmaktadır. Aile içindeki değerler, gelenekler ve eğitim, siyasete etki ederek toplumda istikrarın sağlanmasında önemli bir rol oynamaktadır.

Shavkat Mirziyoyev'in aile ve toplum hakkındaki görüşlerine göre, aile, siyasi reformlar ve yeniliklerin uygulanmasında önemli bir rol oynamaktadır. Cumhurbaşkanının vurguladığı gibi, "Aile, toplumun en önemli ve istikrarlı unsurudur ve onun gelişmesi, siyasi reformların başarısı için kritik bir koşuldur". Bu ifade, ailenin yalnızca sosyal değil, aynı zamanda siyasi gelişim ve değişim üzerinde de büyük bir etkisi olduğunu göstermektedir. (Mirziyoyev, 2022).

Genç aileler, yerel ekonominin ve istihdam yaratmanın önemli bir parçasıdır. Küçük ve orta ölçekli işletmelerde (KOBİ) sıklıkla yer alarak yenilikçi fikirleri hayata geçirir ve ekonomik büyümeye katkı sağlarlar. Bu durum birçok ülkede gözlemlenmekte ve şu temel faktörler öne çıkmaktadır:

Küçük ve Orta Ölçekli İşletmeler: Genç aileler girişimcilik konusunda oldukça aktiftir. Kendi işlerini kurarak yerel toplulukta istihdam yaratırlar. Örneğin, gelişmiş ülkelerde KOBİ'ler toplam istihdamın büyük bir kısmını oluşturmaktadır.

Yenilikçilik (İnovasyon): Genç aileler dijital ekonomide yer alarak yeni teknolojiler kullanır ve bu sayede pazarda rekabetçi ürünler sunarlar. Bu, ekonomik kalkınmayı destekler.

Üretim Potansiyeli: Genç işgücü, üretim süreçlerinde yeni teknolojilerin kullanılması ve verimliliğin artırılmasında kritik bir rol oynar.

Sorumlu Tüketim ve Yatırım: Genç aileler, ekonomik büyümeyi desteklemede sorumlu yatırım ve tüketim alışkanlıklarıyla da etkili bir rol oynar.

OECD'nin raporlarına göre, gençleri iş gücüne entegre etmek sosyal ve ekonomik eşitliği sağlamada büyük önem taşır. Bu doğrultuda eğitim ve beceri geliştirme programları, genç girişimciliği destekleme ve finansal yardım mekanizmaları önemli katkılar sağlar.

Genç aileleri desteklemek, devletin istikrarlı bir sosyal ve ekonomik sistem oluşturmasında büyük bir katkı sağlar. Bu destek programları, genç ailelerin istikrarlı bir şekilde gelişimi için gerekli olan altyapıları, sosyal hizmetleri ve ekonomik fırsatları yaratmaya odaklanmalıdır.

Örneğin, genç ailelerin küçük ve orta ölçekli işletmeleri geliştirmedeki rolleri, onların ekonomik bağımsızlıklarını sağlamalarına yardımcı olur. Bunun yanı sıra, eğitim ve sağlık sistemleri gibi sosyal hizmetlerden etkin bir şekilde yararlanmaları, gelecek nesillerin eğitimi ve refahına hizmet eder. Araştırmalar, devlet tarafından sunulan hedefe yönelik programlar ve vergi avantajlarının, genç ailelerin ekonomik istikrarını güçlendirdiğini göstermektedir (Thomson, 2020).

Böylece devlet, genç aileleri destekleyerek toplumda sosyal istikrar yaratır. Aile sadece bireylerin yaşamında önemli bir kaynak değil, aynı zamanda istikrar ve dayanışmanın temel yapı taşıdır. Genç ailelerin refahı, sosyal çatışmaların önlenmesine yardımcı olur ve toplumda sosyal adaletin tesis edilmesine katkıda bulunur.

Örneğin, birçok ülkede çocuk bakımı ödemeleri, barınma yardımları ve eğitime destek, genç ailelerin sosyal sorunlarla başa çıkmasına yardımcı olmaktadır.

Genç ailelere maddi ve manevi destek vererek devlet demografik gelişmeyi sağlar. Onların sağlıklı koşullarda yaşaması ve çok çocuklu olmaları için uygun şartlar yaratmak sadece ulusal değil, dünya çapında bir öneme sahiptir.

Özellikle Rusya'da genç ailelere yardım sağlamak amacıyla "Maternal Kapital" programı geliştirilmiştir ve bu, nüfus artışına hizmet etmektedir. "Maternal Kapital", Rusya Federasyonu'nda ailelerin maddi olarak desteklendiği bir program olup, çocuklarını büyüten aileler için özel ödemeler öngörülmektedir. Bu program, aile içi istikrarı ve sosyal güvenliği sağlamayı amaçlamaktadır. 2024 yılı itibariyle "maternal capital", ilk çocuk için 587.000

ruble, ikinci çocuk içinse 775.600 ruble tutarındadır. Bu tutarlar, ev alımı, çocukların eğitimi ya da ailelerin genel refahını artırmak amacıyla kullanılabilir (Налоговый, 2024).

Genç aileler, iş gücü olarak ekonominin istikrarlı gelişimine büyük katkı sağlamaktadır. Girişimciliği geliştirme ve yeni iş alanları yaratma konusunda aktif bir rol oynamaktadırlar.

Özbekistan'da genç girişimcileri desteklemek amacıyla özel hibe ve teşvikler sunulmaktadır. Bu tür önlemler yalnızca genç ailelerin ekonomik durumunu iyileştirmekle kalmaz, aynı zamanda yerel üretimin gelişmesine de katkı sağlar.

Genç ailelerin çocuklarına eğitim ve sağlık alanlarına yapılan yatırımlar sadece sosyal değil, aynı zamanda ekonomik açıdan da büyük bir öneme sahiptir (Xolmatovich, 2021). Bu yatırımlar, gelecekte sağlıklı ve eğitimli bir nesil yetiştirilmesinde kritik bir rol oynar. Örneğin, İsveç'te çocukların eğitimi ve bakımı için devlet tarafından finanse edilen özel programlar bulunmaktadır. Bu programlar, sosyal eşitliğin sağlanmasına ve ekonomik istikrara katkıda bulunur.

İsveç'in finansman sisteminde aileler, çocuk eğitimi ve küçük çocukların bakımı için 480 günlük "ebeveyn izni" ödeneğinden yararlanabilirler. Ayrıca, 16 yaşına kadar olan çocuklar için aylık 1.250 İsveç kronu tutarında çocuk yardımı otomatik olarak ödenir. Düşük gelirli aileler için ise, evdeki kişi sayısı, gelir düzeyi ve yaşam koşullarına göre belirlenen konut yardımları da mevcuttur (McKenna, 2018).

Genç ailelerin toplumdaki rolü son derece önemli ve çok yönlüdür. Sadece aile içi istikrar ve demografik gelişmeye katkıda bulunmakla kalmazlar, aynı zamanda sosyal ve ekonomik istikrarı sağlamakta da önemli bir rol oynarlar. Genç ailelerin ekonomik faaliyetleri, küçük ve orta ölçekli işletmelere katılımları, yeni iş imkanlarının yaratılmasında yer almaları, sosyal ve ekonomik gelişmeye katkılarını daha da artırmaktadır.

Ayrıca, genç ailelerin eğitim ve sağlık hizmetlerine yapacakları yatırımlar, gelecek nesillerin sağlıklı ve eğitimli olmasını sağlar ki bu da ülkenin sosyal istikrarını ve ekonomik büyümesini teşvik eder. Devletin genç aileleri destekleme amacıyla uyguladığı programlar, yani mali yardımlar, vergi avantajları, sosyal hizmetler ve eğitime yapılan yatırımlar, onların sosyal durumlarını iyileştirme ve ulusal gelişmeye katkı sağlama imkanı sunar.

Genç ailelerin sosyal rolü, şüphesiz ki, toplumda çeşitli sosyal sorunların çözülmesinde önemli bir yer tutar ve onların sosyal istikrara kattığı katkı, genel ekonomik gelişmeye etki eder

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FAMILY — STRENGTHENS THE HEREDITARY BASIS OF SOCIETY

Annotation: Every family is an important building block that strengthens the quality foundation of society. Families play an important role not only in the upbringing of children but also in the reconstruction of social well-being and economic development. In this thesis, the social and spiritual importance of the family, its role in the state, and its impact on society are analyzed. In addition, modern trends and strategies for strengthening families are discussed.

Keywords: Young families, community foundation, social restructuring, state support, modern strategies.

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QUESTIONS OF STUDYING VERBS OF MOVEMENT AND DISPLACEMENT IN THE UZBEK AND ENGLISH LANGUAGES

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Abstact: In this thesis article, the author thoroughly investigates the issues of using action verbs in Uzbek and English, providing a wealth of insights and perspectives.

Key words: action verbs, Uzbek linguistics, lexical-semantic groups, complex semantic content.

Verbs in the Uzbek language and their form of expression are often objects of research (Shakurova & Giniyatullina, 2023), (Salakhova & Giniyatullina, 1991). The thematic group of this part of speech also requires separate careful analysis. In Turkic linguistics, the problem of lexical-semantic groups of verbs was first covered in the work of the famous Turkologist N.K. Dmitriev. He identified the following groups of verbs: verbs of speech, verbs of thinking, verbs of motion, and verbs of action (Dmitriev, 1962). The author indicated two semantic groups of verbs of motion:

1) verbs denoting the direction of movement;
2) verbs denoting the method of movement [Ibid].

In his work, E.V. Sevortyan indicates verbs of vertical and horizontal movement (Sevortyan, 1962).

The verbs of motion of the Turkic languages are also devoted to the essay of E.R. Tenishev, in which rich factual material is collected, and valuable theoretical conclusions are made. In particular, the author provides an original semantic classification of Turkic verbs. According to semantic features, verbs of motion are divided into two groups:

1) verbs of general meaning and 2) verbs of specific motion. The first group includes four verbs that are antonymous in meaning, and the second, based on specific features, is divided into three groups: verbs indicating:

a) the method of movement;
b) overcoming an obstacle in movement;
c) the speed of movement (Tenishev, 1961).

Yu. V. Psyanchin, in his work, divides verbs of motion into two groups:

1) verbs of directed movement;
2) verbs of undirected movement;
3) verbs of rest are subdivided into subcategories (Ganiev, 1963).

In Uzbek linguistics, lexical and semantic groups of verbs

are indicated in the work of Usmanov A., who identifies eight groups of verbs:

1) verbs of action; 2) verbs of motion; 3) verbs of state; 4) verbs denoting psychological state and physiological action; 5) verbs of sensory perception; 6) verbs of thinking; 7) verbs of speech; 8) call verbs (Turaeva, 1986).

F. A. Ganiev identifies 11 lexical-semantic groups of verbs, including verbs of motion (Ganiev, 1997). Verbs of motion are also identified in the works of Tanishev I. and F. Sergeeva (Sergeeva, 1970).

In English, two terms denote movement by verbs: verbs of motion and verbs of displacement. In some cases, they are used as equivalent, in others – as unequal, and sometimes these two concepts are combined into one term, calling them verbs of motion-displacement. As is known, the concepts of «movement» and «displacement» are unequal. It would be appropriate to include verbs expressing any movement in general in the semantically broad and quantitatively unlimited group of verbs of motion. Movement in space is a particular case of movement, and verbs such as «to go» – to walk, to run, to run, etc. – show the unidirectional and multidirectional movement of an object or subject. Based on this, in our opinion, the verbs of this group should be called by the term «verbs of motion».

Verbs of motion in the Uzbek language mean movement, motion in the space of various persons, objects, natural phenomena, etc. For example, Hoshim biroz turdi-da, so'ng musiqa va qo'shiq ovozi tomon kelayotgan uyga qarab yurdi (Zainishev, 1982). Hashim stood for a while and entered the house, where songs and the accordion sound were heard. It bir necha bor sakradi. The dog jumped up several times.

As we can see, all these verbs denote movement in space. They differ in meaning: some are limited in nature, that is, they denote an action that occurred only once (sakradi (jumped), qarab yurdi (entered), etc.), some are long-term, multiple actions (kela turib (goes), etc.). Verbs of movement in the Uzbek language can be divided into the following semantic groups:

1. Verbs denoting the general concept of movement. Such verbs have the meaning of continuous, undirected movement in space: yurmoq (to walk), kesib o'tmoq (to cross), iyarmoq (to become attached), harakatlanmoq (to move), o'tmoq (to pass). Such units mean universal movement that is not conditioned by any factors and is actively used in different styles of the Uzbek language.

2. Verbs denoting the direction of movement are the largest semantic group in quantity. Several subgroups can be distinguished within this group:

a) verbs of horizontal movement: bormoq (to go), kelmoq (to come), ketmoq (to leave), quvmoq (to chase), o'zmoq (to go around), etc.;

b) verbs of vertical motion: yiqilmoq (to fall), tushmoq (to descend), ko'tarilmoq (to rise), egilmoq (to bend over), cho'kmoq (to sink), yiqilmoq (to fall), egilmoq (to bend over), etc.;

c) verbs of rotational motion: aylanmoq (to turn around), burulmoq (to turn around), etc.;

d) verbs directed inward or outward: kirmoq (to enter), chiqmoq (to leave), qaytmoq (to return), kertmoq (to let go), etc.;

e) verbs of multidirectional action: yechilmoq (to crumble), chayqalmoq (to oscillate), ag'namoq (to wallow), etc.

3. Verbs denoting the mode of motion. Such verbs indicate movement on different surfaces in space. These include the verbs uchmoq (to fly), oqmoq (to flow), suzmoq (to swim), cho'milmoq (to dive), etc. The number of such verbs in the ep language is limited.

4. Verbs denoting the speed of movement. They are divided into the following semantic subgroups:

a) verbs denoting fast movement: yugirmoq (to run), chopmoq (to run), shoshilmoq (to hurry), oshiqmoq (to hurry), tashlanmoq (to rush), etc.;

b) verbs denoting slow movement: sekinlashuv (to slow down), qimirlamoq (to stir), etc.; c) verbs denoting monotonous or aimless movement: tebraluv (to swing), chayqaluv (to swing), silkinmoq (to move), etc.

5. Verbs denoting the manner of movement indicate how the subject performs the movement: o'rmalamoq (to climb), oqsoqlanmoq (to limp), sakrash (to jump), etc.

6. Verbs denoting the beginning and end of movement. Any movement in space has its beginning, and it can be constant or can end at some point. For example, the verbs – harakat qilmoq (to set in motion) qo'zg'olmoq (to move) are characterized by the meaning of the beginning of movement. Moreover, the verbs to'xtash (to stop), to'xtamoq (to stop), harakatsizlanmoq (to become motionless) have the opposite meaning.

In the Uzbek language, verbs of movement can also be expressed in analytical forms. In modern linguistics, the problem of analytical verbs is quite controversial. In his works, F. A. Ganiev classifies these verbs as analytical forms of the aspect category and identifies the following semantic groups of aspectuality: beginning, duration, repeatability, incomplete performance, effectiveness, and ending (Ganiev, 1963). The monograph by E. R. Tanisheva also provides the same classification (Tenishev, 1961). Psyanchin Yu. V. covered some problems of the aspect category in Tatar verbs, including a detailed study of analytical forms denoting the

direction (orientation) of action in space (Gilazetdinova, 2022).

Thus, verbs of motion in the Uzbek language have a complex semantic composition and can mean different motion characteristics. The context often determines their meaning.

In Uzbek fiction, verbs denoting the general concept of motion, verbs of horizontal motion, verbs denoting directed movements inward or outward, and two-valued verbs are used more often than others.

In fiction, many analytical forms are used to form the grammatical category of aspect. Such constructions are formed from adverbial participles ending in -up / -ep / -p, less often - in -y / I, -a / -a, and various auxiliary verbs. The latter role can also be played by verbs of motion such as bormoq (to go), yurmoq (to walk), chiqmoq (to go out), kirmoq (to leave), etc., which lose their basic semantics of movement and begin to denote various additional semantics: beginning or end, duration of action, etc. Such variants of analytical aspects are characteristic only of the Uzbek language.

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SINCERE ANTINOMY

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Abstact: This thesis delves into the profound phenomenon of antinomy, its rich content, and the diverse interpretations it evokes. It also explores the nature of absurd literature, the perspectives of literary scholars, and other intriguing observations. By comparing the hermeneutic interpretations of Eastern and Western scholars, and examining the harmony of literature and being from different angles, we aim to spark a lively academic discourse.

Keywords: existentialism, absurd, antinomy, interpretation, proof, psychological hygiene.

Artworks are always considered elegant organs that convey a message about the essence and causes of existence, activity, and action. It is not without reason that the concept of «eternal themes» (Koehler, 1969) is used in literature. Courage, love, great sacrifice, unparalleled rebellion in the spirit, intolerance against injustice, steadfast faith in the Truth, and responsibility for being worthy of the name of the Prophet Humanity are among the eternal themes of the art of words. However, as Mevlana Jalaluddin Rumi wrote, everything has value only with its opposite. Allah Almighty created darkness for the manifestation of light, Pharaoh in front of Moses, and Nimrod in front of Abraham, as opposites, which was undoubtedly heavenly in wisdom. It is more realistic to understand these creatures not as contradictory but as sources that complement each other or as one of them complementing the other. Such a harmonious, excellent knowledge of the Creator makes the righteous servants unanimous in collective debates and content in detailed discussions, without a doubt. There is a sample of every earthly art related to His servants, the human race, which is the basis for various interpretations and proofs.

The concept of «antinomy» in science is a complex and intriguing phenomenon. This term refers to the internal contradiction of a law (Xalizev, 2004), which is two proofs of one issue. Antinomy is a set of logically proven «truths» in which boundaries appear between hypotheses and conclusions; several views are formed simultaneously, each with fundamental foundations and proofs.

The diversity of beliefs, goals, and worldviews can lead to different approaches to the same phenomenon. If the trampling of fertile land arouses hatred in someone, then this situation is considered an exemplary consequence for someone else. Although the phenomenon of antinomy consists of a set of several conclusions expressed on one issue, each of which has its basis, among these «truths», there is no «true» or «most true» one – all thoughts are considered worthy of respect. Therefore, as a philosophical term, antinomy can be defined as a product of polysemantic thinking that evaluates all analyses and interpretations as «conviction sentences with their truth».

Existentialism interprets the world as an absurd being and man as an eternal wanderer and lonely. In the context of literature and philosophy, «absurd» refers to the conflict between the human tendency to seek inherent value and meaning in life and the inability to find any. This concept of absurdity is considered a product of modernist thinking. Russian scientist Vasily Tolmachyov noted that modernism is, first of all, an aesthetic phenomenon, which is not a rebellion against traditions and values but, on the contrary, an INTERNAL CHANGE. Modernism accepts the main qualities of classical art but proposes to update artistic means in implementing the ancient laws of art. Modernism is a way of describing traditional views through a new language. Modernism is a polyphony of parallel texts (Tolmachev, 2003). This conclusion opens the way to various interpretations of the absurd plot that is the soul of modernism, and various truths and antinomies begin to emerge.

Under the influence of the above general sciences, the true face of art is revealed in depth. Yuri Borev draws attention to the social aura of the problem in his work «Aesthetics»: «Since a person lives, then life is not absurd. Each person is a whole world, but the connections between these worlds are broken» (Borev, 1988). As a result of such a conclusion, the absurd points of the horizontal world can be discovered and spiritually treated.

The problem is that in this form of non-existence, people do not see honor - a tragedy without light. Our social gaze evaluates the absurd as contrasting to a bleak, depressing environment. «A busy man wandering in the sea, Resting in the shadow of a coastal stone, restless», writes Mikhail Lermontov. One reason for the emergence of an absurd mood in a person is longing for glorious, glorious times. If there is a storm in the ocean, the boatman is in active motion. In the silence of the ocean, there is also danger, happiness, and gratitude. In silence, the perception of hearts and spiritual freshness are concentrated. It cannot be denied that there is a difference between silence and silence. Silence, when repentance is allowed, is the spirit of the absurd.

Kazakh boy Yuldoshev writes that the concept of the absurd

is based on rebellion (Yuldashev, 2006). Moreover, he emphasizes that this action incites the absurd image itself. Indeed, there is a soul in this view, but there is another side: Why does such an emotional strangeness occur in the psyche, in the way of thinking? In addition to the above observations, it is appropriate to seek the answer to this question in the social function of fiction.

Absurd literature is not the meaninglessness of life but the without viability and unnaturalness of the logic of life. In the words of Thomas Mann, works in this direction, unfortunately, cannot show us the exit doors. Perhaps, in some way, they move against the flow of life: you expect a person standing on the ground where a child is drowning to save him, and he wishes the child a «safe passage» with his hand. You do not understand why he did this, of course. He continues to breathe calmly. For him, both courage and cowardice seem to be the same. Such unnatural «judgments» of the soul are closely related to the philosophical interpretation of existentialism: questions about the meaning of life, non-existence, and the existence of a person lead the imagination to abstract, sad, insoluble conclusions. The foggy peak of existentialism – the absurd is in the power of neither reason nor the heart. Its first «courage» consists of freezing, paralyzing a person's highest feelings. Any justice, any sincerity is denied by an unnamed force. The sky of the absurd is sunless; it «decorates» everyone and everything with dark clouds. Its opponent is the whole universe; it is an example of an alien emotion, which is even more troubled than the Creative Force.

In Uzbek literary criticism, scholars such as Bahodir Sarimsakov, Suvon Meliev, Uzoq Jo'rakulov, and Qazoqboy Yuldoshev, while discussing modernism and its various branches, come to the common conclusion that such artistic fragments idealize the image of a person who is «alienated» from society and human values, who looks at his own life with contempt (Jurakulov, 2006), – while scholars such as Ibrahim Gafurov, Umarali Normatov, Abdugafur Qosimov, and Ulugbek Hamdam emphasize the aesthetic nature of the subject, a non-verbal play on pure art. The hedonistic function of art - the «science of pleasure» – can find light from darkness.

It is worth noting that any art or science can be morally perfect. When beauty «breathes in», its image begins to fade. Thus, seeking beauty in the world of the abstract is a noble virtue and a sign of a person's being an aesthete with a brilliant imagination. At the same time, measuring the temperature of a giant intangible «body» like art, protecting it from various harmful things, and protecting the blessings of this land – sensation (lyrics), San'atbek (prose), and san'at saroyi (drama) – from the daily hustlers in the era of darkness and winter in the realm of creativity are

undoubtedly an important necessity for the elegance of art. In the perception of works of art, personal-psychological hygiene plays an important role, and such a flawless state of mind is closely related to the concepts of faith and values.

The important role of art is to depict what interests a person in life. However, when a person is interested in events in life, he may not consciously or unconsciously express his judgment about these events (Chernyshevsky, 1956). The complex world of creative people, the similarity of imagination to thinking, and the formations in the psyche are expressed in the above thoughts of Nikolai Chernyshevsky. Therefore, the stable guarantee of devotion to the Truth in the status of His Majesty Humanity is apparent. At this stage, the black shadows in the soul disperse, and the sun shines in the heart. The soul can be crushed but not split into a thousand pieces. Antinomy, as a unique, multifaceted phenomenon, constantly refers to separate judgments, proofs, various analyses, and interpretations. After all, Truth is one, and the ways to reach it and the ways of perception are different.

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CRITICAL THINKING SKILLS IN THE PUBLICISTS OF ABDULLA QODIRIY

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Abstact: This thesis analyzes the journalistic heritage of Abdullah Qodiriy, one of the significant figures of the modern press and the master of feuilleton. It studies his articles and poems published in the «Sadoi Turkiston» newspaper and the «Mushtim» magazine at the beginning of the 20th century. The analysis not only considers the author's progressive ideas but also highlights their relevance to the modern context, demonstrating the enduring impact of his work.

Keywords: history, journalism, dictionary, national press, literature.

The genre of satire and humor in the Twentieth-century Uzbek national press is uniquely associated with the work of the penman Abdullah Qodiriy. His work not only defined this genre but also significantly influenced the literary and journalistic landscape of Uzbekistan. Because the creator' part of his literary heritage consists of satirical works' (Karim, 2019). No matter what genre Abdullah Qodiri created, his central theme was the interests of the nation and its free and spiritual development. Therefore, it is especially noted that the writer is «the most courageous and important, the most talented representative of the honorable Uzbeks who fought for the honor of the people» (Qodiriy, 2022). His rich legacy raised Uzbek literature and journalism to high levels.

The writer's work in the press began in 1914 with his first socially critical poems in the newspaper «Sadoi Turkiston». In particular, the poems «Wedding», («To'y»), «Our Situation», («Ahvolimiz»), «A Decision for Our Nation», («Millatimga bir qaror»), and «Think» («Fikr aylagil») published in the magazine «Oyina» are dedicated to criticizing all the shortcomings of his compatriots who remained in the swamp of ignorance (Newspaper, 1915).

The publicist sharply criticizes such vices as extravagance and showing off one's wealth under the pretext of a wedding. «A wedding is a blind magician, a wedding is a devil, a wedding is a trick to destroy us», says the author. Indeed, ignorance and stupidity reigned in the country, which had fallen into a backward state due to the tyrannical policy of the tsarist tyranny (Newspaper, 1914).

From his first appearances in the press, Abdullah Qodiri «valued courage and gained fame with his sharp and correct words» (Karim, 2019). His drama «The Unhappy Groom», ("Baxtsiz kuyov") and stories «Womanizer», («Juvonboz») «In Capricorn»,

(«Uloqda») and «Demons' Party» («Jinlar bazmi») are also considered early examples of creativity imbued with the spirit of enlightenment. Each of Abdullah Qodiri's publicistic appearances became a beacon of truth, a mirror of his era. «Qodiri's articles, which were of critical, political, and literary importance, quickly caught the attention of the public with their content, fluency, and vitality; in this respect, he stood out sharply from others and was read with love by the people» (Qodiri, 2004). According to the memoirs of his contemporaries, the writer was a naturally critical thinker, condemning superstition and heresy, and a master of highly subtle satire. «His every word was imbued with a satirical expression», writes Mominjon Muhammadjon oglu Toshqin. «He was extremely courageous, decisive, consistent in his words, and intelligent. When the time came, he was unafraid to criticize even high-ranking people. He knew how to choose words that suited each character, and whomever he wrote about (for example, «Kalvak mahzum», «Tashpolat tajang») would become that person himself» (Qodiri, 2004). A skilled satire master could walk among the people, observe them, and have heartfelt conversations with representatives of all walks of life. That is why every article and work he wrote attracted readers' attention with its vitality.

On February 18, 1923, Qodiri, together with Gazi Yunus, founded the magazine «Mushtum». This satirical magazine, rich in sharp caricatures and a chronicle of critical humor, was described by Julkunboy as follows: «This "Mushtum" is not a fist of violence, but a fist of justice, this "Mushtum" is not a fist of tyrants, but a fist of the oppressed». Qodiri's articles entitled «To Our Writers» («Yozishg'uchilarimizga») were published on the pages of the magazine. In them, he taught the secrets of creative humor, the conditions of criticism, and the ways of laughter to the writers who wrote articles for the magazine. In addition, he created a series of satirical works such as «Our Steps» («Eshonlarimiz») and «The Rich People of Tashkent», («Toshkand boylari») which were read with pleasure by readers. For example, in his article «Press Day», he wrote: «... We are the spark of the fire of truth, we are the enemies of contradiction, capital, and crookedness, we are at the peak of the craft of disobedience, thoughtlessness, and disrespect for our friends and brothers...» (1924).

His satirical works such as «From the Memoirs of Kalvak Makhzum» and «What Does Toshpolat tajang Say?» («Toshpo'lat tajang nima deydir?») are considered beautiful examples of Uzbek satirical journalism. The satirical «What Does Toshpolat tajang Say?» was published in the pages of the «Mushtum» and «Red Uzbekistan» («Qizil O'zbekiston») newspapers in 1924-27. Tashpolat, according to the writer himself, is «an unbiased chap who is unemployed, has no money, and behind this poverty,

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he swims in a sea of theft and debauchery and is tired of it. He is illiterate, uneducated, and has not given up on work; he is a gambler, a scoundrel, a drinker, and a drug addict who has done everything from murder to murder. At the same time, he also has qualities such as courage and compassion for people experiencing poverty. With his simple, unbiased thoughts, he exposes the vices of the rich, the rich, and the officials, and he can make the reader laugh.

The author's sharp-edged feuilletons based on real-life events were very popular in his time. That is why Abdullah Qodiriy was named «the king of feuilletons». The writer says this about the nature of criticism: «There is a creature called "criticism" that walks not only in the press but in every street of life and often speaks its language. The creator of this creature is life itself and guides its father. The long-term experiences of life and many mistakes have given birth to this "criticism" creature, free from its own words, bitter language, selfishness, and personality flaws. This criticism is the key to the problem of enlightenment, the cradle of the world of culture, which drags life to new successes» (Abdullah Qodiriy, 2004). In 1926, the article «Accumulated words» («Yig'indi gaplar») was published in the magazine «Mushtum». It was for the «critical remarks that affect the top leaders» in this article that the writer was imprisoned on March 8, 1926, due to the actions of some suspicious colleagues. However, in his speech in court, he fully defended his work and explained to the jury the nature of satire and its true essence in reforming society.

Moreover, about his slanderous colleagues who betrayed him, he wrote: «..if a few people put this article on their, I do not know, some scales and find it harmful, it is nothing more than greed and looking for dirt under their nails» (Abdullah Qodiriy, 2004). The sharper the pen of Abdullah Qodiriy, the more magnificent his courage was. Defending his right in court, he said: «As some people dream, I was killed by a spiritual death. Now physical death is not scary to me. This is what I expect and ask from fair courts. I am a guy who says "eh" when he goes after the truth. I am not a guy who says "eh" when he goes after the truth», demonstrating his will and perseverance. According to his son Habibullo Qodiriy, the former chairman of the Central Committee of the Uzbek SSR, Yuldosh Akhunboboev, also supported the writer's release, saying: «Julkunboy was joking and wrote the truth, I am not educated, I need to study, do not hold him accountable» (Qodiri, 2004). Abdullah Qodiriy is not only the founder of Uzbek novelism with his works «Bygone Days» and «Mehrobdan Shayon» but also a bright representative of satire and Uzbek journalism.

«A true work of art is written not only to bring to the reader's attention the events arranged in a plot thread, but also for an artistic

purpose embedded in the logic of these events» (Karimov, 2008). This definition does not apply only to Qodiriy's novels. His articles are of particular importance for their diversity of topics, relevance, fluency, popularity, and popularity of their language, and style of expression. Uzbek's grace, humor, sharp criticism, and laughter are the main qualities of Abdullah Qodiriy's journalism. Studying and analyzing it is a tremendous creative school for mastering the secrets of journalistic skills.

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ZAMONAVIY AMERIKA SAYLOVLARIDA PR TEXNOLOGIYALARINING SAMARADORLIGI (RESPUBLIKACHILAR PARTIYASI MISOLIDA)

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Annotatsiya: Joriy yil Amerika Qo'shma shtatlarining 47-prezidentligiga kurash olib borgan Respublikachilar partiyasidan Donald Tramp hamda Demakratlar partiyasidan Kamala Harris saylov oldi jarayonlari davomida g'oliblik uchun ishlatilgan PR texnologiyalar ochib berilgan. Shuningdek, Respublikachilar partiyasidan Donald Tramp tomonidan prezidentlik saylovida yutish uchun ishlatgan jamiyatda va zamonaviy media olamida ishontirish omillarning qo'llanishi PR turlari, xususan, imij shakllantirish va kommunikatsiya, raqobatchilarga qarshi kampaniyalar, media bilan ishlash, targeting va personalizatsiya, emotsional ta'sir ko'rsatish, manipulyatsiya va "fake news" kabi turlari o'rganilgan. Tadqiqot doirasida saylov oldi jarayonlarida PR mutaxassislarining jamoatchilik va ommaviy axborot vositalari bilan ishlay olish mahorati kabi masalalar emperik yo'l bilan ochib berilgan.

Keywords: Amerika saylovlari, PR texnologiyalar, Donald Tramp, mediamakon, OAV, targ'ibot, Respublikachilar partiyasi.

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Saylov davri nafaqat Amerikada butun dunyoda vadalar, ya'ni ishontirish davri hisoblanadi. Har bir nomzod esa g'alaba qozonish uchun bor kuchini sarflaydi. Bu davrda foydalanilgan PR texnologiyalar: slogan, reklama, spichrayting, har bir jest, imidj, foto, xabar, vadalar, targ'ibot, ovozgacha saylovchilar e'tiborida bo'ladi. Har ikki tomon ham targ'ibot kompaniyalarini ishga solib boradi. Ammo PR texnologiyalaridan, targ'ibot kompaniyalardan to'g'ri foydalana olgan, ishontira olgan nomzod g'olib bo'ladi. Xususan, Donald Tramp ikki yil davomida xususiy bizneslari orqali ham doimiy omma e'tiborida bo'ldi. O'zining «Victory 47» (47-prezidentlik g'alabasini qo'lga kiritishi nazarda tutilgan) nomli atirlarini, «Never surrender» («hech qachon taslim bo'lma») shiori ostida krossovkalar sotuvini yo'lga qo'ydi. Bu saylovchilarga psixologik ta'sir qilishi oldindan hisobga olingan omillardan biridir. Birgina saylovchilar uchun ishlab chiqilgan saylov futbolkalaridagi rasm ham PR texnologiyalaridan biri hisoblanadi. Ma'lumki, saylovoldi uchrashuvlardan birida Trampga suiqasd uyushtirildi. O'q qulog'iga borib tegib, qon oqib yotgan joyidan turdi (xavfsizlik xizmati ruxsatidan so'ng) va yuqorida Amerika bayrog'i ostida birinchi aytgan gapi qo'lini ko'targancha «Fight, fight, fight», ya'ni «kurash, kurash, kurash» deb xayqirdi. Pastda turgan fotograf rasmga oldi. Bu rasm saylov futbolkalariga «Legendes never die» («Afsonalar hech qachon o'lmaydi») shiori ostida chiqarildi. Bu ham raqibning oddiy surati tushirilgan futbolkadan farqli ravishda, krezis vaziyatlardan ham o'zini PR qila olishda samarali foydalanishdir. Amerika saylov kompaniyalari, 2 nomzod doim haqiqiy kurash olib borar ekan, ular PRning «Mudslinging» – raqibiga loy chaplash, qora PR, oq PR va mayda detallargacha e'tibor qaratadi. Ushbu maqola orqali PR texnologiyalarga chuqurroq kirishga harakat qilamiz.

Prezident saylovlarida PRning o'rni juda muhim, chunki u saylov jarayonida nomzodning imidjini yaratish, uni targ'ib qilish va saylovchilar bilan aloqalarni boshqarish uchun zarur vosita hisoblanadi. PR, ayniqsa, raqobatbardosh siyosiy muhitda, nomzodning muvaffaqiyatli saylov kampaniyasini tashkil etish va saylovchilarni jalb qilishda katta rol o'ynaydi.

2024-yil 5- noyabr kuni Amerika Prezidentlik saylovlarida Respublikachilar partiyasidan Donald Tramp g'olib bo'ldi. Quyida partiyaning saylov oldi kampaniyalarida PR texnologiyalaridan qanday foydalanilgani va g'oliblikni qo'lga kiritish yo'lida amalga oshirilgan harakatlar haqida batafsil ko'rib chiqamiz.

Imij shakllantirish va kommunikatsiya PR texnologiyalari saylovchilar bilan aloqalarni o'rnatish va ularga partiyaning ideologiyasini, dasturini va nomzodini yetkazishda katta rol o'ynaydi. Respublikachilar partiyasi ko'pincha o'z imijini kuchli va qat'iyatli yetakchi sifatida shakllantiradi, bu esa saylovchilarni

jalb qilishda yordam beradi. PR kompaniyalari orqali partiya o'zini ijtimoiy va iqtisodiy sohalarda muvaffaqiyatli, xavfsiz va ishonchli partiya sifatida taqdim etdi. Xususan, prezidentlikka nomzod Donald Trampning dasturiga kiritilgan immigrantlar masalasida Amerikaga kuniga 10 minglab migrantlar o'tgani va ular qanday odamlar ekani haqida savol tashlaydi. U migrantlarni aslida sobiq jinoyatchilar deb ataydi va natijada jinoyatchilik ko'payib ketayotganligiga urg'u berib, Amerika tarixidagi eng katta deportatsiyani amalga oshirishini aytdi. Ularni boqishga, ish bilan ta'minlashga, tekinga o'qitishga Amerika majbur emas. Amerika xalqining o'zi iqtisodiy jihatdan qiynalyotgan paytda, amerikaliklarning manfaatlari birinchi o'rinda ekani ta'kidlaydi (VOA, 2024). Shu yo'l bilan Respublikachilarni xavfsizlikni ta'minlaydigan kuchli partiya sifatida ta'rifladi. Bundan tashqari, soliqlarni qisqartirish, qurol yetkazib berishni to'xtatish, NATOga sarflanayotgan pullar kabi mavzularni ko'tardi. Tabiiyki, bu Amerika xalqining manfaatlari haqidagi nutq ularda hayrixohlikni uyg'otadi.

Yana bir PR texnologiyalaridan biri raqobatchilarga qarshi kampaniyalar hisoblanadi. PR texnologiyalari raqobatchilarni yomonlash va ular haqida salbiy axborot tarqatishda ham ishlatiladi. Bu, ayniqsa, Respublikachi partiyasining saylov kampaniyalarida keng tarqalgan. Masalan, shu yilgi prezidentlik saylovlarida Donald Trump o'z raqiblarini, xususan, Baydenni, ko'plab PR texnologiyalari va media orqali tanqid qilib «mamlakatni har tomonlama parokanda qildi», demokrat nomzod deydiki «Tramp yolg'onchi va reallikdan yiroq», va hatto «jinoyatchi» deb ayblaydi. Shuningdek, bir biriga qarshi debat davomida dunyodagi urush, abort masalasi, qora tanlilar yuzlashadigan muammolar, iqlim, ijtimoiy himoya kabi ko'plab mavzularda bir biriga qarshi fikrlar bilan nomzodlar saylovchilarni o'ziga ishontirishga urindi (Brander, 2024). Debat shu darajaga yetdiki, natijada Bayden prezidentlikning ikkinchi muddatidan voz kechishiga to'g'ri keldi.

PR texnologiyalarining samaradorligi media bilan ishlashda, xususan, televideniye, radio, ijtimoiy tarmoqlar va boshqa onlayn platformalarda namoyon bo'ladi. Respublikachilar partiyasi ijtimoiy tarmoqlarda kuchli kampaniyalar olib boradi, ayniqsa, Twitter, Facebook va Instagram kabi platformalarda. Bu platformalar saylovchilarga tezkor va to'g'ridan-to'g'ri murojaat qilish imkoniyatini beradi. Donald Trumpning saylovlarida ijtimoiy tarmoqlarni samarali ishlatishi bunga yorqin misol bo'la oladi. Tramp mediada o'zi va dasturlari haqida gapirishlaridan tashqari, unga qilingan 2 ta suiqasd ham uning nomini mediada uzoq vaqt ushlab turdi. Saylovchilar esa uni go'ya xaloskor sifatida ko'ra boshladi.

Targeting va personalizatsiya PR texnologiyalari yordamida

saylovchilarni aniq va maqsadli guruhlarga ajratish mumkin. Respublikachilar partiyasi o'z kampaniyalarini aniq demografik guruhlarga moslashtirishda katta muvaffaqiyatlarga erishgan. Masalan, ayrim strategiyalar yordamida, ko'proq konservativ saylovchilarga, diniy va milliy guruhlarga, shuningdek, iqtisodiy jihatdan past darajadagi qatlamlarga yo'naltirilgan xabarlar tarqatilgan. «Demokratlar menga o'z siyosiy manfaatlari yo'lida diskriminatsiya qo'llamoqda. Meni eng ko'p kim dastaklamoqda? Qora tanlilar! Chunki bizning dardimiz bir» deydi. Respublikachilar partiyasidan nomzod D.Tramp. AQSH qamoqxonalarida mahbuslarning katta foizini ham qora tanlilar tashkil etishini ham inobatga olgan holda.

Bundan tashqari, PR texnologiyalari, ayniqsa, emotsional ta'sir ko'rsatish usuli ham katta natijaga olib kelish maqsadida ishlatiladi. Respublikachilar partiyasi o'z kampaniyalarida ko'pincha milliy xavfsizlik, qattiq qonunlar va iqtisodiy barqarorlik kabi mavzularga asoslangan his-tuyg'ularni qo'zg'ashga intiladi. Bu usul, saylovchilarni o'zlarining xavfsizlik va iqtisodiy farovonliklarini ta'minlashga qaratilgan siyosatlar orqali jalb qilishga xizmat qiladi. Bu yerda yana bir keysga e'tibor qaratish kerak. Dunyoda shu jumladan, Amerikada ham saylovchilar orasida ongli tahlil qila oladigan saylovchilar va liderlar nima desa ishonib ketadigan omma ham ko'p bo'ladi. D.Tramp ommaviy axborot vositalari orqali mana shundan ham foydalana oldi. «Agar men president bo'lganimda, Rossiya Ukrainaga bostirib kirmagan bo'lardi» yoki «Meni prezidentlikka saylasangiz urushni birinchi kuniyoq to'xtataman» (VOA, 2024). Bu gaplar hech qanday asossiz, rejalarsiz aytilayotgan shunchaki gaplar, lekin ommaning ongiga ta'sir qilyapti, chunki saylovchilar orasida PRning bu turiga ishonuvchilar ham yetarli.

PR texnologiyalarining samaradorligi ba'zida manipulyatsiya va «fake news» (soxta yangiliklar) orqali oshiriladi. Respublikachilar partiyasi, ayniqsa, soxta yangiliklar va manipulyativ axborot tarqatish uchun zamonaviy kommunikatsiya texnologiyalaridan foydalanishi mumkin. 2024-yilgi prezidentlik saylovlarida bu usulning qanday ishlatilganiga oid bir nechta misollar mavjud. Xususan, ikki partiya nomzodlari o'rtasidagi debat paytida Tramp Amerikaga kuniga o'n minglab migrant kirib kelayotgani va eng ko'p jinoyatlar ular tomonidan amalga oshirilganini aytib o'tdi. Debatdan so'ng tahlillar shuni ko'rsatdiki, aslida jinoyatlar statistikasiga ko'ra, amerikaliklar orasidagi jinoyatlar ustunroqligi aniqlandi. Hatto migrantlar shu darajaga yetdiki, ular tomonidan aholining mushuk va kuchuklari yeb qo'yilmoqda (Thomes, 2024), degan gapni ham ishlatdi. Shtat gubernatorlari tomonidan bunday holat kuzatilmagani tasdiqlandi. PR texnologiyalari saylovchilar bilan tezkor aloqada bo'lish

va saylov jarayonidagi har qanday muammolarga javob berish imkonini beradi. Respublikachilar partiyasi o'z pozitsiyasini himoya qilish yoki raqiblarining ayblovlariga javob berish uchun tezkor va samarali PR strategiyalarini qo'llaydi. Buni har bitta bo'lgan debatlarda kuzatishimiz mumkin. «Whataboutizm»dan ham keng foydalanilgani kuzatilgan.

Zamonaviy Amerika saylovlarida PR texnologiyalarining samarali foydalanilganini, ayniqsa Respublikachilar partiyasining misolida, ko'plab keyslarni keltirish mumkin. PR vositalari saylovchilarni jalb qilish, raqiblarni yomonlash, ijtimoiy tarmoqlarda faollikni oshirish va saylov jarayonida maqsadli ta'sir ko'rsatish uchun muhim vositalarga aylangan. PR texnologiyalari saylov kampaniyalarining muvaffaqiyatini oshirishda va saylovchilarning xohish-istaklarini anglashda ulkan rol o'ynaydi. Buni yuqorida saylov jarayonlarida PR texnologiyalaridan samarali foydalanish natijasida Respublikachilar partiyasi g'alaba qozonganidan bilish mumkin.

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EFFECTIVENESS OF PR TECHNOLOGIES IN MODERN AMERICAN ELECTIONS
(IN THE CASE OF THE REPUBLICAN PARTY)

Annotation: The current year of the United States of America The PR technologies used by Donald Trump from the Republican Party and Kamala Harris from the Democratic Party during the pre-election processes to win the 47th presidency have been revealed. Also, the use of persuasive factors in society and in the modern media world, which was used by the Republican Party to win the presidential election against Donald Trump, includes PR types, in particular, image formation and communication, anti-competitor campaigns, working with the media, targeting and personalization, emotional impact. types such as display, manipulation, and «fake news» have been studied. Within the framework of the research, issues such as the ability of PR specialists to work with the public and the mass media during pre-election processes were empirically revealed.

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THE ROLE OF DATA JOURNALISM IN CENTRAL ASIAN MEDIA COUNTRIES

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Abstract: Data journalism is a new field that has been developing in Central Asian media countries for the past few years. This article stresses the role and use of data journalism in Central Asian media. It also analyzes the best data materials published in each country's media.

Today, the role of data journalism in the international media is very high. In the globalization era, as the information source increases, people's need for short and accurate information also increases. Recently, data journalism has become popular in the mass media of Central Asian countries. Several organizations have organized projects on data journalism to develop and popularize it in the media. Although this direction has already become popular in Western journalism, it has been used recently in Central Asia. The reason for this is the lack of sources of information. However, in 2015, three countries in our region – Kazakhstan, Kyrgyzstan, and Tajikistan – were ranked in the Global Open Data Index.

In the list of 122 other countries, Kyrgyzstan showed the best result and took 34th place, Kazakhstan - 50th and Tajikistan - 83rd place. Uzbekistan has never been included in this ranking, but one day ago in Tashkent, they announced that they will reach it in 2020.

Currently, several projects are being implemented in Central Asia for the development of data journalism. For example, Asia courses and educational seminars were organized by the international organization «Internews», which improves the qualifications of journalists and supports electronic media.

In these projects, various students are learning about data journalism and applying it in practice. If we talk about the role of data journalism in the media of each country, we can start with Kyrgyzstan.

Kyrgyzstan not only shows great results in the preparation of interesting data materials but also in training data journalists. Currently, several data journalists are working in the country to popularize this direction.

For example, Altinay Mambetova, Savia Khasanova and Cholpon Uzakbaeva. These are currently contributing to the development of data journalism not only for Kyrgyz journalists, but also in the media of Uzbekistan, Kazakhstan, and Tajikistan.

Altinay Mambetova is the founder of the public fund «Data School» in Kyrgyzstan, which promotes data science knowledge in the region. At the same time, Savia Khasanova is one of the strong data journalists.

For example, her «I would have killed him anyway» was prepared together with Anna Kapushenko. If we analyze Klop's material which is called «the study on the Death of Women in Kyrgyzstan».

The creation of this article was a great innovation in Kyrgyz journalism.

This article won the International Sigma Award for data journalists in 2021.

In addition to the two data journalists mentioned above, five more Alina Pechenkina, Edil Bayizbekov, Almir Almambetov, Kairat Zamirbekov, and Aziza Raimberdieva participated in the creation of this material. It means seven journalists conducted research on this topic for more than half a year.

Data journalism is one of the fields that are gaining popularity in the media of Kazakhstan. Its development dates back to the beginning of the 21st century. There are several resources for working as a data journalist in the Republic. Currently, data materials are becoming popular in the internet journalism of most state media, but they are also published in print publications in Kazakh journalism.

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Today, the use of Internet websites is popular. Factcheck.kz is one of the most important sources of information journalism in Kazakhstan. Almost every material published on this site contains projects created in the genre of data journalism. Officials in Central Asia love to spin incredible numbers that can be verified within hours without leaving the newsroom. That's what Kazakh fact-checkers do. It is actively used on the sites «Bnews.kz», «Tengrinews.kz». Currently, we can share materials on this topic on Zakon.kz, Nur.kz, and Informburo.kz sites. Also, several actions are being carried out to develop data journalism in the Kazakh media. For example, a free online course was organized on «Data Journalism» at the corporate fund «Media Development Fund». In this course, students will be taught everything from data collection to visualization.

Data journalism is gaining its popularity step by step in the Uzbek mass media. Currently, several Internet publications prepare data materials and information in the form of infographics. «Gazeta.uz» is one of the largest information portals in Uzbekistan. It publishes many data materials about interesting topics for the Republic.

Anhor.uz - one of the top publications in the preparation of data materials on various topics in the republic. You can also find similar materials in Kun.uz, Repost.uz, and Daryo.uz websites. Xabar.uz site has an individual infographic section where news which is related to Uzbekistan is published. In the field of television, it can be seen in the «Analysis» program of Uzbekiston24 TV channel. The «Data School» seminar is organized by the «Development of Modern Journalism» center to popularize data journalism in Uzbek media. In it, journalists learn how to collect, analyze and visualize data. In the republic, information can be mainly obtained from the Statistical Agency under the President and the Open Data Portal.

Data journalism is not very well developed in the mass media of Karakalpakstan. There are very few journalists who prepare material in this field.

First, infographics about Karakalpakstan were published in several internet websites in the Republic. For example, in 2022, infographics were regularly published in the Internet publication Kruz.uz. Diagrams based on statistical data were also prepared in Makan.uz internet website. The information was obtained from the materials inspection of the State Services Agency of the Republic of Karakalpakstan.

Previously, data journalistic materials in the Republic were mainly published on the Karinform website. He used a lot of infographics to give information. «Historical statistical analysis of names given to children born in Karakalpakstan in the last

30 years» published on Karinform's website. Also, several data materials are prepared on Kar24.uz website. Also, in recent years, we can also find data journalistic materials in the media of Tajikistan. They are also working to develop this area in their media. For example, last year, the editorial office of «Asia-Plus» added its information department.

Of course, the largest owner of the data is the state, the authorities should place the data as the public domain on the websites of statistical bodies or portals. For example, the largest national open database in Tajikistan is the stat.tj website of the Statistical Agency under the President of Tajikistan, - says data journalist Altinay Mambetova. In general, the role of data journalism in the media of Central Asia is very high. In this article, we have covered the data of journalism in each country.

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FORMATION OF PROFESSION-ORIENTED COMPETENCE IN FOREIGN LANGUAGE EDUCATION IN TECHNICAL HIGHER EDUCATION COUNTRIES

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Abstract: In this thesis, the author expressed his views on the formation of all components of communicative competence that play a significant role in teaching foreign languages to students at technical higher education institutions; first of all, linguistic competence is based on them, that is, lexical and grammatical competences, and their solutions.

Keywords: foreign languages, communicative competence, components, theoretical materials, working programs, training manuals, methods.

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It is no secret that the acquisition of foreign language skills has become a pressing issue in our country's state policy (CMR, 2021). This urgency is a reflection of the rapidly changing global landscape, where the ability to communicate in multiple languages is not just a skill, but a necessity for individual and societal development.

The process of formation of career-oriented competence in foreign language education is carried out step by step, following the principle of continuity (Sysoyev & Belousov, 2023); that is, the introductory foreign language course should serve as the basis for career-oriented foreign language courses (Goris, 2019). In foreign language education, training of future specialists in any field, the methodical support of training includes theoretical materials, working programs, training manuals, and authentic information sources according to the topic (Dalton-Puffer, 2011).

In today's modern world, such a situation has arisen that a modern engineer can master innovations and promising developments in his field only if he has a good command of a foreign language in his specialty (Lorenzo and ot., 2010). Statistical data show that only 5-7% of modern foreign publications are translated into Russian (Piradov and ot., 2019), even lower in Uzbek. Therefore, today, the demand and need for modern engineers who know the foreign language of their specialty in technical areas, that is, who know both their professional field and the foreign language perfectly, is increasing day by day.

Unfortunately, the socio-pedagogical foundations of vocational education in foreign language teaching in the current continuous education system are not sufficiently developed, so the preparation of future specialists in technical fields to become competent both in their professional field and in the field of a foreign language is lagging behind (Jdanko, 2016).

According to I.A. Zimnyaya, optimization and intensification of educational activities:

– to consider cognitive-communicative, person-oriented, and contextual-competent approaches as a basis at all stages of mastering lexical materials (acquaintance, practice, application, and control) in the process of career-oriented foreign language education;

– teachers' creative approaches to the choice of methods and methods help to ensure the goals and tasks set for teaching a foreign language;

– taking into account the individual psychological characteristics of learners in teaching a foreign language for particular purposes;

– Use modern means of education and adequately organize students' independent work (Zimnyaya, 1999).

In teaching foreign languages in non-philological

areas, especially in technical HEIs, it is necessary to form all components of communicative competence in students, first of all, the linguistic competence based on them, that is, lexical and grammatical competencies. Of course, teaching a foreign language in non-philological areas is distinguished by its orientation towards a particular goal: profession. However, foreign language competence aimed at a specific profession is necessary for future specialists to have the ability to express their opinions in a foreign language to exchange thoughts with representatives of foreign countries on industry issues, communicate with them effectively, and read and master science news. In the development of linguistic skills in non-philological areas, it is envisaged that language and speech materials will be selected based on the direction of higher educational institutions and integrated with the professional lexicon.

Knowledge of general vocabulary not used in the professional field and special terms used to express basic information within a specific specialty and the ability to use them correctly and appropriately in communication in one's language and a foreign language is the basis of professional education in a foreign language. Knowledge of professional concepts and lexical units representing them (words, phrases, sentences) and the formation of skills to understand and correctly apply them in professional speech activities is an urgent issue today.

Students studying in the field of technology should engage in all types of career-oriented speech activities, with a particular emphasis on reading special authentic literature. This literature, being a reliable source of field-specific information, not only motivates the development of communicative skills but also provides a direct link to the professional world, making the learning process more authentic and relevant (Bezborodova, 2016).

The selection of lexical materials ensures that texts and speech situations are directly related to the professional interests of future specialists. Therefore, foreign language teaching has specific differences depending on the specialization.

This means that certain principles must be followed when selecting field-oriented texts. In particular, we consider it essential to base the selection of professional texts on the following principles in the teaching of the English language in technical higher education institutions:

– authenticity of sources;
– providing knowledge and information;
– educational orientation;
– relevance;
– rationality of the structure;
– dependence on the subject;

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– systematicity;

– Language education should be compatible with general and professional education levels.

Among foreign scientists, Lado R., Palmer H., Redman S., N.V. Bagramova, V.A. Bukhbinder, V.A. Kondrateva, I.L. Litvinov, R.K. Minyar-Beloruchev paid particular attention to the research of practical means and methods of teaching foreign language vocabulary. Various components of the profession-oriented lexical competence formation process are distinguished in research works. In particular, O.I. In his research work, Jhdanko shows the following components of the process of formation of professional-oriented lexical competence and describes the competencies formed using these components as follows

Components of the process of formation of professional-oriented lexical competence		
Linguistic component	Psychological component	Methodological component

1. Linguistic competence – provides for the necessary collection of lexical units (words and phrases) aimed at the profession to perform students' speech activities in non-philological higher education institutions at a particular stage of education.

2. Psychological competence is directly related to the problems of the formation of linguistic skills and competencies. According to its essence, it is the ability to quickly find the standard of a necessary word (phrase, fixed combination) from the deep memory layer and include it in the speech chain based on the specific task set before the speech. The psychological component of the vocabulary learning content is inextricably linked with the problem of the formation and development of lexical skills and competencies in a foreign language.

3. Methodological competence consists in determining effective methods and methods of formation of skills and qualifications of independent work on profession-oriented lexis and applying them to the process of formation of profession-oriented lexical competence (Jdanko, 2016).

The main components of linguistic competence are lexical and grammatical competencies; lexical competence is a person's ability to determine the meaning of a word in the context, to compare the extent of coverage of word meanings in two languages (within the native language of the learner and the language being studied), to understand the structure of word meaning and national-cultural features of word meaning. It is to distinguish. This ability

is formed based on lexical knowledge, skills, and abilities that arise as a result of personal speech experience (Kaplun, 2014).

It is known that lexis is the most essential part of language materials and educational content. Vocabulary in technical specialists is a collection of words and phrases in a specific language, and linguistic unit means not only words but also fixed phrases and expressions. Their collection for speech purposes creates a context in the activity of a particular professional group of learners. It forms a lexical component at one specific stage of linguistic competence.

When using a word, it is intended to rely on knowing the typical forms of the possibilities of connecting these words with other words when connecting a certain word with other words in the structure of the sentence. This is called collocation. We will consider it in the example of English, Russian, and Uzbek languages: practical accuracy – factual accuracy; practical application – experiment-testing, practical application and h.z (Adamcova, 2020).

Knowing the correct use of word forms and semantic-semantic paradigms in forming lexical skills in a foreign language, regularly activating the learned lexicon, and rotating it as much as possible is one of the essential factors of solid memorization of words. Regular increase of active lexicon should be done not by mechanistic memorization of new words but by applying previously learned words in new contexts. If the word is used for a short time, it is not used in speech; it becomes an inactive lexicon. This feature of using words can cause the border between the active and inactive lexicon to change and their place to change.

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IS MORAL «EXPERTISE» PERMISSIBLE FOR MEDIA PRODUCTS?

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Abstract: In this scientific article, the author analyzes the quality and content of modern media products, their level of compliance with national moral standards, their titles, and the topics promoted in them. The achievements and shortcomings are discussed, and suggestions and recommendations are made.

Keywords: media product, television, program, social network, podcast, topic, title, creative approach.

The Republican Center for Spirituality and Enlightenment has introduced a significant initiative. In Uzbekistan, media products will now undergo a «moral expertise» to ensure they do not promote immorality (Now, 2024). This initiative, which has sparked widespread discussion among journalists and active public figures (Hasanov, 2024), is crucial in today's information-rich yet morally ambiguous environment. The Center's comment underscores the importance of this initiative: «In today's tense times, the scope and flow of information is wide. The media space is filled with various media products on modern, interesting, and relevant topics. However, not all of them are suitable for our nationality in terms of quality and content and have high educational value. Therefore, it is very important to prevent the spread of media products that undermine the upbringing of young people and our national mentality and to analyze their purity and the level of compliance with our national morality» (Markaz, 2024). The question remains, how much is there for moral expertise in media products being prepared for TV and radio channels and social networks today, notably series, cartoons, films, songs, and clips? «If the forest catches fire, both the wet and the dry will burn equally», won't this initiative become censorship?

Today, our country is home to dozens of private TV channels such as «Sevimli», «Zo'rTV», «My5», «Milliy», «FTV», «LUX TV», «Renessans TV», and radio channels such as «Vodiy sadosi», «Oriat Dono», «Avtoradio». Podcasts under various names have appeared on social networks. While it is encouraging that the public recognizes the projects of private TV channels and podcasts on social networks, which have a large audience and interesting and creative projects being broadcast, there is an urgent need for improvement. First and foremost, a moral examination is necessary for the naming of projects. The fact that TikToker's, Weiner's, and blogger's, who have a vast audience, are saying whatever they want in their language, in their dialect, and their jargon, that TV and radio hosts are using any word for any meaning and purpose, and that it is possible to find out what the state of the state language is from the names of shows, programs, various Internet resources, and websites, emphasizes the need for immediate action.

When analyzing the names of programs on TV channels, although they are national, there are ten programs on the «Milliy» TV channel («Garaj», «Mtv Show Kids», «Mtv Show», «M – news», «TV – sale», «Made in India», «Voydod Karaoke», «Hello Africa», «Shakkar time», «M-zone»), 13 programs on «Zo'r TV» («Pavilon», «Real xit», «Puls 11 41», «Magnit», «Bumerang», «Online 3602», «Animal 360», «Aristokratlar», «Bojalar drive», «Travel time», «Скетч-шоу (Scetch Show)», «Stand up uzbekcha», «The cover-up», «Bojalar-community», «Adrinalin shou»), and

eight programs on the «Yoshlar» TV channel («Sms-chat», «Start-up-club», «Uzex», «General English», «Kameradar», «Yoshlar klip parade», «My business», «Blogpost») used words borrowed from foreign languages to name shows. This practice resembles a viral disease. There were some similar projects on the TV channels «MY5» («Reyd Kamera», «My shop») and «Navo» («Yangicha cover»). It is worth noting that there were no foreign names on the TV channel «Sevimli».

The state of podcasts on social networks and their naming could be better. For example, the podcast «Chotki TV» (author Abduvosid Sarimsakov), which has about one and a half million subscribers on YouTube, is top-rated. An interview with the People's Artist of Uzbekistan, Minister of Culture O. Nazarbekov, was posted on the Internet on July 17, 2022. As of October 20, 2024, the number of viewers of this podcast was (Sarimsoqov, 2022). The interview is quite lively. A question-and-answer session is organized on topics of interest to the public. The initial question attracts the viewer's attention: «Is it better to be a minister or a singer?» In this way, the show developed with one interesting, relevant question after another. At the show's beginning, it was agreed that censorship would not be allowed, and no point in the interview would be cut out. It is inexcusable to name such an interesting and necessary project with a Russian word. When discussing the state language and its status, giving such names to programs distracts us from the intended purpose. It would be possible to find good names for the project in our native language. One can even mention dozens of podcasts that have become famous with such names. For example, the «Lolazor» podcast of young people who are popular among the public (Khushnudbek et al.) managed to gain popularity with this name. For example, the interview of the first President of Uzbekistan, Islam Karimov with the People's Poet of Uzbekistan, Usmon Azim (October 27, 2024) about his presidency, writers in the government, Abdulla Aripov and Uzbek poetry, the state of the Uzbek language, memories of the lives of writers, and other topics reached 90 thousand viewers (Chotki Tv, 2022). We believe a spiritual examination is necessary to introduce names in our native language.

Music and entertainment projects have recently become audience-oriented programs on private channels. In particular, the projects of «Zor TV», «Ertalabdan salom» (Good morning), and «Uxlamaysizmi?» (Is'n Slep?/night) have thousands of fans. Famous stars of art and humor the stars show. Attracting stars to the role of hosts is one way to maintain high ratings. However, in some cases, the norm is violated. Usually, guests are invited to both of the shows mentioned above. Live broadcast. A case with the entertainer Shukrullo Isroilov. A guest was invited to the

studio. The entertainer stretched his hand, but the singer did not see him. However, his hand was on his chest. The host used the phrase, «My hand is smelly». If such a phrase were used on state TV channels, they would not be allowed to be presenters for a certain period. The presenter continues to work as if nothing had happened. The situation is becoming increasingly deplorable. The involvement of singers, comedians, wordsmiths, and bloggers as presenters has become widespread. In higher education institutions where journalistic personnel are trained, subjects such as «Speech Culture», «Oratory Art», and «Media Language and Style» are taught. However, TV and radio channels are mainly worked by those who studied in the field of art and culture, those who independently studied for a presenter's course, and bloggers who are famous for their alma mater views. At the same time, watching the podcast «Chida Yulduzim» («Hold on, my star») hosted by Ja'far, I found the swearing, behavior, and lack of moral education unbearable. Because modern, creative approaches were not introduced into journalism education promptly, and due to the lack of attention to the quality of the disciplines mentioned above, the media market was given to representatives of other sectors. The situation has reached such a point that there is a need for «spiritual expertise». That is why the public began to worry. Although it is stated that «spiritual expertise» will not interfere with freedom of speech, this initiative will not fail to have an impact on the quality of media products. In any case, this issue will remain controversial.

In his speech at the meeting of the Legislative Chamber of the Oliy Majlis held on November 20, 2024, the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized: «We have two mainstays, two pillars of support: one is the economy, the other is spirituality. A spiritually great nation will also be great in economic terms». Suppose the heads of private TV and radio channels, independent podcasters, or bloggers approach the issue from the perspective of the country's leader. In that case, there will be no need for «spiritual expertise». Spiritual expertise is an integral process that is connected to the minds, hearts, patriotism, and nationalism of the authors.

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THE IMPACT OF GLOBALIZATION INFORMATION ACTIVITIES UZBEK JOURNALIST

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Abstract: This scientific paper underlines the importance of preserving cultural identity in the face of globalization, analyzing the information activities of Uzbek journalists. It focuses on the transformation of systematic approaches, content saturation, and presentation of journalistic material. The study explores how these changes create new communication processes in the national media landscape, which have a global impact on public consciousness and interaction between cultures of various ethnic groups residing in Uzbekistan.

Keywords: information activity, journalist mentality, information globalization, multimedia content, media processes.

Uzbekistan has unique human, regional, innovative, technological, tourism and media potential. The coexistence of many nationalities in one territory ensures a centuries-old flow and mutual penetration and influence of cultures. All this is reflected in the media. The media image of the region does not stand still; it constantly develops and changes as a «living» organism ready for integration, reform, and progress. Undoubtedly, globalization impacts the individual, activating the interaction between television as a cultural agitator and the audience, influencing all spheres of the individual's life. «The fundamental basis of globalization should be considered the revolution in communication, communication, and informatics, which radically changed the nature of intellectual, cultural, and technological interaction between individual components of world civilization» (Inozemtsev, 2006).

Today, media processes in Uzbekistan are adapting to modern reality and undergoing rapid innovative transformations. For instance, the National Television and Radio Company of Uzbekistan, a professional media monolith, is embracing new media

technologies and platforms, such as private and Internet television. These changes are shaping a fundamentally different mass media landscape in Uzbekistan, directly related to the rapidly changing conditions in the world and serious domestic and international social, economic, political, and cultural transformations.

If we look at the Uzbekistan TV industry, such projects are available on almost every channel. Moreover, each channel can boast its own «people» who provide visualization and an overall television ranking. After all, it is known that the interaction of a presenter's professional and personal qualities ensures a strong connection with the television audience and has a powerful mechanism of influencing it. The personalized host begins to be viewed by the viewer on the other side of the screen as a friend, a close person whose views can be trusted, and a natural partner whose opinion can be relied on. The phenomenon of its popularity, according to M. Moskovisi, expresses «the need of large social groups for an informal leader, a leader, on whom they can rely in their individual, group, and national behavior». (Moskovichi, 1998).

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Live broadcast. There were no spectators in the studios, but more calls for live broadcasts. Live broadcast themes have also been adjusted. If, previously, entertainment content was the central part of TV programs, then with the arrival of the coronavirus infection, people began to care about their health, and programs dedicated to treating and preventing this disease began to beat all the ratings of global views. For example, I can cite the «Online consultation» project on the «Oilaviy» TV channel of the National Television and Radio Company of Uzbekistan. At least, the rising rating can be judged by the advertisers who rushed into the project to place their own advertising products. Ad revenue for the channel has increased more than tenfold over the past year. «Television broadcasting is a highly effective form of advertising goods and propaganda of ideas, capable of

simultaneously influencing a multi-million audience and inducing them to make certain decisions (in the most direct way – when buying something)» (Vasiliev, 2000).

We must recognize the mental orientation of the speech and how the modern Uzbek TV presenter thinks. Despite the possible sharpness of the topics raised in the live broadcast, the Uzbek host still maintains maximum respect for the interlocutor, keeping the line of culture and upbringing the same, unlike, for example, Western or Russian journalists. «The East is a fine thing. It is reflected in everything: lifestyle, mentality, culture, spiritual values». «If the West actively changes reality to suit its needs and desires, then a person with an Eastern mentality prefers to preserve himself and his group despite the pressure of temptations and fashionable trends». (Muller, 2020) (httIt is known that mentality is particularly pronounced in stressful situations. According to S. Lukyanenko, «We look at the world through the thick curved glasses we were given in childhood. These glasses are education, culture, and mentality. You can never get rid of them». (Quotes, 2024).

There is a general trend towards live broadcasts on modern Uzbek television, including entertainment content. As well as the constant preservation of the culture of behavior and mentality in the speech of Uzbek journalists and TV presenters. Sh. M. Niyaziliyev states that the psychology of a people «manifests itself in typical features of people's character, in their feelings, temperament, needs, tastes, prejudices, habits, will and other psychological phenomena, which are fixed by customs and traditions, fixed in the forms of culture, passed down from generation to generation». (Niyazaliev, 1986).

To become such a person on television in the era of information globalization, in the conditions of a market economy and competition, it is necessary to take into account the demands of the time and develop the following skills:

1. Adaptation to multimedia content: Uzbek television journalists are effectively adapting to multimedia communication requirements, combining traditional work methods with new technologies. They create content for television, Internet platforms, social networks, and mobile applications, which requires expanding their professional skills.

2. Development of digital skills: Uzbek television journalists are increasingly mastering digital tools and technologies necessary for multimedia. This includes using analytical tools, mastering new content creation and editing programs, and working with social media to interact with the audience.

3. Multitasking and cross-functionality: Modern requirements for TV journalists in Uzbekistan require them to

perform several functions simultaneously, such as gathering information, writing text, creating video content and interacting with the audience through various channels, conducting online broadcasts, creating interactive materials, and using social media to get feedback from viewers. This requires a high degree of flexibility and multitasking.

4. Ethical and professional standards: In the context of multimedia communication, ethical norms and professional responsibility become more important. Uzbek television journalists face challenges in ensuring the reliability of information, preventing the spread of fake news, and maintaining a balance of opinions.

5. Influence of cultural and socio-political factors: Uzbekistan's unique cultural and socio-political contexts significantly impact the work of television journalists. They should consider local characteristics and audiences when creating content, influencing approaches to providing information and choosing topics.

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AKADEMIK ARAŞTIRMALARDA YAPAY ZEKANIN ROLÜ

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Özet: Günümüzde yapay zeka araçları, bilimsel araştırma yapan bilim insanlarına büyük fırsatların kapısını açmıştır. Özellikle ChatGPT gibi yapay zeka araçları bilimsel makale yazımında bir takım kolaylıklar yaratmaktadır. ChatGPT'yi kullanarak hızlı ve kolay bir şekilde bilimsel bir makale yazabilir, bir makale planı geliştirebilir, gerçekleri ve kanıtları ekleyebilir ve makalenin stilini geliştirebilirsiniz. Ancak ChatGPT'yi kullanmanın da kendi kısıtlamaları ve kuralları vardır. Çünkü yapay zeka insanın potansiyelini tam olarak yansıtmıyor. Bu tezde araştırmacıların neden ChatGPT kullanması gerektiği, ChatGPT kullanarak etkili bir bilimsel makalenin nasıl yazılacağı ve yapay zekanın bu aracının sınırlamalarının neler olduğu gibi bir takım konular analitik olarak ele alınmıştır.

Anahtar kelimeler: Yapay Zeka, ChatGPT, bilimsel makale, düzenleme

ChatGPT gibi yapay zeka (YZ) araçlarının kullanımı bilimsel araştırmalarda giderek daha önemli hale geliyor (Kurian & ot., 2023). Teknoloji çağında çoğu araştırmacı ChatGPT hizmetini etkin bir şekilde kullanıyor (Hutson, 2022). İnsan icatlarının tacı olan yapay zeka sisteminde çalışan bu araçların uygun kullanımı sayesinde araştırmacılar, bilim sistemindeki mevcut sorunlara makul çözümler bulabilir, yeni hipotez ve görüşler geliştirebilir, zaman ve kalite açısından iyi sonuçlara ulaşabilirler (Başaran & Yeşilbaş, 2024). Tek şart bu aracın etik olarak kullanılmasıdır (Oçak, 2023).

Bilimsel makale yazmak zaman alıcı bir süreçtir. Bu durumda araştırmacının seçtiği konuyla ilgili literatürü toplaması, sıralaması, incelemesi ve kendi görüşüne uygun alıntıları seçmesi gerekecektir. ChatGPT gibi yapay zeka araçları, insanların zamandan tasarruf etmesine ve yukarıda belirtilen tüm organizasyonel görevlerin saniyeler içinde gerçekleştirilmesine yardımcı olur (Else, 2023). Bu, yazarların zamandan tasarruf etmesine ve araştırma makalesinde gözden geçirilmesi gereken makaleye odaklanmasına yardımcı olur (Yılmaz & Kır, 2024).

Ayrıca ChatGPT gibi yapay zeka araçları, bir makaledeki argümandaki hataların, tutarsızlıkların veya boşlukların tespit edilmesine yardımcı olarak yazma kalitesini artırır (Aşkun, 2024).

Aynı zamanda ChatGPT, İngilizce dilbilgisi ve cümle kurma konusunda yardımcı olabilir, uygun kelime seçimi önerebilir ve metni bir dilden diğerine çevirmeye yardımcı olabilir (Zheng & Zhan, 2023).

Yukarıdakilere ek olarak ChatGPT, bir makale başlığı önererek, araştırma metnini kısaltarak veya genişleterek, sonuçları tartışarak ve hatta yaratıcı fikirler önererek intihal tespitine

yardımcı olur (Gao & ot., 2022).

Genel olarak ChatGPT gibi yapay zeka araçlarını kullanmak, uzmanların araştırma makalelerini daha verimli ve doğru bir şekilde yazmalarına büyük ölçüde yardımcı olabilir, böylece araştırma bulgularının kalitesini ve etkisini artırabilir.

ChatGPT'nin temeline inmeden önce yapay zekanın tanımına kısaca göz atmak gerekir. Yapay zeka, genellikle insan zihniyle ilişkilendirilen yeteneklere sahip bilgisayar sistemlerinin oluşturulmasıyla ilgilenen özel bir bilgisayar bilimi alanıdır: dil anlama, öğretme, tartışma, problem çözme, çeviri ve benzeri yetenekler gibi (Otaqulov, 2021).

ChatGPT, ABD şirketlerinden biri olan OpenAI tarafından geliştirilen yapay zeka tabanlı bir chatbottur. Her girişin önemini farklı şekilde ağırlıklandıran, kendi kendine odaklanan bir mekanizma kullanan, transformatör modeli adı verilen derin bir sinir ağı cihazını temel alır. Transformatör modeli, bağlam araştırması için geniş metinsel veri topluluklarının incelenmesine uyarlanmıştır (ChatGPT, 2024).

Kullanıcı bir metin sorgusu girdiğinde, ChatGPT girilen metni okur ve daha önce girilen benzer metinler arasında istenen yanıtı arar. Cevaplar kısa bir formatta, uzun bir makale halinde veya hatta konuşma formatında sunulabilir (Dönmez & ot., 2023).

ChatGPT gibi yapay zeka araçları, otomatik içerik oluşturma, metin çevirisi ve doğal dil işleme gibi çok çeşitli uygulamalar için popüler bir araç haline gelmiştir (Mohamed, 2023).

ChatGPT uzmanların literatürü incelemesine, sıralamasına ve analiz etmesine yardımcı olabilir.

Konu Seçimi: ChatGPT, ilgili anahtar kelimeleri kullanarak literatürü gözden geçirir ve araştırmacıların kendi odak noktalarıyla alakalı bir konuyu seçmelerine yardımcı olur. Örneğin bir araştırmacı: «Yapay zekanın metin düzenlemedeki rolü nedir?» sorusuna ChatGPT, ilgili anahtar kelimeleri kullanarak araştırma alanlarının bir listesini oluşturacaktır. Örneğin, «Medya metinlerinin düzenlenmesinde yapay zekanın rolü».

Literatür arama: ChatGPT, önemli veritabanları ve kaynaklar sunarak yazarların ilgili literatürü aramasına yardımcı olur. Örneğin bir uzman «Otomatik düzenlemeyle ilgili makaleleri bulmak için en iyi veritabanı hangisi?» sorusunu sorarsa, ChatGPT, «Otomatik düzenleme», «makale» gibi anahtar kelimeleri kullanarak ilgili literatürün bir listesini oluşturur.

Makale Seçimi: ChatGPT, bir tez veya makale yazarken literatür taraması için gerekli olan bilimsel makaleleri inceleyerek ve özetleyerek araştırmacıların kısa özetler yazmasına yardımcı olabilir. Örneğin bir araştırmacı şu soruyu sorabilir: «Doğal dil işlemeyle ilgili son makalelerin sonuçlarını özetleyebilir misiniz?» ChatGPT, bu konu hakkında yayınlanan makalelerin

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ana sonuçlarını ve bunların ele alınan konuyla olan ilgisini analiz eder ve bunun bir özetini oluşturur.

Alıntı ve Referans: ChatGPT aracılığıyla uzmanlar herhangi bir alıntı formunun oluşturulmasını talep edebilir. Yapay zeka aracı ise istenilen tarzda, örneğin APA tarzında literatüre bir alıntı oluşturuyor.

Genel olarak ChatGPT, yazarların kendi alanlarına uygun konuları seçme, literatür ve makaleleri arama, analiz etme, özetleme ve bunlardan alıntı yapma gibi zaman alan görevleri gerçekleştirmelerine yardımcı olur.

ChatGPT bir yapay zeka aracıdır, ne kadar gelişmiş olursa olsun kesinlikle kusursuz değildir.

Bağlam eksikliği: ChatGPT gibi yapay zeka araçları, bilimsel metnin bağlamını ve nüanslarını her zaman tam olarak anlayamayabilir. Bu durum bilimsel araştırma konusuna uygun bilgi veya literatürün sunulamamasına neden olur.

Yanlış Bilgi: YZ araçları önceden tanıtılmış bir veri tabanı üzerinde çalıştığından, henüz üzerinde çalışılmamış bir konu hakkında yanlış sonuçlar ve cevaplar verebilir. Sonuç olarak taraflı veya yanlış öneriler sunuyor (Wen & Wang, 2023).

Yaratıcı Bağımlılık: YZ araçlarına aşırı güvenmek, yaratıcı ve eleştirel düşünmede düşüşe ve ayrıca metnin kalitesi hakkında bağımsız düşünme yeteneğinde düşüşe yol açabilir.

Teknik sınırlamalar: YZ araçları karmaşık bilimsel kavramları, teknik terimleri veya bilimsel metinlerin inceliklerini anlayamayabilir.

Dil sınırlamaları: YZ sistemindeki araçların çoğu İngilizce olarak geliştirilmiştir ve diğer dillere entegrasyon bir zorunluluktur. Özbekçe'de henüz ChatGPT'nin bir benzeri yok. Dolayısıyla Özbek yazarların bu yapay zeka aracı aracılığıyla İngilizce iletişim kurması gerekiyor.

ChatGPT gibi yapay zeka araçları, daha önce yayınlanmış makalelerden veya çevrimiçi kaynaklardan metne benzer metinler üretebilir ve bu da intihal ürünü olduğunu düşündürür. Bilimsel araştırmalarda intihal riski ciddiye alınması gereken potansiyel bir sorundur.

Uzmanlar bunu önlemek için yapay zekanın yeteneklerinin araştırma çalışmalarında etkin bir şekilde kullanılmasına yardımcı olacak bir dizi öneri geliştirdi:

Öncelikle araştırmacılar YZ tarafından önerilen sonuçları özetlemeli ve bu konudaki görüş ve düşüncelerini yazmalıdır.

İkincisi, YZ tarafından oluşturulan metni kullanırken araştırmacıların metinde kullanılan kaynaklardan uygun şekilde alıntı yapması gerekir. Bu durumda alıntıları doğru kullanmak ve alıntı cümle kurallarına uymak gerekir.

Üçüncüsü, ChatGPT kullanırken araştırmacıların metinde

intihal olup olmadığını mutlaka kontrol etmesi gerekir. Bu, telif hakkı ihlallerini önler.

Yapay zeka araçlarının etkin kullanımının bilimsel araştırmalar başta olmak üzere her alanda fayda sağlayabileceğini belirtmek gerekir. Yukarıdaki değerlendirmelere dayanarak aşağıdaki hipotezleri oluşturuyoruz:

Öncelikle yakın gelecekte YZ'nın bilimsel araştırmalara katkısı ayrıca belirtilebilir. Örneğin, YZ araçlarının makale yazımındaki revizyonlara ve kavramlara katkısı raporlanarak dergiler daha önce yayınlanmış makaleleri inceleyebilir veya yazarların YZ'yı uygunsuz şekilde kullanması engellenebilir.

İkincisi, YZ kullanımı çoğu araştırmanın ayrılmaz bir parçası haline gelebilir. YZ bir dezavantaj olmaktan ziyade araştırma araçlarından biri olarak görülebilir.

Üçüncüsü, YZ sistemleri hem tasarım hem de pratikte her zaman kontrole ihtiyaç duyacaktır. Bu, YZ geliştiricilerinin sürekli olarak hizmet kalitesini artırmak için arama yapmasına ve çabalamasına neden olur. Bu nedenle YZ'nin yardımıyla oluşturulan bilimsel araştırma çalışmaları, insan potansiyelinin tamamının yerini tutamaz. Yani yukarıda da belirtildiği gibi YZ araçları işin kalitesini artırmaya yönelik bir araç olarak kullanılmaktadır.

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THE ROLE OF ARTIFICIAL INTELLIGENCE IN ACADEMIC RESEARCH

Annotation: Today, artificial intelligence tools have opened up significant opportunities for researchers conducting scientific studies. Specifically, AI tools like ChatGPT offer various conveniences in writing scientific articles. Using ChatGPT, one can quickly and easily draft a scientific article, develop an article outline, add facts and evidence, and enhance the article's style. However, the use of ChatGPT also comes with its own limitations and rules, as artificial intelligence cannot fully reflect human potential. This study analytically addresses topics such as why researchers should use ChatGPT, how to write an effective scientific article using ChatGPT, and the limitations of this AI tool.

Keywords: Artificial Intelligence, ChatGPT, scientific article, editing

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THE PRINCIPLE OF FOLLOWING LITERARY LANGUAGE STANDARDS IN SPEAKING SKILLS

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Abstract: Speech culture is a unique practical field of Uzbek linguistics. The granting of the status of the state language to the Uzbek language means that public affairs, education, training, promotion, and propaganda in our Republic are carried out in the Uzbek language. It is through education that we can enhance our appreciation for our Language, and understand its importance in literature, art, radio, television, and periodical press in the formation and development of speech culture.

Keywords: Spiritual – educational, culture, Uzbek literary language, linguistics.

Language and behavior are traditions that enter a person's blood and spread throughout his body, so ignoring them always causes big and small tragedies. It is not a secret that the modern Uzbek literary language is fully formed and fulfills a great social mission. This Language was formed as a common language for representatives of our land.

The decree of the President of Uzbekistan, Sh.Mirziyoyev, on measures to further develop the Uzbek language and improve the language policy in our country, pays special attention to spiritual and educational education and language issues. As long as there is a language, the nation is alive. It is not for nothing that Language is compared to Mother; a person cannot live without seeing his mother and without feeling her pure love and affection (Mirziyoyev, 2020).

In the speech by President Shavkat Mirziyoyev on the occasion of the 30th anniversary of the granting of the status of the state language to the Uzbek language, he said: «Whoever wants to feel the grace, charm, and power of the Uzbek language, as well as its unlimited possibilities, should listen to the stories of our Munis mothers, our thousand-year-old epics, and immortal statuses. let him listen to the magical songs of our hafiz». Our ancestors spoke to the world through our mother tongue. They created great examples of culture, scientific discoveries, and artistic masterpieces in this Language (Mirziyoyev, 2019).

First, every future specialist should be a true master of his native Language. In our Republic, state affairs, education, training, promotion, and propaganda are conducted in the Uzbek language. The attitude towards Language has changed radically, and the study of all its possibilities is being carried out on a large scale. At the same time, one of the factors determining the level of fulfillment of the social function of the Language, a deeper study

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of the field of speech culture, is one of the critical issues before us.

There are many languages in the world, but every nation and every society has its Language that has been formed and refined since ancient times. Since the Language belongs to the society and the nation, the members of the society reveal its characteristics and determine the place of this Language among the people and in the society. A person who understands and appreciates his mother tongue and makes a small contribution to its development and place among the languages of other nations should not be misled into the ranks of patriots and spiritual people. We can add. On the contrary, a person spoils the riches of our Language and disrespects his Language, family, society, and people, and himself sinks into ignorance. He adds those around him to this mire as if that were not enough. This leads us to preserve this sacred heritage left by our ancestors. After all, the Language is a reflection of the spirituality and culture of the society.

The Uzbek language is one of the most prestigious languages with an ancient history and unique written traditions (Jumakhojayev, 1997). As the Uzbek language is recognized as the state language of the Republic of Uzbekistan, this does not hinder the use and development of other nationalities and ethnic languages in the territory of the Republic, as well as the accessible communication of representatives of all nationalities living in Uzbekistan in their native languages. Articles 2, 4, 6, 10, and 14 of the Law «On the State Language» (1995) stipulate the protection of the languages of representatives of other nationalities. This expresses our nation's boundless respect for other nations and peoples' history, culture, and Language. After all, only a nation that values its mother tongue respects the mother tongue of others.

The Swiss linguist Ferdinand de Saussure said: «Language is a social, spiritual phenomenon that serves everyone equally. Speech is expressing an opinion by a specific person based on his capabilities» (Saussure de, 2004).

Language is not just a means of communication, but a social phenomenon that belongs to and serves everyone equally. It is a product of society, and its longevity, depreciation, and disappearance without a trace are all determined by the society that nurtures it.

Our Language is vibrant; its reserve is measured by several hundred thousand years (Imomnazarov, 1996). It is up to us to be able to use this wealth of our Language. Acting and using words according to the situation shows how spiritual we are. In this regard, the wise words of Alisher Navoi, «Language is the lock of the heart's storehouse, and words are the key to the heart's storehouse», is clear proof of our opinion. As mentioned above, our Language is vibrant, and appropriate use of these resources

only decorates our speech.

In the past, various evil forces that invaded our country repeatedly tried to separate us from our Language, history, culture, and religion. It is well known from history what kind of sufferings, hardships, and misfortunes they brought upon our country. Fate has blessed us with such polishers, babes, Abdullah, who became the protective shield of our nation's spirituality and mother tongue in difficult testing days.

Our brave and tenacious people have fought for their freedom and independence in all problematic trials, giving countless victims in this way. Despite all oppression and violence, they have preserved their native Language and national pride, developing it in every way and delivering it to today's generations. We must preserve our mother tongue, increase its prestige, leave its beauty and purity as a legacy to the generations, and praise it to the world. By maintaining its freshness and polishing it, and by incorporating it into digital systems with a modern approach and creating educational programs in our national Language, we can ensure a brighter future for our Language.

Loving and honoring the Language is equal to loving and honoring the nation. The centuries-old rich history of our people and the ancient and rich culture were formed under the influence of the Uzbek language (Mahmudov, 2000). Today, our anthem is sung in Uzbek in honor of the achievements of our youth and the victories of our athletes in all countries of the world. I saw the elegant freshness of the Uzbek language in the works of art written in my mother tongue, which I read, and I felt it in the letters of my grandmother Kumush in «Bygone days» («Otkan Kunlar».) As the word «MOTHER» is used in our Language, we, as loyal daughters of the Uzbek nation, keep the purity of our Language in our hearts with the help of our mothers and pass it on to the next generation. The happiness of being able to contribute to the development of our mother tongue in the future will also arouse great pride in the hearts of us Uzbek girls.

Speech culture is a unique practical field of Uzbek linguistics. It is currently one of the urgent problems of linguistics. The solution to this problem is related to the development of our general culture and to the further improvement of the teaching process in higher schools, secondary special educational institutions, and secondary schools.

It is gratifying that the subject of speech culture is taught in all educational institutions today. Knowing and learning the secrets of public speaking should be considered a vital necessity for representatives of all fields, experts, and, in general, for any civilized person. The scientific study of the Uzbek literary language and its norms is significant for Uzbek speech culture. It is only possible

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to talk about the culture of speech with a deeper investigation of the laws of the development of the literary Language, the general state of the standards of the literary Language, and stable and unstable phenomena in it (Yoldoshev, 2000).

Eliminating defects and deficiencies in our speech and developing a better speech culture than ever is a political and social issue of national importance. Linguists and representatives of all fields living in our Republic should pay attention to this issue. The culture of speech is a component of universal culture and determines who the owners of high culture are. Language, the primary weapon of ideological struggle, must be sharper than ever.

In the history of Central Asian culture, speech culture has a special place. In the East, for example, in Movarounnahr, many good opinions were expressed about the importance, meaning, and appropriate use of the word eloquence, preaching, i.e. preaching, in conjunction with promoting the Qur'an. From this point of view, the concept of «speech culture» called «Speech etiquette» and «Speech culture» has long attracted the attention of scientists and intellectuals: Abu Rayhan Beruniy, Abu Nasr Farabiy, Ibn Sina, Abu Abdullah al-Khorazmiy, Mahmoud Kashg. Ariy, Mahmoud Zamakhshariy, Yusuf Khos Hajib, Ahmad Yugnakiy, Sufi Olloyar, Abdurahman Jami, and Great figures such as Alisher Navoiy wrote works on Language, vocabulary, grammar, and logic while paying serious attention to speech etiquette in general.

The great encyclopedist Beruni (973-1048), in his work «Geodesia», says that the emergence and development of every science are caused by the necessity of human life (Azamov, 1996). Speech skill is the ability to follow literary standards and choose the most correct, most appropriate expression from the mutually available options. A high speech culture makes a person's general high culture, thinking culture, and conscious love for Language invisible. The Language of fiction strengthens and enriches the cultural achievements and traditions of the nation with its best examples. Speech culture is a social phenomenon that closely connects with the development of society, science and technology, and cultural and literary life. As the cultural level of the members of the society increases, their speech becomes polished and polished, improving by the rules and norms of speech culture.

In conclusion, literature, art, radio, television, and periodical press have a special place in the formation and development of the point's culture. Lexicography, in particular, explanatory spelling, pronunciation, educational dictionaries, and other special dictionaries are essential in the standardization of literary Language, the formation of speech culture, and the development of the theory of speech culture.

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THE ROLE AND TASKS OF PARTICIPANTS (JOURNALIST – TEXT – AUDIENCE) IN THE PRODUCTIVITY OF ANALYTICAL GENRES

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Abstract: This thesis describes the uniqueness of journalist-text-audience participation in journalistic materials written in analytical genres, their role and tasks, and their impact on information efficiency. The main focus is also on who bears the greatest responsibility for the balance between the triangle of analytical content.

One of the most frequently asked and studied questions by media researchers is what kind of information interests the audience in general. It can be answered in different ways. For example, people are most interested in events that directly occur in the society in which they live. The object of study of any journalistic work,

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whether it is an article, a review, or a journalistic investigation, is a specific event that occurred in society.

What is an event? According to the Russian researcher A. Tertychny, «an event is an action, a social step that occurs in a certain place and within a certain time interval (has a clear beginning and end)» (Tertychny, 2000). In national journalism, words such as event, situation, state, and process are often used about an event. However, there is a specific difference between an event and these words. For example, an event is also an action, but it does not always happen; its occurrence can be explained by the fact that it is an action that occurs unexpectedly. If a situation is a concept close to an event but indicates the quality of the action, then a situation represents a part of the event, a manifestation. The process is an ongoing action that has not yet ended. Their commonality is explained by the fact that they are part of the action. In our opinion, they are generally called reality in journalism. Thus, the object of study of journalism is an event, various events that occur in society. If they are directly concerned with the interests of society's citizens, none of them will be ignored.

Thus, among the events occurring in society, a journalist must distinguish the most important, most relevant ones that should be covered. This is not easy and requires the journalist to have sufficient knowledge and information about them. The event selected and intended for coverage in the media must be of social importance and interest to various social groups, strata, and specific individuals in it. It must be intended to satisfy, first of all, the interests and demands of society as a whole and those of these social groups and individuals. The more people the selected event concerns, the greater its relevance. This requirement, of course, also applies to analytical genres.

Even in analytical genres, journalistic work generally consists of three components: a journalist, a text, and an audience. This, in turn, is the initial form of the journalism model, which is a conceptual framework that outlines the key elements and their relationships in the journalistic process (Meshcheryakov & Zinchenko, 2004).

Aristotle wrote in his work «Rhetoric»: «Speech consists of three elements. These are: the speaker himself, the subject he is speaking about, and the people who hear the speech" (Arestotel, 1978). With this idea, Aristotle was the first to propose a practical model of journalism. This model, which can be related to the current concept of 'mass communication», outlines the key components of the journalistic process: the journalist as the speaker, the information or news as the subject, and the audience as the recipient of the speech.

Speaker + journalist

Speech + information, news (text, video, audio)
audience + (reader, listener, viewer, user)

A journalist is a specialist in delivering information. Their place in society is defined by their professional skills and their responsibility to provide society with accurate and relevant information.

Information is a product prepared or created by a journalist that informs about an unavoidable reality that has occurred (in the form of text, video, or audio), leaves an impression, and has an impact.

The audience is a consumer of information and an object of psychological relations. At the same time, the audience is not only an economic category that refers to the market for media products. The concept of the audience is linked to socio-cultural unity (Toshpoʻlatova, 2013). Researchers in the media field emphasize that information in various styles and forms is one of the important signs of the effectiveness of mass media, which helps to create a consumer society that suits people's tastes and interests.

The role and participation of journalists in the composition of journalistic works in analytical genres are of great importance. We will dwell on their role and tasks separately.

Journalist. In analytical genres, a journalist is a key figure in creating content. His or her tasks include the following:

• Information gathering and analysis: A journalist prepares information based on reliable sources by searching for facts, studying them, and analyzing them. In order to analyze a specific event that has occurred, a journalist must first note in the text how he or she imagines it, and if there is a mystery, problem, or complex situation in it, determine the main task that will respond to it (Toshpoʻlatova, 2019).

• Analysis and objectivity: This section provides a comprehensive analysis of the information while introducing personal views into the text.

• Understanding the target audience: A journalist must have a clear understanding of their readership. Unfortunately, many journalists (a trend that hasn't changed much in national journalism) often overlook the importance of their audience, assuming that the public is the target audience, and convey the information in the text without specifying who it is for. The information in the text should be presented in a way that caters to the audience's needs.

• Competent and literate writing: Writing in analytical genres is more complex than in other genres. First of all, this requires knowledge from the journalist. His material will be interesting and valuable if he works with sufficient topic knowledge. Sometimes, there can be a lot of complex facts and contradictory opinions in the journalist's material. The journalist must separate the central

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fact from the secondary one and express the complex and intricate idea in a simple, understandable, and precise form for the reader. The author's point of view plays a key role in analyzing the facts. For this reason, the journalist must study the issue in depth from all sides and, armed with facts, evidence, and proofs that give rise to the problem and reality, be able to clearly express his analysis based on this knowledge

Speech is an idea that has become a reality using the expressive means of language. Its task is to translate the product of the harmonious activity of consciousness, memory, and thinking into a literary normative form understandable to everyone, to materialize it (transform it into information), and to convey it to the audience (Niyozmetova, 2006).

In the preparation of journalistic material in analytical genres (it is also important in other genres), especially in the press and electronic sites, the text is the primary tool, and in many ways, it plays a decisive role in conveying information to the audience:

Content and analysis: The text must be understandable and meaningful. For this, the content must be based on verified and analyzed information. Unfortunately, texts in the national media are often presented without verification and without distinguishing between primary and secondary facts. The text should constantly be optimized, simple, understandable, and free from complex words, which increases its impact on the audience.

The logical structure of the text: A minimal, logical text is called writing. Systematic placement of thoughts in the text and explanation based on rational logic, compatibility of fact and opinion, and compatibility of values and experiences serve efficiency.

Language and style in the text: The fluency of the text from a linguistic point of view, ease of reading, appropriate use of words, logical editing, stylistically attractive content, and concise expression are important. Only some journalists pay attention to the richness of the language, ease of reading, and uniqueness of the material they prepare.

The role and tasks of the audience

The question of who and why a journalist writes often causes much discussion. Most people answer that it is for the audience. This is so. However, the audience of analytical journalism is not an audience that is satisfied with simply receiving information about the event happening around them, but an audience that wants to understand the essence and significance of the event and participates in analytical genres as a receiver and its role is expressed as follows:

• Understanding and evaluation: The audience understands and reacts to the presented information.

• Reflection and expression of opinion: In today's information space, the audience often becomes an active participant, expressing their opinions and attitudes (through social networks and forums).

• Demand and need: The audience shows interest in specific topics, which affects the journalist and the process of creating the text.

Interaction of participants

In analytical genres, the triangular cooperation of the journalist - text - audience is very important. In the analytical processes, each component and party has its role and participation, affecting whether the material turns out well. The participation of the parties in the triangle and the correct fulfillment of the tasks of each component increases the effectiveness of information:

To achieve effectiveness in analytical genres, interaction and balance between the journalist, text, and audience must be ensured. The impartiality and professionalism of the journalist, the high content value of the text, and the active participation of the audience determine the success of this process.

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DEVELOPMENT TRENDS IN INTERCULTURAL RELATIONS

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Abstract: In this thesis, the authors explore the factors that shape intercultural relations in society and underscore the pressing need for further research in this field.

Social relations, a complex web that permeates all aspects of human life, are typically categorized into political, economic, social, and cultural spheres. Culture, in its broadest sense, encompasses all human activities: physiological, material, and spiritual (Frame, 2017). However, in this context, we focus on the intricate interplay of language with the spiritual aspect of culture, as expressed through traditions, customs, and morality. This interaction is of profound significance in these areas (Harutyunyan, 2011).

The content of the interaction of language and culture should be understood as the language's service in the communication process between individuals (Lut & Starenkova, 2022).

Secondly, according to social status, ordinary citizens or representatives of non-governmental organizations and state bodies belong to various national cultural figures that arise in the process of social relations in the field of culture. This means that communication through language includes individuals who define the semantic and symbolic boundaries of their respective cultures, not their own culture.

Communication through language, being carried out through individuals, provides the following opportunities:

– firstly, a rich culture contains many hidden possibilities that allow building a semantic bridge to another culture;

– secondly, a creative person can go beyond the limitations imposed by the original culture. Therefore, a person, being a cultural creator, can find a way to communicate with different cultures (Alimova, 2016).

Based on this, it can be said that culture, unlike language, performs an establishing function since traditions and customs regulate social relations. That is, it creates social relations in society. Language has a specific feature about culture: It serves as a service function, a necessary condition for communication, and through it ensures the emergence, change, and termination of social relations.

This trend in the development of intercultural relations leads

to the need to consider the factors of intercultural communication, including the problem of interaction between language and culture, from three central positions:

– The first is the interaction of language and culture within the framework of the same national-state subject. It has different national-cultural characteristics;

– secondly, the interaction of the language and culture of different nationalities and ethnic groups within the framework of a single state language;

– Third, different peoples' languages and cultures interact with each other.

For example, in the first case, in Uzbekistan, the interaction of the Uzbek and Karakalpak languages and cultures can serve (Aytmuradov, 2010).

The second case, in Russia, involves the interaction of the national languages and cultures of Buryatia, Dagestan, or Ingushetia when there is a Russian federal state language.

The third example is the interaction of the languages and cultures of the peoples of Uzbekistan, Russia, and Great Britain, each of which has national-state sovereignty.

Here, suppose the first two positions are more well-known and understandable. In that case, the third position is new and actively developing in many ways, expressed in the increased influence on changing the interaction of language and culture in the direction of universalization. Such a tendency to universalization arises based on the generalization of language and, through it, the culture of different peoples.

The language with universal properties also includes the Russian language, previously the state language of the former Soviet Union countries. It has not lost its importance as a language of international communication in the CIS countries. The volume of activity of the Russian language in the mass media of Uzbekistan also evidences this. In particular, along with the Uzbek language, a large language space is given to the Russian language on TV and radio channels, in print publications, and on the Internet.

Thus, the volume of broadcasts on television in Uzbek is 90.9%, in Russian—9 %, and in English—1% (1); on the radio in Uzbek is 99%, in Russian—12%, and in English—5% (2); and on websites: in Uzbek—5%, in Russian—90%, and in English—75%.

The three-stage space should include the emergence of the Uzbek language into English through Russian. At the same time, in modern times, in many cases, Uzbek speakers learn English through Russian, leaving traces of both languages in themselves and, through the language, traces of their culture. At the same time, the number of Uzbeks who bypass Russian and mainly learn English directly is increasing. The increase in Uzbek-English and English-

Uzbek dictionaries evidences this. Therefore, in connection with the increasing trend of Uzbek-English bilingualism and M.Z. According to Sadriddinova, «trilingual dictionaries can only be educational content; they are intended for bilingual schoolchildren and students who study a third language as an academic subject. For example, students of Uzbekistan who know their native language, speak the language of interethnic communication, and study English» lose their significance (Sadriddinova, 1984).

Based on all that has been said, the following conclusions can be drawn:

– firstly, two languages, Russian and English, have a significant impact on the Uzbek language and culture, with a tendency to increase the importance of English;

– secondly, within the framework of public education, the interaction of language and culture should be improved to the extent that it can provide all the actions in the field of culture in the human mind in the direction of language development;

– Third, improving intercultural interactions through international dialogue in the context of globalization should establish a beneficial balance for their functioning in the national language and cultural space and find forms and methods capable of ensuring this.

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IJTIMOIY TARMOQLARDAGI MULOQOT TILINING LINGVISTIK TAHLILI

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Annotatsiya: Ushbu tezisda ijtimoiy tarmoqdagi muloqot tilining lingvistik tahlili, tahlilning turli usullari, jumladan, sifat va miqdoriy kontent tahlili, hissiyotlarni tahlil qilish, mavzuni modellashtirish va tarmoq tahlilini muhokama qilish kabi bir qator masalalar ko'rib chiqilgan. Bu mulohazalar jurnalistika sohasidagi tadqiqotchilarga tildan qanday foydalanilishni, jamoatchilik fikrini shakllantirishni va odamlar o'rtasidagi o'zaro munosabatlarni yo'lga qo'yishni tushunishga yordam beradi.

Kalit so'zlar: ijtimoiy tarmoq, foydalanuvchi, onlayn muloqot, lingvistik tahlil

Raqamli asrda ijtimoiy tarmoqlar insonlar hayotining ajralmas bir qismiga aylandi, ularning muloqot shakllari va tildan foydalanishdagi qarashlari va odatlarini o'zgartirdi (Yasemin, 2023). Facebook, Twitter, Instagram, Telegram va WhatsApp kabi platformalar foydalanuvchilarga fikr-mulohazalarini, his-tuyg'ularini va qarashlarini bildirish uchun turli imkoniyatlarni taqdim etadi (Guntur and ot., 2023).

Ijtimoiy tarmoqlar tilining lingvistik dinamikasini tadqiq qilish zamonaviy ijtimoiy munosabatlarni tushunish uchun juda muhimdir. Ushbu tezisda ijtimoiy media kontekstlarida tildan foydalanishning ahamiyati va oqibatlari tahlil qilinib, zamonaviy muloqot shaklining nozik tomonlari tadqiq qilinadi (Milkova, 2021).

Ayrim tadqiqotchilarning (Fedotov and ot., 2020) ma'lumotlariga ko'ra, hozirgi globallashgan dunyoda eng ko'p qo'llaniladigan aloqa turi onlayn muloqotdir. Ijtimoiy tarmoqlarning muloqot tili o'z maqsadlariga xizmat qiladigan va o'z almashinuv vositasiga ega bo'lgan texnologiya sifatida qaraladi. Bundan tashqari, onlayn muloqot turli xil diskursiv tajribalar, o'ziga xos yondashuvlar va muloqot formatlarini o'z ichiga oladi (Miftakhova and ot., 2020). Bugunga kelib virtual til shaxsiyati haqida turli munozaralar ketmoqda (Shkola and ot., 2022). Biroq, bu borada tadqiqotchilarni tobora ko'proq qiziqtirayotgan mavzu bo'lgan Internet tilining lingvistik xususiyatlarini o'rganish nihoyatda muhimdir.

Malakali kontent tahlili matnlar va xabarlardagi mavzular, ohang va aloqa shakllarini aniqlaydi.

Miqdoriy ma'lumotlarni tahlil qilishda katta hajmdagi matn ma'lumotlarini o'rganish uchun statistik usullar qo'llaniladi, shu jumladan, so'zlar va iboralarning chastotali tahlili ham.

Tuyg'ularni tahlil qilish sun'iy intellekt tizimida ishlovchi

qurilmalarning oʻrganish algoritmlari yordamida matnning hissiy ohangini avtomatik ravishda aniqlash uchun ishlatiladi.

Mavzularni modellashtirish matnlardagi yashirin mavzularni ochish uchun Yashirin Dirichlet Allocation (LDA) kabi algoritmlardan foydalanadi.

Tarmoq tahlili foydalanuvchilar oʻrtasidagi munosabatlarni ularning aloqa shakllari asosida tekshiradi.

Til uslubi tahlili turli foydalanuvchilar guruhlari, jumladan, jargon va emoji ishlatadigan til xususiyatlarini oʻrganadi.

Tabiiy tilni qayta ishlash (NLP) usullari katta ma'lumotlar toʻplamlarini tahlil qilish, ijtimoiy tarmoqlarda tilni tushunishni yaxshilash uchun ishlatiladi.

Ijtimoiy tarmoqlardagi muloqot ogʻzaki til va yozma nutqdan farq qiladi. Oʻzbek adabiy tili ikki shaklda ifodalanadi: ogʻzaki va yozma nutq. Ularning har biri oʻziga xos xususiyatlarga ega boʻlib, til vositalari tizimi, adresat xarakteri va qabul qilish xususiyatlariga koʻra farqlanadi.

Amirov (1977) fikricha, ogʻzaki nutq tilning boshlangʻich holatidir., Ogʻzaki nutqni tashkil etuvchi uning asosiy kommunikativ shartlari:

1) fikr bildirish ogʻzaki boʻlib, soʻzlovchi va tinglovchining yuzma-yuz boʻlishini talab qiladi;

2) fikr bildirish ikki yoki undan ortiq kishining ishtirokini talab qiluvchi dialog shaklida boʻladi;

3) fikr bildirish erkin suhbat davomida oʻz-oʻzidan sodir boʻladi.

Internetda qoʻllaniladigan yozma nutq kitobiy yozma nutqdan farq qiladi. Interaktiv tarmoq muloqoti ogʻzaki tilga oʻxshash sur'atga ega (Hamza, 2023). Ijtimoiy tarmoq ikkinchi hayot ga oʻxshaydi, haqiqiy hayot oʻrnini bosishga harakat qiluvchi, elektron pochta, chat yoki forumlardan farqli oʻlaroq oʻziga xos boy va noyob til xususiyatiga egadir (Ellison, 2007). Foydalanuvchilar ijtimoiy tarmoqlarda oʻzi haqidagi ma'lumotlarni tarmoq foydalanuvchilari bilan baham koʻradi, bu, bir tomondan, muloqotning yashirin (anonim) jihatini kamaytiradi. Kimdir ijtimoiy tarmoqlarda shaxsi, manzili va ish joyi (ta'lim tashkiloti) haqida batafsil ma'lumot bersa, chat va forumlarda taxallusdan foydalanishi mumkin. Oilaviy ahvol va siyosiy qarashlar kabi shaxsiy ma'lumotlar foydalanuvchi xohishiga koʻra tarmoqlarda koʻrsatilishi mumkin.

Boshqa foydalanuvchilarning profillarini koʻrish ijtimoiy tarmoqlarda tanishish imkoniyatini oshiradi. Virtual va jonli muloqot oʻrtasidagi farq shundaki, u foydalanuvchiga qabul qilingan xabarga javob berish yoki bermaslikni tanlash imkonini beradi. Koʻpincha, internet foydalanuvchilari biror narsa joylashtirganda (masalan, rasm joylaganda, oʻz holatini video

orqali bildirganda, avatarini o'zgartirganida yoki biror fikr-mulohazani baham ko'rganida boshqalarning javobini (layklar bilan qo'llab-quvvatlashini yoki izoh yozishini) kutadi. Ijtimoiy tarmoq tilining bu xususiyati real hayotdagi muloqot shakliga o'xshab ketadi. Ya'ni siz kimdandir javob kutgan holda unga savol berasiz yoki o'zingiz haqingizda ma'lumot berishingiz mumkin. Real hayotdan farqli o'laroq, ijtimoiy tarmoqlarda javob kutish biroz vaqt talab qilishi mumkin, ba'zan esa umuman javob bo'lmasligi mumkin.

Ijtimoiy tarmoqlardagi muloqot tilining eng asosiy kamchiliklaridan biri – adabiy til me'yorlarining buzilishiga, tarmoq foydalanuvchilari orasida qisqartma va emojilardan iborat yangi bir muloqot tili shakllanishiga olib keladi-ki, bu ona tilining xavfsizligiga dahl qilmay qolmaydi.

Ijtimoiy tarmoqlar tilini lingvistik nuqtai nazardan o'rganish uning boshqa muloqot turlaridan bir qancha jihatlari bilan farq qilishini ko'rsatadi. Ijtimoiy tarmoqlarda muloqotning pragmatikasini, ijtimoiy tarmoq foydalanuvchilarining tildan foydalanish strategiyasidan kelib chiqqan holda muloqot qilishning turli usullarini tadqiqot ishlarining istiqboli sifatida belgilashni taklif qilamiz. Tadqiqot natijalari ijtimoiy tarmoqlarda pragmatika va til strategiyasini o'rganishni davom ettirish imkonini beradi. Shuning uchun ushbu maqoladagi lingvistik xususiyatlar kelajakdagi tadqiqotlar uchun asos bo'lishi mumkin.

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LINGUISTIC ANALYSIS OF THE LANGUAGE OF COMMUNICATION ON SOCIAL NETWORKS

Abstract: This thesis considers several issues, such as linguistic analysis of the language of social network communication, various methods of analysis, including qualitative and quantitative content analysis, sentiment analysis, topic modeling, and a discussion of network analysis. These considerations help journalism researchers understand how language is used, how public opinion is shaped, and how people interact.

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